Millah

Journal of Religious Studies

Vol. 21, No. 3, August 2022

10.20885/millah.vol21.iss3

Millah: Journal of Religious Studies is published by Department of Islamic Studies (Master), Faculty of Islamic Studies, Universitas Islam Indonesia, Yogyakarta, Indonesia as the medium for communication and dissemination of academic research in Religious Studies. The journal is published biannually and was published for the first time in August 2001. The journal has been accredited Sinta 2 based on Keputusan Menteri Riset dan Teknologi/Kepala Badan Riset dan Inovasi Nasional Republik Indonesia Nomor 200/M/KPT/2020 Tentang Peringkat Akreditasi Jurnal Ilmiah Periode III Tahun 2020.

Millah: Journal of Religious Studies is an international double-blind peer-review journal focusing on religious studies. The journal welcomes contributions to the following topics: Religious Studies, Islamic Studies, Christian Studies, Hindu Studies, Buddhist Studies, and other relevant Religious Studies.

Published by:

Department of Islamic Studies (Master), Faculty of Islamic Studies, Universitas Islam Indonesia, Yogyakarta, Indonesia

Office:

Jl. Demangan Baru No.24, Mrican, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta 55281

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Website: https://journal.uii.ac.id/Millah
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ISSN: 2527-922X (e); 1412-0992 (p) DOI: 10.20885/millah.vol21.iss3.editorial

Editorial

Ethical Dimensions of the Covid-19 Pandemic: Some Religious Studies Point of View

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Abstract

Researchers in the field of religious studies have been actively exploring the moral implications of the pandemic from various angles. They have investigated healthcare ethics, addressing issues such as the allocation of limited resources, vaccination prioritization, and the ethical responsibilities of healthcare workers. These scholars have drawn on religious ideas and values to inform ethical decision-making, emphasizing justice, equity, compassion, and solidarity. Moreover, they have examined the pandemic's impact on social justice, including access to healthcare, economic disparities, and racial and ethnic inequalities in COVID-19 outcomes. Additionally, scholars have examined the moral responsibilities of individuals and communities, exploring the ethics of behaviors like social distancing and mask-wearing, as well as the obligations of religious leaders and institutions. Through their research, religious studies scholars provide insights and frameworks for navigating the ethical challenges presented by the pandemic.

Keywords: *Covid-19; Emotional Well-Being; Ethical Dimensions; Moral Responsibilities; Religious Studies Scholar; Social Justice; Spiritual Well-Being*

Significant shifts have occurred in religious groups on every continent as a result of the COVID-19 pandemic. The response of religious leaders to the epidemic has been met with unprecedented difficulties, one of which is the requirement to strike a balance between the spiritual requirements of their communities and the requirement to safeguard public health. In this editorial, we will investigate how religious leaders all across the world are responding to the COVID-19 pandemic, including the triumphs and problems that they have encountered, and we will highlight some of the lessons that can be learnt from their experiences.

Researchers in the field of religious studies have been delving into the pandemic's moral implications in a variety of different ways with some topics, including healthcare, social justice, moral responsibility, spiritual and emotional well-being. During the COVID-19 epidemic, scholars in the field of religious studies have been actively engaged in investigating the ethical dimensions of healthcare. They have investigated important ethical problems that have arisen as a result of the distribution of limited healthcare resources, the prioritizing of various groups for vaccination, and the ethical obligations of healthcare personnel. These academics have endeavored to get an understanding of how the ethical choices that are made in the setting of healthcare might be informed and shaped by religious ideas and values. They have explored the ideals of justice, equity, compassion, and solidarity in order to guide the allocation and distribution of healthcare resources. They have done this by drawing on the rich traditions and teachings of a variety of religions. This ethical discourse has helped to build rules and frameworks that make it easier for people to make decisions that are morally informed when faced with a crisis.

Researchers in the field of religious studies have acknowledged the profound significance of social justice across a variety of religious traditions. As a result, they have initiated research projects to investigate the ways in which the COVID-19 epidemic has exacerbated pre-existing inequities and injustices. These researchers have explored the effect that the epidemic has had on access to healthcare, providing light on the inequities that underprivileged people confront while attempting to obtain medical services. In addition to this, they have investigated the economic inequalities that have been made worse as a result of the crisis and have investigated the ways in which disadvantaged communities have been disproportionately affected. In addition, academics in the field of religion studies have investigated the racial and ethnic differences in the outcomes of the COVID-19 study, with the goal of comprehending the underlying systemic causes that contribute to these discrepancies. Researchers are making important contributions to a more in-depth knowledge of the ways in which the epidemic has further illuminated and exacerbated societal inequities through the work that they are doing in their studies.

During the recent COVID-19 pandemic, academics in the field of religious studies have been actively engaged in the examination of the moral responsibilities of both individuals and communities. They have investigated the ethical features of behaviors such as social distancing, wearing masks, and adhering to public health measures, assessing how these activities connect with religious teachings and ethical principles. Specifically, they have focused on how these behaviors relate to the spread of disease. In addition, academics have studied the ethical obligations of religious leaders and institutions in terms of supplying their congregations with leadership, assistance, and safety measures. These studies investigate the religious communities' moral responsibility to place public health and the well-being of others ahead of their own, while also taking into account the religious freedoms and practices that may need to be balanced. Scholars make contributions to the ethical discourse and provide important insights for individuals and religious communities to help them negotiate the issues presented by the pandemic through the research that they conduct.

Researchers in the field of religious studies have conducted a substantial amount of study to investigate how the COVID-19 pandemic has affected people's emotional and spiritual well-being. They have investigated how the epidemic has influenced individuals' spiritual and emotional life by causing disruptions in religious gatherings and activities, isolating people socially, and increasing their levels of fear. In addition, academics have explored the ways in which one's religious beliefs, rituals, and the support of one's community might act as sources of comfort, hope, and resilience during these trying times. These studies contribute to our understanding of the role that religion plays in promoting psychological well-being and creating resilience in the face of adversity by evaluating the experiences and coping mechanisms of persons who come from varied religious backgrounds.

Overall, religious studies scholars have made significant contributions in exploring the ethical dimensions of the COVID-19 pandemic, approaching the subject from diverse perspectives. Drawing upon the deep well of ethical reflection within religious traditions, these scholars have sought to address contemporary challenges posed by the pandemic. They have examined how religious teachings and principles can guide ethical decision-making related to healthcare, resource allocation, social justice, and individual and community responsibilities. By applying insights from religious traditions, religious studies scholars offer a valuable framework for ethical analysis and provide guidance for navigating the complex moral dilemmas arising from the pandemic.

This Issue

This issue is unique in term of numbering. Traditionally, it should be number Vol. 22, No. 1. However, since the journal needs to be easier for readers to follow, this issue is numbered Vol. 21, No. 3. It means that in the next issues, Vol. 22, No. 1, will be started at February 2023. This policy on numbering the issue was based on suggestions by many experts in Indonesian context of journal policy. Furthermore, this is the first to use full English name, Millah: Journal of Religious Studies. This name was based on International Standard Serial Number (ISSN) provided by Pusat Nasional ISSN Indonesia on April 18, 2022 and is available at https://issn.brin.go.id/terbit/detail/1455943284.

This issue features fifteen articles with some authors from abroad: Egypt, Malaysia, Nigeria, Philippines, Saudi Arabia, and Turkey. The first article examines the ways in which diocesan priests overcame the challenges they faced while studying in seminaries by examining the temptations they faced and the ways in which they overcame them. The researchers conducted interviews with ten different priests using the transcendental phenomenology methodology. From these interviews, they were able to identify six distinct themes of temptations, some of which include family-related temptations, sexuality, divergence from the framework of the seminary, and others. The priests overcame these challenges by adopting coping mechanisms such as self-discipline, prayer, contemplation, and being faithful to the dictates of their priestly vocation. As a result, they were ultimately able to finish their seminary training and get ordained as Roman Catholic priests.

The second article takes a look at the ecotheological movement that's been taking place within the Muhammadiyah Environmental Council (MLH) as a reaction to the current state of the environment. It draws attention to the fact that the growth of ecotheology within Muslim communities such as Muhammadiyah represents a growing understanding in the Islamic world, which has traditionally been less active in addressing environmental challenges. In order to gain an understanding of the ecotheology movement within MLH, this study makes use of both descriptive and qualitative research methods. The research, which draws on liberation theology theory and ecotheology, shows how MLH's ecotheology movement is anchored in the theology of Al-Ma'un and has become a significant expression of religious community participation in addressing environmental concerns. Additionally, the research demonstrates how MLH's ecotheology movement has become a significant manifestation of religious community engagement in addressing environmental concerns.

The third article investigates the difficulties encountered by Islamic Education Study Programs during the process of creating a curriculum for an International Class Program (ICP). The purpose of this study is to investigate the efforts that have been made by the State University of Surabaya, UIN Sunan Ampel Surabaya, and the Sepuluh Nopember Institute of Technology in Surabaya, Indonesia, to innovate and customize the curriculum for their respective Islamic Education Study Programs. The research makes use of a developmental research method to collect data through the means of visits, interviews, direct observation, and documentation. The qualitative approach and comparative analysis are both utilized in the research. The findings highlight the need for the establishment of international class programs within the Islamic Education Study Program, beginning with specialized classes, excellent classes, and international classes, with flexibility in terms of programs, curriculum, learning approaches, and multimedia applications. Specifically, the findings highlight the necessity for the establishment of international class programs within the Islamic Education Study Program.

The fourth article uses existential theory as a prism through which the narratives of 25 prophets who are referenced in the Qur'an are analyzed and discussed. The study indicates a positive correlation between the concepts of existential theory and the lives of the prophets by studying these concepts in relation to the lives of the prophets. On the other hand, no connection is formed with negative notions. For the purpose of conducting research on existential therapy within Muslim communities, it is beneficial to have an understanding of the correlation between the prophets in the Qur'an and existential philosophy. In addition, the findings of the study contribute to narrowing the gap between the opinions of Western philosophers and professionals in the field of mental health and the Qur'an, which is considered a fundamental text in Islam.

The purpose of the fifth article was to look into the obstacles and prospects for the long-term growth of Islamic higher education in Indonesia, with a focus on establishing an effective quality and quantity management system. The study underlines the importance of assessing the success of Islamic education in combating radicalization, terrorism, and sexual harassment, as well as increasing human resources. A Scopus search returned 141 relevant papers on "Higher Education" AND "Management" AND "Islam" OR "Muslim," laying the groundwork for the investigation. According to the study, Islamic higher education's governance structure, structuralization, human resource capabilities, learning techniques, curriculum, and technological knowledge lag behind those of mainstream higher education. A fundamental hurdle to increasing the quality of Islamic higher education is a lack of cross-sectoral collaboration, both domestically and abroad. To address the study's weaknesses, future research should concentrate on exact measurements and narrower scopes to examine the governance of the Islamic higher education system within specific locations. Furthermore, comparative study across several nations will provide special insights into the issues that Islamic higher education faces in Indonesia.

Islamic legislation regarding wealth acquisition is an integral component of the Islamic economic system. The emergence of cryptocurrency as a new technological development in the global financial system has sparked debates among Islamic economists, financial experts, jurists, scholars, and institutions. The sixth paper adopts a qualitative methodology, drawing on various sources such as journal articles, textbooks, internet sources, fatāwā (verdicts) of Islamic scholars, and Islamic bodies. Through logical deduction and analysis of the Qur'ān and Ahādith (sayings of Prophet Muhammad [PBUH]), the paper explores the use of cryptocurrencies for wealth acquisition. It reveals that while many cryptocurrencies do not align with the Islamic concept of wealth acquisition, there are some seemingly Sharīʻah compliant cryptocurrencies. The paper concludes that there is a need for the development of Sharīʻah compliant cryptocurrencies to cater to the financial activities and aspirations of Muslims and Muslim investors in their pursuit of wealth acquisition.

During the 17th century AD, the Kingdom of Aceh Darussalam emerged as a prominent hub of Islamic scholarship and spirituality in the archipelago, with numerous renowned scholars in its midst. One such figure was Shaykh Abdurrauf As-Singkili, who held the position of Qadli Malikul Adil in the Kingdom. The seventh study aims to explore the specific contributions of Shaykh Abdurrauf as-Singkili to the establishment of Islamic law within the Kingdom of Aceh Darussalam during this period. Through a literature study approach, analyzing Sheikh Abdurrauf as-Singkili's writings and related research, the study highlights his significant role in grounding Islamic law in Aceh as the Qadli Malikul Adil, particularly evident in his compilation of the Mir'atu Thullab, a comprehensive guidebook for the qadli, and his efforts to establish Aceh as an intellectual and spiritual center of Islam in the region.

The Indonesian Government has undertaken the construction of toll roads across various regions, including the 119 km Indralaya-Muara Enim intersection, aiming to enhance seamless connectivity for the community. The eighth article examines the concept of environmental change resulting from the toll road construction and its impact on the Indralaya community. Employing a qualitative approach with an inductive research type, data analysis was conducted using NVivo 12 Plus. The findings highlight the importance of environmental change based on mutual benefit, emphasizing the need for active involvement of the local community to foster favorable conditions. To minimize negative environmental impacts during development, dialogue and contributions from the surrounding community are essential. Although the construction of the Indralaya-Muara Enim toll road generally aligns with the basic needs of maqashid sharia (ushul al khamsah), there remains a need for improved anticipation and consideration of public concerns, as evident in respondent feedback. It is crucial to adopt a structured and systematic approach to environmental changes associated with toll road construction, adhering to rules and legislation that facilitate solutions for mitigating negative impacts. This entails providing fair compensation for affected land or buildings, promptly addressing issues of air and noise pollution, and maintaining a responsive and responsible approach.

The ninth article examines the impact of local religious traditions on the shifting religious authority among young Muslims in Banten and Yogyakarta, particularly in relation to their engagement with social media activism (clicktivism). The prevalence of freedom of expression and the use of new media platforms since the fall of the New Order regime have greatly influenced the Muslim identity of youth, including issues related to local Islamic traditions. The research employed visual ethnography, observation, interviews, and focus group discussions to collect data, while employing Talal Asad's Discursive Tradition framework for analysis. The study reveals that the dissemination of information through social media has significantly influenced changes in religious practices, particularly concerning local Islamic traditions, reflecting the dynamic nature of young Muslims' discursive tradition on these platforms. Additionally, this process has led to a shift in religious authority, transitioning from a personal to an impersonal form.

Bantul Regency possesses 92.05 hectares of waqf land, distributed across 2,959 locations, with 76 percent of the land currently utilized for mosques and prayer rooms. Recognizing the potential of waqf land assets in poverty alleviation efforts, the tenth article study aims to optimize their utilization through hydroponic cultivation and biofloc simulations, develop a model for poverty alleviation based on the development of waqf land assets, and describe the implications of implementing this model. Using a descriptive qualitative approach, the research combines simulations and community interviews, with a particular focus on the

Sedayu and Banguntapan districts, given the high poverty rate in Bantul Regency, which stood at 138,066 individuals in 2020. The findings indicate that waqf land assets have the potential for community empowerment and can be effectively managed through the Model of Islamic Social Entrepreneurship, resulting in various implications for poverty alleviation efforts.

The eleventh article examines the challenges faced by Baha'i adherents in Indonesia in terms of societal recognition and civil rights restrictions. Focusing on the regional context of Kubu Raya, West Kalimantan, the research sheds light on the relationship between Baha'is, the majority Muslim community, and the local government. Employing a socio-legal approach, the study conducted field interviews and analyzed the data through various stages. The findings reveal that while Baha'i adherents have not achieved full recognition in Indonesian society and law, they have been well-received by the diverse and accepting people of Kubu Raya. However, the Kubu Raya Local Government has yet to fully recognize Baha'i adherents, resulting in limitations on their civil rights due to the absence of a Baha'i religion column in the government administration system.

The twelfth article evaluates the efficiency of Takaful companies in the Southeast Asia and Middle East regions from 2016 to 2020. A sample of 23 companies in Indonesia, 14 in Malaysia, three in the UAE, and 31 in Saudi Arabia was analyzed. The Stochastic Frontier Analysis (SFA) method was employed to calculate the efficiency values of Islamic insurance companies, followed by the Mann-Whitney test. The findings indicate that the median efficiency value of companies in Southeast Asia (0.26) was lower than that of the Middle East (0.32). However, the Mann-Whitney test results showed no significant difference in the median efficiency values between the two regions. This research provides novel and valuable insights into the performance of Takaful companies during the specified period and offers important implications for policymakers in understanding the efficiency conditions of Takaful companies in the region. In particular, policymakers in Southeast Asia should focus on promoting the expansion of low-efficiency Takaful operators, with Indonesia's small Takaful companies requiring increased popularity among the public to enhance income and efficiency levels.

Since the advent of the industrial revolution, human civilization has undergone rapid changes. However, the role of theology in benefiting humanity seems to have diminished. The thirteenth explores the evolution of theology, its significance for Asian theologians, and its function in addressing human suffering during global crises. The research adopts a literature-based approach and examines various theological frameworks, such as Muangthai's Waterbuffalo Theology, Catholicism's Polulorum Progression, Choan-Seng Song, Indonesian Pluralism Theology, Secularism Theology, Liberation Theology, Indian Dalit Theology, Korean Minjung Theology, and Philippine Struggle Theology. The key finding is that theology serves as a means for individuals to seek solutions to life's challenges, including poverty, education, the economy, security, and politics. By establishing a deeper connection with God, theology offers hope and addresses human predicaments by promoting holiness, eschatological victory, and the preservation of humanity's hope amid suffering and calamity.

Indonesia and Malaysia share a common Islamic character and historical background, but the development of Islamic law, including waqf law, differs due to their distinct colonial histories. Indonesia was colonized by the Dutch, while Malaysia was colonized by the British, resulting in different systems and state administrations. The fourteenth article aims to examine the impact of positive legal frameworks on the development of productive waqf instruments in Indonesia and Malaysia, despite their differing legal systems. Using a juridical-normative approach and qualitative model, this research analyzes literature data through the interactive analysis model proposed by Miles and Huberman. The findings reveal that waqf legal products have been in existence in both countries since the sultanate era, colonial era, and independence era. In Indonesia, the focus of waqf legal products primarily revolves around immovable objects, with separate regulations governing them. However, since the introduction of the Waqf Law in 2004, the scope of waqf has expanded to include movable and productive assets in line with developments in the financial and business sectors. Similarly, in Malaysia, waqf legal products are encompassed within family law, which is regulated differently in each region, including the territories of the alliance. Productive waqf has also ventured into economic activities to fulfill its intended purpose.

The fifteenth article examines the effectiveness of counseling services provided to individuals from diverse churches and religions. The main objective is to determine whether these counselees can benefit from the counseling process. The research adopts a qualitative methodology, focusing on descriptive data obtained from the spoken words and behavior of the counselees. The study was conducted at the Yayasan Tembok Ratapan Timor in Kupang, Nusa Tenggara Timur, Indonesia. The findings indicate that counselees from different churches and religions are able to resolve their issues when their potential is recognized and tapped into. The humanistic approach of Carl Rogers employed by the counselor proves highly effective in maximizing the counselees' potential. Moreover, an examination of religious theology supports the conclusion that counselees from various religions deserve to experience the love of God.

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OPEN ACCESS

Check for updates

Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 613-638
DOI: 10.20885/millah.vol21.iss3.art1

Walking on Hot Coals: A Phenomenological Study on Dealing with Temptations in the Seminary

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Article History:

Received:	*May 11, 2021*
Revised:	*September 3, 2022*
Accepted:	*September 16, 2022*
Published:	*October 12, 2022*

Abstract

The seminary life for Catholic seminarians includes aspects of their human, spiritual, academic, and pastoral formation. While staying in the seminary, they may encounter different kinds of temptations that can hinder them from pursuing their priestly vocations. This research explored the diverse temptations diocesan priests experienced when they were still seminarians. This study then explored the diverse ways of managing these temptations for the research participants. Using the transcendental phenomenology design, the researchers interviewed ten priests to explore their experiences on how they dealt with their experienced temptations. After the data analysis, six themes surfaced on temptations: family-related temptations, sexuality, deviation from the seminary structure, the temptation to isolate from the community, the envy of life outside the seminary, and doing things inconsistent with the priestly vocation. To cope with their temptation, they employed strategies such as: cultivating self-discipline, prayer, and reflection, being faithful to the mandates of the priestly vocation, living in the seminary formation process, and adjusting to community life. Thus, the research participants completed their seminary formation and were ordained as Roman Catholic priests.

Keywords: *Dealing with Temptations; Phenomenology; Seminary Formation; Temptations*

Berjalan di Atas Batubara Panas: Studi Fenomenologis tentang Menghadapi Godaan di Seminari

Abstrak

Kehidupan seminari bagi para seminaris Katolik mencakup aspek-aspek pembinaan manusiawi, spiritual, akademik, dan pastoral mereka. Selama tinggal di seminari, mereka mungkin menghadapi berbagai macam godaan yang dapat menghalangi mereka untuk mengejar panggilan imamat mereka. Penelitian ini mengeksplorasi beragam godaan yang dialami para imam diosesan ketika mereka masih menjadi seminaris. Studi ini kemudian mengeksplorasi beragam cara mengelola godaan ini bagi para peserta penelitian. Menggunakan desain fenomenologi transendental, para peneliti mewawancarai sepuluh pendeta untuk mengeksplorasi pengalaman mereka tentang bagaimana mereka menghadapi godaan yang mereka alami. Setelah analisis data, muncul enam tema tentang godaan: godaan terkait keluarga, seksualitas, penyimpangan dari struktur seminari, godaan untuk mengasingkan diri dari komunitas, kecemburuan hidup di luar seminari, dan melakukan hal-hal yang tidak sesuai dengan panggilan imamat. Untuk mengatasi godaan mereka, mereka menggunakan strategi seperti: menumbuhkan disiplin diri, doa, dan refleksi, setia pada amanat panggilan imamat, hidup dalam proses formasi seminari, dan menyesuaikan diri dengan kehidupan komunitas. Dengan demikian, para peserta penelitian menyelesaikan formasi seminari mereka dan ditahbiskan sebagai imam Katolik Roma.

Kata Kunci: ***Fenomenologi; Formasi Seminari; Godaan; Menghadapi Godaan***

INTRODUCTION

Seminary formation allows seminarians to experience interior silence to have a profound experience with God (Keating, 2012). In this profound experience of silence, seminarians can contemplate the vocation destined for them. They have an opportunity to spend many years in the seminary to prepare themselves for their priestly ministry in the future. During these seminary years, the seminarians develop their well-being. Cultivating values such as humility is necessary for the well-being of the seminarians (Ruffing et al., 2021). Seminarians can experience growth in their human and spiritual formation, such as in how they deal with others and their diligence and sincerity in their prayer schedules (Hoesing & Hogan, 2021). Since the seminary is a community, seminarians must develop healthy interactions with their co-seminarians, formators, and other community members. They also have structured prayer schedules to cultivate the prayerful life necessary in the priestly ministry. Seminary formation is also concerned with the nurturance of self-awareness and a willingness to be responsible for their actions (Lio et al.,2022). To prepare for a priestly ministry, a seminarian needs both intellectual preparation and the development of proper attitude and behavior (Fairbanks, 2017; Romeo Mateo, 2021). This preparation is necessary for him to carry out his responsibilities competently in his future assignment. He needs to deal with different groups of people and lead them to the path of holiness.

The formation that the seminarians experienced in the seminary helps them in their future ministry. The style and approach of evangelizing priests are products of the training they received in the seminary formation (Wankar, 2021). The dynamic process of seminary formation helps priests cope with their parishes' dynamism (Sarbah, 2022; Selvam, 2019). The mentoring practices they received from their formators helped the seminarians to cultivate practical managerial skills for their future ministry (Chiroma, 2017).

During the many years of seminary formation, seminarians may face many challenges, including different forms of temptations (Strange, 2015). Being tempted involves doing or not doing something (Leftow, 2014). Some things need to be done in the seminary, while others do not need to be done. Like other Christians, seminarians also face moral temptations that can lead to spiritual failure and feelings of guilt and shame (Coe, 2008). Seminary temptations include sexual temptations such as engaging in pornography and having sexual partners (Oldenkamp, 2018; Rockenbach, 2020), selfishness (Oakley, 2017), and trivializing the importance of disagreement (Cordella-Bontrager, 2017). Seminarians must overcome those challenges to finish the seminary formation and become priests. Thus, seminaries are usually isolated from the community to protect seminarians from temptations (Oberdorf, 2021).

Seminary formators usually discuss temptations for seminarians to develop practices that increase their desire to pursue their goals (Devers & Runyan, 2018). This study took off in the context of effectively addressing one of the challenges in seminary formation. This study explored the different temptations that priests experienced during their seminary years. This study also explored their different ways of dealing with these temptations. This study anchored itself in the coping theory by Lazarus and Folkman (Biggs et al., 2017). Temptations caused stress to the seminarians. The temptations need to be dealt with properly to survive the seminary formation.

METHOD

Research Design

This study used the transcendental phenomenological method as it gathered the participants' life experiences and points of view, especially the scenarios on how to deal with temptations (Moustakas, 1994). Phenomenological research is a design of inquiry from philosophy and psychology in which the researchers describe the lived experiences of individuals about the phenomenon as described by participants.

Research Environment

The research is conducted in the Diocese of Pagadian. It is a diocese located in the beautiful province of Zamboanga del Sur, Pagadian City, a western part of Mindanao, Philippines.

Research Participants

The research participants of this study were the 10 priests from the Diocese of Pagadian. They were chosen purposively as those individuals who successfully underwent the seminary formation and were ordained priests. The priests are categorized by their age and years of service in the church. The research participants are presented in Table 1.

Table 1. The Research Participants

Participants	Number of years in the priesthood	Age
Priest 1	Thirteen Years in the ministry	44
Priest 2	Two Years in the ministry	31
Priest 3	One Year in the ministry	31
Priest 4	Thirty-Four Years in the ministry	62
Priest 5	Nine Years in the ministry	35
Priest 6	Nine Years in the ministry	37
Priest 7	Sixteen Years in the ministry	44
Priest 8	Nineteen Years in the ministry	49
Priest 9	Seven Years in the ministry	35
Priest 10	Thirteen Years in the ministry	42

Research Instrument

The primary instruments for this research are the researchers, aided by their semi-structured interview guide. The interview protocol includes questions exploring the priest's temptations while still in the seminary formation. The interview protocol also explored how these participants coped with those encountered temptations.

Data Gathering Procedure

The researchers first sought permission from the bishop in the diocese where these priests were serving. After the approval, the researchers visited these priests in their parishes and sought an appointment to interview them. The researchers asked for their consent to participate in the study. The researchers explained the questions and the purposes of the study. They ensured the confidentiality and privacy of the research participants. The participants had the freedom to respond to the questions in their preferred language. During the interview, one researcher focused on the conversation through the guide questions the researchers had prepared, while another audio-recorded the entire conversation.

Data Analysis

The researchers summed up the data and created different themes for the separation of the data following the data analysis of Moustakas (1994). First, the researchers suspended their biases concerning seminary formation to focus on the research participants' transcripts. They then developed themes on the essence of the participants' life experiences while they were still in the seminary formation.

Ethical Consideration

The researchers followed the necessary ethical principles in conducting their research by giving the participants informed consent. The researchers also assured them about data protection. The researchers ensured that the data of the participants remained confidential.

RESULTS AND DISCUSSION

During their stay in the seminary, these priest participants experienced different kinds of temptation. These temptations relate to their backgrounds, vocation, and community life in the seminary. These temptations are categorized into family-related temptations, sexuality, deviation from the seminary structure, the temptation to isolate from the community, the envy of life outside the seminary, and doing things inconsistent with the priestly vocation.

Family-related Temptations. Family-related temptations included the temptation to quit the seminary formation due to their family's financial problems that affected the seminarians' support in the seminary. While staying in the seminary, the seminarians need financial support from their families to pay for their board and lodging, tuition fees, and personal things. Thus, it is always a struggle for the seminarians if their family is suffering from financial problems. Regarding this temptation, one participant stated:

> One of the temptations I experienced while in the seminary relates to finances. It affects me if my family cannot sustain my need while staying in the seminary. I was envious of my fellow seminarians with stable financial help from their families. – P4

And another that:

> I experienced the temptation to quit seminary formation because of financial problems. For many months, I could not pay my dues in the seminary. Our rector called my attention. During our conversation, I requested that even if I could not pay my dues, please allow me to eat here in the seminary and continue my journey as a seminarian. – P9

Another sub-theme related to family-related temptations is the seminarians' desire to be with their families. Most seminarians have been separated for the first time from their families. Thus, there is always a desire to quit seminary formation and be with their respective families. Participant 4 describes, "I desired to be with my family every time I am sick in the seminary. I miss how my family members take care of me." Seminarians feel that the care given by their family members when they are sick is not the same as that of other seminarians in the community.

The desire to help the family is also a temptation that is under family-related temptations. It is natural for children to help the family earn a living, especially after finishing their studies. This temptation usually occurs to seminarians of low-income family backgrounds. They are torn between the reality of pursuing priesthood or quitting the formation to look for a job and help the family. This situation is true to the experience of participant 5, as he mentioned, "When you are a seminarian, you cannot financially help your family. You are tempted to look for opportunities to have a work and help your family in need."

There were also instances where essential individuals in the family did not support the priestly vocation of the seminarians. This reality tempted them to quit seminary formation and stop pursuing the priestly vocation. Some participants struggled in staying at the seminary because their fathers were not in agreement with their decision to enter the seminary. Some participants said:

> At first, my father disagreed my desire to become a priest. However, I decided to enter the seminary despite my father's disagreement… during home visitation, my father usually got drunk and putting the blame on me – P9
>
> When I entered the seminary, my father did not support my decision. That is why, I encountered struggles in my seminary formation. – P10

It is always a struggle for seminarians living far from their families. The seminarians needed to endure the pain of separation from their families. In terms of support from their families, those seminarians from low-income families received limited financial support from their families (Cornelio, 2012; Rhee & Oh, 2011). Moreover, Filipino families were proud of their family members who entered the seminary (Calibo & Oracion, 2014). They considered it a blessing in the family when one member entered the seminary and eventually became a priest. Just like the sharing of the two participants, it would be a struggle for a seminarian if his family did not support his decision of priestly vocation.

Sexuality. As human as they are, seminarians also experienced the attraction to the opposite sex. Many of them struggled in the seminary formation because of the temptation to engage in an intimate relationship with ladies and abandon the priestly vocation. Several participants mentioned this:

> I was tempted to engage in an intimate relationship with a beautiful lady. However, I also know the reality that if I succumb to that kind of relationship, I could not continue my priestly vocation. – P4
>
> My next temptation is about the intimacy to opposite sex. I was also thinking of the option to get marry and quit the seminary formation. – P5
>
> There is a temptation that threatens the celibate life of a seminarian. This is part of life as a person. As a person, we feel love to the other person. – P7
>
> The temptation in relation to sexuality is really affecting my life in the seminary. This temptation really allowed me to decide what it is that I want to be whether I want to be a priest or a married man. – P8
>
> When I was in the seminary, there was time that I had a girlfriend. I came to a point that I want to quit the seminary formation and marry her. I wanted to meet her parents and tell them of our situation. – P9
>
> When I had my studies later in my priestly formation in another country, I met a lady who tried to convince me to be with her and quit my priestly vocation. She said that together, we can earn a living in that country. – P10.

Temptations about sexuality will lead to sexual violations if not managed carefully (Meek et al.,2004). Temptations on sexuality pertain to the challenges in human form that often involves pornography and masturbation (Alphonso, 2015). Therefore, there is a need to maintain a balance to build healthy relationships with the opposite sex, the community, and the formators (Meek et al.,2003).

Deviating from the structured life in the seminary. Some seminarians also have difficulty with the structured life in the seminary. They experienced temptations to deviate from the structure. This temptation includes: going out at night, drinking, struggling for independence, craving more food, laziness, and not exerting effort in studying. Some seminarians got bored with the structured life in the seminary and thus found ways to go out of the seminary at night without the knowledge of the seminary rectors. About going out at night, participant 1 described, "one temptation that I cannot forget is that I used to go out from the seminary at night without the knowledge of my rectors. I do not know what I was looking for, but I just liked the feeling of going out at night during those times."

Closely associated with going out at night is the temptation to drink alcoholic beverages while in the formation years in the seminary. Some seminarians go out at night to drink alcoholic beverages outside the seminary. Relating his experiences with drinking beverages, participant 3 mentioned, "one of my experienced temptations was to drink alcoholic beverages. This experience caused me to receive a warning from my seminary rectors. I had difficulty conquering this temptation since other seminarians were with me in our drinking sessions at night."

One of the temptations of structured seminary life is the struggle for independence. Seminarians felt that they could not do everything they wanted when they were in the seminary formation. They felt choked by the schedules in the seminary and wanted to have their independent schedules. Participant 6 narrated, "I came from a strict family. I had a hard time asserting my independence. This desire for independence reappeared when I was in the seminary. I felt like I did not want to follow the structured life in the seminary."

For young individuals in the seminary, there is a desire to have more food. Seminarians were not satisfied with the food served during meals. Especially since they are busy doing things with academic study, cleaning, and doing sports, they want to eat more food than that served in regular meals. Participant 8 narrated, "When I was a young seminarian, I was always tempted to eat more. I felt that the food served to us was not enough. Sometimes, we went out to form the seminary and buy food to eat from the stores."

Part of the seminary structure is to assign different activities for the seminarians. There are times allotted for prayer, studies, manual labor, and sports. Some seminarians like to do the other activities but get lazy doing the others. Mostly, they got lazy when it was the time for manual labor when they were tasked to do gardening and clean the seminary surrounding. They tended to relax and not exert effort in manual labor. Participant 8 narrated, "I was tempted to become lazy during the manual labor schedule in connection to this temptation. I tried to find ways to escape from doing my tasks."

In the seminary formation, one priority is academic study. For seminarians to become priests, they need to finish two courses: Philosophy and Theology. In doing their studies, seminarians sometimes get tempted not to exert effort studying. Participant 6 said, "I experienced lacking effort in my studies. I do not exert effort anymore in striving for more improvement in my studies."

Seminary formation is about training the seminarians for their future priestly ministry. The structured life in the seminary helps them cultivate values and skills to effectively carry out their ministry in the future. The formators mentor the seminarians for one goal: to be good priests in the future and be the image and likeness of Jesus Christ (Alphonso, 2015; Chiroma, 2017). Thus, it would be difficult for the seminarians to continue with the seminary formation if they did not embrace this structured life.

Adjusting the community life. The seminary is a community composed of different individuals. Seminarians come from different family orientations and value systems. Therefore, there is always the tendency to be bothered by adjusting to community life while staying in the seminary. Seminarians tend to isolate themselves and sometimes encounter conflicts with other seminary community members. Regarding this temptation, some participants stated:

> In living [in] the seminary community, I know that I can live harmoniously in the community. However, I have this tendency to isolate myself from my brothers in the community. – P6
>
> Sometimes, my expectation in the seminary community was not met. That experienced caused me to be frustrated in the seminary community. That experience almost caused me to abandon my priestly vocation. – P7
>
> In the seminary community, there is the presence of competition. There are those seminarians who shared your shortcomings immediately to the formators. Thus, sometimes, there were disagreements and conflicts among seminarians. – P10

Living inside the seminary includes getting along with the other seminarians and the formators. Seminarians need to adjust to the seminary schedule and the different attributes of each one. Some seminarians found it challenging to live harmoniously with each other inside the seminary. They encountered arguments from other seminarians. However, seminary activities help the seminarians develop a bond with each other. As they participate in these activities, they allow themselves to be involved in the community (Zhang, 2019).

Envy of the life outside the seminary. There are also moments in the seminary formation when the seminarians reflected on their lives prior to entering the seminary. with the life outside of it. During these moments, they compared their lives to their high school classmates fulfilling their dream careers and earning money for their living. Being envious of the situation outside the seminary leads them to be tempted to abandon the seminary formation. Experiencing this kind of temptation, some participants mentioned:

> One of the temptations I experienced is that when I compared my life here in the seminary and the lives of my high school batchmates studying and finishing their respective college courses. My batchmates were free to do things that they want. I cannot do things that they do since I am in the seminary and living a structured life. – P2

> Part of being a young man is to build my own identity. I have a lot of dreams. I have a lot of plans to do. However, I cannot fulfill them because I am here in the seminary. – P6
>
> I think about the material things that I can give to myself and my family when for instance I did not enter the seminary. When I have a job, I can have those things. – P7
>
> When I studied Theology in Italy, I was tempted for a job opportunity there. If I go out from the seminary, surely, I can have a good-paying job. – P10

While staying in the seminary, some seminarians get envious of the life outside of it. They compared themselves to their high school classmates who were taking the courses they liked to pursue their dreams. The tendency to compare themselves to their non-seminarian batchmates made them doubt their chosen vocation.

Doing things inconsistent to priestly vocation. Seminary formation includes a long process of discernment. The seminarians reflect on the path that is really for them while in the seminary. There are instances when their actions in the seminary are no longer following the priestly vocation. They become unfaithful to priestly vocation even when they are still in the seminary. Participant 6 said, "I was tempted to be unfaithful to my commitment to God. Sometimes, I forget to pray. Sometimes, I was lazy attending the mass."

Seminarians often experienced challenges in their spiritual formation. Just like the experience of one participant in this study on being unfaithful to his chosen vocation, many seminarians struggled in their prayer life (Alphonso, 2015). At first, they were eager to pray, but as times unfolded, they felt tired of doing their usual activities. Therefore, there is a need to address this challenge to succeed with the seminary formation.

Ways of Dealing with Temptations in the Seminary Formation

Experiencing the different temptations while in the seminary formation, these priest-participants have developed various strategies to counter their encountered temptations. According to the research participants, the following are the different ways to deal with the experienced temptations in the seminary: cultivating self-discipline; prayer and reflection; being faithful to the mandates of the priestly vocation; living in the Seminary Formation process; and adjusting to the community life.

Cultivating Self-Discipline. The common but the most challenging way to avoid temptations is disciplining oneself. The cultivation of self-discipline as narrated by the priest-participants includes having self-control, learning to say no, being contented, being able to comfort oneself , facing the problem immediately, keeping busy, and doing productive things. Self-control was seen as an essential coping mechanism for a priest to overcome their experienced temptations while staying in the seminary. Describing self-control, participant 1 said:

> I cultivated self-control to discipline myself. Through self-control, I was able to contemplate the main reason why I am staying in the seminary. I have to control myself and maintain my focus.

Learning to say "no" is one way of cultivating self-discipline that was helpful for the participants to overcome their encountered temptations. They rejected temptation through conditioning themselves not to engage anymore in drinking and eating excessive food.

> I learn to say no especially to the things that cannot help for our vocation. When the temptation to drink is there, I made sure that I will not fall into its trap anymore. - P3
>
> I learn to say no and limit myself in terms of food cravings. I partly condition myself to be satisfied in the three proper meals a day. I tried it slowly, and it took some time to reach the conditioned body in receiving food within these three good meals. – P8

Cultivating self-discipline is also seen in contentment with the situation. While in the seminary, seminarians were tempted by material things, especially those who came from poor families. In relation to contentment, participant 3 said:

> Since I did not have a benefactor, I just relied from the support given by my family. Whatever amount sent to me for my allowance, I learned to be contented with it. I made sure that I only spend based on my received amount. – P3

Another way of cultivating self-discipline is comforting oneself, especially when tempted to quit the seminary life due to missing the family. One participant developed this ability by reminding himself of the necessity to stand on his own feet, especially when away from his family. According to participant 4, "Every time I miss my family, I comfort myself and embrace the reality that I need to be on my own."

Facing one's problem immediately is also a way of cultivating self-discipline that is one way for the participants to cope with the temptations they faced while inside the seminary. Addressing the temptation immediately was seen as an effective way to deal with the temptation of sexuality. When a seminarian is experiencing a vocation crisis because of the affection for the opposite sex, dealing with the problem right away by sharing it with the formators, spiritual directors, and fellow seminarians will help. Hiding the experience does not address the temptation. According to one participant:

> It is important to face the problem immediately and not attempting to hide the problem. In doing it, you will receive a proper guidance through being open to the formators, spiritual directors, and fellow seminarians. – P7

Another priest added that keeping himself busy can also avoid evil thoughts that lead to temptation. According to priest 8, this is how he disciplines himself;

> One that helped me the most in my vocation is the quote "do not always stay alone in the room," except, of course, if its reflection time, but those times that you do not have work. It is hard because being alone makes you think of many profound thoughts and leads to

> thinking about bad things. Of course, I keep myself busy so that I cannot think of other things rather than those evil thoughts. – P8

Cultivating self-discipline is vital in dealing with the experienced temptations inside the seminary. Self-discipline takes many forms, such as self-control, learning to say no, keeping busy, and addressing the problem immediately. In conquering temptations, seminarians need to rely on themselves and look for ways to address their challenges so as to continue their chosen vocation (Meek et al., 2004). Cultivating self-discipline is also strongly associated with coping with the experience of grief in which acceptance plays a vital role in dealing with the negative experience (Sodoy, 2006).

Constant Prayer and Reflection. Another effective coping strategy for seminarians while inside the seminary is their constant practice of prayer and reflection. When faced with different temptations in the seminary formation like material things and intimacy-related temptations, the seminarians were always prayerful and reflective. Doing constant prayer and reflection is revealed by the following responses:

> When I experienced the temptations, I prayed to God and asked for guidance so that I will be enlightened both in mind and soul if what is really my vocation in life. – P2
>
> When I faced the temptation concerning the intimacy to opposite sex, I prayed to God about it and nurture my relationship to Him more. Intimacy is also a relationship but it is not in accordance with the vocation I am preparing for. – P7
>
> I reflected about the temptation and I trust God about his plans to me. I believe that He will take care of me and my father who does not support my chosen vocation. – P9
>
> I faced my temptations through prayers and rosary. My prayer life helped me. I developed my personal relationship with God. – P10

Through constant prayer and reflection, seminarians prepare themselves for their priestly vocation. Doing this develops their relationship with God that will also be translated to how they deal with others in the community. Coping with temptations also becomes effective when there are interpersonal interventions such as of spiritual direction (Garrett, 2013).

Being faithful to the mandates of a priestly vocation. This theme of dealing with the temptations encountered reminds the seminarians of the purpose of entering the seminary. Whenever they experience a crossroads due to encountering temptation, they reflect on their primary intention to enter the seminary. As to faithfulness to their vocation, some participants said:

> I have to focus on my desire to become a priest. The temptations gave me a challenge to pursue my vocation but then I have to remind myself of the main reason to enter the seminary. I want to become a priest. P5
> The temptations made me lazy to follow the seminary process. They affect my prayer life. However, I have to be faithful to my commitment to God. I have to be faithful to the different activities necessary for my formation. – P6.

The priestly life faces many challenges and difficulties. The priests are called to serve all people regardless of their status in life. Thus, they need to be strong to face the temptations and challenges along the way. They have to be faithful to the vocation they choose. Therefore, it is significant for them to be satisfied with what they do. They need to cultivate a religious emotion that helps them be faithful to their vocation (Cornelio, 2012).

Living in the seminary process. The long process of formation helps a seminarian to reflect more on life. Living in the formation process can also give the best experiences in dealing with temptations in seminary formation. According to priest 6, handling temptations needs experience and time to reflect.

> The long process of formation teaches me to choose the proper way to deal temptations. The formation, the long years of formation, gives me the exact experience to choose the best way to handle the temptation. – Priest 6

The formation process of the seminarians wanting to become priests takes many years. The formation includes the development of many aspects of life that will help priests in their ministry. Thus, living in the formation process allows seminarians to deal with their encountered temptations. They cultivated resilience in facing those that hinder their path (Gordon, 2019). Living in the formation process will help the seminarians develop and reflect more on how to deal with temptations (Oberdorf, 2021). In addition, the seminary process allows the formators to look for ways to help form the well-being of the seminarians (McGlone & Sperry, 2020).

Adjusting to the community life. Many seminarians tend to isolate themselves because of disagreements when living in a community. Personality clashes sometimes cause these experiences. Thus, to continue the seminary formation, seminarians need to adjust to the community life in the seminary. According to participant 7, "I learned to enjoy the community life. I learned how to blend with my fellow seminarians in the seminary community." A seminary then could become a "community of brothers" when seminarians learn to live harmoniously (Clements, 2015). Everyone in the seminary works together to promote personal and communal formation (Agnew, 2012). The formators can also do accompaniment to the seminarians through dialogue and guidance (Alphonso, 2015).

When faced with different challenges, individuals find ways to look for solutions to them. The seminarians who encountered different kinds of temptation while in the seminary formation looked for ways to address their encountered temptations. This situation conforms to the coping theory of Lazarus and Folkman. They defined coping as efforts to manage internal and external demands that cause struggles in a person (Biggs et al., 2017). According to Lazarus and Folkman, one of the emotional functions to cope with experienced difficulty is self-control. Similarly, the seminarians cultivated self-discipline in dealing with their encountered temptations in the seminary. Through self-discipline, they could redirect their attention to the primary focus of entering the seminary.

Other emotional functions such as confrontation, social support, acceptance, and problem-solving also relate to how seminarians deal with temptations. When one seminarian encountered a crisis in vocation due to his attraction to the opposite sex, he confronted it, settled it, and persevered in the seminary formation. The presence of co-seminarians, formators, and spiritual directors also enriches the seminarians' social support, especially in times of crisis. Through this support, they made adjustments and found ways to address the challenges.

Implications of the Study

Choosing a priestly vocation requires much preparation for the person and the formators assigned in the seminary. A seminarian enters the seminary to serve the people through a celibate life. He needs to undergo human, spiritual, intellectual, and pastoral formation (Alphonso, 2015). For a seminarian, this experience is not productive when it focuses only on the aspect of formation. Instead, there is a need to obtain well-being. There is a need to have balance in the formation process. In staying at the seminary, a seminarian may encounter difficulties because of his temptations. He needs to act on these temptations in order to pursue his vocation. If he can successfully address the temptations while in the seminary, he can move to the next chapter of his vocation as an ordained priest.

The temptations of the priestly vocation do not end with completing the seminary formation. Priests assigned to different parishes encounter different temptations that make their ministry challenging to carry out. Thus, there is a need to address the temptations continuously. When faced with temptation, the priest can use his experience while in seminary to conquer his encountered temptations. His experience will help him find ways not to succumb to these traps to quit his chosen vocation.

The findings of this study are also relevant to the young seminarians aspiring to become priests. The findings can help them cope with the struggles of separation from the family, adjust to community life, and persevere in their chosen vocation. Young seminarians are the future of the clergy. They will fill the demands of priests in different parishes. Thus, young seminarians should be taken care of. Formators and the members of the seminary community can work hand in hand for the sake of promoting priestly vocation.

The study's findings also relate to how seminary formators accompany the young seminarians. The programs that they can offer to the seminarians can be directed to helping the seminarians cope with their encountered difficulties. Thus, the formators can find ways to limit the turnover in the seminary.

CONCLUSION

Living in the seminary is always accompanied by experiencing temptations that challenge the seminarians on whether or not to pursue their priestly vocation. Temptations take many forms and are present in every aspect of the seminary formation. For the seminarian to actualize their call to become priests, they must deal with the temptations that hinder them. They can make use of different strategies that they developed during their stay in the seminary. These strategies helped them in the seminary formation, but they are still relevant whenever they encounter challenges in their priestly ministry.

This research is limited only to the Diocesan catholic priests' strategies in dealing with temptations. However, there are also other seminary formations aside from those Diocesan seminaries. Therefore, future research can also deal with how religious men and women successfully formed themselves in the seminary formation.

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OPEN ACCESS

Check for updates

Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 639-670
DOI: 10.20885/millah.vol21.iss3.art2

The Ecotheological Movement of the Muhammadiyah Enviromental Council in Responding to the Enviromental Governance Crisis

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Article History:

Received: May 14, 2022
Revised: July 30, 2022
Accepted: September 16, 2022
Published: October 13, 2022

Abstract

This article describes the ecotheological movement of the Muhammadiyah Environmental Council (Majelis Lingkungan Hidup abbreviated MLH in Bahasa Indonesia) in response to the environmental crisis. The birth of the ecotheological movement in Muslim communities such as Muhammadiyah is a new awareness in the Islamic world. This is because, so far, the issues of environmental crisis have only grown and developed in the secular countries. As a result, it raises the question of how the role of religion, more precisely the Muslim community, has tended to be passive in responding to environmental crises. Therefore, the spirit of Muhammadiyah theology of Al-Ma'un (a chapter in Holy Quran) in recent years has begun to find its relevance in identifying the environment as ecotheology. The research methods used in this study are descriptive and qualitative aiming to analyze the ecotheology movement in MLH. Liberation theology theory (Gustavo Guiterez) and ecotheology are used to analyze the environmental movement in this Muslim community. The findings of this study show that the ecotheology movement at MLH was a manifestation of the theology of Al-Ma'un. After more than a century after its establishment, Muhammadiyah's response to the issue of environmental issues were considered limited. However, since the liberation theology of the 1980s has become a global narrative, the theology of Al-Ma'un has found its relevance and pioneered the religious community movement. The involvement of religious communities, *including MLH, in the environmental issues is a new chapter in how religion is relevant in bringing theological messages to contemporary challenges.*

Keywords: *Al-Ma'un Theology; Ecological Crisis; Ecotheology Movement; Muhammadiyah Enviromental Council*

INTRODUCTION

This study analyzes how the relationship between religion (theology) in viewing environmental (ecological) problems that continue to occur to this day with the case of the Muhammadiyah Environmental Council (*Majelis Lingkungan Hidup* abbreviated MLH in Bahasa Indonesia). MLH itself is an assembly owned by the Muhammadiyah, one of the largest religious organization in Indonesia founded in 1912, that tries to build an awareness of how to take sides with religion on the issue of the environmental crisis (Majelis Lingkungan Hidup, 2019). Interestingly, the MLH operates in the form of an environmental movement 'ecotheology' where theology (religion) is 'the breath' of the movement as well as a source of inspiration for the movement in Muhammadiyah, especially in introducing environmentally friendly religion (*green deen*).

Muhammadiyah realizes that currently the earth, which is inhabited by billions of creatures, is being hit by a global crisis. The United Nations Global Assessment Report 2019 (IPBES Global Assessment) warns the world that nature is in free fall, with biodiversity declining faster than at any other point in human history. As a result, we are now facing what scientists call the world's sixth mass death, with one million species facing extinction worldwide, many within decades (Attenborough, 2021). This crisis concerns the safety of all the creatures that live in it, including humans without exception. Interestingly, this crisis is able to penetrate boundaries and spaces between countries, ideologies, ethnicities, cultures, and even religions. This crisis became known as the environmental crisis (ecological-enviromental crisis) (Quddus, 2020). The discourse on the ecological crisis actually surfaced around the 1960s marked by various monumental works (Carson, 2002; Hardin, 1968; White, 1967) that tried to highlight the issue of the ecological crisis (Sale, 1993). On this basis, in the 1970s environmental issues became an important pillar in the development discourse and even in the late 1980s this issue became the main element in various development policies, both at the national and global levels (Kurniawan, 2012).

Therefore, it gave birth to the paradigm of sustainable development as a global narrative that is glorified in responding to ecological damage. This concept is expressed in the sustainable development goals or SDG's. The SDG's discourse does not only focus on ecological issues, but also economic and social issues. The SDGs cover three policy areas, namely economic development, social development, and ecological development, also known as the living triangle. Through these SDGs, economic and social development is a prerequisite for achieving ecological development. The notion of sustainable development was conceived in 2015, after the 1950s witnessed an environmental crisis and widespread destruction (United Nations Development Programme, 2015). This concept in its journey contains a paradox, namely on the one hand it wants to carry out "economic growth" development and on the other hand it wants to prevent this ecology from crisis and damage, because the paradigm so far has been largely synonymous with economic growth (Quddus, 2020).

In practice, the SDG concept is ineffective. The reason for this is that the SDG pillars, which should be comprised of three pillars, are in fact disproportional. Social development and ecological development are still relatively unequal to economic development eventhough the three pillars should go hand in hand with a balanced space and portion. Thus, SDGs are considered a failure by many because its orientation is still dominated by the economic development (Fata, 2015). The implication is that various ecological damages on earth are becoming more evident due to the looting and deprivation of ecological rights in the name of economic development. This situation encourages the search for other alternatives on how to respond to the issue of the ecological crisis. One of them is through a spirituality approach, namely environmental theology or ecotheology.

The use of theology in the MLH movement in Muhammadiyah is a new sign of the rise of religious organizations that have tended to be marginalized from priority issues in responding to ecological damage. This departs from the fact that ecological damage is basically highly correlated with the crisis of religious spirituality (theology). A well-known religious scholar, Sayyed Hossein Nasr, has previously emphasized that the ecological crisis experienced by modern society today is closely related to the existential spiritual crisis (Muda, 2020). This has an impact on a world view that is humanism-anthropocentrism which makes humans the center of nature (macro cosmic) (Nasr, 2007).

Furthermore, the planet, nature, ecology, and the earth are currently experiencing an ecological crisis due to the looting and deprivation of ecological rights. Many people are not aware that in order to be at peace with the universe, one must also make peace with the spiritual order (religion) (Nasr, 2007). This epicenter actually shows that theology has a moral force that has so far been ignored or not interpreted properly. This can be seen from how many Muslims still place the concept of ecotheology in an inappropriate space, so that the practice of ecotheology among Muslims themselves has not become a serious concern. This issue was then explored again by Muhammadiyah through MLH, asking how ideal a religion is which has been carrying theological-ecological messages but is still at a dead end.

In the context of Muhammadiyah as a religious organization, the work of ecotheology as the basic implication of liberation theology has only found its relevance with the theology of Al-Ma'un in the last decades (Mukhtasar, 2000). Muhammadiyah's theological involvement in ecology for a century since its establishment is still very minimal, even invisible. Indeed, Muhammadiyah's theology (the theology of Al-Ma'un) is probably much older than the liberation theology introduced by Gustavo Guiterrez in the 1980s. This can be traced even before Muhammadiyah was established in 1912. KH Ahmad Dahlan, the founder of Muhammadiyah, had implemented it concretely in his life (Al-Hamdi, 2020).

Even so, the theology that Muhammadiyah has been quite late in interpreting the ecological issue and identifying its relevance, but it seems that there are now efforts to strengthen the practice of ecotheology within Muhammadiyah. This can be traced to how Muhammadiyah has become a very progressive religious organization in Indonesia by influencing state domains, for example, how Muhammadiyah repeatedly conducts judicial reviews on environmental issues at the Constitutional Court (Al-Hamdi, 2020). Not a few judicial review efforts have been made by Muhammadiyah, and the results are very encouraging. In the past six years, at least four regulations have been uprooted by the judicial review of Muhammadiyah through constitutional jihad.

The Constitutional Court has canceled a judicial review in full, which relates to the regulations of the Water Resources Law. Whereas previously this policy had been materially tested in the Constitutional Court by WALHI (Indonesian Forum for the Environment) five times. However, in fact the Court did not grant this claim, so WALHI's efforts have not been successful. Laws that were pursued by Muhammadiyah and were granted include the Oil and Gas Law, the Law on Hospitals, and the Law on Community Organizations (Rizki, 2016; Hanapi, 2017). This situation illustrates the practice of Muhammadiyah ecotheology alhough there was a delay in finding its relevance for the movement.

Previous works have analyzed Muhammadiyah's contribution for environments in Indonesian context. Efendi et al. (2021) analyzed to see how Muhammadiyah as a Right-Green movement responds to the environmental crisis. Their study explained that Muhammadiyah has great potential in promoting ecological awareness and resilience, although in a global context it is still not visible. Learning from the dynamics of the Muhammadiyah movement in responding to the ecological crisis, this research at least confirms that Islam is very compatible with addressing environmental problems where the values of the human caliphate in Islamic concepts can be converted into the world of ecological advocacy and ecosystem security. The organizational capacity of Muhammadiyah can be ascertained as a great Islamic civilization that can strengthen its role in the future, especially in responding to climate change and global warming. Muhammadiyah's involvement in various environmental issues is promoted in the concept of constitutional jihad as the identity of Muhammadiyah as a Right-Green movement.

Aoki (2015) provides insight into how NGOs in Indonesia respond to environmental issues. Muslims in Indonesia have basically shown their progress in working in the environmental field at the national level through their two Muslim NGOs. The NGOs are the Nahdlatul Ulama (NU) and Muhammadiyah. NU responds to environmental issues with its pesantren network, which is commanded by the LPPNU (Nahdlatul Ulama Agricultural Institute) through the concept of eco-pesantren. Meanwhile, in Aoki's research, Muhammadiyah is engaged in the environmental field through the Board of Environment (Lembaga Lingkungan Hidup abbreviated LLH in Bahasa Indonesia) institution where this institution focuses on forest reforestation programs in various regions. LLH is an environmental institution owned by Aisyiyah. Aoki noted that LLH carried out reforestation in Central Java, East Java, West Sumatra, Yogyakarta, Bangka Belitung Island. LLH carried out reforestation using rambutan trees, teak trees, and mango trees. Based on the activities of the two NGOs, Aoki concluded that Islamic values can provide motivation, especially for Muslims to be able to act in saving the environment. This means that the aspect of religious theology becomes important to mobilize Muslims in responding to the ecological crisis.

Asworo & Akbar (2019)'s research related to the FNKSDA (Nahdliyin Front for Natural Resources Sovereignty) movement initiated by the young Nahdliyin revealed how this movement was born in response to ecological damage by developing theology. This movement was born as an expression of their disappointment with the structural organization (NU) which was deemed not to have done much in preventing ecological damage. The majority of NU residents live in rural areas, so the environmental damage will definitely be felt. In addition, another reason for this movement to emerge is due to the strengthening of capitalism which is considered a source of ecological damage. Therefore, through the FNKSDA movement they developed a pro-ecological religious theology in their cultural base area. If you look at Bourdieu's concept of social capital, it will have relevance to the FNKSDA movement. Bourdieu argues that religion is part of social capital. At the same time, social capital has the character of communality and networks in which there is great power. Bourdieu in this context speaks of religion from a realist side, not an ethical one.

The spirit of environmental theology of MLH is very relevant to how humans as religious people treat the surrounding environment. Of course the way to treat the environment in the Islamic concept is part of the human relationship with nature and it becomes an element called worship. The author offers an idea to see how the dynamics actually correlate between religion and the environment so that it gives rise to an institutionalized ecotheology movement. This is important to examine because the concept of a social movement that combines religion and the environment in general they see as outside the institution (community). Moreover, Muhammadiyah from the beginning had a foundation, namely Al Ma'un theology as a new spirit of liberation theology. Therefore, it becomes more interesting how to understand the ecotheology system that exists within Muhammadiyah, especially the Environmental Council.

There are at least a few reasons why this research is important. Empirically, this paper departs from the author's anxiety over the questions that arise about the role of religious organizations in responding to various ecological damage. Even the public is also questioning about the impact of the damage. Is a faulty approach to ecology the fault of humans as religious beings? Or is there something wrong with the way human religion treats ecology? Why is the practice of the ecotheology movement in Islam still very minimal? (Ghufron, 2010).

METHOD

This study uses a qualitative method with a case study approach. The reason for choosing this method is because the qualitative method can comprehensively explain the ecotheology movement of the Muhammadiyah Environmental Council. Qualitative methods are also very flexible in dealing with unstable social conditions and realities. While the case study approach was chosen because of the depth of analysis it has. In addition, in this study researchers in collecting both primary and secondary data then used it through interviews, observations and FGD (Forum Group Discussion). Researchers collected primary data by interviewing the management of the Muhamamdiyah Environmental Council running a division of Muhamamdiyah entities (*Amal Usaha Muhammadiyah* abbreviated AUM in Bahasa Indonesia), the community and even elite leaders in Muhammadiyah. Table 1 lists the sources for primary data and direct actors in the context of MLH.

Table 1. *List of Research Sources*

No	Source person	Required Information
1	Secretary of MLH PP Muhammadiyah (Dr. Gatot Supangkat) Reason: parties who have an important role in every making and regulation in the MLH movement	Dig deeper into how the MLH Muhammadiyah as a social movement cares about the environment that always uses religious theology as the basis of its movement
2	Head of MLH PDM Sleman (Zaenal Arifin, M.Si.) Reason: parties who play an important role in responding to ecological damage in Sleman	Knowing how the MLH social movement struggles to use religious theology both within the institution and when it comes to the public
3	Greenfaith International Networks (Nana Firman) FGD Reason: very vocal party in carrying out real movements in responding to environmental problems faced in the international arena	Seeing how the achievements that have been, are being, or will be fought for by the greenfaith network in saving the environment.
4	Fauzan Anwar Sandiah LHKP PP Muhammadiyah FGD	Knowing how MLH conducts partnerships with other institutions

No	Source person	Required Information
5	General Secretary PP Muhammadiyah Prof Dr H Abdul Mu'ti FGD	Knowing the political direction of the Muhammadiyah environmental movement
6	Prof. Dr. Ir. Mohammad Nurcholis, M. Agr Vice Chairman MLH PP Muhammadiyah FGD	Knowing how to use Al-Ma'un's theology in ecotheology
7	Hening Parlan (Chairman LLHPB PP Aisyiyah) FGD	Knowing the role of Muhammadiyah women in synergizing with MLH
8	Nur Wahyu sulistyo Masyarakat	Knowing public perception
9	Aziz Masyarakat	Knowing public perception

Source: Processed from the results of field research

Meanwhile, in collecting secondary data, the researchers tracked various views and movements of ecotheology in Muhammadiyah, especially MLH through various accurate literature sources such as mass media, online news, journals, books, or other relevant literature used in this study. Furthermore, this research analyzes data using the concept presented by Miles and Huberman in which there are three main stages in processing qualitative data (Miles et al., 2018). The three stages are the reduction stage, display (presentation of data), and drawing conclusions. In the reduction stage, the researcher sorts and selects relevant and irrelevant information so that the data found will be narrower and less and lead to the main issues raised in a study. While at the display stage, the researcher will present the data in the form of tables and pictures to support the research arguments found. The last stage is drawing conclusions. After all the data is presented, the problem becomes one of understanding the object of the research and then drawing conclusions which are the results of this research. Therefore, in drawing conclusions to be structured and systematic with discussion and discussion, it refers to the operational definition used in this study.

The theoretical approach used to see how the Muhammadiyah Environmental Council's ecotheology movement encourages equitable environmental governance in Indonesia, will use the theoretical approach of Engineer (1980) about the character of Islamic liberation theology. There are four important elements to measure the character of this ecotheology as an inseparable part of liberation theology itself, especially from an Islamic perspective. These elements are critical capacity on contemporary issues; political position on the status quo; movement strategy for ideology and practice; and distribution of rights and justice.

RESULTS AND DISCUSSION

Overall, the idea of ecological crisis issues as a big narrative, especially in religious organizations is still not encouraging. There is an impression that the issue of ecological crisis is regarded as of marginal importance, and has not yet received a space of thought in most religious organizations. By contrast, the issue of this ecological crisis thrived in the world of non-governmental organizations or secular civil society organizations since the 1970s. Various NGO's groups began to put forward and advocate concern for ecological crisis while the presence of religious organizations was not been very visible. Therefore, in this context, the existence of secular NGO's plays a very important role in building ecological awareness so that in its journey this issue is responded to and gains space in religious organizations both in Muhammadiyah and the NU (Akbar, 2021).

The idea of ecology in Muhammadiyah itself as a theological awareness began to be heavily highlighted, precisely in the second half of the 20th century. This was marked by the establishment of the Environmental Institute at Muhammadiyah. Along with the passage of time as well as the urgent need and deemed, the LLH's status changed from what was originally an institution to an assembly which was later known as the Environmental Council around 2010. began to pay serious attention to ecological damage during this time. Islam as theology in it has brought ecological messages how this ecology needs to be preserved. The question then is how can the issue of this ecological crisis become more massive in the hands of religious people? Is it true what White (1967) said that religion was the mastermind behind ecological destruction? These two questions become important to be discussed in reading about the ecotheology movement at Muhammadiyah's MLH.

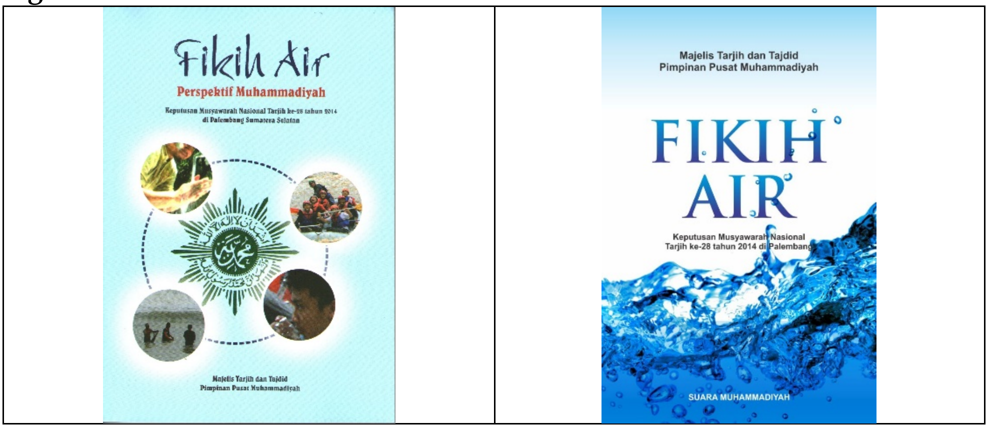
Kuntowijoyo (2001) responded strongly to this question by warning that ecology will be one of the priority agendas of Muslims in Indonesia. He emphasized that issues that were urgently resolved did not receive space and attention for Muslims. In fact, Islamic organizations such as Muhammadiyah must be able to play a leading role in building awareness of Muslims by making the agenda of saving the environment a strategic agenda for the people. However, White (1967) has previously provided an argument that sparks a debate in which religion is accused of being the mastermind behind all ecological damage. Departing from this thought, theological-ecological relations then developed among religious organizations with the concept of ecotheology as the identity of religious organizations.

