

**Proceeding of
Pekalongan International
Conference on Islamic Studies (PICIS)**

Realizing
MENTAL
REVOLUTION

**through Recontruction of Science
in Islamic Higher Education Institutions**

Pekalongan, December 17th 2016

**Proceeding of
Pekalongan International
Conference on Islamic Studies (PICIS) :**

**Realizing
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**through Recontruction of
Science in Islamic Higher
Education Institutions**

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Preface

Director of Postgraduate Program IAIN Pekalongan

All of the praises and gratitude be to Allah Azza Wajalla Who Endlessly Blesses us with His Mercy and His Grant in all kinds of forms; health, prosperity, intelligence, willingness, and even in the form of awareness and an ability to express our gratitude to Him. With His Blessings, the proceeding of Pekalongan International Conference on Islamic Studies (PICIS) 2016 by the theme of “Realizing Mental Revolution through Reconstruction of Science in Islamic Higher Education” could be published.

The theme was chosen because we believe that nation building cannot move forward if we only rely on the change on institutional capacities, without the change on human resources, the ones who actually run the institutions. The greatness of an institution will contribute nothing unless its human resources are incessantly developed.

The history of Indonesia since the independence up to now has always been fulfilled with mismanagements in many aspects of life, including in formal and non-formal institutions. This condition could give negative impacts on the national development so significantly that mental degradation has always haunted this country's civilization.

For this purpose, the President of the Republic of Indonesia has introduced what he calls the mental revolution agenda that should responsibly recognized and applied by the whole elements of this country.

The activity of Pekalongan International Conference on Islamic Studies (PICIS) became a strategic move, as a constructive response to the nation's problems that have been rooted in problems of mental state. This activity was a realization of a support to the program. In another word, Indonesia needs to implement mental revolution as soon as possible, as well as to find solution as to which areas receive initial treatment. Hierarchically, changes should be made from ourselves to families, neighbors, and workspaces, then widened into larger communities, such a country.

Institut Agama Islam Negeri (IAIN) Pekalongan as an educational institution has an essential role in building good mentality of Indonesian people, through thoughtful effort in reconstruction of Islamic sciences. This reconstruction is aimed at changing the mental state of people in perceiving knowledge. The change of the perception is usually marked by the change of the philosophical view.

In medieval era, laws derived from religion became the absolute truth, including scientific activities. In the Renaissance era, humans were no longer the God's image, but they also had rationality or awareness as well as creativity to move forward and to improve their roles that had been accumulated when forming cultures and civilizations. Sciences relied on rationality and empirical phenomenon that had developed fast by using quantitative approach in the study.

Studies conducted within Islamic higher education institutions have long been considered of little contribution to the development of citizens' mindset and attitude. It is, therefore, this program is hoped to make the contribution more evident and appreciated.

This noble responsibility rests with higher education institution. The transformation of STAIN into IAIN has put more weight on its mission to play more vital role in establishing a better society, nation and country. Pekalongan International Conference on Islamic Studies has taken its part and simultaneously serves as means to build international partnership. This in turn demonstrates the institution's international recognition. Additionally, the program offers opportunities for all academics to improve their capabilities, and uncovers all obscured potentials; especially where abundant researches conducted within Islamic higher education institutions remain weak and inadequately published. Hence the objectives of this program are as follow:

1. To help researchers publish their work internationally, exchange valuable findings, expand more broadly their expertise, and make the most of their mutual academic links and cooperation today and in the future.
2. To help academics and decision makers sit together and make serious attempts to contribute to the country's development through scientific advancement and the promotion of *nawacita* program for the country's continuous growth.

All of the works here were the results of the conference participated by lecturers, researchers, practitioners, and scientists from various disciplines and universities across the country, as well as representatives from neighboring countries such as Malaysia, Brunei Darussalam, and Singapore. All of them have discussed several disciplines in Islamic studies from rich perspectives. This proceeding contains 46 articles, clustered based on these disciplines:

- ❖ Mental Revolution through the reconstruction of Tafsir and Hadith Studies.
- ❖ Mental Revolution through the reconstruction of Sharia and Islamic Law Studies.
- ❖ Mental Revolution through the reconstruction of Islamic Education Study
- ❖ Mental Revolution through the reconstruction of Tasawuf and Psychology Studies
- ❖ Mental Revolution through the reconstruction of Economy and Syariah Banking Studies
- ❖ Mental Revolution through the reconstruction of Dakwah and Islamic Communication Studies
- ❖ Mental Revolution through the reconstruction of Language and Literature Studies
- ❖ Mental Revolution through the reconstruction of Sciences and Technology Studies

As the organizer, we would like to express our gratitude to Antolkayadi (The Deputy of Prevention of Corruption Eradication Commission-KPK), Dr. H. Amirsyah Tambunan, M.A (Deputy Secretary General of Indonesian Ulema Council),

Dr. Raudlatul Firdaus Fatah Yasin (International Islamic University Malaysia), Dr. H. Ade Dedi Rohayana (Rector of IAIN Pekalongan, Central Java, Indonesia), The public and military officials, The Directors of Graduate Programs of representative colleges in Indonesia, and all the participants who successfully conducted Pekalongan International Conference on Islamic Studies (PICIS) 2016.

Finally, we would also like to thank all the directional team, executive team, as well as the management team of the Graduate Program of IAIN Pekalongan who facilitated all the series of the event, from the preparation until the evaluation. Thanks are also delivered to anyone and any parties who are not specifically mentioned for helping us in conducting the event as well as publishing the proceeding. May Allah Bless us in every step we take and every struggle we make and write them as our good deeds. Ameen.

Pekalongan, December 17th 2016
Director,

Dr. H. Muhlisin, M.Ag

Acknowledgement

All the praise be to Allah Who Blesses us with His Mercy and His Grace to all the academics of State Institute for Islamic Studies (IAIN) Pekalongan. It is due to His mercy and blessing that IAIN Pekalongan continuously attempts to improve its quality and contribution to education, especially in Pekalongan and its surroundings. Thanks to Allah, IAIN has successfully organized another international seminar titled Pekalongan International Conference on Islamic Studies (PICIS).

PICIS event in 2016 was also a part of the fifth Dies Natalis of Postgraduate Program. PICIS is one of the commitments held by IAIN Pekalongan to develop sciences based on Islamic values as well as oriented to society's empowerment and social problem-solving. PICIS 2016 took Realizing Mental Revolution through Science Reconstruction in Islamic Higher Education as the theme that we believed relevant to the spirit of the Indonesian government to improve the nation through mental revolution.

Mental revolution is a movement of the people as well as the government to ameliorate the nation's character for the sake of the better Indonesia. A lot of social problems area result of weakening character and moral of the nation. The rampant of corruption, humans' right violation, and criminalities are the results of the fading value of *Bhinneka Tunggal Ika* (unity in diversity). This event was conducted as a scientific endeavor to participate in character building through a variety of studies. The results of the studies and researches were explicated in this event so that it could give real contributions to people. Therefore, it is hoped that this program could be a part of the cause of mental revolution promoted by the government.

We would like to express our thanks to the whole committee of the conference of Pekalongan International Conference on Islamic Studies (PICIS) 2016 who had done their best for the success of this event. We would also like to deliver thanks to all contributors of the proceeding. We hope that the proceeding could serve as resourceful references for all concerned to Islamic Studies. Ameen.

Rector of IAIN Pekalongan

Dr. H. Ade Dedi Rohayana, M.Ag

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REAKTUALISASI PENDIDIKAN KELUARGA DALAM PENGEMBANGAN POLA ASUH ANAK SEBAGAI IKHTIYAR REVOLUSI MENTAL

A.Tabi'in¹

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Abstrak

Every children born with His natural tendency. By natural tendency they have potential to be educated, cared and and have big possibility to grow and improve their skill in behaviour knowledge aspect as well as skill. Therefore, they will be formed as great moral character personality whose behaviour based on quran and sunnah. Mental revolution should be done massively, in family environment, involves the whole education aspects start from children preparation since they born until the effort to strength their physical and spritual. it can be explained by using advice, giving good model ,and modelling good habits toward small things as a result, it implies to children's personality in the future. Family caring system will directly as well as indirectly will be learned and immitated by the children. They immitated their parents in deciding attitude, speech, expressing expectation, demand, critic to another, responding and breaking problem, express feeling and their emotional. Good behaviour model will lead to good impact for the children development. One of the succeed in forming children character is influenced by parents model in doing caring model system. It divided into three kinds, they are ; authoritative, permissive, and autontatif.

Key Word : *Children caring system, Family reactualized education, mental revolusion*

A. Pendahuluan

Keluarga sebagai unit terkecil dalam masyarakat mempunyai peranan yang sangat besar dalam memengaruhi kehidupan dan perilaku anak. Kedudukan dan fungsi keluarga dalam kehidupan manusia bersifat fundamental karena pada hakikatnya keluarga merupakan wadah pembentukan watak dan akhlak. Lingkungan yang berpengaruh terhadap perkembangan jasmani, rohani dan akal anak sejak dilahirkan sampai dewasa adalah keluarga. Oleh karena itu, perlu ditanamkan nilai-nilai *akhlakul karimah* sejak dini. Peran dan tanggung jawab orang tua mendidik anak dalam keluarga sangat dominan karena di tangan orang tualah baik dan buruknya akhlak seorang anak dibentuk. Pendidikan dan pembinaan akhlak merupakan hal paling penting dan sangat mendesak untuk dilakukan dalam rangka menjaga stabilitas hidup.

¹Dosen Pendidikan Guru Raudlatul Athfal IAIN Pekalongan

Abdurrahman Assegaf sebagaimana dikutip Eka Nirmalasari menjelaskan bahwa pola asuh orang tua mempunyai implikasi yang signifikan terhadap pertumbuhan dan perkembangan anak. Baik perkembangan secara positif maupun negatif. Sabda Rasulullah Saw yang diriwayatkan dari Abu Hurairah bahwa setiap anak dilahirkan dalam keadaan fitrah. Maka kedua orang tuanyalah yang menjadikan sebagai Yahudi, Nasrani maupun Majusi²

Dalam ajaran agama Islam masalah akhlak mendapat perhatian yang sangat besar sebagaimana sabda nabi, ”Sempurnanya iman seorang mukmin adalah mempunyai akhlak yang bagus”. Dan dalam riwayat lain dikatakan ”Sesungguhnya yang dicintai olehku (Nabi Muhammad Saw) adalah mereka yang mempunyai akhlak yang bagus”. Mengingat masalah akhlak adalah masalah yang penting seperti sabda nabi di atas maka dalam mendidik dan membina akhlak sang anak, orang tua dituntut untuk dapat berperan aktif. Peran utama orang tua sebagai pendidik dalam menanamkan nilai-nilai akhlak karimah kepada anaknya sebaiknya berdasarkan ajaran agama Islam agar anak dapat melaksanakan fungsi sosialnya sesuai dengan norma agama, norma hukum, norma kesusilaan dan dengan akhlak yang mulia.

Pola asuh anak yang diterapkan oleh masing-masing orang tua tentunya berbeda antara orang tua yang satu dengan lainnya. Pada intinya pola pengasuhan orang tua bertujuan demi kebaikan anak kelak saat mereka tumbuh dewasa dan mulai berbaur dalam kehidupanbermasyarakat. Baik pola asuh anak yang menitik beratkan pada moral (agamis), toleransi (aktif progresif), kebebasan dan kemandirian (bebas).

Revolusi mental harus dimulai dari pendidikan keluarga dan di terapkan melauai pola asuh orang tua terhadap anak , mengingat peran pendidikan dalam keluarga sangat strategis dalam membentuk men-tal anak bangsa. Pengembangan kebu-dayaan maupun karakter bangsa di-wujudkan melalui ranah pendidikan keluarga.³ Menurut Suprpto (2014) pendidikan pengembangan karakter adalah sebuah proses berkelanjutan dan tidak pernah berakhir (never ending process). Selama sebuah bangsa ada dan ingin tetap eksis, pendidikan karakter harus menjadi bagian terpadu dari pendidikan alih generasi.

Implementasi pendidikan karakter tidak harus dikaitkan dengan anggaran. Dibutuhkan komitmen dan integritas para pemangku kepentingan di bidang pendidikan untuk secara sungguh-sungguh menerapkan nilai-nilai kehidupan di setiap pembelajaran. Pendidikan karakter tidak sekadar mengajarkan mana yang benar dan mana yang salah, tetapi juga menanamkan kebiasaan (habituation) tentang hal mana

² Eka Nirmalasari, “Pola Asuh Orang Tua dalam Membentuk Kecerdasan Emosional Anak (Kajian Kitab *Tarbiyah Al-Aulad Fi Al-Islam* Karya Abdullah Nashih Ulwan)”, *Skripsi* (Yogyakarta, Jurusan Pendidikan Islam, Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2014), hlm. 3.

³ Akbar, Sa’adun. 2009. *Pengembangan Model Pembelajaran Nilai dan Karakter Untuk Sekolah Dasar Berbasis Model Pendidikan Nilai dan Karakter Di Pesantren Daarut-Tauhied Bandung*. e-jurnal *Ilmu Pendidikan*, Universitas Negeri Malang. diunduh tanggal 11 Desember 2010.

yang baik. Dengan begitu, peserta didik menjadi paham (kognitif) tentang mana yang baik dan salah, mampu merasakan (afektif) nilai yang baik (*loving the good/moral feeling*), dan perilaku yang baik (*moral action*), dan biasa melakukan (*psiko-motor*) (Suprpto, 2014). Jadi, pendidik-an karakter erat kaitannya dengan habit (kebiasaan) yang dipraktikkan dan di-lakukan.

Anak-anak tidak membutuhkan kurikulum, tetapi mereka membutuhkan kehidupan yang benar-benar mampu menghidupi mereka. Mereka belajar dari kehidupan nyata, sementara yang terjadi sekarang, banyak nilai atau ajaran yang sudah ada itu dikaburkan, ditutup-tutupi dengan kebohongan yang dikemas dalam sebuah ikon berupa iklan yang justru menyesatkan. Mestinya, revolusi mental menfokuskan pada pembangunan manu-sia melalui pendidikan umum maupun pendidikan keluarga. Sedangkan guru dan orang tua adalah aktor utama terwujudnya masya-rakat terdidik. Sejarah dunia juga telah membuktikan bahwa guru dan orang tua merupakan pondasi bagi pembangunan bangsa. Jika guru dan orang tua solid maka bangsa kita akan semakin maju dan bersatu. Sehingga pem-bangunan karakter dapat dilaksanakan secara berkelanjutan. Seorang guru dan orang tua bu-kan hanya menjalankan proses pembelajaran semata, melainkan mampu membangun pola pikir sekaligus karak-ter positif siswanya, percuma mengajar tanpa bisa membuat anak belajar, akhir-nya anak hanya bisa menjadi “follower” (Ikhsan, 2014).

Revolusi mental, dapat menghasil-kan ketahanan pendidikan, Indonesia yang berdaulat dalam bidang pendidikan, Indonesia yang berkepribadian secara sosial budaya, pendidikan yang mengkaji potensi yang dimiliki Indonesia dengan sebuah sistem pendidikan yang akun-tabel, bersih dari praktik korupsi yang bisa dirasakan oleh seluruh anak bangsa. Kemudian didukung oleh birokrasi yang bersih, andal, dan kapabel, yang benar-benar bekerja melayani kepentingan pen-didikan dan mendukung pekerjaan guru untuk membentuk karakter siswa. Di sini, birokrat sebagai pelayan, bukan minta dilayani, birokrat tahu bentuk kondisi lapangan, melihat dengan “mata kepala sendiri, bukan hanya menerima laporan dari bawahan”. Revolusi mental sesungguhnya adalah sebuah gerakan ke dalam, yaitu perbaikan sikap diri sebagai individu, dan perbaikan evaluasi diri sis-tem yang sudah rusak karena korup, tidak adil, dan malah bertentangan de-ngan tujuan pendidikan nasional (Ikhsan, 2014: 1)

B. Perkembangan Pola Asuh Anak

Anak merupakan aset penting bagi keluarga, masyarakat, bangsa dan negara, yaitu sebagai regenerasi bagi sebuah kehidupan. Keberlangsungan sebuah keluarga ditentukan oleh keberadaan seorang anak, begitu juga kehidupan sosial masyarakat ditentukan pula oleh kehidupan para penerusnya, yaitu para anak dan remaja. Suatu bangsa dan negara, juga ditentukan oleh karakteristik dan pola pikir para pemudanya sebagai representasi dari seorang anak.

Setiap orang tua pasti menginginkan anaknya menjadi kebanggaan bagi keluarganya, menjadi bagian penting dalam kehidupan sosialnya, menjadi kehormatan

bagi diri, keluarga dan masyarakatnya. Menjadi lumrah, ketika harapan dan tujuan orang tua terhadap anaknya menjadi suatu yang terus diusahakan dan dimaksimalkan dalam pola pengasuhannya. Karena sesungguhnya, karakter, sikap dan sifat anak, ditentukan oleh karakter, sikap dan sifat orang tuanya. Hal itu merupakan bagian dari pola asuh. Setiap anak tergantung dari bagaimana orang tuanya.

Dariyo menjelaskan bahwa pola asuh orang tua terhadap anak dibagi menjadi 4 (empat) bagian: pola asuh otoriter (parent oriented), pola asuh permisif (children centered), pola asuh demokratis dan pola asuh situasional.

Pola asuh otoriter menekankan pentingnya peraturan yang diterapkan orang tua harus diikuti oleh anak. Orang tua memberikan aturan main dalam keluarga dan anak harus mengikuti aturan yang dibuat, yaitu dengan konsekuensi sebagai turunannya. Dampak yang ditimbulkan dari pola asuh seperti ini menjadikan anak kurang inisiatif, merasa takut, tidak percaya diri, cemas, anak melarikan diri dari kenyataan.

Pola asuh permisif merupakan bagian dari kategori pola asuh dalam perkembangan anak. Pola asuh ini memberikan kebebasan bagi anak dalam melakukan aktivitasnya. Setiap perbuatan anak menjadi boleh oleh orang tua, orang tua memanjakan anak dalam pola asuh ini. Dampak yang ditimbulkan dalam pola asuh ini adalah kesemena-menaan anak dalam bertindak dan bersikap, eksplorasi anak cenderung tidak terkontrol dan menjadikan anak tidak bertanggung jawab atas apa yang diperbuat. Namun di sisi lain, kebebasan tersebut apabila disalurkan ke dalam hal-hal yang bersifat positif maka sesungguhnya akan memberikan dampak yang positif bagi perkembangan anak. Anak menjadi lebih agresif, kreatif, inovatif, aspiratif, inisiatif dan kooperatif terhadap aspek kemanfaatan aktivitasnya.⁴

Sedangkan pola asuh demokratis memberikan kesejajaran bagi orang tua dan anak dalam kehidupan keluarga. Setiap anak diberikan kebebasan dalam berekspresi, namun tetap dalam pengawasan orang tua. Anak diberikan kebebasan dalam berbuat, namun dituntut untuk bertanggung jawab atas apa yang sudah dilakukannya. Anak juga diberikan kepercayaan terhadap apa yang dilakukannya, namun tetap dalam kontrol yang memberikan arah tujuan yang benar dan baik. Dampak dari pola asuh demokratis ini memberikan implikasi terhadap proses pendewasaan anak dalam berperilaku, bertindak maupun berbuat. Sehingga tindakan-tindakannya cenderung dapat dikomunikasikan dan dikondisikan sesuai dengan aspek kemanfaatan dan kebutuhan.

Sementara itu, yang terakhir adalah pola asuh situasional. Pola asuh situasional memungkinkan orang tua memberikan tindakan represif, kadang pula demokratis, terkadang otoriter. Penerapannya sesuai dengan keadaan dan kondisi yang memungkinkan pola asuh itu dilakukan. Pola asuh situasional mempunyai dampak

⁴Retno Dwi Astuti, "Pengaruh Pola Asuh Orang Tua Terhadap Kemandirian Siswa Dalam Belajar Pada Siswa Kelas XI SMA Negeri Sumpiuh Kabupaten Banyumas Tahun Pelajaran 2005/2006", *Skripsi*, (Semarang: Fakultas Ilmu Pendidikan Universitas Semarang, 2005), hlm. 23.

fleksibel terhadap sikap, perilaku dan karakter serta mental anak. Anak juga bisa luwes dalam bertindak sehingga dapat menempatkan posisi di mana ia berada.⁵

Pola asuh mempunyai peran utama dalam kehidupan anak. Pola asuh sebagai transformasi pengetahuan, ilmu, pengalaman, pemahaman, representasi serta diplomasi kehidupan anak terhadap apa yang dilakukan dan dikerjakan oleh orang tuanya. Sehingga pembentukan karakter bagi anak secara otomatis tertanam dalam pikirannya dan membentuk sikap, mental, karakter dan perilaku anak itu sendiri. Kesalahan pada pola asuh berakibat fatal terhadap karakter dan mental anak. Begitu juga sebaliknya, pola asuh yang baik mempunyai implikasi terhadap potensi dan kualitas anak. Sehingga menjadi sumber daya manusia yang bermanfaat, barakah dan menjadi harapan keluarga, masyarakat serta regenerasi positif bagi bangsa dan negara.

Namun, di zaman kehidupan saat ini (modernitas dan globalisasi) menjadi “miris” dan menyedihkan ketika kejahatan, tindak pidana, kekerasan, kezaliman, kebatilan dan kemaksiatan menjadi semakin meluas dan merajalela. Secara nyata, perilaku negatif seperti itu sudah bebas terjadi di mana-mana di hampir seluruh komponen masyarakat. Hal itu didukung oleh keadaan dan kondisi yang semakin canggihnya teknologi sebagai alat kelengkapan yang instan bagi kehidupan manusia.

Perkembangan teknologi mempunyai pengaruh besar terhadap karakter dan pola asuh anak. Orang tua modern, menyumbangkan pembelajaran karakter dan mental anak dalam pola asuh yang dikembangkan. Hal ini berlaku hingga pada level pola asuh yang sangat kecil sampai tingkatan yang paling tinggi. Kecanggihan terhadap teknologi mempunyai implikasi yang sangat besar terhadap pola asuh orang tua terhadap anak-anaknya. Jika tidak dikontrol secara maksimal, pola asuh yang baikpun akan berbelok arah jika pengawasannya lemah. Karena dengan teknologi, anak akan lebih bereksplorasi diri terhadap pengetahuan dan pengalamannya. Kunci utama dari pola asuh terletak pada fungsi keluarga. Keluarga mempunyai peran utama dalam perkembangan pola asuh anak. Terutama orang tua sebagai representasi dari perilaku dan sikap anak. Orang tua masa kini dituntut untuk memahami, mengerti dan mengetahui tentang sebuah perubahan zaman. Terutama pada pengetahuan agama sebagai sandaran utama dalam perkembangan pola asuh anak, fondasi karakter, “tembok” sikap dan sifat serta “penyangga” mental bagi anak dalam mengarungi kehidupannya yang semakin kompleks.

Pengetahuan orang tua terhadap teknologi penting dipelajari, semakin ke hulu sebuah kehidupan, tantangan dan rintangan hidup semakin besar. Gelombang kehidupan pun semakin tinggi. Teknologi semakin canggih, media manusia semakin mudah, kenikmatan sesaat semakin murah dan berbagai cobaan hidup semakin tergenangi, kehidupan semakin instan. Oleh karena itu, peran orang tua semakin kompleks dalam melaksanakan tugas dan tanggungjawabnya terhadap pola asuh anak.

⁵ Agoes Dario, *Psikologi Perkembangan Remaja* (Jakarta: Ghalia Indonesia, 2004), hlm. 97.

Pola asuh, seyogianya dapat mengikuti tren kehidupan masa kini sebagai tameng dari kompleksitasnya problematika kehidupan yang semakin dahsyat. Pengaruh teknologi negatif, semestinya dihadapi oleh peran teknologi positif. Artinya bahwa perkembangan teknologi yang mengakibatkan fatalnya mental dan karakter anak dapat dicegah melalui peningkatan pengetahuan teknologi yang mempunyai aspek kemanfaatan yang tinggi. Misalnya, pengembangan pengetahuan tentang pengetahuan terhadap al-Qur'an digital, mortal al-Qur'an, hadis, maupun pengetahuan-pengetahuan yang sudah hampir menjadi konsumsi bagi kehidupan masyarakat modern.

Hal itu seharusnya menjadi penyeimbang bagi orang tua yang harus ditransformasikan kepada anak dalam perkembangan pola asuhnya. Jika berperilaku buruk dalam zaman sekarang semakin mudah maka semestinya, berperilaku baikpun akan sangat mudah pula. Karena secara prinsip, setiap kehidupan mempunyai anonimnya sendiri-sendiri. Sehingga tidak heran, jika pengaruh negatif teknologi semakin besar maka seyogianya hal itu juga berimplikasi terhadap aspek kemanfaatan yang semakin mudah.

Tantangan zaman yang semakin kompleks, menjadikan tantangan bagi orang tua untuk meningkatkan pola asuh yang lebih baik dan berkualitas bagi anak-anaknya. Hal demikian bisa dilakukan dengan cara memanfaatkan teknologi secara baik dan benar dengan berbagai fasilitas yang dapat dielaborasi terhadap pola asuh anak. Sehingga koridor anak dalam berperilaku mengikuti garis yang sudah ditentukan dengan berbagai aplikasi yang mendukung. Namun tetap harus ada kontrol.

Pun demikian, penguatan terhadap perilaku orang tua juga tetap harus dilakukan dan diintegrasikan terhadap kehidupan anak masa kini. Orang tua harus mampu beradaptasi terhadap kehidupan anak, kondisi dan situasi sekarang maupun kebaruan-kebaruan yang menjadi proyeksi bagi kehidupan anak. Namun, diperlukan juga sebuah reaktualisasi pola asuh melalui aktualisasi diri anak dalam mengembangkan potensi untuk menjadi lebih baik.

Ketika anak sudah remaja, secara otomatis pembangunan perilaku melalui pola asuh tumbuh kembang dengan teknologi dan aktualisasi diri dapat mencegah hal-hal negatif yang berada di sekitar anak. Anak dengan sendirinya dapat menjaga dan melindungi dirinya dari apa yang telah diketahui, dipahami dan dialami sendiri. Hal itulah yang dapat membentuk pola hidup positif, produktif, kompetitif dan partisipatif bagi anak dalam kehidupannya. Seiring dengan itu, perubahan perilaku membentuk mental dan karakter anak yang secara hierarkis bisa bertransformasi terhadap revolusi mental para generasi muda untuk berkarya dan berperilaku positif serta bermanfaat bagi diri, keluarga, masyarakat, bangsa dan negara serta agamanya.

Hal itu tercermin dari aspek kesehatan bagi individu yang tercermin dalam Undang-Undang Nomor 36 tahun 2009 yang menjelaskan bahwa aspek kesehatan

mental merupakan bagian dari kriteria pola asuh. Kesehatan mental terdiri dari 3 (tiga) komponen, antara lain pikiran, emosional dan spiritual.⁶

Sehat dalam pikiran merupakan bagian dari pembangunan mental terhadap masing-masing individu. Mental yang sehat tercermin dari bagaimana anak itu diasuh. Pun demikian, kesehatan pada pikiran tercermin dari pola pikir yang dibangun atas diri dan perilakunya. Anak yang mempunyai pola pikir yang sehat, ia akan berpikir secara rasional terhadap apa yang akan dilakukan, apa yang harus dikerjakan dan apa yang ingin diperbuat.

Berpikir secara jernih dan logis merupakan bagian dari kesehatan pikiran. Sehingga perbuatan yang bersifat negatif, buruk, maupun hal-hal yang tidak sesuai dengan ketentuan etika dan sosial budayanya akan terhindar dengan sendirinya. Hal itu merupakan bagian dari pembangunan pola asuh bagi anak untuk berpikir sehat dengan menyehatkan pikiran. Pikiran yang sehat akan menjadikan anak bersifat baik, bersikap sopan, maupun berbuat yang sesuai dengan aturan dan etika yang berlaku. Sehingga hal itu akan menghindari perbuatan anak dari sifat-sifat anarkistis, kekerasan dan berbagai hal negatif lainnya yang sering terjadi pada saat mereka menginjak usia remaja.

Sementara itu, sehat mental dalam komponen emosional merupakan bagian dari ekspresi anak di dalam berbagai sikap, misalnya takut, sedih, gembira, maupun hal lainnya. Seorang anak yang mempunyai emosional yang sehat akan mampu mengendalikan berbagai sifat negatif. Anak akan terhindar dari rasa takut jika ia melakukan kesalahan. Seorang anak juga akan merasa bahagia jika apa yang dilakukan mempunyai kemanfaatan bagi diri dan masyarakatnya yang merupakan bagian dari perbuatan positif. Seorang anak juga akan merasa sedih jika melihat teman-teman sebayanya melakukan kekerasan, kemaksiatan, maupun perbuatan yang negatif yang merugikan orang lain.

Ekspresi tersebut secara emosional merupakan bagian dari pola asuh terhadap perkembangan anak. Pembentukan karakter anak secara sehat emosional akan berimplikasi terhadap perkembangan dan potensi anak itu sendiri. Hal itu tentu harus didorong oleh kecerdasan emosional

untuk mengimbangi pola pikir anak dari berbagai ekspresinya sehingga menjadi penyeimbang terhadap pola perkembangan anak dalam berbagai eksplorasi dan ekspresi diri ketika menimpa dirinya.

Komponen yang ketiga adalah sehat mental secara spiritual. Spiritualitas menjadi bagian penting bagi kesehatan mental. Mental yang sehat, salah satunya dipengaruhi oleh sehatnya spiritual. Spiritual yang sehat tercermin dari ekspresi rasa syukur, pujian, penghambaan manusia kepada Allah, mengagungkan karunia dan rahmat-Nya serta berbagai ekspresi yang berkaitan antara manusia dengan Tuhannya.

⁶ Soekidjo Noto admodjo, *Promosi Kesehatan dalam Kesehatan Masyarakat, Promosi Kesehatan: Teori dan Aplikasi*, Edisi Revisi (Jakarta: Rineka Cipta, 2010), hlm. 3.

Pola asuh anak tentunya harus dibangun dengan pembangunan kesehatan spiritualitas. Hal ini menjadi penting sebagai reaktualisasi pola asuh orang tua terhadap anak yang lebih religius. Namun penekanannya bukan menciptakan anak yang fanatik terhadap agamanya, akan tetapi lebih kepada pengamalan terhadap nilai-nilai agama yang lebih berkualitas dan substantif. Notoatmodjo, menekankan bahwa secara mendasar bahwa kesehatan mental dalam komponen spiritualitas adalah dilihat dari aspek praktik keagamaan, misalnya mengajarkan anak untuk salat berjamaah, mengajarkan anak dengan bertadarus secara bersama-sama, memberikan pemahaman terhadap anak atas segala karunia dan nikmat Allah dengan cara mengaktualisasikan nikmat-nikmat yang dimiliki semuanya dari Allah. Kemudian aplikasi keyakinan atas segala hal yang terjadi. Penting juga diaktualisasikan kembali dengan pola asuh yang lebih aplikatif, yaitu dengan memberikan pemahaman bahwa setiap kejadian itu dari Allah, kejadian buruk ataupun baik karena sesungguhnya akan kembali kepada-Nya.⁷

Spiritual yang sehat yang dibangun dalam pola asuh terhadap anak akan mampu menanggulangi segala bentuk bencana dan cobaan dalam lingkungan anak. Anak yang mempunyai nilai spiritualitas tinggi, lebih mampu menetralisir segala aspek yang bersifat negatif, baik perbuatan, perilaku, maupun sikap dan sifatnya. Tentunya akan mempunyai implikasi

Ketika menginjak usia remaja. Pembangunan pola asuh dalam keluarga dengan prinsip religuitas, akan membantu mengelola perilaku dengan membentuk karakter dan mental anak menjadi lebih baik dan berkualitas, yaitu menjadi remaja yang berahlakul karimah, kreatif, inovatif, agamis, jujur dan cerdas. Hal itu menjadi dan tujuan bagi semua elemen masyarakat, keluarga, bangsa dan negara, serta agama sebagai kekuatan pembangunan peradaban dunia. Jika generasi muda mempunyai kompetensi dan kreasi dalam kehidupannya maka sesungguhnya ia akan mampu mengubah dunia dengan pengetahuan, pengalaman dan pengamalannya.

C. Revolusi Mental dimulai dalam Keluarga

Dalam pandangan penulis, revolusi mental, harus dimulai dari lingkungan keluarga. Mengapa keluarga? Setidaknya ada dua alasan yang dapat kami kemukakan: *Pertama*, keluarga merupakan unit terkecil dalam masyarakat yang merupakan lingkungan pertama dan utama bagi anak. Sebagai lingkungan yang pertama dan utama, keluarga memiliki kesempatan lebih banyak untuk menanamkan pola pikir, sikap dan perilaku yang baik pada seluruh anggotanya, terutama anak. Di lingkungan ini, pada anak dapat ditanamkan segala sifat yang baik seperti jujur, terbuka, ikhlas, disiplin, semangat, tekun, mau bekerja sama, adil, saling menghormati dan menghargai, percaya diri, mau belajar dari kesalahan dan sebagainya, Kuncinya adalah contoh dan keteladanan yang baik dari orangtua (ayah dan ibu), selain upaya pembiasaan dan pendampingan secara terus menerus dan berkelanjutan pada anak.

⁷ Muhammad Muntahibun Nafis, *Ilmu pendidikan Islam*, (Jogjakarta: Teras, 2011), hlm. 45

Kedua, keluarga memiliki fungsi-fungsi yang apabila dapat dijalankan secara optimal akan mampu membawa anggota-anggotanya memiliki keseimbangan hidup antara lahir dan batin, antara kehidupan di dunia ini dan di akhirat nanti. Fungsi-fungsi keluarga yang kemudian kita kenal dengan 8 fungsi keluarga tersebut adalah sebagai berikut: (1) fungsi keagamaan, (2) fungsi sosial budaya, (3) fungsi cinta kasih, (4) fungsi perlindungan, (5) fungsi reproduksi, (6) fungsi sosialisasi dan pendidikan, (7) fungsi ekonomi dan (8) fungsi pembinaan lingkungan. Kedelapan fungsi ini harus berjalan sinergis sehingga terwujud keluarga sejahtera sebagai prasarat untuk dapat melahirkan generasi penerus yang berkualitas.

Dalam lingkungan keluarga, revolusi mental dapat dimulai dengan menjadikan anak sebagai generasi penerus yang memiliki sifat dan kepribadian yang baik. Tidak saja dalam hal beribadah, menjunjung tinggi nilai sosial dan budaya, tetapi juga dalam menjalin cinta kasih, memberi perlindungan, membangun komunikasi, bekerja keras untuk keluarga dan serangkaian sifat positif seperti jujur, terbuka, ikhlas, selalu bersyukur, suka bekerjasama, disiplin, bersemangat, optimis dan memiliki cita-cita yang luhur. Sehubungan dengan hal tersebut, pelaksanaan 8 fungsi keluarga secara optimal tidak bisa ditawar lagi.

Implementasinya, fungsi keagamaan ditunjukkan dengan kemampuan keluarga dalam mengembangkan kehidupan keluarga sebagai wahana persemaian nilai-nilai agama yang akan menjadikan dirinya sebagai insan-insan agamis, penuh iman dan taqwa kepada Tuhan Yang Maha Esa. Fungsi sosial budaya ditunjukkan dengan kemampuan keluarga dalam memberikan kesempatan kepada seluruh anggotanya untuk mengembangkan kekayaan budaya bangsa yang beraneka ragam dalam satu kesatuan. Fungsi cinta kasih ditunjukkan dengan kemampuan keluarga dalam memberikan landasan yang kokoh terhadap hubungan anak dengan anak, orang tua dengan anaknya, serta hubungan kekerabatan antar generasi sehingga keluarga menjadi wadah utama berseminya kehidupan yang penuh cinta kasih lahir dan batin.

Sementara fungsi perlindungan ditunjukkan dengan kemampuan keluarga dalam menumbuhkan rasa aman dan kehangatan bagi seluruh anggota. Fungsi reproduksi ditunjukkan dengan kemampuan keluarga dalam melaksanakan mekanisme untuk melanjutkan keturunan sesuai dengan rencana yang dapat menunjang terciptanya kesejahteraan manusia di dunia. Dan fungsi sosialisasi dan pendidikan ditunjukkan dengan kemampuan keluarga dalam membina dan mendidik keturunannya sehingga dapat melakukan penyesuaian dengan alam kehidupannya di masa depan.

Sedangkan fungsi ekonomi ditunjukkan dengan kemampuan keluarga dalam mengembangkan kemampuan ekonominya sehingga dapat mencukupi kebutuhan keluarga serta dapat menyisihkan sebagian penghasilannya untuk ditabung. Dan fungsi pembinaan lingkungan ditunjukkan dengan kemampuan keluarga dalam menciptakan lingkungan hidup baik fisik maupun non fisik yang sejuk, sehat dan penuh dengan kenyamanan. Secara fisik lingkungan hidup yang sejuk, sehat dan penuh kenyamanan ditandai dengan terjaganya kebersihan di dalam dan di luar rumah, terawatnya

tanaman hias/bunga, dimanfaatkan kebun untuk tanam-tanaman produktif, sayuran, toga, dan sebagainya. Secara non fisik, lingkungan hidup yang sejuk, sehat dan penuh kenyamanan adalah lingkungan di mana hubungan antar anggota keluarga dengan masyarakat atau keluarga dengan keluarga lainnya terjalin dengan baik, tidak ada perkecokan/perselisihan, tidak ada rasa dendam, curiga atau syak wasangka. Yang ada justru rasa penghormatan, saling menghargai, tolong menolong dan saling mengasihi. Ini bukan sekedar dalam bentuk tutur kata dan sikap, tetapi juga dalam bentuk tindakan dan perilaku yang nyata dalam kehidupan sehari-hari.

Mendasarkan pada uraian di atas, revolusi mental akan sangat tepat bila diawali dari lingkungan keluarga. Selain upaya ini dapat menyentuh pada seluruh anggota keluarga yang notabene juga anggota masyarakat. Upaya ini dirasa lebih efektif karena lebih banyak waktu yang dihabiskan setiap orang dalam lingkungan keluarga, sehingga komunikasi antar anggota keluarga menjadi lebih intensif. Selain itu keluarga dapat menjadi solusi efektif untuk mempersiapkan sejak dini sumberdaya manusia yang berkualitas dan berkarakter. Dengan kedudukan dan perannya, keluarga dapat mengawali pendidikan anak sejak anak dilahirkan hingga dewasa. Dengan demikian, keluarga dapat menjadi basis pendidikan usia dini dengan menanamkan nilai-nilai moral dan agama agar kelak saat dewasanya menjadi manusia yang memiliki integritas, percaya diri, memiliki semangat untuk berprestasi dan memiliki jiwa sosial yang kuat serta beragam sikap dan perilaku positif lainnya.⁸

Lingkungan keluarga adalah secara umum diartikan sebagai suatu kelompok individu yang terkait dalam ikatan perkawinan, mencakup ayah dan ibu (orang tua) serta anak. Keluarga merupakan lembaga pendidikan yang pertama dan utama, yang diselenggarakan dan ditangani langsung oleh orang tuanya. Menurut Darajat (dalam Yasin, 2007) dalam melaksanakan pendidikan keluarga harus disesuaikan dengan tahap perkembangan anak tak terkecuali di dalam mendidik emosi anak. Pendidik (orang tua) harus memiliki pemahaman tentang perkembangan emosi anak karena anak memiliki ciri khas sendiri dalam perkembangannya.

Peran dan pengaruh lingkungan keluarga dalam pembentukan karakter ini penting dikarenakan lingkungan keluarga memiliki keistimewaan. Keistimewaan dilingkungan keluarga oleh Wahab (1999) diuraikan sebagai berikut:

1. Keluarga lajimnya merupakan pihak yang paling awal memberikan banyak perlakuan kepada anak. Begitu anak lahir, lajimnya pihak keluargalah yang langsung menyambut dan memberikan layanan interaktif kepada anak. Apa yang dilakukan dan diberikan oleh pihak keluarga menjadikan sumber perlakuan pertama yang akan mempengaruhi pembentukan karakteristik pribadi dan perilaku anak.

⁸ http://www.kulonprogokab.go.id/v21/Mengawali-Revolusi-Mental-dari-Keluarga_4116, di unduh pada tanggal 05 Desember 2015.

2. Sebagian besar waktu anak lajimmya dihabiskan di lingkungan keluarga. Besarnya peluang dan kesempatan interaksi dalam keluarga akan sangat mempengaruhi perkembangan anak. Jika kesempatan yang banyak ini diisi dengan hal-hal yang bermakna dan positif bagi perkembangan anak, maka kecenderungan pengaruhnya menjadi positif pula.
3. Karakteristik hubungan orang tua-anak berbeda dari hubungan anak dengan pihak- pihakn lainnya (guru, teman dan sebagainya). Kepada orangtua, disamping anak memiliki ketergantungan secara materi, anak juga memiliki ikatan psikologis tertentu yang sejak dalam kandungan sudah dibangun melaui jalinan kasih sayang dan pengaruh-pengaruh normatif tertentu.
4. Interaksi kehidupan orang-tua anak di rumah bersifat “asli” seadanya dan tidak dibuat-buat. Perilaku yang ditampilkan dalam keluarga adalah perilaku wajar dan tidak di buat-buat.

Peran keluarga selain lebih banyak bersifat memberikan dukungan belajar yang kondusif juga memberikan pengaruh pada pembentukan karakter anak, seperti pembentukan perilaku, sikap dan kebiasaan, penanaman nilai, dan perilaku-perilaku sejenis. Radin dalam Wahab (1999) menjelaskan enam kemungkinan cara yang dilakukan orang tua dalam mempengaruhi anak yaitu melalui:

1. Pemodelan perilaku (*modeling of behavior*).
2. Memberikan ganjaran dan hukuman (*giving rewards and punishment*)
3. Perintah langsung (*direct instruction*)
4. Menyatakan peraturan-peraturan (*stating rules*)
5. Nalar (*reasoning*)
6. Menyediakan fasilitas atu bahan-bahan dan adegan (*providing materials and setting*)

Revolusi Mental bagian dari pola pembentukan karakter. Karakter yang baik akan berimplikasi terhadap mentalitas manusia. Anak mempunyai pola hubungan yang relatif mudah terkontaminasi dengan berbagai pengaruh, baik secara eksternal maupun internal. Sehingga dengan mudah terpengaruh oleh berbagai pengalaman, kejadian maupun pengetahuan yang diterima anak. Pola asuh yang baik akan menciptakan sebuah mental anak yang baik pula ketika ia sudah remaja, dewasa dan menjadi turunan bagi diri dan keluarganya kelak.

Perkembangan remaja akhir-akhir ini hampir membuat semua orang tua tercengang dengan berbagai perilaku dan sikap mental mereka. Tawuran antarsekolah, kenakalan remaja, pergaulan bebas, kekerasan seksual, dan berbagai tindak pidana hukum yang hampir rata-rata dilakukan oleh para remaja. Bahkan tidak heran, kenakalan remaja sudah masuh ke dalam ranah kejahatan teknologi dengan berbagai cara mereka lakukan.

Hal itu bermula dari pola asuh yang salah sejak pada usia dini. Imam Ghazali menegaskan bahwa jika sejak kecil anak diabaikan maka kemungkinan besar ia akan

tumbuh menjadi pribadi yang buruk dengan mental yang kurang baik, suka pembohong, mendengki, mencuri, menyebarkan fitnah, mencampuri urusan orang lain dan lancang. Sifat-sifat seperti itu dapat dicegah dengan diperlakukan secara baik dan amanah.⁹

Sedangkan Ibn Khaldun berpendapat bahwa anak yang dididik berdasarkan paksaan dan kekerasan cenderung tumbuh menjadi orang yang suka berbuat kasar, tidak mampu mengontrol emosi, kehilangan kreativitas, suka berbohong dan membuat muslihat agar terhindar dari hukuman orang tua. Anak seperti itu akan terdorong untuk melakukan kebohongan, muslihat dan kejahatan.¹⁰

Masa remaja memang erat kaitannya dengan labilitas psikologinya. Masa remaja merupakan masa peralihan situasi dan kondisi kejiwaannya sehingga tidak heran hal ini menjadi pemicu tingginya angka kejahatan dan kriminalitas yang dilakukan oleh remaja karena berbagai faktor dan kondisi. Berbagai penelitian telah dilakukan terkait dengan masalah dinamika kehidupan remaja. Dan salah satu yang menjadi faktor utama adalah mental dan karakter yang tidak terkontrol dengan baik, baik dari keluarga, lingkungan sosial masyarakat maupun minimnya pengetahuan dan pendidikan. Begitu juga dengan faktor pola asuh yang sangat minim dari nilai-nilai etika dan agama sebagai kontrol dalam perilaku dan sikap anak.

Ahmad Izzah Rajih sebagaimana dikutip oleh Hassan Syamsi Basya mengatakan bahwa faktor paling penting yang menyebabkan kenakalan remaja adalah hubungan dan perlakuan buruk yang dialami pada masa kecil di dalam keluarganya. Pola asuh yang keliru dan salah terhadap anak akan berpengaruh terhadap perilaku dan karakter serta mental anak. Perilaku buruk, karakter negatif maupun mental yang tidak sehat berdampak terhadap kenakalan remaja. Hal ini sering kita lihat pada zaman akhir-akhir ini yang semakin memprihatinkan.¹¹

Mental yang negatif secara otomatis mempunyai dampak bagi keberlanjutan kehidupan remaja yang diaktualisasikan dalam diri keluarga dan diimplementasikan dalam kehidupannya. Dibutuhkan sebuah revolusi mental untuk mengembalikan unsur-unsur mental yang negatif kepada peningkatan potensi diri, pengembangan pengetahuan dan pendidikan yang mereka terima. Oleh karena itu, konsep revolusi menjadi penting dilakukan pada anak usia dini.

Mentalitas remaja yang sudah mengkhawatirkan dapat dibendung dengan prinsip-prinsip religius dan unsur-unsur etika yang aktualitatif dan komprehensif. Tentunya revolusi mental harus dimulai dari keluarga yang dibangun berdasarkan asas keadilan dan ketulusan dari semua pihak yang membangun pribadi-pribadi yang baik bagi keluarganya.

Mental dalam revolusi mental menyangkut cara hidup, seperti mentalitas zaman. Mental kadang ditafsirkan secara salah, misalnya ada yang beranggapan bahwa mental

⁹ Hassan Syamsi Basya, *Mendidik Anak Zaman Kita* (Jakarta: Zaman, 2011), hlm. 15.

¹⁰ *Ibid*, hlm. 15.

¹¹ Abduhzein, M. 28 Juni 2014. Revolusi mental, mulai dari mana. *Kompas*, hlm. 6.

adalah urusan batin, yang tidak ada hubungannya dengan sifat ragawi. Sifat ragawi tidak dilambangkan oleh nalar, pikir, membuat pertimbangan dan mengambil keputusan, namun mental tidak mungkin terbangun tanpa adanya ragawi. Mental membentuk dan menghasilkan perilaku serta tindakan ragawi. Kemampuan untuk mengubah cara berpikir, memandang, berperilaku merupakan bentuk dari kelenturan mental.¹²

Revolusi mental tidak hanya berafiliasi dengan tingkat perilaku dan karakter secara umum, namun harus berkontribusi terhadap aspek kehidupan realitas anak hingga remaja, yaitu menjadi kebaikan, kemanfaatan dan memberikan dampak positif bagi kehidupan keluarga, masyarakat, maupun lingkungan sekitarnya. Terutama aspek religinya yang menjadi landasan penting dalam pola kehidupan.

D. Implikasi Reaktualisasi Pola Asuh Anak melalui Pendidikan Keluarga

Aspek pola asuh memang sangat erat kaitannya dengan dampak karakter, mental, perilaku, sikap dan sifat bagi anak, terutama ketika ia menginjak dewasa. Karakter baik maupun buruk akan mencerminkan kehidupan pola asuh yang dibangun oleh orang tua. Pola asuh yang baik akan berimplikasi terhadap kebaikan karakter dan mental anak. Begitu juga sebaliknya, pola asuh yang kurang baik dalam keluarga akan berdampak buruk terhadap perilaku dan kepribadian anak ketika sudah dewasa. Kenakalan remaja dan berbagai kejahatan yang dilakukan oleh remaja masa kini merupakan potret pola asuh yang salah dalam keluarga. Sehingga pembentukan karakter itulah yang menentukan masa depan anak dalam kehidupannya.

Oleh karena itu, untuk membendung berbagai kemungkinan anak melakukan berbagai tindakan amoral, kejahatan dan kemaksiatan, dibutuhkan sebuah pola asuh dengan melakukan reaktualisasi pendidikan keluarga dalam kehidupan. Setiap manusia dilahirkan untuk mengetahui hal yang buruk dan yang baik, yaitu melalui pendidikan yang diterimanya. Oleh karena itu, pendidikan keluarga yang berbasis islam mempunyai peran penting dalam mencegah *amar ma'ruf nahi munkar* sebagai konsep pencegahan terhadap perilaku buruk bagi anak.

Al-Quran telah berpesan tentang pentingnya pendidikan:

Artinya: "Bacalah dengan (menyebut) nama Tuhanmu Yang menciptakan. Ia telah menciptakan manusia dari segumpal darah. Bacalah, dan Tuhanmulah Yang Maha Pemurah. Yang mengajar (manusia) dengan perantaran kalam. Dia mengajar kepada manusia apa yang tidak diketahuinya. (QS. 'Alaq, 1-5).

Wan Daud dalam bukunya yang berjudul, Filsafat dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas, berpendapat bahwa pendidikan merupakan sarana terpenting dalam pembangunan sumber daya manusia yang baik, ber-ahlakul karimah,

¹² Karlina Supeli, "Mengartikan Revolusi Mental", dalam <http://www.megawatiinstitute.org/megawati-institut/images/dok/mengartikanrevolusi.pdf>, diakses tanggal 30 November 2015.

berkualitas dan kompetitif. Pendidikan juga menjadi penting dalam penanaman nilai-nilai kemanusiaan yang menciptakan tatanan kehidupan masyarakat yang beradab dan berperadaban. Pendidikan sebagai fondasi pengetahuan anak harus dimulai dari sejak usia dini. Terutama pendidikan Islam yang menjadi keyakinan umat Islam dalam keimanan. Pengetahuan terhadap Islam menjadi kewajiban orang tua untuk diterapkan dalam kehidupan keluarganya. Sesuai dengan pesan Allah dalam firman-Nya di atas mewajibkan keluarga menerapkan pendidikan Islam dalam pola asuh anak.¹³

Pendidikan Islam dalam pola asuh, seyogianya harus dilakukan reaktualisasi diri, baik bagi orang tua maupun terhadap anak. Reaktualisasi dalam pola asuh adalah melakukan aktivitas transformasi pendidikan Islam kepada anak bukan lagi berdasarkan kebutuhan orang tua, namun lebih diarahkan kepada aspek kebutuhan anak. Dengan memberikan pemahaman dan pengetahuan kepada anak melalui aplikasi diri orang tua dalam lingkungan keluarga, maupun mengajarkan secara langsung mengikutkan anak dalam aplikasi ibadahnya, misalnya mengajak anak untuk salat bareng, bertadarus, mengajarkan penghormatan kepada yang lebih tua dengan aplikasi secara langsung, berucap secara sopan dan baik dengan pola aplikasi ucapan-ucapan yang baik dari orang tua.

Pola reaktualisasi pendidikan keluarga tersebut tidak hanya memberikan pemahaman dan pengetahuan secara kontekstual bagi anak, akan tetapi lebih kepada aplikasi diri anak dalam mengikuti perilaku orang tua dalam kehidupan sehari-hari, terutama dalam keluarga. Namun bukan pula, pola asuh seperti itu dilakukan dengan cara “skenario keluarga”. Artinya, pendidikan keluarga yang diberikan kepada anak merepresentasikan dari perilaku dari orang tuanya. Bukan orang tua berpura-pura baik ketika dihadapan anak, atau orang tua menghindari perilaku yang tidak baik di depan anak, namun sesungguhnya orang tua itu berperilaku tidak baik.

Untuk memberikan implikasi pendidikan keluarga yang baik kepada anak maka semestinya orang tua harus berusaha belajar dan berpendidikan secara baik. Jika pemaksaan orang tua terhadap perilaku anak dibuat-buat maka kondisi itu mengajarkan anak untuk berbohong, tidak jujur dan mengubah perilaku yang baik menjadi buruk.

Implikasi pola asuh bagi perkembangan anak

Perkembangan anak sangat ditentukan oleh pola asuh dari orang tua. Pola asuh yang tepat akan mengarahkan pada perkembangan kepribadian yang baik dan juga sebaliknya. Secara umum dampaknya adalah sebagai berikut:

1. Pola pikir. Perkembangan cara berpikir anak sangat tergantung pada pola asuh yang diberikan orang tua. Apabila terjadi kesalahan dalam pola asuh maka kemungkinan besar anak akan mengalami keterlambatan dalam berpikir dewasa.

¹³ Hayat, “Pendidikan Islam dalam Konsep Prophetic Intelligence”, dalam *Jurnal Pendidikan Islam*, Volume II, Nomor 2, Desember 2013, hlm. 392.

2. Kepribadian. Pola asuh yang salah akan menjadi penyebab perkembangan kepribadian anak menjadi sangat terlambat. Anak yang terlalu dimanjakan (salah satu bentuk kesalahan pola asuh) akan cenderung takut mengambil keputusan sendiri.
3. Emosi. Kematangan emosi anak juga akan sangat ditentukan oleh pola asuh yang didapatkan. Oleh karena itu untuk mengajarkan anak dalam mengelola emosi harus dimulai dengan memberikan pengasuhan yang tepat. Anak mudah marah, mudah menangis, penakut, atau kondisi emosi negatif lain adalah buah dari pengasuhan yang salah dalam lingkungan keluarga.
4. Pergaulan. Bergaul dilingkungan sosial dengan teman sebaya membutuhkan rasa percaya diri yang kuat dari anak. Apabila hal ini tidak ditunjang dengan cara mengasuh yang tepat maka anak akan sulit bergaul dengan sebayanya.
5. Pengenalan konsep. Baik atau buruk, benar dan salah sebaiknya dikenal oleh anak dalam lingkungan keluarga atau dalam pengasuhan. Proses pengasuhan bukan sekedar menjaga anak agar terhindar dari bahaya secara fisik tetapi juga dalam penalaran terhadap konsep.

Jadi Esensi pola asuh anak adalah menuntut orang tua untuk lebih mengerti, memahami dan mengaplikasi pola asuh melalui pendidikan keluarga dalam kehidupan keluarga secara aplikatif dan komprehensif. Untuk memberikan pendidikan keluarga yang baik kepada anak maka sesungguhnya harus dimulai dari pendidikan yang dimiliki oleh orang tua. Jika memang tidak memungkinkan maka menjadi kewajiban orang tua untuk berkorban meluangkan waktu mencari pengetahuan bagi anaknya.

Menurut Basya, minimal dalam pola asuh anak melalui reaktualisasi pendidikan keluarga, harus diajarkan tentang konsep dasar bagi pengetahuan anak, antara lain, menjawab pertanyaan anak tentang masalah keagamaan secara ringkas, mudah dimengerti, dipahami dan ringkas. Jangan memberikan pemahaman yang belum layak didengar oleh anak; bijak dalam memberikan instruksi; menyebut nama Allah dalam keadaan apa pun; mengajak anak untuk melakukan salat berjamaah; mengajarkan anak untuk membiasakan berucap syukur; mengupayakan agar anak senang belajar ilmu agama; menghindari hal-hal yang bertentangan dengan azab.¹⁴

Kesimpulan

Keluarga mempunyai peran penting dalam pembentukan karakter anak. Pola asuh yang dibangun oleh keluarga memberikan sumbangsih dominan terhadap perilaku anak. Pola asuh yang baik menciptakan kualitas dan potensi diri bagi anak dalam

¹⁴ Hayat, indriyani “ Reaktualisasi Pendidikan Islam Dalam Pengembangan Pola Asuh Anak Sebagai Konsep Revolusi Mental”, dalam *Jurnal Pendidikan Islam*, Volume 10, Nomor 1, Juni 2015, hlm. 153.

kehidupannya. Begitu juga sebaliknya, pola asuh yang salah akan berdampak negatif terhadap perkembangan anak.

Untuk meningkatkan perkembangan pola asuh anak, dibutuhkan aktualisasi pola asuh melalui pendidikan keluarga yang baik. Dengan kata lain, boleh dikatakan bahwa pendidikan keluarga sebagai corong dalam pembentukan dan perkembangan anak. Reaktualisasi pola asuh anak diharapkan dapat berimplikasi terhadap perkembangan karakter dan mental masyarakat. Revolusi mental dengan baik yang di terapkan melalui pendidikan keluarga menjadi tumpuan dalam pembangunan karakter anak, terutama masa transisi dari anak-anak ke masa remaja. Hal ini menjadi penting untuk pembangunan mental remaja dengan berbagai problematikanya. Revolusi mental melalui pendidikan keluarga menjadi resolusi terhadap problematika yang dihadapi oleh remaja masa kini.

Pembangunan pola asuh melalui reaktualisasi pendidikan keluarga memberikan solusi bagi perkembangan anak ketika sudah menginjak masa remaja. Kenakalan remaja, kejahatan, kemaksiatan, kelompok-kelompok remaja yang meresahkan dapat dihindarkan. Mengajarkan anak berperilaku, berkarakter, berbicara, bersikap maupun bermental secara islami menjadikan fondasi bagi perkembangan anak itu sendiri. Sehingga “kegaduhan” atau atas tindakan-tindakan negatif para remaja masa kini.

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PERAN GURU DALAM PARADIGMA PROFETIK DAN IMPLIKASINYA TERHADAP PENDIDIKAN GURU

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Abstract

Prophetic paradigm views that teachers must have five duties, they are *mu'allim*, *mudarris*, *mursyid*, *muaddib* dan *murabbi*. They are based QS. Al-Baqarah:129 and the prophet Muhammad's history (*al-sīrah al-nabawiyah*). To do these five duties, teachers must master his scientific area, teaching dan learning methods, have good character, have education consciousness, and soul of educator. The duties of teacher in prophetic paradigm agree with Law No. 14 Year 2005 about teacher and lecturer Chapter III article 7 that says teacher must have trace, interest, soul, idealism dan commitment to increase education quality, belief, piety, and good character. There is asymmetry between prophetic paradigm and the law with teachers' education. Because of it, it is necessary to reconstruct teachers' education with 1) selection of education faculty student by test and interview, 2) integrated campus development, 3) lecturing based research, 4) research contributing and giving solution for problems' education, and 5) Teacher Profession Education having partner with boarding school.

Keywords: *prophetic paradigm, teachers, , teachers' education*

A. Pendahuluan

*Didiklah, didiklah, didiklah! Semua penyakit sosio-politik di India bisa diobati dengan cara ini. Obatilah akarnya dan pohonnya akan subur.*¹Demikian pernyataan seorang pembaharu Islam dari India Sayyid Ahmad Khan. Menurutnya pendidikan merupakan kunci untuk menyelesaikan problematika yang ada dalam masyarakat.

Di dalam pendidikan terdapat banyak komponen yang meliputi tujuan, visi, misi, kurikulum, proses belajar mengajar, guru, peserta didik, sarana dan prasarana, evaluasi dan lain sebagainya. Abudin Nata berpendapat bahwa guru merupakan komponen yang paling menentukan jika dibandingkan dengan komponen-komponen yang lain. Karena begitu menentukannya peran guru, seseorang dapat mengatakan "andai kata tidak ada kurikulum, ruangan, dan komponen pendidikan lainnya, namun masih ada guru, kegiatan pendidikan masih dapat berjalan."²

¹ Mujamil Qomar, *Menggagas Pendidikan Islam*, Bandung, Remaja Rosdakarya, 2014, hal. 126.

² Itulah yang membuat Kaisar Jepang menanyakan lebih dahulu jumlah guru yang masih tersisa setelah Hiroshima dan Nagasaki dibom oleh Amerika Serikat. Kaisar Jepang mengatakan "melalui mereka, kita harus mengalahkan Amerika Serikat." Ternyata tidak sampai 4 dasawarsa Jepang mampu mengalahkan Amerika Serikat dalam pengembangan teknologi elektro. Baca Abudin Nata, *Manajemen*

Sebagai seorang agen perubahan, guru memiliki peran-peran yang harus dijalankan. Namun sebenarnya apa saja peran-peran guru yang harus dijalankan? Makalah ini akan menjawab pertanyaan tersebut dalam kaca profetik. Penulis memilih profetik karena Rasulullah sudah terbukti dapat melakukan perubahan besar pada masyarakat Arab hanya dalam waktu 23 tahun.³Gustave Le Bone menyatakan sebagaimana dikutip Nasruddin Razak:

*Dalam satu abad atau tiga keturunan, tidak ada bangsa-bangsa manusia dapat mengadakan perubahan yang berarti. Bangsa Prancis sendiri memerlukan 30 keturunan atau 1000 tahun baru dapat mengadakan suatu masyarakat yang bercelup Prancis. Ini adalah terdapat pada seluruh bangsa-bangsa dan umat. Tidak ada yang terkecuali dalam hal ini selain dari umat Islam. Muhammad El-Rasul sudah dapat mengadakan suatu masyarakat baru dalam tempo 1 (satu) turunan (23 tahun), yang tak dapat ditiru atau diperbuat oleh orang lain.*⁴

Rasulullah mampu mengubah kebiasaan buruk masyarakat Arab seperti minum arak, berjudi, bertransaksi riba, tidak menghargai perempuan dan lain sebagainya menjadi masyarakat yang berakhlak mulia melalui pendidikan dan dakwah yang dilakukan.

B. Peran Guru dalam Paradigma Profetik

Profetik merupakan kata serapan dari kata dalam Bahasa Inggris “*prophetic*” yang berarti bersifat ramalan.⁵ Ini karena salah satu tugas dari nabi (*prophet*) adalah menyampaikan berita-berita gaib tentang sesuatu yang akan datang seperti siksa kubur, hari kiamat, surga, dan neraka. Adapun Moh. Roqib mengartikan *prophetic* dengan kenabian atau berkenaan dengan nabi. Nabi merupakan orang yang ideal secara fisik yang berintegrasi dengan Allah dan malaikat-Nya diberi kitab suci dan hikmah bersamaan dengan itu ia mampu mengimplementasikannya dalam kehidupan dan mengkomunikasikannya secara efektif kepada manusia.⁶

Penjelasan Moh. Roqib di atas bukan tanpa dasar. QS. Al-Baqarah:129 menjelaskan bahwa tugas nabi/rasul adalah membacakan ayat-ayat Tuhan,

Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia, edisi 4, Jakarta, Kencana, 2012, hal. 68.

³ Ini yang membuat Michael Hart -seorang Nasrani- menjadikan Nabi Muhammad Saw sebagai orang paling berpengaruh nomor 1 di dunia mengungguli tokoh-tokoh seperti Isaac Newton, Yesus, Confucius, Sidharta Gautama, Karl Marx, Lenin, dan Galileo Galilei. Dia mengatakan “*he (Muhammad) was the only man in history who was supremely successful on both the religious and secular levels*”. Michael Hart, *The 100 a Ranking of Most Influential Persons in History*, New York, Carol Publishing Group, 1993, hal. 3.

⁴Nasruddin Razak, *Dienul Islam: Penafsiran Kembali Islam sebagai Suatu Akidah dan Way of Life*, Bandung, Al-Ma’arif, 1986, hal. 32.

⁵John Echols dan Hassan Shadily, *Kamus Inggris Indonesia*, edisi ke-3, Jakarta, Gramedia, 2014 hal. 466.

⁶Moh. Roqib, *Filsafat Pendidikan Profetik: Pendidikan Islam Integratif dalam Perspektif Kenabian Muhammad*, Purwokerto, An Najah Press, 2016, hal. 7-8.

mengajarkan kitab, mengajarkan hikmah (kebijaksanaan/akhlak mulia), dan pembersih jiwa umatnya.

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ

أَنْتَ الْعَزِيزُ الْحَكِيمُ

129. Ya Tuhan kami, utuslah untuk mereka seseorang Rasul dari kalangan mereka, yang akan membacakan kepada mereka ayat-ayat Engkau, dan mengajarkan kepada mereka kitab dan hikmah serta mensucikan mereka. Sesungguhnya Engkaulah yang Maha Kuasa lagi Maha Bijaksana.

Tidak hanya sebagai *muballigh* ayat-ayat-Nya dan pengajar umatnya, Rasulullah juga merupakan model bagi umatnya. Sebelum Rasulullah mengajari para sahabat tentang suatu hal, Rasulullah telah melakukannya terlebih dahulu karena akhlak Rasulullah adalah Alquran. Perbuatan Rasulullah merupakan aktualisasi dari nilai, ajaran dan spirit Alquran. Meminjam istilah al-Qaraḍāwī, perbuatan Rasulullah (*sunnah*) merupakan *tafsīr amaly*(penjelasan aplikatif) dari Alquran.⁷ Dalam QS Al-Aḥzāb: 21⁸ dijelaskan bahwa dalam diri Rasulullah terdapat contoh atau keteladanan yang baik. Ayat ini turun ketika kaum muslim sedang berada di tengah peperangan (perang Aḥzāb). Mereka merasa gelisah, kesulitan, terguncang hatinya, panik dan sebagainya. kondisi berbeda dialami oleh Rasulullah dimana beliau selalu bersabar, pantang menyerah, berdoa dan menunggu pertolongan dari Tuhan.⁹ Melalui ayat ini, seolah-olah Tuhan mengatakan “lihatlah pemimpin kalian, betapa sabar, tabah dan mengharapnya dia pada pertolongan-Ku. Ikutilah dia.”

Dato AB Halim bin Tamuri mengatakan bahwa seorang guru memiliki lima peran, yaitu sebagai *mu'allim*, *mudarris*, *mursyid*, *muaddib* dan *murabbi*.¹⁰ *Mu'allim* dan *mudarris* merupakan bentuk aktualisasi dari *at-taḥqīq al-ḥikmah* ‘*al-ḥikmah al-ḥaqīqah wa al-ḥikmah al-ḥaqīqah*.¹¹ Penggalan kalimat ini menyatakan bahwa Rasulullah merupakan seorang pengajar kitab atau Alquran yang kandungannya mencakup berbagai aspek kehidupan. Dalam sebuah hadis, Rasulullah sendiri menyatakan bahwa beliau adalah seorang *mu'allim*.¹¹ *wa al-hikmah* menjadi dasar bahwa Rasulullah sebagai guru yang

⁷ Yusūf al-Qaraḍāwī, *Pengantar Studi Hadis*, terj. Agus Suryadidan Dede Rodin, Bandung, Pustaka Setia, 2007, hal. 123.

⁸ QS Al-Aḥzāb: 21

كثيراً الله وذكر الآخرة واليوم الآخر لئن لم يكن لئن حسن الله أسوة الله رسول في لكم كان لقد

“Telah ada bagi kamu sekalian dalam diri Rasulullah suri teladan yang baik bagi orang-orang yang beriman pada Allah dan hari akhir dan selalui mengingatkan.”

⁹ Ibn Kaṣīr al-Damsyiqi, *Tafsīr al-Quran al-‘Aṭim*, JuzIII, Beirut, Dar Al-Kotob Al-Ilmiyah, 2012,hal. 424.

¹⁰ Dato AB Halim bin Tamuri, “Conference of Moslem Society 2016”, Selangor, 24 Oktober 2016.

¹¹ Yaitu hadits yang diriwayatkan oleh Ibn Umar ra dalam *Sunnah al-Dārimi*

mengajarkan akhlak (*muaddib*) termasuk dalamnya *hikmah* (kebijaksanaan). Dalam sebuah hadis juga dijelaskan bahwa Rasulullah diutus sebagai penyempurna akhlak yang mulia (*innamā bu'ītu li utammima makārim al-ikhlaq*). *Wa yuzakkīhim* merupakan peran Rasulullah sebagai seorang *mursyid*. Kalimat *Wa yuzakkīhim* (menyucikan jiwa umatnya) mengisyaratkan bahwa Rasulullah merupakan seorang pembimbing atau guru spiritual dimana beliau mengajari para sahabat untuk menghilangkan penyakit yang ada di dalam hatinya seperti riya, dengki, sombong, berbangga diri dan lain sebagainya. Penyucian dari penyakit-penyakit hati disebut *takhalli* dalam ilmu tasawuf.

Adapun jiwa *murabbi* Rasulullah ditunjukkan dalam kehidupan keseharian dan kepedulian beliau sebagai pemimpin dalam mengayomi dan melindungi umatnya. Makna dari *murabbi* adalah seorang pengasuh. Seorang pengasuh adalah orang yang mendampingi, memimpin dan melindungi anak atau orang yang dia pimpin dari perbuatan buruk. Ini dilakukan beliau dalam mengasuh anak, dan cucu beliau. Begitu pula, pada orang-orang yang dipimpin beliau. Rasulullah tidak pernah rela para sahabatnya disiksa oleh *kuffār Makkah* sehingga Rasulullah menghijrahkan mereka ke Habasyah dan Madinah.

Berikut ini akan penulis jelaskan arti dari lima peran guru dalam paradigma profetik.

1. Mu'allim (مُعَلِّم)

Mu'allim merupakan *ism fā'il* (bentuk kata untuk menunjukkan pelaku) dari *عَلَّمَ* yang berasal dari kata '*alima* yang berarti mengetahui, merasakan, dan memahami.¹² Kemudian dimasukan ke wazan *فَعَّلَ* sehingga menjadi *عَلَّمَ* yang berfaidah *ta'diyyah* (mentransitifkan kata kerja intransitif). Perlu diketahui bahwa *ta'diyyah* dengan wazan *أَفْعَلَ* dengan *فَعَّلَ* memiliki perbedaan. Jika *أَفْعَلَ* murni *ta'diyyah* tetapi *فَعَّلَ ta'diyyah* yang mengandung makna *takīr* (menunjukkan makna banyak). Dalam contoh aplikatif *عَلَّمَ* berarti memberitahu namun memberi tahu tersebut hanya berlaku sekali. Ini berbeda dengan *عَلَّمَ* yang bermakna memberitahu namun berulang-ulang. Dalam konteks pendidikan pemberitahuan ini dilakukan secara berulang-ulang dalam

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسَيْنِ فِي مَسْجِدِهِ فَقَالَ كِلَاهُمَا عَلَى خَيْرٍ ، وَأَحَدُهُمَا أَفْضَلُ مِنْ صَاحِبِهِ . أَمَّا هُوَذَا وَيَدْعُونَ اللَّهَ وَيَرْغَبُونَ إِلَيْهِ . فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ ، وَ أَمَّا هُوَذَا فَيَتَعَلَّمُونَ الْفِقْهَ وَالْعِلْمَ يُعَلِّمُونَ ، الْجَاهِلُ فَهُمْ أَفْضَلُ . وَإِنَّمَا بُعِثْتُ مُعَلِّمًا قَالَ ثُمَّ جَلَسَ مَعَهُمْ

Sesungguhnya Rasulullah SAW lewat menjumpai 2 majlis di masjidnya. Maka beliau bersabda: "Setiap dari mereka menetapi kebaikan. Satu dari mereka lebih utama dari yang lain. orang-orang yang berdoa kepada Allah dan berusaha mendekatkan diri kepadanya, maka jika Allah menghendaki, Dai akan memberi pada mereka. Jika Dia menghendaki, maka dia akan mencegahnya. Adapun kaum yang belajar fiqh (agama) dan ilmu dan mengajarkannya pada orang yang tidak tahu, maka mereka lebih utama. Aku diutus hanyalah untuk menjadi guru". Ibn Umar kemudian berkata: "Kemudian Rasulullah duduk bersama mereka"

Bukhari Umar, *Hadits Tarbawi: Pendidikan dalam Perspektif Hadis*, Jakarta, Amzah, 2012, hal. 69.

¹²AW. Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, Surabaya, Pustaka Progresif, 1997, hal. 965.

artiterdapat kontinuitas. Sehingga seseorang baru bisa disebut *mu'allim* (مُعَلِّمٌ) ketika dia mengajar secara berkelanjutan.

Peran guru sebagai seorang *mu'allim* adalah memberitahu atau mengajar secara terus menerus tentang ilmu kepada peserta didik, artinya di sini terdapat pendampingan dari seorang guru kepada peserta didik karena terdapat kontinuitas (keberlanjutan). Dengan demikian guru tidak boleh berhenti ketika muridnya belum paham. Hasil evaluasi harus dijadikan upaya tindak lanjut. Ketika hasil evaluasi menunjukkan siswa belum memenuhi indikator pencapaian, guru harus terus berperan sebagai seorang *mu'allim*. Guru bertanggung jawab sampai siswanya mencapai mencapai tujuan pembelajaran.

Untuk menjadi seorang *mu'allim* guru dituntut menguasai bidang keilmuannya. Namun penguasaan terhadap bidang keilmuan yang diajarkan tidaklah cukup, guru juga harus menguasai teknik, metode, strategi dan pendekatan pembelajan. Tanpa adanya dua hal ini, tujuan pembelajaran tidak bisa dicapai. Namun hal yang lebih penting dari kedua hal tersebut adalah kesadaran dan jiwa pendidik.

2. Mudarris (مُدَرِّسٌ)

Mudarris (مُدَرِّسٌ) merupakan *ism fā'il* dari *fildarrasa* (دَرَسٌ) dimana asal sebelum mendapat tambahan huruf adalah *darasa* (tanpa tasydid). Makna dari *darasa* sendiri adalah terhapus, hilang bekasnya, menjadi usang, menghapus.¹³ Maka jika dimasukan ke dalam wazan فَعَّلَ menjadi bermakna menghapuskan yang dilakukan secara berulang-ulang. Kaitannya dengan pendidikan, berarti guru menghapuskan secara terus-menerus ketidaktahuan peserta didik. Penghapusan ketidaktahuan dilakukan dengan penyampaian atau pendiskusian mengenai دِرَاسَة (pelajaran). Guru sebagai *mudarris* adalah guru yang bertanggung jawab membisakan siswa suatu pelajaran. Pelajaran disini mencakup materi dan praktik¹⁴. Berkaitan dengan materi, *mudarris* dalam bahasa Indonesia bisa disebut sebagai “pengajar” atau dalam paradigma baru kita dapat menyebutnya “pembelajar”. Adapun berkaitan dengan “praktik” *mudarris* bisa diartikan sebagai “pelatih”.

Sebagai seorang *mudarris*, guru juga dituntut menguasi pelajaran yang diampunya yang meliputi teori dan praktek, menguasai teknik, metode, strategi dan pendekatan pembelajaran dan kesadaran serta jiwa pendidik. Pada dasarnya *mudarris* sama dengan *mu'allim*. Perbedaan terletak pada penamaan objek yaitu antara pelajaran dengan ilmu pengetahuan.

¹³ AW. Munawwir, *Kamus Al-Munawwir*...hal. 397. Lihat pula Abī Faḍl Jamāal al-Dīn ibn Manẓur al-Ifrīqi, *Lisān al-Arabi*, Juz V, Beirut, Dar Sader, 2011, hal. 244-245.

¹⁴ Dalam kamus *Lisān al-Arab Juz V* ditemukan bahwa makna asal dari *dirāsah* adalah *riyāḥah* (رِيَاضَة) yang berarti latihan dan *ta'ahud* (تَأَهُد) yang berarti menjaga, mengawasi dan memperhatikan. Dalam kamus Munawwir juga ditemukan contoh دَرَسَ الدَّابَّةَ (dia melatih kudanya).

3. *Mursyid* (مُرْشِدٌ)

Mursyid merupakan *ism fā'il* dari *fi'il arsyada* (أَرشَدَ) yang berasal dari kata *أَرشَدَ* yang berarti lawan dari *أَلَا*/sesat/salah (benar/sesuai petunjuk) ketika sesuatu dan caranya dilakukan dengan benar. Adapun *أَرشَدَ* diartikan dengan “memberikan petunjuk”.¹⁵ Adapun AW. Munawwir mengartikan *أَرشَدَ* dengan “memimpin, membimbing, dan menunjukkan.”¹⁶ Maka dapat disimpulkan bahwa peran guru sebagai seorang *mursyid* tidak berkaitan dengan keilmuan ataupun materi tetapi lebih ditetapkannya sebagai seorang pembimbing dan pengarah siswa pada hal-hal yang baik. Istilah *mursyid* ini biasanya digunakan untuk pemimpin *ḥarīqah* karena tugas utamanya adalah membimbing para muridnya menuju kebaikan. Berarti *mursyid* disini merupakan guru kebaikan dalam tataran spiritualitas atau dalam bahasa lain kita bisa menyebutnya *muzakki*.

Sebagai seseorang model, *mursyid* seharusnya merupakan orang yang bertakwa dan takut (*khauf*) kepada Allah. Takwa berarti menjauhi larangan Allah dan menjalankan perintahnya. Menjauhi semua larangan Allah termasuk membuang semua penyakit hati merupakan upaya melakukan *takhalli* sedangkan menjalankan perintah-Nya merupakan upaya melakukan *tahalli*. *Ghāyah* dari keduanya adalah *tajalli*.

4. *Muaddib* (مُؤَدِّبٌ)

Muaddib (مُؤَدِّبٌ) merupakan *ism fā'il* dari *fi'il addaba* (أَدَّبَ) yang berasal dari kata *أَدَّبَ* yang berarti sopan dan berbudi baik, mengundang ke (pesta), mengumpulkan, menyelenggarakan.¹⁷ Adapun kata benda “*adab*” bermakna “sesuatu yang orang beradab berperilaku dengannya”. Alasan dinamai “*adab*” adalah karena itu mengundang/mendorong orang pada hal-hal yang terpuji dan mencegah dari hal-hal yang tercela.¹⁸ Berarti *addaba* (أَدَّبَ) yang berfaidah *ta'diyyah* bermakna membuat/mengajari peserta didik menjadi orang yang beradab dalam arti orang yang melakukan hal-hal yang terpuji dan meninggalkan hal-hal yang tercela. Jika *mursyid* lebih mengarah pada spiritualitas, *muaddib* lebih mengarah pada akhlak atau moralitas.

Memiliki akhlak yang baik merupakan hal yang paling dibutuhkan seorang *muaddib*. Hal seperti ini telah dicontohkan oleh Rasulullah sebagaimana telah disinggung dalam pembahasan surat Al-Aḥzāb: 21 di atas. Dalam bahas Jawa, guru merupakan singkatan dari “*digugu lan ditiru*”. *Digugu* memiliki arti apa yang diucapkan, apa yang diperintahkan dan apa yang dilarangnya ditaati. Sedangkan *ditiru* bermakna apa yang seorang guru kerjakan diikuti muridnya. Keadaan seperti ini mengharuskan seorang guru memiliki akhlak atau karakter yang baik, baik itu karakter yang harus diikuti oleh muridnya seperti sopan, ramah, jujur, rendah hati, dermawan,

¹⁵ *Ibid.* hlm 157.

¹⁶ AW. Munawwir, *Kamus Al-Munawwir*...hal. 499.

¹⁷ *Ibid.* 12.

¹⁸ Abī Faḍl Jamāal al-Dīn ibn Manẓur al-Iḥḥāqī, *Lisān al-Arabi*, Juz I...hal. 70.

rajin, tekun, dan lain sebagainya maupun karakter yang harus melekat dalam diri seorang pendidik akhlak, moral dan etika seperti tegas, dan konsisten (*istiqāmah*).

Peran guru sebagai seorang *muaddib* adalah yang terpenting dibanding tiga peran yang disebutkan sebelumnya. D. Kay Johnston dalam *Education for Caring Society: Classroom Relationship and Moral Action* mengatakan bahwa pendidikan adalah usaha moral yang sangat penting. Pendapat ini dilandasi pemikiran John Dewey yang mengatakan bahwa pendidikan semestinya dihubungkan atau ditujukan untuk bagaimana peserta didik hidup bersama.¹⁹ Dalam hidup bersama dibutuhkan kepedulian, kasih sayang, saling hormat dan gotong royong.

5. *Murabbi* (المُرَبِّي)

Murabbi merupakan *ism fā'il* dari *fi'il* رَبَّى yang *masdarnya* berupa التَّرْبِيَّة. Kata ini berasal dari kata رَبَا yang memiliki arti bertambah, tumbuh, dan bertambah besar²⁰ kemudian dimasukkan dalam wazan فَعَّلَ untuk mentransitifkan maka makna “bertambah, tumbuh dan bertambah besar” berubah maknanya menjadi “menambahkan, menumbuhkan dan menambahbesarkan”. Dalam konteks orang tua dan anak menumbuhkan diartikan dengan “mengasuh”. Mengasuh berarti memimpin dan mendampingi anak menuju kedewasaan yang matang serta menjaga mereka, melindungi dan menghindarkan dari hal-hal yang buruk. Yang terpenting dari pengasuhan ini adalah dilakukukan dengan kasih sayang.

Istilah *tarbiyyah* ini semakna dengan *tarbiib*²¹ dimana memiliki asal kata yang sama dengan kata *rabb* yang berarti Tuhan Yang Ditaati, Yang Mendidik, Yang Memelihara.²² Begitu pula dengan *murabbi*, *murabbi* haruslah orang yang memiliki wibawa agar ditaati dan memiliki panggilan jiwa untuk mendidik dan memelihara/menjaga peserta didik/anak. Kata *tarbiyyah* juga semakna dengan kata *paedagogie*.²³

Berdasarkan penjelasan di atas, peran yang harus dijalankan guru mencakup aspek intelektual, keterampilan, spiritual, dan sikap. Sebagai contoh, guru olah raga dituntut untuk mengajari siswa aturan-aturan, dan teknik-teknik dalam olah raga. Selain itu, guru olah raga juga harus mengajari peserta didik menjadi orang yang dapat menerima kekalahan, tidak mudah emosi dan jujur/sportif karena sesungguhnya

¹⁹ D. Kay Johnston, *Education for Caring Society: Classroom Relationship and Moral Action*, New York, Teacher Collage Press Columbia University, 2006, hal. 5.

²⁰ *Ibid.*...hal. 91. AW. Munawwir, *Kamus Al-Munawwir*...hal. 469.

²¹ Abī Faḥl Jamāal al-Dīn ibn Manẓur al-Ifrīqi, *Lisān al-Arabi*, Juz I...hal. 93.

²² Departemen Agama RI, *Al Quran dan Terjemahnya (Transliterasi Arab-Latin)*, Semarang, CV. Asy Syifa', 2000, hal. 1.

²³ Dalam bahasa Yunani, pengasuh disebut *paedagogos*. *Paedagogos* sendiri merupakan gabungan dari dua kata yaitu *paedos* yang artinya “anak” dan *agoge* yang artinya “saya membimbing atau saya memimpin”. Pergaulan dengan anak-anak disebut *paedagogia*. Adapun dalam perkembangannya, kata *paedagogie* bermakna pendidikan. Baca M. Ngalm Purwanto, *Ilmu Pendidikan: Teoretis dan Praktis*, edisi ke-2, Bandung, Remaja Rosydakarya, 2011, hal. 3.

mereka selalu dalam pengawasan Tuhan. Sekecil apapun kecurangan yang mereka lakukan, maka Tuhan akan mengetahuinya.

Untuk dapat mengemban 5 peran yang disebutkan di atas, guru dituntut untuk memiliki kemampuan akademik sesuai dengan bidangnya, menguasai metode pembelajaran²⁴, memiliki akhlak yang baik (akhlak terhadap Tuhan, akhlak terhadap diri-sendiri, akhlak terhadap sesama manusia dan akhlak terhadap lingkungan), wibawa serta yang paling penting adalah kesadaran. Menurut Mujamil Qomar, kesadaran merupakan salah satu kunci untuk memajukan pendidikan.²⁵ Adapun menurut Abdullah Syukri Zarkasyi –salah satu pimpinan PPM Darussalam Gontor, Ponorogo- jiwa guru adalah yang terpenting dibanding gurunya sendiri, metode dan materi.²⁶

Tabel 1

No.	Peran Guru	Makna	Aspek yang dibutuhkan	Aspek yang harus ada
1.	<i>Mu'allim</i>	Guru sebagai penyampai/fasiliator ilmu.	Menguasai bidang keilmuannya dan metode pembelajaran	Kesadaran dan jiwa pendidik
2.	<i>Mudarris</i>	Guru sebagai penyampai/fasilitator pelajaran (materi dan praktek). ²⁷	Menguasai pelajaran yang diampu (teori dan praktik) dan metode pembelajaran	
3.	<i>Mursyid</i>	Guru sebagai pengarah, pembimbing, pemberi petunjuk kebaikan (spiritualitas).	Bertakwa kepada Tuhan	
4.	<i>Muaddib</i>	Guru sebagai pengajar kebaikan (moralitas/akhlak).	Memiliki akhlak mulia	
5.	<i>Murabbi</i>	Guru sebagai pengasuh, pemimpin, penjaga. ²⁸	Memiliki wibawa dan kasih sayang	

²⁴ Termasuk di dalamnya adalah teknik, strategi dan pendekatan pembelajaran.

²⁵ Menurut Mujamil Qomar lima upaya yang dapat dilakukan untuk memajukan pendidikan Islam dan pendidikan pada umumnya adalah 1) membangun kesadaran para pelaku pendidikan baik guru, siswa maupu warga sekolah lainnya, 2) memperbaiki manajemen pendidikan suatu lembaga 3) pembaharuan dalam epistemologi pendidikan (cara untuk membangun ilmu pendidikan). Baca Mujamil Qomar, *Menggagas Pendidikan...* hal. 141-143.

²⁶ *Maqālahnya* adalah "al-ḥarīqah ahammu min al-mādah, wa al-mudarris ahammu min al-ḥarīqah, wa rūh al-mudarris ahammu mi al-mudarris nafsih" Nailaturrohmah, *Metode Pembelajaran Pendidikan Agama Islam di SD Negeri Langgongsari Kec. Cilongok Kab. Banyumas Tahun Pelajaran 2014/2015*, (Purwokerto: Skripsi IAIN Purwokerto), hal. V.

²⁷ Penyampai ilmu dan materi dalam paradigma *teacher center* dan sebagai fasilitator dalam paradigm *student center*.

²⁸ Karena luasnya makna *murabbi* dan *tarbiyyah*, istilah inilah yang akhirnya digunakan dalam pendidikan secara luas.

C. Pendidikan Guru Saat Ini

Sebagaimana dijelaskan dalam pendahuluan, guru memiliki peran yang sangat urgen. Guru ibarat seorang pilot pesawat dan siswa merupakan penumpang. Ketika pilot tidak kompeten maka akan terjadi kecelakaan, begitu pula dengan guru. Ketika guru tidak memiliki kompetensi sebagai guru maka akan terjadi kecelakaan pendidikan. Maksud dari kecelakaan pendidikan di sini adalah *output* yang dihasilkan tidak sesuai dengan tujuan pendidikan yang pada intinya mencetak siswa yang baik, pintar dan terampil.

Pendidikan guru menjadi hal yang sangat penting untuk mencapai tiga tujuan di atas karena guru merupakan aktor dalam pendidikan. Guru memiliki peran penting dalam pendidikan, bahkan sumber daya pendidikan lain yang memadai sering kali kurang berarti apabila tidak disertai kualitas guru yang memadai.²⁹ Pendidikan guru harus mampu mencetak guru ideal yaitu guru yang mampu mencetak *output* yang baik, pintar dan terampil. Guru dikatakan ideal ketika memenuhi apa yang diwajibkan dalam UU No. 14 Tahun 2005 tentang Guru dan Dosen Bab IV Pasal 8 yang berbunyi “*Guru wajib memiliki kualifikasi akademik, kompetensi, sertifikat pendidik, sehat jasmani dan rohani, serta memiliki kemampuan untuk mewujudkan tujuan pendidikan nasional*”.³⁰ Dalam pasal 10, kompetensi yang dimaksud meliputi kompetensi pedagogik, kepribadian, sosial dan profesional.

Sebenarnya undang-undang yang dibuat pemerintah dalam menentukan kriteria guru sudah sangat sesuai dengan paradigma profetik. Masih dalam UU No. 14 Tahun 2005, dalam BAB III tentang profesionalitas pasal 7 ayat satu menyebutkan bahwa *Profesi guru dan profesi dosen merupakan bidang pekerjaan khusus yang berdasarkan prinsip sebagai berikut: a) memiliki bakat, minat, panggilan jiwa, dan idealism. b) memiliki komitmen untuk meningkatkan mutu pendidikan, keimanan, ketaqwaan, dan akhlak mulia*

Penulis menilai terjadi kesenjangan antara idealitas guru yang dirumuskan dalam UU No 14 Tahun 2005 dengan pendidikan guru yang dijadikan *wasilah* untuk mencapainya. Pendidikan guru saat ini ditempuh lima tahun dengan rincian empat tahun S1 dan satu tahun PPG (Pendidikan Profesi Guru). Ketika seorang guru telah menempuh dua jenjang pendidikan tersebut, maka dia sudah dinilai menjadi pendidik profesional.

Penulis menilai pendidikan S1 yang diselenggarakan di perguruan-perguruan tinggi saat ini belum mampu mencetak guru yang dapat menjalankan lima perannya. Kampus dengan metode diskusi, debat, gaya belajar mandiri, dan menulis makalah sangat cocok untuk meningkatkan daya berpikir kritis dan kualitas akademik calon guru. Namun lingkungan kampus yang terlalu terlalu bebas dalam arti tidak membatasi

²⁹ Hesti Murniwati, “Pengaruh Sertifikasi Profesi Guru terhadap Motivasi Kerja dan Kinerja Guru di SMK Negeri Se-Surakarta” dalam *Jurnal Pendidikan Bisnis dan Ekonomi (BISE)*, Vol. 1 No. 1 Tahun 2003, hal. 13.

³⁰ Undang-undang No. 14 Tahun 2005

pergaulan antara laki-laki dan perempuan, tidak ada ada aturan yang mendisiplinkan dan lain sebagainya tidak tepat untuk cetak *muaddib*, dan *mursyid*. Karena *muaddib*, dan *mursyid* merupakan sosok seorang model.

Adapun Pendidikan Profesi Guru (PPG) merupakan program pendidikan setelah S1 sebagai pengganti dari program sebelumnya yaitu Pendidikan dan Pelatihan Profesi Guru (PLPG). Terselenggaranya pendidikan pasca S1 ini adalah sebagai tindak lanjut dari gagasan Presiden ketika itu Soesilo Bambang Yudhoyono pada tanggal 2 Desember 2004 “guru sebagai profesi”. Satu tahun kemudian lahir UU No. 14 tahun 2005 tentang guru dan dosen sebagai dasar legal pengakuan atas profesi guru dengan segala dimensinya.³¹

Penyelenggaraan PPG diatur dalam Permendikbud No. 87 Tahun 2013 yang menggantikan Permendiknas No. 8 tahun 2009. Dalam Permendikbud No. 87 Tahun 2013 pasal 2 disebutkan bahwa tujuan Program PPG adalah:

1. Untuk menghasilkan calon guru yang memiliki kompetensi dalam merencanakan, melaksanakan dan menilai pembelajaran
2. Menindaklanjuti penilaian dengan melakukan bimbingan, dan pelatihan peserta didik; dan
3. Mampu melakukan penelitian dan pengembangan profesionalitas secara berkelanjutan.³²

Adapun dalam pasal 9, disebutkan bahwa:

1. Struktur kurikulum PPG berisi lokakarya pengembangan perangkat pembelajaran, latihan mengajar melalui pembelajaran mikro, pembelajaran pada teman sejawat, dan Program Pengalaman Lapangan (PPL), dan program pengayaan bidang studi dan/atau pedagogi.
2. Sistem pembelajaran dalam program PPG mencakup lokakarya pengembangan perangkat pembelajaran dan program pengalaman lapangan yang diselenggarakan dengan pemantauan langsung secara intensif oleh dosen pembimbing dan guru pamong yang ditugaskan khusus untuk kegiatan tersebut.
3. Lokakarya pengembangan perangkat pembelajaran dan program pengalaman lapangan dilaksanakan dengan berorientasi pada pencapaian kompetensi merencanakan dan melaksanakan proses pembelajaran, menilai hasil pembelajaran, menindaklanjuti hasil penilaian, serta melakukan bimbingan dan pelatihan.

Berdasarkan dua kutipan di atas, dapat diambil pemahaman bahwa Program PPG lebih terfokus pada peningkatan kualitas guru dalam membelajarkan peserta didik yang meliputi perencanaan, pelaksanaan dan evaluasi dan peningkatan kualitas akademik

³¹Badan PSDMPK-PMP, *Kebijakan Pengembangan Profesi Guru: Materi PLPG tahun 2012*, Jakarta, Kemendikbud, 2012, hal. 4.

³²Peraturan Menteri Pendidikan dan Kebudayaan Republik Indonesia Nomor 87 Tahun 2013.

melalui penelitian, tidak ada pembangunan kesadaran guru tentang peran mereka sebagai *murabbi*, *muaddib* dan *mursyid*.

D. Implikasi Paradigma Profetik terhadap Pendidikan Guru

Berdasarkan paradigma profetik, guru memiliki lima peran yaitu *mu'allim*, *mudarris*, *muaddib*, *mursyid* dan *murabbi*. Untuk menjalankan lima peran tersebut guru dituntut untuk menguasai bidang keilmuannya, menguasai metode dan strategi pembelajaran, memiliki akhlak yang baik, wibawa, memiliki kesadaran pendidikan dan memiliki jiwa guru. Pendidikan guru idealnya diarahkan ke sana, tidak hanya *melulu* berbicara tentang perencanaan yang bersifat administratif yang meliputi prota, promes, silabus dan RPP, metode pembelajaran dan lain sebagainya.

Beberapa solusi yang penulis tawarkan tentang pendidikan guru berdasarkan paradigam profetik adalah:

1. Seleksi mahasiswa calon guru melalui tes dan wawancara

Selama ini penerimaan mahasiswa calon guru dilakukan dengan tes tertulis. Dalam SNMPTN-SBMPTN dan UMPTKIN seleksi penerimaan mahasiswa dari semua jurusan baik pendidikan, ilmu murni, dan teknik disamakan soalnya. Begitu pula dengan seleksi calon mahasiswa tarbiyah, usuludin, syariah, dan adab. Semuanya dilakukan melalui ters tertulis.

Penulis sepakat dengan Subandi, Deputi Bidang Pembangunan Manusia, Masyarakat, Kebudayaan Badan Perencanaan Pembangunan Nasional (Bappenas) yang mengatakan seleksi calon guru tidak hanya mempertimbangkan aspek akademik, namun juga bakat dan *passion* (gairah, keinginan besar). Djaali, Rektor Universitas Negeri Jakarta yang juga Ketua Asosiasi LPTK negeri, mengatakan sebenarnya keinginan agar ada tambahan tes minat/bakat dan wawancara dalam seleksi mahasiswa baru calon guru di LPTK sudah diusulkan lama, tetapi belum disetujui.³³

2. Pengembangan Kampus Terpadu

Kampus terpadu di sini yang dimaksud adalah pendidikan yang diselenggarakan kampus terpadu dan terintegrasi dengan *boarding school* atau pondok pesantren. Model kampus terpadu ini sudah dicontohkan oleh Universitas Darussalam Gontor Ponorogo dimana mewajibkan setiap mahasiswanya untuk tinggal di pondok hingga lulus. Ada juga UIN Maulana Malik Ibrahim Malang yang mendirikan pesantren dimana setiap mahasiswa wajib tinggal di pesantren selama satu tahun. Model lain ditawarkan IAIN Purwokerto yang mewajibkan mahasiswa yang belum lulus ujian Baca Tulis Alquran (BTA) dan Praktek Pengalaman Ibadah (PPI) untuk

³³ Ester Lince Napitulupu, "Reformasi Perguruan Tinggi Pengasil Calon Guru", <http://print.kompas.com/baca/sains/pendidikan/2016/02/02/Reformasi-Perguruan-Tinggi-Penghasil-Calon-Guru>, diakses 2 Desember 2016.

tinggal di pondok yang telah menjalin kerja sama dengan IAIN Purwokerto selama minimal satu tahun. Imam Suprayogo mengatakan jika perguruan tinggi dan pesantren dapat diintegrasikan dalam pendidikan yang integral maka model atau sistemnya dapat dijadikan sebagai alternatif pengembangan pendidikan tinggi di Indonesia.³⁴

Pendidikan terpadu seperti ini sangat ideal guna mencetak calon guru yang beriman, berilmu dan berakhlak mulia. Malik Fajar mengatakan pesantren memiliki keunggulan dari segi moralitas namun lemah dalam rasionalitas. Ini berbanding terbalik dengan perguruan tinggi yang unggul dalam rasionalitas dan penguatan skill tetapi rendah dalam moralitas. Pada kenyataannya perguruan tinggi hanya menciptakan manusia yang cerdas namun kurang memiliki kepekaan etika dan moral.

Nursyamsi mengutip pendapat yang Burn mengatakan guru harus mampu merubah konsep dalam diri mereka sebelum mereka merubah konsep dalam diri peserta didik. Di dalam menerima diri mereka sendiri guru-guru akan lebih hangat dan menerima peserta didik. Keadaan ini akan tercipta ketika kepribadian guru menyenangkan. Kepribadian guru akan mempengaruhi perilaku peserta didik mereka.³⁵ Guru merupakan panutan bagi peserta didik dan masyarakat.³⁶

3. Perkuliahan Berbasis Research

Pemberian materi oleh dosen, diskusi-diskusi yang dilakukan dalam perkuliahan tidaklah cukup untuk memberikan pemahaman yang utuh pada mahasiswa calon guru. Untuk memberikan pemahaman yang utuh tentang suatu materi dibutuhkan observasi lapangan. Ini diprogramkan terutama untuk mata kuliah-mata kuliah yang nantinya akan dipraktikkan guru ketika mengajar seperti desain pembelajaran, strategi pembelajaran, media pembelajaran, dan evaluasi pembelajaran. Dosen menugasi mahasiswa untuk melakukan observasi dan wawancara di sekolah-sekolah yang sudah terbukti bagusnya. Misalnya dalam mata kuliah strategi pembelajaran dosen meminta mahasiswa untuk observasi di sekolah berbasis *multiple intelegence* dimana dalam menentukan strategi pembelajaran ditentukan berdasarkan kecerdasan dan gaya belajar siswa, di sekolah alam yang penggunaan metodenya berbeda dan lain sebagainya.

4. Penelitian yang berkontribusi dan memberi solusi masalah pendidikan

Dekan dan Ketua jurusan harus membuat kebijakan, bimbingan dan pendampingan pada mahasiswa agar penelitian yang dihasilkan oleh mahasiswa dapat memberi sumbangan dan wacana baru guna memberi alternatif dan solusi pada masalah-masalah pendidikan. Judul-judul proposal yang tidak berkontribusi dan memberi solusi

³⁴ Husniyatus Salamah Zainiyati, "Model Kurikulum Integratif Pesantren Mahasiswa dan UIN Maliki Malang" dalam *Ulumuna: Jurnal Studi Keislaman*, Vol. 18 No. 1 (Juni) 2014, hal. 140.

³⁵ Nursyamsi, "Pengembangan Kepribadian Guru" dalam *Jurnal Al-Ta'lim*, Vol. 21 No. 1 Februari 2014, hlm 32-33.

³⁶ Shahrul, "Pengembangan Profesi dan Kompetensi Guru Berbasis Moral dan Kultur" dalam *Jurnal Medtek*, Vol. 1 No. 1, April 2009. hal. 6.

pada masalah pendidikan harus ditolak. Pendampingan dan bimbingan mahasiswa dilakukan oleh pembimbing akademik masing-masing. Skripsi-skripsi hasil penelitian dipublikasikan melalui internet, buku dan jurnal.

5. Pendidikan Profesi Guru (PPG) yang bermitra dengan pesantren.

Pendidikan profesi guru yang berlajalan sekarang sebagaimana dijelaskan dalam Permendikbud No. 87 Tahun 2013 diselenggarakan di perguruan tinggi yang memenuhi syarat tertentu.³⁷ Dalam pasal tiga ayat 2 poin b disebutkan bahwa perguruan tinggi yang menjadi penyelenggara Pendidikan Profesi Guru (PPG) harus memiliki sarana dan prasarana yang mendukung penyelenggaraan PPG. Salah satunya adalah memiliki asrama integral yang dalam proses penyiapan guru profesional. Perguruan tinggi penyelenggara PPG sebaiknya memanfaatkan kyai-kyai atau ustad-ustad pesantren untuk mengajari kitab *Ādāb al-‘Ālim wa al-Muta’allim*³⁸ (etika orang berilmu/guru dan peserta didik) karya *Haṣrah al-Syaikh* KH Hasyim Asyari atau kitab-kitab etikayang biasa menjadi rujukan pesantren-pesantren salaf. Pesantren-pesantren salaf sudah terbukti mampu mencetak output-output yang berkarakter. Kitab-kitab etika ini bisa dikaji baik oleh muslim maupun nonmuslim, karena pembahasan tentang keislaman tidak terlalu banyak dan materi-materi tersebut bisa diuniversalkan untuk semua agama.

E. Simpulan

Berdasarkan QS. Al-Baqarah:129 dan perjalanan hidup Rasulullah terdapat lima peran guru yaitu *mu’allim*, *mudarris*, *mursyid*, *muaddib* dan *murabbi*. Untuk menjalankan lima peran tersebut guru dituntut untuk menguasai bidang keilmuannya, menguasai metode dan strategi pembelajaran, memiliki akhlak yang baik, wibawa, memiliki kesadaran pendidikan dan memiliki jiwa guru. Oleh karena itu, pendidikan guru harus dibenahi melalui: 1) Seleksi penerimaan calon mahasiswa guru melalui tes dan wawancara, 2) pengembangan kampus terpadu, 3) Perkuliahan berbasis *research*, 4) Penelitian yang berkontribusi dan memberi solusi masalah-masalah pendidikan, dan 5) Pendidikan Profesi Guru (PPG) yang bermitra dengan pesantren.

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³⁷ Syarat-syarat ini bisa dilihat di Permendikbud No. 87 Tahun 2013 pasal 3.

³⁸ Dalam persektif penulis, Bab terpenting -yang berkaitan dengan pendidikan guru- adalah bab ketujuh yang membahas tentang etika guru terhadap dirinya sendiri. Baca Hasyim Asy’ari, *Ādāb al-‘Ālim wa al-Muta’allim*, Jombang, Maktabah al-Turāṣ al-Islāmi, t.t., hal. 53-68.

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INOVASI PENDIDIKAN PESANTREN DALAM RANGKA MEMBENTUK MENTAL SUMBER DAYA MANUSIA (SDM)

Akhmad Zaeni (IAIN Pekalongan)

Abstract

Discussing the theme of innovation seems to never stop. Innovation is often carried out starting from the scale of personal or institutional and even policy scale. Machavelli said how hard the task innovator and how difficult mention innovation, many people know and understand new thing, but has not received it and even execute it. Even many who realize that new thing is beneficial to him, but not yet willing receive and use or apply it.

Of all the problems in education, the which is becoming the keyword of solve it is human resources willing or not willing to do change. Community essentially need a solution to the problems encountered but they also refused there is a method as one of the solutions who is determined, because it does not have a clear plan of doing things.

Renewal of a model or the old style (traditional) are not or less relevant to the condition faced, therefore, the modern is the opposite of the traditional. The word renewal could mean renewing the existing style (long) without having to have a total change or renewal is replace new thing, due to old or existing unused or worn with times. Renewal appear the existence of a state of the demands of globalization and educational autonomy and challenges facing humanity or even the existence of the new findings that have not been done before, proven from distribution Islamic boarding school (pesantren) in data of Ministry of Religion in 2005. Pesantren: traditional 62% modern 8% and 30% integrated schools. This indicates that modernization for pesantren in accordance with the demands and challenges of the times the balance between religion and formal education.

Keywords : *human resources, innovation, islamic boarding school (pesantren).*

A. PENGANTAR

Berangkat dari pengertian inovasi pendidikan adalah perubahan atau pembaharuan pendidikan maka inovasi pendidikan pesantren adalah perubahan atau pembaharuan sistem pendidikan pesantren tradisional karena adanya tantangan dan tuntutan pengguna jasa pendidikan di lingkungan pesantren pada eranya. Seiring dengan perkembangan zaman, maka berkembang pula kebutuhan kehidupan manusia. Pendidikan merupakan salah satu kebutuhan manusia yang vital, karena maju

mundurnya umat manusia ditentukan tinggi rendahnya tarap pendidikannya.¹ Pesantren diakui oleh para ahli pendidikan merupakan salah satu lembaga pendidikan asli (Indogonus) dan tertua di Indonesia sebelum Indonesia merdeka,² tumbuh dan berkembangnya pondok pesantren seiring dengan tuntutan kebutuhan masyarakat Indonesia.

Pada awal berdirinya pesantren hanya sebatas media dakwah Islamiyah dalam jumlah yang terbatas serta cakupan materi yang disajikan sebatas pengetahuan dasar agama (Islam) dan masih bersifat terbatas kalangan tertentu, dikarenakan pada era itu terdapat keyakinan beragama yang lebih awal dianut oleh bangsa Indonesia yaitu: kepercayaan, animisme dan dinamisme dan agama Hindu Budha, maka untuk mengajarkan ajaran yang baru (Islam) memerlukan penyesuaian-penyesuaian pada lingkungan agar tidak terjadi hal - hal yang fatal sebagaimana tuntutan yang diajarkan oleh Allah SWT dalam Al-Qur'an yang artinya : "Ajaklah ke jalan Tuhanmu (Agama Islam) dengan cara bijaksana, pelajaran yang baik dan berdialoglah dengan cara yang baik". (QS. Al Nahl, 125)

Masyarakat Indonesia pada saat itu masih primitif dalam bidang keyakinan beragama, maka memerlukan kelenturan, keuletan dan ketekunan para da'i (pengajak kebaikan) agar secara berangsur-angsur terwujud perubahan dan kesadaran keyakinan yang benar (Islam) tanpa harus melalui kekerasan dan ketersinggungan sehingga Islam dapat diterima dengan hati terbuka. Memasuki era kolonialis dan imperialis negara-negara barat yang tingkat budaya saat itu sedang memasuki era aufklarung dan modern, maka tatkala memasuki negara-negara berkembang yang mayoritas penduduknya umat islam termasuk di Indonesia, tingkat kebudayaannya masih tergolong tertinggal atau primitif, kebijakan politik etis yaitu tuntutan kaum imperialis melakukan balas budi pada daerah jajahan yang terdiri dari imigrasi, irigrasi dan edukasi.³ Salah satu butir kebijakan politik etis adalah edukasi dimana imperialis harus balas budi pada masyarakat Indonesia dalam mendidik atau mengajarkan ilmu-ilmu pengetahuan pada masyarakat. Upaya yang dilakukan oleh kolonial Belanda dalam menyikapi kebijakan politik etis bidang edukasi melakukan pembenahan atau pembaharuan lembaga pendidikan yang ada dan menyelenggarakan pola pendidikan barat, karena pesantren sebagai pendidikan asli pribumi (indogonus) tidak layak untuk dikembangkan.

Tatkala Kolonial Belanda akan melakukan penataan sistem pendidikan asli Indonesia (pesantren) mengalami kesulitan karena pesantren hanya mengajarkan ilmu-

¹ Pernyataan Van Deventer dalam Politik Etis mengatakan bahwa ; Pendidikan adalah inti dan kunci perubahan, Robert Van Niel, munculnya Elit Modern Indonveisa Terj. Zakaria Dalier Noer, Jakarta Pustaka Jaya, 1984 h. 54)

² Nurwadjah Ahmad mengatakan bahwa pesantren merupakan lembaga tertua di Indonesia sejak lahir sampai kini tetap mengacu pada sistem pendidikan tradisional. Mahfudin Noor, Potret Dunia Pesantren, Bandung, Hamani, 2006 h. iii.

³ Ahiro Nagazami, *Bangkitnya Nasionalisme Indonesia*, Budi Utomo, 1908-1918, Jakarta, Grafita Press, 1989, h. 27

ilmu agama ansich, sehingga menyelenggarakan pola pendidikan Barat yang dianggap modern dengan sistem persekolahan. Pesantren dianggapnya sebagai lembaga pendidikan tradisional yang hanya mengajarkan ilmu agama (akhirat). Tidak mengajarkan ilmu-ilmu pengetahuan umum (duniawi), sehingga terkesan pengajaran di pesantren hanya sebatas urusan ibadah. Dampak perilaku kolonialis yang kurang kooperatif dan tidak menguntungkan pesantren, maka para da'i (Ustad dan Kyai) mengajarkan pada santri bahwa mempelajari ilmu umum (duniawi) tidak penting dan yang wajib adalah ilmu agama. Dampak tausyah ulama yang mengakar pada para pengikutnya menimbulkan kebencian bahkan menghakiminya barang siapa yang meniru perilaku kolonial yang dianggap kafir (termasuk golongan kafir).⁴

Alasan Belanda tidak mau melakukan perbaikan system pendidikan pesantren sebagai pendidikan asli Indonesia, karena faktor kekhawatiran, karena bangsa Indonesia bisa bangkit melawan penjajah setelah mereka mengerti dan tertanam jiwa nasionalis lewat pendidikan yang dienyam. Sehingga terbentuk sumber daya manusia yang tangguh.

B. INOVASI PESANTREN TRADISIONAL

Berdasarkan data Direktorat Pendidikan Diniyah dan Pondok Pesantren Departemen Agama RI tahun 2005, jumlah pesantren di Indonesia sebanyak 14.656, dengan jumlah santri sebanyak 3.369.103 orang. Dari jumlah tersebut klasifikasi pesantren tradisional mendominasi jumlah lembaga (pesantren) yakni 62% atau sebanyak 9.105 pesantren, pesantren modern 8% atau sebanyak 1.172 pesantren terpadu (mutakammil) sebanyak 30% atau sebanyak 4.379 pesantren.⁵

Dominasi jumlah pesantren tradisional ini menjadi daya pengikat untuk lebih mengetahui tentang pesantren tradisional, apalagi dihadapkan dengan perubahan zaman yang cukup cepat berubah dan sarat tantangan-tantangan di era global. Masih eksistkah pesantren tradisional di era globalisasi atau berkembang seiring dengan kebutuhan dan perkembangan zaman. Untuk mengetahui karakteristik pesantren tradisional, maka akan lebih mengena jika mengetahui ciri khas ketradisional pesantren.

Tradisi dalam pengertian bahasa berarti kebiasaan yang sudah mengakar atau sesuatu yang sudah dilaksanakan secara turun temurun.⁶ Tradisional lawan dari kata modern. Jika modern berarti sesuatu yang baru maka tradisional adalah sesuatu yang

⁴ Dalam hadits Rasul Saw. Mengatakan "Barang siapa yang menyerupai mereka, maka termasuk pada golongannya" H.R.

⁵ Departemen Agama RI, Direktori Pesantren, Jakarta, Direktorat Pendidikan Diniyah dan Pondok Pesantren, 2007

⁶ Zamakhsyari Dhofir, Mengomentari Pesantren sebagai Pendidikan Islam Tradisional bermula dari Ketaatan seorang santri (orang yang ngaji) kepada Kyai yang menjadi panutan keseharian untuk meniru, mengamalkan dan patuh apa yang dilakukan guru sebagai norma yang mentradisi (terbiasa). Zamakhsyari Dhofir, *Tradisi Pesantren*, Jakarta, LP3S, 1994, h. 19

lama, kuno atau kolot. Ketradisional pesantren para pakar memandang berbeda-beda sudut daya pandangnya.

Menurut Amin Rais,⁷ ketradisional pesantren dilihat dari segi kehidupan santri, dimana para santri memiliki kebiasaan sebagai berikut :

- a. Pengelolaan pesantren tradisional memiliki kebebasan penuh, dibandingkan pesantren modern. Sehingga memiliki hubungan dan arah yang inten antara Kyai dan Santri, tanpa adanya intervensi pihak luar.
- b. Kehidupan pesantren merupakan semangat demokrasi karena para Santri terbiasa menangani berbagai problem dengan melakukan kerjasaman antar santri.
- c. Para santri tidak menghidap penyakit simbolik (gila ijazah). Mereka menuntut ilmu karena perintah dan kewajiban Tuhan (Allah) sehingga dijalani dengan penuh keikhlasan dan keuletan untuk mendapatkan ilmu yang bermanfaat.
- d. Sistem pendidikan tradisional merupakan kesederhanaan, idealisme, persaudaraan, persamaan, rasa percaya diri dan keberanian untuk hidup.
- e. Alumni pesantren tradisional tidak ingin menduduki jabatan dan mencari pangkat dilingkungan birokrasi, sehingga hampir tidak dapat dikuasai atau diintervensi oleh Pemerintah.

Walaupun diakui oleh Mukti Ali mantan Menteri Agama RI bahwa tidak sedikit pemimpin-pemimpin bangsa yang lahir dari pondok pesantren. Tholhah Hasan menyoroti ciri khas pesantren tradisional dalam bidang proses pembelajaran bahwa isi kurikulum atau materi yang diajarkan terfokus pada ilmu-ilmu keagamaan, seperti ilmu Sintaksis Bahasa Arab, Morfologi Bahasa Arab, Hukum Islam (Fiqih), Hadits, Tafsir, Teologi Islam, Tasawuf, Tarikh Islam dan Retorika dengan ciri penulisan materi dalam lembaran kertas berwarna kuning (kitab kuning) tanpa syakal dan terjamah. Isi keilmuan pada kitab kuning sangat berbobot, metode penulisan sederhana serta relevansi dengan ilmu-ilmu kontemporer menipis.⁸ Salah satu metode pembelajaran yang melekat pada pondok pesantren adalah metode wetonan (sorogan) dan bandongan dimana metode tersebut sering dikenal dengan model individual dan klasikal,⁹ namun Zamakhsyari Dhofir melihat pesantren tradisional dari pola hidup Kyai yang terdiri dari ide, perilaku dan sikap yang diamalkan menjadi panutankeseharian umat yang sulit untuk ditinggalkan bahkan menjadi suatu norma yang harus dilakukan dan menjadi pantangan bagi yang meninggalkannya,¹⁰ lebih spesifik Azyumardi Azra memandang

⁷ Amin Rais, *Cakrawala Islam Antara Cita dan Fakta*, Bandung, Mizan, 1989 h. 162

⁸ Mohammad Tholha Hasan, *Islam dan Perspektif Sosial Budaya*, Jakarta, Galusa Nusantara, 1897 h. 103-104.

⁹ Tiem Depag RI, *Pedoman Pembinaan Pondok Pesantren*, Jakarta, Dirjen Bimas Islam, Depag RI, 1983 hlm. 8.

¹⁰ Zamakhsyari Dhofier, *Tradisi*, 1994, h. 19

pesantren Tradisional dilihat atas keilmuan yang menggunakan bahasa arab dengan kertas kuning (kitab kuning menjadi barometer keilmuan ulama.¹¹

C. TANTANGAN DAN TUNTUTAN PENDIDIKAN PESANTREN

Silih berganti keadaan zaman, maka membutuhkan pola yang berbeda. Pembelajaran masa lampau belum tentu sama dengan pembelajaran masa kini, sehingga memerlukan tujuan, kurikulum (materi), media dan evaluasi yang berbeda, apalagi dilihat dari tingkat kecerdasan anak memiliki kecerdasan yang beragam.

Tantangan kehidupan manusia di era modern atau globalisasi membutuhkan pendidikan bermutu (*quality education*), agar dapat eksis dan survive bahkan mampu menghadapi dan memenuhi tuntutan zaman.

Untuk melakukan inovasi pendidikan pada suatu lembaga selalu berhadapan antara kelompok tua (sesepuh) yang masih mempertahankan pola-pola lama (tradisional) yang pernah dilakukan, satu sisi menghadapi kelompok muda yang memiliki pengalaman berbeda dengan generasi sebelumnya yang menginginkan adanya perubahan dan pembaharuan serta penyesuaian keadaan, kemajuan dan perubahan untuk menghadapi tantangan dan tuntutan zaman. Sebagaimana diungkapkan oleh Jaih Mubarak dalam mengamati perubahan pendidikan di Indonesia terutama di daerah Sumatera ditemukan dua kelompok yang saling tarik menarik antara kelompok tua yang mempertahankan tradisi lama yang sudah teruji keberhasilannya dan mencoba melakukan perubahan dan pembaharuan untuk memenuhi kebutuhan dieranya yang diusulkan oleh kelompok kawula muda.¹² Menurut Ahmad Tafsir salah satu kelemahan pendidikan pesantren tradisional dikelola lingkup keluarga, sedangkan sistem keluarga itu memiliki beberapa kelemahan diantaranya

- a. Cenderung hanya menyadari kelebihan diri, kurang menyadari kekurangannya.
- b. Cenderung menutupi kelemahan yang ada.
- c. Cenderung adanya sifat iri satu anggota pada anggota keluarga lainnya.¹³

Untuk menetralisasi dua kubu yang berhadapan, ada teori yang cukup tersohor dilingkungan pesantren dengan kaidah sebagai berikut :

المحافظة على القديم الصالح والأخذ بالجدید الاصلاح

Artinya : “Melestarikan budaya lama yang masih baik (eksis) dan mengambil budaya baru (moern) yang lebih baik.”

Kaidah tersebut tidak menginginkan adanya ketersinggungan antara kelompok tua yang masih mempertahankan pola lama dan generasi muda yang menghendaki ada perubahan dan pembaharuan, sebagaimana ide-ide pembaharuan yang telah dilakukan

¹¹ Azyumari Azra, *Pendidikan Islam Tradisi dan Modernisasi*

¹² Jaih Mubarak, *Sejarah Peradaban Islam, Bandung*, Pustaka Bani Quraisy, 2000

¹³ Ahmad Tafsir, *Filsafat Pendidikan Islami*, Rosyda Karya, Bandung 2006 h. 213

oleh pemikir-pemikir muslim dalam mengantisipasi perkembangan zaman dengan menawarkan tawaran konsep kebangkitan pendidikan Islam sebagai berikut :¹⁴

- a. Pemurnian ajaran Islam dari sifat-sifat dogmatis, churafat, takhayul dan bid'ah yang menjadi tersumbatnya pemikiran umat Islam untuk maju. Islam ajaran yang luhur tidak ada yang mampu menandingi keluhuran ajarannya, namun Islam saat ini terpuruk bukan karena ajarannya tetapi umat Islamnya, terpengaruh oleh ajaran-ajaran lain sehingga sulit untuk diajak maju. “*Al-Islam Mahjub ‘ala al-Muslim*” artinya Islam terhalang oleh umat Islamnya sendiri. Untuk dapat maju maka umat Islam harus kembali pada ajaran Islam yang murni tanpa terkontaminasi keyakinan di luar ajaran Islam.
- b. Mengikuti pola negara Barat. Pola ini mengandung arti bahwa untuk merebut kembali kejayaan pendidikan Islam, maka umat Islam harus mengakui kelebihan (keunggulan) negara barat, dan mengakui kelemahan orang Islam itu sendiri serta mau belajar atau meniru bahkan berani melakukan terobosan-terobosan baru dalam pendidikan Islam, dengan berbagai cara, diantaranya mengirimkan generasi muda Islam untuk belajar dengan program tukar menukar pelajar (mahasiswa) melalui kerja sama antar negara, atau translitasi ilmu pengetahuan yang berbahasa asing ke dalam bahasa Indonesia, bahkan melakukan asimilasi budaya, sepanjang tidak bertentangan dengan keyakinan umat Islam.
- c. Pola Nasionalis, yakni pola untuk membangun jiwa patriotisme ukhuwah wathoniyah, bayariyah, diniyyah (Islamiyah) dan mewujudkan rasa persatuan dan kesatuan guna menghadapi tantangan dan serangan dari luar. Umat Islam mudah terombang ambing oleh umat lain jika tidak memiliki jiwa nasionalis.

Sebelum menentukan langkah-langkah inovasi pendidikan pesantren tradisional, maka lebih dahulu mengetahui tantangan dan tuntutan pendidikan pesantren, kemudian mencari strategi yang relevan dalam menentukan keputusan.

Tantangan Pendidikan Pesantren

a. Era Globalisasi

Era globalisasi adalah era masyarakat terbuka, salah satu karakter masyarakat terbuka adalah pasar bebas, hidup kembangnya nilai-nilai demokrasi dan terbukanya budaya global. Pada bidang ekonomi dengan pasar bebas menuntut penyelenggaraan satuan pendidikan bermutu agar dapat menyikapi, mengkemas kurikulum dan strategi pembelajaran yang mengarah pada standar mutu yang diharapkan pada dunia kerja (industri) dan pasar bebas. Dalam bidang politik muncul nilai-nilai demokrasi yang mampu menjadi pilar kehidupan masyarakat bermartabat. Untuk mewujudkan masyarakat demokrasi memerlukan pemahaman arti kehidupan bersama (*life together*) yang disadari perindividu, untuk mencapai kemaslahatan bagi sesama dan menjauhkan perilaku yang merugikan kehidupan bersama. Produk

¹⁴ Zuhairini dkk, *Sejarah Pendidikan Islam*

pendidikan (*out put* atau *out come*) yang diharapkan adalah insan yang mampu hidup bersandingan penuh kemesraan tanpa memandang ras, agama, suku, etnis, warna kulit dan bahasa. Kehidupan demokratis lebih mengutamakan pendekatan rasional (akal dan naluri) bukan menggunakan pendekatan emosional yang mengedepankan kekuatan otot, siapa yang kuat menggerakkan masa lebih banyak maka menang tanpa alasan ratio dan naluri, padahal kehidupan masyarakat demokratis adalah masyarakat madani (*civil society*) yakni masyarakat yang bermartabat dan terhormat, pembentukan demokrasi dapat dibentuk lewat dunia pendidikan, maka semakin profesional penyelenggaraan satuan pendidikan akan menghasilkan insane demokrasi sejati, dengan demikian pendidikan memiliki peran strategis untuk mencetak insan demokrasi.

Salah satu yang tidak kalah ciri era globalisasi adalah budaya global, era global disebut dunia tanpa sekat atau batas (*border less wold*), kampung global berbentuk miniature. Dalam budaya global nampak apa yang terjadi di belahan dunia dapat dilihat, dirasa dan dipahami secara cepat tanpa harus datang ke tempat kejadian tetapi cukup menggunakan alat yang sederhana hasil produk budaya (alat komunikasi dan elektronik) modern yang akan mempengaruhi perilaku kehidupan manusia, oleh karena itu disebut era modern. Masyarakat modern menurut Delian Noer adalah masyarakat rasional, orientasi kedepan, terbuka, menghargai waktu, kreatif, mandiri dan inovatif.¹⁵ Sehingga yang menjadi keprihatinan kehidupan di era globalisasi memudarnya budaya lokal yang sebenarnya masih memiliki nilai-nilai kebangsaan yang tinggi berbd dengan bangsa lain, dimana budaya bangsa lain belum tentu diterima pada bangsa tertentu. Oleh karena itu menghadapi budaya global peranan pendidikan sangat strategis guna membentuk budaya lokal (Negara) sendiri, memberi pemahaman dan sikap menghargai budaya milik sendiri.

Trasformasi sosial global tidak berjalan mulus sehingga muncul paradoks, masyarakat modern cenderung untuk memenuhi kebutuhan, sikap egoistis, persaingan hidup, kondisi tidak stabil serta terlepas pengetahuan umum dengan agama.¹⁶ Dalam istilah UNESCO selaku badan yang menangani pendidikan dan kebudayaan tingkat dunia, menggunakan paradoks bahwa pada abad 21 akan muncul ketegangan-ketegangan sbb :

1. Ketegangan antara global dan lokal
2. Ketegangan antara universal dan individu
3. Ketegangan antara tradisional dan modern
4. Ketegangan antara program jangka panjang dan program jangka pendek
5. Ketegangan antara kompetitif dan kesempatan bagi semua
6. Ketegangan antara spiritual dan material

¹⁵ Delian Noer, *Pembangunan di Indonesia*, Jakarta, Mutiara, 1987, h. 24

¹⁶ Zakiyah Daradjat, *Peranana Agama Dalam Kesehatan Mental*, Jakarta , Gunung Agung, 1979 h.

7. Pesatnya ilmu pengetahuan menimbulkan ketegangan kemampuan manusia untuk menyerap kemajuan.¹⁷

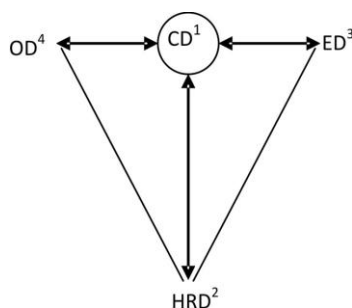
Kekuatan global dunia sedang dan akan terjadi di dunia sekarang dan masa depan, jika dapat dipahami, diantisipasi dan dipersiapkan SDM yang tangguh, niscaya dapat tertanggulangi dan dihadapi dengan mudah, maka jelas adanya saling mempengaruhi antara proses globalisasi dan pendidikan terhadap kekuatan global yang mempengaruhi pembangunan pendidikan kini dan masa datang atau menuntut paradigma pendidikan nasional yang baru yang berorientasi pada :

- 1) Pertumbuhan ekonomi Indonesia di kawasan regional maupun global. Tujuan ini mengarah pada pertumbuhan ekonomi yang langsung stabil, dan tidak terombang-ambing oleh pengaruh ekonomi dunia luar, sehingga taraf kehidupan bangsa Indonesia dapat ditingkatkan.
- 2) Keanggotaan individu masyarakat Indonesia yang demokratis. Hal ini dapat disikapi masyarakat yang demokratis bisa terwujud jika individu masyarakat terdidik secara bermutu, sehingga mampu memahami perbedaan dan menghormati kelebihan suatu individu masyarakat, pendek kata muncul suatu persaingan yang sehat. Untuk mewujudkan masyarakat terdidik diperlukan institusi pendidikan yang bermutu dan mampu menghasilkan out come demokratis, sehingga hubungan antara proses demokratisasi bangsa Indonesia berhubungan erat dengan dunia pendidikan.
- 3) Di dalam masyarakat masa depan harus ada hubungan antara masyarakat lokal dan dunia, tanpa masyarakat lokal yang tidak mungkin diciptakan masyarakat dunia yang bermutu. Oleh sebab itu masyarakat lokal yang aman, adil dan makmur menjadi suatu tumpuan program pembangunan bangsa Indonesia, memiliki jaringan mendunia melalui penguasaan bahasa yang mendunia (Asing) agar dapat berinteraksi komunikatif dalam segala persoalan yang dapat mewujudkan derajat bangsa Indonesia sejajar dengan masyarakat di dunia. Pendidikan menjadi kunci utama terwujudnya manusia yang kreatif, berhubungan dan berkompetitif di tingkat global.

Sudjana memberi formulasi pengembangan SDM yang tangguh dalam menghadapi era global dibuat melalui bagan sbb :

¹⁷ A. Tilaar, *Agenda Reformasi Pendidikan Nasional*, Magelang, Tiara Indonesia, 1998 h. 314

Gambar pengembangan SDM menurut Sudjana (2004 : 203)



Keterangan :

1. CD : Community Development (Pengembangan Masyarakat)
2. HRD : Human Resources Development (Sumber Daya Manusia)
3. ED : Economic Development (Pengembangan Ekonomi)
4. OD : Organization Development (Pengembangan Organisasi)

Dari bagan di atas dapat ditafsirkan bahwa terbentuk masyarakat Madani (Civil Society) yang menjadi ciri khas masyarakat modern karena pengembangan Sumber Daya Manusia (SDM) yang tangguh. Pengembangan SDM yang tangguh akan terwujud jika terdapat proses pendidikan bermutu (quality education). Dari pendidikan bermutu maka akan menghasilkan out put atau out come yang terampil, mandiri dan bertanggungjawab dalam menghadapi pasar bebas serta tangguh dalam bidang ekonomi, bahkan tidak sebatas mampu memasuki dunia kerja tetapi dapat juga membangun lapangan kerja baru sehingga perekonomian yang tangguh. Kemampuan dan ketangguhan SDM dalam bidang ekonomi dapat berimbas pada tatanan kehidupan demokrasi sebagai ciri khas masyarakat modern dimana perwujudan hak asasi dijunjung tinggi tanpa adanya tegangan-tegangan emosi, tetapi semua persoalan dapat diselesaikan dengan seksama dan bersama tanpa eksekusi negatif yang berkepanjangan. Kalah menang dalam kehidupan demokrasi hal biasa, yang menang tidak membusungkan dada dan yang kalah tidak berkecil hati. Oleh karena itu untuk mewujudkan tatanan kehidupan masyarakat demokrasi diperlukan pengembangan organisasi masyarakat yang rasional dan terdidik, melalui pendidikan berkualitas (Quality education).

Faktor SDM suatu Negara akan menentukan status Negara itu, apakah negara terbelakang, sedang berkembang, atau maju. Oleh karena itu, modernisasi pembangunan suatu negara pada umumnya dan pembangunan ekonomi industri pada khususnya, mensyaratkan transformasi SDM nya, tidak hanya dalam arti kognitif dan psikomotor, akan tetapi juga cara hidup keseharian dan rasa bangga menjadi warga negara.

Keberhasilan pembangunan nasional Indonesia, harus sejalan dengan sikap mental SDM yang mendukung proses pembangunan itu. Kalaupun hingga saat ini dirasakan bahwa sentra-sentra pembangunan masih terkonsentrasi di daerah-daerah tertentu, hal ini tidak luput dari penyebaran SDM yang ada, disamping pertimbangan profit dan fisibilitas secara bisnis. Artinya, sentra-sentra industri harus dibangun di lingkungan masyarakat yang tidak hanya mempunyai keterampilan yang memadai untuk suatu usaha, akan tetapi juga mempunyai sikap positif terhadap pembangunan itu dan dapat berpartisipasi di dalamnya. Amatlah sulit menampilkan sosok modernisasi dalam bidang ekonomi industri pada masyarakat yang masih bermental petani, meskipun pembangunan industri memberikan penetrasi kuat terhadap proses mutasi lahan pertanian dan sekaligus adakalanya memaksa para petani untuk alih pekerjaan.

Untuk mengelola pembangunan pada umumnya termasuk pembangunan manusia dan pembangunan pendidikan dibutuhkan SDM yang harus memiliki tiga kemampuan.

Nampaknya, proses kerja dan akselerasi pencapaian tujuan pembangunan dan upaya mengubah sikap mental masyarakat sangat ditentukan oleh kapasitas mereka mengapresiasi hasil-hasilnya. Sebagai bagian dari kerja kependidikan, mengisyaratkan bahwa pengembangan wahana sumber daya manusia adalah pendidikan dan karenanya pendidikan itu harus mampu menghasilkan SDM dengan tiga kemampuan sekaligus.

Pertama, kemampuan melahirkan manusia yang dapat memberikan sumbangan terhadap pembangunan nasional.

Kedua, kemampuan untuk menghasilkan manusia yang dapat mengapresiasi, menikmati dan memelihara hasil-hasil pembangunan itu.

Ketika, kemampuan melahirkan proses pemanusiaan dan kemanusiaan secara terus-menerus menuju bangsa yang adil dan bijak lagi baik, dalam makna pertumbuhan dan perkembangan.

Pembangunan pendidikan mensyaratkan kemampuan SDM untuk membangun, memelihara, dan menyikapi secara positif hasil-hasil pembangunan. Termasuk di dalamnya adalah rasa memiliki inventaris public dan privat serta sumber-sumber lingkungan hidup, lingkungan fisik dan non fisik.

Mengingat pentingnya fungsi pendidikan, adalah keharusan bagi lembaga yang memberi layanan publik itu secara terus menerus meningkatkan mutu kerjanya.

a. Otonomi Pendidikan

Secara etimologi, perkataan “otonomi” berasal dari kata “otonom” yang berarti berdiri sendiri, dengan pemerintahan sendiri; daerah; kelompok sosial yang memiliki hak dan kekuasaan menentukan arah tindakannya sendiri.¹⁸

Otonomi adalah pemerintahan sendiri. Otonomi daerah berarti hak, wewenang dan kewajiban daerah untuk mengatur dan mengurus rumah tangganya sendiri sesuai

¹⁸ Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa Depdikbud, *Kamus Besar Bahasa Indonesia....*, hlm. 631

dengan peraturan perundang-undangan yang berlaku.¹⁹ Dalam penyebutan otonomi, sering juga dipakai kata desentralisasi yang berarti tata pemerintahan yang lebih banyak memberikan kekuasaan kepada pemerintah daerah.²⁰

Meskipun demikian, sebenarnya otonomi merupakan arah balik dari desentralisasi. Kalau otonomi berangkat dari pengakuan atas otoritas daerah dan hak pusat untuk mengatur hal-hal tertentu lebih merupakan ragam pengalihan hak daerah ke pusat, maka desentralisasi berangkat dari otoritas pusat yang diserahkan ke daerah.²¹

Dengan pengertian di atas, otonomi/desentralisasi pendidikan berarti pengakuan terhadap hak, wewenang dan kewajiban pemerintah daerah/sekolah untuk mengurus, mengatur dan menyelenggarakan sendiri pendidikannya sesuai dengan perundang-undangan yang berlaku. Lahirnya UU No. 22/1999 tentang Otonomi Daerah, tentu memiliki makna strategis dan signifikan bagi kebijakan pendidikan yang akan diambil selanjutnya. Ini bisa dimengerti karena dunia pendidikan kita, selama pemerintahan Orde Baru sadar atau tidak sadar telah berkembang subur menjadi arena KKN birokrasi.²² Sehingga kondisi ini berpengaruh pada kinerja akademik lembaga pendidikan, di mana nuansa intervensi sentralistik-birokratik amat kental.

Paradigma pragmatis yang diterapkan pemerintah pusat, sejatinya telah membelenggu dan tidak mengakomodasi berbagai kepentingan dan kekhasan yang terdapat pada berbagai lembaga pendidikan (sekolah umum, pesantren, madrasah diniyah dan lain-lain) yang tersebar di seluruh pelosok nusantara. Akibatnya, penyelenggaraan pendidikan di negara kita hampir saja tidak menyentuh kebutuhan riil masyarakat lokal (daerah) pada tingkat *grass-root* (sekolah). Padahal pada tingkat *grass-root* inilah sejatinya pendidikan berjalan.²³ sebabnya, karena masyarakat akar rumput secara langsung tidak mempunyai wewenang untuk mengontrol jalannya pendidikan.²⁴

Tertutupnya ruang demokratisasi pendidikan telah memunculkan kebijakan penyeragaman kurikulum, guru sentries, tertutupnya ruang dialogika pembelajarannya dalam kelas dan sebagainya. Akibat yang muncul kemudian sudah bisa ditebak,

¹⁹ *Ibid.*

²⁰ *Ibid.*

²¹ Fasli Jalal & Dedi Supriyadi (ed.), *Reformasi Pendidikan dalam Konteks Otonomi Daerah*, (Jogyakarta : Adicita Karya Nusa, 2001), hlm. 76.

²² H. Syauckani HR, *Pendidikan Paspur Masa Depan : Prioritas Pengembangan dalam Otonomi Daerah*, ed. Ahmad Ta'arifin dan Firdaus Efendi, (Jakarta ; Nuansa Madani, 2001), hlm. 116

²³ Sejalan dengan pendapat ini, Syauckani HR menulis bahwa otonomi pendidikan dipandang sebagai konsep baru dunia pendidikan nasional yang dimunculkan sebagai pengganti paradigma sentralisasi pendidikan yang diterapkan oleh rezim Orde Baru. Lihat Syauckani HR. *Titik dalam Dunia Pendidikan*, ed. Ahmad Ta'arifin, (Jakarta : Nuansa Madani, 2002), hlm. 69

²⁴ H.A.R. Tilaar, *Pendidikan, Kebudayaan dan Masyarakat Madani Indonesia : Strategi Reformasi Pendidikan Nasional*, (Bandung : Remaja Rosdakarya, 1999), hlm. 113-114. Ujian akhir dengan sistem Evaluasi Belajar Tahap Akhir Nasional (Ebtanas) kini telah diganti dengan nama Ujian Akhir Nasional (UAN). Karena alasan kebocoran dan sifatnya yang sentralistik, UAN diragukan validitasnya sebagai alat untuk mengetahui tingkat kognisi peserta didik secara nasional. Apalagi, masing-masing daerah memiliki kultur dan kurikulum internal (bersifat lokal).

pendidikan kita mengalami degradasi mutu, stagnasi peran dan fungsi : ketidakberdayaannya dalam mengentaskan berbagai persoalan bangsa, yang sejatinya bagian dari tugas pendidikan. Pendidikan kita juga tidak dapat menghasilkan SDM berkualitas, yang mampu menghadapi tantangan globalisasi dewasa ini dan di masa mendatang.²⁵

Menyadari fenomena demikian, demokratisasi atau desentralisasi (otonomi) pendidikan sebagai paradigma baru pendidikan nasional di era Otonomi Daerah, dengan berbagai derivasinya, seperti Dewan Pendidikan atau Komite Sekolah patut dikedepankan dalam usaha mengatasi permasalahan pendidikan nasional. Sehingga tercipta efisiensi dan efektivitas dalam implementasi peningkatan mutu pendidikan.²⁶

Isu otonomi pendidikan sebagaimana dikatakan Fasli Jalal dalam *buku Education Reform : In the contex of Regional Autonomy, The case of Indonesia*, digulirkan bersamaan dengan diberlakukannya Otonomi Daerah sebagai representasi pengembangan demokrasi di Indonesia.²⁷ Fakta ini akan lebih nampak dalam sistem manajemen berbasis sekolah (MBS) (*school based management*), di mana otonomi lembaga sekolah dilakukan secara bersama-sama dengan partisipasi masyarakat (*Community Based Educatuon*).²⁸

Walaupun demikian, penting ditekankan di sini, ide tentang perlunya otonomi pendidikan ini sudah berkembang lama di tengah masyarakat, termasuk di kalangan pendidikan sendiri, khususnya ketika masyarakat menyadari bahwa negara tetangga kita, Malaysia, yang dulu menimba ilmu dar kita justru kini telah lebih maju dunia pendidikan yang diimplementasikannya dua dekade lalu.²⁹ Juga harus belajar kepada Chili – negara berkembang di Amerika Selatan.³⁰

Dalam konteks ini, Deliar Noer sebagaimana dikutip Jurnal Madrasah melihat, untuk menghadapi masyarakat global, di samping keharusan berperan optimal dalam

²⁵ Ahmad Ta'rifin, "Mencari Model Demokrasi Pendidikan", dalam, *Media Indonesia*, November 2001

²⁶ Jaja Jamaludin, "*Dewan Sekolah dan Birokrasi*", dalam, *Media Indonesia*, Juni 2001

²⁷ Fasli Djalal & Bachruddin Musthafa, *Education Reform in the Contex of Regional Autonomy, The Case Indonesia*, (Jakarta : Kementrian Pendidikan nasional, 2001), hlm.14

²⁸ Menurut Bank dunia dan BPPN MBS merupakan bentuk alternatif sekolah dalam program desentralisasi di bidang pendidikan, yang ditandai oleh otonomi luas ditingkat sekolah, partisipasi masyarakat dan dalam kerangka kebijakan pendidikan nasional. Lihat E. Mulyasa, *Manajemen Berbasis Sekolah; Konsep, Strategi dan Implementasi*, (Bandung : Rosda, 2004). Cet. Ke-4, hlm. 11. Menurut Malik Fadjar, salah satu alasan dimunculkannya MBS adalah karena selama ini, peran serta masyarakat untuk ikut bertanggungjawab dan mengelola lembaga pendidikan amat minim. Lihat Malik Fadjar, dkk. *Platform Reformasi Pendidikan Nasional*, (Jakarta : Logos, 1999), hlm. 49.

²⁹ Sejak Mahathir Mohammad menjabat Perdana Menteri Jiran ini, ia mengeluarkan kebijakan reformasi pendidikan yang dimulai dua decade lalu, tepatnya sejak awal tahun 1980-an. Di antara programnya adalah kerjasama dengan pemerintah Indonesia dalam rangka transformasi ilmu pengetahuan dan sumber daya manusia. Reformasi pendidikan di Malaysia telah mengubah wajah negeri Melayu ini menjadi negeri maju di kawasan Asia Tenggara.

³⁰ Chili telah menerapkan MBS dalam pendidikannya. Dalam beberapa hal, pendidikan di negara ini telah menunjukkan kemajuan berarti, seperti adanya pemerataan pendidikan meskipun, banyak pula gagalnya seperti kualitas mutu pendidikan yang merosot karena kurangnya dana pendidikan yang tersedia. Lihat E. Mulyasa, *Manajemen Berbasis Sekolah.....*, hlm. 14.

kehidupan bernegara, dunia pendidikan juga wajib memiliki otonomi lebih besar. Otonomi ini menurutnya meliputi kebebasan menentukan pendketan dan struktur kurikulum yang akan diterapkan. Sehingga, struktur kurikulum yang dipakai tidak harus sama setiap lembaga pendidikan.³¹

Senada dengan Deliar, Rektor Universitas Negeri Yogyakarta Suyanto, menulis sebagai berikut : bahwa di era *knowledge based community* seperti saat ini, mengandalkan SDM dalam kuantitasnya semata tidak memberkan makna signifikan bagi kekuatan daerah untuk bersaing secara lokal, regional maupun internasional. Sebaliknya, daerah yang cukup memiliki SDM yang berkualitas tinggi dipastikan dapat bersaing dalam skala apapun dalam konteks inilah pendidikan di daerah harus benar-benar diberdayakan dalam arti memiliki fleksibilitas tinggi dan lebih fungsional.³² Dengan demikian diberlakukannya otonomi pendidikan merupakan langkah strategis untuk menjawab berbagai tantangan pendidikan di masa depan, sekaligus mengeliminir berbagai kelemahan dari dampak sistem pendidikan sentralistik yang diterapkan pemerintah Orde Baru.

Amien Al-Humami, seperti dikutip Syaukani mengatakan, otonomi pendidikan merupakan pilihan strategis bagi pembangunan pendidikan di masa depan³³ agar menghasilkan lulusan yang bermutu dan berdaya saing tinggi sehingga bisa bersaing dengan lembaga pendidikan asing. Dalam catatan *Human Development Index Report (1999)* menunjukkan bahwa selama beberapa dasawarsa terakhir, pendidikan di Indonesia mengalami kendala besar dan serius, satu diantaranya menyangkut rendahnya kualitas pendidikan nasional.³⁴ Demikian juga berdasarkan hasil survei yang dilakukan *The Political and Economic Risk Consultancy (PERC)* yang berbasis di Hongkong pada tahun 2001 lalu mengenai mutu pendidikan di Asia, menempatkan mutu pendidikan Indonesia berada di urutan ke-12 setelah Vietnam.³⁵

Dengan melihat kondisi mutu pendidikan kita sebagaimana disebutkan dalam hasil penelitian di atas, pemberlakuan otonomi pendidikan memungkinkan pengelolaan pendidikan berada di tingkat sekolah. Maka, diperlukan strategi pembangunan

³¹ Chili telah menerapkan MBS dalam pendidikannya. Dalam beberapa hal, pendidikan di negara ini telah menunjukkan kemajuan berarti, seperti adanya pemerataan pendidikan meskipun, banyak pula gagalnya seperti kualitas mutu pendidikan yang merosot karena kurangnya dana pendidikan yang tersedia. Lihat E. Mulyasa, *Manajemen Berbasis Sekolah....*, hlm. 14.

³² Suyatno "*Infleksibilitas Otonomi Pendidikan*", dalam, *Kompas*, Agustus 2001. Lihat juga tulisannya, *Otonomi Pendidikan Perlu Dukungan DPRD*, Kompas, 2001.

³³ H. Syaukani HR., *Pendidikan Paspur Masa Depan....*, hlm. 111

³⁴ Laporan HDI oleh Bank Dunia Tahun 1999 sebagaimana dikutip dari *Harian Umum Kompas*, Edisi 1 Mei. Menurut penelitian lembaga ini, poembangunan pendidikan di Indonesia masih tertinggal dari negara-negara lain, bahkan dibandingkan negara-negara di Asia Tenggara. Kita berada di urutan 105, jauh di bawah Singapura (22) Brunei (25), Malaysia (56), Thailand (67) dan Sri lanka (90). Sedangkan penelitian pada tahun 2000 oleh lembaga yang sama diketahui, peringkat mutu pendidikan Indonesia menurun menjadi urutan ke-109.

³⁵ Lihat Laporan *The Jakarta Post* Edisi 3 September 2001 sebagaimana dikutip Suwito dalam Pidato Pengukuhan sebagai Guru Besar Sejarah Pemikiran dan Pendidikan Islam di IAIN Syarif Hidayatullah Jakarta 2002 berjudul *Pendidikan yang Memberdayakan*, hlm. 7.

pendidikan yang efektif, yakni strategi pembangunan yang memberdayakan, memberikan kepercayaan yang lebih luas, dan mengembalikan urusan pengelolaan pendidikan kepada lembaga persekolahan.

Aspek mutu pendidikan harus selalu ditingkatkan dengan memberikan arahan dan perbaikan kegiatan belajar mengajar di lembaga persekolahan yang didukung oleh lembaga kependudukan yang kompeten, sarana dan prasarana yang standar, serta iklim dan suasana sekolah yang kondusif. Secara rinci upaya ini dilakukan melalui langkah-langkah sebagai berikut :

Pertama, membenahan kurikulum pendidikan yang dapat memberikan kemampuan dan ketrampilan dasar minimal, menerapkan konsep belajar tuntas (*master learning*), dan membangkitkan sikap kreatif, inovatif, demokratis, dan sikap mandiri para siswa.

Kedua, mengimplementasikan manajemen berbasis sekolah (MBS) dalam rangka memberikan otonomi pedagogis secara maksimal kepada para guru dan kepala sekolah dalam melaksanakan kegiatan belajar mengajar, sehingga mereka dapat meningkatkan prestasi siswa; baik prestasi akademik maupun non-akademik serta kinerja sekolah, yang nantinya dapat dipertanggungjawabkan kepada orang tua siswa dan masyarakat tentang kualitas pembelajaran dan hasil belajar siswa yang dicapai.

Ketiga, meningkatkan kualifikasi tenaga pendidik sesuai kompetensi, keahlian, dan kebutuhan seolah, baik melalui pendidikan maupun pelatihan. Termasuk dalam hal ini adalah perbaikan sistem rekrutmen dan penyediaan tenaga kependidikan.

Keempat, menciptakan iklim dan suasana kompetitif, kooperatif antar sekolah dalam memajukan dan meningkatkan kualitas siswa dan sekolah, sesuai standar kelengkapan dan kualitas sarana dan prasarana pendidikan yang layak guna.

Tuntutan Mutu Pendidikan Pesantren

Secara bahasa, mutu atau kualitas berasal dari bahasa Inggris *quality*.³⁶ sedangkan secara umum, mutu mengandung pengertian suatu derajat atau tingkat keunggulan suatu produk dari hasil kerja baik berupa barang maupun jasa, secara langsung maupun tidak langsung, kongkrit maupun abstrak. Mutu adalah orientasi produk. Maka lembaga/organisasi yang tidak mengorientasikan produknya pada pencapaian mutu, cepat atau lambat akan ditinggalkan oleh konsumennya.

Beberapa pakar manajemen mutu memberikan pengertian sebagai berikut : Menurut Deming guru mutu di AS, mendefinisikan mutu sebagai pemecahan masalah untuk mencapai penyempurnaan terus menerus, seperti penerapakan *kaizen* (perbaikan sedikit demi sedikit) di Toyota dan gugus kendali pada mutunya. Pendekatan yang dipakai oleh Deming tersebut dilakukan secara *bottom-up*³⁷

³⁶ John M. Echols dan Hassan Sadilly, *Kamus Inggris Indonesia*, (Jakarta : Gramedis, 2000), hlm. 460.

³⁷ Lihat Edward Sallis, *Total Quality Management in Education*, terj. A. Ali Riyadi & Fahrurrozi, *management Mutu Pendidikan*, (Yogyakarta : Ircisod, 2006), hlm. 96. lihat juga : Jarome S. Arcaro, *Quality in Education : An Implementation Hand Book*, terj. Yosol Iriantara, *Pendidikan berbasis Mutu*

Pengertian lain disampaikan oleh Joseph Juran, yang mendefinisikan mutu berdasarkan fungsionalitas. Menurutnya mutu adalah kesesuaian prodeuk dengan penggunaan, seperti sepatu olah raga yang dirancang untuk olah raga, atau sepatu kulit yang dirancang untuk ke kantor atau ke pesta.³⁸

Kaoru Ishikawa berpendapat bahwa mutu berarti kepuasan pelanggan, dengan demikian setiap proses dapam organisasi memiliki pelanggan. Kepuasan pelanggan internal akan menyebabkan kepuasan pelanggan organisasi.³⁹

Sedangkan Genichi Taguchi memahami mutu dari segi efisiensi biaya, ia mengatakan : “Mutu dipahami dari segi produk tak bermutu. Biaya produk tak bermutu ternyata lebih tinggi pada akhirnya, sehingga pengendalian proses sejak permulaan menjadi sangat penting.”⁴⁰

Dalam Kamus Besar Bahasa Indonesia disebutkan, mutu adalah ukuran baik buruk suatu benda, kadar, taraf atau derajat (kepandaian, kecerdasan, dan sebagainya) : Kualitas.⁴¹ Senada dengan ini adalah ISO 9000 – 2000 yang mendefinisikan mutu

Prinsip-Prinsip Perumusan dan Tata Langkah Penerapan, (Yogyakarta : Pustaka Pelajar, 2005), hlm. 122-144. Lihat juga : Rudi Suardi, *Sistem Manajemen Mutu ISO 9000:2000, Penerapan untuk Mencapai TQM*, (Jakarta: Penerbit PPM, 2001), hlm. 3. Nama lengkapnya adalah William Edward Deming, yang lahir 14 Oktober 1900 di Sioux city, Iowa AS Tahun 1928, ia memperoleh gelar Doktor (Phlm.D). selama studinya itu, ia berkenalan dengan Walter A. Shewhart, bapak Statistical Quality Control (SQC), dan mendalami statistik. Sejak itu, iamemperdalam pemahamannya tentang mutu dan Total Quality Management (TQM). Di antara karya Deming yang terkenal adalah buku “Out of The Crisis” (1986) dan “A Sistem of Profound Knowledge” (1989) yang berisi tentang pokok-pokok filosofi mutu dan manajemen mutu terpadu (MMT). Lihat Daulat P. Tampubolon, *Perguruan Tinggi Bermutu*, (Jakarta : Gramedia Pustaka Utama, 2001), hlm. 39-39

³⁸ Edwar Sallis, *Total Quality Management*, terj. A Ali Riyadi & Fahrurrozi, *Management Mutu Pendidikan*, hlm. 107. Bandingkan juga : Rudi Suardi, *Sistem Manajemen Mutu ISO 9000:2000, ...* hlm. 3 Juran adalah guru mutu kedua setelah Deming, yang telah berjasa mengembangkan pemahaman tentang mutu di Jepang. Sumbangan terbesar Juran dalam pengembangan mutu adalah sebagaimana tercantum dalam buku “*Juran, On Quality By Design*” yang disebut dengan Trilogi Juran, Yakni : perencanaan Mutu (*Quality Control*); dan Peningkatan Mutu (*Quality Planning*). ini yang membedakan dan menyebabkan Trilogi Juran lebih maju daripada manajemen tradisional pada umumnya yang meliputi : Perencanaan, pelaksanaan, dan evaluasi. Lihat P. Tampu bolon, *Perguruan Tinggi Bermutu ...* Hlm. 50-55. Lihat juga : Soewarso Hardjo Soedarmo, *Total Quality Management*, (Yogyakarta : Andi, 2004), hlm. 183-189. lihat juga : Fandy Tjiptono dan Anastasia Diana, *Total Quality Management*, (Yogyakarta : Andi Offset, 1995), hlm. 23-44

³⁹ Kaoru Ishikawa, *What is Total Quality Conthrol? (The Japanese Way)*, terj. H.W. Budi Santoso, *Pengendalian Mutu Terpadu*, (Bandung : Rosdakarya, 1985). Lihat juga : Rudi Suardi, *Sistem Manajemen Mutu ISO 9000:2000...* hlm. 3 salah satu sumbangan Ishikawa yang terkenal adalah Diagram Ikan Tulang (Fhisbone Diagram), yang sangat efektif untuk analisis masalah atau analisis sebab akibat. Dengan diagram ini dapat ditemukan sebab tahu akar masalah, sehingga solusinya dapat diusahakan lebih cepat. Dengan mengatasi sebab-akar maka masalah serupa tidak akan muncul lagi. Lihat P. Tampubolon, *Perguruan Tinggi Bermutu*, hlm. 65. Lihat juga : M.M. Nasution, *Manajemen Mutu Terpadu*, (Bogor : Ghalia Indonesia, 2005), hlm. 21 & 44.

⁴⁰ Rudi, *Sistem Manajemen Mutu ISO 9000:2000 ...* hlm. 3 Lihat P. Tampubolon *Perguruan Tinggi Bermutu ...*, hlm. 66, menurutnya kontribusi penting dari Taguchi dalam teknik peningkatan mutu tertuang dalam tiga konsep utamanya, yaitu : Fungsi Kerugian Kuadrat, Desain Parameter, dan Percobaan terencana Berdasarkan Statistik.

⁴¹ Tim Penyusunan Kamus Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta : Balai Pustaka, 1988), hlm. 604

sebagai derajat/tingkat karakteristik yang melekat pada produk yang mencukupi persyaratan/keinginan.⁴²

Pengertian kualitas (*quality*) dan kualitas pendidikan (*quality of education*) dalam makna kuantitatif dan kualitatif barangkali mudah dirumuskan, akan tetapi sukar dinyatakan dalam realita. Menurut Sallis (1993) dan Ahmad (1993) dalam Sudarwan Danim mutu dapat diartikan sebagai derajat kepuasan luar biasa yang diterima oleh customer sesuai dengan kebutuhan dan keinginannya.⁴³ Dan standar utama untuk mengukur kualitas/mutu, yaitu : (1) standar hasil dan pelayanan, dan (2) standar customer. Indikator yang termasuk kedalam standar hasil dan pelayanan adalah *conformance to specification, fitness for purpose or use, zero defects, dan right first time, every time*.

Selanjutnya dia mengatakan bahwa kerangka komponen mutu meliputi, (1) kepemimpinan dan strategi meliputi komitmen, kebijakan mutu, analisis organisasional, misi dan rencana strategi, serta kepemimpinan, (2) sistem dan prosedur, meliputi efisiensi administrative, pemaknaan data dan biaya mutu (3) kerja tim, meliputi pemberdayaan, memenej diri sendiri, kelompok, alat mutu yang digunakan, (4) asesmen diri sendiri, meliputi monitoring, evaluasi, survey kebutuhan pelanggan dan pengujian standar. Keempat komponen tersebut dipengaruhi dan mempengaruhi (1) lingkugnan pendidikan, (2) pertanggungjawaban (3) perubahan kultur (4) pihak-pihak yang peduli dan pelanggan (*stakeholder dan customer*).⁴⁴

Dalam konteks pendidikan, mutu pendidikan di sekolah dapat diartikan sebagai kemampuan sekolah dalam pengelolaan secara operasional dan efisien terhadap komponen-komponen yang berkaitan dengan sekolah, sehingga menghasilkan nilai tambah terhadap komponen tersebut menurut norma/standar yang berlaku.

Mutu menurut Fatah Syukur, mengandung makna derajat (tingkat) keunggulan suatu produk (hasil kerja/upaya) baik berupa barang maupun jasa, ia memberikan pengertian mutu pendidikan, mengacu pada proses pendidikan dan hasil pendidikan. Dalam proses pendidikan yang bermutu terkait dengan input, bahan ajar (kognitif, psikomotirik dan afektif), metodologi (bervariasi sesuai kemampuan guru), sarana sekolah, dukungan administrasi sarana prasarana dan sumber daya lainnya sera penciptaan suasana yang kondusif.⁴⁵

42 ISO (The International Organization for Standardization) adalah badan standar dunia yang dibentuk untuk meningkatkan perdagangan internasional. Lihat Rudi Rudi Sistem *Manajemen Mutu ISO 9000:2000,...* hlm. 21 ISO 9000 telah dipakai di lebih 53 negara di dunia karena standarisasi yang dipakai bersifat umum, dan telah diakui di dunia internasional. Di antara manfaat penerapan ISO 9000 dalam dunia pendidikan adlah : (1) Untuk menyusun kurikulum pelatihan / pendidikan; (2) Untuk menyusun Materi Pelatihan / perkuliahan; (3) untuk mempersiapkan peralatan pelatihan;(4) Untuk menyusun Materi Uji Ketrampilan; dan (5) Untuk pembinaan karyawan.

⁴³ Sudarwan Danim, *Agenda Pembaruan Sistem Pendidikan*, Jakarta : Pustaka Pelajar, 2003, hal. 79

⁴⁴ Husaini Usman, *Manajemen Teori, Praktek dan Riset Pendidikan*, Jakarta : Bumi Aksara, 2006 hal 468.

⁴⁵ Fatah Syukur, <http://citraedukasi.blogspot.com/2007/12/implementasi-tqm-di-madrasah.html>

Para ahli telah merumuskan standar umum yang dapat dipakai untuk mengukur mutu pendidikan pada setiap jalur dan jenjang dengan spesifikasi standar mutu lulusan lembaga pendidikan antara lain dapat dilakukan dengan jalan menjabarkan konsep *link and match*, dimana *educational outcomes* dari jenjang pendidikan tertentu harus *link and match* dengan dunia kerja atau dengan jenjang pendidikan yang lebih tinggi. Ukuran mutu pendidikan juga dapat diakses dari tercapai tidaknya tujuan institusional lembaga itu, yaitu atas dasar presentase lulusan yang dapat diserap di dunia kerja dan lulusan yang dapat diterima pada jenjang pendidikan di atasnya. Ukuran ini pun tidak akurat, karena :

Pertama, belum tentu setiap lulusan diterima di bidang pekerjaan yang relevan dengan kemampuannya itu. Akses seseorang memasuki dunia kerja satu diantaranya memang ditentukan oleh kemampuan yang ia miliki. Faktor lainnya dapat bersumber dari hal-hal yang tidak ada kaitannya dengan kemampuannya dasar itu, seperti status sosial ekonomi, orang tua, ciri-ciri fisik, asal daerah, kesiapan mental memasuki pekerjaan, dan kemampuan lain sebagai penunjangnya.

Kedua, tidak secara otomatis setiap lulusan lembaga pendidikan bercita-cita melanjutkan studi pada jenjang pendidikan yang lebih tinggi.

Berkaitan dengan hasil pendidikan terkandung makna disini bahwa standar hasil pendidikan mencakup spesifikasi pengetahuan, ketrampilan, dan sikap yang diperoleh oleh anak didik, hasil pendidikan itu dapat dimanfaatkan di masyarakat atau di dunia kerja, tingkat kesalahan yang sangat kecil, bekerja benar dari awal, dan benar untuk pekerjaan berikutnya. Indikator yang termasuk ke dalam standar customer adalah *consumer Satisfaction, exceeding customer expectations, dan delighting the customer*. Dengan demikian, standar customer mencakup terpenuhinya kepuasan, harapan, dan pencerahan hidup bagi customer itu.

Mutu pendidikan itu ternyata tidak semata-mata diukur dari mutu keluaran pendidikan secara utuh (*educational outcomes*), akan tetapi dikaitkan dengan konteks dimana mutu itu ditempatkan dan berapa besar persyaratan tambahan yang diperlukan untuk itu.

Kartini Kartono mendefinisikan mutu atau kualitas sebagai derajat, ukuran baik buruk dan tinggi rendahnya sesuatu.⁴⁶ Mutu pendidikan menyangkut dapat dan tidaknya hasil pendidikan bisa dipakai sebagai instrumen yang tepat guna untuk keperluan hidup. Mutu ini mengenai silabus, materi pengetahuan, nilai-nilai, hal normatif dan estetis, unsur yang efektif dan ekonomis, ketrampilan sosial dan manajerial, ketrampilan teknis, standarisasi, tenaga guru, dan lain-lain.⁴⁷

Dari beberapa definisi mutu yang disampaikan oleh para pakar mutu di atas dapat disimpulkan, mutu ialah usaha yang dilakukan oleh seseorang, lembaga (institusi) atau organisasi dalam upaya menyempurnakan suatu proses agar produk itu bernilai

⁴⁶ Kartini Kartono, *Tinjauan Politik Mengenai Sistem Pendidikan Nasional, Beberapa Kritik dan Sugesti*, (Jakarta : Pradnya Paramita, 1997, hlm. 63

⁴⁷ *Ibid.*

fungsional dan efisien. Jadi, mutu merupakan orientasi utama dari suatu produk, sejauh mana suatu produk memenuhi kriteria, standar atau rujukan.

Dengan membaca deskripsi tentang pengertian mutu pendidikan sebagaimana dikemukakan di atas, maka bisa disimpulkan bahwa pendidikan bermutu adalah pendidikan yang menunjukkan kemampuannya dalam memuaskan kebutuhan dan diharapkan dari konsumen pendidikan (siswa, orang tua dan masyarakat).

Dari pengertian pendidikan bermutu di atas bisa dipahami bahwa manakala produk yang dihasilkan pendidikan (*out put*) berkualitas rendah maka bersiaplah untuk ditinggalkan. Sebaliknya, bila produk yang dihasilkan pendidikan (*out put*) berkualitas tinggi dan kompetitif maka ia akan dicari konsumen (siswa, orang tua dan masyarakat).

Dengan demikian, orientasi mutu pendidikan amat terkait dengan tiga hal :

- a) *Input*, yaitu segala sesuatu yang harus tersedia untuk berlangsungnya proses pendidikan, baik berupa sumberdaya, perangkat lunak maupun harapan-harapan sebagai panduan bagi berlangsungnya proses pendidikan. *Input*, sumberdaya meliputi SDM (Kepala Sekolah, guru, karyawan, siswa, dan masyarakat) dan sumberdaya lainnya (peralatan, perlengkapan, uang, bahan dan sebagainya). *Input* perangkat lunak meliputi struktur organisasi sekolah, peraturan perundang-undangan, deskripsi tugas, rencana, program, dan lain-lain. *Input* harapan berupa visi, misi, tujuan dan sasaran-sasaran yang ingin dicapai oleh sekolah. Kesiapan *input* sangat diperlukan agar proses pembelajaran dapat berlangsung dengan baik. Oleh karena itu, tinggi rendahnya mutu *input* sangat ditentukan oleh kesiapan *input-nya*; makin tinggi tingkat kesiapan *input*, makin tinggi pula mutu *input-nya*.
- b) *Proses*, yakni *usaha* untuk mengubah sesuatu menjadi sesuatu yang lain yang berpengaruh. Sesuatu yang berpengaruh terhadap berlangsungnya proses disebut *input*, sedang sesuatu dari hasil proses dinamakan *output*. Dalam pendidikan persekolahan, proses yang dimaksud adalah proses pengambilan keputusan, pengelolaan lembaga, pengelolaan program, proses belajar mengajar, serta proses monitoring dan evaluasi. Suatu proses dikatakan bermutu tinggi manakala terjadi perpaduan dan koordinasi antara *input* (guru, siswa, kurikulum, biaya pendidikan, peralatan dan lain-lain) secara harmonis sehingga mampu menciptakan suasana pembelajaran yang menyenangkan, pembelajaran yang mampu memberdayakan peserta didik. Sedangkan proses dikatakan rendah manakala menampakkan hasil sebaliknya.
- c) *Output*, merupakan hasil kinerja lembaga pendidikan. Kinerja sekolah adalah prestasi sekolah yang dihasilkan dari proses perilaku sekolah. Kinerja sekolah dapat diukur dari kualitas, efektivitas, produktivitas, efisiensi, inovasi, kualitas kerja, dan moral kerjanya. Khusus yang berkaitan dengan mutu output, sekolah dapat diukur tingka prestasi peserta didik.⁴⁸

⁴⁸ Faisal Jalal dan Dedi Spriyadi (ed), *Reformasi Pendidikan dalam Kontak Otonomi Daerah*, Yogyakarta, Adi Cita Karya Nusa, 2001, h. 76

D. PENUTUP

Dari tantangan dan tuntutan pondok pesantren di era globalisasi harus dihadapi secara serius agar ditemukan solusi yang terbaik. Pesantren sebagai lembaga pendidikan non formal dalam perjalanan sejarah selalu eksis dan mampu menghadapi tantangan dan tuntutan zaman. Sudjana memberi komentar bahwa pendidikan non formal dapat berfungsi sebagai pelengkap pendidikan formal, sebagai penambah pendidikan formal bahkan sebagai pengganti pendidikan formal.⁴⁹ diakui adanya gejala ketidakcocokan pesantren dengan lembaga pendidikan formal akibat;

- a) Kurikulum yang tidak cocok dengan perkembangan ilmu pengetahuan dan kebutuhan nyata peserta didik.
- b) Ketidakesesuaian antara pendidikan dengan perkembangan kebutuhan masyarakat.
- c) Ketidak seimbangan terus menerus antara pendidikan dan dunia kerja.
- d) Ketidakmampuan lembaga pendidikan formal memberi kesempatan pemerataan pendidikan bagi semua kelompok di masyarakat.
- e) Meningkatnya biaya penyelenggaraan pendidikan formal yang tidak diimbangi oleh kemampuan negara, terutama negara berkembang untuk membiayainya.⁵⁰

Atas gejala-gejala tersebut menuntut pesantren tradisional untuk melakukan perubahan atau pembaharuan dalam segala bidang agar dapat melayani kebutuhan masyarakat pesantren sebagai pengguna jasa pendidikan, sehingga lahir manusia yang memiliki SDM tangguh dalam menghadapi era global dan teknologi dan tidak akan terbawa budaya-budaya asing yang merusak karakter bangsa (Indonesia).

⁴⁹ Sudjana, *Pendidikan Non Formal*, Bandung, Falah Production, 2004, h. 74-79

⁵⁰ Sudjana, *Pendidikan Non Formal*, Bandung, Falah Production, 2004, h. 80

URGENSI MEMASUKKAN MATA KULIAH SAINS ISLAM DALAM KURIKULUM PENDIDIKAN

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Abstract

Science studied in the world of education both in the West and in the Muslim countries today is a modern Western science. Although modern Western science and technology that it generates has given benefit for modern human life, but the resulting loss is no less great. Because of its secularism and away from the values of sanctity, then modern Western science has brought man to the spiritual drought and away from God. Meanwhile, Islamic science is science that does not separate between nature and God. Islamic science was born from the concept of science that is rooted in the teachings of Islam which states that everything, including the laws in it was created by Allah SWT. The concept of Islamic knowledge in addition to studying something physical, but also make metaphysical as the subject (ontology) of science. Islamic science is science that when someone learned science, he will automatically be getting closer to God, rather than keep him let alone to become atheists. This is the science that needs to be taught in primary, secondary and higher education, particularly school/college Islam. In university/college level, Islamic science is taught through courses The Philosophy of Islamic Science and History of Islamic Science. Islamic science subjects taught in secondary education, is by providing values in the textbook of Islamic science.

Keywords: *History of Science, Islamic Science, Modern Western Science, Philosophy of Science, Values*

Latar Belakang

Setelah dunia Barat¹ keluar dari abad kegelapan (*dark ages*), kemudian terjadi Revolusi Sains (1500-1700) dan masa Renaisans (*Renaissance*), mereka mengambil alih kepemimpinan intelektual khususnya di bidang sains. Peradaban Barat maju dengan pesat di segala bidang terutama setelah berkembangnya ilmu pengetahuan dan

¹ Menurut Syed Muhammad Naquib Al-Attas, istilah “Barat” tidak merujuk pada suatu tempat atau bangsa, meskipun tempat dan bangsa terlibat di dalamnya. Akan tetapi Barat sesungguhnya lebih tepat dipahami sebagai suatu pandangan alam (*worldview*), yakni pandangan tentang hakikat semesta yang timbul dalam jangka lebih dari dua ribu tahun secara evolusi. Alam pikiran Barat merupakan suatu paduan tradisi kesejarahan Yahudi-Kristen dengan tradisi kebudayaan Yunani-Romawi. Lebih jelas mengenai pandangan alam Barat silakan lihat Syed Muhammad Naquib al-Attas, *Tinjauan Ringkas Peri Ilmu dan Pandangan Alam*, Pulau Penang, Malaysia, Universiti Sains Malaysia, 2007, hlm. vii.

sains terapan (teknologi). Memasuki abad ke-20 perkembangan sains dan teknologi makin pesat dikarenakan dunia diwarnai dengan berbagai peperangan. Setelah perang dingin usai, Barat mengembangkan paradigma baru perang yaitu perang melawan terorisme, yang tidak kalah dahsyat kerusakannya dari perang-perang sebelumnya. Kondisi tersebut mendorong masing-masing negara Barat mengembangkan sains dan teknologinya.

Memasuki abad ke-21, Peradaban Barat makin mengukuhkan diri menjadi penguasa dunia dengan sains dan teknologi sebagai panglima. Kemajuan ilmu di segala bidang di Barat (termasuk di dalamnya Jepang dan Korea), baik ilmu-ilmu alam (fisika, kimia, biologi/kedokteran, matematika, astronomi dan lainnya) maupun ilmu-ilmu sosial/humaniora, baik ilmu-ilmu teoritis maupun ilmu-ilmu praktis, menjadi standar bagi dunia saat ini. Kemajuan di bidang teknologi elektronika, kedokteran, nuklir, teknologi nano, dan sebagainya membuat Barat menjadi negara adi daya dan "menguasai" bangsa-bangsa lain di dunia. Kita tidak memungkiri kemajuan sains dan teknologi dunia Barat telah memberikan manfaat banyak pada umat manusia.

Namun demikian meskipun telah menghasilkan teknologi tinggi dan canggih yang bermanfaat bagi manusia, sains Barat modern telah melahirkan pula bencana, baik kepada kemanusiaan, alam dan etika. Kerusakan akibat sains dan teknologi Barat yang dihasilkan dari peradaban Barat jarang sekali disadari oleh manusia kebanyakan. Padahal, tidak sedikit kerusakan yang ditimbulkan oleh sains dan teknologi modern Barat. Paling tidak, pada kerusakan tersebut, sains dan teknologi Barat mempunyai kontribusi yang cukup signifikan. Akan tetapi suara-suara kritikan terhadap kemajuan sains dan teknologi Barat terdengar minor dan kadang -kalaupun terdengar sering dipandang sinis bahkan dilecehkan.

Menurut sejarawan Marvin Perry, Barat adalah sebuah peradaban besar, tetapi sekaligus sebuah drama yang tragis (*a tragic drama*)². Peradaban ini penuh kontradiksi. Di satu sisi, ia memberi sumbangan besar bagi kemajuan ilmu pengetahuan dan teknologi, yang membuat berbagai kemudahan fasilitas hidup, tapi pada sisi lain peradaban ini memberi kontribusi yang tidak kecil kepada penghancuran alam semesta.

Di zaman modern ini pula, manusia telah membelanjakan dana secara "luar biasa" kepada alat-alat pembunuh massal. Sekedar contoh, Jeremy Isaacs dan Taylor Downing, dalam bukunya, *Cold War*, sebagaimana dikutip Adian memaparkan, antara 1945-1996 saja, diperkirakan sekitar 8 triliun USD (\$ 8,000,000,000,000) biaya dikeluarkan untuk persenjataan di seluruh dunia. Puncaknya, persediaan nuklir saat ini mencapai 18 mega ton. Padahal, seluruh bom yang diledakkan pada Perang Dunia II

² Marvin Perry, *Peradaban Barat : Dari Revolusi Prancis Hingga Zaman Global* (Terjemahan Saut Pasaribu), Bantul, Kreasi Wacana, 2013, hlm. v.

‘hanya’ 6 megaton.³ Catatan ini belum termasuk kerusakan akibat Perang Afghanistan, Perang Irak, Perang Suriah dan perang-perang lain.

Dalam dunia kedokteran modern dikenal praktik *vivisection* (arti harfiah ”memotong hidup-hidup”) yaitu cara menyiksa hewan hidup karena dorongan bisnis untuk menguji obat-obatan agar dapat mengurangi daftar panjang segala jenis penyakit manusia. Menurut Pietro Croce dalam bukunya *Vivisection or Science : An Investigation into Testing Drugs and Safeguarding Health* sebagaimana dikutip Adi Setia, praktik ini selain tidak beretika keilmuan dan tidak “berperikemanusiaan” juga menyisakan pertanyaan intrinsik tentang asumsi atas tingkat kesamaan uji laboratorium hewan dan manusia yang mengesahkan eksplorasi hasil klinis dari satu ke lainnya⁴.

Dunia pertanian modern yang sangat berlebihan dalam penggunaan bahan-bahan kimia seperti luasnya penggunaan pestisida, herbisida, pupuk nitrogen sintetis dan seterusnya, telah meracuni bumi, membunuh kehidupan margasatwa bahkan meracuni hasil panen dan mengganggu kesehatan para petani. Pertanian yang semula disebut dengan istilah *agriculture* (kultur, suatu cara hidup saling menghargai, timbal balik komunal, dan kooperatif, bukan kompetitif) berkembang lebih populer dengan istilah *agribusiness*, sebuah sistem yang memaksakan tirani korporat untuk memaksimalkan keuntungan dan menekan biaya, menjadikan petani/penduduk lokal yang dahulu punya harga diri dan mandiri lalu berubah menjadi buruh upahan di tanah sendiri.⁵ Kehidupan sosial yang kooperatif pun berganti menjadi kompetitif tanpa nurani.

Belum lagi limbah-limbah industri yang membuat polusi udara, air dan suara. Efek rumah kaca, sampah nuklir, pestisida, insektisida parakuat dan lain-lain yang menyebabkan bumi ini makin panas salah satunya akibat industrialisasi di mana teknologi yang dikembangkan sekarang kurang ramah lingkungan.

Jonathan Eisen, guru besar Universitas California menulis sebuah buku berjudul *Suppressed Inventions and Other Discoveries* yang menjadi *New York Times Bestseller* tahun 2000. Disebutkan dalam buku tersebut beberapa dampak buruk obat-obatan, flouridasi, zat merkuri, vaksinasi, penelitian virus yang menyebabkan berkembangnya AIDS dan Ebola, vaksin polio, terapi oksigen dan lain-lain.⁶

Daftar dampak hitam ilmu pengetahuan dan teknologi Barat yang berkembang saat ini masih terus bertambah. Masyarakat luas memang tengah terpana dengan kemajuan ilmu pengetahuan dan teknologi yang dikembangkan Barat. Namun sedikit

³ Adian Husaini, *Wajah Peradaban Barat : Dari Hegemoni Kristen ke Dominasi Sekular-Liberal*, Depok, Gema Insani Press, 2005, hlm. 126.

⁴ Adi Setia, “Tiga Makna Sains Islam : Menuju Pengoperasionalan Islamisasi Sains”, *Jurnal Islamia*, Vol. III No. 4, 2008, hlm. 57.

⁵ *Ibid*, hlm. 46.

⁶ Jonathan Eisen, *Suppressed Inventions and Other Discoveries* (terjemahan Tim Penerjemah Ufuk), Jakarta, Ufuk Press, 2010. Diterjemahkan dengan judul yang sama dengan sub judul *Kisah Nyata Penyembunyian Ilmu Pengetahuan dan Pemusnahan Temuan Brilian Lainnya*. Lihat bab I sampai halaman 127.

sekali yang merasakan dampak negatifnya. Dunia di ambang kehancuran baik fisik maupun moral apabila perkembangan ilmu pengetahuan dan teknologi saat ini tidak dievaluasi dan dilakukan re-orientasi.

Kondisi Sains Barat yang seperti ini tidak mengherankan karena Sains Barat yang dikembangkan ini dibentuk dari acuan pemikiran filsafat Barat yang dituangkan dalam pemikiran yang paling berpengaruh yaitu sekularisme, utilitarianisme dan materialisme. Pemikiran ini mempengaruhi konsep, penafsiran dan makna ilmu itu sendiri.⁷ Karena sifatnya yang sekular dan jauh dari nilai-nilai kesakralan, maka sains Barat modern telah membawa manusia kepada kekeringan spiritual dan menjauh dari Tuhan. Terlepasnya keterikatan manusia dengan Tuhan telah menyebabkan manusia menjadi makhluk yang eksploitatif terhadap alam sehingga terjadi kerusakan lingkungan di mana-mana dan jauhnya manusia dari nilai-nilai kebaikan.

Menurut Al-Attas -mengutip Harvey Cox dalam bukunya *The Secular City*, dimensi sekularisasi ini berupa penolakan terhadap unsur transenden dalam alam semesta (*disenchantment of nature*), memisahkan agama/kesakralan dari politik (*desacralization of politics*) dan penghapusan nilai-nilai yang mutlak (*deconsecration of values*).⁸ Konsep Sains Barat sendiri telah menimbulkan lebih banyak masalah dan kekeliruan daripada melahirkan keharmonisan, kebaikan dan keadilan. Al-Attas mengatakan :

Ilmu yang sifatnya telah bermasalah, sebab ia telah kehilangan tujuan hakiki karena tidak dicerna dengan adil. Akibatnya ia membawa kekacauan dalam kehidupan manusia dan bukannya kedamaian dan keadilan. Ilmu yang tampaknya benar tetapi lebih produktif ke arah kekeliruan dan skeptisme, ilmu yang buat pertama kali dalam sejarah membawa kekacaubalauan pada isi alam semesta, hewan, tumbuhan dan logam.⁹

Kerusakan ilmu pengetahuan dan sains karena landasan filosofisnya tersebut mendapatkan kritik banyak pihak, baik ilmuwan muslim maupun ilmuwan Barat itu sendiri. Alfred North Whitehead mengatakan, "Sains ekonomi politik, sebagaimana dikaji pada periode setelah kematian Adam Smith lebih banyak mendatangkan bahaya ketimbang manfaatnya. Sains ini memusnahkan banyak kesalahan ekonomi dan mengajarkan bagaimana memikirkan revolusi ekonomi agar selanjutnya maju. Akan tetapi, ia menancapkan pada manusia seperangkat abstraksi tertentu yang pengaruhnya sangat berbahaya bagi mentalitas modern. Ia mendehumanisasikan industri. Ini hanyalah salah satu contoh mengenai bahaya umum yang inderen dalam sains modern."¹⁰

⁷ Rosnani Hashim, "Gagasan Islamisasi Ilmu Pengetahuan Kontemporer : Sejarah, Perkembangan dan Arah Tujuan", Jurnal Islamia, Vol. II No. 6/Juli-September 2005, hlm. 9.

⁸ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme* (terjemahan Khalif Muammar), Bandung, Institut Pemikiran Islam dan Pembangunan Insan (PIMPIN), 2010, hlm. 19.

⁹ Ibid. hlm. 127.

¹⁰ Alfred North Whitehead, *Science and the Modern World* (Terjemahan O. Komarudin), Bandung, Nuansa, 2005, hlm. 10.

Sedangkan nama-nama yang populer dalam pembahasan Filsafat Ilmu yang mengkritik paradigma sains Barat modern, terutama kritik terhadap paham positivisme adalah Karl R. Popper, para filosof Mazhab Frankfurt, Paul Feyerabend, Withehead, Paul Illich, Thomas Kuhn, dan lainnya. Dari kalangan ilmuwan muslim kritik terhadap sains tidak kurang gencarnya. Nama-nama seperti Seyyed Hossein Nasr, Syed Muhammad Naquib Al-Attas, Ismail Raji Al-Faruqi, Ziauddin Sardar, dan lain-lain adalah ilmuwan Islam kontemporer yang keras mengkritik sains Barat. Mereka secara senada mengatakan bahwa sains yang berkembang di Barat dan di dunia muslim saat ini tidak bebas nilai (*value free*), tapi sarat dengan nilai (*value laden*) yaitu nilai-nilai yang terkandung dalam paham sekularisme, materialisme, rasionalisme, empirisisme, idealisme dan positivisme. Nilai-nilai yang terkandung dalam paham tersebut telah jauh dari nilai-nilai spiritual dan agama. Karena tidak ada tolok ukur kebenaran agama di sana maka aspek aksiologis sains menjadi tidak terkendali dan sekedar menjadi pemuasan hawa nafsu maupun kepentingan ekonomi kapitalis.

Para ilmuwan muslim tersebut, selain melakukan kritik keras terhadap sains Barat modern, juga membangun konsep kembali mengenai sains Islam. Mereka melakukan islamisasi sains Barat dan merujuk kembali kepada kejayaan sains Islam di masa lampau. Sains Islam adalah sains yang tidak memisahkan antara alam dengan Tuhan. Sains Islam lahir dari konsep ilmu yang berakar dari ajaran Islam yang menyatakan bahwa segala sesuatu termasuk hukum-hukum di dalamnya diciptakan oleh Allah SWT. Konsep Ilmu dalam Islam selain mempelajari segala sesuatu yang bersifat fisik, juga menjadikan metafisik sebagai subjek (ontologi) dari ilmu. Sains seperti inilah yang berjaya lebih dari 700 tahun ketika peradaban Islam mewarnai dunia dengan kemajuan ilmu pengetahuan dan teknologi. Sains Islam adalah sains yang jika dipelajari akan makin mendekatkan seseorang pada Tuhan, bukan malah menjauhkannya apalagi sampai menjadi ateis. Sains Islam secara konsep dan filosofis berbeda dengan sains Barat modern, meskipun secara konten tidak jauh berbeda.

Dari latar belakang inilah, penulis ingin menyarankan agar Sains Islam urgen untuk dapat diajarkan di sekolah-sekolah dan perguruan tinggi Islam. Diharapkan, dengan mempelajari sains Islam, pelajar maupun mahasiswa muslim dapat menjadi ilmuwan yang berintegritas dan membawa kesejahteraan serta kemakmuran di muka bumi.

Urgensi Sains Islam

Dalam ajaran Islam, ilmu menempati kedudukan yang istimewa. *Ma'rifatullah* (pengenalan terhadap Allah) adalah buah dari ilmu, yaitu ilmu yang mampu menghantarkan manusia pada keyakinan bahwa tiada Tuhan selain Allah (*laa ilaaha illallah*). Dengan ilmu itu manusia meraih kebahagiaan yang abadi karena dirinya telah mengenal Allah. Dalam Islam, ilmu terbukti telah mengantarkan manusia kepada peradaban yang maju dan kebahagiaan yang sejati.

Setiap lembaga pendidikan, khususnya pendidikan Islam, harus mampu mengantarkan civitas akademiknya menuju kepada kebahagiaan yang hakiki dan abadi. Kebahagiaan yang sejati, yang terkait antara dunia dan akhirat. Kriteria inilah yang harusnya dijadikan indikator utama, apakah suatu program pendidikan (*ta'dib*) berhasil atau tidak. Keberhasilan pendidikan dalam Islam bukan diukur dari seberapa mahal uang bayaran sekolah, berapa banyak yang diterima di perguruan tinggi negeri dan sebagainya. Tetapi apakah pendidikan itu mampu melahirkan manusia-manusia yang beradab yang mengenal dan bahagia beribadah kepada Sang Pencipta.¹¹

Jika ilmu atau sains yang diajarkan adalah sains yang sekular, sudah tentu tidak akan mengantarkan seseorang kepada kebahagiaan sejati. Sains Islamlah yang bisa memenuhi keinginan murid, mahasiswa, maupun peneliti muslim untuk mencapai kebahagiaan sejati. Menurut Hafidhuddin, dimensi sains Islam ada tiga aktivitas yaitu *pertama* pendalaman terhadap teori-teori sains sebagai wujud sikap kritis ilmuwan muslim. *Kedua*, mewarnai bahasan sains dengan aspek-aspek metafisika yang selaras dengan nilai-nilai Islam. *Ketiga*, mengarahkan aplikasi sains ke dalam teknologi yang menjamin keberlangsungan penghargaan terhadap nilai-nilai kemanusiaan.¹² Dengan demikian, menjadi urgen (penting dan mendesak) sains Islam ini diajarkan kepada peserta didik.

Gagasan sains Islam atau Islamisasi sains dari para cendekiawan muslim sampai saat ini masih sebatas wacana. Sementara, yang sudah dilakukan oleh praktisi pendidikan Islam dalam kaitannya dengan sains Islam saat ini hanyalah melakukan integrasi (belum taraf Islamisasi), yaitu dengan mengintegrasikan sains Barat modern dengan ilmu-ilmu keislaman. Pada perguruan tinggi Islam dipelajari dua hal, yaitu sains Barat dan *tsaqafah* (ilmu-ilmu) Islam. Keduanya dipelajari secara terpisah tetapi berada dalam satu lembaga Islam yang sama. Sebagai contoh konkrit yaitu perubahan IAIN (Institut Agama Islam Negeri) yang khusus mempelajari ilmu-ilmu Islam seperti aqidah, tafsir, hadits, syariah, tarbiyah, sejarah Islam dan lain-lain, menjadi UIN (Universitas Islam Negeri) yang mempelajari berbagai ilmu pengetahuan umum (teknik, kedokteran, MIPA, psikologi, ekonomi dan sebagainya) dan ilmu-ilmu agama.

Di pendidikan dasar dan menengah Islam, integrasi tersebut sudah lama dilakukan dalam bentuk penambahan mata pelajaran agama yang lebih banyak daripada sekolah negeri pada sekolah-sekolah swasta Islam terpadu yang disebut dengan SDIT/SMPIT/SMAIT (Sekolah Dasar/Menengah Islam Terpadu). Mata pelajaran sains yang diajarkan di sekolah Islam terpadu tersebut tetap sains Barat modern.

Ilmu-ilmu umum (sains) yang diajarkan di perguruan tinggi maupun pendidikan dasar/menengah tersebut merupakan sains Barat modern yang secara asumsi-asumsi dasarnya bermasalah sehingga tidak bisa begitu saja digabungkan atau diintegrasikan.

¹¹ Adian Husaini, *Ilmu dan Manusia Beradab*, Materi Kuliah *Islamic Worldview*, 2008. hlm. 7.

¹² Didin Hafidhuddin, *Dakwah Aktual*, Depok, Gema Insani Press, 1998, hlm. 52.

Integrasi tersebut tidak akan mungkin terjadi karena asumsi-asumsi, presuposisi, dan pandangan dunia (*worldview*) yang mendasari kedua ilmu tersebut tidak sama. Integrasi ilmu semacam ini yang merupakan model gagasan dari Al-Faruqi sudah banyak dikritik oleh ilmuwan Islam sendiri seperti Fazlur Rahman maupun Pervez Hoodbhoy.¹³

Keengganan praktisi dunia pendidikan atau setidaknya pengelola sekolah atau perguruan tinggi Islam untuk menerapkan pendidikan sains Islam dikarenakan dua hal, yaitu *pertama* ketidakpercayaan konsep sains Islam bisa eksis dan bermanfaat bagi kepentingan umat manusia –bahkan masih ada yang beranggapan, “Apakah sains Islam itu ada?” serta *kedua* masih tingginya dominasi sains Barat modern yang membuat umat silau dengan keberhasilannya. Dengan meniru dan menerapkan sains Barat modern dalam dunia pendidikan Islam para praktisi pendidikan Islam tersebut berkeyakinan akan dapat merebut kepemimpinan di bidang sains dan pada akhirnya mengambil alih kepemimpinan peradaban di dunia ini. Padahal sudah banyak umat Islam yang kepakarannya di bidang sains Barat modern seperti Abdussalam, Maurice Bucaille, Habibie, dan lainnya diakui dunia, tapi kebangkitan umat di bidang sains belum tampak. Pengambilalihan sains Barat modern dan menerapkannya di dunia Islam merupakan jalan yang salah.

Uraian panjang lebar dari para cendekiawan pencetus gagasan sains Islam atau Islamisasi sains sudah sangat memadai untuk diterapkan secara praktis dalam dunia pendidikan setidaknya di sekolah atau perguruan tinggi Islam. Dan umatpun sudah menanti gagasan tersebut diimplementasikan. Memang, penerapan suatu gagasan besar dalam sebuah mata kuliah/pelajaran tidak semudah menyampaikan pesan ceramah atau tulisan. Implementasi tersebut harus didukung dengan alat-alat pendidikan yang meliputi kurikulum, guru pengajar, fasilitas mengajar, referensi pendukung, dan kebijakan pemerintah yang memungkinkan mata pelajaran/kuliah sains Islam tersebut bisa diajarkan di sekolah dan perguruan tinggi. Di sinilah urgensi kita mengimplementasikan gagasan sains Islam.

Diakui bahwa menerapkan suatu subsistem Islam ke dalam sistem pendidikan yang sekular tidak akan berhasil tanpa mengganti keseluruhan sistem tersebut. Hal ini tentu akan memakan waktu lama dan mengandalkan berbagai bidang untuk melakukan Islamisasi juga secara holistik melalui Islamisasi politik, ekonomi, pendidikan itu sendiri, budaya, dan lainnya. Namun jika tidak dimulai dari awal, dari apa yang bisa dilakukan oleh umat maka perjuangan tersebut menjadi semakin panjang. Sekolah-sekolah swasta Islam mempunyai beberapa otoritas untuk mengelola sekolahnya sehingga bisa memasukkan pelajaran atau kurikulum yang tidak diatur oleh Diknas (Departemen Pendidikan Nasional) ke lembaganya masing-masing. Atau sekolah dapat memberikan sentuhan Islamisasi pada pelajaran yang diatur Diknas dengan

¹³ Budi Handrianto, *Islamisasi Sains – Upaya Mengislamkan Sains Barat Modern*, Jakarta, Pustaka Al-Kautsar, 2010, hlm. 199.

memberikan nilai-nilai Islam/keimanan pada buku teks/ajar mata pelajaran/kuliah tersebut.¹⁴Selain itu, diupayakan melalui Diknas atau Depag (Departemen Agama) agar mata pelajaran/kuliah sains Islam bisa masuk ke dalam kurikulum nasional, paling tidak untuk Madrasah Ibtidaiyah, Tsanawiyah, Aliyah atau Ma'had 'Ali (sekolah tinggi) terlebih dahulu. Sekecil apapun upaya implementasi sains Islam ke dalam dunia pendidikan praktis akan mempercepat proses Islamisasi di bidang sains.

Kurikulum Sains Islam

Langkah awal mengimplementasikan gagasan sains Islam adalah dengan menyusun dan memasukkan mata pelajaran/kuliah sains Islam ke dalam kurikulum pendidikan. Kurikulum disusun sesuai dengan tujuan dan target yang ingin dicapai dengan mengacu pada nilai-nilai tertentu yang menjadi tujuan kurikulum itu dibuat. Nilai-nilai itulah yang akan menjadi dasar pembentukannya, pemilihan prioritas, dan manusia yang bagaimana yang akan dibentuk melalui pendidikan tersebut.¹⁵Ahmad Tafsir menyatakan bahwa kurikulum adalah program dalam mencapai tujuan pendidikan.¹⁶ Dan kurikulum mempunyai tiga pilar yang menjadi isi dari semua kurikulum yaitu akhlak, ilmu atau ketrampilan dan seni.¹⁷

Kurikulum berasal dari bahasa latin "*curriculum*" yang memiliki arti 'kursus', terutama kursus di Universitas. Menurut pandangan lama, kurikulum merupakan kumpulan mata-mata pelajaran yang harus disampaikan guru atau dipelajari siswa.¹⁸Tafsir menyatakan bahwa pemakaian kata kurikulum sekurang-kurangnya memiliki tiga arti, yaitu kurikulum sebagai sederetan materi mata pelajaran/kuliah pada suatu jenjang dan jenis sekolah, kurikulum dalam arti silabus dan kurikulum dalam arti program sekolah.¹⁹

Menurut Hasan Langgulung kurikulum mempunyai empat aspek utama²⁰, yaitu:

- a. Tujuan-tujuan pendidikan yang ingin dicapai oleh kurikulum itu.
- b. Pengetahuan (*knowledge*), ilmu-ilmu, data-data, aktivitas-aktivitas dan pengalaman-pengalaman dari mana terbentuk kurikulum.
- c. Metode dan cara mengajar dan bimbingan yang diikuti peserta didik untuk mendorong mereka belajar dan membawa mereka ke arah yang dikehendaki dan tujuan yang dirancangan.

¹⁴ Lihat Wendi Zarman, *Studi Pengembangan Buku Teks Ilmu Pengetahuan Alam Sekolah Menengah Pertama Berbasis Nilai Keimanan*, Disertasi doktor program Pascasarjana Universitas Ibn Khaldun Bogor, 2012.

¹⁵ Hasan Langgulung, *Manusia dan Pendidikan; Suatu Analisa Psikologis, Filsafat dan Pendidikan*, Jakarta: Pustaka al-Husna Baru, 2004, hlm. 198.

¹⁶ Ahmad Tafsir, *Filsafat Pendidikan Islami*, Bandung, Remaja Rosdakarya, 2008 (cet. 3), hlm. 99.

¹⁷ Ibid. hlm. 101.

¹⁸ Nana Syaodih Sukmadinata, *Pengembangan Kurikulum Teori dan Praktek*, Bandung, Remaja Rosdakarya, 2002, hlm. 4.

¹⁹ Ahmad Tafsir, *Filsafat Pendidikan Islami*, hlm. 103.

²⁰ Hasan Langgulung, *Manusia dan Pendidikan*, hlm. 149.

- d. Metode dan cara penilaian yang digunakan dalam mengukur dan menilai kurikulum dan hasil proses pendidikan yang dirancangan dalam kurikulum.

Menurut Undang-undang Sisdiknas, kurikulum adalah seperangkat rencana dan pengaturan mengenai tujuan, isi dan bahan pengajaran serta cara yang digunakan sebagai pedoman penyelenggaraan kegiatan pembelajaran untuk mencapai tujuan pendidikan tertentu.²¹ Kurikulum mencakup tujuan yang hendak dicapai dan materi atau isi dari mata pelajaran/kuliah tersebut.

Dengan mengacu pada pendapat Langgulong, penulis akan menguraikan tahap-tahap implementasi kurikulum sains Islam di sekolah/ perguruan tinggi. Yaitu meliputi tujuan pengajaran sains Islam, materi atau bahan pengajaran sains Islam, metode pengajaran sains Islam dan metode evaluasi pengajaran sains Islam.

A. Tujuan Pengajaran Sains Islam

Tujuan pendidikan Nasional secara umum adalah mengembangkan potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri dan menjadi warga negara yang demokratis serta bertanggung jawab.²² Para cendekiawan muslim juga merumuskan tujuan pendidikan yang kurang lebih maknanya sama. Seyyed Hossein Nasr menyatakan tujuan pendidikan Islam:

Tujuan pendidikan adalah menyempurnakan dan mengaktualisasi seluruh kemungkinan yang dimiliki individu yang pada akhirnya menuntun pada pengetahuan tertinggi tentang Ketuhanan yang itu adalah tujuan hidup manusia. Pendidikan mempersiapkan manusia untuk kebahagiaan dalam hidup ini. Tujuan puncaknya adalah tempat tinggal permanen dan semua pendidikan menunjuk kepada dunia permanen yang baka (al-Akhirat) yang melampaui perkisaran-perkisaran sementara dunia yang berubah.²³

Al-Attas menyatakan bahwa tujuan pendidikan Islam adalah melahirkan manusia yang baik (*to be a goodman*). Sebagaimana dikutip Wan Daud, Al-Attas menyatakan :

Ketika menyatakan bahwa tujuan ilmu pengetahuan adalah melahirkan manusia yang baik, kami tidak bermaksud untuk melahirkan masyarakat yang baik. Karena masyarakat terdiri dari individu, melahirkan seseorang akan melahirkan masyarakat yang baik. Pendidikan adalah (pembuat) struktur masyarakat.²⁴

Sementara itu di dalam Standar Isi untuk Satuan Pendidikan Dasar dan Menengah yang dikeluarkan BSNP (2006) dijelaskan tujuan diadakannya pengajaran sains yang pertama adalah meningkatkan keyakinan terhadap Tuhan Yang Maha Esa berdasarkan

²¹ Undang-undang No. 20 tahun 2003 tentang Sistem Pendidikan Nasional Bab I, Pasal 1 ayat 19.

²² Ibid. Bab II, pasal 3.

²³ Seyyed Hossein Nasr, *Islam Tradisi di Tengah Kancah Dunia Modern*, Bandung, Pustaka, 1998, hlm. 154.

²⁴ Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed Muhammad Naquib Al-Attas*, Bandung, Mizan, 1998, hlm. 189.

keberadaan, keindahan, dan keteraturan alam ciptaannya serta mengembangkan pemahaman tentang berbagai macam gejala alam, konsep dan prinsip IPA yang bermanfaat dan dapat diterapkan dalam kehidupan sehari-hari.²⁵

Wendi Zarman meringkas tujuan tersebut dengan mengkaitkan nilai-nilai menjadi tiga, yaitu nilai keyakinan kepada Tuhan, nilai keberlangsungan hidup manusia, dan nilai pengetahuan alam.²⁶ Untuk mencapai tujuan pendidikan sains seperti di atas, akan mustahil dicapai dengan karakter sains Barat modern yang sekular bahkan pada taraf tertentu ateis. Sains Barat modern bila diukur dengan nilai-nilai tersebut hanya bisa memenuhi nilai ketiga yaitu nilai pengetahuan alam (sains). Sementara nilai ketuhanan dan keberlangsungan hidup manusia tidak akan terpenuhi. Padahal nilai ketuhanan adalah tujuan yang paling penting dalam pendidikan, terutama Sistem Pendidikan Nasional di Indonesia.

Dengan konsep, materi, metodologi dan nilai-nilai yang terdapat dalam sains Islam maka implementasi pengajaran sains Islam akan membuat siswa semakin mengetahui dan menguasai konsep sains alam akan makin yakin bahwa alam raya, termasuk manusia di dalamnya adalah ciptaan Allah. Dengan belajar sains Islam, siswa akan bertambah keimanan dan ketakwaannya. Dengan mempelajari dan mengembangkan sains Islam maka siswa akan mengelola alam raya ini sebagai khalifah (wakil) Allah di muka bumi, mengelolanya dan bukan mengeksploitasinya seperti yang sekarang ini dilakukan oleh Barat.

Dikaitkan dengan tujuan pengajaran sains sebagaimana tertera dalam undang-undang maupun pendapat para pakar, pengajaran sains Islam lebih tepat dilakukan dibanding mengajarkan sains Barat modern di Indonesia yang mayoritas agama dan budayanya Islam.

B. Materi Pengajaran Sains Islam

Untuk penyusunan materi pengajaran sains Islam tidak perlu dilakukan secara khusus atau tersendiri. Mengingat adanya persamaan antara sains Islam dengan sains Barat modern khususnya dalam hal-hal yang menyangkut sumber dan metode ilmu, kesatuan cara mengetahui secara nalar dan empiris, kombinasi realisme, idealisme dan pragmatisme sebagai fondasi kognitif bagi filsafat sains; proses dan filsafat sains maka dalam bahan atau materi pengajaran sains Islam hanya perlu diberikan materi tambahan dan pemberian nilai-nilai pada buku ajar yang telah diterbitkan.

Untuk tingkat pendidikan tinggi, sains Islam diberikan dalam bentuk mata kuliah khusus *Filsafat Sains Islam* dan *Sejarah Sains Islam* baik di jurusan keislaman maupun umum. Nomenklatur mata kuliah tersebut bisa mengikut pada mata kuliah yang sudah ada semisal Ilmu Alamiah Dasar.

²⁵ BNSP, Standar Isi, hlm. 150.

²⁶ Wendi Zarman, "*Studi Pengembangan Buku Teks Ilmu Pengetahuan Alam*", hlm. 93.

Materi pengajaran mata kuliah *Filsafat Sains Islam* harus komprehensif dan komparatif dengan Filsafat Sains Barat Modern dengan penekanan pada perbedaan pandangan dunia (*worldview*) antara keduanya. Kisi-kisi materinya menurut penulis sebagai berikut :

1. Islamic *Worldview*;
2. Pengertian Ilmu dan Sains dalam Islam;
3. Wahyu Sebagai Sumber Ilmu;
4. Subjek Ilmu : Indra, Akal dan Hati;
5. Objek Ilmu : Ontologi dan Hierarki Sains;
6. Metodologi Ilmiah dalam Islam;
7. Metafisika dan Etika Sains Islam;
8. Tradisi Keilmuan dalam Islam;
9. Naturalisasi Sains : Sejarah Sains dari Peradaban ke Peradaban;
10. Sekularisasi Sains : mulai dari rasionalisme, empirisme, idealisme, konservatisme, positivisme, fenomenologi, materialisme dan pos-modernisme;
11. Kritik Islam terhadap Sains Barat Modern;
12. Gagasan Islamisasi Sains, termasuk perkembangannya di Indonesia.

Sumber buku teks atau bahan untuk mengajar dapat menggunakan buku *Filsafat Ilmu : Perspektif Barat dan Islam* (Adian Husaini, et al), *Menyibak Tirai Kejahilan : Pengantar Epistemologi Islam* (Mulyadhi Kartanegara), *Islamic Science : Paradigma, Fakta dan Agenda* (Syamsuddin Arif, Ed.) dan *Tauhid & Sains* (Osman Bakar). Osman Bakar sendiri memberikan kisi-kisi pengajaran sains Islam (Bakar menyebutnya dengan mata kuliah *Sains Terapan dan Rekayasa*) hanya pada dua isu, yaitu isu epistemologi dan isu etika. Berikut rincian yang berkaitan dengan isu epistemologi²⁷ :

1. Status epistemologis sains
 - a. Definisi wilayah kajiannya;
 - b. Konsep sains dalam Islam dan epistemologi Barat modern (pembahasan komparatif);
 - c. Kedudukan sains dalam klasifikasi pengetahuan Islam;
 - d. Latar belakang historis perkembangannya dalam peradaban Islam secara singkat.
2. Prinsip-prinsip tauhid dari sains
 - a. Struktur matematis, biologis, dan kimia-fisik kosmos menurut Al-Quran dan hadits, para filosof dan ilmuwan muslim, serta sains Barat modern;
 - b. Mengenal prinsip-prinsip ilmiah, rekayasa, dan teknologi dari struktur di atas;
 - c. Konsep Al-Quran tentang "tanda-tanda Tuhan" (*ayatullah*) sebagai basis tekstual prinsip tauhid kosmos sebagai refleksi atau manifestasi nama-nama dan sifat-sifat Tuhan;

²⁷ Osman Bakar, *Tauhid dan Sains*, Bandung, Pustaka Hidayah, 2008, Hal. 409-413.

- d. Kajian tentang nama-nama dan sifat-sifat Tuhan yang mempunyai relevansi dan signifikansi terbesar untuk mempelajari konsep-konsep dan ide-ide fundamental dalam sains dan tentang karakternya yang unik;
 - e. Sains sebagai imitasi manusia atas pengetahuan, kebijakan, kekuasaan, dan kreativitas Ilahi sebagaimana yang termanifestasi dalam kosmos dan lebih spesifik lagi di alam semesta.
3. Metodologi Ilmiah dan Pemikiran Kreatif
 - a. Struktur kesadaran kognitif manusia; pembahasan meliputi empat term kunci Al-Quran yakni *aql* (rasio), *qalb* (hati), *ruh* (spirit), dan *nafs* (jiwa);
 - b. Pembagian *aql* menjadi bagian-bagian yang berbeda menurut peran dan fungsi masing-masing dalam proses berpikir;
 - c. Peranan panca indra (eksternal) dan fakultas imajinasi (internal) dalam kaitannya dengan proses berpikir;
 - d. Logika sebagai alat pemikiran ilmiah, memahami unsur-unsur fundamental logika, dan prinsip-prinsip berpikir logis;
 - e. Unsur-unsur metodologi ilmiah, meliputi persoalan-persoalan seperti klasifikasi data dan berbagai cara serta metode untuk mendapatkan informasi dan pengetahuan baru darinya, termasuk metode-metode matematika yang membawa pada berbagai tingkat teori konstruksi;
 - f. Konsep-konsep Islam dan Barat modern tentang kreativitas ilmiah dan teknologi, syarat-syarat intelektual, spiritual, mental dan bahkan sosio-kultural bagi kreativitas ilmiah.
 4. Aspek-aspek seni dan disain Islam yang berkaitan secara khusus dengan sains
 5. Kritik atas sains kontemporer dari sudut pandang filsafat sains Islam
 - a. Identifikasi konsep-konsep, gagasan-gagasan dan teori-teori ”kontroversial problematik” dalam bidang-bidang seperti *artificial intelligence*, teori informasi, dan sains lingkungan;
 - b. Diskusi tentang implikasi epistemologi dari konsep-konsep, gagasan-gagasan dan teori-teori ”kontroversial problematik” ini.

Mata kuliah Filsafat Sains Islam ini diberikan kepada semua jurusan di perguruan tinggi Islam sebanyak 3 SKS, baik diploma maupun strata 1 (sarjana) sebagai mata kuliah dasar. Mengingat pentingnya mata kuliah dasar ini maka mata kuliah Filsafat Sains Islam ini diajarkan pada semester pertama dan diberikan oleh dosen yang paling mengerti dan senior dalam masalah ini (sebaiknya bergelar profesor atau doktor).

Mata kuliah lain yang penting yang harus diberikan pada perguruan tinggi Islam adalah mata kuliah *Sejarah Sains Islam*. Materi ini mudah ditemui sumber dan referensinya karena sudah banyak pakar menulis tentang hal ini. Seyyed Hossein Nasr termasuk pakar yang banyak menulis tentang sejarah sains Islam, di antaranya *Science and Civilization in Islam* (1968) dan *Islamic Science : An Illustrated Study* (1976). Bersama William C. Chittick, Nasr juga menulis semacam anotasi bibliografis

mengenai sains Islam dengan tiga volume berjudul *An Annotated Bibliography of Islamic Science* (1975). Kisi-kisi materi untuk mata kuliah Sejarah Sains Islam dapat diambil dari buku *Sains dan Peradaban di Dalam Islam* karangan Nasr²⁸ :

1. Dasar Sistem Pengajaran dan Lembaga Pendidikan dalam Sejarah Islam
 - a. Klasifikasi Sains;
 - b. Lembaga Pendidikan;
 - c. Lembaga Pengajaran Tinggi;
 - d. Astronomi;
 - e. Rumah Sakit;
 - f. Pusat Sufi.
2. Kosmologi, Kosmografi, Geografi, dan Sejarah Alam
3. Fisika
 - a. Ibn al-Haitsam;
 - b. Al-Biruni;
 - c. Al-Khazini.
4. Matematika
 - a. Ikhwan ash-Shafa;
 - b. Al-Khawarizmi;
 - c. Umar Khayyam.
5. Astronomi
 - a. Sifat Bola-bola Langit;
 - b. Gerak Planet;
 - c. Jarak dan Ukuran Planet.
6. Ilmu Medis
 - a. Latar Belakang Historis Ilmu Medis Islam
 - i. Jundusyapur;
 - ii. Aliran Iskandariyah;
 - iii. Kedokteran Rasul.
 - b. Kedokteran Sepanjang Abad-abad Permulaan
 - c. Ilmu Medis Setelah Ibn Sina
 - i. Mesir dan Syiria;
 - ii. Spanyol dan Negeri Maghribi;
 - iii. Negeri Islam Bagian Timur, Persia dan India.
 - d. Filosofi dan Teori Kedokteran Islam
7. Sains Tentang Manusia
8. Tradisi Kimia
 - a. Jabir Ibn Hayyan;
 - b. Ar-Razi;

²⁸Lihat Seyyed Hossein Nasr, *Sains dan Peradaban di dalam Islam*, Bandung, Pustaka, 1995, lihat halamandaftar isi hlm. xv-xvii.

- c. Al-Iraqi.
- 9. Kimia Islam dan Pengaruhnya di Dunia Barat
- 10. Filsafat
- 11. Pertentangan Antara Filsafat dan Teologi Aliran Filsafat Masa Akhir
 - a. Al-Ghazali;
 - b. Ibn Rusyd dan Filsafat di Andalusia;
 - c. At-Thusi;
 - d. Suhrawardi dan Mulla Sadra.
- 12. Tokoh-tokoh Universal Sains Islam

Selain itu, sangat penting untuk dirujuk adalah buku *1001 Inventions : Muslim Heritage in Our World*²⁹ yang diedit oleh Salim TS Al-Hassani dari *Foundation for Science Technology and Civilization*, Inggris. Buku ini berisi barang-barang teknologi sehari-hari masa kini yang sebenarnya penemunya adalah ilmuwan muslim pada masa kejayaan Islam. Mata kuliah Sejarah Sains Islam ini bisa diberikan di semester 2 atau 3 setelah mahasiswa mendapatkan mata kuliah Filsafat Sains Islam.

Pada jurusan tertentu diharapkan bisa diperdalam sejarah sains Islam yang menyangkut jurusan atau fakultas tersebut. Misalkan pada Jurusan Psikologi diharapkan pembahasan mengenai Sejarah Psikologi Islam diberikan lebih mendalam. Fakultas teknik diharapkan membahas lebih dalam sejarah mekanisasi di jaman keemasan Islam. Fakultas kedokteran membahas lebih dalam kedokteran Nabi (*thibbun nabawi*) atau diberikan tugas membaca kitab *Qanun fit Thib* dari Ibn Sina dan sebagainya. Tentu selain menarik, pemberian materi Sejarah Sains Islam itu akan menimbulkan kebanggaan dan rasa percaya diri bagi calon ilmuwan muslim.

Untuk pendidikan dasar dan menengah pendidikan sains yang sekarang ada diberikan nilai-nilai keislaman (*Islamic values*) pada buku ajar/teks, sebagaimana disarankan oleh Wendi. Dalam disertasi doktoralnya yang berjudul *Studi Pengembangan Buku Teks Ilmu Pengetahuan Alam Sekolah Menengah Pertama Berbasis Nilai Keimanan Kepada Allah*, Wendi menyarankan tujuh hal yang harus dilakukan dalam rangka memberikan nilai-nilai keislaman pada buku teks (buku ajar) yaitu sebagai berikut³⁰ :

Memberikan Pengantar yang Berisikan Nasihat-Nasihat Islami;

Wendi memberikan contoh kata pengantar dalam kitab aljabar karangan Muhammad bin Musa al-Khawarizmi dalam buku *The Algebra of Mohammed Ben Musa* yang sarat dengan nilai keimanan. Padahal buku yang ditulis al-Khawarizmi ini bukanlah buku agama melainkan buku tentang matematika.

In the name of God, Gracious, and Merciful...Praise be God for his bounty towards those who deserve it by their virtue acts : in performing which, as by him

²⁹ Salim TS Al-Hassani (Ed.), *Muslim Heritage in Our World*, Manchester, Foundation for Science Technology and Civilization, 2007 (2nd Edition).

³⁰ Wendi Zarman, "*Studi Pengembangan Buku Teks*, hlm. v

prescribed, to his adoring creatures, we express our thanks, and render ourselves worthy of the continuance (of His Mercy), and preserve ourselves from change : acknowledging his might, bending before his power, and revering his greatness!...Praised be God our Lord! And may His glory increase, and may all His name be hallowed—beside whom there is no God, and may His benediction rest on Mohammed the Prophet and his descendants!³¹

Menyisipkan Ungkapan Kemahakuasaan Allah;

Salah satu contohnya dikemukakan oleh Nasr, yang mengutip tulisan Zakariya al-Razi, ahli kimia, dalam karyanya *Buku Rahasia Segala Rahasia* yang merupakan sebuah buku ilmu kimia. Di dalam buku ini al Razi menjelaskan tentang pembuatan larutan kalsium polisulfida:

Ambil dua bagian kapur yang masih aktif dan satu bagian sulfur kuning dan larutkan mereka dengan air murni yang beratnya 4 kali lipat sehingga menjadi merah. Saring dan ulangi proses hingga larutan itu menjadi merah. Lalu kumpulkan semua air itu dan masak, sampai berkurang menjadi setengah dan pergunakanlah. **Dan Allah tahu apa yang terbaik.**³²

Ungkapan al-Razi di bagian akhir : *Dan Allah Maha Tahu apa yang terbaik* merefleksikan dua hal. Pertama, sikap tawakal al-Razi terhadap ketetapan Allah terhadap percobaannya yang juga sekaligus bentuk pengakuan ketidakmampuannya dalam menciptakan bahan kimia apapun, bahwa apapun hasil pencampuran zat-zat kimia tersebut, semuanya berada di dalam kendali Allah *Subhānahu wa Taʿālā*. Kedua, ungkapan al-Razi ‘Allah tahu apa yang terbaik’ mengindikasikan pengakuan al-Razi terhadap kebaikan dan kesempurnaan ketetapan Allah tersebut.³³

Wendi mencontohkan perbaikan dari sebuah kalimat di dalam buku ajar yang sebelumnya bermakna netral, seperti bekerjanya organ-organ tubuh yang dikesankan merupakan kehendak dan kuasa organ-organ tubuh itu sendiri, bukan kehendak Allah. Teks tersebut berbunyi :

Tubuh manusia terdiri atas organ-organ tubuh yang masing-masing memiliki fungsi tertentu. Agar organ-organ tubuh dapat bekerja sama dengan baik, diperlukan adanya koordinasi.

Diganti dengan kalimat :

Allah telah menciptakan manusia terdiri dari organ-organ tubuh yang masing-masing memiliki fungsi tertentu. Agar organ-organ tubuh dapat bekerja sama dengan baik, **Dia memberinya kemampuan** untuk dapat berkoordinasi satu dengan lainnya.³⁴

³¹Ibid, hlm. 147.

³²Seyyed Hossein Nasr, *Sains dan Peradaban dalam Islam*, hlm. 253.

³³Wendi Zarman, “*Studi Pengembangan Buku Teks*”, hlm. 149.

³⁴Ibid. hlm 151.

Mengungkapkan Hikmah Penciptaan Alam yang Menumbuhkan Rasa Syukur;

Dalam buku ajar IPA, seringkali sebuah fakta digambarkan netral. Fakta tersebut seakan-akan terjadi dengan sendirinya tanpa campur tangan sebuah kekuasaan besar di luar sana. Sedikitpun tidak menyinggung kemahabesaran dan kemahakuasanya Allah menjadikan segala sesuatu di alam raya ini teratur. Salah satu contoh kalimat dalam buku teks tersebut :

Satu bentuk energi dapat berubah dapat berubah ke bentuk energi yang lain. Untuk mengubah bentuk energi listrik diperlukan alat listrik. Energi listrik dapat diubah ke berbagai bentuk energi antara lain energi cahaya, energi kalor, energi bunyi, energi kinetik, dan energi kimia.

Menurut Wendi, paragraf tersebut tidak mengungkap hikmah energi yang bisa berubah dari satu bentuk kepada bentuk lain sebagai salah satu nikmat Allah yang patut disyukuri. Untuk memasukkan unsur penanaman nilai keimanan ke dalam paragraf tersebut Wendi mengubahnya menjadi seperti berikut.

Salah satu karunia Allah yang besar bagi manusia adalah Dia memungkinkan satu bentuk energi dapat berubah dapat berubah ke bentuk energi yang lain, termasuk juga energi listrik. Untuk mengubah bentuk energi listrik diperlukan alat listrik. Energi listrik dapat diubah ke berbagai bentuk energi antara lain energi cahaya, energi kalor, energi bunyi, energi kinetik, dan energi kimia. Dengan adanya perubahan energi listrik menjadi cahaya manusia bisa membuat lampu, dengan adanya perubahan energi listrik menjadi kalor manusia bisa membuat kompor listrik, dengan adanya perubahan energi listrik menjadi energi kinetik manusia bisa membuat mesin cuci. Betapa banyak kemudahan dari Allah, sudah sepatutnya kita bersyukur kepada-Nya atas semua kemudahan ini.

Mengoreksi Konsep IPA yang Bertentangan Dengan Ajaran Islam;

Di antara materi-materi IPA yang bertentangan dengan ajaran Islam seperti teori Darwin, hukum kekekalan massa/energi, teori bunga bank, dan sebagainya sebaiknya tidak diajarkan di bangku sekolah menengah. Apabila karena tuntutan kurikulum, maka konsep atau teori tersebut diajarkan dengan kritik-kritik yang sesuai dengan ajaran agama.

Memasukkan Ayat Al-Quran atau Hadits yang Relevan;

Dalam buku teks dibahas tentang sistem reproduksi pada manusia. Di dalam sudut pandang sains modern, proses reproduksi kelahiran tidaklah memberi makna spiritual apapun. Kelahiran (dan juga kematian) dipandang sebagai peristiwa alam biasa. Padahal di dalam Islam peristiwa reproduksi manusia mengandung banyak pelajaran yang menyangkut hakikat kehidupan manusia.³⁵ Al-Quran banyak sekali membahas masalah ini. Misalnya, pada surat al-Hajj [22] ayat 5.

³⁵ Ibid. hlm. 164.

Memasukkan Kiprah Ilmuwan Muslim Dalam IPA;

Untuk menanamkan nilai keimanan kepada siswa, buku teks IPA perlu juga mengangkat kontribusi tokoh-tokoh ilmuwan Muslim yang berjasa besar dalam pengembangan sains. Nama-nama ahli astronom Muslim bisa disisipkan ke dalam buku seperti Jabir Ibn Hayyan sebagai Bapak Kimia pertama, al-Khawarizmi sebagai pakar matematika dan penemu bilangan nol, Ibnu Sina adalah Bapak kedokteran Islam, dan lain-lain. Kehebatan ilmuwan Islam abad pertengahan perlu diberikan juga, seperti Al-Biruni yang mampu mengukur keliling bumi dengan tepat menggunakan prinsip-prinsip trigonometri, yaitu (menurut observasi dan perhitungan matematisnya) sepanjang 24.778,5 mil. Tentu saja ini merupakan penemuan luar biasa akurat untuk ukuran masa itu karena dengan ukuran modern saja, yaitu 24.585 mil hanya berselisih sedikit saja (kurang lebih 139 mil), sedangkan diameter bumi yang dia temukan adalah 7.878 mil yang berselisih sedikit juga dengan hitungan modern, yaitu 7.902 mil.³⁶

Mengaitkan Materi IPA dengan Penerapan Ajaran Islam.

Dalam buku teks yang membahas sistem reproduksi manusia dikemukakan berbagai penyakit yang berkaitan dengan sistem reproduksi atau seksual manusia seperti sifilis, gonore, herpes genitalis, dan AIDS. Penyakit-penyakit ini umumnya ditemukan pada orang-orang yang melakukan hubungan seksual menyimpang dari ketentuan syariat Islam seperti, perzinahan, hubungan seksual berganti-ganti pasangan, hubungan seksual dengan dengan pekerja seks atau wanita tuna susila, dan perilaku homoseksual. Penjelasan mengenai bahaya perilaku seksual ini merupakan sesuatu yang sangat penting ditekankan mengingat perilaku seks bebas semakin meluas di kalangan remaja. Adanya kenyataan ini dapat menjadi sarana mengingatkan siswa tentang bahayanya hubungan seksual yang menyimpang tersebut, terlebih lagi hal ini juga merupakan dosa yang besar di dalam Islam. Selain itu, tidak ada salahnya juga mengungkapkan ancaman Allah terhadap orang yang melanggar larangan Allah ini, atau menjelaskan azab yang Allah timpakan kepada kaum Nabi Luth karena melakukan hubungan homoseksual.³⁷

Dengan memasukkan nilai-nilai keislaman ke dalam materi mata pelajaran sains di sekolah dasar maupun menengah, maka sains yang diajarkan tersebut sudah diislamisasi, paling tidak sudah "aman" jika diajarkan kepada siswa-siswi muslim. Apabila belum dapat dikatakan sains yang diajarkan tersebut sebagai sains Islam, paling tidak bisa dikatakan sebagai "sains Islami". Pengajaran sains Islam kepada anak didik di sekolah dasar dan menengah ini akan memberikan landasan kuat bagi dasar-dasar keimanan maupun sains sehingga di perguruan tinggi prestasi mahasiswa tersebut akan melejit. Cita-cita untuk menciptakan ilmuwan, insinyur, dan teknolog

³⁶ Hakim Said, Zahid Khan, *Al-Biruni : His Time, Life and Works*, Karachi, Hamdard Academy, 1981, hlm. 170. Lihat Mulyadhi Kartanagara, *Menyibak Tirai Kejahilan: Pengantar Epistemologi Islam*, Bandung, Mizan, 2003, hlm. 55.

³⁷Wendi Zarman, "Studi Pengembangan Buku Teks".hlm. 173.

yang kompeten di bidang sains sekaligus menjadi manusia yang diakui secara spiritual akan segera terwujud.

C. Metode dan Evaluasi Pengajaran

Metode dan evaluasi pengajaran sains Islam tidak spesifik harus diimplementasikan. Kita dapat menggunakan metode-metode pengajaran sains Barat modern karena banyak terdapat kesamaan. Pada bagian ini, justru diperlukan kelihaihan guru/dosen dalam metode mengajar siswa agar materi yang sudah bagus diberikan dalam kurikulum mudah diterima oleh siswa. Kadang kala, materi pengajaran yang bagus jika tidak ditunjang metode pengajaran yang sesuai maka justru membuat siswa bingung dan akhirnya tidak dimengerti. Misalkan apabila materi yang harus disampaikan berada di luar kelas (lapangan, laboratorium, kebun percobaan, dan sebagainya), tapi karena minim alat dan fasilitas, materi hanya disampaikan di depan kelas. Akibatnya, siswa memahami nilai-nilai yang terkandung di dalam materi tersebut tapi tidak menguasai ketrampilan yang ada pada materi tersebut. Oleh karena itu, metode termasuk ketersediaan sarana dan prasarana mengajar memegang peranan penting dalam pengajaran sains Islam.

Pemberian materi pelajaran/kuliah di kelas, baik penyampaian materi maupun pengantar menuju praktikum, pengajar (guru/dosen) wajib menyampaikan hal-hal prinsip mengenai sains Islam. Yaitu berkenaan dengan nilai-nilai ketuhanan (iman), keterkaitan dengan ajaran Islam dan kegunaan atau manfaat dari sains yang sedang dan akan dipelajari. Pengajar bisa menyisipkan metode mengajar sebagaimana diajarkan dalam Al-Quran seperti metode *amtsal* (perumpamaan), metode bercerita, metode *ibrah mauidzah*, metode *targhib wa tarhib*, metode keteladanan dan metode *hiwar* (dialog).³⁸ Tidak lupa pengajar setiap kali mengakhiri pelajaran/perkuliahan mengucapkan syukur dan berdoa agar ilmu yang sudah dipelajarinya membawa berkah dan manfaat.

Sedangkan untuk evaluasi pengajaran mencakup dua hal, yaitu penentuan nilai pada keberhasilan atau tidaknya kurikulum yang diajarkan dan evaluasi proses. Evaluasi proses mencakup bagaimana perjalanan kurikulum tersebut diajarkan.³⁹ Dalam pengajaran sains Islam ini evaluasi proses lebih penting daripada evaluasi nilai akhir. Hal ini mengingat tujuan pendidikan sains yang dikemukakan di muka agar anak didik menjadi orang yang bertakwa. Apabila ada siswa/mahasiswa yang pandai dan mendapatkan angka ujian tertinggi, namun memiliki keyakinan yang salah dan bertentangan dengan akidah Islam, serta buruk akhlaknya, maka pengajar berhak untuk tidak meluluskannya, meskipun mata pelajaran/kuliah yang diajarkan adalah sains Islam, bukan pelajaran agama atau akhlak.

³⁸ Lihat Syahidin, *Menelusuri Metode Pendidikan dalam Al-Quran*, Bandung, Alfabeta, 2009, hlm. 77-177.

³⁹ Ulil Amri, *Metodologi Pendidikan Akhlak dalam Perspektif Al-Quran*, Disertasi doktor program Pascasarjana Universitas Ibn Khaldun Bogor, 2011, hlm. 164.

Hanya saja alat ukur atau tes sebagai bahan evaluasi yang mengedepankan proses daripada hasil belum populer. Padahal dalam lembar penilaian siswa (rapor) hal tersebut sudah diakomodasikan. Pada lembar evaluasi siswa terdapat dua bagian penting, yaitu bagian nilai mata pelajaran/kuliah dan lembar perilaku siswa. Umumnya, guru dan orang tua murid, terutama, lebih melihat hasil ujian dalam hal ini nilai akhir siswa pada bagian atas, tapi tidak mepedulikan bagian bawah yang menyebutkan perilaku siswa. Guru yang seharusnya mengamati perilaku siswa kebanyakan banyak mengisi absensi siswa tanpa memberikan catatan terhadap perilaku dan keyakinan siswa.

Untuk itu, ke depan perlu dikembangkan alat ukur sebagai bahan evaluasi siswa dalam pelajaran sains yang lebih menekankan pada aspek perilaku sebagai proses belajar mengajar daripada hasil nilai ujian.

Penutup

Penulis merekomendasikan agar implementasi sains Islam di pendidikan dasar, menengah dan perguruan tinggi bisa dilakukan di lembaga pendidikan Islam. Lembaga-lembaga pendidikan Islam berkewajiban untuk mengadopsi sistem Islam di dalam lembaganya, baik manajemen atau pengelolaan sekolah maupun apa-apa materi yang diajarkan di sekolah tersebut. Jangan sampai sekolah dan perguruan tinggi milik lembaga pendidikan Islam justru mengajarkan hal-hal yang menjauhkan murid dan mahasiswanya dari akidah dan ajaran Islam. Jangan sampai di lembaga pendidikan Islam justru tokoh-tokoh kafir yang tidak patut dicontoh perilakunya –meskipun mereka penemu dan ilmuwan hebat, yang dijadikan idola dan fotonya dipasang di dinding-dinding kelas, sementara tak satunya ilmuwan hebat muslim yang terpampang di sana.

Tidak ada salah dan ruginya lembaga pendidikan Islam mengajarkan mata pelajaran atau mata kuliah sains Islam di lembaganya. Mata pelajaran/kuliah tersebut bisa masuk ke dalam mata pelajaran/kuliah yang ada tanpa harus membuat mata pelajaran/kuliah baru. Kondisi ini dilakukan sambil menunggu pihak-pihak tertentu yang berjuang secara politis memasukkan Islamisasi dunia pendidikan nasional secara keseluruhan.

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INSTILLING OF MORAL THROUGH STORYTELLING IN EARLY CHILDHOOD

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Abstrak

According to psychologists, early childhood (0-8 years) is a crucial age in developing their potential. This age is often called the "golden age" that determine to the development of quality human. Early childhood education is very important as the basis of development and the establishment of the human personality (character, intelligence and skills). Before children entering kindergarten, education is not only the responsibility of the preschool but role of parents is very important in child development. As a parent would want attitude and behavior of children has a good morale. Teaching a good morale to children is not with to scold him if make a mistake or giving a long discussion. One form of moral education that can be given to since early childhood is storytelling. Storytelling is the most effective method and much loved children without having to force him. In the storytelling contains elements of modeling which can be given to the children's shown through the story. Parents can give the story which contains elements of moral and teaching values of a good moral to children. Example: when storytelling, the parents can teach children to pray every before and after activities, don't forget says thanks and Alhamdulillah to Allah on happiness in life, be polite to parents, etc. Through storytelling, children feel happy and without counseled with words frightening thing, so that parents can teach and inculcate a moral to children since early childhood.

Keyword: *Early Childhood, Moral, Storytelling*

Introduction

Early childhood is in a stage of growth and development most rapid, both physically and mentally.¹ So, it's correct to say that early age is the golden age for the brain development of children, where the child is potentially learning many things with quickly. At this time, language and cognitive development of children is getting better, the child begins to be creative and imaginative, so that the information provided to the child repeatedly be stored for a long time.² This shows that the potential and

¹Suyanto, *Konsep Dasar Anak Usia Dini*, Jakarta, Departemen Pendidikan Nasional, 2005, 5.

²Koyan, I, *Pendidikan Moral Pendekatan Lintas Budaya*, Jakarta, Depdiknas, 2000, 16.

capabilities of early childhood should be developed, so that education given can be optimal.

The Form of education that can be given to children at an early age such as method of the singing, playing, storytelling and field trips. Each method has a weakness and strength. Based on research conducted by Murdiono in 2008 of some of these methods, storytelling is the most effective methods and much-loved of the child. Through storytelling, children are taught lessons and introduced with variety of unique characters in the storytelling so to make the child more comfortable than in a lecture with advice.³

Moral education should be imparted to children since an early age because early age is a good time to develop children moral intelligence. The parents have a very important role in the development of children, especially in terms of instilling moral values. Storytelling be an option for parents to instill morals in children. Through storytelling, the relationship between children and parents more closely. Storytelling has several benefits, including; (1) through the stories we can insert the character of empathy, honesty, loyalty and friendliness, sincerity, (2) give a number of social knowledge, morals and others, (3) train children to learn a listen to what is delivered, (4) make children can develop aspects of psychomotor, cognitive and affective, (5) storytelling be able to increase imagination and creativity of the child.⁴

The importance of instilling moral values in early childhood because a child characters can growth according to the potential and abilities of children optimally, and develop attitude and positive behavior for children. Moral instilling associated with of the attitude and child's personality, so in the use of storytelling should corresponding to the child's cognitive level. Where at an early age, their cognitive level at a stage of the concrete operational (Santrock, 2007), so the stories read or delivered must be adjust the level of cognitive abilities of children.⁵

Moral: Concepts, Values and Moral Development

The word of moral comes from *mores* (Latin Language) that meaning habits or customs. Moral behavior has meaning as behavior in accordance with the moral code of social groups and behavior which becomes a habit for members of a culture.⁶ The Moral is a view of good and bad, right and wrong, what can and can't do. Other than that, the moral is also a set of beliefs in a society with regard to the character or behavior and what should be done by humans.⁷

³Murdiono, *Metode Penanaman Nilai Moral Untuk Anak Usia Dini*, Yogyakarta, UNY, 2008, 20.

⁴Moelichatoen, *Metode Pengajaran Di Taman Kanak-Kanak*, Jakarta, Rineka Cipta, 2004, 45.

⁵Santrock, 2007, *Psikologi Pendidikan (Terjemahan)*, Jakarta, Kencana Prenada Media Group, 2007, 6.

⁶Hurlock, E, *Pengembangan Anak (Jilid 1)*, Jakarta, Erlangga, 1997, 74.

⁷Sjarkawi, *Pembentukan Kepribadian Anak*, Jakarta, Bumi Aksara, 2005, 28.

In the dictionary of psychology says that moral refers to the character that complies with social regulation, legal concerns or customs that govern behavior. The character is defined as a synonym for moral, as temperament who settled strong in the human soul and the source of the onset of certain actions with easily and lightly, without thought out and planned in advance.⁸

Of the above, morale can be defined as "concerning of good and bad man as man," morality can be understood as "the overall norms, values and moral attitudes of a person or society." Moral refers to on the good and bad behavior is not on the physical.

Moral value is a quality or respect for anything, which can be the basis of deciding a person's behavior.⁹ Other than that, moral values also be interpreted as the contents of the entire order governing the actions, behavior, attitudes and habits of men in society based on the teaching of values, principles and norms.¹⁰ Moral values have several properties, among others: be objective (moral of decency, such as honesty, justice, sincerity, responsibility and others), be relative (moral of courtesy, such as speaking in polite, respectful to elders, no visit at recess and so on), particular value (applicable to a particular group of people or in certain occasions, for example, the value of a speech), the enduring value (applies whenever and wherever such as freedom of religion).¹¹

Moral development is a change of reasoning, feelings and behavior about standards recognize right or wrong.¹² In providing an understanding of the moral in children is not an easy thing though is no longer a matter of course. It's just that this issue is still a difficult thing for children to understand the words about honesty, solidarity, courtesy, empathy, and everything concerning the social moral.¹³

The purpose of education and early childhood moral development is the formation of personality in order to be possessed by humans such as: (1) can adapt to various situations in relationships with others and in relationship with various cultures, (2) always can be understand something different and realize that he has a basis in its cultural identity, (3) Being able to keep the limit are not rigid in itself, responsible for to form the selected limit and open to change.¹⁴

So, can be concluded that early childhood moral education is very important because early childhood moral education aims to be able to adapt with the environment in a healthy. Each of doing something wrong, the child be counseled

⁸Al-Ghazali, *Mengobati Penyakit Hati: Membentuk Akhlak Mulia, Alih Bahasa Muhammad Al-Baghir*, Bandung, Karisma, 1994, 31.

⁹Henry, *Dasar-Dasar Moralitas*, Yogyakarta, Pustaka Pelajar, 2003, 32.

¹⁰Sjarkawi, *Pembentukan Kepribadian Anak*, Jakarta, Bumi Aksara, 2005, 29.

¹¹Yuliana, *Penanaman Nilai-Nilai Moral*, www.portalgaruda.org, 08 Desember 2016, 09.30 WIB

¹²Santrock, J, W, *Perkembangan Anak (Jilid 2)*, Jakarta, Erlangga, 2007,117.

¹³Hariyanto, A, *Membuat Anak Cepat Pintar Membaca*, Jogjakarta, Diva Press, 2009, 56.

¹⁴Adler, *Membangun Harga Diri Anak*, Yogyakarta, Kanisius, 1974, 29.

continuously so that children feel bored and moreover there who feel depressed even became a dissident.

To find solutions to these problems the authors chose storytelling as a method of moral instilling on early childhood. Through storytelling can be delivered some moral message to children. Stories or fairy tales can be implanted various kinds of moral values, religious values, social values, cultural values, etc.¹⁵

Storytelling = Definitions, Value and Type-Kind Storytelling

Etymologically, storytelling is formed from the word a “story” and “telling” which means recounted. *Storytelling* is better known as storytelling or tell of fairy tales, the core of storytelling that is tells a real event or fictional which packaged in narrative form or verbally. Storytelling activities indirectly lead to the target, is the children are supported by natural intelligence owned of child.¹⁶ In language, storytelling is an art or art of a narrative skill of stories in verse or prose, which is performed or lead by one person in front of the audience directly where the story can be narrated in a way narrated or sing, with or without music, images, or with other accompaniment that might be learned orally, either through printed sources, or through mechanical recording source.¹⁷

Storytelling is a method which is conducted by a person with reading. The learning process storytelling is a method to improve the ability to speak. Storytelling is not only shared his knowledge of the content of the stories and experiences, but also gives an advice to children. Other than that, storytelling may also introduce children to the values of moral and social.¹⁸

Storytelling is a speak with a clear intonation, telling something memorable, exciting, has moral values and special purpose. When telling a story, the narrator can do with an interesting technique so that the message conveyed by the author or the author of the story can be delivered. This can be done in a way; or impersonation pronunciation, intonation or tone of voice, the appreciation of the nature of the characters, the story of expression, movement and appearance, communicative language abilities.¹⁹

Storytelling can convey a moral message that increase knowledge of children about moral values prevailing in society. After the storytelling, the narrator can convey moral messages for instance humility, honesty, should not be denied, loving

¹⁵Hidayat, O.S, *Metode Pengembangan Moral dan Nilai-nilai agama*. Jakarta, Universitas Terbuka, 2007, 4-12.

¹⁶Sophiani, *Peran Storytelling Sebagai Sarana Promosi Perpustakaan TK/SD Al-Izhar pondok Labu*: Skripsi, Jakarta, UIN Syarif Hidayatullah, 2008.

¹⁷Pellowski, A, *The World of Storytelling*. New York, R.K. Broker, 1997, 238.

¹⁸Henny, *Cara Bercerita Yang Efektif dan Menarik*, Bandung, Disdik Propinsi Jawa Barat, 2007, 47.

¹⁹Brewer, *Introduction to Early Child-Nood Education Presholl Through Primary Grades*. United States of Halaman 105 Jurnal Psikoislamika | Volume 10 Nomor 1 Tahun 2013 Amerika: Pearson, 2007.

parents, always heard the advice of their parents, not to be rude and snapped parents, tolerance should we cultivate in ourselves each, to help parents, relatives, friends, neighbors and others in need. Other than that, through storytelling can instill a sense of love toward others. Children must learn to love others, not only the family but everyone.²⁰

Storytelling is an appropriate method to meet the needs of children because of moral cultivation in the story are the values that can be developed, among other things:²¹

1. Personal Values

Storytelling is able to develop personal values if the message which submitted can:

- a. Give enjoyment and pleasure;
- b. Developing imagination;
- c. Provide experiences that can truly be lived;
- d. Developing a view toward human behavior;
- e. Presenting experiences that are universal.

2. Values Educational / Intellectual

In Storytelling contain educational value, that is:

- a. Developing language skills;
- b. Developing reading skills;
- c. Develop a sensitivity to the story;
- d. Assist the development of the social aspects;
- e. Assist the development of the emotional aspect;
- f. Assist the development of the creativity aspect;
- g. Assist the development of the cognitive aspect.

Based on the contents storytelling can be classified into various types. However, in this case, the authors limit into two types, among other things:²²

1. Educational Storytelling

Education fairy tale is a fairy tale that was created with a mission of education to the world of children. For example, inspires reverence for parents and others.

2. Fable

Fable is a fairy tale about the lives of the animals depicted can talk like a human. The stories are very flexible, used to satirize human behavior without making a human be offended. For example: fabled deer, rabbits, and turtles, etc.

Early Childhood = Definitions and Characteristics

Early childhood is the individual who is undergoing the process of growth and development is very rapid, even said to be a leap of development. So, early age said to

²⁰Darmadi, H, *Dasar Konsep Pendidikan Moral*, Bandung, ALFABETA, 2009, 78.

²¹ Siswanto, *Mendidik Anak Dengan Kreatif*, Yogyakarta, Andi Offset, 2008, 40.

²²Asfandiar, A.Y, *Cara Pintar Mendongeng*, Jakarta, Mizan, 2007, 46.

be a golden age, age that is very valuable than subsequent ages. Early childhood is known as a unique human being, sometimes in excess of the adults that are difficult to guess, allegedly, when viewed from the speech, behavior or thoughts.²³

Early childhood a have different characteristics than adults, because early childhood grows and develops in many ways and different. Classification of the characteristics of early childhood, is as follows:²⁴

1. The child of 0-1 years old.

In infancy, physical development experience incredible speed, the fastest of the next age. Special characteristics at this age include:

- a. Learn the motor skills as rolling, crawling, sitting, standing and walking;
- b. Learn something by using the five senses; using language or social communication.

2. The child of 2-3 years old.

At this age have the same characteristics in the next age, physically experiencing very rapid growth. Special characteristics at this age include:

- a. The child very actively exploring the objects that are nearby;
- b. Begin to develop language skills and emotions.

3. The child of 4-6 years old.

- a. Be related with the physical development, children are very active in;
- b. Language development is getting better, likes to play with words and the game still is an individual;
- c. Cognitive development is very rapid (able to count 1-10, distinguishing one and many and knowing the difference sex and status).

In the view of psychology, early childhood has different characteristics and typical with other children who are above the age of 8 years. Richard D. K (1996) argued characteristics typical early childhood include: egocentric child, children have great curiosity, children are social beings, children are unique, children are generally rich in fantasy, children have a short attention span, children are the future learning potential.²⁵

Moral Instilling Through Storytelling in Early Childhood

Cultivation of moral values are very important for the early development of the child so that he is able to be a child who has a positive attitude and behavior in the future, is not easily affected by external relationships that have been very free and open as it is easily accessible internet. The need for attention from parents in times

²³Isjoni, *Model Pembelajaran Anak Usia Dini*, Bandung, Alfabeta, 2009, 19-24.

²⁴Mochtar, S, *Dimensi Supervisi Pendidikan*, Bandung, Alfabeta, 1987, 230.

²⁵Hartati, S, *Perkembangan Belajar pada Anak Usia Dini*, Jakarta, Direktorat Jenderal Pendidikan Tinggi, 2005, 89.

when children aged under five to which he is able to be his own self (finding his identity).²⁶

Moral instilling in early childhood can be done through several methods one of which with storytelling. Storytelling can convey a moral message that increase knowledge of children about moral values prevailing in society. After the story, the narrator can convey moral messages for instance humility, honesty, should not be denied, loving parents, always heard the advice of their parents, not to be rude and snapped parents, tolerance should we cultivate in ourselves each, to help parents, relatives, friends, neighbors and others in need. Other than that, storytelling can also instill a sense of love toward others. Children must learn to love others, not only the family but everyone.

Here's an explanation of the relevance storytelling with a moral message as follows:

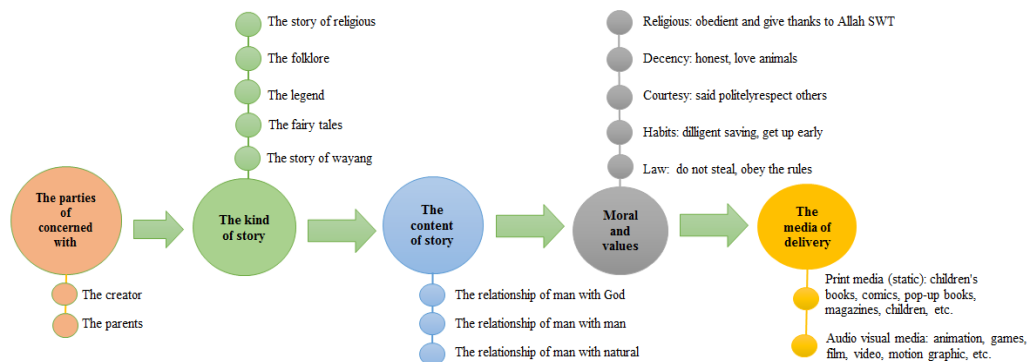


Figure 1. Concept Storytelling with Moral

In Figure.1 provide insights that efforts to instill morals in early childhood need mapping in choosing the type of story, story content, content and moral values, as well as the media storytelling. This creates a lot of alternatives in accordance with the choice so that parents can freely choose the media and stories that correspond to the child's condition. The author compiled storytelling are categorized based on the characteristics of the child's age, then at the breakdown in accordance with the content contained therein.

Discussion

Storytelling can be done in various ways, engaging content is the real story, the story of religious, educational stories, folklore, etc. are adapted from stories from Indonesia. Children will understand and value the moral in storytelling, if done at the right time as noon, afternoon, or when the child at bedtime. Storytelling before

²⁶Rohman, *Pentingnya Pendidikan Moral Usia Dini*, 2014.

bedtime can create memories that will not be forgotten child, positive impact on children's emotional and mental health.

When telling a story, the narrator can do with an interesting technique so that the message conveyed by the author or the author of the story can be delivered. This can be done in a way; or impersonation pronunciation, intonation or tone of voice, the appreciation of the nature of the characters, the story of expression, movement and appearance, communicative language abilities.

Moral Development in Infancy (The child aged 0-23 months)

At this time, the child's behavior and thoughts are based on the development of sensory motor. The children do not know the appropriate behavior and not in accordance with the habits of those around him. The parents and other adults involved in children's education must teach our children what behavior is right and not in accordance with the rules or norms. The parents usually use discipline to guide, control and protect the baby. At this time, the baby is able to hear various prayers, religious songs and greeting well in accordance with her religion.

Moral Development in Toddler (The child aged 2-3 years)

The toddler years, children begin to imitate the movement pray or worship according to his religion. The children also begin to understand when to say hello, thank you, sorry, and so on. In addition, the helpfulness and prosocial behavior in children began to emerge seen when children begin to care about others indicated with smiling facial expression, responding to speak when spoken to and playing together based on certain rules.

Altruism and helping behavior becomes more prevalent, meaning that the child was getting used to give help when others need help. This is done by children to get the praise and avoid rejection of the environment. In addition, the children begin to show aggressive behavior related to toys and space. Behavior of guilt, shame and empathy also began encouraging moral development.

Moral Development of Pre-School Period (The child aged 4-6 years)

At this time, the children already have a foundation of morality attitudes toward social groups (parents, siblings and peers). Through the experience of interacting with other people children learn to understand more about the activity or behavior which one is good or bad. Based on that understanding, then at this time the child should be trained accustomed to how she should behave (like washing hands before eating).

When of introducing the concept of good-bad or instill discipline in children of parents or teachers should give an explanation of the reason (like why should wash their hands before eating). Instilling of discipline along with the reasons expected to develop self-control or self-discipline (or the power of self-discipline themselves by

their own consciousness) in children. If discipline is not accompanied by an explanation of the reason or nature will usually give birth doctrinaire blind discipline, especially if accompanied by harsh treatment.

Moral Development Period Early Elementary Grades (The children age 7-8 years)

At this time, the children have become independent, children most sensitive and ready to learn and to understand the knowledge and always wanted to ask. The children begin to recognize the concept of morality (good-bad) was first out of the family environment. At first the child does not understand the concept of moral, but gradually children began to understand.

The effort of moral instilling since early age is the right thing for the information received about the right and wrong or good and bad will guide his behavior later in life. At the beginning of primary school age, children are able to follow the rules and demands of their parents or their social environment.

When the children aged 12 years and over, he has been the rationale for a rule. In addition, the children can associate any form of behavior with the concept of right and wrong or good and bad. For instance, judging that the act naughty child, lying, and no respect for parents is something wrong or bad. While the act of honesty, fairness and respect for parents and teachers is something that is true or good.

Applications Storytelling to Instilling of Moral on Early Childhood

Storytelling is an activity that is much-loved by children as well as to train developing children's imagination and language skills. Storytelling is generally done through verbal communication, while supporting media storytelling activities broadly classified into two, namely print and audio visual media. This classification is based on that story - a story that is presented to children still in the form of books and digital files. In this case, the author uses several examples of storytelling in Indonesia.

The content of stories in storytelling activities can be²⁷:

1. The true story of religion is a story that really happened with regard to attitudes and behaviors that submissive / obedient worship according to his religion, tolerant of other faiths and able to live in harmony, an example of the story of Abraham teaches that cling to obedience and the truth will surely to victory and other stories.
2. The folklore is the story of the past that characterizes each nation has a diverse culture, which includes a rich culture and history of each nation, such as Malin Kundang story, Lake Toba, Timun Mas, Keong Mas etc.
3. The legend is the story of the people who are considered prose actually happens by having a story, for example: Walisongo, Roro Jongrang, Tangkuban Perahu, Ande-Ande Lumut, Nyi Blorong Legend and others.

²⁷Danandjaja, J, *Folklor Indonesia: Ilmu gosip, dongeng, dan lain – lain*, Jakarta, Grafiti, 2002, 86.

4. Fable is a fairy tale starring pets and wild animals, such as mammals, birds, reptiles, fish, insects, etc. The animals were in the story can talk and reasoning like a human being, for example the story turtle and rabbit who teaches moral that vanity would be disastrous and always defeated by patience, etc.

The following explanation of the table on storytelling type in terms of the characteristics of early childhood:

Table. 1 The kind of storytelling in terms of the characteristics of early childhood

No	The Characteristics of Early Childhood	The Title of Story	The Kind of Story	The Content of Story
1	The age of 0-23 months	The story of 25 prophets (the prophet story of 1 to 14) The Fairy tales (because fishbone, beggar tale of generosity, and other religious fables) The Story of the Three Magic Words The story of the Monkey and the Cat	Religious story The Fairy tales Stories with surrounding objects / things that are already known to the child	The relationship of man with God The relationship of man with man
2	The age of 2-3 years	The story of 25 prophets (the prophet story of 15 to 25) The story in Al Qur'an (The story of Pharaoh, Maryam, Thamood, Lukman and others) The Butterfly be noble	Religious story The Fairy tales	The relationship of man with God The relationship of man with man
3	The age of 4-6 years	The story of Uwais Al Qorni The story of Malin Kundang The story of Ande-Ande Lumut Friendship of deer and crocodiles Animation: Fiction "Helping Friends" The fairy tales of "prayer on time" with hand puppets	Religious story The Fairy tales Folklore Legend	The relationship of man with God The relationship of man with man The relationship of man with natural
4	The age of 4-6 years	The story of youth Ashabul Kahfi: the greatness of Allah SWT, the intension of Ali, intelligence Tamlikha The legend of Telaga Warna The legend of Roro Jongrang etc The story of the little foxes impatient	Religious story The Fairy tales Folklore Legend	The relationship of man with God The relationship of man with man The relationship of man with natural

Source: the author analysis

Table. 1 provides the insight that in giving the story to the child need to be mapping in choosing the type of story, the story content tailored to the characteristics of early childhood and moral development, so as to give an example of information from the story told to children. Details on the breakdown of each individual work in terms of the actual content of the message.

Tabel. 2 Breakdown Review Storytelling from the Content of Message

No	The Title of Story	The Values of Moral	The Reference of Story
1	The story of picture : the story of 25 prophets	Religion: Increase faith in Allah SWT and prophet Decency: The figure of prophet Hud AS is full of tenderness and patience to face the vanity Courtesy: The story of the prophet Ismail AS obedient to parents Habit: Example of the Prophet Muhammad SAW when eating and drinking with the right hand, happy praying	Kisah Teladan & Menakjubkan 25 Nabi Oleh Ariany Syurfah, M. Hum, M. Ag. http://www.masuk-islam.com/nama-nama-25-nabi-lengkap-dengan-riwayat-dan-kisahny.html https://kisahmuslim.com/category/kisah-nyata/kisah-nabi-dan-rasul
2	The story of beggar which benefactor	Religious: give alms because Allah SWT Decency: not to be mean and angry Courtesy: Humble, Caring for the poor	http://www.anaksaleh.com/cerita-anak/dongeng-anak/121-pengemis-yang-dermawan.html http://abiummi.com/kisah/cerita-anak/
3	The fairy tales: because fishbone	Religious: And your Lord says, "Call upon Me, I will respond to you." (Al Muk'min 40:60) Decency: Must not seize the property of others Courtesy: Doing good and respectful of others Law: Take and seize the property of others may be penalized	http://www.anaksaleh.com/cerita-anak/dongeng-anak/141-gara-gara-duri-ikan.html http://abiummi.com/kisah/cerita-anak/
4	The story of the three magic words	Religious: Forgiving yourself by saying "sorry" Decency: Humble, the word "please" is needed for self-reliance, return the favor by saying "thank you" Courtesy: Do not be bored in utter a word of apology, please and thank you	http://www.ceritainspirasi.net/tiga-kata-ajaib/ http://ceritamotivasimendidik.blogspot.co.id/2013/02/tiga-kata-ajaib.html
5	The story in the Qur'an: The Story of Lukman, Maryam and other exemplary story	Agama: Get yourself a favor and fortune as a result of obedience to Allah SWT and His Prophet. And (remember) when Luqman said unto his son, when he was exhorting him: no partners unto Allah SWT (Luqman 31:13), aware of the scrutiny of Allah SWT (Luqman 31:16), establish worship (Luqman 31:17), enjoin kindness (Luqman 31:17), forbid iniquity (Luqman 31:17) Nothing is impossible if Allah SWT wills (Maryam 19:21), help of Allah is near (Maryam 19:23-26) Decency: Patient trials and tests	http://biografi-tokoh-islam.blogspot.co.id/2015/02/tokoh-luqman-al-hakim-dalam-al-quran.html https://kisahmuslim.com/4995-maryam-teladan-bagi-muslimah.html https://kisahmuslim.com/category/kisah-nyata/kisah-umat-terdahulu Saleha Is Me: Sebab Cantik Saja Tidak Cukup Oleh muslimah_talk

		(Luqman 31:17), not despair any difficult burden of the human mind, our task is merely to try and let the result be a part of Allah SWT (Maryam 19:23), do not be arrogant (Luqman 31:19) Courtesy: The virtue for women who maintain the honor (Maryam 19)	
6	The story in the Qur'an: The Story of Pharaoh, Qarun, Thamud and other stories	Religious: Know how God's ability to provide a wide range of punishment to the people who deviate. Decency: Illegitimate arrogant and overbearing, disbelieve in Allah SWT, be pride and arrogance Courtesy: Do the best is shown to other people (Al Qashash 28:77) Allah SWT Law: The vanity can be a great danger and leads to doom in this world and in the Hereafter (Hell)	http://www.anaksaleh.com/ http://www.rumahdongeng.com/ https://kisahmuslim.com/2252-hikmah-dalam-kisah-qarun.html http://redaksiislam.com/hikmah-cerita-cerita-dalam-al-quran/ http://hakamabbas.blogspot.co.id/2013/10/firaun-dalam-al-quran.html
7	The story in the Qur'an: The Story of Youth "Ashabul Kahfi"	Religious: Should eat good food and choose foods that are favored or to taste, for not doing "israf" (wasteful or over) is prohibited, based on the proposition: "Let him see Which better food, then let him bring the food to you." (Al-Kahf: 19) Decency: Prompts order to preserve, protect and abstain from acts that could cause a scandal in religious matters and hides knowledge that can encourage people to do evil	https://abusyauqitamim.wordpress.com/2012/04/20/kisah-ashabul-kahfi-dan-hikmahnya/ http://www.anaksaleh.com/kisah-islami/cerita-al-quran/316-kisah-pemuda-ashabul-kahfi-keagungan-allah-kehebatan-ali-kecerdasan-tamlikha.html
8	The story of Uwais Al Qorni	Religious: The command of do good to the two parents Decency: Humble and not arrogant Courtesy: The importance of respecting, obedient and dutiful to parents	https://www.youtube.com/watch?v=fy4gbfxfKNw http://www.nu.or.id/post/read/65059/kisah-uwais-al-qarni-pemuda-istimewa-di-mata-rasulullah
9	Fabel = Friendship hare and crocodiles	Religion: Heart for God's creatures Decency: to tell the truth Courtesy: Say politely, respecting parents Habit: Prejudice should not be maintained	Persahabatan Kancil dan Buaya (Komik=Fabel) Karya: Dian Rizkyani, Riyarni Nur, Desi Ratna, Nurul Hidayah http://fasabbih.blogspot.co.id/2013/02/dongeng-anak-sebelum-tidur.html
10	The story of picture = Folklore: "Telaga Warna", etc.	Religion: pray to God to grant grace Decency: not to be arrogant, should not disobey parents Courtesy: respect elders, give	Telaga Warna karya Dita Audina, Kartika, Noor http://www.lokerseni.web.id/2016/07/cerita-rakyat-indonesia.html

		alms to the needy	http://www.pendongeng.com/cerita-legenda-nusantara.html
11	Animation = Fiction "Helping Friends"	Religion: "and mutual help you in the (working) virtue and piety, and do not mutual help in sin and enmity" (Al-Ma'idah 5: 2) Decency: honest and unselfish Courtesy: mutual respect among their peers, help a friend in need of help, want to be friends with anyone	https://www.youtube.com/watch?v=pOCK4DI-1VU https://www.youtube.com/watch?v=YmqLAVtDLqg
12	The story of picture = Folklore: "Asal Mula Rawa Pening", etc.	Religion: Loving Allah's creatures Decency: unselfishness Courtesy: Helping those who need help Law: Killing animals deliberately biased penalized	Rawa Pening Karya Della, Septi, Tjoa, Almas http://www.lokerseni.web.id/2016/07/cerita-rakyat-indonesia.html

Conclusion

Moral instilling through storytelling in early childhood is crucial. In the storytelling was contain elements of the modelling that can be given to children through the story. The author only compiled the most basic storytelling to instill morals in early childhood, so that parents can give another story that contains elements of moral and teach moral values which fits well with the child's development. For example: when telling a story, the parents can teach their children to pray before and after the activities, grateful and thankful to the favors received and to be polite to others.

Storytelling is the most effective methods and much-loved of the child without having to force children. Through storytelling, the children feel is advised and be taught with words that are not scary, so the parents can teach and instill morals to children from an early age.

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“INTENSIVE ENGLISH CLASS” METHOD TO DEVELOP NON-ENGLISH STUDENTS’ INTEREST IN ENGLISH AS A REQUIRED CLASS A STUDY PLN

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Abstract

Required English class teaching for non-English students in higher educational institutions should leave the conventional method, which is the method that focuses on the grammar and reading comprehensions only. This method does not give satisfying outputs, specifically for university students whose programs are not English Language. One of the biggest factors is they do not think that English is of their need, that makes it English class as a requirement they are obliged to take with no passion involved. To grow and develop students' interests in English, Intensive Speaking Class program offers a unique system for the students. With various speaking activities, carefully chosen materials, and teachers' supports, the class can create a supportive environment for students to grow and develop themselves in English. Through the intensive speaking activities, students are also expected to study independently, show more confidence, and train themselves to be more cooperative and integrative. Those characteristics are important and support the mental revolution program that the government has been currently working on for the better nation.

Keywords: *Intensive Speaking Class, Required English Class, Speaking Skill.*

Introduction

English has been taught to students in Indonesia since elementary school up to university level. Even some Play Groups or Kindergartens have introduced English to their students, from English as the medium language, bilingual, or merely an introductory. In other words, a freshman in a university has roughly been learning English at least for nine years, tallied to the first lesson in 4th grade of Elementary School. However, the compulsory nine-year method does not yield at a satisfactory level. Most students think that English is a difficult lesson as well as a haunting figure since it is tested in the National Examinations (UN). Unfortunately, once the students are finished with UN, they have to face English again on campus, despite the disciplines they take.

Therefore, it is not very surprising to see that Required English class is not fully received by non-English university students. There are two opposite sides of the

importance of this Required English. On one side, non-English students cannot really figure out the importance of English language in their practical life. On the other side, if they do not pass the class, they have to retake the class. They even cannot graduate from the university before fulfilling the minimum score. It is not surprising fact that most students come to class without feeling the need and the urgency to learn English. As a result, class participation and engagement are relatively low.

Hypothetically, there are at least three reasons the Required English cannot raise students' interest in learning English so they are ready to face globalism where English is the international language. They are: 1) students are forced to take the Required English class, 2) the lack of interest in learning English, and 3) monotonous materials that are not quite different from the ones they already learned in their previous school levels.

Based on the explanation above, the author offers a solution so that English can be considered as an interesting yet important class to take. The solution is by erasing grammar teaching and putting the whole meetings into "Intensive Speaking Class". The focus diversion from grammar and translation methods into oral methods is based on several considerations.

Speaking skill, based on many students, is the most difficult skill to learn in English. That is not very surprising fact when it is clear that speaking skill is hardly taught and learned. Speaking skill also does not become the focus of the teaching from elementary schools to university levels. The fact that speaking English is not tested in the National Examination decreases the importance of speaking teaching. All the more, when someone's speaking ability is not fluent, the language ability should be doubted as well.

Despite its difficulties, speaking skill actually holds a big power in changing English class into an interesting one as well as a practical one. Class meeting that has a bigger portion of speaking teaching can absorb wider students' attention, even the whole class. From the participation, the interest in learning can grow into a passion. Not only that transformation, speaking skill can also train students to become independent, confident, and creative, which are characteristics of integrity. Meanwhile, integrity is one of strategic mental revolution values that the government is attempting to get them implemented in people's daily lives.

Discussion

a. Problems in Teaching English

Learning language is an inevitable necessity for human beings to survive because it is the most basic communication skill and develops along the time. Because it is a communication tool, language exchange is merely a natural order. To comprehend and understand what another language user is conveying, one has to learn the language for the sake of smooth communication so that ideas, meanings, and/or purposes are delivered both ways.

English, even though it is not the most spoken language in the world, has already dominated the use of many terms and references in technology, international business, foreign policies, media and advertisements, even academics. It is also closely related to the inventions and the developments of technology that mostly come from English speaking countries—specifically the United States—, such as Apple, Microsoft, and Facebook. In the academic life, a huge amount of research and science developments are referred from top world universities which, again, are situated in English speaking countries. Thus, it is one of the several reasons that puts English as a lesson to be put in schools in the form of national exam subject. In the higher educational level, English is a required class that all university students should take and pass. English is usually taught in three semesters with three levels.

Referred back the existence of English as one of the required class—aimed at preparing students in facing globalism and internasionalism—the class should have more practices to hit the mark. In another word, English as a required class in universities should be taught in a correspondence to the aim and be focused on the purpose. Unfortunately, seen from the general syllabus, the materials are somehow similar to what have been previously taught at lower level schools. As an example, Simple Present Tense, which is mostly used in handouts and textbooks, is taught again in universities. Pronouns in various forms that ideally should be known by heart come up again the syllabus. As the result, English in the universities for non-English students is not that different from the ones taught in schools. Practically speaking, university students find it hard to use English in their lives, even for simple daily conversation.

The phenomenon of the inability of using active English has been largely examined, both by researchers and teachers. Due to the focus of teaching English in schools is the understanding of academic texts, grammar and translation methods are mostly taught in schools. It makes the sound aspects in the listening and speaking skills are not stressed out, or worse, they are even completely neglected¹. The indifference in teaching speaking skill should be deplored because there are at least five language components revolving around the skill, they are pronunciation, grammar, vocabularies, fluency, and comprehension. In sum, if one has a good speaking skill, internally he also possesses good grammatical comprehension as well as knows how to use the language and applies it in life.

The rarity of speaking teaching is due to several reasons. The first and the main reason comes from the inadequate speaking ability of the teachers and/or the lecturers. It is commonly known that English lesson in elementary schools is taught by homeroom teacher who barely has adequate English knowledge. Ironically, some English major bachelors are also not that fluent in using English actively.

¹ Drs. Ahmad Izzan, M.Ag., *Metodologi Pembelajaran Bahasa Inggris*, (Bandung: Humaniora, 2008), p.29.

The limited chance of practicing English in real life also becomes one of the factors that hinders students to master English orally. Even though numerous language learning methods have been found and analyzed, the result is not that satisfying. In Indonesia, most English teaching methods used are focused on the understanding written texts. Grammar and translation methods are stressed so that students are able to comprehend reading texts by using the ability in translating and the grammar knowledge. This method only yields in students who are only good in English passively. In other words, students are taught about English, but not taught to use English. Speaking and listening skills are hardly emphasized in formal schools despite knowing that speaking and listening are two active skills can be benchmarks for someone's language ability, especially in a foreign language that one is learning.

b. “Intensive Speaking Class”

Based on the explanation above, for most students, speaking is a language skill that is the hardest yet the most challenging. At the same time, learning speaking is far more interesting compared to being entwined to grammar textbooks that are full of rules and reading texts. There are several methods that are focused on developing speaking skill such as mim-mem method, practice-theory method, cognitive method, bilingual method, and many others which of them have their own positives and negative values. Inspired by those methods, the author compiles an English syllabus for the required ones named as "Intensive Speaking Class".

“Intensive Speaking Class” is a learning method where students are encouraged to speak intensively. Grammar is taught systemically through the use of correct sentence rather than being the main material. For example, students do not need to be stressed out about the definition, the formula and the usages of Simple Present Tense. He is assisted to know that the accepted sentence is "I always go to school by motorbike," not "I am always go to school with motorbike”. The main reason is that most students have already been studying English through grammar for several years but they are hardly able to apply it outside the classroom. As if English only existed in the classroom as a subject, not as a knowledge. Thus, “Intensive Speaking Class” is aimed at revisiting the purpose of studying English, which is intended so that students can master English and use it in their life, not as a “knowledge” that “it needs Simple Present Tense to form sentences about general truth”.

Aside from turning back the purpose of studying English, speaking teaching should be conducted intensively so that students are "forced" to use English. One and the main reason of the speaking inability is that students are hardly in the situations where they have to use English as the main communication tool. "Intensive English Class" demands the students to speak actively and listen attentively to their classmates through several communicative activities.

One of the visible advantages of speaking learning intensively is the live interaction in class. Another advantage is the communicative activities that can

motivate students to learn English as well as good established relations between teachers and students and among the students themselves. The smooth relations can influence the learning atmosphere into becoming a supportive one².

Another reason why intensive speaking should be put into university class is based upon Harmer³. According to Harmer, there are reasons why speaking should be taught in class;

1. speaking practice allows students to speak about their real life but still in the comfort and safety of classrooms,
2. through speaking assignments, the development or acquisition of language comprehension is easier to see so that lecturers are able to give feedback,
3. speaking is able to attract interests and also motivate students to wholly participate in the class activities.

In a university level, normally they have 12 to 14 meetings each semester. For bachelor degree program, required English is usually held in three levels, they are Level 1 (beginner), Level 2 (intermediate), dan Level 3 (advanced). Even though students' English knowledge are certainly different from each other, it will not be that different when it comes to speaking skill. Therefore, "Intensive English Class" is built in three levels with different level of difficulties. Each level is constructed so it will not be that difficult yet students will gain something new in their meetings.

Generally, "Intensive English Class" takes some already existed patterns from several methods, one of them is listening and speaking approach⁴ from the United States led by Charles Fries with further explanations below:

- 1) the correct order of learning new language is listening, speaking, reading and then writing
- 2) grammar is introduced through correct patterns of daily life sentences
- 3) giving reward is emphasized to students to stimulate the operant-conditioning
- 4) the mistake is avoided by strengthening positive reinforcement (reward) so that negative reinforcement such as giving punishment when doing mistakes is minimalized.

Even though this approach has several weaknesses, Fries' learning order is in accordance with the learning pattern in "Intensive English Class". Reward giving is also another suitable encouragement so that students have more enthusiasm in the learning process.

Taken from several sources, speaking activities are adjusted in each level to difficulty degrees. Some speaking activities designed by Jeremy Harmer are such as

²Thanyalak Oradee, Developing Speaking Skills Using Three Communicative Activities (Discussion, Problem-Solving, and Role-Playing), (International Journal of Social Science and Humanity, 2016), page. 533.

³Jeremy Harmer, How to Teach English, (Harlow: Pearson Education Limited, 2007), page. 87-88.

⁴Drs. Ahmad Izzan, M.Ag., *Metodologi Pembelajaran Bahasa Inggris*, (Bandung: Humaniora, 2008), page. 61.

information gaps, survey, discussion and role-play⁵. Meanwhile, based on the research by Thanyalak Oradee⁶, students' speaking abilities increased after taking three kinds of communicative activities, namely discussion, problem-solving and role-play. On another source, Anne Lazaraton has several speaking activities that could be implemented in classroom, they are: discussion, speech, role-play, conversation, audiotaped oral dialogue journals and others⁷.

To make English feel like more real for students as well as last longer on them speaking themes should be inspiring and arousing students' interests. Speaking materials, as the main support of speaking activities, are differentiated into four levels of learning contents⁸, namely; 1) specific information, such as facts and details of real events, 2) concepts and generalizations, such as integrated idea comprehension, 3) real practical application, 4) private values that are embedded in students' lives. English has a wide potential in choosing materials because language learning is flexible. Therefore, themes and materials can be selectively yet freely chosen so that they can give big impacts, even the long-lasting ones like the private values.

Level 1 is dedicated to freshmen. In the transition time from high school to university, it is suitable time to reintroduce English with a new face: a face of English they have barely seen in schools. Aside from that, since freshmen just encounter a new life, English can be a unique way to prepare students for the years coming. On the other hand, this way of campus introduction will make students feel closer to English through real contexts that they encounter in life. Below is an example of syllabus for Level 1.

Table 1. Syllabus of Level 1

Meetings	Materials	Activities
Introduction	Self-introduction to the whole class introducing a friend to another	An example of introduction from the teacher An example of introduction from other sources (the internet, video) Students introducing themselves in front of the class Students introducing their friends to others
Life in campus	Introducing organizations on campus Introducing seniors who are success in managing organization and academic responsibility	Organization introduction from the teacher Examples of organizations from other sources (the internet, video, newspapers, magazines) Guest speaker: student who is active in organization Survey: what organizations students are interested in
Life outside	Introducing the city where the	City introduction from the teacher

⁵ Jeremy Harmer, *How to Teach English*, (Harlow: Pearson Education Limited, 2007), page. 88-92.

⁶ Thanyalak Oradee, *Developing Speaking Skills Using Three Communicative Activities (Discussion, Problem-Solving, and Role-Playing)*, (International Journal of Social Science and Humanity, 2016), page. 534.

⁷ Anne Lazaraton, "Teaching Oral Skills", in Marianne Celce, ed., *Teaching English as a Second or Foreign Language Third Edition*, (Boston: Heinle & Heinle, 2001), page. 106.

⁸ Merril Harmin dan Melanie Toth, *Pembelajaran Aktif yang Menginspirasi*, (Jakarta: Indeks, 2012), page. 417-418.

the campus	university is situated Other knowledge sources beside the university Possible part-time sources	City introduction from other sources (the internet, video, newspapers, magazines) Guest speaker: student who has part-time job or other activities outside campus Filling information gaps: what students know about the life outside their campus
Time Management	How to manage time for freshmen Between academic vs social lives	Examples of schedule management Students make their own schedule, weekly and daily Survey: students' current daily schedules vs their past schedules
Stress Management	How to control emotions How to avoid unnecessary stress	Examples of people who suffer from stress, depression, etc. Problem-solving: analyze mental illness cases
Financial Management	How to manage money Things that students can do to earn money	Examples of money budgets Students make their own money budgets Guest speaker: students who run their own business Survey: students' financial plan
Review	Campus activities Off campus activities Time management Stress management Financial management	Each group makes a role-play related to the assigned theme
Profession	Types of profession	The explanation of types of professions Survey: Duties and responsibilities of some professions
Hobbies	The functions of hobbies Types of hobbies Productive vs consumptive hobbies	The explanation on the function of hobbies as well as the types Discussion about the difference between productive and consumptive hobbies
Families	Family's role in individual development Types of modern and traditional families	The explanation on family; roles and types Discussing forms of families in the students' real life
Friends	Friends' roles on individual development Types of friends who are good to be with	The explanation on friends; meaning, roles and types Discussion on types of friends that students encounter in their life
Review	Profession Hobbies Families Friends	Each group makes a role-play on the assigned themes

In Level 1, there are some things to consider:

- The teacher still leads the class actively, around 75% from the allocated time. The teacher also gives new vocabularies in every meeting to enable students' discussion,
- Beside vocabularies, the teacher also introduces sound systems in English and how to produce it,
- To support the learning and the discussion, students are required to bring dictionaries in any forms,
- All students must be allocated speaking time in every meeting,

- Results of discussion are presented in front of the class using English,
- There are two reviews in the whole semester; in the middle of the semester and in the final weeks. To make the reviews more engaging, they are conducted in the form of role-playing. The review is also used as mid-term exam as well as final exam.

Because Level 1 is for beginner, therefore most speaking activities are survey and information gaps, both which tend to be easy. Meanwhile, discussion and role-play are introduced further in the next level. Inviting guest speaker (plus point if the speakers are good in English) to speak some related themes is highly encouraged. It goes in line with “Contextual Learning and Teaching” that is also adapted by “Intensive Speaking Class” program.

In some meetings, students make their own individual assignments (such as survey), pairing (such as information gaps) or even in groups (such as discussion and role-plays). They are still adjusted to the class condition. If possible, pairing gives more advantages compared to individual or groups. Some advantages of pairing are⁹; 1) students can convey their original ideas about the learning materials or the assignments, 2) students can exchange their thoughts, opinions, minds, etc. relatively faster and more efficient, 3) students can express their confusion on the learning materials without feeling shameful or doubtful to their partners, 4) students can share responses, ideas, and opinions, 5) students are free to release positive energy so that class environments are enlivened.

To maximalize the chance for each student to speak, grouping had better consist of 4-5 people with one outstanding student is placed in each group (except in role-play adjusted to the need). Research showed that small groups could increase students’ confidence in speaking English as the learning outcomes¹⁰.

In Level 2, students are more ready to receive the program and they are already better prepared, both in speaking as well as in their own students’ lives. Where in Level 1, students mostly study in the forms of survey and filling gaps, Level 2’s difficulties is increased to be discussion and self-analysis in which the themes are easily found in the students’ lives. Below is an example of Level 2 syllabus:

Table 2. Level 2 Syllabus

Meetings	Materials	Activities
Holiday	the most exciting holiday holiday plans in the end of semester	the teacher talks about his favorite holiday supported by enchanting media video and pictures depict customs or typical holidays of other cultures students discuss the most memorable

⁹ Merril Harmin and Melanie Toth, *Pembelajaran Aktif yang Menginspirasi*, (Jakarta: Indeks, 2012), page. 129.

¹⁰ Thanyalak Oradee, *Developing Speaking Skills Using Three Communicative Activities (Discussion, Problem-Solving, and Role-Playing)*, (International Journal of Social Science and Humanity, 2016), page. 534.

		holidays that ever had
Festival or celebration	types of celebrations and festivals meanings and functions of some festivals and celebrations	teacher talks about some festivals and celebrations in several countries video and pictures depict about a wide variety of festivals and celebrations in other countries students discuss unique celebrations and/or festivals they have ever seen or heard.
Internet	wise internet usages	teacher talks about some news related to internet usage students discuss how to use the internet wisely guest speaker: a guest who works in internet area
Food	types of typical food from other countries or cultures	teacher talks about typical food found in other countries pictures and video about the food students make a role-play about how to cook some particular food
Clothes	types of customs or traditional clothes from other cultures and countries	teacher talks about typical customs or traditional clothes of other cultures and countries pictures and videos related to the clothes holding a mini fashion show that presents a variety of clothes, from traditional, modern and daily clothes
Review	holiday festival or celebration internet food clothes	every group makes a role-play related to the assigned themes
High school graduates: work vs study	working vs going to university after high school graduation factors that make some choose to work or study after graduating plus and minus of working and going to university	teacher talks about “work vs study” discussion and debate in groups on “work vs study” individual analysis on “work vs study”
Working mom vs stay at home mom (SAHM)	Facts about working mom (negative and positive) Facts about SAHM (negative and positive)	Teacher explains about working mom and SAHM Students discuss and debate about working mom vs SAHM in groups Students’ individual analysis on working mom and SAHM based on real life
High School vs Vocational school	Functions, plus and minus of high school Functions, plus and minus of vocational school	Teacher talks about High School graduates and Vocational School graduates Students discuss and debate about the plus and minus of each school in groups Students talk about the real life of High School and Vocational School graduates
Going school abroad	The phenomena of continuing study abroad Pros and cons of going to school abroad	Teacher talks about the phenomena of students who go abroad to continue further education Students discuss and debate in groups about pros and cons about going to school abroad

		Individual analysis on students' own opinion about going to school abroad
Job seeker vs entrepreneur	Plus and minus of working and being entrepreneurs	Teacher talks about plus and minus of working and being entrepreneurs Students discuss and debates in groups about working vs being entrepreneurs Individual analysis on students' opinion about working and being entrepreneur
Review	High school graduates: work vs study Working mom vs stay at home mom (SAHM) High School vs Vocational school Going school abroad Job seeker vs entrepreneur	Debate competitions with themes that have been previously talked about during the whole semester

Things that must be underlined in Level 2:

- The use of correct sentence through grammatical teachings can be put here and there, such as the use of active and passive sentences, correct use of modal auxiliaries, tenses introduction, and others,
- Themes for discussion could be widened and deepened but they are still in students' reach,
- Discussion and debates dominate the speaking activities at this level, but they are put in between other activities such as fashion show, cooking demo, and others,
- The last review can be enlivened by holding open debate competition on campus as reward, appreciation, as well as challenge and oral examination.

In Level 3, students have been familiar with campus life and all of its dynamics. They should have been also exposed to any kinds of public speaking on campus as well as off-campus. By integrating many types of speaking in Level 3, students are expected to master public speaking which can be applied in their real life in the future. Thus, that the required English can yield in real useful output can be realized. Below is the example of Level 3 syllabus.

Table 3. Level 3 Syllabus

Meetings	Materials	Activities
Master of Ceremony	How to be a good MC	Teacher gives an example of how to be a good MC Videos tell about several types of MC Students should come forward and practice to be MC themselves
Speech	How to do speech well	Teacher gives an example of how to do speech well Videos on different types of speech Students practice to do speech in different themes
Job interview	How to do good job interview	Teacher gives an example of how to do job interview Video on how to do job interview

		Students practice on doing the job interview
Business presentation	How to do good business presentation	Teacher gives an example of how to do good business presentations Video on business presentations Students practice on doing business presentations
News presentation	How to do a good news report	Teacher gives an example of how to do a good news report Videos on news reports Students practice on news reports
Review	MC Speech Job interview Business presentation News presentation	Every student receives practice assignments on the assigned roles.
Drama performance	Sangkuriang	Every group writes and shows their own Sangkuriang drama
Drama performance	Bawang Merah and Bawang Putih	Every group writes and shows their own Bawang Merah and Bawang Putih drama
Drama performance	Cinderella	Every group writes and shows their own Cinderella drama
Drama performance	Snow White	Every group writes and shows their own Snow White drama
Drama performance	Malin Kundang	Every group writes and shows their own Malin Kundang drama
Drama Performance	Sangkuriang Bawang Merah dan Bawang Putih Cinderella Snow White Malin Kundang	Open drama performance as well as competition and final examination

In the last level, students will have been exposed to many kinds of speaking activities, from the formal ones such as speech and news report until the informal ones such as drama performances. Drama and other speaking activities can be put in between to create variation. Except for drama, other activities are executed individually so students' progress can be easily seen.

To close the three required classes, drama performance can be held openly on campus. This open show can release so many aspects, from confidence, independence, cooperation, hardworking, until creativity. On the other side, the performance can be used as evaluation, assessment as well as appreciation. The best drama performance can be given agreed rewards—starting from additional credits to small gifts—so that students are encouraged to do their best.

In regards to choosing materials, it is preferred that the materials should touch students' private values. Also, speaking activities should also stimulate students' engagement on the lesson. Therefore, "Intensive Speaking Class" is expected to be

able to grow and develop non-English students' interests toward English, as a class as well as a knowledge.

According to Muhibbin Syah¹¹, growth is “quantitative change that refers to quantity, size, and width that are all concrete”. In this required English classes, students can be assumed as having their interest grow when he, evaluatively and in reality, shows his enthusiasm toward English. This enthusiasm can be gain through direct statement, presence percentage, the involvement on the assignments, and others.

Meanwhile, still according to Muhibbin Syah¹², development “is situated in psychological function completion that is held by physical organs.” Students can be assumed as having their interest on English developed when the output after “Intensive English Class” ends well. In other words, there is an increasing score on speaking specifically and English generally after evaluating, assessing and reviewing.

Along with numerous research findings and schools of thoughts, factors that influence human's developments are very complex. Taken from behaviorism, nativism, empiricism and convergence, factors that influence students' developments come from two basic factors¹³, they are: 1) internal factors from the students themselves, both from parental genetics and from psychological potentials, 2) external factors from outside of the students, such as living environments, educations, friends, and others. Thus, to make the most of the learning output, “Intensive English Class” aims at both factors. Internal factors are aroused by building learning integrity through intensive speaking. Meanwhile, eksternal factors are aroused by creating a number of engaging speaking activities so that the class will be enlivened. Contextual materials and private values are used in the class to imprint on the students' minds much longer.

These numerous speaking activities and the selected materials are strategic factors in this program to support the students' developments, specifically on their cognitive ability. At least there are two cognitive abilities that need to be observed and developed by the teacher, they are “1) strategy to comprehend the learning materials; 2) strategy to believe the importance of the learning materials as well as absorbing the moral values contained in them¹⁴”. “Intensive Speaking Class” is a drilling strategy so that English lesson can be absorbed easily by practicing it directly. In the meantime, selecting materials that appear to be true to the students is an important strategy to that it will be internalized by them in their life.

Without doubt, the biggest problem in “Intensive Speaking Class” is the low level of students' confidence. For most students, speaking is the hardest skill, specifically for students who are passive, shy, afraid of making mistakes, lack of confidence

¹¹ Muhibbin Syah, *Psikologi Pendidikan: Dengan Pendekatan Baru*, (Bandung: Remaja Rosdakarya, 1995), page. 41-42.

¹² Ibid.

¹³ Ibid. page. 47.

¹⁴ Muhibbin Syah, *Psikologi Pendidikan: Dengan Pendekatan Baru*, (Bandung: Remaja Rosdakarya, 1995),, page. 83.

and/or poor academically. Whatever the problems would be, the result is they hardly have any courage to go to the front of the class to speak without being forced to. To solve this kind of problem, those students need continuous encouragement as well as a safe place to learn without fear and shame. This continuous encouragement is expected to be able to grow students' self-confidence.

Growing self-confidence has several strategies, they are¹⁵: 1) work validity or praises when one is doing great, 2) appreciation to all students even though they are not that bright academically, 3) spreading goodness by respecting each other, 4) encouraging comments to give emotional support.

This confidence growing should be initiated by the teacher at every meeting. Later on, this customization should also be spread by students among themselves. The teacher may not hesitate to praise his students if they really do great jobs. What is meant by "great jobs" is appreciating any little things that students do to take part in growth and development. For example, students who have low-level academic ability can be considered as doing "great jobs" when they come forward voluntarily to do some presentation. Appreciations and praises can encourage students to respect each other so that positive attitudes can be spread within the class by themselves.

Closing

If this "Intensive Speaking Class" program is really applied on universities, there will be a big revolutionary in the way of delivering the Required English class. It really needs strong will to undertake this change since old methods have been going on for decades that it has been rooted in the educational system. However, change is an unavoidable necessity when one talks about revolutionary for the better future. Any change towards improvements and good deeds should be given some place to grow and develop.

This change of learning method is aimed at growing and developing non-English students who want to study English with full enthusiasm. When speaking skill becomes the main materials, students will get used to speaking English, both in class or out of class. The various speaking activities, the selected themes, and materials, as well as moral support from teachers, universities, and classmates can create conducive and exciting learning situation.

Related to students' internal developments, speaking skill is a skill that can be mastered by only "cheating" on their classmates. Speaking skill needs as well as grows a number of positive characters, one of them is integrity where it can be build up because of independence, cooperation, as well as responsibility. As it has been commonly known, integrity is one of the three strategic values from mental revolution.

¹⁵ Merrill Harmin dan Melanie Toth, *Pembelajaran Aktif yang Menginspirasi*, (Jakarta: Indeks, 2012). page: 455-467.

Through integrity, students' confidence and work ethics are main assets for country's development with positive characters.

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REVOLUSI MENTAL DAN PROBLEMATIKA BIAS GENDER DALAM DUNIA PENDIDIKAN

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Abstract

Mental revolution is the change effort better mental, specifically on a misunderstanding gender needs to straighten in the understanding, it is interesting in this discussion is that gender equality is often misunderstood as to equate between men and women as a whole, because it is considered the equation there is no specific limit, then there was a misunderstanding gender. Please note that gender equality is a necessity, especially social and educational sphere, but in certain circumstances such as the nature and the biological shape cannot be equated. The purpose of this study, to clarify, Mental Revolution and Problems misunderstand Gender in Education, as recognized or does not happen often gender bias in education, the finally discrimination means treating between men and women. This research method is the study of literature in books and data relating to the theme. The concept of mental revolution intended for human development and social development. The human development encompasses three dimensions, which are healthy, intelligent personality. 1. Healthy means starting with our physical that always fit and healthy. 2. Intelligent means leads to our brain is always thinking and sharpened so as to have sharp analytical skills and quality. 3. Personality is to do with the will of the noble character. The need for mental revolution is due to diseases such as emotional / mental / soul will have an impact on the individual form of the laziness of a person and does not have character. Then the impact will be transmitted to society marked by disturbing the peace, security, comfort, social tension and social unrest.

Keyword: *Education, Gender, Mental, Problems, Revolution.*

A. Latar Belakang

Tantangan globalisasi yang semakin mendunia, menuntut pembangunan yang berkesinambungan bagi negara Indonesia. Kesuksesan pembangunan negara ini jelas memerlukan kontribusi seluruh komponen bangsa. Dengan demikian pembangunan mental masyarakat menjadi prioritas utama yang perlu untuk ditekankan agar negara Indonesia mampu bersaing dengan negara lain.

Berbicara mengenai gerakan revolusi mental, menjadi suatu kajian yang menarik ditengah keadaan bangsa ini. Gerakan ini merupakan gerakan yang digagas pemerintahan Joko Widodo sebagai salah satu program utama untuk membangun jiwa

dan semangat masyarakat untuk semakin maju. Revolusi mental sebagai salah satu poin penting dalam pembangunan bangsa, yakni merupakan poin ke delapan dalam Nawa Cita, khususnya revolusi mental dalam dunia pendidikan. Revolusi mental ini diharapkan mampu mengubah dan membenahi mengubah cara pandang, pikiran, sikap, perilaku yang berorientasi pada kemajuan, sehingga Indonesia menjadi negara besar dan mampu berkompetisi dengan negara-negara lain di dunia.

Salah satu hal yang menarik untuk diperbincangkan di tengah gagasan revolusi mental adalah masih adanya ketimpangan dalam penanaman konsep gender terutama dalam dunia pendidikan. Bias gender masih begitu nampak dalam dunia pendidikan terutama pada penanaman konsep gender bagi sebagian besar siswa di sekolah maupun di jenjang perguruan tinggi. Menggagas revolusi mental dalam dunia pendidikan tentunya merupakan suatu tantangan besar, terutama digunakan sebagai salah satu solusi untuk mengurangi atau bahkan menghilangkan segala bentuk bias gender dalam dunia pendidikan.

Bias gender merupakan sebuah realitas kehidupan yang mengunggulkan satu jenis kelamin tertentu dan merendahkan jenis kelamin lainnya, sehingga menyebabkan adanya ketimpangan gender. Berbagai bentuk kesenjangan gender yang terjadi dalam berbagai bidang kehidupan masyarakat, juga nampak jelas dalam dunia pendidikan, bahkan proses dan institusi pendidikan dipandang berperan besar dalam mensosialisasikan dan melestrikan nilai-nilai dan cara pandang yang mendasari munculnya berbagai ketimpangan gender dalam masyarakat.¹

Pendidikan merupakan sebuah produk atau konstruksi sosial, yang realitanya tidak semuanya diuntungkan akibat dari konstruksi tersebut. Kesenjangan pada sektor pendidikan telah menjadi faktor utama yang paling berpengaruh terhadap bias gender secara menyeluruh. Hampir pada semua sektor, seperti lapangan pekerjaan, jabatan, peran di masyarakat, politik antara laki-laki dan perempuan yang menjadi faktor penyebab terjadinya bias gender adalah karena latar belakang pendidikan yang belum setara.

Pendidikan selayaknya mampu memandang manusia tanpa melihat jenis kelamin manusia tersebut. Hal ini karena pendidikan yang tidak diskriminatif tentunya akan menguntungkan bagi laki-laki maupun perempuan, dan pada akhirnya akan mempermudah terjadinya kesetaraan dalam hubungan antara laki-laki dan perempuan. Pendidikan pada dasarnya dapat digunakan sebagai instrumen untuk mentransfer nilai-nilai hidup termasuk nilai yang berkaitan dengan isu gender. Dengan demikian pendidikan juga sarana sosialisasi kebudayaan yang berlangsung secara formal termasuk di sekolah.

Bias gender nampak dalam realita kehidupan baik di lingkungan masyarakat maupun lingkungan sekolah. Fakta menunjukkan bahwa anak perempuan diarahkan untuk selalu tampil cantik, lemah-lembut, dan melayani, sementara laki-laki diarahkan

¹ Hanun, Asrohah. *Sosiologi Pendidikan*. Surabaya: Kopertais Press. 2008. hlm 178.

untuk tampil gagah, kuat, dan berani. Bias gender tersebut tentunya berawal dari adanya aturan-aturan tertentu yang dituntut oleh masyarakat terhadap laki-laki maupun perempuan. Jika perempuan tidak dapat memenuhi aturan masyarakat, maka ia akan disebut perempuan tidak baik, tidak tahu adat dan kasar. Demikian pula jika laki-laki tidak dapat memenuhi aturan yang ditetapkan masyarakat maka laki-laki tersebut akan disebut sebagai laki-laki lemah, banci, penakut atau bukan lelaki sejati.

Bias gender secara langsung akan berpengaruh terhadap kualitas hidup suatu masyarakat yang ditunjukkan dari indeks pembangunan manusia atau sering disebut dengan *Human Development Index* (HDI). *Human Development Index* (HDI) Indonesia bila dilihat menempati peringkat ke-108 dari 187 negara pada tahun 2013. Posisi tersebut menunjukkan bahwa Indonesia berada pada kelompok menengah. Skor nilai HDI Indonesia sebesar 0,684 atau masih di bawah rata-rata dunia sebesar 0,702. HDI Indonesia juga masih di bawah empat negara di wilayah ASEAN (Singapura, Brunei, Malaysia, dan Thailand).² Pembangunan suatu negara dapat dikatakan berhasil meningkatkan kesejahteraan masyarakatnya bila terdapat peran serta secara menyeluruh oleh semua masyarakat baik laki-laki maupun perempuan. Adapun indikator yang dapat digunakan untuk melihat keikutsertaan masyarakat baik laki-laki maupun perempuan dapat dilihat dari *Gender Development Index* (GDI).

Gender Development Index (GDI) merupakan suatu indikator yang dapat digunakan untuk melihat standard hidup pada suatu negara. *Gender Development Index* (GDI) juga merupakan salah satu dari lima indikator yang digunakan oleh UNDP (*United Nations Development Programme*) dalam Laporan pembangunan manusia dalam suatu negara. GDI adalah indeks yang menunjukkan kapabilitas dasar manusia yang sama dengan Indeks Pembangunan Manusia (*Human Development Index*) tetapi secara khusus memberi tekanan pada pencapaian yang tidak setara antara laki-laki dan perempuan dengan melihat beberapa indikator yaitu hidup yang lama dan sehat, pengetahuan dan standard hidup yang layak. Elemen-elemen yang masuk dalam penghitungan Indeks Pembangunan gender adalah angka harapan hidup, pendidikan dan pendapatan. Adapun GDI Indonesia pada tahun 2013 dapat dilihat pada Tabel 1 berikut ini:

Tabel 1 GDI Indonesia Tahun 2013

Indikator	Perempuan	Laki-laki
Angka harapan hidup	72,9	68,8
Pendidikan	12,8	12,7
Nilai HDI	0,654	0,709
Pendapatan	5,873	12,030

Sumber: Laporan UNDP tahun 2013³

²Hasil penelitian United Nations Development Programme (UNDP) tahun 2013 dalam <http://fe.gunadarma.ac.id/majalah/2014/12/30/human-development-index-2014/>, diakses pada 25 Mei 2015

³[Http://fe.gunadarma.ac.id/majalah/2014/12/30/human-development-index-2014/](http://fe.gunadarma.ac.id/majalah/2014/12/30/human-development-index-2014/), diakses pada 25 Mei 2015

Berdasarkan data dari laporan UNDP terkait dengan nilai GDI dapat dilihat bahwa secara keseluruhan kualitas hidup manusia Indonesia yang dilihat dari angka harapan hidup, pendidikan dan pendapatan antara laki-laki dan perempuan di Indonesia pada tahun 2013 cukup menunjukkan bahwa dominasi laki-laki dalam berbagai bidang memang cukup tinggi. Hal tersebut menunjukkan bahwa masih adanya kesenjangan gender yang terjadi.

Peran serta masyarakat laki-laki dan perempuan dalam bidang pendidikan juga masih bias gender karena masih terjadi ketimpangan yang cukup signifikan dari tahun ke tahun. Adapun dari data jumlah penduduk di Indonesia selama 5 tahun terakhir yakni mencapai angka 122.924.544 jiwa untuk laki-laki, dan 122.688.499 jiwa untuk perempuan dapat dilihat tingkat pendidikan antara laki-laki dan perempuan dapat dilihat dalam tabel 2 berikut ini:

Tabel 2 Tingkat Pendidikan Indonesia Tahun 2013

Jenis Kelamin	Tidak bersekolah	SD/MI	SMP	SMA	Kejuruan	DI/DII	S1/S2
Laki-laki	22,50	28,97	18,48	17,38	6,66	0,42	5,58
Perempuan	27,86	29,21	17,79	14,80	4,22	0,62	5,49

Sumber: Badan Pusat Statistik tahun 2013

Berdasarkan data dari tingkat pendidikan tersebut dapat dilihat bahwa pendidikan di Indonesia memang sudah dirasakan secara merata akan tetapi masih didominasi oleh kaum laki-laki diberbagai jenjang pendidikan, serta banyaknya kisaran angka perempuan yang tidak mengenyam pendidikan dibandingkan dengan laki-laki yang cukup tinggi merupakan bukti bahwa pendidikan di Indonesia masih bias gender.

B. Revolusi Mental dalam Dunia Pendidikan

Revolusi mental yang digagas oleh Presiden Indonesia pada dasarnya bukanlah hal yang baru, karena sebelumnya Presiden pertama Indonesia yakni Ir. Soekarno juga telah mencetuskan gerakan tersebut. Namun, belakangan ini kata revolusi mental tengah hangat menjadi topik pembicaraan di beberapa media. Karena kata revolusi mental ini menjadi jargon atau program pemerintahan Presiden Joko Widodo yang tertuang dalam nawa cita poin ke delapan. Nawacita adalah istilah umum yang diserap dari bahasa Sanskerta, *nawa* (sembilan) dan *cita* (harapan, agenda, keinginan). Dalam nawa cita yang disusun dalam program kerja pemerintahan Joko Widodo dapat dilihat secara jelas bahwa revolusi mental menjadi salah satu poin penting untuk dapat dilaksanakan.

Konsep revolusi mental nampaknya dapat menjadi sebuah harapan yang bisa kita terapkan untuk membangun mental masyarakat Indonesia yang kuat. Revolusi mental ditujukan untuk pembangunan manusia dan pembangunan sosial. Adapun pembangunan manusia melingkupi 3 dimensi, yaitu sehat, cerdas, berkepribadian.

Sehat berarti dimulai dengan fisik kita yang senantiasa fit dan bugar. Cerdas berarti mengarah pada otak kita yang selalu berpikir dan diasah sehingga memiliki kemampuan analisis yang tajam dan berkualitas. Sedangkan berkepribadian adalah kaitannya dengan kehendak yang berbudi pekerti luhur. Perlunya revolusi mental adalah karena penyakit seperti emosi/mental/jiwa akan berdampak pada individu berupa malasnya seseorang dan tidak mempunyai karakter. Kemudian dampaknya akan menular kepada masyarakat yang ditandai dengan gangguan ketertiban, keamanan, kenyamanan, kecemburuan sosial, dan ketimpangan sosial. Lebih jauh lagi, akan berdampak negatif pada bangsa dan negara. Bangsa kita akan lemah dan menjadi tidak bermartabat. Kemudian produktivitas dan daya saing kita menjadi rendah.

Revolusi mental ini tentunya harus dimulai dari diri sendiri, menjadi manusia cerdas dengan metode belajar yang serius, terus berlatih, memanfaatkan prasarana dan sarana yang sudah tersedia (sambil berharap pemerintah memperbaiki/melengkapinya), meningkatkan kualitas sumber daya manusia dengan belajar, serta membiasakan budaya membaca. Menjadi manusia sehat jasmani dengan menjaga kesehatan diri dan pemeliharaan lingkungan. Karena substansi revolusi mental ada pada pendidikan Pancasila dan kewarganegaraan, pendidikan berbudi pekerti luhur, serta pendidikan demokrasi dan sadar hukum.

Revolusi (dari bahasa latin *revolutio*, yang berarti "berputar arah") adalah perubahan *fundamental* (mendasar) dalam struktur kekuatan atau organisasi yang terjadi dalam periode waktu yang relatif singkat. Kata kuncinya adalah *Perubahan dalam Waktu Singkat*. Revolusi mental merupakan suatu gerakan seluruh masyarakat baik pemerintah atau rakyat dengan cara yang cepat untuk mengangk kembali nilai-nilai strategi yang diperlukan oleh bangsa dan negara untuk mampu menciptakan ketertiban dan kesejahteraan rakyat sehingga dapat memenangkan persaingan di era globalisasi.

Revolusi mental mengubah cara pandang, pikiran, sikap dan perilaku yang berorientasi pada kemajuan dan kemoderenan, sehingga menjadi bangsa besar dan mampu berkompetisi dengan bangsa-bangsa lain di dunia. Berikut ini pendapat tentang revolusi mental menurut Ir. Soekarno sebagai pencetus dan menurut Joko Widodo:

- a. Ir. Soekarno: Revolusi mental merupakan satu gerakan untuk menggembelng manusia Indonesia agar menjadi manusia baru, yang putih, berkemampuan baja, bersemangat elang rajawali, berjiwa api menyala-nyala.
- b. Joko Widodo: Usaha lebih memperkokoh kedaulatan, meningkatkan daya saing dan mempererat persatuan bangsa.

Tiga pokok permasalahan bangsa yang mejadi salah satu penghambat pembangunan adalah: 1) merosotnya wibawa bangsa, 2) lemahnya sendi perekonomian bangsa dan adanya 3) intoleransi dan krisis kepribadian bangsa. Melihat realita tersebut, pemerintahan Joko Widodo telah menuangkan visi dan misi untuk

dapat mengatasi berbagai permasalahan bangsa. Adapun visi dan misi pemerintahan Joko Widodo dapat dilihat sebagai berikut:

Visi:

“Terwujudnya Indonesia yang berdaulat, Mandiri, dan Berkepribadian Berlandaskan Gotong Royong”

Misi:

- a. Mewujudkan keamanan nasional yang mampu menjaga kedaulatan wilayah, menopang kemandirian ekonomi dengan mengamankan sumberdaya maritim, dan mencerminkan kepribadian Indonesia sebagai Negara kepulauan.
- b. Mewujudkan masyarakat maju, berkesinambungan dan demokratis berlandaskan negara hukum.
- c. Mewujudkan politik Luar Negeri dan memperkuat jatidiri sebagai Negara maritim.
- d. Mewujudkan kualitas hidup manusia Indonesia yang tinggi, maju dan sejahtera.
- e. Mewujudkan Bangsa yang berdaya saing.
- f. Mewujudkan Indonesia menjadi Negara maritime yang mandiri, maju, kuat dan berbasiskan kepentingan nasional.
- g. Mewujudkan masyarakat yang berkepribadian dan kebudayaan

Selain melihat visi dan misi tersebut, untuk melihat arah pembangunan bangsa dan negara juga dapat dilihat dalam sembilan agenda prioritas (nawa cita) yang menjadi agenda pemerintahan Joko Widodo. Adapun nawa cita yang menjadi kajian penting dalam pembangunan bangsa dapat dilihat sebagai berikut:

- a. Menghadirkan kembali negara untuk melindungi segenap dan memberikan rasa aman pada seluruh warga negara.
- b. Membuat pemerintah tidak absen dengan membangun tata kelola pemerintah yang bersih, efektif, demokratis dan terpercaya.
- c. Membangun Indonesia dari pinggiran dengan memperkuat daerah-daerah dan desa dalam kerangka negara kesatuan
- d. Menolak negara lemah dengan melakukan reformasi system dan penegakan hukum yang bebas korupsi, bermartabat dan terpercaya.
- e. Meningkatkan kualitas hidup manusia.
- f. Mewujudkan melalui peningkatan kualitas pendidikan dan pelatihan dengan program Indonesia Pintar, Indonesia Kerja dan Indonesia Sejahtera.kemandirian ekonomi dengan menggerakkan sektor-sektor strategis ekonomi domestik.
- g. Meningkatkan produktivitas rakyat dan daya saing di pasar internasional.
- h. Melakukan revolusi karakter bangsa melalui kebijakan penataan kembali kurikulum pendidikan nasional dengan mengedepankan aspek pendidikan kewarganegaraan, yang menempatkan secara proporsional aspek pendidikan, seperti pengajaran sejarah pembentukan bangsa, nilai-nilai patriotisme dan cinta

Tanah Air, semangat bela negara dan budi pekerti di dalam kurikulum pendidikan Indonesia.

- i. Memperteguh ke-bhinekaan dan memperkuat restorasi sosial Indonesia melalui kebijakan memperkuat pendidikan ke-bhinekaan.

Melihat revolusi mental sebagai salah satu agenda penting pemerintahan Joko Widodo, dapat dilihat bahwa betapa pentingnya merubah dan membangun negara melalui jiwa dan mental yang sehat dari masyarakatnya. Revolusi mental dalam dunia pendidikan tentunya harus diupayakan dengan penanaman konsep-konsep yang benar tentang pendidikan yang seharusnya, terutama penanaman konsep pendidikan yang tidak bias gender. Hal ini karena peran penting masyarakat dalam pembangunan jelas tidak dilihat dari jenis kelaminnya semata. Adapun untuk melihat implementasi revolusi mental, tentunya dapat dilihat dari nilai gerakan revolusi mental, yaitu: integrasi (jujur, dipercaya, berkarakter, bertanggung jawab), etos kerja (etos kerja, daya saing, optimis, inovatif dan produktif) dan gotong royong (kerja sama, solidaritas, komunai, berorientasi pada kemaslahatan)

Al-qurán 14 abad lalu telah menyebutkan bahwa Revolusi Mental perlu dilakukan, dikarenakan jika tidak dilakukan maka tidak ada perubahan yang sangat signifikan, sebagaimana Firman Allah pada surat Ar-Ra'du Ayat 11:

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَآلَهُمْ مِنْ ذُنُوبِهِمْ مِنَ وَإِلَّا

Artinya: Bagi manusia ada malaikat-malaikat yang selalu mengikutinya bergiliran, di muka dan di belakangnya, mereka menjaganya atas perintah Allah. Sesungguhnya Allah tidak mengubah keadaan sesuatu kaum sehingga mereka mengubah keadaan yang ada pada diri mereka sendiri. Dan apabila Allah menghendaki keburukan terhadap sesuatu kaum, maka tak ada yang dapat menolaknya; dan sekali-kali tak ada pelindung bagi mereka selain Dia.⁴

Ayat tersebut menjelaskan bahwa Allah Tidak akan merubah sesuatu (Nikmat, Nasib) sebuah masyarakat, sehingga masyarakat tersebut berupaya dengan jiwa raga, merencanakan, melaksanakan perubahan tersebut. Perubahan tersebut dapat di upayakan dengan program yang berkaitan, meminimalisir kelemahan, dan memaksimalkan kemampuan.

QuraisShihab menafsirkan bahwa Ayat ini menegaskan Allah berkuasa atas semua kegiatan manusia, namun juga perlu diketahui bahwa tidak akan terjadi sebelum manusia terlebih dahulu melangkah. Karena sikap dan kehendak manusia menjadi “syarat” dan diharuskan adanya sebab akibat, yang mendahului perbuatan

⁴Ahmad Mustofa al Maraghi, *Terjemah tafsir al-Maraghi*, juz XIII, CV Toha Putra, Semarang, 1988, hlm 135. Hal serupa juga di jelaskan pada Shihab, M. Quraish, *Tafsir Al-Mishbah*, Jakarta Pusat : Lentera Hati, 2009. hlm. 570

Allah SWT. Sungguh ini merupakan penghormatan yang luar biasa dari Allah kepada Manusia⁵.

Asbabun Nuzul dari aya tersebut: Diriwayatkan oleh Abu Daud bahwa ayat ayat 11 pada surat Ar-Ra'du, turun berkenaan dengan Abu Hind berprofesi sebagai pembekam. Kemudian Nabi meminta kepada Bani Bayadhah agar menikahkan salah satu seorang putri mereka dengan Abu Hind, namun mereka enggan, karena mempunyai alasan tidak wajar, yaitu abu hind tersebut adalah bekas budak mereka. Hal tersebut dikecam oleh Al-Qur'an yang bernadakan penegasan, bahwa kemuliaan disisi Allah, bukan karena keturunan atau garis kebangsawanan tetapi karena ketakwaan manusia kepada Allah SWT⁶.

Terdapat juga keterangan lain yaitu pada Surat al-Anfal Ayat 53:

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Artinya: Yang demikian itu (siksaan Allah) adalah karena sesungguhnya Allah sekali-kali tidak akan merubah sesuatu nikmat yang telah dianugerahkan-Nya kepada suatu kaum, hingga kaum itu merubah apa-apa yang ada pada diri mereka sendiri (dengan berbuat maksiat) dan sesungguhnya Allah Maha Mendengar lagi Maha Mengetahui.(Q.S. al-Anfal : 53).⁷

Penjelasan tersebut serupa dengan ayat sebelumnya, bahwa masyarakat harus berubah dengan merencanakan program perubahan, yaitu salah satunya pada Revolusi Mental, dibidang pendidikan hususnya pada gender, yang saat ini masih menjadi problem, dikarenakan diskriminasi perlakuan manusia secara umum dan secara husus.

C. Pemahaman Tentang Konsep Gender

Sebagian besar masyarakat masih banyak yang belum bisa membedakan antara konsep gender dan jenis kelamin, sehingga tidak jarang kedua terminologi tersebut secara konseptual dianggap sama. Istilah jenis kelamin dan gender memiliki pengertian yang sama sekali berbeda.⁸Adanya kesalahan dalam memahami makna gender tentunya akan menyebabkan sikap menentang atau sulit bisa menerima analisis gender dalam memecahkan berbagai masalah yang berkaitan dengan ketidakadilan sosial.

⁵M. Quraish Shihab “*Tafsir al-Misbah Pesan,,Kesan dan keserasian Al-Qur’an* volume 6”, Jakarta : Lentera Hati, 2002, hlm. 228-237

⁶M. Quraish Shihab “*Tafsir al-Misbah pesan,kesan dan keserasian Al-Qur’an* volume 12”, Jakarta : Lentera Hati, 2002, hlm. 616

⁷Shihab, M. Quraish, *Tafsir Al-Mishbah*, Jakarta pusat : Lentera Hati, 2009. hlm. 570

⁸Wawan,Djunaedi, dan Iklilah Muzayyanah. *Pendidikan Islam Adil Gender di Madrasah*. Jakarta : Pustaka STAINU. 2008. hlm. 3

Jenis kelamin (*sex*) merupakan suatu konsep yang digunakan untuk melihat perbedaan laki-laki dan perempuan yang berdasar atas anatomi biologis dan merupakan kodrat Tuhan.⁹*Sex* ini berarti jenis kelamin yang merupakan penyifatan atau pembagian jenis kelamin yang ditentukan secara biologis dan melekat pada jenis kelamin tertentu. Perbedaan anatomi biologis ini tidak dapat diubah dan bersifat menetap, kodrat dan tidak dapat ditukar. Oleh karena itu perbedaan tersebut berlaku sepanjang zaman dan dimana saja.¹⁰

Secara terminologis, makna jenis kelamin (*sex*) adalah perbedaan fisik yang didasarkan pada anatomi biologi manusia, terutama yang berhubungan dengan fungsi reproduksi. Berdasarkan perbedaan fisik dan biologis inilah dapat teridentifikasi dua jenis kelamin manusia, yaitu laki-laki dan perempuan. Perbedaan antara perempuan dan laki-laki murni harus didasarkan pada fungsi organ reproduksi yang kodrati dan bersifat alamiah (*nature*). Karena didasarkan pada perbedaan yang bersifat alamiah, perbedaan jenis kelamin berlaku secara universal bagi semua perempuan dan laki-laki di dunia.¹¹

Gender adalah perbedaan peran, fungsi dan tanggung jawab antara perempuan dan laki-laki yang dihasilkan dari konstruksi sosial budaya dan dapat berubah sesuai dengan perkembangan zaman.¹² Secara etimologis gender berasal dari kata *gender* yang berarti *jenis kelamin*,¹³ tetapi Gender merupakan perbedaan jenis kelamin yang bukan disebabkan oleh perbedaan biologis dan bukan kodrat Tuhan, melainkan diciptakan baik oleh laki-laki maupun perempuan melalui proses sosial budaya yang panjang. Perbedaan perilaku antara pria dan wanita, selain disebabkan oleh faktor biologis sebagian besar justru terbentuk melalui proses sosial dan kultural. Gender dapat berubah dari tempat ketempat, waktu ke waktu, bahkan antar kelas sosial ekonomi masyarakat.¹⁴ Dengan demikian, seks dipandang sebagai status yang melekat atau bawaan sedangkan gender sebagai status yang diterima atau diperoleh.

Gender dapat digunakan dalam menempatkan posisi setara antara laki-laki dan perempuan untuk mewujudkan tatanan masyarakat sosial yang lebih adil. Dengan demikian gender bukan hanya ditujukan kepada perempuan semata, tetapi juga kepada laki-laki, hanya saja yang dianggap mengalami posisi termarginalkan sekarang adalah pihak perempuan, maka perempuanlah yang lebih ditonjolkan dalam pembahasan untuk mengejar kesetaraan gender yang telah diraih oleh laki-laki beberapa tingkat dalam peran sosial, terutama di bidang pendidikan karena bidang inilah diharapkan

⁹Nasarudin, Umar. 2001. *Argumen Kesetaraan Gender: Perspektif al-Qur'an*. Jakarta :Paramadina.hlm. 1.

¹⁰Faqih, Mansour. *Analisis gender dan Transformasi Sosial*. Yogyakarta: Pustaka Pelajar. 2000. hlm.8.

¹¹ Wawan, Djunaedi, dan Iklilah Muzayyanah. *Pendidikan Islam Adil Gender di Madrasah*. Jakarta : Pustaka STAINU. 2008. hlm. 4-5

¹²Mufidah Ch. *Bingkai Sosial Gender: Islam, Strukturasi dan Konstruksi Sosial*. Malang: UIN Maliki Press.2010. hlm. 5

¹³Jhon M. Echol, dan Hasan Shadily, *Kamus Besar Inggris-Indonesia*, Jakarta: Gramedia Pustaka Utama, 2000, cet.24a

¹⁴Nugroho, Riant. *Gender dan Administrasi Publik*. Yogyakarta: Pustaka Pelajar. 2008, hlm 18

dapat mendorong perubahan kerangka berpikir, bertindak, dan berperan dalam berbagai segmen kehidupan sosial.

D. Teori-Teori Feminisme Dalam Wacana Pendidikan

Ketidakadilan gender yang menimpa kaum perempuan pada dasarnya berawal dari kurangnya pengetahuan atau pendidikan, serta tatanan yang berlaku di masyarakat yang menyebabkan bias gender terjadi. Berdasarkan realita tersebut, maka muncul teori-teori feminisme dalam wacana pendidikan yang juga dapat diperhitungkan sebagai bagian yang memperjuangkan kesetaraan gender dalam dunia pendidikan, yaitu sebagai berikut:

1. Teori Feminisme Liberal.

Teori ini memfokuskan diri pada pertanyaan-pertanyaan mengapa anak perempuan banyak mengalami kegagalan meraih pendidikan tinggi. Feminisme liberal lebih berfokus pada persoalan akses ke pendidikan, peningkatan partisipasi sekolah pada anak perempuan, menyediakan program-program pelayanan bagi anak perempuan dari keluarga yang kurang beruntung dan melakukan penuntutan kesetaraan pendidikan yang sifatnya tidak radikal atau tidak mengancam. Tujuan umum dari feminisme liberal adalah untuk menciptakan “masyarakat yang adil dan peduli tempat kebebasan berkembang”. Hanya dalam masyarakat seperti itu, perempuan dan juga laki-laki dapat mengembangkan diri.¹⁵

2. Teori Feminisme Radikal

Teori radikal mencari persoalan sampai keakar-akarnya bertolak belakang persepsi mereka dengan kaum feminis liberal. Kaum feminis radikal melihat penyebab utama adanya ketidakadilan bagi perempuan di dalam dunia pendidikan adalah karena sistem patriarki yang berlaku di masyarakat setempat. Patriarki merupakan penggambaran dominasi laki-laki atas perempuan dan anak-anak dalam keluarga dan hal tersebut berlanjut kepada dominasi laki-laki dalam semua lingkup kemasyarakatan lainnya.¹⁶ Teori feminisme radikal juga melihat hubungan-hubungan kekuasaan antara laki-laki dan perempuan, hal tersebutlah yang kemudian menentukan keterbelakangan perempuan di berbagai bidang. Alison berpendapat bahwa:

Women, they said, should not try to be like men. On the contrary, they should try to be more like women, emphasizing the values and virtues culturally associated with woman (“interdependence, community, connection, sharing, emotion, body, trust, absence of hierarchy, nature, immance, process, joy, peace, and life”) and

¹⁵ Tong, Rosemarie Putnam, *Feminist Thought: Pengantar Paling Komprehensif Kepada Arus Utama Pemikiran Feminis*. Yogyakarta: JalaSutra, 2010, hlm 18.

¹⁶ Mosse, Julia Cleves. *Gender dan Pembangunan*. Yogyakarta: Pustaka Pelajar, 2007, hlm 65

*deemphasizing the values and virtues culturally associated with men (“independence, product, asceticism, war and death”).*¹⁷

Berdasarkan pernyataan tersebut dapat diketahui bahwa aliran feminisme radikal tidak menyarankan perempuan untuk menjadi sama dengan laki-laki, hanya saja yang terpenting adalah bagaimana seorang perempuan mampu menyeimbangkan antara sifat feminim dan maskulin yang ada pada perempuan tersebut dan mampu mensesajarkan kemampuannya dalam berbagai bidang dengan kemampuan laki-laki yang dianggap lebih tinggi berdasarkan budaya patriarki yang dianggap menjadi penyebab subordinasi perempuan.

3. Teori Feminisme Marxis dan Sosialis

Teori feminisme marxis dan sosialis memandang bahwa ketimpangan gender disebabkan oleh sistem kapitalisme yang menimbulkan kelas-kelas dan *division of labour*, termasuk di dalam sebuah keluarga. Teori ini memandang bahwa ketidaksetaraan dalam pendidikan terjadi karena institusi-institusi pendidikan justru menciptakan kelas-kelas ekonomi. Pendidikan telah dijadikan bisnis yang lebih melayani kelas ekonomi atas.¹⁸ Pendidikan telah kehilangan makna bukan untuk mencerdaskan bangsa melainkan untuk menguntungkan pendapatan pribadi. Hubungan kekuasaan antara ekonomi kuat dan ekonomi lemah terlihat jelas sehingga kelompok miskin tereksplotasi dan berada dalam kebodohan terus menerus. Bahasa-bahasa yang sering digunakan dalam teori ini adalah yang berkaitan dengan kelas, produksi, kemiskinan dan seterusnya.

4. Teori Poststrukturalis dan Postmodernisme

Teori ini mengkritik definisi pendidikan yang lebih berpusat pada laki-laki (*male-centered*). Konsentrasi yang dilakukan teori ini adalah melihat semua diskursus-diskursus yang ada dalam dunia pendidikan yang melakukan operasi bawah sadar sehingga terjadi transfer bahasa-bahasa yang bias gender.¹⁹ Teori ini bukan saja mengajak mereka yang berkepentingan dengan pendidikan untuk merubah kurikulum tetapi melihat bagaimana kurikulum bias gender terbentuk dan beroperasi secara luas. Perjuangan untuk menyuarakan kesetaraan gender itu tidak akan betul-betul bisa terwujud apabila kesetaraan gender dalam pendidikan belum bisa direalisasikan, artinya perjuangan kesetaraan gender harus dimulai dengan kesetaraan antara kaum perempuan dan kaum lelaki, dalam pendidikan sehingga mempunyai peluang yang sama untuk mengakses lapangan pekerjaan dan berperan dalam berbagai kehidupan.

¹⁷ Tong, Rosemarie Putnam, op. cit hlm 50

¹⁸ <http://wacanasosiologi.blogspot.com/2011/12/memahami-teori-feminisme.html>, diakses pada 24 Mei 2015

¹⁹ <http://nurafiasokong.blogspot.com/2012/05/pendidikan-dan-kesetaraan-gender.html>, diakses pada 24 Mei 2015

E. Bias Gender Dalam Dunia Pendidikan

Pembedaan peran, fungsi dan tanggung jawab laki-laki dan perempuan dalam konteks sosial pada dasarnya merupakan hal yang menguntungkan, akan tetapi dalam kenyataannya terjadi suatu ketimpangan gender dan hal tersebut merupakan penyebab munculnya salah satu jenis kelamin terabaikan hak dasarnya, tertinggal dan mengalami masalah ketidakadilan.²⁰ deskriminasi gender ini nampak dalam berbagai bentuk sebagai berikut:²¹

1. *Stereotype* adalah pelabelan terhadap jenis kelamin laki-laki atau perempuan yang berkonotasi positif atau negatif. Pelabelan memang merupakan suatu hal yang umum terjadi di masyarakat, sebagai contohnya bila seorang laki-laki bekerja hingga larut malam maka hal tersebut dianggap sebagai suatu hal yang biasa, akan tetapi bila hal demikian terjadi pada perempuan maka masyarakat akan memberikan *stereotype* bahwa perempuan tersebut bukan perempuan yang baik-baik.
2. *Subordination* adalah perlakuan menomorduakan yang mengakibatkan seseorang menempati posisi yang lebih rendah dibandingkan orang lain, sehingga tidak mendapatkan prioritas. *Subordination* merupakan suatu perlakuan yang secara sadar atau tidak sadar memang sudah dilakukan masyarakat maupun keluarga yang umumnya menganggap kedudukan laki-laki lebih tinggi dibandingkan dengan perempuan.
3. *Marginalization* adalah menempatkan seseorang karena jenis kelaminnya sebagai pihak yang tidak dianggap penting dalam faktor ekonomi, sekalipun perannya sangat krusial. *Marginalization* merupakan keadaan untuk memiskinkan salah satu jenis kelamin karena perannya dalam berbagai bidang tidak dianggap penting sehingga secara financial tidak mampu berkembang.
4. *Violence* adalah segala bentuk perbuatan tidak menyenangkan yang ditujukan kepada pihak lain, baik dalam bentuk fisik maupun psikis. Kekerasan ini merupakan hal yang harus diatasi karena angka kekerasan yang terjadi secara umum maupun secara khusus terjadi di lingkungan jumlahnya dari tahun ke tahun mengalami peningkatan. Berdasarkan data dari KPAI tahun 2014 mencatat 369 pengaduan terkait masalah *bullying* (kekerasan). Jumlah itu sekitar 25% dari total pengaduan di bidang pendidikan sebanyak 1.480 kasus. *Bullying* yang disebut KPAI sebagai bentuk kekerasan di sekolah, termasuk tawuran pelajar, pemukulan dan pengeroyokan, mengeluarkan kata-kata kasar maupun kekerasan seksual yang terjadi. Dalam tiga bulan pertama di tahun 2014, KPAI menerima 252 laporan kekerasan pada anak. Adapun laporan kekerasan pada anak yang masuk

²⁰Mufidah Ch. *Bingkai Sosial Gender: Islam, Strukturasi dan Konstruksi Sosial*. Malang: UIN Maliki Press. 2010, hlm. 7-8

²¹ Wawan, Djunaedi dan Ikiliah Muzayyanah. *Pendidikan Islam Adil Gender di Madrasah*. Jakarta : Pustaka STAINU. 2008, hlm. 17-31

ke Komnas PA didominasi kejahatan seksual terhadap perempuan maupun anak-anak dari 2010 hingga 2014 mengalami peningkatan yang mencengangkan yakni mencapai berkisar 42-62 persen. Kekerasan tersebut sering terjadi di rumah maupun di sekolah.²²

5. *Double Burden* adalah sebuah situasi yang menyebabkan seseorang harus menanggung beban kerja berlipat. Beban kerja berlipat ini biasanya terjadi bagi perempuan yang bekerja. Perempuan yang umumnya bekerja selain memiliki kewajiban menyelesaikan pekerjaannya, juga akan memiliki peran dan tugasnya dalam menyelesaikan segala urusan rumah tangganya. Hal demikian tidak selalu ditemui pada seorang laki-laki yang umumnya hanya memiliki tugas dan tanggung jawabnya dalam pekerjaannya karena segala urusan rumah tangga sudah dianggap menjadi tugas dan kewajiban perempuan.

Bias gender dalam pendidikan adalah realitas pendidikan yang mengunggulkan satu jenis kelamin tertentu sehingga menyebabkan ketimpangan gender.²³ Berbagai bentuk kesenjangan gender yang terjadi dalam berbagai bidang kehidupan masyarakat, terlihat juga dalam dunia pendidikan, bahkan proses dan institusi pendidikan dipandang berperan besar dalam mensosialisasikan dan melestrikan nilai-nilai dan cara pandang yang mendasari munculnya berbagai ketimpangan gender dalam masyarakat. Secara garis besar, fenomena kesenjangan gender dalam pendidikan dapat diklasifikasi dalam beberapa dimensi, antara lain:

1. Kurangnyapartisipasi (*under-participation*). Dalam hal partisipasi pendidikan, perempuan di Indonesia memiliki partisipasi yang lebih rendah bila dibandingkan dengan laki-laki (data Badan Pusat Statistik tahun 2013). Partisipasi perempuan dalam pendidikan formal baik di Indonesia maupun di seluruh dunia jauh pada umumnya memiliki problematika yang sama. Di negara-negara berkembang dan negara-negara miskin, jumlah murid perempuan umumnya hanya separuh atau sepertiga jumlah murid laki-laki.²⁴
2. Kurangnya keterwakilan (*under-representation*). Partisipasi perempuan dalam pendidikan sebagai tenaga pengajar maupun pimpinan juga menunjukkan kecenderungan disparitas progresif. Jumlah guru perempuan bila dilihat pada jenjang pendidikan dasar umumnya sama atau melebihi jumlah guru laki-laki, akan tetapi keadaan demikian akan mengalami perubahan yang drastis pada jenjang pendidikan lanjutan dan pendidikan tinggi.
3. Perlakuan yang tidak adil (*unfair treatment*). Kegiatan pembelajaran dan proses interaksi dalam kelas seringkali bersifat merugikan murid perempuan. Hal

²²<http://nasional.kompas.com/read/2014/05/07/0527140/Indonesia.Darurat.Kekerasan.pada.Anak>, diakses pada 26 Mei 2015

²³ Hanun, Asrohah, *Sosiologi Pendidikan*. Surabaya: Kopertais Press. 2008, hlm 178.

²⁴ Tingkat pendidikan di Indonesia berdasarkan laporan Badan Pusat Statistik tahun 2013

demikian secara langsung atau tidak terjadi karena kurikulum yang berlaku di Indonesia belum memihak pada keadilan gender.

4. Dimensi akses adalah fasilitas pendidikan yang sulit dicapai atau kesempatan untuk menggunakan sumber daya tanpa memiliki otoritas untuk memutuskan terhadap produk/hasil maupun metode pendayagunaan sumber daya tersebut. Faktor penyebabnya antara lain: kurang tersedianya sekolah menengah di setiap kecamatan, jarak yang jauh dari tempat tinggal, beban tugas rumah tangga yang banyak dibebankan pada anak. Akses ini tentunya hanya akan tercapai bagi golongan ekonomi menengah ke atas saja.
5. Dimensi proses pembelajaran adalah materi pendidikan seperti misalnya Buku-buku bahan ajar di sekolah seringkali juga memberikan contoh yang menimbulkan bias gender. Seorang perempuan digambarkan memiliki tugas memasak, mengurus rumah maupun berbelanja. Adapun jenis pekerjaan yang dipilih biasanya sebagai seorang guru, sekretaris maupun pramusaji. Seorang laki-laki dalam sebuah buku ajar digambarkan merupakan sosok yang gagah yang dapat memilih pekerjaan sebagai seorang pilot, polisi, pengacara maupun profesi lain yang dianggap merupakan profesi lain yang cocok bagi seorang laki-laki.
6. Dimensi penguasaan adalah kemampuan yang dimiliki seseorang untuk memajukan peranannya dalam masyarakat. Faktor penyebab yang utama adalah pemanfaatan yang minim, peran yang tidak terserap oleh masyarakat dan masih berpegang pada nilai-nilai lama yang masih diyakini masyarakat. Contoh dimensi penguasaan yang minim adalah buta huruf yang didominasi oleh kaum perempuan dan secara nyata hal ini akan menghambat kaum perempuan yang buta huruf untuk lebih berkembang maju.
7. Dimensi kontrol adalah kemampuan atau otoritas untuk memutuskan menggunakan produk atau hasil, bahkan juga untuk menentukan metode pendayagunaannya, sehingga memiliki kekuatan untuk mendapatkan keuntungan dari sumber daya tersebut. Kemampuan atau otoritas pada bagian-bagian penting suatu negara biasanya didominasi oleh laki-laki, sehingga otoritas perempuan jumlahnya sangat minim.
8. Dimensi manfaat adalah sesuatu yang baik untuk didapatkan atau diterima oleh seseorang dari proses penggunaan atau mendayagunakan sumber daya. Faktor penyebabnya adalah minimnya dimensi akses, kontrol, maupun partisipasi yang didapatkan oleh perempuan.

Pada dasarnya untuk mengatasi permasalahan bias gender dalam pendidikan memang bukan hal yang mudah untuk dilakukan, hal ini karena anggapan masyarakat yang sudah melekat adalah tentang tugas dan peran laki-laki dan perempuan. Dengan demikian untuk dapat mengatasi bias gender dalam bidang pendidikan tentunya diawali dari keluarga sebagai unit pertama yang mengajarkan tentang gender. Keluarga diharapkan mampu memberikan keadilan dalam memperlakukan anak-

anaknya, bukan karena jenis kelamin tertentu tetapi lebih memperlakukan anak-anak selayaknya sebagai manusia yang memiliki kekurangan dan kelemahannya bukan dilihat dari jenis kelaminnya.

Sekolah sebagai institusi penting yang berperan sebagai lembaga untuk mentransfer nilai-nilai yang tidak bias gender juga berperan penting untuk dapat merubah pandangan masyarakat bahwa laki-laki dan perempuan hanyalah kodrat Tuhan yang tidak dapat dirubah kapanpun dan di manapun, akan tetapi peran dan fungsinya dalam kehidupan sosial jelas tidak dapat dilihat dari jenis kelamin yang dimilikinya saja. Sekolah perlu untuk merubah pandangan bahwa terdapat jurusan-jurusan dalam pendidikan yang cocok untuk laki-laki maupun perempuan, karena pemilihan bidang kajian keilmuwan tentunya bukan didasarkan pada jenis kelamin, melainkan sesuai dengan bakat dan kemampuannya masing-masing.

Pemerintah sebagai pembuat kebijakan publik selayaknya menetapkan kebijakan yang tidak bias gender dengan memberikan kesempatan bagi perempuan untuk berkembang lebih maju. Hal ini dapat dimulai dengan menghilangkan budaya patriarki, sistem kapitalisme dan memberikan akses dan kesetaraan antara kaum perempuan dan kaum lelaki dalam bidang pendidikan sehingga mempunyai peluang yang sama untuk mengakses lapangan pekerjaan dan berperan dalam berbagai bidang kehidupan.

F. Penutup

Bias gender berawal dari adanya aturan-aturan tertentu yang dituntut oleh masyarakat terhadap laki-laki maupun perempuan, bahkan institusi pendidikan dipandang berperan besar dalam menyuburkan nilai-nilai dan cara pandang yang mendasari munculnya berbagai ketimpangan gender dalam masyarakat.

Munculnya bias gender dalam bidang pendidikan telah mendasari munculnya teori-teori feminisme dalam wacana pendidikan yakni teori feminisme liberal, radikal, marxis dan sosialis poststrukturalis dan postmodernisme. Teori-teori tersebut memandang berbagai penyebab maupun solusi yang dapat dipilih dari adanya bias gender yang terjadi.

Bentuk-bentuk diskriminasi gender terlihat dalam *stereotype*, *subordination*, *marginalization*, *violence*, *double burden*. Adapun permasalahan yang perlu mendapat perhatian khusus dalam dunia pendidikan dewasa ini adalah adanya kekerasan yang meningkat dalam dunia pendidikan. Bias gender yang terjadi dalam dunia pendidikan dapat terlihat dari beberapa dimensi utama yakni: kurangnya partisipasi, kurangnya keterwakilan, perlakuan yang tidak adil, dimensi akses, dimensi proses pembelajaran, dimensi penguasaan, dimensi kontrol dan dimensi manfaat. Adapun untuk mengatasi permasalahan bias gender dapat diawali dari keluarga, sekolah dan pemerintah sehingga nilai-nilai pendidikan dan kebudayaan yang merata dapat merubah pandangan tentang bias gender yang terlanjur melekat dalam dunia pendidikan.

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REDESAIN PENDIDIKAN ISLAM INDONESIA BERBASIS INTEGRASI SAINS DAN TEKNOLOGI

Mohammad Saifuddin

Abstrak

Dengan kuantitas jumlah lembaga Pendidikan Islam di Indonesia yang begitu besar menjadikan Pendidikan Islam sebagai salah satu penopang utama kemajuan pendidikan bangsa Indonesia. Akan tetapi besarnya kuantitas Pendidikan Islam belum dibarengi dengan meningkatnya kualitas pendidikannya. Madrasah Ibtidaiyah, Tsanawiyah, dan Madrasah Aliyah sebagai lembaga pendidikan formal yang diakui dan mendapat perhatian khusus dari pemerintah memiliki peran vital dalam mendidik generasi muda agar memiliki sikap dan nilai religious, memiliki kecakapan intelektual serta berketerampilan demi kemajuan peradaban bangsa agaknya masih jauh dari yang diharapkan. Hal ini bisa dipahami karena masih banyak madrasah / lembaga pendidikan Islam yang masih memiliki paradigma dikhotomi ilmu, mereka menganggap fardu ain belajar ilmu agama semata dengan menafikkan perkembangan sains dan teknologi. Meskipun demikian, dewasa ini sudah banyak lembaga pendidikan Islam yang mulai mengubah paradigma berfikir dikhotomis menjadi paradigma berfikir integratif. Ini merupakan langkah awal menuju kemajuan umat dan bangsa, yang tentunya membutuhkan pengawalan dari para akademisi dan praktisi pendidikan serta peran pemerintah dalam memberikan fasilitas dan sarana prasarana yang memadai dalam mengimplementasikan pendidikan Islam integratif. Pendidikan Islam integratif disini dimaksudkan untuk mengintegrasikan nilai dan ilmu-ilmu agama dengan sains dan teknologi pada setiap komponen pendidikan sehingga terjadi kesinambungan dan keterkaitan yang pada akhirnya menjadikan simbiosis mutualisme sehingga mampu memberikan manfaat sebesar-besarnya demi kemajuan pendidikan Islam di Indonesia serta mengembalikan kejayaan umat Islam.

Kata kunci : Pendidikan Islam, Integrasi Ilmu, Sains, Teknologi

A. Pendahuluan

Seiring dengan berkembangnya zaman dan semakin majunya peradaban, maka semakin berkembang pula ilmu pengetahuan (sains) dan teknologi di segala bidang kehidupan. Inilah yang sering membuat masyarakat modern dewasa ini lebih cenderung menyukai, dan mempelajari ilmu pengetahuan umum (sains) dan teknologi dari pada ilmu agama karena mereka memiliki kecenderungan rasionalistis, realistik, ilmiah dan bersifat materialistik. Begitu juga sebaliknya, dewasa ini masih banyak umat Islam yang enggan mempelajari dan mengembangkan sains serta mengaplikasikan teknologi karena masih memiliki paradigma klasik dengan beranggapan sains dan

teknologi modern dapat merusak aqidah, dan akhlak umat Islam serta banyak yang tidak sesuai syariat Islam. Ada juga yang beranggapan mempelajari sains dan teknologi tidak berpahala dan tidak ada manfaatnya kelak diakhirat. Sehingga bidang keilmuan umat Islam untuk menciptakan peradaban Islam yang kompetitif tertinggal jauh dengan umat lain.

Pemahaman umat Islam inilah yang perlu diluruskan. Sejatinya Islam tidak pernah melarang adanya perkembangan ilmu pengetahuan umum (sains) dan tidak pula beranggapan haram mempelajarinya, bahkan Islam menganjurkan umatnya untuk memikirkan dan mempelajari segala sesuatu fenomena yang ada di alam semesta ini dengan pembuktian kebenaran secara ilmiah apa yang telah tertuang didalam Al-Qur'an. Sehingga menjadikan umat Islam cerdas pemikirannya, tinggi peradabannya dan kuat keimanannya. Begitu pula ketika masyarakat Islam di dunia modern dewasa ini dalam mempelajari sains dan mengaplikasikan teknologi perlu juga di bekali dengan pengetahuan agama yang bersumber dari Al-Qur'an dan Hadits supaya mereka tidak terlalu condong kepada sifat materialistis keduniawian serta memiliki filter alami berupa kepekaan batin terhadap situasi disekitarnya. Dalam hal ini peran dunia pendidikan sangat penting dalam merubah paradigma masyarakat Islam menuju masyarakat Islam yang *religious scientific* untuk mendapatkan kembali kejayaan Islam masa lampau.

Indonesia sebagai bangsa yang mayoritas penduduknya beragama Islam (mencapai lebih dari 85%)¹ memiliki sistem pendidikan khas berupa madrasah, yang dimulai dari Madrasah Ibtidaiyah, Tsanawiyah dan Madrasah Aliyah. Madrasah-madrasah tersebut berada di bawah naungan Direktorat Pendidikan Madrasah Dirjen Pendidikan Islam Kementerian Agama RI. Menurut data statistik Kemenag tahun 2014/2015 jumlah Madrasah Ibtidaiyah baik negeri maupun swasta di seluruh Indonesia sebanyak 24.353, dengan jumlah guru sebanyak 278.811 dan jumlah siswanya sebanyak 3.463.028. Untuk jumlah Madrasah Tsanawiyah baik negeri maupun swasta sebanyak 16.741, dengan jumlah guru sebanyak 299.360, dan jumlah siswa sebanyak 3.158.689. sedangkan jumlah Madrasah Aliyah negeri maupun swasta seluruh Indonesia sebanyak 7.582 dengan jumlah guru sebanyak 148.019 dan 1.208.616 siswa.² Dengan jumlah sebesar itu Madrasah menjadi penopang dan masa depan bangsa Indonesia.

Namun, Madrasah selama ini dipandang sebelah mata oleh sebagian besar masyarakat modern. Hal ini dikarenakan minimnya kontribusi keilmuan dan kualitas SDM yang direkrut dan di hasilkan oleh Madrasah. Secara umum pandangan negatif masyarakat terhadap Madrasah terletak pada persepsi bahwa Madrasah hanya terfokus pada pendidikan keilmuan agama dengan proses pendidikan masih sangat klasikal dan

¹<http://nasional.republika.co.id>, "Persentase Umat Islam di Indonesia Jadi 85%", berita Nasional, dipublikasikan Sabtu, 09 Januari 2016, 21:26 WIB, diakses 7 Desember 2016.

²<http://pendis.kemenag.go.id>, "ebook data Statistik Pendidikan Islam Tahun Pelajaran 2014/2015", diakses 7 Desember 2016.

seadanya, sehingga lulusan dari Madrasah sulit bersaing di dunia global khususnya dalam hal akademik (keilmuan), keterampilan dan kompetisinya dengan lembaga-lembaga pendidikan lainnya. Oleh karena itu sudah saatnya kita mengarahkan dan memfokuskan pendidikan Islam dari mengejar produktifitas kuantitas kepada meningkatkan produktifitas kualitasnya.

Dari permasalahan diatas penulis ingin mengupas tentang konsep pendidikan Islam yang berbasis pada sains dan teknologi yang mampu di jadikan acuan dalam mendesain ulang model pendidikan Islam di Indonesia khususnya Madrasah untuk meningkatkan daya saing umat Islam serta mengarahkan pendidikan Islam yang berkuantitas kepada pendidikan Islam yang berkualitas.

B. Pembahasan

1. Konsep Pendidikan Islam

Dalam undang-undang SISDIKNAS No. 20 Tahun 2003 Bab I Pasal I dijelaskan pendidikan merupakan usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa dan negara.³ Kemudian secara yuridis, di dalam rumusan muqaddimah UUD 1945, Pasal 31 UUD 1945, dan Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional Pasal 3 dinyatakan dengan tegas bahwa pelaksanaan pendidikan berorientasi pada tujuan pembentukan manusia Indonesia yang seutuhnya, yaitu manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri dan menjadi warga negara yang demokratis serta tanggung jawab.

Sedangkan dalam ranah Islam, pendidikan diartikan sebagai suatu sistem kependidikan yang mencakup seluruh aspek kehidupan yang dibutuhkan oleh manusia sebagai hamba Allah dan kholifah di muka bumi, sebagaimana Islam telah menjadi pedoman bagi seluruh aspek kehidupan manusia baik duniawi maupun ukhrawi. Pendidikan Islam yang bersumber dari nilai-nilai ajaran Islam harus dapat menanamkan dan membentuk sikap hidup manusia yang dijiwai oleh nilai tersebut, juga mengembangkan kemampuan berilmu pengetahuan yang sejalan dengan nilai islam dengan ruang lingkup kependidikan Islam yang mencakup segala bidang kehidupan manusia di dunia.⁴

Dari pembahasan tersebut dapat dipahami bahwa konsep pendidikan Islam di Indonesia dewasa ini sejatinya diarahkan kepada proses mendidik akal, hati, sikap secara sadar dan terencana untuk mewujudkan suasana pembelajaran yang *Religious Saintific* agar peserta didik aktif mengembangkan potensi dirinya dengan berpegang

³UU Sistem Pendidikan Nasional No.20 Th. 2003, (Jogyakarta: Absolut), hlm. 9.

⁴M. Arifin, *Ilmu Pendidikan Islam Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: PT. Bumi Aksara, 2006), hlm. 8-9.

teguh pada nilai-nilai Islam yang termuat dalam Al-Qur'an dan Hadits sebagai pondasi / landasan dalam berpikir, bersikap, dan berperilaku untuk mempersiapkan dan menjadikan peserta didik sebagai manusia Indonesia seutuhnya yang memiliki tanggung jawab sebagai hamba Allah dan kholifah di muka bumi.

2. Komponen Pendidikan Islam

Dalam merespon hakekat dan tujuan pendidikan, pendidikan dibekali oleh beberapa komponen penting yang mempengaruhi keberlangsungan, keberhasilan dan kualitas suatu pendidikan, antara lain:

- a. Pendidik, hampir semua faktor pendidikan operasionalnya tergantung ditangan pendidik seperti, metode, bahan pelajaran dan alat pendidikan. Ditangan pendidik kurikulum akan hidup dan bermakna, metode penyajian menjadi hidup dan menarik, alat pendidikan akan lebih bermanfaat.⁵
- b. Peserta didik/siswa adalah komponen masukan dalam sistem pendidikan, yang selanjutnya diproses sehingga menjadi manusia yang berkualitas sesuai dengan tujuan pendidikan. Siswa dapat ditinjau dari berbagai pendekatan sosial, psikologis, dan edukatif/pedagogis.⁶
- c. Kurikulum, berfungsi sebagai alat untuk mencapai tujuan pendidikan serta memiliki komponen yang saling berkaitan, berinteraksi dalam rangka dukungannya untuk mencapai tujuan.⁷
- d. Sarana Prasarana, merupakan fasilitas yang secara langsung maupun tidak langsung menunjang jalannya proses pendidikan atau pengajaran. Sarana pendidikan adalah perlengkapan pembelajaran yang dapat dipindah-pindah. Prasarana pendidikan adalah fasilitas dasar untuk menjalankan fungsi sekolah/madrasah.⁸

Komponen pendidikan yang disebutkan diatas merupakan komponen utama yang harus ada dalam sebuah proses pendidikan termasuk juga dalam pendidikan Islam. Akan tetapi pendidikan Islam memiliki *Value* / nilai yang lebih pada tiap-tiap komponennya, yaitu nilai *religious* yang diterapkan pada setiap komponen pendidikan tersebut. Seperti contoh, pada komponen pendidik nilai *religious* yang dimasukkan berupa niat dan semangat mendidik dengan ketulusan, keikhlasan serta tanggung jawab dan kewajiban yang di amanahkan langsung oleh Allah SWT. Pada komponen peserta didik nilai *religious* yang dimasukkan berupa kewajiban dan niat siswa dengan sungguh-sungguh untuk menuntut ilmu, mengeksplorasi pengetahuan dengan segala potensi yang ada, serta bersikap sesuai dengan nilai-nilai yang diajarkan Islam.

⁵Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia*, (Jakarta: Kencana Prenada Media Group, 2012), hlm. 178.

⁶<https://id.wikipedia.org>, "Peserta didik", diakses 7 Desember 2016.

⁷Subandiyah, *Pengembangan dan Inovasi Kurikulum*, (Jakarta: PT.Raja Grafindo Persada, 1996), hlm.4.

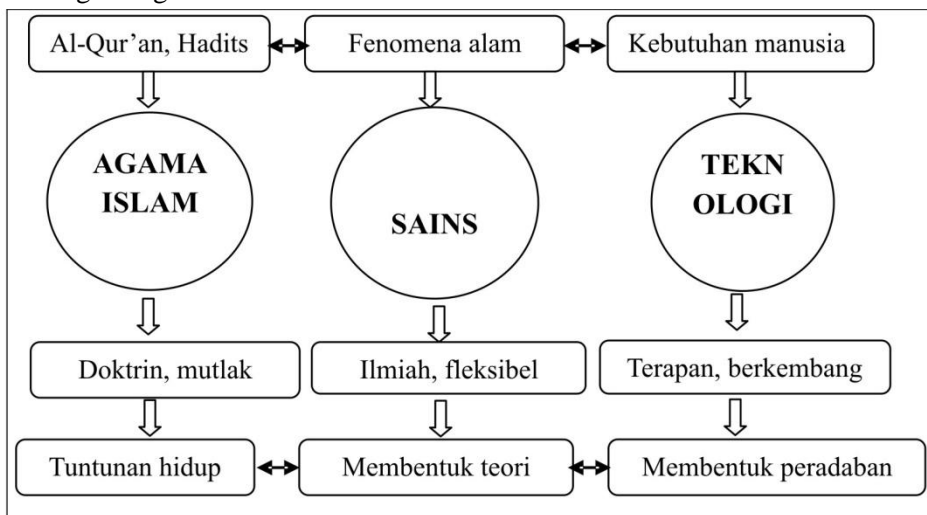
⁸Lampiran Peraturan Menteri Pendidikan Nasional No. 24 th. 2007 tanggal 28 Juni 2007.

Kemudian dalam komponen kurikulum nilai *religious* seperti nilai keikhlasan, kesabaran, kewajiban, kejujuran, dan sebagainya dapat dimasukkan dalam setiap perencanaan kurikulum, setiap mata pelajaran dan dalam setiap proses pembelajaran. Sedangkan untuk komponen sarana prasarana nilai *religious* yang dikedepankan ialah memberikan paradigma bahwa segala apa yang ada di lingkungan sekitar peserta didik bisa dijadikan alat / sarana pembelajaran yang menginspirasi sebagai bagian dari rasa syukur akan ciptaan Allah SWT serta memanfaatkan secara bijak segala sarana prasarana yang ada dalam pendidikan.

3. Agama Islam, Sains dan Teknologi

Pada dasarnya setiap cabang keilmuan memiliki beberapa konsep, karakteristik, metodologi, dan cara pengembangan serta penyampaian yang berbeda. Begitu juga dengan ilmu agama Islam, sains dan teknologi tentu dilandasi dengan dasar yang berbeda, dikarenakan ketiganya memiliki karakteristik dan para ahli yang menguasai bidangnya masing-masing. Meskipun sebenarnya diantara ketiganya memiliki hubungan dan mampu di integrasikan satu sama lain dalam beberapa hal.

Untuk lebih memahami konsep dasar ke tiga cabang keilmuan diatas bisa di jelaskan dengan bagan berikut :



1. Agama Islam, berfungsi mengatur hubungan timbal balik antara manusia dan Tuhan, manusia dengan sesama dan lingkungan hidup yang bersifat fisik, sosial maupun budaya. Al-Qur'an merupakan kitab suci yang berisi petunjuk etika, moral, akhlak, kebijaksanaan dan dapat pula menjadi teologi ilmu serta *grand theory* ilmu.⁹ Sebagaimana firman Allah dalam surat al-Kahfi ayat 109.

⁹ Amin Abdullah, dkk, *Integrasi Sains – Islam Mempertemukan Epistemologi Islam dan Sains*, (Yogyakarta: Pilar Religia, 2004), hlm, 11.

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَّكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا

بِمِثْلِهِ مَدَدًا ﴿١٨﴾

Artinya : “Katakanlah: sekiranya lautan menjadi tinta untuk (menulis) kalimat-kalimat Tuhanku, sungguh habislah lautan itu sebelum habis (ditulis) kalimat-kalimat Tuhanku, meskipun kami datangkan tambahan sebanyak itu (pula)”.¹⁰

Agama Islam membutuhkan sains untuk membuktikan kebenaran Al-Qur’an secara ilmiah. Islam juga membutuhkan teknologi untuk mengembangkan peradaban umat Islam serta mempermudah aktivitas/kegiatan dan membantu kehidupan umat.

2. Sains, berarti ilmu pengetahuan yang sistematis tentang alam dan dunia fisik. Sains diperoleh dari hasil observasi, penelitian, dan uji coba yg mengarah pada penentuan sifat dasar atau prinsip sesuatu yang sedang diselidiki dan dipelajari. Sains yang berbasiskan pada penalaran akal dan data ilmiah mengalami perkembangan yang lebih pesat dibandingkan ilmu-ilmu agama Islam. Sains ini secara garis besar dibagi menjadi 3 bagian yaitu :
 - a. Sains naturalis, berupa alam raya dan fisik seperti ilmu fisika, biologi, kedokteran, astronomi dan sebagainya.
 - b. Sains sosiologis, berupa perilaku sosial manusia seperti sosiologi, politik, antropologi, pendidikan, komunikasi, psikologi dan sebagainya.
 - c. Sains penalaran, berupa filosofis penalaran seperti filsafat, logika, seni.¹¹

Sains membutuhkan nilai *religious* yang berasal dari ajaran-ajaran Islam agar memiliki kontrol dan etika yang baik sehingga tidak terjerumus kepada pengembangan sains yang merusak dan menyesatkan manusia. Sains membutuhkan teknologi untuk merealisasikan berbagai teori dan penemuan ilmiahnya sehingga lebih bermanfaat dan nyata dirasakan umat manusia

3. Teknologi, didefinisikan sebagai kaedah atau proses menangani suatu masalah teknis yang berasaskan kajian saintifik termaju, seperti menggunakan peralatan elektronik, proses kimia, manufaktur, permesinan yang canggih dan lain-lain. Teknologi merupakan bagian dari sains yang berkembang secara mandiri, menciptakan dunia tersendiri. Akan tetapi teknologi tidak mungkin berkembang tanpa didasari sains yang kokoh. Maka sains dan teknologi menjadi satu kesatuan

¹⁰ Lajnah Pentashihan Mushaf Al-Qur’an Departemen Agama, *Al-Qur’an Mushaf Per Kata*, (Bandung: Jabal), hlm. 304.

¹¹ Abuddin Nata dkk, *Integrasi Ilmu Agama dan Ilmu Umum*, (Jakarta: PT. Raja Grafindo Persada, 2005), hlm. 1-3.

tak terpisahkan.¹² Teknologi membutuhkan nilai *religious* yang berasal dari ajaran-ajaran Islam sebagai kontrol dalam pembuatan dan pengembangan alat/mesin agar tidak menimbulkan kesengsaraan dan kemandorotan bagi manusia dan alam sekitar. Teknologi membutuhkan sains sebagai pondasi dalam menciptakan sesuatu agar lebih efisien dan efektif.

4. Integrasi Ilmu

Integrasi berasal dari bahasa Inggris *Integrate, Integration* yang kemudian diadaptasi ke dalam bahasa Indonesia menjadi integrasi yang berarti menyatu padukan, penggabungan.¹³ Dalam bahasa Indonesia Integrasi diartikan sebagai pembauran, menggabungkan, menyatukan hingga menjadi kesatuan yg utuh atau bulat.¹⁴ Integrasi ilmu juga dimaknai sebagai sebuah proses menyempurnakan atau menyatukan ilmu-ilmu yang selama ini dianggap dikotomis sehingga menghasilkan satu pola pemahaman *integrative* tentang konsep ilmu pengetahuan.¹⁵ Sehingga Integrasi ilmu merupakan usaha menggabungkan atau menyatupadukan ontologi, epistemologi dan aksiologi ilmu-ilmu umum dan agama pada kedua bidang tersebut.¹⁶

Dalam perjalanannya, pemikiran tentang integrasi ilmu antara beberapa tokoh/ahli dan Institusi Perguruan Tinggi di Indonesia maupun diseluruh dunia mengalami berbagai perbedaan paradigma mulai dari penamaan istilah (keragaman redaksional), model integrasi hingga strategi implementasi integrasi keilmuan yang dipakai, namun memiliki konsep dan tujuan integrasi keilmuan yang sama, yakni menghilangkan dikotomi keilmuan antara ilmu agama dan ilmu umum. Salah satu istilah yang paling populer dipakai dalam konteks integrasi ilmu agama dan ilmu umum adalah “Islamisasi”.

Untuk lebih memahami mengenai konsep integrasi ilmu agama, sains dan teknologi marilah kita telaah beberapa pemikiran para tokoh/ahli yang pernah memperbincangkan tentang integrasi/islamisasi ilmu sebagai berikut:

1. Ismail Raji al-Faruqi (1921-1986), sebagai prasyarat untuk menghilangkan dualisme sistem pendidikan, yang selanjutnya juga menghilangkan dualisme kehidupan, demi mencari solusi dari *malise* yang dihadapi umat, pengetahuan harus di islamisasikan, sambil menghindari perangkap dan kekurangan

¹² Ali Anwar Yusuf, *Islam dan Sains Modern: Sentuhan Islam Terhadap Berbagai Disiplin Ilmu*, (Bandung: Pustaka Setia, 2000), hlm. 279-280.

¹³ John M. Echlos dan Hassan Shadily, *Kamus Inggris Indonesia*, (Jakarta: PT. Gramedia Pustaka Utama, 2003), hlm. 326

¹⁴ <http://badanbahasa.kemdikbud.go.id/kbbi/index.php>, diakses 7 Desember 2016.

¹⁵ Nurlena Rifai, Fauzan, Wahdi Sayuti, Bahrissalim, “Integrasi Keilmuan Dalam Pengembangan Kurikulum di UIN se-Indonesia: Evaluasi Penerapan Integrasi Keilmuan UIN dalam Kurikulum dan Proses Pembelajaran”, *Jurnal TARBIYA*, Vol. I, No.1, Juni 2014, hlm. 15.