MLH's Critical Capacity in Responding to Ecological Crisis Issues

The theological dimension basically grows and develops well in line with the complex relationship between Islam and other things (Khitam, 2016). Moreover, in the context of urban areas, of course, an ecological crisis cannot be avoided in the local context but also contributes to the global realm (Grimm et al., 2008). Muhammadiyah as an organization originated from urban areas certainly has an influence on how to ground religion in urban areas that is in line with green faith. It's just that then what needs to be seen is how the link between Islam and the issue of the ecological crisis that has been developed has not been so strong. Muhammadiyah itself certainly realizes where the issue of serious ecological crisis has only been tackled in the late 20th century. In fact, Muhammadiyah as the largest modernist religious organization in the world which was founded by a great scholar, KH Ahmad Dahlan, has been established since 1912. However, within one hundred years of Muhammadiyah's existence, the struggle for issues that were worked on was still in the trident cycle of Muhammadiyah. The trident in question is education, health, and social welfare. This means that ecological issues have not been touched so that the discourse on the environment is still very minimal (Huda, 2011).

The idea of the internal environment of Muhammadiyah itself was only initiated at the 45th Congress in Malang. This is one of the real commitments of how Muhammadiyah has begun to play an active role in saving natural resources and the environment as the mandate of the 45th Congress. Meanwhile, as a follow-up to the congress, Muhammadiyah included environmental issues as a priority issue in the 47th congress in Makassar in 2015 (Majelis Lingkungan Hidup, 2019). This seriousness is not only limited to conceptualizing environmental narratives or thoughts, it makes Muhammadiyah able to follow up on the narrative by publishing various writings and books on the environment (Figure 1). The books published by the Muhammadiyah Environmental Council include environmental morals, environmental theology, saving the earth, environmental leadership management, urban waste management systems, water fiqh, the Islamic approach to water use and conservation, guidelines for the waste shodaqoh movement, green action. in the office, and environmental education. Now the role of the Muhammadiyah Environmental Council as part of the religious community is becoming more real, not limited to mere narratives. Therefore, the seriousness of the MLH is certainly a concern for all parties to always explore the importance of religious action in caring for and saving this planet so that it remains green.

Figure 1. MLH's Environmental Books Publication



Source: Suara Muhammadiyah (2016) and Efendi (2019).

The birth of various books on the environment led by Muhammadiyah through the Environmental Council has shown that the discourse on environmental issues has grown. At the same time, it actually answers the public question as to whether Islam as a religion is concerned with ecological issues, so it is appropriate for Muhammadiyah to make ecological issues that are critical today as part of the agenda of Muslims as a manifestation of Muhammadiyah's Islamic mission. Furthermore, in urban areas which are identical to the development of industrial areas, this environmental damage can begin with symptoms of high regional temperatures (Graham, 2015).

The birth of Muhammadiyah basically does not only reform religious interpretations that dwell on theological issues, but begins to provide a bargaining position on religious interpretations with a sociologically transformative character (Al-Hamdi, 2020). This is what later became a reference for how this critical reflection on ecological issues in Muhammadiyah emerged and at the same time as a knitting of the theology of Al-Ma'un Muhamamdiyah which long before Muhammadiyah was born had been concretely practiced by KH Ahmad Dahlan. It is this compassionate theology that is able to make Persyarikatan Muhammadiyah still exist after more than a century (Gunawan, 2018). KH Ahmad Dahlan's theology of Al-Ma'un as the spirit of liberation theology is claimed to be a transformative theology that is able to relate to contemporary issues. Even interestingly, an NU cleric called KH Ahmad Dahlan's theology of Al-Ma'un a theology of justice. This is in line with the problem of the ecological crisis where all restrictions and encroachments on environmental rights must be removed so that they are free from the deprivation of their rights.

The results of the interview with the Chairperson of the Environmental Council of Pengurus Daerah Muhammadiyah of Sleman Regency, Mr. Suyanto Zaenal Arifin, indicate that the theology of Al-Ma'un is a starting point for Muhammadiyah in responding various problems of the people. This further confirms that today's ecological crisis has become a real part of the people's problems so that Muhammadiyah as a religious organization feels the need to present religious interpretations that are not only theological in nature, but also provide a broad interpretation of how the ecological messages of religion actually quite deep. Hummel & Daassa (2019) stated that religion has an important role in public policy. Islam and its environmental teachings as understood through an eco-theological understanding of human interaction with the environment. Ultimately, it's about what motivates people to do things that have both short-term and long-term implications. Unlike in most of the Western world, with the exception of the United States, people in the Muslim world place a large stake in their religion. Even in countries with regimes that are considered secular, Islam plays an important role in legislation and/or in people's daily lives. It seems appropriate that if Muslims are more inspired by their religion, then a thorough analysis of the teachings of their environment will help individuals adopt the recommended 'green' behavior (Hummel & Daassa, 2019).

Theology in the context of ecological damage means an attempt to reflect on one's theology in responding to factual environmental issues that are experiencing critical crisis (Borrong, 2019). The establishment of MLH is a factual reflection on how Muhammadiyah has theology relating to a degradative ecological space. This meeting point is the result of the adaptation of theology of Al-Ma'un, which later establish the concept of ecotheology as part of constructive, not haphazard, theology (Febriani, 2017). Muhammadiyah's commitment to sticking to Islamic theology in dealing with ecological issues is very much in line with its theological ethical and moral values. This is very compatible with what was conveyed by Gardner (2006) that religion has values, point of view, and a way of life that are in accordance with ecological values. These values will certainly have strong and solid implications for followers to behave and act as they have been taught in religion (Levickas & Daudi, 2010). Furthermore, ecastology, a branch of theology, is concerned with how religion responds to ecological crises, specifically the phenomenon of climate change (Khan, 2014).

Political Position on the Status Quo

Muhammadiyah's political position will determine its success in promoting its ecotheological narratives. This is due to the issue that is being worked on by Muhammadiyah which intersects with the state and business groups. There is a kind of negotiation and bargaining position that must be agreed between Muhammadiyah, the state, and business so that from different political positions they will find a meeting at a common point. Empirically, Muhammadiyah has not been involved in practical politics since its birth in 1912 (Sholikin, 2020). Even structurally, Muhammadiyah has become a consistent organization to become an independent civil society group with all its freedoms. This means that Muhammadiyah has never changed itself into a political party in the constellation of elections in practical politics at that time. Therefore, MLH which represents Muhammadiyah in managing and dealing with environmental issues, should determine its environmental political position towards the state and business. However, MLH should not engage in practical political position since Muhammadiyah puts forward the method of *mauidoh hasanah*, a Quranic concept for polite advice.

Muhammadiyah does not want to conduct a frontal criticism of anyone, be it the government, the private sector, or other parties. Muhammadiyah is friendly with everyone. The call to Islamic teaching or *da'wah* should not hurt others and must be done in a good way (Ramdani, 2018). This Muhammadiyah environmental da'wah clearly shows that it is not closed, but continues to open itself to anyone in order to realize the political goals of the Muhammadiyah in an environment which is currently full of inequality and injustice. It is feared that the methods of frontal criticism for those who are opposed to Muhammadiyah will hinder Muhammadiyah's environmental da'wah, so that the methods of environmental da'wah that are slowly accepted without cornering one of the parties are certainly a MLH strategy that can grow and develop to date.

Muhammadiyah's approach in the political arena is known as high politics. In simple terms, this is interpreted as a strategy that prioritizes morals rather than seeking power carried out by praxis with political subjects. According to Al-Hamdi (2020), Muhammadiyah introduced the term liberating political awareness. This then gave birth to the Muhammadiyah political paradigm which gave birth to three main dimensions that were interrelated with one another. If self-awareness represents the dimension of spirituality, liberation theology represents the dimension of historical activism, then the vision of progressive Islam represents the dimension of modernity (technology). Muhammadiyah's political paradigm is not a Sufistic paradigm that runs away from the realm of reality, nor is it a secular paradigm that is far from divine.

Muhammadiyah's political paradigm has a great impact on how Muhammadiyah positions itself. Muhammadiyah is committed not to be involved in the realm of practical politics and will not smear the dignity of its organization in ways that are not in line with the identity of the Muhammadiyah. This commitment was part of Muhammadiyah congress decision in many times, including *Khittah Palembang* (1956-1959), *Khittah Ponorogo* (1969), *Khittah Ujung Pandang* (1971), and *Khittah Denpasar* (2002). Muhammadiyah plays its role as independent organization that emphasize politics of value by providing critiques, feedbacks, and, at some point, support to the government without directly involved in practicing politics (Mubarak, 2012; Jung, 2014; Santoso et al., 2020). These are two things that at first glance are almost similar, but have opposite meanings.

First, the role of institutional politics. Muhammadiyah plays a function or role institutionally. That Muhammadiyah as an organization (institution) plays a function as a pressure group, interest group, and association group that provides political control, influences political policy making and public opinion, provides political culture education, conducts lobbying, builds communication and personal relationships, organizes protests and demonstrations, as well as other indirect political functions, both conventional and non-conventional in accordance with the interests, conditions, and principles of Muhammadiyah. Second, the role of personal political involvements. This role is played by Muhammadiyah people who are active in political parties, members of parliament and executive, as well as those who are in the path of state/government institutions according to their respective positions and functions. Personal roles can also be played by Muhammadiyah cadres in the private sector and activists according to their respective capacities.

Through Muhammadiyah's political position, in the context of ecotheology, MLH will always be a political force either as a pressure group or an interest in fighting for environmental issues. This makes it difficult for Muhammadiyah through its MLH to be involved with other parties. There is no other institution including the government itself to intervene in the position of Muhammadiyah so that the MLH movement is pure and born from political awareness itself. In fact, Muhammadiyah's constitutional jihad is a new manifestation of modernist politics. This constitutional jihad appears to see the failure of the state in creating state policy products that are more pro-capitalist and not in favor of the interests of the citizens.

The Ideological Strategy of the Ecotheology Movement

The Muhammadiyah Environmental Council as an institution in Muhammadiyah that manages environmental issues, cannot be separated from the ideology of its parent institution, in this case Muhammadiyah. Muhammadiyah's ideology for MLH provides a fundamental framework for the direction and movement of MLH's ecotheology. This means that it can be ascertained that the ideology owned by Muhammadiyah is a strong reason why this MLH needs to be born and be involved in the issue of ecological damage that continues to occur. Muhammadiyah itself is very well known for its movement ideology, namely reformist-modernist, to progressive Islam. This ideological narrative was then matched by the NU with the term Islam Nusantara. For Muhammadiyah, this reformist-modernist ideology is in accordance with the khittah and ideals of Muhammadiyah so that it is able to make itself relevant to the changing times that are increasingly developing.

Muhammadiyah movement has a model that is distinctive from but consistent with the initial ideals of mordernization. Modernization or *tajdid* is a movement to reform Muhammadiyah's thinking to find solutions to various problems faced (Djamil, 1995; Fuad, 2002; Sutanto, 2011). As with the current environmental crisis, where MLH as part of a religious community is considered to have an important role in building ecological awareness which has been considered neglected. The birth of ecotheological thinking which was later formed by the Environmental Council has basically shown that there is a strengthening of Muhammadiyah ideology, especially in this second half of the 20th century (Palmier, 1954; Anwar, 2005). This modernist reformist ideology is the characteristics that distinguishes the Muhammadiyah organization, which at the same time characterizes the MLH movement itself in moving and working on environmental issues. Since its establishment, Muhammadiyah has been committed to striving to realize Islam in the way that carries out the mission of *da'wah* and *tajdid* to realize the true Islam. Any expression of Islam, which cannot solve all problems, including the environmental crisis, is not the real Islam. That's roughly the slightly modified expression of the former General Chairperson of PP Muhammadiyah Prof Dr H Ahmad Safii Ma'arif.

This ideology then became the basis for Muhammadiyah that Islam is certainly very relevant and concerned with environmental damage. In an effort to instill principles, missions, ideals, directions, and lines of struggle to its members as well as for the sake of the continuity of its movement, Muhammadiyah at every stage of its history of struggle formulates official thoughts that are fundamentally known as ideological thoughts such as the Muqaddimah Articles of Association, Faith and Life Aspirations, Khittah, and others. Through these ideological thoughts, the fundamental principles of the movement can be maintained, while at the same time efforts are made to inculcate these ideological values so that there is continuity of the Muhammadiyah movement. In the end, the ideology of Muhammadiyah must become the personality of Muhammadiyah citizens who are tied to the Khittah of the Muhammadiyah struggle (Hazmi et al., 2020).

The MLH programs and activities in the 2015-2020 period are divided into five aspects, namely the movement system, organization and leadership, networks, resources, and service actions. In this movement system, MLH Muhammadiyah wants to develop a movement model based on environmental da'wah. In the context of environmental da'wah, of course, building a movement for Muhammadiyah must also refer to its theological framework as a reference for developing a movement system. Meanwhile, in organization and leadership, MLH wants to develop institutional capacity and functions within the Organization in developing environmental awareness, concern, and advocacy. On the other hand, in the aspect of the MLH network, it will establish equal, synergistic and mutually beneficial cooperation with government and private institutions at home and abroad in the context of preserving and improving environmental quality. In terms of resources, the MLH design will produce cadres and environmentally conscious citizens who have concerns and take sides with efforts to preserve and save the environment. And finally, in the aspect of service action, MLH will develop models of praxis, education and training, guide books, and advocacy related to issues and efforts to save the environment.

The Spirit of Muhammadiyah Modernity and Ecological Crisis Issues

It is undeniable that the existence of MLH through its ecotheology is a positive response to the ecological reality which is increasingly experiencing a crisis. The orientation towards economic growth has ignored the preservation of the environment, until finally creating a real threat to mankind. In this context, MLH was founded as a call to faith in response to new realities. Various ways have been made in response to the impact of ecological damage. Even science and technology have not yet been able to make a solution in responding to this crisis. This concern then gave birth to an interesting thought in which religion began to be used in responding to the issue of the ecological crisis. Religion is considered to have a moral force so that in the end at MLH itself they move through ecotheology. It is in this context that Al-Maun's theology needs to be interpreted more broadly because it has been judged to be able to renew itself.

So far, Muhammadiyah has been a very strong organization with a mordernist character. Various slogans have colored Muhammadiyah's journey from 1912 to the present day. This cannot be separated from the birth of Muhammadiyah in 1912, in which year the world entered the modern era at the end of the 19th century and the beginning of the 20th century (Nashir, 2016). In the context of the Islamic movement, especially in Indonesia at the beginning of the 20th century, reform and modernization of the Islamic movement took place, and a new awareness emerged and great aspirations were realized for the formation of a modern organization (Iskandar &

Firdaus, 2020). This reality is marked by the birth of various modernist religious organizations, including Muhammadiyah, which was pioneered by KH. Ahmad Dahlan.

The character of modernity inherent in Muhammadiyah as a religious organization certainly contributes to the thoughts of Muhammadiyah (Latuapo, 2018). How Muhammadiyah has become a very responsive organization in seeing and handling all aspects of the problem is certainly supported by its inherent concern with modernity aspect. As an Islamic modernity movement, Muhammadiyh is required not only to stop to understand the sources of Islamic law, but in addition to contribute to the spirit of modernity in a practical manner in accordance with the times. The study of Muhammadiyah thought is interesting if it is related to its one century age as a critical perspective. In this age, Muhammadiyah experienced quite massive developments and changes (Huda, 2012).

Shepard (1987) called Muhammadiyah as an Islamic-modernist group that was more focused on moving to build an Islamic society rather than the Islamic state. Meanwhile, Alfian (1989) called Muhammadiyah a reformist Islamic movement. Deliar Noer (1974) called Muhammadiyah a modern Islamic movement that appears more modern than the *Persatuan Islam*, another Islamic modernist organization in Indonesia Unity (Nashir, 2020). Muhammadiyah views the reformist-modernist religious ideology as a religious insight that confirms that Islam is a teaching value that is not limited to *ubudiyah* (shermon), but even needs to be displayed in responding to ecological injustice. This reformist modernist paradigm is then used as a sharp tool in growing ecological justice that is not only sustainable but also equitable.

This reformist modernist character in its development became a way for Muhammadiyah to actively involve itself in promoting and campaigning for ecological justice. The meeting point of the modernist reform with contemporary issues is very relevant to how Muhammadiyah gives serious attention to the practices of damage and injustice to the environment that continues to occur.

CONCLUSION

Ecotheological discourse in religious organizations has only found its relevance in recent years. Initially, concerns about ecological damage tended to be advocated by secular civic groups. Through the limitations of secular civic groups (NGOs) such as their fragmented movement strategy and the lack of sympathizers, the existence of this group in the course of time began to be increasingly constrained by massive ecological damage. Therefore, various religious groups began to take part in responding to ecological damage. It must be admitted that the discourse of ecotheology cannot be separated from the role of the secular self-help world which has so far received sufficient space for the issue of ecological damage. We may note that even secular non-governmental organizations in their response to the environmental crisis had to deal with the state.

The involvement of religious organizations in responding to the issue of ecological damage shows a shift in a new world view of theology-based environmentalism. This is because so far the classical world view of ecological damage in Western countries has experienced problems both ontologically and epistemologically. This shift then became a new space for the involvement of religious mass organizations in playing their role which had been taken over by secular mass organizations. Muhammadiyah as part of a religious group through the Muhammadiyah Environmental Council becomes a religious community that actively builds environmental justice practices and discourses. Although there are still NU as religious organization such as the NU who take part, Muhammadiyah has a modernity character that is different from other religious communities. The ecotheological character inherent in Muhammadiyah is also inseparable from the existence of Al-Ma'un theology.

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OPEN ACCESS

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Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 671-706
DOI: 10.20885/millah.vol21.iss3.art3

Curriculum Innovation for the Internationalization of Islamic Education Study Program at Higher Education Institutions in Surabaya, Indonesia

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Article History:

Received: June 21, 2022	
Revised: August 28, 2022	
Accepted: August 28, 2022	
Published: October 13, 2022	

Abstract

Islamic Education Study Programs face various problems shaping curriculum innovation for an International Class Program (ICP). This research focused on efforts to innovate the appropriate curriculum for Islamic Education Study Programs at UIN Sunan Ampel Surabaya (UINSA), State University of Surabaya (UNESA), and the Sepuluh Nopember Institute of Technology (ITS) in Surabaya, Indonesia. The research method carried out in this study is developmental research using a qualitative approach and comparative analysis. Data were collected through visits, interviews, and direct observation with full awareness of health protocols, as well as documentation from printed and electronic materials. In addition, data were collected through Focus Group Discussions (FGD) and the Delphi Method, a smaller scale of FGD. The results show that Islamic Education Study Program needs to immediately establish an international class program starting from the takhassus class, the excellent class, and the international class. Based on the findings at UNESA and ITS, the patterns of international classes are different in terms of programs, curriculum, learning, and multimedia application, which makes the position of the Islamic Education Study Program more flexible.

Keywords: *Curriculum Innovation; Higher Education Institution; International Class Program; Islamic Education; Study Program*

INTRODUCTION

Mega changes in national education have caused Islamic universities to immediately work to establish international class programs. Many universities have launched international programs at the university level, study program (*Program Studi* abbreviated *Prodi* in Bahasa Indonesia), and classroom level. In the relatively young Faculty of Science and Technology (FST) of Universitas Islam Negeri Sunan Ampel (UINSA), there were efforts to increase capacity, training, and preparation for the implementation of an ICP (International Class Program). As comparison, it can be said that the Islamic Education Study Program or *Program Studi Pendidikan Agama Islam* (hereinafter abbreviated as PAI) is better prepared in terms of human resources, facilities, accreditation status, public trust, policies, and high public interest. On this rational basis, the PAI needs to move quickly in pioneering curriculum innovations for internationalization of Islamic studies (FST UINSA Newsroom, 2020; Syafi'i et al., 2022).

Recent years have seen a proliferation of new International Class Programs, which is in accordance with the government's objective of providing support to universities that are prepared to launch such programs. Universitas Indonesia (UI), Universitas Gadjah Mada (UGM), Universitas Islam Indonesia (UII), Universitas Negeri Malang (UNM), Universitas Negeri Yogyakarta (UNY), Universitas Islam Negeri Maulana Malik Ibrahim Malang (UIN Maliki), Universitas Negeri Surabaya (UNESA), Institut Teknologi Sepuluh Nopember (ITS), and other universities have organized international classes or joint degree programs. Universitas Indonesia (UI), for example, is excellently operating the recruitment system, classroom facilities and adequate practice rooms for the implementation of international classes (Handoyo et al., 2017), while UGM has had an International Program at the Faculty (IP) of Medicine since several decades ago. UII in Yogyakarta has an International Program at the Faculty of Business and Economics, Faculty of Industrial Engineering, Faculty of Islamic Studies, Faculty of Law, and the Faculty of Medicine.

The existence of faculties, study programs, and international classes can boost the university's ranking nationally and internationally which lead to a world-class university status (Ordorika & Lloyd, 2015; Vieira & Lima, 2015). As evidence, at many overseas campuses, international programs have been running long before Indonesian universities initiated them. Many Indonesian Islamic universities' lecturers used to study Islamic studies in many universities aboard, such as McGill University in Canada, Leiden University in the Netherlands, Western Sydney University in Australia, Hokkaido University in Japan, Hamburg University in Germany, University of California, Los Angeles in the United States, and others. These universities are accepting foreign students with optional Islamic studies programs. Furthermore, there is an increase in number of madrasas and Islamic centers abroad that are attended by foreign students.

The Government of the Republic of Indonesia has endorsed the Islamic universities to be pioneers in world-class universities. The existence of an educational unit aiming to achieve an international standard was supported by Article 50 of the National Education System Law Number 20 of 2003. After this policy had been enacted, many schools and madrasas in Indonesia applied internationally standardized curricula. However, after the Government abolished the international standard schools' system, the "international standard" label was switched to "excellent schools", whereas the curriculum and programs were the same. In some schools in Surabaya, it turns out that international classes are still active, although they are now attended by a limited group of students (Zulfah & Mudzakkir, 2015). In private schools, the establishment of international programs continues growing and these have drawn much attention in public opinion. The Jakarta Intercultural School (JIS) formerly Jakarta International School (Jakarta Intercultural School, 2022), and the Olifant School in Yogyakarta (Olifant School, 2022) are organizing pre-school education, elementary schools, and secondary schools within an international standard framework. Furthermore, several global schools began to appear in various cities in the country. As the numbers of schools in Surabaya and elsewhere in Indonesia have shown their development in running ICPs, the tertiary level of education should not fall behind from those schools' innovation. This kind of development is important for higher education in Indonesia to initiate international classes at the PAI Study Program level. Their alumni are expected to fill the need and to take part as managers, leaders, teachers, and education staff in international schools.

Attempts to strengthen the Islamic studies program should be done by establishing international classes, so that the program does not lag the progress of other universities, and at the same time it can raise the level of their campus to an international level. Rationally, it is important to conduct this research, due to several potential problems faced, namely: first, although Islamic studies is classified as established, the implementation of ICPs in various universities in Surabaya is still looking for the appropriate forms leading to privileges and superior programs; second, there has not been any effort to develop or even innovate the updated curriculum, which is very important, considering that online and virtual learning via digital media is always needed during the Covid-19 pandemic and the new normal period. Third, the ICP has not been optimally applied in Islamic studies.

Problems in this study can be identified in several points, namely: first, how is the international curriculum of Islamic studies organized at UNESA and ITS? Second, how are the elements of the international curriculum appropriate for Islamic studies in an Islamic university? Third, why is an ICP needed for the development of the PAI Study Program? Based on these background questions and problems that have been mentioned above, it is deemed necessary to discuss further on curriculum innovation for internationalization of Islamic studies at higher institutions in Surabaya.

THEORETICAL FRAMEWORK

Curriculum Innovation

People's understanding of the curriculum develops continuously according to the times and expert opinions and has different implications from one field of study to another. In ancient Greece, curriculum was a term used in sport. At that time, the curriculum was defined as the distance a race had to be taken (a racecourse; a place for running). The definition of this curriculum then tended to change, from the physical meaning to other dimensions such as education. In education, the curriculum was originally defined as a teaching and learning plan or something that was planned for children to learn (a plan for learning). This meaning put emphasis on aspects of the subject matter or content that must be studied. However, the focus of the curriculum on this aspect was later considered to be too narrow and should be expanded (Ainsworth, 2014; Lalor, 2016).

Now, the curriculum is understood not only as material (content) that must be studied, but also involves objectives (purposes), methods, and assessment (evaluation). In further definition, the curriculum is understood as all activities and learning experiences programmed by educational institutions for their students to achieve educational goals

(McConnell et al., 2020; Santone, 2018; Stern et al., 2021). Included in this understanding are programs of activities outside of school in the form of extracurricular activities, namely supporting activities outside of Teaching and Learning Activities (KBM), such as scouts and others, and co-curricular or supporting activities, such as homework, assignments, or others. The description of the curriculum in this section follows this meaning framework.

Given the increasingly broad meaning of the curriculum, it needs to be prepared by considering the basic needs of students (psychological foundation) (Stratemeyer et al., 1947), community needs (social foundation) (Carter, 2015; Hardiman et al., 2007), and the development of science or academic study itself (philosophical foundation). From this point, factors outside the curriculum are relevant. Why is that? Because the curriculum is one of the factors that influence the progress of an educational process (Cubukcu, 2012).

In relationship to curriculum innovation for the internalization of Islamic studies, this could be understood as developing and discovering new ideas about the current curriculum that is applied to international programs (Abdullah, 2020; Abou-Dagga, 2020; Munadi, 2020). The term innovation is considered in accordance with the latest developments, where previously the terms curriculum improvement and curriculum development were commonly used. In the context of the international program curriculum for PAI Study Program, it can be interpreted as an effort to renew the PAI curriculum in accordance with international standards. Curriculum innovation needs to be carried out continuously to respond to the demands of globalization. Recently, the society has entered an era of globalization in various fields, such as the globalization of science and technology, as well as aspects of social, political, cultural, and educational life. This will have implications for many educational problems that must be addressed through various breakthroughs and curriculum innovations in operating higher education.

International Program

International classes organized by the Study Program emphasize the use of English and/or other foreign languages in the entire lecture process. An international class is a class that specially designed to prepare students to take excellent international programs. Learning with the introduction of a foreign language is considered capable of providing a positive value that distinguishes between international classes and regular classes (Anwar, 2021; Littlewood & Yu, 2011).

Among the advantages of an international class is that students are given the freedom to take outbound and global mobility programs, such as double degrees, student exchange, internships, and summer courses in partner universities abroad, where students participating in this international program can work part-time. By joint-cooperation with the partner university, international students are encouraged to be fluent in the foreign language where they live, especially English and Arabic for Islamic studies. Vice versa, foreign students who take international class lectures in the local program, for example PAI Study Program, are also encouraged to understand Indonesian culture and language. If PAI is the flagship program, then these foreign students are expected to be able to live up to the Islamic values of Muslims that are developing in the country. In short, this international class program is mutually beneficial, between national students studying at host university abroad, and foreign students at the PAI Program od Study.

In relation to the efforts to internationalize campuses, Masdar Hilmy conveyed two important things that need to be understood, namely: first, increasing the indexation of scientific publications, which must be increased, both from among lecturers and students, and the credibility of the campus in the ranks of the world's elite. Second, the international outlook in relation to the composition of international students and lecturers. According to him, the majority of our students still come from within the country. However, if the commitment to build the internationalization of this campus is truly realized, then the ideal composition is 20 percent from abroad (FST UINSA Newsroom, 2018). These conditions and prerequisites are optimistic, so they can be achieved in stages, and it is hoped that they can be started from the PAI Study Program. If the link between ICP curriculum innovation and strengthening the international class which represents the scientific integration paradigm of science and Islam.

LITERATURE REVIEW

Reviewing the previous research results and studies related to international programs is very useful in finding the research focus in this context. Moreover, this research position is intended to strengthen the PAI Study Program here that can be realized optimally after knowing the comparison with the implementation of international curricula on other campuses. Based on the scientific papers published on previous findings, such as books, journals, papers, and some previous studies can be mentioned as follows.

Handoyo et al. (2017)'s research on Unnes and UI concluded that the two universities in question had carried out well the international program although some obstacles and limitations were encountered, such as the presence of lecturers and students who did not master English, and a lack of facilities, infrastructure, and an adequate language laboratory. It was also found, however, that the University of Indonesia has implemented a recruitment system, lectures, and collaboration with partner of international universities in accordance with world class standards.

In relation with scientific studies on the implementation of international program at Semarang State University, Prabajati & Permatahati (2019) revealed several new findings. The results show that the State University of Semarang has seven program features that are implemented with English as an introductory language and learning media and curriculum standards that are in accordance with international demands. The application of Geography as an international class provides requirements for lecturers to have a TOEFL certificate with a minimum score of 550, although some students encounter problems with English proficiency, but in the end, this can be overcome.

Hamzah (2014)'s study on curriculum of Makassar State University and International Standard School Pilot (*Rintisan Sekolah Berstandar Internasional* abbreviated RSBI in Bahasa Indonesia) Junior High School Makassar City indicated that the ICP FMMIPA curriculum has a relevance level of 33.3% in Basic Biology, 31.4% in the High School Physics Practicum and several other subjects of 31.4%;second, that the ICP FMIPA curriculum with the RSBI SMP curriculum in Makassar City is evidently relevant. Zulfah & Mudzakkir (2015) researched on the rationality of parents in choosing an international class program for their children as students of SD Khadijah II Surabaya. The results of this study indicate that although the presence of an international class program in schools is not mandatory, some parents participate in the program, because international language skills are considered important for the development of their children in future.

Some researchers also paid attention on international programs abroad. Holland & Vasquez de Velasco (1998) reveal the need to include an international dimension at the syllabus level, integrate the international dimension at the curriculum level, and provide an overseas-minded learning environment. Meanwhile, it is recognized that incorporating and integrating these three elements is highly dependent on video conferencing technology and the internet which are models for distance education with reciprocal effects. Hill (2012) also examines the international model of world-class education for international undergraduate degrees. He stated that the practice of an international mindset is rarely associated with curriculum development and pedagogical approaches that lead to inter-cultural dialogue, as well as the realization of interdependent nations. This was manifested in student exchange programs between countries, until the emergence of international schools since the first half of the 20th century which became a catalyst for the development of schools' international thinking programs. This scientific article includes a discussion of the constantly changing elements of international thought.

Based on the above-mentioned studies, the position of this study is different in terms of the focus which emphasizes the curriculum innovation for internationalization of Islamic studies at higher institutions in Surabaya, East Java, Indonesia. The specificity of the multimedia approach in learning in international programs and curriculum is due to the Covid-19 pandemic situation which has not shown any signs of improving or of returning to normal yet. The principle applied here is that education must continue even when living through the Covid-19 emergency, but the implementation of the learning process must be carried out with suitable adjustments here and there. Likewise, efforts to strengthen the PAI Study Program through the internationalized program, should not stop even in an atmosphere of concern for the Corona outbreak. For this reason, this research is relevant and important.

METHOD

This research is a multi-case study. It examines the current existence of Islamic studies for developing international programs. The research approach is qualitative with a comparative analysis method between several universities in Surabaya: UNESA, ITS and UINSA. This research involves informants as direct data sources that represent the situation under study, including its historical background and brief profiles. Data sources are classified into two sections, namely: first, primary data sources from observations and interviews with informants, such as faculty leader of international programs. Second, secondary data sources from the library, formal reports, and all related documents. Regarding the selection of these informants, the researcher used the snowball technique, which was to identify and interview someone who had a "common thread" with the characteristics of the required data. Those who have been verified and qualified are also asked to identify other informants like them, and so on until the informants show saturated data. Based on the results of the analysis of the data obtained, a qualitative research report framework was prepared (Maykut & Morehouse, 1994). This research approach applied in several steps, beginning from pre-survey from digital and internet sources, visiting UNESA, ITS, and UINSA for observation and field data obtained from interviews, and analyzing the data.

The timeline research was set up between June to October 2021 with some flexible adjustment. The Study Program that will be detailed here is the PAI Study Program at UINSA. Meanwhile, information on the implementation of international programs was obtained from several established universities in Surabaya and referred to as comparisons for international class organizers, namely UNESA and ITS. The implementation of data collection was carried out through a set of instruments that are useful as a measuring tool in research to obtain information or data. Data were collected through observation, in-depth interviews, documentation, and Focus Group Discussions (FGD). The researchers tried to observe the subject of various educational activities at several universities in Surabaya. A check list was prepared, where the researchers just left a mark on the observed conditions or activities. The results of this data collection technique were written in the form of field notes, which were then analyzed. All collection of data through direct observation complied with health protocol standards due to the high Covid-19 outbreak situation.

Data analysis was carried out after the results of data collection had been obtained from observations, interviews, documents, and FGDs were sufficient. The incoming data was then processed and analyzed through stages: organizing data, classifying data, synthesizing it, looking for patterns of relationships, finding what was considered important and what had been learned and then making decisions that would be conveyed to others (Bogdan & Biklen, 2006). As in any qualitative research, data analysis was carried out simultaneously with data collection and the work of collecting data had to be followed by writing, editing, classifying, reducing, and presenting data. The data analysis included: data collection, data display, data reduction, and conclusion (Miles et al., 2018).

RESULTS AND DISCUSSION

Experiences of Universitas Negeri Surabaya with International Program

Universitas Negeri Surabaya (UNESA) is a continuation of *Institut Keguruan dan Ilmu Pendidikan Surabaya* (IKIP Surabaya), a state educational university founded in 1950. In 1999, IKIP Surabaya was converted to UNESA with six faculties and a post graduate program.

Its vision was to be excellent in education and science. From 2011-2015, UNESA has set its strategic plan as an excellent university within the national research university (2026-2030); and to become recognized as an international research university (2031-2035) (Universitas Negeri Surabaya, 2020). In pursuing this strategic plan and become an internationally recognized university, UNESA has set up the special curriculum known as *Kelas Unggulan* (excellent class) within the Faculty of Mathematics and Natural Sciences (*Fakultas Matematika dan Ilmu Pengetahuan Alam* abbreviated FMIPA in Bahasa Indonesia) since 2009 (FMIPA UNESA, 2020).

Kelas Unggulan of FMIPA UNESA has no difference in terms of curriculum compared to the regular classes. The curriculum is designed and developed in accordance with the National Higher Education Standards. Chief of the Study Program explained (D. A. P. Sari, personal communication, September 20, 2021):

> "The curriculum of *Kelas Unggulan* is designed to be the same as that of the regular class, so that students of both classes get the same lecture materials without any difference. The difference between the two lies in the language. *Kelas Unggulan* uses English as an introduction language and is bilingual. Reference books are also provided in English texts."

It indicates that every student gets the same portion of lecture materials. The difference lies between the two classes are in the lecturing process using English as instructional language. The classroom learning process has also a hidden curriculum. Regarding learning resources, students are directed to textbooks and scientific journal articles written in English as well as teaching materials designed also in English.

An Islamic studies course is mandatory for both regular and international class students. As indicated by the Law of the National Education System Number 20 Year 2003 that stated that Islamic religion courses are obligatory subject materials for every graduate student. Islamic studies is conveyed in Bahasa Indonesia, due to the lack of understanding of the English language by the PAI lectures. The topics and themes of Islamic education were compiled and delivered in accordance with the national curriculum. The content, method and evaluation also followed the directives of the Ministry of Education and Culture. Basically, the whole process of Islamic education is promoting moderate Muslim in line with national insight. The other programs run as usual without differences between Islamic studies and non-Islamic studies.

Instead of implementing ICP, UNESA is using the term *Kelas Unggulan* or excellent class. To realize the best lectures, every lecturer who teaches in the class is required to use minimal English as an introduction. If there are lecturers who do not have the competence to master the English language, Islamic education is one of them, they may communicate in Bahasa Indonesia. The faculty has the authority to choose lecturers who really have excellent competencies to teach the superior class students. Some lecturers often mention how the education system abroad and foreign students are keen on learning any subjects of Islamic studies.

At the end of each lesson an evaluation activity is needed. Curriculum evaluation includes evaluation of the learning process, subject matter, or content, learning outcomes and achievement of objectives in the graduate profile. Regarding the evaluation of the *Kelas Unggulan* curriculum, Secretary of the Study Program explained (M. Budiyanto, personal communication, September 20, 2021):

> "We carry out continuous evaluations. It is not only to determine student learning achievements at the end of mid-test or semester, but the superior class managers also evaluate all curriculum components that must be evaluated. Our evaluations consist of formative and summative [elements]. In terms of materials, methods, and skills of lecturers who teach in superior classes, we also evaluate them to know how they deliver materials, and how the condition of students in those

> classes happened during the learning process. We also evaluate our facilities, the textbooks, and services to the students."

Similarly, Chief of the Study Program also added (D. A. P. Sari, personal communication, September 20, 2021):

> "What Mr. Budi said earlier is true, we are responsible for all components in the superior class, so we must carry out evaluations sustainably in detail. In order to evaluate well, we receive students' complaints to the management if there are things that are not pleasing during the learning process. Beside that lecturer also may complain to us on whatever obstacles the students faced. Our evaluation also looks at the profile of top-class graduates to know whether the graduates are competent and acceptable in society."

Evaluation is one of the components in the curriculum innovation that functions to measure to which extent the curriculum can be used, and whether the results have been achieved in accordance with the goals that have been set up before. The evaluation system is assumed to be comprehensive because the components that are evaluated do not only prioritize learning outcomes, but other components also related to the implementation of the learning process, objectives, materials or content, strategies or methods, and condition of lecturers and students.

UNESA has joint-collaboration in research activities, student internships, comparative studies, student exchanges and credit transfer programs. Those agencies in UNESA's Faculty of Mathematics and Natural Sciences (MIPA) that are intending to engage in cooperation activities not only work at the university level, but also at the school level, international standard schools, industry, government institutions and other locales. Activities and collaborations made by the faculty in this case are specifically intended for supporting the *Kelas Unggulan*, both for students and lecturers.

Kelas Unggulan's curriculum programs consist of many activities, including: teaching immersion, field experience -- best known as *Praktik Pengalaman Lapangan* (PPL), online inauguration for graduate students during the Covid-19 pandemic breakout, international e-internship or virtual practice teaching program, student exchange, university to university collaboration with several universities in Southeast Asia, such as the Faculty of Education UiTM Malaysia, virtual invited lectures, an International Credit Transfer (ICT) program in collaboration with Tarlac Agricultural University, Philippines, and public lectures.

Teaching immersion and field experience program activities were carried out abroad and in International Schools in the home country. The MIPA Faculty has sent students annually to follow the program to visit the partner institutions. Teaching Internship Program activities are carried out by teaching practices at the Singapore International School (SIS) located at Pantai Indah Kapuk Jakarta, Kelapa Gading Jakarta, and several other locations. Likewise, this program is conducted at Indonesian Schools Abroad (SILN) in Singapore which is implemented for approximately 2-3 months. Meanwhile, the Teaching Immersion Program was held at Wadi Sofia International School, Kelantan Malaysia. It is known that Wadi Sofia runs an English Curriculum that leads to IGCSE and A-levels. In preparing everything, before leaving for Malaysia, of course, students are provided with English language competence and the ability to teach mathematics or science in English in accordance with the applicable curriculum at the target school, namely the Cambridge curriculum.

Online Inauguration MoU. Cooperation between foreign universities, including the graduate student of Science Education Study Program in academic collaboration with Department of Chemistry, India. This College is affiliated with Vikram University. *International E-Internship/Virtual Practice Teaching Program***.** Recently the program of activities conducted by the Superior Class during the Covid-19 pandemic was the "International E-Internship/Virtual Practice Teaching Program since the first Semester 2021-2022". Each of the students of the Superior Class was registered from either Mathematics Education, Biology Education, Physics Education, Chemistry Education, or Science Education. They had the opportunity to join this program. Program in the form of Virtual Practice Teaching or PLP was aired by and in corporation with Tarlac University (TAU)-CED Laboratory School, Philippines.

*Student Exchange***.** The Faculty of Mathematics and Natural Sciences (MIPA), UNESA, in improving the quality of the Superior Class Program held a Student Exchange program by sending several students to Khon Kaen University of Thailand. This activity usually lasts about 14 days. This activity aims to increase the provision and enrich knowledge of English for students (FMIPA UNESA, 2021). Initiation of Cooperation between Faculty of MIPA UNESA and the Faculty of Education UiTM Malaysia through the Google Meet Virtual Conference Room facility, which began with a meet and greet session. This activity is carried out to realize the student and staff mobility program, joint research, and publications through joint conferences and scientific journals.

Virtual Invited Lecture. The Department of Biology, Faculty of MIPA, UNESA held a Virtual Invited Lecture by inviting associate speakers. This activity is referred to as a guest lecture with the topic "Seaweed Herbarium Specimens as Indicators of Marine Environmental Change" which was enthusiastically welcomed by the academic community of the faculty. The guest lecture program is organized by all Program of Studies within the Faculty which invites resource persons from foreign universities to provide materials on Mathematics and Science. This kind of guest lecture is attended by lecturers, regular students, and top-class students. For Superior Class students, it will have a tremendous impact in adding new knowledge. Chief of the Study Program explained (D. A. P. Sari, personal communication, September 20, 2021)

> "Virtual lectures or guest lectures can provide opportunities for students to broaden their knowledge through direct interaction with experts in their fields. Not only that, but the other goal is also to form commitment within the Department of Biology in supporting the Faculty of MIPA, UNESA, towards internationalization program and to provide international standard knowledge for the students."

International Credit Transfer (ICT) program in collaboration with Tarlac Agricultural University, Philippines. This program is held annually as a facility for students in the Superior Class. The program has received recognition from the partner university abroad or host university. The students who join this program will gain international learning experience, build relationships, and expand the network of lecturers and new friends from the Philippines.

Public Lecture. Communication skills are a very important talent in the 21st century, especially for prospective educators. One of the programs organized by the Superior Class in improving good communication skills is through training in "Public Speaking Lectures". Public speaking is necessary for students to understand and practice the importance of communication skills in a public forum. This activity usually brings tutors from outside UNESA. Faculty of MIPA's Superior Class held a public lecture with the theme Public Speaking for Prospective Teachers. These public speaking skills are not only related to the professional teachers, but also related to real social life. This public speaking lecture teaches how to communicate publicly both in the Indonesian language and English.

Experiences of Sepuluh Nopember Institute of Technology (ITS) with International Program

Beginning from 1957, the foundation of the Engineering College 10 November Surabaya was inaugurated by President Soekarno. Shortly in 1960, the name was changed into Institut Teknologi Sepuluh November (ITS) with the status of a state university. In 1983-2002, ITS has five faculties and two polytechnics. Consequently, there is a change in management patterns as they become independent institutions by opening opportunities for cooperation at national and international levels (Institut Teknologi Sepuluh Nopember, 2022).

Like UNESA, Islamic studies at ITS are conducted in accordance with the national curriculum with additional activities initiated by the students. The campus Mosque generally used by civitas academia as a place of worship, Islamic ceremonials, reciting the Qur'an, and extra-curricular programs. For ICP students, Islamic studies are supposed as part of their basic and compulsory teaching materials. Most of ITS's students were obedient Muslims and put Islam as part of their living education, inside as well as outside the campus. They want to integrate science and religion. The rest of the subject materials and international activities are the same with the curriculum set up by the faculty.

To improve the quality and expand the horizon of education, the Faculty of Industrial Engineering and Systems Engineering organizes the International Undergraduate Program (IUP). Five departments hold the Undergraduate Education Program for Regular Class and IUP Classes. In relationship to the IUP curriculum, it is designed to be the same as the regular class curriculum. The only difference between the two curricula is the use of English as the instructional language in the IUP classes. IUP conducts several international programs, such as:

Study Excursion. In improving human resources and student achievement, organizing a study excursion is one of the support components. The study excursion program with the slogan: "Goes Beyond Study Excursion" is usually carried out in Taiwan. With Study Excursion activities, industrial visits are made at home and abroad that make the visited companies as a place for research and various other collaboration activities. Cooperation is also carried out with several well-known universities abroad, among others are UTM Malaysia, NTUST, NCU Taiwan, QUT Taiwan, and Beijing Institute of Technology (China).

Student Exchange. It provides opportunities for students in the IUP to participate in student exchanges at foreign universities. In this activity, students are allowed to apply for credit transfer. Transferring credits is a recognition of a number of study loads that have been obtained by a student during the exchange program. One of the departments that organizes the Student Exchange program at ITS is the Department of Material and Metallurgical Engineering. This program provides an opportunity for students of the IUP class to apply for credit transfer. Before transferring credits, students must apply letter to the department, then the department will evaluate the transferred credits by considering the content of the transferred courses with a minimum 75% of the same subject.

Joint-Degree. The Department of Mechanical Engineering, which is one of the oldest departments at ITS, has organized a collaboration with Wismar University for Applied Sciences Technology, Business and Design in Germany. The collaboration is under the form of a Joint Degree program with the host-university. The Joint Degree program allows students to receive two degrees and diplomas, namely a Bachelor of Engineering (*Sarjana Teknik*, ST) from ITS Surabaya and a Bachelor of Engineering (B.Eng.) from Wismar University, Germany. With the above mentioned collaboration, it will produce Mechanical Engineering Bachelors who have high competence in technology design and energy management with renewable energy. Both universities have agreed to produce Mechanical Engineering graduates with a focus on the field of renewable energy who will be able to play an active role in the development of technology and management both in Indonesia and Europe.

The stages and mechanism of the Joint Degree lectures begin with student selection which is carried out with the Independent Partnership Selection (SKM) system. Furthermore, in semesters 1 and 2, Joint Degree enthusiasts students receive Basic Science courses. Meanwhile, in semesters 3 and 4, students will receive a Basic Mechanical Engineering Skills course. Furthermore, in semester 5 and 6, students receive Renewable Energy Technology courses which in this case are taught by lecturers from Wismar University. The lecture system is held with a module system, where for 16 meetings arranged as in ITS academic regulations, a block system will be carried out. This means that the 16 meetings will be completed in a period of only 6-8 weeks (1-2 months). Prior to the 8th semester, there will be an evaluation for outstanding students who will be given the opportunity to take part in a work internship and Final Project (*Tugas Akhir*, TA), work directly at Wismar University Germany and the partner company program in Europe.

Guest Lecture. To improve student knowledge, the Faculty of Industrial Engineering and Systems Engineering, ITS, always organizes guest lectures by bringing in speakers from Overseas Partner Universities. Guest lectures were attended by IUP students, class at the faculty forum. Likewise for regular class students, a guest lecture was held in the form of a Department-Based Guest Lecture Series organized by ITS Global Engagement for the Material Chemistry course, and for students of the Materials and Metallurgical Engineering Department.

No single pattern of international curriculum is applied in universities in Surabaya. The most reasonable arguments are no strict prescriptions enacted by the Government, especially the Ministry of Education and Culture. University and faculty authorities are at the same position. According to the field observation indicates that with numbers of international class curricula, programs, and instructional design, ICP has various models of international programs held by higher Institutions in Surabaya. It could be described briefly as follows.

Figure 1. *Curriculum innovation of international program in three universities in Surabaya*

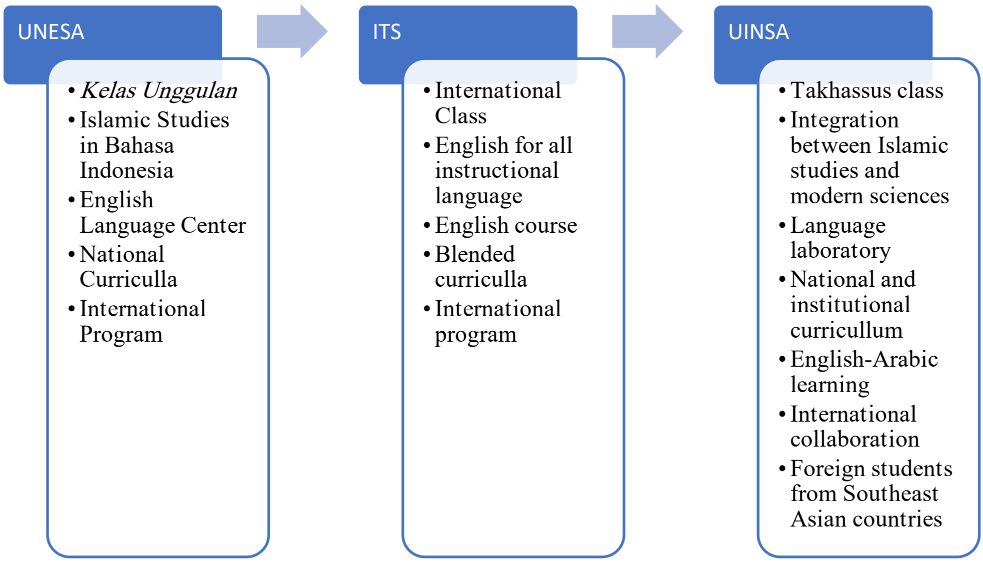


Figure 1 shows the various models of international programs and innovation curriculum. UNESA has designed its international program within the superior class, and the instructional classroom process of teaching Islamic studies is delivered with Bahasa Indonesia by a PAI lecturer, commonly graduated from an Islamic institution such as UINSA. Recently, UNESA utilizes its English center for the superior class students to help them improve their English proficiency. Based on the national curriculum, UNESA has successfully built international linkages with international universities.

On the other hand, ITS has selected a special class known as the International Unit Program (IUP) for students to study in this campus. The cost they must pay for this IUP class is quite different from regular class, much more expensive. English as a second language is mandatory for IUP's students, including in the teaching of Islamic studies. During the Covid-19 pandemic outbreak, a blended learning process was mostly followed. However, ITS has many optional programs related to joint-cooperation with partner universities abroad as mentioned earlier.

Pioneering the Internationalization of Islamic Studies at the PAI Study Program

Before transforming into a university in 2013, UIN Sunan Ampel Surabaya (UINSA) was the State Institute for Islamic Studies (*Institut Agama Islam Negeri*, IAIN). The conversion of IAIN to UIN occurred on October 2, 2013. A year later, in 2014, UINSA officially had 9 faculties with 1 Postgraduate Program. UINSA is located in downtown of Surabaya, East Java, and is one of the oldest Islamic universities in Indonesia. In 2019, UINSA has achieved accreditation with an 'A' status for its institutional level. UINSA has been adapting international standards in the administration of education and university management. The implementation of higher education at UINSA is supported by adequate facilities and infrastructure, with two campus areas. Campus 1 is located at Jalan Ahmad Yani 117 Surabaya, and campus 2 is in Gunung Anyar District.

The PAI Study Program is part of the Faculty of Islamic Education and Teacher Training (*Fakultas Tarbiyah dan Keguruan*, FTK). The PAI has common vision: "To become a superior, competitive, and international standard Islamic Religious Education Study Program by

2030". Meanwhile, its missions are: (1) Organizing education and learning in the field of Islamic religious education in a professional, accountable, and competitive manner. (2) Develop research in the field of Islamic religious education that is competitive, innovative, and relevant to the needs of the global community. (3) Conduct research-based community empowerment in the field of Islamic religious education. The PAI Study Program has an action plan that will be achieved with efficiency and effectiveness at the right time. In the first stage, the PAI should initiate the opening of the special class or known as the *takhassus* class. If the results are good, then the quality of the class needs to be improved and developed with new curriculum innovations and moving to a Superior or Excellent Class.

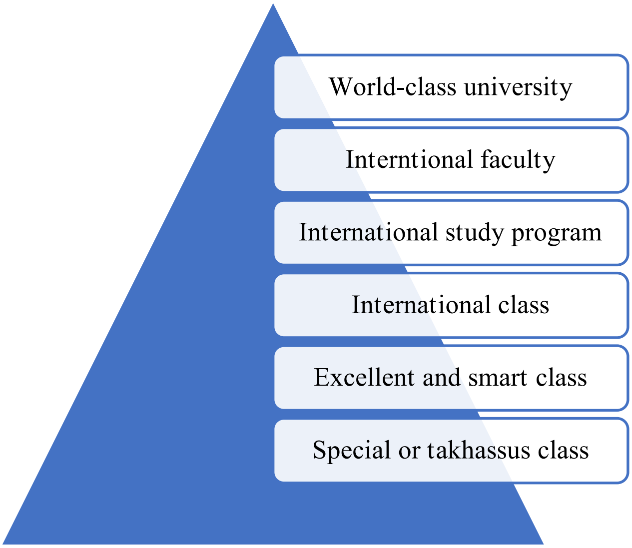
The Excellent Class has an impact on improving the quality of the lecturers with added competency in foreign language skills: English and Arabic proficiency. In the Superior class, the improvement of students' language competence needs to be continuously increased parallel with activities intended for international programs. It is deemed necessary to have significant results from the *Takhassus* Class program to the Superior Class, it can be further improved gradually from all elements and devices to lift the status to "International Class within the PAI". It should emphasize the use of English and/or Arabic as a second language in the entire lecture process. The international class is a class that is specially presented to prepare students to take excellent international programs. Learning with the introduction of a foreign language is considered capable of providing a positive value that distinguishes between international classes and regular classes.

The PAI International Programs are required to enhance extra international activities by cooperating with other universities abroad. Through these programs, the PAI will be known worldwide, which will have an impact on the interest of prospective students from abroad, as well as domestic students who have scientific competence in Islamic Religious Education, language skills (English and/or Arabic), and their achievements so that they are ready to be part of the students who inhabit the international class cultures.

The ICP is intended for students who have advantages so that they can best utilize their abilities. It means that the selected students will be educated in an excellent learning process through bi-lingual communication in theArabic and English languages. They need to pass the selection process: first, through written tests, interviews, and TOEFL ranking score. The selection process provides opportunities for all students without exception. It can be carried out at the end of the first semester of lectures or final examinations. The international class should be participated in by students who have passed the test in the second semester before graduation. The existence of ICP at the PAI, UINSA, will endorse accreditation status held by an international accreditation organization. Let's say, the AUN-QA (ASEAN University Network-Quality Assurance).

The PAI has set its vision: "To become a superior, competitive, and international-standard Islamic education Study Program in 2030". If the vision that has been clearly displayed is not immediately carried out, how can the PAI quickly achieve an international standard. The PAI must step up earlier in pioneering this, so that other faculty and Study Programs may follow the example (Moh. Faizin, personal communication, September 25, 2021). With the achievement of an international assessment by the PAI, UINSA, the faculty is worthy to bear an international standard of Islamic studies. This commitment has been manifested in the faculty's vision which stated "Becoming an Excellent and Competitive International Faculty of Tarbiyah and Teacher Training". With the achievement of an international assessment by the PAI, it will contribute to UINSA in realizing its dream of becoming a World Class University (WCU). The figure below presents the concept as pyramid steps towards a WCU status for UINSA which is planned to be achieved in 2030.

Figure 2. *Pyramid steps of internationalization of PAI study program*



Based on Figure 2, the WCU status should be attained gradually from the lowest level, namely the *takhassus* class with international quality. The International Program of the PAI will be known as a competitive university globally, especially in the ASEAN regional environment. Having an ICP for Islamic studies should be accompanied by activities that are international in nature. This activity is intended for students and lecturers to introduce global insights that can be applied at the PAI, UINSA. The PAI needs to hold an MoU or cooperation with several international universities. Within this international collaboration the partnership must be built.

Among the advantages of the international program are giving the students freedom to take outbound mobility programs, such as double degrees, student exchange, internships, and summer courses with partner universities abroad, during which students can work part-time. International students are encouraged to become fluent in the foreign language where they live, especially English and Arabic for Islamic studies. For their part, foreign students who take international class lectures in the local program are also encouraged to understand Indonesian culture and language. If PAI is the flagship program, then these foreign students are expected to be able to live under the Islamic values of Muslims in Indonesia. In short, this ICP has mutual benefits, between national students studying at the PAI Study Program and international students.

Based on fact findings on international program run by UNESA and ITS, the PAI Study Program should develop various outbound activities within an international collaboration framework, such as student exchange programs, double degrees, international assistantships, sandwich programs, joint-research, internship programs, research fellowships, and visiting lecturer programs. It is of note, that the PAI has several advantages in facilities, curriculum, and language abilities. The PAI recently built edifices, multimedia-based classrooms, active learning approaches, and adequate laboratories.

A language laboratory has been owned by this campus for a long time since 1975, when A. Mukti Ali served as Ministry of Religious Affairs. He campaigned for bilingual capabilities for Islamic university students in English and Arabic. The curriculum of UINSA has also undergone many changes that could be differentiated from those of its counterpart Islamic universities in Indonesia. So far, UINSA has not initiated a separate international program, butcollaboration with international universities, especially in Southeast Asian countries has already been woven tightly through many international programs. Just one more step is needed in building the internalization of Islamic studies at the PAI Study Program.

Curriculum innovation in many Islamic university is continuously developed within an integrative paradigm of knowledge which encounters science and religion (Islam). This can be seen from the presence of several new non-religious faculties, such as the Faculty of Science and Technology (*Fakultas Sains dan Teknologi*), the Faculty of Psychology (*Fakultas Psikologi*), and the Faculty of Islamic Economy and Business (*Fakultas Ekonomi dan Bisnis*)established in Islamic universities. Since the conversion of IAIN to UIN, the PAI has invented a new paradigm in Islamic studies. Classical Islamic studies, which consist of the following subject matter: *tafsir* (Quranic exegesis), *hadith* (the Prophet's tradition), *fiqh* (Islamic jurisprudence), *ilm al-kalam* (Islamic theology), Arabic language, etc., have been combined and intertwined with modern sciences and scientific approaches. Basically, Islamic studies are globally recognized, since Muslims around the world have the same concern in studying Islam as religion. Arabic scripts with yellow book style (*kitab kuning*), that are well-known among Indonesian Muslim, especially madrasah students and *santri*'s *pesantren*, are very helpful to accelerate the acceleration of an international program. Moreover, most of UINSA's lectures are Muslim scholars (ulama, kiai), who own *pesantren* and run Islamic education through primary resources in Arabic references.

Islamic studies at the PAI Program of Studies are recommended to make immediate reform and actualize the ICP as supported by the Ministry of Religious Affairs and university authority. In the first stage, a special class program or *takhassus* could be an initial step in pioneering international program. Some Islamic universities have already implemented new paradigm of integrating Islamic studies with modern sciences as indicated by the opening of social science, humanities, science and technology branches of knowledge by faculties and programs of studies (M. Hilmy, personal communication, January 2022).

Apart from facilities and curriculum inventions, the PAI has long been providing Arabic and English courses, both in the classroom setting and in the language laboratory. The students must pass the language course before final examination and graduation. Furthermore, the PAI's students commonly graduated from madrasas and Islamic boarding schools (*pesantren*) in which they had already learnt basic Arabic language. Recent developments indicates that many foreign students, especially from Southeast Asian countries such as Malaysia, Thailand, Brumei Darussalam and Singapore, are increasingly enrolling as the PAI's students. As a social modal, the PAI is ready to step forward toward an internationally recognized Study Program.

In addition, most UINSA's lecturers are alumni of Western and European universities who are fluent in English, and Middle Eastern graduates who are proficient in Arabic. These showed us the prevalent conditions met to establish an international program at the PAI. Besides, the Ministry of Religious Affairs and UINSA's long term vision and mission have already mentioned the establishment of the international program. The program itself will surely endorse the highest achievement of accreditation status released by the Board of National Accreditation (*Badan Akreditasi Nasional*, BAN). To some extent, the PAI has been accredited by international institutes and an international standardization organization certification (ISO).

CONCLUSION AND RECOMMENDATION

The international programs run by UNESA and ITS are unique and different in pattern if compared to the other universities in Indonesia. At UNESA, the Faculty of Mathematics and Natural Sciences (MIPA), which consists of five departments, has been implementing "the excellent classes (*kelas unggulan*)", and since 2009, the recruited students who are included in this "excellent class" have been selected through a registration and acceptance process of new students who are accepted by grades, language skills, GPA, passing the selection test, and other performance criteria that have been determined by the faculty. The Faculty of MIPA has collaborated with partner universities in several Southeast Asian countries, such as Malaysia, Thailand and the Philippines. Its single tuition fee (*Uang Kuliah Tunggal*, UKT) funding is not different from regular classes, as the cost of foreign language training is intensively subsidized by the faculty. Featured class activities include teaching immersion, field experience (PPL), online sessions, international e-internship or virtual practice teaching programs, student exchanges, joint-university programs, virtual invited lectures, international credit transfers, and public lectures supported by adequate facilities.

Meanwhile, ITS has held the IUP since 2019 in six programs of study within the Faculty of Industrial Engineering and Systems Engineering. Unlike UNESA, ITS recruits international class students at the beginning of the new registered student admissions period. Once they are accepted, they go straight to the international class. The requirements to be accepted are quite complex, such as high school report cards, English certificates, curriculum vitae, and other evidence of students' achievement. In addition, the fees charged to international class students are different from the regular class fees. The ICP curriculum at ITS is primarily in English as the introduction language as well as of the textbooks utilized. The international class activities include study excursions to leading universities abroad in Southeast Asian countries. In addition, student exchanges, joint-degrees, guest lectures are all carried out with the help of supporting programs. English courses, professional lecturers, international activities, including thesis supervisors, and smart class facilities specifically designed for IP students with sophisticated multimedia facilities are provided.

The uniqueness of UNESA is in selecting the best rank students enrolled from the first semester and categorized them as excellent students without any differentiation in financial requirements. By contrast, ITS establishes the ICP class before the selection process of students. Furthermore, UINSA innovated to open ICP from *Takhassus* or Special Program with requirements including excellence in Arabic and English. The curriculum innovation for Islamic studies at the PAI needs to be initiated by considering several efforts such as curriculum redesign, program development, and multimedia-based learning processes. *First*, efforts to redesign the PAI curriculum can be pursued by starting with comparative studies, research, formal meetings or intensive meetings between university and faculty leaders, workshops and technical guidance for lecturers, arranging student activities in the international arena, and intensive bilingual training in Arabic and English language skills.

Second, pioneering several international programs gradually, which include at least a student exchange program, double-degrees, a sandwich program, joint-research, international assistantships, an internship program, research fellowships, a visiting lecture program, smart classes, and best practice instruction. *Third*, implementing multimedia-based learning facilities such as integration of the four pillars of UNESCO education: learning to know, learning to do, learning to be and learning to live together. Current reality-based learning is also important to be considered in the implementation of ICP at the PAI. The principle of learning to worship needs to be instilled in whole process of Islamic education.

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OPEN ACCESS

Check for updates

Millah: Journal of Religious Studies Vol. 21, No. 3 (2022), pp.707-740
ISSN: 2527-922X (e); 1412-0992 (p) DOI: 10.20885/millah.vol21.iss3.art4

Evaluation of Stories of the Prophets in the Holy Qur'an Based on Existential Therapy

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Article History:

Received: June 22, 2022
Revised: August 28, 2022
Accepted: August 30, 2022
Published: October 13, 2022

Abstract

This study aimed to examine the stories of 25 prophets mentioned in the Qur'an within the framework of the existential theory. The research has been studied on associating the prophets and their stories in the Qur'an with the concepts of the existential theory. While the life of the prophets was encountered with the existentially positive concepts of the existential theory, no relationship could be established with the negative concepts. Knowing that the prophets mentioned in the holy book of Islam, the Qur'an, can be associated with the concepts of existential theory is important because it can be beneficial in existential therapy studies with Muslims. In addition, the study finding is significant in terms of establishing a bridge between the Qur'an, which is the main element of Islam, and the existence of western philosophers and mental health experts.

Keywords: *Existential Therapy; Holy Qur'an; Prophet Story*

INTRODUCTION

The concept of existence draws people from the plainness of concrete life to an area of meaning where life itself is questioned. One of the functions of religion is to realize this liberation of humans, to bring human and the Creator together (Bensaid et al., 2021; Öz, 2015). Additionally, the concept of wisdom, which is to deal with *dasein* (existence) as a whole, has tried to deal with knowledge as a whole, thus trying to see science, morality, *dasein* and existence holistically (Düzgün, 2006). According to Descartes, philosophy is the occupation of firsts. However, only the perfect Creator can know the first cause of everything. The perfect, omniscient, omnipotent Creator creating human's own existence is in the status of the absolute sage who knows the first cause of everything (Yüce, 2019).

Society has certain expectations on people attitude and behavior. The conflict of people with the norms of society can have existential consequences and can be considered existentially (Öz, 2015). Many prophets, such as Abraham, Lot, and Noah, wanted to change the society they lived in. Abraham said: "Well, have you thought (just a little) about what you worship, whether it's you or your forefathers?" (Chapter Shuara [26] Verses 70-76). In the Qur'an, the prophet Abraham, with his expression in the verse, wants to bring a new order and criticizes his father and those around him for following the traditions of their ancestors without thinking. He opposes his father and the people around him because they worship idols. He warns them, but the warnings do not help them change. Finally, they tried to kill the prophet Abraham by throwing him into the fire. His father threatened to kill Abraham by stoning him to death. However, God saved Abraham. Only the prophet Lot believed in Abraham. But Lot's people were also unbelievers and were eventually destroyed.

Taslaman defended the importance of the existential approach by quoting Sartre, Nietzsche and Dostoyevsky. Dostoevsky's "If there is no God, everything is permissible." Based on the premise, Taslaman mentioned that in an existence where there is no Creator, being good is nowhere written. The absence of an existential Creator is boring, and morality now has to be dealt with only on the axis of human beings. This means that human strength will be lost with the elimination of an absolute Creator figure and the concept of good will be weakened rationally for its existence (Taslaman, 2013).