¹⁶ Ida Fiteriani, “Analisis Model Integrasi Ilmu dan Agama Dalam Pelaksanaan Pendidikan di Sekolah Dasar Islam Bandar Lampung”, *Jurnal Terampil*, Vol 2, Nomor 2, Januari 2014, hlm. 9.

metodologi tradisional. Islamisasi pengetahuan itu harus mengamati sejumlah prinsip yang merupakan esensi Islam.¹⁷

2. Kuntowijoyo, mengatakan inti dari integrasi adalah upaya menyatukan (bukan sekedar menggabungkan) wahyu Tuhan dan temuan manusia (ilmu-ilmu integralistik), tidak mengucilkan Tuhan (sekularisme) atau mengucilkan manusia (*other worldly asceticisme*).¹⁸
3. Amin Abdullah, dengan konsepnya *integrasi-interkoneksi* yang menjadi trend baru bagi civitas akademika dalam mengembangkan disiplin keilmuan baik di tingkat pendidikan dasar hingga perguruan tinggi. Paradigma *integrasi-interkoneksi* ingin menunjukkan bahwa antarberbagai bidang keilmuan tersebut sebenarnya saling memiliki keterkaitan, karena memang yang dibidik oleh seluruh disiplin keilmuan itu adalah realitas alam semesta yang sama. Hanya saja, dimensi dan fokus yang dilihat oleh masing-masing disiplin keilmuan berbeda.¹⁹

Selain beberapa pendapat para ahli diatas, beberapa UIN di Indonesia juga memaknai integrasi keilmuan sesuai dengan karakteristik kelembagaan mereka masing-masing. Namun secara substansial sesungguhnya mengacu pada muara yang sama, yakni peniadaan dikotomi antara kebenaran wahyu dan kebenaran sains. Dengan kata lain, integrasi keilmuan sesungguhnya ingin memadukan kebenaran wahyu (agama) dengan kebenaran sains yang diimplementasikan dalam proses pendidikan. Namun demikian, konsep integrasi keilmuan di masing-masing UIN memiliki keragaman redaksional dan elaborasi yang sangat kontekstual dengan lingkungan masing-masing UIN. Berikut gambaran konsep integrasi keilmuan di 6 UIN se-Indonesia berdasarkan paradigma keilmuan yang dikembangkan:²⁰

NO	NAMA UIN	KONSEP INTEGRASI KEILMUAN
1	UIN Sultan Syarif Kasim, Riau	Integrasi keilmuan merupakan penggabungan antara ilmu agama dan umum. Untuk mencapai ini, tidak cukup dengan memberikan justifikasi ayat al-Qur'an dan memberikan label Islam pada setiap penemuan sains, tetapi perlu ada perubahan paradigma pada basis keilmuan barat agar sesuai dengan khazanah keilmuan Islam yang berkaitan dengan realitas metafisik, religius dan teks suci.
2	UIN Syarif Hidayatullah, Jakarta	Integrasi keilmuan merupakan perpaduan intern ilmu agama dan intren ilmu umum. Perpaduan ini mencakup 3 aspek, yakni; integrasi ontologis, klasifikasi ilmu dan metodologis.
3	UIN Sunan Gunung Djati, Bandung	Integrasi keilmuan merupakan integrasi ayat-ayat <i>qauliyyah</i> dan <i>kauniyyah</i> yang mencakup aspek ontologis, epistemologis, dan aksiologis. Integrasi keilmuan mengikuti filosofi 3 komponen roda, yakni poros (as), jari-jari (velg) dan ban (tire). Ketiga komponen tersebut bekerja secara

¹⁷ Ismail Raji Al-Faruqi, *Islamisasi Ilmu Pengetahuan*, Terj. A. Mahyudin, (Bandung: Pustaka, 1984), hlm. 55-96.

¹⁸ Kuntowijoyo, *Islam Sebagai Ilmu*, (Jakarta: Teraju, 2005), hlm. 57-58.

¹⁹ M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi Pendekatan Integratif-Interkonektif*, (Yogyakarta: Pustaka Pelajar, 2006), hlm. viii.

²⁰ Nurlena Rifai, Fauzan, Wahdi Sayuti, Bahrissalim, *Op.Cit.*, hlm. 27-29.

		simultan sesuai dengan fungsinya.
4	UIN Sunan Kalijaga, Yogyakarta	Integrasi-interkoneksi merupakan bangunan keilmuan universal yang tidak memisahkan antara wilayah agama dan ilmu. Integrasi keilmuan adalah integrasi <i>hadhârah al nash</i> , <i>al-ilm</i> dan <i>al-falsafah</i> yang dilakukan melalui 2 model, yakni; integrasi-interkoneksi dalam wilayah internal ilmu-ilmu keislaman, dan integrasi-interkoneksi ilmu-ilmu keislaman dengan ilmu-ilmu umum.
5	UIN Maulana Malik Ibrahim, Malang	Integrasi keilmuan merupakan penggabungan ilmu agama dan ilmu umum dalam satu kesatuan. Kedua jenis ilmu yang berasal dari sumber yang berbeda itu harus dikaji secara bersama-sama dan simultan. Mendalami ilmu yang bersumber dari al-Qur'an dan hadis hukumnya wajib ain, sedangkan mendalami ilmu yang bersumber dari manusia hukumnya wajib kifayah.
6	UIN Alauddin, Makassar	Integrasi keilmuan merupakan perpaduan antara ilmu-ilmu agama keislaman dengan ilmu-ilmu umum sains dan teknologi.

Adapun proses integrasi ilmu dalam penyelenggaraan pendidikan secara filosofis dapat dilakukan dengan bermacam model. Upaya pembendungan dikhotomi ilmu ini dapat dilakukan dengan upaya integrasi ilmu dalam Pendidikan Islam yang dimuat dalam tiga model islamisasi pengetahuan, yaitu: model *purifikasi*, *modernisasi Islam* dan *Neo-Modernisme*.²¹ Islamisasi Model Purifikasi, bermakna pembersihan atau penyucian, yang mana proses Islamisasi berusaha menyelenggarakan ilmu pengetahuan agar sesuai dengan nilai dan norma Islam secara *kaffah*. Islamisasi Model Modernisasi Islam, berarti proses perubahan menurut fitrah atau *sunnatullah*. Islamisasi model ini cenderung mengembangkan pesan Islam dalam proses perubahan sosial, perkembangan IPTEK, adaktif terhadap perkembangan zaman tanpa harus meninggalkan sikap kritis terhadap unsur negatif dan proses modernisasi. Islamisasi Model Neo-Modernisme, berusaha memahami ajaran-ajaran dan nilai-nilai mendasar yang terkandung dalam al-Quran dan al-Hadits dengan mempertimbangkan khazanah intelektual Muslim klasik serta mencermati kesulitan-kesulitan dan kemudahan-kemudahan yang ditawarkan IPTEK.²²

²¹ Abuddin Nata, dkk, *Integrasi Ilmu*. (Jakarta: PT. RajaGrafindo Persada, 2005), hlm.143.

²² Ramadhanita Mustika Sari, "Ambivalensi Integrasi Ilmu Agama dan Sains : Studi Transformasi Konflik dan Konsesus Pengaruh Ilmu Agama terhadap Perkembangan IPTEK di Zaman Modern", *Conference Proceeding AICIS XII*, hlm. 2050-2051.

Selain ketiga model integrasi diatas, ada juga beberapa model integrasi keilmuan yang dikembangkan di beberapa lembaga dunia sebagai berikut:

1. Model integrasi keilmuan IFIAS (*International Federation of Institutes of Advance Study*) muncul pertama kali dalam seminar tentang "*Knowledge and Values*", di Stockholm pada September 1984. Pendekatan Islam pada sains dibangun di atas landasan moral dan etika yang absolut dengan sebuah bangunan yang dinamis berdiri di atasnya. Akal dan objektivitas dianjurkan dalam rangka menggali ilmu pengetahuan ilmiah, di samping menempatkan upaya intelektual dalam batas etika dan nilai Islam.²³
2. Model yang dikembangkan oleh Akademi Sains Islam Malaysia (ASASI) pada Mei 1977. Yang berpandangan bahwa ilmu tidak terpisah dari prinsip-prinsip Islam. Model ASASI ingin mendukung dan mendorong pelibatan nilai-nilai dan ajaran Islam dalam kegiatan penelitian ilmiah, menggalakkan kajian keilmuan di kalangan masyarakat, dan menjadikan Al-Qur'an sebagai sumber inspirasi dan petunjuk serta rujukan dalam kegiatan keilmuan.²⁴
3. Model *Islamic Worldview*, Model ini berangkat dari pandangan bahwa pandangan dunia Islam (*Islamic worldview*) merupakan dasar bagi epistemologi keilmuan Islam secara menyeluruh dan integral.²⁵
4. Model integrasi keilmuan berbasis Tasawuf, penggagasnya ialah Seyyed Muhammad Naquib al-Attas, yang kemudian ia istilahkan dengan konsep islamisasi ilmu pengetahuan (*Islamization of Knowledge*). Paradigma islamisasi ilmu pengetahuan Seyyed Muhammad Naquib al-Attas menyimpulkan bahwa usaha islamisasi ilmu harus dimulai melalui kajian mendalam terhadap asas-asas metafisika dan epistemology Islam yang telah dirumuskan dengan elegan oleh pemikir Islam klasik. Jika kajian tersebut telah selesai, maka tahap selanjutnya adalah bagaimana ilmuwan-ilmuan sekarang menghayati temuan-temuan tersebut, sehingga dengan demikian proses islamisasi ilmu akan terjadi dengan sendirinya.²⁶

5. Tujuan Integrasi Ilmu

Asumsi umat islam bahwa sains yang berasal dari negara barat dianggap sebagai pengetahuan yang sekuler sehingga ilmu tersebut harus ditolak merupakan asumsi yang tidak tepat. Sains sebenarnya merupakan hasil pembacaan manusia terhadap ayat-ayat Allah SWT, apabila sains kehilangan dimensi spiritualnya akan mengakibatkan

²³Syahrullah Iskandar, "Studi Al-Qur'an dan Integrasi Keilmuan: Studi Kasus UIN Sunan Gunung Djati Bandung", *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, 1 (Januari 2016), hlm. 88.

²⁴*Loc.Cit.*

²⁵<https://www.al-islam.org/muhammad-in-the-mirror-of-islam-allamah-tabatabai/islamic-world-view>, *The Islamic World View*, diakses 3 Desember 2016.

²⁶Anshori, Zaenal Abidin, "Format Baru Hubungan Sains Modern dan Islam (Studi Integrasi Keilmuan Atas UIN Yogyakarta dan Tiga Universitas Islam Swasta Sebagai Upaya Membangun Sains Islam Seutuhnya Tahun 2007-2013)", *Profetika, Jurnal Studi Islam*, Vol. 15, No. 1, Juni 2014, hlm. 93.

malapetaka yang merugikan manusia.²⁷ Salah satu upaya untuk mengatasi masalah tersebut adalah dengan cara mengintegrasikan ilmu agama dengan sains, dan teknologi. Upaya ini sudah dikembangkan oleh beberapa PTAI negeri maupun swasta di Indonesia serta beberapa Madrasah mulai dari Madrasah Ibtidaiyah, Tsanawiyah, dan Madrasah Aliyah baik negeri maupun swasta yang berada di bawah naungan Kementerian Agama RI, lembaga-lembaga pendidikan Islam ini mulai mencoba inklusif menerapkan metode integrasi keilmuan dalam proses pendidikan maupun pembelajarannya.

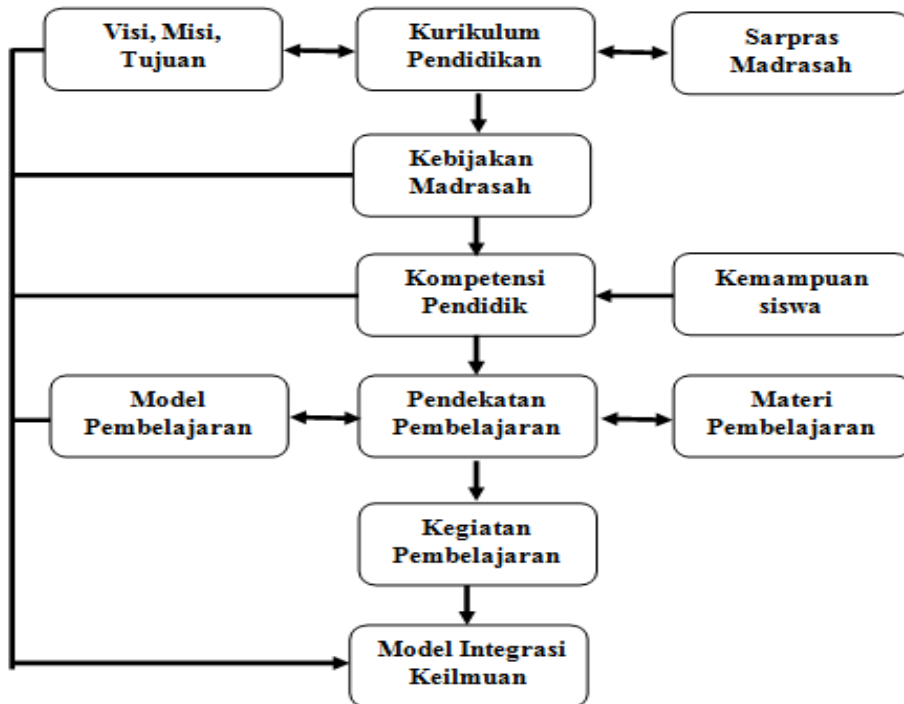
Integrasi antara ilmu agama, sains dan teknologi merupakan solusi yang dapat ditawarkan guna menjawab kemelut fenomena dikhotomi pendidikan Islam saat ini. Dengan kata lain, integrasi ilmu merupakan solusi terbaik untuk meningkatkan kualitas pendidikan Islam, agar senantiasa dapat berkembang menembus waktu dan ruang tanpa adanya jerat dan aral yang menghadang langkah-langkah kemajuan manusia dalam mengaktualisasikan diri sebagai hamba Allah dan kholifah dimuka bumi. Sehingga tujuan dari integrasi ilmu agama, sains dan teknologi adalah mampu menciptakan karakter peserta didik yang memiliki nilai dan sikap Islami serta memiliki motivasi dan visi pengembangan sains dan teknologi demi peningkatan kualitas hidup masyarakat Islam menuju peradaban yang tinggi berlandaskan asas Islam.

C. Solusi Pengembangan Pendidikan Islam

Dalam bidang sains dan Teknologi, Islam bukanlah agama yang tertutup. Islam adalah sebuah paradigma terbuka, sebagai mata rantai peradaban dunia. Integrasi yang diharapkan antara ilmu agama Islam dengan sains dan teknologi bukan dipahami dengan memberikan materi pendidikan agama Islam yang diselingi dengan materi sains dan teknologi semata. Akan tetapi yang dimaksudkan adalah adanya integrasi yang sebenarnya, di mana ketika kita menjelaskan tentang suatu materi agama Islam dapat didukung oleh fakta IPTEK. Sebab, di dunia yang demikian modern ini, peserta didik tidak mau hanya sekedar menerima secara dogmatis saja setiap materi pelajaran agama yang mereka terima. Secara kritis mereka juga mempertanyakan tentang materi pendidikan agama yang kita sampaikan sesuai dengan kenyataan dalam kehidupan sehari-hari. Bahwa sains dan teknologi sebenarnya dapat dijadikan fakta empiris penguat kebenaran ajaran agama Islam. Pengajaran yang awalnya lebih banyak bersifat dogmatis semakin terasa mudah untuk dipahami. Integrasi ini tentunya dengan harapan untuk lebih meningkatkan pemahaman peserta didik akan materi pelajaran agama Islam, dan sekaligus sebagai penguat keyakinan akan kebenaran Al-Qur'an.

Adapun untuk memahami tentang prosedur pelaksanaan pendidikan Islam berbasis integrasi sains dan teknologi dapat dijelaskan melalui bagan dibawah ini:

²⁷ Rizal Mustansyir, *Filsafat Ilmu*, (Yogyakarta: Pustaka Pelajar Offset, 2002), hlm. 70.



Dari bagan diatas dapat dijelaskan bahwa dalam menentukan model pendidikan Islam berbasis integrasi sains dan teknologi yang dapat diimplementasikan di Madrasah perlu juga mengetahui beberapa komponen yang ada di lembaga pendidikan Islam tersebut, apakah sudah memenuhi syarat untuk mengimplementasikan pendidikan Islam berbasis integrasi sains dan teknologi ataukah belum. Komponen-komponen itu berupa visi, misi, tujuan pendidikan, dan kurikulum pendidikan yang diterapkan di tiap Madrasah sudah memuat unsur-unsur integrasi ilmu agama, sains dan teknologi atau belum, serta sudahkah dilengkapi dengan sarana prasarana yang memadai dan mendukung dalam proses kegiatan implementasi pendidikan Islam berbasis sains dan teknologi. Dilanjutkan proses berikutnya berupa membuat kebijakan-kebijakan madrasah yang mengakomodir unsur-unsur integrasi ilmu agama, sains dan teknologi. Kemudian menyiapkan guru dengan kemampuan dan kompetensi dalam mengimplementasikan kegiatan pembelajaran berbasis integrasi ilmu agama, sains dan teknologi yang tercermin dalam penggunaan metode/model pembelajaran, dan pendekatan pembelajaran yang digunakan dalam setiap proses pembelajaran dalam berbagai bidang mata pelajaran.

Agar lebih memahami tentang konsep Pendidikan Islam berbasis integrasi sains dan teknologi maka kita perlu mengetahui hubungan, mekanisme / proses terjadinya integrasi ilmu agama, sains dan teknologi serta tujuannya sebagai berikut:

1. Proses integrasi agama, sains dan teknologi dapat direalisasikan dengan cara satu / beberapa muatan keilmuan agama disisipi kepada muatan keilmuan sains dan

teknologi yang saling berhubungan / relevan sehingga terjalin pemikiran yang utuh, saling menyambung, melengkapi dan mengontrol. Begitu juga sebaliknya dalam menyampaikan sains dan teknologi perlu diselingi nilai-nilai / muatan keagamaan yang relevan.

2. Mekanisme proses terjadinya integrasi agama, sains dan teknologi dilandasi hubungan simbiosis mutualisme antara agama Islam, sains dan teknologi yaitu saling membutuhkan dan melengkapi satu sama lain untuk mengisi kekosongan materi keilmuan di masing-masing bidang kajian.
3. Tujuan dari integrasi agama, sains dan teknologi adalah mampu menciptakan karakter peserta didik yang berjiwa dan berbudi pekerti Islami serta memiliki motivasi dan visi pengembangan sains dan teknologi demi peningkatan kualitas hidup masyarakat Islam menuju peradaban yang tinggi berlandaskan asas Islam.

D. Kesimpulan

Pengertian integrasi sains dan teknologi dengan Islam dalam konteks sains modern bisa dikatakan sebagai profesionalisme atau kompetensi dalam satu keilmuan yang bersifat duniawi di bidang tertentu dibarengi atau dibangun dengan pondasi kesadaran ke Tuhanan. Kesadaran ke Tuhanan tersebut akan muncul dengan adanya pengetahuan dasar tentang ilmu-ilmu Islam. Oleh sebab itu, ilmu-ilmu Islam dan kepribadian merupakan dua aspek yang saling menopang satu sama lain dan secara bersama-sama menjadi sebuah fondasi bagi pengembangan sains dan teknologi. Bisa disimpulkan, integrasi ilmu berarti adanya penguasaan sains dan teknologi dipadukan dengan ilmu-ilmu Islam dan kepribadian Islam.

Mengintegrasikan sains, teknologi dan Islam (Agama) merupakan sesuatu yang sangat penting, bahkan suatu keharusan yang perlu di terapkan dan dijadikan basis utama dalam setiap proses pendidikan dan pembelajaran di lembaga-lembaga pendidikan Islam seluruh Indonesia. Karena jika suatu pendidikan mengabaikan nilai-nilai Agama dalam mengembangkan sains dan teknologi akan melahirkan dampak negatif yang luar biasa, tidak hanya pada wilayah sosial-kemanusiaan, tetapi juga pada wilayah alam semesta ini. Dampak negatif dari kecenderungan mengabaikan nilai-nilai (moral Agama) bisa kita lihat secara empirik pada perilaku menyimpang, korup dan pengrusakan lingkungan. Begitu juga sebaliknya jika dalam pendidikan Islam kita hanya menekuni ilmu-ilmu agama tanpa mau melihat realitas lingkungan sekitar dan kemajuan peradaban dunia, hal ini akan menjadikan umat Islam semakin tertinggal jauh dan tertindas dalam berbagai segi kehidupan.

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THE ROLE OF ISLAMIC GUIDANCE AND COUNSELING IN REALIZING MENTAL REVOLUTION

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Abstract

Mental Revolution is a national movement that do by all the people of Indonesia and the Government to improve the character of the nation to be better. National Movement embodiment, formulated into a 3 Values Mental Revolution, namely Integrity, Work Ethics, and the Mutual Cooperation. The third value of the mental revolution is realized through internalization strategy bureaucracy, access of education, private lines, and lines of community groups. The College of Islamic Religious (PTKI) as one of the educational institutions have a very important role in realizing National Movement of Mental Revolution (Gerakan Nasional Revolusi Mental - GNRM) through strategies of internalization education. The effort of it, can be started on reconstructing knowledge in each field of science that developed. One of them is through the scientific field of Islamic Guidance and Counseling, which refers to maximizing the potential of (*fitrah*) to get the happiness in this world and the hereafter, both the community and in the school environment. Including the effort of realization of morals which is the first milestone of the National Movement for Mental Revolution. In other words, when it created a Personal Muslim (*insan kamil*) who has a finer, then the mental construction that is expected from the start pattern how to think, how to feel, to the way of acting can be realized. So, the mental revolution that is desired by the government can be realized.

Keywords: *Islamic Guidance and Counseling, Mental Revolution.*

Introduction

Indonesian society in recent years, faced with the problems and various forms of risk. One of them is the start to be left of old values, but on the other hand the new values have not mastered well. In this case the citizens get many experiences a wide variety of mental disorders, which not only hurt themselves, but also the community or the nation as a whole. The symptoms of mental disorder that is characterized, as follows: (a) the low productivity of labor, (b) the decline of national discipline, (c) the increasing abuse of office / authority, (d) increasing dropout rates and drop-out, (e) the increasing criminality rate and crime, (f) increasing divorce rates, and so forth.

The disorder that is evident in the life of Indonesian society in recent years is the decline of discipline and motivation to work, as the effect of life principle chancy,

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want to get rich without work hard, and speculated without sound judgment. Furthermore, the problems that relate with jobs and careers are also closely related with mental health. Based on the research results, it shows that the satisfaction of work and career can bring beneficial effects to the mental health of workers, and proved also that it does not work (unemployed) could have negative repercussions for the mental health of each individual.²

Based on this fact, it takes a good and dynamic cooperation between all Indonesian citizens from various backgrounds with the Government to prevent such disruptions can at least be minimized. There is a program of government that can be used as a maneuver in dealing with the problems above, that is the explanation of Mental Revolution that the movement of all the people Indonesia and the Government to improve the character nation of the Indonesia to be better. Many problems occurred in the country of Indonesia, start from greedy officials who enrich themselves, human rights abuses, to the behavior of everyday people like do not want to stand in line and less concerned about the rights of others. However, the behavior can be changed, mental and character can be built. Therefore the Mental Revolution is a must, so that the Indonesian nation can stand in line with other nations.

According to the official website of the Gerakan Nasional Revolusi Mental (GNRM), that the conclusions obtained from focus group discussions involving 300 people humanists, artists, women, netizen, youth, businessmen, bureaucrats, religious/indigenous leaders, academia and LSM is required the alteration mentality is revolutionary because there are symptoms: (1) a crisis of values and character; (2) Government crisis (Government exists but is not present, the community becomes the object of development); and (3) social relations crisis: symptoms of intolerance.³ Some quotes the results of FDG from various regions, as listed on the page are as follows. (1) There is something wrong about the value. There is a forgotten virtue nation (Private Sector Leaders, FGD Jakarta); (2) People who are well-behaved, honest and clean it unpopular, they were well into a common enemy (Bureaucrat, FGD Aceh); (3) Civilization Indonesia being stopped (Artist, FGD Jakarta); (4) The bureaucracy now: Fat, complicated, fragile (Bureaucrat, FGD Jakarta).

(5) In Kemenpora, there are so many seminar program only. In the future should more focus on the mental development for the future of Indonesia (Youth, Aceh FGD); (6) Enforcement of the law is not clear between right and wrong but dependent lobby. We tend to respect people by their looks, not what it does (Private Sector Leaders, FGD Jakarta); (7) I think in the last 5 years, the condition is getting worse because of the government did not listen to (the people), there are, but not present (Netizen, FGD Jakarta); (8) Government Response time, people solve problems in

² Saiful Akhyar Lubis, "Konseling Islami Layanan Pendidikan Mental Masyarakat", in *Analytica Islamica*, Vol. 3 No. 1, Mei 2014, (Medan: Program Pascasarjana UIN Sumatera Utara, 2014), page. 32

³ Look at <http://www.revolusimental.go.id>

their own way (LSM leaders, FGD Jakarta); (9) The public has lost confidence in the Government (LSM leaders, FGD Jakarta); (10) What needs to be changed is the mentality of the project (Leaders Religion, FGD Jakarta); and (11) At present we are in a situation that the tolerance in decline compared to 15 years ago (Leaders Religion, FGD Jakarta).

The various expression above can indicate that almost society of life have the same anxiety in regard crises character/mentality as a nation decline. Required number of strategies to overcome anxiety that people do not turn into apathy and distrust with the government there. Through GNRM, is expected to be realized character Tough, competitive, high morals, tolerant, worked together, patriot, dynamic, cultured, and oriented Science and Technology (Science and Technology), based on Pancasila and animated by faith and piety to God Almighty.

An understanding of the history, the noble values of the nation's culture became the foundation for strengthening the harmonious life. It is one of the mental revolution efforts to strengthen the character and the nation's identity. Mental revolution is a form of cultural strategy which plays to give directions to the achievement of the benefit of national and state life. The National Movement is forwarded to all government agencies in Indonesia, without exception conducted by the Ministry of Religious Affairs. 5 Determination of the Ministry of Religious Cultural Values can be said to be a translation of a mental revolution. Five of the Ministry of Religious Culture value of work is as follows: integrity, professional, responsibility, innovation, and exemplary.

Moreover, this program has been launched prior mental revolution proclaimed as a national movement. No exaggeration to conclude that the Minister of Religion has to embody the idea of the president of a mental revolution in the form of 5 Value Work Culture Ministry of Religious Affairs. As President who wants reform mentality of the State Civil Apparatus through the concept of mental revolution. 5 Value of the Ministry of Religious Culture to bring the values of integrity, professional, responsibility, innovation, and exemplary it is to raise the improvement of morality in order to become a collective memory in a large family of ministries that have been aged nearly seven decades.

Furthermore, the concept of 5 values work cultural is expected to be a reference together every employee in the Ministry of Religion from superiors to subordinates, including the lecturers in the Ministry of Religion. Synergies idea Mental Revolution with 5 Values of the Ministry of Religious Culture was actually sharpens the direction of reform of the bureaucracy (RB), especially in the field of human resource management arrangements as part of the macro program RB. Supposing, 5 cultural

value of work is a form of mental revolution perspective of the Ministry of Religious Affairs.⁴

In realizing the National Movement, formulated three values that can be practiced in the realization of Mental Revolution. 3 values are Integrity, Work Ethics, and the Mutual Cooperation. Where each of these values has examples of behavior that can be applied in everyday life in order to realize the Mental Revolution. Examples of behavior that illustrate the value of such integrity is honest, trustworthy, character, and responsibility. The value of work ethic can be illustrated by the behavior of competitiveness, optimistic, innovative, and productive. While the value of mutual cooperation can be illustrated through real behavior in the form of cooperation, solidarity, communal, and oriented to benefit.

The third mental revolution value can be realized through several strategies internalization. The intended strategy is the internalization through the bureaucracy, access of education, private lanes, and lanes of community groups.⁵ Therefore, we can say that the mental revolution, can start from our self, followed by a family environment and living environment and work environment, and then spread into the environment of the city and country environments. Mental revolution must become a national movement, which is a team effort to change the fate of Indonesia into a nation truly free, fair and prosperous.⁶ This is in accordance with God's word in Surat ar-Ra'd (13) verse 11:

لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ وَالٍ (١١)

For each one are successive [angels] before and behind him who protect him by the decree of Allah . Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron. (QS. Ar-Ra'd: 11).

College of Islamic Religious (Perguruan Tinggi Keagamaan Islam - PTKI) as one of the educational institutions have a very important role in realizing the national movement through internalization strategies of mental revolution on education. The effort can be started on reconstructing knowledge in each field of science that is developed. This is because the perfection of the teachings of Islam which can be reconstructed save precious treasures-treasures that can be used to help resolve the problems faced man in her life.

⁴ Isti Setyawati S, "Revolusi Menal ala Kemenag", in *Fokus Pengawasan, Nomor 47 Tahun XII Triwulan III 2015*, (Jakarta: Itjen Kemenag RI, 2015), page. 7.

⁵ Sosialisasi "Gerakan Nasional Revolusi Mental" from Kementerian Koordinator Bidang Pengembangan Manusia dan Kebudayaan. Look at <http://www.kemenkopmk.go.id>

⁶ Joko Widodo, "Revolusi Mental", in <http://presidenri.go.id/ulasan/revolusi-mental.html>, accessed 10 December 2016.

Operationally, the treasures are embodied in the concept of Islamic guidance and counseling which is reflected in the face to face relationship (face to face meetings) or personal contact (personal contacts) between a counselor competent with a client or counselee is facing and fighting finish life problems. In this condition, the Islamic Guidance and Counseling actually contributing to the resolution of the problems of human life, and the next Islamic Guidance and Counseling appear as an attempt to revolutionize mental.

Discussion

Before discussing more about the role of Islamic Guidance and Counseling in realizing Mental Revolution, following first peeled Mental Revolution concept both in general and as echoed by the Government at this time. So, that can know the essence of the "Gerakan Nasional Revolusi Mental", and can be concluded that guidance and counseling Islam really contribute in realizing the Mental Revolution.

1. Mental Revolution

Mental Revolution comes from the revolution and mental. Revolution in Arabic is *tsaurah* the root meaning has meaning threw dust. This means that the revolution is a fundamental change in the system in order to build a new civilization of life in various aspects including education, social, economic, political, legal, cultural, science and technology, as well as religious.⁷ The mental word comes from the Greek, which has the same meaning as psyche (psychological, psychiatric or psychological). Mental is defined as "a pool of names for everything about the way of life. In the way of life there is a way of thinking, way of looking at the problem, how to feel, trust/believe and how to behave and act".

This means that the mental is not only psychological problems, but rather to the realm of a very complex in human beings, a good way of thinking, a way of understanding ourselves and the world, as well as how to present themselves and trust that they believe, how to dress, speak words, behave, and acting. This notion is reinforced in the Dictionary of Terms Counseling and Psychotherapy, that the mental is a term that refers to many things related to the quality of personality, which refers to an attitude or conscience.⁸ Mental also refers to the overall dimensions of personality, including physical-physiological. However, mental term often used to refer to the quality of thinking or thinking processes.

World Health Organization (WHO) imposes limits on mental health, they are : (1) to adapt constructively to the fact despite the fact it was bad for him, (2) obtain satisfaction from the hard working, (3) are more satisfied to give than receive ,

⁷ Musa Asy'arie, *Islam di Tepian Revolusi: Ideologi Pemikiran dan Gerakan*, (Yogyakarta: Pilar Media, 2005), page. XI.

⁸ Andi Mappiare, *Kamus Istilah Konseling Dan Terapi*, (Jakarta: PT. RajaGrafindo Persada, 2006), page. 206.

relatively free of tension and anxiety, (4) relate to other people helping each other and satisfy each other, (5) receives a disappointment to be used as a lesson for the future, (6) aim hostility to the completion of the creative and constructive, and (7) have a sense of great compassion.⁹

Furthermore, Zakiah Darajat explained that disturbances in mental health can affect several aspects, they are; feelings, thoughts, behavior, and health. Health problems that affect feelings example; anxiety, fear, envy, sadness is completely groundless, upset by trifles, undecided feel low self-esteem, pride, depressed (frustrated), pessimism, despair, apathy and so on. Thoughts for example; diminished ability to think, difficulty concentrating, forgetfulness, unable to continue the plan. Behavior; rogue, a liar, persecute oneself or others, or his heart hurt people's bodies and various other deviant behavior. Healthy body, for example; physical ailments that are not caused by disorders of the body.¹⁰

"Mental Revolution" is meant in this case led to a major transformation that is closely related to the pattern how to think, how to feel and how to act. Keywords mental revolution as a cultural strategy is to put the meaning and understanding of culture to the level of the practice of everyday life. This opinion states that "Mental Revolution" is not enough to repair the mindset, taste, and action alone but far from it, "Mental Revolution" need to put culture on the mindset, a sense, the action in the practice of everyday life. "Mental Revolution" is a real movement that is supposed to be a source of strength for a change in everyday life.¹¹

In the Indonesian context, the term "Mental Revolution" was first coined by the first President, Sukarno, in his official speech commemorating the proclamation of independence on August 17, 1957. According to Soekarno, Mental Revolution is a kind of new Life Movement to galvanize human of Indonesia being new human, which is to be white, have a desire like a hawk eagles and have souls like fire. The spirit of this mental revolution also became the basis for Soekarno on August 17, 1964 to introduce the idea of Trisakti, they are: (1) Indonesia sovereign in politics; (2) Indonesia self-sufficient in the economy; and (3) Indonesia personality in culture.

The idea of "Mental Revolution" in 2014 is then echoed back by the President of the Republic of Indonesia, Joko Widodo. He called for starting a "Gerakan Nasional Revolusi Mental" to change old habits into new habits in order to realize Indonesia's sovereign, self-reliant, and personality.¹² Excitement is implemented as a real condition by President Joko Widodo with the aim of further strengthen sovereignty,

⁹ Sururin, *Ilmu Jiwa Agama*, (Jakarta: Rajawali Pers, 2004), page. 144.

¹⁰ Zakiah Daradjat, *Islam dan Kesehatan Mental*, Cet. IX, (Jakarta: PT. Gunung Agung, 2001), page. 9

¹¹ Ermaya Suradinata, "Revolusi Mental ASN dan Karakter Bangsa Indonesia, Pencerahan dan Pengembangan Kemampuan SDM Dalam Perbaikan Watak serta Peradaban Bangsa", *Orasi Ilmiah*, Not Published, presented in Jakarta on 29 July 2015.

¹² Tim Penyusun Panduan Umum, "*Gerakan Nasional Revolusi Mental: Untuk Indonesia Bedaulat, Berdikari dan Berkepribadian*", (Jakarta: Kementerian Koordinator Bidang Pembangunan Manusia dan Kebudayaan RI, 2014), page. 1

improve competitiveness and strengthen the unity of the nation. The essential values that include progress ethic, work ethic, achievement motivation, discipline, obey laws and rules, argued optimistic, productive-innovative, adaptive, cooperation and mutual assistance, and oriented to public virtue and the public good.

The Ministry of National Development Planning (BAPPENAS) has designed scope and contribution of each ministry and agency in a mental revolution. The scope and these contributions are generally present in the picture beside. In practice, the scope and contribution of the respective ministries and agencies carried out by encouraging the internalization of mental revolutions in every implementation of priority programs and activities “Nawa Cita” in each ministry and agency.¹³ Included among them is the Ministry of Religion that reinforce 5 Value of Work Culture in the Ministry of Religion that bring the values of integrity, professional, responsibility, innovation, and exemplary.

There are three main objectives of the National Revolutionary Movement Mental echoed by the Government. These objectives are: Changing perspectives, mindsets, attitudes, behaviors and ways of working that is oriented towards progress and modernity that Indonesia become a great nation and able to compete with other nations in the world; (2) Raise awareness and build the optimistic attitude in looking to the future of Indonesia as a country with great strength for high achievers, productive and potentially become advanced and modern nation with three foundation pillars of Trisakti; and (3) Realizing Indonesia are politically sovereign, economically independent and strong personality through the establishment of a new superior human Indonesia to apply the values of integrity, hard work, and a spirit of mutual cooperation.

Furthermore, Augustine Daniel in formulating Darimis "Mental Revolution" as follows:

“Mental revolution is basically ‘back to God’ movement, turned back and rely on God to change the old person in us to a new person. So, revolution the real power that will transformation each of us into a new person is not from our own efforts and strength, but from the power and grace of God”.¹⁴

The quote can be interpreted that the mental revolution is 'back to Allah s.w.t.' which aims to build a new and better civilization. So, in essence mental revolution is a process of returning to Allah s.w.t. and live in accordance with the instructions given by Allah s.w.t. to people with a new spirit that is rich with the values of Islam, which in this case exemplified by the Prophet Muhammad s.a.w., with its properties are accumulated in *akhlakul karimah*.

¹³ Tim Penyusun, “Topik Revolusi Mental”, in *Government Public Relations (GPR) Report, Edisi 5 Juli 2015*, (Jakarta: Dirjen Informasi dan Komunikasi Publik Kementerian Komunikasi dan Informatika RI, 2015), page. 3

¹⁴ Darimis, “Revolusi Mental Berbasis Konseling Spritual Teistik: Upaya Membangun Generasi Berkarakter FAST (Fathonah, Amanah, Siddiq, dan Tabligh)”, in *Ta'dib, Volume 18 Nomor 1 Juni 2015*, (Batusangkar: STAIN Batusangkar, 2015), page. 50.

This is in accordance with the Firman of Allah s.w.t. the Qur'an Surat al-Qalam (68) : 4:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (٤)

And surely you are really great virtuous character (QS. Al-Qalam: 4).

In other words, mental revolution in this case it refers to the application of a finer or *akhlakul karimah*. Where mental revolution would be wasted if only to stop at the concept level, or just inspiration documentation. As mentioned above, a real mental revolution is a movement that should be a source of strength for a change in everyday life. Thus, the mental revolution in this discussion can be started from ourselves by applying finer in daily life.

Moral revolution movement needs to be echoed, such as when the Prophet s.a.w. sent by God s.w.t. make the greatest revolution and noblest, by improving human morals. This is because Morals in Islam has a very close relationship with the *aqidah* and *syariah*, even a unity that can not be separated, because *aqidah*, *syariah* and Islamic morals became basic framework, and all of them must be integrated and work together within Muslim.¹⁵

In order to realize a finer needs to be comprehensive and sustained by all elements of the nation. So, the three main values being derived from the National Movement for the Revolution Mental can be realized, they are: Integrity (honesty, trust, character, and responsibility), Work Ethics (behavior competitiveness, optimistic, innovative, and productive) and the Mutual Cooperation (work Similarly, solidarity, communal, and oriented to the benefit).

Integrity can be defined as the correspondence between what is said with what was done, said, and to be honest, trustworthy, hold fast to the principles of truth, morality and ethics, including religious beliefs. The work ethic may be interpreted as a attitude that oriented to the best results, high spirit to competitive, optimistic, and always looking for ways that are productive and innovative. Mutual cooperation can be interpreted as a belief about the importance of doing activities together and voluntary activities undertaken in order to run fast, effective and efficient.

All three main values of the mental revolution reinforce that mental revolution essentially refers more to the application of a finer or *akhlakul karimah*. Thus, the "Mental Revolution" would be wasted if only to stop at the concept level, or just inspiration documentation. "Mental Revolution" is a real movement that should be a source of strength for a change in daily life, so it needs to be applied in behavior. Therefore, it takes the right strategy to make it happen.

As described above, one of the internalization strategy that can be done is through education. Where in this case the Islamic Religious Universities have an important role in the realization of the strategy. In order to realize the behavior in which the

¹⁵ Marzuki, *Pendidikan Karakter Islam*, (Jakarta: Amzah, 2015), page. 14.

embedded morality, it is known that each individual is equipped with a disposition by the Essence of the Supreme Creator, the one role is to provide the tendency to always make a positive and full of dynamic. However, not a few individuals who are not able to maximize its nature (*fitrah*), so that he becomes weak and failing.¹⁶ So, the embodiment finer in it can be inhibited.

- Role of Islamic Guidance and Counseling in Realizing Mental Revolution

Islamic Guidance and Counseling is an effort to help people in maximizing nature (*fitrah*), can minimize failures as has been described. Thohari Musnamar explained that Islamic guidance and counseling is a process of giving assistance to the people so that he is able to realize back in existence as a creature of Allah who should live in accordance with the provisions and instructions of Allah, so as to achieve happiness, both in this world and the hereafter.¹⁷

From these explanations, it is understood that the Islamic Guidance and Counseling has fundamental differences with counseling in general, where the difference lies is in the referral or base used. The concept of Islamic guidance and counseling was also expressed by some experts in the field of Islamic guidance and counseling. Among them is Samsul Munir Amin argued that the Islamic guidance and counseling is the process of assistance directed, continuous, and systematic to the individual, so that he can develop his potential or disposition optimally.¹⁸ Optimization potential or disposition in question is potential or religious nature are done in a way to internalize the values contained in the Qur'an and Sunnah into himself, so that he can live in harmony and in accordance with the guidance of the Qur'an and as-Sunnah.

In addition, Anwar Sutoyo also formulated that Islamic guidance and counseling is an effort to help people to learn to develop or get back to nature and nature has bestowed from God.¹⁹ The effort to develop or refund is done by empowering faith, reason, and the will, which aims to have the nature to grow properly and appropriate staunch Allah's guidance.

From the formulation of the above experts, it can be concluded that the core of Islamic guidance and counseling is merely assist individuals in overcoming the problems he is facing. As for the assistance provided to individuals in the form of the use of the ability or potential (*fitrah*) that already exists in every individual. So in practice, counselee or troubled individual, is more active in solving the problem, while the counselor or individuals who help, just as aides counselee to solve the problem.

¹⁶ Anwar Sutoyo, *Bimbingan dan Konseling Islami: Teori dan Praktik*, (Yogyakarta: Pustaka Pelajar, 2013), page. 197.

¹⁷ Thohari Musnamar, dkk., *Dasar-dasar Konseptual Bimbingan dan Konseling Islami*, (Yogyakarta: UII Press, 1992), page. 5.

¹⁸ Samsul Munir Amin, *Bimbingan dan Konseling Islam*, (Jakarta: Penerbit Amzah, 2010), page. 23.

¹⁹ Anwar Sutoyo, *Bimbingan dan, Konseling*, page. 22.

Moreover, it can also be understood that the guidance and counseling Islamic formulated by experts in the above always refer to the Qur'an and Sunnah, which are the main source in the teachings of Islam. It is also the one who distinguishes between the concept of Islamic guidance and counseling with the concept of guidance and counseling West in general. Where the concept of guidance and counseling in general refers to the philosophical foundations as well as the results of empirical studies conducted by western experts, and the services range in temporal matters.

Efforts to provide Islamic guidance and counseling services has directions to achieve a certain ideals to be achieved, so that these ideals formulated into the purpose and function of Islamic counseling. The main objective of Islamic guidance and counseling is to assist individuals to realize themselves as human beings (*insan kamil*)²⁰ that can generate potential Divine, so as to actualize the potential of (*fitrah*) has to carry out his duties as caliph properly, as well as able to overcome various problems life, and may provide benefit and safety for the environment, other people and the universe.

In other words, the purpose of Islamic guidance and counseling is to help the individual is able to find himself, recognize himself, and plan for their future well. In line with these objectives, the functions of Islamic guidance and counseling can be formulated as follows:

- a. The function of understanding, is the Islamic counseling function that will generate an understanding of the existence of the individual itself, as well as their presence in the neighborhood.
- b. The function of Poverty, is the functions Islamic counseling that helps individuals in solving the problem at hand in accordance with the guidance of the Qur'an and Sunnah.
- c. The function of Maintenance, is the Islamic counseling function that will generate the maintenance condition of the individual to remain in accordance with the teachings of Islam.
- d. Development function, is the function of Islamic counseling that helps individuals to be able to develop her own good situation becomes better, so he was able to plan the future exactly to his ability.

The purpose and function of Islamic guidance and counseling which has been formulated to achieve the ideals to be achieved, ultimately forming an individual who has a personality *kaffah*,²¹ so he is able to realize the teachings of Islam to serve him, and relate well to others and natural surroundings. This is intended because there are

²⁰ Thohari Musnamar, *Dasar-dasar*, page. 33.

²¹ The Indicator of Personality *kaffah*: (1) His Faith is True and Steady; (2) His Faith is fused with actions; (3) Implementing religious laws properly; and (4) Have a good relationship with his Creator, himself, family, environment, and natural surroundings. Anwar Sutoyo, *Bimbingan dan Konseling*, page. 207.

many individuals who have the wrong perspective on what happened, especially when he faced a problem.

Not a few of them are prejudiced against Allah, even he considers Allah unfair to him. Giving rise to the properties that hate Allah, and would not serve him due to his state of suffering that did not go over. Here, the role or function of Islamic guidance and counseling that helps individuals in providing the proper perspective in dealing with the problem so that he can solve the problem properly and be able to position itself as a servant of Allah who have personal *kaffah*.

The method can be used in the implementation of Islamic guidance and counseling are the direct method and indirect method.²² These methods are divided based on how communication in Islamic guidance and counseling implemented. Direct method is applied counselor by direct communication (face to face) with the counselee. This method can be implemented using two methods, the methods of guidance and individual counseling, and methods of guidance and counseling groups.

Individual Guidance and Counseling is done by means of a direct dialogue between the counselor and counselee from heart to heart with shades emphasize the warmth that aims to make the counselee is able to express and solve the problem at hand. While counseling and group counseling is done by means of a direct dialogue between a counselor and a counselee. Number of counseling counselee in this group ranged from 4 to 12 people.²³ The amount is considered as if it is less than 4 people, then counseling does not work effectively because the group dynamic becomes less alive. While if more than 12 people, then counseling is not effective because the amount is so large that too heavy in management.

Implementation guidance and counseling groups through six steps.²⁴ The first step is pre-counseling, in this step is about formation of the group. The second step is the orientation and exploration, this step is contained the activities include an introduction between members, then the outpouring of the problems encountered. The third steps is the transition, this step is the part where the counselor is able to reveal the causes of the problems facing the counselee through discussions. The fourth step is productivity, this activity is to plan actions that will be done to alleviate the problem. The fifth step is the consolidation and termination, the step that the members exchange ideas with other about the actions that have developed in the previous steps. Whereas in the last step is the follow-up is done with the aim to determine the development of the counselee.

The meaning of indirect method is a method which is done by counselors provide guidance and counseling services indirectly. The provision of this service can be applied using mass media, such as correspondence, telephone, television, internet, etc.

²² Thohari Musnamar, *Dasar-dasar*, page. 49.

²³ Latipun, *Psikologi Konseling*, Edisi Ketiga, (Malang: UPT. Penerbitan Universitas Muhammadiyah Malang, 2006), page. 185.

²⁴ *Ibid.*, page. 190.

It should be noted that the use of methods above are selected based on certain criteria. Some of these criteria of which is on the problems faced, the state of the counselee, the ability of counselors, facilities and infrastructure, then the available of budget.

Meanwhile, the role of Islamic guidance and counseling can be integrated with the scientific dimensions of the realm of Islam, which is the science of Tasawuf that has closely related to behavior in daily life. Apart from the various kinds of pattern or flow in the teachings of Tasawuf that explained by the experts, is the essence of Tasawuf lies in how life is always trying to get closer to Allah. The effort is done to understand the teachings of Islam contained in the Qur'an and Sunnah. As for the use of theories from outside of Islam used by some Sufis, because of his interpretation of the ability of these two sources. Therefore, to realize the teachings contained in the Qur'an and Sunnah, the Sufis adorn themselves with commendable character.

Thus, if Tasawuf implemented in earnest appropriate guidance of the Qur'an and the Sunnah, then the Muslim is able to produce a strong individual and full responsibility. In addition, the quality of faith, Islam, and the charity of a Sufi becomes better because he is always trying to improve themselves through several stages that exist in the teachings of Tasawuf, they are: *takhalli*, *tahalli*, and *tajalli*. Thus, it is possible within the Sufi created commendable character who care about social life and also to the harmony of the environment, for which nurtured, fostered, and governed by Allah not only humans, but the entire universe.

The essence of Tasawuf is appropriate with the main objective of Islamic guidance and counseling. Conformity is located on a private establishment that is expected from the teachings of Tasawuf and Islamic counseling, that is the formation of a person of principle strongly to his faith, so that it can create a good relationship with Allah, fellow human beings and the natural surroundings, which in the end he is able to independently alleviate various problems faced.

Compatibility between Tasawuf with Islamic guidance and counseling, presents a great opportunity to position the teachings of Tasawuf as an approach or material in the practice of Islamic guidance and counseling. Use of Tasawuf as a material in Islamic guidance and counseling can be poured through the understanding of the people of the character or good morals contained in the teachings of Tasawuf, such as repentance, piety, steadfastness, honesty, sincerity, trust, pleasure, surrender, love, remembrance, *muraqabah*, and other excellent properties.

In addition, the Zuhd life is reflected in the behavior of Sufi implemented into Islamic guidance and counseling services through the maintenance function and the development of Islamic counseling. The implementation of the Zuhd life in daily activities, provide a strong fortress for individuals through each activity. The Zuhd life mean that the self-control that is not controlled by things worldly, and able to balance between worldly and *ukhrowi* as exemplified by the Prophet.

Then, an individual who managed to maximize its potential and practice the ascetic life can gain happiness in this world and hereafter. In other words, the

teachings of Tasawuf can be given to individuals who experience an inability to maximize the potential of (*Fitrah*) owned through guidance and counseling Islami, both in the community and in the school environment.

This includes efforts in the realization of finer (*akhlakul karimah*) which is the first milestone of the National Movement for Mental Revolution. In other words, when it created a person of morality, then the mental construction that is expected from the start pattern how to think, how to feel, to the way of acting can be realized. Through personal Muslims who have *akhlakul karimah* as exemplified by the Prophet Muhammad s.a.w. may underlie the embodiment of their personal integrity, a high work ethic, and the spirit of mutual cooperation.

The development of integrated mental health in Islam contained in personal development. In other words, a mental health condition is the result of personal circumstances mature emotionally, intellectually and socially, and mature in the aspect of divinity and devotion to Allah s.w.t. Thus in Islam expressed the importance of personal development to achieve the quality of "Insan Paripurna (*Insan Kamil*)", whose brain is loaded with useful knowledge and dwells in his heart faith and piety to Allah s.w.t. Behavior and attitude really reflects Islamic values steady and firm. His brain was commendable and guidance to the community led to faith, a sense of unity, independence, high morale, peace and love. The impression is so sure of his soul healthy. An ideal human type with its qualities may be difficult to achieve. But it can be approached through various efforts conscious, active and planned.²⁵

In other words, the forming of ideal Muslim personal (*Insan Kamil*) through Islamic guidance and counseling services as described above has major implications on the formation of "Mental" healthy. Where mental health can be used as a major foundation in the realization of the values enshrined in the "Gerakan Nasional Revolusi Mental". So through Islamic guidance and counseling, "Mental Revolution" is echoed by the government can be realized well.

Conclusion

Mental Revolution is a movement of the entire people of Indonesia and the Government to improve the nation character of Indonesia to be better. Mental Revolution is a must, so that the Indonesian nation can stand in line with other nations. In realizing the National Movement, formulated three grades Mental Revolution, they are : Integrity, Work Ethics, and the Mutual Cooperation. Each of these values has examples of behavior that can be applied in daily life in order to realize the Mental Revolution. The third value of mental revolution can be realized through the internalization strategy bureaucracy, access to education, private lanes, and lanes of community groups.

²⁵ Hanna Djumhanna Bastaman, *Integrasi Psikologi dengan Islam Menuju Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 1997), page. 150

The College of Islamic Religious (Perguruan Tinggi Keagamaan Islam - PTKI) as one of the educational institutions have a very important role in the realization of the “Gerakan Nasional Revolusi Mental” (GNRM) through the strategy of internalization on education. That effort can be started on reconstructing knowledge in each field of science that is developed. One of them is through the scientific field of Islamic Guidance and Counseling, which refers to maximizing the potential of (*fitriah*) in obtaining happiness in this world and the hereafter, both within the community and in the school environment. Included the effort to create finer in which is the first milestone of “Gerakan Nasional Revolusi Mental (GNRM)”. In other words, when it created a Personal Muslim (*Insan Kamil*) who has a finer, then the mental construction that is expected from the start pattern how to think, how to feel, to the way of acting can be realized. So the mental revolution that is echoed by the government can be realized.

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THE RELATIONSHIP BETWEEN THE DEMONSTRATION METHOD AND LEARNING INTERESTS WITH FIQIH LEARNING ACHIEVEMENT ISLAMIC AT JUNIOR HIGH SCHOOL AL-KAMAL JAKARTA

Saepudin

Abstract

The objective of this research is to study the relationship between demonstration method and learning interest with fiqih learning achievement, individually as well as together.

The hypothesis to be examined are (1) there are positive relationship between demonstration method with fiqih learning achievement, (2) there are positive relationship learning interest with fiqih learning achievement, and (3) there are positive relationship between demonstration method and learning interest with fiqih learning achievement.

The research was conducted at Junior Middle School Al-Kamal Jakarta. The research method was survey. The population are 113 student, the sample was 70 student, using simple of random sampling technique. The instrument was questionnaire of demonstration method, learning interest, and fiqih learning achievement. The instruments were validated with product moment for demonstration method and learning. Then, reliability with alpha cronbach for demonstration method and attitude towards fiqih learning. The instrument was questionnaire of fiqih learning achievement were validated with Point Biserial. Then, reliability with Kuder Ricdhadson (KR-20) for questionnaire of fiqih learning achievement. Data are analyzed using with regression and correlation technique (Simple and Multiple).

The research concluded that there was positive relationship between: (1) demonstration method (X_1) and fiqih learning achievement (Y) with correlation coefficient $r_{y1} = 0.763$ on level significance at $\alpha 0.05$ and the regression equation $\hat{Y} = 10,325 + 0,182X_1$; (2) learning interest (X_2) and fiqih learning achievement (Y) with correlation coefficient $r_{y2} = 0.743$ on level significance at $\alpha 0.05$ and the regression equation $\hat{Y} = 17.264 + 0.123 X_2$. Furthermore, (3) there are positive relationship between those two independent variables with fiqih learning achievement (Y) with coefficient of multiple correlation $R_{y.12} = 0.772$ on level significance at $\alpha 0.05$ and the regression equation $\hat{Y} = 10,478 + 0,978X_1 + 0,115X_2$.

The research concluded that fiqih learning achievement might increase the demonstration method and learning interest.

Key Word : Demonstration Method, Learning Interest, Fiqih Learning Achievement

Introduction

Junior High School is a formal education institutions have the duty and responsibility to prepare qualified human resources, in accordance with the demands and needs of the community, in harmony with the progress of science and technology. Without the support of science and knowledge, then our nation will be crushed by modernization, due to unpreparedness of its human resources.

In the Process of Education in Junior High School as formal Educational Institutions, According Mulyasa, There are some issue Namely, “(1) lack of learning Interest, (2) the traditional teaching system that emphasizes rote, and (3) the lack of student interest. This is because the infrastructure used is very limited, does not support the smooth process of learning. The state of the stretcher, then the efforts to achieve good learning performance through learning activities need to be improved through a variety of techniques and approaches.”¹

Delivery of the subject matter by the teacher to the student in the learning of fiqh there is a very complex process, complicated and unique, because each student has certain characteristics that vary from one student to another student. Error learning at a certain level, will result and on primary and secondary education which is the foundation for the development of further education. At the time of learning activities taking place there is interaction between teachers and students took place conscious that to achieve a desired goal, namely the occurrence of a change in attitudes and behavior on students who are following the lesson. Lesson fiqh demanding independence of hearts How to learn, remember between, understanding And implementtion hearts everyday life. The students have a High Interest.

Lesson fiqh also supported teachers' ability hearts Learning activities can be improve learning achievement fiqh. From start to memorize, understand, analyze and practice it in our daily lives. This could lead to students as learners have difficulty in studying fiqh tesbut . To overcome this, we need a method that is the way teachers teach through learning activities that are creative, innovative, and dynamic, thus attracting the interest of students to learn optimally.

Based on some of the above facts, the authors interested in writing about Relationships and Interests Methods Demonstrations Study Results Learning at Junior High School Fiqh Al-Kamal. So the problem is (a) whether there is a relationship between the demonstration method to fiqh learning achievemen Junior High School student Kamal Al-?, (b) whether there is a relationship between learning Interest to fiqh learning achievemen Junior High School student Kamal Al-?, and (c) whether there is a relationship between demonstration methods and learning Interest to fiqh learning achievemen junior secondary students Al-Kamal?

¹ E, Mulyasa. *Psikologi Pendidikan*, Bandung; Remaja Rosdakaiya, 2000., p. 84

Discussion

1. Theory Description

a. Demonstration Methods

1). Definition of Learning Method

Etymologically "method" means "way" or "technique", whereas in terms of terminology, the learning method is "method or methods used in the have a great impact on other levels higher mainly implementation of learning activities".² in line with the opinion of the Directorate. General of Institutions Guidance Department of Religious Affairs, said that the method of learning means "way" or "path" that is used by teachers to conduct learning activities.³ Similarly Zuhairini, explained that the method is any systematic effort and progmatism to achieve educational goals, through a variety of activities both inside and outside the classroom in a school environment.⁴ "Based on the above description, it can be stated that it is a method of learning is method or the way in which teachers in learning activities in the classroom.

According to Sagala method of demonstration is a show about the occurrence of an event or object to the appearance of behavior exemplified to be known and understood by learners are real or a replica. In line with these opinions⁵ Muhibbin Shah stated, "demonstration method is a method of learning by demonstrating goods, events, rules, and the order to do an activity, either directly or through the use of teaching aids relevant to the subject or the material being presented"⁶

Mean while, according to Saiful Bahri Djamarah, that "demonstration method is a method used to show something processes or the workings of an object with respect to the subject matter".⁷

Based on some opinions on the above it can be stated that the method of demonstration is a demonstration of the technique of learning by way of the occurrence of an event or object to demonstrate a tool that can be visualized and modeled in order to be known and understood by learners significantly in learning activities.

b. Fiqih Learning Interest

1). Learning Interest

Interest is crucial in making the choice of a particular position. Interests instrumental in arousing desire or urge to perform an action. Interests can be measured

²P. Zuhairini, Abdul Ghofir. *Metodik Khusus Pendidikan*, (Surabaya: Usaha Nasional, 2003). p 30

³ Ditjen Binbaga Departemen Agama RI. *Proyek Pendidikan Agama Islam pada Sekolah Umum*, (Jakarta: Depag RI, 2003). p. 7

⁴P. Zuhairini, Abdul Ghofir, *op. cit.* p. 79

⁵Syaiful Sagala, *Konsep dan Makna Pembelajaran*. (Jakarta : Alfabeta, 2006), p. 210.

⁶Muhibbin Syah, *Psikologi Belajar*. (Jakarta : Raja Grafindo Persada 2000), p. 22.

⁷Syaiful Bahri, dan Aswan Zain, *Strategi Belajar Mengajar*. (Jakarta : Rineka Cipta. 2000), p2.

and observed by the tendency of a person's heart in please, pay attention, and so forth of an object or a particular act.⁸

Interest is a choice pleasure to perform an activity, interest in a case can be characterized by a sense of pleasure or love, and because the interest was also concerned will use whatever they have to engage in activities related to what they're interested. This means that the interest is closely connected with individual feelings, objects, events, and circumstances. Interests can refer to mental preoccupation in observing an object, or a particular situation. In this regard, Nurkancana say that the interest is closely related to the needs.⁹

In learning activities, interests plays a very important and decisive to the success of student learning, it is because of the action if it is not based on the strong interest of the perpetrator, then the result will not be optimal.¹⁰ According Skinner, interest is a human condition that gave rise to the election pleasure to do¹¹ According to Winkel, that sense of excitement will generate interest, which is reinforced with a positive attitude that may arise between things that arise first.¹² In line with these opinions, Witherington, states that interest is a person's consciousness that an object, a thing or situation contains nothing to do with him.¹³ Similarly, according to, Slameto that the interest is more like a taste and sense of interest in a matter or activity, without being told.¹⁴

Based on some of the above view, that interest is an activity that is freely chosen by individuals. Interest is a joy, indulgence or pleasure as an attitude or positive feelings toward an activity, people, experiences, or objects.

2). Fiqh Learning Interest

Interest is a measure of whether or not we are happy to do something. People are interested in it will be compelled to do. Not everyone is in agreement,

Interest is a measure of whether or not we are happy to do something. People are interested in it will be compelled to do. Not everyone is in agreement, the role of interest in the study. Nobody interested about matters of a subject, there is always the workpiece. Success in the study is very dependent on the willingness to work unattractive. Here are some views on the role of learning Interest activities: (1) lack of interest or desire not guarantee the success of a person, (2) when people excel in one subject does not necessarily mean that he is interested in the task, (3) incorrectly relied

⁸*Ibid.*p. 22

⁹ William Clark Traw, *Educational Psychology*,(Cambridge : Houghton The Riberside Press, 1959), p. 105

¹⁰Wayan Nurkancana dan N Sumartana, *Evaluasi Pendidikan*, (Surabaya: Usaha Nasional, 2003), p. 224

¹¹ Charles E. Skinner (d.), *Educational Psychology*,(New Delhi: Prencetice Hall, 2004), p. 337

¹² WS. Winkel, *Psikologi Pendidikan*, (Jakarta: Gramedia, 2005), p. 31

¹³ Whirington, *Psikologi Pendidikan*, Terjemahan, M. Buchori, (Jakarta: Aksara Baru, 2004), p. 136

¹⁴ Salameto, *Belajar dan Faktor-Faktor Yang Mempengaruhinya*,(Jakarta: Rineka Cipta, 2003),p. 180

on interest it is an absolute requirement to excel (maybe) this opinion is more applicable to children and adults resilient than for younger children. The older ones can be successful thanks to the diversity of reasons. Not only interested in the job. It would really interest arises precisely because no results. A sense of satisfaction because they got to strengthen interest. Punishment can reduce it. (4) interest will increase in size of the task in accordance with ability. Might be said that the interest actually exists because people can afford, (5) the interest can increase your chances of doing well, because childbirth attention immediately, facilitate the creation of concentration, strengthen the attachment of learning material in memory, preventing disturbance of attention from outside and reduce the tedium of study in themselves own.¹⁵

In the study of fiqh, facilitate the creation of an interest in one's mind students' concentration. Student attention to the lessons of fiqh can facilitate the development of concentration that is about focusing on the lessons of fiqh. So, in fiqh, learning activities if it is not based on interest. the concentration of the hard lessons of fiqh be developed and maintained. This is in line with the opinion of William Armstrong that concentrations not exist where there is insufficient interest. Someone students to study without concentration tantamount to wasting time and energy in vain because his mind was not on the lessons and kite hovers somewhere.¹⁶

Based on some of the views of psychologists and education experts as described above, it is an learning Interest fiqh is a sense of love and a sense of affinity for learning fiqh, without being told and forced to study fiqh.

Indicators learning Interest fiqh include: (1) the encouragement of the student to study fiqh, (2) a sense of fun to the lessons of fiqh, (3) pay attention to the lessons of fiqh, (4) participate in fiqh learning activities.

c. Fiqh Learning achievement

1). The Meaning of Learning

Learning interpreted by experts with different views, according Hamalik, learning is a form of growth or change in a person who is expressed in ways of behaving which recently thanks to the experience and training. The new behavior for instance from not knowing to knowing, the emergence of new notions, change in attitudes, habits, and skills, the ability to appreciate, development, and social traits and emotional.¹⁷ In line with these opinions, Raka Joni states that learning is a change in behavior caused by the process of the development of human life, the study

Based on the above, it can be stated that learning is a conscious effort by a person or group of people for the purpose of changing the knowledge, attitudes,

¹⁵ L.F Sanders, Saduran Bebas: J. Drost, S.J. *Membantu Anak Mengerjakan Pekerjaan Rumah*, (Jakarta: Gramedia: Pustaka Utama, 2005), p. 23

¹⁶ Salameto, *op. cit.* p. 181

¹⁷ Oemar Hamalik, *Metoda Belajar dan Kesulitan-Kesulitan Belajar*, (Bandung : Tarsito, 2000),p. 28.

and behavior of a person or group through learning activities either through formal education, informal of human conduct qualitative changes in individual behavior so that developing, all the activities and accomplishments of life is the result of learning. The learning process is different from the process of maturity. Maturity is the process of behavior is modified as a result of the growth and development of the structure and functions of body.¹⁸ Similarly, Saiful Bahri said that learning is a series of activities and soul to obtain a change in behavior as a result of individual experience in the interaction with the environment-related aspects of cognitive, affective and psychomotor.¹⁹ In psychological, learning is an individual process attempts to obtain a new behavior changes as a whole as a result of individual experiences itself in interaction with the environment.²⁰

Learning is a change in behavior caused by the process of the development of human life, the study of human conduct qualitative changes in individual behavior so that developing, all the activities and accomplishments of life is the result of learning. The learning process is different from the process of maturity. Maturity is the process of behavior is modified as a result of the growth and development of the structure and functions of body.²¹ Similarly, Saiful Bahri said that learning is a series of activities and soul to obtain a change in behavior as a result of individual experience in the interaction with the environment-related aspects of cognitive, affective and psychomotor.²² In psychological, learning is an individual process attempts to obtain a new behavior changes as a whole as a result of individual experiences itself in interaction with the environment.²³

3). Fiqih Learning achievemen

The learning result is a compound word composed of two words and learning achievemen. Results means "ability", or works ".²⁴ W.S Winkel found evidence of results is achieved business and non-formal. success of an action or activity.²⁵ In the aspect of education, Ngalm Poerwanto found the result is something that is used to assess the results of teacher lessons given to students or faculty to students within a certain time.²⁶ Students in a particular period of bales this is a period of one semester or in the form of quarterly and the results will be expressed in the form of scores or numbers. The size of the work done to show the size of the work done scores of these students, so that the results can be seen seriousness students in learning. Then it was

¹⁸ Mahfudh Shalahudin. *Pengantar Psikologi Pendidikan*, (Jakarta: Bina Ilmu, 2000). p. 27

¹⁹ Syaiful Bahri Djamarah, *Psikologi Belajar*, (Jakarta: Rineka Cipta, 2002), p. 13

²⁰ Abu Abmadi dan Widodo. *Psikologi Belajar*, (Jakarta: Rineka Cipta, 2001). p. 121

²¹ Mahfudh Shalahudin. *Pengantar Psikologi Pendidikan*, (Jakarta: Bina Ilmu, 2000). p. 27

²² Syaiful Bahri Djamarah, *Psikologi Belajar*, (Jakarta: Rineka Cipta, 2002), p. 13

²³ Abu Abmadi dan Widodo. *Psikologi Belajar*, (Jakarta: Rineka Cipta, 2001). p. 121

²⁴ ALN Krimer SR. *Kamus Belanda*, Den Haag; 68, Van Goor Zoones Unit Goversmeat Chappij 2, NU, 2006. p. 206

²⁵ W.S Winkel. *Psikologi Pendidikan*, (Bandung; Remaja Rosdakaiya, 2000)., p. 84

²⁶ M. Ngalm Poerwanto. *Teknik-Teknik Evaluasi Pendidikan*, (Jakarta: Nasco, 2009). p. 61

learned can not be separated in the life of any individual because the whole activity by any individual does not just happen but through a process of learning, from the simplest form of activity to the things that are more diverse activities that can be categorized as acts of learning.

In general, experts agree that the notion of learning achievement include: (a) the behavior of cognitive, affective, and psychomotor; (B) is not temporary but are relatively fixed; and (c) as a result of experience.

The learning result, according to experts of modern learning, skill or behavior is new thanks to the experience or training,²⁷ The new skill or behavior may be understanding, appreciation attitudes, skills, and so on.²⁸ The learning result, according to experts of modern learning, skill or behavior is new thanks to the experience or training, skills or new behaviors can be the understanding, appreciation attitudes, skills, and so on.

Learning achievement in the cognitive aspects, according to Bloom, is composed of six categories of skills, namely knowledge skills (knowledge), understanding (comprehension), application, analysis, synthesis and evaluation²⁹

Six categories or classifications according to Bloom's cognitive skills are shared by many experts in almost all fields, such as education, economy, defense and others. Six categories of behavioral or cognitive skills learning achievement according to the Bloom, still used in the preparation of the lattice of learning achievement for the final stage of evaluation.³⁰ determine (1) the extent to which the topic or unit of study that is being studied has been mastered; (2) how or where the concepts of the topic or unit of study that needs to be revised because it is difficult and has not mastered the students before proceeding to the following topics; and (3) how much more help is needed or participation or training needed to be able to master a topic or unit of study that is being studied thoroughly, before proceeding to the next topic or unit of study, or before the summative test. Muhibbin Shah stated that the learning achievement is the extent of success in learning school subjects are expressed in the form of scores obtained from the results of tests on a particular subject matter,³¹ in line with the opinion of Dimiyati suggests that within the learning process will be able to produce learning achievement, learning achievement were identified after the measurement³²

In this regard Mas'ud Hasan Abdul Qahar found results is what can be created, the work, the results are pleasing obtained with difficulty working. Similarly,

²⁷ Oemar Hamalik, *op. cit.* p. 21

²⁸ S. Nasution, *Didaktik Azas-Azas Mengajar*, (Bandung : Jemars, 2000) .pp. 7-13.

²⁹ Benjamin S. Bloom (ed.), *Toxonomy of Educational Objektiv Handbbook I : Cognitive Domain* (New York : Longman Inc., 1956),. p. 10.

³⁰ Depdikbud RI, 2004, *EBTANAS dan PMP*, pp. 8-9

³¹ Muhibbin Syah, *Psikologi Pendidikan dengan Pendekatan Baru*, (Bandung: Remaja Rosdakarya,2007), p. 141

³² Dimiyati dan Mudjiono, *op. cit.*, p. 200

according to Waluyo states that the result is a prediction or award for the results achieved, either studying, training or employment ".³³

Based on the description of the theory and the limitations on learning achievement and lessons of fiqh, as noted above, it is a result of studying fiqh in this study are the final results obtained by the students after participating in the process of learning activities Salama one semester is the first semester for subjects of fiqh.

Indicators of fiqh learning achievement integers include: (1) fiqh of worship, which involves: introduction and understanding of the implementation of the pillars of Islam that is true and good, like: ordinance thaharah, prayer, fasting, zakat and hajj and (2) muamalah, concerning: the recognition and understanding of the provisions of the food and drinks are halal and haram, circumcision, sacrifices, procedures of buying, selling and borrowing.

2. Research Methodology

The method used in this research is using survey method is to do research directly to the field, namely to Junior High School Al-Kamal Kebon Jeruk, West Jakarta, which means that the study did not conduct treatment of the variables studied. Data collection tool used is a questionnaire (questionnaire). By means of collecting such data can be obtained from the data that matches the theme of the study. The research data captured using a questionnaire developed by researchers and is given to a sample of the population. This method is used to express the relationship between variables demonstrative method (X1) and a variable learning interest (X2) with variable fiqh learning achievement (Y). Research conducted at SMP Al-Kamal Jakarta, with a survey method. Populasi in this research is class VIII SMP Al-Kamal numbering as many as 113 students, while respondents were students of class VIII SMP Al-Kamal numbering as many as 70 people, the samples were determined using simple random sampling technique. Instruments using a questionnaire. Fiqh learning achievement as the dependent variable, while the instrument demonstration method and learning interest fiqh as independent variables.

3. Research Results

Based on the results of the research findings can be formulated some formulations discussion as follows:

1. The Relationship Methods Demonstration to Fiqh Learning achievement

Based on the ANOVA or Ftest, obtained Fhitung is 80.349 with a significance level of 0.000. Because the probability (0.000) is much smaller than 0.05, then the regression model can be used to predict the results of study of fiqh.

Based on the linearity test, obtained Fhitung 1,187. If consulted with Ftable at a significance level of 0.05 and dk (34.34) = 1.76. Thus H0 is accepted as Fhitung

³³ Waluyo, *Kamus Psikologi*. (Jakarta, Bintang Pelajar, 2000), p. 138.

smaller than F table (1,187 < 1,76). So H1 accepted, so it can be stated that the linear regression of Y on X1 with the regression equation is $Y = 10.325 + 0,182X1$ is meaningless. Since the probability of the t test of 0.000 is much smaller than 0.05, then the regression model significantly, this means the demonstration method does affect fiqih learning achievement .

From the calculation of simple correlation coefficient between X1 with Y obtained price $r = 0.763$. To determine the correlation coefficient has a significance or not, it is necessary to test that with t test. Statistical analysis for this test produces a probability of 0.000 Thus, $p < 0.05$. Thus the null hypothesis that sounds simple correlation coefficient between X1 with Y does not mean the above test results can be concluded that there is a positive relationship between the method of demonstration to fiqih learning achievement .

From the research that illustrates the positive relationship between the method of demonstration to fiqih learning achievement. It can also be interpreted that the method of demonstration which tends to be good, then the higher the fiqih learning achievement. And conversely the lower inclined demonstration method, the lower the fiqih learning achievement .

To see how far the strength of its relations can be seen from the large or small coefficient of determination, ie $r^2 = 0.582$. It can be interpreted that 58.2% of learning achievement determined by the method of demonstration. This means that the increase or decline in the study of fiqih can be explained by variations in student assessment of the methods of demonstration by 58.2% through simple linear regression equation $y = 10.325 + 0,182X1$. Thus, the regression of Y on X1 meaningfully be used to predict the average outcome of learning fiqih (Y) when the average demonstration known.

2. The Relationship learning Interest with fiqih learning achievement

Based on the results of simple regression analysis of Y on X2, regression equation $Y = 17.264 + 0.123 X2$. To determine whether the regression equation of Y on X2 means or not, it is necessary to test the significance. Then testing done by test F. Having in mind the significance of regression equation of Y on X2, is also important to know linearity, also using the F test anyway.

Based on the ANOVA or F test, obtained F count was 74.985 with a significance level of 0.000. Because the probability (0.000) is much smaller than 0.05, then the regression model can be used to predict the results of study of fiqih.

Based on the linearity test results, obtained Fhitung = 1.349. If consulted with Ftable at a significance level of 0.05 and dk (37.31) = 1.78. Thus H0 is accepted as Fhitung smaller than F table (1.349 < 1.78). So H1 accepted. So it can be stated that the linear regression of Y on X2 with the regression equation is $Y = 17.264 + 0.123 X2$ is meaningless. Since the probability of the t test of 0.000 is much smaller than 0.05, a significant regression model, this means learning Interest does indeed influence fiqih learning achievement.

From the calculation of simple correlation coefficient between X2 with Y obtained $r = 0.743$. To determine the correlation coefficient has a denied. The conclusion that r_{X1Y} means. Based on significance or not. Because the probability of $0.000 < p < 0.05$. Thus the null hypothesis that sounds simple correlation coefficient between X1 with Y does not mean denied. The conclusion that r_{X1Y} means. Based on the above test results it can be concluded that there is a positive correlation between learning Interest with fiqih learning achievement .

From the research results show that there is a positive correlation between learning Interest with fiqih learning achievement. The strength of this relationship can be seen from the large and the small coefficient of determination. The coefficient of determination for the learning Interest (X2) to fiqih learning achievement (Y) of 0.552. It can be interpreted that 55.2% variation fiqih learning achievement determined by the interest of learning. This means increasing and decreasing the fiqih learning achievement by 55.2% can be explained by the learning Interest through simple linear regression equation $y = 17.264 + 0.123 X2$.

3. Relationship Demonstration Methods And learning Interest In Together With Fiqih Learning achievement

Based on the results of simple regression analysis of Y on X1 and X2, a simple regression equation of Y on X1 and X2. To now whether the regression equation of Y on X1 and X2 means or does not mean. It is necessary, significance testing using F test after it was revealed the significance of the regression equation, keep in mind also linearity using ANOVA test or F. Of Ftest, obtained Fhitung is 50.626 with a significance level of 0.000. Because the probability (0.000) is much smaller than 0.05, then the regression model can be used to predict the results of study of fiqih. It can be concluded that the linear regression of Y on X1 and X2 with the regression equation is $Y = 10.478 + 0.978 X1 + 0.115 X2$ is meaningless.

Since the probability of the t test was much smaller than 0.05, then the regression model significantly, this means the method of demonstration and learning Interest together indeed affect fiqih learning achievement .

Based on research results illustrate a positive relationship between the method of demonstration and learning Interest with fiqih learning achievement . It can also be interpreted to mean that the method of demonstration and learning interest tends to be Performed fiqih learning achievement. And conversely the lower inclined demonstration method and learning Interest , the lower the fiqih learning achievement .

Coefficient correlation between the variable method of demonstration and learning Interest the fiqih learning achievement is 0.772, whereas to see how far the strength of its relations can be seen from the large or small coefficient of determination, ie $r^2 = 0.595$. It can be interpreted that 59.5% of fiqih learning achievement can be determined by the method of demonstration and learning Interest together. This means that the increase or decline in the study of fiqih can be explained

by variations in student assessment of the methods of demonstration and learning interest of 59.5% through simple linear regression equation $y = 10.478 + 0.978 X_1 + 0.115 X_2$.

Thus, the regression of Y on X1 and X2 are meaningfully be used to predict the average outcome of learning fiqh (Y) when the average assessment of students' demonstration methods are known.

To see the relationship one independent variable and the dependent variable in the controlled conditions of the other independent variables (fixed), conducted a partial correlation analysis. The first partial correlation analysis was conducted between variables Y with X1, X2 under conditions of controlled variables (fixed). The calculation result obtained $r_{y1.2}$ value of 0.4303. Because the probability of 0.001 is much smaller than the 0,005 it is thus the partial coefficient was significant between the second Y variables X1, X2 under controlled conditions (fixed). The calculation result obtained $r_{y2.1}$ value of 0.3533. Because the probability of 0.002 is much smaller than the 0,005 it is thus the partial coefficient was significant

C. Conclusion

Based on all the discussion that has been the author described the discussion in advance, it can be formulated some conclusions as follows:

1. There is a positive relationship between demonstration method of the fiqh learning achievemen, which is indicated by a correlation coefficient of 0.763 and the determination coefficient of 0.582. This suggests that the variation occurs in the fiqh learning achievemen by 58.2% can be explained by demonstration method, through a simple linear regression equation that has been tested good, then the higher the Correlation analyzesor significance. Because the results of this study concluded that there is a positive relationship between demonstration method of fiqh learning achievemen .

The relationship between the variables demonstration method of the fiqh learning achievemen remain positive after a partial correlation analysis by controlling the variable learning Interest . This is indicated by $R_{y.12}$ value of = 4303. Thus, the findings of this study show that the better demonstration method, then the fiqh learning achievemen tends to increase.

2. There is a positive relationship between the variables of learning Interest with fiqh learning achievemen . This is indicated by a correlation coefficient of 0.743 and determination coefficient of 0.552. This means the variations that occur in the fiqh learning achievemen by 55.2%, can be explained by the learning Interest, through a simple linear regression equation that has been tested or significance.

The relationship between learning Interest the fiqh learning achievemen remain positive despite method done to control the demonstrations. This is shown by the partial correlation coefficient of 0.3533 $R_{y.21}$. Thus the findings in this study indicate that the better the learning Interest, the better the fiqh learning achievemen .

3. There is a positive relationship between demonstration method and learning Interest together with the fiqh learning achievement. This is demonstrated by the multiple correlation coefficient between X^1 and X^2 with Y obtained price $r = 0.772$ and determination coefficient of 0.595. This means that the variation that occurs in fiqh learning achievement of 59.5% can be explained jointly by demonstration method and learning Interest, through multiple linear regression equations that have been tested or significance. Thus it can be stated that there is a positive relationship between demonstration method and learning Interest together with the results of studying fiqh.

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QUALITY IMPROVEMENT OF ISLAMIC EDUCATION IN INDONESIA

Sopiah

Abstract

Quality improvement of Islamic education in Indonesia has been arising as a pivotal issue to discuss. There are lots of improvements needed for the sake of enhancing the quality of Islamic education in Indonesia, including the improvement in teacher quality. There are a lot of Islamic school teachers whose pedagogical, professional, social, and personal competences are below standard, particularly those who teach in remote schools. Most of them have inappropriate academic qualifications with the subjects they teach. In addition to the teachers' problems, teaching and learning processes also need to be enhanced, both the use of teaching methods and classroom management. It reveals that the teachers still apply teaching methods and strategies which cause students are less motivated to learn. Additionally, they seem to provide monotonous classroom management that does not stimulate the students to learn. Consequently, there is no improvement in both students' academic and non-academic results of the Islamic school students. Furthermore, it is not surprising to note that the students' achievements of Islamic schools are below public school students. This improvement, moreover, requires community participation, including the empowerment of a school committee as well as the involvement of the students' parents in achieving better educational implementation. They may contribute their ideas, thoughts, and real actions in terms of morality, financial support, materials, services, and other participation.

Keywords: quality, education, community, participation

Introduction

Quality improvement of Islamic education in Indonesia cannot be separated from Islamic community's roles. In the concept of School-based Management (MBS), community participation constitutes an obligation since it is a principle. The community participation, especially students' parents, has not exceeded expectations yet. This participation has been restricted on financial support so far, whereas other aids have not been deemed yet such as ideas, thoughts, morality, and materials. For this reason, it needs further improvements, including the organization of education involving community participation through management of school-based quality improvement. This indicates that community also plays a pivotal role in educating morality and religiosity as well as providing tuition fee of their children.

The community participation in the implementation of policies is not only regarded as the loyalty of citizens to their government, but also the feeling of ownership. By having this feeling, the community tends to provide much support to the realization of those policies, including an education policy.¹

Communities, as customers of educational institutions, oblige to participate in terms of the improvement and the sustainable organization of education. The Law Number 20 of 2003 has mandated that education becomes the responsibility among government, community, and family.² Moreover, the Government Regulation Number 39 of 1992 asserts that the community participation involves as follows:³

1. The establishment and organization of educational units on either formal or informal education, all educational levels except government-affiliated colleges/schools, and all educational levels in formal education;
2. The recruitment and provision of educational staff in helping teaching and learning processes, student consultation and training;
3. The provision of experts for helping teaching and learning processes and/or research and development;
4. The provision of educational programs which has not been organized by the government for enhancing national education;
5. The procurement of financial assistance, religious donations, grants, loan, scholarships, and other assistance;
6. The procurement of materials for classroom and building as well as areas for teaching and learning processes;
7. The procurement of reference books and learning media for teaching and learning processes;
8. The provision of an internship program;
9. The provision of management assistance for the establishment for educational units and the enhancement of national education;
10. The contribution of thoughts and consideration in accordance with the policy-making and/or the implementation of education development;
11. The provision of assistance and cooperation in research and development; and
12. The involvement in educational programs and/or research provided by the government either domestic or overseas research.

Participation constitutes a significant prerequisite for quality improvement. It is a process of the externalization of individuals. Berger promotes that externalization is a continuous outpouring of humans' existence in the world, both physical and mental activities. Furthermore, Burger points out that this process is a must because humans practically cannot quit the outpouring process in the world they are living in. They will

¹ Ali Imron, *Kebijaksanaan Pendidikan di Indonesia*, (Jakarta: Bumi Aksara, 2002), pages 79-80.

² Law Number 20 of 2003 on National Education System, Chapter IV.

³ Government Regulation Number 39 of 1992, Chapter III Article 4.

move forward to express themselves in their surroundings. In addition, participation, as a process of social interactions, is determined by the individuals' objectivity in the world of inter-subjectivity and can be differentiated by the socio-cultural condition of each school.

For schools, community participation in the enhancement of education appears as an objective reality that is determined by a subjective condition of students' parents. It demonstrates that participation insists on the same understanding or the objectivity between school and parents. It implies that the community participation also takes a dominant role in influencing the success of a school in relation to quality improvement.⁴ Consequently, it seems to be difficult if the comprehending of the inter-subjectivity world among students, parents, and teachers shows a discrepancy of knowledge in terms of quality. Moreover, the aims of participation also contribute a large chance of communities in the field of education as well as reveal that the government is not the only one party which organizes education.⁵

The Law Number 20 of 2003 on National Education System, Chapter XV Article 54 asserts that:

- (1) Community participation in education involves the roles of individuals, groups, families, professional organizations, entrepreneurs, and community organizations in establishing and controlling the quality of education services.
- (2) Community may contribute as the sources, executives, and customers of education outcomes.
- (3) Terms of community participation as mandated in Article (1) and (2) are further stipulated by government regulations.

The Law demonstrates that the community participation plays pivotal roles to improve the quality of education in contributing ideas, thoughts, personnel, skills, creativity, and materials. Additionally, this participation contributes its importance in achieving the school's vision and mission. It illustrates that the community participation is very dominant in relation to the improvement of education quality since most people assume that the educational scope is only restricted on the relationship among teachers, the government, and certain parties which relates to school. This paradigm brings to the surface for the school does not build good communication with communities.

Likewise, quantity and quality aspects are two inseparable issues in Islamic education. For Islamic education in Indonesia, the former reveals better improvements. We may find that there are lots of public Islamic educational institutions as well as private ones. In Pekalongan, there have been 48 private Islamic elementary schools

⁴ Siti Irene Astuti Dwiningrum, *Desentralisasi dan Partisipasi Masyarakat Dalam Pendidikan*, (Yogyakarta: Pustaka Pelajar, 2011), pages 192-199.

⁵ Sam M. Chan dan TutiT. Sam, *Kebijakan Pendidikan Era Otonomi Daerah*, (Jakarta: Raja Grafindo Persada, 2005), page 118.

(MI and SDI). It reflects that there is great participation in terms of the establishment of Islamic education, specifically in primary education. However, the latter demonstrates that Islamic schools have not provided qualified education quality. Even though there have been several Islamic schools that possess good quality and promote high achiever and well character graduates, the total of these schools is under the target.

Basically, the establishment of quality education starts from educational aspects. According to the Government Regulation Number 32 of 2013, the national standards of education in Indonesia covers standard of content, standard of process, standard of graduates' competence, standard of teachers and educational staff, standard of facilities, standard of management, standard of financing, and standard of education. Schools can be deemed quality if they meet the standards mandated in the Regulation.⁶ Besides, the improvement of teachers' working ethos, a good modeling of Islamic educational institution leaders as well as the school principals, teaching and learning processes, well-characterized students, and professional teachers belong to other important aspects for enhancing the quality of Islamic education in Indonesia.

This paper attempts to analyze several efforts that can be realized by schools, the government, parents, educational institution leaders, and community to improve the quality of Islamic education in Indonesia, particularly in Islamic schools/madrasas. Those efforts are presented in the following.

Empowerment of School/ Madrasa Committee

The Law Number 20 of 2003 on National education System promotes that a school/madrasa committee is an independent institution that is established and take pivotal roles in improving the quality of services by providing consideration, guidance, facilities as well as educational supervision.⁷ This committee comprises students' parents, community figures, representatives of community organizations, representatives of business and industry, or even representatives of students, teachers, and the school principal.

The main duty of the school committee is assisting in the establishment of education in school dealing with giving advisories, supporting programs, controlling and mediating. In addition, this committee also helps the school in relation to teaching and learning processes, school management, facilities, educational financing, and community participation. It illustrates that the position of the school committee is a school partner.⁸

⁶ Eight National Standards of Education can be completely noted in the Government Regulation Number 32 of 2013 as the revision of the Government Regulation Number 19 of 2005 on National Standards of Education.

⁷ Law Number 20 of 2003 on National Education System, Article 56 (3).

⁸ It can be further noted in the Law Number 20 of 2003, Chapter III Article 56.

The roles, likewise, of the school committee involve: (1) advisory agency that provides advisories in determining and implementing educational policies, (2) supporting agency who sustains education services, including financing, thoughts, and personnel, (3) controlling agency that supervises education services, and (4) mediator who build good communication between community and the government.⁹ It suggests that the quality improvement of Islamic schools/madrasas can be attempted by empowering the school committee of every single educational unit.

Generally, the empowerment of the school committee in the context of School-based Management is through building good coordination and communication. The former can be done among the school principal, teachers, as well as community and carried out vertically, horizontally, functionally, and diagonally. Additionally, it also proposes both internal and external coordination. These coordinating activities are continuously done to strengthen the school/madrasa in achieving educational goals. Meanwhile, in the context of professionalism, the latter is attempted to build a good relationship among the school principal, teachers, and staff, between the school and school committee as well as the school and community.

Enhancement of Teacher Competence as Professional Teachers

Teachers constitute one of the most pivotal components in the establishment of education. They implement their main duty, function, and role in education. They, for example, take their roles as teachers, demonstrators, classroom manager, mediators, facilitators, motivators, and evaluators in teaching and learning processes. Likewise, they also play their functions as educators, counselors, trainers, advisors, innovators, model, individuals, researchers, evaluators, and culminators.¹⁰ There are two important issues related to the aspect of teachers as professionals. Firstly, an aspect of teacher quantity shows that there are still lots of needs in terms of the fulfillment of teachers, especially in remote areas. The fact finds that the ratio of total teachers and students are not balanced. It indicates that those remote areas need the allocation of teachers as well as proportional management among schools there. Secondly, an aspect of teacher quality demonstrates that professional teachers should enhance their skills and competences. It is found that the quality of teachers is always questioned because of an unsatisfying result of teacher competence test (UKG), for instance.

To play their main roles, teachers obviously must have academic qualification, minimal bachelor's degree (S1) or even take their Master's degree (S2) and possess four competences, namely pedagogical, professional, social, and personal competences. Professional teachers who meet the standards of qualification should not

⁹ Decree of the Minister of National Education Number 044/U/2002 on Roles of Education Boards and School/Madrasa Committee. Government Regulation Number 17 of 2010 on Functions of Education Boards and School/Madrasa Committee.

¹⁰ Moh.Uzer Usman, *Menjadi Guru Profesional*, Bandung: PT Remaja Rosda Karya, 1992, page 6 dan E. Mulyasa, *Menjadi Guru Profesional*, Bandung: PT Remaja Rosda Karya, 2005, pages 37-64.

be stagnant, but they should stay dynamic to improve their skills and competences. They, for example, may participate in several upgrading activities, including seminars, workshops, training, Focus Group Discussion (FGD), Teachers' Working Forum (KKG), Teachers-Subject Forum (MGMP), and other ones. It suggests that professional teachers should upgrade their academic qualification, skills and competences, specifically for those who have not meet the academic qualification yet.

Improvement of the Quality of Teaching and Learning Processes

The quality of teaching and learning processes needs to be improved in relation to aspects of planning, teaching and learning processes, and assessments. First, the fact reveals that lots of teachers in Islamic schools assume that the aspect of planning is only a formality. For this reason, teachers should totally realize that planning is the aspect that would be a barometer of learning processes and evaluation. It demonstrates that good planning tend to yield the success of teaching and learning processes as well as the guidelines for evaluation.

Second, relating to teaching and learning processes, professional teachers should be able to provide learning innovations, including motivating teaching methods. These methods are expected to promote the involvement of students in teaching and learning processes. Consequently, the teachers should apply various teaching methods/techniques/strategies for creating a motivating classroom condition. It proposes that there are various active learning methods that could motivate the students.¹¹ In other words, professional teachers have to vary their spirit-lifting teaching methods for realizing meaningful learning.

The teachers, furthermore, are demanded to provide good learning materials and to create good classroom management. Ideally, the advancement of science and technology makes the teachers more aggressive and responsive in enriching knowledge and giving sufficient learning materials. Additionally, they should be able to create the well-organized classroom management so as to motivate the students as well as realizing quality teaching and learning processes.

Third, professional teachers should manage appropriate assessments. Theoretically, assessments can be carried out through either test or non-test. There are written, oral, and performance tests. Moreover, there are some aspects to be assessed, namely cognitive, affective, and psycho-motoric aspects. Unfortunately, we may find that lots of teachers assess their students through the written test and only concern their cognitive aspect. It implies that they do not deem other aspects, particularly affective aspects containing the substance of character building. This phenomenon appears in the assessment of the 2013 Curriculum. The complexity of administration and the

¹¹ See Mel Silberman, *Active Learning, 101 Strategies to Teach any Subjects*, and Hisyam Zaeni et al., *Strategi Pembelajaran Aktif di Perguruan Tinggi*, Yogyakarta: CTSD, 2002.

instruments of assessment aspects in this current curriculum give a real impact on the teachers' assessment.

Improvement of the Quality of Teaching and Learning Outcomes

Learning outcomes are realized in students' achievement both academic and non-academic results. The former is manifested through the students' scores that meet or even exceed the minimum completeness criteria (KKM) in the 2013 Curriculum. The latter is demonstrated through the students' achievement in sports, art, and other interests.

The national education system of Indonesia is aimed at developing learners' potentials so that they are imbued with human values which are faithful and pious to God the Almighty, possess noble characters, healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens.¹² It reflects that aspects of learning outcomes need to be enhanced sustainably, including students' achievement and the betterment of character building. It is due to the fact that the students' academic and non-academic achievements have not obtained balanced results among schools in several areas. Even though the students' achievements are not the same, they have their rights to get the same chance in achieving the best results. Therefore, teachers oblige to enhance, motivate, facilitate, and encourage the students to achieve their own bests.

The learning outcomes, which are revealed in the students' achievements, in Islamic schools/madrasas have not promoted satisfying results. The reality shows that Islamic school students obtain lower achievements than public school students, either academic or non-academic achievement. In addition, regarding character building, there are still lots of Islamic school/madrasa students and graduates who have not represented noble characters as stipulated in the aims of national education system of Indonesia.

In Islamic education, character education starts from early childhood containing several stages. These stages cope with 'tauhid' materials for 0 to 2-year-old children old, 'adab' issues for 5 to 6-year-old children, self-responsibility for 7 to 8-year-old children, caring for 9 to 10-year-old children, self-independence for 11 to 12-year-old children, and living in community for more than 13-year-old children¹³. The character education should be in adjusted with children's grow. Providing the children with character education can be in the form of modeling processes needed in their daily lives so that they are used to dealing with good characters and avoiding bad characters. Likewise, they are emphasized with the importance of their responsibilities.¹⁴

¹² Law Number 20 of 2003 on National Education System, Chapter II Article 3

¹³ Abdul Majid dan Dian Andayani, *Pendidikan Karakter Perspektif Islam*, Bandung: PT Remaja Rosda Karya, 2013, pages 22-23.

¹⁴ *Ibid*, page 178.

Not to mention, there are several models of character building, namely models of ‘tazkirah’ (warning), modeling, motivation, continuity/learning and behaving habits, recalling, repetition, organization, feeling, ‘istiqomah’ (sustainability) as well as ‘iqra’ (reading al-Qur’an), ‘fikir’ (introspecting), and ‘dzikr’ (remembrance of God).¹⁵

The condition of Islamic schools/madrasas that have not promoted students and graduate with noble characters yet reminds that there are a lot of issues that should be enhanced in Islamic education, including the improvement of students’ achievements. It demonstrates that there are several factors contributing this phenomenon, both internal and external factors. The former relates to the students themselves. Meanwhile, the latter covers environment, the advancement of science and technology, and the sophistication of communication and social media. Those factors give both positive and negative impacts on the students’ achievements. It is pivotal to note that the negative influence of the advancement of science and technology contribute to the character building of the students.

Enhancement of Working Ethos of Teachers and Educational Staff

In Indonesia, there are still lots of schools/madrasas that inherit previous management. These schools organize little bit improvement of the previous management. Considering this issue, the school’s managerial boards should increase their management, including the enhancement of working ethos of teachers and educational staffs so as to motivate them in giving better contributions to the educational institution they are working for.

For this reason, a system of rewards and punishment is needed to improve working ethos of teachers and educational staff. These rewards and punishment are based on their achievement and working periods. It implies that rewards and punishment yield health working competition between teachers and educational staff and improve their working ethos.

Qomar declares that the enhancement of teachers and educational staffs’ working ethos can be attempted through:

1. Building sincerity although it does not mean working without salary.
2. Building the feeling of involvement to the institution since it tends to cause responsibility to the institution.
3. Building the feeling of loyalty to the place they are working for. Loyalty to the institution is expected to motivate in participating the advancement of the institution.
4. Appreciating the achievement of teachers and educational staff. Appreciation does not merely mean as materials. It can be in the form of moral support, praise, or suggestions.

¹⁵ *Ibid* , page 116-146.

5. Attempting to increase teachers and educational staff's welfare, salary, and other subsidies. Generally, the betterment of welfare tends to stimulate teachers and educational staff in performing their competences.
6. Emphasizing working achievement. The increase of welfare based on working periods does not guarantee that teachers and educational staff are motivated to learn. That is why emphasizing working achievement is important.
7. Giving sanction on unprofessional teachers and educational staff. It is given as a warning to them so as to obey well-determined regulations in each educational institution.¹⁶

Additionally, managerial boards of an educational institution, most of them are a committee of the institution who are not paid for salary and subsidies, should possess good managerial skills. Not to mention, there also should be a renewal of the managerial boards so that the educational institution has sustainable improvement of the boards. If the institution has an unclear management of position periods, the implementation of policies tends to be monotonous. It indicates that the same management may cause difficulties in staying dynamic facing challenges of the world development. In short, organizational behavior is needed in the management of education to support quality improvement of the institution. A system, furthermore, of approval is realized in a meeting of the main management, monthly coordinating meeting, and others as the existence and dynamicity of organization. It also happens to a system of institution supervision that should be organized professionally.

A good modeling, likewise, from educational institution leaders, managerial boards of institutions, and school principal is totally needed to encourage teachers and educational staff in performing good attitudes. It suggests that the existence of educational institutions/foundations run well if organizational management is consistently implemented starting from planning, organizing, supervising, and modeling. In other words, this existence would strengthen and enhance the quality of Islamic education.

Increase of Community Participation

Community participation constitutes another aspect in improving the quality of education in schools/madrasas. This participation is realized in the roles of students' parents and community towards the establishment of education both individuals and institutions.

The students' parents are the school's partner that may contribute to teaching and learning processes, planning and development, as well as classroom management in supporting the quality of education.¹⁷ The parents' participation covers as follows:

¹⁶ Mujamil Qomar, *Pemikiran Pengembangan Pendidikan Islam*, Tulungagung: STAIN Tulungagung Press, 2013, pages 60-66.

¹⁷ Tim Penulis, *Paket Pelatihan Awal MBS untuk Sekolah dan Masyarakat*, 2003 pages 2-7.

1. Taking a role as customers of available education services;
2. Contributing financing, material, and personnel support;
3. Following passively any decision from certain parties related to school/madrasa;
4. Functioning as a consultant dealing with issues in terms of school's needs;
5. Providing certain services;
6. Performing activities delegated by school; and
7. Playing a role as decision-makers at several levels of education.

These roles illustrate that parents trust their children to school in order to be better individuals who have positive effects both in the school environment and outside of the school. Moreover, the parents also distribute their financial support to the betterment of their children's teaching and learning processes as well as the improvement of the quality of education for their children. Those parents could participate in relation to the school planning and development. They, for example, may come to the school for the sake of building good relationship with the educational institution. Additionally, they could organize meetings outside of the school to discuss the school's issues faced by the parents and to find solution. Nevertheless, the parents should consider the availability of financing, personnel, facilities, and chances to solve the issues. Thus, after having these meetings, the parents may contribute to the quality improvement of the school.

There are four models of parents' participation, namely models of protective or separate responsibilities, school to home transmission or sequential responsibilities, curriculum enrichment, and partnership or shared responsibilities.¹⁸ These models are simply elaborated in the following:

1. Model of protective or separate responsibilities assumes that family and school possess their own responsibilities towards their children/students that is separable each other. In other words, it would be more effective and efficient if both the family and school handle their goals, targets, and roles separated respectively.
2. Model of school to home transmission or sequential responsibilities regards that the success of children is sustainably supported with hopes and values between family and school.
3. Model of curriculum enrichment deems that the interaction between family and school personnel tends to support the success of the national curriculum and the aims of national education system.
4. Model of partnership or shared responsibilities emphasizes the coordination and cooperation between school and family to build good communication and collaboration. This model assumes that the relationship between the two parties would be effective if information, suggestions, and experiences are sustainably shared among the school, family, and community.

¹⁸ Elliot dalam Pruitt, 2003:21-27; Swap in Christenson, 2002: 15-17, in Slameto dan Kriswandani.

Conclusions

1. Islamic education in Indonesia has been satisfying in quantity, but there should be lots of improvement and better management in quality as the effort to enhance the quality of Islamic education, particularly in Islamic schools/madrasas.
2. There are several aspects attempted to improve the quality of Islamic education, including the empowerment of a school committee, the involvement of students' parents and community, as well as the enhancement of teacher competence as professional teachers.
3. Professional teachers should possess academic qualifications and develop their pedagogical, professional, social, and personal competences. Furthermore, they should be able to upgrade their dynamicity through several activating that may enhance their skills and competences.
4. In addition to the involvement of and empowerment of the school committee, teachers, students' parents, and community, there should be the improvement of teaching and learning process outcomes so that the implementation of Islamic education in Islamic schools/madrasas is based on the aims of national education system.
5. Another attempt promotes the enhancement of teachers and educational staff's working ethos and the improvement of management as well as a good modeling from the school principal, institution/foundation leaders, and education authorities.

Wallahu a'alamu bi shawab.

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REALIZING MENTAL REVOLUTION BY IMPLEMENTING CHARACTER EDUCATION IN ENGLISH LEARNING IN ISLAMIC HIGHER EDUCATION

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Abstract

Students as the future generation of the nation must have good character, to develop and realize the better nation. Moral degradation of the young generation has been a common issue in this country that government declared to involve character education in schools' curriculum. Character education has significant role in realizing mental revolution, that has been proposed by the government to create better nation. One of the indicators of having good character is using proper language in communication without underestimating and insulting others. This paper explains the relationship of character education, english learning, and islamic higher education institutions. It also explains how the institutions can be one of the subjects to create good atmosphere in learning good character. The institutions have a role to guide the students in realizing having good character, and pretend them of having not good character by teaching islamic values, which is in a line with character education. This paper also explains how english language learning supports good character by selecting vocabulary used in learning the foreign language.

Keywords: *english, character education, higher education, mental revolution*

Introduction

Young generation is the important part in a nation's future. Their attitude, behavior, passion, which are good or not good, will decide how the nation will grow and develop. It will be difficult to realize better nation and future, if the youth do not have good character and behaviour. Because of the reason, they have to get the right education and model to grow their good personality in order to build the nation into the better one.

Government and society have concerned about how to educate formally the young generations, who are the students from elementary until university, to build their good character and personality. They are the next precious generation of this nation, that demands them to have good character. The good character can not be reached if they live in inappropriate environment and no one supports them to be better human. When we talk about character, we mean the inward values that determine outward actions; the

mental model used for making decisions; the moral compass that guides your choices; who we are when no one else is watching.¹

Mental Revolution that has been proposed by Indonesian President, Joko Widodo has motivated government and society to do more effort in creating better human resources. One of the way to realize it is by implementing character education in educational institutions and propagate the issue of Mental Revolution to be a common thing in Indonesian society. Therefore, Education Ministry has instructed to all educational institutions to enclose character education in their curriculum, to make sure that the students get character education while they are learning at school.

Actually, the character education is not a formal education that must be taught at schools or formal education institutions, but it is a simple education, which every body surround us can be the model of it. It is in line with the islamic values that everyone has learned since his childhood. Therefore, character education must be implemented in any environment, especially in islamic institution. Both character education and islamic institution can not be separated.

The way to implement the character education in islamic higher institution can be different based on the subject or topic in the class. It can be implicitly while the students are doing their task, or when the teacher gives some explanation and instruction.

Discussion

Character education is not a new thing for Indonesian education. It has got special attention from educational institution for years because the government and society want to improve better character of indonesian youth, especially students from their childhood until adult. In fact, there are many social problems and crimes by the teenagers which because of their lack of character education.

Mental revolution is a program that becomes a common issue in Indonesian society. The government socializes the program to make the better nation and create better human resources. It involves revolution in working place, which demands more efficient, cooperative, and maximal management to get the best result. In order to realize it, the Minister of Educational Affair proposed character education to be one of aaspect in schools' curriculum.

Dr. Thomas Lickona, author of *Educating for Character*², stated that moral education is not a new idea. It is, in fact, as old as education itself. Down through history, in countries all over the world, education has had two great goals: to help

¹ Sugeng, S.A. *Character building in language learning: Immersion principle in the implementation of responsible, fair, and care values in developing EFL classroom activities.* (Presented in the 5th National English Language Teachers and Lecturers (NELTAL) Conference, March 30, 2013, Faculty of Letters, State University of Malang, 2013)

² Character Education Partnership. Retrieved from www.character.org on Nov 27, 2016

young people become smart and to help them become good. Therefore, undoubtedly that character education has significant role in creating better human resources.

Having politeness and respecting others in communication support everyone to be better person in a society. Those two things has been scraped in students' life because of many factors, whereas they can not be separated from someone's behavior. Society calls someone has good or not good character based on what they look at his/her habit, which perform their real behavior.

Character and Character education

Many researchers and scholars have defined character based on what they are thinking and researching. Hill was cited by Lynch, stated that character determines someone's private thoughts and someone's actions done. Good character is the inward motivation to do what is right, according to the highest standard of behaviour, in every situation. Based on the definition, character is a pure behavior, that cannot be manipulated³.

Character is a unique thing and good values that becomes a distinctive feature among of one person to anothers while they have interaction in their life (Amin, 2011:3). Therefore, someone can not imitate other's character perfectly. Having an idol or inspirator will not guarantee that someone can imitate the idol's character perfectly. Therefore, Allport in Saucier and Srivastav stated that when personal effort is judged from the stand point of some code that is based on social standards, it is called character because character is personality evaluated⁴.

Character supports someone's attitude and relation to others in life. Lexmond and Reeves stated that being of 'good character' means excelling at the task of pursuing a good life⁵. Good character enables the person to have good attitude and relationship with others, while not good character enables him to have little chance in creating good relationship with others. Therefore, it relates to the way of communication, which connects and opens the relationships.

Lexmond and Reeves 6 page 13 explained that the key character have significant cognitive elements, underpin achievements in literacy and numeracy, and take years to acquire. The division between 'hard' and 'soft' skills is of doubtful value, but to the extent that it holds, character capabilities should be considered 'hard' skills. It needs many years to learn and practice it to be a habit and construct someone's behavior⁶.

³ Lynch, K.. *Lesson for Higher Education: The University as a site of Activism* (British Journal of Sociology of Education, 2010) page 31

⁴ Gerard Saucier and Sanjay Srivastav. *What Makes a Good Structural Model of personality? Evaluating the Big Five and Alternatives*. (University of Oregon, 2012)

⁵ Jen Lexmond and Richard Reeves. *Parents are the principal architects of a fairer society*.(London: Demos, 2009) page 11

⁶ Jen Lexmond and Richard Reeves. *Parents are the principal architects of a fairer society*.(London: Demos, 2009) page 13

Jamaludin⁷ in his article explained there are seven principles to define the character:

1. Characters include all the characteristics or qualities of a person.
2. Character is one trait (habit) how to think, talk and behave. The positive attributes include enthusiastic, on time, and trustworthy should be reliable.
3. Positive character may be built (as well as a negative character can be disposed) with the continuous earnestness.
4. Every human being is responsible on his own decision. By that, character can be changed if someone take a decision to change its character despite his neighborhood element has influence his character.
5. Character may be established but requires the individual's motivation to push it.
6. Each man's character had been formed during the growing process from childhood to adulthood. By then, he should be allowed to judge his character wheather positive or negative characteristics.
7. Every man should have a positive character. He just needs to strive towards it.

In order to realize good character of citizen in this nation, there are some ways to do, because character building can be realized in scope of family, neighborhood, schools, universities, and other institutions. As Lexmond and Reeves stated that the character capabilities and competence of children are shaped by countless relationships and interactions, with their primary caretaker, immediate and extended family, peers and class mates, teachers and adult role models. However, children are also influenced by their wider community, by social norms and culture in society, and increasingly by global networks that they come into contact with online or through travel⁸.

One of the significant ways to realize good character, by involving character values in school syllabus and implementing the values at school life. Actually, Character education has been formally implemented in 2010 in Indonesia. Every school has to involve some character values that have been determined. They are religiosity (religius), honesty (jujur), responsibility (bertanggung jawab), healthy lifestyle (bergaya hidup sehat), disciplined (disiplin), hardwork (kerja keras), confidence (percaya diri), entrepreneurship (berjiwa kewirausahaan), logical, critical, creative, and innovative thinking (berpikir logis, kritis, kreatif, dan inovatif), independence (mandiri), curiosity (ingin tahu), joyfulness of reading (gemar membaca), cooperativeness (bekerja sama), obedience (patuh), respect (menghargai), courtesy (kesopanan), democratic (demokratis), environmental care (cinta lingkungan), nationalism (nasionalis), and respect for diversity (menghargai keberagaman).The government has also launched the mapping of character values to be developed in each

⁷ Dindin Jamaludin. *Character Education in Islamic Perspectives*. International Journal of Scientific & Technology Research Volume 2, Issue 2, February 2013

⁸ Jen Lexmond and Richard Reeves. *Parents are the principal architects of a fairer society*.(London: Demos, 2009) Page 32

subject. For English, there are six character values, that is, respect for diversity (menghargai keberagaman), courtesy (sopan santun), confidence (percaya diri), independence (mandiri), cooperativeness (kerja sama), and obedience (patuh)⁹.

Character education is an educational movement that supports the social, emotional and ethical development of students¹⁰. It is a simply good education in any range for anyone. The implementation of character education is not only at school or educational institution, but also in family and environment. By having appropriate behavior to interact with others, we have started to perform good character in our society.

There are many studies that explain widely about character education. Jamaludin in his journal told about character education in Islamic perspectives. He explained about the character education in the perspective of Islam as a fundamental human lives¹¹. Chrisiana also wrote her article about how to apply character education in a university. She explained about her case study about the implementation of character education in America and China, then she compared it with character education in UK Petra¹².

Character education partnership elaborated eleven principles in character education¹³. They are as follow:

- Promotes core ethical and performance values
- Teaches students to understand, care about, and act upon these core ethical and performance values.
- Encompasses all aspects of the school culture
- Fosters a caring school community
- Provides opportunities for moral action
- Supports academic achievement
- Develops intrinsic motivation
- Includes whole-staff involvement
- Requires positive leadership of staff and students
- Involves parents and community members
- Assesses results and strives to improve

Berkowitz and Bear concluded nine effective practices in character education. They are Choose tested and effective implementation approaches that match your goals; Train the implementers: Enlist leadership support; Assess character ; education and feed the data back into program improvement; Pay attention to school culture including staff culture; Build student bonding to school; Think long-term and sustain

⁹ Nur Faiziyah and Fachrurazy. *The Implementation of Character Building In English Subject At Junior High School 3 Malang* (State University of Malang)

¹⁰ Character Education Partnership. Retrieved from www.character.org on Nov 27, 2016

¹¹ Dindin Jamaludin. *Character Education in Islamic Perspectives*. International Journal of Scientific & Technology Research Volume 2, Issue 2, February 2013

¹² Wanda Crisiana. *Upaya Penerapan Pendidikan Karakter Bagi Mahasiswa*. (UK Petra Surabaya)

¹³ Character Education Partnership. Retrieved from www.character.org on Nov 27, 2016

the commitment; Bundle programs; Include parents and other community representatives¹⁴.

Character Education as a Part of Mental Revolution

Character education which has got special attention from government, educational institutions, and society has a purpose to create better generation for Indonesia, which can reduce crimes and bad behavior of Indonesian people. This purpose is in a line with the government statement of “Mental Revolution”.

Mental Revolution, which is proposed by Indonesian President, Joko Widodo, involves three significant aspects. They are integrity, hardwork, and cooperative. Those three aspects must be habitual action that become parts of society’s behavior in order to realize mental revolution. According to Taylor, mental revolution involves determining standards of work, eliminating wasteful operation and piecework system of wage payment would benefit both the workers and the employer/management¹⁵. The employer and management officer should be in a one way of thinking to improve the department or company by having good and useful management, that gives good effect to others/environment and society.

In order to realize mental revolution, which involves good character of the human resources, there must be character education since childhood, to create better generation. It can not be denied that character education is a essential part to realize the mental revolution succeed. The kind of education is not a formal education that can be taught at schools or other formal institutions, but it can be learned at home and environment.

As Degeng said, life dimension in education will be more meaningful between each other, because every individual completes each other (take and give, share and respect, belief and trust). That is where education is growing rapidly, because in the system of the Ministry of Education at elementary school level to university education are instilled with no competition. But in fact, it still seems ironic, considering that Indonesia is a civilized and ethical nation, but it has not been able to implement it in education¹⁶.

Character education in islamic universities

Character values that have been applied in elementary and high schools will appear in their behaviour. In this level, the students have their level of physical and emotional changes which makes them become silent or stubborn. Good character students do not need too much guide and advice to take some decision and they know how to respond to others without ignoring respecting other’s position. Not good

¹⁴ Marvin D. Berkowitz and Melinda C. Bier. *What Works in Character Education*. Character Education Partnership (University of Missouri, St. Louis, 2005) page 20.

¹⁵ F.W. Taylor. *Scientific Management*. page 4

¹⁶ Humas3. *Mental Revolution, A Milestone Change in Education*. 2015

character students need much advice to perform their behaviour, to avoid hurting others or having problem. In higher education institution, students have grown up and have been mature mentally. They do not need much guidance as their previous education. Knowles stated that a prime characteristic of adulthood is the need and capacity to be self-directing¹⁷. Murcia argued in addition to be matured and self-directed, adult learners are often, of necessity, more focused¹⁸.

Students in higher education institutions do not get as much attention and guidance as when they are in their high schools. They get their freedom to choose their interest, and do not have intimate relationship with the lecturer, which enables them to get more freedom to do activities they want.

In universities and higher education institutions, the character values are not stated directly in lecturer's syllabus and lesson plan. However, it doesn't mean that there is not any implementation of character values that is concerned by university. Students in this level still need guidance to realize their passion and dream. Every institution, especially Islamic institution must have passion to create better generation based on Islamic values, which means that the lecturers, staffs, students, and other institution members must have good character, both inside and outside the institution.

Anderson, Tan, and Suleiman agreed that the formation of moral behavior (known as *tarbiya*) is central to Islamic education. For some, it is not merely acquiring knowledge, but being morally transformed by it. For example, becoming more excessive materialism, or acting in more ecologically aware ways¹⁹.

Islamic higher education institutions are the media to create good character students after they learned at their schools. The institutions are the place for the students to develop their potential and realize their passion. This place must be a proper media to guide the students to go on the right way, based on Islamic values. Because of the values, there are some regulations and norms that they have known to do what they call it as passion and interest. Islamic education could play a very vital role. Pohl (2000) emphasized on community development must not be misunderstood to mean that the study of tradition of Islamic disciplines occupies a diminished or secondary role²⁰. His statement indicated that Islamic traditional study could play a very vital role in educating the society. In addition to that, Al-Attas also stated that Islamic education helps in complete growth of an individual's personality whereas instruction merely trains an individual or group to do some task efficiently²¹.

¹⁷ Knowles. *Contract Learning in Materials and Methods in Continuing Education*. edited by C. Klevins. (Canoga Park, 1976)

¹⁸ Marianne Celce-Murcia. *Teaching English as a Second or Foreign Language*. (Boston, 2001)

¹⁹ Paul Anderson, Charlene Tan, and Yasir Suleiman. *Reforms in Islamic Education*. (University of Cambridge, 2011)

²⁰ Pohl F. *Islamic Education and Public Sphere: Today's Pesantren in Indonesia*. (Amazon.com, 2000)

²¹ Al-Attas. *The Evolution of Political Islam in Turkey: Comparing Party Programs*. (ProQuest.Com, 1977)

It can not be rejected that islamic higher education focus on islamic studies, that demand every subject inside the institutions to correlate their topic and terms into the islamic studies. This is a kind of educative values that is one of the advantages of the institutions. Islamic education is not only education about religion or islamic knowledge, but also the living values that helps students to get their goal based on right guidance. The fundamental aims of Islamic education is to provide student a positive guidance which help them to grow into highly moral-embedded adults who will lead happy and fruitful lives in the world and aspire others to achieve reward in the future. To know what precisely is meant by good adults require an understanding of the Islamic concept of human being (Halstead)²². Pohl emphasis on community development must not be misunderstood to mean that the study of tradition of Islamic disciplines occupies a diminished of secondary role²³. His statement indicates that Islamic traditional study could play a very vital role in educating the society.

According to Syed Ali Ashraf in Said, Muhammad, and Elangkovan Islamic education is an 'education in all branches of knowledge taught from the Islamic point of view'²⁴. Accordingly, it should be 'governed by the deeply felt ethical values of Islam'.

However, Character education is not a “quick fix”. It means that character education is a long term project that needs support from all parties to reach the goal. The islamic institutions have to guide the students continuously and give attention to the students’ problems, which relate to their moral. In Character Education Partnership, Lickona⁹ said that although it is important to set a strong foundation during earlier grades and to reinforce that foundation during the later grades, character education can be initiated at any grade level. No matter how old is the person, he can learn how to be a good person by build his good character.

Learning English in Islamic Higher Education Institutions

Higher education institutions are formal place for the students to develop their interest and find their self-concept, which are influenced by the inditutions’ atmosphere and their relationships with their friends. The institutions management and facilities also take part in constructing their behavior. Lynch stated that demand on the educational institution’s outcome causes the educational institution to be professionally managed in the belief that the citizens of society whom are educated from it will adapt in accordance of the market demand. In this context, academic institutions including varsities had been literally forced to change their managerial paradigm. These

²² Muhammad M. Said, Nuryani Muhammad and kaviyarasu Elangkovan. *The Continuity and Change of Indonesia’s Islamic Higher Educational Institutions in the amid of Educational Policy Change*. (Asian Social Science; Vol. 10, No. 6; 2014)

²³ Pohl F. *Islamic Education and Public Sphere: Today’s Pesantren in Indonesia*. (Amazon.com, 2000)

²⁴ Muhammad M. Said, Nuryani Muhammad and kaviyarasu Elangkovan. *The Continuity and Change of Indonesia’s Islamic Higher Educational Institutions in the amid of Educational Policy Change*. (Asian Social Science; Vol. 10, No. 6; 2014)

educational institutions should and could work according to public interest. Thus, in today's globalization era, the higher education had undergone tremendous transformation into powerful consumer-oriented and corporate networks, whose public interest values are seriously challenged²⁵.

Learning English as a second or foreign language is not a new subject in Higher Education Institution. Students have learned it since their previous schools, that enables them to be more familiar using the language than other foreign languages. They are demanded to master the language to have ability in communicate globally. It is the most widely spoken language in the world, with more than 300 million speaking it as the first language, more than 200 million people speaking it as a second language, and more than one billion people speaking it as a foreign language (Crystal)²⁶.

Nation argued that an ideal coverage of 98%, that is an 8,000 – 9,000 word family vocabulary, is needed for dealing with written texts. While for dealing with spoken discourse the size is somewhat smaller, consisting of 6,000-7,000 word families (See also Hsueh-chao & Nation, 2000 for a similar estimate)²⁷. Meanwhile, Nation and Waring proposed a vocabulary of 15,000 to 20,000 as a prerequisite to native-like reading comprehension²⁸. Knowledge of the most frequent 10,000 words has been proposed as the minimum for handling university study requirements²⁹. The numbers have not been reached by Indonesian higher education students because of lack of practicing English. Most of them do not have motivation and support to practice the language, that weaken their passion to master it.

In most islamic higher education institutions in Indonesia, English is a compulsory subject for the students for several semesters. This is for non-English Department's students. Topic of the learning is general, which can be used in students' daily communication. However, in some institutions, there must be correlation between the English subject and islamic term, based on the students' program or faculty. Besides learning the terms, students are in a learning place that the atmosphere is full of islamic values. As Alavi² said that Islamic education stresses the importance of moral aspect. Thus Islamic education is also known as moral education that requires the cultivation of the entire divine potential in persons's nature. It means that while learning islamic education, students are learning good values that support their life.

²⁵ Lynch, K. . *Lesson for Higher Education: The University as a site of Activism*. (British Journal of Sociology of Education ,2010)

²⁶ Suwarsih Madya . *Developing Standards for EFL in Indonesia as Part of the EFL Teaching Reform*. (State University of Yogyakarta)

²⁷ P. Nation, *How Large a Vocabulary Needed for Reading and Listening?* The Canadian Modern Language Review, 63 (1) (2006): pp. 59-82.

²⁸ P. Nation and R. Waring, "Vocabulary Size, Text Coverage and Word Lists," in N. Schmitt, and M. McCarthy (eds.), *Vocabulary: Description, Acquisition and Pedagogy* (Cambridge: Cambridge University Press, 1997), pp. 6-19.

²⁹ N. Schmitt, D. Schmitt, & C. Clapham, *Developing and Exploring the Behaviour of Two New Versions of the Vocabulary Level Test*, Language Testing, 18 (2001): pp. 55-88.

Based on the recent data by Ministry of Religious Affairs, Islamic Higher Education in Indonesia has 6 UIN, 13 IAIN, 33 STAIN, and 541 PTAIS. The numbers show that the islamic higher education has big influence in indonesian society to get their formal higher education. It means, the institutions must apply their role to implement islamic values to the students, relate to their interest while they are learning in the institutions.

Having capability in communicating in english, enables the students to gain more knowldege from any sources, especially social media and internet, that they can access many kinds of various information globally. This universal access opens the students' perspective about other countries which have different culture and give some effects to the students. The effects can be good or bad for their psychological development, that demand the students to be able to selective in gaining the new knowledge. Because of this reason, islamic higher education has to be a model and guidance for the students to be a critical, smart, and religious students to face the global and wide world. The english learning in the institutions has a filter which enables the students to select which words they can use to communicate with others, and how they should communicate based on islamic values which respect ethics and human rights.

Character Education in Learning English in Islamic Higher Institutions

Hymes concerned with the concept of *communicative competence*, which emphasize using language for meaningful communication, including the appropriate use of language in particular social contexts³⁰. Student's character can not be separated from his habit, language, and attitude, while he is in a public places or alone. One of the indicators whether the students have good or not good character is their language. Do they use polite or impolite language to communicate with others? Do they use similar language to communicate with their friends and their elderly? Can they use language properly in communication? Do they use good words to express their ideas? All of the questions relate to their habit and character. In fact, people can judge someone has good or not good character by listening his language.

In english language learning, there are some words, expressions, gambits, and sentences that the students must not say, in order to avoid miscommunication. They learn the terms only for their knowledge, but they are prohibited to use it in communication. Lexical knowledge is one foundation of overall language proficiency. Words are considered "the building blocks of language" and by some to be "the single most important aspect of foreign language learning" (Sahirudin)¹⁹. Therefore, there must be vocabulary and sentences selection during the learning process, especially in islamic higher institution. The vocabulary must not contain "bad" words that means the examples or sentences given must not contain insulting, underestimating, or hurting

³⁰ Hymes, D. Competence and performance in linguistic theory. In language acquisition: Models and methods, edited by R. Huxley and E. Ingram. London: Academic Press. 1971.

others. The examples and the practices must relate to the islamic values that respect other's right and position.

Selecting proper material and words that are used in english learning is a must. Students like to imitate and repeat some words that they think interesting and useful for their communication. In fact, students can learn some "bad" words, expressions, or sentences from social media, gadget, television, radio, novels, and other sources. Here is the role of educators, to guide them in learning new language. Lecturers should explain the bad impact of using the terms. Because of the reason, there must be good preparation for the lecturer to guide the students during learning process, started from constructing syllabus and lesson plan. Although there is not any character values stated in the syllabus and lesson plan, the learning process have to be able to support and guide the students to have good character.

Vale, Scarino, and McKay in Adi explained that there are four general considerations for effective materials. First, it is the consideration to the nature of the learner group, that deals with some principles such as: the materials should be appropriate for the learners' level of language development; the materials should challenge learners without frustrating them; and the materials should meet learners' immediate learning needs. Second, it is the consideration to the purposes of the materials in relation to the goals and objectives, that deals with to what extent the materials promote communicative use of the target language; how the materials increase learners' knowledge and understanding of the target language community and culture; and how the materials encourage learners to take responsibility for their own learning. Third, is the teacher's needs and preferences consideration, that relates to the issues such as: how the materials can extend the teacher's contribution; and how the materials can exploit rather than constrain the teacher's expertise. Fourth, is the practicalities and general considerations, that relates to some criteria like: the materials should be presented in imaginative and appealing way; the materials should be economical in terms of preparation time; and how the materials allow for all learners to be actively involved in its use³¹.

Murcia explained that vocabulary learning is central to language acquisition, whether the language is first, second, or foreign. It explains the significancy of learning and using propeer vocabulary in learning language³². Low level in mastering vocabulary limits the students to choose the appropriate vocabulary in communication. It means that mastering much vocabulary enables them to use the language better and

³¹ Sugeng, S.A. *Character building in language learning: Immersion principle in the implementation of responsible, fair, and care values in developing EFL classroom activities.* (Presented in the 5th National English Language Teachers and Lecturers (NELTAL) Conference, March 30, 2013, Faculty of Letters, State University of Malang, 2013)

³² Marianne Celce-Murcia. *Teaching English as a Second or Foreign Language.* (Boston, 2001)

polite. Unknowing proper words also makes them speechless or confused to express their ideas.

After discussing about the character education in learning process, the next question is whether the selective learning material and process in english learning influence mental revolution in this country. The selective material and learning process implement three significant elements of mental revolution (integrity, hard work, and cooperative), enable the students to have good communication skill and personality to realize mental revolution.

Islamic values teach human to be good in socializing, expressing ideas, and doing life. It can be inferred that successful muslims are those who put the struggle and strife to practice everything which is good based on islamic rules and to refrain everything which is unlawful according to it. Abdul Hamid al-Shaidi al-Zantani in Jamaludin asserted that people need hidayah al-din that illuminates his reasons, his knowledge, and his will³³. If everything is left to the ability of his reason alone, he would be misguided, if everything is left to his knowledge alone, certainly he will not understand and will not comprehend. And if everything is left to his will, it would slip.

As Dr. Thomas Lickona, author of *Educating for Character*, stated, "Moral education is not a new idea. It is, in fact, as old as education itself. Down through history, in countries all over the world, education has had two great goals: to help young people become smart and to help them become good." The social, emotional and ethical development of young people is just as important as their academic development. It is, in fact, the precursor to academic achievement. As Theodore Roosevelt stated, "To educate a man in mind and not in morals is to educate a menace to society." After all, we know that good workers, citizens, parents, and neighbors all have their roots in good character.

Conclusion

Islamic Higher Education can not be separated from character education, as a significant part in mental revolution, because islamic values teach human, especially moslem, to do their good life by having good character in community, environment, and working place. Therefore, all members and subjects in the institutions must reflect islamic values, include topics in lecturing process.

English as one of the compulsory subjects in islamic higher education, also must be able to deliver good character values, through well-prepared learning process and selective material for the students. The institution is one of the environment that has good atmosphere to support, develop and guide the students' competence and interest. The correlation between islamic values, character education, and english as the universal language, which have same purpose to produce better generation, are

³³ Dindin Jamaludin. *Character Education in Islamic Perspectives*. International Journal of Scientific & Technology Research Volume 2, Issue 2, February 2013

strategic place to realize the best islam generation as well as realizing mental revolution. Therefore, all members of the islamic institution must have same perception and commitment to implement the character education in islamic higher education life.

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THE RELATIONSHIP BETWEEN SCHOOL LEADER SUPERVISION AND TEACHER'S PROFESSIONALISM WITH TEACHER'S PERFORMANCE AT THE ATTAHIRIYAH JUNIOR HIGH SCHOOL AT TEBET SOUTH JAKARTA

Ika Kartika

Abstract

This research aims to study and to know the relationship between school leader supervision and teacher's professionalism with teacher's performance. The research respondents are teacher's Attahiriayah Junior High School at tebet South Jakarta

The hypothesis that are tested (1) there are positive relationship between school leader supervision and teacher's performance, (2) there are positive relationship between teacher's professionalism, and (3) there are positive relationship between school leader supervision and teacher's professionalism with teacher's performance.

This research was done at Attahiriayah Junior High School at tebet South Jakarta, with survey method. Research respondents are 60 teacher's. The examples are taken by using technique of total sampling. Data analyzed by using regression and correlation technique simple and multiple.

The instruments were validated with product moment for variable school leader supervision (X_1), teacher's professionalism (X_2), variable by using grains analyzes while alpha crombach measures reliability.

The research found that : (1) There is positive relationship between school leader supervision (X_1) and teacher's performance (Y) with correlation coefficient of regression = 0.574 at level of significant at α 0.05 and equation of regression $\hat{Y} = 152.597 + 0.128 X_1$; (2) There is positive relationship between teacher's professionalism (X_2) with teacher's performance with correlation coefficient of $r_{y.1} = 0.584$ at level of significant $\alpha = 0.05$ and equation of regression $\hat{Y} = 148.066 + 0.153 X_2$; (3) There are positive relationship between school leader supervision (X_1) and teacher's professionalism (X_2) by together with teacher's performance with plural correlation coefficient of $R_{y.12} = 0.655$ at level of significant at α 0.05 an equation of plural regression of $\hat{Y} = 144.316 + 0.100X_1 + 0.121X_2$.

The research shows that (1) there are positive relationship between school leader supervision (X_1) and teacher's performance (Y) at Attahiriayah Madrasah Tsanawiyah Attahiriayah Tebet Jakaeta , (2) There are positive relationship between teacher's professionalism (X_2) and teacher's performance at Attahiriayah Junior High School at tebet South Jakarta., (3) there are positive relationship between school leader supervision (X_1) and teacher's professionalism (X_2) with teacher's performance (Y) Attahiriayah Junior High School at Tebet South Jakarta.

The research concludes that there is positive correlation between leader supervision and teacher's professionalism. If we are going to improve teacher's performance, the leader supervision and teacher's professionalism also need to be improved.

A. Introduction

In the Implementation of Education in the school, costs a boarding school depends in costs teacher, then to review the smooth implementation of the Vision and Mission schools Namely produce learners has quality Human Resources A reliable and quality, should be supported by Supervision principals and teacher professionalism.

In an effort to improve the performance of teachers can be started from increased Supervision principals, because the implementation of Supervision principals implemented fully, cover matters related to the curriculum, students, facilities, infrastructure, and relations with the public schools. Since the area of school supervision activities, implementation guidelines should be formulated.. This is despite the complete equipment, tools, and teachers when the administration and supervision is not good, it will not achieve the goals effectively and efficiently.

Supervision principals who can effectively improve the performance of teachers. Principals is a leader in the situation and the state of education in schools requires a ethic obligation to provide an example for the teachers, staff, and students. Principals is required to raise the potential of each individual in order to get up and start everything with seriousness. As stated Howard Embeir, that in the implementation of the supervision of the school, principals required to conduct training for teachers intensively, have a high commitment to the teachers and administrative staff, have a commitment to school, encourage administrative staff, to encourage teachers to perform their duties, have desire to work closely with teachers and staff. Therefore Supervision principals is a key factor that can improve the performance of teachers. However, in reality contained in Madrasah Tsanawiyah Attahiriyah Jakarta, that Supervision principals has not been implemented to its full potential, it is still a lack of guidance to teachers by the principals, the lack of commitment of the teachers and administrative staff, principals less encouraging administrative staff and teachers in performing their duties, Such circumstances lead to poor performance of teachers.

Aside from it being the cause of the poor performance of teachers is the teachers professionalism, but teachers are the main factors that should receive serious attention from various parties, among others: government, school administrators, and community. Teachers professionalism is a dominant factor on the success in educational activities. Teacher is spearheading the school's mission to translate the implementing learning as the main activity in school education. To that end, efforts to improve the teachers professionalism in the school principals is a task that can affect the performance of increasing teacher. It is intended for teachers who perform duties at the school have a standard teaching skills (professional).

To carry out its duties properly in accordance with its profession, teachers need to master many things as their competence. On the other hand, teachers must understand and appreciate the students are cultivated. For teachers teaching skills are the key factors that support the improved performance of teachers. But in fact there are indications that teacher performance is still far from expectations. It is based on the observation as to the existence of Uzer Usman educational institutions in Indonesia is still far short of expectations, due to the poor performance of teachers. More Usman stated that the quality of educational institutions in Indonesia is far from adequate. The condition is inseparable from the performance of the teacher is still low, but the teacher is one of the critical success factors in school education.¹

The low performance of teachers can be caused by poor Supervision principals and teacher professionalism. There is no doubt that to develop the required school teachers who have optimal performance, however, everyone is aware that the performance of teachers, especially teachers in the school are generally still low. Community or parents also sometimes derided and accused the teachers are incompetent, unqualified and unprofessional, when her son can not solve the problem she faced it yourself or have the ability not to his satisfaction.

To produce quality graduates, independent, and competitive, then the performance of teachers is very important to note and improved continuously this is one of the functions of the principals to conduct coaching and relationships between managers and subordinates so well that to create a harmonious atmosphere, because if the condition of the schools lack harmony will lead to decline in the work ethic of teachers and will eventually look their symptoms - symptoms teachers less enthusiastic in carrying out their duties, lack of discipline on the task, often late, absenteeism, less prepare the subject matter and competition unwell. If this is the case even if only on some teachers but can hamper the efforts of the school to improve school quality.

Evidence from the field suggests that the performance of teachers Madrasah Tsanawiyah Attahiriyah Jakarta, is still far from expectations. This is due to the limited teachers serving in schools, both from the aspect of scientific disciplines and education levels are still low. This fact can be seen from there are teachers who teach more than four subjects, as a result of the subjects taught to students are not correspond to their expertise.

Many factors lead to low performance of teachers, among others Supervision principals and teacher professionalism. Supervision principals is the guidance provided by the principals to the entire staff of the school to enable them to improve the competence of teachers to teach better. Therefore principals can not be understood merely a position or positions, but it is a job full of responsibility, honesty and confidence. Principals can be understood as the person who has the educational mission of the school is firmly and consistently against the things he has set to organize

¹ Moh. Uzer Usman, *Menjadi Guru Profesional*. (Bandung: PT. Remaja Rosdakarya, 2003), h. V

the process of growth of school education a stable and qualified teachers as educational workers have professional competence of a high and students as subjects students can get the achievement the good one.

From the above discussion, the authors are interested in examining the relationship between Supervision principals and teachers professionalism with teacher performance Madrasah Tsanawiyah Attahiriyah Jakarta.

Based on the background and the identification of the issues mentioned above, it can be formulated several research problems as follows: (1) whether there is a relationship between Supervision principals at Madrasah teacher performance Tsanawiyah Attahiriyah Jakarta?, (2) whether there is a relationship between the professionalism of the teacher's performance Madrasah Tsanawiyah Attahiriyah Jakarta?, (3) whether there is a relationship between supervision and professionalism of the staffs are perpetually together with the performance of teachers madrasah Tsanawiyah Attahiriyah Jakarta?

B. Discussion

1. Study Theory

a. Supervision Principals.

1). definition Supervision

Etymologically the term supervision comes from English, the "supervision" which consists of the word super and vision. super means above or over, whereas the vision means to see or review ".² While in terms of terminological experts have varying views on the notion of supervision, according to Alimansyah, supervision is directing employees directly in the tasks handed to them.³ According to Kimball Wiles, "supervision is an activity to help its job well."⁴ According to Rifai, supervision is the guidance given to all school staff so they can improve the ability to develop teaching and learning situation better."⁵ According Reitzug, supervision is the control of the leadership of subordinate in an effort to achieve the goal of organizations.⁶

Supervision as a service to teachers either individually or as a group that aims to improve teaching.⁷ Supervision is a means to provide special assistance to teachers in developing curriculum, instruction, and teachers themselves.⁸

² Hadari Nawawi, *Administrasi Pendidikan*, (Jakarta:Cv. Mas Agung, 2008). h. 104

³*Ibid.*

⁴Yusak Burhanuddin. *Administrasi Pendidikan*. (Bandung: Pustaka Setia, 2004). h. 100

⁵C. Urich Reitzug, Images of principal instructional leadership: from super-vision to collaborative inquiry, *Journal –of-Curriculum-and - Supervision, Journal –of- Curriculum and Supervision*, v 12 Summer 2007. p. 324 - 43

⁶ Sergiovani. Thomas J. dan Robert J. Starratt. *Supervision : Human. Perspectives*, (New York McGraw-Hill. 2003), h. 36, dalam *Ibid.*

⁷*Ibid.*h. 210

⁸*Ibid.*h. 210

So that the term of supervision embodied the notion of inspection, monitoring, surveillance, monitoring and assessment is further extended with the understanding assistance or repair.

2). Supervision Functions

The function of supervision is the improvement of teaching. Repair business is a continuous process in accordance with changes in society. As we know that society is always changing and that change often brings consequences in the field of education and teaching. Changes in philosophy, culture, social and economical can change human attitudes and a learning experience in school materials. As Kimball wiles, that "the basic function of supervision is to improve the situation of children's learning".⁹ Similarly, Burton and Bruckner describes the functions of supervision, namely: "to assess and improve the factors that affect learning."¹⁰ In this case Swearingen, states, functions dupervisi is coordinating all the efforts of the school, the equipping of school leadership, expanding the experience of the teachers, to stimulate the efforts of creative, provide facilities and assessment continuously, analyzing the situation of teaching and learning, giving and knowledge and skill to every member of staff, integrating educational goals and help improve the teaching skills of teachers ".¹¹

The function of supervision is to assist, assess, select and apply the textbooks that are relevant to the subject, examining and supervising the implementation of the curriculum, examining and assessing the outcomes of education / evaluation tools education, helping teachers to enable them to perform their duties, developing situation learning better, effective and efficient, helping them to develop and improve its ability and to find solutions that are appropriate to the difficulties they face in the workforce, helping teachers find learning difficulties students and plan their actions corrective action and avoid demands on teachers that is beyond his ability.

3). Supervision principals

Perry R Retting, argued that the implementation of effective supervision principals, can be done through regular evaluation of the teacher's job, so that the process of supervision continues to experience significant growth moving towards more effective.¹² Implementation of supervision according to Perry, distinguished the two approaches, namely (1) guidance, control, and guidance for teachers and school staff, (2) evaluating the activities of teachers teaching.¹³

⁹ M. Moch Rifa'i, *Op. Cit.*, h. 27

¹⁰ M. Moch Rifa'i, *Op. Cit.*, h. 27

¹¹ M. Moch Rifa'i, *Op. Cit.*, h. 27

¹² Perry R Retting, Differentiated supervision: a new approach, *Journal of Principal* (Reston, Va) v 78 n03 Jan 2009. p. 36-9

¹³ *Ibid.* h. 36 -9.

The evaluation of the activities of teachers teaching according to Renate Mayo Weidner, has significance to develop the learning process, because the evaluation results can be used as material for the headmaster in fostering the teaching profession, the evaluation can be done through an assessment and a study of the activities of teachers teaching or through learning achievement students.¹⁴ Implementation of school supervision, carried out to evaluate the activities of teachers through notes document the daily activities of teachers, the evaluation is that the implementation of teachers' activities can be monitored.¹⁵ According to Rifai, guidance provided to all school staff so they can improve the ability to develop teaching and learning situation better. "According to Kimball Wiles,"¹⁶ headmaster against the teacher supervising the headmaster activities to assist the teachers as well. "¹⁷

Supervision headmaster of a teacher is a service for teachers who are ultimately reflected in the improvement of teaching, student learning outcomes and curriculum implementation. Guidance contains positive behavior. dynamic and democratic designed to improve instruction through the sustainable growth of each individual involved in it, that student teachers, supervisors, administrators and parents or other individuals.

Indicators of supervision headmaster is (1) personal and social, (2) instructional leadership, (3) the development of the school, (4) management of resources, (5) entrepreneurship, (6) supervision of learning

b. Teacher professionalism

1) Definition of Teacher Professionalism.

Professionalism comes from the word meaning profession or skilled expert in the field. The word "professional" is derived from the adjective that means living and as a noun meaning qualified persons such as teachers, doctors, judges and so on. In other words, work that is professional is a job that can only be done by those who are specifically prepared for that and not the work done by them because they do not get another job.¹⁸"The profession is essentially a declaration and an open promise, that one would devote himself to a position in the usual sense, because the person is called to assume the job".¹⁹

From the above, is the professionalism of teachers are teachers who have expertise or special skills in the field as an educator and teacher, so she is able to perform its

¹⁴ Renate Mayo Weidner, Trends in teacher evaluation, *Journal of The Clearing House*, v 70 May/June 2007. p. 269-70

¹⁵ A Kathleen Sullivan A, Documentation in teacher avaluation: what does the professional literatre say?, *Journal - NASSP-Bulletin*, NASSP-Bulletin v 83 no 607 May 2009. p. 46-59

¹⁶ Yusak Burhanuddin. *Administrasi Pendidikan*. (Bandung: Pustaka Setia, 2004). h. 100.

¹⁷ Moh. Rifai. *Administrasi dan Suvervisi Pendidikan*. (Bandung: Sekar Jaya, 2004). h. 32.

¹⁸ Moh. Uzer Usman, *Menjadi Guru Profesional*, (Bandung Remaja Rosda Karya, 2003), h. 14

¹⁹ Oemar Hamalik. *Pendidikan Guru Berdasarkan Pendekatan Kompetensi.*, (Jakarta: Bumi Aksara, 2002), h. 1.

duties and functions as a teacher with a maximum capability. Or in other words, according to Umar Hamalik, professional teachers are trained and equipped, and has a rich experience in the field.²⁰ While that is a well-educated and trained not only formal education but also have to master the various strategies or techniques in teaching and learning activities and master the foundations of education.

As a preparation towards the matter and to determine how the quality of professionalism of teachers that we have, a professional teacher is a teacher who can be a model as a person, whether he is disciplined, careful thinking, loving subjects or off idealism and petty in his view.

2) Teacher Professionalism

To realize professional teachers, teachers are required to have adequate education that must be taken through education that specifically prepares the job, such as the education of primary school teachers and the faculty of education. For teacher education is an education that prepares one to become a professional in the field of education. As stated by Soekijo that to become professional teachers should be supported by adequate teacher education and to master knowledge and skills. Someone teachers who do not have a science teacher will be different with a teacher who has a science teacher since become professional teachers required mastery of science teacher is deep and broad.²¹

The teacher is a profession that requires specialized skills as a teacher. This type of work can not be done by anyone outside the field of education. Tasks include educating teachers as a profession, teaching and training. Educating means to continue and develop the values of life. To teach is to continue and develop science and technology. While training is about developing skills in students. In an effort to realize a professional teacher is essentially not just the responsibility of teachers alone, but rather a shared responsibility of all stakeholders, especially the government, parents and the wider community.²²

Teacher professional effectiveness can be achieved through the empowerment potential and achievements of teachers. A teacher can be termed as professional teachers because of its ability to realize the performance of the teaching profession as a whole. Thus the main characteristics of a professional is the ability to realize the professional performance as well as possible in achieving the goal of education, in other words a professional teacher should have a solid competence.²³

From some of the descriptions above, it is the teachers professionalism is teachers' skills in planning, implementing activity as teaching skills, and skills to evaluate the

²⁰*Ibid.*, h. 15

²¹ Soekidjo Notoatmodjo. *Pengembangan Sumber Daya Manusia*, (Jakarta: Rineka Cipta, 2002), h . 30-33

²²*Ibid.*, h. 7

²³ H. Mohamad, Surya. *Percikan Perjuangan Guru.*, (Semarang: CV. Aneka Ilmu, 2003), h. 248

learning activities. While indicators of teachers professionalism include: (1) the skills to plan the organization of learning materials, (2) the skill implementation of learning activities, (3) the skills to plan evaluation, (4) the code of conduct of teachers, (5) relationships within the organization, (6) the behavior of a professional , described in conveying skills teaching purposes, delivering materials, skills in using the method according to the plan, the skills to encourage students' involvement in teaching and evaluation skills orally and in writing.

c. Teacher Performance

1). Definition of Performance

The term "performance" in this paper is intended as translation of the word performance, which can be defined as the ability to show the seriousness carry out the work.²⁴ Assessment of the performance of teachers will relate to the main issues regarding the evaluation of teaching itself, and teaching behavior is used as a basis for assessing performance,²⁵ performance is also significant as the size of a work.²⁶ Therefore, the performance of these teachers can be defined as a condition that indicates the ability of a teacher to the task at school and describe their actions displayed a teacher or during teaching activities.

In expectancy theory stated that the performance is the result of interaction between motivation and abilities (basic capability) or formulated as: $\text{performance} = f(x \text{ ability motivation})$.²⁷ The implication of this theory shows that the higher the motivation but have basic skills low will produce lower performance. Likewise, the person who actually has the basic ability is high, but low motivation, then the performance becomes low. If so, then in addition to the basic capabilities, partially motivated can be one element of a performance, and motivation can be defined as a business that raises the urge to perform a task. Therefore, the important concept of the above theory is that to uncover and measure teacher performance can be done by examining the basic capabilities of teachers or the implementation of the basic competencies of teachers.

Based on the description in advance, it can be concluded that teacher performance is essentially a manifestation of how good concerning teacher's ability in executing tasks both as a teacher, counselor, and administrator class.

²⁴ Paul Chance, *Learning and Behavior* , (California : Wadsworth Publishing Company, Inc., 2007), h. 14

²⁵ William H. Lucio and John D. MacNeil. *Supervision in Thought and Action*, (New York : Mc Graw-Hill Book Ccompany, 1979), h. 248

²⁶ Stephen P. Robbins, *Essentials of Organization Behavior*, (New Jersey: Prentice-Hall International, Inc, 2004), h. 237

²⁷ Wayne K. Hoy and Cecil G Miskel, *Educational Administration Theory, Research, and Practice*, (New York: Random House, 1978), h. 116

2). Teacher Performance

Teachers whose performance was good, if these teachers understand the functions and duties properly. Therefore, a teacher is required to have a stock or a broad knowledge of the profession so well aware of the task that must be implemented, so that teachers can differentiate and understand the priority of work should and should not do. To show good performance required targets for acquisition of skills and abilities specific to the professorship, like mastering basic competencies of teachers. Therefore, from the aspect of the necessary personal responsibility and awareness in creating a good performance, because it can be said that the performance was related to the awareness of employees towards their work.²⁸

In the process of learning, the teacher's performance is closely related to the quality of teaching and teachers. Good teacher performance will produce good quality work anyway. Furthermore, the good performance seen from the results obtained. From the assessment of student outcomes,²⁹ then some performance indicators appear in terms of satisfaction of teachers and parents of students, student achievement, social behavior, and the presence of a teacher. Thus it is clear that assess and understand the performance of teachers can not be separated from students as subjects learners and learning achievement levels were achieved by students describe the performance of teachers as planners and managers of classroom teaching or administrator. Meanwhile, the performance is also associated with the level of knowledge and problem-solving skills.³⁰

As a teacher and manager of the classroom, a teacher has the duty to: (a) planning, (b) organize, (c) lead, and (d) supervising.³¹ Meanwhile, the main task of a teacher is essentially to plan, manage, assess the learning process in which there are a variety of activities to choose, assess, and take professional decisions.³² Therefore basically the teacher's task was not easy, because the activities that should be required require behavior, context, and certain consequences undertaken competently and thoroughly.

In the learning process there are three important components, namely: (a) preparation of teaching, (b) the implementation of teaching, and (c) personal relationships.³³ In the implementation of these three components are interrelated to each other, so that the necessary mastery of fundamental skills and special skills of each teacher. Teacher Education Development Project formulated ten basic capabilities

²⁸ Samuel C. Certo and J. Paul Peter, , *Strategioc Manajemen, : Concept and Aplications*, (New York: Random House Business Division, 2008), h. 67

²⁹ Nataly S. Glasman, *Evaluated –Based Leadership: Shool Admionistration in Contemporary Perspective*, (New York: State University Press, 2006), h. 12

³⁰ Educom, *The Teacher Learning Sistem Project*, (2009), (<http://www.educom.edu/web/pubs/revie>)

³¹ Ivor K. Davies, *Pengelolaan Belajar*, Terjemahan Sudarsono Sudirjo, (Jakarta: Rajawali Pers, 2006), h. 35

³² Soedijarto, *Memantapkan Pendidikan Nasional*, (Jakarta: Gramedia Widiasarana, 2003), h. 84

³³ Baharuddin Harahap, *Suervisi Pendidikan Yang Dilaksanakan Oleh Guru, Penilik, dan Pengawas Sekolah*, (Jakarta: Damai Jaya, 2003), h. 32

for a teacher, namely: (a) master the material, (b) managing the learning program, (c) manage the class, (d) use the media / sources, (e) master runway cornerstone of education, (f) managing learning interactions, (g) assess the achievements for the sake of teaching, (h) recognize the functions and program services counseling, (i) recognize and organize school administration, and (j) understand and interpret research results for purposes of teaching.³⁴

The ten basic capabilities mentioned above are not an equal and level, because when examined relationships among the ten capabilities are in fact there are hierarchical. Then when examined then eight out of ten of these competencies is more directed to the competence of teachers as teachers so that it can be concluded that the ten competence only covers two areas of competence of teachers, namely cognitive competencies and behavioral competencies.

While competencies attitudes, especially the professional attitude of the teachers are not visible.

In terms of competence, teacher performance refers to the behavior of teachers when teaching in the classroom.³⁵ Meanwhile, competence refers to performance and act rationally in the execution of duties. If so then it is clear that teacher performance are closely linked to the activities and work patterns of teachers in the classroom teaching, which means also Viewed manage skills the learning process. Basically behavioral competencies (performance) as the ability of teachers in a variety of skills / behave, such as: skills teaching, guiding, judging; skills to use teaching aids, socialize and communicate with students; cultivate the spirit of learning skills of students; implement skills class administration and others.³⁶ Meanwhile, the term skills (skills) refers to a person to perform various types of cognitive or behavioral activity (behavioral) with an effective way.³⁷

In a broader sense, the skill is a pattern of activity that aims, which require coordination manipulation information learned skill moves from the very simple to the very complex. Skills can be divided into two kinds, ie, psychomotor and intellectual, and almost every skill consists of two elements. It's just that there is a more prominent element of skill psychomotor, while other skills are more prominent intellectual element. In the learning interaction teaching skills are divided into three classifications, namely with regard to the material aspects, capital readiness, skills and operational.³⁸

Teachers in their duties required to be able to develop the competence of his profession constantly in school and society. Factors that affect the competence of teachers according to Miller that the experience and teachers professionalism teaching

³⁴ Nana Sudjana, *Dasar-Dasar Proses Belajar Mengajar*, (Bandung: Sinar Baru, 2008), h. 19

³⁵ cece Wijaya dan T Rubyan, *Kemampuan Guru Dalam Proses Belajar Mengajar*, (Bandung: PT Remaja Rodakarya, 2001), h. 8

³⁶ Sudjana, *op. cit.* h. 19

³⁷ Gary Yulk, *Leadership in Organization*, (New Jersey: Prentice-Hall International, Inc, 2004), h. 253

³⁸ Gary Yulk, *Leadership in Organization*, (New Jersey: Prentice-Hall International, Inc, 2004), h. 253

can affect the competence of teachers, more experienced teachers in implementing its duties as a teacher, it is increasingly have professional skills. While the ability of teacher professionalism can be improved through education.³⁹ David Kember contrast to the view that the competence of teachers in performing their duties as teachers are influenced by the curriculum, facilities, and infrastructure. Because the curriculum is a reference to learning activities that are supported by facilities and infrastructure. If curriculum incompetent and inadequate facilities and infrastructure, the teacher becomes incompetent.⁴⁰

Professional competence related to the ability educative and administratively teachers, while the personal competence and social competence are considered as general that must be owned by every teacher. Personal competence, which has a steady personality attitude or overcooked so it can serve as a source of identification for students and can be a guide for students and communities. Professional competence, namely that every teacher needs to have extensive knowledge and in the subject matter to be taught, as well as master the teaching methodology that includes theoretical and practical concepts.⁴¹ Meanwhile, the competence of the teaching profession itself can be classified into: (a) Competence of knowledge (knowledge competencies), which suppression on aspects of cognition / knowledge of teachers; (b) Competence appearance, actions (performance competencies), which emphasizes the aspek behavior / performance of teachers that can be observed; and (c).⁴²

Competence result (consequenci competencies) that suppression on aspects of student learning outcomes as a result of the knowledge and competence of teachers appearance.

Social competence, namely that every teacher should be able to establish effective communication with the surrounding environment, including with students, peers, superiors, school staff and the wider community. Of the three aspects of competence (personal competence, professional, and social), which became the subject of attention in this study only professional competence even this is still restricted again, specifically regarding the appearance or performance of teachers in teaching.

Based on the above, it can be stated that the performance of teachers is a way of working that involves the ability to carry out the task of teaching can be seen from the indicators: (a) The ability to plan learning programs, (2) ability to implement / manage the process of learning activities, and (3) the ability to assess learning process.

³⁹ D. Cindy Hartzler Miller, *Learning to teach teachers in astandars-based program: when experiences is 'n enough*, Action in teacher education v 21 no 3 fall 2009. p. 88-101

⁴⁰ David Kember and Jan Mc Kay, *Action research into the quality of student learning: a paradigm for faculty development*, The Jurnal of higher education (Columbus Ohio) v. 67 Sept/oct 2006. p. 528-54

⁴¹ David Kember and Jan Mc Kay, *Action research into the quality of student learning: a paradigm for faculty development*, The Jurnal of higher education (Columbus Ohio) v. 67 Sept/oct 2006. p. 528-54

⁴² Soedarminto, *Pengembangan Kurikulum dan Bahan Belajar*, (Jakarta: Karumika, 2001), h. 140

2. Research Methodology

The method used in this research is the method Exposure Facto. Thus, the study did not conduct treatment of the variables studied. Data collection tool used is a questionnaire (questionnaire). By means of collecting such data can be obtained from the data that matches the theme of the study. The research data captured using a questionnaire developed by researchers and is given to a sample of the population.

Respondents are Madrasah Tsanawiyah Attahiriyah teachers, a teacher of 60 people, the sampling technique using simple random sampling technique. Instruments teachers professionalism (Y) as the dependent variable, while the Supervision principals (X1) and teacher professionalism (X2) as the independent variable by using item analysis, while reliability was measured by Cronbach Alpha. Data were analyzed using correlation and regression techniques.

3. Research Results

The relationship between Supervision principals and teacher performance. From the calculation of simple correlation coefficient between X_1 with Y obtained price $r = 0.574$. To determine the correlation coefficient has a significance or not. Because the probability of 0000, the $p < 0.05$. Thus the null hypothesis stating a simple correlation coefficient between X_1 with Y is rejected, because it is not verified, the conclusion that rx_2y means that there is a positive relationship between Supervision principals with teacher performance.

The results showed a positive relationship between Supervision principals with teacher performance. It can be interpreted that the more positive the Supervision principals, the better the performance of teachers. The strength of the relationship may be seen from the magnitude of the coefficient of determination. The coefficient of determination for the supervision of the head of the madrassa (X_1) with the performance of teachers (Y) of 0.329. It can be interpreted that 32.9% of the variation of teacher performance is determined by the supervising head of the Madrasah. This means increasing and decreasing teacher performance amounted to 32.9% can be explained by the Supervision principals through simple linear regression equation $y = 152.597 + 0.128 X_1$.

Based on simple regression analysis of Y on X_1 , regression equation $y = 152.597 + 0.128 X_1$. F test is used to determine the significance of regression equation of Y on X_1 and to determine linearity. Based Ftest, obtained Fhitung sebesar 28.458 at the significance level $\alpha = 0.000$. Because the probability (0.000) is less than 0.05, a significant regression model, so it can be used to predict the performance of teachers.

Based on the data linearity test Y on X_1 , obtained F_{hitung} 1.59. Having consulted with F_{table} at a significance level of 0.05 and dk $(30.24) = 1.89$. Based on the calculations above, we can conclude that H_0 accepted because Fhitung smaller than F_{table} ($1.59 < 1.89$), as tested kebenarnya that there is a positive relationship between

Supervision principals with teacher performance at Madrasah Tsanawiyah Attahiriyah Jakarta, the above calculations are prepared in the table anava then obtained the following picture:

From the results of the regression calculation, it can be stated that the linear regression of Y on X_1 with the regression equation $y = 152.597 + 0.128 X_1$ is significant. It can be concluded that the linear regression of Y on X_1 with the regression equation $y = 152.597 + 0.128 X_1$ is meaningless, since the probability of the t test of 0,000 was much smaller than 0.05, then a significant regression model. This means Supervision principals does affect the performance of teachers.

To see the relationship between Supervision principals with the performance of teachers in teacher professionalism controlled variable conditions (fixed). The calculation result obtained $r_{y1.2}$ value of 0.3652. Because the probability of 0.004 smaller than 0.05, then the partial coefficient was significant.

The relationship between the Master Teacher Professionalism and Performance From the calculation of simple correlation coefficient between X_2 with Y obtained price sebesar r 0.584. To determine the correlation coefficient has a significance or not, t test. Statistical analysis for the t test produces a probability of 0.000 Thus, $p < 0.05$. Thus the null hypothesis that the simple correlation coefficient between X_2 with Y is rejected, because it is not verified, then the alternative hpotesis accepted that there is a positive relationship between the teachers professionalism and teacher performance. The results of the study, described a positive relationship between the teachers professionalism and teacher performance. It can be interpreted that the teachers professionalism tend to be getting better, then the better the performance of teachers.

Great strength of the relationship between the teachers professionalism with teacher performance seen from the magnitude of the coefficient of determination, ie $r^2 = 0.341$. It can be interpreted that 34.1% of teacher performance may be affected by the teachers professionalism. This means that the increase or decrease in teacher performance can be explained by the variance of the teachers professionalism 34.1% through simple linear regression equation $y = 148.066 + 0.153 X_2$.

Thus, the regression of Y on X_2 meaningfully be used to predict the average performance of teachers (Y) when the average teacher professionalism in mind. Here is a picture of a simple linear regression of $y = 148.066 + 0,153X_2$.

To determine the regression equation of Y on X_2 signifikan or not. Then tested the significance and linearity by using test F_{test} F. From the results, obtained $F_{\text{hitung}} \propto 29.995$ at the significance level of 0,000. Because the probability (0.000) is smaller than 0.05, then the regression model can be used to predict the performance of teachers.

Pursuant linearity test Y on X_2 , there is no relationship between the teachers professionalism and teacher performance obtained $F_{\text{hitung}} = 0.73$. after consultation with F_{table} at a significance level of 0.05 and dk $(28.30) = 1.99$, then H_0 is accepted as

F_{hitung} smaller than F_{table} ($0.73 < 1.87$) ie there is a relationship between the teachers professionalism and teacher performance Madrasah Tsanawiyah Attahiriyah Jakarta.

Based on the results of Anova test calculations it can be concluded that the linear regression of Y on X_2 with the regression equation is $Y = 148.066 + 0.153 X_2$ is significant. Since the probability of the F_{test} of 0,000 was much smaller than 0.05, then a significant regression model, this means that the teachers professionalism is affecting the performance of teachers.

To see the relationship between the teacher and the professionalism and performance of teachers in the conditions of Supervision principals controlled variable (fixed). The calculation result obtained $r_{y2.1}$ value of 0.5853. Because the probability of 0,003 is much smaller than 0.05, thus the partial coefficient was significant.

1. The relationship between the teachers professionalism and Supervision principals with teacher performance.

From the results of statistical calculations, then obtained a simple correlation between X_1 and X_2 with Y for $R_{y.12}$ price of 0.655, while the coefficient of determination, amounting, R_2 of 0.429. It can be interpreted that 42.9% is determined by the supervising teacher performance principals and teacher professionalism together. This means that the increase or decrease in teacher performance can be explained by the variance of Supervision principals and teacher professionalism by 42.9% through simple linear regression equation $y = 144.316 + 0,100X_1 + 0,121X_2$

Thus, the regression of Y on X_1 and X_2 are meaningfully be used to predict the average performance of teachers (Y) when the average Supervision principals and teacher professionalism known.

The calculation above, shows there is a positive relationship between supervision principals and teachers professionalism with teacher performance, the third alternative hypothesis is accepted, as verified. It can also be interpreted that the teachers professionalism and Principals supervision tends to be good, then the better the performance of teachers.

To determine Whether the regression equation of Y on X_1 and X_2 significance or not. It is Necessary, significance testing using F_{test} Having in mind the significance of the regression equation, it is Necessary to note Also kelinearannya by using the F_{test} From the results of the F_{test} , F_{hitung} Obtained $\infty 21\ 392$ at a significance level of 0.000. Because the probability (0.000) is much smaller than 0:05, a significant regression models, so it can be used to Predict the performance of teachers.

The conclusion that the linear regression of Y on X_1 and X_2 with the regression equation is $Y = 144\ 316 + 0,100X_1 + 0,121X_2$ is meaningless, Because The probability of the test F is much smaller than 0:05, a significant regression models, this means Supervision principals and the teachers professionalism jointly Affect the performance of teachers. Based on the calculation above concluded that H_0 is accepted, Because It

verified, that there is a relationship between Supervision principals and teacher professionalism together with the performance of teachers MTs Attahiriyah Jakarta

C. Conclusion

Based on the discussion of research in this thesis by using regression and correlation techniques, some conclusions can be formulated as follows:

First, the results showed that there is a positive relationship between supervision principals with teacher performance, as demonstrated by the correlation coefficient of $r_{y_1} = 0.574$ which is expressed in the form of a simple linear regression equation $y = 152.597 + 0,128X_1$ and determination coefficient of 0.329. This shows that the contribution of Supervision principals with teacher performance 32.9%. Partial correlation coefficients obtained through the control of which is between X_1 with Y when X_2 in a constant state amounted to 0.3652.

Thus, it means Supervision principals significantly participate in determining and made a significant contribution to the performance of teachers.

Secondly, Based on the results showed that there is a positive relationship between the teachers professionalism and teacher performance. This is shown by the results of statistical calculation of the relationship between the teachers professionalism with teacher performance shown by the correlation coefficient of $r_{y_2} = 0.584$ and the form of such relationships in linear regression equation $y = 148.066 + 0,153X_2$. While the coefficient of determination of $r^2_{y_1}$ at 0.341. This shows that the contribution of the teachers professionalism on teacher performance amounted to 34.1%. Sedangkan partial correlation coefficient between the teachers professionalism (X_2) with the performance of teachers (Y) when Supervision principals (X_1) is controlled by 0.3853.

Thus it can be stated that the real teacher professionalism will determine and contribute high enough on teacher performance.

Third, the results showed a positive relationship between Supervision principals and teacher professionalism together with the performance of teachers. This is indicated by the correlation coefficient of $r_{y_{.12}} = 0.655$ expressed in multiple linear regression equation $\hat{Y} = 144.316 + 0.100X_1 + 0,121X_2$. While the determination coefficient of 42.9. It shows that the variance occurred in the performance of teachers by 42.9% by the variation supervision can be explained principals and teacher professionalism together. If Supervision principals and teacher professionalism corrected, there will be improvement in the performance of teachers.

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HUMAN RESOURCES MANAGEMENT: ENHANCING TEACHER PROFESSIONALISM AS AN ATTEMPT TO REALIZE QUALITY GENERATIONS

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Abstract

This study was descriptive qualitative research and aimed at investigating attempts for empowering teachers which were carried out by *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang. The teacher empowerment was intended to enhance the competences that should have been possessed, namely personal, pedagogical, professional, and social competences. Methods of data collection in this study employed interview and documentation. Likewise, this study applied Miles and Huberman's Interactive Model of Analysis for analyzing the data. The results of this study reveal that *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang was very intensive in the teacher empowerment to create effective and humane learning in this madrasa. The teacher empowerment was organized in several well-scheduled, systematic, and sustainable activities. These activities were managed to improve the quality of teacher professionalism that was demonstrated with the mastery of four teacher competences, including pedagogical, personal, professional, and social competences.

Keywords: *Human Resources Management, Teacher Empowerment, Teacher Competences*

Introduction

Education contributes huge roles to the advancement of a nation and constitutes a medium to interpret constitutional messages as well as to build the nation's characters. Smart society tends to demonstrate better nuances of life and progressively shapes self-independence. This nation becomes a big investment to overcome the nation's crisis and to face the global world.¹

If Indonesia participates in the global world, according to Mulyasa, the first thing to do will be adjusting human resources, including aspects of intellect, emotions, spirituality, creativity, morality, and responsibility. Therefore, the roles of education are deemed as the most important contribution since they promote that the presence of knowledge can be well-mastered.²

¹ E. Mulyasa, *Manajemen Berbasis Sekolah* (Bandung : Remaja Rosdakarya, 2006) page 4

² E. Mulyasa, *Menjadi Kepala Sekolah Profesional* (Bandung : Remaja Rosdakarya, 2003), page 4

On another side, a quality education possesses ‘forward linkage’ and ‘backward linkage’. The former suggests that the quality education is the main requirement to realize an advanced, modern, and prosperous nation. The history of the development of nations teaches us that advanced, modern, and prosperous nations refer to those which have a quality system and practice of education. Meanwhile, the latter asserts that the quality education completely depends on quality teachers, namely professional, prosperous, and dignified teachers.

There have been some laws and a regulation mandating that teachers are professional educators, namely the Law Number 20 of 2003 about the National Educational System, the Law Number 14 of 2005 on Teachers and Lectures, and the Government Regulation Number 19 of 2005 declaring the National Standard of Education. A professional teacher should possess an academic qualification of Bachelor’s degree, masterpersonal, pedagogical, professional, and social competences, have a certificate of an educator/teacher, be in both physical and spiritual health, and possess qualified skills to support the objectives of national education.

Since the existence of quality teachers constitutes an absolute requirement in a quality system and practice of education, the teacher empowerment should be done. As it has been mandated in the Law Number 14 of 2005, teachers should possess the four competences to sustain the success of teaching and learning processes. Consequently, the teacher empowerment needs to be maximally attempted in every single educational institution through its internal policies.

Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang, one of educational institutions which concerns the quality of human resources, have attempted to encourage teacher empowerment so as to provide fluent, effective, and humane learning processes. Furthermore, the presence of new teachers every year indicates that the madrasa pays more attention to an effort of the teacher empowerment. The empowerment that was done by *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* focused on the teachers’ competences. Additionally, competence empowerment was intended to provide each teacher in this madrasa possess personal, pedagogical, social, and professional competences.

The Oretical Review

In the management of human resources, empowerment is defined as an attempt of training and development of human resources. These training and development are aimed at optimizing potential which is possessed by the human resources in order to accomplish their jobs maximally. Training is a process in which people obtain their capabilities to help them achieve organizational objectives. Because of these organizational objectives, training can be considered either in a narrow or wide array of point of views. In the narrow definition, training provides employees with specified knowledge and skills and can be identified to be employed in their jobs. Moreover, it sometimes needs to distinguish the difference between ‘training’ and ‘development’.

On the one hand, training covers wider scope and focuses on providing individuals with meaningful capabilities for current and future jobs.³ On the other hand, development is noted as efforts to increase employees' skills for handling various job descriptions and to enhance their capabilities that are beyond the capability needed for their present job.⁴

Teacher Empowerment in Competence

Education in the 21st century demands the modern and professional management of education. Educational institutions are expected to be able to contribute their effective roles by demonstrating well-managed leadership, staff, teaching and learning processes, staff development, curriculum, objectives and expectations, school atmosphere, self-assessment, communication, parents or society involvement. In addition, the existence of teachers is also significant to promote their strengths in terms of nationalism, religiosity, the mastery of science and technology, working ethos and discipline, professionalism, networking, future insights, carrier assurance, and welfare. Additionally, education plays very strategic roles to prepare the young generations possessing qualified skills and emotional intelligence. For this reason, the educational institutions on each level require the enlightenment and empowerment of their aspects.⁵

It, likewise, is obviously noted that one of main factors determining the quality of education refers to teachers. They constitute the first and foremost models in dealing with the quality of human resources.⁶ The role of teachers as 'agents of knowledge' transforms themselves into 'agents of learning' who motivate, facilitate, and encourage their students to have learning processes in accordance with their interest, aptitude, potential, physical and psychological growth.⁷ As a result, they totally need well-qualified, competent, highly-dedicated teachers when handling their professional jobs. It implies that the educational institutions should attempt to have sustainable teacher empowerment. This empowerment is supposed to yield professional teachers who possess the four competences to sustain their roles as future educators. Teachers, furthermore, should master effective ways of teaching and learning, make good lesson plans, implement the curriculum well, be a model for their students, motivate them with meaningful feedback and advice, provide them with good techniques of guidance and counseling, be technology literate, and so on.⁸

³ Robert L. Mathis and John H. Jackson, *Sumber Daya Manusia*, (Jakarta: Salemba Empat, 2006), page 301

⁴ *Ibid*, page 350

⁵ Kunandar, *Guru Profesional; Implementasi Kurikulum Tingkat Satuan Pendidikan (KTSP) dan Persiapan Menghadapi Sertifikasi Guru* (Jakarta: Raja Grafindo Persada, 2007), page 12-13

⁶ *Ibid*, page 40

⁷ *Ibid*, page 22

⁸ Oemar Hamalik, *Pendidikan Guru; Berdasarkan Pendekatan Kompetensi* (Jakarta: Bumi Aksara, 2003), page 40

Meanwhile, several competences that should be possessed by teachers are as follows:

1. Personal competence is the personal ability which reflects a mature, stable, and wise personality, good example for students, and good characters.
2. Pedagogical competence refers to teachers' ability, including the understanding of students, the preparation of lesson plans, the implementation of teaching and learning processes, the evaluation of learning outcomes, and the encouragement of students to actualize their potential.
3. Professional competence deals with teachers' ability in deeply mastering learning materials, covering the mastery of curriculum in relation to their discipline and the substance of their discipline in accordance with the materials, as well as the mastery of the structure and methodology of their discipline.
4. Social competence copes with teachers' ability to effectively communicate and socialize with their students, among teachers, educational staff, students' parents, and society.⁹

Research Methodology

This study was descriptive qualitative research. Procedures of this kind of research present descriptive data in the form of written or spoken data from research participants and deal with individuals' background holistically without isolating the individuals or organizations in the variables or hypotheses, but regarding them as a holistic approach.¹⁰ Additionally, descriptive qualitative research attempts to understand and figure out people's behavior based on interpretation and establishment of their activities. Moreover, qualitative research refers to research procedures which yield qualitative data, including notes or behavior and copes with conditions and individuals holistically.¹¹

Methods of data collection in this study used interview and documentation. The interview was conducted to the principal and teachers of *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang*, whereas the documentation was carried out to find valid supporting data to accomplish this research.

Meanwhile, data analysis in this study employed Miles and Huberman's Interactive Model of Analysis that divides the analysis into four stages, namely data collection, data reduction, data display, and conclusion drawing or data verification.¹²

⁹ Kunandar, *Guru Profesional...*, page 75-77

¹⁰ Lexy J. Moleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2001), page 3

¹¹ Robert Bogdan dan Steven J. Taylor, *Dasar-Dasar Penelitian Kualitatif*, Translated. A. Khozin Affandi (Surabaya: Usaha Nasional, 1993), page 30

¹² Miles dan Huberman, *An Expanded Source Book: Qualitative Data Analysis* (London: Sage Publication, 2001), page 23

Results And Discussion

Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang attempted to empower the teachers in terms of the four competences that had to be possessed. The elaboration of this madrasa's efforts in the teacher empowerment is respectively presented in the following.

1. Personal Competence

Teachers should have personal competence to enhance well-organized and ethic-based teaching and learning processes. Teachers who possess good personality tend to create humane and value-based learning conditions. Conversely, those who have unstable personality tend to unwell-managed learning conditions. As a result, teachers' personality is emphasized to be owned in teaching and learning processes.

Several efforts were done by *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* to empower the teachers' personal competence. These efforts are highlighted as follows.

a. Physical Appearance

In *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang*, the principal paid serious attention to the teachers' personal competence. He attempted to control and to enhance the teachers' personal competence as well as the new teachers' ones. Moreover, the principal encouraged the teachers to concern their physical appearance so that they were regarded elegant by their students. Through the principal's policy, the teachers had to wear the working uniform that was established by the madrasa. When conducting this study, the teachers were wearing the strong black uniform. In addition, the choice for this black uniform, according to the principal, could make the teachers' physical appearance look elegant as his statement below.

"Teachers should look elegant. The first thing that I concern is related to their physical appearance. I have the teachers must wear a working uniform or something like that... It makes them look elegant. Here, they're wearing a strong black uniform. If their uniform doesn't look good, they will be looked down by the students..."

The principal's statement indicates that because of the messy appearance of the teachers and the disobedience of the well-established rules, the students tended to look down on them. It means that the teachers were not well-thought-of by the students. Additionally, one of more fatal effects is that they were not interested in the teachers' class. It would make the students' achievement get lower. In short, it illustrates that the role of madrasa on establishing the rule of working uniform must be followed by the teachers.

b. Teachers' Discipline

Another attempt which was done by *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* to enhance the teachers' elegance covered the teachers' discipline

to the class. This attempt implies that the punctual attendance of the teachers to the class contributes a great influence to the quality of the teachers' personal. The students would be more respectful to the teachers who come on time to the class. In fact, some of the students assumed that the punctual teachers seemed to be less joyful. However, the general calculation of the teachers' discipline tends to make the students well-disciplined in learning. It suggests that the teachers' discipline affect the students' psychological aspect. In other words, the students felt there was a teacher who could be a good example for them.

*“Guru should be well-disciplined. If the teachers come to the class earlier than the students, it will be a better example. But, if the teachers often come late to the class, it will make the students look down on them.”*¹³

On the contrary, it is different from teachers who come late. The lateness of the teachers becomes the reason when the students deny it. If a madrasa makes the students to be well-disciplined, but there is one or more teachers who usually come late, those who often come late argue that the madrasa is not consistent with the implementation of the well-established rule.

c. The Building of the Principle of “Believe in the Teachers’ Own Knowledge”

The principal, Ali Sodikin, encouraged the teachers to build the principle of “believe in the teachers’ own knowledge”. It demonstrates that the teachers should be more knowledgeable than their students. When facing them in the class, the teachers should reveal that they are able to master learning materials than the students. The logical consequence is that the teachers have to try hard to prepare the learning materials. By doing so, the teachers would be ready to transfer knowledge so as to deliver their students in meaningful teaching and learning processes. This madrasa’s attempt was intended to prepare the readiness of the teachers’ personal competence for encountering more challenging and demanding educational world.¹⁴

*“Teachers should believe that they are more competent than their students. Likewise, nowadays, it is a digital era. In history class, for example, the students have taken advantage of websites on history, but their teacher hasn’t yet. Thus, it is the teacher’s mistake. This kind of teacher is not responsible for his/her class. Let’s say, the teacher should have more references than his/her students...”*¹⁵

It is obvious to note that *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* attempted to empower the teachers for improving the teachers’ personal competence promoted three distinguishable efforts, including (1) concerning the teachers’ physical appearance; the teachers had to wear a working uniform which could

¹³The principal’s statement, Ali Shodikin, M.Pd.I., few years ago

¹⁴*Ibid*

¹⁵*Ibid*

make them look elegant, (2) enhancing the teachers' discipline in teaching, and (3) believing in the teachers' own knowledge.

2. Pedagogical Competence

Not only do teachers transfer knowledge, but they also should be able to manage learning media and materials so as to be effective learning sources. It indicates that teachers should be able to organize their class in order to run effectively and humanely. Moreover, relating to the preparation of teaching and learning process, they should be smart lesson planners. It determines the implementation of teaching and learning processes in the class. They are challenged to deal with various students who have different characters. Consequently, they are demanded to understand the students' psychological conditions. By doing so, they facilitate their students to improve their achievement. In other words, teachers completely require capabilities of designing teaching and learning processes, managing their classes, and organize their students.

Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang attempted to empower the teachers' pedagogical competence through some training that was deemed as very effective efforts compared to others. The training was demonstrated as follows:

a. Training in the Improvement of Teaching Creativity

To enhance the teachers' creativity, *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* held training in Assistance Program of the Improvement of Madrasa Quality (BPMM).

b. Training in the Improvement of the Quality of Learning Innovations

Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang organized training in the improvement of the quality of learning innovations which constituted Madrasa Education Development project (MEDPP) program. This training was attended by all teachers of this madrasa comprising approximately 40 participants. During this training, the teachers were asked to practice providing learning innovations in their classes. Additionally, because of this training, the teachers were expected to be able to present learning innovations well so that their teaching and learning processes could run effectively.

c. Training in the Use of Web-based Learning Media

Likewise, *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* also managed training in the use of web-based learning media. This kind of training was attended by all the teachers and staff in this madrasa consisting of about 48–50 participants and was divided into two shifts of training. Not to mention, information and technology (IT) teachers of this madrasa became the keynote speakers.

3. Social Competence

Communication is defined as a process of conveying information (messages, ideas, or thoughts) from one party to another one so that the two parties influence each other. Basically, communication is done by employing words, phrases, or sentences that can be understood by two parties. If there is no verbal language understood by the parties, communication can be done by using gestures, showing certain body language such as smiling, shaking head, or lifting shoulder. These ways are called communication by using non-verbal language.¹⁶

Teachers should possess good communication skills, particularly with their students, since they are the actors and facilitators in the educational field. They may understand the academic and psychological development of their students by communicating with them actively. It makes the teachers detect their students' problems and try to give problem-solving of either their problems inside or outside of school. Besides, they should be able to interact with other teachers well their colleagues and to build good communication with the students' parents.

Each educational institution, therefore, should attempt to enhance the teachers' communication skills totally so as to shape the teachers into quality human resources. Furthermore, the educational institution would yield competent graduates for future. For instance, *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* had the teachers effectively communicate with their students, other teachers, the educational staff, the students' parents, and society. Their good communication skills with the students were demonstrated with building a positive relationship, sharing experience, knowledge, and information as well as holding code ethics between the teachers and the students. As a result, the students respected their teachers as facilitators and motivators of their learning.

To enhance the teachers' social competence, *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* organized some routines which involved the teachers, the educational staff, and society. These routines can be presented as follows:

a. Doing Sports Together

To maintain a good relationship between *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* and society, this madrasa annually do some sports together.

*"...annually, teachers in this madrasa collaborating with the teachers in another madrasa (pointing to the Madrasah Tsanawiyah next to this madrasa) do some sports together. For example, the male teachers, play soccer, and the female teachers play volleyball. It makes them get along with others."*¹⁷

Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang is surrounded by residences and other educational institutions so that the madrasa's activities are under the control of society. Society constitutes the most significant party who determines the

¹⁶<http://id.wikipedia.org/wiki/Komunikasi> accessed on Wednesday, November 30, 2016.

¹⁷The principal's statement, Ali Shodikin, M.Pd.I.

success of teaching and learning processes in this madrasa. For this reason, building a good relationship and interacting effectively with society are completely important to do. Next to this madrasa, there is *Madrasah Tsanawiyah Nurul Huda*. By having a good relationship with this madrasa, *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang could get lots of benefits either for present or future. Information sharing, for example, and cooperation with this madrasa have been built, specifically for the students who intend to enroll in *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang. The result of this harmonious relationship reveals that lots of the alumni of *Madrasah Tsanawiyah Nurul Huda* who continue their study to this madrasa.

b. Holding Tarawih Prayers Together

In Ramadan, *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang holds *tarawih* prayers together with society around this madrasa. This effort is aimed at realizing harmony between this madrasa and society. Teachers and students of *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang should attend this routine activity. Prior to this routine, *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang also provides break-fasting (*iftar*) together and religious speeches.

c. Sustaining the Culture of *Silaturahmi*

Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang attempted to enhance the nuance of friendliness among the teachers in accordance with the vision of this madrasa “Promoting pious, smart, skillful, *akhlaqul karimah*-based human beings”. The feeling of friendliness indicates good teamwork and integration among the teachers. Therefore, this madrasa’s efforts to sustain familiarity and solidarity are elaborated in the following routines:

1) Meeting on the second date of each calendar month

On the second date of each calendar month, *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang take advantage of paying salary agenda to organize a meeting. Prior to receiving the salary, the principal holds an agenda with the teachers to accommodate their insights and feedback for the sake of better advancement of this madrasa as well as to evaluate the implementation of teaching and learning processes in the previous month. Likewise, the principal also share his ideas with the teachers, the educational staff, and other staff so that the nuances of familiarity and solidarity bring to the floor harmoniously. It is in relation to the principal’s statement as follows.

“... *this meeting is routinely held to build friendliness and solidarity in this madrasa, having a meeting as well as receiving monthly salary..*”¹⁸

2) *Halal bi Halal*

Halal bi halal is held in Shawwal, the tenth month of the lunar Islamic calendar, to celebrate Eid Al-Fitr. It is one of truly Indonesian culture. In the Ali Sodikin’s point

¹⁸*Ibid*

of view, this annual routine constitutes another effective way to build togetherness and familiarity among teachers in *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang. The teachers take turn to organize this routine. Thus, every teacher of this madrasa gets his/her turn to host this annual agenda. It is intended to make the teachers have good understanding of their colleagues. In short, it demonstrates that the teachers would help each other and work as a team, either as teachers or human beings.

3) Home-Visiting and Asking Condition

Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang attempted to encourage the feelings of togetherness and social sensitivity among the teachers. One of the efforts to do was that the teachers visited their colleagues or the educational staff's house or did *silaturahmi* if they had a special event or got accident. It indicates that, the state of their colleagues concerned them greatly.

The feeling of familiarity was intended to maintain the unity of this madrasa where they have been working so far. *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang would exist and be well-advanced if they keep unity as a harmonious family. Not to mention, this madrasa promotes as an educational institution that holds the principle of *ukhuwah islamiyah* to face the bright future of this nation.

The vice principal of curriculum affairs asserted that *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang had not built a harmonious relationship with the students' parents routinely yet. Nevertheless, it did not suggest that the relationship between the two parties could not run well, but there had been no specific events which were able to increase an emotional relationship among this madrasa, the students' parents, and the stakeholders. For this reason, it needs to be the next important agenda, considering the importance of communication and interaction between *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang and the stakeholders. It suggests that the well-maintained communication between the two parties enables this madrasa to achieve the objectives of this education institution.¹⁹

4. Professional Competence

Teachers are not only teaching, but also educating. Educating is a complex effort, considering lots of activities that need to be anticipated to transform students into better individuals. Educating skills are completely required to achieve objectives of education as maximal as possible.²⁰ It means that teachers' performance should be very professional. Moreover, professional teachers are those who are able to educate their students based on their competence. In other words, professional jobs require

¹⁹Interview with Mukhsin, S.Ag. as the teacher and the Vice Principal of Curriculum Affairs at *Madrasah Aliyah NU Banyuputih*

²⁰ Muhamad Nurdin, *Kiat Menjadi Guru Profesional* (Yogyakarta: Prisma Sophie, 2004), page 119

techniques as well as procedures relying on intellectual foundations which are learned intentionally and used for others' needs.

As agents of change, teachers should enhance their teaching and educating skills for the nation's generation. Likewise, school/madrasa should support the teachers' roles in advancing their skills. It implies that each education institution should totally attempt to realize the enhancement of the teachers' teaching and educating skills. School/ madrasa, through the principal's policies, need to provide sustainable and well-organized facilities for developing the worthwhile potential of the teachers. In short, quality teachers constitute the main asset to yield quality graduates.

For this reason, it is appropriate that *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* attempted to organize some agendas of training for the teachers to enhance their professional skills. The principal, Ali Sodikin, M.Pd.I., asserted that the teachers had to possess professional competence in relation to their discipline and apply effective teaching methods. It demonstrates that the competent teachers enabled the students to achieve the success of their learning. In addition, the use of appropriate teaching methods could create interactive teaching and learning conditions.

The attempts that *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* managed to develop the teachers' professional competence are presented as follows:

a. Providing More Facilities for Teachers

As an attempt to empower the teachers, *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* provided sufficient facilities to enhance of the availability of quality teachers. The teachers were supported with the facilities to realize competent, creative, and innovative human resources. This madrasa fulfilled reference books, learning media, and other facilities to improve their quality. According to the principal, the fund for these facilities was regarded lower than benefits of the advancement of quality teachers. In other words, the fund was constituted valuable investment for this madrasa in the future.

The purchase of these books was managed by the madrasa's cooperative. This cooperative built relationship with several publishers to provide the availability of books for the teachers and the students. The teachers could order the books to the cooperative. Not to mention, the purchase cost of the books were fully guaranteed by this madrasa.

b. Assigning Teachers and Educational Staff to Workshops

Another attempt that was managed by *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang* to empower the teachers' professional competence dealt with delegating some teachers and educational staff to attend workshops. One of them included a workshop which was organized by Walisongo Research Institute (WRI) Semarang, collaborating with the Ministry of Religious Affairs and Asian Development Bank (ADB). This workshop discussed the preparation of Madrasa Development Plan (MDP) and Madrasa Education Development Project (MEDP) and

was attended by the delegated teachers and educational staff, involving Mc. Judi, Rokhim, A.Ma., and Kuswandi, S.Ag.

c. Teachers-Subject Forum (MGMP)

Relating to Teachers-Subject Forum (MGMP), *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang held a seminar for teachers who were responsible for the National Examination. This seminar was attended by Islamic senior high schools (*Madrasah Aliyah*) in the eastern part of Batang regency which was under the supervision of Educational Institution (LP) *Ma'arif-Nahdhatul Ulama*, namely *Madrasah Aliyah NU Banyuputih*, *Madrasah Aliyah Sunan Kalijaga Bawang*, *Madrasah Aliyah Subkhanah Subah*, and *Madrasah Aliyah NU Gringsing*. The keynote speaker of this seminar was Mr. Drs. Fauzin, M.Ag. He is one of directing boards in LP *Ma'arif-Nahdhatul Ulama*, Central Java and a teacher of Senior High School 03 Semarang. Likewise, this seminar was aimed at providing the teachers of this educational institution with strategies for the National Examination. In other words, by attending this seminar, the teachers were expected to be able to do their best for the success of their students in the National Examination.

MGMP, according to the principal of *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang, constituted one of effective attempts to improve the teachers' performance and quality in this madrasa. The teachers received feedback and knowledge in terms of educational issues so that they did their job well based on well-established guidelines. Furthermore, the teachers could share their difficulties encountered in teaching and learning processes, and MGMP followed them up to find appropriate problem-solving.

d. Principals' Working Forum (FKK)

Principals' Working Forum (FKK) is a principals' forum that is aimed at sharing educational issues encountered by each school/madrasa. One of issues covers professional human resources. FKK is held once in three months with different agendas. In January 2010, for example, this forum discussed the preparation to face the National Examination and teacher professionalism that the certified teachers had to possess. FKK has comprised nine madrasas/schools under the supervision of LP *Ma'arif-Nahdhatul Ulama* in Batang regency, namely *SMA Wahid Hasyim Tersono* (Drs. Nur Khozin), *SMA Al-Munawir Gringsing*, *MA YIC Bandar* (Hasyim, S.Ag.), *MA NU Banyuputih* (H. Ali Sodikin, M.Pd.I.), *MA NU Limpung* (Ali Hamzah, S.H.), *MA Subkhanah Subah*, *MA Sunan Kalijaga Bawang* (Ahmad Munir, S.Ag, S.Pd.), *MA NU Batang*, and *MA NU Sawangan*.

e. Courses

Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih, Batang has organized some courses to provide the teachers with additional skills for enhancing their job as agents of change. There have been two kinds of courses in this madrasa so far, namely a language course and an IT courses. These courses are held twice a week, and the

participants involve all the teachers. They are divided into several groups consisting of five to ten persons. The tutor for the language course is Khumaidullah, M.S.I majoring Arabic, whereas the tutors for the IT course are Badrudin, S.T. and Novi Herdiyanto, S.Pd. However, the IT course is managed conditionally, in which the teachers need certain skills. The principal noted the courses as follows:

“...then, there are two courses, including an English or Arabic course and a communication and technology (IT) course. The former is held twice a week and aimed at enhancing the quality of the teachers in transferring knowledge. The latter is intended to improve the teachers’ skills in mastering IT. As a result, the quality of their teaching and learning processes increases.”

Having good language skills enables the teachers to communicate with their students actively and to translate English or Arabic books and articles if they need. Meanwhile, their skills in IT enable them to apply multimedia-based learning methods since it enhance the teachers’ success in delivering learning materials to the students. This implies that fun and interactive learning methods tend to be more easily received by the students compared to conventional methods. Therefore, the teachers should possess good language and IT skills to face today’s challenges. Additionally, they should also adapt and adopt the advancement of sophisticated technology.

Conclusions

This present study promotes several conclusions:

1. For the sake of providing quality teachers, *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih*, Batang attempted to empower the teachers. The teacher empowerment focused on the four competences that had to be possessed by the teachers. Some attempts to empower the teachers are demonstrated as follows:
 - a. To empower the teachers’ personal competence, *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih*, Batang emphasized the teachers’ physical appearance in order to be wise, teachers’ discipline, the building of the principle of “believe in their own knowledge” that demands them to study more than the students.
 - b. To enhance the teachers’ pedagogical competence, *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih*, Batang held some training, including training in the improvement of teaching creativity, training in the enhancement of the quality of learning innovations, and training in the use of web-based learning media.
 - c. To empower the teachers’ social competence, *Madrasah Aliyah Nahdhatul Ulama (NU) Banyuputih*, Batang organized social activities that had to be attended by the teachers. Those activities involved doing sports together, fast-breaking (Iftar) and *tarawih* together, *halal bi halal*, a routine meeting on the

- second date of each month, and *silaturahmi* for asking their colleagues' condition.
- d. To enhance the teachers' professional competence, *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang provided learning facilities for the teachers, Teachers-Subject Forum (MGMP), Principals' Working Forum (FKK), and several courses in terms of language and technology that were independently carried out.
2. To deal with quality education, it starts from quality human resources. One of indicators in determining quality teachers is that they are competent in relation to their discipline. Therefore, *Madrasah Aliyah Nahdhatul Ulama (NU)* Banyuputih, Batang is expected to be able to erode the misplacing of teachers in this madrasa. Likewise, the misplaced teachers are encouraged to continue their study, and the most important point is that this madrasa should consider aspect of professionalism when recruiting the candidate of teachers.

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THE EFFECT PRINCIPALS STYLE AND SCHOOL ORGANIZATION CLIMATE TO TEACHERS' JOB SATISFACTION (CASE STUDY AT PUBLIC MTs, 22 CILANGKAP DISTRICT EAST JAKARTA).

Muhammad Khalik Hasibuan

Abstract

The objective of this research is to find and to analyse out the effect principals style and school organization climate to teachers' job satisfaction, individually as well as together.

The hypothesis is to examine is (1) there is positive effect principals style and teachers' job satisfaction, (2) there is effect school organization climate and teachers' job satisfaction, and (3) there are effect principals style and school organization climate to teachers' job satisfaction.

The research was conducted at Public MTs, 22 Cilangkap District East Jakarta. The research method was ex post facto. The samples are 40 persons, using total sampling technique. The instrument was questionnaire of principals style, school organization climate and teachers' job satisfaction. The instruments were validated with product moment for principals style, school organization climate, and teachers' job satisfaction. Then, reliability with *alpha cronbach* for principals style, school organization climate, and teachers' job satisfaction. Data are analyzed using with regression and correlation technique.

The research concluded that there was positive relationships between: (1) principals style (X_1) to teachers' job satisfaction with correlation coefficient $r_{y1} = 0.239$ on level significance at $\alpha 0.05$ and the regression equation $\hat{Y} = 147.793 + 0.161 X_1$; (2) school organization climate (X_2) and teachers' job satisfaction (Y) with correlation coefficient $r_{y2} = 0.530$ on level significance at $\alpha 0.05$ and the regression equation $\hat{Y} = 132.422 + 0.043X_2$. Furthermore, (3) there was effect principals style (X_1) and school organization climate (X_2) to teachers' job satisfaction (Y) with coefficient of multiple correlation $R_{y,12} = 0.453$ on level significance at $\alpha 0.05$ and the regression equation $\hat{Y} = 152.996 + 0.160X_1 + 0.042 X_2$.

The research result are concluded that the teachers' job satisfaction might increase the Principals style and school organization climate.

A. Introduction

Teacher job satisfaction is a set of unpleasant feelings of teachers about whether or not their work. Teacher satisfaction in work grows when a person works in harmony with yourself. Including in this case the response to organizational communication, supervisors, compensation, promotion, coworkers. Job satisfaction of teachers in performing their duties at school is crucial in efforts to achieve quality graduates.

The role of job satisfaction of teachers in learning activities is crucial to the success of student learning, teachers are required please the task in hand, for the satisfaction of teachers to task diembanya very influential on how to act and to do a teacher in the discharge of his duties as a faculty, which in turn can leads to successful student learning and teachers teaching success. Job satisfaction of teachers, will underlie the pattern of activity in the discharge of his profession as a teacher. Which, in turn, teachers can make the process of learning activities are of high quality.

Many factors are related and affect the job satisfaction of teachers, two of whom are school leadership style and organizational climate of the school. Principal leadership style is important, because the head of the School as educational leaders in school plays an important role in improving the quality of education held at the school. The school principal is required to have a vision and mission and educational management strategy intact and oriented to the quality of education. School principals and teachers are key personnel of the school program. Therefore, the principal must be able to mobilize human resources in schools to achieve educational quality improvement, through the principal's leadership style.

Leadership style reflect what is done by leaders in influencing followers to realize his vision. To be able to influence followers, leaders strived to build a sense of charismatic leadership, that leadership style is built on honesty and fairness in making its decision.

The principal's leadership style was very influential on pengelolaan schools, including teacher job satisfaction. Principal as supreme leader at the school are very influential in determining the progress of the school and are required to have high commitment and flexibility in carrying out its duties. Principals need to improve the quality of teaching in accordance with the leadership based on the willingness and awareness, which is initiated with a thorough consideration based and oriented towards subordinates. Educational success in school is largely determined by the success principals in managing the teaching staff were available at the school.

Important factors that could affect the job satisfaction of teachers is increasing the principal's leadership style is effective. The school principal is a leader in the situation and the state of education in schools, demanding a moral obligation to provide an example for the teachers, staff, and students. The school principal is required to raise the potential of each individual in order to get up and start everything with seriousness.

The principal's leadership style as factors causing job satisfaction of teachers. Another thing that also affect job satisfaction of teachers is the organizational climate of the school. Organizational climate is is the atmosphere in the organization, namely the feelings and motivations of employees as well as his opinion about what should be done. "The climate of the organization is also" an experience or a perceived people in the organization, then the purpose of assessing climate change organizations is to obtain an objective picture of the perception.

In personal relationships, organizational climate are certain characteristics that can influence the behavior of its members. When linked with the activities of teachers in the teaching-learning process, then how teachers behave in the classroom can not be separated from the organizational climate of the school. Climate refers to the individual's perception of the work environment of the school.

Organizational climate is a synthesis of organizational barriers. Organizational behavior, organizational climate illustrates how slruktur organization, leadership, and strategy to motivate affect employee perceptions, and psychosocial climate within the organization showed people's perception of individual liberty, tightness control, the possibility of progress and level of familiarity. The study of organizational communication shows how climate affects the organization of communication relationship between superiors and subordinates, or among those who occupied the same position.

School organizational climate affects the job satisfaction of teachers, but based on the writer's observation of the climate conditions in the school organization SMP Negeri 261 Jakarta indicate that the climate of the school oraganisasi still considered not conducive that is not conducive to harmonious organization susasana and mendukung Sussana fun work.

Based on the above, the focus of the problem in this research are: (1) whether there are school leadership style influence the organizational climate of SMP Negeri 261 Jakarta? (2) whether there is a school organizational climate influence on job satisfaction of teachers of SMP Negeri 261 Jakarta ?, (3) whether there is influence the principal's leadership style and organizational climate on job satisfaction of teachers of SMP Negeri 261 Jakarta?

B. Discussion

1. Study Theory

a. Principal Leadership Styles

1). Understanding Leadership Styles Principal

Some writers use the term leadership style or leadership style and some others use the term style leader or leader style. Boles and Davenport as Wirawan, in the book *Capita Selecta Leadership Theory, Introduction To Practice And Research*, use the term style of leadership is not leadership style. The leader that shows the style rather than the process of leadership.¹ According Luthans in Wirawan, stating that the style of leadership is how leaders influence followers. Leadership style is influenced by culture.²

¹ Wirawan, 2003. *Kapita Selekt Teori Kepemimpinan, Pengantar Untuk Praktek Dan Penelitian, Jakarta*” YBI & Uhamka Pres, p. 79

² *Ibid.*,p. 80-81

Principals in leading the subordinates is required to use the leadership style was good and right, because the leadership style of the principal very big influence on the performance of educators as well as the participation of the school community. Principal as supreme leader at the school are very influential in determining the progress of the school and must be committed and flexible in carrying out their duties. Principals need to increase professionalism in accordance with the style of leadership based on the willingness and awareness, which is initiated with a thorough consideration based and oriented towards subordinates.

b. Theory of Leadership Style to share power. This theory of the ideas Nodel in Bowman, said, "The leadership style share the freedom to use the power under the assumption that leadership is a process of interaction of power between leaders and followers".³

The relationship is based on the high and low of the freedom of followers to use his power in the interaction leadership. Leadership is the social interaction between leaders and followers in social interaction and both sides can give you the freedom to use his power to achieve social goals.

According to this theory, there are five styles of leadership, namely autocratic leadership style, paternalistic leadership style, leadership style partisipatif, democratic leadership style, leadership style get wrong, as described below:

1). Autocratic Leadership Style.

Autocratic leadership style with these characteristics: freedom to use power leader in high leadership and followers to use no power. All decisions, policies and operations undertaken by the leader,

2). Paternalistic Leadership Style.

Characteristic of this leadership style among others:, the leader of the free use of high power and opt-freedom using low power, iujuan organization is determined entirely by leaders, decision-making, policy and operational leader does with the information provided by the followers and followers of implementing the decisions, the leader of the principle of the give examples of role model to be followed followers, and in the midst of followers motivating and influencing, evaluating followers, leaders treat followers as people who need to be guided, two-way communication, but communication is always carried out by the initiative leader.

3). Leadership Style Partisipatif

This leadership style has characteristics: freedom leader to use his power is great and gives the opportunity for the followers to use his power, the leader of defining the

³ F. Richard Bowman, Examining six different leadership styles relationshi to constrained change at Winona State University, *Journal of Educaton*, Education (Chula Vista, Calif) v. 120 n0 3 Spring p. 455-60.

vision, mission, strategy and organizational goals with the support of information and participation of the followers, leaders together his followers make decisions to implement the vision, mission, strategy and organizational tasks, the leader does the division of tasks and delegate part of its duties and powers to his followers.

4). Democratic Leadership Style.

Characteristic of this leadership style among others: freedom leaders and followers to use the power of being and mutual control., Leader of the opinion can not do its job and make decisions without followers and followers can not do its job without a leader, the leader and his followers led by the leader determines the vision , mission and strategy, decision-making by collecting information and gathering the best alternative is done together with the followers, leaders and followers together an action plan and implemented by the follower under the supervision of a leader, communication takes place in a formal and informal basis in three directions; up, down and sideways.

5). Leadership style get wrong.

Leaders remain but a minimal role. The characteristics of this leadership style are: the freedom of the leader to use his power as much as followers, the leader and his followers define the vision, mission and goals of the organization, leaders fully devolved decision-making achievement of organizational goals to followers, the followers are free to carry out activities in achieving organizational goals , penguku have an obligation to account for the achievement of organizational goals activities to the leader.

c. Matching Theory Concept Leader (Leadership Concept Match)

Theory Concept Matches leader, Fiedler and Chemers in. Bowman stated that "the success of a leader depends contingency of two factors: how leaders interact with group members and control of the situation, namely the degree leaders have control over the situation (groups, tasks, results)".⁴

Use of any leadership style is determined by the state of the followers and the leadership situation. Leaders can use a number of leadership styles together depending on the leadership situation.

According Luthans cited Bowman's leadership style is how leaders influence their followers and influenced by the culture.⁵ Leadership style leader can change depending followers and the situation. A leader can use a number of different behaviors in influencing followers, among others: (1) analyze the characteristics of the behavior of his followers. In this case the leader needs to understand the nature of his personal circumstances, (2) the behavior of having and using power. In this case adapted to the

⁴ Richard Bowman, *Ibid*, p. 455-60

⁵ Richard Bowman, *Ibid.*, p. 455-60

characteristics of followers, (3) the behavior of selecting and using the technique by observing the characteristic influencing followers, (4) behavior by using personal characteristics, (5) analyze the results affect behavior, and (5) evaluating the results of leadership behavior.

According Maduakolam and Joe in Bowman behwa leadership style are two dimensions of leadership behavior that task behavior and relationship behavior which contradict each other in the form of leadership styles depending on the situation and the level of maturity of the followers. According to the theory of situational leadership. Each leadership style can be effective depending on the situation.⁶

Situational leadership theory, based on (a) the amount of a given command of a leader (task behavior), (b) the number of social and emotional support (relationship behavior) provided by a leader and (c) the level of maturity shown to the task.

Synthesis of the above description, is the leadership style of the principal is the principal way to influence teachers as followers by building good relations in order to achieve the expected goal is the vision and mission of the school.

Indicators of the principal's leadership style can diuukur of two dimensions: (1) an authoritarian leadership by the indicators: (a) leadership repressive (b) *kepemeimpinan* paternalistic, (c) leadership style feudalistic (.2) democratic leadership with the indicators: (a) participative leadership, (b) an egalitarian leadership, and (c) *laisses faire* leadership style.

6). Climate School Organization

The school as an organization of work consists of the elements attached to an organization in daily practice. According Sarwoto, the organization itself is defined as a container as well as the cooperation process a number of people who are bound in a formal relationship in a hierarchical circuit to achieve the goals specified tired.⁷

The notion seems that the basic elements of the organization are: a) the presence of two or more persons, b) lack of intent for cooperation, c) their knowledge of the relationship, and d) the objectives to be achieved. If so then in an organization or school will be situations and perceived working conditions concerning personnel working climate within the school organization.

According Cushway and Lodge, "The climate of school organization (organizational climate) is the atmosphere in the organization, namely the feelings and motivations of employees as well as his opinion about what should be done." The climate of the school organization is also "an experience or a perceived people in in the organization, then the destination assess organizational climate of the school is to obtain an objective picture of perceptions."⁸

⁶ Richard Bowman, *Ibid.*, p. 455-60

⁷ Sarwoto. 2003. *Dasat-Dasar Organisasi dan Manajemen* Jakarta: Ghalia Indonesia, p. 15

⁸ Barry Cushway and Derek Lodge, 2002. *Perilaku dan Desain Organisasi*, terjemahan Sularno Tjiptowardoyo, Jakarta: PT. ElexIviedia Komputindo, p. 25.

According to Owens, "organizational climate are certain characteristics that can influence the behavior of their members."⁹ Downey, Hellriegel, and Slocum, argued that the climate of the organization describes how the organizational structure, leadership, and strategy to motivate affect employee perceptions,¹⁰ then climate psychosocial organization shows the perception the freedom of the individual, tightness control, the possibility of progress and level of familiarity.¹¹ Further, he said that the study of organizational communication shows how climate affects the school organization of communication relationship between superiors and subordinates, or among those who occupied the same position.¹²

Pidarta. Climate suggested that school organizations regarding the views of the organization that includes the feelings and attitudes of individuals, tasks, procedures and regulations.¹³ In addition, According to Jones and James, "The climate of the school organization with regard to various situations, positions and individual variables."¹⁴

According Makasau,¹⁵ Climate school organizations in regard to the internal organization of the school as seen from the extent to which perceptions or teacher ratings to the mood or the school environment with regard to the organizational structure, leadership style, and inter-personal relationships:

a. The Organizational Structure

According Makasau that the organizational structure is a grouping of activities into tasks and functions in certain forms within an organization. In general it can be said that the core structure is the organizational mechanism, sehingga structure determination process termed organize. In the structure that's what should be done by every organization and personnel here will also appear jobs which could be combined under one leadership.¹⁶

According Nawawi there are two forms of labor relations in school organizations, namely: (1) The internal working relationships, is an attempt to obtain or provide personal assistance among working within an organization so as to create cooperation in realizing their respective workloads; (2) external working relationships, is an attempt to obtain or get help different interpersonal work organization so as to create

⁹ Robert G. Owens, 1999, *Organizational Behavior in Education*, Massachusetts: Allyn and Bacon A Simon & Schuster Company, p. 99.

¹⁰ H. Kirk Downey, Don Hellriegel, and John W. Slocum, Jr., 1999. *Organizational Behavior: A Reader*. New York: West Publishing, Co., p. 245.

¹¹ Jalaluddin Rakhmat, *Op. Cit.* p. 46.

¹² *Ibid.*, p.46.

¹³ Made Pidarta. 2002. *Manajemen Pendidikan Indonesia*, Jakarta: Bina Aksara, p. 134.

¹⁴ AP. Jones and LR. James, 2008. *Psychological and Organizational Climate: Dimensions and Relationships*, (<http://www.educom.edu/web/pubs/review>).

¹⁵ M.A. Makasau, 2002. *Metoda Analisa Sistem dan Pola Operasional Administrasi*, Bandung: Sinar Baru, p. 112

¹⁶ *Ibid.*, p. 112

cooperation, both forms of the interests of one or both of the work organization that organizes such cooperation.¹⁷

b. Leadership Style,

According Thoha leadership style that is the norm of behavior used by a person when that person tried to influence the behavior of others. In this case the effort to harmonize persepsi among those that will affect the behavior of the person whose behavior would be affected be very important position. Many leadership styles affect the success of a leader in influencing the behavior of their followers,¹⁸ in addition, the term force is one way to put a leader in influencing followers. Then According Yulk that leadership theories have been developed to explain how a leader's behavior affects the satisfaction and the performance of subordinates.¹⁹

c. Personal Relationships

School organization basically consists of personal relationships between personal school. Part of that relationship has aspects that are imperative or formal and is required by the terms of employment. Some are informal and spontaneous, and some have elements of formal and informal both. Everything necessary for good organization and when those relationships seem unbalanced, measures must be taken to fix it or develop it.

Each interpersonal relationships, in addition to adding to the whole structure of the organization is important in a lot of other things. First, the relationship antarpersonal serves as a communication network for the organization. second, interpersonal interactions generate opinions and attitudes about school work, act norms, expectations about the behavior of members and sebagainya. Third, most innovations and suggestions may be generated and tested on an informal basis, and are not presented as a proposal through formal channels.

According Pirdarta, inter-personal relationships that are desirable in educational institutions are inter-relationship of harmony, mutual cooperation, mutual respect, cooperation, and there had the same taste.²⁰ Personal relationships within the school organization should be created in order to create an organizational culture that is good, because the development of organizational culture was cored relations personnel. It suggests that the relationship (cohexiveness) represents the strength of a group.

¹⁷ Hadari Nawawi, 1999, *Organisasi Sekolah dan Pengelolaan Kelas*, Jakarta: Gunung Agung, p. 123-124.

¹⁸ MiftahThoha, 2005. *Kepemimpinan dalam Manajemen Suatu Pendekatan Perilaku*, Jakarta: PT. Raja Grafindo Persada, p. 49.

¹⁹ Yulk. *op. cit.*, p. 285.

²⁰ Pirdarta, *op. cit.*, p. 137.

d. Work Tteam

Every individual has a tendency to live together in a particular community to achieve the goal of life. Prominent characteristics of a group is the presence of two or more people who interact with each other and sharing for some common purpose.

Underlying why berke-lompok human life is due to the satisfaction of the necessities of life, proximity, and the appeal, the purpose of the group, and their economic reasons. In detail the reasons for the formation of the group can be known from the theories of the formation of groups, among others: the theory of proximity (propinquity), Theory Homans (interaction), as cited Rival, in the book *Leadership and Organizational Behavior*, stated that the applications and conditions in everyday life - day will show a group in accordance with the existing theory.²¹

Reality cluster life today, can be seen forms of different groups in society, according Rival, in social life there are five groups, among others: kelom-pok primary (primary group), an informal group, formal group, the reference group, open group and closed group.²²

In an organization is necessary to work a compact team, of which the one with the other complementary and work together to achieve a common goal, with good cooperation within the organization as a team work, then make it easier to achieve the objectives of the organization. Similarly, an organization which involves a series of school principals, teachers, and employees of a work team organized formally sought to be able to work well in order to achieve the objectives to be achieved by the school.

e. Dynamic Organization

Organization Development (Organisational Development-OD). Dynamic organization is a set of planned change interventions built on the values of humanistic and democratic working to improve organizational effectiveness and employee well-being or can be said to be a long-term effort that is supported by top management to enhance the problem-solving process and organizational renewal. According to Rival, that the fundamental values of the organization is the development effort to build the organization to become an organization that dinmais, among others: (1) Find the other person / people. Individuals are perceived to be responsible, conscientious, and got attention. They should be treated appropriately and respectfully, (2) trust and support. effective and healthy organization is characterized by trust, authenticity, openness and the favorable climate, (3) Leisure power. Organizations that effectively reduce the pressure on hierarchical authority and control, (4) Konfrontasi. Supposed problems are not hidden. Should problems faced openly, (5) ie the participation of people who will be affected by a change involved in the decision about the change, so that they are more loyal to implementing the decision.²³

²¹ Veithzal Rivai, 2008, *Kepemimpinan dan Perilaku Organisasi*, Jakarta: Rajawali Pers, p. 318

²² *Ibid.*, p. 318

²³ Veithzal Rivai, *Ibid.*, p. 462

Organizational development is a complex process and can take a year or more to design and implement. Sometimes the process is not clearly visible. Development organizations are trying to change from its current state is supposed to be desired. Rivai²⁴ reasoned organization development measures includes six steps, among others: (1) The initial diagnosis, at this stage to meet the top management consultant to determine the nature of the problems of the company, to approach development of organizations that are considered to be the most successful, and to assure the full support of management. During this stage a consultant seeking input by conducting interviews to different people in the organization, (2) Pengumpulan data which the survey was conducted to determine the atmosphere of the organization and behavior problems. Questioning the questions that must be answered in collecting information is: what conditions are most contribute to the effectiveness of the work, under what conditions that interfere with the effectiveness of work, and what you most want changed in the operations of the organization ?, (3) Feedback Data and confrontations that the working group appointed to review the data collected, to mediate discrepancies and determine priorities change, (4) tindakan planning and problem solving that groups use the data to develop specific recommendations for change. Discussions focused on the actual problems of the organization. Planning should be specific, including who is responsible and when actions are completed, (5) use of intervention, namely when an action has been completed, the consultant helped the participants to choose and use appropriate interventions organisasi development. Depending on the nature permasalahan, intervention may focus on the individual, the team, the relationship between the department or the organization as a whole, (6) Evaluation and follow-up are consultants help organizations evaluate the results of efforts to develop the organization and develop additional programs in the area where additional results required.

Synthesis organizational climate of the description of the above theory, is the organizational climate of the school is the teachers' assessment of the atmosphere or the school environment with regard to the organizational structure, leadership style, and the relationship between personal.

Climate indicators school organization can be measured on three dimensions: (1) the organizational structure with the indicators: (a) the division of tasks, (b) providing guidance to teachers (c) providing guidance to school staff (2) leadership style with their indicators (a) an authoritarian leadership style, (b) the style of democratic leadership, (c) a participative style and (3) inter-personal relationships with indikator-indikatornya: (a) the relationship principals with teachers (b) the relationship of the principal with the staff, (c) cooperation antar teacher with teacher (d) cooperation antar teacher with the school principal, and (e) the development of the organization.

²⁴ Veithzal Rivai, *Ibid.*, p. 462-463

d. Teacher Job Satisfaction

1). Definition of Job Satisfaction.

Satisfaction in work is the hope of every person, the person's feeling of satisfaction in their work duties are happy and feel valuable to the neighbor or the institution where he devoted himself. Rival states, satisfaction is an evaluation that describes someone on feeling his attitude happy or not happy, satisfied or not satisfied at work.²⁵

Covey expressed satisfaction is a function of hope and realization. Expectation (and satisfaction) is located in the state of our influence.²⁶

According to Patton, "job satisfaction in a person will grow when we work in harmony with his own series. Including in this case the response to organizational communication, supervisors, compensation, promotion, coworkers."²⁷

According Gruneberg as quoted Agus Dharma, in the book *In Organizational Behavior*, job satisfaction is a set of employee feelings about whether or not their work menyenangkan.²⁸

Byars gave the definition of job satisfaction as a person's general attitude about work. Job satisfaction consists of two things: (1) job satisfaction adalah a sense of fulfillment of expectations experienced by a person from a job, (2) four indicators of job satisfaction. namely: (a) the psychological factor, (b) social factors, (c) physical factors, and (d) the financial factor.²⁹

2). Factors Affecting Job Satisfaction.

According to Rival, that the factors that may affect job satisfaction basically practically can be divided into two groups: intrinsic and extrinsic factors. Intrinsic factor is a factor that comes from within the employee and taken by each employee since started working on the job. While extrinsic Menyang kaktor-kut things that come from outside employees, among others, the physical condition of the working environment, interactions with other employees, the payroll system and so on.³⁰

Many factors influence job satisfaction, these factors can be grouped into four, namely: (a) the psychological factor, (b) social factors, (c) physical factors, and (d) the financial factor.

²⁵ Veithzal Rivai, 2008. *Manajemen Sumber Daya Manusia Untuk Perusahaan*, Jakarta: Raja Grafindo Persada, p. 475

²⁶ Stephen R. Covey, 1999, *7 Kebiasaan Manusia yang Sangat Efektif*, terjemahan Budijanto Jakarta: Binqa Aksara, p. 142

²⁷ Veithzal Rivai, 2008. *Manajemen Sumber Daya Manusia Untuk Perusahaan*, Jakarta: Raja Grafindo Persada, p. 475

²⁸ Agus Dharma, 2002. *Perilaku Dalam Organisasi*, Jakarta: Erlangga, hp. 105

²⁹ Liloyd L. Byars & Leslie W. Rue, 2003. *Human Resurces Manajemen*, Thirt Editionm Boston: Richard D. Irwin Inc., p. 301

³⁰ Veithzal Rivai, *Ibid.*, p. 478

Psychological factors consisted of factors related to mental health which includes interest, tranquility in the work and talent. Social factors which consisted of factors related to social interaction among fellow members of the organization, a relationship with the director, the immediate supervisor, employees of different functions of duties, volunteer. Physical factors which consisted of factors related to the physical conditions of the workplace. Financial factors, which consists of the system and the amount of salary and allowances.

Based on the above, the definition of job satisfaction from experts on the author gives a sense of job satisfaction is a feeling of fulfillment of expectations experienced by a person from a job, each employee is not at his attitude towards work, because people have a background different- different and have the motivation is not the same.

Synthesis of the description of the above theory, the definition of job satisfaction is a perspective or a group of teachers to work whether they are positive or negative that therein include psychological factors, social factors, physical factors, and financial factors.

Indicators of job satisfaction of teachers include: (1) the perception of teachers with the indicators: (a) interest in the work, (b) the tranquility of the work, (c) attitude toward work, (d) the talent and skills, (2) compensation with the indicators: (a) salaries were obtained, (b) tunjangan received. (3) The working environment with the indicators: (a) The social environment-related leadership, (b) social interaction within the organization (c) work supporting infrastructure, (d) working facilities.

2. Research Methodology

The method used is the method *expos facto* the correlation technique. The experiment was conducted at Junior High School 261 in Jakarta. The study population is a junior high school teacher, research sample numbering as many as 40 teachers taken using total sampling technique. Instruments using a questionnaire, teacher job satisfaction as the dependent variable, while the instrument principal leadership style and organizational climate of schools as independent variables.

Questionnaire principal leadership style, organizational climate of the school, and teacher job satisfaction is validated by the formula product moment correlation, while reliability is measured by alpha formula Croanbach. Analysis of data using correlation and regression techniques.

3. Results

Based on the results of hypothesis testing using simple regression analysis and simple correlation.

1. The relationship between Principal Leadership Styles Against teacher job satisfaction

From simple regression analysis of Y on X1, then obtained a simple regression equation of Y on X1. To determine whether the regression equation of Y on X1 means or does not mean. It is necessary, significance testing using F test Having in mind the significance of the regression equation, it is necessary to note also kelinierannya by using F test.

Of ANOVA or Ftest, Fhitung obtained was 2,302 at the significance level of 0.002. Because the probability (0002) is much smaller than 0.05, then the regression model can be used to predict job satisfaction of teachers. The conclusion that the linear regression of Y on X1 with the regression equation is $\hat{Y} = 147\,793 + 0161 X1$ is meaningless.

From the calculation of simple correlation coefficient between X1 with Y obtained price $r = 0.239$. To determine the correlation coefficient has a significance or not, it needs to be tested by performing the t test. Statistical analysis for the t test, obtained t amounted to 10.845 with a significance level of 0.000, due to the probability of 0.000 Thus, $P < 0.05$. Thus the null hypothesis that sounds simple correlation coefficient between X1 with Y is meaningless. Based on the above test results can be concluded that there are significant principal's leadership style on job satisfaction of teachers.

From the research, describes the influence of the principal's leadership style on job satisfaction of teachers. It can also be interpreted to mean that the teacher's assessments of the principal leadership style tends to be good, then the better the job satisfaction of teachers. And on the contrary tend to lower the principal's leadership style, increasingly tended to lower the job satisfaction of teachers.

To see how far the strength of its relations can be seen from the large or small coefficient of determination, ie $r^2 = 0057$. It can be interpreted that 5.7% job satisfaction of teachers is determined by the principal's leadership style. This means that the increase or decrease in teacher job satisfaction can be explained by variations in teacher ratings of the principal's leadership style by 5.7% through simple linear regression equation $\hat{Y} = 147\,793 + 0161 X1$.

Based on simple linear regression pictures $\hat{Y} = 147\,793 + 0161 X1$. The above shows that the regression of Y on X1 is meaningful, so it can be used to predict the average teacher job satisfaction (Y) when the average ratings of teachers to the principal's leadership style is known.

2. Relations School Organizational Climate on Teacher Job Satisfaction

Based on simple regression analysis of Y on X2, regression equation $\hat{Y} = 132\,422 + 0.043X2$. To determine whether the regression equation of Y on X2 means or not, then the significance testing, testing done by using F test

Of ANOVA or F test, obtained F count was 2,109 at the significance level of 0.001. Because the probability (0.001) is much smaller than 0.05, then the regression model can be used to predict job satisfaction of teachers. The conclusion that the linear regression of Y on X₂ with the regression equation is $\hat{Y} = 132\,422 + 0.043X_2$. is meaningless.

Based on the results of the t test calculation, obtained t of 8.238, with a significance level of 0.000, because the probability of the t test of 0000 was much smaller than 0.05, then a significant regression model. this means that the organizational climate of the school is influencing job satisfaction of teachers.

From the calculation of simple correlation coefficient between X₂ with Y obtained price $r = 0.530$. To determine the correlation coefficient has a significance or not, then t test. From the t test calculation results, obtained t of 8.238, with a significance level of 0.000, because the probability of the t test of 0000 was much smaller than 0.05, then a significant regression model. this means that the organizational climate of the school is influencing job satisfaction of teachers. The conclusion that r_{X_2Y} means. Based on the above test results can be concluded that there are significant school organizational climate on job satisfaction of teachers.

From the research, shows the influence of organizational climate on job satisfaction of teachers of the school. It can be interpreted that the better the organizational climate of the school, the better the job satisfaction of teachers. The strength of the relationship can be seen from the large and the small coefficient of determination. The coefficient of determination for schools organization climate (X₂) to teacher job satisfaction (Y) by 0.281. It can be interpreted that 28.1% variation of teacher job satisfaction is determined by the organizational climate of the school. It also means increasing and decreasing job satisfaction of teachers amounted to 20.1% can be explained by the climate of the school organization through simple linear regression equation $\hat{Y} = 132\,422 + 0.043X_2$.

Based on simple linear regression pictures $\hat{Y} = 132\,422 + 0.043X_2$. The above shows that the regression of Y on X₂ is meaningful, so it can be used to predict the average teacher job satisfaction (Y) when the average school organizational climate in mind.

3. The relationship between Principal Leadership Styles and Organizational Climate Schools In Together Against Teacher Job Satisfaction.

From simple regression analysis of Y on X₁ and X₂, then obtained a simple regression equation of Y on X₁ and X₂. To determine whether the regression equation of Y on X₁ and X₂ means or does not mean. It is necessary, significance testing using F test Having in mind the significance of the regression equation, it is necessary to note also kelinierannya by using the t test.

Of ANOVA or Ftest, obtained Fhitung 1179 at a significance level of 0.000. Because the probability (0.000) is much smaller than 0.05, then the regression

model can be used to predict job satisfaction of teachers. The conclusion that the linear regression of Y on X1 and X2 with the regression equation is $\hat{Y} = 152\,996 + 0.160X_1 + 0.042 X_2$ is meaningless.

From the calculation of the t test, obtained t of 7.304 with a significance level of 0.000, because the probability of the t test of 0.000 is much smaller than 0.05, then the regression model significantly, this means the style of school leadership and organizational climate of the school is jointly affect satisfaction teachers' work.

From the research that has been conducted, describe their style influence school leadership and school organizational climate on job satisfaction of teachers. It can also be interpreted to mean that the teacher's assessments of the principal's leadership style and organizational climate of schools tend to be getting better, then the better the job satisfaction of teachers. And vice versa are increasingly likely to be ineffective style of school leadership and poor organizational climate of the school, the lower the job satisfaction of teachers.

To see how far the strength of its relations can be seen from the amount of correlation coefficient is R_{y12} amounted to 0.453 and the coefficient of determination, namely R^2_{y12} sebesar` 0205. It can be interpreted that 20.5% of teachers job satisfaction is determined by the principal's leadership style and organizational climate of school together. This means that the increase or decrease in teacher job satisfaction can be explained by variations in teachers' assessment of the principal's leadership style and organizational climate of schools by 20.5% through simple linear regression equation $\hat{Y} = 152\,996 + 0042 + X_2 0.160X_1$

Thus, the regression of Y on X1 and X2 are meaningfully be used to predict the average teacher job satisfaction (Y) when the average ratings of teachers to the principal's leadership style is known.

To see the relationship one independent variable and the dependent variable in the controlled conditions of the other independent variables (fixed), partial correlation analysis, partial correlation analysis first conducted between variable Y with X1, X2 under conditions of controlled variables (fixed). The calculation result obtained $r_{y1.2}$ value of 0.239. Because the probability of 0.000 is much smaller than the 0,005 it is thus the partial coefficient was significant.

Correlation analyzes performed between the second Y variables X1, X2 under controlled conditions (fixed). The calculation of the value $r_{y2.1}$ 0540. Because the probability of 0.000 is much smaller than 0.05, thus the partial coefficient was significant.

C. Summary

1. Based on the research results can be put forward conclusions about the influence of the style of school leadership and school organizational climate on job satisfaction of teachers at SMP Negeri 261 Jakarta, either individually or together as follows:

- a. The results showed that there are significant principal's leadership style on job satisfaction of teachers. This is shown by the results of calculations and hypothesis testing the strength of the effect of $r_{X1Y} = 0.239$, and the relations expressed in the linear regression equation $\hat{Y} = 147\,793 + 0161 X1$.. The determination coefficient of 0.057. It shows that the contribution of the principal's leadership style on job satisfaction of teachers is 5.7%. while the partial correlation coefficient between the principal's leadership style (X1) to teacher job satisfaction (Y), if the school organization climate (X2) is controlled by 0.230. Thus, it means the principal's leadership style significantly participate in determining and contributing fairly high on job satisfaction of teachers. When the principal leadership style improved, there will be an increase in job satisfaction of teachers.
- b. he results showed that there are significant school organizational climate on job satisfaction of teachers. This is demonstrated by the strength of the effect of $r_{X2Y} = 0.530$, and the relations expressed in the linear regression equation $\hat{Y} = 132\,422 + 0.043X2$. While the coefficient of determination is 0.281. This shows that the contribution of the organizational climate of the schools to teacher job satisfaction is 28.1%. Koefi-sien partial correlation obtained through controlling ie between X2 with Y when X1 in a constant state amounted to 0.540. Therefore means that school organizational climate significantly participate in determining and made a significant contribution to job satisfaction of teachers. When the school organizational climate improved, there will be increased as well to teacher job satisfaction.
- c. This research reveals there are significant principal leadership style and organizational climate of schools together on job satisfaction of teachers. This is demonstrated by the strength of the relationship of $R_{.12} = 0.453$ at the level of $\alpha = 0.05$, and the form of relationship is expressed in multiple linear regression equation $\hat{Y} = 152\,996 + 0.160X1 + 0.042 X2$. While the determination coefficient of 0.205. This shows that the magnitude of the effective contribution jointly on job satisfaction of teachers (Y) was 20.5%. This figure shows that the variances that occur on the job satisfaction of teachers sebesar 20.5% can be explained by the variance of the principal's leadership style and organizational climate of school together. When the principal leadership style and organizational climate improved schools, there will be an increase in job satisfaction of teachers. Meanwhile, 20.5% more job satisfaction of teachers is determined by other factors, such as professionalism, discipline, work ethic, health and so forth.

Overall it can be concluded that this study has managed to reveal the shape and strength of the relationship as well as the contribution of the principal's leadership style and organizational climate of school to job satisfaction of teachers, either individually or jointly secara. It can be seen from donations given for each independent variable on

the dependent variable, it turns out the principal's leadership style contributed 5.7%, and school organizational climate by 29.1%.

D. Suggestion

Based on the findings, the suggestions can be considered and are expected to get the attention of all parties concerned with the management of education at secondary school level, among others:

- a. To the principal of SMPN 261 Jakarta, as a leader who is responsible for the management and delivery of education at the school is required to have a high commitment in fostering the teachers, show leadership to create a pleasant atmosphere and encourage the morale of teachers to carry out their duties and establish a harmonious relationship between superiors and subordinates. In addition, principals need to optimize the activities that support the direction of increasing job satisfaction of teachers.
- b. To the teachers of SMP Negeri 261 Jakarta, attempted aware of the weaknesses in the implementation of the tasks of teaching, particularly with regard to implementing the learning activities, the teacher attempted to work effectively, in an effort to achieve job satisfaction.
- c. The National Government Through the Ministry of Education, is striving to improve the coaching of teachers continuously and intensively by doing various activities pedidikan, training and upgrading with regard to curriculum, development of fields of study, and teaching methodology. In an effort to improve the job satisfaction of teachers through the principal's leadership style.

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MENTAL REVOLUTION THROUGH RELIGIOUS AND CHARACTER EDUCATION IN PRIMARY AND SECONDARY EDUCATION

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Abstract

This paper aimed at finding a model of efforts to realize mental revolution in the generation of Indonesia through the application of Religious and Character Education in primary and secondary education. This paper was motivated by the commitment of the Indonesian leaders who are still in the process of improving the people's way of thinking. The author tried to explore the relationship between the implementation of Curriculum 2013 and the efforts to realize mental revolution, as one of the requirements is the presence of a basis of character formation. The model of character building that has been developed in the previous curriculum has not been fully implemented at the level of formal education in primary and secondary education units. There are some quite comprehensive education units that implement the model of character building in schools, and are supported by all the school community, as well as adequate school curriculum and culture. However, most of them are still far from the expectations. Thus, the implementation of Religious and Character Education is one effort expected to be a coaching model of mental revolution that is more comprehensive and applicable to all units of primary and secondary education in Indonesia.

Keywords: *Mental Revolution, Religious and Character Education, Curriculum 2013, Primary Education, Secondary Education.*

Introduction

Since 2010, Indonesian Government has issued "Cultural and National Character Education" as a national movement in education. The issuing was directly conducted by President Susilo Bambang Yudhoyono on National Education Day, May 2, 2010. Since then, character education has been the topic at the national level until today, especially for those who care about the problems of education. The national declaration to be honest must be admitted because the conditions of this nation are increasingly showing anti-culture and anti-character behaviors. Anti-culture behaviors of this nation of which is shown by the increasingly loss of our attitudes of diversity and cooperativeness, in addition to how strong the influences of foreign culture amid our society. The anti-character behaviors of this nation of which is indicated by the loss of the inherent noble values of the Indonesian nation, such as honesty, politeness, and

togetherness. We should strive to make those great values back into the characters we proud of in front of other nations. One effort is improving the national education system by focusing on character education. Character cannot be formed and built in a short time.

Building a character of the nation takes a long time, and should be done on an ongoing basis. The inherent characters of the Indonesian nation currently did not appear suddenly, but they had through a long process. Our country gave considerable attention on the importance of education about noble character (character education) in schools to help spreading religious and national values through science and technology taught to all students. The direction and goal of national education confirm this as mandated by the 1945 Constitution, i.e. increasing the faith and piety, and developing noble character of the learners, who in this case are all citizens who follow the process of education in Indonesia.

Regulation of the national education system of reform era product, namely Act No. 20 of 2003, reaffirmed the functions and goals of our national education. In Article 3 of the Act, it was affirmed that national education serves to develop the ability and develop the dignified character and civilization of the nation to enrich the life of a nation, and aims at developing the potentials of the learners to become the men of faith and piety to God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become democratic and accountable citizens.¹

Over time, the process of the changes of national leaders occurred in 2014, as a logical consequence of the results of direct Presidential Election. The president-elect, has had the vision and mission set forth in *nawacita*, which consists of nine items. One obsession of the President in the *nawacita* is contained in item eight, which reads: Revolutionizing the character of the nation through the policy of reorganizing the national curriculum by prioritizing the aspect of civic education, which puts the aspects of education proportionally, such as teaching the history of the formation of the nation, the values of patriotism and nationalism, the spirit of safeguard our autonomy and the character in Indonesian curriculum² The statement is then known as the beginning of Mental Revolution Movement.

The idea needs an appreciation from the public, given the condition of the nation that requires the fundamental and comprehensive change, related to the mentality of the state, the nation, and the people far from the noble values of the stance of the Republic of Indonesia. There are many constructive criticism during this time, in which the developments ongoing along with the regime, have not been able to reach paradigm, mindset, or political culture in the nation building. More worryingly, the proliferation of the traditions of corruption, collusion, nepotism, intolerance to differences, the dominant nature of ego centric, the tendency to use violence to solve

¹ Act No. 20 of 2003 on National Education System

² http://kpu.go.id/koleksigambar/VISI_MISI_Jokowi-JK.pdf, accessed on December 9, 2016

problems, abuse of law, and other bad traditions in Indonesia, in which Indonesia is known as a well-mannered country. Even in the field of education, as if the students have started to fall on the problems of the character, which is marked by the phenomena of fights, involved in drugs, pornography, indecency, bad manners, spiteful, cheating, truant, abortion, gambling, and other immoral acts. Great strategic concepts or ideas and have systemic impact are needed to make the direction of the development of this nation more meaningful, sustainable, and in accordance with the goals of the Proclamation of Indonesia that are independent, fair, and prosperous. In this context, the efforts of mental revolution are needed in the entire line of life of the nation.

This paper will try to give color to explore the model of realizing mental revolution through religious and character education in primary and secondary education. Building this model is very reasonable, considering the development of character, way of thinking, moral, ethics, and the like, requires proper subjects, which contains convincing doctrine to learners, and deeds that can accustom learners to have positive impact habits. Thus, a more specific touch should be given to the existence of religious education, that is developed into Religious and Character Education, by maximizing the function of the subject in formal education units. Religious and Character Education can be used as a base for the development of the character of learners with systematic and planned mental changes oriented. Here, the sacred of religious teaching authenticity is combined with noble values of the nation to form the mentality of students with faith and piety to Allah, and have noble personality.

Mental And Mental Revolution

In terms of etymology, the word “mental” is derived from the Latin word, i.e. “*mens*” or “*mentis*” means spirit or soul. Indonesian Dictionary states that the meaning of mental relates to mind and human nature, which is not of body or energy nature, not only concern on physical development, but also mind and character development.³ In another term, the meaning of mental relates to mind, intellect, memory, or the processes associated with mind, intellect, memory.⁴ The term “mental” is the name of everything related to the way of life, for example: ‘mentality of the times’. In the way of life, there is a way of thinking, way of looking at the problem, way of feeling, trusting/believing, way of behaving and acting. Yet, the assumption that the “mental” is just about mind, and not related to the physical nature of actions and physical characteristics of world objects. Mental faculties such as reasoning, thinking, making judgments and decisions are not physical (not visible), but the mental world may not be built without the physical experiences. In turn, the mental faculties were formed and

³ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Jakarta: PT Gramedia Pustaka Utama, 2012, fourth edition, p. 901.

⁴ J.P. Chaplin, Penerjemah: Kartini Kartono, *Kamus Lengkap Psikologi*, Jakarta: PT Raja Grafindo Persada, 1999, fifth edition, p. 296.

resulted in physical behaviors and actions. As the ability to change the way of thinking, way of looking and way of behaving/acting, desire (a mix of emotion and motivation) also affects mental flexibility.⁵ A mistake of understanding the definition of mental makes a mental change as if just a matter of moral change which has no correlation with physical things like economic structure, political structure, and so forth. Instead, moral consciousness or conscience directs people to the right moral decision, and is one of the results of well-educated mental power. Mental evolution means the progressive changes in mental organization with a higher level of complexity as we rise in accordance with the phylogenetic scale.⁶ Some say that revolution and evolution are basically not much different, just in the leap. For Marx, revolution is a long leap, which is previously people are prevented to go forward, stuck in their evolution.⁷

While revolution is: a. Changes in the state administration (government or social circumstances) committed with violence. b. Quite fundamental changes in all fields.⁸ Denotatively, revolution means “back again” or “repeat”; like the seasons continue to change in the cyclical to return to the original season. So, in science, the term revolution implies a constant in changes; continuous repetition that makes both the end and the beginning.

In term of the statehood, revolution is the abrupt change of the Constitution of a country, contrary to the slow changes desired by the reformists, who based their ideology on the way or manner permitted by law.⁹ From the Theory of the State and the Theory of Law, the theory is considered as *Legal-prinzips*. As the revolution that has not succeeded, then the revolutionist according to law is considered as a criminal. Yet, if he had been gaining the power and there was a legitimacy, he indicted the old regime as “criminal”. However, the accusation is not the nature of revolution, but the things that follow. The absolute nature of revolution is a change in attitudes, styles, customs, and cultures.¹⁰

According to Musa Asy'ari, mental revolution has an idea of regime change in a country that is followed by major reconstitution in politics, social, and cultural order. From a sociological perspective, revolution is an event that completely changes the structure of society from an era, for example from a feudal society into a democratic society.¹¹ According to Syaied Husein al-Atas, mental revolution is defined as a change

⁵ Karlina Rohima Supelli, *Memahami Arti Revolusi Mental* in <http://www.sesawi.net/20140616memahami-arti-revolusi-mental>, retrieved on November 17, 2016.

⁶ J.P. Chaplin, Penerjemah: Kartini Kartono, p. 298.

⁷ Musa Asy'arie, *Menggagas Revolusi Kebudayaan Tanpa Kekerasan*, 18-19.

⁸ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, Jakarta: PT Gramedia Pustaka Utama, 2009, fourth edition, p. 9654.

⁹ Musa Asy'arie, *Menggagas Revolusi Kebudayaan Tanpa Kekerasan*, Yogyakarta: Lesfi, 2002, p. 17.

¹⁰ Musa Asy'arie, *Menggagas Revolusi Kebudayaan Tanpa Kekerasan*, Yogyakarta: Lesfi, 2002, p. 18.

¹¹ Musa Asy'arie, *Menggagas Revolusi Kebudayaan Tanpa Kekerasan*, Yogyakarta: Lesfi, 2002, p. 17.

in the attitudes, values, and social philosophy of a given society.¹² Essentially, mental revolution is a change in the attitudes, values, and social philosophy of a given society.

Admittedly, the use of the term mental revolution refers to the concept of revolution, i.e. a drastic change in progressive nature. The opposite is evolution, in which the changes tend to be slow. The use of the word revolution is not always negative, although sometimes it is juxtaposed with the term industrial revolution, a political revolution which tends to imply *coup d'état*. The use of the term mental revolution is not a negative thing, but is a form of spirit and motivation to change more quickly and thoroughly. Thus, revolution that has a major impact in the transformation of life must contain a novelty in the structures of mental and beliefs. In other words, a true revolution necessitates a change in mentality (mindset and mental attitude) that is more conducive for life improvement.

Referring to the line of thought above, the author argues that mental revolution is a conscious, thorough, and rooted effort to improve the character of individuals and groups from deviant behavior towards the improvement of the character in a more positive, regarding religious teachings and noble values of the nation's culture.

There are three items of Mental Revolution that have become the blueprint for the Government Cabinet of Joko Widodo and Yusuf Kalla. Those three are: Integrity (honest, trustworthy, has character, responsible), Hard Work (work ethic, competitiveness, optimistic, innovative, and productive) and Mutual Assistance (cooperation, solidarity, communal, welfare-oriented)¹³. The three values become priorities and targets, given a face of the Indonesian-ness is experiencing various kinds of fragmentation, because of globalization and world civilization whose presence is faster and harder to predict.

Based on the behavior and practice which tend to be far from ideal figure of human personality, mental revolution in the context of Indonesian-ness is very needed and of immediate nature. Its presence should be a special movement that must be adopted more quickly and on target. Therefore, mental revolution is habitually covering various aspects, such as mental of a leader: executive, legislative, and judiciary, and a mentality of the people in the society, nation, and state as well. Indonesia has a very ideal and outstanding philosophy in the nation and state indeed, i.e. Pancasila. However, the meaning and implementation are often interpreted, construed, and practiced partially, merely to justify the momentary interests that are far from the values of the state and nation. In line with the diversity in the framework of *Bhineka Tunggal Ika* realized, mental revolution is a basic character that should be strengthened, given its presence can unite differences, such as the differences in ethnicity, religion, race, culture, ideology and custom.

¹² Syed Hussein Alatas, *The Myth of the Lazy Native: A Study of the Image of the Malays, Filipinos and Javanese from the 16th to the 20th Century and Its Function in the Ideology of Colonial Capitalism*, New York, Routledge, 2013, p. 147.

¹³ www.setneg.go.id for more detail

The term mental revolution itself has a similarity of history that is always connected to the concept of *Trisakti* established by Mr. Sukarno in his speech in 1963 by three pillars: political sovereignty, economic self-sufficiency, and cultural independence. The third pillar of *Trisakti* is to build social and cultural personalities of Indonesia. The nature of Indonesian-ness is fading because of the globalization and the impacts of communication technology revolution over the last 20 years. Indonesian people should filter the cultures that do not necessarily correspond with the noble values of the nation.¹⁴

Mental revolution meant to revolutionize the mental of Indonesian people from negative cultures as the consequences of the development in the past to a better, more productive, and more cultured mental. Mental revolution is considered important, given the falling conditions of Indonesian people currently, despite being amid abundant natural resources potential. Abundant natural resources will not lead to well-being without the wise mental. As a strategic idea, mental revolution in fact tends to be an abstract notion, reducing complex problems in awareness, while hoping for the emergence of a massive and collective consciousness (movement: national consciousness) in officials and the people, that is seem dogmatic and utopian. It is not only because of its relevance to the position of the structure that becomes trite, also, essentially, a revolution of way of thinking is not instant, even more becomes the problem can be approached through the instrument of power. The area of awareness is a deep realm of culture. Ideally, mental revolution does not only appear in persuasive form as a form of political articulation, but rather a collective movement for a complete and total renewal.

Mental revolution will run successfully if all components of the nation support the program, and strive to succeed the program. Yet, if many do not support the mental revolution, the chance to be achieved is improbable. The efforts to change the mentality of the nation cannot be done instantly, so that the mission of mental revolution must be done in a planned, gradual, and structured way, which synergistically transforms the mentality of the character of the nation into independence in all aspects of life, to be a cultured and civilized state.

Mental revolution vs. Character education

What is the difference between mental revolution and character education in an educational perspective? In this paper, the author will not polarize the two, but rather seek a similarity, given the moral messages contained in both try to form a complete personality. The success of Mental Revolution involves a variety of educational strategies. Educational strategies contain general missions that act to give directions of how to educate the public, to achieve the benefit of life in nation and state. The

¹⁴ <http://nasional.kompas.com/read/2014/05/10/1603015/Revolusi.Mental>, accessed on Desember 10, 2016

strategies contain basic visions and missions implemented by stages, targets of each stage, achievement steps, methods, and systems of the evaluation.

The purpose of “Mental Revolution” is a fundamental change in mentality, way of thinking, way of feeling and way of trusting, all of which are manifested in daily behaviors and actions. This ethos involves all areas in life, such as economics, politics, science-technology, art, religion, etc. Thus, the mentality of the nation (which is manifested in daily practices/habits) is gradually changing. Organizing, policy formulation and decision-making are directed to the process of transformation. The urgency of mental revolution is in line with the word of Allah in the Qur’an (Surah 13: 11): “Indeed, Allah will not change the condition of a people until they change what is in themselves.”

Indeed, people whose mentalities evolve, can be categorized as people who have character, as they are trying to have a character and personality, which impacts on the formation of personality and noble character. Personality is a trait or characteristic of a person who comes from the formations received from the environment, such as family in childhood, and inborn characteristic.¹⁵ Mental revolution involves a kind of cultural strategy. The thing targeted by mental revolution is the transformation of ethos, i.e. a fundamental change in mentality which includes way of thinking, way of feeling, way of trusting, that all of which is manifested in daily behaviors and actions.

This condition is very reasonable, considering that character is “A reliable inner disposition to respond to situations in a morally good way.” The process of achievement should certainly be periodical, performed in a conscious and deliberate manner. “Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior.”¹⁶ By adapting the opinion of Thomas Lickona, mental revolution drives a man with good character including the knowledge of the good, then raises commitment (intention) against goodness, and finally do good. In other words, in which contains a series of cognitive, attitudes, motivations, behaviors, and skills.

From the explanation above, it is understood that character is identical with morality, so that characters are universal values of human behavior that include all human activities: to relate with God, with himself, with his fellow human beings, and the environment, manifested in the mind, attitudes, feelings, words, and actions based on religious norms, laws, manners, cultures, and customs. From the concept of character, the concept of character education is emerged.

Thomas Lickona, in his book, *Education for Character*, offers two main values of character education based on the moral law, i.e. the attitudes of respect and responsibility. Those values represent the main basis of morality that apply universally

¹⁵ Doni Koesoema, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*. Jakarta:Grasindo, 2007, p. 80.

¹⁶ Thomas Lickona *Educating for Character: How Our School Can Teach Respect and Responsibility*. New York, Toronto, London, Sydney, Aucland: Bantam books.1991, p. 51.

since it has a real purpose and values which contain good values for all people, both individually and as a part of society.

There are three main things to understand the concept of respect. First, self-respect. Meaning that it requires us to treat what is in our lives as human beings who have a natural value. Second, respect for others, requires us to treat everyone, even those who we hate, as human beings who have a high value and have the same rights like us as individuals. Third, respect for the environment, an obligation to protect nature and the environment when we live from damaged ecosystems and all life that depends on it.¹⁷

While responsibility is an advanced form of respect. Respect for others means that we appreciate them. If we respect them, we feel a measure of our sense of responsibility to respect their welfare. Responsibility literally is “the ability to respond or answer”. Meaning that responsibility is oriented to others, provides a form of attention, and actively responds to what they want. Responsibility emphasizes the positive obligation to protect each other.

Respect and responsibility are two basic moral values in shaping the mental of children to be taught in schools. There are many other values indeed, such as honesty, fairness, tolerance, wisdom, self-discipline, mutual help, care for others, courage, and democratic attitudes. However, the specific values are the forms of respect and responsibility or as supporting media to be respectful and responsible.

Habituation of the character needs to be done, and the realization of noble character that is the goal of an educational process is highly coveted by every institution that organizes the educational process. The cultures that exist in institutions, either in schools, colleges, or others, play an important role in building a noble character among the academicians and employees. Therefore, educational institutions have the duty and responsibility to conduct moral education to learners and build a culture of noble character in the society. The habituation of noble character becomes a necessary thing to realize the noble character in the life of every person.

Mental revolution and characters change start from education, given the strategic role of education in shaping a mental of the children in this nation. Education of character development is a continuous process and a never-ending process. If a nation exists and wants to still exist, character education must be an integrated part of education over the generations. Implementation of mental revolution and character education requires commitment and integrity of the stakeholders in education to seriously implement the values of life in every lesson. Mental revolution and character education not only teach what is right and what is wrong, but also instill habituation about which one is better. By doing so, students become cognitive about what is good and wrong, able to feel good value (moral feeling), and good behavior (moral action),

¹⁷ <http://www.jawapos.com/baca/artikel/6669/Revolusi-Mental-Dimulai-dari-Pendidikan/>, accessed on December 10, 2016

and accustomed to do so (psychomotor). Thus, mental revolution and character education are closely related to the habits practiced and performed.

Formal Education: A Long Way To Mental Revolution

As has been the government policy in succeed the mental revolution, formal education has main tasks which are divided into four terms. First, strengthening the curriculum at all levels, types, and educational paths to build integration, form a hard work ethic and the spirit of mutual assistance. Second, applying an extra-curricular of mental revolution in the school. Third, improving educational facilities evenly, and fourth, increasing the competency of teachers in supporting mental revolution. One very strategic implementation of mental revolution is through education: formal, informal, and non-formal.

This paper will focus on how the efforts to realize mental revolution in formal education. Formal education through schools and *madrasah* can become the focus to start the mental revolution. Education is directed to the formation of the citizens' ethic. Pedagogical process makes the learners ethic grows, and develops themselves through daily actions. Way of educating needs to be directed from discursive knowledge to practical knowledge. Meaning that shaping the ethic is not the talks of abstract ethical theories, but how to make the theories affect the daily actions. Mental education is directed towards the transformation at the level of habit. Education teaches a virtue, which is a theoretical as well as practical knowledge. Mental revolution makes honesty and other virtues become an inner disposition when the learners are dealing with concrete situations.

It is well known that formal education in schools and *madrasah* is just one place of change. Mental revolution that becomes a nationwide movement needs to be done in each of the groups in the daily life. A true transformation that occurs in the loyalty moves and drives the changes in routine matters. The commitment of the management of education in schools and *madrasah* needs to more focus to start the mental revolution. Nevertheless, mental revolution can be included in all subjects by using a variety of learning methods and strategies. The operational actions are taken with the strategy to habituate the mental by forming the participants' ethic to more feel the sense of humanity. Then, the learners need to experience the pedagogical process completely that makes ethic as a part of Indonesian citizens with religion since early stage. Why? Because the foundation of the Indonesian nation is citizenship rests on the Belief in the one and only God. Therefore, citizenship and religious education should be introduced to learners from an early age. Citizenship education, religious and character education are the demands that cannot be separated from each other in implementing Mental Revolution.

To make it happen, it requires the educational institutions that not only have an adequate standard, but the educational institutions that are prepared as the institutions to support mental revolution. As we know, the formal education system is still weak

with various problems. On one hand, the buildings of formal education in Indonesia so far have succeeded in achieving high growth, especially in the quantitative aspects, such as enrollment, the increase in instructional buildings, the procurement of school facilities, the increase in teachers, and the like. On the other hand, the problems that afflict students, teachers and education personnel are always dynamic and diverse, and quite alarming. There are always issues surrounding the formal education institutions. The improvement in quality that is always discussed through the macro, *meso*, and micro policies with the standardized programs nationally is still less than effective. Such programs are less able to reach the educational issues, such as the aspects of mentality, morality, and character of the academicians.

To not repeat the mistakes that had been running, the development of education in the era of reform should be directed to the efforts of breaking away from excessive mental deterioration by seeking more seriously in the arrangement of mentality. In other words, the development of education can be based on “humanitarian spirit” based on all the potential strength of body and soul through the mobilization of potential of multiple intelligences as the main pillar. The mentality and the national identity can be achieved if they are supported by mentally strong human resources, high awareness of participation, and the ability to develop innovative thinking and ideas at various levels through education management that relies on a process of humanization. Innovation and renewal need to be done continuously, from the policy level of planning, management, to the implementation of education in daily life.

Revolutionizing Students Mental Through Religious And Character Education

As mandated in Article 37 paragraph (1) of Law No. 20 of 2003, curriculum of primary and secondary education must include Religious Education. It implies that every unit of primary and secondary education must facilitate religious education services to all students. The subject is apparently not considered able to lead students to have a noble character, as being the goal in the national education. The Government Regulation No. 19 of 2005 on National Education Standards reaffirms to ensure the achievement of the goal, in which the government establishes that each group of subjects is implemented in a holistic manner so that the learning of each group of subjects affects the understanding and/or appreciation of learners (Government Regulation No. 19 of 2005 Article 6, paragraph 4). Furthermore, in Article 7 paragraph (1) it is affirmed that the group of religious and noble character subjects in *SD/MI/SDLB/Paket A*, *SMP/MTs/SMPLB/Paket B*, *SMA/MA/SMALB/Paket C*, *SMK/MAK*, or other equivalents is implemented through religious, citizenship, personality, science and technology, aesthetic, physical, exercise, and health content and/or activities.

One-sidedness of the national education system on religious education is always very significant over time. Since the Law of Education in the Old Order era, religious education became one of the subjects that must be followed by the students. Similarly,

in the New Order era, and Reform Era. As the demands of the curriculum design that should accommodate the answers to the problems of the nation and the contemporary developments, Curriculum 2013 is very responsive to the problems of national character that is increasingly worrying. The emergence of deviant behaviors in society, such as corruption, communal violence, bullying, pornography, indecency, in fact occurs because educational practice has not been as expected. Why is that? Because, however, knowledge, attitudes and social behaviors are the products of education. To overcome these issues, a review of the curriculum is conducted. Although the curriculum change is not the only answer to solve the problems of the nation, at least there is an awareness of the importance of improving the nation through the existing curriculum in schools or *madrasah*. One of the distinguishing features between the Curriculum 2013 and previous curriculum lies on the core competency. The primacy of core competency among others: First, bring the students closer to God. Second, develop the competency to unite all the people in Indonesia. Third, the deepening of the knowledge itself.

The indication of Curriculum 2013 is an effort to improve the character of the nation that appears on the competency formulated more dominantly by the character development. There are four competencies in the new curriculum, namely core competency one (*kompetensi inti satu*) (*KI-1*), core competency two (*kompetensi inti dua*) (*KI-2*), core competency three (*kompetensi inti tiga*) (*KI-3*) and core competency four (*kompetensi inti empat*) (*KI-4*). *KI-1* is related to the development of spiritual attitudes (vertical characters), *KI-2* is related to the development of social attitudes (horizontal characters), *KI-3* focuses on the development of knowledge (cognitive), and *KI-4* is related to the development of skills (motor). With such composition, the development of the cognitive domain has only a quarter portion, while non-cognitive (affective and psychomotor) has three quarters portion. Judging from the content, *K-13* is already quite ideal, but its implementation in the field is sometimes directly proportional.

One foundation of mental revolution of the students developed in the Curriculum 2013 is through the subject of Religious and Character Education. Although the presence of religious and character education in the Curriculum 2013 is being criticized and as an issue that needs to be revised¹⁸, but at least it has been the benchmark in the government's commitment in spreading mental revolution through formal education institutions. The subject of Religious and Character Education paradigmatically has

¹⁸ Doni Koesoema, *Merevisi Kurikulum 2013*, <http://edukasi.kompas.com/read/2014/12/08/20471351/Merevisi.Kurikulum.2013>, accessed on December 10, 2016. Doni Koesoema criticized that Religious and Character Education has introduced a very mistaken concept about the relationship between religious education and character education. The strictness of the hours of study has forced the government to combine religious education and character education. The government has been misunderstood as if religions teach different character education.

areas and characteristics that are quite unique, because it contains religious and character dimensions.

Religious education subject has a domain of specific religious teachings of exclusive, private, dogmatic, ritual beliefs, making it more fit to the domain of strengthening the level of belief among students about the truth of the religion. Religious education is intended to improve the spiritual capabilities and to form the students to become men of faith and piety to God Almighty, and have noble characters. Noble characters include ethics (good-bad, right-obligation), characters (behaviors), and morals (good-bad in general) as the manifestations of faith and piety to God Almighty. The improvements in spiritual capabilities include recognition, comprehension, and instillation of religious values and implementation of these values in individual or social life, and aims at optimizing the capabilities of human in which the actualization reflects the status and dignity as God's creatures¹⁹

The scope of Religious Education material fits to the religious teachings believed by the students. In accordance with the learning objectives, the assessment on a group of religious subject certainly focuses on the aspects of cognitive or knowledge, psychomotor and affective or behavioral aspects. Thus, the subject of Islamic education is based on the provisions contained in the basic and detailed sources from the religious teachings professed by the students. Basic thinking of Islamic education is the students have a noble character. Thus, character education (*akhlakul karimah*) is the spirit of Religious Education itself. This does not mean that religious education does not regard to physical education, reason, science, or other practical aspects, but the point is that religious education regards the aspects of character and moral education, as well as other aspects.

Despite having a track in line with religious education, character education is inclusive, open, and refers to the practice of common life wisely, fairly, mutual respect. Character education is in the moral realm which has universal values codification, i.e. moral values of humanity. Character education has the same substance and meaning to character and moral education.²⁰ In essence, character education is a conscious effort made to instill or internalize moral values into the attitudes and behaviors of the students to have good attitudes and behaviors (*akhlakul karimah*) in everyday life; in interacting with God, with fellow humans and with nature/environment. The goal of Character Education is to develop values, attitudes and behaviors of students which reflect noble characters. This implies that in Character Education, the values to be

¹⁹ You may read on Core Competencies - Basic Competencies of Islamic and Character Education issued by the Curriculum Development Team in 2013 the Ministry of Education and Culture in 2013 for more details

formed are the values of noble characters, the instilled values of noble characters to the students which later manifested in their behaviors.²¹

Integrating character education in religious education will strengthen the habit of students to implement the beliefs religious truth wrapped with national culture full of diversity and togetherness instead. So, there will be a process of mental revolution in the field of religious and tolerance harmonization internalized directly on students.

Religious and Character Education Learning with Mental Revolution oriented can be developed by two models: Curricular Model and School and *Madrasah* Culture Development Model. Curricular Model includes religious-based inter-curricular, co-curricular, and extracurricular activities. Character building of the students with inter-curricular model is emphasized in the processes of Religious Education learning, both in the classroom and outside the classroom. The respective schools and *madrasah* commonly follow this model. However, it is noteworthy that inter-curricular program for the development of character and mental revolution of the students is designed in such a way by integrating the values of certain characters into the syllabus documents and Learning Implementation Plan (RPP). The integration of character values in the Religious Education syllabus documents, among others: curiosity, religious, love science, polite, honest. The integration of the values of characters in the syllabus documents of religious lesson in the subject of Quran/Hadith Education, among others: diligent, conscientious, respect for others, religious, order, respect the opinions of others. Some explicit the character values through Learning Implementation Plan of the subject Al-Islam (*Aqeedah*), among others: trustworthy, respect and attention, persistence, courage, sincerity, integrity, caring, honest, citizenship, love, humanity, nationality, cooperation, religious, love science, healthy, discipline, social, and responsible.

In other parts, the integration of the values of character and mental revolution contained in the Religious Education syllabus is designed through habituation/implementation of religious values arranged in a systematic and measured way into a guidebook specifically designed for the purpose. Developing character of the students with Religious Education-based through co-curricular model is performed through several religious activities or acts that reflect the noble characters. The activities of worship are co-curricular parts of the subject of Religious Education. Muslim students are accustomed with the activities of *Zuhur* prayer together, *Duha* prayer, *azan* in the mosque/*mushalla* for male students, prayers at the mosque/*mushalla* together, *sunnah* fasting on Mondays and Thursdays as well as other *sunnah* fasting, reading the Qur'an at home, seeing/assisting/bathing the corpse. With the guidance of tutors and religion teachers concerned, the extracurricular activities among others in

²¹ You may read on Core Competencies - Basic Competencies of Islamic and Character Education issued by the Curriculum Development Team in 2013 the Ministry of Education and Culture in 2013 for more details

the forms of community services that involve students in social activities, Islamic days' commemoration, and other important events.

Revolutionizing the mental of the students with religious education based through the development of the culture of schools and *madrasah*, among others by creating a culture of schools and *madrasah* which reflects the values of the characters formed by all elements, from school principal, teachers, staffs, administrative staffs, students, and parents of the students. The implementation of cultural development model in schools and *madrasah* that reflects noble characters with religious education based also varies among education units. For public schools, the culture to form a noble character is not monopolistic to one religion, because of its nature as a public (state-owned) school, so that the students are varied in their religious beliefs. In contrast to *madrasah* and Islamic schools, mental revolution and the character formation of the students is certainly based on Islamic religious education that is more dominant.

In addition, in the forms of worship and religious activities, the formation of schools and *madrasah* culture to form the character and mental revolution of the students among others by giving sanctions for violation on the prohibitions set by the schools, and giving award for the achievements. The sanctions for any violation of the regulations are given, ranging from the heaviest to the lightest. The lightest sanction is in the form of a verbal warning, while the heaviest sanction is in the form of returning the students to their parents.

Any issues about mentality is also a part of character. Most experts believe that character is something uneasy, even cannot be taught to others individually or collectively. Yet, character can be performed by developing through utilizing the opening keys, i.e. intervention, habituation, and exemplary.

1. Intervention. Intervention in the popular scientific dictionary (*Kamus Ilmiah Populer*) means interference (*campur tangan*).²² Intervention is carried out among agencies or institutions.
2. Habituation. Habituation means drug addiction.²³ Society must have addiction to something positive.
3. Exemplary. Exemplary is basically the thing can be imitated or followed. In Arabic, "exemplary" is verbalized with the words *uswah* and *qudwah*.

Intervention seems can be done to let the new generation in who are still in the ages of primary education and below. Habituation requires a very long time for collective habituation. Exemplary is very possible, if a truly systemic and fundamental exemplary is binding significantly. Thus, the key to open mental revolution is exemplary.²⁴ Exemplary is built starting from ourselves, and let us recall the proverb of the Father of Indonesian Education: "*Ing Ngarso Sung Tulodho*", i.e. when we are in

²² Pius A Partanto, *Kamus Ilmiah Populer*, Surabaya: Arkola, 2001, p. 268.

²³ Pius A Partanto, *Kamus Ilmiah Populer*, Surabaya: Arkola, 2001, p.209.

²⁴ Agus Kristiyanto, *Pintu Revolusi Mental*, Suara Merdeka, Wednesday, August 27, 2014.

front of the public, we should give a good example for others. The second is “*Ing Madyo Mangun Karso*”, i.e. when we are in the public, we should work hard to build a good performance. The last is “*Tut Wuri Handayani*”, i.e. when we are in behind, we should give encouragement and motivation to others. In the perspective of Islam, exemplary is attached on the Prophet Muhammad, i.e. in the concept of *uswatun hasanah*. There are four traits of the *rasulullah* that we can follow and apply in contemporary life, i.e. truthful (*shiddiq*), trustworthy (*amanah*), spreading/delivering the truth (*tablig*) and wisdom (*fathanah*). What teachers are taught to students in schools and what parents are taught at home are often counterproductive.

Keep in mind that revolutionizing mental of students in education units is less successful if the implementers of education not build communication and cooperation with parents of the students, regarding on various activities and programs of religious and character education that have been formulated or planned. It needs a synchronization of religious values and character education taught in the education units with what parents taught at home. In addition, if possible, the parents should also be involved in the process of identifying the needs of religious and character education programs to be developed, so that the religious and character education in schools/*madrasah* and at home can run in the same direction. With the involvement of parents in planning the religious and character education programs, the parents are expected to not only leave over the process of religious and character education of their children to the school or *madrasah*, but also take responsibility in the process of religious and character education of their children in the family.

Referring to the above description, religious and character education can be categorized as a subject in which the intervention, habituation and exemplary occur in realizing mental revolution simultaneously. The three processes could not be implemented by the implementers of education independently, but they must involve parents of the students, communities, governments, and stakeholders.

Conclusions

From the results of the explanation described above along with the arguments in any discussion, it can be concluded as follow:

1. Mental revolution is a conscious, thorough, and rooted effort to improve the character of individual and groups from deviant behavior towards the improvement of the character in a more positive way, by regarding to religious teachings and noble values of the nation's culture.
2. Mental revolution or changes in character is a continuous process and a never-ending process. The implementation of mental revolution and character education requires commitment and integrity of stakeholders in education to seriously implement the values of life in every lesson. Mental revolution and character education do not just teach what is right and what is wrong, but also instill habituation about the best things in the community.

3. One very strategic implementation of mental revolution is through education: formal, informal, and non-formal. Formal education has main tasks which are divided into four terms. First, strengthening the curriculum at all levels, types, and educational paths to build integration, form a hard work ethic and the spirit of mutual assistance. Second, applying an extra-curricular of mental revolution in the school. Third, improving educational facilities evenly, and fourth, increasing the competency of teachers in supporting mental revolution.
4. Religious and Character Education can be used as a base for the development of the character of learners with systematic and planned mental changes oriented. Here, the sacred of religious teaching authenticity is combined with noble values of the nation to form the mentality of students with faith and piety to Allah, and have noble personality.
5. Religious and character education can be categorized as a subject in which the intervention, habituation and exemplary occur in realizing mental revolution simultaneously. The three processes could not be implemented by the implementers of education independently, but they must involve parents of the students, communities, governments, and stakeholders.

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MENTAL REVOLUTION THROUGH HUMANISTIC EXISTENTIAL VALUES-BASED CHARACTER EDUCATION

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Abstract

Mental revolution is a collaborative movement performed by the entire members of Indonesian people and the government in order to improve the national character as well as to make it a better country. Therefore, this movement will not succeed without a good synergy among all members of the society in following and applying policies issued the government as the authoritative party. This mental revolution requires everyone to do better in all aspects of their life, one of which is education. Mental revolution in educational aspect is very urgent to be conducted as education plays an important role as a pioneer of building national identities such as discipline, honesty, high working ethics, and good virtues. The revolution might be started by internalizing good virtues based on the Six Basic Existential Humanistic Values: Respect to Self, Freedom and Responsibility, Respect to Myself and Respect to Others, Anxiety of Life, Awareness of Death and Nothingness, and the Search of Meaning. The internalization of these good virtues can be performed through trainings and accustomizations, and then transforming them into characters. All these steps are a collective responsibility of parents, teachers, and all members of the society.

Keywords: *Existential Humanistic, Good Virtues, Mental Revolution*

Introduction

The importance of moral values, morals and sublime manners for all citizens may not need to be challenged. Character education still becomes the focus of interesting talks to be reviewed to find the solution. This is because of Indonesia is still facing various social and moral problems that arise, such as: (1) the high cases of violence act whether that occur between school students or between college students, the community, in the family, as well as violence committed by thugs or person of the ruler, (2) sadistic robbery with rape or murder, (3) the increasing of moral decadence, students' ethics/courtesy (4) the increasing of students' dishonest, such as cheating, skipping, taking goods belonging to another person, (5) the decline in respect towards parents, teachers, and figures who should be respected, (6) the emergence of behavior that is self-destructive such as free-sex, drug abuse, suicidal behavior, and (7) the fade of mutual respect and loving among human beings, as well as the increasing nature of

cruel and ruthless toward others, (8) rampant corruption, collusion and nepotism as well as other various issues that lead to the occurrence of the nation moral decadence.

Mental revolution rests on three basic values: integrity, hard work, and cooperation. The purpose of a mental revolution ultimately can establish human beings to be good citizens who have orientation on progress, modernity, socio-cultural rooted, update the development of communication technology, so that they could establish a new excelling Indonesia.¹ Thus, a mental revolution program would not be realized in the absence of good synergies between people in Indonesia who implement government policy with the government of Indonesia that has authority in making policy. Mental revolution demands everyone to do better. Therefore, basically, mental revolution should be carried out for every human being or nation that wants to be better. As such, then the mental revolution is not an option but an obligation that should be done.

Many people are starting to rethink about the need for moral education, character education or manner education are taught in schools. Therefore, both the competency-based curriculum, curriculum of education unit level, as well as the 2013 curriculum that is currently applied, keep placing the character education as the education that is integrated with other subjects in the study. Therefore it requires a particular strategy in order that character education learning become effective. Therefore the author attempted to present a concept of idea related to mental revolution through the humanistic existential values-based character establishment.

Discussion

Mental Revolution

Mental revolution changes the perspectives, thoughts, attitudes and behavior oriented on the progress and modernity thus become a large nation and be able to compete with other nations in the world. The concept of a mental revolution is a form of cultural strategies, which give direction for the creation of the benefit of the nation and a country life, ideological base of mental revolution is the Pancasila, with three basic principles of Trisaksi; *Berdaulat Secara Politik* (Politically sovereign), *Berdikari dalam Bidang Ekonomi* (Autonomy in the field of Economics), and *Berkepribadian Dalam Bidang Kebudayaan* (Having personality in the field of culture)².

Mental revolution is not a new thing for the people of Indonesia since the first Indonesia's President Sukarno proclaimed this. Mental revolution was first used by the President Sukarno in 1957 when the national revolution was stopped. The spirit is now implemented according to the real condition by the President Joko Widodo with the aim of further strengthening sovereignty, improving competitiveness and strengthening

¹Ady Ferdian Noor, *Gerakan Revolusi Mental untuk Meningkatkan Pendidikan Kepribadian Warga Negara*, Journal of Pedagogic Education, Vol. 11, March 2016, p. 10

²The General Directorate of Public Information and Information, the Ministry of Communication and Communication.. *Government Public Relations*. Ed. 5. 2015, p. 20

the unity of nation. The essential values include the progress ethos, work ethic, motivation of achievements, disciplined, obey laws and rules, be optimistic, be productive-innovative, be adaptive, and mutual cooperation, public policy-oriented and benefit of the public.

Mental revolution aims to change the way of viewing, thinking, attitude, behavior and progress and modernity-oriented way of working so that Indonesia becomes a large nation and able to compete with other nations in the world. Improving consciousness and establishing optimistic attitude in facing the future of Indonesia as a state with great power for high achievements, productive and potentially becomes advanced and modern nation with the foundation of the three pillars of Trisakti.

It is not an easy thing to realize the goal of mental revolution movement. Therefore, it requires the collective consciousness and joint actions from both the government and the people of Indonesia. In addition, it takes time and the board of experts who are concern the right strategy to internalize the mental revolution so that the result can be felt. Mental revolution needs to be implemented in a variety of fields, for example the field of politics, economy, education, and so on. According to Mulyasa, a mental revolution in the field of education is important to do, based on the following analysis:³

No	Analysis	Indicator
1.	Strength	<ul style="list-style-type: none"> - Have a formal juridical basis - Socialization has been implemented - culture of mutual assistance and partnership - Potential Human Resources - Have an educational forums
2.	Weakness	<ul style="list-style-type: none"> - Bureaucratic culture - Low productivity of school - the lower the public trust in the school - low competitiveness of the school graduates - Less source of learning - many school buildings were damaged
3.	Opportunities	<ul style="list-style-type: none"> - There is a school committee and education council - There is support for business and industry - Potential public can be developed - There is a professional organizations of education. - Regional Autonomy and Decentralization of Education
4.	Threats	<ul style="list-style-type: none"> - Globalization (MEA etc.) - Changes in the paradigm of education - Low the public trust in the school - Changes in Management Education

³ Mulyasa, E., 2015. *Revolusi Mental Dalam Pendidikan*, Bandung: PT. Remaja Rosdakarya, p. 59

From the chart above, we can see that the data informing about the power of formal juridical basis about mental revolution, will strengthen the performance of mental revolution in the field of education. Data that informs about shortcomings, such as low productivity of school, need to be responded with an effort that can increase the productivity of school, such as holding of trainings and so on. The data indicating the existence of opportunities, such as the existence of the school committee, need to be addressed with the utilization of opportunities appropriately, so that the benefits of the existence of school committee can better be felt. The data informing the challenge, such as the globalization, the era of the Asean economic community encourage teachers and students to prepare themselves with the knowledge and skills required. Mental revolution that has been proclaimed by the President Jokowi cannot be perceived as a real practical and applicable movement, whereas mental revolution has strategic and instrumental values. Strategic aspect of mental revolution is directed to the sovereignty, competitiveness and unity of the nation undertaken collectively involving the entire nation by strengthening institutions of government and socio-cultural institution.

In practice, the mental revolution carried out with the aim of changing perspectives, thoughts, attitudes, and behaviors through the internalization of the essential values on individuals, families, social institutions, community to the state institutions⁴.

Humanistic Existential Values-Based Character Establishment

Etymologically, character (*budi pekerti*) comes from two words, namely: the mind (*budi*) and manners (*pekerti*). Words of the mind (*budi*) means logical, mind, and disposition. While the manners (*pekerti*) means disposition, temperament or morals. According Endraswara 'mind (*budi*) is the inner tool which is a blend of intellect, desires, and feelings to weigh the good and the bad. Manners is an inner reflection. so, character (*budi pekerti*) is the attitude and behavior (behavior, *solah bawa*, *muna muni*) based on the thinking activity or if the inner. Of course the question is a healthy thought processes to produce good manners.⁵

According to the Ministry of National Education, Lofty manners/character (*budi pekerti*) translated as morality that contain some sense, among others, mores, manners and behavior. Lofty manners/character (*budi pekerti*) is the inner tool which is a blend of reason and feeling to weigh the good and bad; temperament, character, disposition, benevolence; effort and intellect that gives consideration to

⁴ Baidhillah Riyadhi dan Nelly Mujahidah, <http://icerd.2016.conference.upi.edu/wp-content/uploads/sites/13/2016/10/Revolusi-Mental-Berbasis-Akhlak-Mulia>.

⁵ Endraswara, Suwardi. *Budi Pekerti dalam Budaya Jawa*. Yogyakarta: PT. Hanindita GrahaWidya, 2003, p. 1-2

someone that what they did was good or bad. Therefore, the definition of lofty manners/character (*budi pekerti*) essentially is behaviors.⁶

Character is an accumulation of creativity, taste, and initiative human practiced into attitudes, speech, and behavior everyday. So, character is a combination of the ideas and taste embodied in human behavior. While the value is the quality of the things that makes it be preferred, desirable, useful, appreciated, or it can be the object of interest⁷. Value is often interpreted as a measure that became propriety of someone doing something .. According Steeman value is what gives meaning to life, which gives the starting point of life, content and purpose. Value is something that upheld and animating one's actions, and that value is more than just beliefs, values always involves action.⁸ Therefore in discussing the value, usually discusses the question of what is good and what is bad and how someone is able to do good act and have a valuable purpose.

Existential humanistic approach is a theory that is regarded as a "third force" in psychology, and is an alternative to the dominant force today (psychoanalysis and behavioristic). The third force is called humanistic, because it has a proprietary interest in human behavior. According to Yusuf and Nurihsan "humanistic can be interpreted as a theoretical orientation that emphasizes the unique human qualities, particularly related with free will and the potential to develop yourself⁹. Human beings are always in a state of transition, develop, establish themselves and become something.¹⁰

According to Abidin, human existence is a dynamic process, a "being". This is in accordance with the meaning of existence, which means "out of", "beyond", or "overcome" himself. So existence is not rigid and static, but dynamic and experienced development or otherwise suffered a setback, depending on the individual's ability to actualize its potentials. Existence is giving meaning¹¹.

The existential view of human nature is captured, in part, by the notion that the significance of our existence is never fixed once and for all; rather, we continually re-create ourselves through our projects. Humans are in a constant state of transition, emerging, evolving, and becoming. Being a person implies that we are discovering and making sense of our existence. We continually question ourselves, others, and the world. Although the specific questions we raise vary in accordance with our developmental stage in life, the fundamental themes do not vary. We pose the same

⁶ Depdiknas, *Pedoman Umum Pendidikan Budi Pekerti pada Jenjang Dasar dan Menengah*, Jakarta, 2001, p. 7

⁷ Eddy Wibowo, Mungin. *Etika dan Moral Dalam Pembelajaran*. Jakarta: PAU-PPAI, Universitas Terbuka, 2001, p. 10

⁸ *Ibid*, p. 10

⁹ Yusuf, Syamsu, dan Nurikhsan, Juntika, *Teori Kepribadian*, Bandung: PT. Remaja Rosdakarya, 2008, p. 142

¹⁰ Corey, Gerald, *Theory and Practice of Counseling and Psychotherapy*, 5rd ed, 6rd ed., Brooks/Cole: Publishing Company, 199, p. 254

¹¹ Abidin, Zainal, *Analisis Eksistensial: Sebuah Pendekatan Alternatif untuk Psikologi dan Psikiatri*. Jakarta: PT. Raja GrafindoPersada, 2007, p. 16

questions philosophers have pondered throughout Western history: “Who am I?” “What can I know?” “What ought I to do?” “What can I hope for?” “Where am I going?”, and there are many other questions.

Experts humanistic theories have an optimistic view of the human nature ". Further, they believe that: a) human beings have an innate urge to develop themselves, b) human have the freedom to design or develop behavior, in this case, humans are not fully controlled by the environment, c) human are rational and conscious beings, not controlled by the unconscious, irrational needs, and conflict¹². Thus, can be concluded that character-based existential humanistic values is the attitude and behavior or habits that determine the quality of human and make him be more meaningful for themselves and others and provide the content and purpose of doing things as a manifestation of existence as human.

The significance of existential humanistic values are basic values inherent in each individual that determines the quality in life. Those values can be understood from the basic dimensions of human. The basic dimensions of the human condition, according to the existential approach, include:¹³

1. The Capacity for Self Awareness

As human beings, we can reflect and make choices because we are capable of self-awareness. The greater our awareness, the greater our possibilities for freedom. Therefore, developing awareness is improving our ability to live fully. We increase our capacity to live fully as we expand our awareness in the following areas:¹⁴

- *We are finite, and we do not have an unlimited time to do what we want with our life.*
- *We have the potential to take action or not to act; inaction is a decision.*
- *We choose our action, and therefore we can partially create our own destiny.*
- *Meaning is not automatically bestowed on us but is the product of our searching and of our discovering a unique purpose.*
- *Existential anxiety, which is basically a consciousness of our own freedom, is an essential part of living; as we increase our awareness of the choices available to us, we also increase our sense of responsibility for the consequences of these choices.*
- *We are subject to loneliness, meaninglessness, emptiness, guilt, and isolation.*
- *We are basically alone, yet we have an opportunity to relate to other beings.*

According to corey that humans have limitations, and the time you have to do something about liking too limited. However, humans have the potential to act or not to act, inaction is a decision. They chose action is taken, therefore they determine partially destiny. So that they will have meaningfulness in themselves.

¹² Yusuf, Syamsu, dan Nurikhsan, Juntika. *Op.Cit.*, p. 142

¹³ Corey, Gerald, *Op.Cit.*, p. 255

¹⁴ *Ibid*, p. 255

Humans also have existential anxiety that is basically an awareness of their freedom, it is an essential part of life. when they increase awareness of the availability of a lot of choice. they also increase the sense of responsibility and also have to understand the consequences of the decision making. Loneliness, emptiness, sense of guilt, and a sense of alienation are the things we have always experienced. And basically it is caused by himself, but has a chance to be relate to other people.

Based on the description above, it can be understood that this dimension contains humanistic valuesare respect to self. So, person who are able to understand themselves and their personal capacity, then the individual means for recognizing himself.

2. Freedom and Responsibility

The concept of humanistic existential approach view that human beings have the freedom to make a choice between the various alternatives. Therefore, they take a major role in shaping their destinies. Even though we have no choice about being thrust into the world, the manner in which we live and what we become are the result of our choices. Because of the reality of this freedom, we are challenged to accept responsibility for directing our lives.

Individuals are entirely responsible for his life. Freedom implies that we are responsible for our lives, for our actions, and for our failures to take action. From Sartre's perspective people are condemned to freedom. He calls for a *commitment* to choosing for himself. Existential guilt is being aware of having evaded a commitment, or having chosen not to choose. This guilt is a condition that grows out of a sense of incompleteness or no live authentically. This guilt also results from allowing others to define us or to make our choices for us. Sartre said, "We are our choices." Authenticity implies that we are living by being true to our own evaluation of what is a valuable existence for ourselves; it is the courage to be who we are. Mendelowitz and Schneider (2008) state that an authentic mode implies that we acknowledge responsibility for our lives, in spite of the anxiety that results from this choice. "Rather than losing oneself in the crowd, one recognizes one's uniqueness and strives to become what one inherently is". Thus, a person is required to be able to choose wisely, be dare to take the risk, value the rights of others, and have the commitment to all consequences of their actions.

3. Striving for Identity and Relationship to Others

Human are concerned about preserving their uniqueness and centeredness, yet at the same time they have an interest in going outside of themselves to relate to other beings and to nature. Each of us would like to discover a self that is, create our personal identity. This is not an automatic process, and creating an identity takes courage. As relational beings, we also strive for connected-ness with others. Many

existential writers discuss loneliness, uprootedness, and alienation, which can be seen as the failure to develop ties with others and with nature.¹⁵

The trouble with so many of us is that we have sought directions, answers, values, and beliefs from the important people in our world. Rather than trust-ing ourselves to search within and find our own answers to the conflicts in our life, we sell out by becoming what others expect of us. Our being becomes rooted in their expectations, and we become strangers to ourselves

The existentialists postulate that part of the human condition is the experience of aloneness. But they add that we can derive strength from the experience of looking to ourselves and sensing our separation. The sense of isolation comes when we recognize that we cannot depend on anyone else for our own confirmation; that is, we alone must give a sense of meaning to life, and we alone must decide how we will live. If we are unable to tolerate ourselves when we are alone, how can we expect anyone else to be enriched by our company? Before we can have any solid relationship with another, we must have a relationship with ourselves. We are challenged to learn to listen to ourselves. We have to be able to stand alone before we can truly stand beside another.

Based on the description above, it can be understood that this dimension contains humanistic values, namely respect to her self and respect to others. From here it takes the attitude of introspective, empathy and tolerance, mutual respect and appreciate other people so the spirit of togetherness will appear among human beings.

4. The Search for Meaning

A distinctly human characteristic is the struggle for a sense of significance and purpose in life. According to Corey, the underlying conflicts that bring people into counseling and therapy are centered in these existential questions: “Why am I here? What do I want from life? What gives my life purpose? Where is the source of meaning for me in life?”¹⁶.

Existential therapy can provide the conceptual framework for helping cli-ents challenge the meaning in their lives. Questions that the therapist might ask are, “Do you like the direction of your life? Are you pleased with what you now are and what you are becoming? If you are confused about who you are and what you want for yourself, what are you doing to get some clarity?” Where the role of counseling to help individuals create the value system that is based on a way of life that is consistent with their way of life. The counselor might well be to trust the capacity of clients to eventually discover an internally derived value system that does provide a meaningful life. The counselor’s trust is important in helping clients trust their own capacity to discover a new source of values. Willingness to get the meaning of the main struggle of an individual, because life is not in itself meaningful; we ourselves must create and find meanings.

¹⁵ *Ibid*, p. 256

¹⁶ Corey, Gerald. 1996, *Op. Cit.*, p. 258

5. Anxiety as a Condition of Living

According to Feist and Feist, "no one can be separated from the effects of anxiety. Growing and changing values means constructive experiencing anxiety or normal."¹⁷ Starting from a person's attempt to stay alive and to maintain and keep emphasizing the meaning of existence, then he must confront anxiety as part of the human condition that is not inevitable.

Existential therapists differentiate between normal and neurotic anxiety, and they see anxiety as a potential source of growth. Normal anxiety is an appropriate response to an event being faced. Further, this kind of anxiety does not have to be repressed, and it can be used as a motivation to change. Because we could not survive without some anxiety, it is not a therapeutic goal to eliminate normal anxiety. Neurotic anxiety, in contrast, is out of proportion to the situation. It is typically out of awareness, and it tends to immobilize the person. Being psychologically healthy entails living with as little neurotic anxiety as possible, while accepting and struggling with the unavoidable existential anxiety (normal anxiety) that is a part of living.

Basically, when we take decisions regarding the rebuilding of our lives, the anxiety that accompanies it can be a sign that we are ready to change ourselves. If we listen to the messages given by anxiety, we would dare to take the necessary steps to change our way of life.

6. Awareness of Death and Nonbeing

The existentialist does not view death negatively but holds that awareness of death as a basic human condition gives significance to living. A distinguishing human characteristic is the ability to grasp the reality of the future and the inevitability of death. It is necessary to think about death if we are to think significantly about life. Death should not be considered a threat. Rather, death provides the motivation for us to live our lives fully and take advantage of each opportunity to do something meaningful. Our awareness of death is the source of the spirit of life and creativity.

From the awareness of death and nonbeing, then the person will begin to think that their time is limited. Therefore, there arose discipline to appreciate the time. And diligently use the time as well as possible.

Mental Revolution Through Humanistic Existential Values-Based Character Education

Lofty manners is an embodiment of an association ethic which based on *tata krama*, *akhlakul karimah* (nobility and virtue of manners). Manners are also based on the norm or customs of good habits in the community, such as the Javanese community. The sublime character has a particular role in people's lives, among others, will be valuable to the process of survival. According to Endraswara, man who has Javanese sublime character (morals) must have character and behavior of: (1) God-

¹⁷ Feist, Jess and Gregory J. Feist, *Theories of Personality*. Yogyakarta: Pustaka Pelajar, 2008, p. 305

fearing, (2) remember to God, (3) tawwakul (4) repent, (5) shame, (6) fair, (7) appreciating others, (8) sincere, (9) be patient, (10) honest, (11) friendly, (12) forgiving, (13) helper, (14) grateful, (15) wise, (16) Jihad, (17) courageous, (18) brave, and (19) loyal.¹⁸

Of the various characteristics of lofty manners above, it can be understood that these characteristics concerning human relationships with each other and with the Creator of man (God). It can be understood that the lofty manners will involve both vertical and horizontal relationships.

Further, Endraswara add distinctive character related to human relationships each other, among others: (1) devotion, (2) honesty, (3) manners, (4) tolerance, (5) the discipline, (6) sincerity, (7) responsible, (8) peaceful, (9) *tepa slira*, (10) knows the situation and conditions (*empan papan*), (11) manners (*tatakrama*), and (12) cooperation.¹⁹

Character is closely related to morals. In education, the establishment of morals can be reached by steps as revealed by Al Ghazali, that developing the morals can be done by several ways i.e. modelling, establishing character or understanding and conditioning. According to Al Ghazali, religious education particularly the moral is in line with the trend of education in general. There is a close relationship between two individuals i.e. teachers and pupils. Thus the main modelling factors become part of the teaching method which is very important. In addition, Ibn Miskawaih states that the purpose of moral education is the attainment of inner attitude that is capable of encouraging spontaneously to create all good deeds making it reach perfection and obtain true and perfect happiness²⁰. Therefore, in creating good spontaneous deeds, it needs understanding process, conditioning, and modeling, because according to Ibn Miskawaih teachers have a good chance to give more value in each field of study for the establishment of noble individuals²¹.

Maman Rachman declares that the establishment of character education in schools should be accepted and addressed not because of merely moral crisis but because of substantial, connection, spacity, and time, causality, and formality. Teaching character education for example, is difficult and complex, in addition to the value-laden, it needs support from all parties, the consistency between words and actions, the quality of work, modelling, conditioning, alignment, and continuity.²²

From his research results, Maman concludes that (1) character education should be integrated with all subjects, (2) the form can be integrated in the integrated

¹⁸Endraswara, Suwardi. 2003. *Op. Cit.*, p. 28

¹⁹*Ibid*, p. 29

²⁰Abudin Nata, *Pemikiran Para Tokoh Pendidikan Islam*, Jakarta : PT. RajaGrafindo Persada, 2001, p. 95

²¹*Ibid*. p. 11

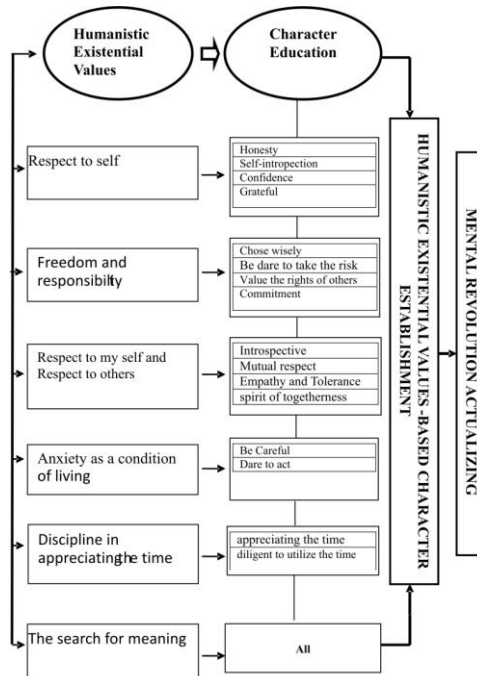
²²Rachman, Maman. *Implementasi Pendidikan Budi Pekerti dalam Keterpaduan Pembelajaran*. Journal of Education and Culture published by the Center of Information of Dikti Dekdiknas year 6th, p.510-524.

curriculum, integrated learning, in which all subjects or themes that are the core of the center or center of interest always related to values in relevant manners education and which will be further developed in the learning of all subjects or themes, and (3) commitments that need to be addressed, i.e. the development must be processed since it is an idea, document, and process; needs sharp professional and mastery of the material; the approach should be continuously, integrated, and continue with the outside school education; the briefing and the strengthening is immediately and spontaneously.

In humanistic existential concept, individuals who are able to have a deep understanding about the existential values of themselves means they are aware and willing to take action allowing themselves as people who have good manners, this is because they have deep authenticity of self character and nature. Therefore, when someone decides to imitate the model, he does not imitate it carelessly, but with careful consideration through discussion with others. Humanistic values that exist in individuals is a driving power within themselves to achieve the highest appreciation of themselves.

From the concept of existential humanistic values above this point can be illustrated the cognitive map diagram of concept mental revolution through humanistic existential values-based character establishment, namely as follows:

Chart 1
Mental Revolution Concept Through Humanistic Existential Values-Based Character Establishment



Based on the cognitive map diagram above, the author can deduce these aspects of the humanistic existential values-based character establishment, namely as follows:

1. Self-understanding through the concept of respect to self. Individuals who are able to understand themselves and realize their capacity/ability, then individuals who value themselves will be established.

Self-understanding is highly recommended in Islam, that understanding ourselves is very important in life, for those who know themselves will know the strengths and weaknesses. Then they will be good at placing themselves in an association. They are also able to manage the potential to achieve success for life in the future of the world and the hereafter.

In an effort of understanding themselves, it needs the establishment of the values of good manners, including: (1) honesty, (2) self introspection, (3) confidence and (4) grateful. Self-understanding and the establishment of moral values and good manners for the pupils will provide the initial capital in creating morals sublime manners.

2. Freedom and responsibility. Existential humanist views men with full of positivity in which human or individuals are responsible beings, therefore the individuals are fully responsible for their life. It is this concept demands a commitment to take options for themselves. Individuals who do not want to take their responsibility by always blaming others because of problems they suffer will not benefit from the self-existence. Then, here someone is demanded to: (1) choose wisely, (2) be dare to take the risk, (3) value the rights of others, and (4) have the commitment to all consequences of their actions.
3. Efforts to obtain the identity and be able to connect with other people. In this aspect it can be understood that the humanistic value is the respect to her self respect and respect to others. Before we are in a relationship and brotherhood with other people, we must recognize and care about ourselves, learn to listen to ourselves, and should be able to stand on our own before we can really stand on the side of other persons. This concept also confirms that, solitude, alienation that we feel is a form of our fail in relationship with others. Therefore, it takes attitude of: (1) introspective, (2) empathy and tolerance (3) mutual respect and (4) appreciate other people so the spirit of togetherness will appear among human beings.
4. Anxiety as a condition in life. Life is a series of processes that need to be struggled, therefore it is fair when we face obstacles, anxiety and difficulty in life. When we are able to listen to the messages given by anxiety, meaning we will: (1) be dare to take the steps necessary to change our way of life and (2) establish an attitude of carefulness.
5. Discipline in appreciating the time. The awareness concept of death and the absence that exist in the view of humanistic existential view meaning that individuals must be resourceful and disciplined in appreciating the time, since the

time that has passed will not come back. Therefore, through this concept, values appear about (1) discipline in appreciating the time and (2) utilize the time which the best.

6. The search for meaning. The existence of the individual will be awakened when individuals find meaningfulness in life. Developing confidence in ability/capacity of the individual, so that it can find the value system that comes from themselves that truly give meaningful life. This belief is important for individuals in order that they trust their own capacity in terms of finding a source of their self-value/life meaning.

Willingness to get the meaning of the main struggle of an individual, because life is not in itself meaningful; we must create and find meanings. Developing the meaningfulness of life is the main factor that encourages one to understand the purpose of his life, so the impact on the behavior and morals daily in achieving life goals. This is the essence of internalization noble character to humans in achieving meaningfulness of life.

The sixth aspect above, is an effort to build a mental revolution that can be applied in education with a strategy to internalize the values of the character in all subjects taught by teachers at school. Habituation is necessary to establish the person's character. Habituation process will be transformed into a habit and ability that will eventually become a mannerism or personality traits. Thus the concept of mental revolution through humanistic existential values-based character establishment.

Summary

From the above explanation can be concluded, that the mental revolution needs to be put together in various fields, whether political, economic and social, and more specifically in education. Because of the educational process that will create the next generation of intelligent and lofty manners.

1. Mental revolution rests on three basic values: integrity, hard work, and cooperation. Mental revolution aims to change the way of viewing, thinking, attitude, behavior and progress and modernity-oriented way of working so that Indonesia becomes a large nation and able to compete with other nations in the world.
2. Mental revolution in the education sector, it is very important to do. This strategy can be done by understanding the six basic values of humanistic existential namely as follows: Respect to self, Freedom and responsibility, Respect to my self and Respect to others, Anxiety as a condition in life, Awareness of death and nothingness and the search for meaning. From the six basic values that can be breakdown into character values, and inculcated to learners through internalization in all subjects at school, namely as follows: (1) honesty, (2) self introspection, (3) confidence, (4) grateful, (5) choose wisely, (6) be dare to take the risk, (7) value

- the rights of others, and (8) have the commitment to all consequences of their actions, (9) introspective, (10) empathy and tolerance (11) mutual respect and (12) spirit of togetherness, (13) be dare to act (14) establish an attitude of carefulness. (15) discipline in appreciating the time and (16) utilize the time with the best.
3. Internalization of character establishment can be done through training, habituation and make the lofty manners as a character. Habituation is necessary to establish the person's character. Habituation process will be transformed into a habit and ability that will eventually become a mannerism or personality traits. Thus the concept of mental revolution through humanistic existential values-based character establishment.

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ACHIEVE MENTAL REVOLUTION BY IMPLEMENT EDUCATIONAL MANAGEMENT IN PESANTREN BASED JUNIOR HIGH SCHOOL

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Abstract

This study explores the implementation of management education in Pesantren Based Junior High School. This study describes in depth about integration of pesantren culture into the education management process to achieve the purpose of mental revolution. Pesantren culture covers the essential values of mental revolution. The informants are Kyai, Ustadz, Principals, Teachers, Librarian, Administrative Officer, and laboratory assistant. The research location is Pesantren based secondary school in Jakarta, Bogor, Depok, Tangerang, and Bekasi. This study uses a qualitative ethnographic approach, data were collected through direct and continuous observation, in-depth interviews, and instituted document research. Data were analyzed based on national education standards and integration of pesantren culture and the concept of mental revolution. The results showed the implementation of management education in Pesantren based secondary school in accordance with national standards and guidelines of integration pesantren culture. The scope of management education is the curriculum, student, teachers and education personnel, facilities and infrastructure, environmental and community relations, finance, and institution management. The implementation of every sphere of education management in accordance Indonesian national education standards and integrated with pesantren culture. This integration can create human resources or graduates who are knowledge and piety and skilled which is required to achieve the purpose of mental revolution. The study also found a distinct uniqueness in each school, such as the vision of citizenship, read Quran fluently and understanding of the Classic Book.

Keywords: *Educational Management, Integration, Mental Revolution, Pesantren Culture.*

Introduction

Mental revolution is main need for Indonesia, become solution for nationality problem. Mental revolution is a soul of change through cultural strategy, in order to Indonesia being prosperous and righteous. Mental revolution needed because Indonesia lose of integrity value. Lose of integrity value can see from dishonest, unethical and

unmorality, unresponsibility, and can't be relied on. Mental revolution also needed because we lose of work ethic, that marked by weakening of competitiveness, autonomy, creativity, and innovation. The identity crisis marked by weakening of mutual cooperation in goodness, its needed mental revolution, increasing of integrity value, and work ethic. The identity value become Indonesia's strategic issue and essential value of mental revolution.

Geographically, the capital of mental revolution, Indonesia is archipelago state, Indonesia has adequate natural resources, stable economic and political potential. Indonesia has large population, its improve continuously through the best educational system, so that have expertise, mastering technology, hardworker, have ethos of progress, so we can become modern, prosperous, and dignified.

The targets of mental revolution are executive, legislative, and judiciary, also community or society, family, school community, business and industry community, media community, and many community in Indonesia.

School community become one of target mental revolution. Indonesian educational goals are developing student's potential so that become religious, piety, health, have knowledge, ingenious, creative, be autonomous, and become democratic and responsible citizen.¹ Conceptually, the goals of educational in Indonesian support to achieve mental revolution.

Educational management needed to achieve national education goal. Pesantren based Junior High School is one of Indonesian school system. It integrates primacy of pesantren and school. The primacy of school is scholarly, and the primacy of pesantren is religious education.

As part of national education system, Pesantren Based Junior High School must implement national education system, namely: 1) graduate competence standar; 2) Material or Content Standar; 3) process standar; 4) teacher standar; 5) means and tool standar; 6) management standar; 7) finance standar; and 8) educational assesment standart.²

Management of pesantren based junior high school integrated with management of pesantren. Pesantren is islamic boarding school that organized by community and integrated with another kind of educational religious programs.³ Management of pesantren meet the element namely: 1) kyai is pesantren leader, religious leader; 2) santri is pesantren student or religious students; 3) pondok is hostel; 4) mosque, and 5) learn classic book or *yellow book*.⁴

¹Indonesian Constitution No. 20 Year 2003 About National Education System, provision 3.

²Government Regulation No. 13 Tahun 2015 Second Change Government Regulation No. 19 Tahun 2005 After First Change No. 32 Year 2013 About *National Education Standards Provision 1 paragraph (5) up to 12*.

³Regulation minister of religion. No. 13 Year 2014 about *Islamic Educational*.

⁴*Ibid.*, provision 5.

Educational management in Pesantren based Junior high School is Planning, organizing, and controlling to achieve the best quality of national education. National education standars needed for basis of planning, organizing, and controlling in education to achieve the best quality of national education and guarantee of quality of national education.

Revamping school and pesantren system is strategic policy to realize the excellent school and pesantren, that can generate human who scientists and religionists, as requirement realization mental revolution. The benefit of this research, teoritically is develop of knowledge especially sains of Educational Management. Practically, benefit of this reseach is give the information about the school that meet with national educational standars and integrate with pesantren culture in implement of educational management. So we can find the new formulation of school that create scientists and religionists human. That school meet with government standar and the graduates have positive mental, so can achieve mental revolution.

Theoretical Review

Management is art, science, academic disiplines, and profession. Management as an art, because the administrator can achieve the goals effectively, if they have managerial skills, namely are using skill, intelligence, experience, hunch, and implement the knowledge systematically. Management is a knowledge, systematically understand why and how people work together. Management as an academic disiplines to develop managerial skill theoretically and practically. Management as profession is one of occopation that need skills, long education process, and has code of ethics.

The school is one of formal educational organization system. School is social institution that planed to achieve education goals. School is an unique social system with various individual culture unite in school system, and can't separated from society belief and value surrounding, mantain border that separate and different from environment and vindicate a balance from activities for survive.⁵ School as a social system, sometime individual and organizational goal are different. From the difference produce interaction between individual and organizational goal. Throughout history Indonesian school curriculum contains 93% cognition and 7% religius knowledge.⁶It shows that school creates scientists.

The process of educatioal management are planing, organizing, actuating, and assesment. The role of planing is giving direction for education implementation, reference for watch and implementation education program, a criteria for education assesment. From planning we directed to know the occupation implemented. In planning contains activity to set goals, make decisions, held forecasting, and initiate implementation strategy. On the other word, planning set the goals.

⁵Robert MZ Lawang, *Materi Pengantar Sosiologi*, Jakarta, Universitas Terbuka, 1995, h. 26.

⁶The Rule of Minister of Education No. 22 Year 2006 about *Content Standar, elementary framework, and Curriculum Structure of Junior High School/Madrasa Tsanawiyah*.

The organizing stabilize relationship between activity and physical factor that done and needed and coordinate resource. The leader design formal structure for duty and authority relationship that will guarantee the effectiveness goal achievement. Organizing related with division of duty and role, set the group of job, equalization of responsibility in an activity. The fundamental in organizing are division of duty, span of control, and authority.

The supervision for verify, check, inspection all of thing, all plan, instruction, and the fundamental implementation. The supervision base on the plan and organization goal. The assesment is monitoring process of the devison has achieve organization goal effectivelly. The improvement needed if the organization goal not reach yet. The assesment process are measurement, comparison, and improvement.

The sectors of educational management are curriculum, curriculum plan, curriculum structure and function, curriculum organize, curriculum implementation, curriculum supervision and evaluation, and curriculum development. The next sector of educational management is the student management, from the begining students enrollment, development student's skill and knowledge, and evaluation of student program. Management of facilities and infrastructure, begin form planning, organizing, and evaluation program of infrastructure managemet. Management of teacher, start from planning teacher, competence and qualification of teacher, and job description of teacher. Management of educational finance, begin from arrange of school finance system, actuating the plann of school finance, and evaluation of finance. Manajemen of Environment and public relation, about planning school relation with community, organizing and evaluating program. Institutional management discuss about institutional plan, the guide of management, and the guide of evaluation.⁷

Management of curriculum is the whole of activity that planned seriously and sustainable development of teaching and learning so that the goal of education achieved effectively and efficiently. In school level, the main task of leader is guarantee of educational program. Management of Curriclum in 2013 based on the three The Regulation of Minister of Education number 20 year 2016 about the standar of graduates competences, The Regulation of Minister of Education number 21 year 2016 about The Content or Material Standar, The Regulation of Minister of Education number 22 year 2016 about the process standar, The Regulation of Minister of Education number 23 year 2016 about the Assessment Standar, The Regulation of Minister of Education number 24 year 2016 about The Core of Competence and The Fundamental of Subject matter.

Operationally, the activity of management curriculum indetified to three activity: (1) activity about the task for tacher, (2) student's activity, (3) activity about all the

⁷Mohamad Mustari, *Manajemen Pendidikan*, Jakarta, PT Raja Grafindo Persada, 2014, h. 12-14.

civitas academica of school.⁸ The simply curriculum needs teacher's dedication and passion. Asnawis said that the teacher must mastering ten competences of teaching, namely: mastering material subject matter, management of teaching learning program, management of class, mastering of learning resources, mastering of the fundament of learning, management of interaction of teaching learning, assesment student's achievement, management of counselling, mastering of school administration, and, mastering research in education for improvement of teaching learning process.⁹ So that the teacher must be mastering the content of subject matter, have knowledge in teaching and individual behaviour, and teacher must be appreciate their proffesion, and have competence of personal.

The management of student is arrangement of student's activity, from enrollment until graduat. The goals is the quality improvement learning activity, extracurricular and intracurricular, so can be contribute for achieve, school's visions, mission, and goals. The management of student arranged for direction for school administrator to achieve school's goals. School's facilities and infrastructur need to arrange. The management of facilities and infrastructur begin from planning, inventory, maintenance, annihilation, and supervision of educational infrastructur.

The teacher management of teacher begin from needs analysis, planning, establish requirements, establish teacher's expertise and educational background, management of librarian, laboratory assistant who meet with national standart, school cleaning service, and school security. Held the recruitment and test, announce the results test, task orientation, staffing, establish the salary, performance assesment, educating and training, career development, until school staff fired or removal.

The management of school finance base on the regulation of minister of education number 69 year 2009, about The Standart of School Finance. The management of school finance is the process of planning, organizing, directing, coordinating, sipervision and report the activity of school finance to achieve school's goal effectivelly and efficently. According Fatah, the administration of school finance cover: carefully and accuratelly the accountancy, accountability, circulation of spending, expenditure, school finance policy, and allocation of funds appropriately.¹⁰

The management of school environment and relation school with community is a way to effort of develop the community. Mochlan said *school public relationis* activity to fullfilment socety need. School and community have same need, from educatif side or from psychology side. The relation school with community, tend of change in education that emphasize the student's personal and social development through student's experience base on teacher guidance. The school public relation is "reciprocal

⁸Ary H. Gunawan, *Administrasi Sekolah "Administrasi Pendidikan Mikro"*, Jakarta, PT Rineka Cipta, 1996, h. 83

⁹Asnawir. *Administrasi Pendidikan*, Padang, IAIN-IB Press, 2004, h. 224.

¹⁰Nanang Fattah. *Ekonomi dan Pembiayaan Pendidikan*, Bandung, Rosda Karya, 2000, h. 149.

relationship between school and community.”¹¹The management of institution meet with The Regulation of Minister of Education number 19 year 2007 about The Standar of School Institution begin from formulation of vision, mission, school’s goal, school’s plan activity, budgeting school’s plan activity, the guideline of school management, and the guideline of evaluation.

Pesantren in Indonesian islamic history, understood as traditionally Islamic education. Pesantren is islamic boarding school. Pesantren in the content teaching and learning and management process organized by *ulama*. *Ulama* is the islamic leader or mastering islamic knowledge. The Three important roles in muslim society is as knowledge transmission center, as keep the Islamic tradition, and as cleric regeneration center.¹²

Pesantren gives islamic knowledge, and creats religious scholars. As a part of islamic education pesantren include Pesantre based Junior High School’s goal are; (a) creates the pesantren students become faith to Allah *Subhanahu Wa Ta’ala*, (b) develops the skill, knowledge, ability, attitude become islamic scholars (*mutafaqqih fiddin*), and (c) develops *sakhlakul karimah* (good attitude), the pesantren student can be a person who individual and social piety with sincerity, the pesantren student have fraternity (*ukhuwah Islamiyah*), humble (*tawadhu*), toleran (*tasamuh*), righteous (*tawazun*), moderat (*tawasuth*), exemplary (*uswah*), healthy life style, and become good citizhen.¹³

The goal of Pesantren Based Junior High School is to creat the ideal human who have: 1) spiritual attitude, is faith to Allah; 2) social attitude, is personal and social piety, simle, independetly, fraternity, humble, toleran, righteous, moderat, exemplary, healthy life style, and good citizhen; 3) religious scholars, and 4) have life skill. It is a mental revolution process to creat an ideal human (*ideal type*).

Pesantren as a community spread in all Indonesian terrtory, pesantren have roles to creat religious character. Pesantren’s graduate been there local also national leader. In Indonesia Pesantren is islamic boarding school that focused in Qur’anic studies. Pesantren develops islamic studies and mantain islamic norm.¹⁴

The main character pesantren culture is *modeling oruswatun hasanah*, ideal exemplary, defend the culture and always recline Islamic tenet, high knowledge with component tacher, student, and place of teaching lerning process.¹⁵The activity of

¹¹B. Suryosubroto. *Hubungan Sekolah dengan Masyarakat (School Public Relation)*, Jakarta, PT. Rineka Cipta, 2012, h.4.

¹²Yanwar Pribadi, *Islam and politics in Madura : ulama and other local leaders in search of influence (1990-2010)*, Leiden, Universiteit Leiden, 2013, h. 17.

¹³Peraturan Menteri Agama No. 13 Tahun 2014, tentang *Pendidikan Keagamaan Islam*, Pasal 2.

¹⁴Maimun Aqsha Lubis, *et.all*. “The Application of Multicultural Education and Applying ICT on Pesantren in South Sulawesi, Indonesia”. *WSEAS TRANSACTIONS on INFORMATION SCIENCE and APPLICATIONS*. Vol. 6 (Agustus, 2009), h. 1404.

¹⁵Abdurrahman Mas’ud, *Dinamika Pesantren dan Madrasah*, Yogyakarta: Fakultas Ilmu Tarbiyah IAIN Walisongo Semarang Bekerja Sama dengan Pustaka Pelajar Yogyakarta, 2002, h. 26-31.

Islamic scholars is learn classic book like Jalalain Tafsir, Sahih Bukhori-Muslim, Hadits Riyadush Shalihin, Nahwu and Shorf, become identity of pesantren.¹⁶

Pesantren's culture cover the essential value of mental revolution namely integrity, work ethic, and Indoensian identity values. Pesantren Based Junior High School is islamic education model that integrates two excellence social system, it is the excellence of pesantren and school system. This Islamic educational model can creat the human who religious and scientist, so can have a role in society system. This school system is parents aim and the ideas of expert to creat educational institution that can create the idela human.¹⁷

Pesantren based school integrate Qur'anic studies and science trough the best udecatonal dimation. It is the solid religious fundamental, mastering knowledge and technology, and matering life skill after graduate school.¹⁸

The effort to integrate formal school and pesantren can creat strong and complete educational system. In formal school, since 2010, character value has become part of curriculum, with 17 character value include attitude to Allah, attitude to themeself, attitude to othe people and country. The value of mental revolution become part of curriculum 2013 in Core Competence namely spritual attitude, respect and to live their religion, social attitude, honest, discipline, responsible, toleran and care their environment.¹⁹

Pesantren based Junior high school is revolutionizing mental by integrat pesantren kultur in subject matter and school management process. The pesantren cultures are mastering religious knowledge, stay in pesantren, obedient, exemplary, piety, autonomy, discipline, austerity, toleran, qana'ah, humble, courageous, help each other, sincerity, istiqomah, have social sense, and healthy life style.²⁰ Mental revolution through integrate pesantren culture into the management process and meet the management process with Indoensia national standart. Pesantren culture internalized in educational service from planning until supervision and monitoring and assesment.²¹

The School management in pesantren base pesantren is an effort for empowerment all staff as school and pesantren resource to achieve school's goal

¹⁶Muhammad Hambal Shafwan, "Deresan" Program the Mastery of Arabic-Classic Book at Pondok Pesantren Karangasem Lamongan East Java Indonesia", *Journal of Social Sciences and Humanities*. Vol. 1. No. 5. (2015), h. 125.

¹⁷Nurochim, "Sekolah Berbasis Pesantren Sebagai Salah Satu Model Pendidikan Islam Dalam Konsepsi Perubahan Sosial", *Jurnal At-Tahrir*, Vol. 16. No. 1 (Mei, 2016), h. 69.

¹⁸*Ibid.*,

¹⁹Permendikbud No. 58 Tahun 2014 tentang Kurikulum 2013, SMP/MTs, Kerangka Dasar dan Struktur Kurikulum Sekolah Menengah Pertama/Madrasah Tsanawiyah, Lampiran Kompetensi Inti dan Kompetensi Dasar.

²⁰Wahdi Sayuti dan Fauzan, *Integrasi Kultur Kepesantrenan ke Dalam Mata Pelajaran*, Jakarta, Direktorat Pendidikan Diniyah dan Pondok Pesantren dan Direktorat Jenderal Pendidikan Islam, Kementerian Agama Republik Indonesia, 2013, h. 23-27

²¹Kholis Ridho dan Ahmad Sofyan, *Integrasi Kultur Kepesantrenan Ke Dalam Manajemen Sekolah*, Jakarta, Direktorat Pendidikan Diniyah dan Pondok Pesantren dan Direktorat Jenderal Pendidikan Islam, Kementerian Agama Republik Indonesia, 2013, h. 33-34.

effectively and efficiently, based on national standards, the pesantren culture as a school character. Pesantren culture is not a different *subject matter*, but integrates into all school management activities from planning, organizing, acting, and improving school quality. This research focuses on the implementation of educational management and the integration of pesantren culture in pesantren base schools and the role in changing student mental.

Pesantren base schools have a significant role to create national character and mental revolution. Pesantren can develop students to become religious, with good attitudes, discipline, simple, respect for others, and understand philosophical life.²² School management integrated with pesantren culture and national standards creates efficient management processes.²³

The school leader motivates their staff through giving a challenging job and rewards.²⁴ The result of pesantren management can be to increase peaceful and deradicalized terrorism.²⁵ The pattern of management based on kinship.²⁶ Human resource management in pesantren needs analysis of human resources, the implementation of human resource development.²⁷ Human resource management is planning, organizing, task-oriented for teaching and management staff.²⁸

This research discusses the development of educational management models and the integration of pesantren culture into the educational management process and the role in achieving mental revolution's goal. This research was held in Pesantren Base Junior High Schools in Jakarta, Bogor, Depok, Tangerang, and Bekasi. The schools were chosen because they have become members of target groups of the Directorate of Founding of Junior High Schools of the Ministry of Education and Culture, the Directorate of Founding of Pesantren of the Ministry of Religious Affairs, and the Centre of Development of Syarif Hidayatullah State Islamic University Jakarta since 2008, so the pesantren culture has been internalized in the educational management process. Educational management processes are management of curriculum, students, teachers, school facilities, school finance, environment and public relations, and management of institutions. The key informants are Kyai, Headmaster, teachers, and ustadz,

²²Didik Suhardi, "Peran SMP Berbasis Pesantren Sebagai Upaya Penanaman Pendidikan Karakter Kepada Generasi Bangsa" *Jurnal Pendidikan Karakter*, Tahun II, No. 3, (Oktober, 2012), h. 1.

²³Joko Susilo, *Manajemen Pesantren Di Sekolah Menengah Pertama Islam Terpadu (SMPIT) Nurul Islam Di Kabupaten Tengeran Semarang*. Tesis. (Surakarta: Jurusan Manajemen Pendidikan Universitas Muhammadiyah Surakarta, 2012), h. 1.

²⁴Wahyudi, "Model Kepemimpinan Kepala Madrasah Berbasis Pesantren (Studi Di Madrasah Islam Al-Mukmin)" *TADBIRJurnal Manajemen Pendidikan Islam* Volume 02 No. 2 (Agustus, 2014), h. 1

²⁵Eneng Muslihah, "Pesantren Dan Pengembangan Pendidikan Perdamaian Studi Kasus Di Pesantren An-Nidzomiyah Labuan Pandeglang Banten" *ANALISIS: Jurnal Studi Keislaman*, Volume 14, No. 2 (Desember, 2014), h. 311.

²⁶Nurul Yakin, "Pola Manajemen Pondok Pesantren Al-Raisiyah Mataram", *Jurnal Penelitian Keislaman*, Vol. 9, No. 1, (Januari, 2013), h. 75.

²⁷Haromain, "Manajemen Pengembangan Sumber Daya Manusia (SDM) Pondok Pesantren." *Jurnal Pendidikan Humaniora* volume 1 No. 2 (Juni, 2013), h. 136.

²⁸Abdullah Qodir, "Manajemen Sumber Daya Manusia Di Pondok Pesantren Alfalah Bakalan Kecamatan Kalinyamatan Kabupatenjepara" *JMP*, Volume 1 No. 3, (Desember, 2012), h. 1.

laboratory staff, librarian, and staff administration. They chosen because they are the execute of educational management, understan the standart. This research is ethnography, deep research about the implementation management in pesantren base school.

Method

The place of this research is Pesantren Base School in Jakarta, Bogor, Depok, Tangerang, and Bekasi. Sample of this research choosen one school base on each area of pesantren base school. Approach of this research is kualitative. The method of this research is ethnography and data collected by observation, depth interview, and document analysis. This research design is make the research problem and goal, collect data, analysis and interpretation the data, make the conclution, and arrange the research report. The sources of data are headmaster, teacher, stakeholders, school commite or student's parent, school document, kyai, students, administrator staff, laboratory staff, and librarian. The informans choosen by *purposive*, because they are key informant and they are executive of pesantren base school management. The informan know about national standart and pesantren culture.

This research explores the implementation educantional management and integration pesantren culture into educational management and teaching learning process and the role of school to achieve the goal of mental revolution, from planning, organizing, actuating, and controlling in all scope of school management. The scope of educational management are curicullum, student, finance, staff or personalia, structure and infrastructure, school public relation. The role of school to support achieve mental revolution goal.

Finding And Discuss

The implementation of educational management in pesantren base junior high school begin from the headmaster, vice headmaster, teachers, *kyai*, and *stakeholder* discuss and meet to arrangethe vissions, misions and goals. Vissions, missions, and goals arranged base on The Goal of National Education and pesantren's goal and the uniqness in every area. Integration process pesantren culture in arrange mekanism of vissions, missions, and goal are help each other between school and pesantren component, discipline to achieve school's goal, and learning religious knowledge in achieve the school's goal that relate with faith to Allah. This show that pesantren culture are consistent, the school goals show that sincere to unite in educational culture and service to student and soceity, piety integrated in vissions, missions integrate with humble that has clearly public's goal, collaboration showed in meeting process.

Pesantren base school achieve the goal with strategic plan. The strategic plan accomodate all of need and school's goal. Pesantren base school arrange the school activity plan begin from create development and *stakeholderteam*, and this process integrated with collaboration, obedient, and discipline to achieve strategic goal. The

next step the development tim arrange school activity plan set school condition thorough self evaluation and the result compared with school guidance, integrated with pesantren culture honest and responsibility. The next step is set the school condition with visions, missions, goal, and work indicator. School formulated program and person incharge for program, set the activity of program, activity indicator and scedule. School assign school program and fund with the plan of fund program, make fund prgogram, adjust fund plan with fund resource. Shcool formulate the yearly school work plan and activity and budgeting of school begin from set yearly work plan, assign strategic program, set the yearly activity, and set the scedule. Attestation and sosialization the plan of activity and fund school with approval by educator commite after regard school commite judgment and ratification the institution, and sosialization to civitas academica. Pesantre culture that integrated in this process is discipline, obedient, and concistent.

The school administrator arrange the guidance of school management that contain planning, organizing, actuating, monitoring and evaluation for educational activity so that school's goal achieved effisientlly and effectivelly. In arrange the guidance school understand visions, missions, and school' goal. The guidance arranged is curriculum, syllabus, the plan of learning process, learning callendar in a year, school organization structur, task orientation for school staff, and school regulation, the use of school facilitation. Pesantren culture integrated in this process is discipline to obey the management standart, collaborate each other in guidance arrangement.

Pesantren base school arrange organization structure contain the analysis of obvious task. The headmaster, teacher, school administrator have elucidation task, responsibility about all school exertion. The organization structure evaluated periodically, teacher evaluated when teaching and learning process, headmaster and vice headmaster evaluated by institution for evaluate the effectivity of school management menchanism effectivity, organization structure assigned by headmaster coordinate with school commite. Integration pesantren culture in this process is discipline, toleran between school people.

Pesantren base school arrange the activity with a yearly activity plan. All the school activity base on school plan, this is considering equality between pesantren and school activity. All the pesantren base schol activity controled by person in charge, teacher, *ustadz*, like school examination, recite Qur'an contest, or *sema'an*²⁹, extracurricular meet with interest and talent like sewing, cooking, farming, gardening, or sport.

The school management arrange the school guide of activity in student field begin from arrange and establish operational guide of admission of student like the criteria of student, graduate from elementary school, able read the holy Qur'an, know very well

²⁹Sema'an atau simakan atau listen carefullyisan activity in pesantren base school Ulumul Qur'an Depok. Sema'an is a student recite qur'an and another student listen carefully.

of Qur'an, or especially for woman or man student. The admission student held objectively, transparency, accountable, without discrimination. The student orientation about academic activity and school environment without violence and teacher monitoring. The school give konseling service to the student. Kyai or ustadz give advice to all student. School do the extra and cocurricular for student, development of student achievement meet with school character, and school do tracer study. In Al-Quraniyyah School, all student must do the society service for one month, the activity are teaching to read Qur'an and praying to society. That is show that this activity internalize essential value of mental revolution among student are work ethic, responsible, and solidarity. The pesantren culture that integrated in this process is deep the religious knowledge to create the piety of student, stay in boarding for student, and exemplary in all student management process.

Pesantren base school arrange the guide of the management of curriculum. The arrangement of management curriculum based on The Graduate of Standart, The Content or Material Standart, The Essential Competence, and The Elementary of Standart, the process standart, and educational assesment standart, in this process integrate with kultur pesantren is obedient. The school administrator develop the curriculum base on school and pesantren condition. Al-Wathoniyah Pesantren Base Junior High School, develop Nahdatul Wathon thought in curriculum that is one of essential value of mental revolution is Islamic Citizenship, local wisdom. Ulumul Qur'an arrange the curriculum accentuate cognitive development, the skill in woman student, and the skill of recite Qur'an, in this activity pesantren culture that integrated is consistent to learn. The headmaster have autorithy in curriculum arrangement. The vice headmaster curriculum affair have autorithy in curriculum actuating. All teacher have autorithy in arrange the syllabus and the plan of learning process base in the process standart. In this process integrated with pesantren culture is discipline. In arrange syllabus and the plane of learning process, the teacher collaborate in The working group of teachers, The deliberation subject teachers, The quality assurance agencies, and university in this process integrated with pesantren culture is collaboration. The arrangement of curriculum pesantren base school coordinated, supervised, and facilitated by education authorities regent and religious affair office regent. Pesantren base junior high school arrange the academic calendar cover learning schedule, test schedule, extracurriculer, and holliday base on the process standart, contain the school activity in one year detailed periodically.

Pesantren base school arrange the schedule of curriculum arrangement. The school arrange subject matter in every semester. Pesantren base school guarante of quality in every subject and educational program in school. Learning activity base on curriculum standart. The quality of learning process developed by learning process base on curriculum standart, involve the student, democratic, educate, motivate, boost the creativity, dialogic, for student achieve the best knowledge, so that student can role in society with their school.

Pesantren base junior high school the assesment of learning program with equality, responsible, and sustainable. The arrangement of learning result assesment bae on the educational assesment standart. School asses learning result for all subject matter, for remedial program and development quality of learning process, report to the parent, consideration to the next level class, or graduation. Pesantren culture that integrated in this process is discipline, obedient, honest, and fair. The assesment learning result periodically, base on obstacles in actuating program for development school quality. The school establish the procedure of tranparency system of evaluation of learning process. All teacher give the student assesment result.

Pesantren base school establish the guide of operational that organize delivery of student dissatisfaction and the solution of learning assesment result. The assesment cover all the competence and materal content that taught. The assesment method prepared and used planned for diagnostic, formative, and sumative, meet with learningan method and strategy that used. The school arrange clause the learning assesment process base in the Education Assesment Standart.The development of student achievement monitored by teacher and all school administrator systematically and used as an feed back for quality improvement periodically. The assesment result documented with evidence valid, reliable, and evaluated periodically for improvement of assesment method. The school report the learning result to parent, school commite, and the pesantren as base of school.

Pesantren base secondary school arrange and establish the School Ethic contain minimal requirement student attendance, student follow in learning process and do the task, the provision of test, remedial, the graduation, the provision of student right to use the learning facilities like laboratorium, library, text book, referencee book, the provison about the service student consultation with teacher and conselor. The mechanism of academic rule assigned by headmaster. Pesantren culture that integrate in this process is collaboration, discipline, and obedient.

Pesantren base school manage the school human resource management. The school human resource management arranged by refer to the Standart of Teacher and school staff. The school human resource developed base on the condition of school and pesantren, include task distribution and orientation, solve the scare of human resource, arrange the system of staff salary, and profession development for teacher and all staff. The elevation of teacher and staff base on school need. The school manage the teacher and staff promotion base on banefit, feasible, professionalism. The teacher development identified systematically base on individual aspiration, curriculum and school necessity and the placement of teacher base on the school and pesantren condition qualification and priority. The mutation of teacher from one departemen to other departmen base on job analysis. Pesantren culture that integrated in this process is obedient in jobs that given, toleran, and exemplary between all staff and teacher.

Pesantren base secondary school arrange the guide of management of school facilities refer to the Standart of facilities to plann, organizing, actuating, and

controlling school facilities, evaluate and maintain the facilities to support learning process, complete the educational facilities, arrange priority schale that suitable with the school goal and curriculum. Maintain the facilities observe teh healt and secure the environment. The all program management of school facilities socialized to all teacher, school administrator, and student. Pesantren culture that integrate in this process is discipline in fulfilment and utilization school facilities, responsible in evaluation process, and collaboration.

Pesantren base junior high school manage the operational school fund refer to The Standart of School Fund. The guide of management of school fund arrange the income source, spending, and amount of fund that manage; the arrangement and spending of budgets, raising fund, the authority of headmaster in use the school fund meet with the goal of exepnditure, the accounting, for report to commite and intitution. The mechanism of arrangement the guide management of school fund asigned by headmasted. The guide of management school fund socilized to all civitas academica. Pesantren culture that integrated in this process is obedient to the all standart, responsible, discipline, and collaboration.

Pesantren base school arrange the procedure of create athmosphere, and the environment of school climate. This procedure about the information about school activity like kind of activity, the goal, autorithy, and the detail of activity. Pesantren base school also establish the school ethic and rule, like how to use the school facilities, direction, prohibition, reward and punishment. The school ethic establised by school headmaster through the consideration of school commite, and the student, also parent. School establish school ethic that contain the norm about the relation between civitas academica, relation between school and society, reward and punishment system. The school ethic socialized to all civitas academica. The school have clearlly program to increase ethical awareenss. The school ethic organize the student and all civitas academica for praying and believe to God, respect each other, follow the learning process, obedient the school rule, create peace and harmony in school and out of school. In this process integrated with pesantren culture is obedient the school ethic, school ethic arranged base in pesantren ethic as a base of school.

The school management staff involve the society in education management process. School society involved in academic management. The outsider society involved in non academic management. The involvement of the school and society in school especially in field of religion and social. Every school interweave partnership with the relevan institution in process input, process, output, and empowerment of graduate. The interweave school with goverment and non goverment institution. Pesantren culture that integrate in this process are collaboration, toleran, discipline, responsible and honest.

Pesantren base school do the evaluation objectively, responsible, and contiouslylly. The arrangement of supervission program base on The Educational National Standart. The supervission program informed to all teacher and administration staff. The

supervision school management cover monitoring and supervision, evaluation, report, and follow up the supervision result. Monitoring school management held by school committee or school supervisor regularly and sustainability for assess the efficient, effectivity, and accountability of school management process. The supervision of academic management do the headmaster and school supervision regularly and continuously. The teacher report the evaluation result in every the last semester to school headmaster and parent. The school administrator staff report technical task at least in every the last semester to school headmaster. The headmaster supervise to all teacher and school administrator staff. The headmaster report the evaluation result to school committee and stakeholder in the last semester. The school supervisor assess report to The Regent through the education authorities. Pesantren culture that integrated in this process are obedient to repair the result of evaluation, discipline and responsible, and patient.

In the school self evaluation of school performance. The school administration set indicator priority to measure, performance assessment, and improve the implementation of educational national standard. School do the evaluation process periodically, at least twice in a year, in the end of academic semester, the evaluation of school work program periodically at least once in a year, in the end of school budgeting. Self assessment base on validity data and information. In this activity integrated with pesantren culture is discipline, responsibility, collaboration, firm, obedient, and exemplary to develop the performance.

Pesantren base school do the evaluation process and development curriculum comprehensive and flexible to adapt with current knowledge and technology, periodical to responds the student and society need, and the change of educational system or social change, integrative and monolithic meet with the step of subject matter. The evaluation and development curriculum hold comprehensive involved all stakeholder like committee of educator, school committee, business sector for know the need of competence of graduate of pesantren base junior high school and alumnus. Pesantren culture that integrate in this process is collaboration and help each other, discipline, and obedient.

The evaluation of teacher and school administrator are planned comprehensive in the last semester base on The Standard of Teacher and school administrator. The evaluation of teacher and school administrator are adjust between task and skill, equality or distribution of task, teacher and school administrator performance in do the task. The evaluation of teacher's performance could be pay attention student's learning result and student's result learning development. Pesantren culture that integrated in teacher evaluation activity are discipline, obedient, on time in schedule.

The actuating of accreditation begin from prepare the documents that needed for accreditation process meet with national standard. The schools increase accreditation status from status C to B, or from B to A, with external accreditation institution that legitimate is The National Accreditation Institution. The increasing of accreditation

value showed that mental revolution is work ethic. School increase quality of the institution holistically with follow the suggestion. Pesantren culture that integrated in accreditation process are obedient, discipline in prepare accreditation documents and collaborate each other.

Pesantren base school manage the management information system that support educational administration that effective, efficient, acountable, and easy access. Another work plan that direct to development school quality is complete of school facilities namely laboratorium, collection in library, increase teacher's and administrator's competence, complete the curriculum to achieve school and pesantren's goal, adjust curriculum with current development and need of business world, complete curriculum with piety development meet with al-qur'an, curriculum that can ultimate characteristic and uniqueness the pesantren base school. The another work plan is increase managerial competence of headmaster and vice headmaster. The another work plan is development management information system. Pesantren culture that integrated in arrange work plane are collaboration, help each other, and discipline.

In the process of arrangement visions, mission, goals, arrange activity plan, and pesantren base school budgeting, the guide of actuating, evidence has internalize with pesantren culture as a form mental revolution of human resource who involved.

Conclusion

Base in results discuss can be conclude that school management in pesantren base school, pesantren culture integrated in managerial and teaching learning activity. Begin from planning activity integrated with value of autonomy, collaboration, participation, accountability and responsibility. Organizing activity that integrated with pesantren culture namely, autonomy, piety, discipline, responsibility and obedient. Actuating activity integrated with exemplary, patient, sincere, autonomy, clean, and discipline. Supervision activity integrated with pesantren culture namely honest, confident, rational, logic, critic, analytic, creative, innovative, trust, equal, diligent, conscientious, visionary, dedicative, open, orderly, sportive, and obedient. From the human resource competence aspect integrated with pesantren culture namely exemplary, resilient, qonaah, sincere, piety, and integrity. Pesantren culture also integrated in learning process. The management of pesantren base school cover management of curriculum meet with the graduate competence standard, the content standard, the process standard, and the assessment standard. Pesantren culture that integrated in curriculum management namely obedient, logic, rational, analytic, discipline, and honest. The management of student begin from planning, organizing students program, and program assessment. Pesantren culture that integrated in management of student cover exemplary, honest, responsibility, autonomous, toleran, piety, obedient, learning of religious knowledge, and stay in islamic boarding.

Pesantren culture that integrated in educational process and teaching learning is character value to achieve education national goal and mental revolution. Pesantren

culture cover mental revolution's essential value namely integrity, ethic work, and collaboration. Pesantren culture internalized in every activity of educational management begin from planning until evaluation, and internalized in every scope of educational management begin from curriculum until management of environment and school public relation.

Base on this research results, this recommendation for policy maker to development contunuoslly to pesantren base school. Especially the school facilities management such as library and laboratorium. For further teacher development for integrate pesantren culture to management and teaching learning process, and administrator knowledge development about management information system. The policy maker must develop headmaster's managerial skills. For the ministry of religion, and the ministry of education and culture to improve contunuoslly about pesantren base school activity.

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Following the Example of Prophet Muhammad Saw's Intelligence to Realize Mental Revolution in Higher Education¹

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Abstract

The development of society in the last decades has grown more opened, democratic, and worldwide, causing many problems, such as clashes between groups for struggle over domination and interests. This struggle become increasingly fierce when it involves values sourced from absolute religious beliefs which are not rarely accompanied by violence. Without value system collectively recognized, the struggle for domination and religious-based interests can cause serious problems and tragedy / crisis of humanity such as occurred in Ambon, a bomb explosion at Bethel Church Sepenuh Kepunton Solo. In a society increasingly opened so it takes a willingness to live together with many different race, ethnic, tribe and religious diversity (different religious adherence and understanding of the religion in the same religion). In this issue, indeed we need prophetic intelligence or pure intellect, so that we can unravel complex matters clearly, with high optimism of faith on the greatness of God. Prophet's tradition of thinking with his pure intelligence, should be followed and intelligently actualized in life, moreover in facing the problems that are afflicting our lives. Prophet's intelligence become the foundation stone for the awareness to do the mental revolution to his people, as shown by the Prophet Muhammad, changing theology to deify ideology, wealth, and power, into theology to deify the Creator of the universe. A total de-sanctification process against any form of power, wealth and ideology.

Moreover, in implementing the mental revolution in higher education, we can create a conducive climate, by implementing policies related to human resources development. Mental revolution must become a national movement, our collective efforts to change the fate of Indonesia into a truly independent, fair and prosperous nation.

Keywords: human tragedy, prophet's tradition of thinking, mental revolution.

A. Introduction

In human life in this world, certainly always found a plurality or diversity. Plurality involves any kind of human life, both in color, language and customs as well as in religious beliefs. Plurality is also present in the reality of the natural life, both in animate objects, such as rocks or living things like plants and animals.

¹ Dipaparkan pada kegiatan Pekalongan International Conference on Islamic Studies (PICIS) yang diadakan oleh Pascasarjana IAIN Pekalongan, dengan tema "Mewujudkan Revolusi Mental Melalui Rekonstruksi Ilmu Pengetahuan di Perguruan Tinggi Keagamaan Islam", pada tanggal 17 Desember 2016.

² Dosen pada Jurusan Tarbiyah IAIN Pekalongan.

Plurality in society life actually makes them dynamic, colorful, not dull, and makes one and another complement and in need. In other words, plurality enriches life and become the essence of society life so that any kind of actions to reject or remove any plurality, essentially rejecting the essence of life.

Nevertheless, we cannot close our eyes on the fact that in the life of a pluralistic society, but in it is ongoing injustice, poverty, ignorance, weakness of law and lack of discipline. If that happens, plurality may turn into threats that often lead to tension, contradiction even conflict which often takes the form of violence.

Thus, entering an era like today that will change the order of our society life is fundamental, it is necessary to have a wise and humble attitude to face and handle plurality. Thus, destructive and uncontrolled social conflict can be avoided, as happens in our society lately.

In the life of this pluralistic society, the basic attitude that should be developed is willing to respect the difference of each member of society. Thus, the difference will be seen as a fundamental right of every member of society. Furthermore, the society itself that would demand its members to maintain, respect and grow the difference. For indeed, without difference, the society will stop to keep going and die.

Related with it, society should educate its members to dare to be different, by giving awards (reward) and the legal sanctions (punishment) on violators. So that society can appreciate and uphold the supreme of law and handle the difference maturely by handling plurality creatively and responsibly.

This needs to be emphasized because indeed being different with the other is not a mistake, neither a crime. Instead it is necessary. Certainly, being different in this context is not being different in no particular, but should be seen as a fundamental social reality, which must be appreciated and guaranteed its growth by the society itself.

In connection with this, the Qur'an describes:³

يَتَّيِّبُهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ

أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

13. O mankind! we created you from a single (pair) of a male and a female, and made you into nations and Tribes, that ye may know Each other (Not that ye may despise (each other). Verily the Most honoured of you In the sight of Allah is (He who is) the Most righteous of you. and Allah has full knowledge and is well acquainted (with all things).

Now, we often witnessed in our society there is a tendency to utilize the existing difference and plurality. Which is then manipulated for certain political interests and

³ QS. Al-Hujurat ayat 13

other short-term interests, such as business and to gain material profit for a certain group, by creating and sharpening conflict in society.

Our society is currently presented with bustling of debates on the connection between Islam and terrorism based on the allegation that the terror suspect is follower of hardline Islam. In this regard, arise the views of whether Islam teaches about terror act or not? And if it doesn't, how could one Muslim can commit terror that actually rejected by the religious teachings he believes in?

Any form of terror is essentially very contrary to the teachings of any religion, because all religions always emphasize the importance of brotherhood, peace and collective responsibility to preserve and maintain life in order to remain it intact and undamaged. Religion is essentially never wrong, but its adherents, both in the way to understand it, or the result of understanding or in implementing that religious understanding. And the mis understanding can be caused by many things, because their level of education, or because they are influenced by the concrete situation in their lives whether it's related with social, economic, political, cultural aspect or their diversity. Corruption is one of the forms of social behavior deviation of the adherents of religion from their own religious teachings. From this example of corruption, actually human is experiencing a very deep conflict between religious consciousness and the reality of the environment around him. And in that conflict, the reality is often more powerful than his consciousness, the fact is stronger than the words of God, so that a person falls on an act against his own religious consciousness.

Therefore, the root of the problem is the social reality in the society itself. Social lifereality that is distorted and in it is ongoing inequity and social economic inequality that are very sharp, certainly will give birth to violent conflict, and in practice the conflict drags religion or ideology he adhered as a means to legitimate his action.

Learning from this experience, there is no other choice, we must immediately repair economic imbalances and social inequality which are followed by an increasingly wide spread crime, so the nervousness, anxiety always unsettle one's life. So we need a human who has a prophetic quality. Caliph who has a prophetic quality according to Musa Asy'arie,⁴ is a human who is capable to keep the balance of the society life so it does not fall on the extreme point. A human like this should always exist and should not die, because his absence would make the broken society. A prophetic quality caliph is he who become the conscience of his people who is able to catch the suffering, concerns and demands of his people. A person like this would make serious efforts whole heartedly to create prosperity in living together based on principles of equality and justice, and not by any party or group. He will devote himself to the interests of the welfare of his people, not the welfare of his party.

Being a prophetic quality caliph certainly must not be separated from following the example of His Majesty as *uswatun khasanah*. Rasulullah's exemplary shown by

⁴ Musa Asy'arie, *Filsafat Islam tentang Kebudayaan*, Yogyakarta; lesfi, 1999, hlm. 8-9.

his personality, namely *sidiq*, which means telling the truth, do not lie to his people; *amanah*, means trust worthy, uphold the mandate he carries; *tabliq*, means communicative, conveying information for the advancement and improvement of people's lives; *fathonah*, means intelligently looking for solution to the complex problems of life.⁵ Certainly in this context, it can be formulated that prophet's intelligence is the intelligence that is honest in finding the truth, accompanied by high concern to maintain the trust and communicative to convey the truth to his people.

Honest intelligence, caring and informative become the light in the dark that is wrapping the lives of the people. Intelligence that enables him to practice in daily life, become unity in words and deeds, and therefore may be a reference to act which is very clear to his followers to follow the truth he taught. Ibn Sina in Musa Asy'arie,⁶ called prophet's intelligence *al-hads*, namely *al-'aql al-Quds*, means intellect which has the sacred ability, which allows a prophet creatively connect with his Lord.

Following the example of Prophet Muhammad Saw in the practice of everyday life, such as how to dress, wearing *siwak* to clean the teeth, how to enter the toilet, even treating the beard. It is good and okay, and will be better if someone is able to follow the example of the prophet in more basic things, such as in thinking and recitation.

It's the time for the tradition of the prophet thinking with his pure intellect, needs to be followed and intelligently actualized in life. It's as basic capital in doing what is called a mental revolution being promoted by government amid various national problems that are becoming more complicated. We can start mental revolution start with how to follow the example of the Prophet, that is by following the way he is thinking (Innama-l-afkarumhathu-l-a'mal, that indeed thought is the biological mother of deed) to develop prophetic or pure intellect, because the culture indeed begins with the intelligence based on pure reason.

Arena, the tranquility of society life in essence can not be separated from its leader, if the leader is good, then its people will be good as well. In the effort to follow the example of the prophet it should not be shifted from the prophetic spirit that underlies human life, ie, truth, love, justice and brotherhood. If the leader of this nation follows the example of prophet's good personality, is in itself corruption can be eliminated, justice can be enforced, and the lives of the people will be prosperous.

To realize the mental revolution according to the author the root is by following the way of prophet thinking. The step to it is by education, that is the education model for liberation, which emphasize the freedom of thought, and able to give birth to the best people those are people who are able to maintain the balance of morality, rationality and spirituality in building the progress of civilization. It need to be keep in mind that indeed morality can never be separated from the dimensions of rationality

⁵ Musa Asy'arie, *Islam: Keseimbangan Rasionalitas, Moralitas dan Spritualitas*, Yogyakarta: Lesfi, 2005, hlm. 113.

⁶ *Ibid.*, hlm. 4.

and spirituality. Education that can develop it student's dhikr and thinking. The educational model like this, which is a model of education that on one side liberate human from ignorance and poverty so he is able to become independent socially and economically, and on the other side can grow and develop the spirit of diversity (pluralism).

B. The concept of Prophet's Intelligence

1. Ontological Foundations for Prophet's Intelligence

Since childhood, Prophet Muhammad, known to be highly intelligent, asked anything to his uncle went to the neighbor country of Sham (now Syria), at the very young age that was 7 years old, he asked what was the essence of the creation of all these existing things. Besides his high critical power, he also had other positive personality, among them are shidiq, means true to his words; amanah, means trustworthy; Tabligh means like to spread news for truth and goodness; and fathanah, the meaning is very intelligent. Even his intelligence named by Ibn Sina in *Musa Asy'arie* with *al-hads*,⁷ ie pure sense, because of its ability to penetrate the dimension of supernatural world.

Due to his intelligence and positive personality, then when his people faced a serious problem, which can lead to violence, that is, when they were involved in the dispute and fighting over who has the right to pick up and return the purified black stone (Ka'bah) to its origin place, because the building was already repaired, then Prophet Muhammad was the one who appointed to decide and give a way out to solve it. Then he said, submit the turban cloth to me, and come here each chieftain, and hold the ends of the cloth by the respective chiefs and put the black stone in the middle, then lift it together and then return it to the its origin place.⁸ The decision is considered fair and accepted unanimously by each tribe involved in the dispute. The decision was fully made because of his intelligence, remembering that when the incident took place, he has not had a revelation. The incident occurred when he was 25 years old.

As a society member who was excellent in personality, his heart was anxious to see the reality of social and community life that was decadent. How would he not nervous when he watched the born baby girl, for fear of poverty then being murdered, robbery and oppression to the inferior people, tribal fanaticism that often lead to fighting and killing, the economic system that justified usury and the rampant of slavery system. Restlessness pushed him to go and out of home, back and back again to the Cave of Hira to contemplate and seek enlightenment, what was actually on earth causing these all happened and how to solve and change and keep the people far away

⁷ Musa Asy'arie, *Filsafat Islam (Sunnah Nabi Dalam Berfikir)*, Yogyakarta: Lesfi, 2002, hlm. 11.

⁸ Muhammad Husain Haekal, *Sejarah Hidup Muhammad*, ter. Ali Audah, Jakarta: Pustaka Jaya, 1980, hlm. 78-79.

from the depths of destruction and darkness, towards a peaceful and prosperous society.⁹

In his trip to the Cave of Hira umpteenth time, there came revelation that commanded the Prophet Muhammad to read, "iqra" Read! The command was repeated three times, and he still did not realize, nor understood the meaning contained in the command to read. Perhaps because he could not read, so it was difficult to understand a command that could not be done, how could commanding the illiterate to read, certainly never read like did by people's habits, which the reading meant spelling out the letters. Reading here was certainly not to read a book or a novel, considering that in that place was also no textbook.

The command to read later became the first verse of the Qur'an revelation:¹⁰

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أقرأ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤

1. Read, in the name of your Lord who created.
2. He created man from a clot.
3. Read and thy Lord Most Gracious.
4. Who taught (man with the mediation of the pen (kalam)).
5. He taught man what the unknown

If it is being contemplated the meaning contained on the structure and context when the verses revealed, the notion read here doesn't mean to read the row of letters in the form of words and sentences, but to read the social reality in the society life, based on the transcendental consciousness. This definition taken from the command to read in the name of the Lord who created. Reading social reality requires conceptual ability to understand the dynamics and changes in society. That conceptual ability is related to the intelligence possessed by the Prophet Muhammad that is beyond physical terrain, namely sacredaql, or al-hads.

Intellect enlightenment¹¹ with keen heart insight gave birth to the awareness to make total change the order of his society life, and he began by overhauling the divinity system, which became the basis of a public cultural building. Theological reality of material had developed into the extreme point which adored and deified his

⁹ Musa Asy'arie, *Filsafat Islam (Sunnah Nabi Dalam Berfikir)*, hlm. 12.

¹⁰ QS. Al-Alaq 1-5.

¹¹ Intelek merupakan entitas pengetahuan yang merupakan kemampuan kognitif. Yakni kemampuan yang dilawankan dengan menghendaki dan kemampuan merasa. Intelek juga merupakan fungsi rasio yang menjadikan ide-ide (konsep, abstraksi), selain itu intelek berarti a) kemampuan untuk mengetahui, emngerti secara konseptual, dan b) kemampuan menghubungkan apa yang diketahui atau dimengerti. Lihat Peter A. Angeles, *The Dictionary of Philosophy*, New York: Harper & Row Publishers, 1981, hlm. 135.

own creation, absolutizing ideology, to serve the ego of a leader and gave birth to narrow tribal fanaticism, which sparked repression and bloodshed.

This is the main target of the reformation of society life system and order, becoming a theology that only deify the Creator of these all existing things, i.e. God, not the gods of man's creation. This is what the monotheism divinity system means, i.e. a path to salvation and peace. This tauhid divinity system that would be the basis of a new society to be built, above the old society that destroyed humanity, to deify the material and man himself creation, so the man fell down his own level, because he worship his own creation. People worship his own work was the particular character of the ignorant society, degrading humanity. This is what seen in our society today.

Doing a historical reconstruction, it can be imagined the presence of the role and deep contemplation into the root of the problem, which is done by an intelligent and critical personal, to find the cause of its moral decadence which is getting worse and to sort out social salvation. Emerged a dilemmatic question, what is the cause of that moral decadence? Is it because the error of thinking that leads to the belief system of divinity, or vice versa reality of a society that shapes thinking and divinity system in society.

To answer the issue above, it is not an exaggeration to make the apostle Sunnah in thinking to answer, which should be developed into a methodological framework of thinking. Thus, in the level of thinking is not always based on solely rationalistic way, but built on the foundation of the Rasulullah Sunnah which is transcendental rational patterned.¹²

This transcendental rational method is to put the Qur'an and aqal (unity of mind and qalb) in a dialectical connection, to understand reality.¹³ So reality is not only understood by its physical dimension captured by the ratio but also by a metaphysical dimension that is captured through a process of transcendence. The depth of ratio (contemplation) gets enlightenment through spiritual vision (Al-Qur'an or faith).

Following the example the Prophet's way of thinking with that transcendental rational method can be taken by changing the partial way of thinking into the multidimensional way of thinking. Thinking tradition that is built on the concept of multidimensional man, not a one-dimensional man concept, whether a single dimension of matter, a single dimension of spiritual, or a single pragmatic dimension,

¹² Rasional adalah pengetahuan yang dihasilkan melalui cara-cara diskursif, konseptual yang khas manusiawi. Jadi, rasional tidak sama dengan intelektual. Tidak semua pengetahuan intelektual harus terdapat dalam konsep-konsep. Dalam pengertian khusus, rasional berarti konklusif, logis, metodik. Lihat Lorens Bagus, *Kamus Filsafat*, Jakarta: Gramedia, 1996, hlm. 928.

Transendental, secara etimologis adalah melampaui atau menyeberang. Beberapa makna yang berkaitan dengan kata itu adalah sesuatu secara kualitas teratas, atau di luar apa yang diberikan oleh pengalaman kita. Lihat, Musa Asy'arie, *Filsafat Islam (Sunnah Nabi Dalam Berfikir)*, hlm. 18.

¹³ Musa Asy'arie, *Filsafat Islam (Sunnah Nabi Dalam Berfikir)*, hlm. 22.

because single / partial thinking is contrary to multidimensional man concept.¹⁴ Because man is a multidimensional creature.

2. Epistemological Foundations for Prophet's Intelligence.

Epistemological Foundations intended to give clarity regarding the issue related with how to acquire knowledge. Therefore epistemology of science is in connections with the procedures and process that allows someone to acquire knowledge. In discussing epistemology it doesn't only discuss the right ways to acquire knowledge, but also concerns on science truth concept and criteria.¹⁵ Knowledge of Islamic Epistemology is essentially tauhid patterned, and tauhid concept in Islam and monotheism is not only related with theological concept, but is also related with the concept of anthropology and epistemology. Indeed Islamic epistemology does not recognize dichotomy principal of science, as what is done now among Indonesian Muslims, who divide religious science and common science or syariah and syariah. This is related with how to change partial way of thinking into multidimensional way of thinking. Which according to Musa Asy'arie, there are some way that can be taken to change partial concept of thinking into multidimensional concept of thinking:¹⁶

a. Understanding Self Concept

The inaccuracy of this single and partial way of thinking, more to be caused by the problem being faced is multidimensional on one side and on the other side because human himself is a multidimensional creature. In human self, there are 1) natural elements 2) cultural elements, 3) divine elements. Besides, human also has 1) power to live, 2) power to think 3) power to feel and 4) power to grow in many aspects, social, economic, political, legal, cultural and religious. Human also lives in the past, present and in the future.

All elements, all aspects and all multidimensional factors exists in human self, then later all those things has been knitted actually in a transcendental unity called ego, self, ego, or nafs or active and creative self. That active and creative self, formed by all the elements, all aspects, all the time inside him that is not divided and scattered. At the transcendental stage of unity, is essentially spiritual, metaphysical and eternal. This self that can meet and dialogue with the Lord. In Qur'an, The Lord is also called the Self.

¹⁴ Musa Asy'arie, *Berpikir Multidimensional: Keluar Dari Krisis Bangsa* (Yogyakarta: MBM Training Centre, 2009), hlm. 47.

¹⁵ Mudjia Rahardjo, dkk, *Filsafat Ilmu* (Malang: UIN Malang Press, 2009), hlm. 21.

¹⁶ Musa Asy'arie, *Berpikir Multidimensional: Keluar Dari Krisis Bangsa*, Yogyakarta: LESFI, 2009, hlm. 19

وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ ۗ قَالَ سُبْحَانَكَ
 مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۚ إِن كُنتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعَلَّمْ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا
 فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَالِمُ الْغُيُوبِ ﴿١١٦﴾

116. Meaning: “And [beware the Day] when Allah will say, “O Jesus, Son of Mary, did you say to the people, ‘Take me and my mother as deities besides Allah?’” He will say, “Exalted you are! It was not for me to say that to which I have no right. If I had said it, you would have known it. You know what is within myself, and I do not know what is within yourself. Indeed, it is you who is Knower of the unseen.”¹⁷

To understand human as a multidimensional creature, so understanding human at the unity stage of natural elements, culture and the Divine within actual self unity is a must and it can't be not. It is described in the Word of Allah swt, means:¹⁸ *And why do not they think of themselves? God did not create the heavens and the earth and what is between them but with the right and proper time. And verily, among them completely reject the meeting with their Lord.*

b. Balancing the Process of Recitation And Thinking¹⁹

According to Musa, the freedom of thought possessed by human is a gift from God which human entrusted as caliph fi al-ard or representative of God on earth. As a representative of God, the freedom of thought have given him unique conceptual abilities to continue the task of creation of the earth to the common prosperity.²⁰

Caliphate task is basically a cultural task with characterized with creative in order to be able to always create something new that meets the needs of growth and development of society. A caliph's cultural task which rests on conceptual knowledge is aiming to achieve prosperity and welfare of life on earth, is basically not solely intellectual, but also related with moral demands. In this relation, human creative power, which has allowed the human creates forms of culture which rests on science and technology, should not be separated from moral framework.²¹ The control of moral framework on the freedom of thought of the caliphate functions is a function of 'abd or servitude of human to the Lord characterized with the power of morality-spirituality from al-qalb.

¹⁷ Q.S. Al-Maidah (5): 116.

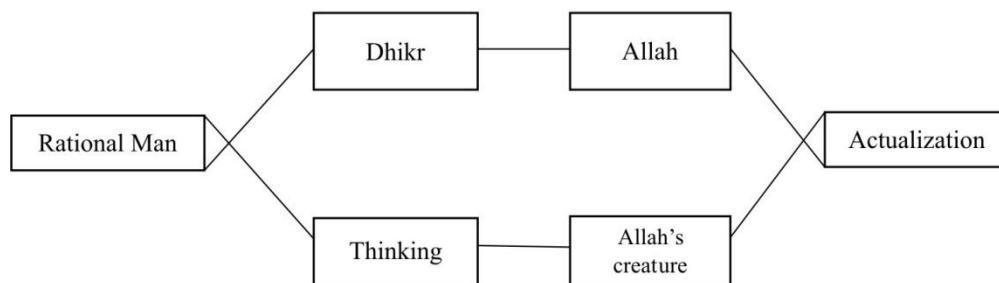
¹⁸ Q.S. Ar-Ruum (30): 8.

¹⁹ *Ibid.*, hlm. 25.

²⁰ Musa Asy'arie, *Islam Keseimbangan Rasionalitas, Moralitas dan Spiritualitas*, (Yogyakarta: Lesfi, 2005), hlm. 33.

²¹ Musa Asy'arie, *Manusia Pembentuk Kebudayaan Dalam Qur'an* (Yogyakarta: LESFI, 1992), hlm. 44.

Mindworks to unify mind and qalb. The work of mind in Islamic views, according to Musa is the unity work between thinking and recitating. Musa described unity of both things in the chart below:²²



Inside a man there are power of thought and power of remembrance. Both are mind actuality. Power of dhikr is to realize and comprehend something transcendental, and the power of thought is to understand something immanent. Both power saved in human's brain.

If human can use power of dhikr and power of thought in balance, in understanding the heavens and the earth and in exploiting the heavens and the earth for collective welfare of life, then will not be found destructive acts against both, appears an awareness that both were created not futile, and his consciousness guides human to do something that can make him kept away from the hell.²³

Thus, the actualization of dhikr power and power of thought, will lead human to understand something multidimensional, not only seeing the physical side only, but the metaphysical side as well, including the values inside. Dhikr as a starting point of thought to be able to penetrate the divine dimension in thinking about the creation of the heavens and the earth and efforts to exploit and explore what is in it for prosperity.

c. Seeing Nature And Human From Divine Dimension²⁴

Reality of human life in all his activities, indeed can not be separated from nature and other human beings. Nature and other human beings are part of life itself, of the natural human life, and with his fellow human lives his life.

We should realize that nature and human are God's creation and absolutely belong to God. Inside it there is an autonomous mechanism, i.e. natural law and the law of common sense that has its own power that should be appreciated and being put as the limit for human to live his life. This divine dimension will provide insights into multidimensional thinking, so that people have a view of life to achieve harmony in

²² *Ibid.*, hlm. 105.

²³ Musa Asy'arie, *Manusia Pembentuk Kebudayaan*, hlm. 105.