It is stated that the existential approach progressed as a third school of psychology after the psychoanalytic school founded by Freud and the behaviorist school established by Watson (Yalom, 2002). The existential approach focuses on the human search for meaning. According to the existential theory, humans do not behave only according to factors such as sexuality and inferiority as stated by Freud and Adler . Each person shapes his/her behaviors because he/she searches for meaning in their life (Frankl, 2011). Frankl (2006) sees the search for meaning as a basic motive. A study has stated that there are nine different existential approaches today. What these different therapies have in common, according to the study, is their concern with death, meaninglessness, isolation, and freedom (Terao & Satoh, 2021). One can live or even die for search of meaning. In a study on the reason for the existence of the universe, it was specific that Craig, Farabi, İbni Sina and Gazali agreed in the idea of Creator (Karagöz, 2019). Kierkegaard's view that the way to reach the Creator will pass through individual existence is also an important perspective on the relationship between existence and religious beliefs (Şahïner, 2017). Existential analysis of the stories of the prophets is thought to be important because the prophets mentioned in the Qur'an are messengers between God and the people who convey what God wants from people.

The research model adopted in the study is content analysis, one of the qualitative research methods. Content analysis was preferred because it is a model that emphasizes analysis. Content analysis provides a detailed examination of the written materials related to the subject (Yıldırım & ve Şimşek, 2003). The aim of the study is to examine the parts of the lives of the 25 prophets (Zülkarneyn, Üzeyir and Lokman, are not taken into account because there is no clear consensus that they were prophets) mentioned in the Qur'an, with existential theory. These prophets were Adam, Idris [Enoch], Noah, Hud, Salih, Abraham, Lot, Ishmael, Isaac, Jacob, Yusuf [Joseph], Ayyub [Job], Shuayb, Moses, Harun [Aaron], David, Solomon, Zulkifl [Dhu al-Kifl], Yunus [Jonah], Ilyas [Elijah], Elyesa [Elisha], Zechariah, Yahya [John the Bapstist], Isa [Jesus] and Muhammad (PBUH). The topics covered by the chapters underlie many topics such as the struggle of the prophets with their people, their communication with God, their efforts to spread the religion revealed to the prophets from God, and their struggle with polytheism. The characteristics bestowed on the prophets by God will be examined within the framework of existential theory and their harmony will be examined. In the research, first of all, the prophets mentioned in the Qur'an were mentioned. In the second step, the terms of the existential theory are given. At the end of the study, the terms associated with the prophets are shown and interpreted in Table 1 with the verses talking about the associated prophets.

Prophets Mentioned in the Qur'an

God has conveyed his orders and commands to humanity through prophets since the existence of humanity. Four holy books have been given and the last of these books is the Quran that was sent through the prophet Muhammad PBUH. Prophets are messengers appointed by God to transfer God's orders and prohibitions to people (Taşdoğan, 2018). There are 25 prophets mentioned in the Qur'an. These are Adam, Idris, Noah, Hud, Salih, Abraham, Lot, Ishmael, Isaac, Jacob, Yusuf, Ayyub, Shuayb, Musa, Harun, David, Solomon, Zulkifl, Yunus, Ilyas, Elyesa, Zechariah, Yahya, Isa and Mohammed (Gürer, 2019). It is mentioned in the Qur'an in the 78th verse of Surah Mu'min, indicating that there are prophets other than those taught to Muhammad.

Existentialism and Existential Therapy Theory

It is seen that the existential school, which is based on philosophy, finds its place in various fields such as art, psychology and religion. Heidegger is a vital figure that founded existential philosophy transfering this subject to the field of psychology (Geçtan, 1974). According to Heidegger, a human is a being who is thrown into the world, and if he has to be in the world from birth to death, he will discover his own sources (Heidegger, 1996). He considers the concept of existence in the world as "*dasein*". The concept of *dasein* will be covered more extensively in the following paragraphs. Heidegger collaborated with researchers such as Boss and Binswanger, and then his views began to spread. The theory, which started to be adopted in the psychology community in the USA with Rollo May and Adrian Van, reached wide circles in a short time (Geçtan, 1974). It is not possible to give a single definition of existentialism adopted by many theorists. According to Frankl, there are as many existentialist psychiatry approaches as there are existentialist psychiatrists in the world. Although these theorists share some common themes, they have different explanations. Reaching one's own source, the steps to be taken in this journey, and the meanings that one will find are the main subjects of the theory (Çeli̇k, 2017). The possibilities of human self-actualization are also discussed (Tekke, 2019). In short, it is an approach that focuses on people's potentials (Gül, 2014). It is a point that distinguishes human beings from other beings that they can contribute to their own sense of existence. It is argued that people are able to find out the truth due to choices they make, and religious guidance (Ismail & Tekke, 2016; İlgar & Coşgun İlgar, 2019).

BASIC ELEMENTS OF THE EXISTENTIAL APPROACH

The principal scholars who adapted existential theory to psychology and psychotherapy are Viktor E. Frankl, Rollo May, and Irvin Yalom. There are some basic elements that are shaped under the main themes of the approaches of both philosophers and people working in the field of psychology. These are existential anxiety, *dasein*, anxiety, death anxiety, freedom and responsibility, loneliness, meaninglessness and search for meaning, authenticity, noble race and degenerate human race, strength, conformism and totalitarianism, existential questioning, collective neurosis and isolation.

Existential Anxiety

Existential anxiety is a concept especially mentioned by Frankl (2006). According to Frankl, the anxiety arising from the questioning of whether one's life is worth living and the hopelessness that it brings is existential anxiety. He argues that living life is necessary to find the meaning of life. He states that even in the most hopeless moments, there will be a meaning in life.

Dasein

Dasein is a concept introduced by Heidegger. *Dasein*, which meets the concepts of existence and life, is much more comprehensive in Heidegger's philosophy. It explains existence in the world, being here right now, questioning the meaning of existence with *dasein*. Since man is the only creature that can question the meaning of existence, it is seen that by *dasein* he also means human (Tülüce, 2016). There are four styles of *dasein*. The first of these is called the *umwelt*. Physically, it characterizes our existence in the world. With *Mitwelt*, our existence in the social context is explained. The *Eigenwelt* is our introvert, our own, spiritual world. *Uberwelt* represents the desired world. Elements such as spirituality and religion are included here (Tekke & Ismail, 2016; Tekke & Watson, 2017; Erden, 2018; Tekke et al., 2020).

Anxiety

Anxiety is a phenomenon brought about by the existence of the individual. A carefree person is unthinkable. The anxiety emphasized in existentialism is not pathological. It is expected, possible and necessary (Kurt, 2019). Theorists also refer to this situation as existential anxiety. Death, freedom, loneliness, and meaninglessness are all ultimate concerns (Yalom, 2018). Existential theorists state that anxiety is either tackled with courage, or escape and avoidance behaviors are exhibited together with hopelessness (Tillich, 2000; Sayar, 2021).

Death Anxiety

Humanity, which has been in pursuit of immortality since realizing the reality of death, is always trying to find a place between existence and non-existence (Efi̇l, 2020). It is stated that existential philosophy is associated with death anxiety. It is stated that death, as the inevitable end of human being as a mortal being, is not considered as different from life in existential philosophy, but as two phenomena that define each other in meaning (Öztürk, 2019). The fact is that the birth of a human being indicates that he/she will die. Every living being will surely die, and knowing this causes anxiety in people. In this context, the person tends to escape from the reality of death, deny it and suppress it. Existential theories, on the other hand, argue that the main phenomenon that makes life meaningful is the fact of the limited time available before death. The main factor that provides motivation for self-realization is death, and being aware of this will contribute to living life more efficiently (Kiraç, 2007).

Freedom and Responsibility

According to the Freudian view, a human seeks new situations that can express his instincts, and those new situations compatible with society act as engines in the progress of civilization. Man enables the progress of society, but on the other hand, he renounces his freedom (Deniz, 2005). Existential philosophy draws attention to concepts such as freedom, responsibility, making choices and living in the moment (Kaygısız, 1997). Human is free, except for certain special circumstances (such as birth, bodily deficiencies, and situations in which he is not able to choose). Because a human is free, he makes choices and his life progresses in line with these choices. There is a responsibility that comes with this freedom (Karaefe, 2019). According to the existential school, people are also free to the extent that they take responsibility for their actions. The choices humans make, their freedom in these choices and the situation of creating their existence and reaching their essence in the progressive stage make people worry (Yıkılmaz, 2016). According to Sarte, human consciousness exists for itself, that is, the reason for its existence is itself. Sarte states that existence for another one is a kind of hell. Freedom, according to Sarte, is associated with action. If a person chooses his/her actions, he/she is free and the responsibility of his/her actions is on the person (Bal, 2019).

Loneliness

The existence of man can be described as being equal to loneliness. Being free and responsible in our choices brings with it loneliness. It should not be forgotten that we are alone in birth and death. According to existentialists, the anxiety of loneliness is a situation that needs to be felt. A person can only return to his essence when he is alone and focus on the meaning of its life (Öcal, 2010). Being together with others may affect on individual choices according to his/her inner resources (Tekke & Çoşkun, 2019). But it is important not to perceive this isolation as a complete break from sociality. It is necessary to divide the time periods in which introversion occurs and the time periods spent in social environments in a balanced way.

Meaninglessness and the Search for Meaning

Humans are worried about not being able to find a meaning for human existence in meaninglessness and the possibility of not being able to find it. This anxiety is also a desirable situation and leads people to seek meaning (Kurt, 2019). People can find meanings in life based on what happened to them, their actions, their observations and their point of view. This meaning can vary from person to person and from moment to moment (Frankl, 2006).

In cases where the individual thinks that life has no meaning and they cannot find a meaning in life, he experiences an existential emptiness. The existential gap can recur in the event of the termination of work, study or other important situations for human that give meaning to life. It has been stated that the reason for many suicide cases is the existential gap (Frankl, 2006).

The search for meaning in life is a dynamic situation. Meaning can be deduced from every event. This includes suffering. Frankl is one of the theorists who focus most on the phenomenon of suffering in his work. He himself was held captive in concentration camps, subjected to physical suffering, and observed other people in the same situation. It emphasizes the necessity of changing oneself and one's point of view if there is no strength to remove the suffering that the person is exposed to due to reasons beyond his control (Frankl, 2006). In the same study, Frankl (2006) states that if suffering is inevitable, it is still possible to find meaning and even to make sense out of suffering.

It is stated that meaning is a subjective and free experience of human beings. Although the meaning that exists on the ground of existence manifests itself on an object in the material world, it is beyond that object . Although a person knows that he will die one day, he can hold on to life by ignoring death. It has been stated that the meaning that religion considers as a whole beyond the concrete world is superior to science in answering questions for human existence (Bahadir, 2000).

Authenticity

Authenticity is also a prominent and frequently repeated concept in the existentialist school. With this concept, it is meant that the person sees and accepts the character he has and that his reflection on the outside world is consistent with his character. So living one's true self is authenticity. The meaning of each person's life is unique. If a person cannot be authentic, he cannot discover the meaning of his own life, he may take the meanings of others' lives as his own, or he may choose meanings that do not coincide with what he actually is. Authenticity is an important phenomenon in reaching the essence and meaning of life (Salur, 2021). Self-conscious people are willing to die for the principles they believe in. The most basic element in the formation of this consciousness is authenticity and originality (May, 2009).

The Noble Human Race and the Degenerate Human Race

A guard handed Frankl a piece of bread from his meal, and Frankl felt intense emotion and wept at this gift (Frankl, 2006). Frankl (2006) states that he and other prisoners were deeply tortured and inhumanely treated at the camp, and he was very touched because a guard at their head put him in the place of a human being and approached him with a humane feeling. He also states that they were worked in freezing cold, and were not allowed to rest next to the stove, which tried to heat the environment, even for a short time, even with a weak fire (Frankl, 2006). He stated that the camp administration, who wanted the prisoners to be dealt with harshly, assigned the guards who exhibited sadistic behavior to the prisoners under normal conditions. Frankl (2006) mentions that there are only two human races on earth according to his observations. The noble human race and the degenerate human race. It is stated that there are both in every society and that no community on earth can consist of only one race. So much so that even in the Nazi camp, guards from noble and degenerate races found a place for themselves (Frankl, 2006).

Strength

People accept the existence of an authority in many different areas of life (May, 2009). The main reason for accepting authority in various fields such as politics, religion, and science was stated as the inability of people to find the strength to oppose authority (May, 2009). The behavior pattern of the society, which cannot find the strength to oppose the authority, will emerge as following the leader (May, 2009). It has been stated that the shocking and effective movements in society emerged with the disappearance of the love and respect of individuals for their self, and therefore, individuals who make up the society should oppose totalitarianism and everything that will make them lose their identity (May, 2009). In a different study, May (2007) stated that the first step an individual will take in his journey to become an individual is to determine his purpose. Pointing to the key role of freedom in being an individual, May states that the emotion that arises in the inhibition of freedom will be anger and hatred (May, 2007).

It has been stated that discovering the self is a difficult and painful process. It has been stated that while learning to be an individual, many dilemmas will be faced and that one will have to face the chains that bind the person to his/her family and family members (May, 2009). It is emphasized that the main struggle in the process of individuation is a civil war within the self. Just as a baby is tied to his mother by a cord, the individual is also dependent on his parents at the expense of his freedom, receiving psychological satisfaction in return(May, 2009). It has been stated that it may be easier for the individual to struggle with an external power, but the struggle of the individual with himself will be more difficult (May, 2009).

The relationship between freedom and self-consciousness was emphasized (May, 2009). An individual's reactions in the situations he encounters is limited by rules and prohibitions, and it is stated that as a reslut in being channeled to exhibit certain behavior patterns, he will lose his self-consciousness as well as his freedom(May, 2009). We can say that there is a strong positive relationship between freedom and self-consciousness (May, 2009). As the person's self-consciousness increases, the spectrum of possible behaviors will also diversify. Every step taken freely, every choice made will have the power to influence future behavior to be more free (May, 2009). In another study, it was stated that a person's self-perceptions are a valuable element that strengthens the existence of the person and strengthens his place in society. Studies on the harmony of self-perceptions of clients and of clients with therapists and counselors were recommended (Özen & Gülaçti, 2010).

The way for an individual to push his own limits is through the individual's realization that there are limits to his own power. Excessive pride and arrogance will not benefit but rather harm him (May, 2009). According to May, absolute power is knowledge. Man's control of nature through absolute power creates a false perception that he can also control people, and the wrong inference that occurs harms individuality (Akbay, 2011). The functional aspect of religion has been defined as facilitating what is difficult for the individual and empowering the individual to cope with difficulties (Akbay, 2011). Another researcher stated that the will to power has an important place in coping with death anxiety by expanding the environment with which the person is related (Küçük, 2019).

According to existential theory, individuals are responsible for their actions. In the process of emotion-focused therapy, it is aimed for the client to gain awareness of the power scheme behind the actions exhibited. By making use of the techniques of the Gestalt approach, focused techniques are used in the here and now. It has been stated that the concept of power should be handled within the framework of the here and now (Yildirim, 2020).

Conformity and Totalitarianism

An important feature that distinguishes humans from animals is that human behavior is not under the control of instincts, unlike animals. People do not direct their behavior with stereotypical behavior patterns. It has been stated that the traditional directions in the life of today's people have disappeared, unlike the ancient times. As a result of this, it is stated that people fall into a void and sometimes do not know what to do. The concept of "conformity" is defined as "conformity" when people observe [and copy?] the behaviors of others, and as "totalitarianism" when they accept the behaviors that others want from them (Frankl, 2011). The perpetuation of conformism and totalitarianism means that one can never be authentic. As mentioned above, individuals who cannot reach authenticity cannot find the meaning of their lives.

It is stated that within the framework of the abandonment and teachings given to the individual by the environment, the individual's living within the framework of the standards determined by others and the society will prevent the existence of the individual. We can say that existential blocking is the channeling of the individual to a life frame created outside of the person's tradition, custom and himself (Tagay et al., 2016).

Existential Inquiry and Collective Neurosis

It can be said that existential inquiry is a personal search that begins with adolescence. The person asks questions such as why he exists, what he should do, what is right and wrong in life, and seeks meaningful and satisfying answers to these questions (Asiloğullari, 2021).

Collective neurosis emerges as an ongoing problem in the struggle for life. Collective neurosis manifests itself in four different ways (Tagay et al., 2016):

- Constant repetition of the same behaviors, uniformity.
- Attribution of matters beyond one's own control that arise in one's life to fate
- Abandonment of personal responsibility as a member of the group.
- As a group member, exhibiting a negative and rigid attitude towards people outside the group (Tagay et al., 2016).

Isolation

According to existentialism, it has been stated that the loneliness of a person who came to the world alone and left the world alone, gives meaning to the life of a person and an answer to the question of how to live (Bilgili & Acar, 2017). Although a person is alone, he lives and interacts with other people. It has been stated that the subjective existence of a person will also affect the existence of the other person thanks to the relationships formed. Likewise, the person himself is affected by the existence of others.

The concept of isolation, which is shown as the reason for the individual's inability to establish relationships with others along with loneliness and vulnerability, has been defined in three different ways . Interpersonal isolation is that the person is alone and has limited relationships with others (Bilgili & Acar, 2017; Tekke, 2019).

- The isolation that occurs within the person is the suppression of one's own feelings and thoughts, and ignoring them.
- The person accepts the values of others within the framework of the negative attitudes others have developed against his or her own potential and views.
- Existential isolation, on the other hand, is more fundamental than the other two concepts of isolation, in that a person sets a serious limit between himself and his worldly life, and isolates himself in a deep sense of loneliness .

As a result of individual and internal inquiries on the meaning of life and death, the individual who believes in the meaninglessness of living will experience internal isolation. The internal isolation experienced will cause the individual to experience psychological problems, move away from life, and acquire anxiety (Küçük, 2019).

A person who comes to the world alone and goes alone wants to connect with other people on his journey in the world (Bilgin et al., 2018). According to the existential theory, the key to preventing isolation is stated as love. The relationship that the individual establishes with other people will prevent the isolation of the individual. In terms of existential theory, it can be said that the individual who is healthy is the love-based, satisfying relationships that he will establish with other people (Bilgin et al., 2018).

Comparison

Table 1.
Existential theory terms and verses with which they are matched

Fundamentals of Existential Theory	Paired Verse
Dasein	*When they presented themselves before Joseph, he took his brother [Benjamin] aside. He said, "I am your brother, so do not feel distressed about whatever they have been doing." (Yusuf, 12/69).*
	(Yusuf):" O my two fellow-prisoners, one of you will serve wine to his lord, the other of you will be crucified and birds will feed off his head. The matter about which you have been seeking my opinion has been so decreed." (Yusuf 12/41).
	When the angels said, 'O Mary, your Lord gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Mary, honoured in this world and in the next and one of those who are granted nearness to God. (Al-i İmran, 3/45)
	He has made me blessed wherever I may be, and has enjoined upon me prayer and almsgiving throughout my life. (Meryem, 19/31)
	Lût said: I ask of you no recompense for this; my reward is only with the Lord of the Universe. (Şuara, 26/164)
	(İbrahim and İsmail): "Our Lord, send forth to them a messenger of their own to recite Your revelations to them, to teach them the Scripture and wisdom, and purify them. You are the Mighty, the Wise One.." (Bakara, 2/129).
	Solomon smiled broadly at its words and said, "Lord, inspire me to be thankful for the blessings You have granted me and my parents, and to do good deeds that please You; and include me, by Your grace, among Your righteous servants!" (Neml, 27/19).
	(Muhammed): Say, "Lord, grant me an honourable entrance and an honourable exit, and sustain me with Your power." (İsra, 17/80).
	We gave Moses and Aaron the criterion of right and wrong and a light and reminder for the righteous… (Enbiya, 21/48)
	These are the ones whom God has favoured: the prophets from among the descendants of Adam and of those whom We carried in the Ark with Noah; the descendants of Abraham, of Israel, and of those whom We have guided and chosen. For when the revelations of the Merciful were recited to them, they fell down, prostrating themselves and weeping. (Meryem, 19/58)
Anxiety	*Remember the man in the whale [Jonah] when he went away in anger, thinking We had no power over him. But he cried out in the*

	darkness, "There is no deity but You. Glory be to You! I was indeed wrong.".(Enbiya, 21/87). *(Nuh): …if You leave any, they will misguide Your servants, and they will beget none but sinners and deniers of truth (Nuh, 71/27).*
Freedom and Responsibility	*Is the unseen within their grasp so that they write it down? Wait patiently for your Lord's judgement; do not be like the man who, having been swallowed by a whale, called out in distress.. (Kalem, 68/47-48).* *(Nuh) pleaded: "My Lord, I take refuge with You from asking You something of which I have no knowledge. If You do not forgive me and show me mercy, I shall be one of the losers.." (Hud, 11/47).* *(Süleyman): He prayed, "Lord forgive me! Grant me such power as no one after me will have – You are the Most Generous Provider." (Sâd, 38/35.)* *(İbrahim and İsmail): " Lord, make us submissive to You; make of our descendants a nation that will submit to You. Teach us our rites of worship and turn to us with mercy; You are the Forgiving One and the Merciful." (Bakara, 2/128).*
Loneliness	*And so, when they went away with him, they decided to cast him into the dark depths of a well. Then We revealed to him Our will, "You shall [one day] tell them of this deed of theirs, when they do not realize who you are.'" (Yusuf, 12/15).* *Yet, even after all the evidence they had seen, they thought it right to jail him for a time. (Yusuf, 12/35).* *…and they believed in him: so We let them live in ease for a while (Saffat, 37/148).*
Meaninglessness and Meaning	*And they showed him their brother's shirt, stained with false blood. "No!" he cried. "Your souls have tempted you to do something evil! But it is best to be patient: God alone can help me bear the loss you speak of. (Yusuf, 12/18).* "*Build the Ark under Our eyes and in accordance with Our revelation. Do not plead with Me concerning the evil-doers. They shall certainly be drowned." (Hud, 11/37).*
Authenticity	*They said, "O Salih! We had great hopes in you. Do you forbid us to worship what our fathers worshipped? We are in grave doubt, amounting to suspicion, concerning that to which you call us.". (Hud, 11/62).* *We have not taught him any poetry nor would it be fitting for him. This is merely a Reminder and a clear Quran. (Yasin, 36/69).* *When he asked his father and his people, "What is that which you worship?" They said, "We worship idols and will continue to cling*

	to them." He asked, "Do they hear you when you call to them? Do they help or harm you?" They replied, 'But we found our fathers doing the same." Abraham said, "Have you really thought about what you have been worshipping, you and your forefathers" (Şuara, 26/70-76)
The Noble Human Race and the Degenerate Human Race	*"Lord, grant me by Your own grace virtuous offspring. You are the hearer of all prayers." (Al-i İmran, 3/38).* *As an example to those who are bent on denying the truth, God cited the wife of Noah and the wife of Lot, who were married to two of Our righteous servants, but who betrayed them. So they could not help them against God, and they were told, "Enter the Fire along with all the others." (Tahrim, 66/10).*
Strength	*But none save a few youths declared their faith in Moses, [while others held back] for fear that Pharaoh and his nobles would persecute them. Pharaoh was high and mighty in the land. And one who transgressed all bounds. Moses said, "O my people; if you believe in God, [and] if you have surrendered yourselves to Him, then in Him alone put your trust." They said, "In God we put our trust. Our Lord, make us not a trial [the subject of persecution] for the oppressors. And deliver us by Your mercy from the people who deny the truth." (Yunus, 10/83-86)*
Existential Inquiry	*When night descended on him, he saw a star. He said, "This is my Lord!" Then when it set he said, "I do not love things that set." When he saw the moon rise and spread its light, he said, "This is my Lord." But when it set, he said, "If my Lord does not guide me, I will be one of the misguided people." Then, when he saw the sun shining, he said, "This is my Lord! This is the greatest of all!" Then when it set, he said, "My people, I disown The Cattle all that you worship besides God. I have set my face with singleminded devotion, towards Him who has created the heavens and the earth, and I am not one of the polytheists ". (En'am, 6/76-79)*

It is seen in Table 1 that examples of existential anxiety, death anxiety, conformity, collective neurosis and abstraction could not be reached in the stories given from the lives of the prophets. It can be stated that every living person is in the *umwelt*. The word Salih means a person who does good deeds. These benevolent works include both the spiritual dimension and other people (Gürer, 2019). It is deduced that the prophets Yusuf and Solomon, who are expressed as Salih, are in the *mitwelt*. In addition, zakat worship of the Prophet is defined as giving a certain part of the property to the people determined by God and is a worship that came to all prophets (Acar, 2014). Zakat and *mitwelt* are concepts that can be associated with each other. From this point of view, it has been concluded that all the prophets were in the *mitwelt* and encouraged the people around him to do so.

In addition, it can be deduced that the prophets are in the *mitwelt*, since religious communication can be through relationship and communication. It indicates that Joseph is also present in the world in the *eigenwelt* dimension. The expressions “Gratitude” and “Salih” are discussed in the *umwelt* dimension. Zülkifl, Ismail, Idris, Elyesa, Ilyas, Yahya and Zekeriya are supported by their presence in the *umwelt*. In addition, studies have revealed that the prayer that makes prostration possible, which is one of the closest moments to God, was sent to all prophets (Acar, 2014). It is clear that all the prophets are included in the *umwelt*. According to the existential school, after attaining all four steps of *dasein*, a human can rise to the level of existence (Yildiz & Ataş, 2020).

Jonah escaped. Noah was worried. Yunus, Salih, Moses, Noah, Solomon, Abraham and Ismail are among those who took responsibility for Adam's choices and repented. Although the Prophets Salih, Yusuf, Noah, Hud and Shuayb were left alone on the path they believed in, it is seen that they did not turn from the path they believed in and displayed behaviors in accordance with their essence. It can be said that this situation is related to authenticity. The main meaning and purpose in the lives of the prophets is on religious teaching. For these reasons, all prophets have ultimate meaning. In addition; The prophets Ayyub and Jacob cling to life with the meaning found in suffering. In Noah, the meaning of his life was reshaped on building an ark. Although the prophets Yusuf, Shuayb and Noah were ridiculed, persecuted and ostracized by their communities, they did not give up on their goals. The lives of the prophets in the stories told are examples of authenticity. The prophets Zechariah, Ishmael, Isaac, and Abraham prayed to God for a noble race. Noah's and Lot's wives and Noah's son were among those who did not believe him.

Many good and wicked people, including prophets, came from their descendants. The progeny of the prophets is not a pure lineage either. Moses and Abraham trusted God against authority and could not turn away from the path they saw for the meaning of their lives , we can say that they acted in accordance with the concept of power. The prophets Salih, Hud, Shuayb, Abraham, and Muhammed did not exhibit conformity and/or totalitarian behaviors despite the negativities they experienced. We can say that the questioning of the worshipability of the objects such as the moon, sun and stars that the Prophet Abraham saw around him is an existential questioning. In another example, in the story of the Prophet Abraham mentioned in the Qur'an, "What can I worship?", attention was drawn to the relationship between the search for the question and existential questioning (Çapcıoğlu & Yürük, 2010).

DISCUSSION AND CONCLUSION

In the study, there are 25 prophets mentioned in the Qur'an. Traits and experiences that can be associated with the basic concepts of existential theory have been identified in all prophets. When we analyze them in terms of the concepts of abstraction, the accounts of the prophets in the Qur'an illuminate responses to existential anxiety, *dasein*, anxiety, death, freedom and responsibility, loneliness, the search for meaning , authenticity, noble people, a degenerate human race, power, conformism and totalitarianism, existential questioning, and collective neurosis. It has been observed that the prophets did not exhibit behaviors related to collective neurosis, isolation, conformity, totalitarianism, degenerate human characteristics, or existential depression.

All the accounts of the prophets related to the *umwelt*, *mitwelt* and *uberwelt* concepts of the *Dasein* concept, and it was also possible to make a connection with the concept of *eigenwelt* in the Prophet Yusuf. There is a relationship between the concept of anxiety and the verses of Yunus and Noah, and the concept of loneliness with the verses of Yusuf, Yunus, Salih, Noah, Hud and Shuayb. When freedom and responsibility are examined, the relationship between the verses in which the ProphetsDavid, Adam, Moses, Yunus, Noah, Salih, Solomon, Abraham and Ismail are instructed. In addition to the fact that all the prophets continue their mission of religious preaching, which is their ultimate meaning, a relationship has been established between the stories of Ayyub, Jacob and Noah within the framework of the concept of meaninglessness and the search for meaning.

The concept of authenticity is a concept that can be associated with all prophets. It is also indicated with additional evidence to support the association with some verses in which the Prophet Moses, Salih, Shuayb, Noah, Hud, Muhammad and Yusuf are mentioned. The relationship between the concept of noble and degenerate peoples are illustrated by the stories of the prophets Abraham, Isaac, Ismail, Yakub, Yusuf, Noah, Lot and Zechariah . A relationship has been established between the concept of power and the stories of Salih, Moses and Abraham. No verse has been identified to support that any prophet was worried about death. On the contrary, it has been seen that the prophets did not return from their existential thoughts despite being threatened with death and rejected by their people. The Prophets Abraham, Isaac, Ismail, Moses, Harun, Lot, Jesus, Muhammad, Salih, Hud, Shuayb, Yusuf are examples of prophets who put their existential concerns at the center of their lives and turn to God in all difficulties.

Based on the communication of the Prophet Moses with God in the Qur'an, it has been stated that the desire of man to be himself is an imitation of the Creator and acts as a shield against existential guilt. In the Qur'an, the sending of man to the world is interpreted as a person coming to the world alone and leaving alone (Koç, 2020). The Qur'an has been shown as an answer to human's existential questioning, existential concerns and need for meaning (Şengül, 2017). It is stated that the Qur'an focuses on the meaning of life. In Yunus's story, it is concluded that human is considered as a responsible being. The study states that man has been made responsible by God in the Qur'an, and the rejection of responsibility is with Nimrod explains with examples of Pharaoh and Satan in the Quran (Bilen, 2016; Ismail & Tekke, 2016; Villanueva et al., 2022). In a study dealing with the concept of patience, attention was drawn to the relationship between patience and responsibility. It is stated in the Qur'an that the prophets are exemplified by the concept of patience (Doğanay, 2019).

There are more than 1.6 billion Muslims in the world (Pew Research Center's Forum on Religion & Public Life, 2009). It can be said that the Muslim population of over 1.6 billion constitutes a significant part of the world's population. The findings of the study will be beneficial in existential therapy studies for Muslims around the world. A scholar examining existential counseling from an Islamic perspective stated that the Qur'an can be useful when counseling Muslim clients within the framework of existential theory (Abu-Raiya et al., 2018; Abu-Raiya et al., 2019; Cucchi, 2022). Note that while all the prophets of Islam are male (including those considered in this article), a study has shown that existential therapy also has a positive effect on women's rumination and awareness (Rezapour-Mirsaleh et al., 2022). It has been stated in other research that the political studies made by putting the existential theory in the center offer a solution against discrimination (Heidenreich et al., 2021; Binder, 2022; Mishali-Ram & Fox, 2022). In a different study, it was concluded that Ellison used existential theory to find a solution to the identity problem of

African-Americans (Cotkin, 1995; Bassey, 2007; Dokmane, 2017). Similarly, it was stated that Necip Mahfuz used existential theory in his novels to deal with the problems of his characters (Naem & Janoory, 2019). The data on the association and non-association of the stories of the prophets revealed in the Qur'an will give an idea about the compatibility of the possible historical data about the prophets with the Qur'an.

Limitations

The research is limited to only 25 prophets mentioned in the Qur'an. The Qur'an was taken as the only source for the 25 prophets mentioned in the Qur'an. Historical and other religious sources giving information about these prophets were not taken into account. The hadith books, which are respected by Muslims, or the holy books of other religions are not taken as a source.

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OPEN ACCESS

Check for updates

Millah: Journal of Religious Studies Vol. 21, No. 3 (2022), pp.741-770
ISSN: 2527-922X (e); 1412-0992 (p) DOI: 10.20885/millah.vol21.iss3.art5

Towards Sustainable Development of Islamic Higher Education: A Meta-Analysis of Challenges And Opportunities

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Article History:

Received:	*July 11, 2022*
Revised:	*September 5, 2022*
Accepted:	*September 16, 2022*
Published:	*October 13, 2022*

Abstract

The aim of this paper is to describe the challenges and opportunities in the growth of sustainable development of Islamic higher education in Indonesia so as to construct an effective management system in terms of both quality and quantity. Such a system should enable us to evaluate the effectiveness of Islamic education in combating radicalization, terrorism, and sexual harassment, as well as promoting efforts to expand human resources. The Scopus database was searched for articles on "Higher Education" AND "Management" AND "Islam" OR "Muslim," yielding 141 papers pertinent to the main research topic. In Islamic higher education, the governance structure, structuralization, human resource capabilities, learning *methods, curriculum, and knowledge of technology continue to lag behind those of conventional higher education. Lack of domestic and international cross-sectoral collaboration activities has become a significant barrier to the improvement of Islamic higher education quality. Due to the study's limitations, a more precise measurement with a narrower scope is required to analyze the governance of the Islamic higher education system across regions to produce conclusions that can speed up governance changes. Furthermore, comparative research between two or more countries is required in future research so that particular answers to the issues of Islamic higher education in Indonesia may be established directly.*

Keywords: *Challenges and Opportunities; Higher Education; Meta-Analysis; Sustainable Development*

INTRODUCTION

The purpose of this study is to analyze and describe the challenges and opportunities in the sustainable development of Islamic higher education in Indonesia to order to create a management system that has quality and quantity, so that it can compete with Southeast Asian and other countries. In addition, quality and quantity are also intended to provide an assessment of the characteristics of Islamic education in preventing issues of radicalism, terrorism, and sexual harassment, as well as promoting efforts to improve human resources. A good management structure in Islamic higher education will provide improvements in ethics and aesthetics, as well as the quality and quantity of educational management (Mawardi & Supadi, 2018). Exploration of value order is also needed by complying with local wisdom references that are balanced and accountable so as to create new advantages in improving Islamic higher education which is a human choice and preference in ensuring the future (Bela et al., 2021; Sahin, 2018).

Islamic education is defined as an esoteric spiritual framework through an educational process characterized by etiquette, practice, and moral training (Waghid, 2011). The definition of Islamic education in earlier philosophical writings is concerned with *ta'dib*[1], goodness, and social significance (Alfurqan, 2020; Davids & Waghid, 2016; Sari & Saleh, 2020). Today's epistemology with an emphasis on Islamic education seeks Islamic resurrection, which begins with a literal restoration of the essence of Islamic pedagogical imagination established by predecessors in the Muslim past.

Islamic higher education with an emphasis on management is one of the cornerstones to Islamic culture, orienting education in accordance with sharia norms and the state constitution (Lukens-Bull, 2013). The relationship between Islamic higher education and human development and a sustainable society goes beyond memorization and practice. In accordance with the concept of sustainable development, which prioritizes ecologically beneficial ideas, it continues to assist the lives of the world's people through many sectors, with a concentration on education. In this context, Islamic Higher Education, as a component of religious education, is critical and is urged to play an active role in accomplishing the United Nations' Sustainable Development Goals (SDGs). Such education is capable of increasing human resources (HR), both in terms of potential leaders in diverse social community structures, and the development of science and technology that can aid with life difficulties. The cultivation of Islamic character and values is the primary purpose and function of Islamic education. Second, the formation of these characteristics and values results in enhanced intellectual capabilities (Abdullah, 2010; Hasyim, 2016). The results will provide a clear picture of the obstacles that Islamic higher education administrators must overcome to advance quality. On the other hand, the picture of

[1] The word ta'dib derives from Arabic and signifies training or self-discipline with the goal of improving one's behavior and manners. It's also possible for ta'dib to signify throwing a celebration or a feast, which implies acting in an appropriate manner (Ridwan, 2018; Sassi, 2018; Mukhyidin et al., 2020; Sassi, 2020).

future chances will be more open, as globalization and digitization present opportunities to advance Islamic higher education, particularly in Indonesia, through new innovations (Ichsan, 2020; Santoso & Khoirudin, 2018).

There are important elements in addressing the issue of Islamic higher education, namely "Plan, do, check, action" (Platje & Wadman, 1998), to reveal the implementation of education, research and its application, campus management and supporting facilities, network and partnership development, and productive business development by sustainable Islamic higher education. Management of Islamic Higher Education and its facilities must also have a master plan and strategic plan for campus development. The Masterplan contains short, medium, and long-term targets with the objectives of achieving the vision. The implementation of education is carried out by reorienting the curriculum by inserting sustainability content. Research and its application must have an umbrella and roadmap with clear benchmark goals which are directed to support the achievement of sustainable education development.

Indonesia faces a security problem, low morale, acts of violence, terrorism, and regional conflicts, as evidenced by current situations. The actions of a small number of individuals who identify as Islamic warriors have a negative impact on Islamic ideals and the Islamic world, particularly the Islamic education business (El-Rayess, 2020; Suyadi, 2022). Previous studies have identified the deficiencies of the Islamic higher education system in Indonesia which need to be overcome, including a learning system that must be planned more systematically, referring to the learning component that is oriented towards a new paradigm and the application of a contextual learning approach (Azra, 2015; Sholahuddin, 2005). Islamic learning should fostes good behavior, character formation, and moral values that will produce responsible human beings (Jackson, 2018; Sabki & Hardaker, 2013). Deficiencies in this regard require a novel approach to improving the quality of Islamic education in Indonesia, particularly for the younger generation as the inheritors of Islam, and for the state to place greater emphasis on the right attitude in accordance with Islamic Shari'a in order to strengthen the foundations of Islam.

Therefore, the research provides an analysis of the opportunities and difficulties that must be addressed by Indonesian Islamic higher education. Based on a Scopus-indexed collection of Reputable International Journals, a theoretical conception was developed in terms of two questions: (1) How does the mapping of Islamic higher education address the challenges that must be addressed to advance the quality and quantity of higher education? and (2) What are the opportunities that must be pursued, or are already being pursued to develop sustainable Islamic higher education? This paper addresses these questions using subjects, frameworks, and past research findings acquired from the Scopus database; the articles were examined in this study using a multi-step method that included article search and mapping of discussion topics.

METHOD

Research utilizing the Meta Analysis structure is crucial because it can measure and analyze the scope of statistics, find results of the scope and focus of new research, and evaluate research concepts that have been conducted so that new ideas and concepts emerge in the creation of future research (Gümüş et al., 2020). On the other hand, research utilizing the notion of meta-analysis can combine the results of previously conducted studies with those of studies that are still infrequently conducted (de Jesus et al., 2016; Fahimnia et al., 2015). In this study, the purpose of the meta-analysis is to identify new difficulties and opportunities in the scheme of generating Islamic higher education, so that in the future it will be clearer what higher education is doing to establish sustainable management of Islamic higher education.

Two methods are employed in the meta-analysis study: performance analysis and science mapping (Serrano et al., 2019). Numerous bibliometric applications, such VosViewer (Eck & Waltman, 2020), CiteSpace (Liu et al., 2013) and Histcite (Shah et al., 2019) have been developed to assist scholars in analyzing data in a variety of scientific subjects, particularly the social sciences and humanities. In this study, VosViewer was used to assess and characterize the difficulties and opportunities associated with Islamic Higher Education's sustainable management.

In this study, data were gathered from the Scopus database pertaining to "Higher Education" AND "Management" AND "Islam" OR "Muslim." Scopus is employed because it is the most comprehensive and reliable database for scientific research; it also contains numerous abstracts from peer-reviewed literature, such as scientific journals, literature pieces, books, and international conference proceedings (Liao et al., 2019). Even though there are numerous researches in the database, they are still filtered such that this study only focuses on Journal Articles , Conference Papers, Conference Reviews, and Review Articles. In this work, a systematic review methodology guided by a set of inclusion and exclusion criteria was utilized to exclude papers that were irrelevant to the purpose, research questions, and scope of the statistical search. Sánchez et all state that the first stage in performing meta-analysis study is to examine the existing database, namely Scopus, and then make adjustments and determine the repercussions of employing the database (Sánchez et al., 2017). By employing the double screening procedure to search the Scopus database, researchers were able to obtain 41 papers pertinent to the study's core topic.

To view the growth of the empirical knowledge area examined in the research, the researcher has adopted an inductive methodology through scientific meta-analysis; the classification of this research literature is supplemented by a deductive examination of real data. Therefore, the purpose of this study is to combine inductive and deductive techniques using a process of data collection known as triangulation, merging various data sources and authors (Scheffler & Brunzel, 2020). VosViewer is utilized for analysis due to its capacity to work efficiently with massive data sets and give diverse visualizations, analysis, and unique research. The researcher chose to conclude the meta-analysis with two network visualization analyses: a density map based on the occurrence of common keywords and a density map based on network data connected by co-written items. Co-occurrence analysis of keyword words indicates the frequency with which two terms co-occur in a batch of blog entries (Sun & Yuan, 2020). For this reason, a density map based on the recurrence of shared keywords is employed, specifically the complete count technique, which assigns equal weight to each chain of events.

Indicators used in the sustainable management of Islamic higher education are institutional support, technology, course development and instructional design, learning structure and curriculum, human resources, and implications for social and economic development. These indicators support the acquisition of focused and detailed information regarding the challenges and opportunities of higher education (Veidemane, 2022; Webb & Rodriguez, 2022; Žalėnienė & Pereira, 2021). The environment is the primary priority of these Islamic nations in their worldwide competition.

RESULT AND DISCUSSION

Islamic Higher Education Statistics in Indonesia

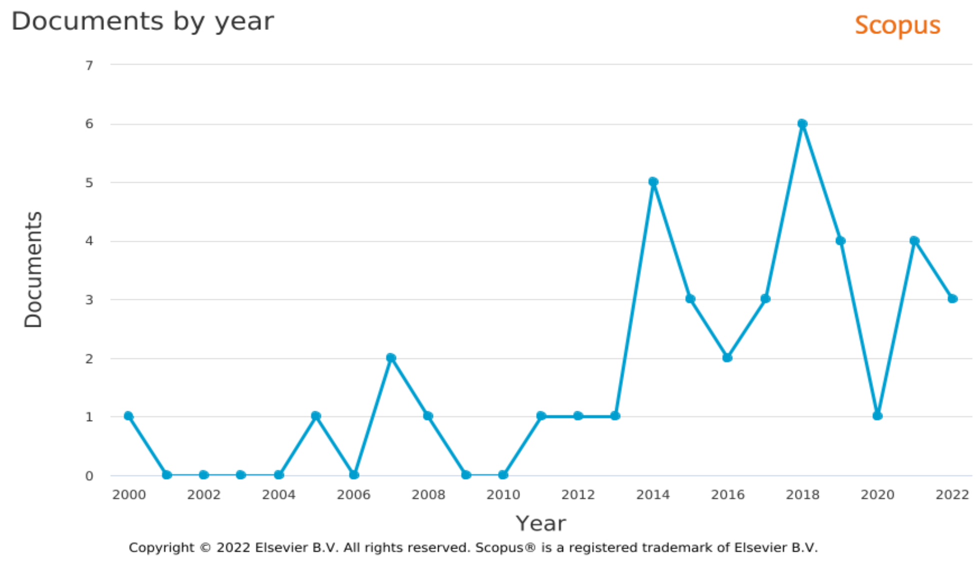
Statistics from the Ministry of Religion (Kementrian Agama RI abbreviated *Kemenag* in Bahasa Indonesia) serve as the major reference point for mapping 900 institutions of Islamic higher education in Indonesia, which are separated into colleges, institutes, and universities. Islamic higher education comprises only 22% of higher education supervised by the Ministry of Education and Culture (Kementrian Pendidikan dan Kebudayaan abbriviated *Kemdikbud* in Bahasa Indonesia) (Kementrian Agama RI, 2022). With only 20% or less higher education institutions supervised compared with the Ministry of Education and Culture, the Ministry of Religion should be motivated to be more stringent in managing and developing the potential of higher education from the institutional sector, human resources, learning structures, and curriculum, as well as in creating a competitive environment to enhance the quality of education.

From an institutional standpoint, it is possible to hold forum discussions with the Ministry of Education and Culture in order to expedite the development of optimal structuralization, institutional collaboration to improve the quality of Islamic higher education, the skills and integrity of human resources, and the accuracy of an Islamic higher education curriculum consistent with Pancasila values. Collaboration with Islamic countries with a more evolved and modern Islamic religious education system, such as Saudi Arabia, Morocco, Qatar, Jordan, and Iraq, enables the industry to be expanded into the international scene. Institutional strengthening offers organized reinforcement and integration in anticipation of moral and security crises, violence, terrorism, and regional conflicts (El-Rayess, 2020). On the other side, this strengthening will gradually restrict the spread of groups who falsely claim to be jihadists. The Islamic higher education system must pay special attention to these issues if it is to become more developed and contemporary, given the increasing rivalry in the education sector brought on by the advancing globalization system and its technologies.

Research Statistics Data of Islamic Higher Education in Indonesia

Over time, the data on the development of studies that have been conducted on Islamic higher education based on the Scopus Database ("Higher Education" AND "Management" AND "Islam" OR "Muslim") has fluctuated (2011-2022) (Figure 1). The fluctuating data illustrates that academics are not interested in researching Islamic higher education, even though this section is the most important sector in mapping current ongoing problems, detecting future threats, and planning future Islamic higher education. The absence of seriousness in dealing with the times and technology without eliminating the element of society is a concern for current research and should prompt academics to be more severe in developing research on Islamic higher education. The development of the Industry 4.0 Era has made everyone more individualistic and opposed to the environment (Kurniawan et al., 2022). This is very dangerous because the element of sustainability cannot be separated from the surrounding environment (Fahimnia et al., 2015). Islamic higher education is currently a fundamental right in the value of Muslim life because it has a significant role in supporting human life. The implementation and development of educational studies must also be adapted to the conditions and social situations that exist in society. Education is described as a never-ending experiment as long as there is human life in the world (Ishak et al., 2021). Thus, because education is part of human culture and civilization that continues to develop, this statement aligns with the identity of humans who have creativity and innovation in the times (Hardiani, 2018).

Figure 1
Increased Research Concentrating on Islamic Higher Education Yearly



Source: Scopus.com

Islamic higher education does not only play a role in creating the younger generation as agents of change, but also creators of real change. Islamic higher education should become a patron in terms of formal education, and what is meant here is education that can change the mindset of the nation’s children, and innovative education that encourages creativity and the innovative power of the nation's children (Hasan, 2016). As agents of innovation, the young generation can make an essential and significant contribution to implementing applicable sustainable development concepts.

At the ASEAN level, the quality of education in Indonesia as shown by the Indonesian education index is still low, and competitiveness is weak, based on the report from the Global Talent Competitiveness Index 2019 (INSEAD et al., 2019). The quality of Indonesian human resources, which includes indicators of income per capita, education, infrastructure, information and communication computer technology, environment, gender, tolerance, and political stability is in 6th place with a score of 38.61. This result is far below Singapore with a score of 77.27, as well as Malaysia with a score of 58.62 and Brunei Darussalam with 49.91. It is close to the Philippines with 40.94, and Thailand with 38.61 (Gerintya, 2019). Meanwhile, in the 2015 UN development program report, Indonesia ranks 110 out of 187 countries in the Human Development Index (HDI) with a figure of 0.684. With this figure, Indonesia is still lagging two ASEAN neighboring countries, namely Malaysia (ranked 62) and Singapore (ranked 11).

Based on the above, educational goals will also be the foundation of the government's efforts to encourage the achievement of sustainable development goals and targets in the era of Sustainable Development Goals (SDGs) until 2030 based on the direction of the United Nations Forum, which was agreed on August 2, 2015. The concept of development in the Sustainable Development Goals aims to improve the quality of human life, prosper the current generation and prepare decent conditions for future generations(Sachs, 2015). It also seeks to develop the quality of human resources, especially education, so that people can become fully human, especially in environmental and social networks of fellow living beings. Improving education for the people of Indonesia will spur the achievement of other goals and targets in the 17 SDGs points, significantly increasing Indonesia's human development index. Moreover, in the management element of higher education, it is necessary to involve interested actors (public, private, academic, civil society, and social entrepreneurs) in achieving the target, which is the goal of creating higher quality higher education. This is supported by establishing national and international collaborations to improve technology mastery, course development, instructional design, learning and curriculum structures, human resources, social and environmental implications, and harmonious living.

The Challenges and Opportunities for Higher Education Governance

The statistical data in Figure 1 is the number of articles published until November 2021, the increase in research attention and interest has increased since 2008 and continues to fluctuate (with a significant increase) until 2022. The growth is visible in 2013-2014 and 2016- 2018, from 1 document to 6 documents. This increase is also inseparable from the global agreement at the United Nations in giving their attention to 17 sustainable development goals. Point 4 focuses on a higher quality education system (UNESCO, 2020). To achieve these targets, ten targets must be met to minimize future challenges and provide more significant opportunities to ensure the availability of quality and high quantity education. These include free education; equality of access to education; equality of access to primary, vocational, and higher education; increase in the number of people with relevant skills for financial success; elimination of all discrimination education; universal literacy and numeracy; education for global citizenship; building and improving inclusive and safe schools; expanding higher education scholarships for developing countries; increasing the supply of quality teachers in developing countries (Donina et al., 2015).

Education for Sustainable Development (ESD) is explicitly devoted to general education. Still, it is indirectly closely related to the characteristics and development of Islamic higher education to contribute to achieving the SDGs (Assalihee & Boonsuk, 2022; Suyadi et al., 2022) by *first* developing cross-sectoral the sustainability competencies needed to address the many different sustainability challenges and link the other SDGs to one another; and *second* ESD can equip learners with specific cognitive, social-emotional, and behavioral learning outcomes that enable them to deal with the challenges of each SDG.

To allow everyone around the world to act in support of the SDGs, all educational institutions should consider the responsibility to approach sustainable development issues intensively, encourage the development of sustainability competencies, and develop specific learning outcomes related to all the SDGs. Therefore, it is very important to include SDG-related content in the curriculum and use an action-oriented transformative pedagogy (Gonzalle-Diaz et al., 2015; Haro-de-rosario et al., 2018). Education officials, policymakers, educators, curriculum developers, and others are being asked to rethink education to contribute to SDG achievement from now to 2030. This document provides orientation on sustainability competencies and specifications, an overview of relevant cognitive, socioemotional, and behavioral learning outcomes with educational objectives, and an outline of what is needed to implement learning for the SDGs through ESD.

On the other hand, understanding and mastering information and communication technology (ICT), does not lead to better learning outcomes by itself. Even ICT if it is only used as a primary material without proper pedagogical methods will only lead to shallow learning. ICT is a tool that can empower teachers and students to teach differently and develop innovative pedagogies (Barrett, 2017). Teachers have an important role and need to be authorized to use ICT both in classroom settings and in professional development. This needs to be considered because it encourages the creation of creativity and innovation from within the teaching method.

The Challenges and Opportunities for Islamic Higher Education Governance: A Meta-Analysis

Export data originating from the Scopus database is associated with the keywords used; the researcher utilizes VosViewer Software to map the keywords' occurrence. The researchers used the minimal number of occurrences of a keyword, which was three, and discovered 108 correlations between keywords. The following tabulation results are based on the "Total Strength of Keyword Network" (Table 1 and Figure 2).

The 15 keywords in Table 1 are mostly focused on how the organization or management of an institution can manage to improve the quality and quantity of higher education institutions. The increase in quality and quantity is also supported by increasing the capacity of human resources (teachers, lecturers, staff, etc.) in carrying out teaching, research, and service activities. In line with these results, Littledyke et al. (2013) stated that a clear vision, leadership, and support for high Education for Sustainability (EfS) are essential. Concerning leadership and support from human resources, external actors or supporting actors are needed in creating a complete education system and significant developments to create a strong competitive drive. As a first step, Academia (A) and Government (G) are the main actors in improving the governance of higher education to create more competent education competitiveness at the national and international levels, but they need the role and encouragement from Business-Private (B) actors because these can encourage by informal networks and substantial funding. Currently, it can be seen that there are many scholarships and fresh funds given to improve the quality of Indonesia's human resources with the target of supporting human resources of the best quality and quantity by 2030.

Furthermore, this collaborative relationship with Community (C) actors encourages the younger generation to become interested in mastering science, especially in technological developments. At the same time, Media (M) plays its role in disseminating information and opportunities, scholarships, network information, and creating directions to generate attraction. Each actor in the governance of higher education has their main work that other actors cannot do.

What needs to be done is to strengthen each actor in establishing coordination and collaboration to improve Indonesian higher education quality and quantity. The description of the network collaboration model will provide more significant opportunities to create human resources that have the best quality and quantity in 2030 and achieve Indonesia's Golden Indonesia generation in 2045.

From another point of view that is a critical player in governance, namely the existence of leadership that has high integrity, motivation, and discipline, a distributed leadership model in which individuals are responsible and collectively empowered to act in ways relevant to the system model for sustainable education (Crabtree et al., 2021). The systems model for EfS coordination integrates governance, curriculum, and infrastructure management approaches (Saud & Ashfaq, 2021). Then, in supporting institutions to manage, lead and maintain the quality and quantity of education, a concept of coordination and collaboration is needed to improve the quality of education , increasing the ability to manage and use technology, mastering broader knowledge, and accelerating the transfer of knowledge to the next generation. Consensual agreement and collaborative practice are essential for achieving collective views and coordinated action (Krizek et al., 2012). Sustainability initiatives in higher education can develop through a series of phases labeled: grassroots; executive acceptance for sustainability; visionary campus leaders; and a fully actualized and integrated campus community.

Table 1
Weight of Total Link Strength

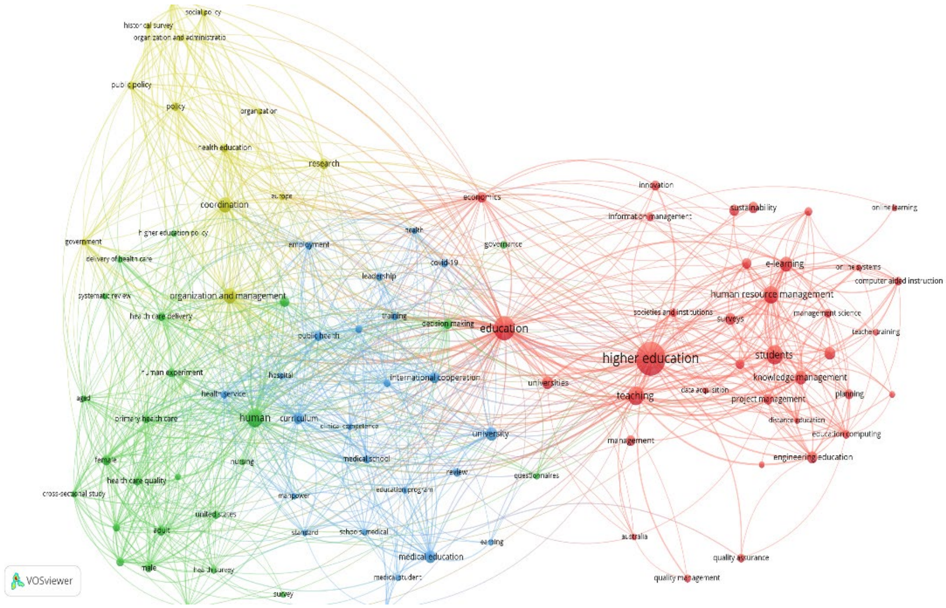
Keywords	Cluster	Weight <Links>	Weight<Total link strength>
Education	1	88	230
Human	2	60	189
Behaviour	4	45	177
Organization and management	4	62	165
Higher education	1	57	161
Teaching	1	51	125
Students	1	38	109
Coordination	4	47	97
Curriculum	3	47	81
Human resource management	1	33	77
Female	2	36	71
Medical education	3	38	71
Public health	3	44	69
University	3	41	68
Research	4	37	68
International cooperation	3	43	67

Source: Authors Analysis

Moreover, to maintain and increase the quality and quantity of education, it is necessary to engage in national and worldwide collaborations. National and international cooperation are synonymous with the manner in which one institution of higher education cooperates with another institution of higher education. This collaboration has at least four goals: education, curriculum, research, service, and networking (Meisel et al., 2021). This rapid growth poses the challenge of increasing system resources and capabilities while maintaining quality. As a result, networked universities (NUs) are organizing themselves as collaborative networks and have become attractive models for addressing the complexities brought about by globalization, rapidly changing technologies, dynamic knowledge growth, and highly specialized areas of expertise. Red Universitaria Mutis (Red Mutis) is a prime example of regional NUs that can capitalize on the strengths, collaborations, information, and expertise of regional and worldwide institutions that are networked. Red Mutis has a separate structure comprised of academic and non-academic university areas, with vertical coordination (via steering and management) between the various university sectors (Meisel et al., 2021).

Figure 2

Keywords network Visualization



Source: Authors' Analysis

The results of the researchers' processing of data from 108 meetings are depicted in Figure 2, which became the primary focus of previous studies, which were grouped into four main clusters represented by large nodes of each color and comprised of Higher Education-Education, Collaboration-International Cooperation, Human, and Curriculum. These words describe interrelationships and illustrate the linkage between events, connecting the study to themes with which it is associated and demonstrating the frequency of co-occurrence. On the other hand, opportunities exist for increasing the quality of higher education in the future; opposite to the preceding line, this image can also identify weaknesses and issues in the higher education system that must be addressed.

We have also developed a similarity graph (Figure 2), which reveals the relationship between the central terms discovered in the work of Table 1 as results from reading 204 documents. Due to the fact that the scope of this study is education governance with an emphasis on the administration of education, curriculum, collaboration, and human resources, it is essential to focus on the following: *First*, Islamic higher education management systems and learning methods are comprehensive. They must focus on the main issue, namely assessing and paying attention to the sustainability of very fast global competitiveness and increasingly rapid technological developments (Prigent, 2019). This issue must be driven by solid institutions, government support, funding and organized management, and careful planning so that the quality and quantity of higher education can increase and be globally competitive (Molina-Garcia & Martinez-Ponce, 2020; Wang & Remchukova, 2021). Implementing management and technology support can improve the quality of higher education, and of the management of and information about higher education governance. So doing quickly creates innovation according to primary and supporting needs.

Second, international cooperation and collaboration is an option for constructing a more extensive network, consequently, with the expansion of this network, it will be simpler to develop and accelerate the growth of human resources via cooperation in training, student exchanges, education staff, and employees. On the other hand, this collaboration gives individual benefits and multiple benefits, particularly for Islamic higher education institutions' ability to catch up with other nations. Indonesia and Malaysia have bilateral relations in different sectors. Thus, it is possible to build collaboration in the higher education institution sector to encourage these two nations to compete more competitively at the ASEAN or international level. Conversely, this collaboration promotes other countries to become more competitive by enhancing their ability to adapt to the global environment.

Third, solid and structured Islamic higher education governance and an extensive network of collaboration indirectly encourages the development of human resources consisting of students, educators, teachers, employees, employees, and leaders to continue to be creative and innovative to move swiftly. A difficult lesson for developing nations is that education must aspire to be the central pillar of economic progress. The curriculum-based learning development index will improve automatically due to the implementation of the previous three principles. For the curriculum to run efficiently by the external goals, fundamental, gradual, and consistent modifications are paramount.

Indirectly, we must recognize that none of the variables and indicators in the graphs and tables can operate alone or rely on a single political party. The participation of other players in addressing the future issues of higher education and expanding the chances for speeding the development of higher quality higher education is of great significance. The involvement of the Business-Private sector (B) fosters non-formal networks and robust financial access to the networks. It allows these players to promote the improvement of human resource quality through a specialized approach and its unique method.

In addition, the involvement of Community (C) actors encourages individuals to value higher education more than employment. Given the significance of attaining the 2030 goals and Indonesian Gold by 2045, community support must be enhanced, so that future generations are more prosperous and able to compete globally. In the meantime, Media (M) fulfills its role by sharing information and possibilities, scholarships, network information, and directing individuals toward their desired schools. In contrast, online, social, and internet media are much simpler to access than traditional channels. The enormous number of users will make it easier for the media to spread information to the younger generation of higher education aspirants.

Recommendations for Islamic Higher Education Governance

For the resilience of human resources and the sustainability of the future ‘golden generation’, the researchers recommend that the government and policymakers pay more attention to policies, development efforts, technology, investment, and discussions regarding the potential of education -- from basic education to higher education. Giving greater attention to potential of this sector will attract the interest and attention of the community, resulting in increased interest in being able to receive an education; this will result in a more expansive field or employment options. This research focuses on academic studies conducted by non-profit organizations, non-governmental organizations, government departments, and other institutions that have been published in Scopus-indexed journals. In spite of methodological constraints, exact patterns and motions in the data that were related to one another were identified, yielding intriguing new concepts and scope.

The issue of Islamic higher education governance, with an emphasis on education, international collaboration and cooperation, human resources, and curriculum, has extensive, intricate, and interconnected components. Moreover, because it is part of the major problem that impacts other sectors, its management is highly dependent on the government and other stakeholders' ability to develop sustainable policies for Islamic higher education. More tangible in its administration is the participation of stakeholders to ensure performance accountability and the implementation of policies (Fahimnia et al., 2015). Community participation, the media, business, and academics are reflected in the design and model of public policies governing the administration of sustainable higher education. In the process of creating policies for the management of higher education, the government's adaptability to meet the needs of society is demonstrated by the policies enacted. In addition, the participation of private parties such as corporations is required to ensure that the management of higher education takes into account economic interests, community welfare, the satisfaction of fundamental needs, and environmental sustainability.

In general, the accountability that occurs as a result of the collaborative process between government and society, business, media, and academia increases the desire to incorporate higher education management into policy in order to ensure the future sustainability of a more just and enlightened human life. In this instance, the chosen management strategy can unite the interests of all stakeholders (Restrepo et al., 2021). Moreover, in respect to the strategic actors involved, the ongoing power relations, the methods employed, and the efficacy of the resulting policies, collaboration is the key to effective governance, as it assures the coherence of all actors involved in their actions.

CONCLUSION

It is anticipated that research on the creation of sustainable Islamic higher education will rise, thereby maturing its administration. There are still numerous opportunities for governance to be enhanced. Future research should investigate the possibility of analyzing the governance content of Islamic higher education in

Indonesia from a more internal perspective. The objective should be to identify research gaps and directions more precisely and concretely. Comparison research with comparable nations such as Malaysia is required from a larger perspective in order to describe the sustainability of Islamic higher education in Indonesia. These outcomes will be observed in depth in the comparison of institutions, governance, vision, and mission, as well as the future aims for improved Islamic higher education, opportunities for such governance are essential for progress. The empirical findings of this study have ramifications for other research strategies and other topics in order to promote the sustainability of Islamic higher education governance in Indonesia. In conclusion, this paper makes a significant addition to Islamic higher education in Indonesia by presenting a fresh perspective on the opportunities and challenges that are currently being addressed or will be in the future.

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Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)

Vol. 21, No. 3 (2022), pp.771-796
DOI: 10.20885/millah.vol21.iss3.art6

Islamic Legislation on Wealth Acquisition: A Critical Examination of Crypto-currency

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Article History:

Received: June 1, 2022	
Revised: September 5, 2022	
Accepted: September 25, 2022	
Published: October 13, 2022	

Abstract

Islamic legislation on wealth acquisition is an integral part of Islamic economic system. Crypto-currency is a new technological development in the global financial system. This development has become a contentious issue among Islamic economists, financial experts, jurists, scholars, and institutions. Many unsuspecting Muslims are also cynical about its appropriateness or otherwise in their economic and financial activities. This paper adopted a qualitative methodology, which relied on article journals, textbooks, internet sources, fatāwā (verdicts) of Islamic scholars and Islamic bodies. The paper also derived logical deduction and conclusion from the Qur'ān and Ahādith (sayings of Prophet Muhammad [PBUH]). The paper found that, generally, crypto-currencies are used to acquire wealth. It revealed that, some seemingly Sharī' ah compliant crypto-currencies are used to acquire wealth. Although, most crypto-currencies do not conform to the Islamic concept of wealth acquisition, the paper concluded that, Sharī' ah compliant crypto-currencies should and could be better developed to accommodate Muslims and Muslims investors, in their bid to acquire wealth.

Keywords: *Crypto-currency; Islamic Legislation; Wealth Acquisition*

INTRODUCTION

Muslims believe Islam is a complete way of life that leaves nothing unexplained. Muslim's way of life is basically based on and guided by the Qur'ān and the Aḥādīth. These two sources prescribe many religious rules such that the bulk of *fiqh* (Islamic jurisprudence) heritage deals with forms of economic behaviour and related business relations (Moten & Bajulaiye-Shashi, 1990; Haque et al., 1992). The provisions of the Qur'ān and the Ahādith have continued to meet new developments in human society. One of such new developments is crypto-currency. Crypto-currency is a digital or virtual currency which uses cryptographic functions to conduct intermediate exchange of goods and financial transactions (Bunjaku et al., 2017; Fang et al., 2022). Several financial organisations have given extensive financial and technological definitions and features of crypto-currency (Dourado & Brito, 2014; Houben & Snyers, 2018; World Bank, 2018; Härdle et al., 2019; Perkins, 2020; Chiu & Koeppl, 2022). The European Central Bank (ECB) defines crypto-currency as a type of unregulated digital currency that is typically issued and controlled by its developers and is used and accepted by members of a specific virtual community (European Central Bank, 2012).

The World Bank defines crypto-currencies as digital representations of value denominated in their own unit of account, as opposed to e-money, which is simply a digital payment mechanism that represents and is denominated in fiat money (Daskalakis & Georgitseas, 2020; Nawang & Azmi, 2021). There are two common categorisations of crypto-currencies. These are: Alternative Crypto-currency Coins and Tokens. The examples of Alternative Crypto-currency Coins (Altcoins), also called Store of Value (SoV) crypto-currency are Bitcoin, Litecoin, Ripple etc., with Bitcoin being the commonest and the most traded with. They act as online currencies and are used as a peer-to-peer payment. Tokens are not currency coins; they are typically associated with a smart card contract. Types of tokens include Work tokens; Utility tokens; Asset-backed tokens; Revenue tokens; Equity tokens; Security tokens; Buy-back tokens etc. These categories of crypto-currencies are not mutually exclusive categories. Towards the tail end of 2021, the crypto market's value was put at a humongous amount of over $2.9 trillion, but later faltered to below $1 trillion in value in January, 2022 (Howcroft, 2022).

This new development of crypto-currency has continued to attract heated debates across Islamic circles, as to its permissibility or otherwise. As a sub-branch of economics dealing with the Islamic economic system and its impact on the economic variables and decisions (Moten & Bajulaiye-Shashi, 1990), Islamic economics is considered important contributor for scientific discussion on the matter. Furthermore, Islamic economics is also considered as knowledge and application of Shari'ah injunctions and rules that prevent injustice in the acquisition and disposal of material resources in order to provide human satisfaction (Zaman, 2009). It is within this purview that that paper intends to examine crypto-currency and acquisition of wealth in Islam.

LITERATURE REVIEW

Since the emergence of Bitcoin in 2009, crypto-currency has gradually become a global financial phenomenon. The development of crypto-currency has triggered concerned Islamic scholars, jurists, financial experts, and institutions of Islamic finances and economics to look into the extent to which this new form of currency aligns with the permissibility in Islamic economic system or otherwise. Some of them are also concerned with how this new technology could be improved upon to accommodate Islamic economic tenets. To start with, Evans (2015) and Polas et al. (2020) contend that any form of crypto-currency is a more appropriate medium of exchange in Islamic banking and finance than *ribā* (usury)-backed central bank fiat currencies, as it is substantially liberated from interest rate. With regard to risk-sharing and cost sharing, Evans (2015) further argues that crypto-currency, operates according to *mushārakah* (joint enterprise/partnership), in which 'miners' operate as partners, who share the costs and benefits of maintaining the system.

Polas et al. (2020) argue that, virtual currency is a form of money and fulfils money related issues (mode of exchange, unit of record, and store of noteworthy worth). It is therefore, one of the types of currencies that emerged as a result of the process of creating and developing money (Oziev & Yandiev, 2017), transcending from the era of barter, gold, silver coins, and gradually paper money, to a digital form (Rosele et al., 2022). Meanwhile, Oziev & Yandiev (2017) view that, crypto-currency, particularly Bitcoin and its likes, for saving purposes, investment and accumulation are impermissible under the Sharī'ah. Asif (Asif, 2018), however, concludes that, crypto-currencies' technology is permissible and their different aspects and features determine their permissibility or otherwise.

Crypto-currency has been argued as impermissible in Islam because of high volatility; absence of intrinsic value; high speculation; uncertainty; and absence of legal and government's control (Siswantoro et al., 2020; Khan, 2023). It is in this connection that Tajdid and Tarjih Assembly of Pimpinan Pusat Muhammadiyah along with the the Indonesia Ulema Council (MUI) issued *fatāwā* against crypto-currencies (CNN Business, 2021; The Jakarta Post, 2021; Yahoo! Finance, 2022). The Syrian Islamic Council (SIC) also issued a *fatwā*, declaring that crypto-currencies as *ḥarām* (forbidden), based on their inherent inconsistencies with Islamic economic system. Siswantoro et al. (2020) conclude that, based on the *fatāwā* against crypto-currency, Muslims would be reluctant to use them for transaction, and this would inhibit its development in Muslim countries.

Available records however show that, some Muslim dominated countries have started regulating and accepting the use of crypto-currencies. For instance, in Malaysia, crypto-currencies are being used to trade, and many Malaysian investors and citizens significantly perceive crypto-currencies and digital assets as valuable, rather than risky (Sukumaran et al., 2022). There are several other countries including Saudi-Arabia and United Arab Emirates (Dubai in particular), where Islamic inclined crypto-currencies such as: OneGram Crypto-currency, NoorCoin Crypto-currency, Bayan Token Crypto-currency, ADAB Solution and Stellar Crypto-currency etc., are thriving, though with some challenges (Aliyu et al., 2020). As argued by Shariyah Review Bureau (2018), some forms of crypto-currencies, particularly tokens, possess an innovative way to raise capital and can be Sharī'ah compliant if structured correctly. This explains why, even SIC that declared crypto-currencies as forbidden, and Ali al-Qaradaghi, the Secretary-General of the International Union of Muslim Scholars (IUMS) and an expert in Islamic economics, contemplate that, if a centralised bank or other reliable authority put various mechanisms in place to set crypto-currencies prices and prevent their manipulation, then using crypto-currencies would not be forbidden and Muslim countries can adoptcrypto-currency, as long as they are not mixed up with interest (*ribā*) or other financial transactions that Islam forbids (Rafii, 2022).

Although the Saudi Arabian Monetary Authority (SAMA) warned against crypto-currencies, as they are not monitored by any regulatory body, yet, the Saudi government clearly sees merit in blockchain technology and is actively working to implement it into its financial systems (Rafii, 2022). The Accounting and Audit Organisation for Islamic Financial Institution (AAOIFI) concludes that, crypto-currency is a store of value, unit of measure, means of exchange; although extremely volatile, but it is permitted for transactions and commercial activities (Ali, 2018). AAOIFI adds that, for crypto-currencies to be Sharīʹah compliant, they must be issued and guaranteed by the government, free from illegal uses, and must not be speculative. In addition, some Islamic financial experts and scholars, including Adnan Al-Zahrani, ex-chairman of the Sharīʹah Supervisory Board of Al-Jazeera and Monzer Kahf, Professor at the Qatar Faculty of Islamic Studies, do not see anything wrong in crypto-currency because it is a process of creating and developing money, from gold to silver coins, to paper, and now virtual money, and believe its technology, in as much it is traded in the open market, like other currencies. Ahmed Kamel Midin Meera, the former dean of the Institute of Islamic Banking and Finance at the International Islamic University of Malaysia, however, adds that: "in order for digital currency to be accepted in the Islamic financial industry, it must have a measure of value, which has to be a monetary commodity (Oziev & Yandiev, 2017). Rosele et al. (2022)conclude that, crypto-currency falls under the category of *mutaqawwim* (Islamically recognised value), as long as it does not contravene the Sharīʹah guidelines of *māl* (wealth).

Despite the fact that crypto-currency was developed and hugely inclined to in Western countries, with United States, leading the course, some of their business and financial figures viewed crypto-currency from a negative perspective (Auer & Claessens, 2018; Conlon et al., 2020; Hermans et al., 2022). For example, according to James Ledbetter, editor of Fintech Newsletter, Bitcoin "is a highly volatile, highly risky investment," and "if you look historically at the price of Bitcoin, there have been a number of occasions where it's really spiked and then comes crashing down really quickly." For instance, in 2017, after rallying to nearly $20,000, Bitcoin's price collapsed and lost a third of its value in a single day, and in 2018, it dropped to as low as $3,122, wiping out billions of dollars from the total crypto-currency market value. In Ledbetter words: "You have to at least be mentally prepared and financially prepared that [a crash] could happen again. It could happen tomorrow." Investors like Mark Cuban also liken Bitcoin to gambling and advise investing only as much money as one can afford to lose. Similarly, investors like Warren Buffet and Charlie Munger have made hostile comments against crypto-currency (Macheel, 2022).

For Buffet, crypto-currency is not a productive asset and it does not produce anything tangible, and as such, is invaluable; rather, "it's got a magic to it and people have attached magic to lots of things." Munger said that (Aitken, 2022):

> "In my life, I try and avoid things that are stupid and evil and make me look bad in comparison to somebody else – and bitcoin does all three… It's evil because it undermines the Federal Reserve System …. and third, it makes us look foolish compared to the Communist leader in China. He was smart enough to ban bitcoin in China."

It is on record that, in July 2021, a widespread Twitter hack compromised many celebrity accounts including that of President Joe Biden, former President Barack Obama and Tesla CEO Elon Musk, in a bitcoin scam (Frenkel et al., 2021). As a result, hundreds of thousands of dollars in bitcoin was transferred under false pretences.

Numerous arguments have been established for and against crypto-currency, and the extent to which it could be allowed in Islamic economic system (CNN Business, 2021; Evans, 2015; Khan, 2023; Lawal, 2019; Oziev & Yandiev, 2017; Polas et al., 2020; Rosele et al., 2022; The Jakarta Post, 2021; Yahoo! Finance, 2022). The above reviewed literatures, views and insights are testimonies that there are multitudes of varying debates on the phenomenon of crypto-currency. Some are of the opinion that crypto-currency is an impermissible means of financial transaction, and of course, wealth acquisition, in Islam, while others opined that it could be accepted as a means of transaction, investment and wealth acquisition, if the impermissible clauses such as uncertainty, absence of governmental regulation; high volatility and speculation etc., are removed. The fact that numerous Western investors are also sceptical about the nature and features of crypto-currency, gives support to the Islamic scholars and Islamic organisations that prohibit it in Islamic economics and finances. To this end, the following paragraphs shall be discussing how crypto-currency is used to acquire wealth, and how this aligns with Islam or not.

WEALTH ACQUISITION IN ISLAM AND POSITION OF CRYPTO-CURRENCY

Māl (wealth) has been defined as something that has value among the people, is exchangeable, and its benefits are permissible (Rosele et al., 2022). It is an accumulation of valuable economic resources that can be measured in terms of either real goods or money value (The Investopedia Team, 2022). Acquisition of wealth in Islam could be achieved through two broad categories regarded as "primary heads" and "secondary heads" (Muhammad et al., 2013). The primary heads include factors of production - Land, Labour, and Capital, and their respective rewards - rent, wage, and interest (profit). The primary heads could be done through *shirkah/mushārakah* (sharing/mutual partnership), *qirāḍ/muḍārabah* (dormant partnership) and any type of Islamic business transaction. The secondary heads also called redistribution or indirect access to wealth (Salim et al., 2016), involve non-participant beneficiaries in the process of production. The beneficiaries include orphans, widows, children, wayfarer, the poor, the needy etc., all of whom are expected to benefit from the wealth of the wealthy people. In this regard, several ways for wealth acquisition in Islam include *wasiyyah* (bequest), *mirāth* (inheritance), *hiba* (gift), *zakāt* (compulsory almsgiving), *ṣadaqah* (charity) and *waqf* (endowment) (Doi, 1998; Ibrahim & Mohd, 2017; Shah & Rashid, 2015).

This section places crypto-currency in Islamic economic system with a view to demonstrating the extent to which the latter could accommodate the former in relation to wealth acquisition. To do this, the following shall be discussed: the prohibitions identified in Islamic economic system; the Islamic prohibitions found in crypto-currencies; the features in crypto-currencies that are permitted in Islamic economic system; and the variants of crypto-currencies that are Sharī'ah compliant.

Prohibitions Identified in Islamic Economic System

The prohibitions identified in Islamic economic system include: *gharar* (uncertainty); *ribā* (interest); gambling; price manipulation; sales of forbidden commodities (e.g. swine, intoxicants, idols); hoarding of goods/money; exploitation, fraud and deceit in business transaction (Doi, 1998; Al-Qaradawi, 1999; Qasmi, 2009; el-Jazaery, 2012). Gharar transaction is a kind of transaction in which uncertainty or speculative risk is involved. The Sunni legal schools including Hanafi, Hanbali and Shāfi' emphasised that *gharar* is "that whose nature and consequences are hidden" or "that which admits two possibilities, with the less desirable one being more likely" (Abbas, 2012, p. 70). *Ribā* is the interest in specific amounts of money or property. In Islam, all these prohibitions are regarded as evil means of acquiring wealth (Doi, 1998). As regards *ribā,* Allah says in Qur'ān 2:275 that: "Those who devour usury will not stand except as the one whom the devil by his touch has driven to madness. That it because they say: Trade is like usury, but Allah has permitted trade and forbidden usury…." These prohibitions bother on the deep concern of Islam for the moral, social, and economic welfare of mankind (Al-Qaradawi, 1999).

Prohibitions found in Crypto-currencies

Many crypto-currencies have been found to contain elements that are prohibited in Islam. These include speculation; extreme volatility; uncertainty; highly risky; hoarding; absence of government control/regulation; lack of tangible assets and absence of intrinsic value; illegal activities (money laundry, terrorism) etc. Thus, many countries of the world, including Muslim dominated countries and Islamic financial institutions, groups, scholars, and jurists, have made crypto-currencies illegal. For example, Indonesia Ulema Council (MUI) gave the verdict that all forms of crypto-currency are forbidden in Islam, even though the Indonesian government allows it for trade, but not as legal tender.

Permitted Elements in Crypto-currencies

Despite the prohibitions found in crypto-currencies, there are legitimate uses for them. First, they contain store of value; unit of measure; and are used as means of exchange. In other words, crypto-currencies meet basic conditions of currency, although some deemed crypto-currency as a commodity or financial asset rather than currency (Paizin, 2021). The features of currency they possess allows for transaction and commercial activities (buying and selling). Based on this and the introduction of some Islamic economic features, some crypto-currencies are used in some Muslim dominated countries such as Malaysia, Iran, Bahrain, Jordan, Saudi-Arabia, Dubai, Turkey etc.

Sharī'ah Compliant Crypto-currencies compliant

There are some identified seemingly Sharī'ah compliant crypto-currencies, including OneGram, NoorCoin, Bayan Token, ADAB, and Stellar. For example, OneGram crypto-currency (founded in 2017), backed by a gold asset, where each gram of gold represents one coin, thrives in Dubai, Malaysia, and currently accommodate about 1.8

billion people, who use the platform for business (Aliyu et al., 2020). One of the features of this form of crypto-currency is that, all its investors share from the profit accrued (Aliyu et al., 2020). It also employs the Know Your Customer/Client (KYC) concept in order to have background information of its investors, so as to deal with bad activities. It also employs the service of Accounting and Auditing Organisation for Islamic Financial Institutions (AAOIFI), which provides the rules guiding crypto-currency (Aliyu et al., 2020). Thus, this makes the issue of uncertainty, speculation and volatility of the non-Sharīʹah crypto-currency, absent. NoorCoin, which is said to be the first Sharīʹah compliant token in the world, launched in 57 Organisation of Islamic Cooperation (OIC) member countries (Aliyu et al., 2020).

NoorCoin was awarded a Sharīʹah certificate from World Sharīʹah Advisory Committee, and the financial institution of the Kingdom od Saudi Arabia have recommended the token to the Zakat Council of the Kingdom for possible consideration. It has been adjudged as a Sharīʹah compliant crypto-currency based on the conditions that: there is no ribā in its issuance; loss and profit are shared as part of rewarding mechanism; there is lesser speculation because it is backed by an asset; employs the KYC strategy to have a background information of its investors so as to avoid unclean activities; and has the Gold Guard Company, which handles the gold storage and other gold matters (Aliyu et al., 2020). However, it has not been clearly considered as Sharīʹah compliant because it is not clearly backed by a physical asset, which might make it open to uncertainty, speculation and volatility (Aliyu et al., 2020). An indication from this is that, not all acclaimed Sharīʹah compliant crypto-currencies fulfil all the conditions of Islamic economic system.

Acquisition of Wealth with Sharīʹah Compliant Crypto-currencies

The operations of some Sharīʹah compliant crypto-currencies reveal that their users usually acquire wealth from them. For example, OneGram crypto-currency assigned 2.5% to charity donation and another 2.5% is allocated for miners' rewards. Also, as it could be seen in the OneGram crypto-currency, investors reinvest 70% of generated coins to purchase more gold, and they also share from the profit due. As Aliyu et al. (2020) notes: "This makes OneGram a distinctive crypto-currency and a reliable store of wealth whose worth increase continuously." Under the Bayan token, every investor has a specific privilege and entitlements, like discounted price when buying goods at certain designated stores/restaurants. This is *ḥibah* (gift) which the two heads (primary and secondary) of wealth acquisition in Islam are established.

As regards the primary heads which include land, labour and capital, the asset of investment which is gold could be regarded as land or capital, while the labour is done by the miners and those managing the crypto-currency, all of whom shares in the profit of the investment. It is in this connection that, one could agree with Evans (2015) that: "With regard to risk-sharing and cost sharing, crypto-currency operates according to *mushārakah* (joint enterprise/partnership), in which 'miners' operate as general partners in loose confederation, who share the costs and benefits of maintaining the system."

OneGram and ADAB crypto-currencies also have provision for 2.5% deduction assigned to charity donation (Aliyu et al., 2020). This falls under the secondary head of wealth acquisition (e.g. *zakāt*, *ṣadaqah*, *ḥibah*, *waqf*). In fact, it has been established that Muslims use crypto-currencies for waqf, ṣadaqah, zakāt etc., even with the crypto-currencies that are not Sharīʹah compliant (Paizin, 2021; Bintarto et al., 2022). In other words, crypto-currencies have elements of wealth acquisition through investment, business transaction, from which profits are made.

FINDINGS AND ASSESSMENT

It has been argued that crypto-currency is a developing phenomenon that cannot be repelled outright (ar-Ruhayli, 2018), in this technological age. In retrospect, the argument is that, for example, when fax machine first emerged, some scholars said that it was unlawful, but soon, it was considered lawful. Therefore, technological advancement cannot be a condition to nullify crypto-currency in an Islamic financial system. It is clear from the foregoing discussion that, crypto-currency has not been declared impermissible because of technological advancement, which sprang up a digital currency. Again, if one is to go by the definitions that wealth is "something that has value among the people, is exchangeable, and its benefits are permissible," and "an accumulation of valuable economic resources that can be measured in terms of either real goods or money value," one can argue that crypto-currency, largely fulfils these features of wealth. The point that benefits of wealth must be permissible, would be the real bottom line of the argument. This is because as earlier mentioned, "the rules of the Sharī'ah prevent injustice in the acquisition and disposal of material resources in order to provide satisfaction to human beings and enable them to perform their obligations to Allah and the society."

The crux of the matter, thus, is that, as it could be seen in the earlier submission, crypto-currencies are associated with market speculation, high volatility, high risk, uncertainty, absence of legal/government regulation, absence of intrinsic value, absence of tangible asset, unknown trading partners, unknown issuers etc. (Houben & Snyers, 2018), which could be used to exploit and defraud individuals and investors in crypto-currency transaction. All these features crypto-currency is associated with, also makes it as an avenue for money laundering, purchase of arms and ammunition for terrorism, as well as evasion of taxes (NAN, 2021; Orji, 2022), all of which are antithetical to the spirit of Islamic economic system. This explains why crypto-currencies are banned in many countries such as China, Nigeria, Algeria, Egypt etc. In addition, hoarding of asset is also a common feature in crypto-currency transaction. This is done by buying coins/asset at a lower price, then waiting for a long period as much as possible, and when the price rises, the coins/assets are sold at a higher price, to maximise profit (Personal communication with some investors in Bitcoin, 2021-2022).

It is worthy to note that, Islam permits all sorts of trades in as much they are in compliance with the principles of its economic system. Qur'ān 2:275 says: "…. Allah has permitted trade, and forbidden usury…." It also says in Qur'ān 2: 188 that: "Do not devour one another's wealth by false and illegal means." In Qur'ān 4:29, Allah also says: "O you who believe, eat not each other's property by wrong means, but let there be amongst you trade and business through mutual good-will." This last quoted verse sets down a significant principle, which emphasises good-will in business transaction. The Qur'ānic words "the wrong methods (*bil-bātil*)" refer to those practices which are against Sharī'ah and thus unlawful and immoral (Doi, 1998). Indeed, protection of wealth is one of the objectives of Sharī'ah (Zarqa, 1980; Shah & Rashid, 2015). Therefore, for any crypto-currency to be in line with the means of acquisition of wealth in Islam, the elements of good-will and protection of wealth must be present. Considering the nature of high risk, uncertainty, volatility, and anonymity that crypto-currencies are associated with, the elements of good-will and wealth protection, are suspicious, and can hardly be assured. For example, if an investor dies, the process of acquisition of asset by his/her heirs have not been clearly established.

Yet, it is a fact that, crypto-currencies are used for other legal commercial transaction and investment, from which gains are made, and it is found that some Sharī'ah compliant crypto-currencies have largely proven to accommodate the acquisition of wealth at both primary head and secondary head levels, without falling into things that are prohibited in Islamic financial and economic system. For instance, through OneGram crypto-currency, legal businesses and investments are done, and wealth is acquired. Wealth is also shared to other people in form of *ṣadaqah*, *waqf*, *zakāt*. It is however found that, aside crypto-currencies like OneGram and Rain, which are regulated by AAOIFI and the Central Bank of Bahrain (CBB) respectively, most crypto-currencies, including the acclaimed Islamic compliant ones, are not regulated by any authority, and are not backed by any tangible and physical asset. Thus, this makes them open to uncertainty, speculation, and volatility, all of which are forbidden in Islamic economic system, and means of wealth acquisition.

RECOMMENDATIONS

Based on the above findings and implications of crypto-currency in the acquisition of wealth in Islam, the paper recommends the following:

a. Adherence to the principle of *Ḥalāl* and *Ḥarām*: Humanity, particularly Muslims, should know and adhere to the principles of ḥalāl and ḥarām. One of it is that: "The prohibition of things is due to their impurity and harmfulness." Another one is: "What is ḥalāl is sufficient, while what is ḥarām is superfluous." Also, "Whatever is conducive to the haram is itself haram." Again, "Doubtful things are to be avoided." This aligns with the saying of the Prophet that:

   The ḥalāl is clear and the ḥarām is clear. Between the two there are doubtful matters concerning which people do not know whether they are halāl or ḥarām. One who avoid them to safeguard his religion and his honour is safe, while if some engages in a part of them, he may be doing something ḥarām.

b. Exploration of Islamic provision on wealth acquisition: Islamic provision on wealth acquisition should be well and fully explored. Economic institutions like *waqf*, *zakāt* etc., have been established by plethora of research as viable and sustainable means of not only poverty alleviation, but also as avenue in which wealth could be acquired. It thus becomes the onus of every Islamic organisation and leader to make sure these institutions are maximally explored. These institutions could as well go beyond individuals and organisation endeavour to more national and international acceptability and practice.

c. Engaging in Islamic finance ventures: Wealthy Muslims should cultivate the habit of using their money to engage people in enterprising ventures, small and medium scale businesses. This could be in form of partnership such as *mushārakah* and *mudārabah*. Also, instead of investing one's small money in a long-term crypto investment, speculating for a huge return, it is better and honourable to invest in a small-scale business. Non-interest loan, charity etc., could also help in the establishment of such business.

d. Promotion of technological advancement for sharī'ah compliance crypto-currency: Since Islam supports development of any form, and encourages Muslims to make use of it, it becomes expedient for the Muslim community to embrace crypto-currency, since it is becoming the new normal, and gradually being accepted as a medium of exchange. This technology should however be designed to be Sharī'ah compliant, to significantly accommodate Muslims, for the acquisition of wealth, and the distribution of it.

e. Adoption, regulation and monitoring of crypto-currency: Since one of the major challenges facing crypto-currency generally is that, most countries of the world are yet to consider it as a legal tender, and it also lacks government's regulation, yet it is spreading far and wide, globally, as a means of transaction, it is imperative that, it should be legally adopted, regulated and monitored by government. After all, it has been argued that, it is a more appropriate medium of exchange in Islamic banking and finance than *ribā*-backed bank fiat currencies, as it is substantially liberated from interest rate (Evans, 2015).

f. Incorporation of a sharī'ah compliant window: Just like many conventional banking and financial systems operate what is called "Islamic banking" and operate Islamic provides for Islamic finances such as *sukūk* (Islamic bond) *murābaha* (cost-plus financing) muḍārabah, mushārakah, interest-free loan etc., Sharī'ah compliant features could also be incorporated into crypto-currency.

g. Fervent reminder and enlightenment: Islamic clerics, scholars and public lecturers should be fervent in bringing to their audience and followers the need to be cautious and conscious of crypto-currencies, especially those that are largely Western oriented (e.g. Bitcoin) and are inconsistent with the tenets of Islamic economic system, as an avenue for investment, business transaction and wealth acquisition, until they become regulated by a legal entity and government. Reminding the Muslims and enlightening them about the peculiarities and realities surrounding crypto-currencies would guide their economic life, and strengthen their relationship with the Supreme Owner of wealth, Allah. For Allah says in Qur'ān 51: 55 that: "And remind, for indeed, the reminder benefits the believers."

CONCLUSION

The debates on the permissibility or otherwise of crypto-currency in Islamic economic and financial related issues are novel. Some crop of Islamic scholars and Islamic financial and legal bodies have given verdict on the extent of crypto-currency's permissibility in Islamic finances and economics, while others have concluded that, it is impermissible. Despite these two divided views, wealth is being acquired through crypto-currency, be it through investment, labour or redistribution of wealth (e.g. through *zakāt*, *waqf*). Many of the scholars that support the permissibility of crypto-currency in Islamic economic system, however, stressed that, it must be used within the limit set by Islam. The conclusion that could be made, therefore, is that crypto-currency could be used to acquire wealth in an Islamic way, if it is designed to align with the legislation of Islam. It is therefore expedient that, this new technological advancement in the global financial sector should be further investigated to accommodate the teachings of Islam in matters of wealth acquisition, rather than outright forbiddance.

Yet, Muslims should be conscious of not falling into *ḥarām* while trying to be technologically advanced. What Islamic economic system enjoins is rules of morality upon man in his earnings, and it holds him responsible for the well-being of his fellowmen. It insists on the objective of setting up an economic order and transaction which enforce justice, stops exploitation, deceit, fraud, and sets a real welfare state (Doi, 1998). This is to hinder exploitative means of acquiring wealth, whereby wealth would be concentrated in the hands of few people, as it is becoming (Ahmad, 2010, p. 31), at the detriment of the larger portion of the society. It is believed that the incorporation of government's regulations, and the development and application of the Islamic economic and financial tenets, into crypto-currency, would make individual Muslims and investors to better appreciate and employ crypto-currency, for their financial and economic transactions, which include wealth acquisition and distribution. Thus, a window for *Sharī'ah* compliant cryptocurrency, would make the global financial system, operated through crypto-currency, open to everyone, who are *Sharī'ah* inclined.

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Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)

Vol. 21, No. 3 (2022), pp. 797-820
DOI: 10.20885/millah.vol21.iss3.art7

The Contribution of Shaikh Abdurrauf As-Singkili to the Establishment Islamic Law in the Kingdom of Aceh Darussalam in the 17th Century AD

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Article History:

Received: July 26, 2021	
Revised: September 10, 2022	
Accepted: September 16, 2022	
Published: October 13, 2022	

Abstract

This study describes the contribution of Sheikh Abdurrauf As-Singkili to the grounding of Islamic Law in the 17th century AD Aceh Darussalam Kingdom. In the 17th century AD, the Aceh Darussalam Kingdom reached its golden peak and became an intellectual-spiritual center of Islam in the archipelago filled with many scholars. Among them was Shaykh Abdurrauf As-Singkili who became the Qadli Malikul Adil of the Kingdom of Aceh Darussalam. Therefore, this study seeks to examine the contribution of Shaykh Abdurrauf as-Singkili to the grounding of Islamic law in the Kingdom of Aceh Darussalam in the 17th century AD. The research method in this study is a literature study by analysing Sheikh Abdurrauf as-Singkili's books and related studies. The results of this study explain that Shaykh Abdurrauf As-Singkili contributed significantly to the grounding of Islamic law in the Kingdom of Aceh Darussalam when he served as the Qadli Malikul Adil, recorded the Mir'atu Thullab which was a guidebook for the qadli, and made Aceh an intellectual-spiritual center of Islam in the archipelago.

Keywords: *Islamic Law; Kingdom of Aceh Darussalam; Shaykh Abdurrauf as-Singkili*

INTRODUCTION

The Kingdom of Aceh Darussalam, founded by Sultan Ali Mughayat Syah in 1511 AD, was a sizeable Islamic kingdom in the Indonesian archipelago. This kingdom was founded after the weakening of the Samudera Pasai Kingdom due to the Portuguese attack between 1512-1524 AD after ruling for more than two hundred years (Burhanudin, 2016; Zuboidi, 2018). Therefore, Sultan Ali Mughayat Syah tried to realise his big goals by asking the rulers in Daya, Pidie, Pasai, and Aru to unite to become a great force to fight the Portuguese successfully (Auliahadi & Nofra, 2019; Baqi et al., 2022). However, his efforts did not succeed in persuading these rulers, so he led his army to face the Portuguese, which ended in victory and success in expelling the Portuguese from these areas. Furthermore, he united these regions to become part of the Kingdom of Aceh Darussalam (Hasymy, 1977, p. 17).

Under Ali Mughayyat Syah the Kingdom of Aceh Darussalam became stronger. Along with this, a new symbol of the country called Alam Zulfiqar (the sword-stamped flag) was created, with a blood-red background and the image of the crescent moon and stars on the white sword of Zulfiqar (Hasymy, 1977, p. 19; Rahayu, 2021). According to Djajadiningrat, one of the glorious achievements of Sultan Ali Mughayat Syah was when in 1524 AD he succeeded in conquering Pedir and Sumudera Pasai, which had been weakened by the Portuguese attack and made them part of his territory (Djajadiningrat, 1984, p. 20).

As was the tradition of the Islamic kingdoms before Aceh, strong cooperation between the *umara* (kings) and the *ulama* (religious experts) occurred. As witnessed and recorded by Ibn Battuta when he stopped by in Samudera Pasai and was entertained by Sultan Malk Zhahir II, the Sultans of the Kingdom of Aceh Darussalam also had a strong relationship with the *ulama* whom they made as *Qadli Malikul Adil* (Auni, 1993; Bustamam-Ahmad, 2017). Historically, the position of *Qadli*

Malikul Adil in the Kingdom of Aceh Darussalam was always occupied by great scholars known for their wisdom, scientific works, and piety, such as Shaykh Hamzah Fansuri (Steenbrink, 1995), Shaykh Syamsuddin Sumatrani (Syadli Z.A., 2003), Shaykh Nuruddin Ar-Raniri (Musyaffa, 2018), and also Shaykh Abdurrauf as-Singkili. Furthermore, of the four names, Sheikh Abdurrauf as-Singkili was an Acehnese cleric known by world scholars. His biographical records and scientific genealogies were recorded in books written by Arabs and Indonesians. He also became an influential Muslim figure in the archipelago in the 17th century AD because many books he wrote became essential references in studying Islamic law and justice (Malik & Hamid, 2022).

Previous studies on Shaykh Abdurrauf as-Singkili have been focused on his books such as Turjumān al-Mustafīd (Nurtawab, 2011; Mahdini et al., 2021) and Mir'at al-Tullab (Berhan et al., 2019; Salleh et al., 2019). The current study focuses on Shaykh Abdurrauf as-Sinkili's contribution to grounding Islamic law in the 17th century Kingdom of Aceh Darussalam. It used literature study with a historical-analytic approach to analyze historical records about the matter. The research was carried out by examining primary sources about Shaykh Abdurrauf al-Sinkili in his works such as *Miratu al-Thullab*, and *Turjuman al-Mustafid* and then analyzing them with other secondary sources such as history books and other scientific manuscripts.

BIOGRAPHY AND INTELLECTUAL ROOTS OF SHAYKH ABDURRAUF AS-SINGKILI

The biography of Sheikh Abdurrauf as-Sinkili has been widely studied, such as Azra's (2013) study in the network of Muslim scholars. The study showed that Sheikh Abdurrauf bin Ali as-Singkili al-Jawi was one of the famous Acehnese scholars in the archipelago and the Arabian Peninsula. As-Sinkili also relied on many scholars upon studying religion. However, there are several primary sources that Azra (2013) did not mention including Abu

Zain Abdul Khaliq al-Mizjaji's book, *Nuzhah Riyadl Ijazah*, that informed that Abdurrauf al-Jawi was a student of Shaykh Muhammad Baqi al-Mizjaji (al-Mizjaji, 1997, p. 144) who attributed him to the land of Java, which meant Nusantara at that time. Shaykh Abdurrauf was also known as as-Singkili to refer to his native village of Sinkel, which was located on the west coast of Aceh, as stated in his book *Mir'atu al-Thullab* (Al-Sinkili, 2015, p. vi).

According to Kurdi, as-Singkili's father, Shaykh Ali, was the brother of Shaykh Hamzah Fansuri, a scholar and mufti of the Kingdom of Aceh Darussalam during the time of Sultan Ali al-Mutawakkil Riayah Syah, and at the same time a Sufi poet who wrote many poems containing advice and Sufi ideas (Meyer, 2019). He was of Arab descent and married a Fansur woman, lived in Sinkel, and was the founder of Dayah Syuro Fold Kajan in Singkel, Aceh. Sinkel was where Abdurrauf as-Singkili was born, grew up, and learned the basics of religion from his father. He also studied in Pasai and Dayah Blang Pira as well as in Banda Aceh to study religion with Shaykh Syamsuddin as-Sumatraniy (d. 1630); the mufti of the Kingdom of Aceh Darussalam during the reign of Sultan Iskandar Muda (16607-1636 AD) (Kurdi, 2013, p. 3).

According to Van Bruinessen, in 1642, as- Singkili left Aceh to go to the Arabian Peninsula to perform the pilgrimage and study Islam with the scholars of Mecca, Medina, and Yemen (van Bruinessen, 2012). As noted by Abu Zain Abdul Khaliq al-Mizjaji, while in Yemen, he studied with Shaykh Muhammad Baqi al-Mizjaji (d. 1201 AH) (al-Mizjaji, 1997, p. 144). Likewise, he studied with Shaykh Abdul Qadir Mawrir, Sheikh Ibrahim bin Abdullah bin Ibrahim bin Jam'an (d.1672), and Sheikh Qadli Ishaq bin Muhammad Jam'an. They were Yemeni clerics who were visited by many students from various countries, including as-Singkili himself (Al-Zirikli, 2002, p. 131).

In Mecca, Shaykh Abdurrauf as-Singkili was recorded as having studied with Meccan scholars such as Shaykh Ali bin Abdul Qadir Tabari, Shaykh Isa bin Muhammad bin Muhammad bin Ahmad al-Ja'fari al- Maghribi, and Shaykh Abdul Aziz Zamzami. In Medina, he found his primary teachers with whom he studied much knowledge for a long time, namely Shaykh al-Arif Billah Shafiyuddin Ahmad bin Muhammad al-Madani al-Ansari or known as Shaykh Ahmad Qusyasyi (d. 1660 AD) and Shaykh Ibrahim al-Kurani (d. 1689 AD). Shaykh Ahmad Qusyayi was a respected scholar in Medina at that time who mastered many sciences such as fiqh, hadith, and Sufism (Al-Fadani, 1990, p. 16). Furthermore, Shaykh Ahmad Qusyayi was a notable scholar, who was an expert in jurisprudence, and had mastered Shafi'i and Maliki schools of jurisprudence, as well as being the mufti for the two schools in Medina al-Munawwarah (Al-Zirikli, 2002, p. 109).

As-Singkili also wrote a special book that connected himself with his teacher in his book *Tanbih al-Masyi*. In the book, he explained that he studied Sufism with Shaykh Ahmad Qusyasyi who was connected to Shaykh Abdullah ash-Shattari, [or Siraj ad-Din Abdullah Shattar], the founder of the Shatthariyah Sufi order.

> "This lowly al-Faqir (the poor) Abdurrauf received *talqin* Shatthariyah from Shaikhana al-'Arif billah al-Kamil al-Mukammil Shafiyyuddin Ahmad bin Muhammad al-Madani al-Ansari al-Qusyasyi from Sayyid Abu al-Mawahid Abdullah Ahmad bin Ali al-Qurasyi al-'Abbas al-Tsinawi from Sulthanu al-'Arifin Billah Sayyid Shibghatullah from Qudwatu al-'Ulama Sayyid Wajihuddin al-'Alawi from al-Ghauts al-Jami' al-Jawami' Sayyid Muhammad al-Ghauts from Qudwatu al-Muqarrabin Shaykh Haj Hudlur Taba Tsarahu from Shaykh Hidayatullah as-Sarmasti from Sayyid Imam Qadli as-Shatthari from Shaykh Abdullah as-Shatthari from Sayyidi Muhammad Arif from Sayyidina Muhammad 'Asyiq from Shaykh Hudaqali from Qutb Ibn la-Hasan al-Hirqaniff from Shaykh Abilana Mudla Mudla Turk al-Thusi from Shaykh al-A'rabi Yazid al-Usyaqi from Shaykh Muhammad al-Maghrib from Ruhaniyah Sulthan al-

> 'Arifin Abu Yazid al-Busthami from Ruhaniyah Imam Ja'far al-Sadiq from Imam Muhammad Baqir from Imam Ali bin al-Husain Zainal Abidin al-Sajjad from Imam Husayn bin 'Ali ash-Shahid from Imam Murtadla 'Ali bin Abi Talib from the Prophet Muhammad." (Al-Sinkili, 2009, p. 53).

And this is reinforced by the notes of Shaykh Muhammad Yasin al-Fadani in *al-Nafkhah al-Miskyyah fi al-Asanid al-Makkiyah* who mentions that Shaykh Ahmad al-Qusyasyi became an important figure who played a role in linking his *isnad* (academic chain) with Shaykh Abdurrauf as-Singkili with Nusantara scholars, especially in the Sahih Bukhari chain, as narrated by Shaykh Yasin al-Fadani, who received the *isnad* from Shaykh Jam'an bin Samun Tangerang, as narrated by Sahih Bukhari, from his teacher Shaykh Muhammad Nawawi al-Bantani, from Shaykh Abdussamad bin Abdurrahman bin Abdul Jalil al-Falimbani, from Sayyid Ahmad bin Sulaiman al-Hajjam al-Zabidi, from Sayyid Ahmad bin Idris bin Abdullah bin Ali al-Idrisi from Husayn bin Abdussyakur al-Shiddiqi ath-Thaifi from Sayyid Muhammad bin Abu Bakr ash-Shilly al-Makki from ash-Shafiy Ahmad bin Muhammad al-Qusyashi al-Madani until connected to Imam Bukhari (Al-Fadani, 1990, p. 5). This means there is a relationship between Shaykh Abdurrauf as-Singkili's intellectual chain and the scholars after him through the al-Qusyasyi chain. Thus, for nearly twenty years, Shaykh Abdurrauf as-Singkili studied Islamic religious knowledge with the scholars of Mecca, Medina, and other countries in the Arabian Peninsula, especially after his teacher Shaykh Ahmad Qusyasyi died (d. 1660). It is recorded that in 1662 he returned to Aceh Darussalam.

SHAYKH ABDURRAUF AS-SINGKILI AS *QADLI MALIKUL ADIL* IN THE KINGDOM OF ACEH DARUSSALAM

The Kingdom of Aceh Darussalam was a large kingdom that existed in the archipelago since the 16th century and reached its golden peak in the 17th century.; Interestingly, the golden era of the Kingdom of Aceh Darussalam cannot be separated from the contributions of the ulama and umara. In the historical trajectory of the Kingdom of Aceh Darussalam, the kings were always assisted by scholars in upholding the kingdom based on Islamic law. The head of state was referred to as *Sultan Imam Adil*, who was assisted by the Secretary of State who held the title *Rama Setia Kerukun Katibul Muluk*. The head of the state was also assisted by *Qadli Malikul Adil* (the grand mufti of the kingdom). The *Qadli Malikul Adil* was assisted by four people called *Mufti Empat*. In running the government, the sultans were assisted by high officials called viziers or ministers (Hasymy, 1977, p. 130). However, it was not easy for a cleric to become a *Qadli Malikul Adil* or grand mufti of the kingdom because he must have met the requirements stated in the *Qanun Meukuta Alam*, that the future qadli had to be a Muslim, male, *mukallaf*, free, able to hear, able to see, watchful and diligent, just, able to communicate, pious in the matters of the worldly and the hereafter, to know the tasks entrusted by the kingdom, and able to run his jobs justly (Di Mulek et al., 2010, p. 58).

The close relationship between kings and scholars in the Kingdom of Aceh Darussalam was increasingly visible during the reign of Sultan Alauddin Riayat Syah (1588-1604), father of Sultan Iskandar Muda. Sultan Alauddin Riayat Syah established political relations with the Ottoman State (Gallop, 2004) and had excellent relations with the ulama (Rozali, 2014). In his time, he appointed Shaykh Hamzah bin Abdullah al-Fansuri as *Qadli Malikul Adil* because of his intelligence and breadth of knowledge as he was known as a great scholar. He had learned a lot of Islamic religious sciences from scholars in various countries such as Aceh, Malay states, India, Persia and Arabia, so that he could master many sciences such as *fiqh*, sufism, philosophy, *mantiq*, *kalam*, history, literature, and master five languages: Arabic, Urdu, Persian, Malay, and Javanese. Not only that, he was known as one of the productive scholars and wrote dozens of books, including *Sharb al-'Asyiqin, Asrar al-'Arifin fi Bayani 'Ilmi al-Suluk wa al-Tawhid* and *Zinatu al-Muwahhidin*, of which there are thirty-two in the form of a collection of his poems, such as *Syair perahu, Syair Burung Pinggai,* and *Syair Dagang* (Shadiqin, 2009, pp. 54–55).

Moreover, after Shaykh Hamzah Fansuri died, the position of *qadli* was given to Shaykh Shamsuddin as-Sumatrani, who lived during the reign of Sultan Iskandar Muda, the sultan of Aceh who succeeded in bringing the kingdom of Aceh Darussalam to its golden peak. At that time, *Qanun Meukuta Alam* was written based on the Shafi'i School, which relied on four primary sources of law: the Qur'an, the traditions of the Prophet Muhammad, *Ijma' ulama Ahlussunnah wal Jama'ah*; Ash'ariyah and Maturidiyah, as well as *qiyas* with its four pillars (origin, *furu'*, 'illat, and the law of origin). Even *Qanun Meukuta Alam* explicitly directs all Acehnese people to follow the scholars of the four schools, namely Imam Hanafi, Imam Maliki, Imam Shafi'i and Imam Hanbali. Moreover, the four schools of thought are all subject to the Shari'a of the Messenger of Allah, collected in Islam, faith, monotheism, and *makrifat* (mystical knowledge of God as ultimate goal of Sufism) (Di Mulek et al., 2010, pp. 2–3).

Therefore, *Qanun Meukuta Alam* made the Kingdom of Aceh Darussalam a state of law where no citizen was above the law even though he was a king. Even during the time of Sultan Iskandar Muda, he was willing to accept the death penalty for his only son because he was found guilty. Furthermore, in making decisions, the sultan did not act alone but through deliberation with the People's Court Assembly (Di Mulek et al., 2010, p. vii). This shows how important *Qanun Meukuta Alam* was in upholding justice and truth.

Furthermore, after Shaykh Shamsuddin died, the position of *qadli* was given to Shaykh Nuruddin ar-Raniri (Abdul Jalil & Alias, 2020) an Acehnese cleric from India and student of Sayyid Abdullah bin Zaid bin Muhammad bin Abdurrahman bin Muhammad Maula Aidid (Al-Hasani, 1999). After ar-Raniri left Aceh to return to Randhir, India, the position of *qadli* was given to Shaykh Abdurrauf as-Sinkili. This transition occurred during the reign of Sultanah Shafiyatuddin Syah, the daughter of Sultan Iskandar Muda. She appointed Shaykh Abdurrauf as-Singkili as the *qadli* to assist her in enforcing Islamic law in the Kingdom of Aceh Darussalam (Kurdi, 2013).

The appointment of Shaykh Abdurrauf as-Singkili as the *qadli* was the right choice at that time because he was able to continue the previous *qadli* and was even able to ground Islamic law as a foothold in establishing law in the Kingdom of Aceh Darussalam. He succeeded in perfecting the *Qanun Meukuta Alam* during the reign of Sultanah Shafyyatuddin Syah as the state constitution, which was believed to be better than the previous one and continued to be applied during the following periods. Moreover, one of the articles stated that the power of the great Aceh region was divided into three, known as Aceh Lhee Sagoe, and the three leaders, together with *Qadli Malikul Adil* had the right to appoint and remove the sultan from his position. At the same time, areas outside Aceh Lhee Sagoe were given the right of autonomy, where the regional head acted as a minor sultan who submitted to the sultan of Aceh (Hasymy, 1977, pp. 129 & 132). Likewise, he succeeded in formulating a book that became a guide for judges to judge according to Islamic law, following the Shafii Madhhab in his book *Mir'atu al-Thullab* which will be discussed below.

He also played a role in reuniting the Acehnese people who had long been involved in a conflict over religious doctrine issues between the *wujudiyah* group of Shaykh Hamzah Fansuri's followers and the *syhudiyah* group of Shaykh Nuruddin ar-Raniri's followers. He asked the people of Aceh at that time to end the conflict and return to Allah by not criticising and disbelieving others just because of different opinions. He invited them to re-glue their brotherhood by loving and caring for each other, end shaming other Muslims, and advising each other with kindness, following the book of Allah and the hadith of the Prophet Muhammad (Al-Sinkili, 2009, p. 15).

When Shaykh Abdurrauf as-Singkili served as the *Qadli Malikul Adil* during the reign of the Acehnese queens (Sulthanah Shafiyatuddin Syah (1641-1675), Sulthanah Nurul Alam Naqiyyatuddin Syah (1675-1678), Sulthanah Zakiyyatuddin Inayah Syah (1678-1688), and Sulthanah Kamalatuddin Syah (1688-1699)), he managed to help the queens to make the Kingdom of Aceh Darussalam a centre for the regeneration of scholars or spiritual-intellectuals in the archipelago. As evidence of this, Sheikh Abdurrauf as-Singkili pioneered and led the Dayah Manyam Leupue Islamic Higher Education Center in Ujung Penayong Banda Aceh with the assistance of his student Daud bin Ismail bin Agha ar-Rumy or known as Teungku Chik Dileupu Baba Daud, as one of the efforts to follow his father. The latter had founded Dayah Suro Lipat Kajang in Simpang Kanan, Aceh Sinkil. As-Singkili also always encouraged the queens to pay attention to the da'wa of Islam and places of education such as during the time of Sultanah Zakiatuddin Syah, educational places such as *dayah* and Jami' Baiturrahman received great attention so that they developed well. In fact, many *menasah* and mosques were fostered and improved so that the teachings of Islam were evenly distributed into the people's souls (Hasymy, 1977, p. 201).

The outstanding contribution of Sheikh Abdurrauf al-Singkili in making Aceh a centre for a cadre of scholars and of Islamic intellectual-spirituality proved to attract many students from various regions in the archipelago to migrate to Aceh to gain knowledge from as-Singkili and other great scholars of the time. The *dayah* he founded became one of the educational centres that gave birth to many great scholars. Among the students studying in Aceh at that time, especially to as-Singkili, were Shaykh Burhanuddin Ulakan (1056-1104 AH/1646-1692 AD) of Padang who later became a propagator of Islam in Minangkabau; Shaykh Abdul Muhyi Pamijahan (1071-1151 AH/1650-1730 AD) of Gresik, but because of al-Singkili's direction he finally settled and taught Islam in Pamijahan, West Java (Christomy, 2001); Shaykh Abdul Malik bin Abdullah, also known by the title of Tok Pulau Manis (1089-1149 AH/1678-1736 AD) of Trenggano (Yusoff et al., 2014; Ismail, 2018), Shaykh Daud bin Ismail bin Agha Musthafa bin Agha Ali ar-Rumy of Turkic descent whose descendants settled and spread Islam in Pattani; Shaykh al-Mutamakkin who came from Pati, Central Java; Shaykh Abdurrahman Pauh Bok who came from Pattani, and Shaykh Yusuf al-Makassari who is said to have studied with as-Singkili (Imawan, 2018b).

Thus, as-Singkili's contribution was enormous in the development and advancement of education during the reign of the queens in the Kingdom of Aceh Darussalam. Even more than that, through his guidance to his students, Islam was increasingly spreading throughout the archipelago. His works had become an essential reference for understanding Islam in the themes of creed, sharia, morality, interpretation, and Sufism. After Shaykh Abdurrauf al-Singkili died in 1693, or six years before the end of the reign of the queens in Aceh with the last queen Sulthanah Kamalatuddin Shah (1688-1699), the position as *Qadli Malikul Adil* was given to Sheikh Baba Dawud bin Baba Ismail bin Agha Mustafa bin Agha Ali ar-Rumy who is better known as Tengku Chik Deleupeu. He was among the closest students of Shaykh Abdurrauf ar-Singkili who helped him establish Dayah Mayang Leupeu. Besides, he became the scribe for writing *Turjuman al-Mustafa*. Like his teacher, he was also a prolific scholar, and among his best-known works is *Risalah Masailal Muhtadi li Ikhwan Mubtadi* (Guiding Problems for Those Who Are Just Starting), an Islamic religious textbook that is complete but concise (Hasymy, 1977, p. 118).

Baba Dawud ar-Rumi had a pious student, namely Shaykh Faqih Jalaluddin al-Asyi. He was the *Qadli Malikul Adil* during the reigns of Sultan Alauddin Maharaja Lela Ahmad Syah (1139-1147 AH/ 1727-1735 AD) and Sultan Alauddin Johan Syah (1147-74 AH/ 1735-60 AD). He was also a scholar who had many scientific works such as *Hidayah al-'Awwam, al-Manzhar al-Ajla' ila al-Martabah al-A'la, Safinah al-Hukkam fi Talkhish al-Khisham, al-Hujjah al-Balighah' ala al-Jama'ah al-Mutakhashimah,* and *Asrar al-Suluk ila al-Mala' al-Mulum* . One of his sons was Shaykh Muhammad Zain bin Faqih Jalaluddin al-Asyi, who would later teach in Medina and became one of Shaykh Abdussamad al-Falimbani's teachers (Sya'ban, 2017, pp. 93–94).

MIR'ATU ATH-THULLAB AS A GUIDE FOR THE *QADLI* IN ESTABLISHING ISLAMIC LAW IN THE KINGDOM OF ACEH DARUSSALAM

Shaykh Abdurrauf as-Sinkili was one of the prolific Nusantara scholars in writing. Although he served as the *Qadli Malikul Adil* in the Kingdom of Aceh Darussalam, this did not prevent him from writing. In fact, he managed to write twenty-three scientific works in various disciplines such as *aqidah* (Islamic theology), *fiqh* (Islamic law), *tasawwuf* (sufism), and other. His work includes: *1., Syarah Lathif 'ala Arba'in Hadtsan li al-Imam Nawawi ad-Damasyqi, 2. Mir'at al-Thullab fi Tashil Ma'rifah al-Ahkam as-Syar'iyah li al-Malik al-Wahhab, 3. Al-Hujjah al-Balighah 'Ala Jum'ah al-Muqassamah, 4. Al-Risalah fi al-*

A'yan at-Tsabitah, 5. Al-Risalah fi Tariq Ma'rifatillah, 6. Al-Mawa'izh al-Badi'ah, 7. Al-Washiyah. 8, Idlah al-Bayan li Tahqiq Masail al-Adyan, 9. Bayan al-Ithlaq / Bayan at-Tajalli, 10. Ta'yid al-Bayan Hasyiyah Idhah al-Bayan, 11., Turjuman al-Mustafid fi at-Tafsir, 12. Tanbih al-'Amil fi Tahqiq kalam al-Nawafil, 13. Tanbih al-Masyi al-Mansub Ila Tariq al-Qusyasyi, 14. Daqaiq al-Huruf, 15. Treatise of Adab al-Muta'allim ila al-'Alim, 16. Treatise Save, 17. Treatise mukhtasharah fi Bayan Syuruth al-Shaykh wa al-Murid, 18. Sakratu al-Maut, 19. Sullam al-Mustafidin, 20. 'Umdah al -Ansab, 21. 'Umdah al-Muhtajin ila Suluk al-Muwahhidin al-Qailin bi Wihdah al-Wujud, 22. Majmu'u al-Masail, 23. Maniyyah al-I'tiqad (Al-Sinkili, 2015, p. vi). And some of his works are still stored in the Aceh Museum (Nurdin AR, 2012).

Of these books, *Mir'atu ath-Thullab* was written specifically on the study of Islamic law. Shaykh Abdurrauf as-Singkili explained in the preamble of this book that he named his book *Mir'atu ath-Thullab fi Tashil Ma'rifah al-Ahkam as-Shar'iyyah li al-Maliki al-Wahhab* which means a mirror for students to know the shari'a laws of Allah al-Malik al-Wahhab. This book was written at the request of Sultanah Shafiyatuddin Syah bint Sultan Iskandar Muda as a guide for the *qadli* in recognising judicial laws in accordance with Islamic law sourced from the Shafi'i scholars. Although at first, he felt reluctant to comply with this request because he had long ago left Aceh to study in Arabian Peninsula countries such as Yemen, Mecca, and Medina, so he felt less fluent in the Acehnese language, but with the help of two friends, he later agreed about the request of the sultanah and wrote this book in Malay Arabic (Pegon Jawi) (Al-Sinkili, 2015, pp. xxxiv–xxxv).

Previously, Shaykh Nuruddin ar-Raniri wrote a book of fiqh of the Shafi'i school which he named *Ash-Shirath al-Mustaqim* (the straight path). This book explains worship matters, such as prayer, fasting, zakat, hajj, and food (halal and haram). This book was different from what was written by Ar-Raniry because Shaykh Abdurrauf as-Singkili emphasized *Mir'atu at-Thullab* on explanations about justice *(qadla')*, social interaction *(muamalah)* , and crime *(jinayah),* such as discussions about the role of *qadli* (judges), the law of usury, the law of *aqad* , the law of *khiyar* in commerce, the law of all objects, the law of *tauliyah* , the law of selling land and all wood and fruit trees, the law of selling fruit and of pests. Furthermore, he explained the law of guilt for two people who are committed to their *kaifiyah aqad*, the law of slavery, the law of *bay' salam*, the law of *iqradl, rahn, taflis, qishash, the* law on children and the determination of the management of their assets, the law of *shulh*, the law of dividing *hiwalah* assets, *dliman* law, *syirkah, wakalah, iqrar, 'ariyah, ghashab, syuf'ah, qaradl, musaqaat, ijarah, ihyaul maut, waqf, muthlaqah grant, luqathah, laqith, ji'alah, faraidl, isha, wadiah*, and *fai'*. He also discussed marriage, *shadaq, nusyuz, khulu', thalaq, raj'ah, ila', zhihar, li'an, qadzaf, iddah,* breastfeeding, and *nafakah*. This book also explained the criminal law such as *jinayat, diyat, qasamah, bughat,* adultery, stealing, *qath'u tariq,* liquor, and *daibar*. Then it explained the law of all *fardlu kifayah*, hunting, slaughtering, all jobs that lead lower the status of a person from his office, the law of punishing people who are not present in the land and *majlis*, the law of *qismah*, witnesses, da'wa and *bayyinat*, and lastly about the law of *i'taq* (manumitting a slave) (Al-Sinkili, 2015, pp. xxiii–xxv).

The *Mir'atu ath-Thullab* of at-Singkili also shows very clearly the desire of As-Singkili to ground Islamic law following the Shafi'i School because in the book, he refers a lot to the main books of the Shafi'i school such as *Tuhfah al-Muhtaj bi Syarh al-Minhaj, Fath al-Jawwad bi Syarh al-Irsyad* both by Imam Ibn Hajar al-Haitami (d.973H/1565M), *Nihayah al-Muhtaj ila Sharh al-Minhaj* by Syamsuddin ar-Ramli, *Tafsir al-Baidlawi* by Imam Ibn Umar al-Baidlawi (d.685H/1286M), *Sharh Sahih Muslim, al-Minhaj, Raudlah* *ath-Thalibin* -- all three by Imam Nawawi ad-Damasyqi (d. 676 AH/1277 AD), *al-Umm* by Imam Shafi'i (150-204H), *Ihya' 'Ulum al-Din* by Imam Abu Hamid al-Ghazali (450-505 AH), and also *al-Najm al-Wahhaj fi Sharh al-Minhaj* by Shaykh Muhammad bin Musa bin Isa bin Ali al-Damiri (712-808 AH). Of all these references, as-Singkili's main reference in writing *Miratu ath-Thullab* is the *Fath al-Jawwad and Tuhfah al-Muhtaj bi Sharh al-Minhaj* (Al-Sinkili, 2015, p. xxxvi).

The *Miratu ath-Thullab* (600 pages) of as-Singkili was provided for the judges of the Kingdom of Aceh Darussalam at that time and shows the role of *qadli* in Islamic law. According to him, serving as a *qadli* is a heavy mandate because there is a significant threat to unjust judges and an excellent reward for those who are fair. This refers to the hadith of the Prophet Muhammad, "There are three groups of judges; two groups in hell and one group in heaven. The judge who knows the truth and decides with the truth will go to heaven, while the one who makes the law without knowledge will go to hell, and the judge who makes the law unjustly will also be in hell." (Narrated by Abu Dawud, 3573, Tirmizi, 1322, Ibn Majah, 2315). For this reason, according to as-Singkili, a *qadli* will be rewarded if he establishes a just law and does good deeds by following the Islamic religion (Al-Sinkili, 2015, p. 2). *Mir'atu ath-Thullab* of as-Sinkili attracted researchers from various persepectives: problem of marriage (Berhan et al., 2019) and crimes (Salleh et al., 2019). *Mir'atu ath-Thullab* was even considered successful in reconciling the study of jurisprudence and *tasawwuf* in Aceh Darussalam (Shukri & Arif, 2018).

In addition, as-Sinkili's expertise in Islamic law is also seen in his book of commentary on the Qur'an *Turjuman al-Mustafid* (Nurtawab, 2011). This book is an interpretation that explains many aspects of Islamic law. As explained by Haji Wan Mohammad Shaghir Abdullah (2014), that the interpretation *of Turjuman al-Mustafid* of as-

Singkili is also known as *Tafsir Baydlawi Melayu* or *Tafsir al-Baydlawi ash-Sharif*. This book is a complete commentary book of thirty chapters written in Arabic-Jawi and became the first of its kind in the archipelago. Before being printed for the first time by the printing press of al-Mathba'ah al-'Utsmaniyah at the time of Sultan Ghazi Abdul Hamid Khan in Istanbul, Konstantin, Turkey, this book was first edited by Shaykh Ahmad al-Fathani with two of his students Shaykh Idris bin Husain al-Kelantani and Shaykh Dawud bin Ismail al-Fathani. So in 1302 AH / 1884 AD the *Turjuman al-Mustafid* was successfully printed in Turkey. Then in 1303 AH / 1885 AD this book was also printed by the printing house Mathba'ah Miriyyah in Egypt (Al-Sinkili, 2015, pp. v–vi).

In his efforts to print *Turjuman al-Mustafid,* Shaykh Ahmad al-Fathani used the manuscript owned by Shaykh Dawud bin Ismail al-Fathani, a descendant of Baba Dawud al-Jawi bin Ismail bin Agha Mustafa bin Agha Ali ar-Rumi, namely Shaykh Abdurrauf as-Singkili's student who helped him complete the book as mentioned at the end of the book in the explanation of the Surah an-Nas. Furthermore, according to Sheikh Ahmad Fathani, the book *Turjman al-Mustafid* is a translation of the book of Tafsir al-Baydlawi into Malay, but not in its entirety. According to him, this book also refers to other commentary books such as *Tafsir al-Khazin, Tafsir al-Jalalayn*, and other interpretation books. This is unlike the opinion of Steenbrink and Peter Riddlell who consider *Turjuman al-Mustafid* only a literal translation of *Tafsir al-Jalalayn*. Therefore, in the introduction of *Turjuman al-Mustafid*, Shaykh Ahmad Fathani, Shaykh Idris Kelantani, and Shaykh Dawud al-Fathani, emphasis that (Al-Sinkili, 2015, p. vi):

> "Indeed, we have seen and studied this noble commentary by the famous Imam 'Allamah Baidlawy, and we have corrected and paid close attention to its translation into Malay, where we found the translation according to the Arabic text without any addition and reduction, without any changes or deviations, because the translator, namely Shaykh Abdurrauf bin Shaykh Ali Fansuri is the best and

most skilled scholar of his time, and the translator wants the benefits to be evenly distributed, so it is translated into Malay so that the people of Malay-speaking countries can take advantage of it."

As the title of the book suggests, *turjuman* which means a translation and *mustafid* means people who benefit, as Shaykh Abdurrauf as-Singkili intended it to be, by Allah's permission the book became a valuable interpretation for Muslims in helping them understand the verses of Allah and Islamic law in the Qur'an. Moreover, at that time, there was might no interpretation book of the Quran written and translated into Malay wholly from Surah al-Fatihah to Surah an-Nas. So *Turjuman al-Mustafid* became a book of commentary that encouraged subsequent Nusantara scholars to write interpretations of the Qur'an in languages of the archipelago such as the *Tafsir Faidl ar-Rahman* written by KH Salih Darat Semarang in Javanese, the *Tafsir al-Ibriz* of KH Bisyri Mustafa in Javanese *(pegon)*, the *Tafsir al-Azhar* of Buya Hamka in Indonesian in as many as ten volumes. Meanwhile, Shaykh Muhammad Nawawi al-Bantani wrote his commentary *Mirah Labid li Kasyfi Ma'na al-Qur'an al-Majid* entirely in Arabic (Imawan, 2018a).

CONCLUSION

The Kingdom of Aceh Darussalam was the most prominent Islamic empire in the Indonesian archipelago during this period. Founded by Sultan Ali Mughayah Syah in 1511, this kingdom reached the peak of its glory during the time of Sultan Iskandar Muda 1607-1627. The Kingdom of Aceh Darussalam had become a magnet for civilisation and knowledge, especially Islam. Among the influential scholars who contributed significantly to this progress was Shaykh Abdurrauf as-Singkili who successfully grounded Islamic law in the Kingdom of Aceh Darussalam when he served as the *Qadli Malikul Adil*. Among his scientific works is *Mir'atu ath-*

Thullab, which was a guidebook for the *qadli* and made Aceh Darussalam an intellectual and spiritual centre of Islam which was the center for the regeneration of scholars.

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Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 821-862
DOI: 10.20885/millah.vol21.iss3.art8

Toll Road Development and Environmental Change: A Maqashidi Study at Indralaya – Muara Enim

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Article History:

Received:	*February 4, 2022*
Revised:	*November 26, 2022*
Accepted:	*November 28, 2022*
Published:	*November 29, 2022*

Abstract

The Government of Indonesia builds toll roads in many regions of Indonesia, including 119 km of the Indralaya - Muara Enim intersection, to accelerate barrier-free connectivity for the community. This study analyzes the concept of environmental change from the impact of the construction of the toll road on the Indralaya community. This study uses a qualitative approach with an inductive research type. The data were analyzed using NVivo 12 Plus. The results showed that environmental change must be based on the principle of mutual benefit. The construction of toll roads must involve the local community to create conducive conditions. Negative impacts on the environment in the development process must be minimized through dialogue and contributions from the surrounding community. The construction of the Indarala – Muara Enim toll road in general has met the requirements of ushul al khamsah or basic needs of maqashid sharia. However, there is still a lack of anticipation from this implementation project because there are still complaints from the public, which can be read from respondents' responses. Environmental changes related to the construction of toll roads must use a structured and orderly concept. In this case, the concept of environmental change must be bound by the rules and legislation to anticipate and provide solutions to the negative impacts that occur in the form of minimal *compensation for land or buildings affected by the project at a reasonable price, dealing with contaminated or polluted air and noise quickly and responsively.*

Keywords: *Environmental Change; Maqashid Sharia; Society; Toll Road Development*

INTRODUCTION

At the opening of the 1945 Constitution of the Republic of Indonesia, the 4th paragraph explains the achievement of the goals of the Indonesian nation through development. The context is as follows: "Protecting the entire nation and the entire homeland of Indonesia, promoting public welfare, educating the nation's life and participating in carrying out world order based on freedom, eternal peace and social justice". To achieve these national goals, there must be solid cooperation between the government and the people (Anggraini et al., 2015; Hamzani et al., 2018). Indonesia must be more active in making developments to catch up with other countries that have developed. The development of physical facilities needs to be done to achieve a better quality of life for the nation. Development must be carried out on aspects of community empowerment and infrastructure aspects.

Physical infrastructure development is an integral part of the institutional and economic development of a country that is based on increasing productivity. The emphasis on the infrastructure aspect on the road construction side requires more land or land while taking into account the environmental ecosystem. The implementation of development does not damage the environment of living things and inanimate objects. The implementation of development must take into account the rights of the community. Humans as a living or biotic environment will be affected by development. The concept of environmental change for long-term development is very much needed by always paying attention to environmental sustainability and human ecology (Theresia, 2014; Adua et al., 2016; Marcos & Valera, 2022).

One of the infrastructure developments that require large areas of land is the construction of toll roads. It aims to realize sustainable socio-economic progress and does not neglect equal rights and upholds the principle of justice for the community. Toll roads are part of the public road network system and are part of the national road network system where users are required to pay tolls with a certain nominal amount in accordance with Law no. 38/2004. The benefits of implementing the construction of toll roads are, among others, to facilitate traffic, increase the usability and efficiency of goods and services distribution services, ease the burden of government funds and increase the distribution of development results and justice. The difference with the highway that can be used for free and freely by the public (Karsaman et al., 2015; Siswoyo, 2020; Iqbal & Pradjoko, 2021).

In Indonesia, the first toll road existed in the 70s and started operating in 1978, namely the Jagorawi Toll Road (connecting Jakarta, Bogor and Ciawi). The authority to operate and operate toll roads lies with the Toll Road Regulatory Agency (BPJT), which includes the regulation, development, management and supervision of toll roads operated by state-owned enterprises, regionally-owned enterprises and private companies. Deputy Minister of Finance (Wamenkeu) Suahasil Nazara explained the importance of the construction of the Trans Sumatra Toll Road (JTTS) to provide a life for the benefit of the local community and the people of Sumatra. The acceleration of infrastructure development encourages an even rate of economic growth, especially in the Sumatra region (Fakhurozi et al., 2020; Afandi & A'yun, 2022).