²⁴ Musa Asy'arie, *Berfikir Multidimensional*, hlm. 28.

their life, both in connection with nature, in connection with other fellow human beings and in connection with his Creator.²⁵

d. Looking at Culture from the Humanity Dimension²⁶

The position as God's caliph has put man in a position of honor, in excess of the other God's creatures. With his creative abilities he plays role as the subject of culture. Yet, people can not release his destiny as a creature, and as a creation he has to confess his creator, Allah the Almighty. In this regard, so human creative act to realize that culture must be laid down as the realization of human obedience and submission to God. Through his creative act to realize culture, human dedicate his life to God.²⁷

Thus, human's relationship with God is a creative and ethical relationship. Creative relationship in the process of cultural formation as a representative of God. While the ethical relationship in culture is human's obedience and submission to God's Sunnah as His servant.

e. Understanding Something from Its Process²⁸

Every incident and every event in human life there is always a process, there is no incident or event occur by itself without a process. Thinking multidimensionally will see a process to be more important in life. Quality process itself will bear quality results. Thus the multidimensional thinking is not fixated on the outcome, but rather look at the process so that more discerning in evaluating the results and more receptive to what will happen in the events and incidents in life. Besides, it also provides awareness to continuously improve the process, if it is to obtain better results.

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

105. and say: "Work (righteousness): soon will Allah observe your work, and His Messenger, and the believers: soon will ye be brought back to the knower of what is hidden and what is open: then will He Show you the truth of all that ye did."²⁹

f. Do not Think Inhistorically³⁰

In multidimensional thinking,³¹ the awareness of history will give birth to a new consciousness for a better life in the future, so the future is not the repetition of the past

²⁵ Musa Asy'arie, *Berfikir Multidimensional*, hlm. 32.

²⁶ *Ibid.*, hlm. 33.

²⁷ *Ibid.*, hlm. 140.

²⁸ Musa Asy'arie, *Berfikir Multidimensional*, hlm. 38.

²⁹ Q.S. At-Taubah (9): 105.

³⁰ Musa Asy'arie, *Berfikir Multidimensional*, hlm. 42

³¹ *Ibid.*, hlm. 43.

that was bad. Events and facts in the history are the results of a dialectical process, so history should give birth to new forms of synthetic in more quality events and incidents of humanity, so that history will give birth to something new and highly humanity worth.

Based on the 6 (six) steps of thinking above, by itself would give birth to multidimensional thinking culture as a basis for mental revolution. What is important is the cultivation in a tradition of multidimensional thinking actually and applicable. Actual problems faced is the process of cultivation which is unusual, due to the strength of single and partial thinking this time so far in society life.³²

3. Axiological Foundation of Prophet's Intelligence

Axiological Foundation related with utility value of a knowledge acquired. Axiology can also be referred to as the theory of value or value theory, Axiology is the usefulness of science to human life, the study of values, especially ethics.³³

Islam should play the role in resolving the crisis that are now hitting the country, i.e. by restoring inherent social function in its teaching; transformation function of society as well as to free themselves from the shackles of under development and poverty. This can be done by reaffirming the identity of Islamic knowledge that integrates Iman (the faith), Islam and Ihsan in the field of cultural construction that upholds morality, spirituality and humanity.

Thus, following the example of Prophet's intelligence in thinking by using rational method of transcendental (the concept of thinking multidimensional) can be used as a basis in doing mental revolution, i.e. the way in solving complex problems, which of them is related to the universal humanity, such as poverty, justice, social welfare, social breakdown and so forth. The humanitarian problem cannot be solved just by thinking monodimensionally, but multidimensionally, i.e. by returning the religious identity that integrates Iman (the faith), Islam and Ihsan in the activities of its diversity.

C. Realizing Mental Revolution in Higher Education

As how the author already pointed out above, that in order to realize the mental revolution which according to the author its root is by following the way of prophet's thinking that is transcendental rational patterned. This transcendental rational method is by putting the Qur'an and aqal (unity of mind and qalb) are in a dialectical relationship, to understand reality. The step that can be taken is by education, the education model for liberation, which insists on the freedom of thought, and able to give birth the best people who are able to maintain the balance of morality, rationality and spirituality in building the progress of civilization.

³² Musa Asy'arie, *Berfikir Multidimensional*, hlm. 45.

³³ Mukhtar Latif, *Orientasi Ke Arah Pemahaman Filsafat Ilmu* (Jakarta: Kencana Prenadamedia, 2014), hlm. 230.

Believing and reading the Qur'an in Islam is not merely a spiritual-religious activity, but also scientific activity, so reading is a "window of science". In addition to reading, the Qur'an also suggests other scientific activities, as read in some states here: 1) the power of mind (Afalata'qilun), 2) power of thought (Afalatafakkarun), 3) the power of reason (Afalayandzurun), 4) absorption (Afalatadadzakkarun), 5) examine power (Afalayatadabbarun), 6) power of action (Afalatubsirun), 7) responsiveness (Afalayasma'un), 8) power of survey (afalanyasirru), and 9) power of observation (awalamyarau).³⁴

All those various expressions illustrate that Islam strongly encourages scientific activities in a comprehensive and holistic. It is therefore natural, in Islam grow and develop the various branches of science that is still perceived benefits to the presence of modern sciences. Various sciences born in the hands of creative scholars of Islam, from the traditional sciences to modern sciences.

Being a major agenda of the Muslims, and especially universities, i.e. how to revive the Muslim scientific spirit which lived and continue to be reminded by the Qur'an and the Hadith. Because, the birth of the Islamic society cannot be separated from the scientific spirit of Islam. Quoting Nurcholish Madjid,³⁵ "... among all the major religion adherents on this earth, the adherents of Islam is the most low and weak in science and technology". This Nurcholish statement is already supposed to be a whip and a passion for us all, so that the implementation of education and teaching is not just taking care of quantitative only, but also qualitative aspects, not only rationality, but morality and spirituality become something that should receive attention in education and teaching in college. Universities and colleges must be able to give birth to a generation that is strong in science, have a skill, but also integrity.

To realize the quality human and noble life, with the prophetic quality, that is he who become the conscience of the people who is able to capture the suffering, the concerns and demands of his people, who continues to work whole heartedly to create collective life prosperity based on principles of equality and justice, gave birth to human beings who are greedy and heartless.³⁶ To realize it needs careful planning and strategy that may have to sacrifice the temporary interests and temptation. Those strategy and planning must also be equipped with the prerequisites and consider the possibilities which are unpredictable, so in the Qur'an are found some steps to overcome, such as patience and tawakal.

In general, the Qur'an gives a signal of some steps before the development of human resources, i.e.:

³⁴ Abdul Mustaqim, dkk, *Mazhab Kebebasan Berfikir Dan Komitmen Kemanusiaan (Ulasan Pemikiran Musa Asy'arie)*, Yogyakarta: Lesfi, 2011, hlm. 117.

³⁵ Nurcholis Madjid, *Kaki Langit Peradaban Islam*, Jakarta: Dian Rakyat, 2009, hlm. 21.

³⁶ Musa Asy'arie, dalam Abdul Mustaqim, dkk, *Mazhab Kebebasan Berfikir dan Komitmen Kemanusiaan...*hlm. 123.

First, pay attention to the time.³⁷ By paying attention to the time we will be able to utilize it the maximally by planning the allocation consistently and the steps of filling gradually, so there will no meaningless and useless time. If it is associated with a system of education and teaching in higher education, it would need to implement a system of DO (drop out) for students who are unable to complete their studies at a particular time. Presumably with this policy, the college will give birth to a lot of graduates. Moreover, the impression that the longer the study means more mature in scientific will have been lost. This impression will be changed into the acceleration of the study with continuous maturation process. Maturity of life can be obtained through continuous processes. **Second**,³⁸ recognizing environment. By recognizing the environment, we can determine the model of community development and technology that will be applied. In this context, it is necessary for academics to constantly follow and observe the development of society, so that the campus does not become "ivory tower" which doesn't recognize its social environment. In addition, a review and redesign of the curriculum systemically is a must to do. While by recognizing the trend and potential the direction and the management of human resources will be known. It would need to be made a kind of platform for various centers as an effort to accommodate and develop the human resource potential of the campus, both students and lecturers. **Third**, recognizing the existence of human, the best human are those who are most useful for others or *anfa'uhumlin-nas*. To be able to do pious deeds and give each human life the benefit, it needs science and technology, which the basis is rationality.

After those prerequisites, it is necessary to do several steps to develop the caliph with prophetic quality. **First**, by setting up a foundation (*akidah*) which is solid. The steps that can be done is; 1) gives a global view (think globally); 2) provide long-term and clear orientation. Human life must have a long-term (rather than short) and clear orientation. With the orientation of life like this, he will not get stuck in the temporal interest, here and now, as seen from the hedonic practice some people who call themselves modern or just the opposite, an ignorant society, deify his own creation, the material for example. Until it bring implications for his behavior that is too idolize material by any means to get it. Long and clear orientation, would give birth to the vision, mission and programs and meaningful life activities, not for ourselves alone, but for the other creatures of Allah; 3) provide basic principles. With the basic principles he has, human will be able to develop all his potential to the direction he should, i.e. doing his double duties which are as *'abdullah* as well as *khalifatullah*.

Second; building confidence and building commitment. One's confidence is very important, so that he can express and actualizes potentials he possesses without pressure. To be able to grow it, it can be done by: 1) providing an opportunity and

³⁷ QS. Al-'Asr (103) ayat 1-3.

³⁸ QS. AL-Balad (90) ayat 1-20.

confidence to be able to actualize the capabilities and potentials of himself, 2) providing an evaluation and critical criticism and building and providing alternatives and solutions, by using polite, honest and accurate language, noble and honorable language, and considering the context and the culture. Meanwhile, to build commitment, a person needs a good exemplary and ethical behavior. With a commitment he possesses, someone will be loyal, far from betrayal, although he has to deal with a dilemmatic situation and less profitable. This mix of confidence and commitment which will give birth to a responsible human.

Third; creating a sense of safety. Feeling safe, away from the things that led to the creation of a lack conducive atmosphere is a principal requirement to form excellent human personality. This sense of safety, will be realized if one is given, among others, the clarity of his destiny, his achievements is appreciated, are fairly needed, etc.

Fourth; creating a learning community. Humans is a social creature whose changing and motion is mostly shaped and influenced by social factor where he interacts and assembled. In an atmosphere like this, between humans could fill in and complement each other and help each other. So the unity, togetherness and welfare can be created.

Fifth; equipping with adequate knowledge. Scientific ethos of Islamic scholars in the past was a love to the universal truth, independence of thought, and the right equality of every human being. So at least we can encourage the creation of reader community.

Sixth; strengthening of human awareness as khalifatullah. Amid the current emergence of a very strong pragmatic as it is in our society today, including the campus world, mental revolution effort with the development of human as prophetic characterized caliph is very important. Because, if not, then the fate of the Muslims will worsen and we simply "counting the days" waiting for "the death" and replaced by another.

D. Conclusions

Following the example of Prophet's intelligence in thinking by using rational method of transcendental (the concept of multidimensional thinking) can be used as a foundation in doing mental revolution, i.e. the way in solving complex problems, which of them is related to the universal humanity, such as poverty, justice, social welfare, social breakdown and so forth. Those humanitarian problems cannot be solved just by thinking monodimensionally, but multidimensionally, that is by returning the religious identity that integrates Iman (the faith), Islam and Ihsan in its activities of diversity.

Whereas in the context of higher education is to realize the mental revolution needs careful planning and strategy, which indeed has been described in the Qur'an. Among them is the **first**, paying attention to the time. **Second**, recognizing the environment. **Third**, recognizing human existence. The best human is he who is most useful for others or *anfa'uhum lin-nas*. To be able to do pious deeds and give each other human life the benefit, it needs science and technology, which the basis is rationality.

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IMPORTANCE OF ISLAMIC RELIGIOUS EDUCATION TO BUILD CHARACTER ISLAMIS ON STUDENTS IN ISLAMIC COLLEGE

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Abstract

Higher education Islam in Indonesia at present has entered a new era, an era full of competitive challenges, changes and demands are very heavy. It was marked with a pretty heavy competition in various sectors of the work that will be made college graduates to work in the agencies concerned. In order to establish a high-quality education, it would require a lot of factors to be able to achieve these targets, all the preparations in the need to be able to make it happen. Quality College are college ready and successful in the competition in the global arena, have a vision and mission that is not only related to the teaching staff, faculty, researchers, and students global perspective, but also deals with institutions and partners globally. In preparation involves not only physical but also non-physical or formation of good character and worth the Islamists for the students. Students basically a subject in the reform movement that would become the nation's future generations. Students are considered as 'agents of change', or change agents who will be implementing the changes and updates every side of life to create favorable conditions in the life of the nation so as to produce a situation that is coveted by every nation, namely the welfare of all citizens. Through Islamic education is expected to establish and build the character of students to be students who are ready to compete in the global era and filled with demands nowadays.

Keywords: *Characters Islamists, Islamic Education, Students in the Islamic University.*

Introduction

Islamic Education in the Islamic University has a very important role and strategic in order to realize the function and purpose of national education. Because basically Islamic Education serves to form the Indonesian human faith and fear of God Almighty and noble and able to keep the peace and harmony of inter and inter-religious. Thus the Islamic Education in the College of Islam play a role and responsibility is very large in participate in realizing the goals of national education, primarily to prepare students to understand the teachings of religion and the various sciences are studied and they were able to implement them in everyday life , Islamic Education should be more emphasis on preparing students to have good character and Islamists, supported by the mastery

of science well, and is able to apply their knowledge to remain based on the true faith (monotheism). With such a criterion, expected on Islamic Education in the Islamic university is able to raise the degree students. Characters that Islamists are the fruit produced from the process of applying the teachings of Islam which includes faith and shariah. The realization of the Islamist character in the midst of the community is a core mission of the Prophet Muhammad's presence on this earth. Over time, the existence of characters that Islamists keep declining, and if the trend continues, the characters that these Islamists will continue to decline even be lost. One way that is effective enough to be able to maintain the character of the Islamists in the midst of society is through education, especially Islam. Islam is very concerned with education, especially moral education which is now popular in terms of character education. Related to this, M. Athiyah Abrasyi al-Islam (1987) said that the essence of education is character education (morals). Thus, moral education (morality) is a soul in Islamic religious education. Achieving a noble character (al-akhlaq al-karimah) is the real purpose of Islamic religious education in Islamic universities. In line with this concept then all subjects or subjects that are taught to students must contain payload moral education and every lecturer of Islamic religious education in Islamic universities should pay attention to the character or behavior of his students. There are three essential components that must be considered in managing Islamic religious education, the science itself, then the practice of science, and the unity that became the main base. If these three components are not understood and are not provided integrally, it will be difficult to achieve the goals of Islamic religious education as mentioned above, namely the achievement of good character and Islamists.

Role of Islamic Education in the Development of Students Islamic Character

The final goal of teaching Islamic education is essential is not only the students can complete the course of Islamic education well and obtain the maximum value, but it is expected that the learning of Islamic Education was able to bring the students to have sufficient knowledge of Islamic education and be able to practice it in everyday life. This practice could be in terms of the practice of the law in the Islamic (shariah) and also practice in terms of attitude and behavior (morals). Islamic Education in Islamic universities, the needs of all components of society. In general, Islamic religious education as a vehicle for the development of the spirituality of the Muslim community, both from the view of life, attitudes and life skills that are based on the substance of the teachings of Islam. The substance of the teachings of Islam are the principal teachings of Islam is not limited to systems of belief, thought and values system, but it is an integral system that covers the entire. In the context of higher education, the substance of the values of Islam in the learning process, according to Athiyah (1987) include (1) expand the knowledge about the religion of Islam globally, in the aspects of history, culture, law, theology, philosophy and mysticism, (2) deepening sense of tolerance and religious tolerance, (3) deepen a sense of dedication

to masyarakat. Objectives and scope of Islamic Education in the Islamic colleges, in the practice of learning, should be developed as well, so in the learning process education religion Islam is given to students can be influential in the formation of good character and Islamists based moral values of religion in the Islam.

Importance Islamists of Character Education to Students in the Learning of Islamic Religious Education

Character education is a conscious and deliberate effort to create an atmosphere as well as the process of empowering and familiarization of learners to build personal character and / or a unique group-both as citizens. It is expected to provide optimal contribution in realizing society have one God, just and civilized humane, spirited unity of Indonesia, democracy spirited. Education is the backbone of the strategy for the establishment of national character. The development strategy of national character through education to do with education, learning, and facilitation. In the context of the macro, the implementation of character education covers all the activities of planning, organizing, implementing, and quality control that involves all major units within the national education stakeholders. The role of education is very strategic because it is the builder of national integration is strong. Besides influenced by political and economic, educational, social and cultural factors are also affected, especially in the aspect of integration and social resilience.

Indonesian national character building is currently faced with various problems are very complex. A very dynamic development of society as a result of globalization and the rapid advancement of information and communication technology is certainly a separate issue in public life. According Muslich (2011), the character of a nation is an important aspect of the quality of Human Resources (HR) for the quality of the nation's character determines the progress of a nation, the characters of quality need to be established and coached from an early age, because early childhood is a critical time for the formation of one's character , According to Freud failure planting good personality at an early age will form future personal troubled adulthood, successful parents guide their children in dealing with personality conflicts at an early age is very critical to the success of children in the social life in later adult life. Education characters or character education since the beginning of the emergence of education by experts is considered as a very important thing.

Instance, Mehmet (2016) which says that it is common in educational theory that the formation of character is the general purpose of teaching and moral education in college. According to Pinto (2011) character is a collection of values that lead to a system, which underlies the thinking, attitudes, and behaviors that are displayed. Meanwhile, according to Kesuma (2011) To suggest that education same character with a personality considered as "traits or characteristics or style or characteristic of a person who comes from the forms received from the environment, such as family in childhood and also congenital since other , Zubaedi (2011) Stating that the character is

a way of thinking and behaving that is characteristic of each individual to live and work within the family, community, nation and state. Meanwhile, according to Imam Ghazali assume that the character is closer to *akhlak* that human spontaneity in the act or acts that have been fused in man so that when it appears no need to think again with character nation as a condition of character which is a national identity.

Character education is meant as a deliberate attempt to realize the virtues, that is a good human quality objectively, not just good for individual people but also good for society as a whole. Raharjo (2011) interpret the character education as a holistic education process linking moral dimension to the social aspects of the lives of young people as the foundation for the formation of qualified generation that is able to live independently and have principles a truth that can be accounted. The National Character Education Educational Objectives according to Muin Fath (2011) are as follows: 1. Developing the potential of affective learner as a human being and citizen who have cultural values and national character, 2. Instill leadership and responsibility of learners as the next generation, 3. Developing human ability learners become independent, creative, insightful nationality and, furthermore 4. Develop college life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high sense of nationality and full strength , Starting the school year 2011, the overall level of education in Indonesia must insert the character education in the educational process. The explanation of all 18 values in character education by the Ministry of Education are as follows: Religious, Honest, Tolerance, Discipline, Loud, Creative, Independent, Democratic, Curiosity, Excitement Nationality, Rewarding Achievement, Friendly / Communicative, Love Peace, Joy of Reading, Environment care.

There are several strategies that can provide an opportunity and a chance for lecturer to play an optimal role in the development of character education of students in the campus, as follows: 1) Optimizing the role of the teacher in the learning process. Lecturer of Islam education should not put myself as an actor is seen and heard by students, but lecturers should act as a director directing, guiding, facilitating the learning process, so that learners can do and find yourself learning results, and also noticed emotional social of students (Kristina, 2016), 2) integration of character education material into subjects. lecturer are required to care students, willing and able to associate the concepts of character education learning materials in subjects. In conjunction with this, according to (Nelva Rolina, 2016), all lecturers are required to continue to broaden knowledge related to character education, which can be integrated in the learning process, 3) optimize the sound development of habituation themselves manners and noble character. The college students islam (builder program) through habituation themselves more emphasis or stress to development activities manners and noble character that is contextual, activities that lead to the development of the ability of affective and psychomotor, 4) creating a school environment that is conducive to the growth and development of character learners. Environmental proven to be very

instrumental in the formation of the human person (student), both the physical environment and spiritual environment. For that college and lecturers need to prepare campus facilities and carry out various kinds of activities that support the development of character education learners, 5) cooperating with parents of learners and the community in the development of character education. (Hamed Reza, 2007). The form of cooperation that can be done is to put the parents of the students and the community as facilitators and resource persons in the development activities of character education which is implemented in schools, 6) Being a figure role models for students because it is able to provide learning to achieve educational goals cognitively, affective and psychomotor (Nayereh Shahmohammad, 2015).

A figure role models for students is the most effective way to provide character education to students, so the teacher lecturere must have good character that can be copied by the students. Optimize the sound development of habituation themselves manners and noble character. The college students Islam (builder program) through habituation themselves more emphasis or stress to development activities manners and noble character that is contextual, activities that lead to the development of the ability of affective and psychomotor, 4) creating a campus environment that is conducive to the growth and development of character learners. Environmental proven to be very instrumental in the formation of the human person (student), both the physical environment and spiritual environment. For that campus and lecturerers need to prepare campus facilities and carry out various kinds of activities that support the development of character education learners, 5) Being a figure role models for students because it is able to provide learning to achieve educational goals cognitively, affective and psychomotor (Howard, 1995; Michelle, 2008). A figure role models for students is the most effective way to provide character education to students in the Islam college, so the lecturer in the Islam college must have good character that can be copied by their students.

The Character of the Prophet Muhammad

Therefore, Islamic college is a campus of Islam, then as a rule in Islamic Studies, students in the college as a Muslim should have a figure who can be a role model in his life. In Islam a role model character that should be followed is the character of the Prophet Muhammad, who was a prophet who is very polite in-spoken, honest, never lie and noble attitude. In a hadith *Rosullullah SAW* which reads that "In fact I was sent to perfect good character (Ahmad)." From the hadith explained that *Rosullullah SAW* was sent into Rosul to enhance the character of the people, in the sense that as human beings have a duty to edify that during this we have. Thus the character education of students in the Islam college is a system of naming the character values of character, moral, which includes knowledge, awareness or volition, and actions to implement these values, both against God Almighty, himself, neighbor, neighborhood, or

nationality who sought given and implanted in earnest to individuals students in the college.

As is common knowledge the *Prophet Muhammad* have behavior and morals are very precious to our fellow human beings, especially against his people without distinction others. He was always doing good to anyone even evil people or people who are not nice to him. Hence the *Prophet Muhammad* in the Qur'an, he called the man who has the greatest character, who can be a role model. ***"He have indeed in the Messenger of Allah himself was a good example for you is for people who expect the grace of God and the coming of the Day of Judgment, he had much to call Asma Allah as Lord of the universe."*** (QS. Al-Ahzab: 21).

Characters or properties of the Prophet Muhammad, which should be given to students in the College:

1. Siddiq

Siddiq true meaning. The truth is a noble trait that adorn a person's character who believes in Allah and the cases that the unseen. He was the first properties must be owned Prophets and Messengers sent by God to the natural world to bring revelation and religion. In the self Prophet, not only his words are true, but his actions also true, ie in line with his words. "There is not she was saying it (Al-Quran) according to their own lusts whim. His remarks were nothing but a revelation revealed to him." (QS An-Najm: 4-5).

2. Amanah

Amanah means absolutely trustworthy. If a business handed to him, undoubtedly believe that affair would be carried out with the best. Therefore Makkah residents gave the title to the Prophet Muhammad with the title of 'Al-Amin' intending 'reliable', long before he was appointed to be an apostle. Whatever is spoken by the Prophet Muhammad, it is always trusted and believed to be residents of Makkah because he was well known as a man who never lied. ***"I convey to you my Lord mandates and I was just giving advice trusted you."*** (Q.S. Al-A'raaf: 68).

3. Tabligh

Tabligh means to convey. All the words of Allah directed by humans, there will always be delivered by the Prophet Muhammad. ***"That He may know that the real apostles have delivered the Messages of their Lord, and His knowledge encompasses what is in them, and He calculates everything one by one."*** (Q.S. Al-Jinn: 28).

4. Fathonah

Fathonah means wise. In presenting the verses of the Koran and then explain it in the tens of thousands of hadith require extraordinary wisdom. Prophet Muhammad should be able to explain the words of Allah to his people, so that they are willing to embrace Islam with seriously. By the nature of the wisdom of the Prophet Muhammad was able to arrange his people so glorious Arab nation to transform the origin of ignorance ignorant, rude / cruel, broken to-sides and was always war between tribes, into a civilized nation and knowledgeable. The fourth character of the Prophet Muhammad above should be implemented also in every lesson that is given to students Islam college in the Islam education lesson, with the lecturer in the Islam Education provides insight and real examples in the field, with a language that is understood by the students. Thus they will have a good figure and a right that can be applied in their daily lives.

In the development of student character that Islamists in the Islamic religious education should also include the cognitive, affective and psychomotor. To educate students to have Islamic character and good values, required an integrated development between the three dimensions of moral knowledge, moral consciousness and moral behavior. The integration of the Islamist character development of students in the learning context of Islamic education, must be inspired by the teachings and values of Islam contained in the Qur'an and Al-Hadith.

Learning Islamic Education at the College of Islamic

Organized learning Islamic religious education in Islamic universities should be developed with reference to the concept of learning, learning on the principle of learning to know, learning to do, learning to be and learning to live together. Besides, Islamic religious education to students preferably with active learning methods, so that the implementation of Islamic Education will be able to develop the potential of students according to the basic nature as human beings. Humanizing in a sense also develop most of the properties of divinity in man in an integrated and actually in everyday life, both in individual and social life. In relation to science and rationality, Islam is developing States need to be displayed in such a way that Muslims loved the advancement of science. All science could be presented to the students.

In addition to the things mentioned above, in the context of learning systems, a weak point of Islamic Education is located on the lack of relevance of the social changes taking place in society or less illustrations socio-cultural context and or static and separated from the history so it is possible learners less the values of religion as the value of living in keseharian. To that end, the principles of relevance, according to the context of the circumstances to be important.

Important contextual approach applied in the learning of Islamic Education in Islamic colleges, so browse close on Islamic studies and consideration of the issues and dynamics of everyday life. However, the fact that the issues in Islamic studies for this

is more and less grounded so far, in the sense of Islamic studies that have so far not been able to respond to concrete problems faced by Muslims today. On the other hand, the Qur'an and Hadith as the source of life teachings containing information, explanations and instructions for living so extensive, in-depth and thorough. The Qur'an contains interesting stories, symbols, values of life, both concerning the creation, human life and behavior, natural and nature.

The first application of the contextual approach is to connect the teachings of the Islamic religion in various fields of science are explored and students learn. The second contextual approach is the relationship between students' understanding of the norms and values of Islam with the various problems that arise in community life. Through this contextual approach, the expected sensitivity and sharpness of students in analyzing problems and finding solutions will continue honed, so that later as a Muslim scientist always ready to participate in solving the problems that exist in society with a foundation of norms and values of Islam. In addition, the appreciation of the student's religious teachings will not stop at the normative level, but continued on the application of the teachings to solve problems that arise in the life of society. Efforts to sharpen the sensitivity of students is reflected in the development of Islamic education program that refers to a variety of social problems, economics, cultures of Muslims. The third pattern contextual approach is the link between Islamic teachings historical context, or contextual meaning, to see how the past present and future. Through exercises, students will be able to develop an open attitude at once critical and tolerant without losing principles.

With through contextual approach will awaken the students themselves being proactive and anticipatory of problems that are around. Besides the development of the attitude of social responsibility and social sensitivity in the face and solve the problems of the people and nation.

Learning Process of Islamic Education in the Islamic University

Islamic Religious Education Learning basically implement process-based approach of science (scientific / epistemologic approach) with generic syntactic as follows: Observe, ask, gather information, associates, Communicating. Such an approach can be packaged in various learning models psychological-pedagogical had character. The Learning that enable students (student active learning) as well as adult learners.

With this approach, students are facilitated to more make the process of building knowledge (epistemological approaches) through the transformation of experience in a variety of models are as follows: Problem Based Learning (Problem-Based Learning / PBL): is a learning model that uses a complex issue and a real to trigger learning as a first step in collecting and integrating new knowledge; 1) Project Learning Citizenship (Project Citizen): a learning model problem solving citizenship-based portfolio with a focus on the study of the problem of people's lives from the point of view of citizens

who served in the form of simulated hearings (simulated public hearing), 2) Case Studies (Case Study) : a model of learning by facilitating the students with one or several cases, or choose a new case to be solved in accordance with the basic competencies that are being discussed, 3) Job (Work Experiences / Service learning) is a learning model that focuses on the study materials that directly related to the basic competencies learned outside the campus (extra-mural activities), 4) the task group (Syndicate group): a model of learning by giving the task to the group of students based on their interests to focus certain tasks in order to make a recommendation in the form of a paper presented in a forum, 5) Debate (Controversial Issues): a model of learning focusing on developing the ability to think and communicate critical and productive. Students were divided into several groups, and each group consists example, four people. Within the group of students doing a debate on a particular topic, 6) Simulation (Simulation): a learning model with the aim of mastering the substance through the development of imagination and appreciation. Development of imagination and appreciation of the students do act it as a character living or inanimate. These games generally do more than one person, depending on the role played, 7) Learning Collaborative (Collaborative Learning): a learning model form learning groups provide an opportunity for each member to contribute ideas and / or experience, in the form of data / information , results of the study, experiences, new ideas, attitudes, public opinion, abilities and skills that he has, to jointly enhance their mastery of basic competencies, 8) Hail it rolls (Snow-balling process): a model of learning through the provision of individual tasks , then in pairs. Furthermore, look for another partner so the longer members of the group the bigger the snowball rolling. This model is used to get the answers solving problems resulting from students in stages. Starting from a smaller group with dimensions of simple problems and gradually to larger groups with the problem of the more complex. From this process, in the end can be formulated together with two or three answers that have been agreed upon and considered most appropriate by the collective thinking.

System Assessment Islamic Education: a) assessment of student learning outcomes is based on data obtained through the assignment and observation of student performance through views orally or in writing, b) assessment criteria and the weighting given to lecturers and adjusted to the guidelines for evaluation of academic periodicals at college high respectively, c) the scoring system is explained to students at the beginning of the term, d) evaluation of Islamic Education implemented the results of assignments and student performance, e) in accordance with point 2, the weight value evaluation submitted to lecturers and adjusted to the guidelines evaluation of academic periodicals at their respective colleges, f) Lecturer of Islamic Education can develop their own types of evaluation in accordance with the principles of competency-based learning, the situation and condition of each.

Conclusion

The creation of new characters on the Islamist students in Islamic religious education in Islamic colleges require different strategies of which is to establish the character of the Islamists as instructed in the Qur'an and Al Hadith exemplified by the attitude and behavior of the Prophet Muhammad. Besides, it is also the approach of the learning method that is given by a lecturer of Islamic religious education with active learning methods and contextual. So that students will be able to understand the Islamic religious education as well as possible and become a student of character Islamists, and thus the purpose of Islamic religious education that is given in the college students.

Islamic Religious Education Learning basically implement process-based approach of sciences as follows: Observe, ask, gather information, associates, Communicating. Such an approach can be packaged in various learning models psychological-pedagogical had character. The Learning that enable students (student active learning) as well as adult learners. students are facilitated to more make the process of building knowledge (epistemological approaches) through the transformation of experience in a variety of models are as follows: Problem Based Learning (Problem-Based Learning / PBL): is a learning model that uses a complex issue and a real to trigger learning as a first step in collecting and integrating new knowledge; 1) Project Learning Citizenship (Project Citizen), 2) Case Studies (Case Study), 3) Job (Work Experiences / Service learning), 4) the task group (Syndicate group), 5) Debate (Controversial Issues), 6) Simulation (Simulation), 7) Learning Collaborative (Collaborative Learning), 8) Hail it rolls (Snow-balling process).

The lecturers of Islamic religious education in high Islam college can improve learning with various efforts, such as: 1) clarify the direction of value investment Islamist character in college with real programs; 2) build infrastructure that can facilitate the students for Islamist character, for example, by rearranging the order not to disrupt the lecture time practicing their religion and make university more strict regulations; and 3) The faculty, staff, and all the leaders of higher education should be a model or example in the formation of the Islamist character of this campus. If this could be done instill character values that Islamists among the students at the College of Islam will be realized properly in accordance with the expected goals.

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BUILDING ISLAMIC EDUCATION TEACHERS' MENTALITY WITH MODERATE CHARACTERS

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Abstract

Building Islamic education teachers' mentality with moderate characters is one of attempts to realize a 'mental revolution' that is promoted by the present Indonesian government for overcoming several cases of radicalism bringing the name of Islam. If those phenomena are not eroded, they tend to threaten the unity and the stability of the Unitary State of the Republic of Indonesia (NKRI). Those radicalism cases, likewise, may distort tenets of Islam which actually teaches moderate attitudes for its adherents. Therefore, education contributes its pivotal roles and responsibilities to bring the image of peaceful Islam back. One of appropriate ways is that how we are able to build teachers' mentality, particularly Islamic education teachers, as the main agents of education in Indonesia so as to enhance the students' characters to have moderate attitudes without any extreme and radical acts, and keep the Unity in Diversity ('kebhinekaan') of NKRI. However, teaching and educating the students with moderate Islam require a lot of efforts of moderate teachers in both understanding the tenets of Islam and teaching them by applying moderate methods and approaches.

Keywords: *Mentality, Islamic Education Teachers, Moderate*

Introduction

Current phenomena found in Indonesia and other countries demonstrate that there are rallies and movements bringing the name of Islam, but they perform unfriendly and radical acts. The principles of radicalism that reveals cruel and rough attitudes are in opposition to the principles of *rahmatan lil'alam* symbolizing tenets of Islam.

Several radicalism phenomena, which are deemed in the name of Allah by certain Muslim groups, happened and caught the world's attention, including a terrorist attack of the September 11 World Trade Center in New York City, the United States of America¹, the Islamic State in Iraq and Syria (ISIS) movements revealing crimes

¹ The September 11 attacks were a series of four coordinated terrorist attacks by the Islamic terrorist group al-Qaeda in the United States on Tuesday morning, September 11, 2001. Four passengers of airlines operated by two major U.S. passenger air carriers were hijacked by 19 al-Qaeda terrorists. Two of the planes were crashed into the North and South towers, respectively, of the World Trade Center complex in New York City. Within an hour and 42 minutes, both 110-story towers collapsed. The third plane was crashed into the Pentagon in Arlington. The fourth plane was initially steered toward Washington, D.C., but crashed into a field near Pennsylvania after its passengers tried to overcome the hijackers. Although al-Qaeda's leader, Osama bin Laden, initially denied any involvement, in 2004 he claimed responsibility for

against humanity in Syria², and the kidnapping of foreigners and Indonesian citizens by a terrorist group of Abu Sayyaf in the Philippines. These phenomena have inevitably triggered negative images of Islam not only in Indonesia, but also all around the world. Consequently, the views on Islam are getting worse since those acts of terrorism are allegedly correlated with Islam.

The research result of the Center for the Study of Religion and Democracy (PUSAD) Paramadina Foundation, Jakarta reports that there were 274 cases of radicalism in Indonesia during 1990 to 2008. The PUSAD result shows that there were several parties who played massive roles in radical acts, in which society was at the first level (47.8 %), certain radical groups of religion were at the second level (10.6 %), and other cases.³

Likewise, Toto asserts that in Indonesia, there have been acts of radicalism and terrorism since the era of reformation, including Bali bombings and other bombing cases.⁴ Furthermore, Toto cites a note of Islamic University of Indonesia's Center for Human Rights Studies (Pusham UII) promoting that the end of Suharto's New Order regime was the most influencing moment for the rise of Islam in Indonesia after Indonesian Muslims were repressed for 32 years as well as a starting point of the emergence of new Muslim movements, involving extreme and radical Muslim groups⁵. As a result, there were some actors of those radical groups, in which these groups are not included into the mainstream framework of existing Indonesian Muslim organizations such as *Nahdlatul Ulama* (NU), *Muhammadiyah*, *Persis*, *al-Irsyad*, *al-Wasliyah*, *Jamiat Khair* and other Muslim organizations.⁶

It indicates that if the cases of radicalism, which are allegedly in the name of Islam, continuously occur in Indonesia and are not eroded immediately, there will

the attacks. ("The September 11, 2001 terrorist attacks", *English Wikipedia, the free encyclopedia*, September 11, 2016, https://en.wikipedia.org/wiki/September_11_attacks).

² The Islamic State of Iraq and the Levant (ISIL) also known as the Islamic State of Iraq and Syria (ISIS), Islamic State (IS), and by its Arabic language acronym Daesh is a Salafi jihadist unrecognized state and militant group. ("Islamic State of Iraq and the Levant", *English Wikipedia, the free encyclopedia*, https://en.wikipedia.org/wiki/Islamic_State_of_Iraq_and_the_Levant).

³ "TB Hasanuddin: Konflik Atas Nama Agama Terus Meningkatkan," *Beritasatu.com*, accessed on December 10, 2016, <http://www.beritasatu.com/nasional/347848-tb-hasanuddin-konflik-atas-nama-agama-terus-meningkat.html>.

⁴ Toto Suharto, "Jurnal Studi Keislaman 'Islamica' IAIN Surakarta 'Gagasan Pendidikan Muhammadiyah dan NU Sebagai Potret Pendidikan Islam Moderat Di Indonesia,'" 1, 9 (September 2014). Page 183

⁵ Muslim organizations that do not belong to the mainstream of dominating Muslim organizations in Indonesia, and are often called transnational movements, are Islamic organizations that build the relationship with international networks. They come to Indonesia and bring a new ideology which is different from most ideologies of existing Indonesian Muslims organizations. These transnational groups involve Ikhwanul Muslimin from Egypt Mesir, Hizbut Tahrir Indonesia (HTI) from Libanon, Salafi (wahabi) form Kingdom of Saudi Arabia (KSA), and so on. Because of the new, different ideology, it is no wonder that these groups are not in line with those existing Muslims groups in Indonesia (See Ahmad Syafi'i Mufid (ed.), *Perkembangan Paham Keagamaan Transnasional di Indonesia*).

⁶ Suharto, "Jurnal Studi Keislaman 'Islamica' IAIN Surakarta 'Gagasan Pendidikan Muhammadiyah dan NU Sebagai Potret Pendidikan Islam Moderat di Indonesia.'" Page 82

threaten the unity and stability in the Unitary State of the Republic of Indonesia (NKRI).⁷ Besides, those cases tend to distort Islam tenets that teach moderate attitudes for its adherents. In a verse of al-Qur'an, it is mentioned that Muslims are called *ummatah wasathan*. They are explained as moderate Muslims who do not have greater tendency either to the right (extreme-right groups) or the left (extreme-left groups).

Arif Poerboyo Roekiyat, Deputy of National Unity Coordination in the Ministry of Coordinating Political, Legal, and Security Affairs, points out that there were three endeavors to prevent acts of radicalism occurred in Indonesia, namely education, good modeling, and socialization. These efforts were attempted by this Ministry to secure the unity of NKRI.⁸

Education, therefore, plays very pivotal roles and responsibilities in returning positive images of Islam. One of concerned ways is building teachers' mentality, particularly Islamic education teachers, as the main agents of education in Indonesia so as to build their students and the entire nation's components with moderate characters avoiding radical attitudes. It functions to secure the nation's unity and to keep the Unity in Diversity (*kebhinekaan*) in NKRI. Furthermore, in this paper, the Islamic education teachers involve all teachers who teach Islamic learning materials.

Discussion

1. Islamic Education

a. Definition of Islamic Education

According to the Great Dictionary of the Indonesian Language (KBBI), '*pendidikan*' (education) is derived from the word "*didik*" and has the affix '*pe-an*'. Thus, the word '*pendidikan*' means the way/process of educating and practicing.⁹ It suggests that the way/process requires tenets and guidelines on characters and intelligence.

Meanwhile, Ki Hajar Dewantara states that education is defined as efforts to enhance children's characters, thoughts, physical parts balanced with nature and society. In addition, John Dewey exposes that education is a process of the renewal of experience. It can be found in daily lives, may occur intentionally, and is likely to be institutionalized for realizing social continuity. Edgar Dalle, furthermore, elaborates that education is conscious attempts that are done by family, society, and the government through lifelong counseling, teaching, and practicing existing both in school and out of school. These activities are aimed at preparing learners in order to be able to play roles and responsibilities in their daily lives and to face their future.¹⁰

⁷ "TB Hasanuddin."

⁸ Arief Poerbaya Roekiyat, "Majalah AULA 'PBNU Soroti Deradikalisasi Berbasis Agama,'" *PT Aula Media Nahdlatul Ulama*, 2016, 05/XXXVIII/Mei edition. Page 43

⁹ W.J.S Poerwadarminta, *Kamus Umum Bahasa Indonesia*, III (Balai Pustaka, 2006). Page 291

¹⁰ "Definisi Pendidikan," *Hartoto Web Blog*, November 2, 2009, <https://fatamorghana.wordpress.com/2009/11/02/definisi-pendidikan/>.

Likewise, Zaim Elmubarok defines education as a process that is attempted to preserve the quality of human resources so as to play their roles functionally and optimally.¹¹

In Chapter I Verse 1 of Law No. 20/2003 on the National Education System, it is asserted that “Education is a conscious and well-planned effort to realize a conducive learning atmosphere in teaching and learning processes so that learners actively develop their potential to have the power of religiosity, self-control, personality, intelligence, noble characters, and skills needed by them, society, and nation”.¹²

Based on those definitions above, education can be stated as a conscious effort to influence learners in achieving physical and spiritual maturity in order to be better individuals. In other words, education is aimed at developing self-potential, including the enhancement of intellectual, emotional, social, spiritual intelligence as well as the betterment of good characters and personalities.

Meanwhile, Tantowi proposes that if the word ‘education’ is combined with the word ‘Islamic’, the combination of these words, ‘Islamic education’, can be identified in different terms, namely education according to Islam, education in Islam, and Islamic education.

The first term views Islam as religious tenets of values and norms in ideal life that follow al-Qur’an and Hadith. It indicates that the discussion of education according to Islam is philosophical. Another term reflects Islam as religious tenets, a cultural system, and the development of civilization along with the history of Muslims since the era of the Prophet Muhammad (peace and blessings of Allah be upon him) till the present era. It suggests that education in Islam can be understood as a process and practice of the establishment of Islam in Muslim society. It sustainably runs from generation to generation of Islamic history. In short, education in Islam is historical and is called the history of Islamic education.

The third term highlights that Islam is a religion which becomes guidance and the way of Muslims’ lives. Islam is believed by its adherents as religious tenets from Allah the Almighty and brings right directions to happiness both in the world and the hereafter. Therefore, Islamic education can be viewed as a process, effort, and the transformation way of Islamic tenets in order to be the guideline and the way of life for Muslims. Thus, it promotes that Islamic education emphasizes more on theories of Islamic education¹³. As a result, this paper refers to the third term.

¹¹Zaim El-Mubarok, *Membumikan Pendidikan Nilai; Mengumpulkan Yang terserak, Menyambung Yang Terputus, Dan Menyatukan Yang Tercerai* (Bandung, 2006). Page 3

¹² Department of National Education, *Law No. 20/2003 on National Education System* (Jakarta: CV Eka Jaya, 2003). Page 4

¹³ Tantowi, Ahmad, 2008, *Pendidikan Islam di Era Transformasi Global* (Semarang: Pustaka Rizki Putra). Pages 7-8

b. Urgency of Teachers in Education Processes

In a general concept of education, Dwi Nugroho Hidayanto declares that the definition of teachers/educators involve adults, parents, teachers, community leaders, and religion figures. Meanwhile, in the concept of Islamic education, teachers/educators include whoever is responsible for the enhancement of learners.¹⁴ This paper highlights teachers in particular and educators in general can be categorized as teachers/educators.

Teachers, as educators, constitute the main key of success in the process of education. They also take their roles as sales agents in institutions of education.¹⁵ Not to mention, teacher competences affect their learners' personalities. It illustrates that the urgency of teachers encourages them to have certain characteristics in succeeding the process of education.

Consequently, there are several characteristics that should be possessed by teachers. The first characteristic promotes a stable maturity, self-control, and self-independence. Additionally, they should have values of humanity. Another characteristic proposes that teachers are expected to have a stable social maturity, sufficient knowledge of society, and the ability to build good relationship and cooperation with others. The third characteristic deals with professional maturity (teacher competences), in which they are supposed to pay greater attention to their students and get sufficient knowledge of their background as well as possess the ability to employ teaching and educating methods.

Those characteristics above become prerequisites to be fulfilled by professional teachers in contributing to education as agents of change. It implies that teachers play their roles not only as instructors, but also as counselors, communicators, scientists, and individuals, as well as constructors.¹⁶

2. Moderate Islam

a. Definition of Moderate Islam

The term 'moderate' is derived from the Latin word '*moderare*' that means 'restraining' or 'controlling'. Furthermore, the American Heritage Dictionary of the English Language defines 'moderate' as 'not excessive or extreme'. The initial inference of this etymology meaning argues that moderate comprises objective and not extreme meanings. In other words, the accurate definition of moderate Islam refers to Islamic values that are built based on straight and moderate ways of thinking (*i'tidal* and *wasath*).¹⁷

¹⁴Ahmad Tafzir, *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: PT. Remaja Rosdakarya, 2001). Page 74

¹⁵Buchori Alma, *Guru Profesional; Menguasai Metode Dan Terampil Mengajar* (Bandung: Alfabeta, 2009). Page 123

¹⁶Oemar Hamalik, *Proses Belajar Mengajar*, VI (Jakarta: PT Bumi Aksara, 2007). Pages 123-124

¹⁷Posted by Fathurrahman Masrukan, "Mengenal Konsep "Islam Moderat'," accessed on December 12, 2016, <http://fathurrahman-sudan.blogspot.com/2011/04/mengenal-konsep-islam-moderat.html>.

Islam is the religion that contains moderate characters. In Q.S. al-Baqarah Verse 143, it is explained that Muslims belong to *ummatan wasathan*. It is moderate Muslims who have no tendency to either the ‘left group’ or the ‘right group’.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَيَّ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ﴿١٤٣﴾

Meaning:

And thus we have made you all a moderate community so that you will be witnesses over the people and the Messenger will be a witness over you.... (QS. Al-Baqarah: 143).

Meanwhile, the concept of moderate Islam which results from a moderate paradigm views that Islam should be understood as values, goodness, common goods, and a set of morality. The substance of an Islamic system in the public domain functions to uphold the equality among citizens. The problem of citizenship is managed through *syura* (democratic consultations).¹⁸

Al-Zuhaili in Syahrin states that moderate attitudes (*mu'tadil*) in religion practically choose moderate ways between excessive and soft issues as well as between the middle among over-limit and underestimating problems.¹⁹

Likewise, in the Abu Hafsin's point of view, moderate Islam is inclusive Islam. Practically, persons or Muslim organizations possessing moderate characters do not tend to justify every single local culture not to be included into the part of Islam. It means that the form of the local culture is received, but the substance is changed. By implementing those inclusive attitudes, moderate Islam is always in the middle and balancing position. For example, when understanding texts of religious sources, moderate Islam is not literally restricted to the texts and is over the limitation.²⁰

In addition, by using simpler and meaningful words, Ma'ruf Amin points out that Islam which is stand-alone between radical and liberal groups is classified as moderate

¹⁸Zuhairi Miswari, *Pandangan Muslim Moderat; Toleransi, Terorisme, dan Oase Perdamaian* (Jakarta: PT Kompas Media Nusantara, 2010). Page 44

¹⁹Syahrin Harahap, *Teologi Kerukunan* (Jakarta: Prenada Media Group, 2011). Page 161

²⁰Zaenal Mustakim, *Research Report: "Model Pendidikan Islam Moderat NU di Jawa Tengah dan Melbourne-Australia"* (Pekalongan: P3M STAIN Pekalongan, 2016). Page 41

Islam. It was presented in International Summit of the Moderate Islamic Leaders (ISOMIL) on 9-11 Mei 2016 at Jakarta Convention Center (JCC).²¹

Relating to the background of their emergence, Syahrin Harahap asserts that moderate attitudes in religion appear because of some affecting factors. Firstly, there are orders explaining that each religion must venerate human beings (*walaqad karramna bani adam...*). Secondly, there is the awareness of unity in God, the Prophet, and humans. Thirdly, there is the awareness of reality that people around the world construct their lives and nationalism with plural and multicultural facts. Moreover, adherents possessing moderate characters in religion are identified with their attitudes. They, for instance, always prove that their religion brings blessings for all the rest of the universe, finding solution to the plural and multicultural diversity, and persuading others to struggle for independence, justice, prosperity as well as better future.²²

b. Characteristics of Moderate Islam

Mochamad Nur mentions that moderate Islam possesses four characteristics, namely: (1) Islam opposes radicalism; (2) Islam employs a contextual approach in comprehending texts of religious affairs; (3) Islam respects for diversity; and (4) Islam highlights unity and harmony. The four characteristics suggest that moderate Islam is able to be a balancing party when the condition of Muslims reveals the tendency in either radicalism or liberalism.²³

In line with the Nur's statement, in his paper, Toto cites Ahmad Najib Burhani's point of view asserting that moderate Islam is not radical Islam and do not perform radicalism in implementing Islam as the way of life. In other words, moderate Islam is categorized as Islam that demonstrates compassion (*rahmah*). It highlights four characteristics of Islam moderate, namely: (1) behaving normal attitudes (*tawassuth*) in implementing tenets of Islam, (2) having tolerance towards clashes of opinions, avoiding radical acts, and prioritizing dialogs, (3) accommodating modern concepts containing problems, (4) thinking rationally based on revelation (*wahyu*), and interpreting texts contextually as well as using independent reasoning (*ijtihad*) to interpret what is written in al-Qur'an and Hadith.²⁴

In one of his sayings, the Prophet Muhammad (peace and blessings of Allah be upon him) signs moderate characters in religion as follows:

Meaning:

“Religion is easy, and no one overburdens himself in his religion, but he will be unable to continue in that way. Thus, do not be extremists, yet try to be near perfection and

²¹ “NU Serukan Dakwah Islam Moderat - ANTARA News,” accessed on December 12, 2016, <http://www.antaranews.com/berita/559684/nu-serukan-dakwah-islam-moderat>.

²² Harahap, *Teologi Kerukunan*. Pages 162-163

²³ Mustakim, *Research Report: “Model Pendidikan Islam Moderat NU di Jawa Tengah dan Melbourne-Australia.”* Page 142

²⁴ Suharto, “Jurnal Studi Keislaman ‘Islamica’ IAIN Surakarta ‘Gagasan Pendidikan Muhammadiyah dan NU sebagai Potret Pendidikan Islam Moderat di Indonesia.’” Page 90

receive the good things that you will be rewarded. Gain strength by worshipping in the mornings and afternoons and during the last hours of the night” (Narrated by al-Bukhaari from Abu Hurayrah).

Furthermore, al-Zuhaili declares that moderate Islam as the way in religion which is completely in accordance with the purity of humans around the world.²⁵

Abu Yasid, additionally, claims that Islam always integrates two opposing extreme points. For instance, tenets of Islam do not merely deal with the issues of God esoterically, but also cope with the issues of humanity with various implications in daily lives. In detail, the components of Islam tenets cover three dimensions, namely *al-ahkam al-i'tiqadiyah* (monotheism/*tawheed* tenets), *al-ahkam al-khuluqiyyah* (tenets of ethics and morality), and *al-ahkam al-amaliyyah* (practical rules of daily lives). In addition, Abu Yasid points out that Islam is the religion which is moderate between *aqeedah* and sharia, between constant (*thabat*) and flexibility (*murunah*), as well as between fundamentals (*ushul*) and branches (*furu'*), moderate in comprehensive and cosmopolitan substances, and moderate in open and balanced forms.²⁶

3. Mentality of Moderate Islamic Teachers

One of requirements that must be possessed by teachers/educators is mentally healthy. It indicates that their mentality is not sick, and they do not have the feelings of becoming angry, shy, fearful, unconfident, anxious, not socialized, aggressive, passive, uncommunicative, rough, and so on. Mentally-sick teachers are impossible to enhance their students' characters.²⁷

The enhancement of students' attitudes and behavior constitutes the main and true objectives that are expected by all teachers in education processes. To educate the students with moderate characters, teachers should start from the process of education in religion that is delivered by moderate teachers. Not to mention, they should be able to provide the students with Islamic learning materials by implementing moderate methods as well. For this reason, building the teachers' mentality with moderate characters is a must and is appropriately attempted.

Additionally, encouraging moderate teachers to realize students with moderate characters is not only a matter of the transfer of knowledge, but also the transfer of values from the moderate teachers to their students. Mardimadja in Zaim claims that the transfer of moderate values is the endeavor to enhance students to realize and encounter those values as well as bring them integrally in their daily lives. In addition,

²⁵ Harahap, *Teologi Kerukunan*. Page 162

²⁶ Abu Yasid, *Islam Moderat* (Jakarta: Erlangga, 2014). Page 7

²⁷ Hamalik, *Proses Belajar Mengajar*. Page 121

he asserts that the transfer of values is not included in a separated curriculum that is taught in several subjects, but it covers the whole process of education.²⁸

Theoretically, there are three ways of transferring moderate values to students. The first way is through the brain and the functions of mind. It assumes that knowledge is received through the process of a sensory perception and is followed with attitudes so as to realize self-belief which is lying on consciousness. Another way is through the heart and the roles of feeling. It is through non-five senses such as intuition or insight followed by mystic feelings. These feelings are believed by Sufi.²⁹

Based on the elaboration above, it promotes that teaching the tenets of moderate Islam to students requires the endeavors of moderate teachers in both understanding the tenets of Islam and teaching them by maximizing the functions of cognition as well as the functions of affection simultaneously.

a. Characteristics of Moderate Teachers in Understanding Islamic Tenets

Apparently, characteristics of Islamic education teachers in understanding learning materials in order to deliver them to their students are a pivotal aspect to build the students' moderate characters in society. Therefore, there are some requirements which should be possessed by moderate teachers in comprehending the tenets of Islam. These requirements are presented as follows:

- 1) Understanding Islamic learning materials comprehensively. One of dominant factors causing radicalism in religion is a limited and narrow understanding of Islam tenets besides other factors such as social injustice, poverty, political revenge, and so forth.³⁰ It demonstrates that by using more comprehensive understanding, teachers would be open-minded in understanding all the tenets of Islam. Furthermore, they tend to have self-control not to justify a problem based on their own narrow understanding. For example, when people are unable to understand the substances of al-Qur'an and Hadith comprehensively, they tend to be getting stuck on the understanding of textual meanings without deeming *asbab al-nuzul* (causes and circumstances of Qur'anic revelation) and *asbab al-wurud* (causes and circumstances of Hadith) as well as moral values behind the written texts of al-Qur'an and Hadith. In short, if this phenomenon occurs, the people's understanding will be getting narrower and tend to be extreme and radical.
- 2) Understanding Islamic learning materials dynamically, moderately, and contextually. Abu Hafsin states that radical and extreme groups are due to unhistorical understanding in interpreting religion-based texts. They do not comprehend the history of Islam in relation to the *da'wah* of the Prophet

²⁸ El-Mubarak, *Membumikan Pendidikan Nilai; Mengumpulkan Yang Terserak, Menyambung Yang Terputus, dan Menyatukan Yang Tercerai*. Page 12

²⁹ Rohmat Mulyana, *Mengartikulasikan Pendidikan Nilai* (Bandung: Alfabeta, 2004). Pages 80-81

³⁰ The Ministry of Religious Affairs of the Republic of Indonesia's research and development agency and training (Balitbang and Diklat), the center of religious life affairs (Puslitbang Kehidupan Keagamaan), *Peranan Pesantren dalam Mengembangkan Budaya Damai* (Jakarta: t.p., 2010). Page 2

Muhammad (peace and blessings of Allah be upon him) which accommodating existing local culture. Consequently, their understanding tends to be partial and not to be contextual, even they perform absolute acts based on their comprehending of the religion-based texts.³¹ It suggests that by using a contextual approach in understanding sources of Islam tenets, teachers' understanding Islam would be more extensive, dynamic, relating to the development of era, and avoiding extreme and radical attitudes.

- 3) Enriching the understanding of Islamic learning materials requires more than one perspective. This third requirement results from teachers' understanding of the tenets of Islam comprehensively. Those who have deeper understanding of religion-based tenets tend to view emerging issues based on various perspectives. Therefore, they teach the tenets of Islam without compelling what they deem true in accordance with a perspective and do not lead their students without any guidance. Islamic law, for example, of reading Qunut prayer is still debatable. On the one hand, according to Imam Ahmad ibn Hanbal, the Subh prayer is done without the Qunut.³² On the other hand, Imam Syafi'i asserts that the Qunut is performed in the Subh prayer and is categorized as *Sunnah Ab'ad*. It means that if Muslims do not perform the Qunut, they will do Sujud al-Sahwi.³³
- 4) Having maturity and wisdom in encountering differences of point of views. It results from the third requirement. It demonstrates that teachers who are used to face different point of views in understanding religion-based texts tend to be open-minded and tolerant. Moreover, they believe in differences as blessings for adherents of Islam. Likewise, Abu Yasid explains that the reflection of moderate attitudes is actualized in solving emerging problems through compromising in justice as well as tolerant without separating values of religion.³⁴

b. Characteristics of Moderate Teachers in Implementing Islamic Tenets

After having moderate characters in understanding tenets of Islam, Islamic education teachers should teach and educate Islamic learning materials with moderate methods and approaches. These methods and approaches are elaborated as follows:

- 1) Possessing positive perceptions of all their students. Those perceptions constitute the main prerequisite for Islamic education teachers, in which they should assess and treat their students equally and without any discrimination. Likewise, they should provide the same chances to their students for giving their opinions in relation to certain Islamic learning materials. By doing so, these Islamic education

³¹ Mustakim, *Research Report: "Model Pendidikan Islam Moderat NU di Jawa Tengah dan Melbourne-Australia."* Page 42

³² Muhammad Ali bin Inaroh al-Huda Husein, *Ibanah Al-Ahkam, Juz I* (Kairo, n.d.). Page 413

³³ Abi Zakaria Muhidin bin Syarif Al-Nawawi, *Al-Majmu' Syarh Al-Muhadzab, Juz I.* (Kairo, n.d.). Page 504

³⁴ Association of Scholars of Middle East Graduates (ICATT), *Kontruksi Islam Moderat "Menguak Prinsip Rasionalitas, Humanis, Dan Universalitas Islam"* (Yogyakarta: Aura Pustaka, 2012). Page 49

teachers implicitly demonstrate the example that humans have the same dignity to be treated without considering either their gender or their family background. In addition, these teachers would be able to facilitate and develop their students' potential in order to actualize themselves regarding their potential. It is in accordance with the pedagogical competence that must be possessed by teachers as stipulated in the regulation of the Ministry of National Education No. 16/2007 on Standards of Academic qualifications and Teacher Competences.

- 2) Functioning as best friends. Moderate teachers tend to create a more conducive learning atmosphere by positioning themselves as their students' best friends guiding and facilitating their students. By doing so, they never tend to treat their students roughly. It illustrates that paying more personal attention to their students, as best friends do, is totally needed to be performed by teachers. This activity can be implemented in the beginning of teaching and learning processes by greeting, reinforcing, asking condition of their students, and other personal matters so that they feel more motivated in the classroom.
- 3) Performing well-mannered attitudes. Teachers who function themselves as best friends for their students obviously perform well-behaved attitudes in communicating and taking actions. These attitudes could be good modeling for their students so that they become well-mannered individuals in society life. It indicates that these students do not demonstrate rough or even radical acts. This is what the Messenger (peace and blessings of Allah be upon him) taught in his *da'wah* emphasizing wise methods (*hikmah*), good advice (*mau'idzlah hasanah*), and the best modeling (*uswatun hasanah*) compared to other radical and extreme acts.
- 4) Creating a dialogic learning design. To build tolerance in facing diversity and a spirit of deliberation for solving every single problem, moderate teachers should create a dialogic learning design. It implies that learning methods applied in the classroom are not merely direct instructions, but the teachers implement interactive learning models emphasizing a dialogic approach (question and answer). This design would enhance students' dialogic attitudes in facing problems in their surroundings without using violence or even radical acts. It, additionally, would build thorough attitudes in justifying problems before employing *tabayun* (clarification) in the frame of dialogs or deliberation. The fact reveals that this dialogic learning design was one of learning methods modeled by the Messenger (peace and blessings of Allah be upon on him). Discussions and dialectics, which draw out a comparison theoretically, as well as a psychological approach constitute methods in education that are able to erode hesitancy and evils from the humans' heart and mind assuming that something evil is good. Not to mention, those methods are applied to build suggestions about truth in the heart that is reluctant and tends to avoid the truth beforehand. The methods demonstrated by the Prophet Muhammad (peace and blessings of Allah be upon

on him) are good models for teachers to use comparison through rational logic if needed. For example, in Hadith narrated by Imam Ahmad ibn Hanbal and Imam ath-Thabarani, it is reported “One day, there was a man who came to ask for the legalization of *zina* (adultery). The Messenger (peace and blessings of Allah be upon on him) then was not angry at a glance with the man (in fact, there were some *sahabi*, the companion of the Prophet, there who expressed their anger looking at the impudence of the man’s demand). Rasulullah (peace and blessings of Allah be upon on him) also did not use a verse of al-Qur’an that asserts the harm of *zina*. However, he asked the man to get closer and wisely invited the man to discuss. “Do you like if a man commit *zina* with you mother?” The man replied, “No, O Rasulullah, in the name of Allah! No one wants his/her own mother does *zina*! “Now, do you mind if your daughter commits *zina*?” The man then replied, “No, O Rasulullah, in the name of Allah! No one wants his/her own daughter has *zina*!” Then, Rasulullah (peace and blessings of Allah be upon on him) asked the man again and again, how if it happened to his sisters, aunts (his wife as well), and the man’s replies were the same. Afterwards, Rasulullah (peace and blessings of Allah be upon on him) put his hand on the man’s shoulder and prayed for the man, “O Allah, forgive him, purify his heart, and protect this man’s sexual organ.” Since then, the man never put his mind and willingness to commit *zina*.³⁵

- 5) Developing a learning design of contextual teaching and learning (CTL). The CTL is a concept of learning that helps teachers relate their learning materials to their students’ real life and encourage the students to realize the relationship between their own schemata/transferred knowledge with its applications in their daily lives.³⁶ (Syaiful Sagala, 2005: 88). It proposes that teachers should be able to correlate their learning materials existing in texts of reference books or al-Qur’an and Hadith with the contexts where their students live so that their students are able to apply given learning materials contextually. As a result, the students are able to obtain each moral value based on the past history illustrated in tenets of Islam and apply the value in up-to-date contexts. The CTL design may enhance the teachers to teach their students not to be inflexible in comprehending texts that becomes the source of Islam tenets. The students, likewise, are taught that texts in al-Qur’an and Hadith are not free of contextual meanings. Therefore, by understanding *asbab al-nuzul* and *asbab al-wurud* of texts in the al-Qur’an and Hadith, the students tend to catch the substance (*maqasid al-sharia*) of the given texts.

³⁵“Strategi Pembelajaran Ala Rasulullah Saw | Website of training agency (BDK) Palembang,” accessed December 12, 2016, <http://bdkpalembang.kemenag.go.id/strategi-pembelajaran-ala-rasulullah-saw/>.

³⁶ Syaiful Sagala, *Konsep Dan Makna Pembelajaran* (Bandung: Alfabeta, 2005). Page 88

Conclusions

Building the mentality of Islamic education teachers with moderate characters to realize moderate students is not a simple endeavor to be attempted. This effort needs more struggles and long time to realize. In a theory of psychology developed by J. Herbart³⁷, it is highlighted that principally, the humans' soul comprises impressions or responses that enters through the five senses. They are associated each other and shape the humans' mentality as well as their consciousness. Likewise, these impressions are simply reproduced if they are well-built in the frame of the consciousness. Conversely, if the impressions are weakly-constructed, they are simpler to forget and are impossible to shape the consciousness.

Not to mention, building the mentality of Islamic education teachers with moderate characters also should be sustainably implemented in realizing students with moderate attitudes in their religion-based lives and their roles in society life. This paper is the writer's attempt to convey impressions for catching the five senses of teachers, particularly Islamic education teachers, if they are willing to read it. It is expected that all the impressions are able to change their consciousness for possessing moderate attitudes in both understanding tenets of Islam and teaching these attitudes to their students. Hopefully, it will be well-realized. Amin.

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³⁷ Hamalik, *Proses Belajar Mengajar*. Page 37

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DISKURSUS FIKIH KONTEMPORER di KALANGAN MUSLIM MINORITAS (STUDI PEMIKIRAN Dr YUSUF AL QARADHAWI)

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Abstrak

The presence of Minority Muslim in some parts of the world is inevitable. Economy, social, and politics are among the most influencing factors provoked the immigration of some Muslim Communities out of their countries. A massive immigration has been happening in some Muslim Communities. Some of them migrated to the western countries. Not surprisingly, they found a different situation from their country. Moreover, western world is dominated by non-muslim communities. To treat the anxiety experienced by some minority muslim in the western countries is a big amanah for Ulama'. Consequently, contemporary fiqh in minority muslim established by some Ulama--among them are Yûsuf Al Qaradhâwî--is an answer to this issue. In conjunction with the contemporary fiqh for minority muslim initiated by Yûsuf Al Qaradhâwî, the writer interested in reviewing one of his thoughts. Yûsuf Al Qaradhâwî is a controversial figure among Muslim Community regarding his active involvement in supporting The Movement of Ikhwanul Muslimin especially because he adopts the thoughts of Ikhwanul Muslimin's figure, Hasan Al Banna.

Keywords : *Citizenship, Contemporary Fiqh, Islamic Law, Minority Muslim.*

A. Latar Belakang Masalah

Kehadiran fikih *al-Aqalliyy* sesungguhnya berawal dari kegelisahan kaum minoritas Muslim di Barat ketika harus melakukan sesuatu yang berkaitan dengan keagamaan mereka. Di satu sisi, mereka harus taat pada ajaran agama yang mereka yakini sendiri, di satu sisi mereka harus melaksanakan segala aturan-aturan dan realitas sosial budaya yang bertentangan dengan ketentuan-ketentuan fikih klasik yang mereka pahami. Bagi mereka kenyataan ini bahwa melaksanakan ajaran agama mereka dapat menjadikan mereka terhindar dari lingkungan yang mengganggu pemahaman ajaran agama mereka, di satu sisi mereka tidak membayangkan jika mereka tidak melaksanakan ajaran agama mereka.

Dalam kaitannya dengan permasalahan yang dihadapi oleh masyarakat minoritas muslim, melahirkan dua opsi ketika mereka harus bertahan untuk menjadi seorang muslim yang baik : pertama adalah keluar dari negara Barat dan kembali ke negara Islam di mana hukum Islam yang mereka pahami bisa mereka jalankan dengan mudah.

Kedua menjalankan hukum Islam itu sendiri dengan meyakini bahwa hukum Islam itu bisa berubah sesuai dengan perubahan waktu dan tempat.¹

Jumhur ulama dari kalangan *Hanafiyyah*, *Syafi'iyah*, *Hanabilah* berpendapat bahwa dibolehkan seorang muslim bertempat tinggal di kawasan non muslim selama ia dapat melaksanakan kewajiban agamanya. Pendapat ini digabungkan dengan pendapat ulama yang menganggap bahwa dikotomi *Darul Islam* dan *Darul Harb* hanya pada tataran teoritis di masa silam.² Kenyataan sejarah modern tidak ada secara resmi yang memusuhi Islam, akan tetapi yang ada pada saat ini adalah *Dar Al-'Ahd*, negara berada dalam sebuah kesepakatan damai dan siap hidup berdampingan sesuai dengan syarat dan kesepakatan yang telah diterima.³ Lebih lanjut para Ulama kontemporer seperti Thoha Jābir al-ulwāni, Yūsuf al-Qaradhāwī menganggap bahwa imigrasi merupakan suatu keniscayaan sejarah dan sunnatullah yang tidak bisa ditolak dan dibantah eksistensinya.⁴ Membatasi jalan dakwah Islam yang seharusnya berjalan tanpa dibatasi oleh ruang dan waktu sebagai manifestasi karakter '*Alamaiyyatul Islam*'.

Terlepas dari perbedaan pendapat diantara ulama, minoritas muslim yang tinggal di negara Barat merupakan sebuah realita yang semakin lama semakin berkembang. Mereka telah tinggal di negara Barat bertahun-tahun dengan berbagai tujuan. Kesulitan yang mereka hadapi bukan hanya pada perbedaan cuaca, waktu, dan musim melainkan kebijakan hidup dalam bernegara yang mengharuskan bagi mereka untuk berdialog, proses adaptasi, ataupun asimilasi. Salah satu perbedaan yang dihadapi kaum minoritas ialah ketika menghadapi kebijakan pada hukum positif yang ada di Barat di antaranya; keabsahan poligami dalam Islam namun poligami dalam dunia Barat merupakan sebuah tindak pidana berat, perceraian menurut perspektif hukum positif di Barat jika terjadi di antara suami istri tersebut.⁵ Ini beberapa contoh penting ihwal kontradiksi antara hukum positif dengan hukum Islam.

Ada kesulitan tersendiri dialami oleh minoritas muslim yang berada di negara mayoritas non muslim.⁶ Ketika mereka berada di kawasan non muslim, mereka berkewajiban untuk mengikuti dan mematuhi segala peraturan dan perundangan di negara setempat. Begitu pula dengan kebiasaan buruk yang selalu dilakukan oleh

¹ Jamaluddin Athiyah Muhammad, *Fiqh Baru Bagi Kaum Minoritas HAM dan Supremasi Hukum Sebagai Keniscayaan*, (Bandung : Penerbit Marja, 2006), Cetakan Pertama, Hal 42-43.

² Lihat buku kumpulan fatwa Mufti Mesir Prof Dr Ali Jum'ah "*Al Bayan Lima Yasygalul Adzhan*," cetakan pertama, 2005, Al Muqattham linnnasyri Wa At Tauzi', hal 103. Lihat juga bukunya Prof H.A.Djazuli, *Fiqh Siyasah Implementasi Kemaslahatan Umat Dalam Rambu-Rambu Syariah*, cetakan ke-3, Kencana Prenada Media Group, 2003, hal 135. lihat bukunya Yusuf al Qaradhawi *Al Wathon Wal Muwathanah Fi Dhoil Ushul Al Aqdiyyah Wal Maqashid As Syar'iyah*, cetakan pertama, Darus Syuruq, 2010, hal 67.

³ Muhammad Salim Al 'Awwa, *An Nidzom As Siyaasi liddaulah Al Islamiyyah*, (Kairo : Darul Fikr, 2007), Cetakan ke 19, Hal 251-255.

⁴ Yūsuf Al Qaradhāwī. *Al wathan Wal Muwathanah Fii Dhoil Ushul Al Aqdhayah wal Maqaasid As Syar'iyah*, (Kairo : Darus Syuruq, 2010), cetakan Pertama, Hal 68.

⁵ Jamaluddin Athiyah Muhammad, *Fiqh Baru Bagi Kaum Minoritas HAM dan Supremasi Hukum Sebagai Keniscayaan*, (Bandung : Penerbit Marja, 2006), Cetakan Pertama, Hal 58-59.

⁶ Ahmad Imam Mawardi, *Fiqh Minoritas*, (Yogyakarta : LKIS, 2005), Cetakan Pertama, Hal 4.

masyarakat setempat, tetapi tidak dilarang oleh negara Islam. Hal ini bertentangan dengan ajaran agama kita yang melarang kebiasaan tersebut. Sebagai contoh masyarakat di Eropa ketika mengadakan sebuah acara, mereka memakan makanan yang haram seperti daging babi dan juga minuman keras.⁷ Terkadang tetangga non muslim mengundang tetangganya yang muslim untuk menerima jamuan makanannya yang terdapat beberapa makanan yang diharamkan oleh Islam.

Dari pembahasan ini, penulis sangat tertarik untuk mengkaji lebih mendalam perihal keberadaan umat Islam yang berada di sebuah masyarakat nonmuslim. Karena keberadaan umat Islam di Barat merupakan sebuah kenyataan yang ada pada saat ini. Seperti kita ketahui sebelumnya bahwa tersebarnya Islam ke kawasan Afrika dan Asia disebabkan hijrahnya beberapa kaum muslim. Salah satu contoh tersebarnya Islam di Indonesia disebabkan datangnya para pedagang dari Arab Yaman ke Indonesia.⁸ Mereka berada di Indonesia mampu bergaul bersama masyarakat setempat dengan akhlak yang baik sehingga mampu mengambil simpati masyarakat Indonesia untuk memeluk ajaran Islam.

Yūsuf al Qaradhāwī pernah membahas mengenai hukum berdomisili bagi seorang Muslim di kawasan non muslim. Dari pembahasannya beliau menjelaskan bahwa negara yang dijadikan untuk berdomisili baginya betul-betul Negara yang tidak memusuhi Islam. Pendapat beliau sama dengan fatwanya Syaikh Ibnu Taimiyyah yang menyatakan dibolehkan bagi seorang muslim tinggal di negara yang mayoritas non Muslim dengan syarat ia dapat menjalankan ajaran agamanya tanpa tekanan apapun.⁹ Adapun sebuah negara yang mempunyai keyakinan Atheisme atau mempercayai tidak adanya Tuhan beliau {Syeikh Yūsuf Qaradhāwī} berfatwa diharamkan bagi seorang muslim untuk berdomisili di negara tersebut dengan alasan apapun. Dikarenakan Negara yang mempunyai keyakinan Atheisme menurut beliau sangat rentan akan antipati kepada seseorang yang mempunyai keyakinan terhadap apa yang diyakininya.¹⁰

Minoritas muslim yang berada di tengah masyarakat non muslim akan menghadapi sebuah permasalahan-permasalahan baru. Sehingga para ulama harus bisa menyelesaikan permasalahan yang terjadi pada minoritas muslim dimana mereka tinggal. Di antaranya bagaimana hukumnya jika seorang muslim bermukim di sebuah negara yang bukan mayoritas muslim?

Begitu pula dengan beberapa orang muslim yang berpindah kewarganegaraan dari negaranya yang sebelumnya adalah negara mayoritas muslim kemudian dikarenakan ia

⁷Yūsuf Al Qaradhāwī, *Fiqh Al Aqalliyah Al Muslimah Hayatul Muslimin Wasat Al Mujtamaat Al Ukhro*, (Kairo :Darus Syuruq, 2007), Cetakan Ketiga, Hal 151-153.

⁸ Akram Kassab, *AlManhaj Ad Da'wy 'Inda Al Qaradhawi*, (Kairo:Maktabah Wahbah, 2008), Cetakan Kedua, Hal 443.

⁹ Akram Kassab, *Al Manhaj Ad Da'wi 'Inda Al Qaradhawi*, (Kairo: Maktabah Wahbah, 2008), Cetakan Kedua, hal 440.

¹⁰Yūsuf Al Qaradhāwī, *Al Wathon Wa al Muwathanah fi dhoil Ushul Al Aqhdhiyyah Wa al Maqhasid As Syari'iyah*, (Kairo : Darus Syuruq, 2010), Cetakan Pertama, hal 64-68.

tinggal lama (bermukim) di negara yang mayoritas non muslim akhirnya ia berpindah kewarganegaraan menjadi warganegara dimana ia hijrah.¹¹

Permasalahan-permasalahan yang kami paparkan di atas sangat menarik bagi kami untuk mengkajinya. Karena setiap zaman akan selalu ada permasalahan baru yang harus bagi para ulama untuk mengkajinya secara mendalam.. Pada pembahasan ini penulisakan mengkaji lebih mendalam kajian minoritas muslim melalui beberapa pandangan atau *ijtihadnya* salah satu ulama terkemuka abad ini yaitu Yûsuf Al Qaradhâwî.

B. Riwayat Hidup dan Latar Belakang Keluarga

Syeikh Yûsuf al Qaradhâwî dilahirkan pada 1 Rabiul Awal tahun 1345 Hijriyah yang bertepatan dengan 9 september tahun 1926 Masehi di daerah Shift Thurab, salah satu daerah di Markaz Al Mahalliyah Al Kubra Provinsi Al Gharbiyah, Mesir.¹²

Yûsuf al Qaradhâwî lahir dalam keadaan yatim.¹³ Karena itu beliau dipelihara oleh pamannya. Beliau ditinggal ayahnya semasa beliau berumur dua tahun. Beliau memiliki orangtua yang penyayang. Ahmad nama pamannya Syekh Yûsuf adalah orang yang taat beribadah kepada Allah SWT.. Pada masa kanak-kanak beliau memulai menimba ilmu di *kuttab*.¹⁴

C. Tokoh-tokoh yang Berpengaruh Terhadap Pemikiran Yusuf al Qaradhawi

Diantara tokoh-tokoh yang akan kami sebutkan hanya sebagian saja, yang terpenting adalah:

a. Ibnu Taimiyah (661 H-728 H)

Beliau adalah ulama yang lahir di kota Hurran selatan Timur negeri Syam tepatnya di pulau Ibnu Amru yang terletak antara pulau Dajlah dan Euftrat.¹⁵ Beliau adalah sosok ulama yang selalu menjaga salat dan puasa. Sehingga Yûsuf al Qaradhâwî sangat mengagumi sosok Ibnu Taimiyah sebagai ulama yang robbani.¹⁶ Beliau menganggap hasil karya Ibnu Taimiyah mempunyai beberapa kelebihan yang belum ditemukan dari buku-buku sebelumnya yang pernah di kaji

¹¹Yûsuf Al Qaradhâwî, *Al Wathon Wa al Muwathanah fi dhoil Ushul Al Aqhdiiyyah Wa al Maqhasid As Syari'iyah*, (Kairo: Darus Syuruq, 2010), Cetakan Pertama, hal 64.

¹² Akram Kassab, *Al Manhaj 'Ad Da'wi 'Inda Al Qaradhawi*, (Kairo: Maktabah Wahbah, 2008), Cet ke-2, h. 23.

¹³ Akram Kassab, *Al Manhaj 'Ad Da'wi 'Inda Al Qaradhawi*, (Kairo: Maktabah Wahbah, 2008), Cet. Ke-2, h. 24.

¹⁴Suatu tempat yang istimewa yang secara turun-temurun diwariskan oleh bangsa Mesir sepanjang Zaman. Ia menyerupai tempat yang kecil dan sederhana. Didalamnya terdapat anak-anak kecil yang berumur empat tahun hingga enam tahun. Hapi Andi Bastoni, *Di Balik Fatwa Kontroversial Yûsuf Al Qaradhâwî* (Bogor: Pustaka Al Bustan, 2013), Cet ke-1, h. 3.

¹⁵ Ibnu Taimiyah, *Jawaban ahli ilmu dan iman*, Terj Edi Suwanto bin Sobar, (Kairo: Daarul Kitab Al Arabi, 2006), Cet. ke-1, h.15.

¹⁶ Andi Bustomi, *Di Balik Fatwa Kontroversial Yûsuf al Qaradhâwî* (Bogor: Pustaka Al Bustan, 2013), cet ke-1, h. 79.

oleh Yūsuf al Qaradhāwī. Sehingga beliau menganggap bahwa Ibnu Taimiyah seorang ulama yang paling dicintai di hatinya dan paling dekat dengan akalunya.¹⁷ Ibnu Taimiyyah merupakan salah satu Ulama Islam yang sangat mengagumi kajian Tasawwuf.¹⁸ Ia mempunyai beberapa tulisan yang mengkaji khusus mengenai Tasawwuf dalam bukunya yang berjudul *majma al fatawa li Ibnu Taimiyyah*. Maka kami sebagai penulis sedikit mengkritisi sebuah anggapan yang menyatakan bahwa Ibnu Taimiyyah melarang untuk mengikuti ajaran tasawwuf. Menurut kami anggapan tersebut merupakan anggapan yang bertentangan dengan realita.

b. Hasan Al Banna

Hasan Al Banna dilahirkan di desa Al Mahmudiyyah yang berada di wilayah al Bahirah, di kawasan pedalaman Mesir, pada bulan Sya'ban 1324 H, bertepatan dengan bulan September 1906 M.¹⁹ Ia hidup di tengah keluarga yang penuh dengan nilai-nilai keislaman. Ayahnya bernama Syekh Abdurrahman al Banna, seorang ulama yang hafal Al Quran. Masa kecilnya banyak belajar *tahfidz* Al Quran. Ia belajar langsung melalui ayahnya. Karena ayahnya seorang Ulama, maka tidak sedikit ilmu yang dimiliki ayahnya terserap oleh Hasan al Banna. Ia pernah menyaksikan langsung praktek zikir Tarekat al Hasafiyah. Maka tidak heran bahwa Syekh Hasafiyah guru Tarekat tersebut, banyak mempengaruhi pada jiwa Hasan al Banna.²⁰ Sehingga pergerakan Ikhwan Muslimin yang telah didirikan olehnya mengandung dua unsur Tasawwuf dan pergerakan. Beliau mampu memadukan 2 unsur tersebut menjadi satu tatanan yang ia jadikan sebagai *manhaj* bagi anggota dan pengikut pergerakan Ikhwan Muslimin.

Muhammad Salim al 'Awwa sangat mengagumi sosok Hasan Al Banna dibandingkan dengan Jamaluddin Al Afghani dan Muhammad Abduh. Walaupun di lain hal sosok Jamaluddin Al Afghani dan Muhammad Abduh sangat berperan penting terhadap nilai-nilai keislamannya.²¹ Di lain hal Hasan Al Banna banyak mengadopsi pemikiran Muhammad Abduh dan Jamaluddin Al Afghani. Yang membuat kagum Muhammad Salim Al Awwa kepada Hasan Al Banna karena ia mendirikan sebuah pergerakan Ikhwan Muslimin yang mempunyai pengaruh terhadap perpolitikan di Mesir pada khususnya dan umumnya kepada dunia Islam. Ia lebih banyak menyerukan kepada Umat Islam agar bangkit dari tidurnya.

¹⁷ Andi Bustomi, *Di Balik Fatwa Kontroversial Yusuf al Qaradhawi* (Bogor: Pustaka Al Bustan, 2013), cet ke-1, h. 79.

¹⁸ Yūsuf al Qaradhāwī, *Al Ḥayah Ar Rabbāniyyah Wa Al Ilm*, (Kairo: Maktabah Wahbah, 2007), cet ke-6, h. 20.

¹⁹ Muhammad Iqbal dan Amin Husein Nasution, *Pemikiran Politik Islam dari Masa Klasik Hingga Indonesia Kontemporer*, (Jakarta :Kencana Prenada Media Group, 2013), Cet. Ke-2, h. 185.

²⁰ Muhammad Iqbal dan Amin Husein Nasution, *Pemikiran Politik Islam dari Masa Klasik Hingga Indonesia Kontemporer*, (Jakarta :Kencana Prenada Media Group, 2013), Cet. Ke-2, h. 186.

²¹ Muhammad Salim Al Awwa, *Fi An Nidzam As Siyasi Li Ad Daulah Al Islamiyyah*, (Kairo : Darus Syuruq, 2007), Cet. Ke-9, h. 318-319.

Disebabkan pada saat itu, keadaan Umat Islam mengalami kemerosotan dalam segala hal. Oleh karena itu menurutnya, jika Umat Islam bangkit dari tidur yang panjang, maka tidak mustahil Islam akan menjadi guru untuk alam semesta.

D. Fikih Kontemporer di Kalangan Muslim Minoritas : Definisi, tujuan, kelebihan, serta sumber yang dijadikan rujukannya

Yûsuf Al Qaradhâwî menyatakan bahwa ada 7 poin penting akan tujuan penyusunan *Fiqhu al Aqalliy* yang urgensinya bagi masyarakat minoritas lebih bisa dimengerti:²²

- ✓ Mempermudah pengamalan agama minoritas muslim dalam konteks individu, keluarga, dan masyarakat.
- ✓ Membantu kelompok minoritas dalam menjaga eksistensi mereka sebagai muslim dalam menjalankan syari'at.
- ✓ Membantu kelompok minoritas muslim dalam menyampaikan *risalah Islam* kepada non muslim dengan cara yang dapat dipahami.
- ✓ Sebagai sumbangan pemikiran Islam dalam menyelesaikan problematika yang dihadapi oleh umatnya, sehingga tidak ada keterpisahan antara fikih dengan realitas masyarakat.
- ✓ Menyadarkan kaum minoritas akan hak-hak dan kewajiban mereka, kebebasan mereka dalam beragama, bekerja dan bermasyarakat.
- ✓ Membantu minoritas muslim dalam menjalankan hak dan kewajibannya sehingga mereka merasa bahwa Islam bukanlah belenggu dalam hidup, melainkan menjadi pengantar menuju kebahagiaan.
- ✓ *Fiqhu al Aqalliy* diharapkan dapat menyelesaikan problematika kaum minoritas muslim di tengah-tengah minoritas muslim.²³

Dari tujuan-tujuan yang dipaparkan oleh Yûsuf Al Qaradhâwî, kami sebagai penulis dapat menggaris bawahi bahwa yang dimaksud dengan fikih kontemporer di kalangan minoritas muslim ialah “*sebuah ijtihad yang dilakukan oleh para Ulama kontemporer dalam menyelesaikan problematika yang dihadapi oleh masyarakat minoritas Muslim bersumberkan dari Al Quran dan As Sunnah maupun beberapa literatur-literatur Islam klasik yang pada akhirnya masuk dalam bagian disiplin ilmu.*”

Sumber-sumber yang dijadikan fikih kontemporer di kalangan minoritas muslim diambil dari Al Quran, As Sunnah, *Ijma*, *Qiyas*, *Istihsan*, *Urf* dan dalil-dalil lain yang telah disampaikan oleh Ulama Islam lainnya.²⁴

Adapun keistimewaan-keistimewaan dari karya Yûsuf Al Qaradhâwî pada bukunya *Fiqhu al Aqalliy*²⁵:

²²Yûsuf Al Qaradhâwî, *Fiqh al Aqalliy* Al Muslimah, (Kairo: Darus Syuruq, 2006), Cet. Ke-3, h 34-35.

²³Yûsuf Al Qaradhâwî, *Fiqhu al Aqalliy*, (Kairo: Darus Syuruq, 2006), Cet. Ke-3, h 34-35.

²⁴Ahmad Imam Mawardi *Fikih Minoritas*, (Yogyakarta: LKIS, 2010), Cet. Ke-1, h. 121.

²⁵Lihat pada buku Yûsuf Al Qaradhâwî *Fiqhu al Aqalliy* Al Muslimah Darus Syuruq Kairo Hal 35.

- a) Fikih kontemporer bagi minoritasmuslim ialah salah satu ilmu fikih yang bersumberkan dari fikih klasik.
- b) Ada sebuah ikatan yang kuat antara keuniversalan Islam dengan fakta yang ada. minoritas.
- c) Ada keseimbangan yang kuat pada fikih kontemporer bagi minoritasmuslim dalam menyelesaikan problematika masyarakat minoritas dengan menggunakan *nash-nashSyar'i* dan *maqhasid Syari'ah*.
- d) Fikih kontemporer bagi minoritasmuslim sangat memperhatikan apa yang telah digariskan oleh para ulama-ulama terdahulu bahwa sebuah fatwa akan selalu berubah sesuai dengan kondisi tempat, waktu, dan *urf* yang ada pada masyarakat tertentu.
- e) Kehadiran fikih kontemporer bagi minoritas muslim tentu memberikan andil dalam memudahkan bagi masyarakat minoritas muslim ketika berinteraksi dengan masyarakat mayoritas non muslim.

E. Isu Hukum Berpindahnya Kewarganegaraan Seorang Muslim ke Negara Non Muslim

Setiap manusia di dunia pasti memerlukan tempat untuk menjalankan kehidupannya. Tidak mungkin seorang manusia dalam menjalankan kehidupannya tidak membutuhkan tempat dan ruang untuk bernaung. Tempat dan ruang merupakan faktor terpenting bagi manusia dalam menjalankan kehidupannya. Ini dapat kita buktikan adanya komunitas dari kalangan masyarakat berjumlah terkecil hingga masyarakat berjumlah besar seperti negara. Setiap komunitas masyarakat mempunyai karakter dan perilaku yang berbeda. Karakter masyarakat yang berada di Barat tidak sama dengan masyarakat yang ada di Timur. Perbedaan tidak hanya kepada karakter dan perilaku, melainkan postur tubuh dangaya hidup sangat mempengaruhi karakter perilaku mereka.

1. Pengertian Negara dan Kewarganegaraan

Negara dalam bahasa Arab ialah *Al Wathan* yang berartikan menurut Al Mu'jam Al Wasith sebuah tempat tinggal seorang manusia, ia tinggal, dilahirkan, ataupun tidak dilahirkan.²⁶ Pada definisi ini dapat kita artikan bahwa seseorang ketika tinggal di sebuah negara atau ia menjadi warga negara tersebut bukan hanya ia dilahirkan di negara tersebut, akan tetapi dapat diartikan ia hanya tinggal tanpa terlahir di negara tersebut.

Menurut Quraish Shihab yang dimaksud dengan kebangsaan ialah kesatuan orang-orang yang bersamaan asal keturunan, adat, bahasa dan sejarahnya, serta

²⁶ Yûsuf Al Qaradhâwî, *Al Wathan Wa al Muwathanah*, (Kairo: Darus Syuruq, 2010), Cet Ke-1, h. 13.

berpemerintahan sendiri.²⁷ Sedangkan kebangsaan diartikan sebagai ciri-ciri yang menandai golongan bangsa.

Islam telah menceritakan dengan ulasan yang konkrit dan signifikan akan awal munculnya sebuah negara. Dapat kita lihat ketika nabi Adam As bersama Hawa istrinya dikeluarkan oleh Allah SWT dari surga. Ia bersama istrinya diturunkan ke bumi untuk menjadi *khalifah*.²⁸ Setelah semakin banyak keturunan Adam, merupakan awal mulanya manusia tinggal di beberapa tempat. Di antara mereka ada yang berdomisili di pedesaan, kota. Mereka tinggal bertetangga, bersama keluarganya, kerabatnya, ataupun bersama masyarakat lainnya. Dengan munculnya pedesaan, muncul sesuatu yang dikenal pada saat ini dengan sebutan negara. Awal munculnya negara tiada lain faktor kuantitas masyarakat yang berada di sebuah tempat.²⁹ Tatkala seseorang meninggalkan kampung halamannya ke negara lain, maka wajar baginya muncul rasa sedih.

Dalam sejarah Islam akan kuatnya gangguan yang dilakukan oleh kafir Mekkah terhadap umat Islam, sehingga umat Islam di Mekkah terganggu dalam menjalankan ibadahnya kepada Allah SWT. Maka Al Quran mewajibkan kepada umat Islam di Mekkah untuk hijrah ke tempat lain dalam rangka menjaga aqidah dan ibadahnya kepada Allah SWT. Maka dari itu Yûsuf Al Qaradhâwî berfatwa haram baginya tidak hijrah jika ia mampu.³⁰

Realita saat ini, salah satu contohnya ialah masyarakat yang mengalami konflik sosial dan politik seperti di Palestina, Syria, kita mendapatkan beberapa masyarakat Arab dari kedua negara tersebut yang berdomisili di negara Barat salah satunya di Amerika. Tapi di lain hal, faktor imigrasi di antaranya tiada lain untuk mencari pekerjaan, menuntut ilmu, dan mencari rasa aman karena di negaranya ia merasakan tidak aman.³¹ Maka ketika seseorang berdomisili di sebuah negara tetapi hanya bersifat sementara karena ada tujuan yang diraihnya maka orang tersebut masuk dalam kategori *Musta'min*.³² Abdul Kadir Audah menyebutkan dua hak setiap warga negara, yaitu: "*Hak persamaan dan hak kebebasan berpikir, berakidah, berbicara, berpendidikan, dan memiliki.*"

²⁷M Quraish Shihab, *Wawasan Al Quran Tafsir Tematik atas pelbagai persoalan Umat*, (Bandung: PT MIZAN PUSTAKA ANGGOTA IKAPI, 2007), Cet ke-1., h. 435.

²⁸Kisah yang dapat dijadikan inspirasi bagi kita semua, bahwa pada awal Adam dan Hawa Allah SWT kirimkan ke dunia untuk menjadi *khalifah*. Setelah itu bermunculan para keturunan-keturunan Adam. Maka dari itu sesungguhnya bumi menurut Yûsuf Al Qaradhâwî merupakan negara tempat tinggalnya Adam dan Hawa beserta anak-anaknya. Tidak ada permusuhan, atau pengkhususan tempat bagi kalangan tertentu saja. Ini dibuktikan dari kisah Nabi Adam As dan Hawa.

²⁹Yûsuf Al Qaradhâwî, *Al Wathan Wa al Muwathanah*, (Kairo: Darus Syuruq, 2010), Cet ke-1, h. 14.

³⁰Yûsuf Al Qaradhâwî, *Al Wathan Wa al Muwathanah*, (Kairo: Darus Syuruq, 2010), cet Ke-1, h. 16.

³¹Yûsuf Al Qaradhâwî, *Al Wathan Wa al Muwathanah*, (Kairo: Darus Syuruq, 2010) Cet Ke-1, h. 66-67.

³²Jazuli, *Fikih Siyarah implementasi kemaslahatan Umat dalam Rambu-rambu Syariah*, (Jakarta: Kencana Prenada Media Group, 2007), Cet Ke-3, h. 64.

2. Hak Setiap Orang untuk Berdomisili di Sebuah Tempat

Manusia diciptakan oleh Allah SWT tiada lain untuk menjadi *khalifah* di muka bumi. Allah SWT menurunkan Adam beserta Hawa ke muka bumi melainkan sebuah *Sunnatullah* dan mempunyai hikmah yang sangat agung. Walaupun ada beberapa pendapat yang mengatakan bahwa diusirnya Adam karena kesalahan Hawa. Dari pendapat ini, banyak di antara kita yang beropini bahwa wanita merupakan faktor penyebab manusia tinggal dan berdomisili di bumi. Karena pada hakekatnya manusia adalah penghuni surga. Quraish Shihab membantah pandangan tersebut. Ia mengatakan sejak awal diciptakannya manusia, Allah SWT menugaskan manusia untuk menjadi *khalifah* di muka bumi.³³ Bukti yang ia katakan dapat kita lihat pada Surah Al Baqarah ayat 36 yang berbunyi:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ... (البقرة: ٣٦)

Artinya: “Lalu keduanya digelincirkan oleh Syetan dari surga itu, dan keduanya dikeluarkan dari keadaan yang mereka nikmati sebelumnya....” (Q.S al Baqarah [2]: 36).

Dari ayat di atas, keberadaan bumi tiada lain untuk kehidupan manusia, sehingga manusia diciptakan oleh Allah SWT melainkan untuk menjadi *khalifah* di muka bumi. Tidak mungkin Allah SWT menciptakan sesuatu tetapi tidak ada tujuan maslahat bagi manusia, hal ini sangat bertentangan dengan *Sunnatullah*.

Setiap manusia di dunia ini, mempunyai hak untuk tinggal di sebuah tempat dan menjadi penduduk pada tempat tersebut. Biasanya ia tinggal bersama keluarga, dan kerabatnya. Sehingga muncul sebuah jiwa nasionalisme pada jiwa mereka. Rasa cinta dan rindu akan terasa tatkala mereka meninggalkan tempat tinggalnya. Maka kewarganegaraan seseorang muncul ketika seseorang berdomisili di suatu tempat. Tapi yang menjadi permasalahan mendasar tatkala ada sebagian orang yang bukan penduduk pada suatu tempat berdomisili pada tempat tersebut. Biasanya ia tinggal di suatu tempat karena beberapa kebutuhan misalnya untuk mencari rezeki, menuntut ilmu, atau lari dari *kezhaliman* pada negaranya.

Perlu untuk kita ketahui, bahwa datangnya seseorang kepada tempat lain mengakibatkan berdampak pada kehidupan sebuah negara, dilanjutkan perbedaan adat istiadat mengakibatkan dampak sosial dan politik terhadap penduduk setempat.³⁴ Seperti yang telah kami jelaskan sebelumnya pada kisah Hijrah Nabi Muhammad SAW dari Makkah ke Madinah. Tatkala seseorang berhijrah ke sebuah tempat, tentu yang harus menjadi acuan ialah persetujuan dari penduduk setempat.

³³ M Quraish Shihab, *Wawasan Al Quran Tafsir Tematik atas pelbagai persoalan Umat*, (Bandung: PT MIZAN PUSTAKA ANGGOTA IKAPI, 2007), Cet ke-1, h. 399-400.

³⁴ Sa'dudin Mus'ad Hilaly, *Huququl Insan Fil Islam*, (Kairo: Maktabah Wahbah, 2010), Cet Ke-1, h. 193.

Oleh karena itu, berdomisili di sebuah tempat memerlukan restu dan izin dari masyarakat setempat.³⁵ Fikih Islam telah menggariskan sebuah landasan bagi seseorang yang datang ke sebuah tempat untuk meminta izin kepada penduduk setempat. Sesuai keumuman ayat suci Al Quran pada Surah An Nur ayat 27-28 yang berbunyi:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَأْذِنُوْا وَاُتِيَ اَهْلُهَا
 ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٢٧﴾ ۞ فَاِنْ لَمْ تَجِدُوْا فِيْهَا اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ
 لَكُمْ ۗ وَاِنْ قِيْلَ لَكُمْ اَرْجِعُوْا فَاَرْجِعُوْا ۗ هُوَ اَزْكٰى لَكُمْ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٢٨﴾ ۞

Artinya: “Wahai orang-orang yang beriman! Janganlah kamu memasuki rumah yang bukan rumahmu sebelum meminta izin dan memberi salam kepada penghuninya. Yang demikian itu lebih baik bagimu, agar kamu selalu ingat. Dan jika kamu tidak menemui seseorang pun di dalamnya, maka janganlah kamu masuk sebelum kamu mendapat izin. Dan jika dikatakan kepada kamu, kembalilah! Maka hendaklah kamu kembali. Itu lebih suci bagimu, dan Allah maha mengetahui apa yang kamu kerjakan.” (Q.S An Nur [24]: 27-28).

Ayat ini menjelaskan akan adab seorang yang ingin berdomisili ke sebuah tempat. Diharuskan baginya untuk meminta izin. Al Muwathanah telah diperkenalkan oleh Nabi Muhammad SAW tatkala Nabi Muhammad SAW hijrah ke Madinah, ia dapat menguatkan tali persaudaraan antara kaum *Muhajirin* dari Mekkah dan kaum *Anshar* Madinah. Bahkan kaum Yahudi Madinah dapat diayomi oleh Nabi Muhammad SAW dengan Umat Islam.³⁶

Berpindahnya domisili tempat tinggal seseorang merupakan sebuah *fithrah* yang tidak bisa dihindari oleh manusia. Berpindahnya domisili secara keseluruhan mempunyai manfaat yang positif, selama ia melakukan perpindahan untuk tujuan yang positif.³⁷ Imam Abd Razzak meriwayatkan dari Umar ia berkata:

مَا اَخْرَجَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرِ بْنِ طَاوُوسَ عَنْ اَبِيهِ قَالَ : قَالَ عُمَرُ : سَافِرُوْا تَصِحُّوْا
 وَتُرْزَقُوْا³⁸

³⁵ Sa’dudin Mus’ad Hilaly, *Huququl Insan Fil Islam*, (Kairo: Maktabah Wahbah, 2010), Cet Ke-1, h. 194.

³⁶ Yûsuf Al Qaradhâwî, *Al Wathan Wa al Muwathanah*, (Kairo: Darus Syuruq, 2010) Cet.1. h.25. Lihat buku Dr Musthafa Siba’I, *As Sirah An Nabawiyah Durus wa ‘Ibar*, (Kairo: Darus Salam, 2007), Cet 7, h. 3.

³⁷ Sa’dudin Mus’ad Hilaly, *Huququl Insan Fil Islam*, (Kairo: Maktabah Wahbah, 2010), Cet Ke-1, h. 204.

³⁸ Abu Bakar Abdul Razzak bin Hamam as San’ani, *Al Musannaf*, Tahqiq Habiburrahman Al A’zami, (Beirut: Al Majlis Al ‘Ilmi, jilid 5, 1972), Cet 1, h.168-169, No Hadits 9269.

Artinya: “Diriwayatkan dari Abdul Razzak dari Ma'mar bin Thawus dari ayahnya berkata: Umar berkata: pergilah engkau niascaya engkau akan sehat dan di berikan rezeki.

Dari hadits di atas, kita dapat menyimpulkan bahwa manusia mempunyai kecenderungan untuk tinggal di sebuah tempat yang ia anggap nyaman dan aman. Rasa nyaman dan aman merupakan sebuah harapan yang diinginkan oleh setiap manusia dalam menjalankan keberlangsungan hidupnya.

3. Analisa Yusuf Al Qaradhawi Mengenai Hukum Berdomisili Seorang Muslim di Kawasan Non Muslim

Yûsuf Al Qaradhâwî menjelaskan secara rinci mengenai isu yang kami bahas saat ini. Isu berdomisili seorang muslim di kawasan mayoritas non muslim menurut beliau bergantung kepada sikap penduduk negara yang akan menjadi tempat untuk berdomisili.³⁹ Jika negara yang mayoritas penduduknya beragama komunis, tentu ini akan berakibat bahaya terhadap muslim yang akan berdomisili di negara tersebut. Karena menurut Qaradhâwî, ada beberapa negara yang sangat memusuhi kepada seseorang yang memeluk suatu agama. Maka dari itu, jika pada negara tersebut masyarakat muslim yang menjadi penduduk, maka saran Yusuf Al Qaradhâwî agar bersabar atas segala sikap yang terkadang bermuatan unsur deskriminasi dan saling menguatkan tali *Ukhuwwah Islamiyyah* diantara mereka. Diharapkan bagi mereka untuk melakukan ajaran Islam sesuai dengan kemampuan, karena menurut Al Qaradhâwî hukum yang berlaku bagi masyarakat muslim penduduk di negara komunis ialah *Ahkam Ad Dharurah*.⁴⁰ Maka dari itu, fatwa Al Qaradhâwî berkenaan dengan isu ini ialah tidak halal atau haram bagi seorang muslim hijrah ke negara yang sangat jelas memusuhi seseorang yang memeluk sebuah agama.

Uraian kedua yang disampaikan oleh Yusuf Al Qaradhâwî mengenai berdomisili seorang muslim di kawasan non muslim ialah sebuah kawasan/negara yang memberikan kebebasan penuh kepada penduduknya dalam menganut agama apapun. Biasanya kawasan ini memiliki paham liberalisme dan pluralisme.⁴¹ Maka menurut pandangan Al Qaradhâwî khusus bagi masyarakat muslim yang akan berdomisili pada kawasan/negara dengan kriteria di atas, beliau membolehkannya dengan catatan

³⁹Yûsuf Al Qaradhâwî, *Al Wathan Muwathanah*, (Kairo: Darus Syuruq, 2010), Cet Ke-1, h. 64.

⁴⁰Yûsuf Al Qaradhâwî, *Al Wathan Muwathanah*, (Kairo: Darus Syuruq, 2010), cet ke-1, h. 64.

⁴¹ Yang dimaksud dengan liberalisme ialah sebuah paham yang mengajarkan akan kebebasan berbuat bagi setiap orang. Adapun paham sekulerisme menurut cendekiawan Muslim seperti Yûsuf Al Qaradhâwî ialah *fasluddin 'ani ad daulah*. Memisahkan agama dengan negara. Maksudnya pada paham sekulerisme bahwa ahli agama tidak berhak mencampuri urusan masyarakat ataupun negara karena sudah ada yang memikirkannya. Kedua paham ini muncul di Barat khususnya di Eropa pada saat Eropa mengalami kemunduran dari segala aspek kehidupan. Kemunduran ini disebabkan akan campur tangan berlebihan yang dilakukan oleh pihak gereja. Kedua paham ini mulai diperkenalkan di tengah-tengah umat Islam bahkan dianggap sebagai acuan hidup bagi umat Islam jika ingin menjadi umat yang berkembang.

setiap pribadi muslim harus mempunyai tujuan-tujuan yang tidak bertentangan dengan Syari'at.

Di lain hal, Yûsuf Al Qaradhâwî menyarankan bagi masyarakat muslim yang hendak berdakwah di kawasan non muslim ia harus memiliki kecakapan khusus tentang dakwah. Ia harus memilikimi wawasan keislaman yang luas, karena secara adat dan pola pikir masyarakat non muslim sangat berbeda dengan masyarakat muslim. Ini sangat membutuhkan kesabaran yang kuat. Apalagi dari sudut bahasa yang mereka memiliki tidak sama, sehingga diharuskan baginya untuk menguasai bahasa masyarakat tersebut.⁴² Maka tak salah Yûsuf Al Qaradhâwî menyarankan hukumnya *Fardhu Kifayah* bagi umat Islam berada di setiap kawasan belahan dunia. Mereka mampu berdakwah pada masyarakat setempat. Sehingga mampu menjadi agama *rahmatan lil 'alamin*.

4. Analisa Yusuf Al Qaradhawi Mengenai Hukum Berpindahnya Kewarganegaraan Seorang Muslim

Untuk hal yang satu ini, salah satu isu kontemporer yang saat ini marak di kalangan masyarakat muslim. Salah satunya masyarakat muslim di Amerika, Prancis. Masyarakat muslim di Prancis biasanya mereka berasal dari negara Maroko, Aljazair, dan Turki.⁴³ Sedangkan masyarakat muslim di Amerika ada yang asli dari Palestina, Afrika, Mesir, dan beberapa negara Islam lainnya.⁴⁴ Fenomena di lapangan ialah, banyak di antara masyarakat muslim yang berdomisili di beberapa negara Barat, setelah lama berdomisili di negeri tersebut mereka memutuskan untuk menjadi warga negara. Salah satu faktor diantaranya karena arus pernikahan bedaagama yang terjadi di beberapa negara Barat.⁴⁵ Karena sang istri non muslim dan ia menikah dengan pria imigran muslim. Pada akhirnya mereka berdua memutuskan untuk berdomisili di negara sang istri. Lalu sang suami pun berpindah kewarganegaraan sang istri.

Menurut analisa Yûsuf Al Qaradhâwî, dalam hal ini ulama telah berselisih pendapat. Ada di antara mereka yang melarang keras bagi masyarakat muslim menjadi warga negara non Muslim. Di lain hal, ada beberapa ulama yang membolehkan berpindahnya kewarganegaraan seorang muslim.⁴⁶ Adapun ulama yang melarang keras berpindah kewarganegaraan seorang muslim ke negara non muslim salah satunya adalah Hasan Al Banna. Ia beralasan dengan memakai dalil dari Al Quran pada Surah Al Imran ayat 28:

⁴² Yûsuf Al Qaradhâwî, *Al Wathan wa al Muwathanah*, (Kairo: Darus Syuruq, 2010), cet ke-1, h.68

⁴³ M.Ali Kettani, *Minoritas Muslim di Dunia Dewasa Ini* Terj. Zarkowi Soejoeti, (Jakarta : PT.RAJA GRAFINDO PERSADA, 2005) cet. ke-1, h.51.

⁴⁴ M.Ali Kettani, *Minoritas Muslim di Dunia Dewasa Ini* Terj. Zarkowi Soejoeti, (Jakarta : PT.RAJA GRAFINDO PERSADA, 2005) cet. ke-1, h.283.

⁴⁵ Yûsuf Al Qaradhâwî, *Al Wathan wa al Muwathanah*, (Kairo: Darus Syuruq, 2010), cet ke-1, h.76.

⁴⁶ Yûsuf Al Qaradhâwî, *Al Wathan wa al Muwathanah*, (Kairo: Darus Syuruq, 2010), cet ke-1, h. 77-78.

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ... (ال عمران: ٢٨)

Artinya: “Tidak boleh bagi seorang muslim menjadikan orang-orang kafir menjadi pemimpin mereka....” (Q.S al Imran [3]: 28).

Akan tetapi di lain hal, Al Qaradhāwī berpendapat bahwa seorang muslim yang menjadikan negara non muslim sebagai negaranya dianggap telah berkhianat kepada Allah SWT dan Rasulnya. Keadaan ini dikhususkan bagi sebuah negara yang mayoritas muslim sedang dijajah oleh orang-orang non muslim. Beliau mengambil pendapatnya para ulama Tunis. Mereka beralasan bahwa yang demikian telah menjual kehormatan agamanya kepada kaum penjajah dengan berpindahnya kewarganegaraan.⁴⁷

Tetapi di lain waktu, keberadaan masyarakat muslim di kawasan non muslim, mereka diberi hak penuh untuk menjadi warga negara tersebut. Hak-hak yang berkaitan bagi warga negara dipenuhi oleh negara tersebut. Seperti hak memilih, dipilih pada parlemen legislatif, hak keamanan dan perlindungan bagi setiap warga negara. Oleh karena itu, kami sebagai penulis lebih condong kepada pendapat yang membolehkan berpindahnya kewarganegaraan seorang muslim di kalangan masyarakat non muslim. Ini sesuai dengan ajaran agama Islam sebagai *Rahmatan Lil Alamin*. Menurut kami umat Islam tidak hanya terbatas di Tanah Arab, akan tetapi Islam harus berada di setiap belahan dunia. Maka dari itu, pendapat Hasan Al Banna menurut kami tidak relevan untuk konteks sosial masyarakat dewasa ini.

F. Kesimpulan

Berdasarkan uraian masalah yang telah penulis uraikan di atas, maka dapat kita tarik kesimpulan sebagai berikut:

1. Pernikahan beda agama agar dihindari bagi pria Muslim karena untuk menjaga maslahat yang lebih besar.
2. Hukum berpindahnya kewarganegaraan seorang muslim kepada negara non muslim, penulis lebih condong kepada pendapatnya Yusuf Al Qaradhawi yang membolehkan perbuatan tersebut. Sebagai catatan agar negara yang dijadikan untuk berdomisili tidak ada unsur memusuhi Islam dan pemeluknya. Salah satu keutamaan yang terjadi pada isu ini, tiada lain akan tersebarnya Islam di setiap belahan dunia. Islam bukan agama hanya untuk masyarakat Arab, tetapi ajaran Islam harus disebarakan bagi seluruh umat manusia.
3. Isu terakhir mengenai hukum mengkredit rumah melalui bank yang memakai sistem bunga khususnya bagi masyarakat muslim yang berdomisili di Barat, penulis lebih condong kepada pendapat yang membolehkan dalam hal transaksi ini. Keadaan yang mendesak dialami bagi masyarakat minoritas muslim membuat

⁴⁷Yūsuf Al Qaradhāwī, *Al Wathan wa al Muwathanah*, (Kairo: Darus Syuruq, 2010), Cet Ke-1 2010, h. 78.

perbuatan yang diharamkan berubah menjadi sesuatu yang diperbolehkan dengan syarat sesuai dengan kebutuhan yang diinginkan dan tidak melampaui batas.

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MENTAL REVOLUTION AND CHARACTER EDUCATION ISLAMIC ACCOUNTING IN ENTERING MEA 2016

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Abstract

Mental revolution has an important role in the development of character education in order to re-discover their national identity. Economics and Accounting education curriculum is continuously preparing learners and students in developing knowledge, attitudes, skills and character needed in entering MEA 2016. Quality education has a very important role in determining the quality of learners or individuals respectively. Additionally related to character education in the curriculum of economic education have focused in learning more specialized accounting and Islamic accounting touching, inspiring dam, embracing all the pupils / students. In the accounting of economic education curriculum is one way to apply the character education that can be applied in everyday life. Realization of character education in accounting and Islamic accounting learning covers importance of upholding moral, moral put on top of science (in the context of highlighting accounting scientist character), and the lack of integrity that gave birth to the character of learning accounting and Islamic accounting good. This is done in order to prepare students a solid and superior in entering the MEA in 2016 so that they can compete competitively and synergy.

Keywords : Mental Revolution, Character Education, Islamic Accounting

Introduction

Indonesian nation is currently facing a multidimensional crisis, ethical crisis, a crisis of confidence, and social crisis of confidence. Various issues are not easy to mengembalikanya to values consistent with the character of the Indonesian nation. The values of Pancasila as the philosophy and ideology of the nation has been largely forgotten. Therefore, it needs to re-implanted to the people of Indonesia to return to his true identity. Pancasila -value value can be understood and practiced in everyday life. One way to restore the identity and character of the nation is through a mental revolution.

Revolui mental (RM) originated from the idea of change towards a better Indonesia. RM early ideas expressed by President Joko Widodo during the presidential election campaign is increasingly echoed later today. The idea is contained in Article Opinion Compass (Saturday, May 10, 2014) written by Joko Widodo, then presidential candidate of the PDI-P. In the process, the Office of Transition Joko Widodo - Jusuf

Kalla Mental Revolution formed a Working Group led by Prof. Dr. Paul Wirutomo. WG RM produce mental revolution in the concept of the manifestation of six values as the embodiment of Trisakti sovereign in politics, self-sufficient in the economy, and personality in culture. Six instrumental values are (1) trustworthiness, (2) citizenship, (3) independency, (4) creativity, (5) mutual respect, and (6) collaboration¹.

Through the six instrumental value of a nation going to say ahead, if it has a strong mentality. Be it individually or as a whole. Quoted on the page Musrenbangnas Bappenas, the mental revolution, there is a thought that leads the nation in achieving our goals and achieve collective goals state by opening 1945 paragraph 4 of which are to promote the general welfare, educating the nation, and protecting all Indonesian citizens, Mental revolution to raise awareness that Indonesia has great strength for high achievers, productive, and potentially be developed and modern nation. It also changed the way, thoughts, attitudes, and behavior oriented towards progress and modernity, so that the Indonesian nation become a great nation and able to compete with other nations in the world. The relevance of mental revolution in the context of innovation-based development (driven by innovation, driven innovation – development). The paradigm of innovation in the development of a movement that focuses on value creation benefits-value benefits that are manifested in the success of social and economic development in various fields and sectors of development by all involved, starting from the highest leadership to the level of the implementers of the most under involving all stakeholders and interested parties Government, Research Institutions and Universities, Industry, and Community.

Furthermore term mental revolution initiated by the President of the Republic of Indonesia that all 7 Joko Widodo arguments presented are changes for the better conditions, not only at institutional changes, but also changes in humans. Movement mental revolution to find relevance since only with the development of our character can be strong, tough and sturdy face the negative effects of modernization and globalization. The term of this mental revolution during the presidential election campaign is a concept that does not have a clear purpose. Meanwhile, after Jokowi-JK was elected Deputy Head of the Republic of Indonesia and the term mental revolution will be attractive and become one of the priority programs of the reign building Jokowi-JK, but it also is a program of national independence and maritime².

Mental Revolution movement is expected of the young people of Indonesia have the independence to take decisions clearly best suit their common sense, without having to depend on the presence of both parents and the state side. It is no longer the

¹ <http://www.avantifontana.com/blog/revolusi-mental-dalam-paradigma-inovasi/> acces date 25 November 2016.

² Haris Supratno, “Revolusi Mental dalam Pendidikan untuk Menciptakan Masyarakat Indonesia yang Berdaulat, Mandiri, Berbudaya, dan Berkepribadian”. *Prossiding Seminar Nasional Revolusi Mental*, (Surabaya: Universitas Negeri Surabaya (Unesa), 2014), p. 1.

era of youth supervised, intimidated much less restrained. The solution was not easy. competitiveness of nations is a challenge that must be answered to be a nation that is productive, creative, innovative and competitive in the global competition. The negative impacts of globalization such as individualism, materialism, hedonism, liberalism, and rampant capitalism and change the mindset, attitudes and patterns of public acts.

The process of globalization is and will be faced by the Indonesian people are becoming increasingly complex problems that occur making the national education system is also changing to suit the demands of the current era. One of the efforts being made to improve and build national education in accordance with the values of philosophy Indonesia is the need to restore people to positive values espoused generations of our predecessors through a mental revolution with the planting of the values of character, kedisiplinan, and a positive attitude through character education in accounting sharia.

Entering the ASEAN Economic Community (AEC) in 2016 is indispensable Human Resources (HR) quality to be ready to solve the problems that occur now or in the future wisely. Forming qualified human resources is necessary teaching character, modeling, reinforcing and habituating which is one of the goals of national education. This is not in line with the development of Indonesian society that is more emphasis on economic development and physical as well as still concentrated in large cities. So that the behavior of the Indonesian people, students, and students still have not changed towards the better. Conditions like these can be demonstrated by the presence of a fight between students, between students, and between communities that still happens everywhere.

Problems that occur in the community to improve attitudes and behavior of the Indonesian people to be better prepared to enter the 2016 MEA is one of the keys is the Mental Revolution. The Mental Revolution aims to hold a mental change in thinking or how people of Indonesia quickly from that yet either for the better, in order to achieve a society of an independent Indonesia, cultured, and civilized, or personality. In addition to mental revolution of things to do to prepare Indonesian society is through education in accounting education more specifically sharia accounting which correspond to the learning objectives of accounting, one of them how to be responsible to the values of social accounting of this diverse course must prioritize values constructive character of students.

Issues

Thus the formulation of the issues raised in this paper is "How is the role of the Revolutionary Mental and Character Education Islamic Accounting in entering the MEA in 2016?" While the goal to be reached in this paper is "Analyzing the Role of the Revolutionary Mental and Character Education Islamic Accounting in entering the MEA, 2016.

Discussion

Growth and economic progress of a country is a very important thing to achieve because every country wants a change process better economy and this will be an indicator of a country's economic development success. In terms of accelerating economic growth there are many things to be the way out in order to spur such acceleration, ranging from internal reforming economic conditions in a country even to conduct international cooperation in all areas to be able to make a positive contribution to accelerate the economic growth. There are several factors that affect the economic growth that is the human factor, the factor of natural resources, science and technology factors, cultural factors and power factor capital. Then we can see how these five factors have been optimally managed, in fact there are several countries in the Southeast Asian region is still underdeveloped in the management of some of these factors although we can also see some of the other countries is quite able to manage it well. If you look at how Indonesia manages five factors, some factors still can not be maximized for the Indonesia and nine other countries forming the ASEAN Community in 2015 or 2015 ASEAN Community with a good goal. MEA is a form of economic integration of ASEAN in terms of their trading system freely between ASEAN countries. Indonesia and nine other ASEAN member countries have agreed agreement ASEAN Economic Community (AEC)³.

The times are growing rapidly and the implementation of the ASEAN Economic Community (AEC) by the end of 2016 it had entered into, which is a form of cooperation between Indonesia and all the countries of ASEAN. This cooperation is also a form of continuation of the relationship of collaborations that have been done before. In addition, the MEA also function in maintaining political stability and regional security ASEAN, enhance the overall competitiveness of the region on the world market, boost economic growth, reduce poverty, and improve people's lives. With the MEA anyway, will create a large market of the ASEAN region will have a significant effect on the economy of the member States. For Indonesia itself in the face of MEA, in particular the central government continue to make preparations and improvements to increase the competitiveness of one of them in the area of Human Resources (HR)⁴. One of the biggest challenges associated with the implementation of the AEC is the readiness of human resources.

Human resource development is more focused on the mental development because one mistake or lack of development in Indonesia. Mental'll take the attitude and behavior of man or society, when human mental Indonesia is not good, it will lead to behavior that is not good as well, such as demonstrations, fights, robbery, rape, murder, and so forth. According Warsono importance of character (mental) as the basis for realizing the national aspirations. Therefore, in addition pembangunan state and

³ Kementerian Perdagangan Republik Indonesia (Kemendag-RI), "Menuju Asean Economic Community 2015", (Jakarta:Kemendag-RI, 2009), p. 1.

⁴ ASEAN Economic Community Chartbook, 2009, p. 5.

nation building, character development priorities and policies of President Joko Widodo to perform mental revolution needs to be fully supported Indonesian nation. Revolution (from the Latin *revolutio*, which means "turn around") is a fundamental change (basic) in the power structure or organization which occurred in a relatively short period of time. The key word is change in Short Time.

The term revolution can significantly change something in all fields. Changes in an organization can be done in various ways (1) evolutionary, namely the organizational changes made at the organizations were experiencing a heyday, (2) transformasi, namely the organizational changes during the performance of the organization is in good condition, (3) turnaround, the change saat condition of the organization began to experience performance degradation, if not changed, the performance will decline over time and organization can experience death, and (4) of the revolution, namely the organizational changes done quickly and usually resulted in fatalities and property. However, when a revolution in the field of mental, will not bring casualties and property as a political revolution, a social revolution, and the revolution of governance⁵.

Mental revolution is a movement of the entire society including the government and the people with a fast way to revive the values of the strategies needed by the Nation in order to win the competition in the era of globalization. Mental revolution to change the views, thoughts, attitudes and behavior oriented towards progress and modernity, so that a great nation and able to compete with other nations in the world. Hearing the word mental revolution is not new for Indonesia, because before the first president of Indonesia Ir. Soekarno has triggered this. However, the recent warm words mental revolution amid the topic of conversation. Due to this mental revolution word jargon or Jokowi presidential administration program contained in Nawa Cita points to eight (8). Nawa Cita is a general term that is absorbed from the Sanskrit, *nawa* (nine) and goals (expectations, agenda, desire).

Mental revolution was a massive change and fundamental to the Indonesian nation to the character, temperament, behavior, character, in a matter of social life, economy, culture, and politics. This mental revolution movement of the Indonesian nation to rise up from the lows in all fields. Application of value in this mental revolution human activities or the Indonesian people need to return to basic values contained in the values of indigenous cultures, religions, and belief in God Almighty this nation. Mental revolution of Indonesia can be applied to individuals to apply basic values of the Indonesian nation. This is an effort to get back into a human being devoted, execute the

⁵ Muhaimin dkk, *Manajemen Pendidikan, Aplikasi dalam Penyusunan Rencana Pengembangan Sekolah/Madrasah*, (Jakarta, Kencana, 2009), p. 67. Lihat juga Haris Supratno, "Revolusi Mental dalam Pendidikan untuk Menciptakan Masyarakat Indonesia yang Berdaulat, Mandiri, Berbudaya, dan Berkepribadian". *Prossiding Seminar Nasional Revolusi Mental dalam Pendidikan*, (Surabaya: Universitas Negeri Surabaya (Unesa), 2014), p.2

command of the Lord, and stay away from all the Lord and selective prohibition against foreign cultural values from the outside⁶.

Mental Revolution also can be seen as a form of creativity and social movements. The impact will not be felt if the mental revolution only partly understood and undertaken by the Indonesian people. Socialization and internalization and utilization of mental revolution in the daily life of the nation state becomes very challenging when the nation faced or are on the national situation that full political dynamics, economic and socio-cultural as well as a complex of national, regional and international levels.

Manifestations of mental revolution needs to be a movement of communities in a context that is smaller than the state can bring a lot of creativity to and from the activities that occur in a social context in which the interaction with people and with artifacts environment (documents, products, practices featured , track record). The study on creative people and creative objects shows that most scientific innovation, artistic and commercial emerge from joint thinking, joint conversation focused on problem solving, and sharing or for the experience and knowledge of the various parties; This case emphasizes the importance of the social dimension of creativity (social creativity). Mental revolution is a form of social creativity work of President and then President Jokowi in its implementation requires leadership that is firm and strong. There is no innovation without leadership (doing the right things).

1. Talk mental revolution actually was talking about some of the prophetic mission. The prophet commissioned by God Almighty to repair faulty mental or also called moral depravity. In the history of humanity, at certain moments, due to any reason, the lives of people in crisis. When in the community perceived occur injustice, oppression of man by man, the lies, and others that lead to human dignity is destroyed, then it is crisis, and God sent down His messenger.
2. The state of society at this time was not as described, but anything can happen, so it's probably things that destroy human dignity that befall this nation. Therefore, when Ir. H. Joko Widodo, the opportunity to campaign to become the President will do a mental revolution, the idea was deemed fundamental, relevant, and staregis as an effort to improve the quality and dignity of life of the nation. Especially if you're honest, symptoms krisis humanitarian values it actually began to be felt. The confidence of the public is getting lower, colonized mentality, selfishness, deceit happens everywhere, all of which makes the resilience of nations is not as solid as expected. Thus, the unfavorable mental it should revolutionized or changed quickly.
3. Predecessors of this nation, in fact not only bequeath to the next generation in the form of independence, but also the concept of the state and nation in such an

⁶ Agus Prasetya, "Revolusi Mental Dalam Konteks Pembentukan Karakter Bangsa", *Prossiding Seminar Nasional Revolusi Mental dalam Pendidikan*, (Surabaya: Universitas Negeri Surabaya (Unesa), 2014).

ideal, among them the philosophy of Pancasila and the 1945 Constitution of nationhood and statehood has been accepted and believed to be true. The issue is currently on implemetasi that still need to be improved continuously. Various parties expressed or calls itself spirit of Pancasila, but in daily practice is not yet fully done. The idea of any kind relating to the state and nation, must start from the ideological agreement.

4. When it is understood that the mental revolution is part of the prophetic mission, the roles of religion should be very important to get attention. Indonesia is not the state religion but religion is positioned very strategically in the life of society, nation and state. The existence of the ministry of religion is one thing that meant the evidence against it. There are some religions officially declared and recognized by the state, the Islamic, Christian, Catholic, Hindu, Buddhists and Confucians. All religions other than teaching about the deity is also about how life should be lived as perfect as possible. Each religion teach the scriptures, rituals, and obedience to leaders, leaders or princes. Everything was intended that life be safe, happy, mutually compassionate, and so on.
5. In general for the Indonesian nation, religion has become a necessity to be so intense. In connection with that, someone on his own consciousness feel sincere pull out his money, energy, and even defended by any means. So that means, the religion of this nation has become a necessity of life that can not be replaced by another. In carrying agamanya, people need a place of worship, in need of scripture, and also a role model as a mentor. Thus, the role and function of religion became apparent. In the daily life of people who are religious, --- any religion, it showed a more peaceful life, peace, and was able to keep him. Eventually, they became healthy, both physical and spiritual, as capital to establish himself, his family, his environment, and society.
6. Very relevant with a view in advance, then into the right mental revolution is defined as the movement together and is massive to get closer to their respective religions. As a nation that berfalsafah Pancasila, then definitely in need and uphold the values of religion, so that mental revolution can be done through three domains at the same time, the movement closer to the holy book, in places of worship, and the leaders of their respective religions. Basing the belief that religion is able to bring peace, unity, and love, then the public should be encouraged to come and practice their religion. A major theme of mental revolution movement that for example together 'Back to scripture, to places of worship, and closer to the clerics'. Implementation of course, adjust to their respective religions.
7. Movement closer to the nation on the holy book, the places of worship and to the religious leaders, is expected to give birth to works or commendable work in various areas of life are widespread. In Islam, for example, someone close to the

Quran, is close to the mosque, and close to the clerics or scholars, it will produce what is called premises

8. Google Terjemahan untuk Bisnis:Perangkat PenerjemahPenerjemah Situs Web⁷.

Mental revolution as a collective movement involving the whole nation by strengthening the role of all government institutions and socio-cultural institutions in society. Mental revolution carried through the internalization of the essential values on individuals, families, social institutions, community to the state institutions. Essential values include progress ethic, work ethic, achievement motivation, discipline, obey laws and rules, argued optimistic, innovative adaptive-productive, cooperation and mutual assistance, and oriented to public policy and the public good.

Then there are the conditions cited in the mental revolution that Bappenas Musrenbangnas⁸:

1. To achieve Indonesia advanced, prosperous and independent human beings needed excelled with a good education, have the expertise and skills, master the technology, hardworking, has ethos progress
2. Man superior must also have an optimistic attitude in looking to the future and having the noble values that mutual cooperation, tolerance, solidarity, harmony and mutual respect and respect.
3. The superior man must also have the awareness that natural resources and the environment is an asset which should be used efficiently and maintained its quality, without compromising the future generations the opportunity to explore the natural resources for their welfare.

National character turn into fragile, easily buffeted by the waves, mired in westernized cultural trend. The principles of moral, national culture, and the struggle was missing from their characteristics. This is what is causing the decadence and loss of creativity and productivity of the nation. Therefore, when the character of a nation fragile the creative and innovative spirit in which is tightly competence will relax, and easily defeated by the spirit of consumerism, hedonism, and others.

Human development encompasses three dimensions, which are healthy, intelligent personality. Healthy means starting with our physical that always fit and healthy. Intelligent means leads to our brain is always thinking and sharpened so as to have sharp analytical skills and quality. While personality is to do with the will of the noble character. The need for mental revolution is due to diseases such as emotional / mental / soul will have an impact on the individual form of the laziness of a person and does not have character. Then the impact will be transmitted to society marked by disturbing the peace, security, comfort, social tension and social unrest. Furthermore, it will have

⁷ <http://nasional.kompas.com/read/2014/05/21/0754454/.nawa.cita.9.agenda.prioritas.jokowi-jk> accessed 24 Nopember 2016.

⁸http://www.bappenas.go.id/files/penyusunan_rkp_2017/seri_multilateral_meeting/Revolusi_Mental.pdf accessed 26 Nopember 2016.

a negative impact on the nation. Our nation will be weak and be undignified. Then productivity and our competitiveness is low

Character Education of Accounting

Character education is a component in the mental revolution which also changes the behavior based on a value system. While the characters are the values of human behavior associated with the Almighty God, ourselves, our fellow human beings, the environment, and nationality embodied in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, manners, culture, and customs. This is in accordance with the components of good character by Lickona namely, 1) Moral Knowledge, include moral awareness, knowledge of moral values, the determination of perspective, moral thinking, decision making, and personal knowledge .; 2) Moral Feelings, covering conscience, self-esteem, empathy, love a good thing, self-control, humility .; 3) Moral actions, including competence, desires, and habits⁹. Therefore, without these conditions, the formation of character through character education will not succeed as the purpose of the character education itself.

Mental Revolution through the youth diraharapkan Indonesia spawned a strong young generation, character, independent and willing to fight for the interests of the nation and country. Willing to sacrifice ego stripped of his tribe, religion ego, ego kedaerahannya, group ego and his personal ego for the sake of the larger interest, namely Indonesia, as it had been done by the youth of our predecessors. Mental revolution in the world of education addressed to rapid changes in the world of education.

Education has an important role in building students' character. The point of each formulation of the code should be based on universal values. So educational that develop character education is a form of education that can help develop an attitude of ethics, morality and responsibility, giving affection to the students to demonstrate and teach good character. Described in the Character Education Implementation Guidelines actual educational unit has been developing and implementing the values forming the character of the program each educational unit¹⁰. Developing and exercising the values of character education as a precondition before reinforced by eighteen character values based on the results of empirical studies curriculum center. The values of these preconditions such as piety, clean, neat, comfortable and refined, while 18 (eighteen) values that strengthen the development and implementation of character education is based on the results of empirical studies, namely Curriculum Center¹¹:

⁹ Thomas Lickona. *Mendidik untuk Membentuk Karakter Bagaimana Sekolah Dapat Memberikan Pendidikan tentang Sikap Hormat dan Bertanggung Jawab*. (Jakarta: PT. Bumi Aksara, 2013), p. 6.

¹⁰ Tim Penyusun, *Pedoman Pelaksanaan Pendidikan Karakter (Berdasarkan Pengalaman di Satuan Pendidikan Rintisan)*. (Jakarta: Kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan, 2011), p. 2

¹¹ *Ibid*, p. 3

1. Religious: has the attitude and behavior obedient in carrying out the teachings of his religion, tolerant implementation of the practice of other religions, and live in harmony with other faiths.
2. Honest: behavior based on efforts to make itself as a trustworthy person in word and action do the job.
3. Tolerance: own attitudes and actions that respects differences of religion, race, ethnicity, opinions, attitudes and actions of others yng different from himself.
4. Discipline: shown through actions that behave orderly and ptuh the various rules and regulations.
5. Work hard: behave seriously in addressing the various barriers to learning and assignments, as well as completing the task as well as possible.
6. Creative: always thinking and doing something to generate new way or the result of what he already has.
7. Independent: attitudes and behavior which are not easily terganung on others in completing tasks.
8. Democratic: it has a way of thinking, acting, and acting the same rights and obligations judging himself and others.
9. Curiosity: apply the attitudes and actions that are always working to find more depth and breadth of what he learned, seen and heard.
10. The national spirit: it has a way of thinking, acting, and insight that puts dizziness nation and country above personal interest and his group.
11. Cinta Tanah Air: own way of thinking, being, and doing who demonstrate loyalty, kepedulianm and high appreciation of language, physical environment, social, cultural, economic, and political nation.
12. Appreciating the achievements: it has the attitude and actions that drove him to produce something useful for society, and recognize and respect other people's success.
13. Bersahabat or Communicative: their actions show a sense of fun to talk, hang out, and in collaboration with others.
14. Love Peace: attitudes, words, and actions that cause others to feel happy and safe on attendance
15. Likes to read: custom meneyediakan time to read the various readings as a benefit to him.
16. Care for the environment: attitudes and actions which seeks to prevent damage to the surrounding natural environment, and develop efforts to memperbiki environmental damage that has occurred.
17. Social Care: the attitude and the act who always wanted members to help other people and communities in need.
18. Responsibility: the attitude and behavior of people in carrying out its duties and responsibilities to self, society, the environment (natural, social, and cultural), State and God Almighty.

Values above preconditions character education is a value that has an important role in building a universal character education piece. In addition Character education can be applied in all of the lessons in character education accounting. So that the learning activities are not just giving the material, but also with the character that is applied to everyday life. According Permatasari there are some characters that can be embedded in the learning economy which includes accounting and accounting sharia, namely:

1. Love God: learners to follow learning economy is based on piety and devotion to God.
2. Responsibility: learners are able and willing to carry out that it was his duty.
3. Discipline: learners comply with applicable regulations in the learning process.
4. Independent: learners in completing their tasks without relying with others.
5. Amanah: learners make himself into a trustworthy person in word, deed, and his job.
6. Honest: learners make himself into a person who always upright, not cheating, sincere in word, deed, and his job.
7. Yours: mutual respect with others.
8. Courtesy: respect and behave during college.
9. Affection: learners love each other and love others.
10. Concerned: students pay attention to other people and the surrounding environment.
11. Cooperation: learners make himself able to work together with others.
12. Confidence: learners confident on its own merits.
13. Creative: learners able to create something new and different from the previous.
14. Hard work: students intent on completing its obligations.
15. Never give up: learners are not easy to let go in achieving the objectives.
16. Justice: learners have just character and hold fast to the truth.
17. Leadership: learners are able to lead and direct others.
18. Good: learners are not evil to others.
19. Humility: learners are not gloating over the results that have been obtained.
20. Tolerance: learners appreciate all the differences.
21. Love peace: learners show words that were not rupture.
22. Sincerity: learners make him someone willing to do the job.
23. Earnest: learners diligent and earnest in learning.
24. Dare: learners like a challenging job, steady, and confident in trouble blocking¹².

Emphasis character education in accounting education is reflected in savings activities, in which students and teachers is the piggy bank is his saving¹³. Educators

¹² Melly Agustina Permatasari, *Pendidikan Ekonomi Berbasis Pendidikan Karakter*. (Bandung: Niaga Sarana Mandiri, 2014).

¹³ Paulo Freire, *Pendidikan Kaum Tertindas*, (Jakarta:LP3ES, 1985), p. 50.

character educators who know the principles (rules) and good morals. Educators moral good, it will give birth to karakter yang well. Paul suparno, there are four models of moral learning delivery: 1. Model as a separate subject. 2. The model is integrated in all areas studi. 3. beyond teaching models, 4. integrated model. Integrated model centered on the teacher that the teacher is a moral teacher, all teachers share responsibility and learning are not always informative cognitive, but is applied to each field of study. Similarly, the emphasis is there on a self-accounting educators that teachers should be able to apply (practice management accounting) before it is applied to the students. Accounting faculty who do not understand the accounting concepts in detail it will not produce accounting educators character, outcome, result in learning which aims accountant character, may actually result in educators character on the scope of the theory, so at least once a mind to arrive at a managerial level. Viewed in this era of globalization key contributing factor to the success of education is the practice of educators themselves. Similarly, the application of accounting learning character, should be able to generate an accountant character, so there is something that stands out on students (accounting students), where it all from a character educator also in learning accounting.

The values of character education and character education accounting emphasis on the cultivation of character in the learning economy including accounting by implementing value-nilali character education in the learning economy accounting. Accounting economics education curriculum is continuously preparing learners and students in developing knowledge, attitudes, skills and character needed in entering MEA 2016. Quality education has a very important role in determining the quality of learners or individuals respectively. Additionally related to character education in the curriculum of economic education have focused on more specialized accounting sharia touching, inspiring dam, embracing all students.

Character Education in Islamic Accounting

Accounting is a science that gradual progress on the transaction receipt to the company's financial statements, which the financial statements are guidelines (principal accountancy) which can be determined the fate of the company, located at position loss or profit.

In Islam also apply accounting principles of Islamic. Islam strongly encourages the utilization of assets and prohibits storing them, so the property can realize its role in economic activity¹⁴. Company as a business form the utilization of assets, performance at the expense of resources. The financial statements is a means to account for what has been done over the management of the resource owners. The income statement is a

¹⁴ Husein Syahatah, *Pokok-pokok Pikiran Akuntansi Islam, (Ushul al-Fikri al-Muhasabi al-Islami)*. Alih bahasa Khusnul Fatarib. Cet. I. (Jakarta: Akbar Media Eka Sarana. 2001), p. 143.

form of financial statements taken as a parameter to measure the performance of the company.¹⁵

Values of Islamic Accounting Grow National Character

Menggeliatnya Islamic Economic system development at the present time seems to be a new "weapon" for the observers and the economic actors. Conventional economic systems (including accounting) proved to be no longer able to answer the problems of emerging economies are becoming increasingly complex. Conventional economics that looks graceful turns built with fragile foundations.

It is based on the philosophy, materialism, which sees humans only as a material reality that is empty of the human spirit itself. Assumptions used as the basis of analysis only rests on a narrow view of the world because of all measured aspects of material.¹⁶ There is another side who have been abandoned and neglected. This creates an imbalance of psychological, spiritual and philosophical in human beings so that any generated will not be able to bring true happiness. Value happiness also contained the field of economics and accounting.

Accounting as an important aspect in the business world is considered to have lost their identity. He became helpless and inevitably run over and dragged by the capitalist. Because meskipun at the initial appearance, accounting is formed by the environment (socially constructed), but he has the potential to be able to also turn affect socially constructing. This is obviously very dangerous for the future of his own accounting and human civilization. Finally it can be used as an assurance that the accounting is not a form of knowledge and practices that are non value free, but otherwise it is a discipline and practice freely with the value-free.¹⁷

Accounting conventional and sharia accounting actually has several charges of material are always dealing with reality, where the accounting charges are critical sociology, creativity and mentality of these elements can be integrated in the national character of education in accordance with reality.

Critical sociology is a sharp analysis of the nature, behavior and development of society and social structure, social processes and changes. Sosiologi products are critical thinkers who senantiasa sensitive to social reality. As the understanding of science, critical theory developed from konssepsi critical of previous thoughts and views. There are at least 2 perhal "critical" that need to be classified. The first "Internal critical" to the arguments and methods of analysis used in the study. It's like the only conception of dialectics materialis Marx, where the arguments for a continuously didialektikan should continue, so that there will be arguments that are more innovative. The second meaning of "critical" in the reformulation of logic. Logic is not merely a

¹⁵ Iwan Triyuwono dan Mohammad As'udi, *Akuntansi Syariah: Memformulasikan Konsep Laba dalam Konteks Metafora Zakat*. Edisi pertama. (Jakarta: Salemba Empat, 2001), p. 1.

¹⁶ M. Syafi'i Antonio, *Bank Syari'ah Dari Teori ke Praktek*. (Jakarta: Gema Insani, 2001), p. 252.

¹⁷ Iwan Triyuwono, *Organisasi dan Akuntansi Syari'ah*. (Yogyakarta: LkiS. 2000), p. xiv.

formal arrangement of internal criteria under observation, but also involves forms specially thought focused on skepticism in curiosity towards social institutions and conceptions of reality with regard to ideas, thoughts, and language through social conditions historically. There are at least six key issues that characterize the critical paradigm in the practice of science, khususnya in education, namely the procedures, methods, and scientific methodology. 2. Reformulation of standards and rules of science as logic in a historical context. 3. The dichotomy between the subjective and objective. 5. The development of science is the production values. 6. Science (special social science) is the study of the past. Accounting in Indonesia admittedly still rather inclined to the west, this causes the value of education in Indonesia accounting change, such as General Acceptable Accounting Principles (GAAP) is the standard accounting applied in America, is used as reference standardization in Indonesia. Actually GAAP was formed based on the social, political, cultural, economic of each country, and it is indeed a very common thing when it happens like this. As revealed by Kant that the partiality of this ratio and this makes their GAAP ahistorisnya be different in different countries due to the effect of economic conditions, social, cultural, political in the country. This should be kept under review and criticize the existing standard, although walk-plots of land. Criticism is the negation or dialectic, negate or deny the barriers that are keeping accounting educators and students over the years. This criticism also liberating society, the individual and the state of irrationality into rationality and of the unconscious into consciousness¹⁸.

Second, is the creativity, that creativity can be awakened something in us should be living in something outside of us. If you are looking for a creative soul somewhere outside of you, you are looking in the wrong place. The ability to make intuitive decisions is the basic ingredient kreatifitas. Intuisi means eliminating control over the mind and trust of unconscious vision. Intuition is the control over the unconscious mind (subconscious) in managing information into new ideas unexpected. Mind filled by concerns interfere with the focus on the work. This anxiety is an inhibitor of creativity itself. Bulu identifies the output of the accounting teaching process is the ability to intellectual consisting of basic technical accounting skills and the capacity to think critically da creative¹⁹. Creative pupils have high chances to suss out the problem from a different angle, so the best solution always appears. Creativity allows students beradaptasi and merespon changes in the environment, so that performance can be improved.

Third, the mentality. Accounting curriculum Bachelor (SI) delivers the payload of the mentality that include moral and ethical on personality development courses in general mencakup mata kuliah or lesson Religion, Citizenship, and ethics.

Realization of character education in accounting and accounting learning sharia.

¹⁸ Habermas, *Kesadaran Kritis*, (Jakarta: Gramedia, 2005).

¹⁹ William E.L. Bulu, "Pengaruh Pendidikan Tinggi Akuntansi Terhadap Kecerdasan Emosional Mahasiswa". *Skripsi*. (Yogyakarta: FE UGM, 2002).

1) The importance of moral enforcement

Moral puts important position in the past every circumstance of life. Therefore, any attempt to promote a society in need of absolute morality²⁰. Enforcement of academic moral is very significant. Two significant things that are: first, the academic moral enforcement will be able to keep the universities of bias (bias) and remains a scout for the direction of the development of society. Second, the enforcement of academic moral is a logical consequence of the tasks entailed prophetic in academia. The importance of upholding moral spur to achieve the realization of character education in accounting learning. All the characters that will be applied to the subject is racing on the moral significance that should be owned and understood.

2) Putting the above moral sciences (in the context of highlighting characters accounting scientists).

In exchange for the Indonesian people, is often perceived that the knowledge does not behave in line with the knowledge they have. Example: a clever accountant accounting science but if he does not have spiritual and moral values, the versatility will be misused and acts of corruption to the detriment of many parties. This sort of thing can not be called a character in accounting learning. And science dilitakkan above when theoretically moral claim that moral placed higher than on science. So as to produce character accountant intellect and religious.

3) The learning code integrity, hence the birth of good accounting

Learning accounting capable of producing a good character should be based on the integration of religion and morals anyway. Example: the accounting profession as a manager in a company that upholds moral, science, and religion, it will be able to produce good decisions and comfort for employees. And it is none other than the result of character education is embedded with both guided religion and morals. Managers in the company of good character is not seen from IQ but 99% is from the SQ that is in them, with a capital SQ or spirit that possessed it will take a decision and think not only for himself but also for the common interest. And of course, guided by religion, morals, and science.

Closing

Mental revolution is changing the way people think Indonesia quickly in a variety of ways, both in the areas of governance, political, social, cultural, and education. Such changes lead to perubahan in all areas of which has not been good for the better and became culture for all Indonesian citizens. Mental revolution or change in the way society thinks Indonesia to become a culture that is not good for the better aims to

²⁰ Syahrini Harahap, *Penegakan Moral Akademik Di dalam dan Di Luar Kampus*, (Jakarta, Raja Grafindo Persada, 2005), p. v.

make the people of Indonesia quickly be able to realize the state that is free, fair, prosperous, cultured, and civilized or personality.

Mental revolution has an important role in the development of character education in order to re-discover their national identity. In the accounting of economic education curriculum is one way to apply the character education that can be applied in everyday life. This is done in order to prepare students to excel in a sturdy and enter the MEA in 2016 so that they can compete competitively and synergy.

Realization of character education in accounting and Islamic accounting learning covers the importance of upholding moral, moral put on top of science (in the context of accounting scientists highlight characters), thus giving birth to their integrity of character learning good accounting.

The values of character education in accounting sharia entrepreneurial spirit and character, taking into account the nine essential pillars for character education. The nine pillars of character education is the responsibility, respect), fairness, courage , honesty, citizenship, self-discipline, caring, and perseverance.

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POLITIK HUKUM PEMBERDAYAAN ZAKAT DI INDONESIA (DIALEKTIKA NORMA FIQH DENGAN KEBIJAKAN HUKUM NASIONAL INDONESIA)

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Abstract:

Zakat is one of the Islamic shariah order which has a very important position with a major role. The obligations are revealed always hand in hand with prayer (shalah), indicates how important this shariah provision. Nevertheless, the enforcement of the obligation of zakat is clear understood and implemented in various ways within the Muslim community. Normatively, zakat institutions has relatively clear, through a good description of its characteristics, shariah mission, subject and object, grade and maturity, as well as their distribution pattern. But in terms of law enforcement and legal standing holders of its management, as well as the proportion of its distribution is still being debated. Indeed, when the discussions associated with the characteristics of the Indonesian state. In the history of Islam, zakat position in the state affairs is very clear, that as a component of financial income for the countries. But not so in Indonesia, because it is not an Islamic state (although the population majority are Muslims), legal policy is not impreeive and uncertainty. Zakat is not a part of state revenue, the zakat law enforcement even this did not gain the support of state interference. The politic of law on zakat in Indonesia with the various regulations, is just as institutional legal safeguards and oversight accountability of management only. This contributed to the lack of law enforcement on the implementation of payment discipline in zakat law. Thus, in the realm of the state, the obligation of zakat was still voluntary, whereas this shariah is an obligatory. Meanwhile, no one and istiitutions else who can punish to the violators. This paper intends to reconstruct the law of zakat with open dialectics between Shariah norm (fiqh) on zakat to optimize the role of the Indonesian state in law enforcement. The philosophical reason (nadh'r al ushuly) primarily al-Maqashidas-Shari'ah approach has an important role in this study, so that resulting a solution for the legal policy that empowering more for the realization of Islam rahmatan lil'alam.

Keywords: *empowering, politic of law, law enforcement, management, regulation.*

Abstrak:

Zakat merupakan salah satu syari'at Islam yang memiliki kedudukan sangat penting dengan peran yang besar. Penyebutan kewajibannya yang selalu beriringan dengan shalat mengindikasikan betapa pentingnya syari'at zakat ini. Meskipun demikian, penegakan kewajiban zakat ini dipahami dan diimplementasikan secara beragam di lingkungan umat Islam. Secara normatif, pranata zakat ini relatif jelas, baik keterangan mengenai karakteristiknya, misi syari'atnya, subyek dan obyeknya, kadar dan jatuh temponya, serta pola distribusinya. Akan tetapi dalam hal penegakan hukumnya dan pemegang legal standing pengelolaannya, serta proporsi distribusinya masih menjadi perdebatan. Lebih-lebih jika diskusinya dikaitkan dengan karakteristik negara Indonesia. Di dalam sejarah Islam, kedudukan zakat dalam negara sangat jelas, yaitu sebagai salah satu komponen pendapatan keuangan negara. Akan tetapi tidak demikian di Indonesia. Karena bukan negara Islam (meskipun mayoritas beragama Islam), maka politik hukum dalam soal hukum zakat inipun terkesan tanggung dan setengah hati. Zakat yang tidak menjadi bagian dari penerimaan negara, maka penegakan hukum kewajiban zakat inipun tidak memperoleh dukungan campuran tangan negara. Adapun adanya kebijakan hukum pengelolaan zakat di Indonesia dengan berbagai regulasi itu hanyalah sebagai upaya perlindungan hukum kelembagaan dan pengawasan akuntabilitas pengelolaan saja. Hal ini berdampak pada lemahnya penegakan hukum pada aspek kedisiplinan pelaksanaan pembayaran syariat zakat. Dengan demikian, dalam ranah kenegaraan, kewajiban zakat itu masih bersifat suka rela (voluntary), padahal hukumnya wajib. Sedangkan tdk ada satu lembaga pun yg dapat melakukan penindakan hukum atas pelanggarnya. Tulisan ini bermaksud merekonstruksi ulang syariat zakat dengan membuka dialektika norma syariat (fiqh) zakat dengan mengoptimalkan peran negara Indonesia dalam penegakan hukumnya (law enforcement). Nalar ushuly (filosofis) terutama pendekatan Maqashid as-Shari'ah memiliki peran penting dalam kajian ini, sehingga menghasilkan solusi politik hukum syari'ah yang lebih memberdayakan bagi upaya mewujudkan Islam rahmatan lil'alam.

Kata Kunci: pemberdayaan, politik hukum, penegakan hukum, tasharruf, regulasi.

A. Pendahuluan

Zakat merupakan ekspresi tanggungjawab sosial kelompok umat Islam yang memiliki keluasan harta kepada kelompok lain yang mengalami kekurangan. Meskipun definisi zakat disampaikan dengan beragam redaksi mengikuti keragaman mazhab namun substansinya tetaplah sama dan selaras. Mazhab Maliki mendefinisikan zakat dengan "mengeluarkan bagian khusus dari harta tertentu yang dimiliki setelah mencapai derajat nisab (batas ukuran harta yang dikenakan zakat) kepada orang-orang yang berhak menerimanya (*mustahiqq*) setelah melalui masa satu tahun (*haul*)". Mazhab Hanafi mendefinisikan zakat dengan "menjadikan bagian khusus dari harta

tertentu sebagai milik orang tertentu yang ditentukan oleh syari'at karena Allah swt". Sedangkan menurut mazhab Syafi'i, definisi zakat adalah "sebuah ungkapan untuk sesuatu harta yang keluar dari harta atau badan dengan cara tertentu. Adapun mazhab Hanbali memberikan definisi "kewajiban yang harus dikeluarkan dari harta tertentu untuk kelompok tertentu pula".¹

Sebagai sebuah wujud pertanggungjawaban sosial, maka efektifitas dan nilai ketepatan menjadi pertimbangan penting dalam pelaksanaan pengelolaannya. Oleh sebab itu ikhtiar yang terus menerus dalam rangka mengefektifkan dampak positif syariat zakat ini harus terus diekperimentasikan dalam berbagai aspeknya. Baik aspek aktualisasi konsepnya, peningkatan mutu manajemennya, maupun terobosan-terobosan pendayagunaannya.

B. Konsep Dan Prosedur Pelaksanaan Syari'at Zakat

a. Prinsip Pelaksanaan Syari'at Zakat

Menurut Abdul Mannan zakat mempunyai enam prinsip, yaitu: 1) keyakinan keagamaan (*faith*), 2) pemerataan (*equity*) dan keadilan, 3) produktifitas (*productivity*), 4) nalar (*reason*), 5) kebebasan (*freedom*), 6) etik (*ethic*) dan kewajaran.² Oleh sebab itu batas-batas komoditas, nishab, kadar dan sasaran merupakan rambu-rambu yang harus diperhatikan sehingga zakat tidak mungkin dipungut jika karena pemungutan itu orang yang membayarnya justru akan menderita (Ali, 1988: 39-40).

b. Tujuan Syari'at Zakat

Realitas adanya kaum miskin dan kaya dalam sejarah manusia adalah suatu keniscayaan. Sebagaimana firman Allah dalam Q.S. An-Nahl ayat 71: "*Dan Allah melebihkan sebagian kamu dari sebagian yang lain dalam hal rizki*". Namun demikian, keberadaan dua komponen kelompok manusia tersebut tidak harus dihadapkan-hadapkan. Sebaliknya keberadaan dua kelompok tersebut idealnya harus saling bahu-membahu dan tolong-menolong antara sesamanya. Dalam hal ini diperlukan kepekaan pemerintah untuk mengantisipasi konflik-konflik sosial

¹ Secara etimologis, zakat berarti "tumbuh" (*numuwu*) dan "bertambah" (*ziyadah*). Di dalam al-Qur'an, penggunaan kata zakat ini digunakan untuk makna "menyucikan jiwa" (*thaharah*) atau suci dari dosa. Seperti dalam Q.S. as-Syams: 9: "*Sesungguhnya beruntunglah orang menyucikan jiwa itu*", Q.S. al-A'la: 14: "*Sesungguhnya beruntunglah orang yang menyucikan diri*", bermakna "pujian" (*madh*) seperti dalam Q.S. an-Najm:32: "*Maka janganlah kamu mengatakan dirimu suci*". Secara fungsional makna-makna kebahasaan di atas kemudian terhimpun dalam Q.S. at-Taubah: 103: "*Ambillah zakat dari sebagian harta mereka, dengan zakat itu kamu membersihkan dan menyucikan diri mereka*". Maksudnya, zakat itu akan menyucikan orang yang mengeluarkannya dan akan menumbuhkan pahalanya. Sedangkan secara terminologis, zakat berarti hak yang wajib dikeluarkan dari harta. Dalam kitab-kitab hukum Islam, perkataan zakat diartikan dengan suci, tumbuh dan berkembang serta berkah. Jika pengertian itu dihubungkan dengan harta, maka menurut ajaran Islam, harta yang dizakati itu akan tumbuh, berkembang, dan bertambah karena kesucian dan keberkahannya. Maka pengertian zakat secara umum adalah bagian dari harta yang wajib diberikan oleh setiap muslim yang memenuhi syarat kepada orang-orang tertentu, dengan syarat-syarat tertentu yang meliputi nishab, haul dan kadarnya (Zuhaily, 2003: 1788)

² dalam bukunya *Islamic Economics: Theory and Practice* (1970: 285)

yang kemungkinan akan terjadi diantara dua kelompok ini, karena dalam pengalaman sejarah manusia dalam bermasyarakat dan berbangsa, pertikaian dua kelas sosial ini adalah sumber instabilitas bangsa. Jurang pemisah yang terlalu dalam antara dua kelompok ini, dalam sejarah bangsa manapun, merupakan sumber utama konflik-konflik sosial. Dalam Islam, Kemungkinan terjadinya konflik-konflik tersebut diatur dengan sangat rapi. Oleh sebab itu Allah swt. Menyadarkan manusia yang berkelebihan rizki bahwa di dalam harta yang telah Allah berikan itu terdapat hak orang-orang yang berkekurangan melalui Q.S. adz-Dzariyat ayat 19: *"Dan pada harta-harta mereka ada hak untuk orang miskin yang meminta dan orang miskin yang tidak mendapat bagian"*. Di samping itu Allah memberikan otoritas kepada penguasa untuk melaksanakan tugas pengambilan zakat itu dengan Q.S. at-Taubah ayat 103: *"Ambillah zakat dari sebagian harta mereka, dengan zakat itu kamu membersihkan dan mensucikan mereka"*. Jadi, syari'at zakat merupakan instrumen politik syari'ah untuk menciptakan keseimbangan sosial (*social equilibrium*) agar tidak terancam krisis kecemburuan sosial dan pertarungan kelas ekonomi. Politik syari'at ini begitu terbaca nyata dalam riwayat hadits Rasulullah: *"Sesungguhnya Allah mewajibkan orang-orang muslim yang kaya untuk menafkahkan harta mereka dengan kadar yang mencukupi bagi orang-orang muslim yang fakir. Sungguh orang-orang yang fakir tidak akan lapar dan bertelanjang (kekurangan pakaian) kecuali karena perbuatan orang-orang yang kaya (yang tidak mau bersedekah). Ketahuilah sesungguhnya Allah akan menghisab mereka dengan hisab yang keras dan menyiksa mereka dengan siksaan yang pedih (HR. Thabrani dari sahabat Anas)*. Dalam sabdanya yang lain juga disampaikan *"Pada hari kiamat, celakalah orang-orang kaya (yang berada di tengah-tengah) orang-orang miskin. Mereka (orang-orang fakir) berkata: Wahai Tuhan kami, mereka (orang-orang kaya) menzalimi hak-hak kami yang diwajibkan atas mereka untuk kami. Kemudian Allah berfirman: Demi kemuliaan dan keagungan Ku, Aku akan mendekatkan kalian dan menjauhkan mereka, Kemudian Rasulullah membaca ayat: Wa fi amwali him haqqun lis sa'ili wal mahrum... (HR. Thabrani dari Sahabat Ali)*.

Oleh sebab itulah Allah menyertakan ancaman-ancaman bagi orang-orang yang tidak bersedia menunaikan zakat dalam berbagai ayat dalam al-Qur'an di antaranya Q.S. at-Taubah ayat 24-35 dan Q.S. Ali Imran ayat 180. Dikarenakan Islam sangat menjunjung tinggi keadilan bagi manusia dan sekaligus menjamin persamaan hak dan kewajiban, baik yang terkait dengan keadilan sebagai individu maupun kelompok sosial, maka syari'at zakat dalam Islam, di samping sebagai ibadah yang telah ditetapkan dan dipatuhi, zakat juga merupakan gambaran pendidikan mengenai tanggung jawab sosial seorang muslim terhadap kondisi lingkungannya.

Di sisi lain, dengan cara yang berorientasi produktif, zakat juga dapat berfungsi sebagai sarana pengentasan kemiskinan. Peta wajib zakat (*muzakki*) dan penerima zakat (*mustahiqq*) dan pendalamannya dapat pula digunakan sebagai alat analisis penyebab kemiskinan dan sekaligus potensi pengentasannya. Dengan pola pikir yang demikian, zakat secara sistematis dan jangka panjang dapat pula membebaskan manusia dari kehinaan (bahkan kekufuran), sikap iri, dengki dan berbagai penyakit hati dalam hubungan sosial lainnya. Seringnya kata zakat dalam al-Qur`an sering digandengkan dengan kata sholat (sebanyak 82 kali) menunjukkan bahwa sholat dan zakat adalah pilar utama bagi keberlangsungan manusia dan kemanusiaan dalam Islam. Sholat merupakan sarana untuk pemenuhan kebutuhan spiritual dalam berhubungan dengan Allah, dan zakat adalah sarana pemenuhan kebutuhan sosial sesama manusia.

Dalam sejarah kerasulan Muhammad dan juga para nabi dan rasul sebelumnya, tercatat bahwa kehadiran beliau ditengah masyarakat Arab adalah untuk menyerukan kalimat tauhid dan menegakkan keadilan yang merupakan inti dari ajaran Islam, termasuk di dalamnya adalah keadilan sosial ekonomi. Tidak dapat disangkal bahwa ayat-ayat pertama (makiyyah) mengandung panggilan untuk beriman kepada Allah (tauhid) dan menentang tatanan yang timpang saat itu, khususnya dalam masalah disequilibrium ekonomi, yang mana pada saat itu akses dalam bidang ekonomi dikuasai sekelompok kecil elit (bangsawan) masyarakat Arab (al-Humazah:1-7, al-Kaustar:1-4).

Zakat yang selama ini dikaji secara dogmatis-normatif mulai terbuka untuk dikaji secara kontekstual. Ide-ide pelaksanaan dan pengelolaan zakat yang masih bersifat tradisional mulai dirubah polanya sesuai dengan kondisi kehidupan riil masyarakat modern sekarang ini. Zakat yang selama ini hanya bersifat karitas, belas kasihan, dari si kaya kepada si miskin yang bersifat atas bawah (*top down*) yang menempatkan orang kaya sebagai subyek dan orang miskin sebagai obyek sudah saatnya untuk dikelola sesuai dengan pola dan perkembangan manajemen modern agar lebih berdayaguna bagi pemberdayaan kelompok-kelompok rentan dalam masyarakat. Pemikiran dan ide yang bersifat reformatif perlu dikedepankan. Pintu-pintu ijtihad dalam bidang zakat harus dibuka kembali, demi mencapai substansi dari ajaran zakat, yaitu memberdayakan orang miskin dan mengurangi jurang pemisah yang terlalu dalam antara si kaya dan si miskin³.

Ijtihad dalam bidang zakat telah dan selalu dilaksanakan di Indonesia, baik secara individual maupun institusional. Keberadaan Badan Amil Zakat (BAZ) Infaq dan shadaqah, merupakan salah satu bukti dari proses ijtihad tersebut dan merupakan respon positif pemerintah terhadap pelaksanaan zakat di Indonesia. Selain itu

³Taufik Abdullah, "Zakat Collection and Distribution in Indonesia" dalam Mohammad Ariff (editor) *Islam and The Economic Development of Southeast Asia*. Singapore: ISEAS, 1991:29)

respon positif pemerintah terhadap zakat ialah dengan dikeluarkannya UU zakat no 38 Tahun 1999 tentang Pendayagunaan Zakat.

Aktualisasi UU Zakat itu merupakan tugas daerah masing-masing untuk menginventarisir, mengumpulkan, dana dari masyarakat dan mengelolanya sesuai dengan ketentuan nash. Tugas ini merupakan bagian dari aktualisasi makna zakat yang substansial; memberikan dana yang memberdayakan, mengusahakan kelompok penerima zakat keluar dari lingkaran kemiskinan, atau dalam kata lain yang sederhana, menjadikan si penerima zakat menjadi si pembayar zakat.

Banyak pemerintah daerah yang berlomba mewujudkan cita-cita tersebut, selama ini yang dijadikan sebagai contoh atau model dalam pengelolaan zakat adalah BAZIS daerah ibukota Jakarta. BAZ Sragen juga merupakan bagian dari daerah yang mempunyai reputasi yang bagus dalam hal pengelolaan dan pendayagunaan zakat. Pola pengorganisasian zakat di daerah Sragen dan bagaimana pengaruhnya terhadap pemberdayaan masyarakat dalam rangka pengentasan kemiskinan di Indonesia, adalah di antara terobosan pengelolaan zakat yang baik dan efektif. Pada tahun 2015 BAZ ini memperoleh predikat sebagai BAZ teladan nasional.

c. Kedudukan Syari'at Zakat Bagi Umat Islam

Dalam ajaran Islam terdapat dua tata hubungan yang harus dipelihara, yaitu *hablum'n minallah wa hablum minan nas* (Q.S. 3.112), yang secara harfiah diartikan sebagai tali/ikatan kepada Allah dan tali/ikatan kepada manusia. Untuk mencapai tujuan tersebut, zakat disyari'atkan bersama dengan rukun syahadat, shalat, puasa, dan haji. Pranata zakat inilah yang di samping membina hubungan dengan Allah akan menjembatani dan memperdekat hubungan kasih sayang antar sesama manusia dan mewujudkan cita-cita kemasyarakatan Islam yaitu "*baldatun toyibatun wa robbun ghofur*", terwujudnya suatu masyarakat yang baik atau tempat sejahtera di dunia ini di bawah naungan ampunan dan keridhaan Allah.

Zakat sebagai salah satu rukun Islam, merupakan salah satu cara untuk mewujudkan cita-cita kemasyarakatan Islam karena zakat mempunyai arti dan fungsi tertentu dalam pelaksanaannya, secara langsung zakat diperuntukkan bagi manusia yang sedang berada dalam kekurangan, akan tetapi secara tidak langsung zakat itu membawa manfaat dan kebaikan terhadap pembayar zakat itu sendiri yang disebut sebagai muzakki (pembayar zakat). Dalam salah satu ayat al-Qur'an (al-Baqarah ayat 261) Allah menyatakan bahwa setiap benda yang baik yang dinafkahkan seseorang akan diberi gantinya berlipat ganda oleh Allah Tuhan Yang Maha Kuasa. Jadi setiap pengeluaran yang dilakukan untuk tujuan-tujuan yang baik, akan dibalas Tuhan dengan kebaikan pula, melebihi jumlah yang dikeluarkan itu.⁴

d. Syarat Wajib Zakat

⁴Mohammad Daud Ali, *Sistem Ekonomi Islam Zakat dan Wakaf*. Jakarta: UII Press, 1998:30)

Ada beberapa syarat yang harus dipenuhi agar kewajiban zakat dapat dibebankan pada harta yang dimiliki oleh seorang muslim. Syarat-syarat itu adalah:⁵ 1) Kepemilikan dan penguasaan yang jelas dan pasti baik status kekayaan itu, kekuasaan mememanfaatkannya, maupun kekuasaan atas pemanfaatan hasilnya, 2) Harta itu berkembang baik secara alamiah maupun karena ikhtiar usaha manusia, 3) Melebihi kebutuhan pokok bagi diri, keluarga dan orang-orang yang menjadi tanggungan yang memiliki harta itu, 4) Harta yang dikenakan zakat harus bersih dari hutang baik kepada Allah dalam bentuk nadzar, hibah, dan wasiat maupun hutang kepada sesama manusia, 5) Telah mencapai kadar nisab sesuai ukuran masing-masing komoditas yang dizakati, 6) Mencapai haul (satu tahun).

C. Mamajemen Zakat

a. Obyek, Nishab Dan Kadar Zakat

Zakat terdiri atas zakat mal dan zakat fitrah. Harta yang dikenai zakat adalah; Emas, perak, dan uang, Perdagangan dan perusahaan, Hasil pertanian, hasil perkebunan, dan hasil perikanan, Hasil pertambangan, Hasil peternakan, Hasil pendapatan dan jasa, Rikaz. Agama Islam menetapkan zakat atas harta-harta yang telah disebutkan jenis, ukuran nisab, dan besarnya kadar zakat yang harus dikeluarkan. Dalam kitab-kitab fiqih, harta itu digolongkan ke dalam kategori-kategori berikut:⁶

- a. Emas, perak dan uang (harta yang merupakan tabungan dan simpanan) berdasarkan Q.S. at-Taubah: 35, yang dikuasai selama satu tahun penuh. Nisab emas adalah 20 dinar atau senilai 96 gram, perak adalah 200 dirham atau 672 gram, sedangkan nisab uang disamakan dengan nilai emas. Adapun kadar zakatnya adalah 2,5 % per tahun.
- b. Barang yang diperdagangkan berdasarkan Q.S. al-Baqarah: 267 dan hadits Nabi yang bersumber dari Samurah tentang kewajiban menghitung barang dagangan dan hasilnya untuk dikeluarkan zakatnya 2,5% dengan nisab sama dengan nisab emas.
- c. Peternakan wajib dizakati berdasarkan hadits riwayat Imam Bukhori tentang wajibnya zakat hewan yang dalam penggembalaan dan tidak digunakan untuk bekerja. Nisab dan kadarnya berbeda-beda satu hewan dengan lainnya.
- d. Hasil pertanian wajib dizakati berdasar atas Q.S. al-Baqarah: 267 dan Q.S. al-An'am: 141 dan hadits riwayat Abi Burdah. Jatuh tempo wajib zakatnya setiap kali panen dengan kadar 5% dari seluruh hasil panen untuk kawasan pertanian irigasi dan 10% untuk kawasan tadah hujan.
- e. Hasil tambang dan barang temuan wajib dizakati berdasarkan Q.S. at-Taubah ayat 35. Menurut Malik dan Syafi'i dan Hanbali, yang wajib dizakati dari

⁵Abdullah Nasih Ulwan, *Hukum Zakat dalam Empat Mazhab* (terj. Didin Hafidhuddin). Jakarta: Pustaka Litera Antar Nusa, 1985:9-15)

⁶Mohammad Daud Ali, *Sistem Ekonomi Islam Zakat dan Wakaf*. Jakarta: UII Press, 1998: 44-47).

barang tambang dan temuan adalah emas dan perak dengan nisab sama pada emas dan perak dengan kadar 5% menurut Hanafiyyah dan 2,5% menurut Syafi'i, Maliki, dan Hanbali. Tetapi belakangan Wahbah az-Zuhaily mengkategorikan Barang tambang itu ada tiga jenis; jenis emas dan perak, jenis batu-batuan berharga, dan jenis cair seperti minyak, gas, dan sumber energi lainnya.

Secara lebih jelas dapat dilihat dalam tabel berikut:

No	Jenis Harta	Ketentuan Wajib Zakat			Keterangan
		Nisab	Kadar	Waktu	
I TUMBUH-TUMBUHAN					
1	Padi	815 kg. Beras / 1481 kg. Gabah	5% - 10%	Tiap panen	Timbangan beras sedemikian itu adalah bila setiap 100 kg gabah menghasilkan 55 kg beras. Kalau gabah itu ditakar ukuran takarannya adalah 98,7 cm panjang, lebar dan tingginya.
2	Biji-bijian, jagung, kacang, kedelai dlsbnya	senilai nishab padi	5% - 10%	Tiap panen	Menurut mazhab Hambali yang wajib dizakati hanya biji-bijian yang tahan disimpan lama. Menurut mazhab Safi'I yang wajib dizakati hanya biji-bijian yang disimpan lama dan menjadi makanan pokok.
3	Tanaman hias; anggrek dan segala jenis bunga-bunga.	senilai nishab padi	5% - 10%	Tiap panen	Menurut mazhab Hanafi wajib dizakati dengan tanpa batasan nisab. Menurut mazhab Maliki, Syafii dan Hambali, wajib dizakati apabila dimaksudkan untuk bisnis (masuk kategori zakat perdagangan dengan kadar zakat 2,5 %).
4	Rumput- rumputan; rumput hias, tebu, bambu dlsb-nya.	senilai nishab padi	5% - 10%	Tiap panen	Sda.
5	Buah-buahan : kurma, mangga, jeruk, pisang, kelapa, rambutan, durian dsb.	senilai nishab padi	5% - 10%	Tiap panen	Sda. Menurut mazhab Maliki, Syafi'I dan Hambali, selain kurma dan anggur kering (kismis) wajib dizakati apabila dimaksudkan untuk bisnis (masuk kategori zakat perdagangan dengan kadar zakat 2,5 %)
6	Sayur-sayuran : Bawang, wortel, cabe,	Seukuran nishab padi	5% / 10%	Tiap Panen	Sda. Menurut mazhab Maliki, Syafi'I dan Hambali tidak wajib dizakati, kecuali dimaksudkan

	dsb.				untuk bisnis (masuk kategori perdagangan)
7	Segala jenis tumbuh-tumbuhan yang lainnya yang bernilai ekonomis	Seukuran nisab padi	5% / 10%	Tiap Panen	
II EMAS DAN PERAK					
1	Emas murni.	Senilai 91,92 gram emas murni	2,5 %	Tiap Tahun	Menurut mazhab Hanafi, nisabnya senilai 107,76 gram. Menurut Yusuf al Qordlawi nisabnya senilai 85 gram
2	Perhiasan perabotan/ perlengkapan rumah tangga dari emas	senilai 91,92 gram. emas murni	2,5%	Tiap Tahun	Sda. Perhiasan yang dipakai dalam ukuran yang wajar dan halal, menurut mazhab Maliki, Syafi'I dan Hamballi tidak wajib dizakati.
3	Perak.	Senilai 642 gram perak	2,5%	Tiap Tahun	Menurut mazhab Hanafi, nisabnya senilai 700
4	Perhiasan perabotan / perlengkapan rumah tangga dari perak	senilai 642 gram Perak	2,5%	Tiap Tahun	Sda. Perhiasan yang dipakai dalam ukuran yang wajar dan halal, menurut mazhab Maliki, Syafi'I dan Hambali tidak wajib dizakati.
5	Logam mulia, selain emas dan perak seperti platina dlsb-nya.	senilai 91,92 gram emas murni	2,5%	Tiap tahun	Menurut mazhab Hanafi, Maliki, Syafi'I, dan Hambali tidak wajib dizakati kecuali di perdagangan (dikategorikan zakat perdagangan).
6	Batu permata, seperti intan berlian dlsb-nya.	senilai 91,92 gram emas murni	2,5%	Tiap tahun	Sda.
III PERUSAHAAN, PERDAGANGAN DAN JASA					
1	Industri seperti semen, pupuk, textil dlsb-nya.	senilai 91,92 gram emas murni	2,5%	Tiap tahun	Menurut mazhab Hanafi, nisabnya senilai 107,76 gram. Menurut Yusuf al Qordlawi nisabnya senilai 85 gram
2	Usaha perhotelan, hiburan, restoran dlsb-nya.	senilai 91,92 gram emas murni	2,5%	Tiap tahun	Sda.
3	Perdagangan export, kontraktor, real estate, percetakan /	senilai 91,92 gram emas murni	2,5%	Tiap tahun	Sda.

	supermarket, dlsb-nya.				
4	Jasa; konsultan, notaris, komisioner, travel biro, salon, transportasi, perdagangan,	senilai 91,92 gram emas murni	2,5%	Tiap tahun	Sda.
5	Pendapatan gaji, honorarium jasa produksi lembur dlsb- nya.	senilai 91,92 gram emas murni	2,5%	Tiap tahun	Sda.
6x	Usaha perkebunan, perikanan dan peternakan.	senilai 91,92 gram emas murni	2,5%	Tiap tahun	Sda.
7	Uang simpanan, deposito, tabanas, taska, simpeda, simaskot, tahap,an, giro dlsb-nya	senilai 91,92 gram emas murni	2,5%	Tiap tahun	Sda.
IV BINATANG TERNAK					
1	Kambing, Domba dan kacangan	40 - 120 ekor	1 ekor domba umur 1 tahun / kacangan umur 2 tahun	Tiap tahun	ekor, zakatnya tambah 1 ekor domba umur 1 tahun/kacangan umur 2 tahun.
		121-200 ekor	1 ekor domba umur 1 tahun/k acangan umur 2 tahun	Tiap tahun	
2	Sapi, kerbau	30 ekor 40 ekor 60 ekor 70 ekor	1 ekor umur 1 tahun 1 ekor umur 2 tahun 2 ekor	Tiap tahun	Setiap bertambah 30 ekor zakatnya 1 ekor umur 1 tahun. Setiap bertambah 40 ekor, zakatnya tambah 1 ekor umur 2 tahun

			umur 1 tahun 2 ekor umur 2 tahun		
3	Kuda	Sama dengan sapi/kerbau	Sama dengan sapi/kerbau	Tiap tahun	Setiap bertambah 30 ekor zakatnya 1 ekor umur 1 tahun. Setiap bertambah 40 ekor, zakatnya tambah 1 ekor umur 2 tahun. Menurut mazhab Maliki, Syafi’I dan Hambali, tidak wajib zakat.
V TAMBANG DAN HARTA TERPENDAM					
1	Tambang emas	senilai 91,92 gram emas murni	2,5%	Tiap tahun	
2	Tambang perak	Senilai 642 gram perak	2,5%	Tiap tahun	
3	Tambang selain emas dan perak, seperti platina, besi, timah, tembaga, dsb.	Senilai nisab emas	2,5%	Ketika memperoleh	Menurut mazhab Hanafi, Maliki, dan Syafi’I, wajib dizakati apabila diperdagangkan (dikategorikan zakat perdagangan). Menurut mazhab Hanafi, kadar zakatnya 20 %
4	Tambang batu-batuan, seperti batu bara, marmer, dsb.	Senilai nisab emas	2,5 Kg	Ketika memperoleh	Menurut mazhab Hanafi, Maliki, dan Syafi’I, wajib dizakati apabila diperdagangkan (dikategorikan zakat perdagangan).
5	Tambang minyak gas	Senilai nisab emas	2,5 Kg	Ketika memperoleh	Sda.
6	Harta terpendam (Harta karun tinggalan orang non muslim)	Senilai nisab emas	2,5 Kg	Ketika memperoleh	Menurut mazhab Maliki dan Syafi’I, harta terpendam selain emas dan perak tidak wajib dizakati. Menurut mazhab Hanafi, harta terpendam selain logam tidak wajib dizakati.
VI Zakat Fitrah					
	Punya kelebihan makanan untuk keluarga pada hari Idul Fitri		2,5 Kg	Akhir bulan Ramadan	Menurut mazhab Hanafi, kadarnya 3,7 Kg. Menurut Mahmud Yunus kadarnya 2,5 kg.

b. Sasaran Penerimaan Zakat

Sasaran penerimaan zakat menurut ketentuan al-Qur’an surat at-taubah ayat 60 adalah: fakir, miskin, amil, muallaf, riqob dan gharim serta fisabilillah dan Ibnu Sabil. Penjabaran rumusan kedelapan golongan tersebut dilakukan oleh manusia

yang memenuhi syarat untuk berjihad dalam berbagai aliran hukum Islam. Oleh karena itu, kadangkala, rumusannya berbeda. Di Indonesia, tidak ada riqab dalam pengertian semula, oleh karena itu diisi dengan pengertian baru yaitu pembebasan manusia dari 'perbudakan' lintah darat: pengijon dan rentenir. Perumusan tentang penerima zakat yang lain juga disesuaikan dengan keadaan di Indonesia dan perkembangan masa kini. Ayat al-Qur'an tersebut di atas (9: 60) hanya menyebut kelompok-kelompok masyarakat yang berhak menerima zakat, yang di dalam istilah hukum (fikih) Islam disebut ashnaf tsamaniyah atau kelompok delapan. Perumusan dan pengaturan pembagiannya lebih lanjut diserahkan kepada ijtihad manusia, sesuai dengan perkembangan dan kebutuhan serta kemaslahatan masyarakat.

Jika delapan golongan atau kelompok tersebut dalam surah at-Taubah ayat 60 itu dikelompokkan lagi, akan terdapat tiga hak dalam zakat. Hak-hak itu adalah (1) hak fakir-miskin, (2) hak masyarakat, dan (3) hak Allah. Penjelasannya adalah sebagai berikut: (1) Hak fakir-miskin merupakan hak yang esensial dalam zakat karena Tuhan telah menegaskan bahwa dalam harta kekayaan dan pendapatan seseorang, ada hak orang-orang miskin (Q.s. 24, 25), baik yang meminta-minta maupun yang diam-diam saja; (2) Hak masyarakat juga terdapat dalam zakat, karena harta kekayaan yang diperoleh sesungguhnya berasal dari masyarakat juga, terutama kekayaan yang diperoleh melalui perdagangan dan badan-badan usaha. Hak masyarakat itu harus dikembalikan kepada masyarakat terutama melalui saluran sabilillah. Dalam harta kekayaan seseorang terdapat hak masyarakat (Qs. 51 : 19); (3) Hak Allah, karena sesungguhnya hanya kekayaan seseorang itu adalah hak milik mutlak Allah, yang diberikan kepada seseorang untuk dinikmati, dimanfaatkan dan diurus sebaik-baiknya. Menyebutkan zakat sebagai hak Allah adalah mendudukan zakat sebagai ibadah khassah (ibadah khusus) yang harus dilaksanakan dengan ikhlas dalam rangka melaksanakan perintah Allah.⁷

Nabi Muhammad SAW pernah memberikan sedekah kepada seorang fakir sebanyak dua dirham, sambil mernberi anjuran agar mempergunakan uang itu satu dirham untuk makan dan satu dirham lagi untuk membeli kampak dan bekerja dengan kampak itu. Lima belas hari kernudian orang ini datang lagi kepada Nabi SAW dan menyampaikan bahwa ia telah bekerja dan berhasil mendapat sepuluh dirham. Separuh uangnya dipergunakan untuk makan dan separuhnya lagi untuk membeli pakaian.

Riwayat di atas merupakan contoh yang sangat sederhana yang diberikan oleh Rasulullah mengenai bagaimana zakat itu sebaiknya didistribusikan dan didayagunakan. Contoh riwayat di atas telah memberikan peringatan kepada setiap pengelola zakat bahwa keberhasilan zakat tergantung kepada pendayagunaan dan pemanfaatannya. Walaupun seorang wajib zakat (*muzakki*)

⁷Yusuf al-Qardlawy, *Fiqh az-Zakat*. Beirut: Muassasah ar-Risalah, 1991 : 44-46)

mengetahui dan mampu memperkirakan jumlah zakat yang akan ia keluarkan tidak dibenarkan ia menyerahkannya kepada sembarang orang. Zakat harus diberikan kepada yang berhak (*mustahiqq*) yang sudah ditentukan menurut agama. Penyerahan yang benar adalah melalui badan amil zakat. Walaupun demikian kepada badan amil zakat manapun tetap terpikul kewajiban untuk mengefektifkan pendaagunaannya. Pendaagunaan yang efektif ialah efektif manfaatnya (sesuai dengan tujuan) dan jatuh pada yang berhak (sesuai dengan ketentuan hukum) secara tepat guna. Dengan sasaran dan orientasi yang tepat maka, zakat dapat berfungsi sebagai instrumen pemberdayaan dan penciptaan harmoni sosial.

c. Pengelolaan Zakat

Ketentuan pengelolaan zakat yang diatur dalam kitab fiqh sebagaimana dipraktekkan pada zaman Rasulullah dan Khulafaurrasyidun berada sepenuhnya di tangan pemimpin pemerintahan. Artinya pada zaman Rasulullah, zakat diserahkan langsung kepada Rasulullah dan pada zaman Khulafaurrasyidun juga demikian. Oleh sebab itu, zakat menjadi salah satu sumber pendapatan keuangan yang dikelola oleh pemerintah. Negara bertanggungjawab atas peneglolaan zakat. Pengelolaan zakat bukan tanggungjawab individu atau lembaga sosial seperti yang saat ini terjadi di beberapa negara yang mayoritas penduduknya muslim. Hal ini didasarkat atas firman Allah dalam QS. at-Taubah:103:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Artinya: “Ambillah zakat dari sebagian harta mereka, dengan zakat itu kamu membersihkan dan mensucikan mereka dan mendoalah untuk mereka. Sesungguhnya doa kamu itu (menjadi) ketenteraman jiwa bagi mereka. dan Allah Maha mendengar lagi Maha mengetahui”.

Ayat tersebut pada awalnya adalah perintah kepada Rasul (sebagai kepala negara) untuk memungut zakat. Untuk kepentingan ini maka Rasul mengutus para shabatnya (sebagai amil zakat) untuk memungut dan membagikan zakat, misalnya dengan mengutus Muadz bis jabal ke Yaman. Mengenai tafsir ayat tersebut, Kamaluddin bin al-Human, seorang Muhaqqiq Madzhab Hanafi berkata:”Bahwa zahir dari firman Allah SWT: ”Ambilah zakat dari sebagian harta mereka” mewajibkan hak pengambilan zakat itu secara mutlak bagi penguasa(iman/khalifah), baik harta zahir maupun harta batin. Adapun Imam al-Jashash (w.370H) dalam kitab tafsirnya Ahkamul Quran berpendapat bahwa pengambilan zakat adalah semata-mata kewajiban (hak)seorang imam. Apabila dikeluarkan oleh orang yang wajib zakat maka langsung kepada orang-orang miskin, maka hal tersebut tidak dibolehkan. Sebab, hak seorang imam seterusnya tetap mengumpulkan zakat. Hak tersebut tidak boleh dialihkan kepada orang lain. Ketentuan ini, juga terdapat dalam banyak hadis. Salah satu keterangan dari hadi

hadis tentang kewajiban membayar zakat antara lain tercantum dalam shahih bukhori-muslim dari Ibnu Abbas. Bahwasannya tatkala Rasulullah SAW mengutus Muadz bin Jabal ke negeri Yaman, beliau bersabda: *“Beritahukanlah kepada mereka (penduduk yaman), bahwa Allah SWT telah mewajibkan atas sebagian harta mereka untuk disedekahkan yang akan dipungut dari orang-orang kaya agar kemudian diserahkan kepada fakir/miskin di antara mereka.”* Dalam menjelaskan Hadis ini, Imam Ibn Hajar al-Asqalani berkata dalam Fathul Bari: “Hadis ini dapat dijadikan alasan bahwa penguasa/imam adalah pihak yang bertanggung jawab mengumpulkan dan membagikan zakat, baik dilakukannya sendiri secara langsung maupun melalui wakil-wakilnya. Siapa saja di antara mereka yang menolak mengeluarkan zakat, maka hendaklah zakat itu diambil dari orang tersebut secara paksa”. Dari uraian di atas jelas bahwasannya penerimaan dan penyaluran zakat merupakan kewajiban penguasa (Imam: dalam hal ini adalah negara yang berupa Khilafah Islamiah) untuk mengumpulkan dan mengelolanya. Tidak diperbolehkan bagi lembaga-lembaga sosial maupun pendidikan atas yayasan milik perorangan dan yang serupa dengannya untuk memungut dan meyalurkan zakat.⁸

pada masa khalifah Umar bin al-Khattab. Salah satu provinsi yang ada pada saat itu adalah Yaman. Adalah Muadz bin Jabal (amil zakat di Yaman) pernah mengirimkan hasil pengumpulan zakatnya kepada Khalifah Umar karena tidak ditemukan lagi orang miskin di Yaman. Khalifah Umar pun menolaknya dan berkata: “Saya tidak mengutusmu sebagai kolektor upeti, saya mengutusmu untuk memungut zakat dari orang kaya di sana dan membagikannya kepada kaum miskin dari kalangan mereka juga.” Muadz pun menjawab, “Kalau saya menjumpai orang miskin di sana, tentu saya tidak akan mengirimkan apapun kepada Anda”⁹

Demikianlah pada masa kekhalifahan Islam, zakat dikelola langsung oleh negara dan menjadi sumber pendapatan keuangan negara. Dengan runtuhnya khilafah Islamiah beberapa dekade yang lalu (tahun 1923 M), secara otomatis, penopang tegaknya ajaran Islam termasuk zakat sudah tidak lagi.¹⁰

Hasbi Ash-Shiddiqy menjelaskan bahwa wajib atas para penguasa memungut zakat dari mereka yang wajib mengeluarkannya.¹¹ Hal ini didasarkan atas perintah pada ayat 103 Q.S. at-Taubah dan hadits Rasulullah saw. yang diriwayatkan oleh Bukhari dari Ibnu 'Abbas :

⁸ <http://dhimasaryputra.blogspot.co.id/2014/12/instrumen-zakat-sebagai-sumber.html>.

⁹ Akhmad Subekan, *Zakat Potensi Keuangan Negara yang Terabaikan* dalam <http://www.bppk.kemenkeu.go.id/publikasi/artikel/150-artikel-keuangan-umum/11427-zakat-potensi-pendapatan-negara-yang-terabaikan>

¹⁰ Akhmad Mujahidin, *Ekonomi Islam* (Jakarta: PT. RajaGrafindo Persada, 2007) hlm. 67.

¹¹ (1999:56-68)

تَوْخَذَ مِنْ أَغْنِيَانِهِمْ فَتَرَدَ عَلَىٰ فُقَرَائِهِمْ (رواه البخارى عن ابن عباس)

Artinya: "Diambil (zakat) dari orang-orang kaya mereka, lalu diberikan kepada orang-orang fakir mereka".

Hasby kemudian mengutip pendapat al-Hafidh dalam Fathul Bari (3:280) yang mengatakan bahwa dengan hadits tersebut para penguasa mempunyai hak mengelola zakat, menerima dan membaginya sendiri atau dengan membentuk naibnya, dan kepada mereka yang enggan membayar zakat, para penguasa itu dapat mengambilnya dengan menggunakan jalan kekerasan.

Menurut imamasy-Syafi'y wajib atas kepala negara mengadakan badan 'amalah (pengumpul zakat) dan mengutus mereka pergi memungut zakat dan menghimpunnya dari yang bersangkutan. Diriwatkan oleh Bukhary Muslim dari Abu Hurairah: "*Bahwasanya Rasulullah Saw. telah mengutus Umar Ibnu Kaththab pergi memungut zakat*".

Di antara petugas zakat yang diangkat Nabi Saw. ialah Ibnul Lutabiyah, Abu Mas'ud, Abu Jahem, Uqbah Ibn Amir, Dlahhak, Ibnu Qais dan 'Ubadah Ibn Shamit. Petugas zakat itu, dinamai Mushaddiq atau Sa'i. Perbuatan Nabi itu diteruskan oleh para khalifah yang empat. Semua mereka mengadakan 'amalah (petugas) untuk mengumpulkan zakat. Ibnu Qayyim mengatakan nabi Saw. mengutus petugas-petugas zakat itu ke padang-padang gurun (badiyah; badui) dan beliau tidak mengutus petugas zakat untuk mengambilnya dari penduduk qa'iyah (kampung yang ramai penduduknya).

Dari berbagai keterangan didapat kesimpulan, bahwa boleh menyerahkan zakat kepada kepala negara yang tidak adil dan sah zakat yang diberikan kepada mereka. Diriwatkan oleh Ahmad dari Anas r.a.: "*Sesungguhnya seorang lelaki berkata kepada Rasulullah saw.: "Apakah bila saya telah berikan zakat kepada utusan, terlepaslah saya dari kewajiban zakat kepada Allah dan Rasul-Nya? Nabi Saw. menjawab: Benar, apabila telah kamu berikan kepada utusan, terlepaslah engkau terhadap Allah dan Rasul-Nya. Engkau memperoleh pahalanya dan dosanya atas mereka yang menukar-nukarkannya*".

Diriwatkan oleh Sa'id Ibn Manshur dari Suhail r.a.: "*Telah berkumpul padaku nafkah, yang padanya ada zakat; yakni telah sampai nisab zakat, maka aku bertanya kepada Sa'ad Ibnu Abi Waqqash, Ibn Umar, Abu Sa'id Al Khudry, Abu Hurairah, kataku: Apakah aku membaginya atau aku berikan kepada penguasa? Semua mereka menyuruh aku memberikan kepada penguasa. Seorangpun tak ada di antaranya yang menyuruh aku membaginya sendiri*".

Diriwatkan oleh Al Baihaqy dari Ibnu Umar: "*Berilah zakat-zakat kepada orang yang telah dijadikan Allah pengendali urusanmu. Barang siapa berbuat baik, maka kebaikan itu untuk dirinya. Dan barang siapa berbuat jahat, maka dosanya itu atas dirinya*".

Diriwayatkan oleh Bukhary Muslim dari Ibnu Mas'ud: "*Sesungguhnya Rasulullah Saw. bersabda : Akan ada sesudahku pekerjaan sewenang-wenang (mementingkan diri sendiri) dan berbagai pekerjaan yang mungkar, kamu mengingkarinya. Bertanya sahabat : Ya Rasulullah, apakah yang Anda suruh kami kerjakan ? Menjawab Nabi Saw. : Kamu tunaikan hakyang ada atas dirimu dan kamu mohon kepada Allah pahala yang harus kamu peroleh.*"

Diriwayatkan oleh Muslim dan Turmudzy dari Wail r.a: *Aku dengar Rasulullah Saw. menjawab pertanyaan seseorang Idaki yang bertanya kepadanya, penanya itu berkata : Betapakah pehdapat anda, jiha. umara-umara kami menahan hak kami dan meminta haknya ? Nabi menjawab: Dengarkan dan ta'atilah. Atas mereka apa yang dibebankan dan atas dirinya apa yang dibebankan".*

Jumhur ulama menetapkan bahwa sah memberi zakat kepada Kepala Negara yang tidak adil. Pendapat yang menetapkan: tidak sah memberi zakat kepada penguasa yang tidak adil, tidak kuat alasan-alasannya. Hal ini adalah terhadap kepala negara muslim di negara Islam. Adapun memberi zakat kepada pemerintah-pemerintah di masa ini, pendapat Rasyid Ridha bahwa kebanyakan umat Islam di masa ini tidak mempunyai pemerintah Islam yang menegakkan Islam dengan jalan menyeru umat kepadanya, membelanya dan berjihad yang diwajibkan oleh agama, menegakkan segala hukum agama serta mengambil zakat yang difardlukan sebagaimana difardlukan dan meletakkannya pada bagian-bagian yang ditentukan agama. Maka dengan kata lain, jika negara turut serta menegakkan syari'at Islam dan berusaha menjalankan syari'at Islam, maka dapat diberikan otoritas sebagai pengelola zakat.

Di Indonesia, pengelolaan zakat juga telah diatur dalam regulasi negara. Dalam BAB II UU No. 38 Tahun 1999 Tentang Pengelolaan Zakat disebutkan bahwa Pengelolaan zakat berasaskan iman dan takwa, keterbukaan, dan kepastian hukum sesuai dengan Pancasila dan Undang-Undang Dasar 1945. Sedangkan Tujuan pengelolaan zakat adalah untuk meningkatkan pelayanan bagi masyarakat dalam menunaikan zakat sesuai dengan tuntunan agama; meningkatkan fungsi dan peranan pranata keagamaan dalam upaya mewujudkan kesejahteraan masyarakat dan keadilan sosial; dan meningkatkan hasil guna dan daya guna zakat.

Secara kelembagaan, Pengelolaan zakat dilakukan oleh badan amil zakat yang dibentuk oleh pemerintah. Pembentukan badan amil zakat di tentukan sebagai berikut:

- a. Nasional oleh Presiden atas usul Menteri;
- b. Daerah propinsi oleh gubernur atas usul kepala kantor wilayah departemen agama propinsi;
- c. Daerah kabupaten atau daerah kota oleh bupati atau wali kota atas usul kepala kantor departemen agama kabupaten atau kota;
- d. Kecamatan oleh camat atas usul kepala kantor urusan agama kecamatan.

Sedangkan Badan Amil Zakat di semua tingkatan memiliki hubungan kerja yang bersifat koordinatif, konsultatif, dan informatif. Demikian juga pengurus badan amil zakat terdiri atas unsur masyarakat dan pemerintah yang memenuhi persyaratan tertentu. Sedangkan kelembagaan organisasi badan amil zakat terdiri atas unsur pertimbangan, unsur pengawas, dan unsur pelaksana.

Dalam Bab III Pasal 7,8, 9 dan 10 disebutkan bahwa lembaga amil zakat dikukuhkan, dibina dan dilindungi oleh pemerintah. Lembaga amil zakat sebagaimana dimaksud pada ayat (1) harus memenuhi persyaratan yang diatur lebih lanjut oleh Menteri. Badan amil zakat sebagaimana dimaksud dalam Pasal 6 dan lembaga amil zakat sebagaimana dimaksud dalam Pasal 7 mempunyai tugas pokok mengumpulkan, mendistribusikan, dan menidayagunakan zakat sesuai dengan ketentuan agama. Dalam melaksanakan tugasnya, badan amil zakat dan lembaga amil zakat bertanggung jawab kepada pemerintah sesuai dengan tingkatannya. Ketentuan lebih lanjut mengenai susunan organisasi dan tata kerja badan amil zakat ditetapkan dengan keputusan menteri.

Persyaratan dan prosedur pendayagunaan hasil pengumpulan zakat sebagaimana dimaksud dalam ayat (2) diatur dengan keputusan menteri. Hasil penerimaan infaq, shadaqa, hibah, wasiat, waris, dan kafarat sebagaimana dimaksud dalam Pasal 13 didayagunakan terutama untuk usaha yang produktif

Dalam hal pengawasan terhadap pelaksanaan tugas badan amil zakat dilakukan oleh unsur pengawas sebagaimana dimaksudkan dalam Pasal 6 ayat (5). Pimpinan unsurpengawas dipilih langsung oleh anggota Unsur pengawas berkedudukan di semua tingkatan badan amil zakat. Dalam melakukan pemeriksaan keuangan badan amil zakat, unsur pengawas dapat emminta bantuan akuntan publik.Badan amil zakat memberikan laporan tahunan pelaksanaan tugasnya kepada Dewan Perwakilan Rakyat Indonesia atau kepada Dewan Perwakilan Rakyat Daerah sesuai dengan tingkatannya.Masyarakat dapat berperan serta dalam pengawasan badan amil zakat dan lembaga amil zakat.

D. Sejarah Syari'at Zakat

Zakat disyari'atkan oleh Allah kepada umat Islam di Madinah pada bulan Syawwal tahun ke-dua hijriyah. Turunnya syari'at ini berurutan dengan kewajiban menjalankan puasa Ramadlan dan zakat fitrah. Zakat disebutkan dalam al-Qur'an sebanyak delapan puluh dua tempat berurutan dengan kewajiban menjalankan shalat yang dimaknai sebagai kesempurnaan satu sama lain (Zuhaily, 1995:89).

Dalam pemerintahan negara Islam pada periode klasik dan di negara-negara Islam pada umumnya, zakat merupakan sumber utama pendapatan negara. Dengan status

yang demikian penting itulah maka bagi siapapun yang melanggar dan tidak bersedia membayarkan akan dipidana dan dianggap melawan negara (Mannan, 1993:248). Hal itulah yang pernah terjadi dalam sejarah kekhalifahan Abu Bakar as-Shiddiq ketika memerangi orang-orang yang tidak bersedia membayar zakat walaupun mereka muslim dan disebut sebagai pembangkang negara (Ghazi Inayah, 2003:5).

Sedangkan di Indonesia, Sejak Islam datang ke tanah air kita, zakat telah menjadi salah satu sumber dana untuk kepentingan pengembangan agama Islam. Dalam perjuangan bangsa Indonesia menentang penjajahan dahulu, zakat terutama bagian sabilillah, merupakan sumber dana perjuangan. Ketika satu per satu tanah air kita dikuasai oleh penjajah Belanda, Pemerintah Kolonial itu mengeluarkan Bijblad Nomor 1892 tanggal 4 Agustus 1893 yang berisi kebijaksanaan Pemerintah Kolonial mengenai zakat. Yang menjadi pendorong pengeluaran peraturan tentang zakat itu adalah alasan klasik rezim kolonial yakni mencegah terjadinya penyelewengan keuangan zakat oleh para penghulu atau nasib bekerja untuk melaksanakan administrasi kekuasaan Pemerintah Belanda, tapi tidak diberi gaji atau tunjangan untuk membiayai hidup dan kehidupan mereka beserta keluarganya. Untuk melemahkan (dana) kekuatan rakyat yang bersumber dari zakat itu, pemerintah Hindia Belanda melarang semua pegawai pemerintah dan priyayi pribumi ikut serta membantu pelaksanaan zakat. Larangan ini dituangkan dalam Bijblad Nomor 6200 tanggal 28 Februari 1905. Tahun pengeluaran Bijblad ini hampir bersamaan dengan dinyatakannya berakhir (1904) Perang Aceh yang berlangsung puluhan tahun. Maksudnya adalah agar para priyayi pribumi di daerah itu tidak lagi membantu pemungutan dan pengelolaan zakat yang terjadi sebelumnya, sesuai dengan ajaran Islam.

Kendatipun Negara Republik Indonesia tidak didasarkan pada ajaran suatu agama, namun falsafah negara kita dan pasal-pasal Undang-Undang Dasar Negara Republik Indonesia memberi kemungkinan kepada pejabat-pejabat negara untuk membantu pelaksanaan pemungutan zakat dan pendaayagunaannya.

Menurut Hazairin, makna “Negara berdasarkan atas Ketuhanan Yang Maha Esa” yang tercantum dalam pasal 29 ayat 1 Undang-Undang Dasar 1945 antara lain adalah bahwa “Negara Republik Indonesia wajib menjalankan syari’at Islam bagi orang Islam, syari’at Nasrani bagi orang Nasrani dan syari’at Hindu Bali bagi orang (Hindu) Bali. Sekedar menjalankan syari’at (norma hukum agama) itu memerlukan perantaraan kekuasaan negara.¹² Kekuasaan Negara yang wajib menjalankan syari’at masing-masing agama yang diakui dalam Negara Republik Indonesia ini, adalah kekuasaan negara berdasarkan Undang-Undang Dasar 1945, bukan kekuasaan Negara berdasarkan Regerings Reglement (RR) tahun 1854 (yang kemudian diubah menjadi IS (*IndischeStaatsregeling*) pada tahun 1925, serta diubah pada tahun 1929), yang menjadi landasan Bijblad Nomor 6200 tahun 1905 tersebut di atas. Sebabnya adalah

¹²Hazairin, *Demokrasi Pancasila*. Jakarta: Bina Aksara, 1983: 34)

karena syari'at yang berasal dari agama yang dianut warga negara Republik Indonesia itu adalah kebutuhan hidup para pemeluknya.

Hazairin lebih lanjut mengatakan bahwa dalam negara Republik Indonesia ini, syari'at Islam yang merupakan kebutuhan hidup para pemeluk agama Islam yang merupakan norma abadi yang berasal dari Allah itu, dapat dibagi dalam tiga kategori.¹³ Kategori pertama adalah syari'at yang mengandung hukum dunia, misalnya hukum perkawinan, hukum kewarisan, hukum zakat, dan hukum pidana. Hukum-hukum ini memerlukan bantuan kekuasaan negara untuk menjalankannya agar dapat berjalan dengan sempurna. Untuk kepentingan warganya yang beragama Islam (berdasarkan pasal 29 ayat 1 UUD 1945), Negara Republik Indonesia wajib membantu pelaksanaan hukum-hukum yang dimaksud. Kategori kedua adalah norma abadi yang memuat syari'at yang mengatur hubungan antara manusia dengan Tuhannya seperti shalat (sembahyang) dan saum (puasa). Pelaksanaan syari'at ini tidak memerlukan bantuan kekuasaan negara, karena ia merupakan kewajiban pribadi pemeluk agama yang bersangkutan kepada Allah, Tuhan Yang Maha Esa. Dalam hubungan ini perlu dicatat bahwa antara kategori pertama dari kategori kedua adalah syari'at yang mengatur hubungan manusia dengan Tuhan yang memerlukan bantuan kekuasaan negara dalam pelaksanaannya karena menyangkut berbagai segi dan kepentingan yakni syari'at yang berkenaan dengan pelaksanaan ibadah haji. Syari'at yang berkenaan dengan ibadah haji memang merupakan kewajiban pribadi yang dapat dan harus dilakukan oleh umat Islam yang mampu dan mau menunaikannya, namun sarana dan fasilitas yang diperlukan untuk menunaikan ibadah haji itu, harus dibantu oleh kekuasaan negara. Kategori ketiga adalah syari'at yang mengandung tuntunan hidup kerohanian (iman) dan kesusilaan (akhlak) yang, seperti syari'at dalam kategori kedua tersebut di atas, tidak memerlukan bantuan kekuasaan negara untuk menjalankannya. Contoh-contoh tersebut, diambil dari syari'at Islam yang ternyata sebagian memerlukan bantuan kekuasaan negara untuk menjalankannya. Demikian juga halnya dengan syari'at agama Nasrani dan Hindu. Hanya agama Budha, yang tidak memerlukan bantuan penguasa untuk menjalankannya, karena menurut beliau, agama Budha Mahayana (di Indonesia ini) tidak memuat hukum dunia. Menurut Hazairin, jika negara tidak bersedia memikul kewajiban menjalankan sebagian syari'at agama yang berupa hukum dunia itu, maka terjadilah sabotase yang dilakukan oleh pihak negara terhadap kemauan Allah, Tuhan Yang Maha Esa. Hal itu merupakan pelanggaran terhadap pasal 29 ayat I Undang-Undang Dasar 1945 yang dengan tegas menyatakan bahwa negara berdasarkan atas Ketuhanan Yang Maha Esa.

Kendatipun UUD 1945 tidak berlaku sejak akhir bulan Desember 1949 sampai dengan permulaan Juli 1959, namun jiwanya terus hidup dalam masyarakat. Demikianlah misalnya, untuk menyebut sekedar contoh, Menteri Keuangan Republik Indonesia, Mr. Jusuf Wibisono (1950) menulis sebuah makalah yang dimuat dalam

¹³Hazairin, *Demokrasi Pancasila*. Jakarta: Bina Aksara, 1983: 75)

majalah Hikmah Jakarta (1950) mengemukakan gagasannya untuk memasukkan zakat sebagai salah satu komponen sistem perekonomian keuangan Indonesia. Terdapat juga suara-suara di kalangan anggota parlemen (DPRS) pada waktu itu yang menginginkan agar masalah zakat ini diatur dengan peraturan perundang-undangan dan diurus langsung oleh pemerintah atau negara.

Menurut Hazairin, dalam penyusunan ekonomi Indonesia, di samping komponen-komponen yang telah ada dalam sistem adat kita yaitu gotong-royong dan tolong-menolong, pengertian zakat seperti yang terdapat di dalam al Qur'an besar manfaatnya kalau dipahami dengan seksama. Mengenai cara pelaksanaannya, memang diperlukan perubahan sehingga memenuhi keperluan masa kini dan keadaan di Indonesia. Jika diadakan Bank Zakat misalnya, kata beliau, tempat mengumpulkan dana yang tidak langsung pada golongan yang menerimanya atau *mustahiq* (penerima zakat) yang delapan itu, maka manfaat yang dapat dikelola akan sangat besar sekali. Dari Bank Zakat itu akan dapat disalurkan pinjaman-pinjaman jangka panjang yang tidak berbunga untuk rakyat miskin guna membangun lapangan hidupnya yang produktif. Bank semacam itu akan dapat menandingi rumah-rumah gadai dan sekaligus pula menjadi sarana bagi orang-orang miskin yang tidak dapat memperoleh jasa dari bank-bank biasa dengan syarat yang berat serta prosedur yang sukar dilaksanakan oleh rakyat kecil. Zakat yang diorganisasikan dan diselenggarakan dengan baik, akan sangat berfaedah bukan saja bagi umat Islam, tetapi juga bagi mereka yang bukan muslim, kata Hazairin dalam ceramahnya di Salatiga tanggal 16 Desember 1950.

Demikianlah, sejak Indonesia merdeka, di beberapa daerah di tanah air kita, pejabat-pejabat pemerintah yang menjadi penyelenggara negara telah ikut serta membantu pemungutan dan pendayagunaan zakat. Kenyataan ini dapat dihubungkan pula dengan pelaksanaan pasal 34 UUD 1945 yang menyatakan bahwa fakir-miskin dan anak-anak terlantar dipelihara oleh negara. Kata-kata "fakir-miskin" yang dipergunakan dalam pasal tersebut jelas menunjukkan pada para *mustahiq* yaitu mereka yang berhak menerima bagian zakat. Perhatian pemerintah terhadap lembaga zakat ini secara kualitatif, mulai meningkat pada tahun 1968. Pada tahun itu, pemerintah mengeluarkan Peraturan Menteri Agama Nomor 4 dan Nomor 5/ 1968, masing-masing tentang pembentukan Badan Amil Zakat dan pembentukan Baitul Mal (Balai Harta Kekayaan) di tingkat pusat, propinsi dan kabupaten/ kotamadya. Setahun sebelumnya, yakni pada tahun 1967, pemerintah telah pula menyiapkan RUU Zakat yang akan dimajukan kepada DPR untuk disahkan menjadi undang-undang. Rencana Undang-Undang tentang Zakat yang disiapkan oleh Menteri Agama ini diharapkan akan didukung oleh Menteri Sosial (karena erat hubungannya dengan pelaksanaan pasal 34 UUD 1945) dan Menteri Keuangan. Menteri Keuangan, pada waktu itu, dalam jawabannya kepada Menteri Agama, menyatakan bahwa peraturan mengenai zakat tidak perlu dituangkan dalam undang-undang, cukup dengan Peraturan Menteri (Agama) saja. Karena pendapat itu, Menteri Agama mengeluarkan Instruksi Nomor 1

Tahun 1968, yang isinya menunda pelaksanaan Peraturan Menteri Agama No. 4 dan No. 5 Tahun 1968 tersebut di atas.

Beberapa hari setelah Peraturan Menteri Agama itu keluar, Presiden Suharto, dalam pidatonya pada malam Peringatan Isra Mi'raj di Istana Negara tanggal 22 Oktober 1968 mengeluarkan anjuran untuk menghimpun zakat secara sistematis dan terorganisasi. Secara pribadi, beliau menyatakan diri bersedia menjadi amil zakat tingkat nasional. Anjuran Presiden itulah yang menjadi pendorong terbentuknya Badan Amil Zakat di berbagai propinsi yang dipelopori oleh Pemerintah Daerah Khusus Ibukota Jakarta Raya. Empat belas tahun kemudian, yakni pada tahun 1982, Presiden Suharto sendiri melembagakan anjurannya itu dengan membentuk Yayasan Amal Bakti Muslim Pancasila.¹⁴

Dengan dipelopori oleh Pemerintah Daerah DKI Jaya yang pada waktu itu dipimpin oleh Gubernur Ali Sadikin, berdirilah di ibukota ini Badan Amil Zakat, Infaq dan Shadaqah (disingkat BAZIS) pada tahun 1968. Di berbagai daerah tingkat propinsi, setelah itu berdiri pula badan serupa yang dipelopori oleh pejabat atau unsur peminintah setempat dengan dukungan para ulama dan pemimpin Islam atau sebaliknya. Dengan demikian terbentuklah Badan Amil Zakat yang bersifat semi pemerintah, umumnya melalui surat keputusan gubernur. Kini dikenal Bazis atau Baz di Aceh (1975), Sumatera Barat (1973), Sumatera Selatan, Lampung (1975), DKI Jaya (1968), Jawa Barat (1974), Kalimantan Selatan (1977), Kalimantan Timur (1972), Sulawesi Utara, Sulawesi Selatan (1985) dan Nusa Tenggara Barat. Badan itu tampil dengan nama yang berbeda-beda, namun, pada umumnya mengambil nama Baz, Bazis, Bazi (dengan infaq), Bakat atau Bazid (ditambah derma) dan nama-nama lain seperti Badan Harta Agama (Aceh), Lembaga Harta Agama Islam (Sumut), atau Yayasan Dana Sosial Islam (Sumbar). Di berbagai daerah lain, perkembangan zakat itu berbeda, ada yang misalnya, baru pada tingkat konsep atau baru ada di tingkat kabupaten seperti di Jawa Timur, atau hanya dilakukan oleh Kanwil Agama setempat, atau belum ada perkembangannya samasekali atau ada yang sudah ada lembaganya, tetapi belum berjalan sebagaimana mestinya.¹⁵

E. Problematika Pengelolaan Zakat

Di kalangan umat Islam diyakini bahwa zakat merupakan potensi modal pemberdayaan ekonomi yang sangat besar. Potensi ini bukan saja akan berdampak pada perkembangan ekonomi umat Islam, akan tetapi dapat juga menghadirkan efek domino yang sangat luar biasa bagi pembangunan ikatan sosial umat Islam. Namun potensi ini belum dapat berjalan secara optimal sebagaimana harapan yang digantungkan terhadapnya. Hal ini diakibatkan berbagai permasalahan yang menjadi

¹⁴ (Dawam Rahardjo, "Zakat dalam Perspektif Sosial Ekonomi". Jurnal Pesantren III, no. 2 Tahun 1986: 40)

¹⁵ (Dawam Rahardjo, "Zakat dalam Perspektif Sosial Ekonomi". Jurnal Pesantren III, no. 2 Tahun 1986 : 41)

hambatan baik dalam pemahaman masyarakat, penghimpunan, penyaluran, maupun masalah-masalah pengorganisasian lainnya. Masalah-masalah itu antara lain:

1. Keterbatasan Pemahaman Fiqh Zakat

Fiqh zakat yang ada dan berkembang dalam masyarakat Indonesia hampir seluruhnya merupakan hasil rumusan para ulama yang tertuang dalam kitab-kitab fiqh dari beberapa abad yang lalu. Rumusan tersebut tentu saja memiliki keterbatasan akibat perbedaan kondisi sosial ekonomi dan politik yang dialami umat Islam. Rumusan fiqh tersebut banyak yang memerlukan kajian kembali sesuai dengan perkembangan terkini dalam masyarakat. Banyak sekali jenis kekayaan yang merupakan obyek zakat yang belum memiliki status secara jelas dalam kajian fiqh, dan banyak pula perubahan yang berkaitan dengan perkembangan subyek zakat baik perorangan maupun badan hukum, dengan skala individu maupun kolektif.

2. Lemahnya Kepercayaan Masyarakat Terhadap lembaga Pengelola Zakat

Sudah sangat jamak dan menjadi tradisi di kalangan masyarakat Indonesia, mengeluarkan zakat dengan cara memberikan langsung kepada mustahiq. Perilaku ini dilatarbelakangi oleh pemahaman yang dimiliki baik bersumber dari kitab-kitab klasik maupun dari keterangan lainnya bahwa zakat yang dikeluarkan sendiri lebih baik dan lebih jelas sampai dan diterima oleh yang berhak. Di sini tampak adanya problem akuntabilitas lembaga pengelola zakat yang dirasakan belum memadai di kalangan masyarakat. Transparansi dan keterbukaan akses menjadi poin penting dalam menyelesaikan persoalan ini. Menggeser tradisi masyarakat yang telah terbiasa men-*tasharruf*-kan sendiri zakatnya dengan seketika itu dengan sistem yang terbuka dan akuntabel adalah agenda penting dalam hal ini. Di samping itu pelaksanaan zakat banyak yang dilakukan secara tradisional, yaitu zakat diberikan kepada para pemimpin agama Islam setempat baik, kyai, ustadz, ataupun lainnya, yang tidak berperan secara formal sebagai amil, tetapi sebagai mustahiq. Karena statusnya sebagai mustahiq, maka kelompok penerima ini tidak melakukan pengadministrasian dengan baik, baik penghimpunannya maupun pendayagunaannya. Dengan kedudukan yang demikian, maka tanggungjawab akuntabilitasnya juga tidak mungkin dimintakan pertanggungjawaban, bahkan jika zakat digunakan untuk dirinya sendiri sekalipun.

3. Lemahnya Kesadaran Wajib Zakat

Kesadaran masyarakat dalam berzakat -atau mengorganisasikan zakat, perlu dibangkitkan untuk meningkatkan kesejahteraan umat sejalan dengan ajaran Islam. Pendekatan dalam rangka ini kepada umat Islam yang merupakan mayoritas penduduk perlu ditingkatkan. Agenda ini merupakan tanggungjawab bersama bagi seluruh komponen umat Islam. Pemahaman masyarakat terhadap filosofi zakat sebagai instrumen penciptaan keseimbangan sosial merupakan poin penting untuk dikembangkan. Oleh sebab itu sikap-sikap dalam rangka memfasilitasi pengorganisasian zakat sangat penting untuk dirumuskan. Jangan

sampai sikap-sikap yang menghakimi para wajib zakat justru akan menjauhkan upaya ini dari tujuannya.

4. Kurangnya Sosialisasi Peraturan Perundang-Undangan Pengelolaan Zakat

Upaya formalisasi pengelolaan zakat melalui pembentukan perundang-undangan sudah dilakukan oleh pemerintah bersama-sama masyarakat. Mulai sejak tahun 1968 pemerintah mengeluarkan Peraturan Menteri Agama RI nomor 4 tahun 1968 tentang pembentukan Badan Amil Zakat dan Peraturan Menteri Agama RI nomor 5 tahun 1968 tentang pembentukan Baitul Mal yang kemudian ditangguhkan pelaksanaannya. Pada tahun 1991 juga telah dikeluarkan Keputusan Bersama Menteri Dalam Negeri dan Menteri Agama Republik Indonesia nomor 29 dan 47 tahun 1991 tentang Pembinaan Badan Amil Zakat Infaq dan Shadaqah. Keputusan Bersama tersebut ditindaklanjuti dengan Instruksi Menteri Agama RI nomor 5 tahun 1991 tentang Pedoman Pembinaan Teknis Badan Amil Zakat Infaq dan Shadaqah dan Instruksi Menteri Dalam Negeri RI nomor 7 tahun 1998 tentang Pembinaan Umum Badan Amil Zakat, Infaq, dan Shadaqah. Penyempurnaan dan peningkatan dasar hukum pengelolaan zakat dilakukan pada tahun 1999 dengan disahkannya Undang-Undang RI nomor 38 tahun 1999 tentang Pengelolaan Zakat. Meskipun demikian, peraturan perundang-undangan tentang pengelolaan zakat tersebut belum banyak dipahami oleh masyarakat karena minimnya sosialisasi.

5. Lemahnya Kinerja Lembaga Pengelolaan Zakat

Berdasarkan undang-Undang RI nomor 38 tahun 1999 tentang pengelolaan zakat bahwa pengelolaan zakat dilakukan oleh Badan Amil Zakat yang dibentuk oleh pemerintah dan Lembaga Amil Zakat yang dibentuk oleh masyarakat dan dikukuhkan oleh pemerintah. Belum terbentuknya badan amil zakat di tingkat bawah itu disebabkan di antaranya kurangnya dukungan pemerintah daerah dan minimnya kinerja lembaga yang sudah ada itu disebabkan minimnya sumber daya manusia dan dukungan sarana di tingkat lokal. Dengan semakin kuatnya dukungan regulasi terhadap lembaga pengelolaan zakat baik di tingkat pemerintah maupun di lingkungan masyarakat ini, diharapkan dapat memperkuat kinerja lembaga pengelola zakat yang ada.

F. Politik Hukum Dalam Pemberdayaan Pengelolaan Zakat Di Indonesia

Untuk mengoptimalkan pemberdayaan syariat zakat sebagai instrumen pemberdayaan umat Islam, maka sebaiknya dilakukan beberapa upaya reaktualisasi, redefinisi, dan restorasi pengelolaan zakat bagi umat Islam Indonesia.

a. Restorasi Kelembagaan Amil Zakat dalam Kuasa Negara

Negara Republik Indonesia bukan merupakan negara Islam, akan tetapi dihuni oleh mayoritas umat Islam dengan populasi 87,18% atau berjumlah 207.176.162 jiwa. Dengan persebaran populasi mayoritas kecuali pada propinsi Nusa Tenggara Timur, Maluku, Bali dan Papua (Laporan Sensus Penduduk BPS tahun 2010). Dengan populasi demikian, maka layaklah semestinya penegakan hukum (*law*

enforcement) zakat dapat ditangani oleh negara dengan syarat pengelolaan fakultatif di lingkungan umat Islam. Atas telaah historis dan normatif yuridis serta pertimbangan ketercapaian tujuan (*maqashid*) zakat, maka sangat layak jika zakat memberikan kontribusi lebih baik bagi warga negara Indonesia yang beragama Islam. Dengan pengelolaan di tangan negara, maka pengawasan, pemetaan, dan akuntabilitasnya lebih terkontrol. Bagi umat Islam, hal ini juga sangat menguntungkan, karena akan memperoleh skema pelayanan kesejahteraan dan jaminan sosial ganda. Dari sumber pajak selaku warga negara pada umumnya, dan layanan dari sumber zakat yang berlaku eksklusif fakultatif bagi umat Islam (dari, oleh dan untuk umat Islam).

b. Ekstensifikasi dan Rasionalisasi Obyek Zakat

Kajian fiqh telah memberikan rumusan pengembangan obyek harta yang wajib dizakati oleh umat Islam. Akan tetapi kepastian hukum dalam mewajibkannya akan selalu terjadi perselisihan. Dengan keputusan negara, melalui prinsip *qawl al-hakim yarfa'ul khilaf* (*keputusan pemerintah menyelesaikan perselisihan*) dapat memberikan kepastian hukum. Sehingga polemik zakat profesi itu berkategori zakat kekayaan (setara uang, emas, perak) atau berkategori zakat panen (setara pertanian) dapat diselesaikan. Dengan keputusan pemerintah, maka pengembangan obyek zakat ini dapat efektif dilaksanakan.

c. Payung Hukum Subyek Wajib Zakat

Negara memiliki pusat data kependudukan yang dapat memberikan kelayakan peta data muzakki (wajib zakat) tidak dapat disajikan secara komprehensif. Dengan data kependudukan yang dimiliki oleh negara, maka masalah ini dapat diselesaikan. Sebagaimana pemerintah menentukan wajib pajak, dalam hal zakat hal ini juga dapat diterapkan. Lahi-lagi demi kepastian penegakan hukum dan pemberdayaan syari'at zakat.

d. Redefinisi Mustahiqq

Dalam hal *tasharruf* (pendayagunaan) zakat untuk kesejahteraan ummat, problem pemerataat dan jaminan prinsip keadilan sangat lemah. Ada kekhawatiran zakat yang dihimpun dari dana masyarakat itu dimanfaatkan untuk kepentingan kelompok atau golongan dengan tidak mempertimbangkan rasio kerawanan sosial secara komprehensif. Dengan instrumen negara, masalah ini dapat diatasi melalui pusat layanan data kependudukan. Sekali lagi, ini soal kepastian hukum dan jaminan keadilan sosial yang menjadi prinsip *tasharruf* zakat.

Dengan ikhtiar menegarakan fiqh zakat ini, kepastian hukum, optimalisasi pemberdayaan zakat dan pemberdayaan sasaran penerima zakat, serta keadilan pelaksanaan pengelolaan (*tasharruf*) zakat akan lebih memiliki jaminan perlindungan yang komprehensif.

G. Penutup

Demikianlah ikhtiar pemberdayaan syariat zakat sebagai instrumen untuk mewujudkan kesejahteraan umat Islam telah mengalami berbagai evolusi dalam implementasinya di berbagai wilayah negara muslim atau berpenduduk mayoritas muslim. Ijtihad ini sebaiknya terus dilakukan untuk memperoleh kemajuan baik secara *istinbathy* (interpretatif) maupun *tathbiqy* (aplikatif) sehingga dapat mencapai seoptimal mungkin misi dan tujuan syariat ini ditetapkan. Kajian historis, filosofis, dengan tetap memperhatikan secara sekasama prinsip-prinsip dan ketentuan normatif fiqh layak untuk selalu dikembangkan dalam rangka mencapai tujuan pelembagaan hukum Islam (*al maqashid asy-syari'ah*). Riset-riset mengenai perkembangan kemajuan praktek-praktek terbaik pemberdayaan zakat yang telah dieksperimentasi oleh berbagai kalangan dan kelembagaan merupakan bahan kajian yang dapat terus memberikan bahan inspiratif bagi peneliti lebih lanjut mengenai topik kajian ini.

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**CONFIRMATION PHASE IN THE FORMATION OF
MOSLEM CONSUMER PERCEPTION
(Reconstructing The Existing Perception Theory
as Impact of *Falah* Orientation to Realize Mental Revolution)**

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Abstract

Perceptions and preferences plays an undeniable element in influencing consumer decisions. Differences in the motives of economic behavior have far implication in the formation process of perception among consumers. Based on a research involving ulama as customers of Islamic banks in Pekalongan, it can be concluded that perception formation process for consumer who has *falah* and *maslahah* orientation is unquestionably different with the existing theories established in the main-stream economics. The difference lies in the confirmation phase in the formation process of perception which is performed by ulama for at least three excuses, as Islamic bank customer, as reference group and as member of Shariah Supervisory Board (SSB). Confirmation phase is an effort to seek validation and justification of obtained stimulus by referring to the various levels of religious authoritative source. The presence of confirmation phase also has an impact on the theory of consumption in Islamic economics.

Keywords: *confirmation phase, falah-maslahah, perception*

A. Overview to the Existing Theory of Perception Formation

Perception is a person's response, understanding and opinion to an object. Furthermore, preference is the person's choice of an object from among available alternatives. Perceptions and preferences will be different among persons due to the differences of trends and experiences. Perceptions and preferences plays an undeniable element in influencing consumer decisions. Even in the world of marketing, perception is sometimes more noteworthy than reality, because perception has leverage impact on the actual behavior of consumers.¹

Leon G. Schiffman. dan Lesli Lazar Kanuk define perception as process by which an individuals selects, organizes, and interprets stimuli into the a meaningful and coherent picture of the world.² Meanwhile, according to Berelson and Steiner,

¹ Philip Kotler dan Kevin Lane Keller, *Manajemen Pemasaran*, 12th ed., (Jakarta: Indeks, 2009), 228.

² Leon G. Schiffman. dan Lesli Lazar Kanuk, *Consumer Behavior*, (New Jersey: Prentice Hall Inc, 2000), 146.

perception can be defined as "The process that is used by a person to select, organize and interpret input information to create a picture of the world that has meaning."³

Hence, in order to form perceptions, consumer will take through several stages (figure 2):

- a. receive stimulus
- b. select stimulus
- c. organize stimulus
- d. give an interpretation
- e. create a perception

Thus it can be stated that perception is the process by which a person selects, organizes and interprets stimuli into a meaningful and comprehensive picture of the world. Perception is a way individuals in selecting, organizing and translating the stimulus into a meaningful picture and attached to his memory. Due to the distinction of perceived stimulus, experiences and orientation, each person will have different perceptions even tough toward same reality. With another term, perception makes reality becomes relative.



Figure 2 The Existing Theory of Perception Formation in Main-Stream Economics

B. Confirmation Phase as Impact of *Falah* Orientation

1. Rationality of Consumer Behaviour

Rationality represents a fundamental matter in the formation process of individual behaviour, since rationality is a benchmark used to determine whether an action is considered reasonable or not. Muslim economists have made serious effort to formulate the rationality deals with the theory of consumer behavior in an Islamic economics, taken from the authoritative and transcendental text. Monzer Kahf, for example, he stated that the consumption behavior in Muslim societies could be explained as an attempt to maximize *falah*. This expression is also introduced by Akram Khan who argued that the main purpose of a Muslim's life in the economic field is the achievement of *falah*. In line with those former economists, Fahim Khan believes that consumers in Muslim society is governed by the Islamic norms as the guidance, hence the utility concept will be replaced by *maslahah*, due to its capacity as basic element and the ultimate goal of Muslim life.

³ Bernard Berelson dan Gary A. Steiner, *Human Behaviour: An Inventory of Scientific Findings* (New York: Harcourt, 1964), 88.

In the light of these three principles (belief in the last day/hereafter, success, wealth), consumer behaviour in an Islamic society can be described as a maximisation of success, **falah**.⁴

The very fundamental teaching of Islam is that the ultimate goal for every Moslem to reach is **falah**. **Falah** is goodness both in the perspective of this worldly life and in hereafter... The right concept is **maslahah** which does not only provide worldly usefulness but also grants a benefit from hereafter perspective.⁵

According the Quran, the ultimate goal of human life should be the achievement of **falah** in the hereafter. Although the ultimate object of Islamic economics is the achievement of **falah**, but it would be reward for one's deed during his stay in this world. Conformity to the Islamic way of life is a means to achieve **falah** in the hereafter.⁶

The conventional theory of utility is replaced by an Islamic term of **maslahah** which is defined as property or power of a good or service that promotes the basic elements and objective of the life of human beings...consumer in an Islamic society is governed by Islamic norms which serve as a guidance in their daily life.⁷

Hence, doing an ideal consumption activity (for example, spending for others for the sake of Allah) is in fact in line with the concept of Allah which consequently will lead the achievement of success or **falah**.⁸

Rationality of *falah* and *maslahah*, as described above, is derived from the main source of Islam, al-Quran and al-Hadis. Gaining and obtaining a set of values from those two sources is well-known as deductive method that delivers righteousness from transcendental-*nonsensuous* standpoint. As quoted from M.A. Chowdhury that the primary reference and the beginning of all science comes from God which is absolute, comprehensive and irreducible. One of available models in the development of Islamic economics is the postulation model which is firmly planted in three idealizations, namely theoretical, moralistic and transcendental idealization.⁹ However, in order to keep it landing to the earth and having accentuation to the human problems, so it is out

⁴ Monzer Kahf, "A Contribution to the Theory of Consumer Behaviour in an Islamic Society", in *Studies in Islamic Economics*, ed. Khurshid Ahmad, Jeddah: International Centre for Research in Islamic Economics King Abdul Aziz University dan The Islamic Foundation, 1980, 23.

⁵ Munrokhim Misanam, "An Empirical Investigation on the Role of Barakah in the Islamic Theory of Consumer Choice", *Jurnal Ekonomi Malaysia* 43, (2009): 109.

⁶ Muhamad Akram Khan, *An Introduction*, 34.

⁷ M. Fahim Khan, "Theory of Consumer Behaviour in Islamic Perspective", in *Lectures on Islamic Economics*, Jeddah: Islamic Research and Training Institute, 1992, 12.

⁸ Ahmad Azrin Adnan, "Islamic Consumer Behavior: Its Why and What," *Journal of Business and Social Science* 2, no, 21 (2011): 163.

⁹ Noeng Muhadjir, *Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 2000).

of the question to build that postulate in a priori and speculative manner. This model will be more appropriate through empirical research and reflective thought process.¹⁰ Then, is data gained from the field that deals with the Muslim consumer behavior in accordance with a set of values derived from the main source?

As asserted by K.H. Akrom Shofwan, it is unassailable for him that religious teachings become the basis for his activities with others, so religion becomes fundamental because *‘alabul halali farī‘atun ba‘da farī‘atin*. Looking for *halal* (lawful object) is required after a previous obligation. After performing prayer/salat, we must *fantasyirū fil-Ardi*, or looking for *halal*. Same expression also comes from K.H. Zainal Arifin and H. Muh. Hasan Bisyrī who asserted that values of the Islamic teaching is the basis to carry out economic activities, because human beings have material and spiritual needs, and both must be fulfilled.

Based on the data obtained from the field, it can be concluded that ulama have the same needs that are the spiritual and material needs. Therefore, motive of their economic behavior will be addressed to meet these two necessities simultaneously. Their economic measures must be focused on meeting their material and spiritual aspects. Referring to this way of thinking, their economic action would be in rational form if it can meet their material and spiritual needs; otherwise, if the economic actions they perform do not meet those needs so it will be regarded as an irrational behavior.

Referring to the data and response which are obtained from ulama and by using inductive method to get a feasible understanding, it can be asserted that their behavior are based on rationality of value. This rationality is rooted on religious values as basis of their faith. Thus it can be expressed that for certain group of Muslim people—in this case are ulama—they produce economic behavior based on rationality of value that refers to the Islamic values.

Related to this issue, Najetullah Siddiqi argues that the meaning of rationality is therefore limited to the orientation of action towards maximal confirmity with a norm. A rational Islamic individual will order his behavior with a view to achieving maximal confirmity with Islamic norms.¹¹ In a similar intent, Knight has defined the rational man as the man who knows what he wants and orders his conduct intellegently with a view to getting it.¹²

2. Confirmation Phase in The Formation Process of Perception

In order to seek and generate *falah* and *maslahah* deeds through their economic behavior, ulama in Pekalongan have made their economic behavior to be in mutual accord with their value rationality. This delivers the formation process of perception among scholars. The process is as shown in this figure 2.

¹⁰ Muhammad, *Ekonomi Mikro dalam Perspektif Islam* (Yogyakarta: BPFE UGM, 2004), 53.

¹¹ Muhammad Najetullah Siddiqi, “Islamic Consumer Behavior,” in *Readings in Microeconomics: An Islamic Perspective*, ed. Sayyid Tahir, Malaysia: Longman Malaysia, 1992, 55-56.

¹² F.H. Knight, *Ethics of Competition* (New York: Harper & Co, 1938), 35.

Confirmation (confirm) is the affirmation, validation and justification. For the author, "confirmation phase" is an effort performed by ulama to seek validation and justification of something (in this case is the stimulus and information obtained relating to Islamic banks) by referring to the various levels of religious authoritative source, i.e. al-Quran, al-Hadis, books of fiqh and other products of *ijtihad*.

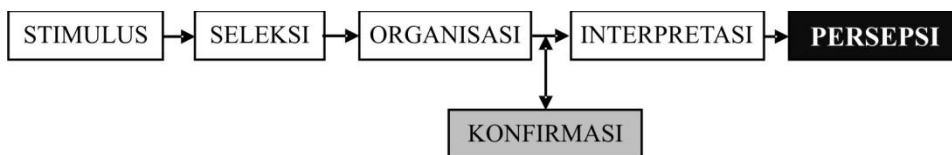


Figure 2 Perception Formation Process

As K.H. Zakaria al-Anshori (Pekalongan) states that if new information about the concept of Islamic banks arises, he will later find its correlation with *turā* or books of fiqh. It will be started from the the contemporary fiqh, for example, the book of Wahbah az-Zuhayli, *al-Fiqhu al- Islāmu Adillatuhu*, then followed by finding out its compatibility with the current condition. The same manner is also expressed by Kiai Ahmad Nur Salim (Batang) who conveys that after receiving new information of Islamic bank, he usually associate the stimulus with Islamic teaching, especially in fiqh and refers to some well-known fiqh books for example *Bidâyatul Mujtahid* written by Ibnu Rusyd and *Fikih Praktis* written by K.H. Sahal Mahfudz.

Confirmation phase has been carried out by the informants (ulama) to find out congruency and compatibility of the stimulus they received with shariah compliance. Through this confirmation phase, the informant/ulama will acquire certainty and clarification of a new issue or problem viewed from jurisprudence or *fikih* aspect. Confirmation phase is a logical consequence of their behavior motives, which is to meet the material and spiritual needs. Neglecting the shariah compliance of the stimulus they received will result in a bigger possibility of violation to the sharia principles.

An established perception is connected to religious matter as a consequence of their motivation behavior that can not be discharged from religious motivation. Because the issue of Islamic banking is the domain of fiqh, especially fiqh muamalah, so obtained stimulus and information will be linked to their understanding in muamalah aspect. Based on previous discussion, it can be argued that the theory of perception formation in the main-stream economics seemed incompatible in describing the existing formation of perception among the informants or people who have awareness to the moral and religious values; people who care whether it is permitted or forbidden on sharia point of view.

For more discussion related to the confirmation phase is described below (see figure 3).

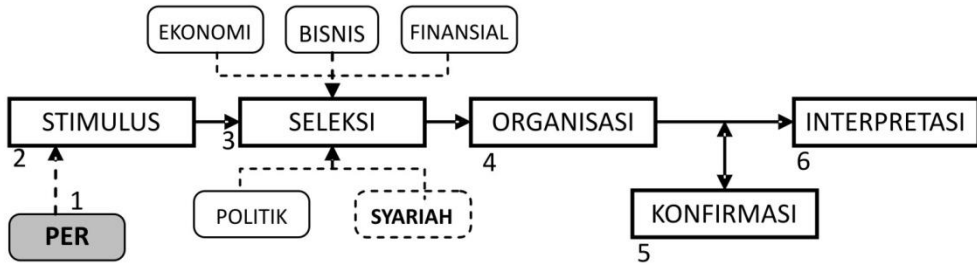


Figure 3 Process of Perception Formation in Detail

- 1) Islamic banks are planning to impose a mechanism Profit Equalization Reserve (PER) in Islamic banking for the deposit product that uses mudarabah contract;
- 2) A certain person receive stimuli or information about PER mechanism;
- 3) Stimuli and information about PER, as a matter of fact, are in different forms and contains various "interests" that can be categorized into several aspects, among others:
 - a. Economic aspect, PER is part of the economic stabilizer instrument in order to create a stable and smooth return;
 - b. Bussiness aspect, PER can be used as a tool for Islamic banking industry to be more competitive than the conventional banking;
 - c. Financial aspects, Islamic bank make use of PER to maintain liquidity;
 - d. Political and sociological aspect, Islamic banks utilize PER mechanism as a strategy to develop positive public perception towards Islamic banks from profitability aspect;
 - e. Sharia aspects, the absence of sufficient studies about PER in fiqh muamalah discipline/subject requires legal certainty.
- 4) Individuals then organize a series of received stimulus and information, but the most active censor is a censor that scans the shariah compliance aspects of PER.
- 5) After organizing such stimulus and information, individual looks for confirmation to the various authoritative source related to the aspects of shariah compliance. This process provides legal certainty for PER mechanism from fiqh muamalah perspective, whether it is already in line with the jurisprudence, or only a portion of it which is in accordance with jurisprudence.
- 6) After passing through various processes, perception of PER emerges which is individual interpretation to the stimulus that have been confirmed to shariah compliance aspect.

3. Reasons behind Confirmation Phase

According to the data obtained from the field, there are three reasons which lead ulama to have the confirmation phase related to shariah compliance aspects.

a. Position as consumers/customers

All informants (ulama) are customers of Islamic banks and declare that their economic behavior certainly refers to religious values. They exert every effort to make their economic activities as “reflection” of religious values. Confirming stimulus to be conformed to Islamic principles is one of their endeavors to embody the Islamic values in their economic behavior.

The prominent purpose of consumption behavior is to generate *falah* and *maslahah*; good deeds in this world and the hereafter. For consumer, *maslahah* only can be achieved when—through his consumption activities—he can combine benefits of consumption and blessing (*berkah*). The term *berkah* in this context means applying Islamic value in consumption activities, so muslim will only consume allowed and permitted goods which is called *halal* (lawful). The way to ensure *halal* can be performed by doing confirmation to the authoritative source for all stimulus.

b. Position as preacher and reference group

Ulama as an esteemed and elite class in coastal areas of Java, including in Pekalongan, still occupies irreplaceable role in their social community. They are “place” to ask some opinions, and in some cases to be a trend-setter for people and their communities. Their charisma and figure “force” them to be “all-knowing” person related to religion matters; and for some people Islamic banks is regarded as subject of religion. To meet the public’s expectations and perception, studying and reading up any existing problems in the community is an endless effort undertaken by ulama. Confirmation phase represents one method that can be performed by ulama, because through confirmation they have adequate capability to respond public issues from fiqh aspect.

On an exceptional circumstance ulama or scholars may give no opinion or *mauquf* (do not know) for some issues asked by their community. But if the *mauquf* intensity becomes higher due to lack of their knowledge as a consequence of the absence of confirmation about what people ask, so it is hard to deny that it will result in popularity eroding and charisma decreasing among ulama. Hence, it will not be exaggerating if confirmation phase becomes “daily menu” for ulama for their capacity as reference group.

c. Position as Shariah Supervisory Board (SSB)

Most of ulama in this study are members of SSB (Dewan Pengawas Syariah/DPS) in several Islamic finance institutions. One of SSB tasks is to give opinions on sharia aspects for any products submitted to SSB. It is impossible for SSB to deliver an

appropriate and proper opinion if has no ability to determine and "read" the products of Islamic finance viewed from fiqh aspect. So it will be plausible if confirmation is an inevitability for SSB. Confirmation is unavoidable prerequisite for SSB to perform his task and responsibility.

C. Theoretical Impact of Confirmation Phase toward Theory of Consumption in Islamic Economics

This confirmation phase strengthens the theory of consumption in Islam that every Muslim is driven by the desire to meet the spiritual and material needs in order to achieve *maslahah* and *falah*. It is unassailable for muslim who has consciousness in halal-haram to step over confirmation phase because it acts as bridge for muslim to bring *berkah* (applying Islamic values) into reality. Together with benefit gained from consumption process, *berkah* is an unquestionable requirement to *achieve* *maslahah* and *falah* as unmitigated goal for muslim.

On the other hand, the confirmation phase in the perception formation is to "complete" or to "revise" the theory of the perception formation that had been studied in the main-stream economics. In economics main-stream, the process of perception formation just consists of four stages, namely stimuli, selection, organization and interpretation. The theory is reasonably presumed a derivation from—and strongly influenced by—a rationality developed from main-stream economics which is inseparable from the spirit of *self-interest*. In this case, human beings are regarded as an *economic man* and defines consumer as a *utility maximizer* toward all of his wants related to material aspect who lacks of norm consideration and religious values.¹³

Another impact of confirmation phase, in line with Siddiqi opinion, is related to the demand raised by the market. As a consequence of confirmation, it will assign *maslahah* and *falah* as the most determinant element of factors behind demand. Price, taste, seasonality and other factors behind demand only will be taken into account if *maslahah* and *falah* are obtainable through economic actions. As Siddiqi asserts that the first determinate effect of the Islamic teaching upon the behavior of the consumers would be to make certain articles of consumption disappear for individual demand schedule.¹⁴ Because prostitution, interest-usury, gambling and other prohibited articles are preposterous to generate *maslahah*, so total demand for those articles would fall to zero.

The confirmation phase also reinforces the correspondence between the realm of deductive-abstract-universal-transcendent with the realm of inductive-empirical-profane in Islamic economics. It means that Islamic economics does not distinguish between positive and normative economy. In a pure positive economics perspective, only those aspects of human behavior that are governed by no norms or values will

¹³ Milton Friedman, "The Methodology of Positive Economics", in *Philosophy and Economic Theory*, ed. F. Hahn dan M. Hollis, (1979), 19.

¹⁴ Siddiqi, "Islamic Consumer Behavior," 56.

come under analysis. The behavior that would be observed is one whereby no normative or value-based restriction has been placed upon that behavior.¹⁵ For this reason, in Islamic economics both of positive and normative are integrated each other, where reality in the field which is the positive economic aspect (in this case is the economic behavior of ulama) has a conformity level with the ideals realm which is well-known as the normative economic aspect. The consequence of previous description is that consumer in Islamic economy is unquestionably guided by set of values as his rationality which is derived from Islamic authoritative sources.

D. Conclusion

Based on previous discussion, it could be summarized that having *maslahah* and *falah* as a basic for value rationality enables moslem consumers to behave slightly different with the established theory in main-stream economics related to the perception formation process. Inferred from the empirical data obtained from ulama in Pekalongan, after receiving, selecting and organizing stimulus they perform confirmation to the authoritative source to determine how Islamic teaching, especially fiqh muamalah, address a stimuli of certain issues. So it would not be excessive to argue that reconstructing the established perception theory is extremely required.

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¹⁵ M. Fahim Khan, "Theory of Consumer Behaviour in an Islamic Perspective," in *Readings in Microeconomics: An Islamic Perspective*, ed. Sayyid Tahir, Malaysia: Longman Malaysia, 1992, 69.

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THE IMPLEMENTATION OF MARKETING SHARIAH CONCEPT AT SHARIAH COOPERATIVES

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Abstract

The growth of shariah financial industry uses “Islamic brands” from the shariah banks, shariah mini market, shariah franchise lead the emergence of industrial/conventional institutions are also diversifying their business based on shariah. Ideally this should be balanced by the application of management based on sharia such as shariah marketing managemet, however the reality there are some shariah financial institutions who do not implement it. Based on the reality, this research aims to identify the concept and implementation of shariah marketing in Puskopsyah DIY comprehensively. This research uses field research in the form of descriptive analysis, with the intention to facilitate in the process of analysis and present the data also the fact regarding the concept and implementation shariah marketing in Puskopsyah DIY. This research is completed by library research in order to provide the relevant description of shariah marketing. The analytical method uses is triangulation method (observation, interview, and documentation), whereas the data analysis is taxonomy technique. The result shows that the implementation of the shariah marketing concept in Puskopsyah Shariah DIY has been running quite well, although not all aspects are running perfectly. For the example, it found that not all of the product marketing process carried out by the prevailing fatwa supervised and issued by the Sharia Supervisory Board.

Keywords: Ethical(*Akhlāqīyyah*), Realistic(*al-Wāqī'īyyah*), Humanistic (*Insāniyyah*), Theistic(*Rabbāniyyah*)

1. Introduction

The structure of the shariah financial institution is categorized as shariah banks, shariah BPR and shariah cooperatives ((*Bait al-Māl wa at-Tamwil*). All the financial institutions have their own markets. However, from the principal and an instrument used by the financial institutions are same, the substantive differences are only on the scope of its activity.¹In practice, today's society have difficulty in distinguishing principles and instruments of the shariah financial institutions, among the results, profit sharing, margin, and interest on conventional banks. Although it could be applied just at the level of theory alone and for being empirically it looks confusing.

¹Martono, *Bank dan Lembaga Keuangan Lain*, Yogyakarta, Ekonisia, 2002, 2.

According to the theory of contract profit sharing system with Mudharabah and Musyarakah are very good, but this product has not been applied optimally in shariah cooperatives (for the example BMT). Thus, it can be said BMT is like following the conventional cooperative structure. Basically, many Islamic Financial Service Cooperative (KJKS) or BMT are lacking with shariah concept because the stakeholder BMT themselves find it difficult to understand their products to prospective customers so that they had difficulty in marketing their products.²

In order to respond to the real conditions on the ground as it was, there is recognition of the importance of shariah marketing concept in the Cooperative Financial Services Sharia (KJKS) or BMT in Indonesia. Since the issuing of multiple packages of deregulation policy cooperatives by government and since interest rates on deposits will no longer be the only weapon to attract funds from the public. The BMT is required to do better, as it gives to its customers a wide range of service quality improvement, BMT expansion of various types of services and create and use a variety of new instruments that allow the cooperative to collect funds from the public. In the current circumstances, BMT can not wait for customers, even at the present time BMT should be involved with the customers and keep abreast of business customers.³ Innovation in marketing is one of the internal factors that often became operational problems of BMT in Indonesia. It happens because some of BMT are less able to develop the market (market segmentation) and create new products that attract customers' interest. The innovation of BMT products directly could increase the competitiveness among BMT itself and even amongst other shariah microfinance institutions.

The impact in case of failure in the field marketing would be very detrimental to the public in particular. According to the Chairman of the LOS (Ombudsman Private Sector) DIY Ananta Heri Pramono, one of the purposes of problematic BMT that they dare to give the lure for a high yield but if it is observed carefully it is not rational. The profit sharing could be higher compared to the interest of other financial institutions that is 17 to 20 percent per year. Indirectly, it could happen because of BMT experience frustration in dealing with problems of marketing and coupled with tough competition among financial institutions, so that they justify all means to reach the target.⁴ Based on the facts above, knowledge of administrators and managers of the Central Cooperatives Syari'ah DIY regarding market segmentation and marketing research is knowledge that must be owned. Hence, the stakeholder of BMT / KJKS are able to arrange plan to enter the market have been selected. The plan will include decisions on shariah marketing concept. In the shariah marketing concept, the entire marketing process must be done in a lawful and good way and should not be contrary to the

²Muhammad Ridwan, *Manajemen Baitul Mal wa Tamwil*, Yogyakarta, Citra Medi, 2004, 125

³Murti Sumarni, *Manajemen Pemasaran Bank Edisi Revisi*, Yogyakarta, Liberty, 2002, 245 - 246

⁴<http://www.republika.co.id>

contract (*akad*) and Islamic Muamalah principle.⁵ The basic principle in the economic transaction, including the shariah marketing is as the Prophet had to provide flexibility in transacting in any field (including economics)⁶. As his saying which means: "you know better with the affairs of your world". Of course with the exception, for a transaction/activity does not conflict with the principles of Shari'ah. This is also confirmed in the rules of fiqh which reads:

الأصل في المعاملات الحل والإباحة إلا بدليل

"Originally Law in muamalah is permissible (Halal), unless there is the argument that proscribe". Shariah marketing concept will be very useful to change the philosophical concept into the Islamic modern marketing concept. Therefore, the authors are interested to study in examining the shariah marketing in order to find out the concept and implementation of shariah marketing in Shari'ah Cooperative Center/Puskopsyah DIY.

This paper is organized as follows: Section 2 The concept, principle and purpose of shariah marketing. Section 3 describes the methodology. Section 4 explains the result and discussion. Section 5 provides the conclusion.

2. Literature Review

2.1. The Concept of Shariah Marketing

Shariah marketing is called Islamic marketing in the international terms. Wilson and Grant (2013) states that Islamic marketing has not been familiar with the society because conventional marketing comes first and it has been attached to the society. Many researches regarding shariah marketing are used only for business ethics framework. In the future research will conduct on the comparison between conventional and Islamic financial services.⁷

Shariah marketing is one of the business strategies which leads regarding the process of making, offering and changing the value from the initiator to the stakeholder where in every process should be appropriated with contract (*akad*) and Mu'amalah Islamiyah principle.⁸

Oversight of God (*muraqabatullah*) became the main foundation of consciousness every marketer in marketing activities. As stated in the Qur'an (Surah Yunus: 61)⁹,

⁵Jonathan A.J Wilson and John Grant, *Islamic Marketing – a Challenger to the Classical Marketing Canon?*, Journal of Islamic Marketing Vol. 4 No.1, 2013, 8

⁶Mila Sartika dan Hendri Hermawan, *Konsep dan Implementasi Pengelolaan Dana Premi Unit Link Syari'ah*, Jurnal Asuransi dan Manajemen Resiko, Vol. 1, No.2, 2013, 23

⁷Laurent Tournois and Isabelle Aoun, *From Traditional to Islamic Marketing Strategies Conceptual Issues and Implications for an Exploratory Study in Lebanon, Education, Business and Society: Contemporary Middle Eastern Issues* Vol. 5 No.1, 2012, 134

⁸Harmawan Kartajaya dan Muhammad Syakir Sula, *Shariah Marketing*, Jakarta, Mizan Pustaka, 2008, 27

⁹Departemen Agama RI, *Al Qur'an dan Terjemahannya*, CV. Asy-Syiva, 1992

which means: And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

Based on Kartajaya and Sula, the shariah marketing concept at least have 4 characteristic which can be a reference for the business, namely:

1. *Rabbāniyyah*

Sharia marketers have characteristic of theistic (*rabbāniyyah*) and religious (*diniyyah*). These characters appear not because of compulsion, but stems from the self-awareness of the urgency of spiritual values based Al-Qur'an and as-Sunnah, both of which have become a way of life for them, so that they are able to follow the true faith of Islam and away falsehood that can harm other people. Among the transactions which may harm others is a transaction containing *riba*, *gharar*, gambling, cheating, and *mafsadah*. Instead, every transaction must be fair and mutually voluntary and mutual trust (*'an tarādhin minkum*).¹⁰

2. *Akhlāqiyyah*

Shariah marketers focus on ethical and moral issues (good moral) in every marketing activities. Essentially ethical nature is a derivation of the nature of theistic (*rabbāniyyah*). Thus, it was no doubt the shariah marketing is a marketing concept that is promoting an element of values, morals, and ethics, as well as universal.

3. *Al-Wāqi'iyah*

Sharia marketing is a reflection of the convenience provided by Islam. It can be seen from the aspect of marketing that is flexible, such as flexibility and versatility of Islamic sharia could be applied across the ages and places (*al-wāqi'iyah*). The Prophet often provide example such as friendly attitude, polite, empathetic and sympathetic towards the Muslim as well as non-Muslims. Thus, the shariah marketers are always be professional, groomed, have good morality, promoting the values of Islamic law, and always uphold honesty and fairness in all marketing activities.

4. *Insāniyyah*

Shariah marketers have the knowledge and practice regarding the essential of the shariah creation in order to lift the human dignity. Due to the nature preserve humanity (*insāniyyah*) of shariah marketers, then vices (*sayyi'ah*) can be controlled with Sharia

¹⁰ Veithzal Rivai, *Islamic Financial Management*, Jakarta, PT. Raja Grafindo Persada, 2008, 3

guidelines. The humanistic value aims to make human controlled and balanced. Human will not greedy and justify any means to achieve maximum profit.¹¹

2. 2. Islamic Principle in the Marketing

Islam recognizes that one way to meet human needs is through buying and selling, not through stealing, robbing and forcibly take the property.¹² As God commanded in the Al-Qur'an not to eat up the property of orphans, obliges us always to do justice and to transact the sale by the foundation "an tarādhin minkum"(Surah an-Nisa, 4: 29).¹³It shows that Islam does not allow people to acquire the property/wealth of others through manipulation, fraud, bribe or other illegal means. However, Islam encourages trade, which is the exchange of products or services by means of transactions or money. This exchange of ideas is familiar in the modern world. According to Kotler, the concept of exchange leads to the concept of the market (market). The market consists of all the potential customers of the various specific needs.¹⁴

Social justice is also a main principle in Islam. Religion can play an important role in advancing the cause of social justice through its emphasis on morality and spiritual vision that is needed to achieve social justice in society. Many religions such as Christian and Islam makes the claim that the main purpose of the messages and their teachings is to promote social justice in society. Thus, Islam strictly forbid the view the turnover of the property/wealth among the rich or richer itself, it is amoral actions.¹⁵From the Shariah Financial Institutions perspective, the market elements of shariah banks and shariah financial institutiosn (including shariah cooperatives) have 5 principles as follows:

- i. Seller: shariah banks and other shariah financial institutions (including shariah cooperatives) which are participated in its development;
- ii. Buyer: The customers of shariah banks and shariah financial institutions;
- iii. Relevant product or assets;
- iv. Exchanges are made in accordance with the various contract/agreement of Islamic law;
- v. Selling price.

These five principles are the elements that should be mentioned explicitly in the contract between the customer and the Shariah banks or shariah financial institutions in order to meet the Islamic principles. In addition, important information should be disclosed in the contract and acknowledged by both parties to avoid gharar. Gharar

¹¹Harmawan Kartajaya dan Muhammad Syakir Sula, *Shariah Marketing*, Jakarta, Mizan Pustaka, 2008, 29-42

¹²Yusniza Kamarulzaman, *Marketing Islamic Banking Products: Malaysian Perspective*, *Business Strategy Journal*, Vol. 14 No. 2/3, 2013, 60

¹³Departemen Agama RI, *Al Qur'an dan Terjemahannya*, CV. Asy-Syiva, 1992

¹⁴Philip Kotler dan Gary Armstrong, *Prinsip-prinsip Pemasaran*, Jakarta, Erlangga, 2001, 122

¹⁵Rania Kamla dan Hussain G. Rammal, *Social Reporting by Islamic Banks: Does Social Justice Matter?*, *Auditing & Accountability Journal*, Vol.26, No.6, 2013, 914

derived from Arabic, it means negative elements such as deception, uncertainty, dangers, risks and hazards that could result in damage or loss. Thus, gharar is in the contract when the consequences were deliberately hidden and remain unknown to one of the contracting parties. In short, marketing products of shariah banks or shariah financial institutions must always combine the five principles above, provide accurate information and do not hide important information that will lead to gharar. In the end, the marketing products of Islamic banks, KJKS and other shariah financial institutions must consider the ethical aspects as well as the religious aspect.

Abdullah and Ahmad¹⁶ describes six categories of ethical principles that can be applied to marketing activities. Those principles are honesty, trust, sincerity, brotherhood, science and technology and justice. The implication of the six principles are: all aspects of communication to consumers, either through advertising or personal selling, should be conducted honestly without the intention of misleading them or deceive them. A marketer must uphold confidence in God (al-iman) in him through the proper management of resources or blessing from Allah given to him for the progress of society and the environment. There must be sincerity in meeting the needs of consumers and ensure their safety, as well as having a sense of brotherhood in dealing with business partners and consumers. This will not only ensure success in business, but also will uphold the trust and loyalty among consumers. Finally, the concept of justice can be upheld in ensuring that all transactions are made with fair to all parties, for example, in making the product and determine the price or margin.

2.3. The Purpose of Shariah Marketing

The purpose shariah marketing cannot be separated from the purpose of sharia (maqashid ash-shari'a) itself. The fundamental philosophy of sharia marketing is the Word of God says that "man is the Messenger of Allah on this earth". The world is entrusted to human beings to be controlled and managed in accordance with the will of God. This perception is rather different from ours in conventional economics, according to the conventional schools of human is not obliged to consider the form of submission to the transcendent God.

Therefore, the belief that God the almighty Giver (al-Wahhab) should be implemented in all aspects of life, including marketing. Long as they comply with the principles of Islamic law or Sharia. According Arham¹⁷ in order to achieve economic and social goals of the Islamic civilization through the fields of marketing, the main purpose of shariah marketing important can be described as follows: (a). To bring shariah marketing theory to the modern world, which is in accordance with Islam, (b). Sharia marketing should be able to take part in the realization of social justice. Because

¹⁶Kalthom Abdullah dan Mohd. Ismail Ahmad, *Compliance to Islamic Marketing Practices among Business in Malaysia*, *Journal of Islamic Marketing*, Vol. 1 No. 3, 2010, 287

¹⁷Muhammad Arham, *Islamic Perspectives on Marketing*, *Journal of Islamic Marketing*, Vol. 1 No.2, 2010, 154-155

basically the teachings of Islam can be used as a marketing tool. Religious teachings also serve to isolate myself a marketer of any commercial decision making.

2. 4. Conceptual Framework of Shariah Marketing

Based on the theoretical description of the following shariah marketing concept, this paper present a conceptual framework in the form of a research design that serves as a guide to make it easier to understand the logic in this study. The conceptual framework proposed can be seen in the image below:

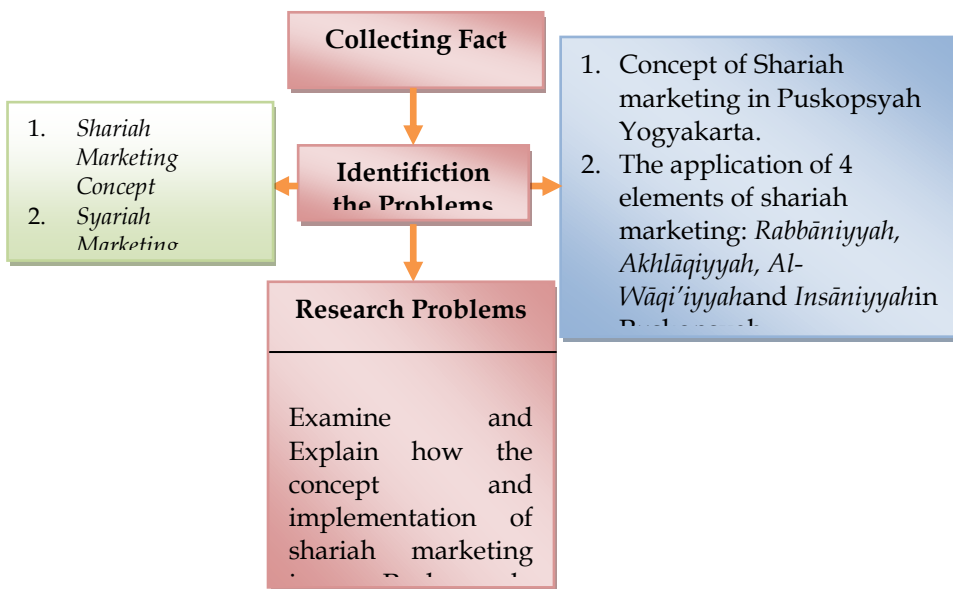


Figure 1. Theoretical Framework

3. Methodology

This research has been conducted in Puskopsyah DIY. Puskopsyah DIY is chosen because it is the center of shariah cooperatives in DIY and it has operated on a profit-sharing system, also has 73 BMT (shariah cooperatives) distributed in almost the entire of DIY territory. Puskopsyah DIY is also cooperatives that own legality become Sharia Financial Service Cooperative (KJKS). The research approach is a field research uses descriptive analysis with the intention to facilitate researchers in the analysis and present the data or fact regarding the concept or implementation shariah marketing at Puskopsyah DIY.

The research is completed by library research to provide the relevant description regarding shariah marketing. The research has been done systematically in order to perform the easier analytical data. Collecting data research is using the triangulation method (observation, interview, and documentation),¹⁸ whereas the analytical technique

¹⁸ Sugiyono, *Metode Penelitian Bisnis*, Bandung, CV. Alfabeta, 2005, 309.

is a taxonomy analysis technique with the interactive analysis model. It is used because of the model gives details of the research' analysis and focus on the concept and implementation of shariah marketing at Puskopsyah DIY.

4. Result and Discussion

4.1. Background of Puskopsyah DIY

BMT Puskopsyah DIY (originally named Puskopsyah BMT Mitra Nugraha) was established in order to achieve the ideals of national development which is generally aimed at creating a justice and prosperous society equitable materially and spiritually. In terms of economic development and some state of development goals, BMT Puskopsyah DIY saw that all the people need attention, especially to the people whose lives are inadequate and underdeveloped.

This concern is based on the state that the poor people also micro and small entrepreneurs are quite numerous. They face complex problems, among its difficulty to obtain investment funds and working capital because they assume that bank interest as the practice of *riba*, while the existing banks are not able to reach them because they are too many and the overhead costs is expensive and difficult to meet the requirements of bank ratings. On the other hand, many of the microeconomic perpetrators are trapped by micro loan shark with a simple procedure but applying higher interest rates. Another problem facing them is difficulty in marketing the product and there is no certainty of its products, as well as the difficulty of regularly and decent raw materials or production inputs.

On that basis and driven desire to be an opportunity to worship in a different perspective then Puskopsyah BMT DIY interested and concerned to undertake concrete actions. BMT Puskopsyah DIY as social institutions strive to cultivate economic resources and other resources as a means of acting form of concrete and operational. By portray itself as a facilitator is also a mediator for the efforts towards services and the development of small and micro enterprises.

Puskopsyah BMT DIY initiated its establishment by the Agency 'Amil Zakat Infaq and Shodaqoh (BAZIS) DIY with Yayasan Amal Usaha Muslim Yogyakarta (YAUMY) and Business Incubation Center Small Business (PINBUK) DIY on 1 April 1997 under the name BMT Mitra Nugraha.¹⁹ Vision of Puskopsyah DIY are being a Professional Shariah Cooperative Center for Healthy Growth of BMT with mission as follows:

- i. Creating BMT community which is amanah,
- ii. Increasing the role and position of BMT within the scope of the national economy,
- iii. Welfare Member, Manager, and Administrator,
- iv. Realize the performance of better & healthier BMT,
- v. Improving the quality of services to members.

¹⁹<http://puskopsyahjogja.blogspot.com/2009/10/latar-belakang.html>

In the Management Accountability Report Puskopsyah DIY 2013, the development and growth of BMT in Yogyakarta is a potential that needs to be combined, and the purpose of Puskopsyah DIY as follows:

- i. Improve the quality of human resources in the environment BMT Puskopsyah DIY.
- ii. Establish a strong relationship between the Board and Members.
- iii. Increasing the role and position of BMT within the scope of the national economy.
- iv. Enhancing the role and functions of Baitul Maal in BMT.

4.2. Legality of Puskopsyah DIY

Puskopsyah DIY is a secondary cooperative movement founded by KJKS/UJKS/Shariah Cooperative where business activities are based on the pattern of Shariah, the legal basis:

1. Law of the Republic of Indonesia and the Cooperative Law No. 25 Year 1992 and No. 17 Year 2012, Regarding Cooperatives.
2. Indonesian Government Regulation No. 9 Year 1995, on the implementation of business activities by the Savings and Loans Cooperatives.
3. The decision of the Minister of Cooperatives and Small and Medium Enterprises of the Republic of Indonesia Number: 323/BH/KWK-12/V/1999, dated May 24, 1999.
4. Regulation of the Minister of Cooperatives and SMEs No. 91 of 2004, On Business Activities Implementation Guidelines for Sharia Financial Service Cooperatives.
5. Regulation of the Minister of Cooperatives and SMEs No. 19 Year 2008 on Guidelines for Business Activity by Savings and Loans Cooperatives.

4.3. The Development of Puskopsyah DIY Members

Members of Puskopsyah DIY is the primary Islamic Cooperation, as stipulated in the Mandatory Cooperative Constitution (AD/ART). In accordance with Annual Members Meeting Decisions in 2010 with closing report 2009, an increase of SPA from 250,000 to 5,000,000 and SWA from 15,000 to 20,000 as of December 31, 2010 the number of members Puskopsyah DIY previously recorded 94 BMT and at the end of December 2010 to 51 BMT and at the end in 2011 as many as 54 members. Furthermore, in 2012 there were 11 BMT are members and in 2013 there were 8 BMT become a member. Thus, the total members of Puskopsyah DIY at the end of 2013 are 73 BMT, and here is the development of the number of members:

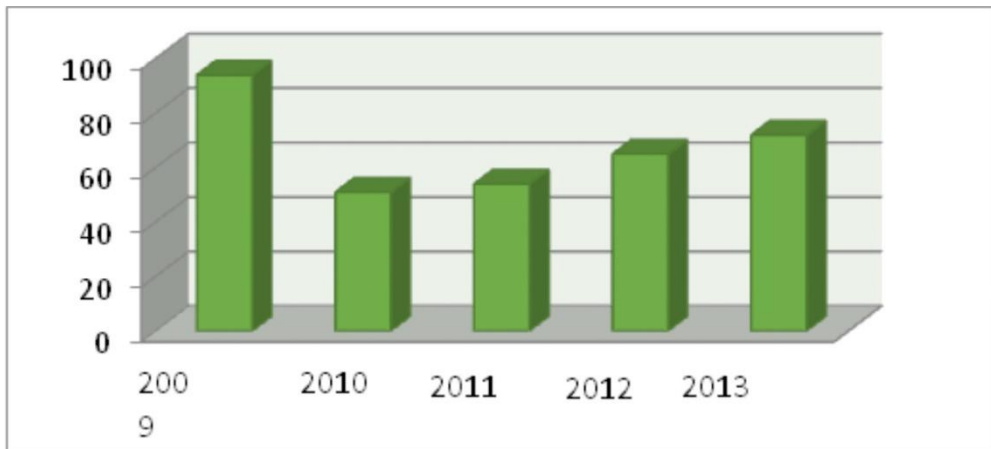


Figure 2. Chart of BMT Puskopsyah DIY Members

4.4. Management of Puskopsyah DIY Organizations

According to Law No. 25 of 1992 on cooperatives, article 22 suggests that Members Meeting (RAT) is the highest authority in the cooperative, then to manage the cooperative members' meeting delegated authority to the cooperative management. In order for the cooperative management is done professionally, then administrator choose managers to manage daily activities of cooperative which is authorized and fully responsible in managing savings and loans (PINBUK 11). Based on this, the organizational structure of the BMT and/or Sharia Cooperative at least minimally must exist as microfinance institutions, can be seen below:

- i. has the Islamic financial services unit that has complete organizational structure which clearly and in writing, complete with job descriptions, authority and responsibility and each element in the organizational structure.
- ii. Unit of savings and loans must be part of the organizational structure of the organization BMT and/or Sharia Cooperative, which is separate administrators.
- iii. Managers must have the basics of Shariah financial institutions managements.

Some of management activities implemented in the organization DIY Puskopsyah are as follows:

- i. The regular meeting of the Board, the meeting is held regularly at least once every month in the first week / second, while that which are incidental implemented based on need.
- ii. Supervisor Regular Meeting Management, regularly carried out every three months with a rolling system places at once relationship to the area.
- iii. Supervisor Meeting is held because of various reasons and considerations of this program implementation is carried out simultaneously with the joint meetings held every three months.

iv. Gathering between founder and linked institutions, the program runs intensive both formal and informal, it is proved by the establishment of several cooperation continues to run, such as training maal cooperation with Bazda / Baznas, strengthening the business capital of the department of cooperatives and some other activities.

For more details, organizational structure BMT can be seen below:

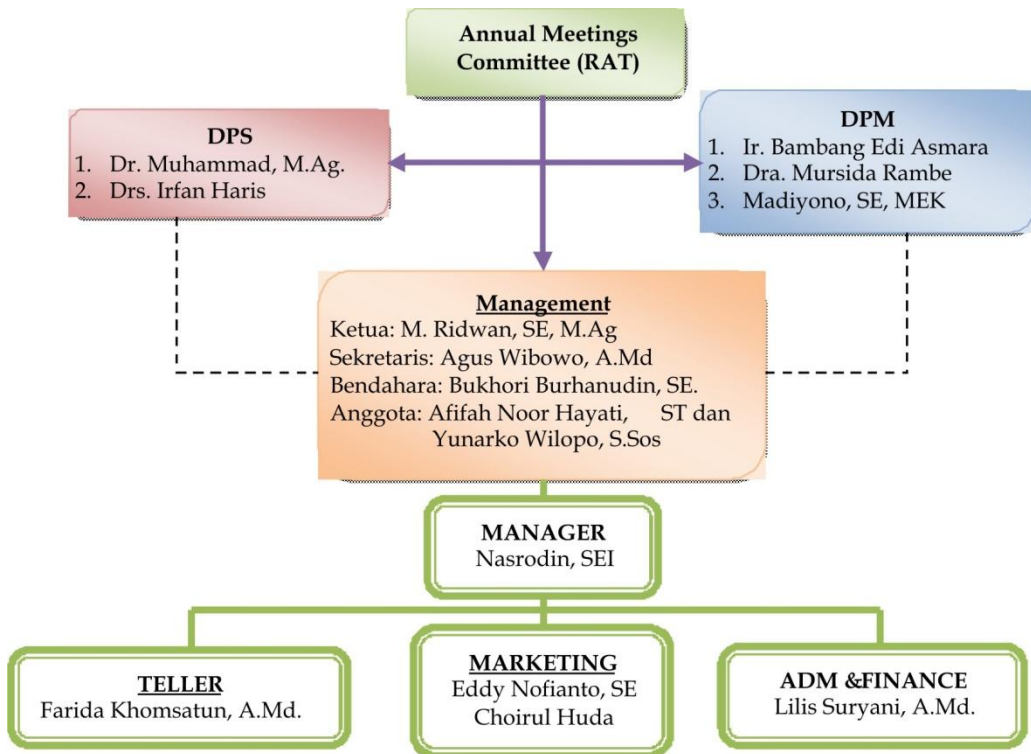


Figure 3. Organizational Structure

4.5. Puskopsyah DIY Products

As the commercial function Puskopsyah DIY always uphold the "business philosophy," which carries the prospective of value creation to members of BMT and outreach for all parties involved in the process, it is as a form of marketing revolution.²⁰ The commercial functions are interpreted and applied through two types of core products, namely savings products and financing products.

²⁰Laurent Tournois and Isabelle Aoun, *From Traditional to Islamic Marketing Strategies Conceptual Issues and Implications for an Exploratory Study in Lebanon, Education, Business and Society: Contemporary Middle Eastern Issues* Vol. 5 No.1, 2012, 135

4.5.1. Savings Products

In Puskopsyah DIY, capital investment mechanism for member BMT can be done through *musyarakah fī sahm asy-syarikah* contract (*akad*) by deposit funds of Rp 50,000,000.00 (Fifty Million Rupiahs).

Mechanism of equity participation in Puskopsyah DIY can be described in the following scheme:

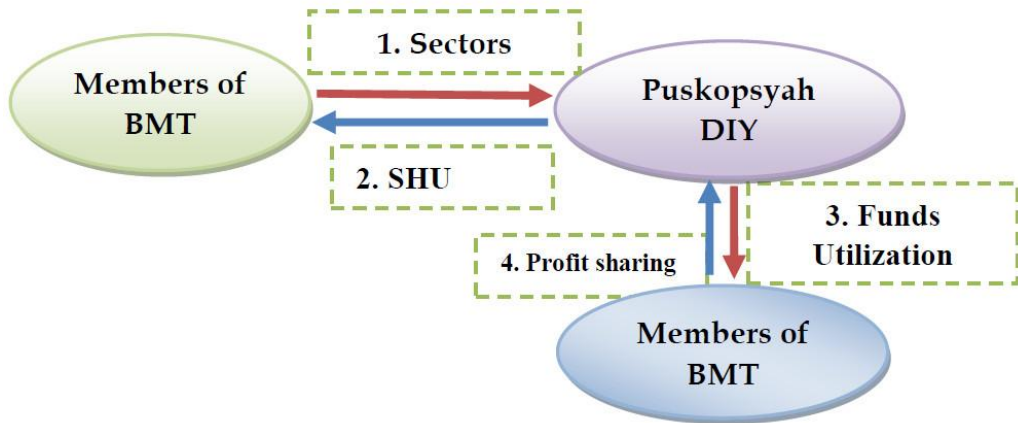


Figure 4. Equity Participation Mechanism

From the scheme above can be explained, one of the funding sources derived from their own capital, shareholders and third parties fund then channeled into financing to members of BMT. In the accounting period, according to the results Annual Member Meeting, members will get the SHU from business. Sharing of SHU conducted in a fair based on the proportion of services by members.

Saving products in DIY is using the principle of deposit (*wadi'ah*) and investments (*mu.dārabah*). The principle deposit is applied in Puskopsyah DIY is *wadi'ah yad adh-damanah*. Where the funds are deposited may be used to attempt by Puskopsyah DIY and may give a bonus when the condition Puskopsyah DIY is surplus due to policy but it is not promised. *Akad wadi'ah* can be applied in the form of savings account products Puskopsyah DIY. The other principle used in Puskopsyah DIY is investment principle.²¹ The contract in accordance with *mudārabah* principle. According to Fatwa of MUI (2000) *mu.dārabah* is a business cooperation contract between two parties in which the first party (*malik, sāhib al-māl*, Puskopsyah DIY) provides the entire capital, while the second (*'amil, mudārib*, members) to act as the manager, and business profits for them according to the agreement set forth in the contract.²² The purpose of *mudārabah* is cooperation between the owner of the funds (*shahibul māl*) and fund's

²¹Muhammad Syafi'I Antonio, *Bank Syariah: Dari Teori ke Praktik*, Jakarta, Gema Insani, 2005, 147

²²Tim Penulis Dewan Syari'ah Nasional MUI, *Himpunan Fatwa Dewan Syari'ah Nasional*, Jakarta, PT. Intermedia, 2003, 40-49

managers (*mudārib*), in this case Puskopsyah DIY. According to the results of interviews with Mr. Eddy Nofianto (Head of Marketing Department), in determining the *nisbah* in Puskopsyah DIY by using the profit sharing calculation with revenue (income), because this pattern can minimize losses for members of BMT. Puskopsyah DIY assume that deposits or savings that exist only as an additional supplement, because the many source of the funds are collected from shareholders and third party funds as part of the government through the Revolving Fund Management Institution and the private sector through the financing of Syariah Mandiri Banks, Panin Syariah Banks and other Shariah Financial Institutions.

4.5.2. Financing Products

Financing in Puskopsyah DIY can be divided into the following two types:

1. Productive Financing, which is funding for production needs, that is to increase the business, whether production, trade, and investment.
2. Consumer financing, which is financing that are used to meet consumption needs, which will be used to meet the needs.

According to the needs, productive financing can be divided into the following two things:

1. Working capital financing, that is financing for fulfilling the requirements: (a) an increase in production, both quantitatively, the amount of production, as well as qualitatively, namely the improvement of the production quality; and (b) for the purposes of trade or increase the utility of place of an item.
2. Investments financing, that is meeting the needs of capital goods (capital goods) as well as facilities closely related to it.²³

In general, the types of financing applied by Puskopsyah DIY can be seen in the following figure:

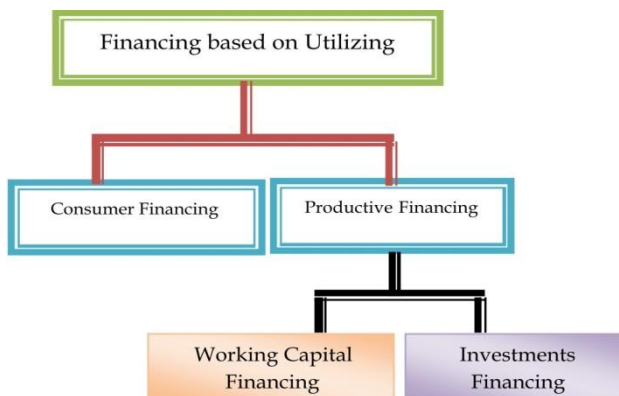


Figure 5. Shariah Commercial Financing

²³Muhammad Syafi’I Antonio, *Bank Syariah: Dari Teori ke Praktik*, Jakarta, Gema Insani, 2005, 160-168

From the observations in the field found that Puskopsyah DIY is only channel financing to BMT included in its members and not directly to the public. This is what made the difference Puskopsyah DIY with BMT in general because Puskopsyah DIY acts as BMT Parents/Primary.

4.6. Marketing Mechanism in Puskopsyah DIY

The term of shariah marketing cannot be separated from the "Islam" accents itself as a religion, it could lead to potential differences that must be communicated or interacted well because Islam in Indonesia consists of many community organizations such as Muhammadiyah, NU and other organizations. Thus, it means that when dealing with Muslim consumer marketing practices need to take certain Islamic character. Marketing as assumed in contrast to marketing in general. Then, it indicates that the target of shariah marketing is Muslim consumers, consumers are distinctively different from consumers in general and that it utilizes specific resources, skills and tools that are relevant and interesting to a particular segment.²⁴ Though essentially marketing shariah is implemented in the aggregate for all of mankind both Muslims and non-Muslims as long as do not conflict with the Islam principle and always keep the halal (input, process and output). Therefore halal is a term applied to many aspects of life.²⁵ In Islam there are many things that clearly lawful or unlawful. There are items that are not clear even forbidden, and there is also information that does not match the product offered.

In general, to find out information about the marketing concept in Puskopsyah DIY, can be seen through the illustration marketing mechanism following:

i. Needs

A situation where Member BMT feel shortage of the products offered by other shariah financial institutions, so they decide to be member Puskopsyah DIY.

ii. Desire (Wants)

The desire or specific purposes (value added obtained BMT Member at the time related with Puskopsyah DIY).

iii. Request (Demands)

Members BMT will desire a specific product provided by Puskopsyah DIY and supported by purchasing power and the ability to restore the BMT Member.

iv. Products

Everything that can be offered by Puskopsyah DIY in order to satisfy and meet the needs of Members BMT. Products in Puskopsyah DIY can be divided into two, namely: funding and lending. According to Mr. Nasrodin (Manager Puskopsyah

²⁴Ozlem Sandikci, *Researching Islamic Marketing: Past and Future Perspectives*, *Journal of Islamic Marketing*, Vol. 2 No.3, 2011, 247

²⁵Adam T. Aris and Norhaznee M. Nor, Noor A. Febrianto, K.V. Harivaindaran and Tajul A, *Muslim Attitude and Awareness toward Istihalah*, *Journal of Islamic Marketing*, Vol. 3 No.3, 2012, 244

DIY), products planning and development that comply with sharia in Puskopsyah DIY done by sharing the following ways:

1. Mapping member BMT product needs.
 2. The formulation of the product along with the draft budget.
 3. Proposed Puskopsyah DIY products from the manager to the board.
 4. Requests for approval of the results of the Board's decision to the Sharia Supervisory Board (DPS)
 5. Socialization products to members of the BMT.
- v. Value
BMT Member forecasts for all abilities Puskopsyah DIY products to meet their needs.
- vi. Costs
Something or the amount of money that is sacrificed by Puskopsyah DIY to obtain or meet the needs of Members BMT.
- vii. Satisfaction
Members feeling happy or disappointed BMT derived from comparisons between his impression of the product's performance and expectations in Puskopsyah DIY.
- viii. Exchange/Transaction
The act of obtaining the desired product BMT Members by offering something as sharing according to the proportion.
- ix. Market
Consists of all potential BMT Members who have specific needs and same desires, which may be available and able to carry out transactions with Puskopsyah DIY to meet their needs and requirements.²⁶

In addition, Mr. Eddy Nofianto explains that Puskopsyah DIY face constraints in the areas of marketing, including:

1. Market Segmentation of Puskopsyah DIY is not too much because it was determined in advance that is BMT organizations and not individuals.
2. In the implementation, the managers face people who will understand the operational BMT and even sometimes they feel BMT managed greater than Puskopsyah DIY.
3. If there is a little mistake with Puskopsyah DIY, then it has a long impact and it will be complained in the Annual Meeting Committee.

A marketer in marketing the product must have a good product knowledge so that any questions can be answered with the prospective members properly. In principle the process of marketing it as someone who is "gogoh iwak" meaning that as someone who is looking fish in a fish pond with his hands wide, therefore the probability of getting the fish could be a lot or a little or not get it at all.

²⁶Muhammad, *Manajemen Bank Syari'ah*, Yogyakarta, UPP AMP YKPN, 2005, 220-222

4.7. The Implementation of Shariah Marketing Concept in Puskopsyah DIY

Implementation of the marketing concept of Islamic (sharia marketing) is a strategic step to realize the marketing plan into a real marketing actions and in accordance with the principles of Islam.

According to Mr. Nasrodin as manager Puskopsyah DIY, this concept of marketing in Puskopsyah DIY implemented in a marketing policy that is locating the professionals human resources and qualified in the teachings of Islam. The human resources in Puskopsyah DIY fostered through regular training each quarterly through the forum manager for managers and administrators forum for the administrators. As for staff are held as needed. They have also been used to begin and end with prayer work, execution planning and evaluation of everything that is done with sincere and honest foundation.

Details on the implementation of four elements of shariah marketing in Puskopsyah DIY implemented on the following:

1. Theistic (*Rabbāniyyah*), the manager shall *tadarus* every morning before work and recommended for Duha prayer in the office.
2. Ethical (*Akhlāqiyyah*), the entire of existing organizations are not allowed to smoke and wear non-compliance outfit and prohibited to do immoral that will cause a loss of personal and institutional.
3. Realistic (*Al-Wāqi'iyah*) dan Humanity (*Insāniyyah*), the entire organizations are Muslim. The marketer must conduct the product promotion in a transparent manner and always being communicative and humanist who uphold good moral (*akhlaqul karimah*).

From these explanations can be concluded that the method explained the shariah marketing concept in Puskopsyah DIY has been applied although not all aspects are running perfectly, the organization comes from people who are competent in their field and product marketing is also carried out based on the fatwa overseen by the Sharia Supervisory Board. This is corroborated by the results of research conducted by Adi Dhien Zakariya proves that sharia marketing has a significant influence on the image of an Islamic Financial Institutions.²⁷

Based Management Accountability Report for the year 2013 Puskopsyah DIY obtained that work program of Puskopsyah DIY marketing department which has been implemented in 2013 in which the following explanation:

1. The network expansion with INKOPSYAH and Shariah banking can carry out well, it was evidenced by the signing of MOU between inkopsyah for investment capital in Puskopsyah DIY at a maximum of 35% of its own capital. Meanwhile,

²⁷ Dhien Adi Zakariya, *Penerapan Shariah Marketing dan Pengaruhnya terhadap Citra Lembaga Leasing Shariah "Danaku Shariah" Cabang Semarang*, Semarang, Skripsi Fakultas Syari'ah IAIN Walisongo, 2011, 56

Puskosyah DIY can cooperate with one institution, namely PT. Bank BTN Syariah for working capital compliance member.

2. Strengthening of working capital for DIY Puskopsyah members in the period 2013- 2014 through channeling financing program with a limit amount of Rp 30,000,000,000, - (thirty billion rupiahs).
3. Handling of Troubled Funding, for the year 2013 some of the financing problems that become burden began to be parsed with the attempts and efforts, it is proved by the decrease NPF Puskopsyah DIY from 15.87% in 2012 to 5.36% at the end of the year 2013.

4.8. The Strategy of Shariah Marketing Implementation in Puskopsyah DIY

Strategy is an intellectual act simultaneously marketer entity oriented actualization process of planning and ending with the outcome of the actualization.²⁸ Before implementing any strategy undertaken by Puskopsyah DIY to implement sharia marketing, would be much better known in advance of the marketing components has been done in Puskopsyah DIY and BMT members. Marketing by Puskopsyah DIY to members (BMT) was applied in several ways, such as interactive visit, print media, brochures/leaflets and communication among Puskopsyah and BMT Association of DIY. Moreover, for the BMT members through the utilization of tools: online website, media social, print media, brochures/leaflet and social activities.

Everything was ultimately aim to stabilize the marketing conditions which sometimes have fluctuated in Puskopsyah DIY. Due to effective marketing is crucial in maintaining sustainability and increase the profitability of the institution. Contributions marketing, particularly marketing segmentation, in improving the operation activities of the collection and distribution of funds has also been documented for decades.²⁹

A classic problem that often occurs in Puskopsyah DIY is a limited fund to be distributed to members of BMT, even if there was also obtained from the financing cost is quite high and BMT members could not accept, that it often causes fluctuations in marketing. A temporary solution is still being sought are looking for a source of funds that can be received by members of BMT through a network of cooperation with INKOPSYAH (Induk Koperasi Syariah) and Shariah banks who have commitment to develop BMT or shariah cooperative. The strategy applied by Puskopsyah DIY to minimize the losses/deficit has been done by optimalization the human resources capacity, the implementation of activities based on the legal SOP and SOM, the implementation of internal and external audit and supervision and mentoring members of BMT.

²⁸Rajiv Nag, Donald C. Hambrick, and Ming-Jer Chen, *What is Strategic Management Really? Inductive Derivation of a Consensus Definition of the Field*, *Strategic Management Journal*, Published online in Wiley Interscience (www.interscience.wiley.com), 2007, 952

²⁹ Rahmatina Awaliah Kasri, *Giving Behaviors in Indonesia: Motives and Marketing Implications for Islamic Charities*, *Journal of Islamic Marketing*, Vol. 4 No.3, 2013, 307

Furthermore, the application of shariah marketing strategy in Puskopsyah DIY was done by following below:

1. Theistic (*Rabbaniyyah*): done with coaching and optimization the growth of spiritual element to strengthen human resources of Puskopsyah DIY.
2. Ethical (*Akhlaqiyyah*): done with optimization of character building and moral human resources of Puskopsyah DIY.
3. Realistic (*Waqi'iyah*): carried out by meeting periodically with stakeholder in order to strengthen the network and establish mutually beneficial cooperation with BMT and Third-Party members to strengthen the institutional members of BMT (institutionalization).
4. Humanistic (*Insaniyyah*): done by focusing concentration managers DIY Puskopsyah on guidance to the members of BMT and increase synergy through increased performance Puskopsyah DIY and members of BMT.

Market segmentation of Puskopsyah DIY can be broadly classified into institutional investor and creditor institutions such as the government, Shariah banking and primary BMT which is affecting market perceptions. Institutions or companies interested in partnering with Puskopsyah DIY should always be guided by the Shariah compliance. Because according Sayani and Balakrishnan (2013), government and private institutions interested in partnering with shariah financial institutions when the stakeholder reflects its overall economic performance (aggregate) of the shariah financial market that they manage.³⁰

3. Conclusion

Based on the result at Puskopsyah DIY and based on the shariah marketing, it can be concluded as follows:

1. The shariah marketing concept of Puskopsyah DIY has been applied through a simple marketing policy that is assigning the professional and competent of human resources regarding religion and marketing also mastering of product knowledge comprehensively.
2. The implementation of shariah marketing at Puskopsyah on every element could be seen from some activities such as: (1) Theistic (*Rabbāniyyah*), manager habitually reads an Al-Qur'an (tadarus) every morning before start working and in between working hours is recommended to do Dhuha prayer in the office as a supplement. (2) Ethic (*Akhlaqiyyah*), all the employees of Puskopsyah DIY are compulsory well behaved and talking politely. They are also prohibited from smoking, non compliance outfit, doing bad things in order losses for themselves and organizations. (3) Realistic (*al-Wāqi'iyah*), all the employees of the organization are Muslim, and all the marketers have to explain the product of

³⁰Hameedah Sayani and Melodena Stephens Balakrishnan, *Marketing an Islamic Index: Perceived Value of KMI30 Index, Management Research Review*, Vol. 36 No. 4, 2013, 331

- Puskopsyah DIY based on the reality. (4) Humanity (*Insāniyyah*), all the managers always have priority in giving service to the members of cooperatives (BMT) and always be humanistic and communicative.
3. Lastly, the implementation of syariah marketing concept at Puskopsyah DIY is going well, however there are some aspects not yet running perfectly. For example, facts show that not all of the product marketing process carried out by the prevailing fatwa supervised and issued by the Sharia Supervisory Board.

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REKONSTRUKSI POLITIK HUKUM EKONOMI SYARI'AH PASCA REFORMASI DI INDONESIA

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Abstract

In the case of a state, a law can not be separated from politics. In some cases, law is legally established based on the wish of political policy holders. However, the political policy holders have to obey to the law that has been set legally. As a political product, law should accommodate public aspirations which develop rapidly and it should be advanced as well as becoming reference in anticipating social, economic, and political development in the futures, including a legal product in sharia economy. The ultimate goal of this article focus on the effort of Reconstruction of Legal Politics of Sharia Economy in the Post Reformation era in Indonesia. All the way through the study of the legal and political structure of sharia economy as a manifestation of the religious spirit of society and socio-cultural values that can be constructed and reformulated ideally. Finally, it come to the conclusion that, the development of sharia economy is determined by the internal dynamics of society and the good relation between Islamic society and the state. The concussive political climate enables the development of the shariah economy principles. It implied that legal politics in sharia economy is influenced by the process of integration and legislation of socio-political Islamic ideas into system and configuration of national socio-politic.

Keywords: legal politics, reformation, reconstruction, sharia economy.

Abstrak

Dalam sebuah perjalanan Negara, hukum tidak dapat dipisahkan dengan politik. Disatu sisi hukum dibuat sesuai dengan keinginan para pemegang kebijakan politik, sementara disisi lain para pemegang kebijakan politik harus tunduk pada aturan hukum yang telah ditetapkan oleh lembaga pembuat hukum. Meski sebagai produk politik, muatan hukum yang berlaku selayaknya mampu menangkap aspirasi masyarakat yang tumbuh dan berkembang bukan hanya yang bersifat kekinian, melainkan juga sebagai acuan dalam mengantisipasi perkembangan sosial, ekonomi, dan politik di masa depan. Termasuk dalam hal ini produk hukum bidang ekonomi syari'ah. Artikel ini akan memfokuskan kajiannya pada seputar upaya Rekonstruksi Politik Hukum Ekonomi Syari'ah Pasca Reformasi Di Indonesia. Melalui telaah struktur politik dan hukum, ekonomi syariah sebagai penjelmaan dari struktur ruhaniyah suatu masyarakat sekaligus penjelmaan dari nilai-nilai sosial budaya dari masyarakat dapat terkonstruksi

dan tereformulasi secara ideal. Artikel ini memberikan kesimpulan bahwa, perkembangan ekonomi syari'ah sedikit banyak ditentukan oleh dinamika internal umat serta hubungan yang harmonis antara umat Islam dan Negara. Iklim politik yang kondusif memungkinkan berkembangnya sendi-sendi ekonomi syariah. Artinya, politik hukum dalam bidang ekonomi syari'ah ditentukan oleh proses integrasi dan legislasi gagasan sosial politik Islam kedalam sistem dan konfigurasi sosial politik nasional.

Keywords: politik hukum, rekonstruksi, reformasi, ekonomi syari'ah

A. Pendahuluan

Secara yuridis konseptual, Indonesia merupakan negara hukum. Sebagai negara hukum, Indonesia selalu mendasarkan setiap penyelenggaraan negara dan pemerintahannya pada peraturan perundang-undangan yang berlaku. Spirit negara hukum itu salah satunya teraktub dalam Pasal 1 ayat (3) UUD 1945 yang menyatakan dengan tegas bahwa Negara Indonesia adalah negara hukum.¹ Dalam bangunan negara hukum inilah, hukum Islam—disamping hukum adat dan Barat—menjadi bagian yang tidak terpisahkan dalam reformulasi dan konfigurasi hukum nasional. Dari proses interaksi sosial historis inilah hukum Islam mulai mengakar dan menjadi sistem hukum dalam masyarakat hingga saat ini.²

Ketika era reformasi menggantikan era Orde Baru di tahun 1998, proses legislasi hukum Islam pun mengalami perubahan signifikan. Era reformasi menjadi penanda tidak ada lagi kekuasaan represif seperti era Orde Baru, dan bertambah luasnya kran-kran aspirasi politik umat Islam—dengan bermunculannya partai-partai Islam dan tokoh-tokoh politik Islam—sehingga keterwakilan suara umat Islam bertambah di lembaga legislatif maupun eksekutif. Perkembangan hukum Islam pada masa ini memang mengalami kemajuan. Secara riil hukum Islam semakin teraktualisasikan dalam kehidupan sosial. Wilayah cakupannya menjadi sangat luas, tidak hanya dalam masalah hukum privat atau perdata saja tetapi mulai masuk dalam ranah hukum publik, sehingga tidak heran jika di berbagai daerah muncul perda-perda bernuansa syari'ah.

Era ini menjadi wujud gejala nyata transformasi hukum Islam dalam bentuk perundang-undangan (*Takhrij al-Ahkâm fi al-Nash al-Qânun*) yang merupakan produk interaksi antar elite politik Islam (para ulama, tokoh ormas, dan cendekiawan muslim) dengan elite kekuasaan (*the rulling elite*) yakni kalangan politisi dan pejabat negara. Sebagai contoh pengumpulan ini, diundangkannya UU tentang Wakaf, Zakat, dan beberapa hukum lain, peranan elite Islam cukup dominan dalam melakukan pendekatan dengan kalangan elite di tingkat legislatif, sehingga berbagai undang-undang tersebut dapat dikodifikasikan. Adapun prosedur pengambilan keputusan politik di tingkat legislatif dan eksekutif dalam hal legislasi hukum Islam (*legal*

¹ Lihat UUD 1945 Pasca Amandemen Pasal 1 ayat (3).

² Ali Sodiqin, "Periodisasi Sejarah Hukum Islam di Indonesia," dalam www.serbasejarah.wordpress.com, akses pada 19 November 2016.

drafting) mengacu kepada politik hukum yang dianut oleh badan kekuasaan negara secara kolektif.

Dalam sebuah perjalanan pemerintah atau Negara, tentu hukum tidak dapat dipisahkan dengan politik. Disatu sisi hukum itu dibuat sesuai dengan keinginan para pemegang kebijakan politik, sementara disisi lain para pemegang kebijakan politik harus tunduk dan bermain politik berdasarkan aturan hukum yang telah ditetapkan oleh lembaga yang berwenang. Oleh karena itu antara politik dan hukum terdapat hubungan yang sangat erat dan merupakan “*two faces or a coin*” (dua sisi mata uang).³

Dari berbagai pandangan tersebut, artinya ketika hukum dalam dimensi sosiologis difahami sebagai refleksi tata nilai yang diyakini masyarakat sebagai suatu pranata dalam kehidupan bermasyarakat, berbangsa dan bernegara. Tentu, meskipun terjadi persinggungan antara politik dan hukum, muatan hukum yang berlaku selayaknya mampu menangkap aspirasi masyarakat yang tumbuh dan berkembang bukan hanya yang bersifat kekinian, melainkan juga sebagai acuan dalam mengantisipasi perkembangan sosial, ekonomi, dan politik di masa depan. Pluralitas agama, sosial dan budaya di Indonesia tidak cukup menjadi alasan untuk membatasi implementasi hukum Islam hanya pada spek tertentu saja yang dikehendaki pemerintah, semisal hukum keluarga. Tetapi juga apa yang menjadi wacana dan kebutuhan masyarakat, termasuk dalam bidang muamalah (ekonomi syari’ah) misalnya, hukum perbankan, perdagangan, hukum tata niaga syari’ah, pidana syari’ah, atau bahkan tata negara Islam. Terlebih kegiatan di bidang muamalah, semisal ekonomi syari’ah di Indonesia dalam perkembangannya telah mengalami pertumbuhan yang signifikan, namun banyak menyisakan permasalahan karena belum terakomodir secara baik dalam regulasi formil yang utuh.⁴

Praktek hukum ekonomi syari’ah sebenarnya sudah dilaksanakan di Indonesia sejak lama, namun masih dalam kebiasaan bisnis masyarakat (*living law*) semata. Proses positivisasi baru diakomodir secara terbatas setelah era reformasi, yaitu dengan lahirnya UU No. 10 Tahun 1998 tentang Perubahan UU No. 7 Tahun 1992 tentang Perbankan, dan terakhir UU No. 21 Tahun 2008 tentang Perbankan Syari’ah.⁵ Lahirnya produk hukum ini menandai sejarah baru di bidang perbankan yang mulai memberlakukan sistem ganda (*dual system banking*) di Indonesia, yaitu sistem perbankan konvensional dengan piranti bunga dan sistem perbankan syari’ah dengan piranti akad yang sesuai dengan prinsip-prinsip syari’ah.

Perkembangan ini menunjukkan bahwa pelembagaan hukum Islam sudah tidak dikotomis, meskipun masih banyak kelemahan di banyak aspek. Kebijakan

³ M.Solly Lubis, *Politik Dan Hukum Di Era Reformasi*, (Jakarta: PT Raja Grafindo Persada,2003), 43

⁴ Suhartono, “Dinamika Politik Hukum Kompetensi Peradilan Agama,” dalam www.badilag.net, akses pada 19 November 2016.

⁵ Syaugi Mubarak Seff, “Regulasi Perbankan Syari’ah Pasca Lahirnya UU No. 21 Tahun 2008 Tentang Perbankan Syari’ah (Kajian Politik Hukum),” *Jurnal Risalah Hukum*, Vol. 6, No. 2, (Desember 2008), 86.

Pemerintah di bidang hukum pada era ini, menurut Arif Sidharta, memiliki ciri-ciri: berwawasan kebangsaan dan nusantara; mampu mengakomodasi kesadaran hukum kelompok etnis kedaerahan dan keyakinan keagamaan; berbentuk tertulis dan terunifikasi; bersifat rasional baik segi efisiensi, kewajaran, kaidah dan nilai; transparansi dan responsif terhadap perkembangan aspirasi dan ekspektasi masyarakat.⁶

Hal ini berbeda dengan tiga dasawarsa sebelumnya dimana paradigma pembangunan hukum yang dianut pemerintah cenderung bersifat sentralisme hukum (*legal centralism*), melalui implementasi politik unifikasi dan kodifikasi hukum bagi seluruh rakyat dalam teritori negara, yang kemudian berimplikasi pada hukum negara yang mengusur, mengabaikan dan mendominasi sistem hukum yang lain.

Implikasi yang juga timbul dari proses konfigurasi politik era reformasi ini adalah adanya kewenangan pengadilan agama untuk mengadili sengketa ekonomi syari'ah, yakni melalui UU No. 3 Tahun 2006 Tentang Peradilan Agama (UU PA) Pasal 49 sampai Pasal 53.⁷ Dalam undang-undang tersebut dijelaskan bahwa cakupan ekonomi syari'ah juga sangat luas, yang dalam hal ini tercakup dalam lembaga keuangan baik lembaga keuangan bank maupun lembaga non bank yang mendasarkan pengelolaan operasionalnya menggunakan prinsip syari'ah. Termasuk kewenangan mengadili sengketa ekonomi syari'ah.⁸

Dari diskusi dikalangan para guru besar, pakar, dan praktisi hukum ekonomi syari'ah, serta wacana yang berkembang, seputar nomenklatur ilmu ekonomi syariah dan kompetensi Peradilan Agama, juga menunjukkan adanya bias kepentingan pragmatis dan inkonsistensi bahkan kerancuan dari sisi aturan main pembentukan perundang-undangan. Patut diduga pemerintah sebagai penyusun draft tidak sepenuhnya memahami tentang substansi dan konsep ekonomi syari'ah. Pemerintah masih beranggapan bahwa Peradilan Agama merupakan peradilan eksklusif umat Islam, dan anggapan eksklusivitas ini melahirkan kekhawatiran otoritas moneter kita tentang keengganan investor asing datang ke Indonesia. Kesan inilah yang pada gilirannya akan melahirkan nuansa *Islamophobia* atau bahkan mengebiri perkembangan politik hukum Islam yang tidak semestinya hadir.⁹

Dalam konteks itu, perlu adanya rekonstruksi kodifikasi produk hukum ekonomi syari'ah yang secara komprehensif dan memiliki payung hukum kuat, yang merupakan alasan mendasar bagaimana legislasi komprehensif hukum ekonomi syari'ah menjadi sangat penting untuk diupayakan. Kompendium yang saat ini ada, yakni Kitab Hukum

⁶ Masruhan, "Positivisasi Hukum Islam di Indonesia Era Reformasi," *Jurnal Islamica*, Vol 6, No. 1, (September 2011), 121.

⁷ Lihat UU No. 3 Tahun 2006 tentang Perubahan atas UU No. 7 Tahun 1989 tentang Peradilan Agama Pasal 49-53.

⁸ Syaugi Mubarak Seff, "Regulasi Perbankan Syari'ah, 91. Lihat pula Muhammad Syafi'i Antonio, *Bank Syariah Dari Teori ke Praktik*, (Jakarta: Gema Insani, 2001), 3.

⁹ Suhartono, "Dinamika Politik Hukum Kompetensi Peradilan Agama," dalam www.badilag.net, akses pada 19 November 2016.

Ekonomi syari'ah (KHES) yang di keluarkan Mahkamah Agung juga belum bisa dijadikan rujukan yang memadai, karna masih sebatas peraturan MA dan belum masuk dalam hierarki perundang-undangan. Apalagi, adanya Kompilasi Hukum Islam (KHI) yang lebih dulu lahir, secara konstitusional juga masih sangat lemah, karena keberadaannya hanyalah sebagai Inpres (Intruksi Presiden). Karena itu dibutuhkan suatu aturan hukum yang lebih kuat yang dapat menjadi rujukan para hakim dalam memutuskan berbagai persoalan hukum. Untuk itulah kita perlu merumuskan Kodifikasi Hukum Ekonomi Islam dan KHI menjadi satu, sebagaimana yang dibuat pemerintahan Turki Usmani bernama *Al-Majallah Al-Ahkam al-'Adliyah* yang terdiri dari 1851 Pasal.¹⁰

Beberapa persoalan inilah yang harus dirumuskan secara baik dalam proses merekonstruksi hukum ekonomi syariah di masa depan. Selain juga tetap menelaah terhadap produk hukum yang ada terkait bagaimana proses legislasinya dan mengapa sampai menimbulkan ketidak harmonisan dengan produk hukum lain. Meskipun tidak dipungkiri, upaya legislasi hukum Islam di Indonesia selalu menghadapi kendala struktural dan kultural, baik secara internal maupun eksternal. Secara internal, para pendukung sistem hukum Islam belum tentu beranggapan bahwa hukum Islam itu sebagai suatu sistem yang belum final, perlu dikembangkan dalam konteks hukum nasional. Sedangkan kendala eksternal yakni struktur politik yang ada belum tentu mendukung proses legislasi hukum Islam.

Memang proses mengusung ke jalur legislasi sehingga menghasilkan produk undang-undang yang baik tidaklah mudah. Maka dalam proses perumusannya perlu mengkomparasikan pendapat madzhab fikih muamalah yang tertuang dalam kitab-kitab fikih, tentunya yang sesuai dengan sosio-kultural bangsa Indonesia sepanjang tidak bertentangan dengan nilai-nilai ajaran syari'ah. Disamping itu, perlu melibatkan pakar akademisi dan praktisi ekonomi syari'ah, perlu juga melibatkan DPS (Dewan Pengawas Syari'ah), Dewan Syari'ah Nasional (DSN), BASYARNAS, BAMUI, Majelis Tarjih Muhammadiyah dan *Lajnah Bahtsul Matsa'il Nahdhatul ulama* (NU), karena bagaimanapun mereka adalah representasi pemikir hukum Islam di Indonesia yang dalam kesehariannya selalu bergelut dengan persoalan-persoalan kontemporer hukum Islam, khususnya ekonomi syari'ah. Hal ini secara otomatis dapat menghilangkan sikap *ta'assub* (fanatik) madzhab.

Diskursus inilah yang akan menjadi fokus kajian yang berjudul "Rekonstruksi Politik Hukum Ekonomi Syari'ah Di Indonesia" Ini. Dengan kajian ini diharapkan telaah atas nilai-nilai hukum Islam di Indonesia mempunyai lingkup yang lebih luas lagi. Karna bagaimanapun hukum merupakan penjelmaan dari struktur ruhaniyah suatu

¹⁰ Agustianto, "Urgensi Kodifikasi Hukum Ekonomi Syari'ah," dalam www.pesantrenvirtual.com, akses 19 November 2016.

masyarakat atau sebagai penjelmaan dari nilai-nilai sosial budaya dari golongan yang membentuk hukum tersebut.¹¹

B. Konsep Politik Hukum Islam

Hingga saat ini, istilah politik hukum sudah sangat banyak digunakan dalam berbagai disiplin cabang-cabang ilmu hukum. Beberapa pakar hukum juga mengungkapkan pengertian politik hukum yang cukup definitif. Politik hukum secara mendasar lahir dari istilah Belanda yaitu “*rechts-politiek*” yakni bentukan dua kata “*rechts*” (hukum) dan “*politiek*” (politik). Antara kedua kata ini terdapat hubungan yang erat walaupun masing-masing mempunyai pengertian yang berbeda. Kata *politik* dalam kamus bahasa Belanda yang ditulis Van der Tas mengandung arti *beleid*, yang berarti kebijakan (*policy*). Adapun kebijakan sendiri dalam Kamus Besar Bahasa Indonesia berarti rangkaian konsep dan asas yang menjadi garis besar dan dasar rencana dalam pelaksanaan suatu pekerjaan, kepemimpinan dan cara bertindak.¹²

Sedangkan hukum secara sederhana dapat dikatakan bahwa *law in generic sense, is a body of rules of action or conduct prescribed by controlling authority, and having binding legal force* atau mengutip Sri Soemantri Martosoewignjo, bahwa hukum adalah seperangkat aturan tingkah laku yang berlaku dalam masyarakat. Artinya semua ilmuwan hukum sependapat bahwa hukum adalah aturan-aturan mengenai perilaku manusia dalam kehidupan masyarakat, yaitu apa yang patut dan tidak patut dilakukan dalam pergaulan hidupnya.¹³

Dari pengertian diatas, sebagaimana dikatakan Satjipto Rahardjo, bahwa Politik Hukum sebagai aktivitas untuk menentukan suatu pilihan mengenai tujuan dan cara-cara yang hendak dipakai untuk mencapai tujuan hukum dalam masyarakat. Sedang Moh. Mahfud MD mengatakan bahwa politik hukum adalah “legal policy”, atau garis (kebijakan) resmi tentang hukum yang akan diberlakukan baik dengan pembuatan hukum baru maupun dengan penggantian hukum lama, dalam rangka mencapai tujuan Negara”.¹⁴

Demikian halnya Bellfroid mendefinisikan, bahwa politik hukum (*rechtpolitiek*) merupakan proses pembentukan hukum positif dari hukum yang akan dan harus ditetapkan untuk memenuhi kebutuhan perubahan dalam kehidupan masyarakat. Politik hukum terkadang juga dikaitkan dengan kebijakan publik (*public policy*) yang menurut Thomas Dye yaitu: “*whatever the government choose to do or not to do*”. Secara umum dapat diartikan sebagai prinsip-prinsip umum penyusunan peraturan perundang-undangan dan pengaplikasian hukum peraturan, dengan suatu tujuan yang

¹¹ Soerjono Soekanto dan Mustafa Abdullah, *Sosiologi Hukum Dalam Masyarakat* (Jakarta: Rajawali, 1987), 33

¹² “Konsep Dasar Politik Hukum Pemerintahan,” dalam <http://harry-arudam.blogspot.com>, akses pada 14 November 2016.

¹³ *Ibid.*,

¹⁴ Pengertian Politik Hukum,” dalam <http://www.pengertiandefinisi.com>, akses pada 14 November 2016.

mengarah pada upaya mewujudkan kesejahteraan atau kemakmuran masyarakat (warga negara).¹⁵

Terkait hal ini, politik hukum juga dipahami bagaimana politik mempengaruhi hukum dengan cara melihat konfigurasi kekuatan yang ada di belakang pembuatan dan penegakan hukum. Juga mempertimbangkan etik hukum, baik buruknya, adil tidaknya, atau cocok tidaknya ketentuan-ketentuan hukum itu bagi masyarakat yang bersangkutan, karena hal itu ada hubungannya dengan ditaati atau tidaknya hukum itu dalam suatu masyarakat.¹⁶ Senada dengan itu, Daniel S. Lev, menyebut politik hukum itu merupakan produk interaksi di kalangan elit politik yang berbasis kepada berbagai kelompok dan budaya. Ketika elit politik Islam memiliki daya tawar yang kuat dalam interaksi politik, pengembangan hukum Islam dalam suprastruktur politik pun memiliki peluang yang sangat besar.¹⁷

Berdasarkan elaborasi ragam definisi politik hukum tersebut, dengan kata lain politik hukum nasional mengandung dua makna utama yang berjalan dialektis yaitu *pertama*, sebagai *legal policy* dan *kedua*, sebagai instrumen untuk menilai dan mengkritisi (instrument pengendali) apakah hukum yang dibuat sudah sesuai atau tidak dengan kerangka pikir *legal policy* tersebut. Sebagai *legal policy*, politik hukum dijadikan sebagai "*blue print*" dalam menentukan arah pencapaian tujuan negara yang tertuang dalam berbagai produk peraturan perundang-undangan, yurisprudensi, dan konvensi ketatanegaraan. Sedangkan politik hukum sebagai instrument pengendali artinya bahwa dalam mengimplemetasikan hukum, negara melalui organ-organnya berfungsi untuk menjaga agar kebijakan hukum berjalan sesuai dengan fungsinya.

Pembentukan peraturan perundang-undangan sebagai bagian dari konsep politik hukum berada dalam ruang konfigurasi yang tidak bebas nilai. Nilai-nilai yang berasal dari aspek sosial, budaya, politik, ekonomi, hukum dan sebagainya saling berinteraksi dan saling mempengaruhi satu sama lainnya. Dengan demikian, pembentukan peraturan perundang-undangan dalam konsep politik hukum di Indonesia tidak hanya memiliki satu konfigurasi saja, melainkan lebih. Ada konfigurasi politik, ada konfigurasi sosio-kultural, ada konfigurasi sosial-ekonomi, ada konfigurasi hukum dan sebagainya. Konfigurasi-konfigurasi dalam pembentukan peraturan perundang-undangan ini secara teoretikal akan menghasilkan 3 (tiga) klasifikasi dasar hukum atau peraturan perundang-undangan yang berlaku dalam masyarakat, yaitu :¹⁸

- (1) hukum atau peraturan perundang-undangan sebagai pelayan kekuasaan represif (*law or legislation as the servant of repressive power*);

¹⁵ Suhartono, "Menggagas Legislasi Hukum Ekonomi Syari'ah Ke Ranah Sistem Hukum Nasional," dalam www.badilag.net. Akses pada 19 November 2016.

¹⁶ *Ibid.*, 4.

¹⁷ Cik Hasan Bisri, "Transformasi Hukum Islam Ke Dalam Sistem Hukum Nasional," *Jurnal Mimbar Hukum*, No. 56 Thn XIII, (Jakarta: AI-Hikmah dan Ditbinbapera Islam, 2002), 31.

¹⁸ Philippe Nonet and Philip Selznick, *Law and Society in Transition: Toward Responsive Law*, (New York: Harper & Row, 1978), 14.

- (2) hukum atau peraturan perundang-undangan sebagai institusi tersendiri yang mampu menjinakkan represi dan melindungi integritas dirinya (*law or legislation as a differentiated institution capable of taming repression and protecting its own integrity*);
- (3) hukum atau peraturan perundang-undangan sebagai fasilitator dari berbagai respon terhadap kebutuhan dan aspirasi sosial (*law or legislation as a facilitator or response to social needs an aspirations*).

Demikian halnya dalam konteks berlakunya hukum Islam di Indonesia sepanjang sejarah telah mengalami pasang surut seiring dengan politik hukum yang diterapkan oleh kekuasaan negara. Bahkan di balik semua itu, berakar pada kekuatan sosial budaya yang berinteraksi dalam proses pengambilan keputusan politik. Namun demikian, hukum Islam telah mengalami perkembangan secara berkesinambungan. baik melalui jalur infrastruktur politik maupun suprastruktur politik dengan dukungan kekuatan sosial budaya itu.¹⁹

Cara pandang dan interpretasi yang berbeda dalam keanekaragaman pemahaman orang Islam di Indonesia terhadap hakikat hukum Islam telah berimplikasi dalam sudut aplikasinya. M. Atho Mudzhar²⁰ misalnya, menjelaskan cara pandang yang berbeda dalam bidang pemikiran hukum Islam menurutnya dibagi menjadi empat jenis, yakni kitab-kitab fiqh, keputusan-keputusan Pengadilan agama, peraturan Perundang-undangan di negeri-negeri muslim dan fatwa-fatwa ulama.

Keempat faktor tersebut diyakini memberi pengaruh cukup besar dalam proses transformasi hukum Islam di Indonesia. Terlebih lagi hukum Islam sesungguhnya telah berlaku sejak kedatangan pertama Islam di Indonesia, di mana stigma hukum yang berlaku dikategorikan menjadi hukum adat, hukum Islam dan hukum Barat. Sedangkan hukum Islam dilihat dari dua segi. *Pertama*, hukum Islam yang berlaku secara yuridis formal, artinya telah dikodifikasikan dalam struktur hukum nasional. *Kedua*, hukum Islam yang berlaku secara normatif yakni hukum Islam yang diyakini memiliki sanksi atau padanan hukum bagi masyarakat muslim untuk melaksanakannya.

Untuk mengembangkan proses transformasi hukum Islam, khususnya bidang ekonomi syari'ah ke dalam supremasi hukum nasional, diperlukan partisipasi semua pihak dan lembaga terkait, seperti halnya hubungan hukum Islam dengan badan kekuasaan negara yang mengacu kepada kebijakan politik hukum yang ditetapkan (*adatrechts politiek*). Politik hukum tersebut merupakan produk interaksi kalangan elite

¹⁹ Dadan Muttaqien, "Legislasi Hukum Islam Di Indonesia Dalam Prespektif Politik Hukum," dalam <http://master.islamic.uui.ac.id>, akses pada 14 November 2016.

²⁰ Keanekaragaman yang dimaksud adalah perbedaan pemahaman orang Islam di dalam memahami hukum Islam yang memiliki dua kecenderungan, yakni hukum Islam identik dengan syari'ah dan identik dengan fiqh. Ini banyak terjadi bukan hanya di kalangan ulama Fiqh, tetapi juga di kalangan akademisi dan praktisi hukum Islam. Lihat M. Atho Mudzhar, "Pengaruh Faktor Sosial Budaya terhadap Produk Pemikiran Hukum Islam," dalam *Jurnal Mimbar Hukum* No. 4 tahun II (Jakarta: AI-Hikmah dan Ditbinbapera Islam, 1991), 21-30

politik yang berbasis kepada berbagai kelompok sosial budaya. Ketika elite politik Islam memiliki daya tawar yang kuat dalam interaksi politik itu, maka peluang bagi pengembangan hukum Islam untuk ditransformasikan semakin besar. Realitas itu dapat kita cermati dari lahirnya produk hukum yang berdimensi keislaman pasca reformasi. Artinya, kodifikasi hukum Islam menjadi sebuah undang-undang (*takhrij al-ahkam fi al-nash al-taqnin*) sejalan dengan politik hukum dan prosedur konstitusional cita hukum di Indonesia. Tinggal bagaimana lebih dikerucutkan dalam bidang hukum ekonomi syari'ah.

C. Arah Reformulasi Hukum Ekonomi Syari'ah Pasca Reformasi

Sebetulnya kajian tentang konfigurasi politik dan hukum Islam di Indonesia bukanlah sesuatu yang baru. Sebagai contoh misalnya kajian Ahmad Gunaryo,²¹ yang berjudul "Pergumulan Politik dan Hukum Islam; Reposisi Peradilan Agama dari Peradilan Pupuk Bawang Menuju Peradilan yang Sesungguhnya." Salah satu pokok kajian Gunaryo adalah menguraikan proses rekonsiliasi kelembagaan instrumentatif antar Peradilan Agama dan Hukum Islam di satu sisi dan Peradilan Hukum Sekular di sisi lain. Termasuk kajian terkait hukum ekonomi syari'ah yang menjadi wilayah kewenangan peradilan agama, namun masih dalam kajian yang umum.

Secara etimologi, kata ekonomi berasal dari kata latin: *Oikonomia*, yang terdiri dari dua kata *oikos* yang berarti rumah-tangga, dan *nomos* artinya mengatur. Sehingga secara literar ekonomi, diartikan sebagai hal-hal yang berkaitan dengan ilmu mengatur rumah-tangga. Sementara dalam literatur Arab, ilmu ekonomi disebut dengan ilmu *al-iqtishad* yang diambil dari kata *qashada*, *yaqshudu*, *qashdan* yang berarti niat, maksud, tujuan, atau jalan lurus. Selain itu dari akar kata *Al-Qashdu* kemudian menjadi kata *al-muqtashid*, yang berarti penghematan dan kesederhanaan (*economize-simplicity*), dalam arti inilah padanan kata ekonomi yang tepat dalam bahasa arab.²²

Sedangkan, perkataan syari'ah dapat difahami sebagai perangkat hukum ilahiah yang berupa dalil-dalil *qat'i* (definitif-imperatif), maupun yang bersifat *zanni* (hipotetik-probalistik).²³ Dari penggabungan dua kata "ekonomi" dan "syari'ah" tersebut yang dimaksudkan adalah produk keuangan/transaksi ekonomi yang dilihat dari berbagai sudut pandang kislaman terutama aspek hukum atau syari'ahnya. Dua faktor yang ingin dicapai adalah dimensi insaniyah dan dimensi ilahiyat dalam sistem ekonomi Islam. Dalam perspektif metodologi (ushul fikih), masalah-masalah ekonomi yang masuk kategori muamalah adalah bagian dari masalah-masalah "taaqquli" yang menjadi domain umat untuk merekayasa sistem dan tekniknya, sehingga sistem

²¹ Achmad Gunaryo, *Pergumulan Politik Dan Hukum Islam; Reposisi Peradilan Agama dan Peradilan Pupuk Bawang Menuju Peradilan Sesungguhnya*, (Yogyakarta: Pustaka Pelajar, 2005).

²² "definisi ekonomi," dalam <http://ekonomidalamislam.blogspot.com/2007/12/definisi-ekonomi.html>, akses 16 November 2016.

²³ M. Hasbi Hasan, *Kompetensi Peradilan Agama Dalam Penyelesaian Perkara Ekonomi Syari'ah*, (Jakarta: Gramata Publishing, 2010), 99

maupun hukum ekonomi syari'ah senantiasa menerima perkembangan dan berubah, *"qoobilun li al-taghyir wa al-niqas wa tajdiid"* agar bersifat dinamis sejalan dengan arus perubahan zaman yang melingkupi kehidupan umat manusia. Walaupun demikian kebebasan melakukan perubahan dan pembaruan tersebut tidak mutlak tetapi ada batasan-batasan hukum yang bersifat universal.²⁴

Senafas dengan itu, dapatlah dikatakan bahwa rekonstruksi legislasi hukum ekonomi syari'ah di Indonesia semakin terasa penting. Apalagi ketika dihubungkan dengan pembangunan ekonomi nasional Indonesia yang disebut-sebut berorientasi atau berbasis kerakyatan. Urgensi dari kedudukan dan peran hukum ekonomi syari'ah dapat dilihat dari berbagai sudut pandang misalnya sudut pandang sejarah, komunitas bangsa Indonesia, kebutuhan masyarakat, dan bahkan dari sisi falsafah dan konstitusi negara sekalipun. Hal ini juga sejalan dengan UUD 1945 BAB XI (Agama) Pasal 29 ayat (1) dan (2), serta BAB XIV Pasal 33 dan 34 yang mengatur perihal perekonomian nasional dan kesejahteraan sosial Indonesia.²⁵

Pijakan arah politik hukum bidang ekonomi syari'ah di Indonesia memang baru tampak dalam tahapan legislasi UU No. 7 Tahun 1992 tentang Perbankan, yang memungkinkan beroperasinya bank dengan sistem bagi hasil (Pasal 6).²⁶ UU ini kemudian dirubah dengan UU No. 10 Tahun 1998 tentang Perubahan atas UU No. 7 Tahun 1992 tentang Perbankan, yang secara eksplisit menyebutkan istilah "bank berdasarkan prinsip syariah". Terbitnya UU tersebut, menjadi moment penting bagi dimulainya gerakan ekonomi syari'ah di Indonesia. Setelah itu, gerakan ekonomi syariah terus digaungkan dan diperjuangkan oleh para aktivis ekonomi syariah, baik para ulama, akademisi maupun praktisi tidak kenal lelah. Hal ini tentunya sangat menggembirakan dan harus disyukuri, karena setahap-demi setahap hukum syari'ah diundangkan dalam konstitusi hukum positif dapat menjamin kepastian hukum bagi umat Islam Indonesia.²⁷

Hal ini menegaskan bahwa kehadiran ekonomi syari'ah di Indonesia tidak hanya semata-mata memperkaya khazanah intelektual para ilmuwan, tetapi juga turut serta menjadi solusi terbaik bagi perkembangan dan pembangunan suatu negara, karena ia menjadi alternatif sistem perekonomian tidak saja di Indonesia tetapi juga dunia dan kelanjutan peradaban umat manusia. Hanya saja hukum ekonomi syari'ah Islam itu harus terus dikaji secara mendalam sesuai dengan perkembangan zaman, tanpa harus melanggar norma-norma atau etika yang diajarkan al-Quran dan As-Sunnah. Karena itu Ijtihad atau fatwa ulama mempunyai perananan penting untuk menjawab permasalahan-permasalahan baru yang timbul seputar masalah ekonomi syari'ah.

²⁴ M. Yazd Afandi, "Perbankan dalam Perspektif Ushul Fiqih," dalam <http://kuifmandiri10.wordpress.com/2012>, akses pada 16 November 2016.

²⁵ "Arah Pengembangan Hukum Ekonomi Syari'ah di Indonesia," dalam www.nyatanyatafakta.info, akses pada 5 November 2016.

²⁶ Sistem bagi hasil merupakan konsepsi dasar ekonomi berbasis syari'ah.

²⁷ M. Ridwan, "Era Baru Hukum Syari'ah di Indonesia," dalam www.ensiklopedia-islamika.blogspot.com, akses pada 5 November 2016.

Sebab sistem dan kegiatan perekonomian yang terjadi saat ini seakan-akan tidak terjamah oleh konsep-konsep fikih klasik yang telah ada sehingga terjadi kesenjangan antara realitas masa kini dengan konsep-konsep fikih klasik. Pada proporsi seperti inilah mutlak diperlukan adanya rekonstruksi-dekonstruksi pemikiran diakibatkan adanya tuntutan dan kebutuhan zaman.

Dalam upaya pembaharuan hukum ekonomi syari'ah di Indonesia, terdapat beberapa kaidah yang secara spesifik dapat dijadikan dasar arah politik hukum di Indonesia, yaitu kaidah *tafriq al-halal min al-haram* dan *i'adah an-nadhar*.²⁸ **Pertama, *tafriq al-halal min al-haram*.** Kaidah ini relevan dikembangkan di bidang ekonomi syari'ah, mengingat bahwa kegiatan ekonomi syari'ah belum bisa terlepas sepenuhnya dari sistem ekonomi konvensional yang mengandung unsur riba. Paling tidak, lembaga ekonomi syariah akan berhubungan dengan ekonomi konvensional yang ribawi dari aspek permodalan, pengembangan produk, maupun keuntungan yang diperoleh. Kaidah *tafriq al-halal min al-haram* (pemisahan unsur halal dari yang haram) dapat dilakukan sepanjang yang diharamkan tidak lebih besar atau dominan dari yang halal. Bila unsur haram dan halal telah dapat diidentifikasi maka unsur haram harus dikeluarkan.

Kedua, *I'adah al-nadhar*. Pembaruan hukum ekonomi syariah juga dapat dikembangkan dengan mengedepankan teori *i'adah al-nadhar* (telaah ulang) dengan cara menguji kembali alasan hukum (*illat*) dari pendapat ulama terdahulu tentang suatu masalah. Telaah ulang ini dilakukan, karena *illat* hukumnya telah berubah atau karena beberapa pendapat para ulama terdahulu dipandang tidak aplikatif dan tidak memadai dengan kondisi kontemporer. Pendapat itu dianggap sudah tidak cocok lagi untuk dipedomani, karena sulit diimplementasikan (*ta'assur, ta'adzdzur aw shu'ubah al-amal*). Salah satu cara yang bisa dipakai untuk melakukan telaah ulang adalah dengan menguji kembali pendapat yang mu'tamad dengan mempertimbangkan pendapat hukum yang selama ini dipandang lemah (marjuh bahkan mahjur), karena adanya *illat* hukum yang baru dan atau pendapat tersebut lebih membawa kemaslahatan.

Implementasi kebijakan hukum Ekonomi syari'ah di Indonesia menemui momentumnya sejak didirikannya Bank Muamalat Indonesia tahun 1992, dengan landasan hukumnya UU Nomor 7 Tahun 1992 tentang perbankan, yang telah direvisi dalam UU No 10 tahun 1998.²⁹ Selanjutnya berturut-turut telah hadir beberapa UU sebagai bentuk dukungan pemerintah terhadap kemajuan aplikasi ekonomi Islam di Indonesia, termasuk penanganan sengketa syari'ah. mealui Pengadilan Agama.³⁰ Kewenangan ini merupakan bentuk perubahan politik hukum terkait kewenangan pengadilan agama sebelumnya.

²⁸ *Ibid.*,

²⁹ Rahmani Timorita Yulianti, "Perbankan Islam di Indonesia (Studi Peraturan Perundang-undangan)", dalam *Jurnal FENOMENA*, Vol. 01 No.2, Yogyakarta 2009, 104.

³⁰ Lihat UU No. 3 tahun 2006 tentang Pengadilan Agama Pasca Perubahan

Lahirnya UU No. 3 tahun 2006 ini membawa implikasi baru, yakni terhadap perundang-undangan yang mengatur harta benda, bisnis dan perdagangan secara luas.³¹ Selama ini, wewenang untuk menangani perselisihan atau sengketa dalam bidang ekonomi syariah diselesaikan di PN yang notabene belum bisa dianggap sebagai hukum syari'ah dan masih mengacu pada ketentuan KUH Perdata.³² Arus politik hukum ekonomi syari'ah pasca reformasi telah melahirkan sejumlah undang-undang dan peraturan perundangan lainnya, misalnya UU No. 21 Tahun 2008 Tentang Perbankan Syariah, UU No. 19 Tahun 2008 Tentang Surat Berharga Syariah Negara (SBSN), Berbagai Peraturan Bank Indonesia, Peraturan Bapepam, dan peraturan-peraturan lainnya, merupakan langkah politik hukum yang luar biasa dalam melengkapi kelembagaan "hukum" untuk mewujudkan gerakan ekonomi syari'ah di Indonesia.

Selanjutnya kemajuan juga terlihat dengan kehadiran Kompilasi Hukum Ekonomi Syariah (KHES), yang terbit berdasarkan PERMA No 2 Tahun 2008, dengan segala kekurangannya setidaknya layak diapresiasi dan direspon konstruktif dengan melakukan studi kritis terhadap materi yang ada di dalam KHES yang berisi 4 buku, 43 bab, 796 Pasal.³³ Di antara beberapa hal yang perlu dikritisi adalah *pertama*, posisi KHES dalam konteks bangunan hukum nasional. *Kedua*, paradigma dan prinsip yang menjadi pijakan dalam perumusan KHES. *Ketiga*, pendekatan dan metode istinbat yang dilakukan tim KHES dalam melahirkan hukum ekonomi syari'ah. *Keempat*, hubungan KHES dengan undang-undang terkait. *Kelima*, kedudukan dan kewenangan DSN pasca lahirnya KHES. *Keenam*, apakah aturan-aturan hukum di dalam KHES memberikan ruang yang cukup luas bagi perkembangan ekonomi syariah atau malah sebaliknya akan membatasi ruang gerak ekonomi syariah.³⁴

³¹ Dalam penjelasan UU tersebut disebutkan bahwa yang dimaksud dengan ekonomi syariah adalah perbuatan atau kegiatan usaha yang dilaksanakan menurut prinsip syari'ah, antara lain meliputi : a. Bank syariah, 2.Lembaga keuangan mikro syari'ah, c. asuransi syari'ah, d. reasuransi syari'ah, e. reksadana syari'ah, f. obligasi syariah dan surat berharga berjangka menengah syariah, g. sekuritas syariah, h. Pembiayaan syari'ah, i. Pegadaian syari'ah, j. dana pensiun lembaga keuangan syari'ah dan k. bisnis syari'ah.

³² Muhammad Syafi'i Antonio, *Bank Syari'ah dari Teori ke Praktik*, (Jakarta: Gema Insani Press bekerja sama dengan Tazkia Institute , 2001), 214.

³³ Buku I berisi tentang Subyek Hukum dan Amwal (3 bab, 19 Pasal), Buku II tentang Akad (29 bab, 655 Pasal). Buku III tentang Zakat dan Hibah (4 bab, 60 Pasal), dan Buku IV tentang Akuntansi Syariah (7 bab, 62 Pasal). Sebagai perbandingan adalah *Majallah*, pengkodivikasian hukum Islam yang dibuat pada masa pemerintahan Turki Usmani (Ottoman Empire) yang pembuatannya memakan waktu selama 7 tahun (1285 H/1869 M – 1293 H/1876 M, yang berlaku di seluruh wilayah kekuasaan Turki Usmani. Lihat M.Rusydi " Formalisasi Hukum Ekonomi Islam: Peluang dan Tantangan (Menyikapi UU No.3 Tahun 2006) dalam *Jurnal Hukum Islam Al-Mawarid*, Edisi XVII Tahun 2007, 10.

³⁴ Lembaga-lembaga yang juga mengiringi arus politik hukum ini seperti Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI), Masyarakat Ekonomi Syariah (MES), Ikatan Ahli Ekonomi Islam (IAEI), dan sebagainya. Gerakan dan perjuangan ekonomi syariah ini kemudian melahirkan lembaga-lembaga teknis di lingkungan pemerintah, seperti Direktorat Perbankan Syari'ah di Bank Indonesia, Direktorat Pembiayaan Syari'ah di Departemen Keuangan, dan berbagai biro di Badan Pengawas Pasar Modal (BAPEPAM).

Dalam memperkuat proses legislasi hukum ekonomi syari'ah ke jalur legislasi, setidaknya perlu memperhatikan tiga hal yaitu substansi, bentuk dan proses. Dalam hal substansi, diperlukan doktrin-doktrin yang ada dalam kitab fikih, ijtihad dan fatwa para ulama, serta putusan hakim dalam bentuk yurisprudensi dan yang sudah terakomodir dalam peraturan perundang-undangan, merupakan acuan yang tidak dapat diabaikan. Dalam hal bentuk, yang perlu diperhatikan yakni jangkauan berlakunya disesuaikan dengan tingkatan hirarkis perundang-undangan di Indonesia. Sedangkan dalam hal proses tergantung pada yang dipilih, karena legislasi hukum ekonomi syari'ah menjurus dalam bentuk undang-undang, prosesnya lebih sulit daripada bentuk peraturan pemerintah dan peraturan-peraturan dibawahnya.³⁵

Namun demikian melihat kenyataan yang ada, lahirnya kopensium atau undang-undang tentang ekonomi syari'ah mempunyai peluang yang cukup besar, bebarapa hal penting yang berpotensi sebagai faktor pendukung yakni antara lain:³⁶

- 1). Subtansi hukum ekonomi syariah yang established (sudah mapan), disamping telah adanya KHES, penggunaan fikih-fikih produk imam madzhab yang sudah teruji pelaksanaannya baik di lingkungan Pengadilan Agama maupun dalam masyarakat, juga ditunjang beberapa pemikiran fikih madzhab Indonesia yang telah lama digagas oleh para pakar hukum Islam di Indonesia.
- 2). Produk legislasi adalah produk politik, sehingga untuk berhasil memperjuangkan legislasi hukum Islam harus mendapatkan dukungan suara mayoritas di lembaga pembentuk hukum dan fakta politik menunjukkan bahwa meskipun aspirasi politik Islam bukan mayoritas di Indonesia.
- 3). Materi hukum yang hendak diusung ke jalur legislasi mencakup hukum privat yang bersifat universal dan netral sehingga tidak memancing sentimen agama lain. Kemungkinan besar tidak akan menimbulkan gejolak sosial yang cost-nya sangat mahal.
- 4). Sistem politik Indonesia memberikan peluang bagi tumbuh dan berkembangnya aspirasi politik Islam, termasuk aspirasi untuk melegislasikan hukum ekonomi syari'ah.
- 5). Pada tataran yuridis konstitusional, berdasarkan Sila Pertama Pancasila dan Pasal 29 UUD 1945, hukum Islam adalah bagian dari hukum nasional dan harus ditampung dalam pembinaan hukum nasional, serta sejalan dengan program legislasi nasional.

Selain itu, hukum ekonomi syari'ah yang diusung ke jalur legislasi dalam bentuk buku atau kitab undang-undang yang tersusun rapi, praktis dan sistematis selain mengokohkan eksistensi fatwa Dewan Syari'ah Nasional (DSN) dalam pelaksanaan perundang-undangan yang dibentuk, termasuk dalam Peraturan Bank Indonesia (PBI)

³⁵ Suhartono, "Menggagas Legislasi Hukum Ekonomi Syari'ah ke Ranah Sistem Hukum Nasional," dalam www.badilag.net, akses 15 November 2016.

³⁶ *Ibid.*, 10

dan Surat Edaran Bank Indonesia (SEBI), juga harus bukan hanya berasal dari satu madzhab fikih saja, melainkan dipilih dan di-*tarjih* (menguatkan salah satu dari beberapa pendapat madzhab) dari berbagai pendapat madzhab fikih yang lebih sesuai dengan kondisi dan kemaslahatan yang menghendaki. Hal ini secara otomatis menghilangkan sikap *ta'assub* (fanatik) madzhab, dan dapat diterima banyak pihak.

Agar dari sekian gambaran idealisme tersebut dapat terwujud, satu hal yang perlu dicatat adalah sejauhmana kesungguhan lembaga eksekutif maupun legislatif untuk merumuskan undang-undang tersebut secara baik dan berkualitas. Agar melalui program legislasi nasional tersebut, substansi hukum yang dilahirkan bukan hanya menjadi hukum positif, namun kadar hukum itu akan menjadi bagian terbesar dari pelaksanaan hukum yang memberikan kebaikan bagi seluruh masyarakat dan kemajuan bangsa.

Sebagaimana dikatakan Lawrence M. Friedman, budaya hukum merupakan bagian dari sistem hukum.³⁷ Senada dengan itu, Chambliss dan Seidman mengemukakan adanya pengaruh-pengaruh kekuatan sosial dalam bekerjanya hukum.³⁸ Implementasi ketentuan peraturan perundangan yang mengatur tentang pertanggungjawaban di depan hukum juga dipengaruhi oleh budaya hukum pelaku yang ada di masyarakat. Kekuatan sosial keagamaan juga mempengaruhi bekerjanya hukum di masyarakat. Mayoritas penduduk Indonesia adalah beragama Islam, oleh karena itu adalah wajar jika mereka mengamalkan ajaran syari`at agamanya sebagai wujud ketaatan kepada Tuhan. Kekuatan sosial yang terbangun dalam tradisi masyarakat ini mempengaruhi bekerjanya hukum termasuk aturan tentang pertanggungjawaban hukum yang terdapat dalam peraturan perundangan di Indonesia.

Harry C. Bredemeier menyatakan bahwa hukum dapat digunakan sebagai pengintegrasian, dan sarana untuk memperlancar integrasi sosial. Teori ini merupakan pengembangan dari teori sistem sosial Talcott Parsons, yang mengatakan bahwa sistem sosial terurai dalam sub sistem-sub sistem.³⁹ Talcott Parsons dengan teori struktural fungsional yang dimulai dengan empat fungsi penting sistem tindakan, yaitu *adaptation* (adaptasi), *goal attainment* (pencapaian tujuan), *integration* (integrasi), dan *latency* (pemeliharaan pola). Yang diperlukan dalam teori tindakan adalah suatu adaptasi aktif, bukan pasif. Teori ini menuntut adanya transformasi lingkungan secara aktif melawan kemandekan, untuk merealisasikan nilai-nilai kemanusiaan. Upaya manusiawi menghasilkan keseimbangan yang kompleks antara faktor-faktor yang menghalangi dan memperlancar perubahan hukum secara konstruktif-revolusioner.

³⁷ H.R. Otje Salman dan Anthon F. Susanto, *Beberapa Aspek Sosiologi Hukum*, (Bandung: PT Alumni, 2004), 49-63

³⁸ Esmi Warassih, *Basis Sosial Hukum: Pertautan Ilmu Pengetahuan Hukum dan Ilmu Pengetahuan Sosial dalam Pranata Hukum, (Sebuah Telaah Sosiologis)*, (Semarang: PT Suryandaru Utama, 2005), 12

³⁹ Satjipto Rahardjo, *Pemanfaatan Ilmu-Ilmu Sosial Bagi Pengembangan Ilmu Hukum*, (Bandung: Alumni, 1977), 143 - 148

Pembangunan hukum yang bersifat konstruktif, yaitu mengubah secara sadar dan mendasar sistem hukum ekonomi yang selama ini berkualitas ‘liberal’ dan dibawah kendali Negara-negara maju menjadi sistem hukum ekonomi yang berkualitas ‘kekeluargaan (*ukhuwah*). Sistem hukum ekonomi yang berkualitas ‘kekeluargaan’ ini merupakan sistem hukum yang tidak sekedar mengandalkan pada *rule of law* tapi lebih menaruh perhatian pada *rule of moral*, *rule of etics* sekaligus *rule of justice*. Sistem hukum tersebut kemudian diintegrasikan secara timbal balik dengan sistem ekonomi Pancasila yang menjadi akar sistem hukum ekonomi Indonesia.⁴⁰

Hal ini sesuai dengan tujuan hukum dalam paradigma *al-Siyasat al-Syar’iyyah* (politik hukum) yang menyatakan bahwa, kebijakan pemimpin atas rakyat semata mata demi kemashlahatan bersama (*tasarruf al-imam ‘ala raiyyah manuttun bi al-maslahah*). Kaidah tersebut mengandung makna bahwa kebijakan pemimpin didasarkan atas dan bertujuan semata-mata untuk mewujudkan kemaslahatan umum yang dapat memberikan manfaat bagi rakyat yang dipimpinnya.⁴¹ Di sisi lain, ketika sebuah produk perundang-undangan telah melembaga dan menjadi kesadaran hukum, maka ia akan dapat menjadi cetak biru (*blue print*) bagi masyarakat, untuk mengawasi masyarakat (*social control*), agar juga senantiasa berada dalam kebaikan dan kesejahteraan dalam bingkai negara hukum Indonesia yang berasaskan pancasila.

D. Kesimpulan

Terdapat beberapa kesimpulan dari kajian keberlangsungan hukum ekonomi syari’ah ini. *Pertama*, penerapan hukum Islam dalam kegiatan ekonomi atau kegiatan keuangan lainnya yang modern bukanlah pekerjaan yang sederhana. Dalam konteks itu, perkembangan ekonomi syari’ah sedikit banyak ditentukan oleh dinamika internal umat serta hubungan yang harmonis antara umat Islam dan Negara. Iklim politik yang kondusif memungkinkan berkembangnya aspek hukum ekonomi syariah, yang pada akhirnya, politik hukum dalam bidang ekonomi syari’ah ditentukan oleh proses integrasi gagasan sosial politik Islam kedalam sistem dan konfigurasi sosial politik nasional.

Kedua, dalam konteks sengketa ekonomi syari’ah seharusnya dipertegas bahwa perselisihan dalam masalah ekonomi syariah, hanya bisa diselesaikan di Peradilan Agama dan untuk Pengadilan Negeri tidak dibenarkan. Hal ini agar tidak terjadi dualisme putusan dan fungsi kelembagaan. Selain itu diperlukan perubahan (penambahan) materi Kompilasi Hukum Ekonomi Syari’ah Islam (KHES) yang terintegrasi dengan KHI didalamnya melalui kitab undang-undang tersendiri selevel

⁴⁰ Nike K. Rumokoy, “Strategi Pembangunan Hukum Ekonomi Indonesia,” dalam *Jurnal Hukum Unsrat*, Vol.XVIII/No. 5, (September – Desember 2010), 17

⁴¹ Ali Ahmad an-Nadwi, *al-Qawa’id al-Fiqhiyya*, (Damascus: Dar al-Qalam, 2000), 157. Lihat pula Jalal al-Din ‘Abd al-Rahman al-Suyuti, *al-Ashbah wa al-Nazair*, Cet. I (Beirut: Muassasah al-Kutub al-haqafiyah, 1994), 158.

KUHPerdata, sehingga menjadi produk hukum yang komprehensif dalam tataran peraturan perundang-undangan.

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PERANAN PRINSIP-PRINSIP EKONOMI SYARIAH DALAM REVOLUSI MENTAL

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Abstract

Economic capitalism has so many positive outcomes for human civilization. But besides the magnificent physical development economics, it turns out there is evidence and data clearly showing that the capitalist system provides economic shocks and negative implications. So that the principles of Islamic economics is an answer that is believed to be capable of prospering mankind better. Islamic Economics has the typical characteristics with the economic principles that Rabbani well as humanistic, ethical, which is not only a mere profit-oriented world, but is also oriented worship for the happiness of the hereafter

The economic principles of sharia has a very important role in revolutionizing mental economic behavior, by changing them into a man of virtues such as faith and Islam as true, honest, mutual aid, patient, qana'ah, logical, professional, wara and other good qualities. With the behavior of the economy that has changed the way of thinking and his attitude of leaving the conventional economic to put into practice the principles of economy in any economic activity, there will be a big change that brings blessing, there is no injured party / unjust, economic problems will be solved for distribution equitable, more resistant to the crisis, a growing number of emerging entrepreneurs tanpariba, and rising prosperity for all mankind.

Keyword: Principles of Economics, Islamic, Revolution, Mental

A. Pendahuluan

Sejarah ekonomi Islam berawal dari diangkatnya Nabi Muhammad sebagai utusan Allah pada usia ke 40. Rasulullah mengeluarkan berbagai kebijakan yang selanjutnya diikuti dan diteruskan oleh pengganti-penggantinya. Pada masa Rasulullah, sistem ekonomi yang diberlakukan adalah sistem ekonomi yang telah disyariatkan dalam Islam. Sistem ekonomi di zaman rasulullah sangat kompleks dan sempurna meskipun pada masa setelahnya tetap dilakukan perbaikan. Jenis-jenis kebijakan baik pendapatan dan pengeluaran keuangan di masa Rasulullah lebih terfokus pada masa perang dan kesejahteraan rakyat. Tidak seperti saat ini bahwa kebijakan-kebijakan ekonomi lebih difokuskan pada pencarian keuntungan. Sejarah ekonomi Islam pada dasarnya bersumber dari ide dan praktik ekonomi yang dilakukan oleh Muhammad Saw. dan para Khulafaur Rasyidin serta pengikut-pengikutnya sepanjang zaman.

Diversivikasikan praktik ekonomi yang dilakukan masyarakat Muslim setelah masa Muhammad Saw., bisa dianggap sebagai acuan sejarah ekonomi Islam selama tidak bertentangan dengan ajaran Islam.

Perekonomian di zaman Khulafaur Rasyidin banyak diwarnai dengan perluasan wilayah kekuasaan dan inovasi-inovasi dalam bidang ekonomi. Seperti pada zaman Khalifah Umar bin Khattab di mana beliau memfungsikan secara optimal Baitul Mal dan membentuk Diwan Islam yang pertama. Pada masa Harun al-Rasyid khalifah Bani Abbasiyah salah seorang ekonom populer adalah Abu Yusuf dengan kitabnya yang berjudul *al-Kharaj*, banyak membahas ekonomi publik, khususnya tentang perpajakan dan peran negara dalam pembangunan ekonomi. Kitab ini mencakup berbagai bidang antara lain: tentang pemerintahan, keuangan negara, pertanahan, perpajakan dan peradilan.

Pada periode berikutnya, hadir Al-Ghazali dengan kitabnya yang berjudul *Ihya 'Ulum al-Din*. Bahasan ekonomi Al-Ghazali mencakup aspek luas, secara garis besar dapat dikelompokkan menjadi: pertukaran dan evolusi pasar, produksi, barter dan evolusi uang, serta peranan negara dan keuangan publik.

Kemudian diikuti dengan lahirnya Mohammad Iqbal, dalam karyanya, *Puisi dari Timur*, ia menunjukkan tanggapan Islam terhadap kapitalisme Barat dan reaksi ekstrem dari komunisme. Sedangkan pada periode kontemporer hadirlah ekonom-ekonom, seperti Umer Chapra, Mannan dan lain-lain. Hal ini menunjukkan bahwa pemikiran ekonomi Islam sudah lahir sejak jaman Rasulullah, dan mempunyai aturan yang baik dan jelas. Banyak pemikiran-pemikiran tersebut yang diadopsi oleh sistem perekonomian Barat, dan banyak pula yang kemudian sepertinya terlahir dari Barat, karena banyak hal yang ditemukan.

Pemikiran ekonomi di kalangan pemikir Muslim banyak mengisi khasanah pemikiran ekonomi dunia pada masa di mana Barat masih dalam masa kegelapan (*dark age*). Pada masa tersebut dunia Islam justru mengalami puncak kejayaan dalam berbagai bidang. Sejarah membuktikan bahwa para pemikir Muslim merupakan penemu, peletak dasar dan pengembang dalam berbagai bidang ilmu. Nama-nama pemikir Muslim bertebaran di sana-sini menghiasi arena ilmu-ilmu pengetahuan. Baik ilmu-ilmu alam maupun ilmu-ilmu sosial. Mulai dari filsafat, matematika, astronomi, ilmu optik, biologi, kedokteran, sejarah, sosiologi, psikologi, pedagogi, sampai sastra, termasuk juga, tentunya ilmu ekonomi.

Perkembangan ekonomi Islam adalah wujud dari upaya menerjemahkan visi Islam *rahmatan lil 'alamin*, kebaikan, kesejahteraan dan kemakmuran bagi alam semesta, termasuk manusia di dalamnya. Tidak ada penindasan antara pekerja dan pemilik modal, tidak ada eksploitasi sumber daya alam yang berujung pada kerusakan ekosistem, tidak ada produksi yang hanya berorientasi untung semata, jurang kemiskinan yang tidak terlalu dalam, tidak ada konsumsi yang berlebihan dan mubadzir, tidak ada korupsi dan mensiasati pajak hingga trilyunan rupiah, dan tidak ada tipuan dalam perdagangan dan muamalah lainnya. Dalam kondisi tersebut,

manusia menemukan harmoni dalam kehidupan, kebahagiaan di dunia dan insya Allah di kehidupan sesudah kematian nantinya.

Ekonomi Islam yang ada sekarang, teori dan praktik, adalah hasil nyata dari upaya operasionalisasi bagaimana dan melalui proses apa visi Islam tersebut dapat direalisasikan. Walau harus diakui bahwa yang ada sekarang belum merupakan bentuk ideal dari visi Islam itu sendiri. Bahkan menjadi sebuah ironi, sebagian umat Islam yang seharusnya mengemban visi tersebut, saat ini distigmakan sebagai teroris, koruptor, munafik, pembalak, dan sebagian umat Islam yang lain tidak henti-hentinya saling mencurigai, berburuk sangka, berperang dan bahkan saling mengkafirkan antarsesama mereka.

Perkembangan ekonomi Islam adalah salah satu harapan untuk mewujudkan visi Islam tersebut. Hal ini karena ekonomi Islam adalah satu bentuk integral dalam mewadahi, sebagaimana dinyatakan Masrhal¹, dua kekuatan besar yang mempengaruhi kehidupan dunia, yaitu ekonomi dan agama. Terintegrasikannya dua kekuatan ini dalam satu wadah ekonomi Islam adalah merupakan penyatuan kembali bahwa kehidupan ini berhulu dan bermuara pada satu, yaitu Allah SWT (tauhid). Secara prinsip tauhid adalah menekankan kesatuan alam semesta, kesatuan kebenaran dan pengetahuan serta kesatuan hidup atas dasar dan menuju Allah SWT. Dalam pemahaman Islam seharusnya tidak ditemukan kontradiksi antara dua hal, yang apalagi mempengaruhi pribadi-pribadi muslim menjadi pribadi yang pecah (*split personality*).

Prinsip-prinsip ekonomi dalam Islam berasal dari ayat Al-Qur'an: "Dan carilah pada apa yang telah dianugerahkan Allah kepadamu (kebahagiaan) negeri akhirat, dan janganlah kamu melupakan bagianmu dari (kenikmatan) duniawi dan berbuat baiklah (kepada orang lain) sebagaimana Allah telah berbuat baik kepadamu, dan janganlah kamu berbuat kerusakan di (muka) bumi. Sesungguhnya Allah tidak menyukai orang-orang yang berbuat kerusakan."²

Ekonomi Islam adalah salah satu jawaban dari bagaimana visi Islam direalisasikan, proses realisasi visi Islam adalah mewujudkan ekonomi Islam dalam bentuk realitas. Proses mewujudkan ekonomi Islam menjadi sebuah realitas dapat dilihat dari dua wujud yang saat ini sudah berkembang, yaitu wujud teori ekonomi Islam dan praktik ekonomi Islam yang disarikan dari nilai-nilai al-Qur'an, Sunnah dan Ra'yu.

Ekonomi Islam ialah merupakan disiplin ilmu yang mempelajari perilaku ekonomi manusia yang perilakunya tersebut diatur berdasarkan agama Islam dan didasari dengan tauhid sebagaimana terdapat dalam rukun Iman dan rukun Islam. Segala aturan yang diturunkan Allah SWT pada sistem agama Islam mengarah pada tercapainya kebaikan, kesejahteraan, keutamaan, serta menghapuskan kejahatan, kesengsaraan dan kerugian

¹ Marshal sebagaimana dikutip oleh Mahmud Abu Su'ud, *Khuthut Ra'isiyyah fi al-Iqtishad al-Islamiy*, (Kuwait: Maktabat al-Manar al-Islamiyyah, 1968), hlm. 56.

²QS. Al-Qashas: 77

pada seluruh ciptaanya. Demikian juga dengan ekonomi, tujuannya ialah membantu manusia mencapai kemenangan di dunia dan Akhirat.

Seorang Fuqaha asal mesir bernama Prof. Muhammad Abu Zahra mengatakan ada 3 sasaran hukum Islam yang menunjukkan bahwa Islam diturunkan sebagai rahmat bagi seluruh umat manusia yaitu³:

1. Penyucian jiwa agar semua umat muslim bisa menjadi sumber kebaikan bagi masyarakat dan lingkungannya.
2. Tegaknya keadilan dalam masyarakat. Keadilan yang dimaksud mencakup aspek kehidupan bidang hukum dan muamalah.
3. Tercapainya maslahat yaitu tercapainya suatu keselamatan keyakinan (*Ad-din*), Keselamatan jiwa (*an-nafs*), Keselamatan akal (*al-aql*), Keselamatan keluarga dan keturunan (*an-nasl*), Keselamatan harta benda (*al-mal*).

Ekonomi kapitalisme yang cenderung membuat manusia menjadi manusia yang konsumeristik, materialistic, individualistik pada masyarakat dunia yang kemudian menggerogoti perekonomian. Nilai-nilai yang dibawa atau yang kemudian terbentuk oleh sistem kapitalis pada awalnya tidak disadari dengan begitu baik oleh para ekonom, namun ketika sistem itu telah terwujud dalam aktivitas ekonomi yang demikian kompleksnya, nilai-nilai tersebut membentuk fenomena tersendiri dalam aktivitas sosial manusia. Nilai-nilai tersebut muncul menjadi sebuah anomali yang kemudian dirasa mengganggu kinerja ekonomi.

Tidak dapat dipungkiri lagi, bahwa ekonomi kapitalisme telah begitu banyak memberikan hasil yang positif bagi peradaban umat manusia seperti kemudahan fasilitas hidup, perkembangan teknologi, variasi produk menunjukkan peranya yang signifikan dalam sejarah peradaban umat manusia. Namun selama abad 20, yaitu masa pembangunan ekonomi kapitalisme, selain megahnya pembangunan fisik ekonomi, ternyata terdapat bukti dan data-data yang sangat jelas yang menunjukkan bahwa sistem kapitalisme memberikan guncangan-guncangan ekonomi dan implikasi-implikasi negatif. Jeratan hutang hampir di seluruh negara berkembang, kemiskina yang terus meluas di dunia ketiga, dan krisis ekonomi khususnya sektor keuangan tak putus-putusnya menyerang dunia. Dalam interaksi ekonomi internasional terlihat bagaimana sistem ekonomi kapitalis menciptakan kondisi kompetisi yang tidak sehat dalam percaturan ekonomi dunia, bahkan wujud kecenderungan eksploitasi dari sekelompok negara terhadap negara lain.