Currently, the construction of the Indralaya - Muara Enim toll road is divided into 2 sections, namely section I at the Indralaya -

Prabumulih intersection along 65 km and section II is the Prabumulih - Muara Enim area along 54 km. This toll road is the trans Sumatra toll road which consists of 3 (three) corridors, namely Medan – Tebing Tinggi – Sibolga, Padang – Pekanbaru – Dumai and Palembang – Simpang Indralaya – Bengkulu with a total length of 890 km. With the presence of the Simpang Indralaya – Muara Enim toll road, it is hoped that it will be able to shorten the travel time from 4 hours to around 1.5 – 2 hours. The construction of the Simpang Indralaya – Muara Enim toll road is targeted to be completed by the end of 2022. The Toll Road Regulatory Agency has scheduled all roads to be operational in 2024. Section I has progressed 53.09%. As of September 2021, the progress of section II reached 8.69% with a negative deviation of 65.21%. The completion of section II construction will be postponed after 2024. The construction of the toll road will provide great benefits in improving the community's economy and opening more potential in the plantation, agriculture, mining and tourism sectors in the South Sumatra region (Ibad et al., 2021; I. F. Sari et al., 2021; Naeruz et al., 2022; Syaputra & Qibtiyyah, 2022).

Toll roads are public roads and part of the national road network system whose use is required to pay tolls. The construction of toll roads aims to increase the accessibility and capacity of the road network to serve traffic. The construction of toll roads cannot be separated from the physical and non-physical aspects for the community. The physical aspect is related to the environment, while the non-physical aspect is related to the social problems of the community. The surrounding community directly experienced these two aspects and were affected by the construction of the toll road. Many studies have been conducted regarding the construction of toll roads on regional development from the economic and society. The beauty and layout of the city must be in line with the preservation of natural conditions and the surrounding environment, as explained in Q.S. Ar-Ruum [30]:41 as follows: "Corruption has appeared on land and at sea due to the actions of human hands, so that Allah may feel for them some of the (results of) their actions, so that they will return (to the right path)" (Dien, 1997; Saputra et al., 2021).

The verse above has the meaning that humans as caliphs on this earth to always do good and forbid damaging the environment and invites in maintaining and preserving the natural environment. Humans' carelessness towards the environment will result in humans themselves. The concept of preserving the environment in Islamic law is reforestation by farming. Rasulullah SAW classified people who plant and provide benefits to living things as alms, as explained in the translation of his hadith as follows: "The Messenger of Allah (SAW) said that there is no Muslim who grows a plant or sows a seed, and birds or livestock eat the plant, except for him who gets the reward of alms". (Narrated by Bukhari, Muslim and Tirmidhi from Anas) (Fick, 2005; Mohamed & Shafiai, 2021).

It is the human obligation to maintain and preserve the environment in a sustainable manner so that future generations can still enjoy the beauty and beauty of this universe. Today's needs must be able to be developed for future needs, which is an environmental program in Indonesia. This study seeks to find and formulate the concept of environmental change on the positive and negative impacts of the construction of the Indralaya – Muara Enim toll road. The concept of environmental change in the context of fiqh is closely related to the concept of maslahah and side by side with Maqashid Syariah. Concretely, maslahah can be interpreted as the overall maintenance or protection of the 5 (five) primary needs (Usul Al-Khamsah), namely the maintenance or protection of religion (hifzh Al-Din), the maintenance of the soul (Hifzh Al-Nafz), of the mind (Hifzh Al-Aql), protection of offspring (Hifzh Al-Nasl) and maintenance of offspring (Hifzh Al-Maal). Usul Al-Khamsah is the goal of sharia (Maqashid Al-Shari'ah) that must be maintained and maintained. This fiqh is the basis for reasoning on environmental preservation through ushul al fiqh.

Environmental issues have become global issues from the beginning of human life (bi'ah = environment). In Islamic scholarship, it is known as fiqh bi'ah, namely provisions derived from several detailed arguments about human behavior towards the environment in achieving the benefit of the population on earth by keeping it away from damage. Environmental issues have become a discourse. Evidence of the stagnation of fiqh thought in this context is the absence of a format for environmental fiqh (fiqh al-bi'ah) which is structured methodically and systematically so that environmental crises and problems in Muslim society are often addressed theologically.

The emergence of a mindset as disaster theology which considers natural phenomena of natural disasters as a form of God's destiny and considers them as ordinary or natural phenomena. This mindset makes people fatally shackled in the face of various environmental changes. In understanding bi'ah fiqh, one must seriously examine the maqashid sharia in depth because this Fiqh does not yet have a detailed basic framework about halal and haram. The concept of environmental change must be formed in the maqashid sharia corridor in the conditions of implementation and construction of toll roads along with the impacts that occur to find out how far the preservation of nature is maintained, how humans should behave and behave in the context of a polluted environment, and how humans must continue to live happily and prosperously in the world and the hereafter with the environmental changes that occur.

METHOD

The current study can be classified as field research based on its location (Malsch & Salterio, 2016; Crump, 2020). The study used qualitative, while the analysis of findings was strengthened by using a pie chart, which illustrates the findings in the field. The research in the article is more about evaluating the impact of toll road development which has been happening lately in Indonesia. Emphasis is on finding the concept of environmental change by using a qualitative approach with the type and research strategy, namely case studies (Potter et al., 2010; Petters et al., 2019).

Instruments and techniques for collecting and extracting data using participant observers, snowball sampling and planned - structured interviews. The structured-planned interview is a form of detailed and systematic interview that is planned according to a certain pattern and various questions that have been prepared. The number of respondents as many as 41 people. The time of the study was carried out in November 2021. Collection and analysis of data from respondents and relevant references. Some studies use analysis tools using the QSR International NVivo (2018). The presentation of the data uses narration and is descriptively strengthened in the perspective of *maqashid* of *sharia*.

RESULTS AND DISCUSSION

Toll Road Development and Maqashid al-Shariah

Infrastructure development is the driving force for national development. The existence of adequate infrastructure will contribute to the smooth production and distribution of goods and services as well as increase the country's economic growth. Infrastructure also encourages foreign and domestic investors to invest in Indonesia. A well-managed infrastructure development will have a double effect in the long term, one of which is by controlling risk management correctly and accurately (Sahoo, 2012; Munir & Iftikhar, 2021).

The activities of implementing infrastructure development have both positive and negative impacts. The negative impacts that are often caused include polluting the environment, namely producing waste, and damaging the environment. The integration of Islamic law in regulating the business sphere is very much needed so that businessmen are better able to introspect themselves. The concept of environmental change in the perspective of maqashid sharia will direct businessmen to pay attention to the benefit of society and the environment (Erwaedy et al., 2021; Yahya & Nasrulloh, 2022). One example of infrastructure development is the construction of toll roads. The impacts that are often felt by the surrounding community are related to the replacement of land affected by road construction, the potential for displacing residents to other areas, noise, and air pollution due to project implementation. The construction of toll roads must pay attention to the condition of productive land and the livelihoods of the surrounding community (Kurniawan et al., 2022).

Environmental changes and pollution in Indonesia have reached an alarming stage (Herlina, 2017; Khairina et al., 2020). The environment is changing and polluted due to human activities, including infrastructure development. The essence of an infrastructure development such as the construction of a toll road is the reciprocal relationship of the community to the implementation of the development. Companies that carry out work on toll road construction projects must have a form of concern for environmental problems by paying attention and being able to solve various problems that occur. The important thing to do is support for environmental change. Every activity to increase the efficiency of infrastructure development must be in line with the consistency of maintaining environmental quality, including water, air and noise pollution which has a very bad impact on the environment and society.

There are two factors that cause changes and damage to the environment and nature, namely due to natural events and human actions (Senduk et al., 2019; Helton & Head, 2012). Factors caused by natural events are floods, droughts for a long time, volcanic eruptions, landslides, and earthquakes. While factors resulting from human actions include natural degradation, changes, and environmental pollution due to development. Changes and environmental damage can be minimized by avoiding environmental degradation and pollution by humans. The human community does not carry out activities that change and damage the environment causing the preservation of the universe. Humans on the surface of this earth are assigned as caliphs of Allah SWT who carry out the duties and obligations to maintain, preserve nature, take advantage of, and manage natural resources to realize peace and prosperity. Humans are always required to maintain the safety of themselves, the environment and society in every activity. The relationship that is closely related to each other between nature, the environment, and humans (Mohammed, 2007; Safei, 2016; Jadda et al., 2021).

Preservation of the environment by maintaining or caring for it (*hifzh al-bi'ah*) or in another sense *mashlahah mu'tabarah* is included in the category of the concept of *mashlahah mursalah* (Zuhdi, 2015; Suryani, 2017). The verses in the Qur'an do not explain in detail about operational techniques, namely in the form of attitudes or actions for prohibiting and protecting the environment but only explaining the principles of environmental conservation and restoration. The mujtahids play a very important role in deciding how to deal with changes or pollution or environmental damage in the form of targeted and efficient solutions. The living environment in this universe is the breath of all living things, so there must be serious care and maintenance on an ongoing basis.

Al-Syathibi classifies *maslahah* into three: *dharuriyah*, *hajiyah*, and *tahsiniah*. Maslahah dharurriyah was classified as the main need or the strongest *maslahah* or *aqwa al maratib*. This need must be met because it is urgent or emergency. If this need is not met, it will threaten human life. Protection of five basic needs (*ushul al-khamsah*) religion, soul, mind, lineage, and property. The second *maslahah* is *hajiyyah*, which is a secondary need. This need is created not to endanger human life but will cause difficulties. Islamic law will play a role in dealing with and overcoming these difficulties. In Islamic law, the term *rukhsah* or relief is known to lighten the burden with conditions set by the scholars. This form of *maslahah* must be implemented because if it is not carried out it will cause difficulties (*masyaqqah*). Difficulties or *masyaqqah* do not lead to damage and destruction (*mafsadah*). The third *maslahah* is *tahsiniyyah* which is flexible and complementary. In other words, if the needs are not met, it will not threaten the existence of *ushul al-khamsah* (basic needs) (Opwis, 2005; Yusuf, 2020).

The three *maslahahs* mentioned above have a significant correlation with the sharia formulation. The first formulation is that sharia is realized based on rejecting harm and bringing benefit. Allah SWT has sent down orders to be obeyed and imposed prohibitions so that His servants are shunned. The second formulation, namely sharia is always closely related to benefit. Islam teaches the Muslim community to do good and stay away from evil. The third sharia formulation is that there is no conflict between sharia and benefit. The final formulation is that Islamic law always shows benefit in every condition or situation. Allah SWT guarantees that the benefits that lie in sharia will not cause damage and harm. The conclusion of *maslahah* is an act or legal treatment that has benefits for all humans as a standard for interpreting universal Islamic law to be able to provide freedom of movement for Islamic legal thought in answering various environmental problems and some contemporary issues (Syarif & Ahmad, 2016; Khatib, 2018).

Humans as servants of God must maintain the environment because it is an obligation and part of faith. There are two rules that underlie the maintenance of this environment. The first rule states that everything that can determine the perfection of the implementation of an obligation will be obligatory and the second rule dictates that every means having the same legal status as the action or treatment that is the goal (Sofwan, 2018; Rambe, 2022). The principle that underlies the maintenance of the universe is the benefit of humans, while the maintenance of nature itself is a universal moral message conveyed by Allah SWT. The Maliki school explains that it is obligatory and highly recommended for everything that is not explicitly stated in the religious texts but has the right benefits and objectives.

Respondents' Perception of Toll Road Development

The results of the study show the description and condition of residents towards the construction of the Indralaya - Muara Enim toll road. The number of respondents as many as 41 people, does not represent the total population of Indralaya and is only limited to residents around the development. In the interview, the researcher divided into five groups representing the community. The information provided is a description of the researcher's observations and structured interviews. The question material has been processed so that it is able to represent the various impacts and influences of the construction of this toll road. In the study, there are notes of researchers' observations for other reasons so that air contamination occurs, noise contamination becomes pollution for the surrounding community and damage to houses.

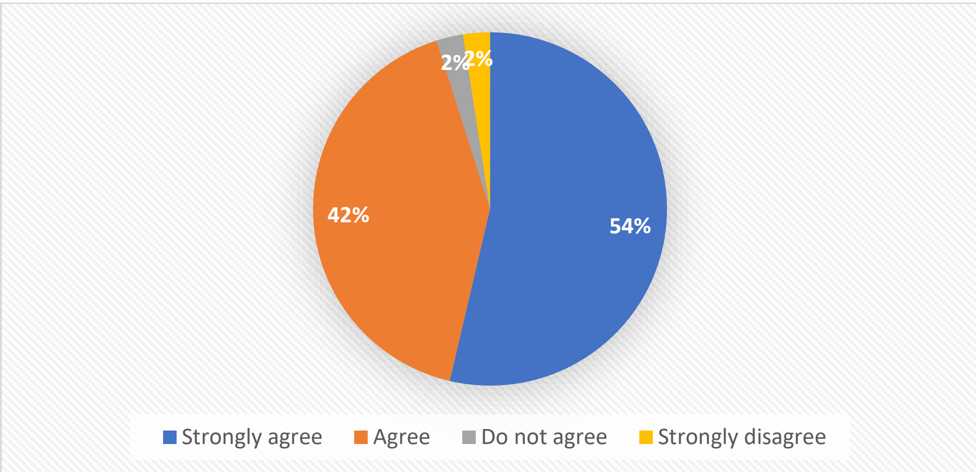
Figure 1 shows that the words "lack" and "anticipate" are the most frequently used words for reasons of pollution and damage related to the construction of the Indralaya-Muara Enim toll road. Lack of anticipation from the implementation of this toll road project resulted in the dissatisfaction of the surrounding community with the development. This requires serious handling of pre-toll road construction in the form of anticipating a very mature plan so that it is optimally after its implementation.

Figure 1
Word cloud of respondents' answers on construction of the Indralaya-Muara Enim toll road

Benefits of Toll Road

Figure 2 shows that respondents with an assessment of strongly agree with 54% of the four questions asked. This indicates that the community of residents represented by the respondents gave an evaluation of the construction of toll roads that have many benefits for the community. The respondent state the benefits of toll road as easy access to travel without obstacles; shorten the travel time; reduce the number of accidents because the roads are good; and the environment around the toll road becomes neat.

Figure 2
Respondents' answer regarding benefits of toll road



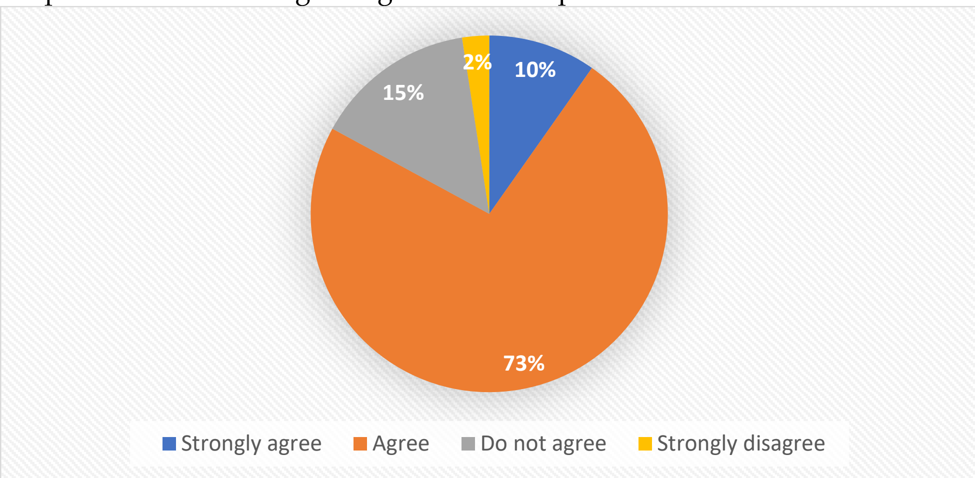
Source: Primary data.

The construction of toll roads has benefits in environmental change. Based on Law No. 32 of 2009 explains the notion of the environment as a unitary space with all objects that affect nature, the continuity of life and human welfare. The number of respondents who strongly agree with 54% of the benefits of the construction of the Indralaya - Muara Enim toll road indicates that it is sufficient to achieve *ushul al-khamsah* or basic needs in *maqashid al-shariah*. The use of human reason or mind in this toll road construction project can still maintain and maintain a high response from the surrounding community (including religion, life, property) and their natural environment in the present and in the future (including descendants). Respondents stated that they disagreed with 5% of the benefits of toll road construction, indicating that the benefits felt by the community were not optimal. This is usually related to compensation and environmental pollution that are still felt by the community around the toll road construction.

Economic Improvement

The increase in the economy will be directly proportional to the construction of toll roads. This is clarified in the graph which is the result of interviews with respondents reaching 73% agreeing as in **Figure 3**. Some statements from respondents show economic behind toll road development as opportunity to open a small traditional culinary on the edge of the toll road; rent a house and rent for toll officers to be full; and shops, small stalls, Indomart and Alfamart have increased buyers

Figure 3
Respondents' answer regarding economic improvement



Source: Primary data.

The response was quite high from the surrounding community, 73% said they strongly agreed and 15% agreed that economic improvement meant that the toll road project was beneficial and had benefits. The circulation of money in the community before the project was started was normal and only enough for daily needs. However, with the implementation of this toll road construction, the enthusiasm of the community to open shops and increase the products sold has increased because the number of employees working on the project is quite large and almost all of them buy daily necessities around the project area.

Communities around toll road construction feel more positive impact on the economy. This is due to the replacement of land affected by development that exceeds the fair market value so that livelihoods are transferred to other areas by opening shops or the like that are wider and more complete. The impact felt by other communities is opening a small shop or a temporary grocery to meet the needs of the workers. Another opportunity is to open a house rental service for the residence of the workers or employees related to the construction of toll roads. The existence of existing shops has increased turnover compared to before the construction of the road due to the fulfillment of the needs of workers and employees who work or are on duty.

The number of respondents stated that they strongly disagreed only 2% and disagreed by 10% on the economic improvement due to the construction of this toll road because the pre- and post-toll road construction had a positive effect on improving the community's economy. In other words, the community is helped by the construction of toll roads from an economic perspective. The total disagreement of 12% indicates that there are still a small number of people who have not felt an increase in the family economy. This means that the economic improvement felt by the surrounding community has not been evenly distributed. Directing construction project workers to conduct transactions in shops, stalls or stalls around the toll road environment and optimizing residents' houses for rent as a place to live.

The conventional economic paradigm has two main objectives of economic improvement and development, namely increasing real income per capita and enforcing equitable distribution of income (Lefeber, 1974; Dubé et al., 2014; Pelsa & Balina, 2022). In fact, the biggest problem in the modern economy, especially in developing countries, is the low income of the people and there is a widening gap between rich and poor communities. The main problem is inequality in the distribution of wealth income. Islam defines an increase in economic development and does not deny the aspect of individual income as one of the indicators. The goal of Islamic economics is to create a prosperous society by carrying out religious obligations perfectly. Islam emphasizes the importance of distributing wealth equally and fairly. Islam creates specific instruments to achieve distribution through the mechanism of zakat, infaq and alms.

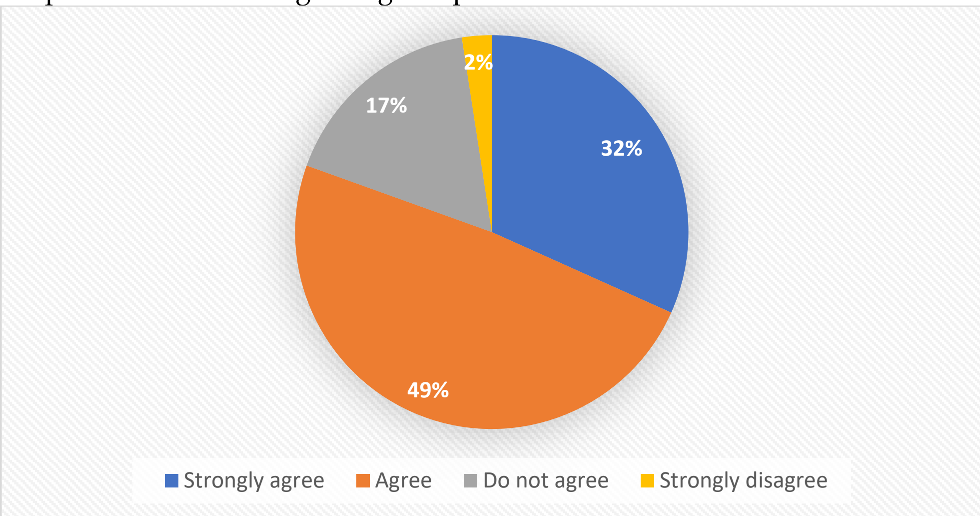
Economic improvement and development must remain oriented towards increasing individual commitment to religion. In other words, there must be a correlation between economic growth and development and increased fulfillment of religious obligations. The slogan of improvement in economic development must have an Islamic nuance by prioritizing the guidance of Islamic teachings. The objectives of the improvement policy in Islamic economic development are as follows (Sadeq, 1987; Hameed M. Bashir, 2002; Ahmad, 2004). Human resource development should make humans the main object of the policy of increasing and developing the Islamic economy. Development of a relationship structure should be based on cooperation. Prioritizing the expenditure of necessities (*dharruriyat*) rather than complementary (*kamaliyat*) and luxury (*tahsiniyat*) goods to maintain balance sheets. Improving the quality of life by creating jobs. Making balanced development, in the case of the construction of toll roads, it must be in line with the increase in the community's economy. The need for development of new facilities, infrastructure, and technology. And reducing foreign debt and dependence on other countries in terms of loans, especially in infrastructure development.

The concept of environmental change that has occurred has fulfilled the elements of *ushul al-khamsah* of *maqashid al-shariah*. The maintenance of religion, soul, mind, lineage, and property is sufficiently realized and felt by the community around the construction of the Indralaya – Muara Enim toll road. However, the respondent's statement on this economic improvement is not optimal because it is quite high in terms of disagreement, namely 15% responding to disagree and 2% strongly disagree. In this case, the government, and contractors as the executor of the toll road construction project must be more cooperative and mingle with the surrounding community to get the right solution to overcome the dissatisfaction of the surrounding community.

Compensation

The basic and very important thing from the implementation of toll roads is that there must be appropriate and at least commensurate compensation for the land or buildings affected by the development. The results of the study make it clear that 49% of respondents agree and 32% strongly agree on the existence of land compensation as in **Figure 4**. This indicates that the community is quite appreciative of the implementation of land compensation in the construction of the Indralaya – Muara Enim toll road. Respondents statement regarding land compensation can be explain as: receive compensation for land and building prices greater than the usual market price; can build a bigger and more luxurious house; can donate to the construction of worship facilities; can build a shop bigger than the shop before; and slightly affected by land, but the entire existing land area is replaced.

Figure 4
Respondents' answer regarding compensation



Source: Primary data.

In the compensation process, the community gets an unexpected benefit because the replacement of land or land or buildings exceeds the fair market value. The number of responses stating strongly disagree is only 2% because it is indicated that they do not have land affected by toll road construction. Indications of dissatisfaction with a small part of the community for land replacement can be seen in the responses of respondents reaching 17% stating that they do not agree. The approach and cooperative method should be carried out between the local government, contractors, and the community around the toll road construction. The large amount of compensation makes the community able and able to donate more, which is channeled to the construction of houses of worship and complete facilities of worship. Another positive impact, the community can build shops or the like with a wider size. This land replacement is on average large. In a sense, the area of land that is slightly affected by development is compensated for all the land owned.

A prosperous society in the view of Islamic law is assessed from material and non-material measures, including the fulfillment of spiritual needs, maintaining moral values, and creating social harmony. Two criteria for a prosperous society are the fulfillment of basic needs, the preservation and protection of religion, soul, mind, lineage, and property. The correlation between toll road construction and a good Islamic economic system is at the point where there is an increase in welfare after the implementation of development projects. Islamic economics requires that all economic activities be carried out with the principle of benefit (welfare) while still balancing aspects of the world and the hereafter. Respondents' responses to compensation were not optimal because there were still disagreements of 17% stating that they did not agree and 2% strongly disagreed. This indicates that there is still community dissatisfaction in the case of land compensation or in other words it is not evenly distributed regarding the nominal received by the surrounding community for the land affected by the construction of the Indralaya - Muara Enim toll road. The local or local government and contractors as project implementers must be sensitive to community complaints by conducting *blusukan* against communities that are lacking or dissatisfied with the compensation for the land. The next action must be responsive and quickly respond to the dissatisfaction by fulfilling the wishes of the surrounding community.

The existence of land is an important natural resource for the Indonesian state. Land issues have not been resolved in Indonesian law. Taking ownership of land is a problem that is often encountered in the community and is not in accordance with the nominal replacement. Land plays a central role in toll road or other infrastructure development projects and the life of the Indonesian economy. This turmoil caused an increase in public respect for land. The community gives an inflated price for land along with the increasing number of residents. Land is an important factor supporting the life and welfare of the community so that the concept of property rights determines the structure of the life of the state and nation (Diver et al., 2019; Fast et al., 2021). Most countries recognize the absolute right of individuals to land ownership which is called material rights. The most important material right is ownership. Violation of the right to ownership can occur because of the rights of others in writing or unwritten. Land issues under development are quite sensitive. Increased development makes land a most important need.

Land contains economic, social, political, and legal aspects. The need for land for development is a serious problem if it does not have the right solution because it will disrupt the stability of the community. Land tenure rights are legal relations that give the authority to do something against legal subjects, while the legal object is the land they control. From the authority perspective, according to the *Undang-Undang Pokok Agraria* (Law on Agrarian Affairs) concerning land tenure rights which have special authority, namely the authority of public and civil nature, including the rights of the Indonesian nation (article 1 of the Law on Agrarian Affairs) (Bakri, 2008; I. Sari, 2020). This shows that the relationship is permanent between the Indonesian people and the land located in the Indonesian state, with the subject being the Indonesian nation. The rights of the Indonesian people are the highest rights to control over land in Indonesia. The right to control the state (article 2 of the Law on Agrarian Affairs). The state is an organization that has the highest power for all the people to carry out the task of leading and regulating the authority of the Indonesian nation. The right to control this state will always be able to control or direct the functions of the earth, water, and air according to government policy. The state has primary control as the governing body for regulate and organize the allotment of use and maintenance; determine and regulate the rights of the subject of land law; and regulate legal relations between individuals and legal actions regarding land ownership.

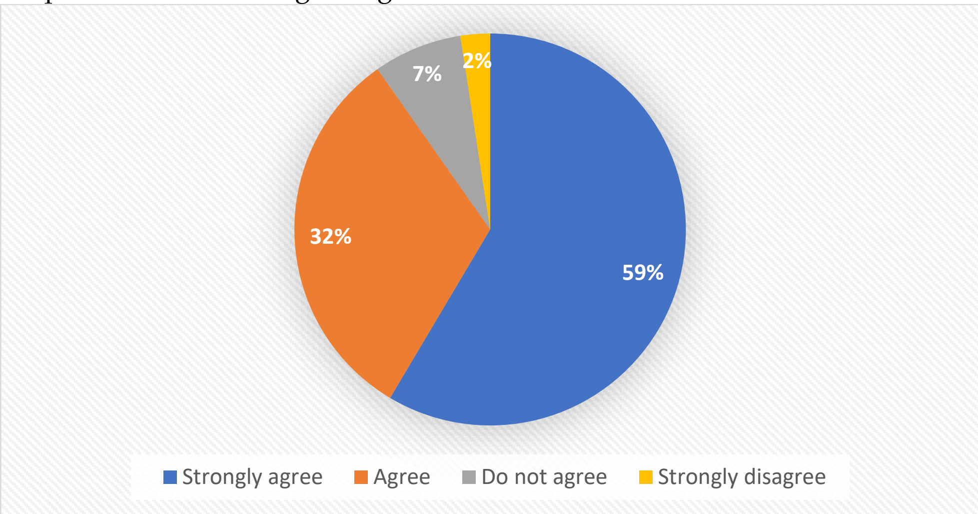
Air Contamination

The environment always has serious, complex, and global problems. Ecological imbalances, erosion and the erosion of the ozone layer are very dangerous for survival. Environmental damage due to changes in almost all parts of Indonesia. One of the triggers for environmental change and pollution is the construction of toll roads. Human behavior that is lacking or irresponsible causes environmental problems that require very serious attention. Islam is a comprehensive and complete religion that pays attention to all human needs in life and has rules for all life issues, including environmental problems. Many verses in the Qur'an and Hadith explain the problems and rules of the relationship between humans and the natural environment.

Pollution and air pollution related to the construction of toll roads can cause legal problems. Air pollution control has not been carried out optimally and has not been effective because it is related to the legal structure that has a bureaucratic mindset that tends to be long and quite convoluted. Contractors are still taking advantage of existing legal substance loopholes. The impact that occurs in schools, campuses and the community environment cause a lot of dust that enters the room to interfere with teaching and learning activities or processes. Scattered dust and thick smoke cause unpleasant odors, coughing and shortness of breath. This is a health hazard, especially for small children and must be anticipated and minimized immediately. Pollution of environmental ecology that occurs in various parts of the world with several different case models but remains in the same context, which moves researchers to find and formulate provisions and regulations on the environment from the impacts it causes. Ecology is a system formed by the reciprocal relationship between living things and their environment. The gap between living things and the environment is indispensable for human well-being. Ecosystems are formed from living and non-living components in a place that interact with each other to form an orderly unit.

The basis of environmental law in Indonesia has been formed with several referendums and has been refined in the form of the constitution of the Republic of Indonesia. The core of the material lies in the effort to advance the welfare of the Indonesian people. Law Number 32 of 2009 is the basis for the environment and its management in Indonesia. The legal basis is a strong and intact system for managing the environment in Indonesia. Indonesia's national law on the environment provides several subsystems listed in it consisting of: Environmental Management Law; Environmental Procedural Law; Environmental Civil Law; Environmental Criminal Law; and International Environmental Law.

Figure 5
Respondents' answer regarding air contamination



Source: Primary data.

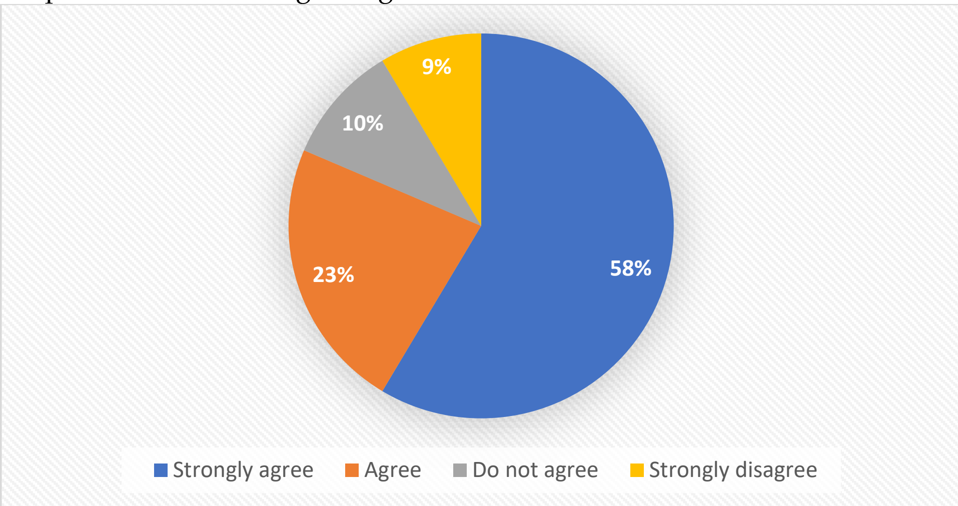
Environmental pollution is a real problem that must be responsive in handling it. From the results of the study, as in **Figure 5**, the dominant respondents stated that they strongly agree with the presence of contaminated air, which is 59%, the responses agree as much as 32% while strongly disagree only 2% and 7% disagree because the respondents are quite far from the toll road construction area. Reducing air pollution by, among other things, spraying or sprinkling water around locations and roads that trucks or cars pass and covering soil cargo with tarpaulins.

Protecting the environment is a human obligation, especially in this case the local government and project implementers must be very serious about paying attention to the life of living things. Carelessness in protecting the environment will have fatal consequences for public health. Preventive actions and appropriate and correct solutions must be carried out quickly and responsively. Respondents state some answers regarding air contamination as follow: polluted with scattered dust; the floor of the house around the toll road is always covered with dust; there is a thick smell of dust in the respiratory cavity; THE smell of smoke is near; and the air around the highway area is black.

Sound Contamination

Another impact of environmental pollution is noise pollution caused by cars and trucks transporting goods or materials such as transporting excavated soil. Air pollution can be found in everyday life, especially in urban areas and can cause health problems, including hearing problems, heart problems, sleep disorders. The loud and noisy sound generated from vehicle engines; toll road construction projects is very disturbing to residents. Here are some statements about noise contamination due to toll road construction: noisy noise from an empty cargo car moving fast; noise when welding; and noise spilling things from the car. The results of the study illustrated in **Figure 6** show that respondents more strongly agree with the presence of noise contamination in the form of noise related to toll road construction, reaching 58% and agreeing by 23%. Statements strongly disagree by 9% and up to 10% respond to disagree. because they think that noise pollution is a normal and natural thing from an infrastructure development. Respondents' responses stated that they disagreed with a total of 19% indicating that there were serious public complaints about this noise contamination, especially among the elderly and toddlers.

Figure 6
Respondents' answer regarding sound contamination



Source: Primary data.

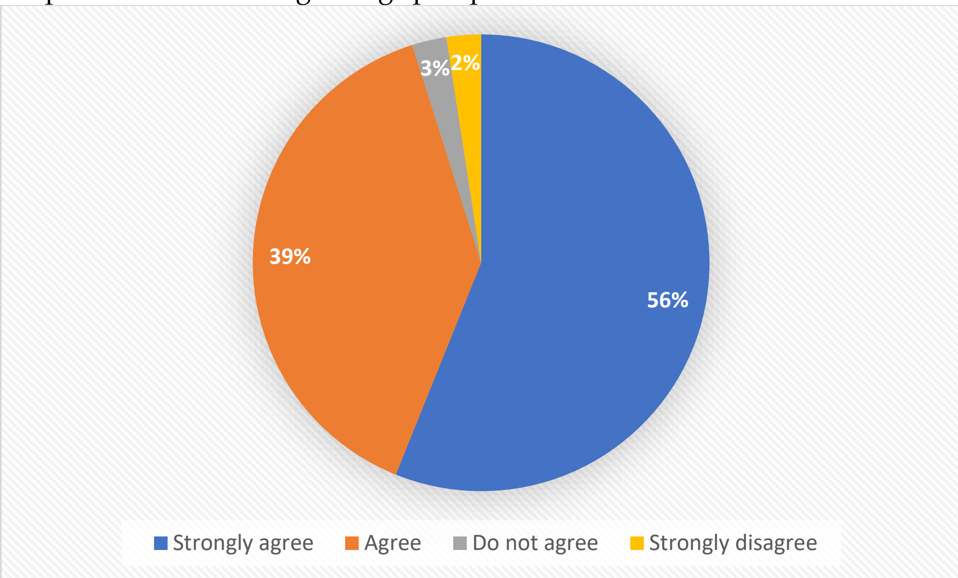
The bad effects of noise pollution include hearing problems, sleep disorders, cognitive disorders, cardiovascular disease, and mental disorders (Stansfeld & Matheson, 2003; Basner et al., 2014; Halperin, 2014; Gupta et al., 2018). Noise pollution has a high risk of hearing loss, especially at sound intensity that exceeds 75-85 decibels (dB) for a long time. The noise of goods cars with fast lanes and spilling goods has an intensity of 80 dB, while the sound of welding can reach 110 dB. Sounds with an intensity above normal can cause ringing in the ears or tinnitus (still temporary), but if it lasts a long time, it becomes permanent. Hearing loss due to noise pollution results in less able to understand speech and difficulty concentrating. Sleep becomes quality by taking 7-9 hours per day for adults. The ability to sleep quality affects the body and mental health. Sound intensity above 33 dB at night can trigger the body's natural reactions and disrupt sleep quality. Sleep quality can also affect mood. Adequate sleep will reduce and eliminate stress and a better quality of life. Noise that is heard permanently and in the long term greatly affects cognitive abilities, learning and thinking in all age groups. The habit of hearing whispers and noisy voices has a higher risk of having difficulty remembering, concentrating, and managing emotions, especially in children. In infants and toddlers, it can cause speech delays. In a study explained that air pollution in the long term can affect learning abilities.

Furthermore, noise pollution can cause cardiovascular disorders, which are diseases related to the heart and blood vessels. Sleep makes the body rest and repair damaged tissue and gather energy again. Disrupted sleep quality will cause a decrease in the function of the body's organs, including the heart and blood vessels. Noisy sound with an intensity above 65 dB for a long period of time will activate the body's response to stress in the form of the production of the hormone cortisol (stress hormone) and result in an increase in blood pressure, blood viscosity and heart rate. Mental disorders can occur due to noise pollution. Mental disorders that occur in the form of unstable emotional anxiety, stress, aggressive behavior, and other psychiatric problems. Mental disorders are prone to occur in pregnant women and newborns. Prevention is done by protecting the ears during activities, such as using earplugs.

Responds to Spun Pile Installation

The results of the study indicate that the respondents' statements are more dominant and strongly agree with the perceived impact of the installation of spun pile in the construction of toll roads. The assessment in **Figure 7** reached 56%. Responses of respondents agreed by 39%. This data indicates that the community agrees with the construction of the Indralaya – Muara Enim toll road because they are aware of and understand the benefits, but the disturbance caused by the installation of earth nails in the project is still felt by the surrounding community with a statement of disapproval reaching 5%. The disturbance in the installation of earth nails was felt, especially the vibrations and cracks in the walls of houses and other facilities owned by residents. The process of installing earth nails related to the construction of toll roads is very much felt by the surrounding community, especially there is damage to the houses of residents.

Figure 7
Respondents' answer regarding spun pile installation



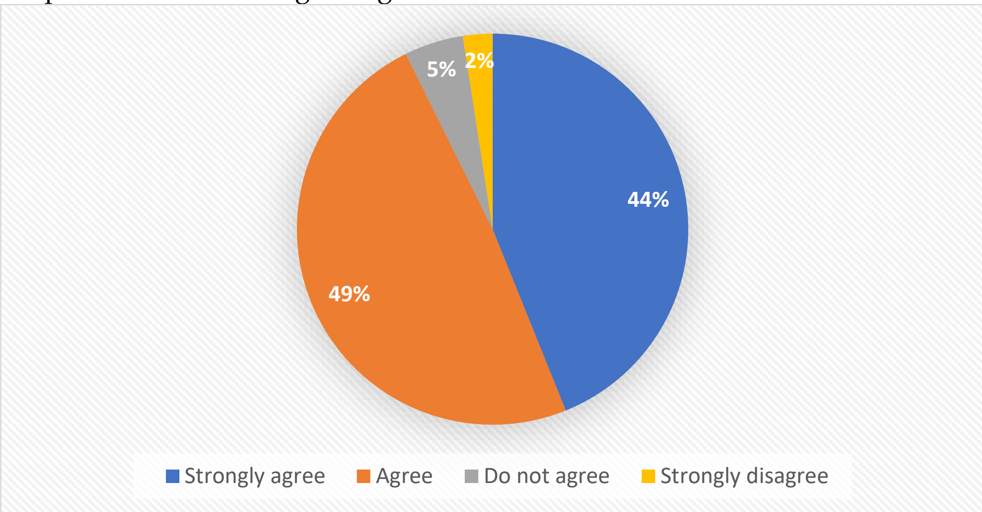
Source: Primary data.

The parts of the house that were damaged were the walls, floors, and doors. People also feel the vibrations and feel swinging during the process of installing the earth nails. Severe conditions occur when the soil sinks, causing the tiled floor to collapse. In this case, the contractor should before carrying out the process of installing the earth nails to anticipate these conditions, by documenting the houses of local residents so that when the process of installing earth nails occurs, the house is damaged, the contractor must be responsive and quickly find solutions to repair people's houses or replace them. Some of the questions asked to the respondents were as follows: cracks in the walls of the house; split the wall of the house; doors and glass vibrate like an earthquake; the sinking of the ceramics is due to the sinking of the soil; and feels on a ship when you are on the toilet. The installation of spun pile causes a loud noise, strong vibrations and a lot of dust to scatter. This condition is very disturbing to the community. Disruption of the work on the earth nail or pile installation project causes a loud bang like an earthquake.

Health Issues

As in **Figure 8**, respondents stated that 49% agreed, a total of 44% responded strongly agreeing to the health problems caused by the installation of spun pile. Only 2% strongly disagreed and 5% gave an agree response because the respondents, activities in the toll road construction area were not currently in the implementation process and their domicile was far away from the project site. The concept of environmental change from the construction of this toll road must be taken very seriously because it is closely related to public health. The goal of sharia to save living beings due to infrastructure development must be put forward. When the safety of human life is threatened, the protection of religion, reason, lineage, and property will be neglected so that the objectives of sharia are not achieved perfectly. The community around the development must act quickly and report the current conditions regarding the negative impacts of the implementation of development projects so that local governments can act quickly and appropriately. The project implementer or contactor must be responsible and provide the most appropriate solution to the negative impacts felt by the community and the environment. To find out more in detail about the questions asked to respondents, the following is the explanation: very deafening sound; feels in the chest vibrate; feet on the earth feels an earthquake; a gripping fear; want to move house; and baby crying and restless.

Figure 8
Respondents' answer regarding health issues



Source: Primary data.

The authorities (government, Ministry of Public Works and Public Housing of Republic of Indonesia, contractors) who carry out toll road construction projects must anticipate the negative effects of implementation projects because they have an impact on the community and the environment. In this case, the government must create a concept of environmental change in the form of binding rules and provisions. With the toll road construction project, it is necessary to maintain the environment. The environment and society are maintained means the same as maintaining religion, soul, mind, lineage, and property, in accordance with the concept of environmental fiqh, namely *maslahah* and *maqashid al-shariah*.

Maqashid al-shariah itself is a concept to find out the values and goals that contain shariah and are implied in the Qur'an and Hadith. Allah SWT determines that the goal of humans is for the benefit or goodness and welfare of humans in this world and the hereafter. Achievement of benefit must meet primary needs (*dharuriyah*), complete secondary needs (*hajiyah*) and tertiary needs (*tahsiniat* or *kamaliat*). Synchronization between benefit and maqashid sharia, namely rejecting harm and attracting benefits (Muamar & Alparisi, 2017; Kusnan et al., 2022). The two parts of the benefit are divided into two: *dharuriyah* (core or principal) and *ghairu dharuriyah* (not classified as basic but important and cannot be separated). The essence of the value of *maqashid al-shariah* in the concept of environmental change in the construction of the Indralaya - Muara Enim toll road is that the environment is a priceless treasure and a gift from Allah SWT to living things in this nature. Humans as caliphs and creatures of the highest degree must be able to maintain and preserve in a sustainable manner.

The correlation of the concept of environmental change in the perspective of *maqashid al-shariah* from the impact of the construction of the Indralaya – Muara Enim toll road can be explained as follows. To maintaining the religion (*hifdz al-din*), the residents, especially those living in toll road areas, must obey religion and make religion their way of life. By implementing the provisions and rules of Allah SWT and Rasulullah SAW, an environment that provides goodness and benefits for all mankind will be created. To maintain the soul (*hifdz al-nafs*), the residents must not destroy the ecosystem. Islamic law does not condone environmental damage. To maintain the intellect (*hifdz al-aql*), the residents should follow the gift from Allah SWT in the form of common sense and brilliant ideas to provide goodness and benefit to living beings in this world and the hereafter. Common sense always creates peace, prosperity and safety for the environment in this world. To maintain the offspring (*hifdz al-nasl*), Islamic teachings strongly support the understanding of religion for the younger generation and society in general. To maintain the wealth (*hifdz al-mal*), humans as the highest degree must be able to maintain, maintain this universe by preserving the environment in a sustainable manner.

Besides that, maintaining the environment is the most important thing because there is a very close relationship between environmental ecosystems and living things. The existence of human life will be threatened by the destruction of the environment. Human actions that have damaged the environment must be responsible for the consequences of their behavior, namely by stopping their actions and not repeating them, repairing the damaged environment, and repairing it so that it functions normally or restores its original condition, compensates for the loss of the community and the environment. Individuals or groups of people or communities in a project that changes the environment so that it causes environmental damage and pollution must be sanctioned by the state or government and punished by sin from Allah SWT. The concept of environmental change should be more focused on how to cope with the negative impacts of natural changes that greatly affect people's lives. The binding provisions relate to conditions prior to construction or before the toll road construction project runs. The government must be very concerned about pollution and the losses that will occur

CONCLUSION

The study concluded that there must be a concept of environmental change in the construction of toll roads. The government and related parties in the construction of toll roads must comply with the rules and regulations in the concept of environmental change which pay more attention to the negative impacts of the implementation of this infrastructure project. In the context of environmental care for the occurrence of various changes, it must refer to the preservation of nature which is part of the maqashid of sharia and the rules of ushul fiqh which explain that everything that becomes an implementing mediator for something is mandatory, so it is classified as obligatory. Environmental care is not included in *ushul al khamsah*, but, without it, *ushul al khamsah* will not be realized properly. Humans, especially the Muslim community, must be responsive and responsible for their environment. The act of protecting the environment from any changes to avoid damage has implications for the good of mankind today and for generations to come. Human dignity lies at the highest level by doing useful and positive actions.

The concept of environmental change is more directed to various pollutants such as air pollution, noise and damage to the environment and local community ownership. The concept of environmental change is closely related to environmental ethics which has respect for the environment and is connected to all aspects of life. Humans should have and understand the science of environmental ethics to be able to maintain the mandate of Allah SWT to manage the environment properly and correctly. Anticipation and solutions to changes and environmental damage really need to be prepared before the construction of toll road projects. The exposure and responses of respondents who are dominant in the community around the development become the reference for the concept of environmental change. Responsive and fast solutions as well as sanctions for negative impacts that occur and will occur must be the main requirements for working on toll road construction projects. The concept of environmental change makes toll road construction more beneficial and has many benefits for the community.

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OPEN ACCESS

Check for updates

Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 862-888
DOI: 10.20885/millah.vol21.iss3.art9

Young Muslim Clicktivism and Religious Local Tradition Discourse in Banten and Yogyakarta

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Article History:

Received: May 27, 2022
Revised: July 26, 2022
Accepted: November 26, 2022
Published: November 29, 2022

Abstract

This paper focuses on the discourse of local religious traditions and its implication for the shifting religious authority among young Muslims in Banten and Yogyakarta dealing with their activity in social media (clicktivism). The existence of freedom of opinion and expression since the fall of the New Order and the widespread use of new media has had a significant influence on youth's Muslimness, including the local Islamic tradition issues. In collecting data, this study utilized visual ethnography, observation, interview, and focus group discussion. While analyzing the collected data, we use Talal Asad's Discursive Tradition. The research finds that the dissemination of information through social media was able to have a significant influence on the change in religious practices, especially in dealing with local religious (Islamic) traditions. This change is inseparable from the dynamic process of the discursive tradition of young Muslims on social media. Another implication of the process is a shift in religious authority from personal to impersonal.

Keywords: *Clicktivism; Local Tradition; Religious Discourse; Social Media; Young Muslim*

INTRODUCTION

The fall of the New Order regime in 1998 paved a way for the democratic system in Indonesia. This new democratic system depicts an open space for the emergence of freedom of opinion and expression. In this condition, in which Indonesia is experiencing modernization and globalization, Islam becomes publicly visible and symbolically actualized. Some people consider that the growth and development of Islam in the public sphere is one of the most extraordinary developments that occurred in this country (Azra, 2004, pp. 133–149). The existence of religious awareness in the Indonesian Muslim community and their desire to demonstrate personal piety in the public sphere has made Islam increasingly move to the center and become part of political expression, legal transactions, economic activities, and socio-cultural practices. The development of Islamic influence in the public sphere is in line with the emphasis on Islamic symbols, the proliferation of Islamic institutions, and a new lifestyle—especially among middle-class Muslims (Hasan, 2013, p. 1). The phenomenon of the *hijab syar'i*, *hijrah*, *NKRI Bersyariah* has become new sediment from the expression of some Indonesian Muslim communities towards Muslimness identity.

This identity emerges in the public and turn, forms a new polarization of Islamic discourse in Indonesia in the form of social movements, new lifestyles, economics, and politics. This polarization is even more massive when it is supported by new media in its distribution.

Media, especially virtual media, is the most effective and massive means for Islamic proliferation.[1] Not only conventional

[1] During the last ten years after the fall of the New Order, the number of licensed media has more than doubled, from 289 to more than 1000. The number of private television

da'wa through lectures, but the proliferation of Islamic values is also carried out through modern tools such as cyber da'wa, cellular da'wa, instant religious messages via SMS and web-based services,[2] and the most influential today is through social media such as *YouTube*, *Facebook*, *Twitter*, *Instagram*, and others, all of which bring Islam personally in everyday life and can be accessed directly.

This proliferation of Islamic identity involves many young people in the discourse. The involvement of the youth has a significant contribution and influence on the Islamic movement in Indonesia. This combination of Islamic activism and online media is what we mean by "Muslim Clicktivism". This term was adapted from the writings of Micah White who said that the term "clicktivism" is an acronym of the words "click" as a virtual activity and "activism" as a political identity movement. This term began to be used widely after being popularized by Micah White when he created the Occupy Wall Street (OWS) protest movement in mid-2011 in the United States. This movement is increasingly being carried out by the community due to the ease of accessing technology.(Konieczny, 2014; Reynolds & Mayweather, 2017; White, 2016)

In Indonesia, this clicktivism model is also used by several Islamic movements in voicing religious identity. This discourse often voices the ideology of Islamism which makes Islam not only a way of life but also a political attitude. However, the ideology of Islamism in

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stations has also increased dramatically from five to more than ten in the same period. There are about 150 local television networks operating across the country. In 2013, the number increased significantly to 415. See (Anderson, 2000; Heryanto, 2015, p. 15; Khamis, 2021)

[2] According to *We are Social* report in March 2015—a social media marketing agency—stated that the use of social networking media in Indonesia is very high, i.e more than 72.7 million active internet users, and more than 74 million active social media users of which 64 million users access social media using mobile devices, and 808.2 handphones. See (Gusindra, 2015)

Indonesia seems to have changed to post-Islamism. Post-Islamism depicted Islamism that adapts to the style of modernity and culture. The trend phenomenon of Islamism towards Post-Islamism has occurred in various Muslim worlds—including Indonesia—in the form of political parties, mass organizations, interest groups, and even social movements (Bayat, 2013). Even so, this movement does not directly lead to a practical political movement but also targets the discourse on local Islamic traditions. This discourse leads to re-questioning the legitimacy or authenticity of Islam, especially related to local traditions which are still often held by Muslim communities.

This study focuses on analyzing the role of young Muslim clicktivism in a religious discourse that, to a certain extent, can shift religious authority in the Banten Province and D.I. Yogyakarta. For this reason, several research questions need to be formulated, What do young people think about local Islamic rituals and traditions? How are they involved in local Islamic discourse and the process of forming Islamic identity through social media? and what is the push and pull factors that influence their opinion and what are the implications of this discourse in society?

To sharpen the analysis in this study, we utilize Talal Asad's "discursive tradition" (Asad, 1986, p. 15). According to Asad, a tradition is not as defined by orientalists, anthropologists, and Muslim scholars who see it as a "legacy of the past" as opposed to an expression of modernity, or the opposite of a rational system (Abenante & Cantini, 2014, p. 6; Asad, 1986, p. 16). Tradition is a set of discourses that grows, develops dynamically, or is eliminated according to the surrounding social, political, and economic forces.

METHOD

This study was conducted in two locations, i.e. Banten and D.I. Yogyakarta. We selected these two locations based on the online activism of young people and their different religious tendencies. To obtain valid data, we conducted observation, distributed questionnaires, interviews, and Focus Group Discussions. In the observation, we conducted either online observations—where youth activism in social media took place very vigorously—or field observations, especially to deal with the issue of discourse on local religious traditions. At the same time, we also collected data by distributing online questionnaires using a google form to young people in both regions. To strengthen the data from observations and questionnaires, we conducted interviews with several young people in both regions. Finally, to confirm the data we utilize the FGD method. After all, we analyze comprehensively the data collected using the framework of the discursive tradition theory.

RESULTS AND DISCUSSION

Young Muslim, Internet, and Religion

Changes after changes that occur in the global society and Indonesia can certainly involve young people as the main actors. Discussing youth can be divided into three perspectives; youth as generations, youth as transitions, and youth as creators and consumers of culture (Azca et al., 2012). *First*, youth in the generational approach reminds us that every generation of youth has its historical side and context. Parker and Nilan stated that the construction of youth is not the same from time to time, this condition makes the meaning of young people change. For example, youth in the colonial period had political meanings as agents of change because most of them were involved in the independence movement, but during the new order and reformation, the meaning of youth was more defined as agents of consumption because they were more consumers of capitalism (Parker & Nilan, 2013; Widyharto, 2014).

Second, youth as a term of transition. This approach is considered a deterministic approach with the assumption that everyone will experience the same "youth" period as their predecessors (Azca et al., 2012). This view is in line with the concept of functionalism which emphasizes sharing roles to achieve balance. This view has created the argument that the transition of youth to emphasize biological and psychosocial assumptions about development results in a dependence on legitimacy and adult intervention to ensure that young people follow a path that conforms to the constructs and definitions that have been surpassed previously by adults. For example, the struggle for political activism between the 45^{th}, 66^{th}, and 98^{th} batches.

Third, young people as creators and consumers of culture explain the internalization of youth to globalization, for example, the phenomenon of *Do-It-Yourself* culture among young people which gave rise to distro, indie music, hip-hop, hybrid culture, and others. In addition, it also illustrates the intersection between local and global cultures. Youth and new media influence each other in the production and consumption of culture (Blank, 2013; Sefton-Green, 2006). In this digital era, we recognize that the media provide many benefits in human life, including as a tool to overcome various problems from communication to democracy access that is wide and unlimited for humans around the world (AE. Priyono & U. Hamid, 2014).

The term "new media" emerged in the late 20th century, which was used to refer to the latest media using that combines conventional media with the Internet. Marshall McLuhan, one of the first figures to popularize the term, introduced the term new media in 1969. According to McLuhan, new media is a development of communication technology that plays a role in expanding the reach of human communication, so it can be concluded that the term new media does not only refer to a specific technology (McLuhan, 1964, p. 7). The development of technology and information has presented a different form of media than before. According to McQuail, "new media" is a set of communication technologies that are widely used by individuals as a means of communication, with which individuals can share features made possible by digitization (McQuail, 2010, p. 43).

The existence of new media allows humans to get information quickly and widely with various developed sites such as *Wikipedia*, *Google*, *YouTube*, and other websites. In fact, in addition to sites that provide information and knowledge, new media also provides information facilities that allow humans to interact virtually with each other with the presence of social networks, such as *Facebook*, *Twitter*, *Instagram*, *Telegram,* and other similar sites.

The interaction of young people with new media in Islamic identity proliferation activities has an impact on social change that creates new patterns in new social movements. It also makes discourse and debate among social activists and academics in viewing the phenomenon of a movement.

Social movements that occur in society are a response to various conditions such as social, economic, political, and religious issues. In the theory of social movements, a movement requires the mobilization of resources and structures-money, communication technology, meeting places, social networks, and others where a set of elements is used to collect individual complaints, organize, lead and mobilize resistance (Wiktorowicz, 2004). For those who focus on overseeing the development of socio-culture in society, social movements are seen as an activism option that is relevant to be carried out in the context of changes that are so complex in life.

The success of the Islamic activism movement in Egypt has become a light for Islamic movements in other parts of the world, including Indonesia. Islamists frame activism as a moral obligation that requires self-sacrifice and a continuous commitment to the struggle for religious transformation so that movements in religious symbols are always considered religious obligations (Addini, 2019).

The human civilization that is increasingly developing has contributed to shifting patterns of religious da'wa and making adjustments from conventional methods to more modern ways. In the past, we knew da'wa or methods of spreading religious values only in exclusive spaces, in Islamic boarding schools, in Islamic academic groups, and so on. The approach also used traditional methods, such as face-to-face. Even if we look at the past trajectories in Islamic history, the way the Prophet preached was carried out secretly (Addini, 2019, p. 110).

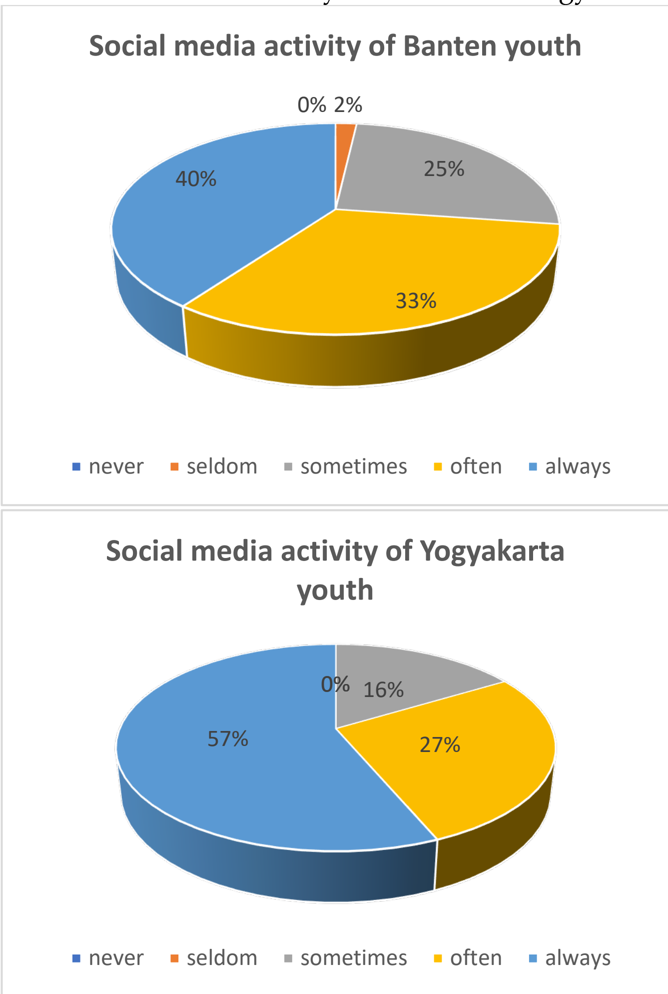
But now there are many ways to do da'wa, one of which is by utilizing social media, such as *Facebook, Twitter, Instagram,* and so on, which is called virtual da'wa. Therefore, nowadays, this virtual da'wa has become an important variable in packaging religious movements to be easily accepted by the younger generation. This is of course because the method always follows and adapts to the spirit of the era (*zeitgeist*) (Addini, 2019, p. 111).

In its development, the use of virtual media is not only used as a medium for Islamic da'wa but is also used as a medium to articulate Islamic identity and piety among young people. This proliferation of Islamic identity involves many young people in the discourse. Their involvement gave a very real contribution and influence to the Islamic movement in Indonesia. With the amalgamation of the potential for igniting the spirit of youth, adaptation to modernism and globalism, as well as the spread of social media, the Islamic movement has become activism that has innovations in various colors and forms in demonstrating piety and a broader collective identity, although sometimes it has a polemical tone and provokes friction between Islamic groups. This combination of Islamic activism and online media is what we mean by “Muslim Clicktivism”.

Muslim Clicktivism in Banten and Yogyakarta

In Banten and Yogyakarta, young people have an important role in proliferating religious identity through social media channels. In fact, at this time, they are consumers as well as producers of religious content. Their active role can influence the spread of religious messages, including the processes of religious discourse. In Yogyakarta, the role of social media is very important in influencing the proliferation of Islamic teachings among young people. This can be seen, for example, in the role of Teras Da'wah (TD) in providing religious education among young people. Teras Da'wah (TD) is a socio-religious community located in Nitikan Village, Yogyakarta. Akhid Subiyanto and his colleagues were the pioneers of this community in 2011. As the name suggests, TD carries out its da'wa activities on the terrace of the house. By concentrating their activities on the terraces of their homes, they want Islamic da'wa to be delivered in a relaxed, flexible, simple, and open-minded manner. With the concept and method of da'wa like this, according to Akhid, anyone can follow the da'wa activity without feeling ashamed or shy (Triantoro, 2018, p. 274).

Figure 1
Youth social media activity in Banten and Yogyakarta



Source: Primary data.

Figure 1 is an illustration of the results of a survey that we conducted on 112 respondents from Banten (54 women and 58 men) and 74 respondents from Yogyakarta (36 women and 38 men) regarding how active young people in these two areas are in social media. The results show that the highest percentage (40%) of young people in Banten stated that they used social media always or very often, followed by 33% who said often, while 25% said sometimes, 2% said seldom, and none (0%) who stated that they had never used social media. Meanwhile, the percentage of youth in Yogyakarta who stated very often was higher (57%), followed by 27% who said often, 16% said sometimes, and 0% of them said seldom and never. These data show that social media is an instrument for disseminating information that cannot be separated from the daily activities of young people. In other words, they cannot be separated from their devices to access social media in their daily life. Indeed, they are not specifically active in religious issues on social media. There are various reasons they access social media, including to communicate with family, friends, and community, do business online, play, learn, and express themselves, and others.

Intensive accessibility to media illustrates the ability of new media to make a significant influence on the patterns of interaction and social changes. Information can be easily, quickly, and massively disseminated, including religious information and issues.

Regarding virtual youth activism related to Islamic or religious issues, from our survey results, we found that 53% of the 112 respondents (young people from Banten) stated that they actively participated in studies, discussions, and shared content on religious/Islamic issues on social media. While the rest (47%) said they were passive in following Islamic/religious issues. This condition is different from the young people in Yogyakarta. Of the 74 young respondents from Yogyakarta, only 41% of them stated that they were active in studies, discussions, and sharing content on religious/Islamic issues, while 59% of them said they were passive.

What we mean by "active" here are those who actively seek and follow religious studies on social media and are also active in producing or redistributing religious content. While "passive" means those who passively receive religious messages on social media but do not redistribute the messages. Even if they only distribute it occasionally and even then, only certain religious content which according to him is very important. For this second model of the respondent (passive), the religious content they get from social media is only their personal consumption.[3]

Regarding the active and passive groups of young people in these two areas, the survey results describe them with different percentages. In Banten, there are more active respondent groups than in the Yogyakarta area. Although they differ in percentage, they both have the same background. After being traced, the active groups that follow and redistribute religious content on social media are young people who mostly follow certain religious studies or communities (*halaqah/klub kajian*), usually in the form of certain religious groups on social media or those who are active in online religious learning.

To get more in-depth information about the survey results, we conducted in-depth interviews and Focus Group Discussions (FGD). Regarding the groups and the active and passive characters of these young people, based on the results of interviews and FGDs, we found at least two interesting pieces of information to note. *First*, young people who are active in obtaining and disseminating religious content, consider that what they are doing is part of worship (*ibadah*). Redistributing religious content is part of "finger alms" (*sedekah jari*). Ahmad (23 years old), a young man from Kota Serang, Banten, stated "Finger alms or spreading religious content through social media is part of worship because it helps spread goodness to others. This is also part of '*watawashou bil haq*

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[3] The interaction of actors, both active and passive, in the process of interplay between social media users has a significant impact on the process of social change. See (Parekh et al., 2018; Smidi & Shahin, 2017)

watawasouw bis shobr'[4] or advised each other to truth and advised each other to patience."[5]

The opinion was conveyed by Yeni (22 years old), "More than giving charity with a smile, spreading religious content to others has a greater reward (*pahala*). It is because not only do we get the reward for spreading it but also if other people do according to the message that is being spread, we will get a double reward too. Moreover, if he or she continues to spread it again then he or she will get a triple reward. In other words, we will get multi-level rewards."[6] In this case, according to Yeni, the reward that will be achieved is similar to a multi-level marketing (MLM) scheme, or a reward that never ends when someone distributes content to others again and again. In addition, some say that spreading religious content to others is part of the *sunnah* based on the hadith: "convey from me even an *ayah* (one sentence)".[7]

Second, even though it is relatively passive, in this case, it still has a significant influence on the individual's influence on the information he receives. Information obtained by someone passively or the condition of someone who often (or even routinely) receives religious messages on social media also has an influence on him, both dealing with attitude as well as way of thinking. Is experienced by Nurul (25 years old)[8] from Pandeglang district, Banten province, who admits that she has gradually changed her fashion because she often receives religious messages from *Whatsapp* sent to her or reads from the *Whatsapp* Group she joins. According to her, although it is

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[4] Q.S. Al-'Ashr (103): 3

[5] *Focus Group Discussion* (FGD) with stricly COVID-19 protocol, 6 September 2021, in Serang, Banten

[6] Interview weith Yeni (22 years old), 8 March, 2021, in Yogyakarta

[7] H.R. Al-Bukhari Hadith no. 2838

[8] *Focus Group Discussion* (FGD) with stricly COVID-19 protocol, 6 September 2020, in Serang, Banten

very rare for her to share these messages again, some of them have given her a lot of religious knowledge and influenced her to be more "Islamic".

The same thing happened to Rohmat (32 years old)[9] from Serang Regency, Banten Province, who has now quit his job at a private bank because he often receives religious messages about usury (*riba*). The religious messages then influenced him and convinced him that his work was included in the category of usury and therefore he was a sinner at the time. Since then, he has been regularly attending *kajian* (religious studies). Although before making up his mind to quit his job, he first attended a study by one of the Usatdz in Serang City on the recommendation of a friend. After discussing with the ustadz, his heart was increasingly convinced to do "hijra" and quit his previous job which he believed was related to usury.

The Discourse of Local Tradition and Shifting Religious Authority

Islam, as a religion, has a worldview originating from its authoritative texts (Al-Qur'an and Hadith) and the history of its intellectual struggle which is based on authoritative texts. Therefore, Islam as a discursive tradition must be understood as a "*historically evolving set of discourses, embodied in the practices and institutions of Islamic societies and hence deeply imbricated in the material life of those inhabiting them*" (Anjum, 2007, p. 662).

Drawing on Talal Asad's theory of the discursive tradition, the discourse of the Islamic tradition that forms the fragmentation of certain Islamic identities in society, as it is today, will be easily understood. Because it will not only refer to the text and context, but also to the slices of the development of religious discourse that

[9] Interview with Rohmat (32 yeras old), 13 September, 2021, in Serang, Banten

occurs in society at a certain time trajectory. Therefore, it is important to understand that "tradition and modernity" exist because of different historical aspects and it is important to emphasize these rather than say that they are not related to culture or society (Asad, 1996). This means that the Islamic discursive tradition has its own characteristics, both rationality and a way of thinking, which is written in its texts, history, and institutions.

Tradition is a habit that is handed down from generation to generation. This includes various cultural values such as customs, belief systems, local wisdom, and so on. In other words, the most basic of traditions is the existence of information that is passed on from generation to generation, both written and (often) oral. Without it, a tradition can become extinct. In addition, tradition can also be interpreted as a shared habit in society that will automatically affect the actions and reactions in the daily lives of community members (Syam, 2005, pp. 16–18).

Concerning the Islamic tradition, Asad reminds researchers, especially anthropologists, that Islam is a discursive tradition and Muslims have Islamic reasoning, namely reasoning based on the Qur'an and Hadith. Muslims, whenever and wherever, always do reasoning to legitimize their religious practices by referring to authoritative references. As a discursive tradition, Islam instructs practitioners regarding the correct form and purpose of a given practice (Asad, 1986). Therefore, Muslims will always seek the authenticity and authority of their religion by trying to find *ittisaliyya* (connection) with the authority in the past. This search process then becomes the basis for them to determine which traditions are said to be Islamic or not. In other words, Muslims will consider religious practices as authoritative and authentic if these traditions have been accepted by society from generation to generation and have links to religious practices or intellectual traditions in the past.

Apart from having links to the past, Islamic traditions also have links to the future. As a tradition, Islam always could adapt and transform according to the times (present) without losing its authenticity and continuity with the past. This is because Islam has special reasoning that gives Muslims the opportunity to carry out cultural negotiations between past practices as references and adjustments for the present and the future. This is certainly different from the Western tradition, especially after the Enlightenment period, which interprets tradition as a set of unchangeable doctrines or ready-made cultural facts and tends to regard tradition as something completely negative (Asad, 1986, p. 211). In addition, for the West, tradition is the opposite of reason.

Therefore, according to Asad's theory, the Islamic tradition is a dynamic tradition depending on its distinctive reasoning (Islamic reasoning). The continuity and discontinuity of a local Islamic tradition certainly refer to the discursive process. This discursive process is increasingly massive because it is currently supported by social media which can disseminate information and religious discussions massively and tends to be uncontrollable. Many changes in tradition occur because of a surplus of information that is shared with anyone and finally, anyone can determine his opinion on the continuity of local traditions.

Even so, before the popularity of the use of new media, there were debates and lawsuits against local traditions which were considered heretical practices. However, the changes in tradition resulting from these discourses have not been massive and are still concentrated on the fragmentation of discussions of certain mass organizations (Muhammadiyah-NU, for example) and sometimes only occur in certain areas. However, by utilizing new media instruments and social media, a religious discourse that questions local Islamic traditions is getting stronger and penetrating the boundaries of mass organizations and regions, especially since strengthening the transnational Islamic movement which indeed uses social media as a means of their da'wa. Lawsuits against local Islamic traditions such as *tahlilan, slametan, rebo wekasan, barjanzi, manakiban, muludan* and others are getting stronger on social media. Questioning the authenticity and challenging local Islamic traditions that have been going on for a long time in Indonesia often provokes friction and unconsciously divides the Indonesian Muslim community into certain groups. It often happens that certain Islamic groups give theological labels (such as *bid'a* and *shirk*) to other groups who still practice local traditions. This later became the trigger for fierce debates, arguing with each other on social media to the point of friction in society.

From the results of the survey, we conducted in Banten, 96% of the 112 respondents stated that in their place of residence people still carry out local Islamic traditions such as *tahlilan, slametan, rebo wekasan, muludan,* and others while 4% stated that there were no more such traditions. Meanwhile, in Yogyakarta, 89% of 74 respondents stated that in their place of residence people still held local Islamic traditions and 11% stated that people no longer held those practices. What is interesting from the data is that although 96% of respondents from Banten stated that the local tradition was still carried out by people in their place of residence, only 80% of the respondents argued that the local tradition was following Islamic teachings, 9% argued that the tradition was not following Islamic teachings and another 11% said they did not know. The same thing happened in Yogyakarta. Although 89% stated that the local Islamic tradition was still held in their neighborhood, only 59% of them argued that the tradition was following Islamic teachings, 19% of them argued that the tradition was not following Islamic teachings, and another 22% stated that they did not know.

This shows that although in the neighborhood where they live or even their families still carry out the local Islamic tradition, many have their own opinion that it is not following Islamic teachings. From the results of interviews and FGDs, it was found that for those who stated that the local Islamic tradition was un-Islamic, it was because there was no evidence or basis for the text and its context at the time of the Prophet or the Companions (*sahabat*), so that it was categorized as heresy and there was even an element of shirk in it.

However, for those who claim that it can be categorized as Islamic, they have also their own reasons. According to them, local tradition is only a da'wa strategy carried out by cooperating with the local culture which is slowly being Islamized. The cultural strategy in this da'wa, according to them, is reinterpreted following Islamic teachings so that it contains Islamic teachings such as alms (*sedekah*), maintaining *ukhuwwah Islamiyyah*, praying for each other, doing good, and reading good Islamic sentences (*kalima thayyiba*), and the names of Allah (*Asma' al-Husna*). Therefore, according to them, there is no deviant element in the practices of the local tradition. Meanwhile, those who stated that they did not know had their own reasons, such as they did not care about the issue, they did not understand, and most of them were still confused because as long as the information they got from social media, the two groups had equally rational reasons.

Ardi (19 years old) said that in the neighborhood where he currently lives, the community still often holds local Islamic traditions such as *mitoni* and *tahlilan*. At first, he did not care about the law of carrying out the tradition, but after he often received information about the heretical law dealing with those traditions from social media, he began to question the validity of the tradition. He said:

> "I am often convinced about the heretical law of *mitonan* (seven months of pregnancy rituals) and *tahlilan* by friends who often share posts from their ustadz. The reasons and arguments about the heresy of the tradition are very convincing. But I also once asked another friend who said that the tradition did not deviate from Islamic teachings (it was also 'Islamic') because it read good prayer sentences taught by religion, invitations to charity, and other good things. In addition, this friend of mine also often shares convincing posts accompanied by book references. Of the two, I feel confused because both have equally convincing reasons."[10]

Ardi is not an alumnus of *pesantren*, so he never knew about the fragmentation of Islamic groups. He will only take one of these opinions as a guide for his religious practices, although at this time he is still uncertain about the choice of argument. In this case, many other young people have experienced the same thing as Ardi. They often receive posts of Islamic content on their social media. The more often these contents are received, it will certainly affect their way of thinking and can determine their religious practices. This is what Asad calls the discursive tradition. The existing traditions from the previous generation then get a counter-discourse so that the Islamic community will try to adapt them, to borrow Michel Foucault's term, to the *episteme* of today's Islamic society. This process of adaptation and discourse has made the Islamic tradition a dynamic tradition and may change according to contemporary reasoning.

This kind of discourse is not new in Islamic society. This discursive tradition has been running since the death of the Prophet Muhammad and the expansion of Islam to a wider area. But what makes the difference today is the existence of a new instrument, namely new media, which makes this discourse massive and can be accessed quickly by anyone and anywhere. In other words, the existence of new media makes the proliferation of Islam and

[10] Interview with Ardi (19 years old), 23 August, 2021, in Tangerang, Banten

discourse on local traditions more aggressive and massive. The phenomenon of Indonesian society's aggressiveness in the process of proliferating Islamic identity through social media often causes friction among other Muslims. This is because the spread of Islamic content through social media, which was originally a da'wah of Islamic values, has turned into a new lifestyle to become actively involved in power politics and affirmation of the identity of certain Muslim groups. The sediment from strengthening this identity is then "used" by certain groups in mass mobilization for political support.

Social movements become an interesting theory to analyze how an action works for a particular purpose. Social movements are one of the discourses in political studies. In contemporary discussions, social movements show how people ask for change by mobilizing the masses. Social movements often emerge massively outside of established political channels or institutions in a country (Johnston, 2014). In a movement, mobilization becomes a way to add strength, at least in terms of mass. The development of a social movement is also largely determined by how big and strong its resources are and whether these resources are properly mobilized (Lee, 2016; Leenders, 2013). Tarrow explains that for the mobilization process and the object of mobilization to be utilized properly, three important elements must be carried out symbiotically in a social movement, namely formal organization, mobilization structure, and collective action organization. Tarrow says the actors of the mobilization structure in a movement must be internalized in two other ways controlled by elite leaders, in other terms, those with the legitimacy of power, or charismatic leaders who have authority. Authority is the right to act and make rules, while power is understood as the ability to compel obedience to rules. In essence, authority has elements of rights, values, and norms that underlie a person to do what he must do (Cheater, 2003).

The existence of a massive Islamic proliferation among young people can have a very significant influence on the strengthening of Islamic identity in society. Religious symbols have become very common to be shown openly in social spaces and even the strengthening of this identity is often used as an instrument for politically grouping Muslim communities. Apart from using it politically, young people in this case are not only consumers but also producers of Islamic content on social media. Although they do not have authority in Islamic knowledge, many of them position themselves as social agents of the proliferation of Islamic teachings. In this case, we can say that young Muslims continue to experience the agency process and often experience hybridity related to their identity. Their hybridity is part of the process of adapting to the present. Hybridity in this case is to adapt the proliferation process of Islamic teachings to the lifestyle tendencies of young people, as illustrated by the jargon of "faith and fun" or being pious but still having a cool youthfulness style. As stated by Nilan and Feixa that young people continue to form their identity through self-conscious invention and reinvention (Nilan & Feixa, 2006, pp. 2–3).

The existence of a process of agency and hybridity among young people has other impacts, one of which is a shift in religious authority. In the past, religious authority was in the hands of experts in the field of religion who had indeed received certain religious education, namely *ulama*. In the hands of *ulama*, religious matters are usually asked. However, since the widespread use of new media or social media, everyone can find answers to religious problems easily, quickly, and cheaply on the internet. Therefore, there is a shift in religious authority in this new media era from personal to impersonal. The results of our survey seem to confirm this. Of the

112 respondents in Banten, 86% stated that if there was a religious problem, they asked questions on the internet, while 14% of them looked for answers by asking the *kyai*, *ulama,* or ustadz directly. Meanwhile, out of 74 respondents in Yogyakarta, 91% of them asked about religious issues from the internet and 9% still directly asked ustadz or ulama around their place of residence. The reason is that the internet can provide answers to these problems quickly and easily. A young ustadz in Yogyakarta (he didn't want to be mentioned his name here) who used to give religious lectures at a mosque often had to look for the content or reference from the internet.

Social media also provides opportunities for anyone to appear as a religious figure even though he has never received a religious education like *ulama* as a common. Even so, many young people are not bothered by the educational background of an ustadz who gives sermons on social media. Ahmad (18 years old) from Yogyakarta, for example, never questioned which ustadz he received religious lectures from which he often participates on social media "...after all, in Islam, knowledge can come from anyone", he said.[11]

CONCLUSION

Paving the way for democracy in Indonesia since the fall of the New Order and the widespread use of new media provide ample opportunities for access to information and freedom of opinion and expression in the public sphere, including voicing religious ideology. In this case, the use of new media and social media among young people has a significant impact on the proliferation of Islam, Muslimness identity as a form of individual and collective piety in the public sphere, as well as the freedom to voice and express Islam.

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[11] Interview with Ahmad (18 years old), 30 August, 2021, in Yogyakarta

This condition is an opportunity as well as a challenge for Muslims. It is a great opportunity to spread Islamic values massively, quickly, and cheaply, thereby increasing quantitatively the symbol and identity of Muslims in the public sphere. it is also a challenge because it provides opportunities for friction among Muslims themselves. This is due to the opening of discourse channels regarding local Islamic traditions whose authenticity is increasingly being questioned. This discourse process certainly gives excess to the friction between those who criticize or even blame the practice of local Islamic traditions with those who still practice the local tradition. These discourses are often carried out by young people.

In Banten and Yogyakarta, young people become consumers as well as social agents of the discourse. Many of them are active agents of Islamic proliferation on social media. Their activities are also involved in debates about local traditions. From the results of searches in Banten and Yogyakarta, although many of them claim that in their area they still carry out local Islamic traditions, they also question the authenticity of these traditions. Those who challenge the authenticity of local Islamic traditions argue that these traditions have no basis in Islamic authoritative texts (Al-Qur'an and Hadith). Meanwhile, those who maintain the tradition argue that the basis of tradition is *qiyas*.

The discussion process took place fiercely on social media. Muslim youths share information and attend religious lectures virtually. Likewise, debates about local traditions often occur fiercely on social media. This condition also has implications for the shift in religious authority in society. The religious authority that used to be in the hands of ulama who had received a certain religious education shifted to an anonymous area on the internet. Many young people instantly learn about religion on the internet which gives them the confidence to answer religious questions by searching for them on the internet. Few of today's young people in Banten and Yogyakarta would directly ask the ulama in their neighborhood about religion if they were faced with religious issues. Instead, most of them will look it up themselves on the internet. In this case, the impersonal authority shifts the personal authority in the religious area.

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Interviews and FGDs

The result of *Focus Group Discussion* (FGD) conducted with strickly COVID-19 protocol, 6 September, 2021, in Serang, Banten

Interview with Yeni (22 years old), 8 March, 2021, in Yogyakarta

Interview with Rohmat (32 years old), 13 September, 2021, in Serang, Banten

Interview with Ardi (19 years old), 23 August, 2021, in Tangerang, Banten

Interview with Ahmad (18 years old), 30 August, 2021, in Yogyakarta

OPEN ACCESS

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Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 891-914
DOI: 10.20885/millah.vol21.iss3.art10

Social Enterprise Model in Waqf Land Management in Bantul, Indonesia

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Article History:

Received: June 5, 2022

Revised: October 24, 2022

Accepted: November 25, 2022

Published: November 29, 2022

Abstract

Bantul Regency have 92.05 hectare waqf land, spread over 2,959 locations. So far, 76 per cent of waqf land is used for mosques/musholla. At the same time, waqf land assets can be empowered to alleviate poverty. This study aims to: 1) optimise the utilization of waqf land assets through simulation of hydroponic cultivation and biofloc; 2) find a poverty alleviation model through the development of waqf land assets; 3) describe the implications of the implementation of the model. The method used in this research is descriptive qualitative, carried out by simulation and interviews with the community. Kapanewon Sedayu and Kapanewon Banguntapan are the main focus of the study and implementation of waqf land assets, considering that Bantul Regency had the highest number of poor people in 2020, as many as 138.066 people. The results show that based on the simulation, waqf land assets allow for community empowerment and the formulation of a waqf land asset management model through the Model of Islamic Social Entrepreneurship, and there are several implications for empowering the poor.

Keywords: *Micro, Small, and Medium Enterprises; Social Enterprise Model; Village Fund; Waqf Land Management*

INTRODUCTION

Waqf is a worship (*ibadah*) with a socioeconomic style that is quite important. According to classical Islamic history, waqf has played a very significant role in improving the welfare of Muslims, both in the fields of education, health services, social services and general interests, religious activities, the development of knowledge and Islamic civilization in general (Al-Maghrabi, 2018; Kasdi, 2018; Panakkal, 2018; Adnan et al., 2020).

Waqf has historically, in fact, taught Muslims the importance of continuous economic resources to ensure the continuation of welfare in society. Waqf as an economic instrument that gives life to its managers and the community. In accordance with the development of economics and legal science in Indonesia, waqf which is a product of ijtihad, which has recently undergone very significant changes. At the end of 2004 Indonesia has passed the waqf law which is the starting point of a new paradigm of waqf in Indonesia. Among some of the developments contained in Law Number 41 of 2004 concerning waqf are about waqf assets, institutionalization of waqf and management of waqf development (Effendi, 2020; Khoerudin, 2018; Lubis et al., 2022).

Waqf will not be worth the jariyah charity (charity that always flows its rewards and benefits) until it is actually utilized productively so that it develops or is useful without running out of the main asset of the waqf. Fatwa MUI, waqf withholds property that can be utilized without the disappearance of the object or its principal, by not taking legal action against the object (selling, giving or bequeathing it) to be distributed (the result) to something that is mubah (not illegitimate) that exists (MUI fatwa dated May 11, 2002). The utilisation of *waqf* must be done by making the object of *waqf* productive first, considering the regulations require that the principal of the *waqf* asset is not to lose. This makes *waqf* managers (*nazhir*) have challenges because they are responsible for productive *waqf* assets, so those *waqf* contributions are realised on an ongoing basis.

Currently, the total area of *waqf* land that has been collected is 420,162 hectares, while cash *waqf* is Rp. 391 billion. The use of waqf land in Indonesia is dominated for the purposes of places of worship (mosques and mushalla) with a total area of 43,690,952 m2, or 54.056% of the total area of waqf land in Indonesia, then for school infrastructure purposes with a total area of 13,608,726 m2, or 16.84% of the total area of waqf land in Indonesia, as well as for other social waqf purposes, with a total area of 13,224,772 m2 , or 16.36% of the total area of waqf land in Indonesia, for the purposes of burial land with a total area of 5,944,176 m2, or 7.35% of the total area of waqf land in Indonesia, and finally for the purposes of islamic boarding school education with a total area of 4,263,876m2, or 5.28% of the total area of waqf land in Indonesia.(The International Working Group on Waqf Core Principles, 2018) This shows that in the classification of other social needs, it is still the smallest part, so that business-oriented and productive waqf is still low.

Currently, *waqf* land in Indonesia is used for various purposes, but only 9.15% is managed productively (The International Working Group on Waqf Core Principles, 2018). This condition causes the minimal contribution of *waqf* benefits to the poor. Therefore, *waqf* with a social purpose is expected to play its function in helping the poor. One of the empowerments that can be done is to develop *waqf* asset management, which is based on social enterprise. Social enterprise is defined as a business idea that is both profit-oriented and social-oriented. The focus of this business model is to maximize profits while maximizing social and environmental benefits. Presently, the assets of *waqf* land owned by Bantul Regency are 91.95 hectares and spread over 2,958 locations. The *waqf* land assets are 4.4

per cent used for religious activities, 9.5 per cent for madrasas/schools, 0.8 per cent for graves, 76 per cent for mosques/*musholla*, and 9.3 per cent for social benefits (Kementerian Agama RI, 2019). These social uses include plantations, rice fields, fish ponds, and others. However, the allocation of such *waqf* has not shown a real contribution to increasing people's income. Therefore, with such significant *waqf* land assets, *waqf* land assets should be empowered to meet various public and individual needs.

The number of waqf land in Indonesia is 368,400 locations, with a total area of 49,864.01 hectares of waqf land, 62% of the waqf land has been certified (Santoso & Fahrullah, 2020; Sudirman & Ramadhita, 2020). The use of waqf land is mostly intended for mosques, tombs, and schools. Social enterprise as an institution engaged in social activities in its operations applies business principles and application-oriented towards financially independent entrepreneurship (Wibhawa et al., 2011; Abu-Saifan, 2012; Marques, 2020). More comprehensively, social enterprise can be interpreted as the creation of a social value built with cooperation between each individual or community organisation, which contains a social innovation and economic activity (Hulgård, 2010). A social enterprise is a business that prioritises profit and is socially oriented. Thus, a social enterprise-based waqf is a social entrepreneur developed by managing *waqf* assets that involve the community in its business operations, in this case, the poor.

Several studies related to community empowerment have been carried out. However, these studies emphasise the aspects of community empowerment related to *waqf* land assets, micro, small, and medium enterprises (MSMEs) and APBDes (abbreviation of *Anggaran Pendapatan dan Belanja Desa* in Bahasa Indonesia, or Village Revenue and Expenditure Budget). In simple terms, the concept of empowerment is a development concept that encapsulates social values (Graha, 2009; Simanjuntak et al., 2019). On the other hand, empowerment can also be viewed as an effort to find solutions and social, economic, and environmental challenges that ensure sustainable development (Vasilescu et al., 2010; Farisni et al., 2019). The community empowerment in the current research is expected to lift the economy by utilising productive *waqf* land assets with a social enterprise model.

Waqf-based community empowerment studies have been carried out. Some of them state that *waqf* is an important institution in the socio-economic development system of Islam throughout Islamic history. However, currently, the use of *waqf* has not been optimised properly. Therefore, this study presents a strategy that integrates modern approaches into the *waqf* system (Al-Yousof, 2000; Zuki, 2012; Arshad & Haneef, 2016). Another study states that *waqf* has been able to distribute wealth in society by using finance and property for activities that are in accordance with humanity. With the social entrepreneurship waqf model, the state can help the poor with the profits from the business (Salarzehi et al., 2010; Iman & Mohammad, 2017; Alam et al., 2018).

Waqf also has a role in social empowerment managed with the investment *waqf* model by making *waqf* assets of economic value. Based on 2020 report, public preference on type waqf in Indonesia was dominated by waqf through money[1] (50% of the respondents), followed by immobile asset waqf (38%), and cash waqf[2] (12%)

[1] Waqf through money is "a waqif legal act to separate and/or hand over part of his money which is used directly to procure movable or immovable waqf assets for the purposes of worship and/or public welfare according to sharia" (Badan Wakaf Indonesia (BWI), 2019).

[2] Cash waqf is "a legal act of wakif to separate and/or hand over part of his money for a certain period of time or forever to be managed productively, the proceeds of which are used for religious purposes and/or general welfare according to sharia" (Badan Wakaf Indonesia (BWI), 2019).

(Badan Wakaf Indonesia (BWI), 2020; Mubarok, 2021). It implies that the public preference for waqf other than money is still low. On the other hand, many *waqf* assets are not managed with the investment *waqf* model, and a competent *nazhir* is needed to manage social entrepreneurship so that *waqf* can play a social role (Furqon, 2016). Other research explores the Integrated Cash Waqf Model Enterprise (ICWME-I) model, concluding the importance of establishing, managing, and operating the ICWME-I model under the auspices of the State Islamic Religious Council in Malaysia or the corporate sector. In addition, with proper management and administration, legal dispute resolution and public awareness are key factors influencing the sustainability of the ICWME-I model (Thaker, 2018).

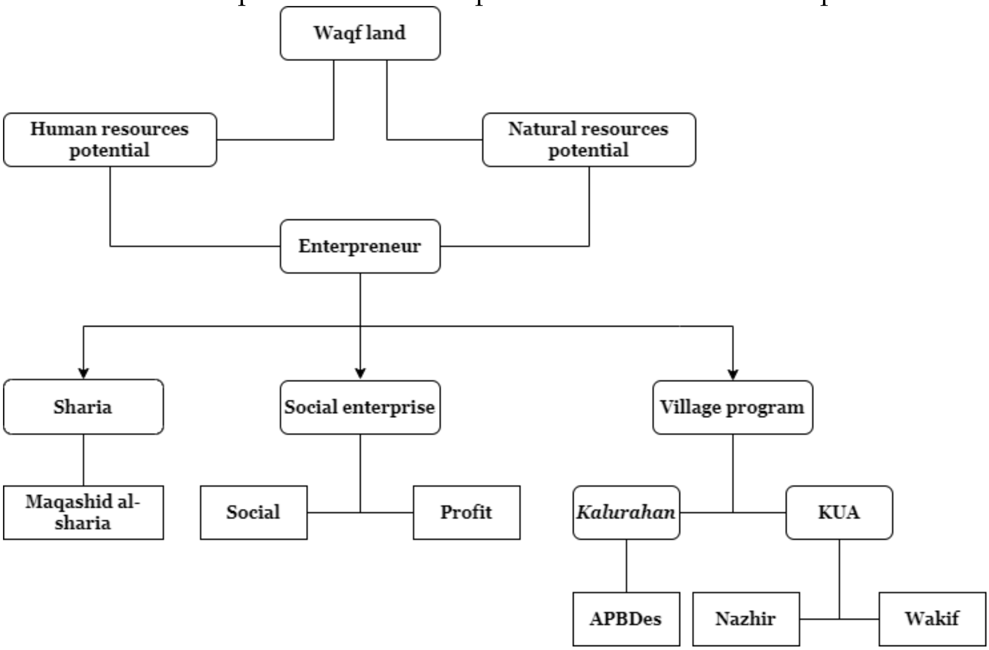
METHOD

The method used in this research is descriptive qualitative. This method analyses, describes, and summarises various conditions and situations from various data collected in the form of interviews or observations about the problems studied in the field (Sandelowski, 2000; Wirantha, 2006; Njie & Asimiran, 2014). The purpose of the qualitative descriptive analysis of waqf land assets to alleviation of poverty and to describe as a whole the results of events and phenomena from the subject under study. Therefore, the methods used in this research are simulation and interviews. This study uses primary data and secondary data. Primary data were obtained from interviews with various related parties and village communities in Kapanewon Sedayu and Kapanewon Banguntapan as the main focus of the study and implementation of *waqf* land assets. The secondary data were obtained from various agencies, such as Villages and Districts in both of kapanewon, representative Indonesian *Waqf* Board (BWI) in Bantul District.

RESULTS AND DISCUSSION

This research uses the social enterprise-based *waqf* management model modified from Thaker (2018) in a framework of the *Waqf* Integration Model in MSMEs (ICWME). Referring to the ICWME model, the research developed a new model: Model Chart of Waqf Land Asset Development Based on Social Enterprise, as shown in **Figure 1**.

Figure 1
Model chart of waqf land asset development based on social enterprise



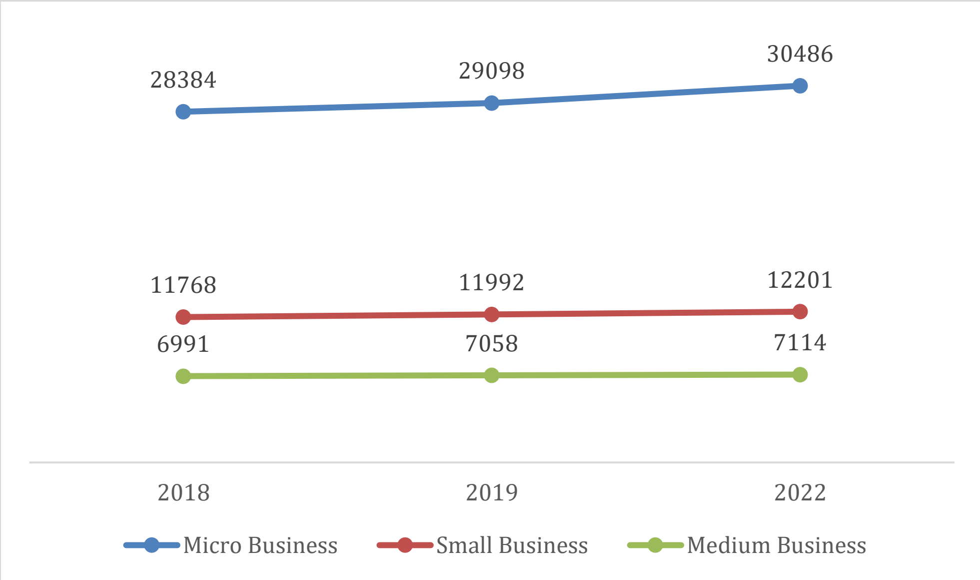
Source: Primary data.

The handling of poverty does use not only an economic perspective but also social and moral dimensions, which are important to use in viewing the problem. During the pandemic, the problem of poverty is increasingly adding to the government's agenda to overcome the weakness of people's purchasing power due to declining incomes, layoffs, and health problems. In mid-2021, the central government made additional budgets for the National

Economic Recovery (PEN) program, and employment social protection programs, which include support for MSMEs, the Family Hope Program (PKH), the Non-Cash Food Assistance Program, and the Social Assistance Program and Village BLT, Pre-Employment Card Program, and Intensive Work Program. Amid such a situation, an alternative that the Bantul Regency government could do was to develop social attitudes and synergise with other potentials possessed by the Bantul Regency government, one of which was APBDes.

APBDes is a fund from the APBN (State Budget) intended for villages which is transferred through the Regency/Municipal APBD and is used to finance government administration, development implementation, coaching, and community empowerment. The objectives of the allocation of APBDes distribution are to overcome poverty and reduce inequality, improve the quality of development planning and budgeting at the village level and empower village communities, improve the quality of development planning and budgeting at the village level and empower village communities, and encourage increased self-reliance and community cooperation, one of them is by producing *waqf* land assets. Thus, APBDes can be used to drive local village-scale programs, one of which is to mobilise MSMEs that aim to improve welfare.

Figure 2
Development of micro, small and medium enterprises in Bantul Regency, 2018-2020



Source: Office of Cooperatives, MSMEs and Industry of Bantul Regency, 2021

The increase in the number of MSMEs can be elaborated more deeply by classifying based on business scale, as in **Figure 2**. Based on classification business, MSMEs in Bantul Regency also experienced a significant increase consistent. In 2018 the number of micro-enterprises in Bantul Regency was 28,384, then in 2019 it increased by 2.52 percent to 29,098 MSMEs, and in 2020 also increased by 4.7 percent to 30,486. In the period 2018-2020 the number of micro-enterprises has increased by 7.4 percent. On a small business scale, in 2018 it was 11,768, and in 2019 increased by 1.90 percent to 11,992, and in 2020 too increased by 1.74 percent to 12,201 MSMEs. In the time period 2018-2020 the number of small businesses has increased by 3.7 percent. On a medium scale business, in 2018 there were 6,991, and in 2019 increased by 0.79 percent to 7,058, and in 2020 too increased by 2.71 percent to 7,114. In the period 2018-

2020, the number of medium-sized enterprises has increased by 1.8 percent. This condition shows that the continued growth of SMEs in Bantul Regency. These increases can be classified as Micro, Small, and Medium Enterprises and Intermediate which of course the pattern of development follows the number above.

The relationship between *waqf* land assets and MSMEs is interesting. The government has the opportunity to develop the potential of *waqf* land assets available in each district, especially in Bantul Regency. Bantul Regency, with a potential *waqf* land asset of 92.05 hectares, is a conducive land to be developed into an industrial area or MSME development. The steps the Bantul Regency government can take are: 1) Mapping the potential of *waqf* land assets certified as *waqf* land in the Bantul Regency area. *Waqf* land assets that have not been certified, the certificate must be taken care of first; 2) Coordinating with *Nazhir* through Regency/City BWI Representatives and KUA (abbreviation of *Kantor Urusan Agama* in Bahasa Indonesia or Office of Religious Affairs) to encourage the community to develop MSMEs by utilising *waqf* land assets; 3) Listing the types of MSMEs businesses that are in accordance with the potential of community resources; 4) Providing training to improve skills to the community according to their needs; 5) Allocating APBDes to support the implementation of the *waqf* land utilisation program for MSMEs; and 6) Providing assistance to MSMEs to be able to innovate in running their business. The community empowerment program in Bantul Regency, carried out through *waqf* land assets based on social enterprise, is focused on the following policies.

Implementation of *waqf* land assets through APBDes and MSMEs

The government and the community can improve the welfare of the community. However, there is an opportunity to achieve optimisation of community empowerment, namely poverty alleviation that integrates APBDes with *waqf* land assets. The government at the micro level has made efforts to encourage the community to engage in business, by carrying out productive activities through MSMEs. Government support for increasing the success of MSMEs includes providing business capital, training and mentoring, as well as issuing the "SIDAKUI" data portal application (Data Information System for Cooperatives, SMEs, and IKM), which aims to facilitate access to data collection for MSMEs in Bantul Regency and provide convenience for MSMEs to obtain business capital assistance. MSMEs have advantages in their ability to absorb productive workers. So far, MSMEs have contributed to employment and economic growth. Data in the Population Aggregate Book of Bantul Regency state that the total workforce in 2021 was 113,298. Of the total 64,375 people or 43.2 per cent of them were local MSME workers. The success of MSMEs would reduce unemployment at the village level. Therefore, a support for MSMEs is an important and strategic issue for the success of community empowerment.

As reviewed above, that natural resources that have not been optimised are *waqf* land assets owned by Bantul Regency. In the social and economic context, *waqf* is one of the instruments of Islamic economics, which is a significant capital for improving the welfare of society in general. *Waqf* assets, whether in the form of immovable property (such as land, buildings, gardens) or movable property (such as money, precious metals, securities), can be managed for a certain period (*mu'aqqat*) or forever (*muabbad*).

MSMEs as a business aim to make a profit. Profit plays a big role in the sustainability of a business. In Indonesia, a citizen with a high philanthropic spirit can be part of the MSMEs business concept. It is relevant to the concept of social enterprise. The concept of social enterprise is a business that prioritises profit orientation and is socially oriented. So that the integration of MSMEs, *waqf* land assets, and social enterprise, becomes a concept carried out in this community empowerment. These three components are important in community empowerment. First, MSMEs, as the pillars of the driving force of the national economy, make the most contribution in absorbing human resources, which was as much as 97 per cent in January 2021. Second, *waqf* land assets have not yet shown their optimal contribution to the community's welfare. This is due to the absence of integral and comprehensive efforts in utilising *waqf* land assets. Third, the concept of social enterprise unites the interests of individual entrepreneurs and social interests as a pillar in the interaction between human beings. Such pillars are very wise to be developed in various aspects of human activity, including entrepreneurship. So efforts impact the profits of the company and the surrounding environment, as the role of social piety is based on universal human values. Fourth, *maqashid syariah* play a role as a foundation in achieving Islamic entrepreneurship to achieve prosperity in the hereafter.

The concept of integration between MSMEs, *waqf* land assets, and social enterprises in an institutional setting

The institutional order in the community empowerment process is an integrated system between the lower and upper levels. Institutional arrangements are designed in such a way in a workflow to achieve the goals that have been set. Based on the concept of integrating the three components above (MSMEs, *waqf* land assets, and social enterprises), *nazhir* requires an institutional arrangement that can integrate all three comprehensively and efficiently. The institutional arrangements in question include the four agencies involved in community empowerment: the Office of Religious

Affairs, Regency/City BWI Representatives, *Kelurahan,* and Sharia Financial Institutions.

First, KUA acts as a *Waqf* Pledge Deeds (*Pegawai Pencatat Akta Ikrar Wakaf*/PPAIW) Registrar for prospective *wakif* who wish to donate their assets. KUA is also the administrative centre for *wakif* and *nazhir* candidates and the organiser of *waqf* land registration. In this case, the KUA provides information on *waqf* land assets that can be developed for MSMEs. *Second*, Regency/City BWI Representatives support the implementation of the duties and functions of the Central BWI. In this case, the BWI Representative of Bantul Regency is in charge of fostering *nazhir* in managing *waqf* land assets. The collaboration between *nazhir* and the BWI Representative in Bantul Regency is carried out by creating a community empowerment program through MSME activities that empower *waqf* land assets.

Third, the Bantul District as the owner of capital can allocate the APBDes for community empowerment activities through optimising *waqf* land assets in MSME activities, thus supporting the improvement and development of MSMEs and poverty alleviation. Fourth, Islamic Financial Institutions act as providers of capital to fund the process of productive land assets by *nazhir* through MSME activities. Sharia Financial Institutions are owners of capital sourced from the community based on sharia principles.

Nazhir acts as the party who receives the *waqf* property from the wakif to be managed and developed according to its designation, as stipulated in Law number 41 of 2004 article 1 paragraph (4) concerning waqf. *Nazhir* can be individuals, organisations, and/or legal entities that mandate to collect, develop, and distribute *waqf* returns to people entitled to receive them. *Nazhir*'s professionalism and prudence are needed in designing a master plan for economic activities and institutional arrangements, in this case, the empowerment of *waqf* land assets through MSMEs. The allocation of returns from managing the *waqf* land assets can then be used for *mauquf alaih,* business development, and *nazhir*. The institutional arrangement refers to Good *Waqf* Governance (GWG) as a unit to realise the optimal process of community empowerment through MSMEs.

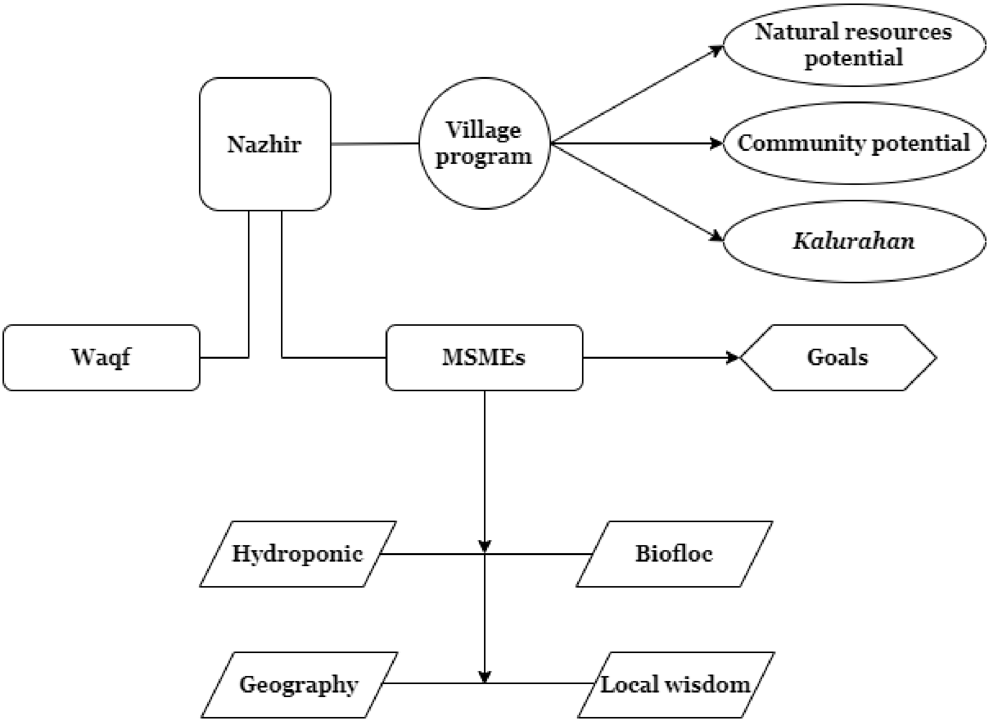
Good *Waqf* Governance (GWG) can be interpreted as good governance of *waqf* institutions in community empowerment. Good Waqf Governance refers to the International Working Group on Waqf Core Principles, which in 2018 compiled the Waqf Core Principles (WCP) as an international standard for *waqf* management. *Waqf* Core Principles have five principles that are applied in *waqf* management. These principles are legal foundation, *waqf* supervision, good *nazhir* governance, risk management, and shari'a governance. GWG is supported by four agencies that work together to create GWG in Bantul Regency. Management of *waqf* land assets based on GWG will contribute to the community in the religious, economic, and social fields. In the economic aspect, the regulation (transaction) is focused on MSMEs. This means that MSME activities can take place well if *nazhir* is active and synergises the four related institutions, namely the Office of Religious Affairs, Regency/City BWI Representatives, *kelurahan*, and/or Sharia Financial Institutions.

The Synergy Process of *Nazhir*'s Activities in Community Empowerment

The process order is the formation of a series of village program activities designed in such a way as to transform inputs into outputs. Village program processes and mechanisms are oriented towards planning, implementing, coordinating, monitoring, and evaluating in stages and systematically. Village programs use natural resources, human resources, and capital. In this case, the resources are *waqf* land assets. The use of human resources is the perpetrator of MSMEs.

The source of capital comes from Islamic Financial Institutions or APBDes, considering that one of the functions of APBDes is for community empowerment at the village level.

Figure 3
The synergy process of nazhir's activities in community empowerment



Source: Primary data.

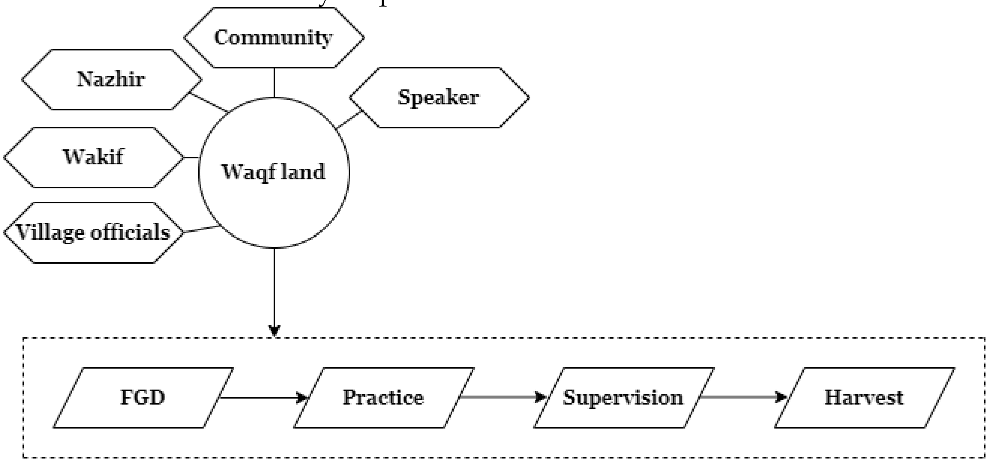
The process of synergising *nazhir*'s activities in community empowerment, as shown in **Figure 3**, is *nazhir*'s responsibility to empower the poor. Furthermore, *nazhir* is tasked with making *waqf* land assets more useful through MSME activities. Poverty alleviation in Bantul Regency can be done through policies, strategies, programs, and budgeting approaches. The process of formulating village programs in poverty reduction needs to be carried out in a participatory manner, especially for the poor in the Bantul Regency area. The steps or policies stipulated are that the poor are actively involved in the whole process of poverty reduction, starting from the stages of planning, implementing, coordinating, monitoring, and evaluating both material and non-material in stages and systematically.

Community empowerment in locus order

Poverty alleviation in Bantul Regency is carried out in rural areas. Kapanewon Sedayu and Kapanewon Banguntapan are the main focus of implementing this social enterprise-based method of empowering waqf assets. Based on the geographical structure, two Kapanewon in Bantul Regency, namely Kapanewon Sedayu, which has four villages, and Kapanewon Banguntapan, which has eight villages, are areas with different geographical structures. Kapanewon Sedayu is an area that has little water, while Kapanewon Banguntapan is an area that has much water. Given that Kapanewon Sedayu has little water, the simulation of the empowerment model applies hydroponic plant cultivation.

Hydroponics is considered capable of being one type of field to work on for MSMEs to optimise *waqf* land assets as productive land for community empowerment. Meanwhile, Kapanewon Banguntapan is the focus for catfish and tilapia cultivation using biofloc media due to the availability of abundant water. Efforts to produce *waqf* land assets are carried out by providing training and practice of hydroponic cultivation in Kapanewon Sedayu and training on catfish and tilapia cultivation using biofloc media in Kapanewon Banguntapan. The simulation activity was packaged in a Focus Group Discussion (FGD) activity. The FGD activity was attended by the *panewu*, local village heads, heads of neighborhood associations *(Rukun Tetangga)*, religious leaders, community leaders, Farmers Group Association (Gapoktan), Women Farmers Group (KWT), Family Welfare Development (PKK), and representatives of residents from each village. In the FGD, sharing was built on the model of community empowerment through MSMEs that utilised *waqf* land assets. Through the FGD, it was hoped that the residents of Kapanewon Sedayu and Kapanewon Banguntapan could coordinate making *waqf* land assets as a village program through developing MSMEs. The locus arrangement in community empowerment was shown in **Figure 4**.

Figure 4
Locus order in community empowerment



Source: Primary data.

It can be concluded that the locus of community empowerment needs to be implemented with four mutually sustainable steps: FGD, practice, supervision, and harvesting. Community empowerment in managing *waqf* land needs to be supported by related parties, namely village officials, wakif, *nazhir*, community, and speaker. Efforts to produce *waqf* land assets are carried out by providing training and practices packaged through FGD activities. In the next stage, through the FGD, it is hoped that *nazhir* can directly practice it in the field, with supervision from stakeholders and speaker. Finally, the community can harvest from the productive land assets after carrying out the three steps.

CONCLUSION

This study shows that *waqf* land assets in Bantul can be empowered for the benefit of the community, primarily through MSMEs. The development of MSMEs can be done by exploring the potential of the community. Community simulations in two Kapanewon in Bantul area that focus on fish farming with biofloc media and plant cultivation with hydroponic media show the success of community empowerment based on social entrepreneurship by producing waqf land assets.

So far, *waqf* land assets in Kapanewon Sedayu and Kapanewon Banguntapan are generally used for mosques and *musholla*. Even though, this land can be used for other productive activities to generate income. As in this study, the local community has successfully conducted the simulation of empowerment through hydroponic cultivation and fish cultivation through biofloc media with a social enterprise model approach.

The implementation of empowering the poor using the social enterprise model in Bantul Regency shows several implications. *First*, the limitations of *nazhir*'s ability to develop *waqf* land assets should be anticipated by creating a delegation system for managing *waqf* land assets. In this case, delegation allows the guidance and supervision of the Indonesian *Waqf* Board to implement its accelerated role in developing *waqf* in Indonesia, through BWI Representatives in districts or cities. By following the delegation, important things or innovations in the *waqf* program will arrive more quickly.

Second, there needs to be a more structured communication and guidance mechanism between Regency/City Representative BWI and Central BWI in placing KUA as the lowest unit in managing *waqf* land assets, so that the monitoring of *waqf* land assets should be performed correctly. *Third*, the empowerment of *waqf* land is open to using village funds to improve community welfare. Village funds (APBDes) will greatly support improving welfare, because it will increase productivity. So that the absorption of village funds will be more optimal.

ACKNOWLEDGMENT

The authors thank Direktorat Penelitian dan Pengabdian Masyarakat of Universitas Islam Indonesia, Directorate General of Research and Development of Ministry of Research and Technology and Higher Education of Republic of Indonesia for administrative and funding supports for this research. The authors also thank Kapanewon Banguntapan, Kapanewon Sedayu, BWI and the community involved.

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OPEN ACCESS

Check for updates

Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 915-946
DOI: 10.20885/millah.vol21.iss3.art11

The Politics of Recognition, Society, and Law: The Role of Muslim Society and the Kubu Raya Local Government in the Struggle of the Baha'is

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Article History:

Received: May 31, 2022
Revised: August 26, 2022
Accepted: November 26, 2022
Published: November 30, 2022

Abstract

This study discusses the politics of recognition of Baha'i adherents in Indonesia, who face obstacles in society. Apart from rejection in society, there are restrictions on their civil rights. This research was conducted in a regional locus in Kubu Raya, West Kalimantan. In addition to discussing Baha'i adherents, who are not widely known by the public, especially in Kubu Raya, the study aims to provide important information regarding the relationship between the Baha'is and the majority Muslim community and the government of Kubu Raya. The research was conducted with a socio-legal approach, directly taking to the field by conducting interviews data analysis through stages; data condensation, data exposure, conclu-sion, and verification. The research findings explain that Baha'i adherents have not been fully recognized by society and the law in Indonesia, but amid the Muslim majority community in Kubu Raya, they have never experienced rejection; in fact, their existence is very well received by the people of Kubu Raya who are known to be diverse and accept differences. Baha'i adherents are known to be very kind, friendly, and open by the people of Kubu Raya. On the other hand, the Baha'i adherents are not fully recognized by the Kubu Raya Local Government, so civil rights that should be fully guaranteed, assist-ed, and protected by the constitution, are still hampered because the existing system in government administration does not provide a Baha'i religion column.

Keywords: *Baha'i Religion; Kubu Raya Local Government; Law; Politics of Recognition; Society*

INTRODUCTION

The politics of recognition cannot be separated from the issue of certain groups that are considered minorities or subaltern,[1] whether it is related to culture, gender, race, indigenous peoples (Taylor, 1994), and the constitution (Bagir & Dwipayana, 2011). Religious issues are also in the spotlight; for example, in Indonesia, the *"agama leluhur"* (ancestral religion/belief) community is getting "*half-hearted*" recognition, both from society and the state (Maarif, 2018). Likewise, religions considered "foreign" in Indonesia, such as the Baha'i religion, which does not receive state recognition of its civil rights, are therefore considered an ambiguity in terms of religious freedom in Indonesia (Marshall, 2018). In this context, the researchers discuss the politics of recognition of Baha'i adherents in Indonesia, who are still discriminated against by society through negative stereotypes, and by the state, inasmuch as their civil rights are still not fully recognized.

Research on the Baha'i religion in Indonesia has been carried out in many different regional contexts. Several studies have shown that Baha'i adherents in society are always well-behaved, respectful, and open, even though they are not considered as an "official" religion. That is due to the weak protection of local governments (Kustini & Arif, 2014; Panjaitan, 2018; Purba et al., 2018; Rojiati, 2019). The weakness in some areas is that the civil rights of Baha'i adherents are not served, such as the issuance of marriage certificates, the religion column on their Identity Card (KTP) is filled with the sign (-), even the funeral is in exile. However, Baha'is continue to struggle

[1] The term "subaltern" by Antonio Gramsci is understood as a group that is excluded in the order of society and the state (Gramsci, 1971, pp. 52–55). The term "subaltern" is also understood as people whose rights and access are limited and distinguished from other groups (Kock, 1992).

for recognition by distributing books about the Baha'i religion to the public, conducting education at the Ruhi Institute as a non-formal institution, and inviting neighbours to religious celebrations. The community received their efforts well, especially the local Nahdlatul Ulama (NU) Muslims, then they established good interactions and cooperation. Baha'i adherents are known, and their existence is recognized so that from this struggle, Baha'i funerals get recognition. The Baha'i religion is considered "unofficial" in Indonesia, but its existence is guaranteed juridically and sociologically; the teachings of the Baha'i religion are underdeveloped (Nuh, 2015; Rosyid, 2016, 2018, 2020) because it is not a *dakwa* or missionary teaching.

In addition, the strategy of the Baha'is is to maintain the existence of the teachings of the Baha'i religion by adapting and mingling and being open to all people (Rizaldy & Suyanto, 2020), thus forming a harmonious society (Mufiani, 2016). On the other hand, the Baha'i religion still faces negative stereotypes, as indicated by research on IAIN Pontianak students, who consider the Baha'i religion as a "deviant" teaching which has departed from Islam, or a form of "plagiarism", "imitation", a "religion that makes no sense", a “religion of the modus”, and hence, it is belittled (Hidayat, 2017).

The explanation above illustrates that the Baha'i adherents in Indonesia are still not entirely accepted by society and the law, thus requiring a struggle for recognition, both sociologically and juridically. For this reason, the politics of equal recognition of the same values from different cultures (religions) needs to be reintroduced (Taylor, 1994). To obtain recognition, it is not enough to only need awareness of intersubjective recognition, but a dynamic reciprocal relationship is needed, or what is called reciprocal recognition (Honneth, 2001).

The research on the politics of recognition of Baha'i adherents in this study was conducted at the region's locus in Kubu Raya, West

Kalimantan. That is because the existence of the Baha'i religion in West Kalimantan is still not widely known by the public, especially in the Kubu Raya Regency, hence, this research can add important information about its existence. Baha'i adherents in the Kubu Raya Regency have the most number of adherents compared with other West Kalimantan regions, approximately 5 Family Cards.[2] The Baha'i religion is still considered a "non-legal" religion (Mutiara, 2016), and therefore the presence of Baha'i adherents in Indonesia has received various responses from various groups. The Baha'is in Kubu Raya have an interesting expression: *"perjuangan pasti, tapi kita juga tidak diperbolehkan untuk memaksakan sesuatu hal yang memang belum diperbolehkan",*[3] ("the struggle is certain, but we are also not allowed to force something that is not allowed"). That is what underlies this research to see the reciprocal recognition between the Muslim community and the Kubu Raya Local Government.

The politics of recognition has a schema structured into affective, cognitive, and rational relationships. That is what Honneth (1996) means as a system of ethical life, known as the three forms of recognition (Honneth, 2001), and can be illustrated in Figure 1. The way this form of recognition works involves several modes: First, affective recognition, namely the stage of love that is intimate like the relationship between parents and children, husband and wife, and others, such as the internal community itself. Second, cognitive recognition, namely the stage of having a moral society by looking at compliance with universality, namely the recognition of the pattern of cultural values that apply in society. Third, rational recognition, namely the stage of solidarity with solid intersubjectivity, such as the

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[2] Interview with Hanggari Sandy, Ruhi Institute tutor, Kubu Raya, 20 December 2020.

[3] Interview with Sutikno, a tutor of the Ruhi Baha'i Institute Kubu Raya, January 2, 2021.

constitution's recognition. When all stages are passed, it is called reciprocal recognition.

Figure 1
Three forms of recognition as a system of ethical life

	Object of recognition		
Mode of recognition	Individual (concrete needs)	Person (formal autonomy)	Subject (individual particularity)
Intuition (affective)	Family (love)		
Concept (cognitive)		Civil society (law)	
Intellectual intuition (affect that has become rational)			State (solidarity)

Source: Honneth (1996, p. 25)

METHOD

The research was belongs to a qualitative research cluster with a socio-legal approach that looks more at the workings of law in society (Irianto, 2012). The research location was in Kubu Raya, West Kalimantan. The authors studied the relationship of Baha'i adherents and the community and the application of the law by the local government (Bedner, 2021), collected data from documents in the Population and Civil Registration Office of Kubu Raya Regency, examined materials in regulations, books, and journals related to the topic under discussion, carried out direct observations in the field, and conducted separate interviews with three Baha'i ‘tutors’ (and a religious leader) and two representatives from the Muslim population (the leaders of Nahdlatul Ulama and Muhammadiyah) in

Kubu Raya. It should be noted that two of the informants that one of the researchers interviewed were the children and grandchildren of the first Baha'i adherents in West Kalimantan. Interviews were conducted on seven separate occasions through recording devices, *WhatsApp*, and notes (July 2 and December 20, 2020, January 2, 2021, March 1, 8 and 11, 2022, and August 8, 2022). The data analysis was carried out through several stages, including data condensation, data display, and conclusions/verification: (a) selecting data according to the focus to be transformed into this research; (b) the data or information was brought together and analyzed; (c) conclusions and verification of all data were included in the discussion; in this last stage, the verification method was to send a written draft to the informant for review and correction (Miles et al., 2018).

RESULTS AND DISCUSSION

An overview of the Baha'i faith

The Baha'i religion was founded in 1863 by Mirza Husain 'Ali Nuri or Baha'u'llah (1817-1892), who claimed to be a prophet or manifestation of God (Smith & Momen, 1989). It was preceded by the Babi movement, which was founded by Sayyid 'Ali Muhammad (Smith & Momen, 1989) or the Bab (1819-1850) in 1844 in Iran (Momen, 2007). The Baha'i religion is a monotheistic religion born in the mid-19th century in Iran (Hampson, 1980; Talebi & Desjardins, 2012). The Bab was born into a Muslim Shia family (Smith & Momen, 1989), but later established his own independent religion (Warburg, 1999). The Baha'i religious center was in Palestine (today it is part of Israel).[4]

[4] Interview, Sutikno, January 2, 2021.

The Baha'i religion is known as a global movement and has spread to various countries worldwide by promoting the principle of the oneness of humankind and the importance of world unity (Hampson, 1980). The Baha'i religion accepts differences but also promotes cooperation. The principles of the Faith include universal education, equality between men and women, and harmony between science and religion. In their research, Smith & Momen (1989) have included the Baha'i Faith among world religions. Fazel's (1994) research confirms that the Baha'i religion has met the criteria as a world religion, representing wide geographical distribution and socio-cultural backgrounds. Palmer & Tavangar (2021) note that the core teachings of the Baha'i religion are the Oneness of God, the Oneness of Religion, and the Oneness of mankind. Baha'i teachings in their social engagement show more pluralism. Adhitama's (2020) research on the Baha'i religion in the Indonesian context shows that there are many similarities with Pancasila, so it does not conflict with Pancasila. However, the Baha'i religion has been seen as a dangerous heresy by Shi'i Muslims and some others (Cole, 1998, 2002). Its followers, especially in Iran, the birthplace of the religion, have faced discrimination, leading to migrating to various regions and making various adjustments in practicing their faith, to keep their safety (Fazel, 1994; Lee, 2011; Possamai & Possamai-Inesedy, 2007; Smith & Momen, 1989; Talebi & Desjardins, 2012).

According to Michael Karlberg, the emergence of integrative and efficient global communication and transportation technologies, and global discourses on peace, social justice, and human rights can create opportunities and potential for Baha'is in operationalizing the principle of unity. Furthermore, Karlberg (2010) asserts *"The Baha'i community is thus pioneering a radical new model of social change—entirely non-adversarial in nature—that appears initially to be viable even in the face of violent oppression"*.

The Baha'i Faith in Indonesia

The spread of the Baha'i religion also reached Indonesia. The establishment of the Baha'i religion in South and Southeast Asia has been attempted since the time of the Baha'ullah. The two main actors, Jamal Effendi and Sayyid Mustafa Rumi, traveled to several areas, including in Indonesia, namely the islands of Java, Bali, Lombok, and Sulawesi. The Baha'i religious movement in South Asia began in India, Burma, Java, Siam and the Malay Peninsula; more accurate to just say India and Burma. Jamal Effendi and Sayyid Mustafa Rumi's journey in the Sulawesi region, included Makassar, Pare-Pare, Sengkang, and Bone. One of the important successes of the journey was the religious conversion of the King and Queen of Bone (de Vries, 2007).

The Baha'i religion in Indonesia then spread to various regions.[5] As Nurish (2012) has explained, the Baha'i religion began to enter Indonesia in the 1920s starting from Mentawai (Sumatra) and several other areas, such as Borneo, Java, and Bali. The Baha'i movement has gone through several phases from the colonial period, the Old Order, the New Order, and the Reformation. Nurish's findings confirm that the Baha'i religion in Indonesia, which has developed rapidly since the 1970s, experienced social and political discrimination. Since the adherents of Baha'i did not profess one of the six official religions, they were not allowed to have an ID card and faced other discrimination in terms of citizens' rights of access to education, health, and politics. During the time of President Abdurrahman Wahid (Gusdur), Baha'i adherents began to gain recognition. He

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[5] There are around three thousand Baha'i adherents in Indonesia, with this number being uncertain because the religion column in the ID card is written in strips, and not all self-declarations are Baha'i adherents. Baha'i adherents in Indonesia are spread across 28 provinces except Bengkulu, Southeast Sulawesi, North Maluku and North Kalimantan (Rosyid & Kushidayati, 2021).

advocated tolerance and religious pluralism and allowed the Baha'i religion to continue to exist as a religious movement in Indonesia. Furthermore, the Baha'i Religion has received recognition because it has been protected by Articles 28E and 29, of the 1945 Constitution (Nurish, 2012).

Sugiarto's (2010) research on the existence, development, and adherents of the Baha'i religion in Ripinpitu Village, Tulungagung Regency, East Java recorded several areas in which people have embraced the Baha'i religion such as in Klaten, Bojonegoro, Ponorogo, South Sulawesi, Tulungagung, Rembang, Sigli, Meulaboh, Jakarta, Banyuwangi, Madiun, Bali, and West Sumatra. From his research, several points can be concluded, including: 1) The Baha'i religion entered Tulungagung Regency in 1975 and developed in Rintinpitu Village in 1988. 2) Its development began with the study of interpretation by KH. Joseph. 3) The Baha'i religion in Tulungagung has links with the International Baha'i network based in Haifa, Palestine. 4) The Office of the Ministry of Religion (Depag) of Tulungagung Regency has carried out strict coordination in carrying out supervision with members from the Police, Attorney General's Office, Ministry of Religion, Kesbangpol, and the local MUI. 5) The Baha'i religion is spread in various regions of the world. It has its prophet, holy book and worship system (Sugiyarto, 2010).

The explanation above provides general clarity that the Baha'i religion is still experiencing rejection, although several countries welcome its existence. That means that efforts are still needed to obtain reciprocal recognition, especially in Indonesia, where most of the population is Muslim. The Baha'i religion has spread to various regions in Indonesia; this research focuses on the politics of recognition of Baha'i adherents in Kubu Raya.

The Baha'is in Kubu Raya

Kubu Raya has an area of 6985.24 km^2. It is divided into nine sub-districts, 123 villages, and five preparatory villages (BPS Kabupaten Kubu Raya, 2021). The Baha'i community in Kubu Raya, West Kalimantan, is a unique phenomenon that has not been explored previously. According to the Population and Civil Registration Office (hereinafter referred to as Dukcapil) of Kubu Raya Regency, the population (based on data reporting) is 610,103, and de facto (release of the 2020 Population Census Results) is 609,392 (Dinas Dukcapil Kab. Kubu Raya, 2021), including 504,791 Muslims, 23,779 Protestant Christians, 34,493 Catholic Christians, 586 Hindus, 44,913 Buddhists, 822 followers of Kong Hu Chu, for a total of 609,383 people.[6] As explained by Hanggari Sandy, one of the Baha'is interviewed for this research, there are 23 recorded Baha'i followers in Kubu Raya.

According to an informant, Sandy, the presence of the followers of the Baha'i religion reached West Kalimantan, Sintang Regency, in 1958. Bintardi, a *tutor*[7] of the Baha'i Religion, confirmed that the teachings were brought directly by adherents from Iran, who was a doctor. According to Sandy, it started with Boesro.[8] He was a Muslim and the son of Kiayi Haji Abdullah Salihin from Yogya; at that time, he was a soldier assigned to Sintang. Boesro's interest started from questioning the doctor's religion because he thought he was Muslim, but he turned out to be Baha'i. They met when Boesro took his wife to give birth in one of the birthing places or hospitals in

[6] The data has been processed by researchers and taken from the documentation at the Kubu Raya Regency Population and Civil Registration Office. See also Pengadilan Agama Sungai Raya (2020).

[7] The term "tutor" in the Baha'i Kubu Raya tradition is equated as a spiritual guide.

[8] Boesro, who was born in 1916, is the father of the informant Bintardi and the grandfather of the informant Hanggari Sandy.

Sintang by paying attention to the doctor's words, behaviour, and very Islamic attitude, which made Boesro interested in learning about the Baha'i teachings. After that, Boesro converted from Islam to Baha'i, but his wife remained Muslim. According to Bintardi, Boesro moved to Pontianak City in 1965 with his wife and children, and stayed in Hidayat Dormitory, Jalan Prison, for about two years. After that, he moved to Kampung Melayu in 1967, stayed for five years, then moved to Tanjung Pura and settled in Sungai Raya Dalam, Kubu Raya. Boesro's children and grandchildren have embraced the Baha'i religion; with the number of Baha'i adherents in Kubu Raya is recorded as five family cards (*Kartu Keluarga*). As Sandy explained, the distribution of Baha'i members in Kubu Raya in Sungai Raya Dalam, Kota Baru Ujung, and Kakap District, is organizationally under the *Balai Keadilan Setempat* (Local Justice Center) in Kubu Raya, which is chaired by Sutikno.

As Sandy explained, the Baha'i Kubu Raya adherents in their families and internal communities adhere to the basic principle of unity, namely God Almighty, religious unity, and the unity of humankind. The vision of the Baha'i adherents is unity, so that in everyday life, for example, in the family, they prioritize Baha'i teachings in the form of moral teachings such as friendliness and courtesy. According to Sutikno, the Baha'i adherents practice monogamous marriage; polygamy is prohibited in the Baha'i religion. In addition, the Baha'is are very open and mingle with the Muslim members of the community.

According to Marcos Alan S. V. Ferreira and Michael Karlberg, the Baha'i teachings, in addition to discussing the Unity of God and the Unity of religion, also emphasize the laying of the foundation for universal peace by Baha'is in their collective life. Religious violence and conflict are seen as deviations from true religion; they originate from a materialistic conception of human nature based on selfish and competitive instincts. For this reason, it is necessary to have human nature with dual capacities (egoism and altruism) as part of the educational function, cultural environment, and individual desires. Furthermore, Baha'is focus more on a unifying approach with constructive community-building processes, non-hostile social action, and participation. Baha'i teachings also discuss collective security, so the Baha'is are the first non-governmental community to be recognized and work in the UN system with consultative status, where their substantial contribution is widely recognized. In the context of peace and collective security, the Baha'is believe in the highest capacities of mankind relate to its essential unity (Ferreira & Karlberg, 2017).

According to Sandy, the explanation above is a set of principles that Baha'is must implement because it contains an understanding of human morality. The Baha'i teachings became the capital of Baha'i adherents to socialize in society. This intimate relationship dramatically affects the entire family and community members by carrying out daily life, even in the community, such as holding children's groups (children's classes) for the community where there are learning materials for children. The children's groups organized by the Kubu Raya Baha'i adherents are not confined to Baha'is but are also open to those from outside the community. The children's classes are attended by up to twenty children, who follow the learning curriculum. The learning process comprises stories and songs that contain moral messages, including the need for friendliness, and courtesy. Moreover, according to Sandy, the Baha'i adherents in Kubu Raya also hold joint prayer activities by inviting followers of other religions.

The struggle of the Baha'i adherents to be recognized in the Muslim community of Kubu Raya is carried out effectively, that is, prioritizing love between human beings. Cognitive involvement in the community is carried out by being actively involved in participating, such as opening non-formal education classes for children, praying together across faiths, and being part of the village government in Kubu Raya; for example, Sutikno serves as Treasurer at the Rukun Tetangga in Desa Pal Sembilan. According to Hamidi, Head of Muhammadiyah of Kubu Raya Regency: "…there is no problem whatever the Baha'is do in Kubu Raya regarding their teachings as long as they are not part of a splinter of Islamic teachings and do not link the Baha'i faith and Islam."

Baha'i adherents who live in Kubu Raya do not experience discrimination and rejection by the community; there is even an acknowledgement that the people of Kubu Raya are very open to differences. As stated by Abdussalam, Chairman of NU of Kubu Raya Regency:

> "…This Baha'i believer, as long as he doesn't associate with Islam, it doesn't matter, he's independent. That is, if it has nothing to do with Islam, then it is up to him. The relationship between Islam and Baha'is and other non-Muslims in Kubu Raya, so far, I think it is very harmonious because there have been no conflicts or clashes between religious groups. That is, the relationship between Islam and others is very good".