Kebangkitan kembali ilmu ekonomi Islam merupakan sebuah jawaban atas kebutuhan terhadap ilmu ekonomi yang humanis. Dengan memuat nilai-nilai ajaran islam (al-Quran dan Hadits), ilmu ekonomi Islam diyakini akan mampu mensejahterakan umat manusia dengan lebih baik. Keberadaan sistem ekonomi Islam berawal dari definisi atau pemahaman bahwa Islam sistem hidup yang mengatur semua sisi kehidupan, yang menjanjikan keselamatan dunia dan akhirat bagi penganutnya.

³Rahman, Afzalur, *Doktrin ekonomi Islam Jilid I*, (Yogyakarta: Dana Bhakti Wakaf, 1995), hlm. 84

Karena Islam memiliki konsep atau sistem hidup yang tidak hanya menjanjikan keteraturan, keselamatan, kedamaian dan kesejahteraan, tetapi juga memiliki konsekwensi-konsekwensi bagi yang meyakiniya. Konsekwensi-konsekwensi ini dapat berupa aturan yang harus dipatuhi atau tindakan yang sepatutnya dilakukan oleh penganutnya.

Prinsip ekonomi dalam Islam yang disarikan menjadi : tidak hidup bermewah-mewah, tidak berusaha pada kerja-kerja yang dilarang, membayar zakat dan menjauhi riba, merupakan rangkuman dari aqidah, akhlak dan syari'ah Islam yang menjadi rujukan dalam pengembangan sistem ekonomi Islam. Nilai-nilai moral tidak hanya bertumpu pada aktivitas individu tapi juga terhadap interaksi kolektif. Individu dan kolektif menjadi keniscayaan nilai yang harus hadir dalam pengembangan sistem .

Dengan nilai-nilai seperti itu mental prilaku ekonomi yang akan muncul tidaklah sama dengan konvensional atau pada sistem kapitalis, tolak ukur kepuasan tidak lagi individu atau keduniaan. Preferensi ekonomi baik individu dan kolektif dari ekonomi Islam akhirnya memiliki karakternya sendiri dengan bentuk aktivitasnya yang khas. Sehingga di sinilah peranan dari prinsip-prinsip ekonomi Islam akan mampu merevolusi mental perilaku manusia yang tadinya serakah, pelit, mengedepankan individual akan berubah menjadi lebih humanis, menata masa depan yang penuh kebahagiaan baik dunia dan akhirat.

Dari latar belakang di atas penulis merasa perlu membahas peranan prinsip-prinsip ekonomi Islam dalam revolusi mental, karena penulis meyakini bahwa prinsip-prinsip di dalam ekonomi Islam akan mampu merevolusi mental perilaku ekonomi yang diharapkan akan lebih humanis dan mensejahterakan.

B. Pembahasan

1. Pengertian Ekonomi Syariah

Istilah ekonomi berasal dari bahasa *oikos* yang berarti keluarga, rumah tangga dan *nomos* artinya adalah peraturan, aturan, hukum. Secara etimologi (bahasa), pengertian ekonomi adalah aturan rumah tangga atau manajemen rumah tangga. Sedangkan secara umum, pengertian ekonomi adalah salah satu ilmu sosial yang mempelajari aktivitas manusia yang berhubungan dengan produksi, distribusi, dan konsumsi terhadap barang dan jasa. Sedangkan pengertian ekonomi Islam menurut beberapa pakar adalah:

- a. Menurut Monzer Kahf dalam bukunya *The Islamic Economy* menjelaskan bahwa ekonomi Islam adalah bagian dari ilmu ekonomi yang bersifat interdisipliner dalam arti kajian ekonomi syariah tidak dapat berdiri sendiri, tetapi perlu penguasaan yang baik dan mendalam terhadap ilmu-ilmu syariah dan ilmu-ilmu

pendukungnya juga terhadap ilmu-ilmu yang berfungsi sebagai *tool of analysis* seperti matematika, statistik, logika dan ushul fiqih.⁴

- b. M.A. Mannan mendefinisikan ilmu ekonomi syariah sebagai suatu ilmu pengetahuan sosial yang mempelajari masalah-masalah ekonomi rakyat yang diilhami oleh nilai-nilai Islam.⁵

Jadi dapat disimpulkan bahwa Ekonomi Syariah adalah suatu cabang ilmu pengetahuan yang berupaya untuk memandang, menganalisis, dan akhirnya menyelesaikan permasalahan-permasalahan ekonomi dengan cara-cara Islam, yaitu berdasarkan atas ajaran agama Islam, yaitu Al Qur'an dan Sunnah Nabi.⁶

2. Tujuan Ekonomi Syariah

Tujuan ekonomi syariah selaras dengan tujuan dari syariat Islam itu sendiri (*maqashid asy syari'ah*), yaitu mencapai kebahagiaan di dunia dan akhirat (falah) melalui suatu tata kehidupan yang baik dan terhormat (*hayyah thayyibah*). Tujuan falah yang ingin dicapai oleh ekonomi syariah meliputi aspek mikro ataupun makro, mencakup dimensi waktu dunia dan akhirat.⁷

Seorang Fuqaha asal Mesir bernama Prof. Muhammad Abu Zahrah mengatakan ada tiga sasaran hukum Islam yang menunjukkan bahwa Islam diturunkan sebagai rahmat bagi seluruh umat manusia, yaitu⁸:

1. Penyucian jiwa agar setiap muslim bisa menjadi sumber kebaikan bagi masyarakat dan lingkungannya.
2. Tegaknya keadilan dalam masyarakat. Keadilan yang dimaksud mencakup aspek kehidupan di bidang hukum dan muamalah.
3. Tercapainya *maslahah* sebagai puncak tujuan. Para ulama menyepakati bahwa *maslahah* yang menjad puncak sasaran di atas mencakup lima jaminan dasar, yaitu: keselamatan keyakinan agama (*al-din*), keselamatan jiwa (*al-nafs*), keselamatan akal (*al-aql*), keselamatan keluarga dan keturunan (*al-nasl*) dan keselamatan harta benda (*al-mal*).

3. Prinsip-prinsip Ekonomi Syariah

Prinsip adalah suatu pernyataan fundamental atau kebenaran umum maupun individual yang dijadikan oleh seseorang/ kelompok sebagai sebuah pedoman untuk berpikir atau bertindak. Sebuah prinsip merupakan ruh dari sebuah perkembangan ataupun perubahan, dan merupakan akumulasi dari pengalaman ataupun pemaknaan

⁴Al Arif, M. Nur Rianto dan Euis Amalia, *Teori Mikroekonomi: Suatu Perbandingan Ekonomi Islam dan Ekonomi Konvensional*, (Jakarta: Gramata Publishing, 2010), hlm.7

⁵M. A Mannan, *Ekonomi Islam: Teori dan Praktek* (Jakarta: PT. Intermedia, 1992), hlm.15

⁶Pusat Pengkajian dan Pengembangan Ekonomi Islam (P3EI), *Ekonomi Islam*,(Jakarta: PT Raja Grafindo Persada, 2010), hlm. 17

⁷Ibid, hlm. 54

⁸Op.cit, hlm. 84

oleh sebuah objek atau subjek tertentu. Sedangkan pelaksanaan ekonomi syariah harus menjalankan prinsip-prinsip sebagai berikut.⁹

1. Berbagai sumber daya dipandang sebagai pemberian atau titipan dari Allah swt kepada manusia.¹⁰
2. Islam mengakui pemilikan pribadi dalam batas-batas tertentu.
3. Kekuatan penggerak utama ekonomi syariah adalah kerja sama.
4. Ekonomi syariah menolak terjadinya akumulasi kekayaan yang dikuasai oleh segelintir orang saja.
5. Ekonomi syariah menjamin pemilikan masyarakat dan penggunaannya direncanakan untuk kepentingan banyak orang.
6. Seorang Muslim harus takut kepada Allah swt dan hari penentuan di akhirat nanti.
7. Zakat harus dibayarkan atas kekayaan yang telah memenuhi batas (*nishab*).
8. Islam melarang riba dalam segala bentuk.

Layaknya sebuah bangunan, sistem ekonomi syariah harus memiliki fondasi yang berguna sebagai landasan dan mampu menopang segala bentuk kegiatan ekonomi guna mencapai tujuan mulia. Berikut ini merupakan prinsip-prinsip dasar dalam ekonomi syariah, diantaranya adalah

1. Tidak melakukan penimbunan (*Ihtikar*). Penimbunan, dalam bahasa Arab disebut dengan *al-ihthikar*. Secara umum, ihtikar dapat diartikan sebagai tindakan pembelian barang dagangan dengan tujuan untuk menahan atau menyimpan barang tersebut dalam jangka waktu yang lama, sehingga barang tersebut dinyatakan barang langka dan berharga mahal.
2. Tidak melakukan monopoli. Monopoli adalah kegiatan menahan keberadaan barang untuk tidak dijual atau tidak diedarkan di pasar, agar harganya menjadi mahal. Kegiatan monopoli merupakan salah satu hal yang dilarang dalam Islam, apabila monopoli diciptakan secara sengaja dengan cara menimbun barang dan menaikkan harga barang.
3. Menghindari jual-beli yang diharamkan. Kegiatan jual-beli yang sesuai dengan prinsip Islam, adil, halal, dan tidak merugikan salah satu pihak adalah jual-beli yang sangat diridhai oleh Allah swt. Karena sesungguhnya bahwa segala hal yang mengandung unsur kemungkaran dan kemaksiatan adalah haram hukumnya.

4. Manfaat Ekonomi Syariah

Apabila mengamalkan ekonomi syariah akan mendatangkan manfaat yang besar bagi umat muslim dengan sendirinya, yaitu:

⁹Sudarsono, M.B, Hendri, *Pengantar Ekonomi Mikro Islam*, (Yogyakarta: Ekonosia,2002), hlm. 105

¹⁰Rozalinda, *Ekonomi Islam: Teori dan Aplikasinya pada Aktiva Ekonomi*, (Jakarta: Rajawali Pers. 2015), hlm. 16

1. Mewujudkan integritas seorang muslim yang *kaffah*, sehingga Islamnya tidak lagi setengah-setengah. Apabila ditemukan ada umat muslim yang masih bergelut dan mengamalkan ekonomi konvensional, menunjukkan bahwa keislamannya belum *kaffah*.
2. Menerapkan dan mengamalkan ekonomi syariah melalui lembaga keuangan Islam, baik berupa bank, asuransi, pegadaian, maupun BMT (*Baitul Maal wat Tamwil*) akan mendapatkan keuntungan dunia dan akhirat. Keuntungan di dunia diperoleh melalui bagi hasil yang diperoleh, sedangkan keuntungan di akhirat adalah terbebas dari unsur riba yang diharamkan oleh Allah.
3. Praktik ekonomi berdasarkan syariat islam mengandung nilai ibadah, karena telah mengamalkan syariat Allah.
4. Mengamalkan ekonomi syariah melalui lembaga keuangan syariah, berarti mendukung kemajuan lembaga ekonomi umat Islam.
5. Mengamalkan ekonomi syariah dengan membuka tabungan, deposito atau menjadi nasabah asuransi syariah berarti mendukung upaya pemberdayaan ekonomi umat. Sebab dana yang terkumpul akan dihimpun dan disalurkan melalui sektor perdagangan riil.
6. Mengamalkan ekonomi syariah berarti ikut mendukung gerakan amar ma'ruf nahi munkar. Sebab dana yang terkumpul pada lembaga keuangan syariah hanya boleh disalurkan kepada usaha-usaha dan proyek yang halal.

5. Revolusi Mental

Makna revolusi sebagaimana dalam kamus besar bahasa Indonesia didefinisikan sebagai perubahan ketatanegaraan (pemerintahan atau keadaan sosial) yang dilakukan dengan kekerasan (seperti dengan perlawanan bersenjata), atau sebagai perubahan yg cukup mendasar di suatu bidang. Sedangkan pengertian mental secara etimologi berasal dari bahasa Yunani, yang mempunyai pengertian sama dengan pengertian *psyche*, artinya psikis, jiwa atau kejiwaan.¹¹

Sedangkan James Draver memaknai mental yaitu *revering to the mind* maksudnya adalah sesuatu yang berhubungan dengan pikiran atau pikiran itu sendiri.¹² Sehingga secara sederhana mental dapat dipahami sebagai sesuatu yang berhubungan dengan batin dan watak atau karakter, tidak bersifat jasmani.¹³

Kata mental diambil dari bahasa Latin yaitu dari kata *mens* atau *metis* yang memiliki arti jiwa, nyawa, sukma, roh, semangat. Dengan demikian mental ialah hal-hal yang berkaitan dengan psycho atau kejiwaan yang dapat mempengaruhi perilaku

¹¹Moeljono Notosoedirjo, *Kesehatan Mental: Konsep dan Penerapan*, (Malang: Universitas Muhammadiyah, 2001), hlm. 21.

¹²James Draver, *A Dictionary of Psychology*, (New York: Pengin Books, t.th.), hlm. 169.

¹³Tim Penyusun Pusat Pembinaan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, Edisi Kedua (Jakarta: Balai Pustaka, 1994), hlm. 646.

individu. Setiap perilaku dan ekspresi gerak-gerik individu merupakan dorongan dan cerminan dari kondisi (suasana) mental.¹⁴

Sedangkan secara terminologi para ahli kejiwaan maupun ahli psikologi ada perbedaan dalam mendefinisikan “mental”. Salah satunya sebagaimana dikemukakan oleh Al-Qusy (1970) yang dikutip oleh Hasan Langgulung, mendefinisikan mental adalah paduan secara menyeluruh antara berbagai fungsi-fungsi psikologis dengan kemampuan menghadapi krisis-krisis psikologis yang menimpa manusia yang dapat berpengaruh terhadap emosi dan dari emosi ini akan mempengaruhi pada kondisi mental.¹⁵

Pengertian lain dari kata mental didefinisikan sebagai sesuatu yang berhubungan dengan pikiran, akal, ingatan atau proses yang berasosiasi dengan pikiran, akal dan ingatan.¹⁶ Seperti mudah lupa, malas berfikir, tidak mampu berkonsentrasi, picik, serakah, sok, tidak dapat mengambil suatu keputusan yang baik dan benar, bahkan tidak mempunyai kemampuan untuk membedakan yang benar dan yang salah, yang hak dan yang batil, antara halal dan haram, yang bermanfaat dan yang mudharat.

Dari sini dapat ditarik pengertian yang lebih signifikan bahwa mental itu terkait dengan, akal (pikiran/rasio), jiwa, hati (*qalbu*), dan etika (moral) serta tingkah laku). Satu kesatuan inilah yang membentuk mentalitas atau kepribadian (citra diri), citra diri yang baik dan jelek tergantung pada mentalitas yang dibuatnya.

Jadi yang dimaksud revolusi mental di sini adalah usaha merubah, memperbaiki, memperharui corak berpikir dan perilaku ekonomi suatu masyarakat dari yang sebelumnya dengan secara cepat, sehingga terjadi perubahan ke arah mental perilaku ekonomi masyarakat yang lebih baik.

Sejarah menilai bahwa Nabi Muhammad adalah seorang revolusioner dalam banyak aspek, karena dialah yang pertama kali melihat secara jelas pertentangan berkepanjangan antara kebijakan dan kebathilan yang ada dalam formasi social-ekonomi, perjuangan kelas, perlawanan antara kaum tertindas dan penindasan, tertekan dan penekan, budak dan majikan, pekerja tanah dan tuan tanah, dan antara yang kuat dengan yang lemah. Penjelasan ini makin memperjelas bahwa misi Muhammad saw selain membawa wahyu Allah, juga membawa misi kemanusiaan universal yang bebas dari penindasan dan kezaliman.

Nabi Muhammad Saw berusaha mengambil hati umatnya dengan akhlak yang baik, dan ajaran-ajaran yang disampaikan sesuai dengan tingkat pemahaman dan dapat diterima oleh akal manusia, maka tidak heran jika Allah menerangkan bahwa Muhammad saw sebagai Nabi Revolusioner pembawa rahmat.”Tidaklah kami mengutus engkau(wahai Muhammad), melainkan sebagai rahmat untuk seluruh

¹⁴Kartini Kartono dan Jenny Andari, *Hygiene Mental dan Kesehatan Mental dalam Islam*, (Bandung: Mandar Maju, 1989), hlm. 3.

¹⁵Hasan Langgulung, *Teori-teori Kesehatan Mental*, (Jakarta: Pustaka Al-Husna, 1992), hlm. 30.

¹⁶C.P. Chaplin, *Kamus Psikologi*, terj, Kartini Kartono, (Jakarta: PT grafindo Persada, 1995), hlm. 407.

alam,”(QS. Al-ahzab: 21). Rahmat ini bukan saja dinikmati oleh orang yang percaya kepada beliau tetapi juga bagi mereka yang tidak mempercayainya, Nurcholish Madjid dalam buku,”Pesan-pesan Takwa”, mengatakan,” Maka kalau Muhammad Rasulullah saw itu disebut sebagai rahmat bagi seluruh alam, dengan sendirinya manfaat serta hikmah dari kehadiran beliau tidak hanya dinikmati oleh mereka yang kebetulan percaya kepada beliau, dalam bahasa Al-Quran selalu diidentifikasi sebagai orang-orang yang beriman. Tetapi, diakui atau tidak beliau juga membawa rahmat bagi seluruh umat manusia.

Revolusi yang dilakukan Nabi Muhammad saw adalah revolusi menyeluruh yang menyentuh segala aspek kehidupan manusia, beliau berusaha merubah perilaku jahat menjadi perilaku baik, dari pertentangan menuju kesepakatan, dari perbudakan menjadi persaudaraan, dari kecurangan menuju kepercayaan dari kesewenang-wenang menuju keadilan, mengkikis habis penindasan terhadap kaum perempuan dan menyuruh manusia hidup bebas dalam bingkai kepatuhan terhadap Allah Tuhan Yang Maha Esa, mengentaskan manusia dari penghambaan terhadap *thagut*, budak harta dan nafsu.

Sebuah revolusi tanpa darah, air mata dan nyawa, sebuah revolusi damai, menyejukkan, memberi harapan dan kebahagiaan bagi seluruh manusia, bahkan seluruh makhluk yang ada di bumi ini. Muhammad saw adalah revolusioner sejati yang membawa manusia kepada jati diri yang memberi arti bagi kemanusiaan dan peradaban dunia.

Kita memang sudah paham dan maklum bahwa sistem ekonomi, sudah berabad-abad terinstall oleh sistem ekonomi konvensional (untuk tidak perlu menyebut kapitalis, liberalis, sosialis, dan lain-lain), yang sudah nyata-nyata hanya menyejahterakan umat tertentu di satu sisi dengan syarat menyengsarakan umat tertentu di sisi yang lain, lagi-lagi inilah yang disebut *Pareto Optimum*.

Berbagai penelitian ilmiah pun sudah membuktikan bahwa sistem ekonomi konvensional ini tidak tahan krisis, menghambat pertumbuhan ekonomi, meningkatkan laju inflasi dan tidak bisa menyejahterakan umat secara keseluruhan. Namun, entah kenapa sistem ini seakan kita nikmati, kita pertahankan, kita pelihara.

Alasan dan penyebab kecanduan ekonomi konvensional ini bisa dicari dan bisa dicari-cari. Namun alasan paling akurat adalah belum adanya revolusi mental berupa revolusi diri untuk berupaya keras patuh dan taat atas sistem ekonomi langit yang sudah diatur rapi dalam Al-Quran dan Hadis.

Memang sekarang tidak di masa Nabi Muhammad, *Khulafa' al-Rasyidin* atau pada masa pemimpin sekaligus ulama fenomenal Umar Ibn Abdul Aziz, namun juga tiada salah mari kita mulai dari diri sendiri untuk berupaya memahami tata kelola ekonomi, menurut Al-Quran dan Hadis.

katakanlah kita tidak menempatkan cara pikir kita dalam kerangka ketaatan ritual khas ajaran ayat-ayat suci, mari coba sejenak kita cermati bahwa ternyata ini jika Al-Quran dan Hadis ini mengatur transaksi di bidang ekonomi (yang merupakan bagian dari muamalah) ini, pasti ada skema logis yang sedang terjadi. Jika ayat suci

membolehkan suatu transaksi muamalah, maka sejatinya adalah karena secara logika hal tersebut bermanfaat bagi umat dan ketika ayat suci melarang suatu transaksi muamalah, maka sejatinya adalah karena secara logika hal tersebut merugikan umat.

6. Revolusi Mental Perilaku Ekonomi

Dalam upaya membangun mental perilaku ekonomi maka yang harus dilakukan adalah membangun fondasi yang kuat dengan menerapkan nilai-nilai keimanan (*tauhid*), *syariah*, dan *ihsan* (etika).

1) Keimanan / tauhid

Keimanan yang berfungsi sebagai pembenahan dan pembinaan hati atau jiwa manusia. Dengan nilai-nilai keimanan jiwa manusia dibentuk menjadi jiwa yang memiliki sandaran vertikal yang kokoh kepada Sang Khalik untuk tunduk kepada aturan main-Nya dengan penuh kesadaran dan kerelaan. Pada kondisi demikian, jiwa manusia akan mampu mempertahankan serta menggali fitrah yang diamanahkan pada dirinya dan menempatkan dirinya sebagai hamba Allah.

Maka hadapkanlah wajahmu dengan Lurus kepada agama Allah; (tetaplah atas) fitrah Allah yang telah menciptakan manusia menurut fitrah itu. tidak ada perubahan pada fitrah Allah. (Itulah) agama yang lurus; tetapi kebanyakan manusia tidak mengetahuui.¹⁷

Ketika seluruh kegiatan ekonomi dibangun atas dasar nilai-nilai keimanan maka akan berdampak positif terhadap mental dan pemikiran pelaku ekonomi. Adapun efek positif itu antara lain;

Pertama; memiliki niat yang lurus dan visi misi yang besar

Dengan nilai keimanan, apapun bentuk ekonomi yang dilakukan akan dipandang sebagai bentuk kegiatan ibadah, artinya aktivitas yang diperintahkan dan diridhoi oleh Allah SWT. Pelaku ekonomi akan menempatkan dirinya sebagai ‘*abid* (hamba) dihadapan Allah, sebagaimana diinformasikan dalam Al Quran bahwa setiap manusia pada awal kejadiannya dibangun sebagai ‘*abid* Sang Khalik. *Dan aku tidak menciptakan jin dan manusia melainkan supaya mereka mengabdikan kepada-Ku.*¹⁸

Niat yang lurus dan kuat yang disandarkan kepada Allah SWT dalam bekerja, akan menjadi motivasi dan ruh kekuatan dalam setiap bentuk tindakan dan pengambilan keputusan. Setiap permasalahan tidak akan disikapi dengan emosional, akan tetapi disikapi secara rasional dan diputuskan secara spiritual.

Kedua; proses kegiatan usaha yang terukur dan terarah

Nilai-nilai keimanan yang bersemayam dalam setiap pribadi, akan berdampak positif dalam setiap ruang gerak pemikiran dan aktivitas. kegiatan usaha bukan semata-

¹⁷QS. Al-Ruum: 30

¹⁸Q.S Adz- Dzariyaat: 56

mata diarahkan kepada hasil (*profit oriented*), akan tetapi lebih memperhatikan cara atau proses. Ia akan berusaha menitik beratkan seluruh proses usaha sesuai dengan ketentuan-ketentuan Allah yang dicontohkan oleh rasul-Nya. Sebagaimana yang termaktub dalam Q.S al-Hasyr: 7. *Apa yang diberikan Rasul kepadamu, Maka terimalah. dan apa yang dilarangnya bagimu, Maka tinggalkanlah. dan bertakwalah kepada Allah. Sesungguhnya Allah Amat keras hukumannya.*

Ketiga, dalam menilai hasil usaha menggunakan dua sudut pandang yaitu *syari'at* (dunia) dan *hakikat*(ukhrawi)

Bagi pelaku ekonomi yang menggunakan dua sudut pandang dalam menilai hasil sangat penting, karena dalam dunia usaha untung dan rugi-dalam kaca mata materi pasti terjadi, sehingga ketika hasil usaha dianggap rugi sekalipun ia masih punya harapan besar dan panjang karena masih ada keuntungan yang bersifat ukhrawi, sebagaimana diisyaratkan oleh Allah SWT dalam Q.S Faathir: 29. *Sesungguhnya orang-orang yang selalu membaca kitab Allah dan mendirikan shalat dan menafkahkan sebahagian dari rezki yang Kami anuge- rahkan kepada mereka dengan diam-diam dan terang-terangan, mereka itu mengharapkan perniagaan yang tidak akan merugi,*

2) Syariah

Fungsi syariah dalam agama untuk mengatur dan memelihara aspek-aspek lahiriyah umat manusia khususnya, baik yang berkaitan dengan individu, sosial dan lingkungan alam, sehingga terwujud keselarasan dan keharmonisan. Bagian kehidupan manusia yang diatur oleh syariat adalah aspek ekonomi. Al-Quran dan al-Sunah sebagai sumber dalam ajaran Islam banyak memuat prinsip-prinsip mendasar dalam melakukan tindakan ekonomi baik secara eksplisit maupun implisit. Diantara prinsip itu adalah sebagai berikut

Pertama. Ta'awun (saling membantu)

Manusia adalah makhluk sosial, dalam segala aktivitasnya tidak bisa menafikan orang lain termasuk dalam berbagai bentuk kegiatan ekonomi. Dalam pandangan islam kegiatan ekonomi termasuk bagian *al-bir* (kebaikan) dan ibadah, sehingga dalam pelaksanaannya diperintahkan untuk bertaawun (saling menolong). Sebagaimana firman Allah SWT

*Dan tolong-menolonglah kamu dalam (mengerjakan) kebajikan dan takwa, dan jangan tolong-menolong dalam berbuat dosa dan pelanggaran. dan bertakwalah kamu kepada Allah, Sesungguhnya Allah Amat berat siksa-Nya.*¹⁹

Ketika *taawun* dijadikan landasan dalam berekonomi pelaku bisnis akan terhindar dari sikap-sikap yang merugikan orang lain termasuk sikap monopoli. Seorang produsen ia akan menjaga kualitas produksinya untuk membantu orang lain yang tidak

¹⁹Q.S Al-Maidah : 2.

mampu memproduksi, seorang pedagang punya tujuan membantu pembeli yang membutuhkan barang tertentu. Sehingga penjual tadi akan memberikan hak-hak bagi pembeli, penjual jasa bertujuan membantu orang yang membutuhkan jasanya, sehingga ia akan meningkatkan pelayanannya dan sebagainya.

kedua Keadilan

Adil dalam pandangan Islam tidak diartikan sama rata, akan tetapi pengertiannya adalah menempatkan sesuatu sesuai dengan proporsinya atau hak-haknya. Sikap adil sangat diperlukan dalam setiap tindakan termasuk dalam tindakan berekonomi. dengan sikap adil setiap orang yang terlibat dalam kegiatan ekonomi akan memberikan dan mendapatkan hak-haknya dengan benar. Dalam menentukan honor, harga, persentase, ukuran, timbangan dan kerugian akan tepat dan terhindar dari sifat *dzulmun* (*aniaya*). Al-Quran memerintahkan setiap tindakan harus didasari dengan sikap adil, karena bentuk keadilan akan mendekatkan kepada ketaqwaan sebagaimana firman Allah SWT

*Hai orang-orang yang beriman hendaklah kamu Jadi orang-orang yang selalu menegakkan (kebenaran) karena Allah, menjadi saksi dengan adil. dan janganlah sekali-kali kebencianmu terhadap sesuatu kaum, mendorong kamu untuk Berlaku tidak adil. Berlaku adillah, karena adil itu lebih dekat kepada takwa. dan bertakwalah kepada Allah, Sesungguhnya Allah Mengetahui apa yang kamu kerjakan.*²⁰

Ketiga, Logis dan rasional tidak emosional

Islam adalah ajaran rasional dan senantiasa mengajak kepada umat manusia untuk memberdayakan potensi akal dalam mempelajari ayat-ayat Allah, baik ayat Qur'aniyah maupun kauniyah. Dalam konteks ushul fiqh syariat diturunkan oleh al-Hakim hanya bagi makhluk yang berakal. Dalam beberapa ayat sering disindir orang yang tidak memproduktifkan akal sehatnya, termasuk dalam tindakan ekonomi, setiap kegiatan ekonomi harus bersipat logis dan rasional tidak berdasarkan emosional semata. sebagai contoh, ketika ingin membangun lembaga keuangan Islam di sebuah daerah jangan dilihat hanya penduduknya yang mayoritas Muslim akan tetapi harus diperhatikan bagaimana kegiatan usaha, apa saja transaksi-transaksi yang terjadi, dan bagaimana mekanisme pasar yang ada.

Keempat, Professional

Seorang Muslim diperintahkan oleh Allah untuk bertindak dan berperilaku sebagaimana berperilakunya Allah, sebagaimana Rasulullah menyeru kepada umatnya, "*berakhlaklah kalian sebagaimana akhlak Allah*". Ada beberapa tindakan Allah yang perlu dicontoh, seperti, manajemen jagat raya dengan planning yang tepat, ketelitian dan perhitungan yang akurat. Bagi muslim dalam berekonomi tentu

²⁰Q.S. al-Maidah: 8

harus punya manajemen yang kokoh, planning yang terarah, tindakan dan perhitungan ekonomi yang cermat dan akurat yang semua itu menjadi indicator pada profesionalisme ekonomi

3) *Ihsan/ Etika Islam*

Fungsi *ihsan* dalam agama sebagai alat control dan evaluasi terhadap bentuk-bentuk kegiatan ibadah, sehingga aktivitas manusia akan lebih terarah dan maju. Fungsi tersebut selaras dengan definisinya sendiri yaitu, *ketika engkau beribadah kepada Allah seolah-olah engkau melihat-Nya, apabila engkau tidak mampu melihat-Nya maka sesungguhnya Allah melihat (mengontrol) engkau*. Ketika tindakan ekonomi didasari dengan *ihsan* maka akan melahirkan sifat-sifat positif dan produktif sebagai berikut;

Pertama, Amanah (jujur)

Amanah dalam bahasa arab berdekatan dengan makna iman (percaya) dan berasal dari akar kata yang sama yaitu *aman*. Sifat ini muncul dari penghayatan ihsan. Bagi pelaku ekonomi yang memiliki sifat amanah akan mengakui dengan penuh kesadaran bahwa seluruh komponen ekonomi; pikiran, tenaga, harta, dan segalanya adalah milik dan titipan Allah, sehingga dalam menjalani aktivitas usaha akan berhati-hati dan waspada serta terhindar dari sipat ceroboh dan sombong karena pemilik perusahaan itu adalah Allah SWT.

Kedua, Sabar

Sabar diartikan sebagai *sikap tangguh dalam menghadapi seluruh persoalan kehidupan termasuk dalam berekonomi*. Sifat ini muncul dari proses panjang aktivitas ibadah yang senantiasa diawasi dan dievaluasi oleh Allah. Dalam seluruh proses tindakan usaha tidak akan lepas dari kendala dan problem, maka kesabaran mutlak dibutuhkan. Dengan sifat ini sebesar apapun problem usaha akan disikapi dengan pikiran-pikiran positif dan hati yang jernih. Adapun efek positif dari sifat sabar, antara lain: segala kendala usaha dinilai sebagai pembelajaran untuk meningkatkan etos kerja, akan siap menghadapi berbagai bentuk kendala usaha dan tidak menghindarinya, dan akan mampu mengklasifikasi kendala dan menempatkannya sehingga akan mendapatkan solusi yang tepat.

Ketiga, Tawakkal

Tawakkal berasal dari bahasa Arab yang akar katanya berasal dari *wakkala* yang mengandung arti *wakil*. Maka *tawakkal* diartikan sebagai sikap mewakilkan atau menyerahkan penuh segala hasil usaha kepada Allah SWT. Sikap tersebut muncul dari nilai-nilai *ihsan*. Islam tidak melarang pelaku bisnis mendapatkan keuntungan dalam usahanya. Akan tetapi hasil usaha yang dilakukan oleh seseorang masih bersifat relative, bisa untung atau rugi. Bagi pelaku usaha yang menyerahkan segala hasil kepada Allah tidak punya beban mental yang berlebihan dan ketika hasilnya untung

tidak akan lupa diri dan apabila rugi tidak akan pesimis dan putus asa. *Maka bersabarlah kamu dengan sabar yang baik.*²¹

Keempat, Qanaah

Qanaah dalam berekonomi diartikan sebagai sikap efisiensi dan sederhana dalam tindakan usaha. Sikap ini terbentuk dari interaksi yang kuat antara hamba dengan sang khaliq. Efisiensi dalam seluruh tindakan ekonomi sangat penting untuk mengurangi dan menekan beban pembiayaan usaha, sehingga kalau Usaha yang dilakukan itu bidang produksi maka akan menghasilkan prodak yang murah. Demikian pula sikap qanaah terhadap hasil berupa keuntungan ia akan membelanjakan harta yang dimilikinya sesuai dengan kebutuhan pokok terhindar dari sikap boros dan mubadzir.

*Dan berikanlah kepada keluarga-keluarga yang dekat akan haknya, kepada orang miskin dan orang yang dalam perjalanan dan janganlah kamu menghambur-hamburkan (hartamu) secara boros.*²²

Kelima, Wara'

Wara dalam berekonomi diartikan sikap berhati-hati dalam seluruh tindakan ekonomi. Sikap ini tumbuh dari kesadaran penuh terhadap pengawasan Allah yang sangat ketat dan teliti. Kehati-hatian sangat dibutuhkan oleh para pelaku usaha, mulai dari membuat *planning*, operasional dan mengontrol usaha dan akan menjauhkan pelaku bisnis dari sikap ceroboh.

Ketiga prinsip dasar ekonomi ini tidak dapat dipisahkan satu sama lainnya; akan tetapi harus terintegrasi pada mental setiap diri pelaku ekonomi. Ketika hal ini terwujud maka akan tercipta pelaku bisnis profesional yang shaleh dan tatanan ekonomi yang mapan, sehat, kondusif dan produktif.

7. Manfaat Penerapan Prinsip-prinsip Ekonomi Syariah

Dengan mental yang sudah terbangun dengan menerapkan prinsip-prinsip ekonomi syariah maka setiap aktivitas apa pun yang didasarkan pada tuntunan syariah akan membawa manfaat bagi kehidupannya. Dengan menerapkan ekonomi syariah jelas mendatangkan banyak manfaat yang besar bagi umat Islam itu sendiri, diantaranya

Keberkahan, Menerapkan dan mengamalkan ekonomi syariah akan mendapatkan keuntungan duniawi dan ukhrawi. Banyak mereka yang sudah mengimplementasikan kemudian memberi testimoni bahwa salah satu keunggulan bentuk harta yang halal adalah keberkahan. Dalam prakteknya seberapapun besarnya harta yang diterima maka akan selalu cukup dengan kebutuhan yang ditanggung. Baik diterima besar maupun kecil.

²¹Q.S al – Ma'arij: 5

²²Q.S. al-Isra': 26

Tanpa ada pihak yang dirugikan, dengan melakukan praktek ekonomi berdasarkan syariah Islam selain mendapatkan nilai ibadah akan ada keadilan didalamnya. Sistem pembagian keuntungan ekonomi syariah ditetapkan dengan sistem bagi hasil yang telah disepakati semua pihak. Dalam hukum Islam apabila terdapat satu atau lebih pihak yang merugi karena pengambilan keuntungan yang terlalu besar diluar kesepakatan maka hal ini termasuk penganiayaan dan diharamkan.

Distribusi merata, Bahkan untuk tuntutan yang mungkin terlihat sebagai sesuatu yang berat dan menyakitkan, akan ada hikmah yang membawa kemaslahatan (Q.S. al-Baqarah :216). Dalam skala makro dapat dipastikan penerapan ekonomi syariah akan pemeratakan distribusi pendapatan dan kekayaan seperti halnya era Abdullah ibn Umar. Dari sinilah peran zakat, infaq sadaqah juga *athaya* oleh negara kepada masyarakatnya.

Tahan Krisis, banyak ahli yang telah mengakui salah satu keuntungan ekonomi syariah. Ekonomi syariah dapat mengurangi kerentanan perekonomian akibat fenomena yang disebut sebagai *decoupling economy*. Melalui sistem bagi hasil, ekonomi syariah membuat tidak adanya jarak antara sektor keuangan dan sektor riil.

Pertumbuhan Entrepreneur tanpa riba. Sistem penerapan ekonomi syariah memiliki prinsip bagi hasil (*lost and profit sharing*) yang merupakan implementasi keadilan dalam roda perekonomian. Salah satu cerminannya adalah dalam produk-produk *mudharabah* dan *musyarakah* yang telah diterapkan. Dalam penerapan transaksi ekonomi *mudharabah*, dimana pemilik modal (*financer*) dan pengelola (*enterpreneur*) bersepakat dalam suatu proyek jika mendapatkan keuntungan maka masing-masing akan mendapat bagian sesuai dengan nisbah yang telah ditetapkan dalam kontrak. Sementara apabila merugi, maka pihak pertama saja yang kehilangan sebagian dari modalnya. Sedangkan pihak kedua kehilangan kesempatan untuk mendapatkan nisbah keuntungan dan imbalan dari hasil kerjanya selama proyek berlangsung.

8. Penutup

Kesimpulan

1. Sejarah mencatat bahwa Rasulullah adalah revolusioner dalam berbagai aspek kehidupan termasuk tata cara ekonomi jahiliyah dirubah menjadi ekonomi yang menggunakan nilai-nilai al-Qur'an dan etika melalui sunah-sunahnya
2. Ekonomi Islam hadir sebagai jawaban atas kebutuhan terhadap ekonomi yang humanis, setelah ekonomi kapitalis yang walaupun banyak memberikan hasil positif akan tetapi menurut data-data yang sangat jelas memberikan goncangan-goncangan ekonomi dan implikasi-implikasi negatif bagi perekonomian dunia.
3. Ekonomi Islam mempunyai karakteristik khas dengan prinsip-prinsip ekonomi yang *rabbani* sekaligus *insani* (humanis), disertai etika, yang tidak hanya berorientasi keuntungan dunia belaka, namun juga berorientasi ibadah demi kebahagiaan akhirat

4. Prinsip-prinsip ekonomi syariah mempunyai peranan yang sangat penting dalam merevolusi mental perilaku ekonomi, dengan berubahnya mereka menjadi manusia yang mempunyai sifat-sifat luhur seperti: iman dan islam yang kaffah, jujur, saling membantu, sabar, qana'ah, logis, profesional, wara dan sifat-sifat baik lainnya.
5. Dengan perilaku ekonomi yang sudah merubah mind setnya dari meninggalkan ekonomi konvensional untuk mempraktikkan prinsip-prinsip ekonomi dalam setiap aktivitas ekonominya, maka akan terjadi suatu perubahan besar yang membawa keberkahan dan kesejahteraan bagi seluruh umat manusia

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FENOMENA MINUMAN KERAS (*KHAMR*) DI ZAMAN JAHILIYAH: KAJIAN ATAS KONSEP GRADUALITAS PENERAPAN HUKUM ISLAM PERSPEKTIF MAQASHID SYARI'AH

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Abstract

One of the phenomena of social and community facing where it becomes a problem for them is the problem of khamr. The tradition of drinking wine (khamr) in the community of jahiliyya has been entrenched in the Arab-Ignorance of the time. When Islam came in and began to spread to many regions across the world through the Prophet Muhammad pbuh. and his companions ra., Allah ordered him to prohibit, eliminate and remove customs negative society. However, the prohibition of negative culture was not done at once but it is done gradually and with the core intention (maqashid) that they can eliminate the negative culture is easy and carefree. Commands and prohibitions of the Qur'an is written in the Quran, among others in the QS. Al-Baqarah (2): 219, QS. Al-Nisa' (4): 43, QS. Al-Maidah (5): 90-91, and QS. Al-Nahl (16): 67. In scientific literature, the authors want to study the concept of of the application of graduality in Islamic law by using a reception theory, methods and hermeneutical approach (in this case, the authors intent of hermeneutical method is a method of Philosophy of Islamic law in the scientific tradition Islam familiarly known as Ushul al-Fiqh).

Keywords: Khamr, Jahiliyya, Theory of Reception, Maqashid al-Syari'ah, Ushul Fiqh.

Pendahuluan

Al-Quran merupakan kitab suci Allah SWT yang Dia turunkan kepada umat manusia, khususnya umat Islam, selama kurang lebih 22 tahun 2 bulan dan 22 hari. Pewahyuan Al-Quran secara berangsur-angsur ini tidak lain adalah menyesuaikan dengan situasi dan kondisi yang dihadapi oleh Rasulullah Muhammad saw. dan masyarakat pada waktu itu. Dalam arti kata, proses pewahyuan Al-Quran sangat bergantung pada kondisi dan situasi yang mereka hadapi ketika mereka menghadapi problem yang harus dijawab. Dalam hal ini, yang terakhir disinggung, ia disebut dengan "sebab-sebab turunnya Al-Quran" (*asbab al-nuzul*).¹

Salah satu fenomena sosial dan kemasyarakatan yang dihadapi dimana hal itu menjadi problem bagi mereka adalah problem *khamr* (minuman keras). Tradisi

¹ Muhammad Musthofa al-Zuhayli, *Al-Tadarruj fi al-Tasyri' wa al-Tathbiq fi al-Syari'ah al-Islamiyyah*, (Kuwait: Kuwait University Press, 2000), cetakan ke-1, halaman 41.

meminum *khamr* telah membudaya dalam diri masyarakat Arab-Jahiliyah pada masa itu. Ketika Islam masuk dan mulai tersebar ke berbagai daerah di penjuru dunia melalui Rasulullah Muhammad saw. dan para sahabatnya ra., Allah SWT memerintahkan kepadanya saw. untuk melarang, menghilangkan dan menghapus adat-kebiasaan masyarakat yang negatif tersebut. Namun demikian, pelarangan budaya negatif tersebut tidak dilakukan sekaligus tapi ia dilakukan secara bertahap dan berangsur-angsur dengan maksud agar mereka dapat menghilangkan budaya negatif tersebut secara mudah dan tanpa beban. Perintah-perintah dan larangan-larangan Al-Quran tersebut tertulis dalam Al-Quran, antara lain dalam QS. Al-Baqarah (2): 219,² QS. Al-Nisa' (4): 43,³ QS. Al-Maidah (5): 90-91,⁴ dan QS. Al-Nahl (16): 67.⁵

Dalam tulisan ilmiah ini, penulis hendak mengkaji konsep gradualitas penerapan hukum Islam di mana dalam hal ini adalah pengharaman minuman keras (*khamr*) dengan menggunakan teori resepsi juga metode dan pendekatan hermeneutis (dalam hal ini, metode hermeneutis yang penulis maksud adalah metode Filsafat Hukum Islam yang dalam tradisi keilmuan Islam akrab disebut sebagai *Ushul Fiqh*). Tulisan ilmiah ini juga merupakan ikhtiar pribadi penulis yang dimaksudkan untuk mengkaji ulang konsep gradualitas penetapan hukum Islam. Untuk itu, penulis akan membagi penelitian ini ke dalam beberapa bagian, antara lain: (1) pertama: pendahuluan, di mana ia akan membahas tentang obyek dan intisari kajian juga membahas tentang sistematika penulisan dan teori, metode dan pendekatan ilmiah yang penulis gunakan dalam tulisan ini; (2) kedua: pengertian resepsi Al-Quran, metodologinya yang penulis gunakan dan terapkan dalam kajian ilmiah ini; (3) ketiga: pengertian "Syari'at Islam" dan ruang lingkupnya; (4) keempat: pengertian "gradualitas penetapan hukum Islam" (*al-tadarruj fi al-tasyri'*) dan; (5) kelima: penutup dan kesimpulan dari tulisan ilmiah ini.

Pengertian Resepsi Al-Quran

Dalam kajian-kajian mutakhir dalam studi Al-Quran, khususnya, teori resepsi banyak diperbincangkan dan diterapkan. Di sini, yang penulis maksud dengan Resepsi Al-Quran adalah "bagaimana Al-Quran, sebagai sebuah teks, dapat diterima atau diresepsi oleh generasi historis Muslim pertama, dan, selanjutnya, bagaimana mereka dapat bereaksi dan memberikan responsnya terhadap ajaran-ajaran Al-Quran".⁶

Sebagian umat Islam memandang kitab suci Al-Quran adalah wahyu Allah SWT yang harus diperlakukan dan disikapi secara sakral. Namun demikian, sangat jarang dari mereka yang memperlakukan Al-Quran sebagai sebuah teks yang harus dikaji

² QS. Al-Baqarah (2): 219.

³ QS. Al-Nisa' (4): 43.

⁴ QS. Al-Maidah (5): 90-91.

⁵ QS. Al-Nahl (16): 67.

⁶ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 68.

secara kritis dan ilmiah sebagaimana para ilmuwan Muslim pertama dan seterusnya melakukan kajian-kajian ilmiah terhadap Al-Quran. Akan tetapi, sebagian besar dari mereka tidak mengetahui bahkan merasa takut untuk mempelajari Al-Quran sebagai sebuah teks karena, mungkin, hal itu memiliki konsekuensi menempatkan Al-Quran sebagai sebuah komunikasi antara Tuhan dan manusia di mana, dalam hal ini, Tuhan berfungsi sebagai “Pengirim Aktif” dan manusia berfungsi sebagai “Penerima Pasif” serta kitab suci Al-Quran berfungsi sebagai “Kode Komunikasi”.⁷ Tentu, ikhtiar ilmiah tersebut (yakni memperlakukan Al-Quran secara kritis dengan memandangnya sebagai sebuah teks dalam rangka kajian ilmiah untuk menemukan ilmu-ilmu yang terkandung didalamnya) adalah sangat menarik untuk dilakukan.⁸ Al-Quran adalah menarik karena ia, dalam perspektif linguistik, bermodel komunikasi verbal yang dipandang sebagai “Model Komunikasi” antara “Komunikator (yakni: Tuhan)” dan “Komunikan (yakni: manusia)” yang menggunakan “Kode Komunikasi (yakni: Al-Quran)”.⁹ Sikap dan perlakuan umat manusia (resepsi) terhadap teks Al-Quran, setidaknya, melibatkan 3 (tiga) metode, yakni: hermeneutis, kultural, dan estetis.¹⁰

Metode pertama adalah metode resepsi hermeneutis. Resepsi hermeneutis ini berhubungan dengan “pemahaman” (*verstehen*) mengenai ilustrasi gambar, teks, dan ritual, serta umat manusia itu sendiri sebagai seorang pencipta teks.¹¹ Pemahaman (*verstehen*) mengenai aspek-aspek hermeneutis seperti ilustrasi gambar, teks, dan ritual, serta umat manusia itu sendiri sebagai seorang pencipta teks disebut dengan “Lingkaran Hermeneutis”. Konsep “Lingkaran Hermeneutis” ini sangat penting dalam kajian hermeneutis karena ia merupakan sebuah seni dalam memahami dan sebuah medium-perantara yang dapat mengantarkan pembaca menuju kepada pemahaman terhadap teks. Di sini, makna penting “Lingkaran Hermeneutis” adalah *ia berangkat dan bertolak dari wilayah yang tergeser dari “sesuatu yang tidak terpikirkan” menjadi “sesuatu yang terpikirkan”*. Dalam bahasa seni pemahaman, “pemahaman” selalu bertolak dari relasi (*zusammenhang*) baik *relasi itu sendiri* (Dilthey), *eksistensi manusia* (Heidegger) maupun dalam *sejarah peran* (Gadamer) (*wirkungsgeschichte*).¹²

Dalam konteks relevansi metode hermeneutis Al-Quran sebagai sebuah teks, ia memiliki peranan yang proporsional terutama dalam menetapkan pertanyaan-pertanyaan mengenai refleksi teologis sebagai prosedur penafsiran. Dalam arti, ketika

⁷ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 53.

⁸ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 53.

⁹ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 53..

¹⁰ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 53.

¹¹ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 53.

¹² Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 53.

teks dijadikan sebagai sebuah bentuk pergulatan yang bersifat produktif antara teks dengan pembaca, maka makna dari sebuah teks dapat dihasilkan dari proses dinamis antara teks dengan horison pemahaman pembaca.¹³

Metode yang kedua adalah metode resepsi estetis. Di sini, yang dimaksud dengan resepsi estetis adalah sejauhmana perlakuan dan penyikapan terhadap Al-Quran tersebut mampu mempengaruhi sisi-sisi kejiwaan reseptor dan mampu mengubah diri pengimannya.¹⁴ Jika resepsi hermeneutis berkaitan erat dengan prosedur penafsiran, maka, sebaliknya, resepsi estetis lebih fokus pada penelitian mengenai fenomena. Di sini, fenomena adalah setiap gejala yang terdapat di alam sekitar kita. Kemudian, gejala tersebut menjadi bahan kajian, penelitian, dan refleksi ketika ia bersifat signifikan dalam hal-hal tertentu. Pertanyaan-pertanyaan estetis lebih berorientasi pada awal dari pemahaman (*wahrnehmungsvorgang*) tanpa terpengaruh oleh konsistensi atau harapan akan kebenaran (*wahrheitserwartung*).¹⁵

Pengertian Syari'at Islam

Terma Syariat Islam terdiri dari 2 (dua) kata, yaitu: kata “Syariat” dan kata “Islam” di mana ketika keduanya digabungkan maka pembaca akan mampu memahami pengertian holistik dari kalimat tersebut.

Pertama. Kalimat “Syari'at” berasal dari bahasa Arab yang secara etimologis berarti “jalan yang lurus”¹⁶ dan “sumber mata air yang menjadi pondasi kehidupan”.¹⁷ Menurut istilah para ilmuwan hukum Islam (*fuqaha'*), secara terminologis Syari'at adalah “hukum-hukum yang telah Allah SWT selaku Syari' tetapkan yang diturunkan kepada para utusan-Nya untuk para hamba-Nya agar mereka mematuhi dan melaksanakan hukum-hukum tersebut berdasarkan kadar keimanan mereka masing-masing, baik mereka berhubungan dengan persoalan-persoalan akidah Islam (keyakinan), dan persoalan ibadah dan mu'amalah, serta yang berhubungan dengan persoalan-persoalan mengenai etika (*akhlaq*)”. Dari kata “Syari'at” tersebut, maka kemudian kata “Tasyri” diambil di mana ia berarti “membuat peraturan perundang-undangan baik yang bersumber dari wahyu atau agama (yang disebut dengan *Tasyri'*

¹³ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 53.

¹⁴ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 53.

¹⁵ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 53.

¹⁶ Muhammad Musthofa al-Zuhayli, *Al-Tadarruj fi al-Tasyri' wa al-Tathbiq fi al-Syari'ah al-Islamiyyah*, (Kuwait: Kuwait University Press, 2000), cetakan ke-1, halaman 19 dan; dalam Tafsirnya yang berjudul *Al-Jami' li Ahkam al-Quran*, imam al-Qurthubi mendefinisikan terma “syari'at” dengan “sebuah jalan terang yang menuntun umat manusia menuju kepada keselamatan”.

¹⁷ Muhammad Musthofa al-Zuhayli, *Al-Tadarruj fi al-Tasyri' wa al-Tathbiq fi al-Syari'ah al-Islamiyyah*, (Kuwait: Kuwait University Press, 2000), cetakan ke-1, halaman 19.

Samawi atau hukum Tuhan) maupun yang bersumber dari pemikiran manusia itu sendiri (yang disebut dengan *Tasyri' Wadli'iy* atau hukum manusia)".¹⁸

Kedua. Kalimat "Islam". Ia berasal dari kata radikal dalam bahasa Arab: *aslama – yuslimu – islam – salamah*. Secara etimologis, Islam berarti ketundukan dan kepasrahan total kepada kehendak-kehendak Allah SWT agar manusia mampu mencapai keselamatan, kedamaian dan keamanan baik dalam kehidupan dunia dan kehidupan akhirat.¹⁹ Pelakunya disebut dengan *muslim*. Jadi, Islam adalah sebuah proses dan, sebaliknya, ia bukan tujuan.²⁰ Jadi, Syari'at Islam merupakan syari'at penutup bagi syari'at-syari'at sebelumnya. Oleh karena itu, ia merupakan syariat yang komprehensif yang mengatur kehidupan umat manusia dalam segala aspeknya.²¹

Menurut Muhammad Ali al-Tahanawi, Syari'at adalah hukum-hukum Tuhan yang ditetapkan untuk para hamba-Nya dan Dia sampaikan melalui para utusan-Nya di mana hukum-hukum tersebut berhubungan dengan persoalan ibadah praktis (ia masuk ke dalam klasifikasi ilmu *Fiqh*) dan yang berhubungan dengan persoalan-persoalan akidah (ia masuk ke dalam klasifikasi ilmu *Kalam* atau *Tauhid* atau *Ushuluddin*). Syari'at Islam juga terkadang disebut dengan terma-terma lain seperti *al-din* dan *al-millah*.²²

Pengertian "Gradualitas Penetapan Hukum Islam"

Terma "Gradualitas" (ar. *al-tadarruj*) diambil dari kata radikal: *darraja – yudarriju – tadrij* yang secara etimologis berarti "melangkah secara bertahap, setapak demi setapak, tidak serempak dan sekaligus".²³ Secara terminologis, kata "Gradualitas Hukum Islam" (*tadarruj fi al-tasyri'*) adalah diturunkannya hukum-hukum Islam secara bertahap selama masa kenabian hingga syari'at Islam menjadi sempurna.²⁴

Di sini, tujuan utama dari pemberlakuan gradualitas penetapan hukum Islam tidak lain adalah (a) untuk memahami hukum-hukum agama dan hakikatnya secara holistik, dan dapat mengamalkannya dengan mudah tanpa merasa terbebani,²⁵ dan (b)

¹⁸ Muhammad Sallam Madkour, *Al-Madkhal li al-Fiqh al-Islamiy*, (Kairo: Dar al-Nahdlah, 1960), halaman 9.

¹⁹ Yudian Wahyudi, *Maqashid Syari'ah dalam Pergumulan Politik: Berfilsafat hukum Islam dari Harvard ke Sunan Kalijaga*, (Yogyakarta: Penerbit Nawesea Press, 2007), cetakan ke-3, halaman 25.

²⁰ Yudian Wahyudi, *Maqashid Syari'ah dalam Pergumulan Politik: Berfilsafat hukum Islam dari Harvard ke Sunan Kalijaga*, (Yogyakarta: Penerbit Nawesea Press, 2007), cetakan ke-3, halaman 25.

²¹ Muhammad Sallam Madkour, *Al-Madkhal li al-Fiqh al-Islamiy*, (Kairo: Dar al-Nahdlah, 1960), halaman 9.

²² Muhammad Yusuf Musa, *Fiqh al-Kitab wa al-Sunnah*, (Kairo: Dar al-Kitab al-'Arabi, 1954), halaman 6.

²³ Muhammad Musthofa al-Zuhayli, *Al-Tadarruj fi al-Tasyri' wa al-Tathbiq fi al-Syari'ah al-Islamiyyah*, (Kuwait: Kuwait University Press, 2000), cetakan ke-1, halaman 28.

²⁴ Muhammad Musthofa al-Zuhayli, *Al-Tadarruj fi al-Tasyri' wa al-Tathbiq fi al-Syari'ah al-Islamiyyah*, (Kuwait: Kuwait University Press, 2000), cetakan ke-1, halaman 28.

²⁵ Muhammad Musthofa al-Zuhayli, *Al-Tadarruj fi al-Tasyri' wa al-Tathbiq fi al-Syari'ah al-Islamiyyah*, (Kuwait: Kuwait University Press, 2000), cetakan ke-1, halaman 28.

agar hukum-hukum Islam tersebut relevan dengan situasi dan kondisi juga ruang dan waktu yang bersifat dinamis.²⁶

Biografi Ilmiah Abdullah bin ‘Abbas

Abdullah bin ‘Abbas (yang lebih akrab disebut sebagai Ibn ‘Abbas) adalah salah satu sahabat nabi yang mahir dalam menafsirkan kitab suci Al-Quran. Kemampuan yang dimilikinya dalam menafsirkan Al-Quran tersebut juga diakui oleh para sahabat nabi yang lain seperti Amirul Mukminin Umar bin Khatthab dan ‘Ali bin Abi Thalib.

Nama lengkapnya adalah Abdullah bin ‘Abbas bin Abdul Muthallib bin Hasyim bin ‘Abd Manaf al-Qursyi al-Hasyimi.²⁷ Ibn ‘Abbas merupakan putera dari paman Muhammad saw. yang bernama ‘Abbas bin Abdul Muthallib.²⁸ Ibunya bernama Lubabah al-Kubra binti Harits binti Hazan al-Hilaliyah. Ibn ‘Abbas lahir di kota Makkah, persis 3 (tiga) tahun sebelum Muhammad saw. berhijrah ke kota Madinah.²⁹ Ibn ‘Abbas lahir bertepatan dengan peristiwa pemboikotan yang ditujukan terhadap Bani Hasyim oleh kalangan Quraisy. Pada masa kanak-kanak, Ibn ‘Abbas selalu berada di samping Muhammad saw. karena beliau termasuk salah satu kerabat dekat Muhammad saw. yang bahkan pernah didoakan oleh Rasulullah Muhammad saw. agar kelak dia menjadi seorang yang mahir dalam bidang agama (*faqih*) dan seorang yang mahir dalam bidang ilmu Al-Quran. Doa Rasulullah Muhammad saw. pun terjawab hingga akhirnya Ibn ‘Abbas dijuluki sebagai seorang “Bapak Tafsir Al-Quran”.³⁰

Ketika terjadi peristiwa berdarah yang memakan banyak korban antara lain Amirul Mukminin Utsman bin ‘Affan, Ibn ‘Abbas sedang berada di luar kota Mekah. Dan, ketika terjadi pertikaian internal antara kelompok Ali bin Abi Thalib dengan kelompok Mu’awiyah bin Abi Sofyan, Ibn ‘Abbas berada di barisan kelompok Ali bin Abi Thalib. Keberpihakan Ibn ‘Abbas ini dapat dimengerti karena sebelumnya, pada perang Shiffin, Ibn ‘Abbas adalah delegasi dari kelompok Ali bin Abi Thalib yang bertugas dan bertanggung-jawab untuk mempertahankan dan menjelaskan kebenaran ajaran Islam serta menunjukkan dan membuktikan kekeliruan kelompok Khawarij.³¹

Di masa-masa akhir hidupnya, Ibn ‘Abbas mengalami kebutaan. Namun demikian, situasi dan kondisi fisik yang dialaminya tersebut tidak memadamkan semangatnya untuk menggali mutiara-mutiara yang terkandung dalam Al-Quran. Ibn

²⁶ Muhammad Musthofa al-Zuhayli, *Al-Tadarruj fi al-Tasyri’ wa al-Tathbiq fi al-Syari’ah al-Islamiyyah*, (Kuwait: Kuwait University Press, 2000), cetakan ke-1, halaman 29.

²⁷ Muhammad Huseyn al-Dzahabi, *Al-Tafsir wa al-Mufasssirun*, (Kairo: Maktabah Wahbah, 2003), volume I, halaman 90.

²⁸ Abdul Aziz bin Abdullah al-Humaidi, *Tafsir Ibn Abbas wa Marwiyatuhu fi al-Tafsir min al-Kutub al-Sunnah*, (Mekah: Ummul Quro Press, tt), halaman 6.

²⁹ Abdul Aziz bin Abdullah al-Humaidi, *Tafsir Ibn Abbas wa Marwiyatuhu fi al-Tafsir min al-Kutub al-Sunnah*, (Mekah: Ummul Quro Press, tt), halaman 6.

³⁰ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 133.

³¹ Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 135..

‘Abbas meninggal dunia di kota Thaif pada tahun 68 H ketika dia genap berusia 70 tahun dan dimakamkan di kota tersebut.³²

Tafsir Ibn ‘Abbas terhadap Ayat-ayat Khamr

Dalam konteks konsep pemikiran ilmu Al-Quran dan Tafsir Ibn ‘Abbas, kiranya penulis merasa perlu untuk memaparkan terlebih dahulu di sini bahwa, berdasarkan riwayat yang disampaikan oleh Muqathil bin Sulayman (w.150 H./767 M.), di suatu waktu Ibn ‘Abbas pernah berkata bahwa: “Al-Quran memiliki beberapa dimensi atau aspek, antara lain: (1) tafsir yang dikenal dan diketahui oleh para alim-ulama’ secara umum, (2) bahasa Arab yang diketahui oleh orang Arab, (3) sesuatu yang dilarang dan diperbolehkan dan tidak boleh diabaikan yang berhubungan dengan hukum Islam, dan (4) takwil yang hanya dapat diketahui secara pasti oleh Allah SWT”.³³

Pengertian Minuman Keras (*Khamr*)

Secara etimologis, terma “*Khamr*” berasal dari kata *kh – m – r* (*khamara*) yang bermakna “menutupi”. Secara terminologis, terma “*Khamr*” memiliki pengertian: “sesuatu yang menutupi akal-pikiran dari mengetahui kebenaran”.

Dalam kitab *Jami’ Shahih-nya*, imam Muslim meriwayatkan berdasarkan otoritas Ibn ‘Umar bahwa “Sesungguhnya Rasulullah Muhammad saw. telah bersabda bahwa “setiap sesuatu yang memabukkan adalah *khamr* dan setiap sesuatu yang memabukkan itu hukumnya adalah haram”.³⁴

Dalam kitab *Jami’ Shahih Bukhari* juga disebutkan bahwa Rasulullah Muhammad saw. telah meriwayatkan berdasarakan otoritas Ibn ‘Umar yang berkata: Amirul Mukminin Umar bin al-Khaththab pernah memberikan ceramah (khutbah) di atas mimbar Rasulullah Muhammad saw., kemudian ia berkata: “Sesungguhnya telah turun ayat-ayat Al-Quran tentang pelarangan *Khamr* yang ia terbuat dari 5 (lima) jenis, antara lain: anggur, kurma, gandum, syair dan madu. Padahal, yang disebut dengan *khamr* adalah segala sesuatu yang dapat menutupi, menghilangkan dan merusak akal”.³⁵

Keterangan-keterangan Rasulullah Muhammad saw. dan Amirul Mukminin mengenai pengertian *khamr* tersebut adalah sangat tepat, yakni ia adalah “segala sesuatu yang dapat menutupi, menghilangkan dan merusak akal-pikiran”.

Dengan demikian, materi-materi atau bahan-bahan yang dapat merusak akal-pikiran baik yang bersifat padat maupun cair yang ada pada masa kini seperti alkohol, ganja, morfin, heroin, dan obat-obat berupa pil seperti rohypnol, magadn, dumoli, dan sedatin adalah juga termasuk bahan-bahan yang dapat menutupi dan merusak akal-

³² Muhammad Nur Kholis Setiawan, *Al-Quran Kitab Sastera Terbesar*, (Yogyakarta: Penerbit eLSAQ, 2005), cetakan ke-1, halaman 91; Muqathil bin Sulayman, *Tafsir Muqathil bin Sulayman*, (Beirut: Dar al-Kutub al-Ilmiyyah, 2003), cetakan ke-1, halaman 22.

³³ Abdul Aziz bin Abdullah al-Humaydi, *Tafsir Ibn Abbas wa Marwiyyatuhu fi al-Tafsir min al-Kutub al-Sunnah*, (Mekkah: Ummul Quro Press, tt), halaman 99.

³⁴ Imam Muslim, *Jami’ Shahih Muslim*, Juz 6. Hal. 100-101.

³⁵ Imam Bukhari, *Kitab al-Tafsir: Surat Al-Maidah*, No. 4619 dan Imam Muslim, *Tafsir*, No. 3032.

pikiran. Bahkan, baru-baru ini terdapat medium-medium ain seperti mengonsumsi lem ibon dan lain-lain. Semua bahan itu dapat menutupi akal yang akan berakibat pada hilangnya kesadaran sebagai manusia normal yang berfungsi untuk beribadah kepada Allah SWT.

Ayat-ayat Al-Quran yang membahas tentang pelarangan minuman keras (*khamr*)

Di sana, terdapat beberapa ayat Al-Quran yang turun dan membahas mengenai *khamr* dan tahapan pelarangannya, antara lain:

1. QS. 2 (Al-Baqarah): 219.
2. QS. 4 (Al-Nisa’): 43.
3. QS. 5 (Al-Maidah): 90 dan 91.
4. QS. 16 (Al-Nahl): 67.

QS. Al-Baqarah (2): 219

يساءلونك عن الخمر والميسر قل فيهما اثم كبير ومنفع للناس واثمهما أكبر من نفعهما ويسئلونك ماذا ينفقون قل العفو كذلك يبين الله لكم الآيات لعلكم تتفكرون (219)

“Mereka bertanya kepadamu tentang *khamr* dan perjudian. Katakanlah kepada mereka bahwa pada keduanya terdapat dosa yang besar dan beberapa manfaat bagi manusia, tetapi dosa keduanya lebih besar daripada manfaatnya. Dan mereka bertanya kepadamu tentang apa yang mereka nafkahkan. Katakanlah kepada mereka bahwa yang lebih dari keperluan. Demikianlah Allah SWT menerangkan ayat-ayat-Nya kepada kalian supaya kalian berpikir” {QS. Al-Baqarah (2): 219}

QS. Al-Baqarah (2): 219 di atas merupakan wahyu tahap pertama yang turun berhubungan dengan persoalan minuman keras (*khamr*). Dalam perspektif sebab-sebab turunnya ayat (*asbab al-nuzul*), QS. Al-Baqarah (2): 219 tersebut turun, sebagaimana riwayat yang menyatakan, bahwa “ketika Rasulullah Muhammad saw. datang ke Madinah, beliau saw. mendapati bahwa kaumnya senang meminum minuman keras (*khamr*) dan makan dari hasil perjudian. Lantas, mereka pun bertanya kepada Rasulullah Muhammad saw. mengenai persoalan-persoalan tersebut. Atas dasar itu, maka QS. Al-Baqarah (2): 219 turun”.

Imam Abu Dawud al-Sijistani berkata bahwa telah diriwayatkan kepada kami dari Ahmad bin Muhammad al-Marzuqi dari Ali bin Husayn dari ayahnya dari Yazid al-Nahwi dari Ikrimah dari Ibn Abbas berkata bahwa “QS. Al-Baqarah (2): 219 ini dan QS. Al-Nisa’ (4): 43 telah dinasakh dengan QS. Al-Maidah (5): 90 dan 91”.³⁶

Menurut Ibn Abbas, sebagaimana penafsirannya, bermakna bahwa “kaum muslimin bertanya kepadamu mengenai hukum minuman keras (*khamr*) dan perjudian,

³⁶ Abdul Aziz bin Abdullah al-Humaydi, *Tafsir Ibn Abbas wa Marwiyatuhu fi al-Tafsir min al-Kutub al-Sunnah*, (Mekkah: Ummul Quro Press, tt), halaman 98.

hai Rasulullah Muhammad saw.”³⁷ Akan tetapi, para sahabat nabi belum dapat menerima atau meresepsi pelarangan minuman keras (*khamr*) yang merupakan perintah yang terkandung dalam QS. Al-Baqarah (2): 219 secara mutlak. Hal ini dapat dibuktikan dengan tanggapan mereka dengan berkata: “minuman keras (*khamr*) tidak diharamkan bagi kita karena ia hanya berakibat pada dosa besar”. Atas dasar resepsi tersebut, mereka masih meminum minuman keras (*khamr*). mereka mulai mengarahkan kepada minuman keras (*khamr*) dengan lanjutan ayat bahwa bahaya minuman keras (*khamr*) lebih besar daripada manfaatnya.³⁸

QS. Al-Baqarah (2): 219 ini berisi tahapan pertama mengenai pelarangan minuman keras (*khamr*) agar umat Islam dapat memahami dan menerima perintah-perintah yang ditujukan kepada mereka melalui utusan-Nya, Muhammad saw., serta tidak merasa terbebani dengan perintah tersebut.

QS. Al-Nisa' (4): 43

يا أيها الذين آمنوا لا تقربوا الصلوة و أنتم سكري حتي تعلموا ما تقولون ولا جنبا الا عابري سبيل حتي تغتسلوا و ان كنتم مرضي أو علي سفر أو جاء أحد منكم من الغائط أو لمستم النساء فلم تجدوا ماء فتيمموا صعيدا طيبا فامسحوا بوجوهكم وأيديكم ان الله كان عفوا غفورا (43)

“Wahai orang-orang yang beriman, janganlah kalian melaksanakan sholat sedang kalian dalam keadaan mabuk, sehingga kalian mengerti apa yang kalian ucapkan dan (jangan pula menghampiri masjid) sedang kalian dalam keadaan junub kecuali sekadar berlalu saja sehingga kalian mandi. Dan jika kalian sedang dalam keadaan sakit atau sedang dalam keadaan bepergian atau datang dari tempat buang air atau kalian telah menyentuh perempuan, kemudian kalian tidak mendapatkan air. Maka, bertayammumlah kalian dengan menggunakan tanah yang suci. Sapuluh wajah-wajah dan kedua tangan kalian. Sesungguhnya Allah SWT Maha Pemaaf lagi Maha Pengampun” {QS. Al-Nisa' (4): 43}.

Dalam kitab yang berjudul *Asbab al-Nuzul*, imam Wahidi menuliskan suatu riwayat yang mengatakan bahwa Abdurrahman bin Auf pernah mengundang sahabat Ali bin Abi Thalib dan kawan-kawan untuk sebuah jamuan makan. Abdurrahman bin Auf kemudian menghidangkan minuman keras (*khamr*) sehingga akal pikiran mereka pun tertutup. Ketika tiba waktu sholat, umat Islam waktu itu mempersilahkan sahabat Ali bin Abi Thalib untuk menjadi imam sholat di mana pada waktu itu sahabat Ali membaca Al-Quran³⁹ secara keliru. Maka, atas dasar itu, kemudian turun QS. Al-Nisa'

³⁷ Abdul Aziz bin Abdullah al-Humaydi, *Tafsir Ibn Abbas wa Marwiyyatuhu fi al-Tafsir min al-Kutub al-Sunnah*, (Mekkah: Ummul Quro Press, tt), halaman 99.

³⁸ Imam al-Wahidi, *Asbab Nuzul al-Quran*, (Riyadl: Dar Mayman, 2005), cetakan ke-1.

³⁹ Ayat Al-Quran yang sahabat Ali bin Abi Thalib baca pada waktu itu adalah *Qul ya ayyuha l-kafirun. La a'budu ma ta'budun wa nahnu na'budu ma ta'budun* (Katakanlah: wahai orang-orang kafir, aku tidak menyembah apa yang kalian sembah dan kami menyembah apa yang kalian sembah).

(4): 43 tersebut sebagai larangan untuk melaksanakan sholat dalam keadaan mabuk.⁴⁰ Sebagaimana telah dijelaskan sebelumnya bahwa ayat ini dan ayat sebelumnya telah dinasakh oleh ayat Al-Quran dalam QS. Al-Maidah: 90.

Dalam Al-Nisa' (4): 43 tersebut sudah dijelaskan bahwa meminum minuman keras (*khamr*) itu adalah terlarang, tetapi, menurut resepsi hermeneutis sebagian dari mereka, hanya pada waktu ketika hendak melaksanakan sholat. Jadi, di sana sudah terdapat perintah berbentuk larangan untuk meminum minuman keras (*khamr*) tapi ia masih dalam tahap pendahuluan dan uji coba.

QS. Al-Maidah (5): 90 dan 91

يا أيها الذين آمنوا إنما الخمر والميسر والانصاب والازلام رجس من عمل الشيطان فاجتنبوه لعلكم
تفلحون (90)

إنما يريد الشيطان أن يوقع بينكم العداوة والبغضاء في الخمر والميسر ويصدكم عن ذكر الله وعن
الصلوة فهل أنتم منتهون (91)

“Wahai orang-orang yang beriman, sesungguhnya meminum *khamr*, berjudi, (berkorban untuk) berhala, mengundi nasib dengan panah itu semua adalah termasuk perbuatan setan. Maka, jauhilah perbuatan-perbuatan itu agar kalian mendapatkan keberuntungan” {QS. Al-Maidah (5): 90}.

“Sesungguhnya setan itu hendak bermaksud untuk menimbulkan permusuhan dan kebencian diantara kalian lantaran (meminum) *khamr* dan perjudian itu, dan menghalangi kalian dari mengingat Allah SWT dan bersembahyang. Maka, berhentilah kalian (dari mengerjakan perbuatan-perbuatan itu)” {QS. Al-Maidah (5): 91}.

Dalam QS. Al-Maidah (5): 90 di atas sudah terdapat penjelasan bahwa meminum minuman keras (*khamr*) adalah terlarang dan bahkan ia termasuk perbuatan setan. Juga, di sana juga dinyatakan bahwa menjauhi minuman keras (*khamr*) akan memperoleh keberuntungan baik di dunia maupun di akhirat kelak. Ayat ini merupakan tahapan yang kedua dari tahapan-tahapan gradual dalam pelarangan minuman keras (*khamr*) dengan tujuan agar umat Islam yang mengimani Al-Quran dapat menyesuaikan diri dengan perubahan hukum yang ada tersebut dan tidak merasa terbebani dengan perintah itu. Dalam tahapan kedua ini, sebagian para sahabat pun masih ada yang meminumnya dan sebagian yang lain sudah mulai meninggalkannya.

Menurut imam Wahidi dalam kitabnya yang berjudul *Asbab Nuzul Al-Quran*, terdapat suatu riwayat yang menyatakan bahwa turunya QS. Al-Maidah (5): 90 dan 91 tersebut berkaitan dengan sebuah peristiwa yang terjadi antara 2 (dua) suku di tubuh kelompok Anshor yang sebelumnya hidup secara rukun dan tidak memiliki dendam kesumat diantara satu dengan yang lainnya. Namun demikian, ketika sebagian dari

⁴⁰ Imam al-Wahidi, *Asbab Nuzul Al-Quran*, (Riyadh: Dar Maiman, 2005), cet. I, halaman. 288-89.

mereka meminum minuman keras (*khamr*) hingga mereka mabuk. Akibatnya, setelah itu, mereka pun saling mengganggu antara satu dengan yang lainnya hingga meninggalkan luka pada muka atau kepala mereka. Setelah itu, rasa perdamaian dan kekeluargaan yang terjalin kuat sebelumnya menjadi pudar hingga berganti menjadi rasa permusuhan dan kebencian antara satu dengan yang lainnya melalui saling menuduh satu sama lain sebagai pelaku yang memulai perbuatan tersebut terlebih dulu.⁴¹

Perbuatan itulah (meminum minuman keras *-red*) yang menjadi sebab pokok mengapa mereka saling bertengkar dan berselisih paham hingga merasa dendam kesumat dalam hati mereka satu sama lainnya. Padahal, mereka tidak akan melakukan perbuatan seperti itu jika mereka tidak meminum minuman keras (*khamr*). Jadi, secara implisit, QS. Al-Maidah (5): 90 dan 91 di atas menggambarkan akan keberhasilan setan dalam mengadu domba antara orang-orang yang beriman satu dengan yang lainnya melalui minuman keras (*khamr*) dan perjudian. Di sini, minuman keras (*khamr*) itu terlarang dan dihukumi haram secara mutlak.

Ayat QS. Al-Maidah (5): 90 dan 91 ini merupakan ayat Al-Quran yang menggambarkan tahapan terakhir dengan memberikan perintah tegas mengenai pelarangan minuman keras (*khamr*) secara mutlak. Pernyataan tegas Al-Quran ini dapat dimengerti dan dipahami dengan baik oleh mereka. Setelah turun ayat ini, para sahabat pun meninggalkan minuman keras (*khamr*).

Dengan demikian, agama Islam melalui Al-Quran telah melarang umat manusia, khususnya umat Islam, untuk tidak meminum minuman keras (*khamr*) dengan tujuan untuk membentuk karakter dan pendirian yang kuat dalam diri mereka baik secara fisik maupun secara mental dan psikologis sebab minuman keras (*khamr*) dapat merusak akal pikiran di mana jika akal pikiran rusak maka ia akan berakibat pada tindak kejahatan baik ditujukan kepada dirinya sendiri maupun orang lain.

Sayyid Sabiq menjelaskan bahwa pelarangan meminum minuman keras (*khamr*) adalah sesuai dengan ajaran Islam yang menghendaki terbentuknya karakteristik-karakteristik yang kokoh dalam diri umat Islam baik secara fisik maupun secara mental dan psikologis.

Tidak diragukan lagi bahwa minuman keras (*khamr*) dapat berakibat pada lemahnya kepribadian dan hilangnya kekuatan-kekuatan manusia khususnya kekuatan berpikir yakni akal pikiran yang menjadi tolak ukur taklif (pembebanan). Abdullah bin Umar meriwayatkan sebuah hadis dari Rasulullah Muhammad saw. bahwa “minuman keras (*khamr*) merupakan induk dari segala macam keburukan dan salah satu dosa besar. Barang siapa yang meminum minuman keras (*khamr*) biasanya dia akan meninggalkan ibadah sholat dan mungkin tega menyetubuhi ibu kandungnya sendiri dan bibinya sendiri” dan sebuah hadis dari Anas bahwa Rasulullah Muhammad saw. berkata “10 orang yang terkutuk sebab minuman keras (*khamr*) antara lain:

⁴¹ Imam al-Wahidi, *Asbab Nuzul Al-Quran*, (Riyadh: Dar Maiman, 2005), cet. I, halaman. 357.

produsennya, distributornya, konsumennya, pembawanya, pengirimnya, penuangnya, pemakan uang hasilnya, pembayarannya, dan pemesannya”.⁴²

QS. Al-Nahl (16): 67

و من ثمرت النخيل والاعنب تتخذون منه سكرا ورزقا حسنا انّ في ذلك لآية لّقوم يعقلون (67)

“Dan dari buah kurma dan anggur, kalian membuat minuman-minuman yang memabukkan dan rejeki yang baik. Sesungguhnya pada yang demikian itu benar-benar terdapat tanda (kebesaran Allah SWT) bagi kaum yang berpikir” {QS. Al-Nahl (16): 67}.

Dalam QS. Al-Nahl (16) ayat 67 ini, Allah SWT hanya memberikan sinyal-sinyal atau tanda-tanda bahwa Dia akan memberikan suatu karunia kepada manusia berupa 2 (dua) jenis pohon yaitu pohon kurma dan pohon anggur di mana dari keduanya manusia dapat memanfaatkannya untuk menghasilkan antara lain: (a) minuman keras yang memabukkan (*khamr*) dan dapat menghilangkan akal pikiran, dan (b) rezeki yang baik dan bermanfaat untuk kepentingan umat manusia.

Di sini, tidak terdapat hukum yang dengan tegas melarang minuman keras (*khamr*) tapi ia hanyalah sebuah tanda atau sinyal bahwa pohon kurma dan pohon anggur dapat dijadikan sebagai materi-materi baik yang bersifat baik dan bermnafaat maupun yang bersifat buruk dan berbahaya seperti minuman keras (*khamr*).

Hikmah Gradualitas Pelarangan Minuman Keras (*Khamr*): Sebuah upaya untuk mewujudkan kemaslahatan umat manusia

Konsep gradualitas penerapan hukum Islam ke dalam tataran kehidupan nyata umat manusia tidak lain adalah untuk mewujudkan kemaslahatan atau kepentingan umat manusia itu sendiri agar mereka tidak terbebani di mana, secara logis-rasional, hal tersebut dapat diterima, dipahami, dan dimengerti oleh akal pikiran manusia.

Diantara hikmah-hikmah atau filosofi-filosofi penerapan hukum-hukum Islam secara bertahap antara lain adalah untuk:

1. Menyesuaikan diri dengan fitrah kemanusiaan.
2. Untuk meringankan beban dan memudahkan kinerja manusia.
3. Relevan dengan kemaslahatan atau kepentingan umat manusia itu sendiri.
4. Untuk dapat mengubah adat dan kebiasaan butuk manusia.
5. Membentuk karakter dan pribadi Muslim yang kokoh.
6. Ia merupakan sebuah realitas historis (*sunatullah*).⁴³

⁴² HR. Ibnu Majah dan al-Tirmidzi.

⁴³ Muhammad Musthofa al-Zuhayli, *Al-Tadarruj fi al-Tasyri' wa al-Tathbiq fi al-Syari'ah al-Islamiyyah*, (Kuwait: Kuwait University Press, 2000), cetakan ke-1, halaman. 47-51.

Penutup dan kesimpulan

Berdasarkan pembahasan-pembahasan sebelumnya, penulis dapat mengambil beberapa kesimpulan, antara lain:

1. Teori dan pendekatan resepsi, di mana ia merupakan sebuah perangkat ilmiah yang diambil dari kajian-kajian ilmu sosial dan humaniora, dapat diterapkan sebagai sebuah alat bantu dalam kajian Al-Quran sebab teori dan pendekatan resepsi tersebut sangat membantu dan memudahkan akademisi dalam mengkaji Al-Quran khususnya jika berkaitan dengan fenomena-fenomena sosial.
2. Sahabat Abdullah bin Abbas, sebagai tokoh sentral yang dikaji dalam penelitian ilmiah ini, sangat terpengaruh dengan situasi-situasi hermeneutis tertentu seperti, meminjam bahasa ilmiah Hans Geor-Gadamer, *historically affected-consciousness* dan *pre-understanding* yang melingkupinya ketika ia menafsirkan Al-Quran misalnya tradisi, kultur, dan budaya serta pengalaman hidup. Demikian halnya, dengan menggunakan kacamata teori pra-pemahaman, keduanya sangat berpengaruh terhadap penafsiran Ibn Abbas.
3. Adanya gradualitas atau tahapan dalam penerapan hukum Islam yang dimaksudkan untuk kemaslahatan dan kebaikan umat manusia khususnya umat Islam itu sendiri.
4. Konsep gradualitas penerapan hukum Islam selanjutnya dapat dikembangkan oleh para peneliti dan akademisi baik *insiders* maupun *outsiders*.

Daftar Pustaka

Al-Quran al-Karim

Kementerian Agama Republik Indonesia, Terjemah Al-Quran al-Karim

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QUO VADIS THE LAW ENFORCEMENT AND ETHICS OF THE STATE ORGANIZER IN INDONESIA

Sabian Utsman¹

Abstract

The law enforcement to and ethics of the state organizers need to trace the law theories of the positivism and the development of the continuing critics. The law theories of positivism is the scientific paradigm on the mind set of the discipline society. Relating to enforcing of the law and strengthening the ethics of the state organizers is very complicated. The Indonesians reformed to fight against the tyranny as the deviation from the proper law and ethics, and the urgent cases, especially the rampant corruption. The fact that, after years, the reformation movement is unable to do much, as the corruption keep happening in rampant and the ethics of the state slowly disappear. The law enforcement for the firm ethics of the state organizer must be expanded on the concept of the management of the social order and the development of ethics as well as the state organizers. These are the efforts to construct the regularity as the substance of the main benevolent values. In terms of law enforcement, the most crucial one is the synergy of the three pillars the law enforcement, and the legal culture of the society. Thereby, the state organizers are expected to have both the ethichs and the high moralities. In order to manifest it, the State Organizers Honorary Council of the Republic of Indonesia (SOHC RI) is needed.

Keywords: *The Law Enforcement, the Ethics of the State Officials*

A. Introduction

The law enforcement of the ethics of the state organizer and strengthening need the tracing to the theories of the legal positivism and the development of the criticism in law enforcement cases in order to establish the ethics of the state organizers. It occurs since both the praticioners and the legal theories particularly in Indonesia seem stuck in the paradigm of unconditional positivism which is no more functional as the analysis tool and the control of the regularity setter. Law as an instrument is not analogous to the characteristics life table of the ethics of the state organizers, the reality of dynamic context and the multiple interests of the process and the law.

The law could not be separated from the history of human and the development of the ethics, so it is obviously that the development and the changes of law are correlated

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by the ethics of social dynamics, either right or good as well as wrong behaviour with all the interests that have been legally structured. The law can't be denied it's always develop, but the aim of the law development could not be ascertained in particular direction. In the end, it brings the change after the bound and conflict of any interests behind the law itself. The law is correlated to the society when the society changes, so does the law. The structure of the law and ethics has the substance to the main purpose, the good life, and it is not only about good and bad.

In line with the development of social ethics, Jimly Asshiddiqie stated that the understanding of ethics is as the symptoms of ethic positiveness which the formula of ethic value and standard behaviour is written and systematized in concrete terms as the legal norm². As the fact of forming the Election Organizers Honorary Council of the Republic of Indonesia (EOHCRI), an institution prosecutes those who broke the rules of the election organizer. As the institution of the legal law enforcement, it also reaches the whole Indonesian archipelago through the Regional Investigation Team in each province of Indonesia that works professionally and proportionally.

Spotlighting how the law and the ethics in Indonesia, it certainly no one might order how the Indonesian should be, but how the character of the Indonesian it must be decided by him self. As Nonet and Selznick stated:

Our understanding about the social transition is never complete unless we find adapting ways to think out the new lasting historical alternatives, such as the changing from status to contract, from *Gemeinschaft* (the community) to *Gesellschaft* (the society), and from the strict law to the justice.³

The basic change causes the obligation of the strict attitude towards the law. It is not the time to defend the only one standard, the positivism (18-19 Century), or the old monoparadigm, but it should consider the acceptable way of the law and the ethics for the up-to-date modern community in either local or global. The law theorist, Sang Bagawan Prof. Wignjosoebroto stated:

... The influence of the logic model, also known as the Galilean model of positivistic thinking ... pervasive and to bloom well in the natural-law thinking arbitrate to organize human life in the centuries 18-19 entering the scale and the new format. ... Goes together with the need to build new law as a means of control orderly life on a national scale, the thinking that takes place according to the flow of positivism Galillean was immediately utilized for the underlying paradigm of the formation of modern national laws.

Legal developments necessary to control the lives of the modern nation state is envisioned the establishment of a guarantee of certainty in terms of the implementation of the law as a tool that orderly stylist. Law according to this new model is needed

² Jimly Asshiddiqie, *Peradilan Etik dan Etika Konstitusi* (Jakarta: PT. Sinar Grafika, 2014), 43.

³ Philippe Nonet And Philip Selznick, *Law and Society in Transition Toward Responsive Law* (New York: Harper and Row, 1978), 29.

reformers to overcome the arbitrary line-menaan law. From the beginning, the ruling autocrats claims her unilaterally as law enforcement that comes from divine power of the Most Perfect. The absence of normative references which can be utilized to check for making the king's laws (king's order) is impressed very arbitrary and repressive.⁴

As the notice, discussing the law and the ethics means discussing the dynamism. It discusses the challenging context and on the other side is the answer of the problem (challenge and response). The design of the law is should be related to the social ethics based on the definite assumptions, conditions, territories, principles and normalizations as well as the definite law institution structure. About the law, Satjipto Rahardjo stated:

The ethics, particularly for the state organizers, are very important and urgent since the ethics decide whether it is good or bad state apparatus service to the people as the holders of the highest sovereignty. The proper behaviour or the action is guided by not only the law but also the ethics now that it is needed so the state organizers behave properly in living together.⁵

Asshiddiqie stated:

... Philosophy of ethics is not only concerned with the matter of right and wrong as in filsfat law, but beyond that it's a matter of good and bad. The ultimate goal is for the good life (the good life) not a life that is always right and never wrong. But in practice, both the substance of the essence of the subject matter of ethics, which is right and wrong (right and wrong), as well as good and bad (good and bad) human behavior in life together.⁶

Besides the ethics, the law in Indonesia considers that the law is the legislation (without noticing the community fluctuation, so there are no the commitment and the morality to enforce the fair ideal law as the professional certainty not transactional. The action could be the disapproved ethics so as the facility to enrich self or representative. The writer see it becomes worse in this state, as the direct concrete example in the root-grass society life, that some . the decision of DKPP RI when trying the breach of the election organizers these recent years? And a few years ago, the decision of the district court of Pangkalan Bun, Central Borneo about the disposal of trawl net to the accused Sanan Bin Tawe from Thailand (the Decision No:15/PID/B/2000/P.N./P.Bun, date 2 March 2000).

What a substandard is our law supremacy with the sky high concepts level of law in the books concerning the positivistic paradigm, so that the function of jurisdiction

⁴ Prof Wignjosoebroto, *Paradigma Falsafati yang Mendasari Teori-teori dan Norma-norma Hukum* (Sari Kuliah Teori Hukum Program Doktor Ilmu Hukum) (Yogyakarta: PPs FH. UII), 7-8.

⁵ Prof. Rahardjo, "Konsep dan Karakteristik Hukum Progresif" Paper presented at National Seminar Law faculty of Diponegoro University Cooperate with Law Faculty of Trisakti University, Jakarta, Dec 15, 2007.

⁶ Prof. Jimly Asshiddiqie, *Peradilan Etik dan Etika Konstitusi (Perspektif Baru tentang 'Rule of Law and Rule of Ethics' & Constitutional Law and Constitutional Ethics')* (Jakarta: Sinar Grafindo, 2014), 42.

institution (mechanistic) is as the institution of the corruptors and the sinners, including the breacher of ethics for the state organizers to get safe haven as the following statement of Rahardjo, "The old system, which is actually a liberal, has led to "diseases" itself, as has also been widely criticized in the United States".⁷

In Indonesia, in the context of combating corruption, it is often said, that the court has become a safe haven (safe haven) for the corrupt. To conceive how Indonesia arbitrate and ethical, then he shall depart from the collective perspective of the structure of the judicial system so as to form a single unit construction as the direction of the specific target. The specific targets are certainly not off the mark that explicitly mentioned in the preamble 45 that in forming the government of Indonesia Raya is aimed at "protecting the entire Indonesian nation and the entire homeland of Indonesia and to promote the general welfare, the intellectual life of the nation" which values the value has been crystallized for the whole Indonesian nation and should not be the slightest deviate from these values in carrying out the law in Indonesia.

To conceptualize how to make Indonesia enforce the law and the ethics, it must start from the collective perspective in the judicature structure to construct as the unity towards the specific objective. It must not swerve which is explicitly mentioned in the Preamble of the 1945 Constitution of the Republic of Indonesia that in order to form a Government of the State of Indonesia that shall protect the whole people of Indonesia and the entire homeland of Indonesia, and in order to advance general prosperity, to develop the nation's intellectual life, in which the values are crystallized for the entire Indonesians and it may not diverge a whit from the values in enforcing the law in Indonesia.⁸

In the law and ethics as well as the mind of Pancasila and the 1945 Constitution of the Republic of Indonesia, our big question is how deep the law and the ethics give the advantage in the society life, so as the highlight how to enforce is related to how to build the pillars, at least, how is the law and ethics culture on the people. with the result that at least the core of the problem in the law and the ethics can be traced by previously leaving the positivism monoparadigm and creating dualparadigm.

The basic fallacy in society begins on the law, especially when the law practitioner and theorist, particularly in Indonesia, understand the law only literally. To be realized, the study of the law, the Dutch law system (mainly as the reference of the law in Indonesia), is categorized as the Roman Law System (borrowing the term from Rahardjo and Wignjosoebroeto is the Roman-Germany Law System) which is constituted in Europe (12th and 13th Century) as the reference to the judge not deciding differently from the constitution, as the main source, and it is strengthened more when Napoleon legislated the Civil Code, so the developing opinion is the constitution is the

⁷ Paper Rahardjo. *Ibid.* 1.

⁸ the Constitution of the Republic of Indonesia 1945

law itself (Civil Code is considered perfect and results the legal security and the unity of the law).

In enforcing the structured law with the ethic characteristics particularly, if the Roman Law System is perceived stiffly and literally, no judge or investigator including in the ethics court makes a mistake in deciding a case and no burden of responsibility on either the judge or the investigator ethically and morally (because of the Legal Maxim, the literal law meaning said so) and no consequence although the decision is wrong, erroneous, imprecise, contrary to the justice or his/her own heartstrings. Thus, the court process only more emphasize the legal security than the advantage and the justice.

B. The Problem of the Law Enforcement

Understanding the law as the set of rules to regulates the society in order to create not only the harmony but also the ideal behaviour is meaningful when it is supported by the firm and distinct reward and punishment system of the competence state organizers. Through the ethical attitude of the ideal state organizers, it not only brings the advantage but also the enforcement of the justice which deeply grows in communal internal attitude. The justice is the vindictive justice not the absolute one which pronounces based on the law procedure and basic distinct ground, which means it is not based on sentimental feeling, solidarity, compromise, and any reason that swerves from the justice. It is in accord with the spirit of the article 27 of the 1945 Constitution of the Republic of Indonesia.

The process to get the structurized justice with the ethics value is the inseperable link, at least since the legislation is pronounced. The case or *rechtsfeit*, until the verbal process in the police and the prosecution, or the civil suit, and ended by the verdict has the permanent legal power (*inkracht vangeweisde*), so the quality process as the quality guarantee on the culmination point result or the benefit of the set of legislated rules. Thus it has a great chance to enforce the law supremacy which band together the society to behave properly with the state organizers with the high ethics and morality as the models. Harold J. Laksi in Sabian Utsman⁹ stated “that the citizen has the obligation to obey the certain law only if the law gratifies to the justice”.

Relating to enforcing of the law and strengthening the ethics of the state organizers is very complicated. The Indonesians reformed to fight against the tyranny as the deviation from the proper law and ethics. The urgent cases, especially the rampant corruption, breach the principles of the democratic ethics in the state and the welfare of the people through the enforcement of law supremacy, but we see the fact that, after years, the reformation movement is unable to do much, as the corruption keep happening in rampant and the ethics of the state slowly disappear. It is not rarely

⁹ Sabian Utsman, *Anatomi Konflik dan Solidaritas Masyarakat Nelayan* (Yogyakarta: Pustaka Pelajar, 2007), 262.

to find the head district as the state organizer takes the civil's money or the civil basic right for personal interest and unashamedly do that on behalf of state, whereas the enforcement of law supremacy is as carrying the coals to the newcastle.

So ironically, during the reformation, the reformation fighters had the great chance to be active in order to enforce the law supremacy. What happened then? The law enforcement becomes worse to the indefinite aim and the ethics of some state organizers disappear day after day. The people easily see the amount of the functioners get involved together in breaching the law that drops the social principle ethics of Pancasila and the advocates defend more than the right should be. Prof. Mahfud MD distinctly shouted that:

... Lawyers are broken due to the luscious them not to appear as a lawyer for idealism, but rather to seek victory in many ways for the sake of popularity money. ...

Judges were in agreement, the performance is getting worse, bribery and extortion in handling cases more vivid. In fact, there are cases, judges accept bribes and blackmail exactly as we were shouting many judges of trafficking cases.¹⁰

Unfortunately, court decisions no matter how wrong and misguided remains binding and must be implemented if you already have binding legal force. Regarding the state issues and the ethics of the state organizers are also our problems, the relation to the enforcement of the law supremacy is the biggest and most urgent issue of Indonesia, so it is so precise if our criticism about the problem has also the alternative solution. It should focus on enforcing the law and the ethics of the state organizers based on the values of Pancasila.

Discussing which law supremacy has the law enforcement supported the three law principles into the frame of the humane social justice, the fact that some of it up-to-the minute is no more than the utopian which aims to the ideal rhetoric for some apparatus of the state organizers and some socialites or the masters of the law especially in Indonesia. It happens since the beginning process of recruitment of the state organizers that there is the deviation of the proper behaviour, such as the corruption and the transactional.

What the more ironically is the law concept of the law supremacy enforcement which processed by the state is not definitely perfect in the implication, although it is acknowledged that the outline has the qualify of the ideal framework according to the maker (it is common in Indonesia, particularly in legislating, ignoring the characteristic of society interest which is very crucial and functional). The legislation indeed have to notice the society interest in the language and substance as well as the procedure which is understandable to the logical common society.

¹⁰ Moh. Mahfud MD. *Hukum Tak Kunjung Tegak* (Bandung: PT Citra Aditya Bakti, 2007), 76-77.

An issue itself in the enhancement of the public service (the state organizers) becomes the substance in Indonesia, including the quality of the human resources which is not enough to just the high education but also the personal level, the proper behaviour, and also the respect of the quality ethics. This is important because the law enforcer is as the spearhead and the figure of the ethics in the implementation of law itself, but ironically the existence of the law enforcers in Indonesia is still questionable, how many judges or another law enforcers are suspected and/or breach the ethics and are accused bribes and/or another blamable cases.

Reflecting the fact, it concludes that the most Indonesian society culture is not aware of the law. So it proves more, when we easily seenot only the apparatus of law enforcement and/or the apparatus of the state organizers misuse the authority and despise the ethic values, but how many and often the violence happens immediately in mass mobility and/or communally does the trial and judges the criminals out of the legal court. It happens especially when it has direct connection to the society, so the burn, the mob violence, the pillage, and the murder are the other way of the society to implement the meaning of justice or the exact way on their opinion in the enforcement of the law and the ethics, because the state institution is no more considered as the place to process and get the justice (as if the state is the factory machine of the legislation, it is not on the behalf of the society interest that most of them wait for the state functioners for the welfare not the sufferance).

1. Why the Problem Happens

The problem of the law enforcement in Indonesia is actually hard to get the chronology, as if trying to get the head of the knot or the end of a circle of phantom that causes the more authority of crime. Because of the rampant crime, the ethics of the state organizers is no more ideal nor supports each other in the synergy of eradicating the crimes.

Perspectively, the sociological crime is the identified thing as the booster of the judicial mafia, besides the positivistic value, the change of the background of the relation between the law enforcer and the lawsuit partner or the other state organizers which must be professionally but it becomes transactionally. With the result that the Indonesian society in the powerlessness questioningly ask in the deep of the heart, “whether the justice belongs to the right and honest people or whoever could pay the law provision and also the pride or the ethics of the judges, the attorneys, or the other state organizers.”

If the justice is under the mafia control that obviously swerves the ethic and the morality of Pancasila, it definitely causes the damages to the national principles, i.e.; the law discrimination, the public-distrust, the contempt of court, the lost of the national identity status, and also the disgrace of the essence of the noble aspiration. The benefaction is on every state organizers. The essence of the judicature is to strenghten the basic of the ethics and the morality, not only based on the rule of law and the rule

of ethics, but also the effort of the synergy of these state organizers in the tradition in order to the function of the norm comes in line with the essence of society and nationality. In this case, Jimly Asshiddiqie stated:

... How are we able to make the function of norms of ethics as the philosophical basis of the nation. Pancasila confirmed the source of ethical norms because of Pancasila is the philosophy and outlook of the nation. Philosophy of life that contains the value of social ethics. ...

Recent legal uncertainty make people more upset the face of what we are doing to improve the system of norms in the life of nation and state. This can be understood as the implications of current changes are so fast and strong in democratic life.¹¹

As the alternative effort to solve the judicature problem, it is related to the need of the ethics and morality tradition of Pancasila, besides the start from the inner motivation of the legislator and the law enforcer by focusing not only on the legal positivism ideology but also the collection of the possibly various ideologies for Indonesia, such as about the role of judges, they are; (1) legal positivism, the role of the judge is as the implementation of the law (*Wetstoepassing*), (2) *Freie Rechtsbewegung*, the role of the judge is creating the law (*Rechtsschepping*) which is not related to the law, (3) *Rrechtsvinding*, the judge has the bound freedom (*Gebonden-Vrijheid*) or it can be described as the free boundary (*Vrije-Gebondenheid*), (4) finding the other alternative that suits the characteristics of the Indonesian, that is why the social control is needed from the non-government institution as the State Organizers Honorary Council of the Republic of Indonesia (OHCRI). The observation by Asshiddiqie some countries in establishing code of ethics enforcement agencies quite successfully. Nur Hidayat Sardini in his writing "60 Tahun Jimly Asshiddiqie: SOSOK, KIPRAH, DAN PEMIKIRAN" states:

US, following the results of the recommendation of the General Assembly (United Nations) which ordered that the countries in the world to form the infrastructure of ethics ... in 1978 to form the Office of Government Ethics ... in 1989 had the support of Congress then was upgraded from Office of Personal Management to Office of Government ethics, with 5 members. It turns out that the institution is very authoritative, so that senators and state officials in General, think a thousand times when they wish to do break the code of ethics.

Beside that, the experiences of another country can be a lesson, even Jimly on several occasions have always said, Indonesia could be start of something good, that it could be drawn into example for other countries. The bla bla could be a symbol of the personification of the transformation the idea of judicial ethics which is free and open.¹²

¹¹ Jimly Asshiddiqie, *Menegakkan Etika Penyelenggara Pemilu* (Jakarta: PT. RajaGrafindo Persada, 2013), 40.

¹² Nur Hidayat Sardini, *60 Tahun Jimly Asshiddiqie: SOSOK, KIPRAH, DAN PEMIKIRAN* (Jakarta: Yayasan Obor Indonesia, 2016), 235.

To reform the advocates in accompanying the issues of the breach of the state organizers, the developing issue among the society which shows the public accountability, and the government strengthens the political will as what have done in China, as explained by Dr. Afan Gaffar (2001). at the National Seminar about “The Relevance of the Ethics in the Context of the Good Governance Formation in Indonesia”, as the following: as happened in China. The officials had determined to combat the corruption, the collusion and the nepotism. Every official always stated to provide a hundred and one cemeteries. A hundred for the corrupting officials and the one is for him/herself. (Kompas PPS UMM, 2001)

In fact that there is no vacuum in the judicial implementation, viz, it goes on the implications of the instrument of the law, ethic, and mental of the apparatus, the social politics, the economy condition, the legal aid system, the intelligence, and the educational level of the society. What happens when not only the society realizes the inconsistent legal practitioner and theorist but also it is an open secret that the judicature in Indonesia can be bought, so money has more authority. The fact of the ethic and morality deviation causes the society judicature feeling dissapoint, moreover, of the state organizers as the public servants that should be the model figures. Karl Marx in Erich Fromm said “Hence, money appears as a disturbing power of individual and social ties, which claims to be an independent entity. Money changing loyalty into treason, love into hate, hate into love, truth become error, the error becomes the truth”.

The worse ethics of the state organizers, the less trust in the law and the state organizers as the main of the nation civilization advancements. To realize the elements that must be the model figures of the law and the proper ethics, viz, the justice, the certainty, and the function to build the level of the welfare becomes an otopics and gets the poor dysfunction. The mass fury, vigilante, and the habits of the unlawful society manners have the inseparable correlation between the characteristics of the inconsistent practitioner and the theorists of the state organizers and the truly essence of the judicature and the government as well as the ethics, which the society expects a process of the justice enforcement and the fulfillment of the welfare sovereignty of the mandatory society, i.e. to the judicial institution as the part of the state institution. The existence of the state organizers should be on the enforcement of the ethics and Pancasila morality which is on the people’s side, accountable, open, transparant, and credible. But the fact is the reverse. The presence of DKPN is an exact alternative to solve the problem, as it is expected to be the expansion step of DKPP RI that runs well and greatly contributes to the development of the democracy in this country, especially in the general election since June, 12, 2012, which was previously formed with name the Honorary Council of the General Election Commisions (HCGEC) in 2008.

2. The Offered Solution

Based on the some backgrounds of the law enforcement problems in building the ethics of the state organizers as discussed above, there are some offered alternative

solutions in the following. At least there are three dominant pillars in the law enforcement in order to proceed well and affect the solid ethics development of the state organizers, they are the related legislation, the organizers, and the society culture. If those are seriously fixed, the problems are solved.

a) The Legislation;

It is well-known that some of the constitutions in Indonesia up to now are the inheritance of the Dutch government which the existence is acknowledged on the transitional provisions Chapter II UUD 1945. Actually it means to avoid the vacuum in the law with the expectation we ourselves sooner legislate in the appropriate characteristics of the people of Indonesia which have many kinds of the common law. But today, we are still on the lullaby to not legislate, as the example to substitute *Burgerlijk Wetboek (BW)*, *Wetboek van Koophandel (WVK)*, *Faillissements-Verordening (FV)*, *Wetboek Van Strafrecht (WVS)* to the context and the aspiration as well as the characteristics of Indonesia.

No less appreciation of the great work of the Indonesian such as the Basic Agrarian Law, the Basic Provisions on the Judicial Power Law, the Marriage Law, the District Autonomy Law, the Traffic Law, the Criminal Procedure Law, etc. More than a half of the century, BW, WVK, FV, and WVS are used as the references of the law enforcer in Indonesia in order to be fair for the culprit, the plaintiff and the defendant. It means done consciously, intentionally and well-planned but there is the legal force, fighting for the justice on the unjustified condition since some of the laws do not suit with the Indonesian, but they are still legal and continuous. With the potency of the human resource and the sufficient chance, our great nation is no need to use the laws. The sources of the legislation must be the interest and the ethics and moral characteristics of the Indonesian which is based on Pancasila and the 1945 Constitution of the Republic of Indonesia, so as the structural systemic has the function more to “enforce the law and firm the ethics of the state organizers” with the full control of the certain institution as the right alternative step, besides the efforts to complete the substitution of the provisions of the Dutch inheritance law, therefore the form of the State Organizers Honorary Council of the Republic of Indonesia (OHCRI) is needed.

b) The State Organizer;

To enforce the law supremacy and to firm the ethics of the state organizer, the basic and urgent thing is the reformation of the apparatus structure, whereas the legislation could be done along the way. As the strategic step is the reformation of the apparatus in the ethics in order to improve the morality and the commitment as the state organizers, so they could be morally responsible besides others. As the apparatus of the noble responsibility, it may not be misused and the position is not for enriching self in material or another breach ethics.

Actually, the apparatus who has the commitment could control the crime, although it is on the contrary or breaks the law of positivism by reducing, eliminating,

smallest and possibly vanishing or combating the root. One of what must be done is re-examine whether the repressive action from the apparatus contrasts with the ethics of Pancasila that is full load of morality. In the certain case, the controversial verdict with the justice (the priority is the legal security) causes the criminal behaviour. It possibly happens when the verdict is irrational and out of the principles of the justice. It is obviously seen when it begins from the poor ethics of the apparatus then the process in the court results the illogical verdict of common, or another cases cause the mass fury anywhere which happens often all over our land.

For strengthening the commitment of the apparatus as the legislator and the law enforcer, it is time to change the paradigm because it is possible for someone getting the wrong verdict because of the error apparatus. As the court in Japan, the police do not hand all cases over the prosecutor, and the prosecutor does not also sue all cases. G. Aryadi (2002:63)¹³ said that the authority for the suspension of the prosecution in Japan based on the article 248 (KUHP) Japan.

In the certain case, the apparatus as the part of the law enforcement in Indonesia (not limited as the four elements) seems only make the instrument of the law as the spiderweb which only gives the sentence to the marginal people, the poor, the thief, the stupid, and the crime that commonly done by the marginal people. but when it involves the functioner or the high level criminal, the law does not work as it should be and it obviously has no ethics nor the morality commitment for it. So, it is relatively solved if the law enforcer or the apparatus in the general holds well the ethics and the morality commitment.

c) **The Legal Culture of the Society;**

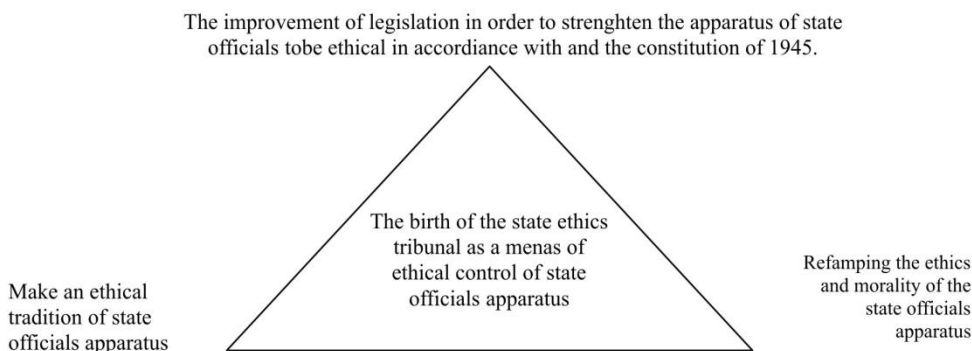
Either enforcing the law or firming the ethics of the apparatus comes from the society and the purpose to create the peace and the tranquility in the society. Thus, not only the society could influences but also decides the law supremacy enforcement and the ethics of the state organizers. Therefore, it is not suitable for the apparatus; as the maker, the enforcer and the user, just considers the orientation to the legalism or the legal positivism.

Based on the social culture system, Indonesia consists of the plural society and many kinds of social stratification. For note, there is the contrast characteristic distinction between the most society who lives in the village or the marginal district and the urban people. Discussing the law enforcement and the ethics of the state organizers, it would be a nonsense discussion unless involving the pluralistic society, moreover our society is in the phenomenal transitional phase. The transitional justice society could raise the chaos, so the law enforcement solution and the ethics of the state organizers improvement might not take the actions that could cause the riot of the

¹³ According to Shikita, Minoru, *Integrated Approach to Criminal and Justice* (UNAFEL, 1982), p. 37. In the Journal of Law Ius Quia Iustum FH UII.

society. The role of the study sociologically is so crucial and strict, so the society not only joins the process but also has the sense of the belongings to the agreement and/or the rule to build the apparatus with the noble ethics as in the values of Pancasila and the responsibility of the commitment, personality, and morality of all competent parties.

For further, the three pillars of the law enforcement strengthen the ethics of the state organizers could be structured as follows:



Figures: The structuration of law enforcement in an effort to strengthen the ethics of state officials .

On the such problem, the concept or the model "the aim of the law enforcement in order to firming the ethics of the state organizers" is abstracted ideally and must be supported with the exact effort. To realize it, besides the reformation of the legislation that is appropriate with the fundamental norm of Pancasila, the state organizers, and the culturing ethics of the apparatus, so the firm and functional institution is needed, the State Organizers Honorary Council of the Republic of Indonesia (SOHCRI).

D. CONCLUSION

The law enforcement to firm the ethics of the state organizers need to trace the law theories of the positivism and the development of the continuing critics. The law theories of positivism is the scientific paradigm on the mind set of the discipline society. It is in line with the discipline of the law since 19th Century. The correlation between the law enforcement and the ethics in Indonesia, it does not mean the monoparadigm of the legal positivism not good, but functionally, in understanding, analyzing, and deep controlling the characteristic of the plural life in the regional, national, or global, it is not equal anymore and the alternative idea is needed. Many ideologies of the law are conceived, such as the mixture of the legal positivism, the Freie Rechtsbewegung, the

Rechtsvinding, and any ideology that suits the legal characteristics and the ethics of Indonesian completely.

The enforcement of the law supremacy and the firm of the ethics of the state organizers is an human effort to reach the regularity or the discipline with the appropriate and needed ethics as the main benefaction. In case of the enforcement, it is the synergy among the three pillars; the law, the state of organizer, and the legal culture and the ethics of the apparatus before laying the strict to the society. The good government in fact is the least in the order, but every action/statement contains the synergy between the law and the ethics as the model figure.

In the enforcement of law to firm the ethics of the Indonesian state organizers, the thesis is structured into three parts; *first*, the reformation of the law as the effort to firm the state organizer in the ethics as stated in Pancasila and the 1945 Constitution of the Republic of Indonesia; *second*, the reformation of the ethics and the morality of the state organizers; and *third*, civilizing the ethics of the state organizers. As for the concept, it no longer needs to form the new functional institution, the State Organizers Council of the Republic of Indonesia (SOCRI).

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MENGAGAS REVOLUSI MENTAL HAKIM TINDAK PIDANA KORUPSI UNTUK PENEGAKAN HUKUM YANG BERMARTABAT

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Abstrak

The judicial corruption is a very serious problem. The main reasons to handling judicial corruption with seriously are the judge as *anofficium nobile*, it would be undermine the rule of law, then the democratic system in Indonesia. So, this paper will describe the judicial corruption in the judiciary in combating corruption. The types of judicial corruption conducted judges usually are trade law to user. The impact of judicial corruption is the lack of law enforcement corruption in Indonesia, so that led to the crisis of confidence of citizens against judges, the judiciary of corruption and government. Therefore, this paper will explain the factors that cause the judge corruption corrupted behavior in the judiciary, and also describe the movement national mental revolution (GNRM) as a solution to improve the image of the profession of judges and the judiciary of corruption as officers and law enforcement institutions were clean and authoritative in dealing with corruption cases.

Kata Kunci : *Gerakan Revolusi Mental, Hakim Tipikor, Integritas, Mafia Peradilan,*

A. Pendahuluan

Isu krusial yang saat ini menjadi sorotan di Indonesia adalah masalah penegakan hukum dan korupsi.¹ Penegakan di Indonesia saat ini dikategorikan dalam titik nadir²,

¹Secara sederhana korupsi identik dengan penyalahgunaan kepercayaan untuk kepentingan sendiri. Definisi klasik tentang korupsi dikemukakan oleh Brooks yang mengatakan bahwa korupsi adalah perbuatan dengan sengaja melakukan kesalahan atau melalaikan tugas yang diketahuinya sebagai kewajiban atau tanpa hak menggunakan kekuasaan dengan tujuan memperoleh keuntungan yang sedikit bersifat pribadi. Robert C. Brooks, *Corruption in America Politics and Life*, Dood, Mead and Company, New York, 1910, hlm. 46. Bandingkan dengan definisi dari Sukarto Marmosudjono yang mengatakan bahwa korupsi adalah penggunaan wewenang atau pengaruh yang ada pada seorang oknum petugas atau pejabat yang menyimpang dari ketentuan atau peraturan perundang-undang mengenai kewajibannya untuk kepentingan atau keuntungan perorangan, baik diri pribadi, keluarga maupun kelompok, baca Sukarto Marmosudjono, *Penegakan Hukum di Negara Pancasila*, Pustaka Kartini, Jakarta, 1898, hlm 69. Sedangkan menurut M Dawam Rahardjo, mengatakan bahwa korupsi berarti perbuatan melanggar hukum yang berakibat rusaknya tatanan yang sudah disepakati. Tatanan ini bisa berwujud pemerintahan, administrasi atau manajemen. M Dawam Rahardjo, dalam Teten Masduki dan Muktie Fadjar, *Menyingkap Korupsi di Daerah*, Laporan ICW, Jakarta, 2007, hlm. 10. Pelaku korupsi tidak hanya oknum pejabat tetapi juga masyarakat sebagaimana dikemukakan Soedjono Dirdjosisworo, dalam Teten Masduki dan Muktie Fadjar, *Ibid*. Dalam perkembangannya definisi korupsi menjadi makin luas seiring dengan adanya pembedaan jenis-jenis korupsi yang dikemukakan oleh Benveniste, yakni ada empat jenis korupsi, antara lain *discretionary corruption, illegal corruption, mercenary corruption and ideological corruption*. Lihat dalam Benveniste Guy, *Birokrasi*, Rajawali, Jakarta, 1991, hlm. 7

sementara korupsi yang dinyatakan sebagai kejahatan luar biasa³ tetap saja merajalela dan menjadikan stigma Indonesia sebagai negara dengan tingkat korupsi yang tinggi⁴. Dalam tulisan Geogre J Aditjontro dikatakan bahwa korupsi ada dua jenis yakni korupsi yang didorong karena kemiskinan (*corruption driven by poverty*) dengan korupsi yang didorong karena kerakusan (*corruption driven by greed*). Dari terminologi inilah kemudian muncul istilah *corruption by need* dan *corruption by greed*.⁵Laporan terkini mengenai Indeks Penegakan Hukum tahun 2011 (*Rule of Law Index*) yang dirilis oleh *World Justice Project* (WJP) menyebutkan bahwa korupsi di Indonesia meluas ke berbagaisektor bidang⁶ dan melibatkan banyak pihak yang berpotensi sebagai pelakunya. Pelaku yang berpotensi besar melakukan korupsi tidak hanya terbatas pada eksekutif, legislative, yudikatif, swasta bahkan masyarakat.

Dalam rangka untuk menekan dan memberantas tindak pidana korupsi di segala bidang, maka, dibentuklah Komisi Pemberantasan Korupsi (KPK) dan Peradilan

²Data survey Partnership tahun 2003 menjelaskan alasan 44% alasan orang menghindari penyelesaian melalui pengadilan karena takut akan biaya tidak resmi yang dianggap lebih tinggi, sementara itu 42% alasan lainnya karena takut keputusan hakim tidak akan fair. Bert Hofman, *Indonesia Rapid Growth*, Weak Institution, World Bank, 2004. Hasil serupa juga ditunjukkan dari polling dalam harian Kompas yang menunjukkan bahwa masyarakat terhadap putusan hakim menunjukkan kurang puasnya masyarakat terhadap kinerja pengadilan. Hal ini dapat ditemukan dari data empiris hasil jajak pendapat Harian Kompas menunjukkan bahwa 72,7 % rakyat belum mendapatkan perlakuan adil, dimana sebanyak 45,3 % responden menilai bahwa putusan hakim didasarkan pertimbangan uang, sebanyak 30,5 % responden menilai karena pertimbangan politik dan hanya 9,3 % responden yang masih percaya putusan pengadilan di Indonesia didasarkan pada pertimbangan hukum. Baca Shinta Dewi, Rismawati, *Hermeneutika Hukum: Upaya Menangkap Makna Keadilan Dalam Teks (Sebuah Tawaran Alternatif dan Solutif)*, Jurnal Ilmiah Hukum dan Dinamika Masyarakat, Vol.7 No. 1 Oktober 2009, Semarang: Fakultas Hukum Universitas Tujuh Belas Agustus, 2009, hlm. 28

³ Terdapat empat sifat dan karakteristik kejahatan korupsi yang menjadikan dimasukkannya tindak pidana tersebut sebagai *extra ordinary crime*: Pertama, korupsi merupakan kejahatan terorganisasi yang dilakukan secara sistematis. Kedua, korupsi biasanya dilakukan dengan modus operandi yang sulit sehingga tidak mudah untuk membuktikannya. Ketiga, korupsi selalu berkaitan dengan kekuasaan. Keempat, korupsi adalah kejahatan yang berkaitan dengan nasib orang banyak karena keuangan negara yang dapat dirugikan yang seyogianya sangat bermanfaat untuk meningkatkan kesejahteraan rakyat. Lihat dalam Masyarakat Pemantau Peradilan Indonesia, *Lembaga Pengawas Sistem Peradilan Pidana Terpadu*, Komisi Hukum Nasional, Jakarta, 2002, hlm. 3.

⁴Sejak tahun 1998-2004, Indonesia selalu berada dalam peringkat sepuluh besar negara terkorup di dunia. Tahun 1998 menjadi peringkat 6 terkorup dari 85 negara, tahun 1999 menjadi peringkat 3 dari 98 negara, tahun 2000 menjadi peringkat 5 terkorup dari 90 negara, tahun 2001 peringkat 4 terkorup dari 91 negara, tahun 2002 peringkat 6 terkorup dari 102 negara, tahun 2003 peringkat 6 terkorup dari 133 negara dan terakhir tahun 2007 *Transparency International* menempatkan Indonesia sebagai negara terkorup ke 5 dari 166 negara. Baca dalam Mahmutarom HR dan Theofarnsus Litay, *Integritas Hukum Di Indonesia Saat Ini*, yang dimuat dalam *Modul Pendidikan Integritas Dalam Prespektif Hukum Part 1*, TIRI Making Integrity Work, Jakarta, 2013, hlm. 4. Oleh karena itu, akhirnya tindak pidana korupsi tidak lagi dapat digolongkan sebagai kejahatan biasa melainkan telah menjadi suatu kejahatan luar biasa. Begitu pun dalam upaya pemberantasannya tidak lagi dapat dilakukan secara biasa, tetapi dituntut cara-cara yang luar biasa. Lihat dalam Penjelasan Umum Undang-Undang No 30 tahun 2002 tentang 2009. Komisi Pemberantasan Tindak Pidana Korupsi

⁵Geogre J Aditjontro, *Korupsi Kepresidenan : Reproduksi Oligarkhi Berkai Tiga : Istana, Tangsi dan Partai Penguasa*, LKis, Yogyakarta, 2006, hlm. 15

⁶MarcellaEwina Simandjuntak dkk, *Modul Pendidikan Integritas Dalam Prespektif Hukum, Part 1*, TIRI Making Integrity Work, Jakarta, 2013, hlm. 86

Tindak Pidana Korupsi (selanjutnya disebut Peradilan Tipikor).⁷ Kedua institusi inilah yang diberi amanah untuk berada digaris depan untuk dengan misi pemberantasan tindak pidana korupsi (selanjutnya disebut tipikor). Antusiasme terhadap pemberantasan korupsi ini sesungguhnya disebabkan oleh mengemukanya anggapan bahwa kebobrokan dan kehancuran negara pada masa pemerintahan orde baru tidak disebabkan oleh merajalelanya perilaku koruptif dalam bentuk korupsi, kolusi dan nepotisme (KKN) di berbagai tingkat dan ranah kehidupan bernegara.⁸ Meskipun telah dibentuk institusi untuk memerangi korupsi, realitasnya korupsi tetap saja terjadi, bahkan bersifat massif dan sistemik ketika dilakukan oleh aktor-aktor penegakan hukum termasuk hakim yang merupakan aparat penegak hukum. Hasil riset dari *Transparancey International Indonesia* (TII) tentang *corruption perception index* dan indeks menunjukkan bahwa seluruh komponen responden (masyarakat, pebisnis dan pejabat publik) mengatakan bahwa intititusi hukum (pengadilan dan kejaksaan) merupakan sektor prioritas yang harus dibersihkan.⁹

Berpijak pada kenyataan di atas, paper ini lebih menyoal tentang penegakan hukum dan korupsi yang melibatkan aparat penegakan hukum terutama hakim tipikor. Pemilihan tema diatas bukanlah tanpa alasan, sebab pada saat kedua point diatas saling berkelindan, maka persoalan baru yang lebih serius ternyata menyeruak ke permukaan yakni maraknya praktek mafia peradilan (*judiciary corruption*) yang berujung pada rusaknya sendi-sendi negara hukum, sistem demokrasi, mengganggu roda perekonomian

⁷Embrio pembentukan KPK dan Peradilan Tipikor sesungguhnya berawal dari diterbitkannya Undang-Undang Nomor 28 Tahun 1999 tentang Penyelenggara Negara Yang Bersih dan Bebas dari Korupsi, Kolusi dan Nepotisme, yang dikuatkan dengan Undang-Undang Nomor 31 Tahun 1999 tentang Pemberantasan Tindak Pidana Korupsi yang kemudian diubah dengan Undang-Undang Nomor 20 Tahun 2001. Sedangkan pembentukan KPK didasarkan pada UU No 30 Tahun 2002, sementara kelahiran Peradilan Tipikor awalnya diatur dalam Pasal 53 UU No 30 Tahun 2002 tentang Komisi Pemberantasan Tindak Pidana Korupsi. Ketentuan Pasal 53 menyatakan bahwa: Dengan Undang-Undang ini dibentuk Pengadilan Tindak Pidana Korupsi yang bertugas dan berwenang memeriksa dan memutus tindak pidana korupsi yang penuntutannya diajukan oleh Komisi Pemberantasan Korupsi. Eksistensinya makin kuat dengan adanya Pasal 3 Undang-undang No. 46 tahun 2009 tentang Pengadilan Tindak Pidana Korupsi sesungguhnya diberikan mandat untuk berperan dalam pemberantasan tipikor sehingga penempatannya dipeluas hingga daerah (kabupaten dan kota).

⁸Lihat dalam [file:///D:/mafia%20peradilan/laporan_kajian_perilaku_koruptif_\(tim_pak_saud\).pdf](file:///D:/mafia%20peradilan/laporan_kajian_perilaku_koruptif_(tim_pak_saud).pdf), hlm. 1 yang diunduh pada tanggal 8 Desember 2016 pukul 14.13 WIB

⁹Franky Simandjuntak, *Mengukur Tingkat Korupsi di Indonesia, Indeks Persepsi Korupsi Indonesia 2008 dan Indeks Suap, Transparency International Indonesia*, Embrio pembentukan KPK dan Peradilan Tipikor sesungguhnya berawal dari diterbitkannya Undang-Undang Nomor 28 Tahun 1999 tentang Penyelenggara Negara Yang Bersih dan Bebas dari Korupsi, Kolusi dan Nepotisme, yang dikuatkan dengan Undang-Undang Nomor 31 Tahun 1999 tentang Pemberantasan Tindak Pidana Korupsi yang kemudian diubah dengan Undang-Undang Nomor 20 Tahun 2001. Sedangkan pembentukan KPK didasarkan pada UU No 30 Tahun 2002, sementara kelahiran Peradilan Tipikor awalnya diatur dalam Pasal 53 UU No 30 Tahun 2002 tentang Komisi Pemberantasan Tindak Pidana Korupsi. Ketentuan Pasal 53 menyatakan bahwa: Dengan Undang-Undang ini dibentuk Pengadilan Tindak Pidana Korupsi yang bertugas dan berwenang memeriksa dan memutus tindak pidana korupsi yang penuntutannya diajukan oleh Komisi Pemberantasan Korupsi. Eksistensinya makin kuat dengan adanya Pasal 3 Undang-undang No. 46 tahun 2009 tentang Pengadilan Tindak Pidana Korupsi sesungguhnya diberikan mandat untuk berperan dalam pemberantasan tipikor sehingga penempatannya dipeluas hingga daerah (kabupaten dan kota).

dan pelayanan publik. Febri Diansyah mengatakan bahwa korupsi (termasuk yang dilakukan hakim di pengadilan) akan berimplikasi tidak terpenuhinya atau minimal terhambatnya pemenuhan hak-hak dasar masyarakat, maka tindakan pejabat publik yang menjalankan fungsi negara namun menyalahgunakannya dengan cara korupsi sesungguhnya pantas dilihat sebagai serangan terhadap prinsip konstitusionalisme.¹⁰ Presiden Bank Dunia Pail Wolfowitz pernah mengatakan sistem hukum di Indonesia “berkabut” sehingga kurang di percaya. Menurutnya hal yang paling penting adalah memberantas korupsi, untuk bisa memberikan pelayanan kepada masyarakat secara transparan dan bertanggung jawab.¹¹

Tema di atas menarik untuk dikaji, karena menjadi hal yang bersifat ironis bahkan paradoks¹², hakim yang seharusnya bertugas menegakkan keadilan dan menjaga gawang keadilan agar tidak jebol, justru menjebol gawang sendiri dengan terlibat dalam perilaku koruptif bersama pihak yang diperiksanya. Sebagai contoh adalah kasus yang melibatkan hakim-hakim ad hoc Tipikor yang tertangkap tangan oleh KPK, yakni Kartini Marpaung seorang hakim tipikor di Semarang dan Heru Kisbandono seorang hakim tipikor di Pontianak. Padahal unsur kepastian hukum dalam penegakan hukum oleh hakim pada dasarnya merupakan perlindungan yustisiabel terhadap tindakan seseorang terhadap orang lain, karena hukum telah dianggap sebagai rujukan terakhir untuk mengatasi konflik yang terjadi dalam masyarakat.¹³

Kasus di atas, menyiratkan bahwa mafia peradilan itu ada dan banyak terjadi di lembaga peradilan. Mafia peradilan merupakan kejahatan sistemik yang berpotensi mengerogoti sendi-sendi negara hukum, sistem demokrasi, merusak roda perekonomian, menurunkan kewibawaan lembaga peradilan karena melibatkan profesi hukum¹⁴ yang merupakan figur kunci didalamnya yakni hakim. Padahal hakim adalah figur sentral yang menjadi garda dan tumpuan terakhir untuk menemukan, membuat hukum dalam rangka menegakkan keadilan dengan putusannya. Lawrence S. Wrightsman mengatakan dengan istilah bahwa hakim adalah *the gatekeepers of legal*

¹⁰Febri Diansyah, *Senjakala Pembrantasan Korupsi, Memangkas Akar Korupsi dari Pengadilan Tipikor*, Jurnal Konstitusi, Vol 6 Nomor 2 Juli 2009, Mahkamah Konsitusi RI, Jakarta, 2009, hlm. 21

¹¹Age, *Cloud Over Legal System Stall Indonesia Investment*, The Age, Edisi 18 April 2006, 2006

¹²Dikatakan ironis dan paradoks sebab hakim yang seharusnya bertugas sebagai penegak hukum untuk menghukum penjahat, tetapi dalam kasus ini, hakim justru bekerjasama-berkolusi dengan penjahat dan menjadi penjahat dengan menjual belikan putusan yang dibuatnya.

¹³Jimly Asshiddiqie, *Kekuasaan Kehakiman di Masa Depan*, dikutip dari <<http://www.theceli.com/dokumen/jurnal/jimly/j2002.shtml>>, diakses 10 Desember 2016

¹⁴*Indonesia Corruption Watch (ICW)* pada pertengahan tahun 2002 yang mengungkapkan bahwa mafia peradilan merupakan korupsi yang sistematis dan melibatkan seluruh pelaku yang berhubungan atau berkaitan dengan lembaga peradilan, yaitu mulai dari polisi, jaksa, advokat, panitera, hakim sampai kepada petugas di lembaga pemasyarakatan. Definisi mafia hukum sendiri dinyatakan oleh Daniel S. Lev bahwa *the judicial mafia is after all a working system that benefits all its participants. In some ways, in fact, for advocates, who otherwise are excluded from the collegial relationships of judges and prosecutors, it works rather better and more efficiently than the formal system.* Satuan Tugas Pemberantasan Mafia Hukum, *Mafia Hukum*, Satgas PMH-UNDP, (Jakarta, 2010, hlm. 5.

system.¹⁵ Sementara Larry Alexander mengatakan bahwa *judges as rule makers. Courts can best serve the ends of the legal system by treating rules announced in past case as binding, in the others words, courts should apply previously announced rules to present case that fall within the rules terms even when the courts own best judgment, all things considered, point to a different result.*¹⁶ Putusan hukum hakim di ruang sidang memiliki kekuatan hukum mengikat dan berpengaruh besar dalam tatanan level kehidupan individu, masyarakat maupun negara selain itu putusannya juga harus dipertanggungjawabkan baik secara vertical maupun horizontal¹⁷.

Kekuasaan kehakiman yang merdeka merupakan salah satu pilar bagi negara yang berlandaskan sistem demokrasi dan negara hukum, oleh karena itu kekuasaan kehakiman biasanya dijamin oleh konstitusi untuk menyelenggarakan *legal justice system*. Dengan demikian kekuasaan kehakiman merupakan instrument penting untuk menjamin hak-hak asasi dan mempertahankan keadilan yang merupakan salah satu unsur penting dalam demokrasi. Hakim merupakan profesi hukum yang terhormat serta memiliki fungsi strategis dalam proses *law enforcement* untuk menemukan keadilan dan kebenaran suatu perkara. Selain itu, putusan hakim juga berfungsi sebagai sebuah yurisprudensi menjadi salah satu sumber hukum formil untuk memberikan pijakan bagi hakim lain dalam menemukan hukum. Dengan kata lain, tugas hakim adalah menegakkan teks hukum sesuai dengan konteks hukumnya dan untuk membuat teks hukum berdasarkan konteks hukumnya.

Berkenaan dengan maraknya mafia peradilan yang melibatkan hakim tipikor yang berpotensi besar merugikan uang rakyat, maka pencanangan Gerakan Revolusi Mental yang dilontarkan oleh Presiden Joko Widodo (Jokowi), sesungguhnya merupakan momentum yang pas dan strategis untuk memperbaiki citra, kredibilitas dan integritas hakim-hakim di pengadilan tipikor sekaligus menjadi moment untuk menegakan keadilan dan hukum anti korupsi di Indonesia. Hal ini penting dilakukan karena putusan hakim tipikor pada dasarnya memiliki *tripel down effect* yakni pertama menegakkan kepastian hukum dengan memidanakan pelaku korupsi sesuai dengan hukum yang berlaku, kedua memberikan manfaat dengan mempromosikan efek jera kepada masyarakat untuk tidak meniru/melakukan korupsi, dan ketiga sekaligus mewujudkan keadilan bagi rakyat dengan mengembalikan apa yang telah dicuri oleh pelaku kepada masyarakat/negara. M. Hatta Ali mengatakan bahwa putusan hakim harus mengandung unsur kemanfaatan kepada masyarakat, artinya isi putusan ini tidak

¹⁵Lawrence S. Wrightsman, *Judicial Decision Making Is Psychology Relevant*, Kluwer Academic/Plenum Publishers, New York, 2007, hlm i

¹⁶Larry Alexander, dalam Douglas E. Edlin, *Common Law Theory*, Cambridge, 2007, hlm. 27

¹⁷A. Irmanputra Sidin mengatakan bahwa akuntabilitas putusan hakim akan dibawa terus hingga kematiannya sang hakim dihadapan sang Kholik sesuai dengan irah-irah ' Demi keadilan berdasarkan Ketuhanan yang Maha Esa'. Disinilah sesungguhnya hakim harus menjadi personifikasi yang mempesonakan suatu keadilan Tuhan terhadap kasus yang diperiksanya. Baca A. Irmanputra Sidin dalam *Siapa Bilan Hakim Ada Di Langit 7 (Pengawasan Eksternal Kekuasaan Kehakiman*, yang dimuat di Media Hukum dan Keadilan Teropong, Vol. V No 1 Maret 2006, hlm. 51

hanya bermanfaat bagi para pihak yang berperkara saja tetapi juga bagi masyarakat luas. Masyarakat berkepentingan atas keputusan hakim itu karena masyarakat menginginkan adanya keseimbangan tatanan dalam masyarakat.¹⁸

Perbaikan citra hakim di lingkungan peradilan tipikor wajib dilakukan karena penegakan hukum saat ini juga menjadi ukuran untuk mengukur tingkat kemajuan dan kesejahteraan suatu negara yang tidak semata-mata diukur dari tingkat pertumbuhan ekonominya, tetapi juga sejauh mana penegakan hukum dan perlindungan hak asasinya. Hal senada juga ditegaskan oleh *Transparency International* (IT) bahwa lembaga peradilan menjadi salah satu dari 21 bidang yang menjadi indikator penyelenggaraan pemerintahan yang baik (*good governance*).¹⁹ Berpijak permasalahan di atas, maka paper ini hendak menjelaskan faktor-faktor apa saja yang menyebabkan hakim tipikor terjebak dalam praktek komodifikasi hukum dan bagaimana gerakan revolusi mental dapat digunakan sebagai gerakan moral untuk menjadikan hakim tipikor menjadi hakim yang berintegritas dan mampu memberantas korupsi dengan putusannya.

B. Pemicu Keterjebakan Hakim Tipikor Dalam Komodifikasi Hukum

Keberadaan Pengadilan Tipikor di daerah yang sebelumnya diharapkan dapat menjadi salah satu garda terdepan dalam pemberantasan korupsi, ternyata tak sesuai yang di harapkan. Catatan Daniel Kaufmann dalam laporannya pada tahun 1998 yang berjudul *Bureaucratic an Judiciary Bribery* mengatakan bahwa tingkat korupsi di peradilan Indonesia tergolong paling tinggi di antara negara-negara Ukraina, Venezuela, Rusia, Kolombia, Yordania, Turki, Malaysia, Brunei, Afrika Selatan dan Singapura.²⁰ Tesis dari Daniel Kaufmann menjadi benar ketika ada data bahwa dari 442 perkara Tipikor yang diputus ditingkat Kasasi, Mahkamah Agung memberikan putusan pemidanaan terhadap 90,27 % perkara. Sedangkan putusan bebas hanya diberikan terhadap 9,73% perkara. Dari data *Indonesia Corruption Watch* (ICW) ditemukan bahwa jumlah terdakwa yang diputus tidak bersalah ini mengalami peningkatan sangat signifikan pertahunnya, yakni dari 2005 ke 2006 mengalami peningkatan sebanyak 10,98%, dan 2006 ke 2007 mengalami peningkatan 24,52% dan

¹⁸M. Hatta Ali, dalam Tim Penyusunan *Buku Bagir Manan Ilmuwan dan Penegak Hukum (Kenangan Sebuah Pengadilan)*, Mahkamah Agung RI, Jakarta, 2008, hlm. 204

¹⁹Selengkapnya kedua puluh satu bidang tersebut adalah : 1). *Legislative*, 2). *Executive*, 3). *Judiciary*, 4). *Ombusman*, 5). *Anti-Corruption Agencies*, 6). *Public Service*, 7). *Local Governance*, 8). *Media*, 9). *Civil Society*, 10). *Private state*, 11). *International agencies*, 12). *Elections*, 13). *Administrative law*, 14). *Public service ethics*, 15). *Conflict of interests*, 16). *Public procurement*, 17). *Good financial management*, 18). *Acces to information*, 19). *Citizen voice*, 20). *Competition policy*, and 21). *Fighting corruption*. Baca Satya Arianto, *Hak Asasi Manusia Dalam Transisi Politik Di Indonesia*, Pusat Studi Hukum Tata Negara FH Universitas Indonesia, 2003, hlm. 273-274

²⁰Frans Hendra Winarta, *Sejarah Dan Modus Operandi Mafia Peradilan Di Indonesia*, disampaikan pada seminar Sejarah, Modus Operandi dan Gagasan Penghapusan Mafia Peradilan" yang diselenggarakan oleh Fakultas Hukum Universitas Katolik (Unika) Soegijapranata pada hari Sabtu, 24 Agustus 2002 di Kampus Unika Soegijapranata, Jl. Pawiyatan Luhur IV/1. Bendan Duwur, 2002, Semarang, hlm.3

2007 ke 2008 mengalami peningkatan 6%, sedangkan pada 2009 mengalami penurunan menjadi 59,26%.²² Dengan demikian total selama 5 (lima) tahun terakhir sedikitnya ada 884 (delapan ratus delapan puluh empat) terdakwa korupsi yang divonis tidak bersalah oleh pengadilan umum atau sekitar rata-rata 48,83% dan sisanya diputus bersalah.²¹

Banyak kasus korupsi di daerah yang diputus bebas atau dianggap terlalu ringan oleh hakim tipikor, kemudian memunculkan kecurigaan kuatnya praktik kolusi dan korupsi di tingkat hakim. Hakim tipikor tidak melaksanakan tugas dan fungsinya dengan baik untuk menjadi penjaga gawang keadilan. Sesungguhnya, hakim tipikor dalam menjalankan tugas dan fungsinya (tusi) dituntut mengikuti sumpah jabatan serta koridor kode etik profesi hakim. Mengemban tugas untuk mewujudkan keadilan sebagai hakim tipikor bukanlah pekerjaan yang ringan, apalagi jika harus memeriksa dan memutus perkara korupsi yang melibatkan dana yang besar, terdakwa dari figur terkenal (*public figure*), memiliki status social yang tinggi, memiliki kemampuan finansial-ekonomi (uang) yang kuat, memiliki pendukung dan jejaring yang luas, berkharisma, berkuasa serta berpengaruh, tentu bukan persoalan yang mudah, meskipun hal tersebut sudah menjadi aktifitas rutinnnya di pengadilan. Banyaknya konflik kepentingan yang beragam tersebut tentu saja berpotensi mempengaruhi putusan hakim. Haryatmoko mengatakan bahwa konflik kepentingan adalah pintu gerbang korupsi.²²

Penanganan kasus korupsi tersebut bisa saja berkembang menjadi persoalan kompleks dan rumit jika pihak-pihak yang terlibat tersebut melakukan manuver, intervensi-tekanan-intimidasi bahkan menyodorkan tawaran yang mengiurkan datang bertubi-tubi, agar kasus korupsi tersebut berujung dengan pembebasan, ringannya pidana yang dijalani terdakwa dan lain-lain. Kondisi ini menyebabkan tidak sedikit hakim tipikor yang menanggapi perkara korupsi terjebak dalam komodifikasi hukum dalam pusaran mafia peradilan. Ujung dari praktek mafia peradilan ini pada akhirnya justru menempatkan hakim tersebut duduk sebagai pesakitan karena kasus *judiciary corruption*. Praktek korupsi yang melibatkan hakim dalam jual beli putusannya biasanya adalah penyupaan, pemerasaan, pencucian uang maupun gratifikasi.

Menimbang kondisi diatas, maka profesi hakim adalah profesi yang cukup berisiko tinggi karena berdimensi *head to head* baik dengan penggugat-tergugat, terdakwa, pengacara, jaksa bahkan masyarakat. Kelik Pramudya mengatakan bahwa hakim sebagai penentu untuk memutuskan suatu perkara yang diajukan ke pengadilan,

²¹Baca Hasil Kajian ICW tentang putusan bebas terhadap terdakwa korupsi di Pengadilan Umum. www.antikorupsi.org, diunduh pada tanggal 8 Desember 2016 pukul 14.28 WIB

²²Konflik kepentingan adalah konflik antara tugas public dan kepentingan pribadi yang dialami pejabat publik yang memiliki kemampuan dan kekuasaan yang dapat digunakan untuk kepentingan diri sendiri (dan kelompok) sehingga melemahkan atau membusukkan kinerjanya dalam tugas dan tanggung jawab publik. Baca Haryatmoko, *Etika Publik Untuk Integritas Publik dan Politik*, Kompas Gramedia, Jakarta, 2011, hlm. 95

sesungguhnya merupakan profesi terhormat yang cukup berisiko tinggi (*high consequence risk*), karena :

- a. Sistem peradilan menggunakan pendekatan *win-lose solution*, maka setiap keputusan yang diambil akan menyakitkan salah satu pihak yang berpekar. Pihak yang “sakit” atau keluarhanya atau pendukungnya ini sering melampiskan dendam pada pribadi hakim dan keluarganya; kondisi ini sering menjadikan hakim menjadi pihak yang terancam karena putusannya.
- b. Dalam suatu perkara, para pihak selalu ada kecenderungan ingin memenangkan dengan segala cara. Untuk itu mereka akan selalu berusaha mempengaruhi, mengancam, menyuap, menekan hakim untuk memenangkan, meringankan bahkan membebaskan perkaranya, apalagi jika menyangkut pihak yang memiliki *power* (finansial, reputasi maupun jabatan);
- c. Hasil pekerjaan hakim (putusan) senantiasa mendapat penilaian langsung dari masyarakat, apalagi jika kasus yang diputusnya termasuk kasus yang fenomenal. Dalam situasi yang demikian hakim bisa menjadi sasaran amuk kerabat korban atau massa jika dinilai kekeliruan dalam penerapan hukum; dan
- d. Tugas hakim sesungguhnya berat karena pertanggungjawaban profesinya tidak saja berdimensi dunia tetapi juga akhirat (khususnya dalam konteks Agama Islam). Pelaksanaan tugasnya akan dimintakan pertanggungjawabannya kelak di akhirat, sehingga dia layak di surga atautkah di neraka.²³

Dimensi *head to head* konflik kepentingan, inilah menyebabkan ada kalanya seorang hakim terjebak dalam pusaran mafia peradilan. Maraknya kasus mafia peradilan menjadi di Indonesia menjadi identifikasi bahwa komodifikasi²⁴ hukum tengah mengerogoti sistem peradilan nasional. Dikatakan komodifikasi hukum karena putusan hakim yang notabene merupakan produk hukum tertulis yang bersifat normatif

²³Kelik Pramudya dan Ananto Widiatmoko, *Pedoman Etika Profesi Hukum Aparat Hukum : Hakim, Jaka, Polisi, Notaris dan Advokat*, Pustaka Yustisia, Yogyakarta, 2010, hlm. 23

²⁴Berdasarkan Kamus Besar Bahasa Indonesia, Komodifikasi berasal dari kata komoditi fungsi atau bentuk sesuatu. Jadi komodifikasi adalah perubahan nilai maupun fungsi yang berarti barang atau jasa yang bernilai ekonomi dan modifikasi yang berarti perubahan dari suatu barang maupun jasa menjadi komoditi (barang yang bernilai ekonomi). Komodifikasi memiliki arti pengubahan sesuatu menjadi komoditas (barang dagangan) yang dapat diperjual-belikan atau dengan definisi lain. Komodifikasi adalah proses yang diasosiasikan dengan kapitalisme di mana objek, kualitas, dan tanda-tanda diubah menjadi komoditas, yaitu sesuatu yang tujuan utamanya adalah untuk dijual di pasar. Komoditas dipahami sebagai suatu hasil produksi yang dibuat untuk ditukar di pasar. Dengan kata lain, komoditas adalah segala sesuatu yang diproduksi untuk dijual. Akibat ekonomi uang yang berdasarkan atas spirit menciptakan keuntungan sebanyak-banyaknya mengakibatkan munculnya komodifikasi di berbagai sektor kehidupan. Selanjutnya komodifikasi adalah transformasi dari sebuah barang, ide, maupun entitas lainnya yang biasanya tidak dikenal sebagai komoditi menjadi komoditi. Bandingkan dengan pendapat Karl Marx dalam *Encyclopedia of Marxism*, mengemukakan pengertian komodifikasi berarti transformasi hubungan, sesuatu yang sebelumnya bersih dari perdagangan, menjadi hubungan komersial, hubungan pertukaran, membeli dan menjual. Lihat dalam Barker, C, 2005, *Cultural Studies: Teori dan Praktik* (terjemahan : Tim Kunci *Cultural Studies Centre*), Yogyakarta : Bentang Pustaka, hlm. 27. Lebih lanjut baca dalam Shinta Dewi Rismawati, *Menebar Keadilan Sosial Dengan Hukum Progresif di Era Komodifikasi Hukum*, Jurnal Hukum Islam, Vol. 1, 2015, hlm. 1

ternyata diposisikan sebagai produk (objek) dari sebuah transaksi (jual beli) bernilai ekonomis. Potensi transaksional dari sebuah putusan hakim ternyata melibatkan imbalan sejumlah uang yang tidak sedikit maupun jasa.²⁵ Salman Lutha menambahkan bahwa sudah menjadi rahasia umum bahwa putusan hakim bisa diatur sesuai permintaan pihak yang berpekar dengan kompensasi sejumlah uang. Tolok ukur uang kompensasi tergantung kepada bobot kasus (nilai uangnya) dan berat ringannya putusan yang diharapkan. Semakin tinggi bobot perkara. Semakin tinggi pula kompensasinya dan semakin ringan vonisnya yang dimintakan dan diputuskan semakin besar pula uang balas jasa dan begitu sebaliknya.²⁶

Maraknya komodifikasi hukum yang berujung pada terjeratnya hakim tipikor dalam kasus penyuapan, gratifikasi dan pencucian uang, bukanlah faktor yang bersifat tunggal melainkan bersifat jamak. Menimbang jumlah uang maupun jasa yang digunakan dalam praktek komodifikasi hukum sangat fantasis, maka faktor ekonomi dituduh sebagai penyebabnya, misal gaji serta kesejahteraan hakim yang kurang, gaya hidup yang konsumtif, perilaku hedonis dll. Hal tersebut tidak sepenuhnya salah, karena ada korelasi positif yang cukup erat dan signifikan antara fasilitas hakim dengan varitas perkara dan kinerja hakim. Semakin baik fasilitas yang disediakan untuk hakim dan variasi perkara yang ditanganinya di tempat dia bertugas, semakin tinggi pula kinerja hakim tersebut. Dengan kata lain, hakim hanya dapat melakukan suatu perbuatan baik/kinerja baik jika terdapat fasilitas yang baik. Dengan orientasi pendukung untuk menunjukkan kualitas putusan hakim adalah fasilitas. Hal ini sangat berbahaya, bila ukuran fasilitas tersebut rendah maka akan terjadi kecenderungan kinerja hakim menurun berdampak pada rentannya hakim untuk menerima fasilitas dari luar yang bertentangan dengan kewajibannya.²⁷

Pemicu komodifikasi hukum oleh hakim tidak melulu persoalan ekonomi, tetapi terkadang juga karena ada konspirasi dan tekanan politik,²⁸ tekanan masyarakat, serta moral-integritas hakim. Ahsin Thohari mengatakan bahwa persoalan penegakan hukum

²⁵Sebagai komoditas, maka putusan hakim merepresentasikan transaksi jual beli keadilan hukum yang melibatkan banyak pihak, dilakukan secara sembunyi-sembunyi dan berbasis kesepakatan para pihak. Pihak-pihak yang kemungkinan terlibat dalam komodifikasi hukum tidak saja melibatkan hakim, pihak yang berperkara tetapi juga panitera, pengacara juga broker/perantara, juru sita, sipir penjara dan lain sebagainya, baca Shinta Dewi Rismawati, Ibid, hlm. 4

²⁶Salman Lutha dan Agus Riyanto, *Pengembangan Sumber Daya Manusia Aparat Keadilan*, Jurnal Hukum No 9 Vol 4, Jakarta, 1997, hlm. 54

²⁷Zaharuddin Utama, dalam *Tim Penyusunan Buku Bagir Manan Ilmuwan dan Penegak Hukum (Kenangan Sebuah Pengadilan)*, Op.cit, hlm. 193

²⁸Dalam konteks Indonesia, tidak jarang pengangkatan hakim agung terutama ada pilihan dan intervensi politik baik yang dilakukan oleh esekutif, legislatif dan yudikatif. Dengan demikian intervensi yang jauh dalam rekrutmen hakim agung sesungguhnya membuka peluang lebar terjadinya kolusi antara hakim yang diangkat dengan lembaga/kekuasaan yang mengangkatnya. Akibatnya putusan hakim agung dapat “terpenjara” dalam posisi yang tidak independen dan cenderung mendukung status quo sebuah rezim. Lihat kasus yang menyeret mantan Ketua MK Akil Muhtar yang diusung oleh partai Golkar, putusan dalam sengketa pilkada seringkali dinilai berpihak pada partai yang mengusungnya. Lihat pula putusan yang cukup kontroversial terkait dengan kasus Manulife dan Prudensial yang justru memunculkan ketidakpastian hukum.

oleh hakim di lembaga pengadilan akan menjadi cukup sulit khususnya di negara-negara yang belum mempunyai kultur demokrasi yang mapan. Hakim dan lembaga peradilan selalu menjadi target intervensi kekuasaan lain di luarnya baik kekuasaan legislatif, eksekutif maupun masyarakat sendiri. Akibatnya kehakiman tidak dapat mengimplementasikan gagasan *independent and impartial judiciary* dengan maksimal.²⁹ Tekanan terhadap penegak hukum (hakim) dapat dilakukan dengan berbagai macam cara, dari yang paling sederhana (seperti memberi suap dan gratifikasi) hingga munculnya surat sakti oleh pejabat atasan-pejabat lainya untuk tidak melakukan atau melakukan sesuatu.³⁰

Disadari bahwa terjadinya penyalahgunaan wewenang di lembaga peradilan (hakim tipikor) yang berujung dengan *judiciary corruption*, tidaklah bersifat tunggal melainkan majemuk, serta tidak terbatas pada aspek yang berasal dari internal (*personality*) tetapi juga faktor eksternal (di luar diri hakim). Faktor internal sering dikaitkan dengan masalah moral-etis, kepribadian, sikap, persepsi, integritas, loyalitas, gaya hidup serta profesionalitas dari diri hakim itu sendiri. Faktor internal ini lah yang justru harus mendapat perhatian serius sebab point ini justru menjadi pintu awal yang menjadikan seorang hakim bisa ataupun tidak untuk melakukan perbuatan tercela yang berujung pada komodifikasi putusan dapat mendukung seorang hakim hukum. Faktor eksternal merupakan faktor di luar diri hakim yang berfungsi sebagai pendorong bagi hakim untuk melakukan perbuatan tercela yang berujung pada *judiciary corruption*.

Lemahnya pengawasan internal yang dilakukan lembaga yang dibentuk secara khusus sebagai pengawas dalam institusi kekuasaan kehakiman maupun pengawasan eksternal yang dilakukan oleh masyarakat dan lembaga khusus yang dibentuk sebagai lembaga pengawas di luar institusi kekuasaan kehakiman terhadap kinerja hakim juga menjadi pemicu keterjebakan hakim dalam mafia peradilan. Mas Achmad Santosa mengatakan bahwa lemahnya pengawasan internal disebabkan beberapa faktor, antara lain : kualitas dan integritas pengawas yang tidak memadai, proses pemeriksaan disiplin yang tidak transparan, belum adanya kemudahan bagi masyarakat yang dirugikan untuk menyampaikan pengaduan memantau proses serta hasilnya (ketiadaan akses), semangat membela sesama korps (*d'esprit de corps*) yang mengakibatkan penjatuhan hukuman tidak seimbang dengan perbuatan, dan tidak terdapat kehendak yang kuat dari pimpinan lembaga penegak hukum untuk menindaklanjuti hasil pengawasan.³¹ Menurut rekomendasi kebijakan hukum yang dibuat oleh Komisi Hukum Nasional, beberapa faktor yang menyebabkan rendahnya kualitas pengembangan profesi hukum, antara lain : tidak berjalannya sistem kontrol dan pengawasan yang seharusnya dilakukan oleh masyarakat, organisasi profesi tidak menyediakan sarana dan prosedur yang mudah diakses oleh masyarakat untuk menyampaikan keluhan, sementara dewan-

²⁹ A. Ahsin Thohari, *Komisi Yudisial dan Reformasi Peradilan*, Elsam, Jakarta, 2004, hlm. ix-x

³⁰ Jamin Ginting dalam Marcella Elwina Simandjuntak, *Op.cit*, hlm. 87

³¹ Mas Ahmad Santosa, *Menjelang Pembentukan Komisi Yudisial*, dalam *Harian Kompas* Tanggal 2 Maet 2005, hlm. 5

dewan kehormatan yang ada juga tidak tanggap menerima keluhan masyarakat, Rendahnya pengetahuan masyarakat mengenai substansi kode etik profesi hukum akibat buruknya sosialisasi dan pihak profesi itu sendiri, Belum terbentuknya budaya dan kesadaran dari para pengemban profesi hukum itu sendiri untuk menjaga marabat luhur dari profesinya; dan Tidak adanya kesadaran etis dan moral di antara para pengemban profesi bahwa mentaati keputusan dewan kehormatan profesi merupakan salah satu factor penting dalam menjaga martabat profesi.³²

Menurut penulis, pemicu yang mendorong hakim terjerat dalam pusaran *judiciary corruption* tidaklah bersifat *single factor* melainkan *multiple factors*, artinya tidak semata-mata berangkat dari personal hakim tetapi juga sistem-prosedur dan mekanisme dalam intitusinya serta budaya hukum masyarakatnya. Oleh karena itu faktor-faktor pemicunya antara lain adalah rendahnya integritas-loyalitas dan moralitas hakim terhadap profesi yang ditekuninya, munculnya budaya makan kasus dari hakim yang mengedepankan pragmatism dalam menjalankan tugas dan fungsinya, tingkat kesejahteraan dan penghargaan kinerja hakim masih belum maksimal, sistem pengawasan internal dan eksternal yang belum maksimal, kurang pedulinya masyarakat dalam melakukan pengawasan dan penilaian putusan hakim (eksaminasi publik) dan hakim dan institusi peradilan masih bersifat tertutup dan berlindung dibalik doktrin klasik yang mengatakan bahwa kekuasaan kehakiman adalah lembaga yang merdeka, netral dan bebas dari pengaruh kekuasaan lainnya, sehingga ketika ada pihak lain yang menyoal “ketidakebecusan” dalam memutuskan perkara, maka mereka cenderung melakukan pembelaan bahwa apa yang dilakukan oleh pihak lain (misalnya komisi yudisial) adalah perbuatan yang melanggar wilayah kewenangannya dan melanggar peraturan hukum.

C. Gerakan Revolusi Mental Hakim : Suatu Keniscayaan Menuju Peradilan Tipikor Yang Bermartabat

Keterpurukan kewibawaan lembaga peradilan di Indonesia yang disebabkan oleh perilaku koruptif hakim sebagaimana dipaparkan sebelumnya, tentu saja menjadi keprihatinan bersama dan harus dicarikan solusi sebagai jalan keluarnya. *Judiciary corruption* harus dihentikan menimbang perbuatan tersebut merusak tatanan kehidupan berbangsa dan bernegara. Gerakan untuk perang melawan *judiciary corruption* sangat diperlukan, sebab reputasi (kinerja dan integritas) hakim menjadi tolak ukur dalam penegakan hukum suatu negara. Di satu sisi, reputasi penegakan hukum sebuah negara pada dasarnya mencerminkan peradaban sebuah negara. Semakin baik penegakan hukum yang dijalankan oleh hakim melalui putusannya, semakin beradab pula masyarakat atau negara tersebut.³³

³²Komisi Hukum Nasional RI, *Kebijakan Reformasi Hukum (Suatu Rekomendasi)*, Jakarta, Komisi Hukum Nasional RI, 2003, hlm. 164

³³Institusi pengadilan yang baik, maka akan menghasilkan putusan hukum yang fair serta adil, tidak berpihak pada kelompok yang memiliki power dan sumber daya tetapi hanya berpihak pada kebenaran dan

Perang melawan *judiciary corruption* pada dasarnya adalah perang melawan ketidakjujuran, hawa nafsu untuk meraih kesejahteraan dengan cara instan, budaya suka menerabas (melanggar) aturan hukum dan nilai-nilai moral serta mental rakus yang mengerogoti etos kinerja hakim tipikor. Maka Gerakan Nasional Revolusi Mental (selanjutnya GNRM) yang dicanangkan oleh Presiden Jokowi dengan tiga komponen nilai utama yang diusung yakni : integritas, etos kerja dan gotong royong untuk menuju Indonesia yang berdaulat, berdikari dan berkepribadian menjadi moment yang strategis untuk membenahi lembaga peradilan sebagai bagian penting dalam penegakan sistem hukum baik dari aspek struktur hukum, substansi hukum dan budaya hukumnya.

GNRM pada dasarnya merupakan gerakan yang mengajak seluruh komponen bangsa Indonesia untuk melakukan perubahan hidup dengan paradigm baru, baik dalam cara berpikir, cara kerja, cara bersikap dan berperilaku orang berorientasi pada kemajuan dan kemodernan.³⁴Berkaitan dengan problem *judiciary corruption* yang banyak dilakukan oleh hakim tipikor, maka point nilai dasar tentang integritas, etos kerja dan gotong royong menjadi sangat relevan untuk mewujudkan peradilan yang bermartabat. Maka tepatlah adagium yang mengatakan bahwa *good judges are not born but made recruitment, selection and training*. Hakim baik itu tidak dilahirkan tetapi dia diciptakan dengan rekrutmen dengan seleksi yang ketat serta mengedepankan sistem manajemen perekrutan yang fair, sistem karier yang jelas dan dilatih untuk menjadi professional kinerjanya serta dievaluasi secara serius serta berkesinambungan.

Peradilan tipikor yang bermartabat menjadi suatu keniscayaan, apabila hakim tipikor dalam menjalankan tugasnya tidak hanya sekedar berpijak pada ketiga nilai dasar tetapi juga mengimplementasikan nilai dasar GNRM tersebut yakni :

1. Integritas dengan titik tekan : jujur, dapat dipercaya, berkarakter, bertanggung jawab dan konsisten.

Kata “integritas” berasal dari kata sifat Latin *integer* (utuh, lengkap). Dalam konteks ini, integritas adalah rasa batin “keutuhan” yang berasal dari kualitas seperti kejujuran dan konsistensi antara perkataan dan perbuatan. Integritas adalah sebuah

keadilan hukum. Jika pengadilan hanya berpihak pada kelompok yang memiliki *power* dan sumber daya saja, maka kondisi ini tidak lebih seperti masyarakat barbarian. Kelompok yang kuat bisa menindas serta mengeksploitasi kelompok yang lemah sesuai dengan kepentingannya. Hukum yang dibuat semata-mata untuk memberi legitimasi atas tindakan yang brutal dan semena-mena dari kelompok yang kuat atau penguasa lihat dalam Shinta Dewi, Ibid, hlm. 3. Bandingkan dengan pendapat Adi Sulistiyono yang mengatakan bahwa sejarah perjalanan umat manusia telah menunjukkan bahwa semakin baik hukum dan peradilan suatu bangsa, akan semakin tinggi kualitas peradaban suatu bangsa yang bersangkutan. Bahkan dapat dikatakan bahwa tidak ada bangsa dapat dikategorikan beradab tanpa mempunyai hukum yang baik dan pengadilan yang baik dan berdaulat. Baca Adi Sulistiyono, *Pengembangan Kemampuan Hakim dari Perspektif Sosiologis*, Makalah disampaikan dalam Lokakarya Pengembangan Kemampuan Hakim, Kerjasama Komisi Yudisial, Pengadilan Tinggi, FH Universitas Sam Ratulangi, tanggal 21-22 Oktober di Hotel Ristz Manado, 2009

³⁴GNRM sesungguhnya *Buku Panduan Umum Integritas, Etos Kerja, Gotong Royong, Gerakan Nasional Revolusi Mental Untuk Menuju Indonesia Berdaulat, Berdikari dan Berkepribadian* yang diterbitkan oleh Kementerian Koordinator Pembangunan Sumber Daya Manusia dan Kebudayaan RI, Jakarta, 2014, hlm. ii

konsep-konsistensi tindakan, nilai-nilai, metode, langkah-langkah, prinsip, harapan, dan hasil. Dalam etika, integritas dianggap sebagai kejujuran dan kebenaran yang merupakan kata kerja atau akurasi dari tindakan seseorang. Dengan demikian integritas adalah menjalankan tugas dan pekerjaan dengan selalu memegang teguh kode etik dan prinsip-prinsip moral.³⁵ Untuk merealisasikan peradilan tipikor yang bermartabat, maka karakteristik integritas hakim yang dikembangkan adalah :

- a. Hakim menyadari bahwa hal-hal kecil itu penting, artinya hakim harus jujur dalam hal-hal kecil, tidak mudah tergoda akan hal-hal yang besar (kekuasaan, prestise ataupun uang yang bukan miliknya), selain itu hakim dituntut setia pada nilai moral internalnya dan berani mengambil risiko kehilangan jabatan ketika yakin bahwa apa yang diperjuangkan dan dikerjakan tersebut adalah benar sesuai moral dan hukum;
- b. Hakim harus mampu menemukan yang benar, pada saat yang lain melihatnya dengan warna abu-abu. Untuk mencari kebenaran dan keadilan, maka hakim harus pro aktif, mau mendengarkan masukan orang lain, tidak boleh gegabah mengambil keputusan sendiri, harus aktif mengajukan pertanyaan investigatif, merefleksi apa yang sudah diputus, mau berkomtemplasi serta visioner, dan pastikan bahwa putusan yang diambil tersebut tidak bertentangan dengan etika, nilai integritas pribadi dan hukum; tugas hakim sebagai penegak hukum dan kewajiban, maka hakim wajib mengali, mengikuti dan memahami nilai-nilai hukum yang hidup dalam masyarakat, sehingga meskipun aturan teks hukumnya kabur bahkan tidak ada sekalipun putusan hakim tetap akan sesuai dengan hukum dan keadilan masyarakatnya;
- c. Hakim bertanggung jawab, maka hakim harus sadar bahwa pencarian integritas merupakan bagian integral dari kepemimpinan. Hakim seyogyanya bersifat terbuka dan jujur, mengungkapkan kebenaran kasus, mau berbagi semua informasi penting, tidak hanya informasi yang menguntungkan diri sendiri, hakim harus berani minta maaf ketika berbuat salah dan memperbaikinya
- d. Hakim mampu menciptakan budaya kepercayaan, artinya hakim harus mampu menciptakan lingkungan kerja yang benar, yakni lingkungan yang tidak menguji integritas pribadi staf ataupun rekan sejawat, tetapi justru hakim harus mampu memperkuat integritas melalui prinsip, kontrol dan teladan pribadi, serta mau dan mampu memberikan apresiasi atas kinerja pihak lainnya;
- e. Hakim itu selalu menepati janji, artinya menanamkan kepercayaan kepada pihak lain bahwa hakim itu dapat dipercaya mampu bertindak netral dan adil dalam memutus perkara serta hakim tidak suka menunda persidangan yang sudah dijadwalkan kecuali ada agenda yang luar biasa sehingga terpaksa hakim harus menundanya dan apa yang diputuskan hakim itu berdimensi dapat dieksekusi (*execusiable*);

³⁵Haryatmoko, Op.cit, hlm. 72

- f. Hakim dalam bertindak ataupun menjalankan tugas merasa seperti diawasi, artinya pada saat menjalankan tugasnya hakim senantiasa merasa tidak bekerja di ruang hampa melainkan dan sebagai pihak yang selalu diawasi oleh pihak lain baik masyarakat, staf, atasan bahkan Tuhan, sehingga hakim akan lebih berhati-hati dan sungguh-sungguh dalam menjalankan tugasnya, karena merasa ada pihak yang akan mengoreksi serta menilai hasil putusannya. Terkait dengan pengawasan kinerja dari hakim, maka Jimly Asshiddiqie mengatakan bahwa perlu diatur dua jenis pengawasan yakni pengawasan internal yang dilakukan oleh Badan Pengawas pada Mahkamah Agung. Badan ini berfungsi sebagai pengawasan terhadap pelaksanaan tugas-tugas peradilan di semua tingkatan dan di seluruh wilayah hukum RI, sedangkan pengawasan eksternal dilakukan oleh sebuah komisi independen yang dinamakan komisi yudisial. Keberadaan pengawasan eksternal ini penting agar proses pengawasan benar-benar objektif untuk kepentingan pengembangan system peradilan yang bersih, efektif dan efisien, maka komisi yudisial perlu diatur tersendiri baik mengenai administrasi maupun anggarannya.³⁶
- g. Hakim harus konsisten, antara perkataan dan perbuatan. Dengan kata lain antara *mind and action* ada keselarasan serta keutuhan nilai dan tindakan semata-mata berorientasi untuk mewujudkan keadilan, kemanfaatan dan kepastian hukum.

Aspek nilai-nilai integritas ini sesungguhnya selaras dengan sifat hakim yang dilambangkan dengan simbol kartika, cakra merupakan sifat-sifat yang harus dikembangkan dan diwujudkan secara nyata dalam tindakan dan perilaku hakim agar senantiasa berlandaskan pada prinsip Ketuhanan Yang Maha Esa, adil, bijaksana dan berwibawa, berbudi luhur serta menjunjung kejujuran. Dimensi ketaqwaan yang dituntut disini adalah bahwa hakim harus menembangkan nilai-nilai spritualitasnya tidak saja terbatas pada aspek kognitif dan afektif semata, tetapi juga harus diejawantahkan dalam perilaku dan kinerjanya. Apabila hakim senantiasa berpegang nilai-nilai spritualitas agama dan kepercayaannya maka niscaya hakim senantiasa terjaga dari perbuatan tercela yang berujung pada komodifikasi putusannya.

2. Etos kerja dengan titik tekan etos kerja, daya saing, optimis, inovatif dan produktif

Dalam bahasa Inggris Etos dapat diterjemahkan menjadi beberapa pengertian antara lain '*starting point*', '*to appear*', '*disposition*' hingga disimpulkan sebagai '*character*'. Dalam bahasa Indonesia kita dapat menterjemahkannya sebagai 'sifat dasar', 'pemunculan' atau 'disposisi/watak'. Jansen Sinamo mengatakan bahwa Etos Kerja adalah seperangkat perilaku positif yang berakar pada keyakinan fundamental yang disertai komitmen total pada paradigma kerja yang integral. Menurutnya, jika seseorang, suatu organisasi, atau suatu komunitas menganut paradigma kerja,

³⁶Jimly Assidique, Op.cit, hlm 23

mempercayai, dan berkomitmen pada paradigma kerja tersebut, semua itu akan melahirkan sikap dan perilaku kerja mereka yang khas. Itulah yang akan menjadi Etos Kerja dan budaya. Sinamo memandang bahwa Etos Kerja merupakan fondasi dari sukses yang sejati dan otentik.³⁷

Etos kerja yang harus dikembangkan oleh hakim tipikor untuk dapat memperbaiki citra dan martabat pengadilan, antara lain dapat dengan cara :

- a. Etos kerja hakim dengan mengembangkan budaya kerja disiplin, dedikasi yang tinggi, tepat waktu (tidak mengenal jam karet), tidak suka menunda-nunda pekerjaan dan sidang yang sudah diagendakan. Dengan etos kerja demikian maka *performance* personal hakim dan institusi akan menjadi baik, tumpukan kasus, budaya makan kasus dengan cara memutus perkara korupsi secara tergesa-gesa, serta ketidakcermatan dalam membuat putusan hakim tentunya tidak akan terjadi;
- b. Daya saing hakim disini lebih merujuk pada sistem rekrutmen dan pengisian pos jabatan bagi hakim karier maupun non karier untuk menjadi hakim tipikor dilakukan dengan seleksi yang terstandar secara ketat dan fair. Dengan pola dan mekanisme demikian, maka akan diperoleh calon hakim yang memiliki kompetensi, berintegritas serta tidak memiliki catatan moral maupun hukum. Pada dasarnya sistem rekrutmen yang baik tentu akan menghadirkan hakim yang baik pula demikian pula sebaliknya. F. Andrew Hanssen mengatakan bahwa sistem perekrutan dan promosi seorang hakim dapat menjadi tolak ukur seberapa jauh sebenarnya kekuasaan kehakiman yang merdeka itu diimplementasikan dalam suatu negara, karena secara teknis sistem perekrutan dan promosi hakim dapat membuka ruang terciptanya intervensi kekuasaan politik di dalamnya.³⁸
- c. Optimis yang dimaksud disini adalah hakim harus memiliki semangat dalam menjalankan tugasnya, serumit dan sebesar apapun rintangan dan tekanan yang dihadapi hakim dalam menjalankan tugas, prinsip sekalipun langit runtuh keadilan harus tetap ditegakkan seyogyanya dicamkan oleh hakim. Profesi hakim adalah profesi yang mulia terhormat untuk memulihkan keadilan bagi masyarakat, sehingga hakim seyogyanya percaya diri, tegas dan berwibawa baik selama berada di tempat kerja maupun di luar tempat kerjanya
- d. Inovatif yang dimaksud disini adalah hakim harus inovatif serta kreatif untuk mampu menemukan dan membuat hukum ketika teks hukum yang digunakan

³⁷Pandangan ini dipengaruhi oleh kajiannya terhadap studi-studi sosiologi sejak zaman Max Weber di awal abad ke-20 dan penulisan-penulisan manajemen dua puluh tahun belakangan ini yang semuanya bermuara pada satu kesimpulan utama; bahwa keberhasilan di berbagai wilayah kehidupan ditentukan oleh perilaku manusia, terutama perilaku kerja. Sinamo, *Delapan Etos Kerja Profesional; Navigator Anda Menuju Sukses*; Grafika Mardi Yuana, 2005, Bogor, hlm. 7

³⁸F. Andrew Hanssen, *The Effect of Judicial Institutions on Uncertainty and the Rate of Litigation : The Election Versus Appointment of State Judges*. The Journal of Legal Studies Vol XXVIII, January 1999, hlm. 211

untuk mengadili kasus korupsi tersebut ternyata kurang jelas bahkan tidak ada. Hakim dituntut untuk mengali serta menemukan kebenaran yang berada dalam hukum tertulis dan hukum yang ada di dalam masyarakat sehingga putusannya akan sesuai dengan hukum dan keadilan masyarakat. Inovasi hakim dapat dilihat seberapa jauh hakim melakukan interpretasi hukum dan konstruksi hukum dalam rangka menemukan hukum (*rechtfinding*). Gray mengingatkan bahwa tugas para hakim adalah untuk menfasirkan suatu aturan hukum untuk diterapkan dalam suatu kondisi nyata, mempraktikkan kebijakannya dan putusannya sendiri dan tidak sekedar menyatakan hukum tertentu, melainkan hakim sendiri membuat hukum. Putusan-putusan mereka adalah hukum.³⁹

- e. Produktif, artinya bahwa putusan hakim selain bersifat *excusable* juga harus berdimensi *justice*, *usefull* dan *certainty*. Untuk mencapai derajat itu maka hakim tidak hanya bertindak sebagai corong undang-undang semata yang hanya menerapkan hukum tetapi dia harus aktif memproduksi hukum (*judge made law*) dengan putusannya sehingga dapat dijadikan yuriprudensi bagi hakim lainnya, sehingga kemampuan legal hermeneutik hakim harus senantiasa diasah dan diolah. Wiryono Prodjodikoro mengatakan bahwa hakim berbeda dari pejabat-pejabat yang lain. Dia harus benar-benar menguasai hukum bukan sekedar mengandalkan kejujuran dan kemampuan baiknya. Lebih lanjut beliau berpendapat bahwa perbedaan antar pengadilan dan instansi-instansi lain yakni bahwa pengadilan dalam melakukan tugas sehari-hari selalu secara positif dan aktif memperhatikan dan melaksanakan macam-macam peraturan hukum yang berlaku dalam suatu negara.⁴⁰

3. Gotong Royong dengan titik tekan kerjasama, solidaritas, tolong menolong, peka, komunal dan berorientasi pada kemashlatan.

Gotong royong merupakan nilai kerjasama yang berdimensi klasik tetapi masih relevan untuk kehidupan masyarakat modern termasuk di lembaga peradilan. Gotong royong diyakini sebagai sebuah keyakinan mengenai pentingnya melakukan kegiatan secara bersama-sama dan bersifat sukarela supaya kegiatan yang dilakukan dapat berjalan cepat, efektif dan efisien.