According to Hamidi, this is also the case, because relations with other non-Muslims are conducive and tolerance is going well, so the relationship between Muslims and non-Muslim communities in Kubu Raya is not problematic. In addition, the people of Kubu Raya have never committed acts of violence against Baha'i adherents; it is just that there are questions from some people about Baha'i teachings, but they do not lead to dispute and rejection. In contrast, according to Sandy, Baha'is are tolerated by the local community and are invited to formal activities, such as *gotong-royong* (mutual cooperation) activities in villages where Baha'is live, seminars and public lectures, such as the Community of Journalists for

Diversity/*Serikat Jurnalis untuk Keberagaman* (Sajuk) and the Community of One in Diversity/*Komunitas Satu Dalam Perbedaan* (Sadap) in Kubu Raya, who visit the Baha'i community. In order to promote understanding of Baha'i teachings, Sandy was invited to be a speaker at the public lecture at IAIN Pontianak to introduce Baha'i to students.

The explanation above shows that in the context of spreading the faith, people become Baha'is adherents by following a program by Baha'i teachings, not by being preached, but by setting an example. Educating is spiritual by caring for others, treating others with respect, showing justice, equality, and sensitivity to other religions. The learning program for followers of the Baha'i religion is straightforward and down-to-earth, so most children can accept learning that generally teaches fundamental values and attitudes of mind by showing the values of justice, moderation, honesty, respect, compassion, and others (Hartz, 2009). Baha'is have their reference book, the rule of faith and practice of daily life; this book is known as "*Kitab al-Aqdas*" (the Holy Book), which contains the Baha'i laws. It can be understood that Baha'i adherents in Kubu Raya amid the Muslim community of Kubu Raya have never experienced rejection; they are very well received because Kubu Raya community is diverse in the nature. Likewise, Baha'is are well known and very open to differences.[9]

Baha'i Adherents and the Kubu Raya Regional Government

Data on religious adherents in Kubu Raya were provided in the previous section. For example, according to data obtained from the Dukcapil in Kubu Raya Regency in 2021, the total number of Muslim

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[9] Taylor (1994) explained that misrecognition or non-recognition can cause harm in the form of bullying, imprisoning people in the wrong, distorted, and reduced way.

places of worship reached 452, consisting of mosques and *mushalla*, Protestant Christians had 97 churches, Catholic had 113 Churches, Hindus had 5 temples, Buddhists had 28 temples, and Kong Hu Chu had 21 temples. In addition, according to the Head of the General Dukcapil Section in Kubu Raya, there are as many as 41 religious sects, one of which is Baha'i. It is not very clear why the Baha'is are considered a religious sect, but the explanation of the Baha'is has been emphasized earlier. Furthermore, according to Abdussalam, the state has regulated and guaranteed religion by identifying their beliefs according to their respective religious beliefs, so that, as long as Baha'i adherents do not act in the name of Islam, they are accepted. Furthermore, as long as Baha'is can appreciate tolerance, peace, and harmony in Kubu Raya, they will be considered part of the society.

From the standpoint of the government, according to Sandy, the existence of the Baha'i religion in several regions in Indonesia poses various challenges regarding civil administration. That is because it started from Soekarno's leadership with the Presidential Decree (Keppres) No. 264 of 1962 concerning the Prohibition of the Organization of the "Democratic League", "Rotary Club", "Divine Life Society", "Vrijmet-Selaren-Loge (Loge Agung Indonesia)", "Moral Rearmament Movement", "Ancient Mystical Organization of Rosi Crucians (AMORC), and Baha'i organizations. Considerations from Presidential Decree No. 264 of 1962 stated that the principles and objectives of the organization were "*tidak sesuai dengan kepribadian Indonesia, menghambat revolusi dan bertentangan dengan sosialisme Indonesia sebagaimana jang dimaksud oleh Penetapan Presiden Republik Indonesia No. 2 Tahun 1962*" (not part of the Indonesian personality, hindering the revolution, and contradicting Indonesian socialism as referred to in Presidential Decree (Keppres) No. 264 of the Republic of Indonesia. 2 of 1962.[10]

The above is emphasized because it is based on Presidential Decree (Penpres) No. 2/1962 on the prohibition of the existence of organizations that are not compatible with the Indonesian personality, hinder the completion of the revolution, or are contrary to the ideals of Indonesian socialism. The general explanation of Presidential Decree (Penpres) Number 2 of 1962 is as follows:

> "The personality of the Indonesian nation, which is now resurgent and is sacrificing the revolution, cannot allow the existence of organizations that are not per the Indonesian personality, hinder the completion of the revolution or contradict the ideals of Indonesian Socialism. The prohibition against these organizations is directly related to the revolution itself, so the President of the Republic of Indonesia, as the Great Leader of the Revolution by Presidential Decree, needs to carry out the regulation. The threat of punishment in article 169 of the Criminal Code applies to organizations prohibited by this stipulation."[11]

Other regulations during the time of President Soekarno or the end of the Old Order, also included Presidential Decree (Penpres) No. 2 of 1965, with the following statement: "*That is the context of safeguarding the State and Society, the ideals of the National Revolution and the development of the Universal National towards a just and prosperous society; it is necessary to enact regulations to prevent the misuse of blasphemy of religion.*"

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[10] Presidential Decree (Keppres) No. 264 of 1962 concerning the Prohibition of the Organization of the "Democratic League", "Rotary Club", "Divine Life Society", "Vrijmet-Selaren-Loge (Loge Agung Indonesia)", "Moral Rearemament Movement", "Ancient Mystical Organization of Rosi Crucians (AMORC), and the Baha'i Organization".

[11] Presidential Decree (Penpres) No. 2/1962 on the prohibition of the existence of organizations that are not appropriate to the Indonesian personality, hinder the completion of the revolution, or are contrary to the ideals of Indonesian socialism.

In the Presidential Decree (Penpres) No. 2/1965, the basis for these considerations includes a prohibition on deliberately publicly telling, advocating or seeking public support to interpret a religion adhered to in Indonesia and religious practices that resemble religious activities adopted in Indonesia.[12] As a strong warning to stop such actions, if a sect violates this provision, the President will dissolve the Organization and declares it a forbidden organization or sect. Furthermore, if the adherents violate this stern warning, the adherents will be sentenced to imprisonment. The crime is explained in Article 4, which states, "In the Criminal Code, a new article is issued which reads as follows: "which is emphasized by Article 156a, Presidential Decree (Penpres) No. 2 of 1965, the sentence is imprisonment for a maximum of five years… if he intentionally expresses his feelings in public or commits an act:

a. which is essentially hostile, abusive or defamatory towards a religion professed in Indonesia;
b. with the intention that people do not adhere to any religion, which is based on the belief in the One and only God

The explanation in Article 1, Presidential Decree (Penpres) No. 2/1965, confirms that the religions embraced by the population in Indonesia are Islam, Christianity, Hinduism, Buddhism and Confucianism, as well as the [indigenous] belief systems that exist in Indonesia, which are guaranteed by Article 29 paragraph 2 of the 1945 Constitution. In the following explanation, it is noted that

"This does not mean that other religions, for example, Judaism, Zarasustrian [Zoroastrianism], Shinto, Taoism, are prohibited in Indonesia. They get full guarantees as provided for in article 29

[12] Presidential Decree (Penpres) Number 1/PNPS/1965 concerning Prevention of the Abuse and/or Blasphemy of Religion, Article 1.

paragraph 2, and they are allowed to exist, as long as they do not violate the provisions contained in this regulation or other legislation."[13]

It can be understood that Soekarno's policy through legislation was born in the Guided Democracy period.[14] The legal policy has a background based on socio-legal and ideological-political considerations on safeguarding the state and the national revolution and safeguarding public peace (Christianto, 2013). On the other hand, the existence of Guided Democracy was opposed by Muhammad Hatta, the first vice president of Indonesia, by labelling it was rooted in the government's actions contrary to the Constitution. Hatta more specifically wrote: "*With it, he took a responsible action without assuming any responsibility.*" (Hatta, 1960, p. 2). Furthermore, the Guided Democracy period entered a phase of democratic crisis because Soekarno's actions had deviated far from the basics of the Constitution; even a dictatorial system in the name of Guided Democracy could lead to things that were contrary to what was aspired to (democracy) (Hatta, 1960). This period (i.e. 1960 to 1965) also saw the arrest and imprisonment of many Muslim figures.[15] The impact of legal policies and state treatment was no exception to the Baha's, one of which was regarding the prohibited organizations in Indonesia. As a result, the Baha'i organization could

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[13] Presidential Decree (Penpres) Number 1/PNPS/1965 concerning Prevention of the Abuse and/or Blasphemy of Religion, Article 1.

[14] The term "Guided Democracy" was born from Soekarno's speech on independence day August 17, 1959, which was given the name "Political Manifesto" (Manipol) and in early 1960, the idea was born as USDEK (the 1945 Constitution, Indonesian Socialism, Guided Democracy, Guided Economy, and Indonesian Identity) (Boland, 1971, pp. 101–102). This period (1959-1966) was known as despotic democracy (Lubis, 2020).

[15] These Muslim leaders such as Muhammad Natsir, Sjafruddin Prawiranegara, Burhanuddin Harap, Asaat, Prawoto Mangkusasmito, Mohamad Roem, Isa Anshary, E.Z. Muttaqien, Junan Nasution, Kasman, HAMKA, and others, who are critical of Soekarno (Boland, 1971).

not develop rapidly. As explained by Sandy, after the issuance of Presidential Decree (Keppres) No. 264 of 1962, the number of Baha'i adherents decreased, with some even re-embracing Islam.

During the time of President Abdurrahman Wahid (Gusdur), Presidential Decree (Keppres) No. 264 of 1962 was revoked by Presidential Decree (Keppres) No. 69 of 2000 concerning the Revocation of Presidential Decree (Keppres) Number 264 of 1962 concerning the Prohibition of the Organization of the Democratic League, Rotary Club, Divine Life Society, Vrijmetselaren-Loge (Indonesian Foreign Loge), Moral Rearmament Movement, Ancient Mystical Organization of Rosicrucians (AMORC), and the Baha'i organization. Some of the reasons given for the revocation were:

a. that the formation of social and religious organizations is essentially a human right of every Indonesian citizen.
b. that the prohibition against organizations as referred to in Presidential Decree No. 264/1962 is deemed no longer compatible with democratic principles.
c. that although Presidential Decree No. 264/1962 is no longer effective, to provide more legal certainty, it is necessary to revoke the Presidential Decree expressly. [16]

From the explanation above can be understood that Baha'i adherents have the right to form organizations, since, as previously explained, one of the principles established according to the Baha'i teachings is the acknowledgement of the Oneness of God. Baha'is adhere to the principle of the One and Only God; the values of humanity and civility, peace, justice, and equality are also central principles of their teachings. This is fully within the spirit of the

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[16] Keputusan Presiden Nomor 69 Tahun 2000 tentang Pecabutan Keputusan Presiden Nomor 264 Tahun 1962 Tentang Larangan Adanya Organisasi Liga Demokrasi, Rotary Club, Divine Life Society, Vrijmetselaren-Loge (Loge Asing Indonesia), Moral Rearmament Movement, Ancient Mystical Organization of Rosi Curcians (AMORC), dan Organisasi Baha'i, Bagian Menimbang.

constitution in Indonesia, namely Pancasila, as emphasized in Article 28E in the right to freedom of religion and worship according to one's religion, and the right to freely believe in its beliefs.[17] Article 29 paragraph (1) of the 1945 Constitution, also states that: "*The State is based on the One and Only God*". Furthermore, in paragraph (2), it continues that "*The State guarantees the independence of each resident to embrace their respective religion and to worship according to their religion and beliefs*". That means that the existence of the Baha'i religion in Indonesia does not conflict with Pancasila and the 1945 Constitution. Therefore, the Baha'i religion is entitled to full guarantees, assistance, and protection.[18]

In the context of statutory norms, Kelsen's (2005) explanation is relevant:

> "The relation between the norm regulating the creation of another norm and this other norm may be presented as a relationship of super- and sub-ordination, which is a spatial figure of speech. The norm determining the creation of another norm is the superior, the norm created according to this regulation, the inferior norm."

Ashhiddiqie & Safa'at (2006) reinforce the explanation above that the norms governing the formation of other norms are Pancasila and the 1945 Constitution; they are the superior norms that can be used as standards for evaluating the constitutionality of lower legal norms. The Baha'i teachings and the norms in Pancasila and the 1945 Constitution do not conflict with each other in principle; rather, they are in accord with each other. Therefore, the Baha'is' rights should be guaranteed, assisted, and fully protected. Furthermore, the existence of Baha'i adherents is also recognized by the Indonesian Ministry of Religion. Sutikno explains:

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[17] Undang-Undang Dasar Negara Republik Indonesia Tahun 1945, Pasal 28E Article (1) and (2).

[18] Penetapan Presiden Nomor 1/PNPS Tahun 1965, Penjelas Pasal 1.

> "What we know, yesterday the Minister of Religion of the Republic of Indonesia, Yaqut Kholil Qoumas said happy Naw-Ruz holiday and that has also become a controversy in the community... it is not impossible for the Minister of Religion to suddenly wish you a happy Naw-Ruz day. The Minister would be critized for not knowing the history, and the numbers of Baha'is in Indonesia."

Even though Pancasila and the 1945 Constitution implicitly recognize the validity of the Baha'i teachings – and the Baha'is should thus be entitled to full guarantees, assistance, and protection of citizenship rights, there are still problems in the Indonesian constitutional system that need to be overcome for the Baha'is to be fully recognized. In this case, the lower norm, namely the Law, should align with the higher norm. Law Number 23 of 2006 concerning Population Administration provides an example of civil rights that have not been recognized for Baha'is. It states the following regarding the religion column on the Family Card (KK): "*For residents whose religion has not been recognized as a religion following the provisions of the Legislation or for adherents of beliefs, it is not filled in, but is still served and recorded in the Population database*".[19] Likewise, with regard to the religion column on the National Identity Card (KTP), it is explained that "*[f]or residents whose religion has not been recognized as a religion following the provisions of the Legislation or for adherents of beliefs, it is not filled in, but is still served and recorded in the population database*".[20] The issue of the religion column on ID cards is repeated in Law Number 24 of 2013 concerning Amendments to Law Number 23 of 2006 concerning Population Administration. Article 64, paragraph (5), states:

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[19] The Law Number 23 of 2006 concerning Population Administration, Article 61 paragraph (2).

[20] The Law Number 23 of 2006 concerning Population Administration, Article 64 paragraph (2).

> "The population data element regarding religion as referred to in paragraph (1) for residents whose religion has not been recognized as a religion based on the provisions of laws and regulations or for believers in beliefs is not filled in but is still served and recorded in the population database."

The explanation above becomes the basis for the religion column on the KTP to be left blank or completed with a dash. The affirmation of the sentence in the regulation regarding "People whose religion has not been recognized" is used as a basis for not guaranteeing, assisting, and protecting the civil rights[21] of Baha'i adherents in full. As explained above, there is not a single provision in the Indonesian legislation that mentions the Baha'i religion as a religion based on the One Godhead, but although not recognized by the state, it is entitled to be fully recognized by the constitution, as long as it does not violate the provisions of Indonesian law. In practice, the Government considers it an "unofficial" religion. It is only allowed to exist because it does not violate and interfere with Indonesian legal provisions.[22] In other words, its existence is recognized, but the civil rights of its followers are not fully recognized. Although the guarantees, assistance, and protection of Baha'i adherents have not been fully recognized by the Government, in Kubu Raya, for example, they still struggle to get recognition in a positive manner, without attempting to force it. Sutikno states:

> "Now, because the Government is still emptying it, later the ID card will be blank, maybe the database is written Baha'i at the Center, this is now in the process of taking care of it. The struggle for the religion column to be written on the ID card is certain, but we are also not

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[21] The Constitutional Court Decision Number 97/PUU-XIV/2016, 57th Petition Reasons.

[22] The government considers that the six "official" religions in Indonesia are Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism. See "Government's explanation of the requested material", Constitutional Court Decision Number 97/PUU-XIV/2016, sections 1 and 5.

> asked to do so. Allow them to impose something that is not yet allowed. However, most importantly, the Government guarantees that every citizen is free to follow a religion; the most important thing is that."

Matters related to misrecognition or non-recognition from the government have a targeted impact on other aspects of civil administration, such as Baha'i marriages that require a Marriage Certificate but are hindered in carrying out administrative obligations, such as Sandy's experience, who has had a marriage in Kubu Raya, but then had to struggle for their civil rights, as follows:

> "Yes, actually regarding civil administration for Baha'i friends nationally, we face different challenges in each region. For example, in Kubu Raya, my wife and I happened to be taking care of the marriage certificate, my sister and her husband also took care of it. That is through the district court. So, actually, in the beginning, when we took care of the civil registration at the Dukcapil Kubu Raya, they gave a particular letter, yes, not from them, but Surabaya or the Ministry of Home Affairs, if I am not mistaken. If they cannot make a Civil Marriage Certificate for the Baha'i Religion, they suggested that we go to the Mempawah State Court because there is not one here yet, so we went to Mempawah. Finally, after a long struggle and several sessions, the letter appeared accepting our Baha'i Marriage Certificate. So, it's automatic for religion, we'll strip it, yes, it's left blank. But it seems that now I hear the information, it can't be left blank anymore, so there must be, at least a faith, that's the difference. When I took care of it around 2017."

Moreover, according to Sandy, although Baha'is manage to obtain marriage certificates, the certificates do not fully reflect their views and wishes. The local government in Kubu Raya, through the Department of Population and Civil Registration (Dukcapil), is "*manipulative*" against the Baha'i religion, based on the Mempawah District Court's decision, by converting it to a belief. Baha'i adherents still have not fully received guarantees, assistance, and protection from the government regarding the civil rights that have been mentioned. Sandy stated: "*We Baha'is always write or say that we are Baha'i, but what they write is against our will.*" That is because the state restricts access through its government system, as explained by Sandy:

> "Actually when we started the civil administration process at the Dukcapil Kubu Raya, the staff wanted to help us complete the religion column on the ID card, but because the system was not set up to allow for the Baha'i Religion to be entered in the religion column, they couldn't. So, they wanted to help, but the central system did not make it possible".

The explanation above shows that the Baha'i adherents seek to be officially recognized, but, in attempting to obtain civil rights, they prioritize behaviour that is in accordance with the humanitarian principles contained in the Baha'i teachings. Baha'i adherents carry out their obligations as citizens, following all necessary procedures to obtain their civil rights, even though the state does not fully guarantee, assist, and protect those rights . The rejection is based on Law Number 23 of 2006 concerning Population Administration and is reflected in the government's treatment of Baha'i adherents when they seek their civil rights as a distinct religious group.

CONCLUSION

As an independent religion, the Baha'i religion has spread to most countries around the world, including Indonesia. Denial of the existence of the Baha'i religion still occurs in some countries, although some countries welcome it. Sociologically, Baha'i adherents in Indonesia are still not fully recognized in some areas, even though their rights should be fully guaranteed in accordance with Pancasila and the 1945 Constitution. In practice, the Baha'i adherents in the Muslim community of Kubu Raya do not experience discrimination, such as rejection of religion and criticism. There is also a reciprocal recognition between the Baha'i adherents and the local community.

At the same time, however, the Baha'is still face obstacles in the legal struggle for their civil rights.

The Baha'is in Indonesia are still not fully recognized as regards the application of the law, with their civil rights being inhibited to some degree. Thus, there is no reciprocal recognition in this regard. That implies that the state still does not recognize the Baha'i religion as a recognized religion in Indonesia; rather, it only acknowledges its existence without guaranteeing, assisting, and protecting the civil rights of its adherents in full. For this reason, it is necessary to revise Law Number 23 of 2006 concerning Population Administration by removing such statements as "for residents whose religion has not been recognized as religion". The revision is needed so that the realization of religious freedom in Indonesia can be fully guaranteed, assisted, and protected in accordance with the constitution.

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Millah: Journal of Religious Studies | Vol. 21, No. 3 (2022), pp. 947-972
ISSN: 2527-922X (e); 1412-0992 (p) | DOI: 10.20885/millah.vol21.iss3.art12

Efficiency Analysis of Takaful Companies' Performance Using Stochastic Frontier Analysis Approach: A Comparison Between Southeast Asia and The Middle East Regions

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Article History:

Received: July 25, 2022

Revised: December 20, 2022

Accepted: December 22, 2022

Published: December 24, 2022

Abstract

This study aims to measure the efficiency of Takaful companies in Southeast Asia and the Middle East region. The efficiency level of Takaful companies in Southeast Asia and the Middle East region was examined from 2016 to 2020. The sample consisted of 23 companies in Indonesia, 14 in Malaysia, three in UEA, and 31 in Saudi Arabia. The efficiency value of Islamic insurance companies was calculated using the Stochastic Frontier Analysis (SFA) method, afterward, the Mann-Whitney test was performed. The results showed that the efficiency median value of the companies in Southeast Asia was lower compared to the Middle East with respective values of 0.26 and 0.32. It was concluded from the results of the Mann-Whitney test that the differences in the median efficiency value of Islamic insurance companies in Southeast Asia and the Middle East were not significant. The novelty of this research is to provide new and significant information on the performance of Takaful Companies during 2016-2020. The results of this study have significant implications for policymakers in each of the countries examined in order to understand the efficiency condition of Takaful companies in the region. Furthermore, policymakers particularly in Southeast Asia need to promote low-efficiency Takaful operators to expand their business. The lowest efficiency score for Takaful companies is in Indonesia, especially for small Takaful companies. The implication is that the Indonesian *government or related agencies need to increase the popularity of Takaful companies among the public so that income and efficiency increase.*

Keywords: *efficiency; takaful companies; stochastic frontier analysis*

INTRODUCTION

Takaful or Islamic insurance is an insurance that complies with the Shariah principles. Members of Islamic insurance put money into a pool system to indemnify one another against loss or harm. Health, life, and general insurance requirements are covered by takaful policies (Kagan, 2021). This form of insurance mandates that all transactions be lawful and that all investments made to develop the premium be backed by legitimate trade or business-related activities that comply with Islamic finance law (Abdullah, 2012).

The operations of a takaful business have their own distinctive qualities. To begin, the takaful insurer needs to establish a distinct fund for policyholders, which will then be kept separate from the fund for stockholders. It enables the insurer to maintain its shareholders' fund while at the same time drawing money from policyholders for the purpose of supporting its insurance activities. The mudharabah model, also known as "profit-sharing," governs the distribution of operating earnings among policyholders, shareholders, and other stakeholders (Al-Amri et al., 2021). One of the most significant benefits of the Mudharabah model is that it gives managers of takaful companies the incentives they need to participate in productive operational activities in order to maximize the returns that capital providers receive (Kader et al., 2014).

Takaful's existence has currently become an important part of Islamic financial institutions globally, specifically in reducing financial risk and potential credit crises triggering banking run (Acharya et al., 2013; He & Manela, 2016). However, there is still a need to perform a further investigation on its importance in order to achieve long-term growth in many aspects (Mayenkar, 2015). This is why this research focuses on comparing the efficiency of Takaful firms in Southeast Asia and the Middle East.

The study of the company's efficiency, such as Takaful companies, is crucial for assessing their performance and defining their competitiveness. In addition, the measurement of efficiency in takaful companies is an important indicator because it gives an overall picture of the company's ability to endure and thrive in the face of intense competition, which will eventually aid in the expansion of Indonesia's economy (Baroroh, 2022). It has been observed that using a parametric method with Stochastic Frontier Analysis (SFA) focusing on various countries is rare. Therefore, it is important to conduct investigations on the efficiency of Islamic insurance companies with cross-country comparisons, using the SFA method. When compared to other approaches, this one offers a number of benefits. The first step of the stochastic frontier analysis includes a term that is meant to represent disturbances, measurement errors, and uncontrolled exogenous shocks. Second, environmental variables are simpler to work with, they make it possible to statistically evaluate hypotheses, and they are much simpler to spot when they are acting as outliers (Coelli et al., 2005).

Secondary data in the form of financial statements of Islamic insurance companies in Southeast Asia and the Middle East was used for this study. The rationale for selecting these 2 regions was that they had the highest indexes out of a total of 48 countries measured according to the 2019 Islamic Finance Country Index (IFCI). The four countries with the highest scores in the two regions were Indonesia, Malaysia, Iran, and Saudi Arabia. However, Iran did not meet the criteria as a sample, which is the reason UEA was selected as an alternative. Most studies on insurance company effectiveness are in one country, and there are not many cross-country studies (Coskun et al., 2021). It is essential in cross-national studies of business efficiency to exercise control over the circumstances of the business environment (Rubio-Misas, 2020; Shaddady, 2022). The novelty of this study is that it compares two regions, Southeast Asia and the Middle East, and it uses the stochastic frontier analysis method.

LITERATURE REVIEW

The overall cost efficiency (CE) score of a takaful insurer represents both the technical and allocative efficiencies of the company. The term "technical efficiency," or TE for short, refers to how effectively technology is utilized in the process of producing output from input. The term "allocative efficiency," or AE, refers to how effectively management selects the combination of inputs given the prices of those inputs. Because of either technical inefficiency or allocative inefficiency, or both, it is unlikely that all takaful insurers will be able to function at the production and cost frontiers simultaneously. If the costs of a Takaful company are comparable to the costs of a best practice company working under the same circumstances, then the Takaful company is considered to be cost-efficient (i.e., producing the same output bundle with the same input prices) (Kader et al., 2014).

When it comes to financial institutions and banks, efficiency ultimately results in an increase in the marginal profit. This is because there is a lower risk of failure (Akhter et al., 2017). Using non-parametric methods such as Data Envelopment Analysis (DEA), a number of studies (Rusydiana & Nugroho, 2017; Sunarsih & Fitriyani, 2018; Akhtar, 2018; Almulhim, 2019; Jaloudi, 2019) measured the effectiveness of Islamic insurance. These studies concentrated on specific countries, such as Indonesia, Malaysia, Jordan, and Saudi Arabia. Other studies analysed the effectiveness of

Islamic insurance utilizing DEA in conjunction with an intermediation strategy (Sunarsih & Fitriyani, 2018; Tuffahati et al., 2019). Another research on the effectiveness of Takaful in the Gulf countries discovered that the United Arab Emirates and Qatar have the most technically efficient insurance companies, while Saudi Arabia and the United Arab Emirates have the insurance companies that are the most cost-effective (Al-Amri, 2015).

Studies on insurance companies' efficiency have been conducted in the context of one country by comparing conventional and Shariah. According to research conducted by Ismail et al. (2011), which compared the effectiveness of Islamic and conventional insurance businesses operating in Malaysia from 2004-2009, the efficiency score of Takaful was found to be quite low. Almulhim's (2019) study comparing the effectiveness of Tafakul to that of conventional insurance in Saudi Arabia showed that Tafakul had a higher overall value than the conventional insurance business. Akhtar's (2018) research used DEA to investigate the performance of Saudi Arabian Takaful and conventional insurance companies between the years of 2010 and 2015. It was recommended that conventional insurance companies as well as Takaful insurance companies should adhere to the best practices in the business in order to increase their levels of efficiency and productivity.

Furthermore, Ulansari & Septiarini (2020) compared the efficiency of Shariah with conventional insurance companies in Indonesia from 2011 to 2018. The method used was SFA with input variables in the form of total capital and expenses, while the output was total income. The samples were 28 conventional and 12 takaful companies. The first consists of 21 life insurance and 7 general insurance, while the second consists of 9 Shariah life insurance and 3 Shariah general insurance companies. It was observed that there is no difference in efficiency values between conventional and takaful companies (Ulansari & Septiarini, 2020).

Cross-country analysis of the insurance company's efficiency using the SFA approach is still rare. Nasution (2021) analyzes the efficiency of takaful companies in Indonesia and Malaysia using SFA. A study on the topic with a wide range countries involved was conducted by Coskun et al. (2021). They analyze 41 takaful companies from 16 countries. However, the approach is different from this study. They use a nonparametric method, the DEA. A wide range of cross-country study by Karbhari et al. (2018) analyzes the efficiency of the Takaful industry in the Middle East North Africa (MENA) and the Southeast East Asian (ASEAN) region from the period 2002-2013. Takaful insurer data was gathered from the World Islamic Insurance Directories (WIID). Based on 134 takaful companies from 21 countries, the DEA method was applied to estimate technical and scale efficiencies.

There is a strong possibility that Islamic finance is driving the expansion of commerce in insurance services. Al-Fori and Gani (2022) conducted research to determine whether or not Islamic finance encourages commerce in the Middle Eastern insurance services industry. It has been discovered that Islamic banking has a positively correlated and statistically significant relationship with both the exports and imports of insurance services. Other factors that are statistically significant determinants include economic sizes (both domestic and those of trading partners), growth in trading partners, the expense of doing business, legal rights, and financial freedom.

METHOD

This study uses secondary data gathered from financial statements on each firm's website. The sample years are 2016, 2017, 2018, and 2019. Three variables are used: capital, expenses, and income, measured in millions of rupiah. The Takaful companies were active companies registered with authorized institutions in each country. The number sample from each country is 23 Takaful companies from Indonesia, 14 from Malaysia, three from UEA, and 31 from Saudi Arabia, respectively. Therefore, the efficiency of 37 takaful companies in Southeast Asia was compared with that of 34 in the Middle East.

These two regions namely ASEAN and the Middle East were selected because according to the 2019 IFCI, countries in the two regions contributed the highest index among a total of 48 measured. Indonesia, Malaysia, Iran, and Saudi Arabia are the top countries with the highest scores. After being studied, Iran did not fulfill the criteria, so UEA was selected as an alternative. The parametric SFA method was used to obtain the efficiency score, while the production function approach in determining the output-input variables was adjusted.

The efficiency value range from zero to one, such that as it goes closer to one, the company becomes more efficient. A standard SFA with a production function has the following general form:

$$Ln(Q) = \beta_0 + \beta_1 ln(P_1) + \beta_2 ln(P_2) + \beta_3 l_n(P_3) \dots \beta_n l_n(P_n) + E_n$$

P and Q are input and output variables, respectively.

$$E_n = V_i - U_i$$

The assumptions are:

$$U_i \sim iid|N(0, \sigma_u^2|$$
$$V_i \sim iid|N(0, \sigma_v^2|$$

Ui and Vi are distributed independently of each other.

In this study, the input variable was total income, while the outputs were total capital and expenses. The SFA function are expressed as follows:

$$Ln(Y) = \beta_0 + \beta_1 ln(X_1) + \beta_2 ln(X_2) E_n$$

Where:
Y: income
X_1: capital
X_2: expenses

The takaful companies' efficiency score was calculated using the Frontier 4.1 software and the descriptive statistics as well as boxplot of the efficiency score from the SFA method was performed to compare the efficiency of Takaful companies. Afterward, the normality test of two samples or the two regions were performed, and their efficiency values were compared using a statistical test. The hypothesis was whether there are differences in the efficiency values of takaful companies in the ASEAN and the Middle East regions. The mean t-test was used only when each sample meets the assumption of normality, otherwise a nonparametric test was utilized. The hypothesis for nonparametric test aformulated:

Ho: The median efficiency of takaful companies in the Middle East and Southeast Asia is similar .

H1: The median efficiency of takaful companies in the Middle East and Southeast Asia differs significantly.

This study calculates the efficiency score and then applies two independent sample tests to test the efficiency score between takaful companies in ASEAN and the Middle East. Other studies (Almulhim, 2019; Rabbaniyah & Afandi, 2019; Ulansari & Septiarini, 2020; Bansal & Singh, 2021; Hasanatina et al., 2021) use two-stage analysis, which, after calculation of the efficiency score, regression analysis is conducted. However, only some studies use the parametric method to calculate the efficiency score. The input and output variables in the calculation of the efficiency score also differ from one another. The method used in Nasution (2021) is similar to

SFA but has no two-stage analysis. The difference is in the input and output variables. He uses total assets and expenses as input and claims and premiums as output variables. However, he did not compare the two samples using hypothesis testing.

RESULT AND DISCUSSION

Descriptive Statistics

The total number of companies that met the criteria from ASEAN and Middle East was 70, as presented in **Table 1**. They are 23 takaful companies in Indonesia, as well as 14, 3, and 30 from Malaysia, UEA, and Saudi Arabia, respectively. The total observations were 280 since the number of companies analyzed was 70 with four sample years (2016, 2017, 2018, 2019).

Table 1
Number of study objects by region

Region	Country	Observation	Observation	Data availability
Southeast	Indonesia	23	37	
Asia	Malaysia	14		
Middle East	Saudi	30		2016-2019
	Arabia		33	
	UEA	3		
Observation		i = 70		t = 4 years
			n = 70 x 4 = 280	

Source: Author calculation (2021)

Companies that have the highest revenue values in each country are shown in **Table 2**. The data are in millions of rupiah. The highest income is takaful company from Saudi Arabia, Bupa Arabia for Cooperative Insurance company. Malaysia is on positioned second, and Indonesia and UEA follow it. The four companies in the table generally have an increasing trend in income during the study period, except for Takaful Emarat, which income decreased in the third year and increased again in the fourth year.

Table 2
List of takaful companies with the highest income per country

Company	Year	Income (Y)	Capital (X1)	Expense (X2)
Prudential Life Assurance	2016	2,350,649	7,519,888	1,258,176
(Indonesia)	2017	2,421,782	2,518,136	6,334,699
	2018	2,564,012	2,013,026	1,481,679
	2019	2,828,419	1,631,794	1,313,051
Etiqa Family Takaful	2016	11,282,749	6,266,464	1,011,793
Berhad	2017	12,739,515	6,221,285	1,134,794
(Malaysia)	2018	13,802,376	5,806,837	1,292,828
	2019	16,725,685	6,343,615	1,505,023
Bupa Arabia for	2016	29,944,454	7,834,563	27,416,941
Cooperative Insurance	2017	30,038,803	8,971,967	28,091,156
Company	2018	31,890,945	9,949,735	30,007,639
(Saudi Arabia)	2019	36,730,641	11,720,198	34,147,503
Emarath Takaful	2016	1,746,816	560,154	1,609,898
(UEA)	2017	1,943,091	587,167	1,858,558
	2018	1,420,074	651,178	1,852,023
	2019	1,889,037	467,675	2,086,407

Note: in millions of rupiah
Source: Primary data processed (2021)

Econometric Model

A comparative analysis of the efficiency of takaful companies' performance in Southeast Asia and the Middle East was performed using the SFA method. After converting all existing secondary data into natural logarithms, the data was processed using Frontier 4.1 software. One of the outputs of this software was the estimation result of the econometric model which revealed the extent to which the independent or input variable affects the dependent or output. It is important to note that all data obtained from the financial statements of every company were converted into Rupiah before processing.

Table 3
Estimation results with maximum likelihood estimation method

	Coefficient	**Standard- error**	***t*-ratio**
Constant	2.6238	2.4305	1.0795
Capital (X1)	0.4177	0.0699	5.9722
Expenses (X2)	0.5365	0.0498	13.1542
Sigma-squared	2.1951	0.6835	3.2112
Gamma	0.8883	0.0455	19.5182
LR		79.4605	

Source: Primary data processed (2021)

It was observed that the *t*-table, in **Table 3**, with 5% alpha was 1.960, indicating that there was a significant effect of capital and expenses on income. The estimated value of the beta parameter for capital was 0.4177, indicating that when the total capital increases by 1%, the total income tends to increase by 0.4177%. Meanwhile, the coefficient of expenses indicated that when there was an increase of 1%, the total income increased by 0.5365%. This means that the relationship between total capital and income was positive, and it is in accordance with the theory that as the capital increases, the income also rises. It was also observed in the positive relationship between total expenses and income that increasing expenses with good efficiency are usually followed by an increase in income. This simply means that when the increase in expenses occurs in order to expand the volume of revenue, it tends to have a positive impact on the company's income.

The Likelihood Ratio (LR) value was compared to the Kodde-Palm table (Kodde & Palm, 1986) to see whether the data was suitable for the Frontier model. It was observed that the critical value with 5% alpha and df=1 was 2.706. The degree of freedom was the number of restrictions in the Frontier output. Since LR (79.4605) > critical value, Ho is rejected, indicating that the model fits the data.

Also, the Gamma coefficient value was 0.8883, indicating that 88.83 % of the error term was caused by technical inefficiency. This means that the inability of insurance companies to generate optimal revenue of 88.83% was caused by technical inefficiency and the remaining 11.7% was due to risk.

Efficiency Analysis with Stochastic Frontier Analysis (SFA)

The efficiency value range is a score from 0 to 1, and it was observed that as the values get closer to 1, the company becomes more efficient, and vice versa. SFA was conducted for panel data, which are in the form of numbers in the financial statements converted into Rupiah. Based on the output of Frontier 4.1 software, 28 companies out of 70 have efficiency values that were above the average of 0.3695 or 36.95%.

The proportion of takaful companies that are above the average efficiency was 50% for each ASEAN and Middle East. Furthermore, all the three takaful companies in UEA scored above the average efficiency of which 14 out of the 28 came from the ASEAN region and was dominated by Malaysia, while only two Indonesian takaful companies above average, for efficiency.

It was further observed that the highest efficiency value in a takaful companies in Southeast Asia is Prudential BSN Takaful Berhad Malaysia with value of 0.9187, while the lowest was Asuransi Simas Jiwa Indonesia with 0.0431. The highest efficiency value of takaful companies in the Middle East region is in UEA, namely Bupa Arabia For Cooperative Insurance Company with a value of 0.5433, while the lowest was in Saudi Arabia, namely Sabb Takaful with 0.1737.

The descriptive statistics on the comparison of the technical efficiency of takaful companies in Southeast Asia and the Middle East are shown in **Table 4** and **Figure 1**.

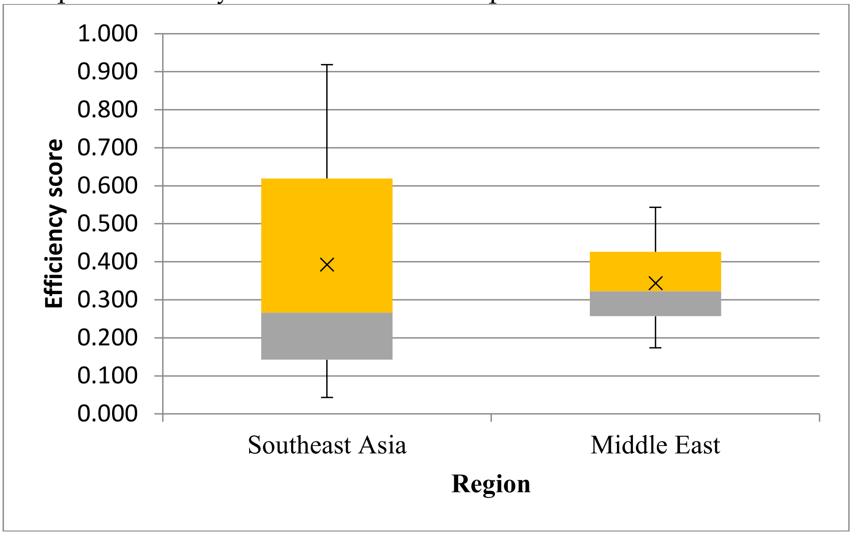
Table 4
Descriptive statistics of takaful companies efficiency score

	Southeast Asia	*Middle East*
Mean	0.3927407	0.3434991
Standard Error	0.04753046	0.01842179
Median	0.2664190	0.3228501
Standard Deviation	0.289116499	0.105825129
Range	0.875587855	0.36957215
Maximum	0.9186994	0.5433106
Minimum	0.0431115	0.1737385
Count	37	33

Source: Primary data processed (2021)

A total of 37 and 33 takaful companies were studied in the Southeast and East Asia region, respectively. It was observed that the average technical efficiency of the companies in Southeast Asia is 0.05 points higher than the Middle East. For example, the maximum technical efficiency value in the Middle East is 54% and for Southeast Asia is 90%. It is also observed that the minimum value of technical efficiency in Southeast Asia is smaller compared to the Middle East. Based on the higher standard deviation and interquartile range (IQR) values for Southeast Asia, their company's technical efficiency is more varied compared to the Middle East.

Figure 1
Box plot efficiency score of takaful companies



Source: Primary data processed (2021)

It was observed that the whisker boxplot length for Southeast Asia data is longer than the Middle East. This means that the distribution of the technical efficiency score of Southeast Asian takaful companies is more varied compared to the Middle East region. Furthermore, the *x* symbol in the boxplot indicates that the central tendency measured by the average efficiency value of takaful companies in Southeast Asia was slightly higher than in the Middle East. The average efficiency value of each country is presented in **Table 5**.

Table 5
Mean efficiency score for each country

Country	Mean Efficiency Score	n
Malaysia	0,6824	14
UEA	0,4266	3
Indonesia	0,3695	23
Saudi Arabia	0,3352	30

Source: Primary data processed (2021)

Based on the descriptive statistics for each country, Malaysia occupies the top position as the country with the most efficient takaful companies. Malaysia is one of the countries that give takaful insurers tax advantages. It helps them become more cost-efficient than others. UAE is positioned second after Malaysia. UAE, and also Malaysia, allow managers choice over the type and mix of takaful business models that can be used (Kader et al., 2014).

Compared to the result from Nasution's (2021), finding of this study is far from similar. The sample used in Nasution (2021) was ten takaful companies from Indonesia and 11 from Malaysia. With sample years of 2016-2020, the mean efficiency score of Indonesia's takaful is 0,6306, while Malaysia's is 0,6160. The difference exists due to the different samples included in the analysis. It affects the efficiency score because the efficiency score is relative. Different output and input variables also may affect the difference. They use total assets and total expenses as input; and claim and premium as output variables.

Comparison between Efficiency Score of Shariah Insurance in ASEAN and the Middle East

Efficiency is defined as the company's ability to optimally produce several outputs using specific inputs, or the ability to optimally manage existing inputs to produce a certain number of outputs. The differences in efficiency between Takaful companies in Southeast Asia and the Middle East are presented descriptively with numbers and pictures. The difference is then formally being test with hypothesis tests. The comparison between efficiency in of the two was clearly shown in **Table 4** and **Figure 1** in the previous subsection.

Table 6
Normality test results

	ASEAN	*The Middle East*
W-stat	0.869743505	0.961521018
p-value	0.000471136	0.285223238
alpha	0.05	0.05
normal	no	yes

Source: Primary data processed (2021)

Mann Whitney test was utilized to test the significant difference between the efficiency of the insurance companies in Southeast Asia and the Middle East. Based on the Saphiro Wilk normality test shown in **Table 6**, the efficiency score of the Southeast Asia region did not meet the normality assumption, hence, the t-test was not used. Mann Whitney was used for examining the median value of the two samples, while the *t*-test was used to analyse the mean value. According to the asymmetric data distribution pattern shown in the boxplot, the median was preferred to be used as a comparison of the concentration's size. The median value for the ASEAN region was 0.26, while the Middle East was 0.32 as presented in **Table 7**.

Table 7
Mann-Whitney test results

	Southeast Asia	Middle East
Count	37	33
Median	0.2664	0.3228
Rank sum	1267	1218
U	657	564
p-value (one-tail)	0.5883 (Do not reject Ho)	

Source: Primary data processed (2021)

It was observed that the p-value of the Mann-Whitney test was lesser than alpha with 5%. Therefore, it was concluded that the technical efficiency value of Middle East and Southeast Asian Takafulcompanies is not significantly different from the 5% alpha.

When the analysis was performed using the t-test, similar results were recorded as Mann-Whitney.

The use of SFA to examine Takaful efficiency is still rare so this study examined the efficiency of Takaful companies by comparing two regions such as ASEAN and the Middle East using the SFA method. These two regions are based on the 2019 IFCI data. It was observed that the countries in the two regions have the highest indexes among the 48 measured. Furthermore, the four countries with the highest scores were Indonesia, Malaysia, Iran, and Saudi Arabia. However, Iran was unable to meet the criteria as a sample after being studied, hence UEA was selected as an alternative.

In the study by Ulansari & Septiarini (2020), total capital and expenses were utilized as the input, while total income was used as the output variable. Wangi & Darwanto (2020) employed the SFA method with income as output, while net claims, general and administrative expenses, assets, and paid commissions were considered as the capital input. Furthermore, Coskun et al. (2021) analyzed three input variables, such as net claims, incurred, operating expenses, and provision as well as two output variables, which include gross contributions and investment income using DEA.

The efficiency value of takaful companies from the two regions is calculated simultaneously in the Frontier software. The relative efficiency values were obtained for all units of analysis. Thus, we can see the efficiency position of each sample unit compared to the entire sample. Although there is no significant difference between the efficiency scores of takaful companies in ASEAN and the Middle East, it can be seen that the most efficient takaful companies come from Malaysia. In addition, 50 percent of takaful companies with above-average efficiency also come from Malaysia. Coskun et al.'s (2021) research using Data Envelopment Analysis (DEA) conclude that the efficiency of takaful companies in Malaysia is higher than in Saudi Arabia, Indonesia, and the UAE. Coskun's analysis involves 16 countries from 2009-2014. In this study, Saudi Arabia is more efficient than Indonesia, which is contrary to this study. The sample of takaful companies from each country differs between this study and Coskun et al.'s (2021).

The takaful businesses of Malaysia were active in Southeast Asian markets. Corporate governance factors in Malaysia have a significant impact on the effectiveness of takaful companies. These corporate governance factors include the size of the board of directors, the ratio of non-executives to executives on the board of directors, and the ratio of Muslim directors to non-Muslim directors. Other corporate governance factors in Malaysia include the ratio of Muslim directors to non-Muslim directors (Lee et al., 2019).

If the lowest efficiency of the two research areas is compared, then ASEAN is lower than the Middle East. Using the DEA non-parametric method, Al-Amri (2015) concluded that Saudi Arabia occupies the most efficient position among the Gulf Cooperation Council countries. The insurance industry in Saudi Arabian is the largest and oldest insurance market in the GCC. Among the GCC countries, the takaful company from Saudi Arabia has an efficiency score of more than 0.80 (Al-Amri, 2015). In this study, the highest efficiency score from Saudi Arabia does not exceed 0.60. Saudi Arabia's average efficiency is also the lowest after Malaysia, UEA, and Indonesia. This difference is due to the efficiency score that is a relative value, so the value can be different if the samples analyzed are also different. According to Akhtar (2018), market share and profitability are essential factors in determining the efficiency of conventional and takaful companies in Saudi Arabia .

Bansal & Singh (2021) comprehensively analyze the efficiency of 60 insurance companies in GCC, including 26 companies listed on the Saudi Stock Exchange and 17 companies listed on the UEA Securities Exchange. They use a two-stage analysis which is DEA in the first stage and Tobit regression in the second stage. From Tobit regression, they found that competition and financial freedom may encourage efficiency.

The takaful company with the lowest efficiency comes from Indonesia. This has be a concern for the Takaful industry in Indonesia to improve its efficiency. Indrarini (2019) conclude that the efficiency of Takaful companies in Indonesia is significantly affected by ROE and total assets. These findings are different from Lee et al. (2019), who concluded that asset size does not significantly affect efficiency. However, both studies use the DEA approach to calculate the efficiency score. Using sample of conventional and family takaful companies in Indonesia, Hasanatina et al. (2021) concluded that total assets and investment expenditures significantly affect the technical efficiency resulted from SFA method.

Research conducted by Karbhari et al. (2018) on takaful insurers in the MENA and ASEAN regions revealed that certain factors ought to be taken into consideration in order to improve efficiency. They came to the conclusion that product specialization was the root cause of inefficiency in takaful. The size of the board has a positive effect on efficiency. There is a possibility that mergers and acquisitions, possibly facilitated by international foreign participation, could become a solution for the industry to continue growing and supporting itself. Consolidation will result in the creation of a platform that is stronger, more sustainable, and more resilient than what is currently experienced in several markets including Malaysia and the GCC.

CONCLUSION

Descriptively, the average efficiency score of ASEAN Takafulcompanies was higher than the Middle East. However, the central tendency based on the median value showed the opposite. It was observed that several companies have very low and high efficiency values of 0.04 and 0.91, respectively in Southeast Asia. This is in contrast with the characteristic of the score in the Middle East as the Shariah insurance efficiency has a narrower range with minimum and maximum values of 0.17 and 0.54, respectively. Based on the Mann Whitney test, it was concluded that the differences in the median efficiency values between ASEAN Takafulcompanies and the Middle East were not significant.

Based on descriptive statistics for each country, Malaysia is positioned at the top. Takaful in Malaysia is the most efficient, compared to UEA, Indonesia, and Saudi Arabia. Other studies find Indonesia is better than Malaysia. The difference exists due to the nature of the efficiency score resulting from SFA or DEA. The score is relative. The different samples included will raise the different scores. Different output and input variables also affect the difference.

The range of the efficiency values was wider in ASEAN Takafulcompared to the Middle East. This is due to fact that insurance has not become a lifestyle, specifically in Indonesia. The calculation of the efficiency of the insurance company needs to be done periodically to continuously monitor the level of efficiency and how it is relative to other companies.

This study uses capital and expenses as input and income as output variables. Different samples and input and output variables raise different conclusions about the efficiency score because of the relative nature of the score. Further study could provide empirical analysis or simulation to compare efficiency scores when input variables and output differ. The two-stage analysis also needed to understand more profound the efficiency score more.

ACKNOWLEDGMENT

The authors thank the Direktorat Penelitian and Pengabdian Masyarakat, Universitas Islam Indonesia for supporting this research financially under Grant No. 006/Dir/DPPM/70/Pen.Unggulan/XII/2020.

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Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 973-1002
DOI: 10.20885/millah.vol21.iss3.art13

Theological Functions for Human Life in the Perspective of Asian Theologies in the Era of Society 5.0

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Article History:

Received: June 7, 2022
Revised: December 23, 2022
Accepted: December 26, 2022
Published: December 28, 2022

Abstract

Human civilization has changed so quickly since humans entered the era of the industrial revolution. In this context, the role of theology seems to be dead, i.e. it has not yet functioned for the benefit of humanity in the world. This study examines the development of the meaning of theology, theology for Asian theologians, and the function of theology towards human suffering in the midst of world crises. This study used literature studies. The study's findings include the functions of Muangthai's Waterbuffalo Theology, Catholicism's Polulorum Progression, Choan-Seng Song, Indonesian Pluralism Theology, Secularism Theology, Liberation Theology, Indian Dalif Theology, Korean Minjung Theology, and Philippine Struggle Theology. Basic conclusion from the process of human understanding of God's will for the present and future of humans based on the Bible Humans use the formulation of theology to free themselves from the problems of life, including poverty, education, the economy, security, and politics. Man invites God to intervene in human life to depends on the goodness of God. Sound theology is rooted in God as a way of life that has a closer relationship with God, the Creator. This hope positions theology as a solution to human problems in the world, specifically giving humans life in holiness, giving humans life in eschatological victory, giving humans life as the Salt and Light of the World, and theology of safeguarding humanity's hope against suffering calamity.

Keywords: *Asian Theologies; Human Life; Society 5.0; Theological Functions*

INTRODUCTION

Theological positions were deemed "doubtful" during the "Society 5.0" era, which saw the birth of modern technology such as artificial intelligence (Deguchi et al., 2020; Fukuda, 2020; Fukuyama, 2018). Theology is considered unable to solve the most basic problems for humans. The findings of this era tend to use modern technological developments as a basis for answering human needs (clothing, security, happiness, and so on). It's as if life's problems can only be solved with modern technological sophistication, even though human power remains the main driving force behind this development.

Theology is being tested for its usefulness in humanitarian issues: does theology have a role for the good of mankind, or does it only play a role in monotonous rituals? The development of modern technological sophistication has covered the role of theology in human life. In this regard, Fuller (2021) said that this condition shows the theological unconscious of artificial intelligence, which gives life to two contrasting interpretations of the logos with basic human needs. With various changes in the technological era, theology became separated.

Theology was always understood by ancient writers through its etymology, which denotes the compound words, i.e. opinion, conjecture, or reasoning. In early Christian life, "theology" referred to the Word of God, the eternal Logos, namely Jesus Christ. According to Aristotle, "theologizing" refers to someone who talks about gods or about things related to gods, whereas in Plutarch's work, it denotes research on "divine topics" (Dodson, 1913; Guthrie, 1933; Györkösy et al., 2010, p. 496). Benedict Pictet notes that in the works of ancient pagan scholars, the term "theology" is used in three contexts: (1) "theologia fabulosa" (mythica) denotes the theology of the poet; (2) "theologia naturalis" denotes the theology of philosophers; and (3) "theologia politica et civilis" means the theology of priests (Pictet, 1711).

From time to time, the understanding of theology continues to develop. Alister McGrath gives a very clear picture, and for ancient witnesses he refers to Tertullian, according to whom theology is a reflection of the God that Christians worship and revere (McGrath, 2016, p. 158). Augustine stated that theology is reasoning about or talking about God (Augustinus, 2014). Church fathers such as Peter Abelard and Gilbert of Poitiers explained that the Latin word theologia means "the discipline of sacred learning, embracing the totality of Christian doctrine and not merely the doctrine of God" (McGrath, 2016, p. 121).

In the 20th century, neo-orthodox theologians began to redefine the essence of theology using classical definitions. Karl Barth said theology as a science is a measure taken by the church, whose goal is self-examination (McGrath, 2016, pp. 158–159). The development of the meaning of theology cannot end, especially now that the world is in crisis and theology cannot answer humanity's problems. As Aquinas explained, theology is like the mind of God, God's teachings, and what leads to God (Ferguson et al., 2008, pp. 680–681). Meanwhile, the editor of the Encyclopedia of Philosophy places theology as part of the philosophy of religion (Edwards, 1972, p. 18).

Vern defines theology as the study of problems related to God and the world of reality (Stewart, 2017, pp. 64–67). Brandon is sharper, saying that theology is a discourse conversation about God that includes His systematics and ways of thinking such as dogmatic theology, biblical theology, moral theology, and religious theology. ascetic, mystical, symbolic, sacramental, apologist, pastoral, philosophical, liturgical, and natural theology (Brandon, 1970, p. 610). Steenbrink discusses fundamental issues in theology: God's relationship with His creation, human beings, and ethical values in the context of practical life (Steenbrink, 2005).

Circumstances have changed due to the sophistication of modern technology. Uncontrolled change raises various questions and statements about the role of theology. Haught said, "God is the essence of moral values and is not cruel to the suffering that happens to humans in the world" (Haught, 2008, pp. 40–51). More sharply, Aarde said that postmodern spirituality currently does not need to involve religion, and institutional religion is "dying" (Van Aarde, 2008). Thus, spirituality is not a religious ritual, but it must have a role in overcoming changes in world civilization. The purpose of writing this article is to answer the question, "How does theology function for human life in the Asian context in the midst of the world crisis in the Era of Society 5.0?"

METHOD

This research can be categorized as a literature review. A literature review examines academic books, articles, and other sources that are pertinent to a particular problem, field of study, or theory, and by doing so offers a description, a synopsis, and a critical assessment of these works. A literature review entails much more than merely summarizing the sources that were cited. While it may be a list of sources on a particular topic, it usually adopts a critical, analytical stance, demonstrating the connections between the different writings and how they relate to the research (Anderson, 2022).

The collection technique is through literature study methods with the following steps: *First*, gather research materials with the goal of identifying research issues: how does theology function for human life during the World Crisis Era and Society 5.0? *Second*, collecting literature on the meaning of theology and theological formulations from various theologians to look for the functions of these theologies. *Thir*d, analyzing the findings of the literature in the context of how theology functions for human life in the World Crisis Era Society 5.0.

Reviewing the literature can be considered a goal in and of itself, either to guide practice or to give a thorough grasp of what is known about a subject. The procedure takes a lot longer when a literature review is done to give a thorough grasp of what is known about a subject (Mertens, 2019). This research get primary data about the development of theological meanings from the thoughts of theologians through literature research.

RESULTS AND DISCUSSION

The findings of literature studies from Kosuke Koyama's (Muangthai) Theology, Waterbuffalo Theology, Catholic Polulorum Progression, Asian Theologian, Choan Seng Song, Indonesian Pluralism Theology (Eka Darmaputera), Religionum Theology (Th. Sumartana), Secularism Theology (Banchoff), Liberation Theology, Dalif India's Liberation Theology of Asia (Ramoswaney Periyan; Bhimarao Ambedkan), Korean Minjung Theology, and Philippine Theology of Struggle (Fr. Louei Hechanova & Edicio de La Torre) are found in the following table:

Table 1
Names of and formation function of theological movement

Name of theology	Formation function of theological movement
Water Buffalo Theology Muangthai	1. Responding to human food needs 2. Communicate Jesus Christ in culturally appropriate but critical language. Improvement of one's culture is considered important in the formation of theology. 3. Become interpersonal rather than interdoctrinal through ongoing conversation and mutual enrichment. 4. Apply universal values because of health and environmental justice.
Polulorum Progression Catholic	1. Theology makes man to have a kind heart 2. Theology changes a person to have an attitude of solidarity
Choan Seng Song	Jesus is the answer to human problems including suffering and the rich-poor gap
Indonesian Pluralism Theology	1. Theology pays attention to the needs of human life. 2. Theology must be able to pay serious attention to loving and supporting one another.
Secularist Theology	Theology determines the purpose of human life.
Liberation Theology	Theology is the basis for political doctrine and regulates human life in society.
Dalif Theology of Asian Liberation India	Theology to fight humans who experience suffering in the world.
Korean Minjung Theology	Theology to liberate the oppressed class of people, in all aspects of life: educational, economic, social or political.
Philippine Theology of Struggle	Theology to free oneself from Western oppression (Catholic and authoritarian politics).

Source: Primary data.

Waterbuffalo Theology (Muangthai): Theology for Answering Food Solutions

Muangthai has a theology represented by Kosuke Koyama, the theologian who wrote the book "neighborology," who says theology should be able to answer food issues such as giving them food, water, clothing, and care. The pagan issue is a basic human need (Koyama, 1993; Meyers, 2005; Thaut, 2009; Ager & Ager, 2015).

The Pontifical Council provides a model of spiritual formation for migrants and refugees, emphasizing that a peaceful life is "closely linked to the growth of a friendly mentality" (Meyers, 2005). "Hospitality" is more than concern for or closeness to people. Jesus demonstrated this hospitality by sharing food with lepers and exiles (Matthew 25:35) (Paul VI, 1967). Jesus also fed 5,000 men and 1,000 women and children to their fill, healed people, performed miracles, and defended those who were despicable.

Furthermore, Koyama, who formulated "Water Buffalo Theology," said that theology must be able to become a reality for humans. Theology must address aspects of society's daily lives.In this context, Koyama examines the life of farmers in Thailand; there is the reality of rice fields, farmers, and buffaloes. Departing from this situation, he continued the theological model by introducing God into it. Theology must be able to address the life of a community and participate in responding to the real needs of local people because theology contains the light of God's Word. Theology is always able to answer the problems of human life. Buffalo theology focuses on the roots of Thai culture, religion (Buddhism and Christianity), and history. Christian theology solves problems:

rich and poor, disease, tribal religion, spirituality, and the problems facing humanity (Koyama, 1974, 1999).

The aims of Waterbuffalo theology are to: (1) communicate Jesus Christ in culturally appropriate but critical language. Improvement of one's culture is considered important in the formation of theology; (2) become interpersonal rather than interdoctrinal through ongoing conversation and mutual enrichment; and (3) applying universal values because of environmental health and justice (England & Prior, 2003).

Catholic Polulorum Progression: Theology for Kindness and Solidarity

Polulorum Progression Catholicism illustrates that theology makes humans have kindness and changes a person to have an attitude of solidarity. Not only humans, but even bigger states, must be able to do this with the following three: (1) Reciprocal solidarity in the form of cross-government gifts (2) Social justice in the form of increasing relations in the field of trade (3) Struggle through universal charity to develop a society that respects human dignity and where people can help each other (Etchegaray & Cheli, 1981). Basically, no one is lacking in a community of believers because members share with one another (Acts 4:34). Populorum Progressio said that true Christian humanism always focuses on God, not human standards (Paul VI, 1967). However, human life has not reached its proper level if his actions do not encourage others to seek God.

Choan-Seng Song: Jesus as the Mission Center for the Relief of Suffering in the World

Jesus is believed as the answer to human problems, including suffering and the rich-poor gap, thus making human existence come alive (Song, 1999, 2002a). The beginning of theology is rooted in God's relationship with humans. In the beginning, human problems were perceived by God and involved Him. Human suffering makes God decide to overcome it. God gave Jesus Christ to suffer so that Jesus could lead human existence out of the problems of the world. Jesus Christ is the solution to the world's problems (Song, 2002b; Chambers, 2014; Balc, 2016).

Jesus became the focal point of the mission of putting the concrete experience of God's worship into practice. Meanwhile, the church building is a social reality. So Jesus is at the center of preaching the good news throughout the ages (Song, 1977, p. 66). People can be liberated based on their suffering in this world. The fact is, people are too stressed in their lives to be sure. The Christian understands redemption to be the atonement for the guilt of something that does not exist (Song, 1977, p. 68).

Song shared an understanding of Christian beliefs and an appreciation for community activities in politics. So, theology evaluates all sides of human life. This thought is known as the "theology of the cross" and talks about what is experienced by humans in all conditions. This theology makes people free from the snares of suffering, poverty, and various environmental pressures (Song, 1977, p. 279). Popular theology presents people as historical subjects, not objects. His task is to tell the story as a "socio-political biography" of the city (Harianto GP, 2019).

Indonesian Pluralism Theology: Theology is concerned with the needs of human life.

Indonesia has a theology of pluralism. Theology must be able to pay attention to the needs of human life. A pluralist in Indonesia, Tanja, emphasized that the need to solve humanitarian problems requires a way of togetherness, wholeness, to achieve ethical togetherness (Harianto GP, 2001). At least three obligations are carried out by fellow religious communities: (1) creating animosity and envy interferes with good relations between religious adherents; (2) religious people need not be afraid to reveal religious abuse; and (3) the search for an ethic of togetherness must be commented on (Tanja, 1994, p. 17). According to Darmaputera (1988), theology could be called theology if theology answered universal human needs. For Sumartana (Sumartana, 1999a, 1999b), theology must be able to pay serious attention to loving and supporting fellow human beings.

Theology of Secularism (Banchoff): Theology for "Determining the Purpose of Human Life"

Banchoff (2007), a figure in secularization theology who masters technology and knowledge, proposed that secular theology determines human goals (Volf, 2007). Furthermore, Lerner said that secular theology must be applied to all aspects of human life (Karim, 1997). The purpose of secularization is to renew ways of thinking and acting. In general, this means that people reject beliefs and teachings that rule their lives. People are careful to put their trust where it belongs. While religion is part of the human individual, it does not become a rule of human life, and humans must follow the rules that exist in society. Secularism is a rule that must be obeyed by humans.

Secularization means separating religious issues from the government and society. Religion performs its task of enlivening the beliefs and character of its individual followers. Society lives according to the assumptions and rules that are in place. According to Turner (2010), in a time of global crisis, religion is needed and has an impact on human life.

Liberation Theology: Theology is the basis for political doctrine and regulates human life in society.

Liberation theology (theology of liberacism, contextual theology, humanist theology, transformative theology, and rational theology), known as third world theology, serves as the basis for political doctrine and regulates human life in society. The theology of freedom was born and developed in Africa, Latin America, and Asia. The term "liberal" in theological thought was originally put forward by Gustavo Gutierrez from Latin America as "theology of Lebacion" (Steenbrink, 2005, p. 138).

The concept of sustainable liberation evolved from previous ideas that had dimensions of freedom over injustice, such as between 1930 and 1962. Dussel described it as a prophetic theology (colonization, new Christian theology) that focused on the struggle for equality in political and social life (Wahono, 2000, p. 18). The idea of liberation first focused on social personality and forms of orthodox theology before shifting to speculative rationalistic theology through various social movements. By taking into account educational, political, social, cultural, and security factors, these theological characteristics provide humans with an interpretation that the quality of theology is rooted in God's will. Thus, the theology of liberation requires fellowship in the form of the involvement of the followers as a whole in the struggle for independence and life in the Third World (Wahono, 2000, p. 23).

Dalit India Liberation Theology of Asia: Theology to fight against suffering people in the world

India has a Dalit theology, meaning "broken" (oppressed), which is a theological understanding of the caste system (Amaladoss, 2014, p. 40). Followers of this theology are called "Dalif." Their activities are based on Western Christian theology and are oriented towards the life of Hindu society. Dalit itself consists of Christians, Hindu low castes, and others. Dalif figures: Ramoswaney Periyan and Bhimarao Ambedkar. They show that theology and religious mechanisms that tolerate social subordinates use their new beliefs. Caste is a belief and a god for society. This idea is supported by Mahatma Gandhi. Dalif's theological basis, "The Ashram Movement," is characterized by "pathos" and "doxology." Pathos is a symbol of the shocking power and struggle for liberation that engulfed the Dalai Lama. Doxology represents the power that expelled the Dalai Lama from the Hindu caste and converted them to Christianity (Amaladoss, 2014, p. 55). Thus, Dal's theological struggle is against humans who suffer in the world.

Korean Minjung Theology: Theology to liberate the oppressed class of people in all matters of life: educational, economic, social, or political

Korea has Minjung theology. The word "minjung" is a combination of two Chinese words: "min" (community) and "jung" (general). The term minjung first appeared between 1392-1960. That year was during the "Yi" dynasty, which regulated the distinction between the aristocratic class and the common people (minjung). Minjung is the theology of the oppressed class of the people in all aspects of life: educational, economic, social, or political. They were treated unfairly for a long time, then divided into the North and the South (Commission on Theological Concerns of the Christian Conferences of Asia, 1983, p. 17).

Hyun Yong Hak and Suk Nan Dong are Minjung characters. The main ideas based on social and political hermeneutics are: (1) "Han" liberators, who felt anger, hardship, pressure, powerlessness, and grudges against the government at that time. (2) The "Han" struggle uses the "Dan" (consciousness) method. There are 2 levels of "Y," namely direct and social. "Y" is denial in its direct meaning, based on cyberspace. "And" at the social level, through four things: understanding, maintaining, practicing, and overcoming various problems regarding the truth of God's faith (Smith, 2001, p. 260). (3) The Trinity Idea: God-Jesus-Holy Spirit is motivated by a desire to escape the pressures of political and social life. The idea has its roots in patheism, which believes God can use universal power, as well as spiritual shamanism (Sugirtharajah, 1994, p. 262).

Filipino Theology of Struggle: Theology for Liberation from Western Oppression (Catholic and Authoritarian Politics)

The Philippines has a theology of struggle, which is understood by and through resistance and is a reflection of Filipino Christians' desire for the liberation of economically weak people. This struggle is also known as "theology of the people" (ummah), which is filled with "choreos" to free oneself from Western oppression (Catholicism and political authoritarianism) (Amaladoss, 2014, p. 26).

Fr. Louei Hechanova and Edicio de La Torre are figures of the theology of struggle. The idea is rooted in Latin American theology. At that time, in the 1970s, they participated in the Economic Association of Third World Theologians. The aims of the theology of struggle are as follows: (1) Progressive spirituality places liberation theology in the effort to liberate human beings between two poles, namely, suffering and living in a new world for Christians, which is not just a dream but a promise from God. (2) Ekklesia, who rejects church politics. The church is a community based on myriad bands of people (ummas) that are run as committed "people churches." (3) A new social analysis from Marxist theory, emphasizing the economic and political dimensions that differentiate landowners on the basis of poverty. (4) The new social analysis is reinforced by "Practice Zen," a collective liberation movement using the possibility of a commitment to social change (Amaladoss, 2014, p. 38).

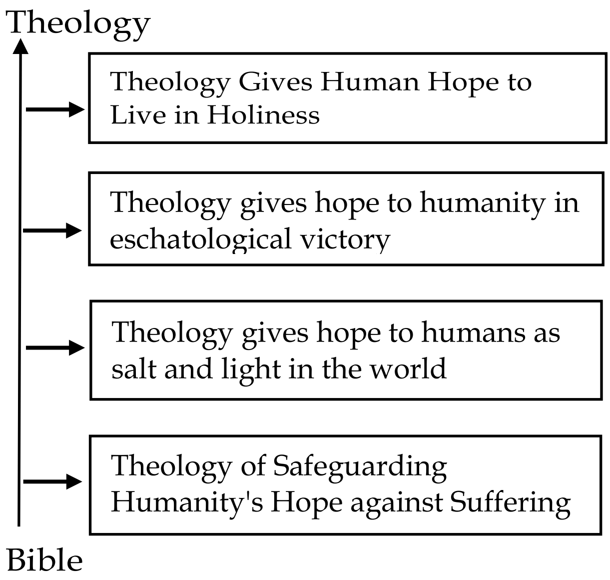
The Function of Theology in Human Life in a World Crisis Era Society5.0

Theology is a life expectancy that has a close relationship with God, the Creator. Benz (2001) explained that hope is not a scientific term but comes from experience at the level of personal perception and religion that requires participation. Anticipating the future, science and theology of creation meet, and the tension between practical knowledge and visionary hope enters a constructive dialogue. This hope places the function of theology as a solution to human problems in the world. Horton (2011) described theology as the grammar of the

Christian faith, which is expressed, discussed, taught, and used as a lens for Christians to practice their lives. So theology is the practice of Christian life. Life is inseparable from the problems of poverty, natural disasters, illness, and even death.

Furthermore, Appasamy (1942) formulated theology for indigenous peoples in India. This formulation is an elaboration of Christian beliefs that are linked by Hindu beliefs. Christianity and Hinduism have something in common when it comes to spiritual matters, so Hindus are younger to enter the Christian realm (Wellem, 2003, pp. 15–17). Appasamy (2010) maintained theology to solve real human problems on earth. Theology is a way of life that has a close relationship with God, the Creator. Benz said that "hope" is not a scientific term but comes from experience at the level of personal perception and religion that requires participation. Anticipating the future, science and theology of creation meet, and the tension between practical knowledge and visionary hope enters into a constructive dialogue. This hope positions theology as a solution to the world's human problems (Benz, 2001). Bonding can be seen in **Figure 1** about the plot of the Bible as the basis for theology.

Figure 1
The plot of the Bible as the basis for theology



Theology Gives Humans Hope to Live in Holiness

The Christian faith must be strengthened by Christ's painful suffering on the cross in anticipation of His glorious resurrection. Christian faith must be consistent with the hope of God's promise that "human suffering brings holiness", that with God all things are possible for those who believe in Him. In facing life's challenges, love and compassion are essential.As a Christian, his pain and suffering are likened to the painful sufferings of Christ on the Cross, which brought him a glorious resurrection, happiness, and joy (Isidiho & Obioma, 2020; Pearson, 2020; Pityana, 2020; Cordero, 2021). There is hope in human suffering. Moltmann said, hope gives humanity the possibility of a new life and a return to the love of God and society (Moltmann & Kohl, 1995, p. 40).

The theology of being a suffering human is that he reflects on himself based on his relationship with God, his Creator, and finds the essence of everything he experiences. Man changes his dark life circumstances towards the light of Christ, and he discovers a new world with Christ: to live in the holiness of Christ.

Theology Gives Humans Hope to Live in Eschatological Victory

Beker (1994) showed that suffering and hope are in the balance of human life. Suffering without hope (leads to hopelessness, cynicism, unhealthy submission, and passivity) or hope without recognizing the reality of suffering (leads to the illusion of hope). In a state of suffering, humans must maintain hope, namely, for eschatological victory over death. That hope is based on God's victory over death on the cross and the resurrection of Christ.

Hope is a practice found in worshiping God, not a theory. The word "worship" in Greek (the New Testament) appears with the terms: ainein (epainein), epicaleisthai, eusebein, eucharistein, phobein, proskynein, leitourgein, latreuein, and sebein. These words generally refer to his actions being directed by God, with fewer cases where Jesus is the recipient, Jesus is not only spoken of as the agent or embodiment of God's glory but as a sharer of that glory (Hooker, 2008; Dunn, 2010).

The eschatological hope of Christ fills the void humans live in, thereby creating a strong representation of Christ. Theology gives hope for the future of human life, both on earth and in heaven (Hayes, 1990; O'Callaghan, 2011; Middleton, 2014). The Apostle Paul also spoke of "eternity." In 1 Corinthians 15:51, the phrase "incorruptible" refers to (KJV "incorruptible", NAS, VIB, NJB, NRS "imperishable") using the

Greek ἄφθαρτοι (aphtartoi) is an adjective, nominative, masculine, plural, and of no degree, meaning eternal, eternal, or indestructible. Although aphtartoi is an adjective, it has a nominative function, namely to express the subject in a clause. So aphtartoi (eternal) becomes the most important part in verse 51. Eternal in the New Testament, which appears 66 times out. The first 65 verses talk about a period of time that never stops (ends), does not change, does not shift, and is forever eternal.

Furthermore, in 1 Timothy 6:16, the word "eternal" is rendered in Greek (aionion), whereas the KJV, NJB, NAS, RSV, and NIV translate it as "forever."The word "aionion" is an adjective, nominative, neuter, singular, and no degree means "eternity." Although the Greek language is different from 1 Corinthians 15:52 (aphtartoi), aionion also refers to "enternal," which is an adjective that has a nominative function (subject form in a sentence). The word aionion becomes significant in verse 16 which explains the word "everlasting power". So, there is authority over something that shows the government is eternal (everlasting forever). Eternal reign is intended to be gender neutral and spiritual in nature, rather than masculine or feminine (Muel-Dreyfus, 2001; Fudge, 2012).

The words "aphartartoi" and "aionion" describe God and His life as being untouched by death. God's life cannot be measured in terms of time, the life of the Spirit, or even dominion over eternity itself. In this regard, several theologians have used and defended the term "immortality of the soul," according to the Bible. According to Calvin (2008), Adam had a living soul, did not have immortality, but God gave him immortality (Prins, 1972; Kister, 2009).

Hodge (1957) presented a number of arguments in his writings, in defense of words and teachings about the immortality of the soul. Shedd uses the word immortality in his book to show that the soul is immortal apart from the death of the body. This truth was discovered in ancient times. Thus, theology offers human hope from an eschatological standpoint.

Theology Offers Hope: Humans Can Serve as the Salt and Light of the World

Theology has a role, function, and impact on human life in the world. Theology makes a person live as "salt" and "light" in the world. Such a life can be carried out by someone who has a sound theology. A healthy person can manage his time between the spiritual and his daily life, which both come from Jesus Christ (Andrian et al., 2021).

He lives in the world in the same way that Christ did: he seeks the kingdom of God (Matthew 6:33-34). The text emphasizes the phrase "seek first the kingdom of God," pointing to a focus on Christ's faith pointing to eternity. Faith brings eternal life. God's eternity is an attribute that indicates that God does not change His nature, will, or promises (Num. 23:19, 1 Sam. 15:29, Ps. 102:26, Mal. 3:6, 2 Tim. 2:13, Heb. 6:17–18, and Jas. 1:17). In this regard, Bloesch (1981) wrote that faith justifies acts of mutual love between believers. Personal faith comes alive because of the acts of love it performs (Paul VI, 1967). As a result of adopting the lifestyle of "seeking first the kingdom of God," humans can position themselves as salt and light in the world.

Theology of Safeguarding Humanity's Hope against Suffering Calamity

Theology is the desire to improve oneself. Theology is obligated to give a person hope for humanity in the face of his time's suffering disasters (Bonino, 1975; Johnson, 2007). These hopes are: (1) helping people understand the presence of God, who strengthens their lives in the midst of disaster problems; (2) believers become "light" to greet others, make friends, and join the nation in solving various crises that the world is experiencing. This hope contains togetherness and unity because the essence of theology is partiality towards one religion. Togetherness and unity are carried out to find the expression of all religious teachings. According to Baum (1977, pp. 46–49), the true nature of religion can be understood by the promise of togetherness to live in mutual respect on this earth.

Going deeper, Armstrong (2001) stated that the Holy Scriptures have been accepted by various religions with the goal of converting humans into followers of their Creator. Thus, religion is a practice of life separate from the supernatural world. Religion can realize what is needed by its adherents. So if religion cannot answer human needs, it must be abandoned by its adherents.

According to Habermas (2014) it was time for religion to side with humanity and fight injustice, so that religion would become a charm of peace for mankind (Bahri, 2020). Furthermore, Erikson said that Christian theology is the majesty of God in terms of power, knowledge, his nature, his superiority, and the beauty of his moral nature. This can happen because God is the beginning and the end, the alpha and omega, so it is very suitable if theology is structured within the framework of greatness and goodness (Erikson, 2012, pp. 533–560; Wellum, 2020).

CONCLUSION

Muangthai Waterbuffalo Theology serves the following purposes: Catholic Polulorum Progression, Asian Theologian, Choan Seng Song, Indonesian Pluralism Theology, Secularism Theology, Liberation Theology, Asian Liberation Indian Dalit theology, Korean Minjung theology, and Filipino theology of struggle are as follows: *First*, based on a conclusion from the process of human understanding of God's will for the present and future of humans based on the Bible. *Second*, humans use theological formulations to free themselves from the problems of life, including poverty, education, economy, security, and politics. *Third*, humans invite God to intervene in human life. So humans depend on God's goodness.

A healthy theology can solve problems of human suffering in the midst of world crises. A healthy theology is rooted in God, and if it is not, then it will be difficult or even impossible to properly solve the problem of the humanitarian crisis. Theology is a way of life that has a closer relationship with God, the Creator. This hope places the function of theology as a solution to human problems in the world, namely: giving humans life in holiness, giving humans life in eschatological victory, and giving humans life as Salt and Light of the World.

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OPEN ACCESS

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Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 1003-1024
DOI: 10.20885/millah.vol21.iss3.art14

A Comparative Analysis of Legal Products on the Development of Productive Waqf in Indonesia and Malaysia

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Article History:
Received: July 7, 2022
Revised: December 22, 2022
Accepted: December 28, 2022
Published: December 30, 2022

Abstract

Indonesia and Malaysia generally have the same Islamic character and history, so the development of Islamic law also has the same roots. Then there were differences in the development of Islamic law, including the law on waqf, which was caused by differences in colonial history. The Dutch colonized Indonesia, and Malaysia was colonized by the British. Therefore, they have different systems and state administrations. This study aims to explain how much support for positive legal products that regulate waqf impacts the development of productive waqf instruments in Indonesia and Malaysia, although with different legal systems. This research is literature research with a juridical-normative approach with a qualitative model. Analysis of the data used is the interactive analysis model of Miles and Huberman. The study results in show that in Indonesia and Malaysia, waqf legal products have existed since the sultanate era, colonial era, and independence era. Waqf legal products in Indonesia regulate more about waqf of immovable objects, which are regulated in different legal products. However, since the birth of the Waqf Law in 2004, waqf has not only focused on immovable objects but also movable and productive objects following the development of the financial world. And business. Likewise, in Malaysia, the legal product of waqf is included *in family law which is regulated in the law in each different country, including the territory of the alliance. Productive waqf has also penetrated productive economic efforts by the purpose of waqf.*

Keywords: *Indonesia; Legal Product; Malaysia; Productive Waqf*

INTRODUCTION

Indonesia and Malaysia are two countries with a majority Muslim population which makes Islam not only limited to individual community ritual worship activities but also makes Islam an inseparable source of law from state life. From the aspect of the constitution, the foundation for applying Islamic law in Indonesia is based on Article 29 of the 1945 Constitution, which explains the existence of religious freedom. Meanwhile, in the Malaysian Constitution, Islam is positioned as the only official religion of the State. The two constitutions of the two countries are a basic description of the position and development of Islamic law (Abdullah, 2021; Amani, 2019; Ibrahim et al., 2016; Jamil, 2010; Moustafa, 2013).

However, the position of Islamic Law between Indonesia and Malaysia in the legal system is different. Indonesia uses a legal system inherited from the Dutch colonial era (Lev, 1985; Astutik & Trisiana, 2020), which tends to prioritize form over content, paying little attention to the content of morality. Meanwhile, Malaysia is a former British colony. Thus, Malaysian law is influenced by the British Common Law tradition. However, Malaysia did not abandon or overhaul its entire basic legal order, which had existed long before British law became the country's legal order. This was because Malaysia kept the law to the fundamental values of its people (Soh, 2020; Tew, 2011).

Malaysian law sources consist of three; national law, Islamic law, and customary law (Kamaruddin, 2012; Sharmin, 2012; Somadiyono, 2020). The colonial historical background of these two countries is a differentiating factor in the constitutional system. Malaysia is a country that adheres to the type of federal State, which includes federal and State states with a democratic monarchy system of government. Meanwhile, the State of Indonesia is in the form of a unitary state which includes the central government and autonomous regions with a republican system of government with the principles of constitutional democracy (Umar, 2013). Likewise, waqf legal products between Indonesia and Malaysia have their characteristics with the legal and State systems typology. The point of similarity between the two countries is the Islamic legal framework based on the Shafi'i school of thought (Islamiyati, 2019).

Waqf legal products have very significant similarities and differences in their implementation, legal basis, system, and settlement of waqf disputes. In terms of waqf productivity, Indonesia and Malaysia have reached the world of business, trade, and other sectors (Prihatna et al., 2006). Therefore, the focus of this research is the support of legal products regarding waqf for the development of productive waqf in Indonesia and Malaysia, intending to explain how much the support of positive legal products governing waqf has an impact on the development of productive waqf instruments in Indonesia and Malaysia.

METHOD

This is literature research with a juridical-normative approach and a qualitative analysis model. The primary data source of this research is secondary data with the main ingredients of positive legal products in Indonesia and Malaysia, specifically regarding waqf. Analysis of the data used is the interactive analysis model of Miles and Huberman, which includes data reduction activities, data, data display, and conclusion drawing or verification.

RESULTS

Legal Products on Waqf

From a historical perspective, the practice of waqf in Indonesia and Malaysia includes the sultanate era, the colonial era, and the independence era. Waqf management in Indonesia has existed since the entry of Islam into the archipelago, especially after the establishment of Islamic kingdoms. However, waqf activities only became apparent around the 15th and early 16th centuries AD. The practice of waqf currently is only limited to the waqf of immovable objects. It is intended to benefit physical development, such as mosques, prayer rooms, Islamic boarding schools (pesantren), cemeteries, and others (Dar, 2020; Nugraha et al., 2022; Suryani & Isra, 2016).

Many historical evidences suggest that during the sultanate waqf was practiced. The evidences can be traced from historical relics, both in the form of land and mosque buildings, madrasa buildings, tomb complexes, both wet and dry land found in almost all of Indonesia, especially those in the sultanate era or has been ordered by the Regent who is Muslim. The evidence includes land that includes mosques such as Kauman Mosque in Cirebon, waqf from Sunan Gunung Jati; Demak Mosque waqf from Raden Patah; Menara Masjid in Kudus waqf of Sunan Muria; Jamik Mosque waqf base of Sultan Abdul Qodirun; Semarang Grand Mosque waqf from Prince Pandanaran; Ampel Mosque in Surabaya waqf from R. Rochmat Sunan Ampel; The Great Mosque of Kauman in Yogya waqf from Sultan Agung; Kauman Great Mosque in Solo waqf from Susuhunan Paku Buwono X; and in East Java there is also a "Perdikan," which is a piece of land which is a gift from a king to a person or group of people in the village who have served the king or the state (Djatnika, 1982).

In the Colonial Era, the practice of waqf can be seen from the legal products issued by the Dutch colonial government in Indonesia by issuing various regulations governing waqf issues, including:

a. Circular of the first Governor's Secretary dated January 31, 1905, No. 435, as contained in Bijblad 1905 No. 6196, on *Toezicht op den houw van Muhammedaansche bedehuizen*. This circular is addressed to regional heads in Java and Madura except for areas in the Swapraja area, where as long as this has yet to be done so that the Regents make a list of Islamic houses of worship in their respective districts. The list must note the origin of each house of worship, whether it is used for Friday prayers or not, whether there is a yard or not, and whether there is a waqf.
b. Circular Letter of the Secretary of the Governor dated June 4, 1931, No. 1361/A, as contained in Bijblad 1931 No. 12573, on *Toizich Van de Regeering op Mohammedaan schebedehuizen, Vrijdagdienstten en waqf*. Although there have been slight changes in this second circular, there are still reactions from movements from Muslims, arguing that according to Muslims, waqf is a private legal act (material privaatrecht).

In the era of independence, the regulation of waqf property starts from the legal product that regulates the Waqf of owned land, which is regulated in several legal products. The legal products are as follows:

a. Law Number 5 of 1960 concerning Basic Regulations on Agrarian Principles, article 49 paragraph (1) indicates that "Owned land waqf is protected and regulated by Government Regulation."
b. Government Regulation No. 10 of 1961 concerning Land Registration because this regulation is generally applicable. It also includes the registration of waqf land.
c. Minister of Agrarian Regulation No. 14 of 1961 concerning requests and grants of permission to transfer land rights. This regulation was issued on September 23, 1961

d. Waqf in the Compilation of Islamic Law (KHI) As contained in Book III KHI. Waqf, as regulated by KHI, basically has similarities to what has been regulated by previous legislation (PP No. 28 of 1977 concerning Land-Owned Waqf). It is just that this Government Regulation is limited to the Waqf of owned land. At the same time, the KHI contains general Waqf, which includes movable objects and immovable objects that have a durability that is not only disposable and has value, according to Islam (Itang & Syakhabyatin, 2017).

Unique legal products only regarding Waqf were born in 2004, in the legal form, namely Law No. 41 of 2004 concerning Waqf, followed by an explanation in Government Regulation No. 42 of 2006 concerning the Implementation of Law No. 41 of 2004. There was a change to Government Regulation of the Republic of Indonesia No. 25 of 2018 concerning Amendments to Government Regulation No. 42 of 2006 and its explanation. The derivative regulations of the waqf law mentioned above are the rules governing cash waqf, including:

a. Regulation of the Minister of Religion of the Republic of Indonesia No. 4 of 2009 concerning Administration of Cash Waqf Registration.
b. Regulation of the Minister of Religion of the Republic of Indonesia No. 73 of 2013 concerning the procedures for Waqf of immovable and movable objects other than money.
c. Decree of the Director General of Islamic Community Guidance No. DJ. II/420 of 2009 concerning the Model, Form, and Specification of the Cash Waqf Form.
d. Attachment to the Decree of the Director General of Islamic Community Guidance DJ. II/420 of 2009 concerning the Model, Form, and Specification of the Cash Waqf Form.
e. Decree of the Director General of Islamic Community Guidance No. 800 of 2014 concerning the Implementation of the Minister of Religion Regulation No. 73 of 2013

concerning the procedures for Waqf of immovable and movable objects other than money and their attachments.

f. List of PWU LKS Based on the Decree of the Minister of Religion of the Republic of Indonesia (Kementerian Agama RI, 2013).

The regulations governing waqf land are further regulated in the Regulation of the Minister of Agrarian Affairs and Spatial Planning/Head of the National Land Agency No. 2 of 2017 concerning Procedures for Registering Waqf Land. In addition to legal products in the form of laws, KHI, and related Ministerial Regulations, regulations regarding Waqf to promote and develop Waqf nationally, the Indonesian Waqf Board (BWI) was established, which, in carrying out its duties issued derivative regulations from the Waqf Law.

In Malaysia, waqf management's legal and technical products vary according to the respective federal laws. However, exceptions in the Johor area and the federal territory are used to establish Waqf in the form of cash funds and bank accounts. The state does not allocate a particular budget for waqf management, but funding for waqf management can use bank credit. For example, the Malaysian Islamic Bank, founded in 1983, has opened opportunities for borrowing funds to develop Waqf (Prihatna et al., 2006).

The British Common Law system strongly influences legal products in Malaysia. This model enters and becomes an inseparable part of the Malaysian legal system. Even though many political parties are based on Islam, the sociological circumstances forced them to adopt the British legal system to further compromise with the provisions of Islamic Law when formulating the Islamic Family Law Act. This combination eventually became the process of forming the Islamic Family Law, including waqf law. Since its independence in 1957, each State has had its own Islamic Family Law (Enakmen)

Law. The following laws are closely related to waqf arrangements (Haron, 2002; Mahsun, 2011).

a. In the State of Selangor, there is an amendment to the Law on the Administration of Islam in the State of Selangor No. 3 of 1952.
b. The Federal Territory contains the 1988 Baitul al-Mal Rules and the 1993 Islamic Law Administration Deed.
c. The State of Melaka has the 1991 Melaka Syarak Law Administration Enforcement.
d. Kelantan has an Islamic Religious Assembly and the Kelantan Malay Customs and Tradition 1994.
e. Negeri Sembilan had an Islamic Religious Council Enforcement in 1957, a 1960 Islamic Law Administration Enforcement, and a 1991 Syarak Law Administration Enforcement.
f. Pulau Pinang has the 1959 Islamic Law Administration Enforcement.
g. The country of Perak has the 1959 waqf control regulation and the 1992 Islamic Religious Administration Enforcement.
h. Johor, Administration of Islamic Law Enactment, 1978.
i. Kedah, Administration of Muslim Law Enactment, 1962.
j. Perlis, Administration of Muslim Law Enactment, 1964.
k. Sabah, Administration of Islamic Law Enactment, 1992.
l. Sarawak, Majlis Islam (Incorporation) Ordinance, 1954.

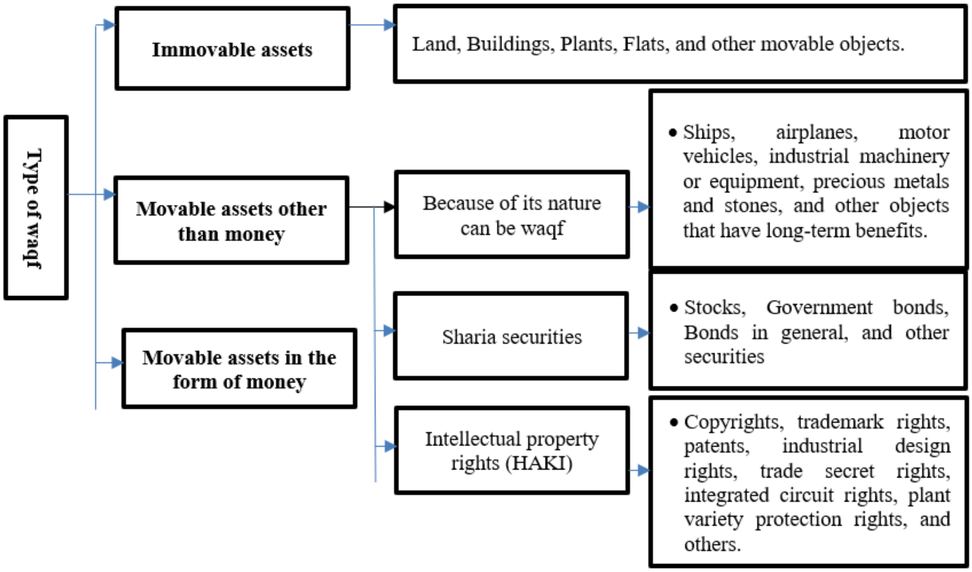
In the 1990s, there was much pressure from several parties to keep the Islamic tradition alive, so the amendment on waqf was revised so that it gave birth to the 1991 Enforcement for the Administration of Sharia Law, the 1992 Enforcement for the Administration of Islamic Law, and the 1993 Deed on the Administration of Islamic Law (Mahsun, 2011). The authority to regulate waqf in Malaysia is in the hands of the Syari'ah Court, although it may also be delegated to the (Secular) District Court. The parameters of waqf property are considered correct and valid if they are by the provisions of Islamic Law (Rahmany, 2019). The regulation of waqf in Malaysia has a disparity of opinion and interpretation among legal entities with the competence or authority to make and interpret regulations and managerial waqf. One interpretation that has been decided by the State Legislative Body automatically becomes raw when the Federal Council (Parliament), which has a higher degree of authority, decides otherwise. Responding to this, Hokker (1984) considered that ideally, the Federal Court should refrain from interfering too much in matters under the authority of the Lower Court because it would imply the existence of a dictatorial system in waqf regulation. At least there will be additional regulations in Malaysia.

The institution that has full authority to manage waqf assets is the Islamic Religious Council in each country (Rahmany, 2019). Judging from the laws (Enakmen) in various countries, this shows that Malaysia in the post-independence period has been quite advanced in formulating its Islamic Family Law Law, including those relating to waqf issues. It should be noted that although using the terms "Islamic law" (Islamic Law), the substance of the material is not pure (genuine) and is based on sharia. It has been mixed with Western legal traditions (written laws), judicial decisions, and customary Law. Anderson's paradigm of legal reform and legal material in Malaysia can be categorized as the third type of the 'trilogy' typology, combining rules in Islamic Law, adat, and positive (secular) Law, including those regarding procedures and administration in property management (Mahsun, 2011).

Productive Waqf Legal Products in Indonesia and Malaysia

In Indonesia, the basis for determining productive waqf is seen in Law Number 41 of 2004. This law is a development and improvement of waqf material regulated by previous laws and regulations. Development is limited to regulating the waqf of immovable objects and the waqf of movable objects, including regulating the management and development of waqf property. Operationally, this law was followed up by Government Regulation Number 42 of 2006 concerning the Implementation of Law Number 41 of 2004 concerning Waqf (Syibly, 2021).

Figure 1
Types of waqf in Law No. 42/2004



Source: Syibly (2021).

As stipulated in Law No. 41 of 2004, the methodological construction of waqf law tends to use the ijtihad intiqa'i approach. The determination of fiqh law is carried out by revealing the opinions of previous scholars and their arguments, then comparing and choosing opinions with stronger arguments and more in line with current conditions (Al-Qaradhawi, 1994, p. 115). This can be noted in Article 1, related to the existence of waqf, Article 16, related to waqf objects, and Article 40, related to changes in the status of waqf assets. The legal construction in the three articles tends to use the pattern of choosing the legal opinion of the classical jurisprudence relevant to the development conditions and needs of modern society in the world of waqf (Islamy et al., 2021, pp. 43-59).

Productive waqf, which explicitly uses other productive words, is Article 43, namely: "(1) The management and development of waqf property by Nazhir as referred to in Article 42 are carried out by sharia principles. (2) The management and development of waqf assets, as referred to in paragraph (1), is carried out productively. (3) If the management and development of waqf assets as referred to in paragraph (1) requires a guarantor, then a sharia guarantor institution is used" (Law No. 41 of 2004).

The characteristic of waqf in the spirit of the 2004 law, waqf productive value, are listed in article 43. No exact word states productive waqf —perhaps because the meaning has been understood. According to the Indonesian Dictionary, the productive word means being able to produce, able to produce results, generate benefits and be profitable. In the context of waqf, productive means professional waqf management to increase or increase the benefits of waqf itself (Mubarok, 2021). For example, waqf land, in economic terms so that the land is valuable, must be appropriately managed as a factor of production (Mannan, 1989; Salman, 2021; Zaman, 2022)

Waqf in Malaysia, as in Indonesia, the practice of waqf is not a new thing in society in Malaysia. The practice of waqf in Malaysia at this time is a development of the practice of waqf that has been carried out for a long time as part of the implementation of religious spirit along with the entry of Islam into Malaysia. There are many waqf institutions in Malaysia and they are widespread. For the type of productive waqf management in Malaysia, it has developed since 2008, which was marked by the establishment of a 34 (thirty-four) storey building with 2 (two) levels below ground and 7 (seven) levels of vehicle parking built on waqf land covering an area of 52,838 m2. The land is a waqf of a wealthy man of Gujarat descent, India, in

1980. This building is known as the Imara Waqf Tower. This Waqf building is rented and intended for *mauquf alaih* for the purpose of the waqf (Jaharuddin & Dhewayani, 2020).

In addition, productive waqf can also be seen with waqf hospitals that provide relatively low costs, the development of orphanages, and the funding required for their education. Waqf in the form of a corporation that is the model is Johor Corporation Berhad (Jcorp). This company innovatively develops the concept of stock waqf. The success of this institution became the first example of the implementation of corporate stock waqf, often referred to as corporate waqf. JCorp synergizes this waqf program with implementing Corporate Social Responsibility (CSR) (Jaharuddin & Dhewayani, 2020).

Productive waqf management in Malaysia is also implemented by Yayasan Dakwah Islamiah Malaysia (YADIM), which manages waqf schemes based on the concept of waqf implementation according to Islam. YADIM has offered 14 million waqf shares, the total price of the YADIM Training Center in Semungkis, Hulu Langat. These Waqf shares are offered to the general public at a price of RM1/share. YADIM also bought buildings in strategic trade centers to continue the waqf scheme (Rahmany, 2019).

Substantively, several articles (sections) in the Enactment show how the authority body's work pattern (Majlis) should be in dealing with waqf procedural processes. Among them, Law No.1 of the Islamic Law Administration Act (Federal Territories) 1993 (Act 505) Part 1 Sec. 2- Interpretation according to government regulations chapter of charitable trust section 61 waqf and vows. P.U (A) 352/85. Act A585. Among them are articles 61 and 62 of the Islamic Law Administration Act (Federal Territories).

DISCUSSION

Indonesia and Malaysia are neighboring countries with a Muslim majority population with the same history. The practice of Waqf existed before European colonization, namely in the Sultanate Era. The difference occurred after European countries with different legal systems colonized the two countries. In Indonesia, waqf rules existed during the Dutch colonial period, namely Staatsblad No. 605. Besluit Government General Van Ned Indie ddp. August 12, 1896, No. 43, jo ddo. November 6, 1912. No. 22 (Bijblad 7760) and the circular of the first Governor's Secretary dated January 31, 1905, No. 435, as contained in Bijblad 1905 No. 6196, on Toezicht op den houw van Muhammedaansche bedehuizen (Rosyid, 2014; Itang & Syakhabyatin, 2017; Nissa, 2017; Ibad et al., 2018). In the independence era, waqf rules were more on land affairs and immovable objects. However, in 1981 with the Islamic Law Compilation (KHI), there were rules regarding the Waqf of movable objects. All the legal products regulating Waqf are still mixed with other civil rules. Indonesia has a particular legal product for Waqf independently marked by Law no. 41 of 2004 concerning Waqf.

Institutionally, the Indonesian Waqf Board (BWI) is an institution that stands on the mandate of the Waqf Law that the duty and authority to; guide nazhir in managing and developing waqf assets, carry out the management and development of waqf assets on a national and international scale; give approval and or permit for changes in the designation and status of waqf property; dismiss and replace nazhir; give approval for the exchange of waqf property; provide advice and consideration to the Government in formulating policies in the field of Waqf (Dahlan, 2016; Aziz, 2017; Hasanah et al., 2020).

Likewise, in Malaysia, before the arrival of the invaders, the applicable law in Malaysia was Islamic law mixed with customary law, with the enforcement of justice carried out by the Kings or Sultans. The position of the Sultan is very strategic as a religious official as well as the highest political official and symbolizes the Muslim style of the Malay community. Among the laws are the Perpatih custom, the Temenggung custom, the Sarawak Malay Court Law, the Pahang Law, the Kedah Law, and the Johor Law (Busu & Kozako, 2019; Nurozi, 2022; Sulaiman et al., 2022). The texts of these Malay laws are influenced by the Malacca Kanun Law, which is rooted in adat and Islam (Sharia). The thickness of the legal source comes from the shari'ah as evidenced by the discovery of the Ninety-Nine Law, whose contents are similar to the book of al-Ihkam fi Tamzis al-Fatawa by Imam al-Qarafi in Perak.

When controlling Malaysia, the British colonizers gradually introduced and implemented the country's legal system, replacing the laws derived from Islamic law. The problems that are most affected are the problems of marital law. At the same time, the least are the problems of inheritance and matters relating to the transfer of property (Waqf, wasiyat, and zakat). The latter may be due to its association with wealth (money) or the strong tradition of living in the community so that intervention can no longer be carried out (Mahsun, 2011). In particular, productive Waqf is regulated through respective state regulations, such as Articles 61 and 62 of the Deed of Administration of Islamic Laws, Federal Territories.

The laws regarding Waqf in Malaysia include laws on the property which are quite comprehensive and transparent compared to laws regarding the distribution of inheritance, wills, *baitul mal*, and insurance. The parameters of waqf property are considered correct and valid if they are by the provisions of Islamic Law (Bakri et al., 2016; Ismail et al., 2015; Mahsun, 2011). This appendix has tried to regulate and direct the management of the waqf property with a management system that does not distinguish the types of waqf 'am, typical Waqf, and vows 'am. The authority to regulate it is in the hands of the Shari'ah Court, although it may also be submitted to the (Secular) District Court.

Suppose there is any ambiguity (doubt, lack of understanding) in the wording of the waqf deed. In that case, the State Council, through the Legal Committee (Fatwa Committee), is authorized to interpret and decide the details of the meaning and purpose of the Waqf. This interpretation gained legitimacy after obtaining justification (confirmation) in writing from the King and the State Council. The states of Johor and Perak are the most enthusiastic about making regulations about abstract matters related to the waqf problem by making specific Enactments about it. The Waqf Enactment in Johor contains a particular article (special section) regarding Waqf that does not fall under the general Waqf or *khairat* category (member waqf) where it is considered a proper type of Waqf (*absah*) (Hooker, 1984; Rahmany, 2019).

CONCLUSION

The legal products of waqf in Indonesia and Malaysia are quite adequate. Even the legal products of the two countries have existed since the Dutch and British colonial times. Waqf legal products in Indonesia were initially focused on immovable objects, especially land. They are starting with just administration, leading to the rule of law governing the process of waqf pledges and waqf land certification. Along with the development of types of valuable assets and the development of economic investment, productive waqf legal products were born in Indonesia, regulated in the Waqf Law no. 41 of 2004 along with the accompanying Government Regulations as well as several Regulations of the Minister of Religion which regulate the technical process of productive waqf. Whereas in Malaysia, productive waqf is different for each country.

For example, the alliance's territory accommodates it in Law No. 1 Deed of Administration of Islamic Law (Federal Territories) 1993 (Deed 505) Part 1 Sek. 2- Interpretation according to government regulations chapter amanah khairat sexyen 61 waqf and vows. P.U(A) 352/85. Deed A585. Substantively, there are several articles (sections) in the enactment that show how the work pattern of the authority agency (Majlis) should be in handling the procedural processes of waqf.

Waqf products are initially limited to immovable property. However, legal products support the development towards productivity in accordance with modern forms of business investment, such as cash waqf, shares, sukuk, rental, retail, ships, airplanes, vehicles, motors, industrial machines or tools, precious metals and stones, and other objects that have long-term benefits and so on.

Acknowledgment

The authors thank Direktorat Penelitian dan Pengabdian Masyarakat of Universitas Islam Indonesia, Yogyakarta, for financial support of this research.

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OPEN ACCESS

Check for updates

Millah: Journal of Religious Studies
ISSN: 2527-922X (e); 1412-0992 (p)
Vol. 21, No. 3 (2022), pp. 1025-1048
DOI: 10.20885/millah.vol21.iss3.art15

A Study of Carl Rogers' Humanist Approach in Interfaith Counseling

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Article History:

Received: August 4, 2022	
Revised: December 26, 2022	
Accepted: December 30, 2022	
Published: December 31, 2022	

Abstract

This article analyzes counseling services to counselees of different churches and religions. The main objective is to answer whether there is a possibility that counselees from different churches and religions will be helped. The research was conducted using a qualitative method in which we focused on descriptive data that refers to the counselee's spoken words and behavior. The research was conducted at the Yayasan Tembok Ratapan Timor, Kupang, Nusa Tenggara Timur, Indonesia. The Study found that counselees from various churches and religions can solve their problems when their potential is revealed. The humanist approach of Carl Rogers used by the counselor is very effective in maximizing the counselee's potential. Through a review of religions' theology, it was concluded that the love of God deserves to be enjoyed by counselees of different religions.

Keywords: *Carl Rogers; Humanist Approach; Interfaith Counseling*

INTRODUCTION

Counseling is a conversation between the counselor and the counselee to increase understanding and awareness of the counselee's self-potential that comes from God as a source of strength to solve the problems he or she faces. The Bible presents a counseling narrative, for example, performed by Prophet Elijah when he acted as a counselor who gave instructions to a widow in Zarephath (Tyndall, 2003; Steyn & Yousaf, 2010). Through this guidance, Elijah empowered the widow with what she had, namely a handful of flour in a jar and a little oil in a pot. At Elijah's direction, the widow first served the man of God by making a small round loaf of bread. What happened next was that the flour in the pot did not run out and the oil in the pitcher did not decrease until the time when the Lord gave rain on the earth (1 Kings 17:1-16). The result, of course, is that the widow realizes how much God cares and intervenes for the poor by pointing to her strong points (however small or insignificant) to get her out of trouble. Another counseling conversation and action can also be seen in the narrative of Jesus raising the young man in Nain (Luke 7:11-17).

In the narrative, Luke tells us that Jesus was moved by compassion for the widow. Then Jesus said: "Do not weep!" These words were followed by touching the coffin and saying: "Young man, I tell you, get up!" Jesus' words and actions demonstrate the powerful work of God. This work through anyone and anything serves as good news to people like the widow, who was temporarily discouraged by the loss of her protector and breadwinner. Jesus' work made the widow strong and re-energized in God's mercy (cf. Deuteronomy 24:6-22). From the traditions of ancient Israel to the Jewish traditions of Jesus' time, sons have perpetuated the family lineage and inherited wealth, both physical and non-physical as family honor (Garroway, 2017, 2018; Boiliu, 2020). Hence, Jesus' counseling, which arrived at the act of bringing the boy back to life, brought the widow back into her family that protected her economically and politically. Even more than that, the widow regained honor and belonging in the Jewish family.

The practice of counseling, as told in the Old and New Testaments, which is one of the tasks of the church today, shows a healthy and dynamic church organization (Hamilton, 2014; Kristantyo, 2021). In practice, counseling is not only for church members, but also for counselees from other churches or even other religions. This dynamic also occurs at *the Yayasan Tembok Harapan Timor*, an organization under the patronage of *Gereja Bethel Kemah Kesaksian*, Kupang, East Nusa Tenggara. Counseling involves guidance from "gifted" prayer ministers, followed by advice to improve behavior for the better based on Bible verses. This approach, as emphasized by Jay Adams (1929-2020), makes the words and life of Jesus Christ a strong basis for counseling and is considered effective for helping counselees (Finnern, 2014; Selvianti, 2018). However, will interfaith counselees be helped through this type of counseling?

This article aims to analyze the effectiveness of Carl Rogers' humanistic approach in counseling services to interfaith counselees. Humanistic counseling theory views freedom as the most important part of human life. Freedom must also be supported by the value of awareness of each person's responsibility. This means that freedom will be manifested in how to determine the direction of his or her life through every decision he or she makes. The humanist approach of Carl Rogers (1902-1987), an American psychologist, asserts that humans are capable of solving his or her own problems. Each individual has the ability within himself or herself to understand himself or herself, determine his or her life, and overcome his or her psychological problems as long as the counselor creates conditions that can facilitate the development of his or her self-actualization (Rogers, 1954; O'Hara, 1989; İsmail & Tekke, 2015).

According to Rogers (1995), the motivation of a healthy person is self-actualization. Rogers' view is in line with Abraham Maslow's (1908-1970) view of the pyramid of human needs. That self-actualization is actually the pyramid of essential and highest human needs. The actualization of this need is fulfilled at this time, then the inner desires of humans are fulfilled at this time as well (Gunawan, 2018). Thus, people who are aware of the importance of self-actualization will never be controlled by their bad experiences in the past. Hence, he will focus on what is happening now rather than what happened in the past (Gunarsa, 2010, pp. 122–128). Self-actualization is the process of becoming oneself and developing unique psychological traits and potentials. Self-actualization will be supported or hindered by past experiences and learning. Self-actualization will change in line with the developmental stages of one's life. When reaching a certain age such as earlier adulthood, a person will experience a shift in self-actualization from physiological to psychological.

Some studies have been conducted related to interfaith counseling for Indonesia context. Dima (2017) found that counselors' understanding of interfaith and cultural counseling was still inadequate. As a result, it is suspected that there is distrust of conselees to counselors' services. Engel's (2020) research showed that the values of *gotong royong* (mutual cooperation), sharing, and brotherhood are the basis of counseling for counselees in the context of multicultural Indonesia. These basic values are the strength of counseling to enable counselees of different cultures and religions to become high quality Indonesians. Based on these studies, this article focuses on how to describe and analyze the effectiveness of Carl Rogers' humanist approach in counseling at the *Yayasan Tembok*

Ratapan Timor, Kupang, for counselees of different religions. To the researchers' best knowledge, this issue, which is explored through the lens of theology of religions, has never been explored by previous researchers.

METHOD

Qualitative research is used to collect, sort, and process data in the process of pastoral-counseling. This method produces descriptive data in the form of spoken words from individuals and observed social behavior and after that the data were analyzed. The psychological aspects behind the words spoken by the counselees were then identified. The researchers also looked at the spoken language and relevant literature to discover the socio-cultural meanings of the conselees involved in the interviews. In this case, we used purposive sampling. During the research, we did not give equal opportunities to all counselees, but only took data from counselees of different churches and religions based on certain considerations.

The sample is counselees who were served face-to-face for the past three years. The sample consisted of three people. Each of them represented their religion. The reason for sampling this way was because they were recorded in the visitor book. In accordance with the ethics of confidentiality, the use of names is by initials. The same applies to the inclusion of address and type of problem. This is due to Kupang being a small town, which allows the counselor's secrets to be revealed and can lead to new problems. This study used verbatim data collection techniques and documentation. We also used literature, and in-depth interviews to obtain up-to-date information as well as evaluation in relation to the extent to which the application of the concept was understood by the counselee.

Verbatim data is a complete record, word for word, of the counseling conversation. Once obtained, the data were classified and analyzed.

RESULTS AND DISCUSSION

Dynamics of Counseling

Carl Rogers' (1902-1987) humanistic counseling theory emphasizes freedom as the most important part of human life. Freedom must be supported by the awareness of each person who is responsible. This means that freedom will manifest in how he or she determines the direction of his or her life through every decision he or she makes. Rogers saw human as a being that is able to solve his or her own problems. Within him or herself, he or she is able to understand, determine, and overcome his or her own psychological problems as long as the counselor creates conditions that allow self-actualization of his or her potentials (İsmail & Tekke, 2015). Still Rogers, the motivation of normal people is self-actualization. Therefore, conscious and rational humans are no longer controlled by the past events. Instead, Rogers looks more at the present. He argues that the past will indeed affect how a person responds to situations in the present. However, what is happening now is more important than past experiences for the resilience of an individual's personality (Gunarsa, 2010, pp. 122–128).

Rogers is known as a phenomenologist because he strongly emphasized on the meaningful reality for individuals. Everyone's reality is unique depending on their perceptual experience. The development of personality and self-concept, for Rogers, is a conscious part of the phenomenal space that is realized and symbolized, where the "I" is the center of reference of every experience. The self-concept is a core part of individual experience that is slowly differentiated and symbolized as an image of the self that says "what and who I really am" and "what I really have to do" in relation to God and in relation to others (İsmail & Tekke, 2015). Therefore, a self-concept is a permanent inner awareness of experiences that relate to me and distinguish me from what is not me, so that it is the "I AM" (read: the power of God) that increases than man's power within himself or herself.

The goal of humanistic counseling is the expansion and self-improvement of the counselee's ability to choose. Humanistic counseling is more directive and aware of the counselee to become a capable, free, and responsible person. The counselee is directed not to depend on others to solve his or her problems. In the end, the counselee becomes confident and able to make her own decisions. Humanistic counseling directs the counselee to the importance of responsibility in every personal decision and carries it out in the process of life (Gunarsa, 2010, p. 123). The counselor plays an important role in guiding the counselee to be resilient to the risks that occur in every decision-making in relation to the problem faced. The counseling process was conducted with three people from different religious backgrounds. W is a Catholic, P is a Hindu; and Z is a Muslim lady.

Catholic counselee

W (26 years old) is a devout Catholic youth and an activist at one of the Catholic churches in Kupang. W is also one of the officials of the Catholic Youth Organization. On November 2, 2015, W was brought to counseling by a friend (M), a fellow church activist, who had undergone counseling a week earlier. W lost her boyfriend suddenly when they were planning their future marriage. Unexpectedly, her boyfriend fell ill and had to undergo treatment at the hospital. On the second day of treatment, her boyfriend passed away with symptoms of only fever.

W is a religious follower who obeys church rules. It is evident that while facing her personal problems, W has repeatedly dialogued with her pastor, but there was no way out. W secretly sought solutions for herself and kept this problem a secret from her parents and church although W's actions eventually became known. Subsequently, W used the medium of mobile phone as a means of communication with the counselor of the *Yayasan Tembok Ratapan Timor*. Later, they made an appointment to meet face-to-face. W seemed to be afraid of being found out that she visited the *Yayasan Tembok Ratapan Timor* and felt guilty for having come to the "wrong" place. Apparently, W had problems with the ordinances and doctrines of her religion.

Hindu Counselee

P is the first daughter of a couple from Bali. P is a Hindu. P has long lived in Kupang city with her parents, who are suckling pig entrepreneurs. P is a girl who is as cool as cucumber. She speaks only when necessary. Despite this, she is a smiling and gentle girl. P is a student at one of the nursing colleges in Kupang city . P was brought to the counseling center on July 10, 2016 by E, her close friend. P was in danger of dropping out because she always failed the nursing competency exam. P had repeatedly taken the exam, but was always unlucky at the end. The failure was due to the fact that P always performed medical actions that were not in accordance with procedures. P, for example, inserted the infusion needle incorrectly, treated the wound by wrong way, and always answered the supervisor's questions wrongly despite having just been taught the lesson. In fact, all these are the basic knowledge and skills of a medical nurse. P had done everything possible, including to bribe the lecturer with roast pork to pass the exam.

After trying to convince P on the one hand, and telling P's problem on the other, E then entrusted P with her problem to the counselor of *Yayasan Tembok Ratapan Timor*. P also trusted herself to the counselor. P did not appear to be under pressure from family or others. Interestingly, P was fully aware that her Balinese background was an identity attached to her. This was reflected in how P always asked for prayers to get a partner from Bali.

Muslim counselee

Z is a 41-year-old Muslim from Java. She was recently divorced. She initially sold second-hand clothes in one of the traditional markets in Kupang City. This business did not bring her any profit. Instead, Z went bankrupt. To survive, he tried selling yellow rice. This business was not in line with her wishes and even made very little profit. However, she had to do so because she had to support her two children who were in elementary and junior high schools. At the same time, she had to send some money to her mother and other family in Java. What did she have to do in the end? She went into debt to a moneylender. Z was then brought by T to meet the counselor of *Yayasan Tembok Ratapan Timor*.

During counseling, there were a few problems experienced by Z. Those problems were related to theological or doctrinal issues. However, both the counselor and Z were in agreement that there is only one God (*tawḥīd*). This agreement was the common ground that made the counseling atmosphere more friendly and progressive. This atmosphere supported the way to explore and provide therapy towards improving Z's attitude and lifestyle. Her ability to absorb the concepts discussed greatly supports the quality of her more creative and energetic thinking. In this way, Z would be able to easily find solutions for her problems.

Love as Basis of Rogers' Humanist Approach

Rogers uses developmental and personality theories in his clinical trials with a concentration on experience and subjectivity. On the other hand, the theory of Jay E. Adams (1929-2020) is nouthetically seen as a comparison and used as an evaluation of the extent of Rogers' use of theory in his therapeutic efforts with each counselee.

Counseling to W

There is a tendency for W to talk about spiritual matters. W, who is active in the Catholic Youth community, is so sad. Her boyfriend died but she admits that she still feels God's love. William Johnston (1925-2010), an Irish Jesuit priest, says that we know God, but we do not know Him indeed; we know Him with love, but before that we should be in a state of empty knowledge and intelligence (Aritonang, 2018, p. 277). These words remind us that knowledge and intellect cannot measure how great God is, unless we only acquisit of His love. From her testimony, it seems that W can measure how close her relationship with God is. She can compare obeying God's will and fulfilling her own desires. W analogizes God with humans who have feelings of jealousy. W's mindset persuades the counselor to go further and dare to lead her. What W believes reminds the counselor of the words of the Bible, that God is jealous (cf. James 4:5; 1 Corinthians 10:22).

Therapy for W can be done according to Jay E. Adams' theory with Bible verses. The question is: have the priests and nuns who are responsible for their people done the same as the Bible says? It seems that their ministry has not yet answered W's confusion. Here, it requires the counselor's creativity to find alternative approaches. In this case, the counselor utilizes the concept of the counselee and gives consideration according to her ability to understand and sense in exploring who she really is. On the other hand, Rogers' humanist theory emphasizes phenomenology about human experience and how it is constructed. This means that when describing the problem, it is the mind and the mood of the counselee that receive more attention to the therapeutic treatment. Finally, all forms of therapeutic treatment are tailored to the needs and abilities of the counselee at the appropriate time.

In relation to the role of the Catholic church, there was a willingness from W to get continuity counseling services from a priest or a nun for herself as well as for others. However, this is not possible unless she gets it from another institution. However, W believes that what she had experienced at the other institution was from God as well. Another interesting point is that W did not question the concept of therapy at the *Yayasan Tembok Ratapan Timor* with the core values of her church. Apparently, she just needed help solving her problem at that moment. That was all! Therefore, she didn't want to leave her church, or even abandon her Catholic faith.

Counseling to P

There is very little oral communication between counselors and counselees in counseling. The counselor does not want to push counselee P to do more talking. Both are mostly silent and contemplative. The counselor is more silent and busy managing her empathy, while the counselee is silent because of stress and frustration. The soul of the counselee is so burdened. Thus, the time needed for this counseling process becomes longer.

In general, the counselor will explore as much information as possible from within the counselee. The goal is to find the self-potential of the counselee. This is the strong point that is used to guide the counselee in finding his or her solutions. In that moment, beliefs, religious doctrines, and scriptures, as we can see in P's experience, are ineffective to change his or her situation. In the case of P, the counselor can only use a sincere and compassionate conscience to guide the faith and hope of the counselee to God in whom the counselor believes. The counselor truly places herself as a friend who leads a hopeless person to the supreme authority to plead for His mercy. In this condition, of course, the value of compassion and respect for human dignity becomes significant and functional. The counselor acts as a servant who prays for the burdened counselee. Being an empathetic friend to the counselee does not stop in the counseling room. But then the counselor continuously builds personal contact either through telephone conversations or through personally prayer services after office hours.

Rogers' humanist theory emphasizes the importance of having the core conditions of congruence and unconditional caring as well as empathy towards the counselee. Rogers describes it as one of the advanced personal characteristics. Conditions such as having the soul and mind of someone who feels, exists, and support the counselee. Adams' (1986a) theory also tries to apply empathy. However, he provides therapy by permanently using the following steps. These are praying together, reading the Bible, and accepting Jesus as God. By these steps, all problems are expected to disappear. Of course, this counseling process is irrelevant for interfaith counselee because it will leave a new burden for him or her. So, the counseling steps are not useful and do not even help the counselee.

Although P does not understand her own faith, in terms of prayer or other rituals, she believes that God, who knows all human problems, has a reach beyond human reason. God is able to reach her even though she does not understand the teachings and practices of living as a devout Hindu. Here we arrive at the important question, how could God, who created man, not know what man's needs are and how strong they are to carry their burdens? To answer this question, adequate experience and knowledge of the counselor is needed in counseling.

If the therapist is a Christian counselor, then he or she is expected to have knowledge of biblical truth and depth of relationship through a personal encounter with Christ through the Holy Spirit. Meanwhile, if the therapist is a Muslim, then he or she will refer to the straight path (Arabic: *shirātal mustaqīma*) which is believed to be the path of truth as written in the Qur'ān. To quote Abraham Maslow (1908-1970), an American personality psychologist, who is also often referred by Rogers, there is a diagram of man's needs. The man's need for truth is in fact the highest. Rogers once had a view on this need. He then decided to leave the periphery of his Christian family tradition and reached for that ultimate truth through the exploration of Jesus' work and life. The exploration and deepening come to conclusion that the core teaching of Jesus is love. Rogers defined this love as compatibility, unconditional caring, and deep empathy. This definition implies that this is how God works as demonstrated by Jesus in his life and ministry in the world.

Indeed, the human struggle to solve life's problems does not only stop at the stage of doing good and avoiding the prohibitions of their respective religions, but also at the stage of understanding, internalizing and actualizing the truth of the religion they adhere to. At this stage, there is no other choice but for humans to return to their religion and learn seriously the essence of their own religious teachings.

Religions teach the essence or substance (b. Latin: *esentia* or *substantia*) of God which is the source of truth. On this, Olaf H. Schumann describes essence or substance by Islamic theologians who often refer to it in Arabic terminology of *jauhar*, *haqîqa*, and *dhat*. While Christian theologians express it with the Latin term: *persona*, or in the Greek terms: *hypostasis*, and *prosôn* (Schumann, 2018, p. xii). In Indonesia, generally, both Islam and Christianity introduce Him by the name *Allah SWT*, or *Tuhan*, the Creator of the universe, and so on. The depiction of this essence is unique. Uniqueness can also be realized through His hidden actions. But none of the religions know exactly but introduce the knowledge of *Allah SWT* or *Lord* according to their respective interpretations. Hanafi (2020) stated that *Allah SWT* is known through *al-asma al-husna* (beautiful names). But this interpretation is always changing from age to age and from generation to generation. That is why there are so many many disputes over different interpretations. In fact, Allah is actually a "being" that cannot be compared and cannot be likened to anything else. (Q.s. 42:11; Q.s. 112: 4).

In the Christian tradition, the Lord is known through the person (*persona*) of Jesus. He is the ideal person, who humbled Himself as a human being, working in obedience to His Father until He died on the cross. This is the truth! Because of this truth, the apostle Paul confessed and delivered this confession to the Philippians: "Jesus Christ is Lord" to the glory of God" (Philippians 2: 5-11). A Christian counselor should have his or her needs fulfilled to the highest degree in knowing and internalizing the truth of Jesus Christ (cf. John 8:32,36, Galatians 5:1). Meanwhile, a Muslim counselor is expected to guide the counselee to the straight path in order to live according to God's guidance (Q.s. 1:6) (Zain & Maturidi, 2021).

The truth as Christ's will and the truth according to the straight path in Islam are subjective. Nevertheless, as Rogers says, these truths have a mystical dimension. The mystical dimension is closely related to one's faith. The deeper one goes into his or her faith, the more he or she recognizes the highest "being". The more he or she recognizes the " being," the more the spirit of the " being" will secretly control his or her thoughts, words and actions. This is the meaning of personality mysticism, which Annemarie Schimmel (1922-2003) refers to in man's intimate relationship with God. It is the creature's relationship with the Creator; or the slave's relationship with his or her Master; or the lover longing for his Beloved (Schimmel, 2011, p. 5).

Mystical spirituality is related to the belief, internalization, and actualization of the noble values of religious teachings. In connection with providing therapeutic assistance in the counseling process, the value of truth is reflected through a concept. Rogers conceptualized it as a core condition. The core condition, which is an extraction of the truth in Christ or the truth on the straight path in Islam, is congruence, unconditional acceptance, and empathy. This is the core condition that will dominate and play a very active role in the counseling process. So, humanist counselors are required to have that core condition when he or she does counseling. Unlike Rogers who views humans as having abilities from within themselves, Adams (1986a) explais that counselees should be helped with therapy based on the counselor's faith and biblical understanding. The reason is that non-biblical sources are unable to help the counselee. Adams (1986a) also views that the counselor should be directly responsible for the salvation of the counselee just as a shepherd treats his or her flock of sheep.

P, finally, realized that she has potential after her graduation ceremony. Evidence of her potential is in the following three things: (1). The few words that she uttered turns out to be very powerful, impactful and fruitful by the graduation she had experienced; (2). P is able to take risky actions. Confidently, P tried new and unusual things through the counseling process in the *Yayasan Tembok Ratapan Timor*; and (3). After graduation, she is directly accepted as medical personnel in one of the hospitals in Kupang city. This allows her to realize her burried capacity. This is precisely what Howard Garner, an American developmental psychologist, said that there are multiple intelligences hidden in everyone (Davis et al., 2011). Therefore, the counselor's guidance to P, who eventually discovered her hidden intelligence, is amazing.

Counseling to Z

Counselor Z represents other counselors who only need treatment at a basic and immediate level. The needs in question are therapies related to how to get economic reinforcement and assistance. The counselor tried to make her aware of some facts that had been made earlier. And also emphasized about the risks of life due to wrong decisions such as falling into the trap of moneylenders. The counselee is invited to sort out which work will be able to be done today. For example, living frugally by stopping sending money to the family in Java. This is a choice that can lighten the burden of life.

Rogers' humanist theory views Z's position as requiring only a bounce back and repetition of what the counselee has expressed. Not the application of Bible verses as used by Adams (1986b) in his nouthetic theory. Adams (1986b) generalizes that all messes like Z's are caused by the sinful nature of man. Sinful human nature is true, but the impact of Bible verses is not appropriate for Z's condition, especially since Z is a Muslim. Alternatives should be sought that are in line with the counselee's condition and ability to help themselves. For example, living frugally by stopping sending money to family in Java. This is an option that can reduce the burden of life.

It can be seen that the counselee is pressed and difficult to get out of the trap of self-made rules on the grounds of doing good to relatives and parents for the sake of self-glory. What is more burdensome is that the counselee is faced with the reality of the destruction of her household and business. Her life became even harder when she had to struggle with her debts. Without realizing it, Z was also trapped in the debt of "success". The words of her parents' prohibition to migrate continued to haunt her. The only way is for the counselee to try to free herself from the shackles of the past. The counselor only helps provide consideration based on the facts that exists now. The counselor tries to invite her to look back at what she is like today.

The counselee's problem actually comes from herself. Therefore, the counselee needs a friend who is willing to listen. More than that she needs a solution from the counselor for her problems. Interestingly, the difference in religion between the counselor and the counselee is not a barrier for her to get out of the existing problems. In this step, as Rogers said, the therapy is more focused on the importance of trusting one's own self-organization (Rogers, 1995, pp. 184–186). Hopefully, after going through failure after failure, Z learns to look at herself while realizing that no one is perfect. Anyone must make mistakes. Yesterday someone made a mistake, but today realizes and corrects that mistake. Then, he or she becomes better in the next days of life. Life is short. We don't know when we will die. In Z's case, therefore, being a humble and frugal person will certainly add value to his or her life, even his or her religious life.

Regardless of whether Z really goes deeply into the truth of her religion, it is evident that she tried to find a "straight path" to fulfill her urgent needs. Z believed that there would be a "straight path" in spite of coming to a counselor of a different religion. Z was convinced that there would be a solution for her after hearing the success story of her neighbor who came to the same counselor. Z believes that there are more powerful "beings" that she can rely on. Therefore, she had to break through the walls of her tradition to seek solutions from this powerful being. While the basic need to seek solutions to her life problems is far more important than anything else. In this way, is Z's faith just a formal identity, or is she truly enlightened? Only God and Z know it

Theology of Religions Overview

The Theology of Religions overview here refers to the Bible as the basis for developing theological ideas related to the cases in counseling as outlined above. For this purpose, we start on the following biblical narrative. The text of the Syro-Phoenician Greek woman, in Mark 7:24-30, proclaims the good news. Jesus' statement: "Let the children be filled first, for it is not right to take the bread set aside for children and throw it to the dogs," verse 27, is interesting. Ancient Israel had three concepts of social relations in relation to the three Hebrew terms: *bêt 'āb*, meaning "father's house"; *mišpāḥâ*, meaning "extended family/clan"; and *šēbeṭ* or *matteh*, meaning "tribe." To build family solidarity and marital bonds, *bêt 'āb, mišpāḥâ*, and *šēbeṭ* or *matteh* are all connected in sameness of language, economic cooperation, legal traditions and customs, ancestral stories, and religion (Talupun, 2017). Out of these solidarity and marital bonds, anyone is considered an enemy and must be made aware of his or her existence. The "dogs" as Jesus spoke of are actually a legacy of Israel's exclusive concept of social relationships. In this concept, Israel is called the chosen people and receives privileges from God, while other people do not.

Although not as privileged as Israel, "the dog" waited for the crumbs that the children of Israel threw from the table. In the same manner as the "dog", the mother begged Jesus for mercy. Being a "dog" was the only alternative at that time to obtain healing for her daughter. The mother's attitude was praised and recognized by Jesus. This effort eventually freed her daughter who was possessed by an evil spirit. The mother's acceptance of, what Matthew calls the

Canaanite woman as a "dog," reveals some of the fundamental values that guided her mystical journey in seeking healing. Passionate, hope for mercy, and surrender are the stages of mystical journey. Jesus praised, honored, and declared her effort or faith or self-potential as the reason for her daughter's healing. (Matthew 15: 28). The concrete solution is the best thing that every counselee looks forward to. For Jesus, self-potential (or read: faith) should be from whitin everyone (Doeka, 2017). Counseling at the *Yayasan Tembok Ratapan Timor* or anywhere else is simply a place to strengthen everyone's self confidence to realize and maximize his or her self-potential just as the Syrophoenician lady attained before Jesus.

God's love is the theme of the proclamation of the kingdom of heaven. Love becomes the benchmark of counseling and theology of religions (Latin term: *theologia religionum*). Or in the view of Paulo Freire (1921-1997), love is an important element in the dialogue between human beings that has implications for humility, faith, hope, and freedom. Paul F. Knitter, quoting Karl Rahner (1904-1984), states that Christianity recognizes that God truly loves humanity. God does not discriminate between people based on ethnicity, religion, race and class. Why? Because God loves all people (Knitter, 1995, pp. 47–48). Likewise, in Olaf H. Schumann's view, God's love becomes a magnet that attracts every religious person to live together in harmony despite different backgrounds. Living together that upholds equality, fairness, and mutual respect for each other without anyone feeling superior to others (Kaha, 2020). From the theology of religions perspective, God is known in Jesus Christ. Jesus Himself is love. Because of His love, He visits and embraces people without looking at their origins (Doeka, 2011). This narrative of the Syro-Phoenician Greek woman reveals the basis of *theologia religionum*, in which truth also exists in other religions. Therefore, other religions also deserve to enjoy God's love. Jesus honored and valued the woman's self-potential that made her daughter well. This is proof that God's love cannot be confined within the walls of one religion alone. It is free and even crosses religious boundaries to reach out to other faiths.

Knitter (1995) further explained that by using real human struggles, this is an opportunity to look again at what the Bible and human tradition say. Even the act of ministry does not stop at guiding, but goes beyond that to reveal the understanding of concepts that are true and responsible. This view certainly invites us to return to the roots of counseling, namely the person of Jesus. As Christian counselors, we certainly take Jesus as a role model. The words and actions of Jesus, therefore, which have a direct impact on the return of life, hope, protection, justice, and freedom for anyone (cf. Matthew 25:35-43), are inspiring an effort in counseling services.

Furthermore, both the counselor and the counselee must be in an apopathic attitude. Or in Rogers' words, to deny their ego or pride. Finally, let God Himself works through His Spirit to reveal the self-potential of anyone who is willing to realize and bring better life, hope, protection, fairness, and freedom as these are in the kingdom of God that is reigning in this world (cf. Matthew 6:10-11).

CONCLUSION

We come to three conclusions. First, the Carl Rogers humanist approach used by counselors to interfaith counselees at the Yayasan Tembok Ratapan Timor is very effective. Second, the approach used by the counselor is able to maximize the self-potential of the counselees to solve their own problems. The most interesting thing, lastly, is God's love as a common ground between the counselor and the counselee in the counseling process.

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