Nilai gotong royong yang harus dikembangkan hakim tipikor dalam menjalankan tugasnya adalah :

- a. Kerjasama, bahwa untuk mendapatkan kebenaran material dari sebuah kasus yang diperiksa, maka hakim seyogyanya mau dan mampu bekerjasama dengan aparat penegak hukum lainnya (sesama rekan sejawat, panitera, jaksa, polisi, pengacara), masyarakat dan komisi yudisial semata-mata untuk menegakkan hukum dan keadilan;

³⁹Gray dalam Achmad Ali, *Menguak Teori Hukum dan Teori Peradilan*, Kencana Prenada Media Group, Jakarta, 2009, hlm. 96

⁴⁰Wiryono Prodjodikoro dalam Kelik Pramudya dan Ananto Widiatmoko, Op.cit, hlm. 15

- b. Solidaritas, tolong menolong dan peka bahwa hakim harus menyadari bahwa korupsi itu sangat merugikan dan merusak tatanan sosial-moral-ekonomi dan politik dalam kehidupan berbangsa dan negara dan rakyatlah yang menjadi korban, dalam posisinya ini hakim harus menyadari bahwa seorang hakim juga bagian dari rakyat, oleh karena itu kepekaan sosial dan solidaritas terhadap keterpihakan pada kepentingan rakyat dan negara menjadi bahan pertimbangan bagi hakim dalam memutus perkara korupsi. Hakim yang peka adalah jika rakyat” menderita/sakit” karena kasus korupsi maka putusan hakim harus memiliki keterpihakan pada keadilan dan kebenaran, hakim dapat memulihkan “penderitaan/sakit” tersebut dengan menjatuhkan putusan yang adil (berat bagi pelaku). Dalam dimensi represif ini maka putusan hakim tersebut justru bersifat menolong kehidupan masyarakat untuk tidak terjerumus dalam kejahatan korupsi karena efek jera hukuman hakim pada akhirnya akan memunculkan fungsi preventif;
- c. Komunal dan berorientasi pada kemasalahan, bahwa putusan hakim sematamata untuk mengabdikan kepada kepentingan masyarakat, bangsa dan negara, selain itu tujuannya adalah untuk menciptakan kemasalahan hidup bersama yang lebih adil, lebih bahagia, tertib dan sejahtera. Putusan hakim dikatakan adil jika dia memiliki nilai manfaat yang sebesar-besarnya terhadap kemasalahan umat. Jeremy Bentham mengatakan *the greatest happiness the greatest number*. Apabila dikaitkan dengan pendapat Bentham, maka putusan hakim yang berorientasi pada kemasalahan umat adalah putusan yang berusaha untuk mencapai 4 (empat tujuan) yakni : *to provide subsistence* (memberi nafkah hidup), *to provide abundance* (memberi makanan yang melimpah), *to provide security* (memberikan perlindungan) dan *to attain equality* (mencapai persamaan).⁴¹

Jauh sebelum ada GRM sesungguhnya MA telah mendorong hakim dibawah institusinya untuk menjalankan tugasnya dengan berpegang teguh pada nilai-nilai moral, etos kerja, integritas dan profesional yang tertuang dalam KM/015/inst/VI/1998, tanggal 1 Juni 1998. KMA tersebut mengintruksikan agar hakim memantapkan profesionalisme dalam mewujudkan peradilan yang berkualitas dengan menghasilkan putusan hakim yang *exsecutivable* berisikan *ethos* (integritas : independensi, tidak memihak), *pathos* (pertimbangan yuridis yang utama), filosofis (berintikan rasa keadilan dan kebenaran), sosiologis (sesuai dengan tata nilai budaya yang berlaku dalam masyarakat) serta *logos* (dapat diterima akal sehat) demi terciptanya kemandirian para penyelenggara kekuasaan kehakiman.⁴² Dalam pelaksanaan tugas dan fungsinya maka seyogya hakim berpijak pada nilai-nilai yang diatur dalam kode etik profesi hukum, yakni :

⁴¹Jeremy Bentham dalam Achmad Ali, Ibid, hlm. 78

⁴²Jamin Ginting, dalam Marcella Elwina Simandjuntak, Op.cit, hlm. 97

1. Hakim dalam melaksanakan tugasnya harus bebas tetapi harus menjunjung tinggi keadilan
2. Hakim harus menjunjung tinggi nilai-nilai keterbukaan dan menemukan hukum melalui metode interpretasi
3. Hakim harus selalu mempertanggungjawabkan sikap dan tindakannya baik secara vertikal (Tuhan Yang Maha Esa) maupun secara horizontal (masyarakat)
4. Hakim harus bersedia menerima keberatan yang diajukan oleh pihak yang diadili apabila meragukan objektivitas hakim tersebut.⁴³

Adi Sulistyono mengatakan bahwa untuk mendapatkan hakim yang berkualitas layaknya pahlawan hukum, di samping hakim wajib mempunyai kecerdasan dan kejujuran, juga ada beberapa persyaratan yang harus dipenuhi, yakni 1).Kreatif; 2).Professional, mempunyai visi dan progresif; 3).Hakim tidak boleh membawa logika hukum terlalu jauh sehingga menjadi tawanan undang-undang; 4).Hakim tidak sekedar memeriksa masalah yang dihadapi tapi juga berkewajiban untuk mengetahui keadaan sekitar masalah yang bersangkutan; 5).Hakim dalam memutus harus secara proporsional memerhatikan keadilan, kepastian hukum dan kemanfaatan; dan 6).Hakim harus mempunyai asas moral pasca konvensional.⁴⁴ Kekuasaan kehakiman yang bebas dan tidak memihak ini mempunyai sedikitnya lima segi yakni : pengangkatan terhadap pejabat lembaga peradilan yang tidak bersifat politik, masa jabatan dan gaji yang terjamin, tidak ada intervensi dari kekuasaan eksekutif dan legislatif terhadap proses peradilan dan pengadilan, adanya otonomi secara administratif dan anggaran belanja.⁴⁵

Dengan demikian dari paparan di atas dapat disimpulkan bahwa selain budaya kerja hakim yang berpegang pada GNRM, maka untuk mewujudkan peradilan tipikor yang bermartabat tidak hanya sekedar mengimplemtasikan tiga nilai dasar dari GNRM yakni integritas, etos kerja dan gotong royong semata, tetapi juga dengan cara hakim tetap mengindahkan kode etik profesinya. Di samping itu perlunya pengawasan baik yang bersifat internal maupun eksternal untuk mengontrol kinerja hakim dan insitusi peradilan juga menjadi syarat mutlak.

D. Penutup

Praktek *judiciary corruption* yang melibatkan hakim tipikor pada dasarnya tidak saja menggerogoti sendi-sendi negara hukum, merusak tatanan moral dan sosial, menghambat roda perekonomian, dan merampas hak-hak dasar rakyat pada akhirnya justru meruntuhkan martabat dan kewibawaan profesi hakim dan lembaga peradilan tipikor itu sendiri. Jika ditarik kebelakang, maka kondisi diatas terjadi karena ada faktor internal serta eksternal yang memicu hakim tipikor terjebak dalam komodifikasi

⁴³Komisi Hukum Nasional RI, *Laporan Akhir Standar Disiplin Profesi*, Jakarta, Komisi Hukum Nasional RI, 2003, hlm.1

⁴⁴Adi Sulistyono, Op.cit

⁴⁵ A. Ahsin Thohari, Op.cit, hlm. 53

putusannya. Dalam rangka meningkatkan kinerja hakim tipikor serta meningkatkan martabat institusi peradilan tipikor, maka GNRM menjadi moment tepat untuk membangun budaya kerja yang berdimensi integritas, etos kerja dan gotong royong dalam rangka mewujudkan profesi hakim dan peradilan tipikor yang berwibawa. Selain itu pengawasan yang bersifat internal dan eksternal juga merupakan syarat yang harus dilaksanakan agar tujuan mewujudkan peradilan tipikor yang bermartabat menjadi suatu keniscayaan.

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REAKTUALISASI PEMAKNAN ZAKAT SEBAGAI PEMBERSIH HARTA

(Studi Kritis atas Pemaknaan Surat at-Taubat ayat 103)

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Abstract

Zakat, in this case regarded to Zakat al-Mal (wealth Zakat) as one among Five Pillars of Islam, is misled to the wrong perception as the worship refers to wealth purification. If we care to step back on its historical aspect, particularly those written in the Asbab an-Nuzul Al Qur'an of Surah at-Tawbah verse 103 –which is commonly well-known as ‘the verse of zakat’, we shall understand that the real meaning extracted from the verse is all about soul rather than wealth purification –which is, unfortunately, still flourished among the society’s mind. This misleading interpretation will surely create inappropriate ways of gaining properties by ignoring the status of *halal/haram* it may takes; people assume that after zakat, their wealth purified. Here is also an evidence of obscuring the meaning of *sadaqah* as the tool of purifying sins the people commit, as instance, purifying the wealth raised by corruption or other criminal behaviors. The study is importance to conduct to help revisiting the basic function of zakat as a contribution to the equalization of welfare in every level of society. To this case, therefore, this study will use the historical approach to revise the essential meaning of zakat assoul purification by optimizing the book of Asbab an-Nuzul and the linkage of verses on Zakat. This essay is also equipped with the perspectives of experts of exegesis and expert of Fiqh on Zakat, particularly those related to the Zakat al-Mal.

Keyword: *haram wealth, historical approach, soul purification wealth purification, zakat al-mal*

Pendahuluan

Islam merupakan agama tauhid yang sangat sempurna sebagai pedoman hidup bagi umat manusia. Dimana pilarnya terangkum dalam rukun Islam yang menjadi dasar agama Islam. Sebagaimana sabda Nabi Muhammad SAW:

حدثنا ابن عمر، حدثنا سفيان بن عيينة عن سعيير بن الخمس التميمي عن حبيب بن ابي ثابت عن ابن عمر قال: قال رسول الله صلعم: بني الإسلام على خمس شهادة أن لا إله إلا الله وأن محمدا رسول الله وإقام الصلاة وإيتاء الزكاة وصوم رمضان وحج البيت (رواه الترمذی)¹

¹Abi 'Isa Muhammad bin 'Isa bin Tsurah, *Sunan al-Turmudzi*, (Beirut: Dar al-Fiqr, 1994), Jilid IV, 275.

Artinya : "Dari Ibnu 'Umar, dari Sufyan bin 'Uyaynah, dari Su'air bin Khimsi al-Tamimi, dari Ibnu 'Umar, dia berkata: Saya mendengar Rasulullah SAW bersabda, "Islam dibangun atas lima perkara; bersaksi bahwa tiada Tuhan yang berhak disembah selain Allah dan bahwa Nabi Muhammad SAW adalah utusan Allah, mendirikan shalat, menunaikan zakat, melaksanakan puasa Ramadhan dan melaksanakan ibadah haji. (HR. al-Turmudzi)".

Salah satu pilar utama dalam rukun Islam adalah perintah untuk melaksanakan zakat. Disebut demikian karena perintah zakat bukan hanya sekedar praktik ibadah yang hanya memiliki dimensi spiritual (ketuhanan), akan tetapi juga memiliki dimensi sosial.² Zakat adalah salah satu jalan untuk memberi jaminan sosial yang telah ditetapkan oleh Islam, karena Islam tidak menginginkan umatnya mengalami keterlantaran yang disebabkan harta. Untuk itu, zakat dijadikan sebagai senjata paling efektif untuk memerangi upaya penimbunan harta, sekaligus untuk sebagai upaya pendistribusian harta agar dapat dipergunakan bersama dalam lapangan kerja, usaha, maupun produksi.³

Sistem zakat sebagai suatu sistem ekonomi dalam Islam telah dibuktikan oleh Nabi Muhammad SAW. Selain ketentuan ibadah murni, zakat juga merupakan kewajiban sosial berbentuk tolong menolong antara orang kaya dan orang miskin, untuk menciptakan keseimbangan sosial (*equilibrium social*) dan keseimbangan ekonomi (*equilibrium of economique*). Sekaligus ditujukan untuk mewujudkan kesejahteraan, menciptakan keamanan dan ketentraman.⁴ Karena tujuan zakat tidak sekedar menyantuni orang miskin secara konsumtif, tetapi juga mempunyai tujuan yang lebih permanen yaitu mengentaskan kemiskinan.⁵

Dalam istilah ekonomi, zakat merupakan tindakan pemindahan kekayaan dari golongan kaya kepada golongan tidak punya. Transfer kekayaan berarti transfer sumber-sumber ekonomi. Tindakan ini tentu saja akan mengakibatkan perubahan tertentu yang bersifat ekonomi seumpamanya saja, seseorang yang menerima zakat bisa mempergunakannya untuk konsumsi atau berproduksi. Dengan demikian, zakat walaupun pada dasarnya merupakan ibadah kepada Allah, bisa mempunyai arti ekonomi.⁶

Persoalan zakat sebetulnya bukanlah persoalan yang berdiri sendiri. Karena pada prakteknya, zakat dapat dipandang sebagai fenomena ganda, yaitu menyangkut aspek

²Didin Hafiduddin, *Zakat dalam Perekonomian Modern*, (Jakarta: Gema Insani, 2005), 5.

³Imam Masbukin, *Melogikakan Rukun Islam*, (Jogjakarta: DIVA Press, 2008), 158.

⁴Rachmat Djatmika, *Infak Shadaqah, Zakat dan Wakaf sebagai Komponen dalam Pembangunan*, (Surabaya: al-Ikhlash, tt), 11.

⁵Ahmad M. Saefuddin, *Ekonomi dan Masyarakat dalam Perspektif Islam*, (Jakarta: CV Rajawali, 1987), Cetakan 1, 71.

⁶Muhammad dan Ridwan Mas'ud, *Zakat dan Kemiskinan Instrumen Pemberdayaan Ekonomi Umat*, (Yogyakarta: UII Press, 2005), 42 – 43.

keagamaan dan aspek sosial. Dipandang dari aspek keagamaan, zakat selalu terkait dengan hukum-hukum agama yang secara normatif telah ditetapkan melalui wahyu. Salah satunya adalah firman Allah SWT dalam surat at-Taubat ayat 103:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Artinya: "Ambillah zakat dari sebagian harta mereka, dengan zakat itu kamu membersihkan dan mensucikan mereka dan mendoalah untuk mereka. Sesungguhnya doa kamu itu (menjadi) ketenteraman jiwa bagi mereka. Dan Allah Maha Mendengar lagi Maha Mengetahui."

Zakat meliputi bidang moral, sosial dan ekonomi. Dalam bidang moral, zakat dipercaya sebagai ibadah yang dapat mengikis habis ketamakan dan keserakahan orang yang kaya. Dalam bidang sosial, zakat bertindak sebagai alat yang diberikan Islam untuk menghapus kemiskinan dari masyarakat dengan menyadarkan orang kaya dan tanggungjawab yang mereka miliki terhadap orang yang tidak mampu. Dalam bidang ekonomi, zakat mencegah penumpukan kekayaan dalam kekuasaan segelintir orang dan memungkinkan pemerataan atas harta kekayaan kepada semua golongan.⁷

Zakat memiliki peranan yang sangat strategis dalam upaya pengentasan kemiskinan atau pembangunan ekonomi. Berbeda dengan sumber keuangan untuk pembangunan yang lain, zakat tidak memiliki dampak balik apapun kecuali ridha dan mengharap pahala dari Allah SWT semata. Namun demikian, bukan berarti mekanisme zakat tidak ada sistem kontrolnya. Nilai strategis zakat dapat dilihat melalui: *Pertama*, zakat merupakan panggilan agama. Ia merupakan cerminan dari keimanan seseorang. *Kedua*, sumber keuangan zakat tidak akan pernah berhenti. Artinya orang yang membayar zakat, tidak akan pernah habis dan yang telah membayar setiap tahun atau periode waktu yang lain akan terus membayar. *Ketiga*, zakat secara empirik dapat menghapus kesenjangan sosial dan sebaliknya dapat menciptakan redistribusi aset dan pemerataan pembangunan.

Masyarakat muslim telah mulai sadar dengan kewajiban zakat sebagai bagian dari ketaatannya kepada ajaran agama. Demikian pula masyarakat Islam di Indonesia melaksanakan pemungutan zakat ini dengan beberapa dorongan, antara lain adalah: (1) Keinginan umat Islam Indonesia untuk meyempurnakan pelaksanaan ajaran agamanya. Setelah mendirikan shalat, berpuasa selama bulan Ramadhan dan bahkan menunaikan ibadah haji ke Mekkah, umat Islam semakin menyadari perlunya penunaian zakat sebagai kewajiban agama; kewajiban yang harus dilaksanakan oleh setiap orang yang mampu melaksanakannya karena telah memenuhi syarat-syarat yang ditentukan. (2)

⁷Mannan, *Ekonomi Islam; Teori dan Praktek Dasar-Dasar Ekonomi Islam*, (Yogyakarta: Dana Bhakti Wakaf, 1993), 256.

Kesadaran yang semakin meningkat di kalangan umat Islam tentang potensi zakat yang jika dimanfaatkan sebaik-baiknya akan dapat memecahkan berbagai masalah sosial di Indonesia. (3) Usaha-usaha untuk mewujudkan pengembangan dan pengelolaan zakat di Indonesia makin lama makin tumbuh dan berkembang.

Eksistensi zakat sebagai fenomena sosial ini kemudian menimbulkan permasalahan tersendiri. Salah satunya adalah permasalahan mengenai pemaknaan zakat yang dianggap dapat membersihkan jiwa dan harta kaum muslim. Hal tersebut bukan tanpa alasan, karena masyarakat sudah memiliki persepsi bahwa jiwa dan harta yang dibayarkan zakatnya akan menjadi bersih. Banyak da'i, penceramah, dan pengajar agama menyampaikan dakwah tentang pentingnya zakat dan shadaqah sebagai upaya kaum muslim untuk membersihkan hartanya.

Ada kekhawatiran pemahaman masyarakat tentang eksistensi zakat sebagai pembersih harta ini akan berdampak pada ketidakpedulian terhadap status harta yang mereka miliki. Halal dan haram sangat bias jadi tidak lagi diperdulikan dalam pencarian harta kekayaan dengan alasan 'dapat dibersihkan'. Masyarakat mungkin akan beranggapan bahwa tidaklah mengapa dengan harta hasil kejahatan karena jika dengan dibayarkan zakat dan shadaqah itu pada akhirnya status harta itu kembali menjadi bersih.

Pemahaman yang demikian ini tentu harus diluruskan kembali karena sebuah kewajiban yang paling mendasar, yaitu menyampaikan ajaran Islam dengan pemahaman yang baik dan benar. Hal tersebut menjadi latar belakang dalam penulisan makalah ini. Dimana dalam makalah ini, penulis mencoba memaknai kembali tafsiran pembersihan harta yang dipahami dalam konteks zakat.

Pembahasan

Di dalam zakat terdapat dua unsur, yaitu *ta'abbudi* dan *ta'aqquli*. Kedua unsur ini harus dapat diaplikasikan secara proporsional dalam zakat. Unsur *ta'abbudi* berkaitan dengan ibadah yang sakral, yaitu berupa ketentuan yang *absolute* yang terletak dalam zakat sebagai wujud penghambaan, meliputi zakat itu sendiri, ketentuan jenis zakat, nishab, haul atau prosentase yang telah ditentukan oleh syar'i. Sedangkan unsur *ta'aqquli* berkaitan dengan ibadah mu'amalah yang cenderung fleksibel, situasional dan kondisional (menyesuaikan), rasa keadilan, mendahulukan pencegahan atas *mafsadat* dari pada mendatangkan manfaat, dan *istihsan* atau memilih yang lebih baik menurut akal.

Allah SWT berfirmandalam Al-Qur'an Surat At-Taubah ayat 103,

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Artinya: "Ambillah zakat dari sebagian harta mereka, dengan zakat itu kamu membersihkan dan mensucikan mereka dan mendoalah untuk mereka.

Sesungguhnya doa kamu itu (menjadi) ketenteraman jiwa bagi mereka. Dan Allah Maha Mendengar lagi Maha Mengetahui.”

Asbab An-Nuzul Ayat

Adapun *asbab an-nuzul* dari ayat diatas adalah ketika diantara penduduk Madinah terdapat segolongan orang munafik. Kemunafikan mereka tampak ketika datang perintah untuk berperang namun mereka selalu beralasan agar tidak ikut serta dalam berperang. Setelah peristiwa perang Tabuk, ada segolongan diantara golongan munafik tersebut, seperti Abu Lubab Marwan bin Abi Mundzir, Aus bin Ts'alah dan Wadiah bin Hazam sadar dan mengakui dosa-dosa mereka. Mereka menyesal atas apa yang telah mereka perbuat dengan mencampuradukkan antara yang baik dan yang buruk dalam setiap peperangan bersama Nabi Muhammad SAW, dan karena mereka tidak ikut serta dalam perang Tabuk. Dalam riwayat yang disampaikan oleh Ibnu Abbas RA, dikatakan bahwa ketika orang-orang munafik tersebut mengakui atas perbuatan dosanya, mereka kemudian mendatangi Nabi Muhammad SAW dengan membawa serta harta yang mereka miliki dan berkata, "Wahai Rasulullah, harta-harta kami ini yang menyebabkan kami berpaling, maka sedekahkanlah harta ini, dan mohonkanlah kami ampunan." Rasulullah SAW menjawab, "Aku sama sekali tidak diperintah untuk mengambil harta-harta kalian itu." Maka turunlah Al-Qur'an surat at-Taubat ayat 103. Kemudian Rasulullah SAW mengambil harta mereka.⁸

Ayat diatas menerangkan tentang perintah Allah SWT kepada Nabi Muhammad SAW untuk mengambil zakat dari harta orang-orang kaya. Selain itu, ayat tersebut juga menganjurkan untuk mendoakan orang-orang yang menunaikan zakat agar mendapatkan kebaikan, keberkahan serta pengampunan atas dosa-dosa mereka.

Perintah untuk mendoakan para *muzakki* ini tentunya tidak hanya dianjurkan untuk Nabi Muhammad SAW saja, tetapi berlaku secara umum bagi para *mustahiq* zakat. Hal tersebut dilihat dari fungsi zakat bagi orang yang berzakat adalah sebagai *tathhir* dan *tazkiyah*. Sebagai *tathhir*, dikatakan bahwa zakat dapat mensucikan *muzakki* dari dosa dan membersihkan hartanya dari hak orang lain, karena harta yang telah mencapai nishab didalamnya terdapat hak orang lain. Sedangkan zakat sebagai *tazkiyah* berarti zakat tersebut sebagai pemberi kemaslahatan. Adapun kemaslahatan yang muncul dari zakat bukan hanya kemaslahatan yang diterima oleh *mustahiq* namun juga kemaslahatan yang diterima oleh *muzakki*.⁹

Sebagai bahan perbandingan, beberapa ulama memahami ayat diatas sebagai perintah wajib atas penguasa untuk memungut zakat. Namun, mayoritas ulama memahaminya sebagai sebuah kesunnahan semata. Ayat ini juga menjadi alasan bagi para ulama untuk menganjurkan kepada para penerima zakat agar mendoakan setiap

⁸Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an*, (Jakarta: Gema Insani, 2003), Jilid 6, 30-31.

⁹Kadar M. Yusuf, *Tafsir Ayat Ahkam*, (Jakarta: Amzah, 2011), 100-101.

muzakki yang memberinya zakat atau menitipkannya untuk disalurkan kepada yang berhak.¹⁰

Perlu diingat disini, bahwa penunaian zakat berarti membersihkan harta, karena dalam harta tersebut masih ada hak orang lain yang dalam Islam sudah ditentukan sebagai penerima zakat. Selama zakat belum dibayarkan oleh pemilik harta yang berkewajiban untuk zakat tersebut, selama itu pula hartanya bercampur dengan hak-hak orang lain yang justru menjadi haram baginya. Akan tetapi, jika zakat dikeluarkan dari hartanya, maka harta tersebut telah bersih dari hak orang lain. Artinya, pembersihan harta disini bukan dari harta haram yang dapat menjadi halal dengan zakat, sebagaimana banyak dipahami khalayak. Namun pembersihan harta yang halal dari hak orang lain yang ada dalam hartanya.

Penetapan Kewajiban Zakat

Semenjak zaman Rasulullah SAW hingga zaman pemerintahan sahabat-sahabatnya, permasalahan zakat menjadi salah satu perhatian besar. Oleh karena itu, Khalifah Abu Bakar bertekad memerangi orang-orang yang melaksanakan shalat tetapi enggan mengeluarkan zakat. Ketegasan ini menunjukkan bahwa meninggalkan zakat merupakan sebuah kedurhakaan dan jika hal itu dibiarkan maka akan memunculkan berbagai kedurhakaan dan kemaksiatan lain.¹¹

Kewajiban zakat sudah ditetapkan sebelum masa Hijrah. Hal tersebut dapat dilihat dari ayat yang mewajibkan zakat yang sudah turun di Makkah yaitu surat al-Muzammil ayat 20 yang berbunyi:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ
عَلِمَ أَن لَّنْ نَّحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ وَآخَرُونَ
يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرُءُوا اللَّهَ قَرْضًا حَسَنًا وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّجِدْهُ عِنْدَ اللَّهِ هُوَ خَيْرًا
وَأَعْظَمَ أَجْرًا وَاسْتَغْفِرُوا لِلَّذِينَ مِن قَبْلِكُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Artinya: "Sesungguhnya Tuhanmu mengetahui bahwasanya kamu berdiri [sembahyang] kurang dari dua pertiga malam, atau seperdua malam atau sepertiganya dan [demikian pula] segolongan dari orang-orang yang bersama kamu. Dan Allah menetapkan ukuran malam dan siang. Allah mengetahui bahwa kamu sekali-kali tidak dapat menentukan batas-batas waktu-waktu itu, maka Dia memberi keringanan kepadamu, karena itu bacalah apa yang mudah [bagimu] dari Al-Qur'an. Dia mengetahui bahwa akan ada di antara kamu orang-orang yang

¹⁰M. Quraish Shihab, *Tafsir al-Misbah; Pesan, Kesan dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2007), Jilid V 706-707.

¹¹Edi Bahtiar, *Kearah Produktivitas Zakat*, (Yogyakarta: Idea Press, 2009), 141.

sakit dan orang-orang yang berjalan di muka bumi mencari sebagian karunia Allah; dan orang-orang yang lain lagi yang berperang di jalan Allah, maka bacalah apa yang mudah [bagimu] dari Al-Qur'an dan dirikanlah sembahyang, tunaikanlah zakat dan berikanlah pinjaman kepada Allah pinjaman yang baik. Dan kebaikan apa saja yang kamu perbuat untuk dirimu niscaya kamu memperoleh [balasan]nya di sisi Allah sebagai balasan yang paling baik dan yang paling besar pahalanya. Dan mohonlah ampunan kepada Allah; sesungguhnya Allah Maha Pengampun lagi Maha Penyayang.”

Ibnu Katsir mengatakan bahwa ayat diatas menjadi dasar bagi mereka yang berpandangan kewajiban zakat turun sebelum masa hijrah, namun kadar *nishab*-nya belum ditentukan.¹²

Fungsi dan Tujuan Zakat

Ditinjau dari segi bahasa, kata zakat merupakan kata dasar (*mashdar*) dari kata 'zaka' yang berarti berkah, tumbuh, bersih dan baik. Menurut *Lisan al-'Arab*, arti dasar dari kata zakat ditinjau dari sudut bahasa adalah suci, tumbuh berkah dan terpuji.¹³ Sedangkan menurut Imam Taqiyuddin Abu Bakar bin Muhammad al-Husaini dalam kitabnya *Kifayatul Akhyar*, kata zakat menurut bahasa berarti tumbuh dan berkah serta banyaknya kebajikan.¹⁴

Zakat adalah ibadah *maliyah ijtima'iyah* yang memiliki posisi sangat penting, strategis dan menentukan, baik dilihat dari sisi ajaran Islam maupun dari sisi pembangunan kesejahteraan umat. Zakat merupakan ibadah pokok (*mahdhah*) karena termasuk dari salah satu rukun Islam, sehingga keberadaannya dianggap sebagai *ma'lum min ad-din bi ad-dharurah*, atau diketahui secara otomatis dan merupakan bagian mutlak dari keislaman seseorang.¹⁵

Wahbah Zuhaili mengungkapkan beberapa definisi zakat menurut para ulama' mazhab yaitu:

1. Menurut Malikiyah memberikan definisi bahwa zakat yaitu mengeluarkan sebagian tertentu dari harta tertentu yang telah sampai *nishab* kepada orang yang berhak menerima, jika kepemilikan, *haul* (genap satu tahun) telah sempurna selain barang tambang, tanaman dan harta temuan.

¹²Ibnu Katsir, *Tafsir Ibnu Katsir*, (Beirut: Daar Thayyibah li an-Nasyr wa al-Tauzi', 1999), Jilid VIII, 259.

¹³Yusuf Qardawi, *Hukum Zakat: Studi Komparatif mengenai Status dan Filsafat Zakat berdasarkan Quran dan Hadis*, (Jakarta: PT Bulan Bintang, 2005), 34.

¹⁴Taqiyuddin Abu Bakar bin Muhammad al-Husaini, *Kifayatul Akhyar* (terj), (Surabaya: Bina Iman, 2003), 386.

¹⁵Didin Hafihuddin, *Zakat dalam Perekonomian Modern*, (Jakarta: Gema Insani, 2002), 1-2.

2. Hanafiah memberikan definisi bahwa zakat adalah pemberian hak kepemilikan atas sebagian harta tertentu kepada orang tertentu yang telah ditentukan oleh syari'at, semata-mata karena Allah SWT.
3. Menurut Syafi'iyah zakat yaitu nama untuk barang yang dikeluarkan untuk harta atau badan kepada pihak tertentu.
4. Menurut Hanabilah zakat yaitu hak yang wajib pada harta tertentu kepada kelompok tertentu yang dikeluarkan pada waktu tertentu.¹⁶

Menurut pendapat Ibnu Taimiyah seperti dikutip oleh Hikmat Kurnia dan Ade Hidayat dijelaskan bahwa seseorang yang mengeluarkan zakat itu hatinya menjadi suci dan bersih serta berkembang secara maknawi. Dinamakan berkembang karena dengan membayar zakat harta yang dimiliki dapat berkembang sehingga tidak menumpuk di suatu tempat atau pada seseorang.¹⁷

Zakat dalam termonologi fiqh berarti sejumlah harta tertentu yang diwajibkan Allah SWT. Untuk diserahkan kepada orang-orang yang berhak. Menurut Asy-Syaukani dalam kitab *Nail al-Awtar* menjelaskan

إعطاء جزء من النصاب الى فقير ونحوه غير متصوف بمانع شرعي يمنع من التصرف اليه

Artinya: "Memberi suatu bagian dari harta yang sudah sampai nisab kepada orang fakir dan sebagainya, tanpa ada halangan syara' yang melarang kita untuk melakukannya".¹⁸

Tujuan pokok zakat adalah untuk memberantas kemiskinan, dengan harapan dapat mengubah mereka para penerima zakat (*mustahiq*) menjadi pembayar zakat (*muzakki*), sehingga pemberdayaan dan pemerataan zakat menjadi lebih bermakna.¹⁹

Zakat merupakan instrumen utama dalam ajaran Islam yang berfungsi sebagai distributor aliran kekayaan dari tangan *the have* ke tangan *the have not*. Zakat merupakan institusi resmi yang diarahkan untuk menciptakan pemerataan dan keadilan bagi masyarakat, sehingga taraf kehidupan masyarakat dapat ditingkatkan.²⁰

Adapun etika dalam memberikan zakat antara lain:

1. Hendaknya dengan niat semata-mata hanya karena Allah SWT.
2. Hendaknya disegerakan jika sudah waktunya.
3. Hendaknya memberikan zakat kepada yang berhak menerimanya.

¹⁶Wahbah az-Zuhaili, *Fiqh Islam wa Adillatuhu*, Juz III, (Beirut: Daar al-Fikr, 2007), 1788-1789.

¹⁷Hikmat dan Ade Hidayat, *Panduan Pintar Zakat*, (Jakarta: Qultum Media, 2008), 3.

¹⁸Hasbi Ash Shidieqy, *Pedoman Zakat*, (Jakarta: PT Bulan Bintang, 1987), 26.

¹⁹Ahmad Rofiq, *Fiqh Aktual; Ikhtiar menjawab Berbagai Persoalan Umat*, (Semarang: PT Karya Toha Putra, 2004), 268.

²⁰Setiawan, *Zakat Profesi dalam Pandangan Islam* pada Jurnal Sosial Ekonomi Pembangunan Vol. 1 No. 2 (Maret 2011), 197

4. Hendaknya memahami maksud dari kewajiban zakat.
5. Hendaknya tidak riya atas zakatnya.
6. Hendaknya memberikan harta yang baik sebagai zakatnya.²¹

Zakat Sebagai Solusi Pemerataan Ekonomi

Kesenjangan penghasilan rezeki dan mata pencaharian di kalangan manusia merupakan kenyataan yang tidak bisa dipungkiri. Hal ini, dalam penyelesaiannya, memerlukan campur tangan Allah SWT berfirman dalam al-Qur'an surat an-Nahl ayat 71:

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۖ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِ رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ

Artinya: "Dan Allah melebihkan sebahagian kamu dari sebahagian yang lain dalam hal rezki, tetapi orang-orang yang dilebihkan [rezkinya itu] tidak mau memberikan rezki mereka kepada budak-budak yang mereka miliki, agar mereka sama [merasakan] rezki itu. Maka mengapa mereka mengingkari ni'mat Allah?"

Maksud dari ayat ini adalah bahwa Allah SWT melebihkan sebagian kita dari sebagian yang lain dalam hal rezeki. Dia mewajibkan orang yang kaya untuk memberikan hak yang wajib atau fardu kepada orang yang fakir. Kefarduan zakat merupakan jalan yang paling utama untuk menyelesaikan kesenjangan tersebut. Juga, ia bisa merealisasikan sifat gotong royong dan tanggung jawab sosial di kalangan masyarakat Islam.

Adapun hikmah zakat itu adalah: Pertama, sebagai perwujudan iman kepada Allah SWT, mensyukuri nikmat-Nya, menumbuhkan ahlak mulia dengan memiliki rasa kemanusiaan yang tinggi, menghilangkan sifat kikir dan rakus, menumbuhkan ketenangan hidup, sekaligus mengembangkan harta yang dimiliki. Selain itu zakat juga bisa dijadikan sebagai neraca, guna menimbang kekuatan iman seorang mukmin serta tingkat kecintaannya yang tulus kepada Allah SWT. Sebagai tabiatnya, jiwa manusia senantiasa dihiasi oleh rasa cinta.

Kedua, membantu, menolong dan membina kaum dhuafa maupun *mustahiq*lainnya kearah kehidupannya yang lebih baik dan lebih sejahtera, sehingga mereka dapat memenuhi kebutuhan hidupnya dengan layak, dapat beribadah kepada Allah SWT, terhindar dari bahaya kekufuran, sekaligus memberantas sifat iri, dengki dan hasad yang mungkin timbul ketika mereka (orang-orang yang miskin) melihat orang kaya yang bercukupan hidupnya tidak memperdulikan mereka.

²¹Hasbi Ash Shidieqy, "Pedoman Zakat", (Jakarta: PT Bulan Bintang, 1987), 251-253.

Ketiga, sebagai sumber dana bagi pembangunan sarana maupun prasarana yang dibutuhkan oleh umat Islam, seperti sarana ibadah, pendidikan, kesehatan, sosial dan ekonomi, sekaligus sarana pengembangan kualitas sumberdaya manusia (SDM) muslim.

Keempat, untuk mewujudkan keseimbangan dalam kepemilikan distribusi harta, sehingga diharapkan akan lahir masyarakat yang makmur dan saling mencintai di atas prinsip ukhuwah Islamiyyah.

Kelima, menyebarkan dan memasyarakatkan etika bisnis yang baik dan benar.

Keenam, zakat adalah ibadah maliyah yang mempunyai dimensi dan fungsi sosial ekonomi atau pemerataan karunia Allah SWT dan merupakan perwujudan solidaritas sosial, rasa kemanusiaan, pembuktian persaudaraan Islam, pengikat persatuan umat dan bangsa, sebagai pengikat batin antar golongan miskin dan sebagai penimbun jurang yang terjadi antara golongan yang kuat dengan yang lemah.

Ketujuh, menunjang terwujudnya sistem kemasyarakatan Islam yang berdiri atas prinsip-prinsip: *ummatan wahidah* (umat yang bersatu), *musawwah* (umat yang memiliki persamaan derajat dan kewajiban), *ukhuwah Islamiyyah* (persaudaraan Islam), dan *takaful ijtima'i* (sama-sama bertanggung jawab).

Pembatasan Makna Zakat Sebagai Pembersih Harta

Dalam al-Qur'an, kata zakat disebutkan sebanyak 32 kali yang 29 diantaranya bergandengan dengan kata shalat. Dan diulang dengan kata yang bersinonim dengannya seperti shadaqah sebanyak 36 kali, dan infak sebanyak 46 kali.²²

Beberapa pandangan ulama besar, menyatakan, bergandengannya kewajiban zakat dan perintah shalat dalam Al-Quran menyiratkan bahwa semestinya Allah tidak akan menerima salah satu, dari shalat atau zakat, tanpa kehadiran yang lain. Pada dasarnya, kepentingan ibadah shalat tidak dimaksudkan untuk mengurangi arti penting zakat, karena shalat merupakan wakil dari jalur hubungan dengan Allah, sedangkan zakat adalah wakil dari jalan hubungan dengan sesama manusia. Namun demikian, bukan berarti kewajiban zakat lepas dari dimensi ketuhanan, karena sesuai dengan Surah Fushshilat ayat 6-7 dinyatakan bahwa seorang mukmin yang tidak mengeluarkan zakat tidak ada bedanya dengan orang musyrik.

Para Ulama semenjak zaman sahabat sudah memperingatkan satu hal penting, yaitu bahwa Al-Qur'an selalu menghubungkan zakat dengan shalat, dan jarang sekali dihubungkan selain dengan shalat. Abdullah bin Mas'ud berkata, "Kalian diperintahkan mendirikan shalat dan membayar zakat, siapa yang tidak berzakat berarti tidak ada arti shalat baginya." Ibnu Zaid berkata, "shalat dan zakat diwajibkan bersama, tidak secara terpisah-pisah." Kemudian ia membaca: Bila mereka bertaubat, mendirikan shalat, dan membayar zakat, barulah mereka teman kalian seagama. "Shalat tidak akan diterima tanpa zakat. Selamat bagi Abu Bakar yang mengerti benar tentang masalah ini, dalam

²²A.W Munawwir, *Kamus al-Munawwir*, Surabaya: Pustaka Progresif, 1997), 1548.

hal ini Abu Bakar berpendapat, “Saya tidak memisah-misahkan dua hal yang disatukan sendiri oleh Allah!”²³

Di dalam Al-Qur’an surat At-Taubah ayat 18 juga disampaikan:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنِ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

Artinya: "Hanyalah yang memakmurkan masjid-masjid Allah ialah orang-orang yang beriman kepada Allah dan hari kemudian, serta tetap mendirikan shalat, menunaikan zakat dan tidak takut [kepada siapa pun] selain kepada Allah, maka merekalah orang-orang yang diharapkan termasuk golongan orang-orang yang mendapat petunjuk."

Dengan demikian mereka belum bisa memperoleh restu Allah, sekalipun mereka memakmurkan masjid-masjid-Nya, sebelum mereka beriman, mendirikan shalat, dan membayar zakat.

Dari kesejajaran perintah shalat dan zakat diatas, dapat diambil kesimpulan bahwa zakat, sebagai tiang agama seperti halnya shalat, mampu memperkokoh kehidupan masyarakat Islam sehingga tercapai kesejahteraan dan solidaritas bersama. Dalam konteks kesejajaran ini pula, ada pesan yang hendak disampaikan yaitu kesucian yang harus sebelum beribadah. Dalam hal shalat, harus terlebih dahulu bersuci dengan wudhu, serta terbebas dari segala macam najis. Dari situ, zakat pun harusnya demikian. Yaitu dimensi sebelum zakat pun harus menjadi perhatian serius karena berkaitan dengan pencarian harta kekayaan yang dimiliki. Apa yang dizakati haruslah ‘suci’, dalam hal ini berarti halal.

Menurut Imam Syafi’i, salah satu syarat mengeluarkan zakat adalah kepemilikan sempurna atas hartanya. Beliau menambahkan bahwa yang disebut dengan kepemilikan yang sempurna adalah harta yang dimiliki secara asli, penuh, dan ada hak untuk men-*tasarruf*-kannya. Artinya, atas dasar keterangan Imam Syafi’i tersebut, harta yang diperoleh secara haram tidak termasuk harta yang harus dizakati, karena bukan termasuk harta dalam kepemilikan penuh. Mengenai kepemilikan yang sempurna ini ulama berbeda pendapat. Imam mazhab Hambali mengatakan bahwa yang dinamakan harta milik penuh yaitu harta yang tidak ada campur tangan orang lain. Menurut Malikiyah yang dimaksud dengan milik yang sempurna adalah kepemilikan asli dan kemampuan untuk mengelolanya. Menurut ulama Syafi’iyah yang dimaksud dengan harta milik yang sempurna ialah terpenuhinya kepemilikan asli yang sempurna. Maksudnya, tidak ada kewajiban zakat atas tuan pada harta budak mukatab. Dari beberapa penjelasan para ulama tersebut di atas dapat ditarik kesimpulan bahwa yang

²³Yusuf Qardawi, "Hukum Zakat: Studi Komparatif mengenai Status dan Filsafat Zakat berdasarkan Quran dan Hadis", (Jakarta: PT Bulan Bintang, 2005), 63-64.

disebut dengan harta milik penuh (*al-milk at-tamm*) adalah harta yang dimiliki seseorang secara tetap dan pasti serta terdapat hak untuk mengeluarkannya.²⁴

Setelah kewajiban zakat ditunaikan, maka diharapkan akan muncul fungsi dan tujuan zakat itu sendiri. Sebagaimana yang dikatakan dalam surat at-Taubah ayat 103, zakat memiliki fungsi sebagai sarana untuk membersihkan diri dan harta benda. Ayat al-Baqarah 103 mengajarkan untuk mengambil sedekah dari hartanya, baik itu yang ditentukan ataupun yang tidak ditentukan demi untuk membersihkan mereka dari kotornya kebakhilan dan rakus. Juga mensucikan mereka dari kehinaan dan kerendahan dari mengambil dan makan haknya orang fakir. Zakat dimaksudkan untuk membersihkan harta benda orang lain yang dengan sengaja atau tak sengaja telah termasuk ke dalam harta benda kita. Untuk membersihkan harta benda daripada kemungkinan-kemungkinan seperti itu, maka zakat dibayarkan.

Zakat sebagai pembersih harta sudah sering dipaparkan tanpa dasar mengenai pemahaman atas pembersihan yang dimaksud dalam zakat. Pada akhirnya, zakat diartikan sebagai ibadah yang dapat membersihkan harta secara absolut. Padahal bukan pembersihan atas status (halal/haram) dari harta yang dikehendaki dalam zakat, melainkan pembersihan harta atas hak-hak diluar kepemilikan atas harta tersebut.

Beberapa hikmah dari pelaksanaan zakat adalah bahwa zakat dapat mensucikan diri dari kotoran dosa, memurnikan jiwa (menumbuhkan akhlaq mulia, murah hati, memiliki rasa kemanusiaan yang tinggi), dan mengikis sifat bakhil dan serakah sehingga dapat merasakan ketenangan batin karena terbebas dari tuntutan Allah SWT dan kewajiban kemasyarakatan. Zakat ada dua macam yaitu (1) Zakat yang berhubungan dengan harta yang disebut Zakat Maal (harta) dan (2) Zakat yang berhubungan dengan badan yang disebut dengan Zakat Nafs atau lebih dikenal dengan Zakat Fitrah.²⁵

Tujuan ibadah zakat adalah membersihkan sifat kikir dari sang pemilik harta dan mensucikan hartanya tersebut dari hak-hak Allah. Hak-hak Allah SWT tersebut diantaranya adalah kesehatan tubuh, kewarasan akal pikiran, dan kesediaan orang lain untuk bekerja sama. Dimana hal-hal tersebut diberikan oleh Allah SWT secara cuma-cuma.²⁶

Dalam fatwa MUI tentang hukum zakat atas harta haram diterangkan bahwa berdasarkan ketentuan hukumnya, zakat wajib ditunaikan dari harta yang halal, baik hartanya maupun cara memperolehnya. Dan harta yang haram tidak menjadi objek

²⁴Mu'inan Rafi', *Potensi Zakat (dari Konsumtif-Kreatif ke Produktif-Berdayaguna) Persepektif Hukum Islam*, (Yogyakarta: Citra Pustaka, 2011), 38-39.

²⁵Muhammad Bahrul Ilmi, "Pengaruh Zakat sebagai Tanggungjawab Sosial Perusahaan terhadap Kinerja Perusahaan pada Bank Syariah di Indonesia", *Jurnal Graduasi* Vol. 26 (November 2011), 12.

²⁶Amir Syamsudin, "Zakat Harta dan Sportivitas dalam Berkompetisi mencari Rejeki", *Jurnal Humanika* Vol. 12 No. 1 (2012), 102-103.

wajib zakat, karena yang wajib dilakukan oleh pemilik harta haram adalah bertaubat dan membebaskan tanggung jawab dirinya atas harta haram tersebut.²⁷

Sedekah dari Hasil Korupsi

Rasulullah SAW menegaskan bahwa Allah SWT tidak menerima sedekah yang dihasilkan dari korupsi atau tindak kecurangan lainnya. Dengan pernyataan yang lebih populer, dosa korupsi tidak bisa diputihkan dengan sedekah sebanyak apapun. Hal ini dipahami dari beberapa hadits yang jumlahnya cukup banyak. Dalam hadits riwayat Muslim, disebutkan:

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَاللَّفْظُ لِسَعِيدٍ - قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ عُمَرَ عَلَى ابْنِ عَامِرٍ يَعُودُهُ وَهُوَ مَرِيضٌ. فَقَالَ: أَلَا تَدْعُو اللَّهَ لِي يَا ابْنَ عُمَرَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ، وَلَا صَدَقَةٌ مِنْ غُلُولٍ

Said ibn Mansur, Qutaibah ibn Said, dan Abu Kamil al-Jahdari telah menceritakan hadits kepada kami, sementara lafazhnya milik Said. Mereka berkata, Abu Awanah telah menceritakan hadits kepada kami dari Simak bin Harb, dari Mush'ab ibn Sa'd. Ia berkata, Abdullah ibn Umar masuk ke rumah Ibn Amir untuk menjenguknya karena sakit. Kemudian Ibn Amir berkata, "Mengapa engkau tidak berdoa kepada Allah untuk kesembuhanku, hai Ibn Umar?" Ibn Umar berkata, "Aku mendengar Rasulullah bersabda: Shalat tanpa bersuci tidak diterima dan begitu juga sedekah dari hasil *ghulul* (korupsi)."²⁸

Bagi sebagian koruptor, setelah sukses melakukan korupsi atau "mencuri" uang publik, ia akan berusaha tampil "shalih" dengan membagi sebagian hasilnya untuk membangun masjid, menyantuni anak-anak yatim, memberi beasiswa belajar bagi anak tak mampu, mengundang fakir miskin, dan sebagainya. Walaupun hal-hal tersebut dilakukan, tetap saja di mata Allah SWT akan dianggap sia-sia.

Berangkat dari hadits di atas pula, bias dipahami bahwa sedekah (*charity*) untuk pemutihan dosa korupsi adalah tindakan sia-sia, menipu rakyat, dan hanya mementingkan urusan pribadi dengan cara-cara kotor mencuri uang rakyat dan negara.

Penutup

Zakat yang mengandung pengertian bersih, suci, berkembang dan bertambah, memiliki makna yang sangat penting dalam kehidupan manusia baik sebagai individu maupun kelompok masyarakat. Zakat adalah ibadah yang memiliki dua dimensi yaitu

²⁷Salinan Fatwa Majelis Ulama Indonesia Nomor 13 Tahun 2011 tentang Hukum Zakat atas Harta Haram.

²⁸Muslim, Shahih Muslim, no. hadits 224

vertikal (sebagai bentuk ketaatan) dan horisontal (sebagai kewajiban terhadap sesama). Zakat juga sering disebut sebagai ibadah *maaliyah ijthadiyyah*. Dimana posisi penting zakat terlihat dari banyak ayat yang menyanggah perintah zakat dengan perintah shalat.

Zakat adalah ibadah sosial yang selalu digandengkan dengan shalat sebagai ibadah personal. Jiwa yang menyatakan kepatuhan atas kehendak Allah SWT pada saat shalat akan dibuktikan dengan kepatuhan dalam bentuk perbuatan baik kepada manusia lewat zakat. Artinya, bukan hanya pada prosesnya, melainkan apa yang ada sebelum zakat pun menjadi penting seperti halnya bersuci sebelum shalat. Maka, dalam konteks zakat, pencarian harta kekayaan juga menjadi tolak ukur dalam pelaksanaannya.

Dari pemaparan yang telah penulis paparkan diatas, bahwa zakat bukan hanya tentang pembersihan, namun juga bertujuan untuk sebuah keberkahan, maka sudah selayaknya apa yang menjadi fungsi utama zakat harus lah juga disertakan dengan pemahaman tentang pentingnya tetap menjaga keberkahan dalam mencari harta kekayaan sebagai etika dalam mencari rejeki. Dan bahkan dapat dikatakan bahwa zakatnya harta yang berasal dari perolehan kekayaan yang haram sama sekali tidak berguna sebagai pembersihan. Karena bagaimana pun yang dimaksud dengan pembersihan harta dalam konteks zakat adalah membersihkan harta atas hak-hak Allah SWT yang telah diberikan kepada manusia secara cuma-cuma. Selain itu, maksud dari proses pembersihan harta dalam zakat adalah pembersihan harta dari hak orang lain ketika harta tersebut telah mencapai *nishabnya*.

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UNDERSTANDING OF ISLAMIC STUDIES THROUGH SHARIA ECONOMICS PERSPECTIVE

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Abstract

The existence of religions now required to be actively involved in solving the problems facing by mankind. One of the problems faced is the interaction with the modern economy. One of the approaches that can be developed for discussion of Islamic studies is Sharia Economics perspective. This research aims to describe the implementation of Sharia Economics perspective in order to understand Islamic studies. Research methods in this research use literature research from both national and international journals and books related to the topic. Ideally, the Sharia Economics approach should be integrative and interdisciplinary. Integrative method seeks to combine the revelation and *ra'yu* in economic studies to understand Islam from the economic aspect. While the method of interdisciplinary attempt to approach it with a wide range of disciplines such as economics, politics, law, history, so that produce a comprehensive study and relevant to the happening facts/phenomena.

Keyword: Islamic studies, Sharia Economics, integrative- interdisciplinary

1. Introduction

Allah creates human in this world as *khaleefah* (Caliph), it is described in the Al Quran Surah Al-Baqarah verse 30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا
وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾

Means: And [mention, O Muhammad], when your Lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will You place upon it one who causes corruption therein and shed blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know.”

The verse explains that mankind as *khaleefah* (caliph) have a responsibility for the prosperity of the earth. Humans are required to have the ability to grow and develop into *insānkāmil* who has a good potential. The process of growing and developing to achieve those goals is called education. The most important study is education of religion.

The existence of religions now required to be actively involved in solving the problems facing by mankind. Religion is not only used as the identity of one's beliefs, but religion also required to be able to answer increasingly complex human problems. For example the problem of human behavior on the interactions and transactions in the economy increasingly modern where the practice which may not occur at the time of the Prophet, for example; electronic commerce (e-commerce) transactions. Electronic commerce, according to Turban, King, Lee, burrows, and Turban are purchasing, selling, transporting or trading the data, goods or services by using internet and intranets.¹

In another word e-commerce is a process of buying, selling, marketing the goods and services by electronic system such as internet or television, web site or other computer networks. This problem can be answered using a normative theological approach comes with understanding of religion that uses another approach that is operationally conceptually can provide answers to the problems that arise such as social science approach like economics science. This is strengthened by theory reviews of discourse analysis proposed by Fairclough, he stated that science is inherently a part influenced by the social structure and are produced in social interaction.²

Islam can be understood through various dimensions. In its development, not a few problems of Muslims who can studied through Sharia Economics approach, thus all the Sharia Economics practices can be used as a reference in solving the problems of the modern economy. In society, in economic terms more commonly understood as everything related to the material and wealth. In the reality of modern society, the economy serve as an indicator to assess the success of an individual. In order of statehood, economy even become the main indicator that determines a country classified as Developed Countries, Developing or Least Developed Countries. This further reinforces the meaning of the term economics associated with the material and wealth.³ While the Sharia Economics, economic behavior has implications for ethics, morality and other normative values have a prominent place so that in the development of his theory, economics is always upholds Sharia aspects of normative values.⁴

¹E. Turban, D King, JK Lee, TP Liang, DC Turban, *Electronic Commerce A Managerial and Social Networks Perspective*, Eighth, New York, Springer Cham, 2015, 7

²Norman Fairclough, *Critical Discourse Analysis: The Critical Study of Language*, 1995, 26

³AnisByarwati, *Ekonomi Islam ataulqtishad?*, JurnalEkonomi, Manajemen, danAkuntansi Islam, IMANENSI DPN-FORDEBI, Vol. 1, No. 1, 2013, 15

⁴ArifHoetoro, *Ekonomi Islam, Pengantar Analisis Kesejarahandan Metodologi*, Malang, BPFE Unibraw, 2007, 207

Based on the above, religion as a religious belief system by the mankind can be studied through a variety of approaches. One approach that can be developed for Islamic study was a social approach by Sharia Economics. The fact of the economic phenomenon that always changes arouse the interest of the authors to discuss the implementation of Sharia Economics perspectives for understanding Islamic studies.

2. Discussion

2.1. The Discipline of Islamic Studies

Islamic studies are also called *Dirāsah Islamiyah*, the emergence of Islamic studies actually been preceded by the extraordinary attention to the disciplines of religion that occurred in the nineteenth century in the Western world. The attention is marked with the publication of various works in the field of religion, such as: books of Introduction to the science of religion by F. Max Muller from Germany (1873); Cernelis P. Tiele (1630-1902), P.D. Chantepie de la saussay (1848-1920) from Netherlands. In the UK, appears Religious Science figure such as E. B. Taylor (1838-1919). In France the figure appears Lucian Levy Bruhl (1857-1939), Louis Massignon (d. 1958). America also gave rise to figures like William James (1842-1910) is known for her work *The Varieties of Religious Experience* (1902). Eastern Europe featuring Bronislaw Malinowski (1884-1942) from Poland, Elaide Mircea from Romania. They were most known names in the world of religious knowledge at the time.⁵

Besides in the West, Asia also began to appear some figures Religious Science. In Japan appeared J. Takakusu credited with introducing "Buddhism" at the end of the nineteenth century and T. Suzuki with a series scientific work on "Zen Buddhism". India emerged as a pundit S Radhakrishnan Religious Science and philosophy of India, D. Moses Granaprakasam, *Religious Truth late relations between Religions* (1950), and PD Devanadan, author of *The Gospel and Renascent Hinduism*, which was published in London in 1959.⁶

In contrast to the Western and Asia, the study of theology in the Muslim world has been a long time coming. In the world of Islam known figures in various disciplines in the second and fourth century of Hijriyah. In the field of jurisprudence (law) known figures such as Abu Hanifah, As-Shafi, Malik, and Ahmad bin Hanbal. In the field of Tafsir science known figures such as Al-Thabary, Ibn Katsir, Al-Zamahsyari, and so forth. In the nineteenth century emerging figures such as Muhammad Abduh, Rasyid Rida, and in the twentieth century came other figures like Mustafa al-Maraghy, author of *Tafsir al-Maraghy*. In the field of theology emerged the great figures of the various sects: Khawarij, Murji'ah, Syi'ah, Asy'ariyah, and Mu'tazilah. The author of this field, among others; al-Qadi Abdul Jabbar, author of *al-Mughny and Sharh al-Usul*

⁵Mokh Fatkhur Rokhzi, *Pendekatan Sejarah dalam Studi Islam*, ejournal.kopertais4.or.id, Vol. III No. 1, 2015, 86

⁶Mulyanto Sumardi, *Penelitian Agama*, Jakarta, Sinar Harapan, 1982, 70-74

al-Khamsah (d. 415 H). Sufism expressed in figures such as Al-Qusyairi famous with his book *Ar-Risalah al-Qusyairiyah* (d. 456), Abu Nasr al-Sarraj al-Thusy (d. 378 H), the author of *al-Luma* ', Al- Kalabadzi, author of *At-Ta'arrufMadzhab li Ahl al-Tashawwuf*, Abdul Qadir al-Jailany, author of book of *Sirr al-Asrar*, *al-Fath al-Rabbaniy*, and many others.⁷

The existence of religious knowledge factually not be denied, but among the experts, there are still differences of opinion regarding "whether Islamic studies can put into the field of science or not?", it arises due to the differences in the nature and characteristics between science and religion. Studies on this subject often raised by Islamic thinkers today. For the example, Amin Abdullah suggests that the source of the difficulty of developing the scope of the study area study of Islam is rooted in a clerical limited ability to distinguish between Islamic studies normative and historically. At the normative level, the study of Islam much burdened by religious missions that are impartial, romantic, and apologists, so the level of content analysis, critical, methodological, historical, and empirical, mainly in studying texts or manuscripts product of history is less highlighted, except in certain environmental researchers are still very limited. Therefore, at the level of historical Islam is said to be highly relevant disciplines.⁸

Differences in viewing Islam that can make a difference in explaining Islam itself. From the normative perspectives, Islam is the religion which contains the Lord's teachings regarding faith and mu'amalah. Whereas, from the historical or sociological perspectives, Islam emerged as a discipline (Islamic Studies). Thus, the study of Islam can be interpreted as an attempt to study in depth and systematic about things related to religion, good teachings, history and practices of implementation factually in everyday life.⁹ Meanwhile, Islamic science as presented by Sayyed Husain Nasr is a science developed by the Muslims since the second century of Hijriyah, such as medicine, astronomy, and so forth.¹⁰ Thus, it can be said that the scope of Islamic sciences cover a wide range of modern knowledge that build on Islamic values.

Islamic studies are formulated knowledge of the teachings of Islam practiced in history and human life. Meanwhile, religious knowledge is knowledge that is entirely drawn from the teachings of Allah and His Messenger purely without being influenced by history, such as the doctrine of the faith, worship, reading the Koran and morals.¹¹

⁷Juhaya S. Praja, *Filsafat dan Metodologi Ilmu dalam Islam dan Penerapannya di Indonesia*, Jakarta, Teraju, 2002,

⁸M. Amin Abdullah, *Studi Agama Normativitas atau Historisitas*, 1st ed., Yogyakarta, Pustaka Pelajar, 1996, 106

⁹Rasihon Anwar and Badruzzaman, *Pengantar Studi Islam*, Bandung, Pustaka Setia, 2009, 25

¹⁰Sayyed Husen Nasr, *Menjelajah Dunia Modern* (translate) Hasti Tarekat from a *Young Muslim's Guide in the Modern World*, 2nd ed., Bandung, Mizan, 1995, 93

¹¹Mokh Fatkhur Rokhzi, *Pendekatan Sejarah dalam Studi Islam*, ejournal.kopertais4.or.id, Vol. III No. 1, 2015, 88-89

Based on the explanation above, the Islamic studies as a distinct discipline is closely related to the issue of methods and approaches that will be used. One of the ways is using a Sharia Economics approach to understand part of Islamic study.

2.2. Sharia Economics Method in Islamic Studies

In studying the religion required a wide range of approaches to the substance of religion it is easy to understand. The approach here is a perspective or paradigm that is contained in a field of science that is then used in the understanding of religion. With this approach everyone can come to religion. From here it can be seen that religion is not just a monopoly among theologians and normalis, but religion can be understood by everyone in accordance with the approach and ability. Therefore, religion is the guidance given by God to humanity.¹²

The reality encountered by humans in this life is divided into two. Firstly, Agreed reality that is everything that is considered real because we agreed designated it a reality; the reality experienced by other people and we acknowledge as a reality. Secondly, reality based on our own experience (experienced reality). Based on the two types of the reality, knowledge is divided into two kinds; knowledge acquired through the approval and knowledge gained through direct experience or observation. The first knowledge obtained by believing what others have to say because we do not learn everything through our own experience.¹³ Science offers two kind approach to reality, both agreed reality and experienced reality, through personal reasoning, which is a special approach to discover that fact. Science offers a specialized approach called methodologies, the science to understand.

In Islamic studies known several approaches used for understanding Islam. Among them is the normative theological approach, anthropological, sociological, psychological, historical, cultural, and philosophical approach. The approach here is not the approach in the context of the research, but the approach of point of view or paradigm that is contained in one field of science then used in the understanding of religion. In this connection Jamaluddin Rachmat said that religion can be studied using various paradigms of reality revealed religion has a truth value in accordance with the framework of its paradigm. Therefore, there is no problem whether the religious research includes as social science research or philosophical research.¹⁴

Sharia Economics can be used as an approach in Islamic studies because the Sharia Economics has basically been combined between economic science and Islamic science (*fiqhmū' amalah*). Sharia Economics has two objects, they are formal object and

¹²Taufik Abdullah and M. Rusli Karim, *Metodologi Penelitian Agama Sebuah Pengantar*, 2nd ed., Yogyakarta, Tiara Wacana, 1990, 92

¹³Earl Babbie. *The Practice of Social Research*, California, Wadsworth Publishing Co, 1986, 5

¹⁴Taufik Abdullah and M. Rusli Karim, *Metodologi Penelitian Agama Sebuah Pengantar*, 2nd ed., Yogyakarta, Tiara Wacana, 1990, 92

material object. Formal object in Sharia Economics is all the production systems and distribution of goods and services by entrepreneurs both from the aspect of predictions of income as well as on the legal aspects of a transaction. While, the material object includes all the science related to the Sharia Economics science.

Furthermore, in order to understand Islamic studies using Sharia Economics can be done by several methods. There are, integrative and interdisciplinary methods.

a. Integrative Method of Sharia Economics in Islamic Studies

According to M. Amin Abdullah integrative approach is a combination of Islamic studies, normative and historically applied simultaneously and synthesis.¹⁵ The integration is a response to anxiety and criticism of each approach. Normative approach proponents criticize for example, as the reductions of the historical approach, while historical approach criticize the first approach as a rigid approach, closed and literalist.

Muhammad Anas Zarqa is one of the contributors of the update methods, especially in the Sharia Economics integrative approach. Zarqa studied about how to accomplish the integration between economics and Islam or how to form the Islamic Economic science.¹⁶

In his methods he tried to find out how an economic system based on Sharia (Quran and Hadith). He separated the statements of Sharia and the economy into two categories, that is normative statements (prescriptive) and descriptive statements (positive), then search for common ground between Islam statements (wahyu) and the economic statements, and replace the economic statements that is not in accordance with the Islamic statement (revelation) so from the whole process found the synthesis of sharia and the economy that create Sharia Economics.

The final result of the combination of economics and Islam is the establishment of sharia economics, which should consist of the following statements:

- i. Normative statements and postulates of Islam (wahyu) and among its contents are legal provisions and rules of the Sharia economics system.
- ii. Descriptive statements about Islam related to the economy.¹⁷

Zarqa explicitly tries to give effect to the general knowledge of Islam. Zarqa is also better positioning itself to argue that the integration of *wahyu* and *ra'yu* (sense and empirical experience) in Islamic jurisprudence move at different points, but met with the efforts of supporters of the thesis of this integration at the same point. Islamization of knowledge to integrate *wahyu* into scientific activities because the dimensions of

¹⁵M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif*, Yogyakarta, Pustaka Pelajar, 2012, 107

¹⁶Muhammad Anas Zarqa, *Islamization of Economic: The Concept and Methodology*, J.KAU, *Islamic Economy* Vol. 16 No.1, 2003, 17

¹⁷Moh. Lutfi Nurcahyono, *Pembaruan Metode Penemuan Hukum Islam: Pendekatan Terpadu Hukum Islam dan Sosial*, *Ulumuna Jurnal Studi Keislaman*, Vol. 16 No.1, 2012, 38-39

this *wahyu*, the secular knowledge system has been set aside. In Islamic law, integration movement occurred otherwise, that is how to integrate *ra'yu* into Islamic law methods, because this empirical dimension which have received less attention. Therefore, Zarqa states that in order to realize the connection and unification of Islamic assumptions and the contributions from Islamic heritage also the best achievements of the discipline at present by re-formulating the discipline from an Islamic perspective.¹⁸ Whereas, Waleed A.J. Addas explains the purpose of Islamic economics is identifying and establishing and economic order that conforms to Islamic scripture and traditions.¹⁹

b. Interdisciplinary Method of Sharia Economics in Islamic Studies

According to M. Amin Abdullah, interdisciplinary or interconnectivity is approaches are not mutually exclusive (atomistic), opposed (dichotomistic) or although applied simultaneously the model will not run itself, both parallel model and linear model. Interdisciplinary is an intensive interdisciplinary interaction between one or more disciplines, whether directly related or not, through research programs, with the aim of integrating the concepts, methods, and analysis.²⁰

Interdisciplinary method is the approach in solving a problem by using a review of various viewpoints relevant cognate sciences in an integrated manner. Cognate science is science included in the same category that is Natural science, Social Science, or Cultural Science as an alternative. Moreover, relevant science is suitable science used in order to solve the problem. Whereas, integrated is the science used in solving a problem with this method is intertwined with one another implicitly that is a determination or unity discussions or description included in each description when discussing or describing it consist of descriptions.²¹

From the explanation above, can be said that interdisciplinary approach means to understand Islamic studies by using several points of views in the study, such as sociological, historical and normative approaches simultaneously.²² Interdisciplinary is shown by integrating Islamic studies and social science (economy). In order to develop interdisciplinary approaches in Islamic studies comprehension, the material of study should be approached from various sciences like economy, politics, law, and history.

¹⁸Muhammad Anas Zarqa, *Islamization of Economic: The Concept and Methodology*, J.KAU, *Islamic Economy* Vol. 16 No.1, 2003, 37

¹⁹Waleed A.J Addas, *Methodology of Economics: Secular vs Islamics*, Malaysia, *International Islamic University Malaysia Press*, 2008, 32

²⁰A.E Prentice, *Information Science – The Interdisciplinary Context*, New York, Neal- Schuman Publishers, 1990, 99

²¹Thomas S. Kuhn, *The Structure of Scientific Revolutions*, Chicago, *University of Chicago Press*, 1971, 225

²²Indera, *Integrasi Sejarah dan Ilmu-Ilmu Sosial dalam Pemikiran Furnand Braudel*, *HISTORISME* No.23, 2007, 38

The Sharia economics approach should ideally be integrative and interdisciplinary (integrative- interconnected in theory by M. Amin Abdullah). Normative approach through the interpretation of verses and hadiths regarding economy, which is applied integrative and interdisciplinary together with othersciences, forexample, linguistic, socio-linguistic, sociological, anthropological, and historical. Likewise, scientific approach when applied to assess social phenomena in the practice of economic activity in the community. This study should certainly be interconnected with a wide range of other scientific angle, such as theology, economics, social sciences, and so on. As can be seen in the image below:

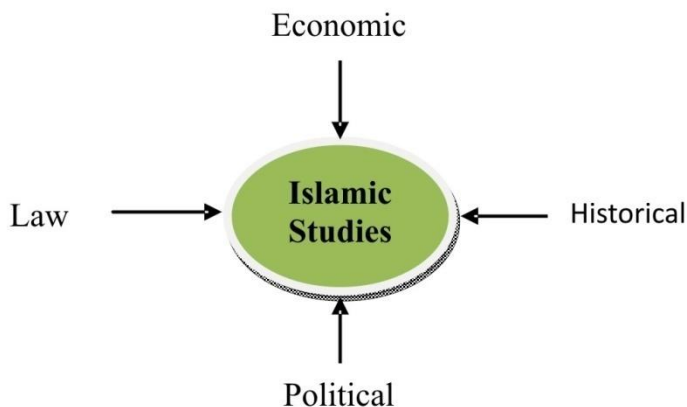


Figure 1. The Development of Islamic studies from Various Approaches

From the Figure 1 can be seen that Islamic studies using an economic approach could be an approach of its own to understand more about the study of Islam itself. Practice of *mudharabah* in the Sharia banks is one of the examples of the integrative-interdisciplinary approach in Sharia economics. *Mudharabah* practice in ancient times can be found in the Quran and Sunnah. The relevance of *mudharabah* in ancient practice can be linked to the present condition of Sharia banks (phenomenology) and connected with other related disciplines. Essentially, the Islamic studies is an effort that is aspectual, polymethodic and pluralistic, where there are no strict limitations. Polymethodic in Islamic studies means that understanding of Islam by using various method or different disciplines. Therefore, Islam needs to be understood by the method of historical, sociological investigation, economic, and phenomenological. Islamic studies are pluralistic because there are many religions and traditions other than Islam.²³ Both approach that has been described can be seen in the figure below:

²³Ahmad Norma Permata, *Metodologi Studi Islam*, Yogyakarta, PustakaPelajar, 2000, 27

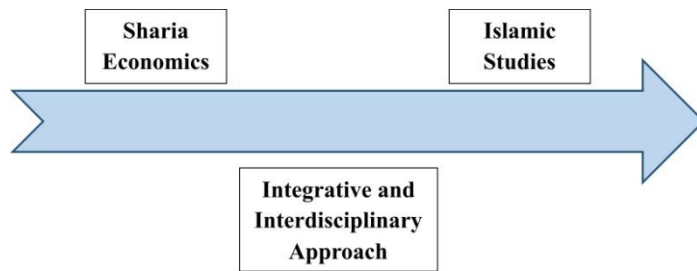


Figure 2. Sharia Economics Approach

The Sharia Economics as a one ways to understand Islamic studies needs integrative and interdisciplinary approach as a tool. Religion is expansion of economic values and social, religion can be a mechanism of economic integration. It is because theological dealing with something unknown and uncontrolled, and many other theories. Sharia economicsscience approach explains the empirical aspects of a person's religious norms of behavior as the influence of the economy and encouragement of *halal* transactions for economic stability. The Sharia economics approach provides an explanation of the phenomenon of religionintegralization in economic. For that reason Sharia economics can be used as an approach to understand the teachings of Islam. Thus, the existence of religion functionally can be felt by mankind easily if they know of such approaches.²⁴

The Sharia economic experts (MonzerKahf, M. Abdul Mannan, MasudulAlamChaoudoury, and M Fahim Khan) has formulated the Islamic economic methodology and agreed that leads to the teachings of Islam. Sharia economics method, can be simplified as follows:²⁵

- i. Sharia Economics formed based on *wahyu* that is Al-Quran and Al-Sunnah. The interpretation of the two sources must necessarily follow the guidelines set by the scholars venerated, not randomly.²⁶
- ii. Sharia economics method preference is to use inductive method.
- iii. Sharia economics built on noble values and ethics are based on Islamic law, such as the values of justice, simple, generous, and sacrifice. While based on Muhammad and Karim, universal values of Sharia economics consist of *tawhid* (oneness of God), *al-'adl* (justice), *nubuwwah* (prophethood), *khilafah* (government), and *Ma'ad* (result).²⁷
- iv. Study of Sharia economics is normative and positive.

²⁴AbuddinNata, *MetodologiStudi Islam*, Jakarta, PT RajaGrafindoPersada, 2010, 71-72

²⁵MonzerKahf, *Islamic Economics and Its Methodology* in AiditGhazali and Syed Omar (eds), *Readings in The Concept and Methodology of Islamic Economics*, Petaling Jaya, Pelanduk Publications, 1989, 43-48

²⁶M. Abdul Mannan, *Islamic Economics: Theory and Practice*, Cambride, Houder and Stoughton Ltd, 1986,

²⁷AM Al Asad and FAA Karim, *Sistem, Prinsip, danTujuanEkonomi Islam*, translate by Imam Saefuddin, Bandung, PustakaSetia, 1999, 22

- v. Sharia economics aims to achieve falahin the world and hereafter.

2.3. Integration between Economic Science and Islam

Generally, religion is defined as human perception and beliefs associated with existence, the universe, and the role of God in the universe and human life so as to bring the relation patterns and behavior of human beings with God, with fellow human beings and the universe. Religion is a set of plans and behavior based on values, ethics and norms. Religion does not only related to spirituality and rituality, but also set of beliefs, rules and regulations as well as the moral of every aspect of human life. Religion from an Islamic perspective is as a way of life that is inherent in any human activity, whether related to God as well as those related to humans and the universe. Including the economic activity where there are interaction between mankind.

While the economy is generally defined as the study of human behavior in the use of scarce resources to produce goods and services that people need. Economy covers the field of human behavior associated with the consumption, production and distribution. The piety to God does not implicate in declining of economic productivity, instead bring a person to be more productive. Wealth can be closer to God when obtained in ways that conform with Islamic (*halal* and blessing).

Sharia economy built on the basis of Islam, therefore the economy that is based on sharia are an integral part of the rules of Islam (sharia) in its various activities. Islam is a way of life, where Islam has provided a complete regulation for human life. Most rules apply definite and permanent (*qath'i*) partly contextual (*dhzonni*) adjusted circumstances.

Islam as a religion based on the teachings of the Qur'an and Sunnah, gives many examples of the economic teachings such as, at the time of Prophet Ibrahim, Islam teaches people to donate. At the time of the Prophet Shuaib, Islam has taught that humans do justice in providing dosing, weighing properly and do not harm others. At the time of the Prophet Muhammad, Islam teaches that humans do honest and fulfill dose of scales when selling or buying goods. Here is a picture of the ideals of the Islamic teachings:

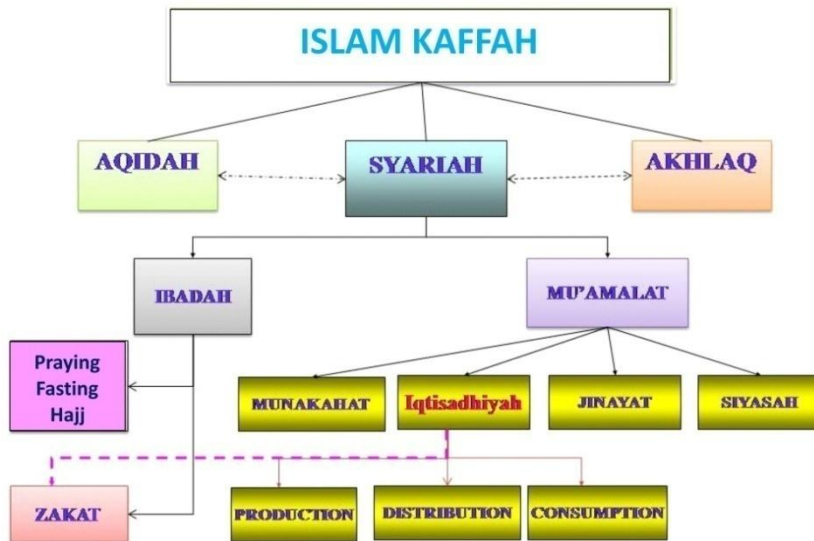


Figure 3. The Structure of Islam Kaffah

From the figure above, it can be seen that the implementation of Islamkaffah basically been giving out guidance on all aspects of human life. Islam kaffah means practicing Islam as a comprehensive system of human life, not just guidelines ritual between man and his God alone. Islam puts economic activities as one important aspect to get the glory (*Falah*). *Falah* will only be obtained if the teachings of Islam are fully implemented. Islam gives guidance on how to implement human life in society (*mu'amalah*).²⁸

The consistency and coherence between aspects of Islamic teachings in the form of union between beliefs, deeds and morality. Deeds (charity) are divided into two, namely, *Ibadah* (worship) and *mu'amalah*. Economic activity is part of *mu'amalah* and should be based on the true faith, thus it could generate the economic activity that moral or immoral. Islamic finance has become a manifestation of Islamic teachings in economic behavior, either from the economic activity goal setting, attitude, analysis, and response to social phenomena.

In the empirical level, the sharia economic behavior partially can be found in the group of the Muslims or non-Muslims. Ideal behavior as taught by Islam (in the Al-Quran and Al-Sunnah) can actually be observed, then it is still believed to be a knowledge or science.

2.4. The Correlation of Sharia Economics with other Science

Based on the letter of Ministry of Education and Culture, Directorate General of Higher Education No. 0404 / E3.2 / 2015 on February 2, 2015, regarding the Revised

²⁸P3EI, *Ekonomi Islam*, Jakarta, PT. RajaGrafindoPersada, 2008, 13-16

General of Higher Education Decree No. 163 of 2007 of Arrangement and codification of Studies Program at the College and the Regulation Minister of Education and Culture No. 154 of 2014 on Cluster Science and Technology and Graduate Degree College, said that the Sharia economics for undergraduate has code of 6-1-3-04-23 and the Sharia Economic is belonging to the social sciences.

This indicated that the legalization position of sharia economics has clearly been recognized and regulated by the government through the Ministry of Education and Culture. Sharia Economics is the science or field of study that studies how humans make ends meet, according to the environment and his time, with the means or resources that are alternatives to achieve *maslahah*. Because of sharia economics is the study of the behavior and the entire economic activity to reach *Falah(fi ad-daroini au fi ad-dunyawa al-akhiroh)* through a process that is *halal* and *thoyyib* based on Quran and Sunnah.²⁹

In detail, the sharia economic objectives can be explained as follows: a). Economic welfare is the most important economic objectives. Welfare includes the welfare of the individual, society and the country, b) Fulfilled the basic human needs, including food, drink, clothing, shelter, health, education, security and state systems that guarantee the adequacy of the basic needs in a fair, c) use of resources optimally, efficiently, effectively, economical and not redundant, d) Distribution of wealth, property, income and development results in a fair and equitable, e) To ensure the freedom of the individual, f) Equal rights and opportunities, g) Cooperation and justice

³⁰

Based on the Directorate General of Higher Education, Ministry of National Education in 2012, relations between the Sharia economic science to other fields of science can be illustrated in the following diagram:

²⁹HendriHermawanAdinugraha, *Norma danNilaidalam ilmuEkonomi Islam*, Semarang, Jurnal Media Ekonomi&TeknologiInformasi, Vol.21, No.1, 2013, 51

³⁰Muhammad AnasZarqa, *Islamic Economics: An Approach to Human Welfare*, in AiditGhazali and Syed Omar (eds), *Readings in The Concept and Methodology of Islamic Economics*, Petaling Jaya, Pelanduk Publications, 1989, 29-38

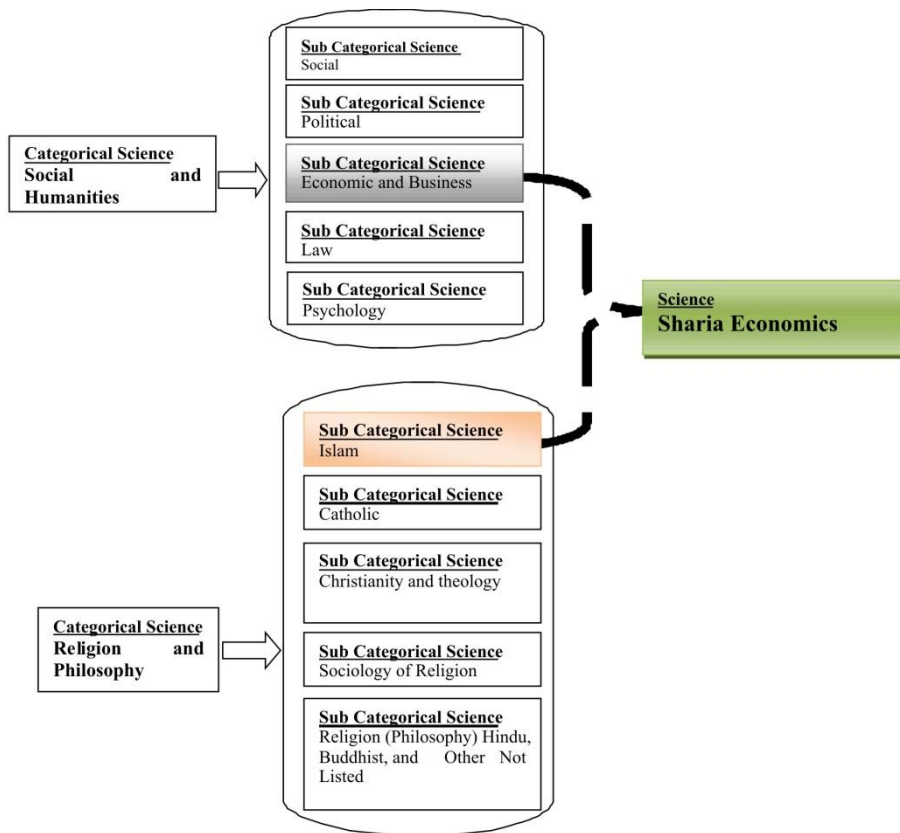


Figure 4. The Correlation between Sharia Economics and Other Science

From the figure 4 can be explained that the combination of social science and religion science are actually delivered to the field of sharia economics. Religion is a form of manifestation of responsibility to Allah, while social science is the embodiment of responsibility to family, community, and nation.³¹ This is confirmed by the opinion of M. Abdul Mannan,³² defines Islamic economics as a social science contain the Islamic values to study the economics problems of people.

Pragmatically, it can be said that economics is more materialistic oriented, while *fiqhmū'amalat* more focused on things that are normative. In other words, economics learn techniques and methods, while *fiqhmū'amalat* determines the legal status of whether may or not a business transaction. While from ontological side, sharia economics discusses the two disciplines simultaneously. Both disciplines it is pure

³¹Jusuf Amir Feisal, *Reorientasi Pendidikan Islam*, Jakarta, Gemainsani Press, 1995, 122

³²M. Abdul Mannan, *Islamic Economics: Theory and Practice*, Cambridge, Houlder and Stoughton Ltd, 1986, 18

economics and the science of *fiqhmū'amalat*. Thus, in operation sharia economics will always be sourced from these two disciplines.³³

Moreover, when the sharia economics viewed in conjunction with other fields of science are eclectic and interdisciplinary fields of science, because of its history, sharia economics is the result of the convergence of knowledge of the various knowledge of sharia economics and conventional economics, sociology, politics, psychology and mathematics. Therefore, sharia economics is the study that highly relevant to the development of economic science in the world today, especially in Indonesia, sharia economics is the refinement completeness of the economics of existing and gain enrichment from various disciplines that already exist.

3. Conclusion

Sharia Economics is derived of mu'amalah established based on sharia and Islam which is always rooted on the Al-Quran dan Al-Sunnah. Therefore, sharia economics is an integral part of the sharia rules. In terms of ontology, sharia economics discusses the two disciplines simultaneously, namely the integration of the discipline of economics and the science of religion (more specifically, is *fiqhmū'amalat*). It aims to facilitate the understanding of Islamic studies. One approach that was developed for the study of Islamic studies is sharia economics.

Sharia economics provide an explanation of the phenomenon of integralization religion in economics to understand Islamic studies. Sharia economics explains the empirical aspects of a person's religious as an influence of economic behavior norms and boost of blessing transaction for economic stability.

Ideally, the Sharia economics approach should be integrative and interdisciplinary (integers-interconnected). Integrative method seeks to combine the *wahyu* and *ra'yu* in economic studies to understand Islam from the economic aspect. While the method of interdisciplinary/interconnected attempt to approach with a wide range of disciplines such as economics, politics, law, and history, so it produces a comprehensive study and relevant to the facts/phenomena.

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³³Rozalinda, *Epistemologi Ekonomi Islam dan Pengembangannya pada Kurikulum Ekonomi Islam di Perguruan Tinggi, Human Falah*, Vol. 2, No.1, 2015, 5

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MERUBAH PARADIGMA MENABUNG MENJADI INVESTASI DI PASAR MODAL SYARIAH

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Abstrak

Economy system based on the current interest, there is a disease eats away the value of asset that inflation. Muslims should try as much as possible to maintain asset value of these threats. Even better if can raise the value of assets conquering inflation. This can be done with investing not saving. The implementation of Islamic law shari'a in investment, the first thing must considered is the halal aspect of the instrument, then the power of instrument in beating inflation. Islamic capital market to answer these issues, apart from the side of halal shari'a, then the various types of the instruments long term can be conquered the inflation can even give the increase in the value of asset. Lifestyle changing from saving to investment becomes very necessary to be introduced the muslims today. But this must be realized together that any investment has risks. The instruments of islamic capital market offers a wide selection of different levels of risk. The Islamic capital market provide solutions with innovative products offers the value of investment with small nominal. Lifestyle investment should begin to be introduced to muslims by investing the products of Islamic capital market, in an effort to obtain the return of halal, beat inflation, increasing the value of asset according to the risk profile of each.

KeyWord : *Pasar Modal Syariah, Inflasi, Investasi*

1. Pendahuluan

Islam sebagai agama yang sempurna dan paripurna, bisa menjawab segala permasalahan pada setiap waktu dan tempat, sehingga tiada satupun permasalahan telah ada jawaban hukumnya dalam Al Quran dan Sunnah Rasulullah *Shallallahu alaihi wassalam*. Sebagai mana di terangkan oleh para ulama, dimana Allah SWT berfirman dalam Surat An Nahl ayat 89 yang artinya ;” *Dan kami turunkan kepadamu Al kitab untuk menjelaskan segala sesuatu dan petunjuk serta rahmat dan kabar gembira bagi orang-orang yang berserah diri*”¹.

Salah satu masalah didunia ini yang sering kita hadapi adalah masalah muamalah yang berkenaan dengan pengelolaan harta. Dalam hal ini, selayaknya umat islam memperhatikan sebuah hadist dalam sunan At Tirmizi yang berbunyi :

¹Abu Ubaidah Yusuf bin Mukhtar as Sidawi, *Fiqh Kontemporer*, (Gresik,Pustaka Al furqon, , cetakan pertama 2014 M), 6

لَا تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ: عَنْ عُمُرِهِ فِيْمَ أَفْنَاهُ، وَعَنْ عِلْمِهِ مَا فَعَلَ بِهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيْمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيْمَ أَبْلَاهُ.

Artinya: “Tidak bergeser kaki seorang hamba sehingga ia akan ditanya tentang empat perkara (yaitu):(1) Tentang umurnya untuk apa ia habiskan?; (2) Tentang ilmunya untuk apa ia amalkan?; (3) Tentang hartanya darimana ia dapatkan dan kemana ia belanjakan?; dan (4) Tentang badannya untuk apa ia gunakan?. (Sunan At-Tirmidzî).

Hadist diatas mengandung makna pertanggung jawaban, dalam hal pengelolaan harta mencakup dua hal, dari mana harta di peroleh dan dibelanjakan buat apa. Harta harus diperoleh dengan cara yang dibenarkan syariat. Serta harus dibelanjakan kepada hal-hal yang dibenarkan syariat.

Hadist yang mulia ini harus menjadi panduan dan filter umat islam dalam hal dari mana harta diperoleh. Umat Islam seharusnya semakin kritis dengan tawaran-tawaran pengelolaan dana dengan filter hadist diatas. Apakah tawaran investasi tersebut melanggar syariat atau tidak. Penawaran pengeolaan dana yang berbasis pendapatan tetap dengan tingkat bunga tertentu yang menggiurkan harus mendapat perhatian.

Betapa banyak dikalangan umat islam yang terpelosok kedalam pengelolaan dana yang tidak benar sehingga mengakibatkan kerugian. Fenomena korban investasi bodong selalu mewarnai media-media saat ini. Penyebab munculnya fenomena ini kemungkinan disebabkan oleh pola pemikiran : “*ingin mendapatkan keuntungan tetapi tidak mau usaha*”².

Hal yang harus diperhatikan setiap muslim dalam melakukan pengelolaan harta selain tidak melanggar syariat Islam adalah pengelolaan harta tersebut termasuk investasi yang legal menurut peraturan perundangan yang berlaku. Dalam hal ini diijinkan oleh dari Otoritas Jasa Keuangan, serta tidak melanggar kaidah-kaidah dalam investasi. Dengan diperhatikannya hal-hal diatas, pengelolaan harta menjadi aman serta mendapatkan return yang halal.

2. Metodologi Penelitian

Metodologi penelitian pada penulisan makalah ini adalah sebagai berikut :

2.1. Analisa Deskriptif,

yaitu menggambarkan fenomena yang ada seputar inflasi dan investasi, serta produk-produk pasar modal syariah. Gambaran tentang laju inflasi di Indonesia selama periode waktu tahun 2005 sampai dengan tahun 2015. Demikian juga digambarkan tentang investasi diberbagai produk pasar modal syariah beserta tingkat pengembalian (*return*) serta peta resikonya masing-masing.

²Yoyok Prasetyo, *Fenomena Investasi Bodong*, majalah info bank syariah, volume 54 Thn V, (September 2014 M)

2.2. Analisa Komparatif,

yaitu besarnya angka laju inflasi secara rata-rata dalam periode tertentu dibandingkan dengan tingkat pengembalian (*return*) masing-masing produk investasi Pasar Modal Syariah. Dengan analisa komparatif ini kemudian di ambil kesimpulan secara empiris.

3. Hasil dan Pembahasan

3.1. Inflasi dan Investasi

Telah di ketahui bersama bahwa sistem ekonomi dinegara Indonesia saat ini, ada penyakit kronis yang bernama inflasi. Menurut Kamus Bahasa Indonesia Inflasi adalah :*“kemerostan nilai uang (kertas) karena banyaknya dan cepatnya uang (kertas) beredar sehingga menyebabkan naiknya harga barang-barang”*. Penyakit kronis “inflasi” inilah yang menurunkan nilai harta jika hanya disimpan dalam bentuk tabungan di Bank.

Inflasi ini disinyalir disebabkan karena adanya sistem bunga dalam stuktur perekonomian Indonesia. Dalam menanggapi Teori Agio, dinyatakan oleh Erwandi Tarmizi, bahwa penyebab inflasi adalah bunga, karena pihak produsen selalu memasukan unsur tingkat bunga yang harus dibayar kepada kreditur ke dalam biaya produksi. Hal ini tentunya mempengaruhi harga jual suatu barang. Setiap kali rasio bunga naik maka harga jual suatu barang pasti akan naik. Sesungguhnya setiap kenaikan bunga akan dibebankan produsen kepada konsumen. Jadi harga jual barang yang diproduksi sama dengan biaya produksi ditambah bunga³. Ini membuktikan bahwa suku bunga yang hakikatnya adalah riba merupakan penyebab utama turunya daya beli mata uang terhadap barang⁴.

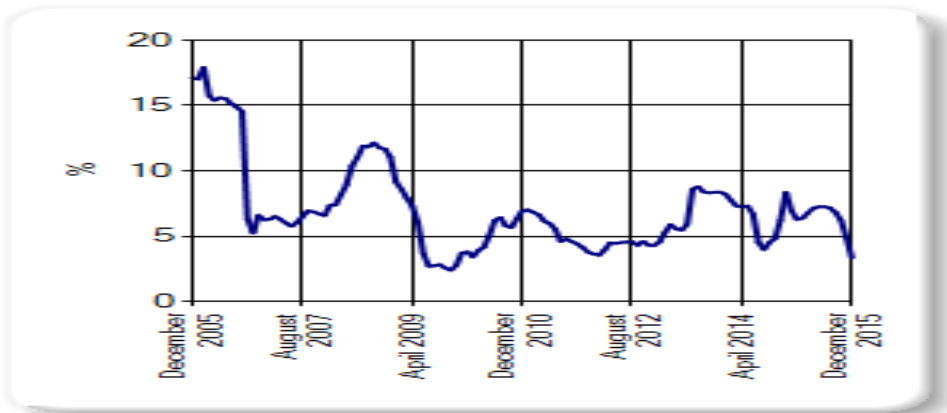
Perlu di cermati lebih dalam, sebenarnya berapa besar inflasi yang terjadi di Negeri ini. Hal ini penting agar didapatkan gambaran yang nyata tentang inflasi. Laju inflasi adalah laju perubahan dalam harga, dua indikator utama untuk menentukan laju inflasi adalah indeks harga konsumen dan indeks harga produsen, yang menelusuri perubahan dalam harga yang dibayar oleh konsumen dan produsen. Laju inflasi dapat di hitung per bulan atau pertahun atau atas dasar lain⁵. Data Bank Indonesia mencatat besaran laju Inflasi Nasional selama periode tahun 2005 sampai dengan 2015 adalah seperti ditampilkan dalam grafik dibawah ini⁶

³Sulaiman Al Asyqar, *Qodhaya fiqhiyyah Muashirah*, jilid II, 61

⁴Erwandi Tarmizi, *Harta haram Muamalat Kontemporer*, cetakan ketiga, (Bogor, PT Berkah Mulia Insani, 2012) ,316

⁵Tim Kashiko, *Kamus Praktis Ekonomi*, cetakan 1, (Kashiko Publisher, 2012 M)

⁶www.bi.go.id/id/moneter/inflasi/data/default.aspx, (diakses tanggal 5 Desember 2016)



Tabel 1. Besarnya inflasi periode tahun 2005 sampai dengan tahun 2015

Terlihat dari grafik besarnya laju inflasi selalu berfluktuasi dari tahun ke tahun, jika diambil akumulasi selama sebelas tahun sebesar 77.95% atau rata-rata inflasi sekitar 7% setiap tahunnya. Artinya jika mempunyai harta dalam bentuk Uang Rupiah yang hanya tersimpan sebagai tabungan di Bank akan mengalami penurunan “nilai” sekitar besaran laju inflasi dikurangi tingkat bunga simpanan.

Dana yang berbentuk deposito mungkin masih mendapatkan kompensasi yang sama dengan laju inflasi, tetapi dana dalam bentuk tabungan yang hanya mendapatkan bunga sekitar 1.85%⁷ berarti jauh dibawah laju inflasi, sehingga para “penabung” diatas kertas hartanya digerogeti inflasi.

Syariat Islam menganjurkan kepada umatnya untuk produktif dalam mengelola aset yang dimilikinya. Salah satu caranya melakukan Investasi. *Reilly* dan *Brown* memberikan definisi bahwa “investasi adalah komitmen mengikatkan aset saat ini untuk beberapa periode waktu ke masa depan guna mendapatkan penghasilan yang mampu mengompensasi pengorbanan investor berupa: (1) keterikatan aset pada waktu tertentu, (2) tingkat inflasi, (3) ketidakpastian penghasilan pada masa mendatang”. Beberapa alasan yang melatar belakangi seseorang untuk melakukan investasi, *Kamarudin Ahmad*⁸ mengemukakan tiga alasan yaitu :

1. Untuk mendapatkan kehidupan yang layak dimasa yang akan datang.
2. Mengurangi tekanan inflasi.
3. Dorongan untuk menghemat pajak.

Penyakit inflasi ini menjadi motivasi utama untuk dilakukan investasi, sehingga nilai harta tidak digerogetinya bahkan bisa tumbuh berkembang dan bermanfaat. Motivasi dalam melakukan investasi dijumpai dalam beberapa dalil. Salah satunya sebuah ayat yang menjadi dasar dan memotivasi manusia untuk melakukan investasi

⁷http://www.bca.co.id/id/kurs-sukubunga/suku-bunga/suku-bunga_landing.jsp, (diakses 4 juni 2015)

⁸*Kamarudin Ahmad, Dasar-dasar Manajemen Investasi*, (Jakarta, Rineka Cipta, 1996) 3-4

guna mempersiapkan apa-apa yang akan mereka hadapi dimasa yang akan datang terdapat dalam surat Yusuf (12) ayat 47 :” Allah *Azza wa jalla* mengabadikan perkataan Nabi Yusuf *Alaissalam* saat ditanya tentang arti sebuah mimpi : Nabi Yusuf *Alaihissalam* berkata: “*Supaya kamu bertanam tujuh tahun (lamanya) sebagaimana biasa; maka apa yang kamu tuai hendaklah kamu biarkan dibulirnya kecuali sedikit untuk kamu makan*”

Selain dalil berupa ayat Al Qur'an ada juga sebuah dalil hadist yang di tafsiran oleh Perencana Keuangan Syariah⁹, dari teks hadist “*aku kembalikan (untuk menanam lagi) 1/3 (sepertiganya)*” sebagai “Investasi”. Hadist ini terdapat dalam penggalan hadist yang panjang dalam shahih Imam Muslim¹⁰ dari riwayat Abu Hurairah yang bercerita tentang Pemilik kebun yang namanya disebut-sebut dari atas langit untuk mendapat siraman air dari awan, orang tersebut menjelaskan rahasia pengelolaan hartanya sehingga kebunnya mendapat siraman air awan.

Selain dalil berupa ayat Al Qur'an dan Hadist, ada juga perkataan Sahabat Umar bin khatab yang menghimbau kaum muslimin untuk memperbaiki ekonomi mereka dengan melakukan kegiatan produktif dan investasi.¹¹ Demikianlah anjuran dan motivasi untuk melakukan investasi bagi umat muslim tersebar dalam beberapa dalil.

Prinsip-prinsip dalam melakukan Investasi dalam pandangan Islam harus meliputi hal-hal sebagai berikut¹² ;

1. Halal, ini menjadi prinsip yang utama dalam melakukan investasi. Investasi harus halal dari kacamata syariat Islam. Umat Islam harus menghindari investasi yang haram maupun yang syubhat.
2. Mashlahah, yakni memberikan manfaat kepada pribadi, keluarga serta lingkungannya, dan menghindari dari segala keburukan dan hal yang merusak, baik kepada diri pribadi, keluarga maupun lingkungan.
3. Terhindar dari investasi yang terlarang, kebebasan dalam berinvestasi tidak secara mutlak, tetapi ada koridor yang tidak boleh dilanggar. Investasi yang dilarang oleh syariat islam dapat dikelompokkan menjadi dua yaitu (a) investasi yang syubhat dan (b) investasi yang haram
4. Haram karena Tadlis, adalah sesuatu yang mengandung unsur penipuan, hal ini tidak hanya berlaku pada investasi syariah tetapi berlaku secara umum dalam dunia investasi. Dalam dunia investasi kita kenal dengan istilah keterbukaan informasi agar terhindar dari penipuan.

⁹ Yoyok Prasetyo, “*Pengelolaan Harta*” dalam <http://www.infobanksyariah.co.id/list.php?klasifikasi=Artikel> (diakses tanggal 27 Mei 2015)

¹⁰ Imam Muslim, *Shahih Muslim*, terjemah oleh Ma'mur Daud, (Jakarta, Fa Wijaya, 1993)

¹¹ Agus, *Analisa penerapan prinsip syariah di Pasar Modal Konvensioanl*, Tesis pasca sarjana Universitas Trisakti, Jakarta, hal 41

¹² Abdul Manan, *Aspek Hukum dalam penyelenggaraan Investasi di Pasar Modal Syariah Indonesia*, (Jakarta Kencana Prenada Media Group, 2009) 201

5. Haram karena Gharar, menurut Afzalur Rahman¹³ adalah suatu unsur yang tidak jelas pada kualitas, kuantitas atau harga pada suatu barang yang diperdagangkan, dengan kata lain gharar adalah suatu yang tidak diketahui ketika transaksi dilaksanakan.
6. Haram karena Maysir, adalah bentuk transaksi yang mengandung unsur pertaruhan (judi)
7. Haram karena Riba, adalah pengambilan tambahan dari harta pokok atau modal secara bathil. Riba juga berarti pengambilan tambahan, baik dalam transaksi jual beli maupun pinjam meminjam secara bathil atau bertentangan dengan prinsip muamalat.
8. Terhindar dari Ihtikaar dan an Najasy, ihtikaar adalah upaya penimbunan barang dagangan untuk menunggu melonjaknya harga, dalam dunia bisnis konvensional dikenal dengan monopoli. Menurut Azlan Khalil Shamsuddin dan Siti Khursiah Mohd. Mansor¹⁴ ihtikaar sama saja dengan monopoli, yaitu mengumpulkan atau menahan barang-barang yang akan beredar dipasar dengan tujuan untuk bertindak sesuka hatinya dalam peredaran barang tersebut, atau menguasai penawaran dan permintaan sesuatu barang dengan tujuan untuk mengatur keuntungan yang berlebihan. Najasy adalah mempermainkan harga, yaitu pihak pembeli menawar dalam suatu pembelian dengan maksud agar orang lain menawar lebih tinggi.

Demikianlah prinsip-prinsip dalam investasi syariah yang mesti dijadikan perhatian dalam melakukan setiap aktivitas investasi yang dilakukan.

Perlu diperhatikan pula bahwa setiap investasi selain mengharapkan adanya hasil (*return*) juga mengandung resiko (*risk*). Dua unsur inilah pembentuk Investasi, dimana kedua saling mempunyai hubungan berbanding lurus, artinya semakin besar peluang mendapatkan hasil, semakin tinggi pula resiko yang harus ditanggung oleh investor, demikian juga sebaliknya. Sehingga dalam dunia investasi kita mengenal pepatah “*High Risk High Return, Low Risk Low Return*”. Resiko dalam kaitannya dengan investasi adalah kemungkinan terjadinya kerugian atau dapat dikatakan bahwa resiko dalam berinvestasi adalah adanya kemungkinan besar dimana tingkat keuntungan yang didapat tidak seperti yang diharapkan¹⁵. Inilah yang mesti disadari oleh setiap investor sebelum melakukan investasi harus mengenal resiko yang ditimbulkan. Di dalam dunia investasi dikenal dua jenis resiko yaitu¹⁶ :

1. Resiko Non sistemik, yaitu resiko yang dapat dikontrol yang mempunyai karakteristik : dapat dihilangkan dengan proses diversifikasi, bisa dikurangi dan

¹³Afzalur Rahman, *Economic Doctrines of Islam*, alih bahasa Soeroyo & Nastangin dengan judul *Doktrin Ekonomi Islam*, jilid 4, , (Yogyakarta Dana Bhakti Wakaf, 1995) 173-175

¹⁴Azlan Khalil Shamsuddin & Siti Khursiah Mohd.Mansor, *Pengantar Ekonomi Islam*, (Kuala Lumpur, Malaysia Ibook Publication Sdn,Bhd, 2006) 1 44

¹⁵Financial Planning Standars Board, *Modul 2 Perencanaan Investasi*,

¹⁶ibid

unik. Beberapa contoh resiko nonsistemik adalah : Resiko bisnis, Resiko Finansial, Resiko Likuiditas, Resiko nilai tukar mata uang, dan resiko Negara.

2. Resiko Sistemik, yaitu resiko yang tersisa yang berkaitan langsung dengan pergerakan pasar atau ekonomi secara umum, yang mempunyai karakteristik : mempengaruhi semua jenis investasi, tidak dapat dihilangkan dengan diversifikasi dan tidak bisa dikurangi atau dikontrol. Beberapa contoh resiko sistemik adalah : Resiko tingkat suku bunga, resiko Pasar dan resiko inflasi.

Sehingga secara keseluruhan resiko investasi memang tidak bisa dihilangkan tetapi hanya bisa disesuaikan dengan profil resiko masing-masing pribadi. Sehingga selayaknya diidentifikasi terlebih dahulu profile resiko masing-masing sehingga dapat disesuaikan dengan resiko produk investasi yang dipilih.

3.2. Produk-Produk Pasar Modal Syariah

Sudah selayaknya bagi umat Islam, investasi tidak dilakukan sembarangan, harus tetap dalam koridor rambu-rambu syariat, tidak boleh melakukan investasi pada produk-produk yang dilarang secara syariat. Pilihan investasi yang telah mendapatkan stempel Halal dari DSN MUI dalam Pasar Modal Syariah biasa disebut dengan nama efek syariah.

Pasar Modal sesuai dengan Undang-Undang Nomor 8 tahun 1995 tentang Pasar Modal (UUPM) adalah *“kegiatan yang bersangkutan dengan Penawaran umum dan perdagangan efek, perusahaan publik yang berkaitan dengan efek yang diterbitkannya, serta lembaga dan profesi yang berkaitan dengan efek.”* Berdasarkan definisi diatas terminologi pasar modal syariah dapat diartikan sebagai kegiatan dalam pasar modal sebagaimana diatur dalam UUPM yang tidak bertentangan dengan prinsip syariah. Oleh karena itu, pasar modal syariah bukanlah suatu system yang terpisah dari system pasar modal secara keseluruhan. Secara umum kegiatan pasar modal syariah tidak memiliki perbedaan dengan pasar modal konvensional, namun terdapat beberapa karakteristik khusus pasar modal syariah yaitu : bahwa produk dan mekanisme transaksinya tidak bertentangan dengan prinsip-prinsip syariah.¹⁷

Efek syariah menurut POJK No.15/POJK.04/2015 tentang Penerapan Prinsip Syariah di Pasar Modal, terdapat dalam BAB 1 Pasal 1 ayat 3, adalah *“Efek sebagaimana dimaksud dalam Undang-Undang tentang Pasar Modal dan peraturan pelaksanaannya yang: a. akad, cara pengelolaan, kegiatan usaha; b. aset yang menjadi landasan akad, cara pengelolaan, kegiatan usaha; dan/atau c. aset yang terkait dengan Efek dimaksud dan penerbitnya, tidak bertentangan dengan Prinsip Syariah di Pasar Modal.”*

Produk-produk investasi didalam Pasar Modal Syariah yang dapat kita gunakan untuk “mengalahkan” penyakit inflasi adalah sebagai berikut :

¹⁷<http://www.ojk.go.id/sharia-capital-id>, (diakses tanggal 27 Mei 2015)

3.2.1. Saham Syariah

Berdasarkan Undang-undang Perseroan yang berlaku di Indonesia, saham adalah surat berharga sebagai bukti penyertaan atau pemilikan individu maupun institusi yang dikeluarkan oleh sebuah perusahaan yang berbentuk Perseroan Terbatas (PT). Dengan demikian apabila seseorang membeli saham suatu Perusahaan, maka ia adalah pemilik dan disebut pemegang saham perusahaan tersebut.¹⁸

Menurut syariat Islam tidak semua saham yang tercatat di PT. Bursa Efek Indonesia (BEI) boleh kita beli sahamnya sebagai tujuan investasi. Seharusnya umat Islam hanya membeli saham yang memenuhi kriteria saham syariah. Menurut Fatwa DSN MUI No.40/NO: 40/DSN-MUI/X/2003 Tentang Pasar Modal Dan Pedoman Umum Penerapan Prinsip Syariah Di Bidang Pasar Modal, Saham Syariah *“adalah bukti kepemilikan atas suatu perusahaan yang memenuhi kriteria sebagaimana tercantum dalam pasal 3, dan tidak termasuk saham yang memiliki hak istimewa.”*

Menurut Peraturan Bapepam LK No.II.K.1 tentang Kriteria Penerbitan Daftar Efek Syariah, melalui Keputusan Ketua Bapepam LK terbaru Nomor KEP-208/BL/2012 kita mengenal dua jenis saham syariah dalam pasal : (1) Efek berupa saham termasuk Hak Memesan Efek Terlebih Dahulu (HMETD) syariah dan Waran syariah yang diterbitkan oleh Emiten atau Perusahaan Publik yang menyatakan bahwa kegiatan usaha serta cara pengelolaan usahanya dilakukan berdasarkan prinsip syariah sebagaimana tertuang dalam anggaran dasar, selanjutnya ini disebut saham syariah aktif. Selanjutnya dalam pasal (2) Efek berupa saham termasuk Hak Memesan Efek Terlebih Dahulu (HMETD) syariah dan Waran syariah yang diterbitkan oleh Emiten atau Perusahaan Publik yang tidak menyatakan bahwa kegiatan usaha serta cara pengelolaan usahanya dilakukan berdasarkan prinsip syariah, selanjutnya disebut saham syariah pasif.

Tata cara dan persyaratan jenis saham syariah aktif dijelaskan POJK nomor : 17/POJK.04/2015 tentang Penerbitan dan persyaratan Efek syariah berupa saham oleh Emiten Syariah atau Perusahaan Publik Syariah. Dalam pasal 2 ayat 2 disebutkan : *“Anggaran dasar Emiten Syariah atau Perusahaan Publik Syariah yang menerbitkan Efek Syariah berupa saham wajib memuat kegiatan dan jenis usaha serta cara pengelolaan usaha Emiten Syariah atau Perusahaan Publik Syariah dilakukan berdasarkan Prinsip Syariah di Pasar Modal. “ Untuk menjamin bahwa kegiatan dan jenis usahanya serta pengelolaannya berdasarkan prinsip syariah di Pasar Modal, maka dalam POJK tersebutkan dalam Pasal 3 : “Emiten Syariah atau Perusahaan Publik Syariah sebagaimana dimaksud dalam Pasal 2 ayat (1) wajib memiliki Dewan Pengawas Syariah . “*

Sedangkan kriteria saham syariah pasif terdapat pada Peraturan Bapepam LK No.II.K.1 tentang Kriteria Penerbitan Daftar Efek Syariah, melalui Keputusan Ketua Bapepam LK terbaru Nomor KEP-208/BL/2012 tertanggal 24 April 2012 yang

¹⁸Sunariyah, *Pengetahuan Pasar Modal*, Edisi keempat, (Yogyakarta: UPP AMP YKPN, 2004), 127

memperhatikan surat Dewan Syariah Nasional – Majelis Ulama Indonesia (DSN-MUI) Nomor: B-370/DSN-MUI/X/2011 tanggal 20 Oktober 2011 perihal Penjelasan DSN-MUI atas penggunaan Total Asset sebagai Pengganti Total Ekuitas dalam Kriteria Rasio Keuangan saham Syariah. Kriteria saham yang termasuk syariah menurut lampiran Keputusan Bapepam LK diatas :

1. Kegiatan usaha Perusahaan tidak melanggar syariat Islam, yaitu tidak melakukan kegiatan usaha sebagai yang meliputi sebagai berikut: (a) Perjudian dan permainan yang tergolong judi (b) Perdagangan yang dilarang syariat Islam, yang meliputi antara lain Perdagangan yang tidak disertai dengan penyerahan barang atau jasa serta Perdagangan dengan penawaran/permintaan palsu. (c) Jasa keuangan Ribawi, antara lain Bank berbasis bunga dan Perusahaan pembiayaan berbasis bunga. (d) Jual beli resiko yang mengandung unsur ketidakpastian (*gharar*) dan/atau judi (*maisir*) antara lain asuransi konvensional. (e) Memproduksi, mendistribusikan, memperdagangkan, dan/atau menyediakan antara lain : Barang atau jasa haram zatnya (*haram li-dhatihi*), Barang atau jasa haram bukan karena zatnya (*haram li-ghairihi*) yang ditetapkan oleh DSN MUI serta Barang atau jasa yang merusak moral dan/atau bersifat mudharat. (f) Melakukan transaksi yang mengandung unsur suap (*riswah*)
2. Memenuhi rasio Keuangan sebagai berikut : (a) Total utang yang berbasis bunga dibandingkan dengan total aset tidak lebih dari 45% (empat puluh lima per seratus) dan (b) Total pendapatan bunga dan pendapatan tidak halal lainnya dibandingkan dengan total pendapatan usaha (*revenue*) dan pendapatan lain-lain tidak lebih dari 10% (sepuluh per seratus)

Sejak November 2007, Bapepam & LK telah mengeluarkan Daftar Efek Syariah (DES) yang berisi salah satunya saham Syariah, perusahaan publik dan emiten tidak listing yang ada di Indonesia yang sesuai syariat islam. Dengan adanya DES maka masyarakat akan semakin mudah untuk mengetahui Perusahaan/emiten apa saja yang memenuhi kriteria Syariah

Keberadaan DES tersebut kemudian ditindaklanjuti oleh PT Bursa Efek Indonesia (BEI) dengan meluncurkan Indeks Saham Syariah Indonesia (ISSI) pada tanggal 12 Mei 2011. Konstituen/anggota DES Sampai dengan periode kedua tahun 2016 tercatat 345¹⁹ yang terdiri dari emiten, perusahaan publik dan efek syariah lainnya. Jumlah ini merupakan angka tertinggi selama DES yang pernah tercatat.

Dalam rangka memperkecil resiko pasar dalam pemilihan saham syariah tersebut selanjutnya BEI melakukan kajian dari aspek kapitalisasi pasar dan likuiditas perdagangan saham. Sehingga didapatkanlah 30 saham yang berkapitalisasi besar dan

¹⁹Keputusan OJK ; Kep-56/D.04/2016 Tentang Daftar Efek Syariah

terlikuid yang selanjutnya di sebut Jakarta Islamic Indeks (JII) dimana kriteria Perdagangan sebagai berikut²⁰ :

1. Saham-saham yang dipilih adalah saham syariah yang termasuk kedalam DES yang telah diterbitkan oleh OJK
2. Dari saham-saham syariah tersebut kemudian dipilih 60 saham berdasarkan urutan kapitalisasi terbesar selama 1 tahun terakhir
3. Dari 60 saham yang mempunyai kapitalisasi tersebut, kemudian dipilih 30 saham berdasarkan tingkat likuiditas yaitu urutan nilai transaksi terbesar dipasar regular selama 1 tahun terakhir

Berikut contoh saham-saham yang masuk dalam JII²¹ :

NO	NAMA PERUSAHAAN	KODE PERDAGANGAN	HARGA (Rp/LEMBAR)
1.	PT. Telekomunikasi Indonesia, Tbk	TLKM	3850
2.	PT.Unilever Indonesia, Tbk	UNVR	41350
3.	PT.Alam Sutera Realty, Tbk	ASRI	
4.	PT.Semen Indonesia (Persero), Tbk	SMGR	9225
5.	PT.Adaro Energy, Tbk	ADRO	1705

Tabel 2. Contoh saham syariah beserta harganya

Analisa selanjutnya adalah apakah benar tingkat pengembalian yang diperoleh dengan melakukan investasi di saham syariah dapat mengalahkan inflasi. Mengacu kepada data dari BEI bahwa kenaikan JII selama 2015 minus sebesar 13.10% dengan membandingkan laju inflasi selama 2015 sebesar 3.35%, tentunya belum menjawab pertanyaan tersebut diatas. Tentunya harus dilakukan dengan memperhatikan data-data tersebut selama beberapa tahun, sehingga akan lebih dapat mewakili kondisi yang sebenarnya. Tabel lengkap dari data yang diambil dari data historis pasar kenaikan JII periode tahun 2005 sampai dengan 2015 adalah sebagai berikut²²

²⁰ www.idx.co.id/id-id/beranda/produkdanlayanan/pasarsyariah/indeksahamsyariah.aspx (diakses tanggal 29 mei 2015)

²¹U Trade Online Trading, UOB Kay Hian (diakses tanggal 7 Desember 2016, pukul 14.17 WIB)

²² www.duniainvestasi.com/bei/prices/stock/jii(diakses tanggal 5 Desember 2016), diolah

Tahun	Persentase Kenaikan %
2015	-13.1
2014	15.9
2013	2.8
2012	11.4
2011	0
2010	25.7
2009	78.9
2008	-56
2007	55.5
2006	53.9
2005	19.8

Tabel 3. Prosentase kenaikan JII periode tahun 2005 sampai dengan tahun 2015

Dari data ini dapat di ambil beberapa hal yang menarik, Pertama : Bahwa investasi selalu mempunyai resiko, hal ini terlihat jelas terlihat pada periode tahun 2008 terjadi penurunan yang sangat signifikan demikian juga periode tahun 2015. Sedang pada tahun 2011 tidak mengalami perubahan. Kedua : Hasil investasi adalah sesuatu yang tidak bisa dipastikan besarnya setiap periode, hal ini disebabkan dari beberapa faktor misalnya : kondisi ekonomi makro dunia, harga komoditas, percaturan politik dan lain-lain, Ketiga : secara jangka panjang investasi ini memberikan tingkat keuntungan rata-rata dapat mengalahkan inflasi.

Hasil perhitungan akumulasi selama periode penelitian di dapat tingkat pengembalian (*return*) sebesar sekitar 194.8% selama sebelas tahun terakhir dengan rata-rata sekitar 17.7% setiap tahunnya. Hal ini tentunya dapat mengalahkan inflasi seperti disebutkan diatas bahwa akumulasi inflasi sebesar 77.95% dengan rata-rata 7% pertahunnya.

Instrumen investasi saham syariah ini diperuntukan untuk para tipe investor yang siap menerima resiko yang tinggi (*risk seeker*). Dikarenakan instrument ini termasuk jenis investasi yang bersifat fluktuatif sesuai gambaran table diatas. Biasanya instrument ini cocok untuk para investor yang umurnya masih muda atau kebutuhan dananya jangka panjang

3.2.2. Sukuk /Obligasi Syariah

Pengertian obligasi syariah mengacu Fatwa No.32/DSN-MUI/IX/2002 Tentang Obligasi Syariah, “*adalah suatu surat berharga jangka panjang berdasarkan prinsip syariah yang dikeluarkan emiten pemegang obligasi syariah yang mewajibkan emiten untuk membayar pendapatan kepada pemegang obligasi syariah berupa bagi hasil/margin/fee serta membayar kembali dana obligasi pada saat jatuh tempo.*”

Selanjutnya fatwa DSN MUI mengenai obligasi syariah diserap menjadi Peraturan Bapepam LK maupun POJK saat ini. POJK yang mengenai Obligasi syariah adalah POJK No. POJK Nomor 18/POJK.4/2015 tentang Penerbitan dan Persyaratan Sukuk. Sukuk merupakan nama lain dari obligasi syariah. Penggunaan istilah sukuk lebih dapat diterimaberbagai pihak, tidak seperti penggunaan obligasi syariah yang masih menyisakan kritik dari pihak-pihak tertentu.

Sukuk dapat diterbitkan dengan menggunakan prinsip-prinsip Mudharabah, Musyarakah, Ijarah, Istisna, salam dan Murabahah. Tetapi diantara prinsip-prinsip diatas yang paling banyak digunakan adalah prinsip Mudharabah dan Ijarah²³. Dilihat dari sisi penerbitnya sukuk dibedakan menjadi dua yaitu : Sukuk korporasi yang diterbitkan oleh perusahaan dan sukuk negara yang diterbitkan oleh Pemerintah.

Berikut contoh Sukuk korporasi yang tercatat di KSEI sebagai berikut²⁴ :

No.	Short Code	Issuer	Name	ISIN Code	Status
1	<u>ADHISM1CN1</u>	Adhi Karya (Persero) Tbk, PT	Sukuk Mudharabah Bkljt I ADHI Thp I Th 2012	IDJ000005202	Active
2	<u>ADHISM1CN2</u>	Adhi Karya (Persero) Tbk, PT	SUKUK MUDHARABAH BKLJT I ADHI THP II TH 2013	IDJ000005707	Active
3	<u>PPLN08C</u>	Perusahaan Listrik Negara (Persero), PT	Obligasi Syariah Ijarah PLN I Tahun 2006	IDJ000001706	Active
4	<u>SIAGII02</u>	Aneka Gas Industri, PT	Sukuk Ijarah Aneka Gas Industri II Tahun 2012	IDJ000005400	Active
5	<u>SIKBLTA01</u>	Berlian Laju Tanker Tbk, PT	Sukuk Ijarah Berlian Laju Tanker Tahun 2007	IDJ000001904	Not Active

Tabel. 4 Contoh Sukuk Korporasi yang tercatat di KSEI

Dari tabel diatas bisa terlihat, perusahaan penerbit sukuknya , Tahun terbitnya, Jenis akadnya serta masih aktif diperdagangkan atau tidak. Terlihat salah satu contoh Sukuk Ijarah PT.Berlian Laju Tanker yang saat ini tidak aktif diperdagangkan karena mengalami gagal bayar dan saat ini sedang penjadwalan pembayarannya kepada para pemegang sukuk tersebut. Ini menjadi pelajaran berharga bahwa investasi di sukukpun tetap ada risikonya, sehingga harus tetap dilakukan analisa yang mendalam sebelum memutuskan untuk menempatkan dana sehingga terhindar dari hal-hal yang tidak diinginkan. Untuk lebih detail mengenai informasi tentang sukuk berikut kami sajikan salah satu contohnya¹ lampiran 1)

Sampai dengan juli 2016, tercatat ada 47 sukuk korporasi yang beredar dipasar dengan nilai nominal Rp.10.756.000.000.000,- dengan akad Mudharabah dan Ijarah. Jumlah ini masih sangat kecil. Ini tentunya menjadi peluang sekaligus tantangan untuk terus diterbitkan Sukuk di Indonesia. Hal ini tercantum dalam roadmap Pasar Modal

²³ Muhammad Firdaus Dkk, *Konsep dasar obligasi Syariah*, (Renaissance, 2005) 29

²⁴ http://www.ksei.co.id/isin_codes/sukuk (diakses tanggal 29 mei 2015)

Syariah 2015-2019, dimana pihak otoritas akan bekerja sama dengan pihak-pihak terkait khususnya Badan Usaha Milik Negara (BUMN). BUMN maupun anak perusahaannya didorong untuk menerbitkan sukuk sebagai upaya memenuhi kebutuhan pendanaan. Disisi lain semakin besarnya jumlah sukuk akan sebagai pilihan penyimpanan dana pihak yang mempunyai kelebihan dana (Investor).

Selain sukuk yang diterbitkan oleh korporasi seperti contoh diatas, di Negara kita juga mengenal adanya Sukuk yang diterbitkan oleh Pemerintah Republik Indonesia yang sering kita kenal dengan nama Surat Berharga Syariah Negara (SBSN). Penerbitan SBSN dimulai setelah ditetapkannya Undang-Undang No.19 tentang SBSN pada tahun 2008. Awal diterbitkan pada bulan agustus 2008 yang diberi nama Islamic Fixed Rate (IFR).Setelah itu diterbitkan berbagai seri SBSN yaitu : Sukuk Ritel (Sukri), Sukuk Valas atau sering disebut Sukuk Negara Indonesia (SNI), Sukuk Dana Haji Indonesia (SDHI), Surat Perbendaharaan Syariah Negara (SPSN), Project Base Sukuk (PBS) dan terakhir Sukuk Tabungan (ST).

Berikut contoh sukuk berharga Syariah Negara (SBSN) yang tercatat di PT.Kustodian Sentral Efek Indonesia (KSEI)²⁵

No.Short Code	Issuer	Name	ISIN Code	Status
1. <u>IFR001</u>	Pemerintah Republik Indonesia	SBSN Seri IFR002	IDP000000101	Active
2. <u>PBS001</u>	Pemerintah Republik Indonesia	SBSN Seri PBS001	IDP000001307	Active
3. <u>SR006</u>	Pemerintah Republik Indonesia	SUKUK NEGARA RITEL SERI SR006	IDJ000006200	Active

Tabel.5 Contoh SBSN yang tercatat di KSEI

Dari data indikasi pendapatan yang diperoleh dengan berinvestasi di sukuk yaitu untuk Sukuk Adhi Karya setara dengan 9.3% dan SBSN seri IFR sebesar 11. 8% maka hasil ini bisa mengalahkan inflasi yang rata-rata 7% . Informasi lebih detail mengenai SBSN dapat dilihat sebagai pada lampiran 2

Resiko investasi di Obligasi syariah ini lebih kecil di banding dengan investasi di saham syariah. Bagi tipe investor yang tidak suka dengan resiko (*risk averter*) , instrument ini sangat cocok karena termasuk instrument yang tidak bersifat fluktuatif. Investor yang sudah berumur tua dan mengharapkan kepastian tingkat keuntungan disarankan memilih instrument ini dalam keranjang investasinya.

²⁵<http://www.ksei.co.id/services/registered-securities/national-islamic-securities> (diakses tanggal 27 Mei 2015)

3.2.3. Reksadana Syariah

Menurut Undang-undang Nomor 8 Tahun 1995²⁶ Tentang Pasar Modal, reksadana adalah “*wadah yang dipergunakan untuk menghimpun dana dari masyarakat pemodal untuk selanjutnya diinvestasikan dalam portofolio efek oleh Manager Investasi*”. Pengertian Reksa dana Syariah juga dapat kita jumpai dalam Fatwa Dewan Syariah Nasional (DSN) No. 20/DSN-MUI/IV/2001, reksadana syariah (Islamic investment funds) “*adalah reksadana yang beroperasi menurut ketentuan dan prinsip-prinsip syariah Islam, baik dalam bentuk akad antara pemodal dengan manajer investasi (wakil pemodal), maupun antara manajer investasi dengan pengguna investasi.*”

Landasan tentang Reksa dana Syariah adalah POJK Nomor 19/POJK.4/2015 tentang Penerbitan dan Persyaratan Reksa Dana Syariah. Selain itu ada juga Fatwa DSN MUI No.20/DSN-MUI/2001 Tentang Pedoman Pelaksanaan Investasi untuk Reksa dana Syariah.

Ada beberapa jenis reksadana syariah menurut POJK No.19/POJK.4/2015 yang di kenal yaitu :

1. Reksadana Syariah Pasar Uang, adalah reksadana yang hanya melakukan investasi pada efek syariah yang bersifat utang dengan jatuh tempo kurang dari satu tahun.
2. Reksadana Syariah Pendapatan tetap adalah reksadana yang melakukan investasi dengan sekurang-kurangnya delapan puluh persen dari aktivitya dalam bentuk efek syariah berpendapatan tetap.
3. Reksadana Syariah Saham adalah reksadana yang melakukan investasi sekurang-kurangnya delapan puluh persen dari aktivitya dalam bentuk efek syariah yang bersifat equitas.
4. Reksadana Syariah Campuran adalah reksadana yang melakukan investasi dalam efek syariah bersifat equitas dan efek syariah berpendapatan tetap, yang perbandingannya tidak termasuk dalam reksadana syariah saham dan reksadana syariah pendapatan tetap.

Membeli reksadana syariah berarti memberikan kuasa kepada Manager Investasi untuk mengelola dana investor dengan membelikan saham-saham syariah, sukuk maupun pasar uang syariah yang mempunyai prospek bagus. Metode yang digunakan adalah *Polling Fund* yaitu dana dari berbagai investor dikumpulkan dalam Bank Kustodi yang selanjutnya akan dikelola oleh Manager Investasi. Dengan membeli reksadana syariah, investor dapat lebih tenang karena sudah dikelola oleh Manager Investasi yang professional, tinggal dipantau perkembangan *returnnya* melalui laporan posisi Nilai Aktiva Bersih (NAB)

Bagi para calon investor yang masih sangat awam tentang dunia Pasar Modal Syariah, dapat memanfaatkan jasa penyedia jasa riset dan informasi independen yang

²⁶ Wealth Manager Association, *The secret of Wealth Management*, (Surabaya:PT Menuju Insan Cemerlang, 2011) 153

dapat membantu untuk memilih produk reksadana yang bagus. Berikut diberikan contoh Reksadana dari berbagai jenis yang berbasis Syariah berdasarkan penilaian Perusahaan Riset PT. Infovesta Utama .²⁷

NO	NAMA REKSADANA	NAB (Rp)	JENIS	SCORE	RETURN (%)			
					1 HARI	1 BULAN	1 TAHUN	3 TA HU N
1.	Trim Syariah Saham	1676	Saham	****-	0.06	-2.44	20.33	28.5
2.	Schroder Syariah Balanced	1179	Campuran	****	-0.05	-1,7	16.32	34.2
3.	MNC Dana Syariah	2514	Pendapatan Tetap	****+	0.02	0.04	10.24	26.6
4.	BNIAM Dana Lancar Syariah	1254	Pasar Uang	***	0.02	0.4	6.48	22

Tabel 4. Contoh berbagai jenis reksadana syariah beserta return scorenya

Data diatas merupakan reksa dana syariah dengan score terbaik di setiap jenisnya, terlihat reksa dana syariah saham memberikan tingkat return yang terbaik, disusul oleh reksa dana campuran, selanjtnya reksa dana pendapatan tetap dan terakhir reksa dana pasar uang. Terlihat semua jenis reksa dana syariah dapat mengalahkan rata-rata laju inflasi kecuali reksa dana syariah pasar uang.

Dari sisi resiko jenis reksadana yang mempunyai resiko paling kecil adalah pasar uang, pendapatan tetap, campuran dan yang paling beriko adalah reksadana saham. Seorang investor sebaiknya menyesuaikan profile resikonya terhadap pilihan jenis reksadananya. Bagi yang belum memiliki kemampuan analisa, keterbatasan waktu, pengetahuan dan lain-lain untuk melakukan investasi langsung dengan membeli saham syariah maupun sukuk, masih ada pilihan lain yaitu dengan membeli produk Reksadana Syariah

Menurut data statistik dari OJK per juli 2016 terdapat 109 Reksa dana Syariah di Indonesia dengan nilai sebesar Rp.9.928.470.000.000,-. Masih sangat tertinggal jauh dengan nilai reksadana konvensional yang telah mencapai Rp.305.509.160.000.000,- atau hanya sekitar 3.15% dari seluruh total nilai reksa dana yang ada. Tentunya masih terbuka lebar pangsa pasar reksadana Syariah di Indonesia mengingat mayoritas penduduknya muslim. Tantangan bagi para pelaku pasar Modal Syariah untuk terus berinovasi menawarkan produk reksadana syariah. Dari sisi regulator terlihat adanya upaya memberikan insentif dalam penerbitan efek syariah antara lain potongan biaya perijinan, biaya pendaftaran, dan biaya tahunan, relaksasi pengaturan bagi reksadana

²⁷<http://www.infovesta.com/> (diakses tanggal 12 Desember 2016)

syariah, serta mengupayakan *quick win* untuk penyelesaian proses pernyataan pendaftaran produk syariah²⁸.

Dari ketiga jenis produk investasi dalam Pasar Modal Syariah diatas dapat kita rangkum sebagai berikut :

NO	Jenis Investasi	Return dalam %	Resiko
1.	Saham Syariah	17.7	Tinggi
2.	Sukuk	9, 3 - 11,8	Moderat
3.	Reksadana Syariah	6.48-20.33	Tinggi/Moderat

Tabel 5. Jenis Produk Pasar Modal Syariah beserta *returnnya*

Rangkuman diatas secara empiris membuktikan bahwa produk-produk pasar modal syariah dapat menjadi pilihan investasi umat Islam dalam mempertahankan nilai aset. Bahkan tidak hanya bisa mempertahankan bahkan bisa mengalahkan laju inflasi. Hal ini tentunya sebagai pendorong dikembangkannya Pasar Modal Syariah yang tidak hanya mengandalkan basis investor religius tetapi juga investor rasionalis.

Untuk mensosialisasikan Pasar Modal Syariah ini dan menambah basis investor, pihak Otoritas Jasa Keuangan beserta *Self Regulatory Organization* (SRO) yang terdiri dari PT.BEI, PT KSEI dan PT KPEI melakukan hal-hal sebagai berikut :

1. Membuka Pusat Perwakilan BEI di Kota-kota besar, hal ini sebagai upaya mendekatkan Pasar Modal secara umum kepada basis investor dalam negeri. Di Kantor-kantor Perwakilan BEI ini juga secara berkala diadakan Sekolah Pasar Modal, termasuk yang khusus Syariah. Lembaga profesi ataupun organisasi yang fokus terhadap syariah juga digandeng.
2. Mendorong Perusahaan Sekuritas membuka layanan Online Trading Syariah. Dengan layanan ini berinvestasi di BEI menjadi semakin mudah, murah dan cepat. Satu hal yang harus diperhatikan dalam hal ini adalah edukasi investor, karena online trading ini mensyaratkan *well educated* investor.
3. Berinovasi dengan produk-produk yang lebih terjangkau oleh investor ritel, misalnya peraturan jumlah saham minimal yang bisa dibeli (1 lot) yang tadinya berjumlah 500 lembar sekarang diturunkan 100 lembar sejak tahun 2014. Adanya Sukuk Negara Ritel, serta kemudahan membuka rekening online trading syariah hanya dengan minimal Rp.100.000,-
4. Menyelenggarakan seminar atau workshop dengan pihak kampus diberbagai kota sehingga pengetahuan tentang pasar modal syariah ini lebih cepat diketahui oleh mahasiswa. Peran strategis mahasiswa ini mesti garap karena masa depan 10-20 tahun yang akan datang merekalah para pelaku ekonomi ditanah air ini.

²⁸Direktorat Pasar Modal Syariah OJK, *Roadmap Pasar Modal Syariah 2015-2019*,

5. Otoritas Jasa Keuangan membuat Roadmap Pasar Modal Syariah 2015-2019 sebagai acuan prioritas pekerjaan dan target selama periode tersebut

4. Penutup

Dari paparan kajian diatas dapat di tarik kesimpulan bahwa umat Islam saat ini mempunyai tantangan yang besar untuk mempertahankan nilai aset yang digerogeti oleh Inflasi.Umat Islam harus berfikir mencari solusi untuk mempertahankan nilai asetnya. Salah satu cara yang dapat ditempuh adalah melakukan Investasi yang sesuai dengan profile resiko masing-masing individu. Namun demikian investasi yang dilakukan harus tetap dalam koridor syariat Islam agar dapat di pertanggung jawabkan kelak dihadapan Allah SWT.Demikian pula harus memenuhi legalitas dari otoritas serta tidak menyalahi kaidah-kaidah investasi.Berbagai produk-produk investasi dalam Pasar Modal Syariah, yang terdiri dari Saham Syariah, Sukuk dan Reksadana Syariah memberikan solusi atas permasalahan tersebut.Produk-produk tersebut dibangun berdasarkan kaidah-kaidah syariat Islam.Secara empiris produk-produk tersebut dapat menjadi instrument untuk melindungi aset dari serangan inflasi bahkan bisa mengalahkannya. Produk-produk tersebut juga menawarkan berbagai tingkat resiko yang dapat disesuaikan dengan profile resiko masing-masing. Segmen pasar modal syariah tidak hanya mengandalkan basis investor religius tetapi juga basis investor rasionalis. Percepatan basis kedua investor dapat ditempuh dengan terus melakukan sosialisasi tentang pasar Modal syariah serta menggeser gaya hidup *Saving* menjadi *Investing*.

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Lampiran 1 Contoh Informasi tentang Sukuk Mudharabah PT Adhi Karya, Tbk (Persero)

ISIN Code : IDJ000005202

Security name	: Sukuk Mudharabah Bkljt I ADHI Thp I Th 2012
Issuer	: Adhi Karya (Persero) Tbk, PT
ISIN Code	: IDJ000005202
Short Code	: ADHISM1CN1
Type	: Syari`ah Bonds
Listing Date	: 04 Juli 2012
Stock Exchange	: IDX
Status	: Active
Nominal	: 125,000,000,000.00
Current Amount	: 0.00
Mature Date	: 03 Juli 2017

Interest/Disc Rate : 9.3504%
Interest Type : FLOATING
Interest Frequency : 3 MONTHS
Currency : IDR
Form : Electronic
Effective Date ISIN : -
Day Count Basis :
Activity Sector : BUILDING CONSTRUCTION
Number of Securities : (Total)

Lampiran 2 Contoh SBSN seri IFR001

ISIN Code : IDP000000101

Security name:SBSN Seri IFR0001**Issuer:**Pemerintah Republik Indonesia**ISIN Code:**IDP000000101**Short Code:**IFR0001**Type:**Surat Berharga Syariah Negara
Listing Date:27 Agustus 2008**Stock Exchange:**IDX
Status:Active**Nominal:**2,714,700,000,000.00**Current Amount:**2,714,700,000,000.00**Mature Date:**15 Agustus 2015**Interest/Disc Rate:**11.8%**Interest Type:**FIXED**Interest Frequency:**SEMI-ANNUAL**Currency:**IDR**Form:**Electronic**Effective Date ISIN:**-**Number of Securities:**(Total)

APLIKASI MASLAHAH PADA FATWA DSN-MUI

Mohammad Fateh¹

Abstrak

Secara umum penetapan fatwa Dewan Syariah Nasional (DSN) Majelis Ulama Indonesia (MUI) menggunakan tiga metode dasar yaitu; *bayāni*, *ta'lili*, *istiṣāhi*, dan memperhatikan pula kemaslahatan umum (*maṣālih 'āmmah*). Studi ini hendak menguji bagaimana penggunaan masalah pada fatwa-fatwa yang diterbitkan DSN-MUI. Untuk mengetahui ada atau tidaknya maṣlahat pada fatwa DSN-MUI, maka metode pengujiannya dilakukan dengan mencermati penggunaan kaidah-kaidah fiqh yang terkait dengan maṣlahat dalam fatwa-fatwa DSN-MUI.

Berdasarkan studi pendahuluan ditemukan bahwa penggunaan kaidah fiqh dalam fatwa DSN-MUI sebanyak 37 macam kaidah yang berbeda-beda yang diulang-ulang sebanyak 242 kali. Kaidah fikih yang lebih banyak digunakan ialah kaidah yang menyatakan bahwa asal hukum urusan muamalat itu dibolehkan selama tidak ada dalil yang mengharamkannya. Kuantitas pemakaiannya sebanyak 78 kali dengan prosentase 32,2. Kaidah yang sangat umum ini, seringkali digunakan tanpa disertai dengan kaidah lain yang lebih khusus, sehingga mengesankan fatwa DSN-MUI cenderung “longgar” dan kurang “menukik” pada permasalahan, meskipun masih absah untuk digunakan. Di sisi lain, terdapat 11 macam kaidah yang bermuatan nilai-nilai maṣlahah yang penggunaannya diulang-ulang sebanyak 112 kali. Hal ini mengindikasikan bahwa fatwa DSN-MUI mulai tidak *rigid* atau kaku lagi dalam penggalan *istinbāt* hukum, meskipun ke depannya penggunaan kaidah yang bermuatan maṣlahah masih harus lebih banyak lagi.

Sesuai dengan obyek kajiannya studi ini dapat dikategorikan sebagai penelitian kualitatif dengan sumber data berupa himpunan fatwa DSN-MUI tahun 2000-2012.

Kata Kunci: Fatwa, Dewan Syari'ah Nasional MUI, maṣlahah.

Pendahuluan

Fatwa keagamaan memiliki urgensi dan manfaat yang sangat besar dalam kehidupan umat Islam. Hal ini mengingat pada dasarnya al-Qur'an dan al-Hadiṣ masih bersifat global, sehingga memerlukan adanya perincian secara analisis, agar umat Islam mengetahui duduk persoalan yang sebenarnya. Kedua warisan Nabi saw. tersebut masih memerlukan penjabaran secara mendetail terhadap masalah-masalah yang diangkat sebelumnya, sepanjang masalah itu masih bersifat *ẓanni*.² Sedangkan terhadap

¹ Penulis adalah dosen Filsafat Hukum Islam di IAIN Pekalongan.

² Naṣ yang menunjukkan kepada suatu makna, akan tetapi masih menungkingkan untuk ditakwilkan kepada makna lain selain yang dimaksudkan darinya. Seperti lafaẓ “quru” dalam QS. Al-Baqarah (2): 228

masalah dalil-dalil yang bersifat *qaṭ'i*³ ada dua pendapat yang masyhur. Pendapat pertama bahwa dalil-dalil *qaṭ'i* tidak perlu penjelasan secara terperinci dan mendetail. Adapun pendapat kedua menyatakan dalil-dalil yang *qaṭ'i* pun masih memerlukan penjabaran dan analisis yang mendalam. Sepanjang tidak keluar dari aturan penafsiran dan takwil-takwil yang telah ditentukan oleh aturan (kaidah) yang berlaku. Alasan-alasan tersebut dapat dibenarkan mengingat umat Islam pada umumnya belum mengetahui secara mendalam isi kandungan al-Qur'an dan al-Hadīṣ. Dalam konteks ini fatwa memiliki peranan penting karena ia merupakan hasil keputusan pakar/ahli agama Islam dalam memberikan, mengeluarkan, dan mengambil keputusan hukum secara bertanggung jawab dan konsisten.⁴

Ada dua hal penting di dalam fatwa, yaitu: *Pertama*, ia merupakan jawaban hukum (*legal opinion*) yang dikeluarkan setelah adanya suatu pertanyaan atau permintaan fatwa (*based on demand*). Pada umumnya, fatwa dikeluarkan sebagai jawaban atas pertanyaan berupa peristiwa atau kasus yang telah terjadi di tengah-tengah masyarakat. Seorang mufti boleh untuk menolak memberikan fatwa atas pertanyaan tentang peristiwa yang belum terjadi. *Kedua*, fatwa tidak bersifat mengikat. Orang yang meminta fatwa (*mustafti*), baik perseorangan maupun dari kelompok masyarakat luas tidak harus mengikuti isi putusan fatwa. Hal ini disebabkan bahwa fatwa tidak bersifat mengikat sebagaimana putusan pengadilan (*qaḍā'*). Bisa jadi fatwa seorang mufti di suatu tempat berbeda dengan fatwa mufti lain di tempat yang sama. Namun demikian, apabila fatwa ini kemudian diadopsi menjadi keputusan pengadilan, maka barulah ia memiliki kekuatan hukum yang mengikat, terlebih lagi jika diadopsi menjadi hukum positif/regulasi suatu wilayah tertentu.⁵

Fatwa harus selalu *up to date* mengikuti perkembangan zaman mengingat eksistensi hukum Islam dewasa ini bergantung pada laju-kembangnya situasi dan kondisi kekinian. Oleh karenanya, fatwa harus memperhatikan hal-hal berikut ini: *Pertama*, perubahan sosial, meliputi perubahan budaya, ekonomi, dan politik pada masa kini yang mengharuskan para ahli hukum Islam (*fuqahā*) untuk melakukan telaah ulang terhadap pendapat-pendapat ulama terdahulu yang tidak sesuai lagi dengan konteks sosial saat ini. *Kedua*, perkembangan ilmu pengetahuan dan teknologi sangat berpengaruh terhadap upaya mencari pendapat yang lebih kuat (*arjah*) diantara pendapat-pendapat yang berkembang dalam fiqh klasik di mana pada masa klasik ilmu pengetahuan dan teknologi belum berkembang pesat, khususnya ilmu-ilmu eksakta.

yang bisa diartikan suci atau haidh. Abdul Wahhab Khalaf, *'Ilm Uṣūl al-Fiqh* (Kairo: Maktabah al-Dakwah al-Islamiyyah Syabab al-Azhar, tt), hlm. 35.

³ Naṣ yang menunjukkan kepada makna tertentu sebagaimana yang tertera dan tidak mengandung takwil, serta tidak ada peluang untuk memahami makna selainnya. Seperti keterangan dalam QS. An-Nisa' (4): 12 bahwa bagian suami seperdua dari harta yang ditinggalkan oleh istrinya. *Ibid*.

⁴Rohadi Abdul Fatah, *Analisis Fatwa Keagamaan dalam Fiqh Islam* (Jakarta: Bumi Aksara, 2010), hlm.27.

⁵Yeni Salma Barlinti, *Kedudukan fatwa Dewan Syari'ah Nasional dalam Sistem Hukum Nasional di Indonesia* (Jakarta: Baitbang dan Diklat Kemenag RI, 2010), hlm. 65-66. Ahmad Rofiq, *Fiqh Kontekstual: dari Normatif Ke Pemaknaan Sosial* (Yogyakarta: Pustaka Pelajar, 2012), hlm. 23.

Dengan bantuan ilmu dan teknologi, para *fuqahā* dapat menelaah kembali ketentuan hukum-hukum lama yang telah menjadi diskursus pada abad pertengahan untuk dikontekstualisasikan dengan kondisi kekinian yang jauh lebih kompleks. Pada saat ini, penentuan pendapat yang lebih kuat (*arjah*) tidak hanya didasarkan pada argumen tekstual dengan pendekatan deduktif, atau bahkan sekedar pendekatan madzhab fiqh *an sich*, tetapi juga relevansinya dengan perubahan masyarakat. *Ketiga*, tuntutan perkembangan zaman mengharuskan para *fuqahā* untuk melihat kompleksitas masalah kontemporer dan memilih pandangan-pandangan dan fatwa hukum yang lebih memudahkan (*taysīr*) dan menghindari kesulitan (*al-haraj*) dalam hukum-hukum *furu'* atau cabang, baik dalam masalah ibadah maupun muamalah. *Keempat*, munculnya kasus-kasus baru mengharuskan adanya ijtihad baru karena masalah-masalah tersebut belum pernah dijawab oleh para *fuqahā* klasik.⁶

Sebagaimana diketahui, hukum Islam (fiqh) pada garis besarnya dapat diidentifikasi ke dalam dua bidang besar, *ibadah* dan *muamalah*.⁷ Sebagian besar masalah yang ditunjukkan oleh naṣ-naṣ *ẓanni* adalah masalah yang termasuk dalam bidang muamalah, sedangkan masalah yang termasuk dalam bidang ibadah diatur dengan naṣ-naṣ yang *qaṭ'i* dan rinci baik dalam al-Qur'an maupun al-Hadiś. Hal ini didasarkan pada alasan bahwa ibadah merupakan aturan tentang hubungan manusia dengan Tuhan yang tidak menyentuh langsung kepentingan lahiriyah manusia dan mempunyai kemaslahatan yang *gairu ma'qūl al-ma'na*, tidak mampu dijangkau akal manusia. Oleh karenanya, ia harus diterima dalam bentuk yang sudah ditentukan oleh naṣ. Manusia sebagai hamba, pelaku ibadah harus meneruskan bentuk yang telah ditentukan itu dan tidak perlu membuat-buat bentuk baru atau melakukan interpretasi atau perubahan dalam bentuk yang sudah ada. Sikap dasar dalam bidang ibadah ini adalah menerima apa adanya dan tindak pelaksanaannya (*taken for granted*). Berbeda dengan naṣ-naṣ dalam bidang ibadah, naṣ-naṣ dalam bidang muamalah sebagian besar dalam bentuk prinsip-prinsip umum yang ditunjukkan oleh naṣ-naṣ *ẓanni*. Keberadaannya dalam bentuk *ẓanni* ini dimaksudkan agar dapat dikembangkan oleh manusia sesuai dengan kebutuhan dan kemaslahatan manusia itu sendiri, yang tidak terlepas dari perubahan dan tuntutan tempat dan waktu. Pada bidang inilah terdapat wilayah ijtihad.⁸

Pada wilayah ini, Dewan Syari'ah Nasional (DSN) melakukan tugas yang diamanatkan oleh organisasi induknya, yaitu Majelis Ulama Indonesia (MUI) untuk menangani masalah-masalah yang berhubungan dengan ekonomi syari'ah, baik yang

⁶ Hijrah Saputra dkk (ed), *Himpunan Fatwa Keuangan Syari'ah DSN-MUI*, (Jakarta: Erlangga, 2014), hlm. 898-899.

⁷ Abdul Wahhāb Khallāf, *Ilmu Uṣūl al-Fiqh*, *Op. Cit.*, hlm. 32-33.

⁸ Asafri Jaya Bakri, *Konsep Maqasid Syariah menurut asy-Syatibi*, (Jakarta: PT Raja Grafiika Persada, 1996), hlm. 125-126. Samir 'Aliyah, *Ilm al-Qānun wa al-Fiqh al-Islamiy: naẓariyah al-Qānun wa al-Mu'āmalat al-Syar'iyyah* (Beirut: al-Muassasah al-Jami'ah li ad-Dirasah wa an-Nasyr wa al-Tauzi', 1996), hlm. 64.

berhubungan dengan aktivitas lembaga keuangan syariah ataupun yang lainnya.⁹ Jelasnya, bidang ekonomi syariah (muamalah) merupakan lahan baru bagi lembaga-lembaga fatwa di Indonesia, khususnya MUI untuk melakukan ijtihad karena perkembangannya yang begitu cepat dan masih sedikitnya pendapat ahli fiqih tentang masalah ini. Dalam merespon problematika hukum kontemporer di atas, metode ijtihad apa yang digunakan DSN-MUI untuk menetaskan fatwa-fatwanya, bagaimana aplikasi metode fatwa DSN tersebut, dan bagaimana implementasinya pada lembaga keuangan syariah. Beberapa hal di atas inilah yang menjadi latar belakang dan perhatian utama penulisan karya ilmiah ini.

Profil Dsn-Mui

Indonesia sebagai sebuah bangsa Muslim terbesar di dunia dengan jumlah penduduk kurang lebih 90% yang beragama Islam, maka tuntutan masyarakat untuk menjalankan dan menerapkan sistem ekonomi Islam harus terpenuhi sebagai sebuah sistem ekonomi alternatif sejak berkuasanya sistem kapitalis dan sosialis. Sebagai tamsil, ketika krisis moneter melanda perekonomian dunia tahun 1997, perbankan Islam tidak goyang seperti perbankan konvensional lainnya, bahkan ada bank yang harus gulung tikar karena inflasi tak bisa dielakkan lagi. Sementara perbankan Islam tetap bertahan bahkan semakin mengalami kemajuan yang pesat. Hal ini dapat kita lihat dengan banyaknya berdiri perbankan Islam tidak saja di dunia Islam, tetapi justru di negara-negara sekular, seperti di Mesir, Kanada, Inggris, dan sebagainya.

Sejalan dengan berkembangnya lembaga keuangan syariah itu, maka di Indonesia diperlukan adanya suatu lembaga yang khusus menangani masalah-masalah yang terkait dengan sistem ekonomi syariah itu sendiri, agar tidak simpang siur dengan ketentuan yang ada dalam Al-Qur'an dan Hadis Nabi. Oleh karena itu, Majelis Ulama Indonesia (MUI) sebagai lembaga yang memiliki kewenangan dalam bidang keagamaan yang terkait dengan kepentingan umat Islam Indonesia membentuk satu dewan syariah yang bersifat nasional dan membawahi seluruh lembaga keuangan syariah. Lembaga itu dikenal dengan nama Dewan Syariah Nasional (DSN) yang bertugas mengawasi dan mengarahkan lembaga-lembaga keuangan syariah untuk mendorong penerapan nilai-nilai ajaran Islam dalam kegiatan perekonomian dan keuangan. DSN diharapkan dapat berperan secara proaktif dalam menanggapi perkembangan masyarakat Indonesia yang dinamis dalam mengajak, menumbuhkembangkan, dan mensosialisasikan sistem ekonomi Islam di Indonesia.

Terbitnya SK Dewan Pimpinan MUI tentang Pembentukan Dewan Syariah Nasional (DSN) No. Kep-754/MUI/II/99, didasarkan pada beberapa pemikiran, antara lain: (1) Dengan semakin berkembangnya lembaga-lembaga keuangan syariah di tanah air akhir-akhir ini dan adanya Dewan Pengurus Syariah pada setiap lembaga keuangan

⁹Muhammad Syafi'i Antonio, *Bank Syariah: Wacana Ulama dan Cendekiawan* (Jakarta: Tazkia Institute, 1999), hlm, 285. Mukhtar Alshodiq (penyunting), *Briefcase Book Edukasi Profesional Syariah: Fatwa-fatwa Ekonomi Syariah Kontemporer* (Jakarta: Renaisan, 2005), hlm. 21.

dipandang perlu didirikan Dewan Syariah nasional yang akan menampung berbagai masalah/kasus yang memerlukan fatwa agar diperoleh kesamaan dalam penanganannya dari masing-masing Dewan Pengawas Syariah yang ada di lembaga keuangan syariah. (2) Pembentukan Dewan Syariah Nasional merupakan langkah efisiensi dan koordinasi para ulama dalam menanggapi isu-isu yang berhubungan dengan masalah ekonomi/keuangan. (3) Dewan Syariah Nasional diharapkan dapat berfungsi untuk mendorong penerapan ajaran Islam dalam kehidupan ekonomi. (4) Dewan Syariah Nasional berperan secara pro-aktif dalam menanggapi perkembangan masyarakat Indonesia yang dinamis dalam bidang ekonomi dan keuangan.¹⁰

Dewan Syariah Nasional dibentuk pada tahun 1997 dan merupakan hasil rekomendasi Lokakarya Reksadana Syariah pada bulan Juli tahun yang sama. Lembaga ini merupakan lembaga otonom di bawah Majelis Ulama Indonesia yang dipimpin oleh Ketua Umum Majelis Ulama Indonesia dan Sekretaris (*ex-officio*). Kegiatan sehari-hari Dewan Syariah Nasional dijalankan oleh Badan Pelaksana Harian dengan seorang ketua dan sekretaris serta beberapa anggota.

Fungsi utama Dewan Syariah Nasional adalah mengawasi produk-produk lembaga keuangan syariah agar sesuai dengan syariah Islam. Dewan ini bukan hanya mengawasi bank syariah, tetapi juga lembaga-lembaga lain seperti asuransi, reksadana, modal ventur, dan sebagainya. Untuk keperluan pengawasan tersebut, Dewan Syariah Nasional membuat garis panduan produk syariah yang diambil dari sumber-sumber hukum Islam. Garis panduan ini menjadi dasar pengawasan bagi Dewan Pengawas Syariah pada lembaga-lembaga keuangan syariah, dan menjadi dasar pengembangan produk-produknya.

Fungsi lain dari Dewan Syariah Nasional adalah meneliti dan memberi fatwa produk-produk yang dikembangkan oleh lembaga keuangan syariah. Produk-produk baru tersebut harus diajukan oleh manajemen setelah direkomendasikan oleh Dewan Pengawas Syariah pada lembaga yang bersangkutan. Selain itu, Dewan Syariah Nasional bertugas memberikan rekomendasi para ulama yang akan ditugaskan sebagai Dewan Syariah Nasional pada suatu lembaga keuangan syariah.

Dewan Syariah Nasional dapat memberi teguran kepada lembaga keuangan syariah jika lembaga yang bersangkutan menyimpang dari garis panduan yang telah ditetapkan. Hal ini dilakukan jika Dewan Syariah Nasional telah menerima laporan dari Dewan Pengawas Syariah pada lembaga yang bersangkutan mengenai hal tersebut. Jika lembaga keuangan syariah tersebut tidak mengindahkan teguran yang diberikan, maka Dewan Syariah Nasional dapat mengusulkan kepada otoritas yang berwenang, seperti Bank Indonesia dan Departemen Keuangan, untuk memberikan sanksi agar

¹⁰Mukhtar AlShodiq, *Briefcase Books Edukasi Profesional Syariah; Fatwa-fatwa Ekonomi Syariah Kontemporer*, Op. Cit., hlm. 21.

perusahaan tersebut tidak mengembangkan lebih jauh tindakan-tindakannya yang tidak sesuai dengan syariah.¹¹

Kedudukan, Status, dan Keanggotaan DSN MUI

Kedudukan, Status, dan anggota DSN adalah sebagai berikut:

1. Dewan Syariah Nasional (DSN) merupakan bagian dari Majelis Ulama Indonesia.
2. Dewan Syariah Nasional membantu pihak terkait, seperti Departemen Keuangan, Bank Indonesia, dan lain-lain dalam menyusun peraturan/ketentuan untuk lembaga keuangan syariah
3. Anggota Dewan Syariah Nasional terdiri dari para ulama, praktisi, dan para pakar dalam bidang yang terkait dengan dengan muamalah syariah.
4. Anggota Dewan Syariah Nasional ditunjuk dan diangkat oleh MUI untuk masa bakti 4 (empat) tahun.¹²

Tugas dan Wewenang

1. Dewan Syariah Nasional bertugas sebagai berikut:
 - a. Menumbuhkembangkan penerapan nilai-nilai syariah dalam kegiatan perekonomian pada umumnya dan keuangan pada khususnya.
 - b. Mengeluarkan fatwa atas jenis-jenis kegiatan keuangan.
 - c. Mengeluarkan fatwa atas produk dan jasa keuangan syariah
 - d. Mengawasi penerapan fatwa yang telah dikeluarkan.
2. Dewan Syariah Nasional berwenang sebagai berikut:
 - a. Mengeluarkan fatwa yang mengikat Dewan Pengawas Syariah (DPS) di masing-masing lembaga keuangan syariah dan menjadi dasar tindakan hukum pihak terkait.
 - b. Mengeluarkan fatwa yang menjadi landasan bagi ketentuan/peraturan yang dikeluarkan oleh instansi yang berwenang, seperti Departemen Keuangan dan Bank Indonesia.
 - c. Memberikan rekomendasi dan/atau mencabut rekomendasi nama-nama yang akan duduk sebagai DPS pada suatu lembaga keuangan syariah.
 - d. Mengundang para ahli menjelaskan suatu masalah yang diperlukan dalam pembahasan ekonomi syariah, termasuk otoritas moneter/lembaga keuangan dalam maupun luar negeri.
 - e. Memberikan peringatan kepada lembaga-lembaga keuangan syariah untuk menghentikan penyimpangan dari fatwa yang telah dikeluarkan oleh Dewan Syariah Nasional.

¹¹Muhammad Syafi'i Antonio, *Bank Syariah Wacana Ulama dan Cendekiawan*, Op. Cit., hlm. 285.

¹² Mukhtar AlShodiq, *Briefcase Books Edukasi Profesional Syariah; Fatwa-fatwa Ekonomi Syariah Kontemporer*, Op. Cit, hlm. 21.

- f. Mengusulkan kepada instansi yang berwenang untuk mengambil tindakan apabila peringatan tidak diindahkan.¹³

Pembiayaan dan Mekanisme Kerja DSN

Dana operasional yang menjadi sumber pembiayaan Dewan Syariah Nasional diperoleh dari beberapa pihak, antara lain:

1. Dewan Syariah Nasional memperoleh dana operasional dari bantuan Pemerintah (Depkeu), Bank Indonesia, dan sumbangan masyarakat.
2. Dewan Syariah Nasional menerima dana iuran bulanan dari setiap lembaga keuangan syariah yang ada.
3. Dewan Syariah Nasional mempertanggungjawabkan keuangan/sumbangan tersebut kepada Majelis Ulama Indonesia.

Metode Penetapan Fatwa Dsn-Mui

Menyikapi perkembangan bidang ekonomi syari'ah (muamalah) yang mengalami perkembangan bergitu cepat Dewan Syari'ah Nasional (DSN) harus selalu melakukan inovasi-inovasi dalam berijtihad agar perbankan syariah tidak mengalami kemandekan (*mauquf*) dari suatu hukum. Oleh karena itu, dalam proses penetapan fatwanya, DSN mempergunakan tiga pendekatan, yaitu pendekatan *naṣ qaṭ'i*, pendekatan *qauli* (pernyataan verbal) dan pendekatan *manhaji* (metodologis). Metode penetapan fatwa tersebut senada dengan metode penetapan hukum dalam Majelis Ulama Indonesia (MUI), hal ini dapat dipahami karena DSN secara struktural berada di bawah MUI.

Pendekatan *naṣ qaṭ'i* dilakukan dengan berpegang kepada naṣ al-Qur'an ataupun al-Hadiṣ yang *dalālah*-nya ditunjukkan secara jelas. Apabila masalah ini tidak terdapat di dalam naṣ al-Qur'an maupun al-Hadiṣ, maka proses perumusan fatwa dilakukan dengan pendekatan *qauli* dan *manhaji*. Pendekatan *qauli* dilakukan apabila permasalahan yang ada telah ditemukan jawabannya melalui pendapat ahli fiqih yang terdapat dalam kitab-kitab Ahlussunnah dan dipersempit lagi kitab-kitab *mazāhib* yang lebih dikenal dengan istilah *al-kutub al-mu'tabarah*, yang 'illat hukumnya sesuai dengan yang terjadi saat ini dan hanya terdapat satu pendapat (*qaul*). Dalam kondisi seperti itu maka fatwa akan memakai pendapat ulama tersebut. Namun jika pendapat yang ada dianggap tidak cocok lagi untuk dipegangi karena sangat sulit untuk dilaksanakan (*ta'aẓẓur al-'amal*), atau karena 'illat-nya berubah, maka dalam hal ini perlu dilakukan telaah ulang (*i'adāt an-naẓar*) pendapat tersebut.

Apabila jawaban terhadap masalah yang dimintakan fatwa tidak dapat dipenuhi oleh *naṣ qaṭ'i* dan pendapat yang ada dalam *al-kutub al-mu'tabarah*, maka penetapan fatwa dilakukan melalui pendekatan *manhaji*, yakni dengan menggunakan beberapa metode:

¹³*Ibid.*

1. *Al-Jam'u wa al-Taufiq*, yaitu mengumpulkan dalil-dalil yang terlihat kontradiksi, kemudian mengkompromikannya, hasil kompromi inilah yang menjadi hasil hukum.¹⁴
2. *Tarjīhi*, yaitu mendahulukan salah satu dari dua dalil yang bertentangan atas yang lain, karena memiliki kelebihan dan lebih utama dari dalil lainnya.¹⁵
3. *Ilhāqi*, yaitu menghimpun suatu masalah dengan bandingannya.¹⁶
4. *Istinbāḥ*, yaitu mengeluarkan makna-makna dari naṣ-naṣ (yang terkandung) dengan menumpahkan pikiran dan kemampuan (potensi) naluriah.¹⁷

Jika dalam masalah yang dimintakan fatwa tersebut terjadi perbedaan pendapat (*khilāfiyah*) di kalangan imam maḏhab, maka penetapan fatwa didasarkan pada hasil usaha penemuan titik temu di antara pendapat-pendapat maḏhab melalui metode *al-jam'u wa al-taufiq*. Namun jika usaha ini tidak berhasil, maka penetapan fatwa dilakukan melalui metode *tarjīhi*, yaitu dengan menggunakan metode *muqāran al-maḏhib* (perbandingan maḏhab) dan dengan menggunakan kaidah-kaidah ushul fiqih *al-muqāran*.

Ketika suatu masalah atau suatu kasus belum ada *qaul* yang menjelaskan secara persis dalam *al-kutub al-mu'tabarah* namun terdapat padanannya dari masalah tersebut, maka penetapan fatwa dilakukan melalui metode *ilhāqi*, yaitu menyamakan suatu masalah yang terjadi dengan kasus padanannya dalam *al-kutub al-mu'tabarah*. Jika metode *ilhāqi* ini tidak bisa dilakukan karena tidak ada *mulhaq bih* (kasus padanannya) dalam *al-kutub al-mu'tabarah*, maka penyelesaiannya dilakukan dengan metode *istinbāḥ*. Metode *istinbāḥ* ini dilakukan dengan memberlakukan beberapa metode, antara lain:

1. *Qiyāsi*, yaitu menyamakan kasus cabang pada kasus pokok untuk memberlakukan hukum asal pada kasus cabang itu, hal itu dikarenakan titik konvergensi antara keduanya.//menjadikan suatu keserupaan dengan keserupaan lainnya semakin identik, yakni untuk memberlakukan ketentuannya.¹⁸
2. *Istiṣāhi*, yaitu penetapan hukum pada suatu perkara yang tidak ditegaskan dalam nas ataupun ijma' atas pertimbangan masalah mursalah. Dengan kata lain, bangunan hukum yang didasarkan pada logika masalah mursalah.¹⁹
3. *Istihsāni*, yaitu beralih dari penetapan hukum sesuai dengan teori dasarnya, dikarenakan adanya dalil yang lebih kuat yang menuntut beralih dari pendapat yang pertama.²⁰

¹⁴ Sapiudin Shidiq, *Ushul Fiqih* (Jakarta: Kencana Prenadamedia Group, 2011), hlm. 244.

¹⁵ Jaenal Aripin, *Kamus Ushul Fiqh*, Jakarta: Kencana Prenada Media Group, 2012, hlm. 55

¹⁶ *Ibid*, hlm. 275

¹⁷ Totok Jumentoro dan Samsul Munir Amin, *Kamus Ilmu Ushul Fikih* (t.t: AMZAH, 2005), hlm.

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¹⁸ Jaenal Aripin, *Kamus Ushul Fiqh*, *Op. Cit.*, hlm. 275

¹⁹ *Ibid*, hlm. 268.

²⁰ *Ibid*, hlm. 261.

4. *Saddu az-zarī'ah*, yaitu menutup jalan/melakukan suatu pekerjaan yang semula mengandung kemaslahatan untuk menuju suatu kemafsadatan.²¹ Metode-metode inilah yang lazim digunakan oleh DSN-MUI dalam menetapkan fatwa.

Disamping metode-metode tersebut, secara umum penetapan fatwa Dewan Syari'ah Nasional (DSN) MUI harus pula memperhatikan kemaslahatan umum (*maṣālih 'āmmah*) dan *maqāsid asy-syarī'ah* agar fatwa tidak terkesan *rigid* atau kaku karena hanya berpegang pada metode *istinbāṭ* hukum yang sudah baku.²² Bahkan, Imam Asy-Syāṭibi mensyaratkan bagi para mufti untuk mengetahui *maqāsid asy-syarī'ah* dan menganggap siapa saja yang mampu memahami maksud syariat Islam berarti ia telah mencapai derajat seorang mujtahid yang berhak memberi fatwa keagamaan dengan hukum yang diturunkan oleh Allah swt.

Asy-Syāṭibi menetapkan derajat mujtahid bagi orang yang menguasai dua hal:²³

Pertama, kemampuan memahami maksud-maksud syari'ah (*maqāsid asy-syarī'ah*) secara utuh dan sempurna, terutama pemahamannya terhadap tiga tingkatan kemaslahatan pada manusia, baik yang bersifat *ẓarūriyyah*,²⁴ *hājiyyah*,²⁵ maupun *tahsiniyyah*.²⁶

Kedua, kemampuan untuk mengambil konklusi hukum atas dasar pemahamannya terhadap maksud-maksud syari'at, yaitu dengan bantuan pengetahuan bahasa Arab, mengetahui hukum-hukum Al-Qur'an, As-Sunnah, dan Ijma'. Semuanya itu adalah alat-alat penunjang untuk mengambil konklusi hukum dari sumbernya. Senada dengan itu, Ibn 'Asyur memiliki pandangan bahwasanya seorang mufti dalam menghadapi sebuah persoalan hukum diutamakan memiliki pengetahuan tentang *maqāsid asy-syarī'ah* agar mampu membuat kesimpulan hukum yang sesuai dengan dinamika kemaslahatan umat.²⁷

Dalam mengaplikasikan metode tersebut diatas, seorang mufti harus memberikan hukum terhadap persoalan yang dihadapi. Jika suatu perkara tersebut tidak mengandung *maṣālah lāzimah* yaitu *maslahah* yang timbul merupakan kekhususan substansi atau juga tidak ada unsur *mafsadah mu'tabarah* yaitu kerusakan yang timbul merupakan akibat dari tidak terealisasinya *maqāsid asy-syarī'ah*, maka suatu perkara tersebut diberikan hukum *mubah*. Namun jika suatu perkara tersebut mengandung *maslahah* baik pada tingkatan *ẓarūriyyah* maupun *hājiyyah* bagi seluruh manusia, maka

²¹ Abdul Aziz Dahlan (et al.), *Ensiklopedi Hukum Islam* (Jakarta: PT Ichtiar Baru van Hoeve, 1999), hlm. 2005.

²² Hijrah Saputra dkk (ed), *Himpunan Fatwa Keuangan Syari'ah DSN-MUI, Op. Cit.*, hlm. 905-906.

²³ Abu Ishāq asy-Syāṭibi, *al-Muwāfaqāt fī Ushul asy-Syarī'ah*, jilid II, (Beirut: Dār al-Kutub al-'ilmiyyah, 2005), hlm. 76-77.

²⁴ Masalah-masalah yang penting untuk dipenuhi agar kelangsungan hidup manusia tetap terjamin.

²⁵ Hal-hal yang dibutuhkan bagi kelapangan hidup manusia yang apabila hal tersebut belum terpenuhi maka manusia akan selalu dihindangi perasaan kesempitan dan kesulitan.

²⁶ Hal-hal pelengkap yang berupa kebiasaan dan akhlak yang baik.

²⁷ Ibn 'Asyur, *Maqāsid asy-Syarī'ah al-Islamiyyah* (Urdun: Dar an Nafais, 2001), hlm. 183-184.

hukumnya *wajib*. Sebaliknya, jika suatu perkara tersebut terlihat dengan jelas mengandung *mafsadah mu'tabarah*, maka status hukumnya *haram*.²⁸ Konsep masalah dapat dijadikan alternatif dalam penggalian hukum Islam (*istinbāḥ al-ahkām*) untuk menghindari kebuntuan dalam berfatwa oleh Dewan Syari'ah Nasional (DSN) MUI, mengingat makin pesatnya permohonan fatwa dari lembaga-lembaga ekonomi syari'ah di Indonesia.

Implementasi Fatwa Dsn Pada Lembaga Keuangan Syari'ah

Walaupun keberadaan DSN dan DPS sebagai lembaga pengawas dalam lembaga keuangan syariah dijamin oleh Undang-undang Nomor 10 tahun 1998, fungsi DSN dan DPS belum berjalan secara optimal. Pada saat itu, yang lebih menonjol dalam memberikan teguran-teguran baik bersifat tertulis maupun lisan lebih banyak dilakukan oleh Biro Pengembangan Perbankan Syariah Bank Indonesia daripada DPS itu sendiri. Padahal, DSN dan DPS mempunyai kewenangan untuk melaksanakan tugasnya sebagai Badan Pengawas Syariah. Sebagai contoh teguran tertulis dari Bank Indonesia tentang pelaksanaan akad murabahah. Pada fatwa DSN memang tidak disebutkan bahwa pelaksanaan akad murabahah antara bank dengan nasabahnya itu harus dilakukan dengan cara (setelah akad murabahah ditandatangani) bank yang membeli dan membayar (harga beli bank) langsung kepada pemasok yang kemudian setelah pemasok menyerahkan barangnya kepada nasabah, nasabah berhutang kepada bank sebesar harga jual bank sesuai akad.

Contoh lain yaitu tentang pengenaan denda kepada nasabah yang tidak melaksanakan kewajibannya membayar hutang pada waktunya sesuai akad. Memang pada Buku Kumpulan Fatwa DSN ada ketentuan tentang sanksi atas nasabah yang mampu tetapi menunda-nunda pembayaran. Sanksi tersebut hanya dapat dikenakan apabila memenuhi ketentuan-ketentuan bukan karena *force majeure* dan terbukti tidak beriktikad baik. Contoh-contoh tersebut merupakan bukti dari belum adanya penjabaran secara teknis dari fatwa DSN, sehingga DPS tidak dapat melakukan tugasnya secara efektif dan efisien. Keputusan Dewan Syariah Nasional (DSN-MUI) mengenai petunjuk dan pelaksanaan penetapan anggota Dewan Pengawas Syariah pada lembaga keuangan syariah baru dikeluarkan pada tahun 2000. Dalam Petunjuk Pelaksanaan (JUKLAK) DPS sudah dicantumkan tugas, fungsi dan wewenang DPS. Sehingga dengan surat keputusan tersebut DPS dapat melaksanakan tugasnya secara optimal, dan menjadikannya sebagai landasan operasional bagi seluruh lembaga keuangan syariah. Pada periode ini, DPS mempunyai dua peran utama yaitu sebagai lembaga fatwa dan sebagai pengawas aspek syariah. Sebagai lembaga fatwa efektivitas DPS dibuktikan dengan banyaknya fatwa yang diterbitkan oleh DPS Bank Muamalat.

²⁸Nurul Huda, *Metodologi Fatwa Maqāṣidi Ibn 'Āsyur*, ejournal.kopertais4.or.id/index.php/tuhfah/article/download/3/91. diunduh pada tanggal 28 Desember 2015.

DSN dalam hal ini merupakan salah satu institusi berskala nasional yang dijadikan payung bagi semua pihak dalam mengemban misi yang sangat mulia ini. Oleh karenanya, ia perlu pembenahan, perlu tenaga dan energi yang baru agar lebih kuat dan cepat, dalam rangka tugas berat tersebut, perlu upaya pembenahan DSN-MUI dalam dua hal yaitu restrukturisasi dan *repositioning*.

Upaya restrukturisasi DSN-MUI dalam menghadapi tugas dan tantangan yang cukup berat memang diperlukan. Pertama, DSN-MUI bertugas mengawasi dan bermitra dengan lembaga keuangan syariah yang notabene diurus oleh praktisi-praktisi yang profesional. Oleh karena itu, mitra kerjanya pun harus mengimbangi secara profesional. Badan Pelaksana harian DSN perlu dipimpin oleh seorang *executive director* yang diambil dari kalangan profesional, digaji yang layak, dan benar-benar bekerja secara *full time* untuk DSN –MUI dengan manajemen modern.

DSN-MUI bukan hanya sebagai institusi pembuat fatwa di bidang ekonomi syariah, tetapi juga diharapkan sebagai lembaga riset, yang dapat memberikan kontribusi konsep-konsep baru ekonomi syariah. Oleh karena rekrutmen terhadap pakar-pakar syariah dan praktisi yang mumpuni, mempunyai visi keutamaan yang jelas menjadi sangat penting. Ulama-ulama yang faqih dan saleh benar-benar diharapkan dapat berperan aktif di DSN-MUI. Tidak hanya itu, DSN-MUI juga perlu membangun integritasnya agar berwibawa di hadapan umat, bukan sebagai corong yang dimanfaatkan atau memanfaatkan pemerintah, tetapi sebagai institusi yang berfungsi mengawasi dan mengembangkan ekonomi syariah. Dengan adanya legalitas perbankan syariah yang demikian kuat, perlu kiranya memberikan independensi kepada DSN-MUI, sehingga mampu memberikan kontribusi dan peran serta dengan institusi-institusi lainnya seperti BI dan Depkeu.²⁹

Masalah sebagai metode *Istinbāt*

Para ulama mengelompokkan masalah ke dalam sumber-sumber hukum yang masih diperselisihkan (*mukhtalafun ‘alaih*) bersama dengan sumber-sumber hukum yang lain, seperti *Istihṣān*, *Maṣlahah Mursalah*, *Istiṣḥab*, ‘Urf, *Māẓhab Ṣahabi*, *Syariat kaum sebelum kita*. Pemberlakuannya baru diterapkan terhadap sebuah peristiwa setelah tidak ditemukan hukumnya pada empat sumber utama (*muttafaqun ‘alaih*), yaitu *al-Qur’an*, *as Sunnah*, *Ijma’*, dan *Qiyas*. Penerapannya tidak secara hierarki seperti halnya sumber hukum yang *muttafaqun ‘alaih*, melainkan disesuaikan dengan keterpaduannya antara obyek peristiwa tersebut dengan sumber hukum yang dipergunakan. Jika peristiwa hukum tersebut berkaitan dengan tradisi atau adat istiadat yang berlaku di kalangan masyarakat tertentu, maka cara menyelesaikannya adalah dengan *manhaj* yang terdapat dalam konsep ‘urf. Apabila terdapat peristiwa hukum

²⁹Sofiniyah Ghufroon, *Briefcasebook Edukasi Profesional Syariah Sistem dan Mekanisme Pengawasan Syariah*, (Jakarta: RENAISSAN, 2005), hlm.

yang memiliki keterkaitan yang erat dengan kemaslahatan umat manusia secara umum, maka yang dipakai adalah konsep Maṣlahah Mursalah, dan seterusnya.³⁰

Abdul Wahhab Khalaf mengatakan bahwa tujuan utama dari penyariatkan hukum yang telah ditetapkan oleh Allah SWT adalah untuk merealisasikan kemaslahatan manusia, yakni dengan memenuhi semua kebutuhannya, baik kebutuhan primer (ḍarurriyah), kebutuhan sekunder (hājīyah), maupun kebutuhan tertier (tahsiniyyah).

Ulama ushul fiqh pada umumnya menyatakan bahwa untuk mewujudkan kemaslahatan manusia di dunia dan akhirat, ada lima pokok yang harus diwujudkan dan dipelihara, yaitu agama, jiwa, akal, keturunan dan harta. Lima kemaslahatan pokok ini wajib dipelihara seseorang dan untuk itu pula didatangkan syari'at yang mengandung perintah, larangan dan keizinan yang harus dipatuhi oleh setiap mukallaf. Dalam keputusan Musyawarah Nasional Alim Ulama Nahdlatul Ulama di Lombok tahun 1418H/1997 M tentang "al-Huqūq al-Insāniyah fī al-Islām", kelima asas itu dijelaskan sebagai berikut:

1. *Hifd al-din*; memberikan jaminan hak kepada umat Islam untuk memelihara agama dan keyakinannya. Sementara itu Islam juga menjamin sepenuhnya atas identitas (kelompok) agama yang bersifat lintas etnis, dan oleh karena itu Islam menjamin kebebasan beragama, dan larangan adanya pemaksaan agama yang satu dengan agama lainnya.
2. *Hifdh al-nafs wa al-'irdl*: memberikan jaminan hak atas setiap jiwa (nyawa) manusia untuk tumbuh dan berkembang secara layak. Dalam hal ini Islam menuntut adanya keadilan, pemenuhan kebutuhan dasar (hak atas penghidupan) pekerjaan, hak kemerdekaan, dan keselamatan, bebas dari penganiayaan dan kesewenang-wenangan.
3. *Hifdh al-'aql*: adalah adanya suatu jaminan atas kebebasan berekspresi, kebebasan mimbar, kebebasan mengeluarkan opini, melakukan penelitian dan berbagai aktivitas ilmiah. Dalam hal ini Islam melarang terjadinya perusakan akal dalam bentuk penyiksaan, penggunaan ekstasi, minuman keras dan lain-lain.
4. *Hifdh al-nasl*: merupakan jaminan atas kehidupan privasi setiap individu, perlindungan atas profesi (pekerjaan), jaminan masa depan keturunan dan generasi penerus yang lebih baik dan berkualitas. Free sex, zina menurut syara', dan homoseksual, adalah perbuatan yang dilarang, karena bertentangan dengan *hifdh al-nasl*
5. *Hifdh al-māl*: dimaksudkan sebagai jaminan atas kepemilikan harta benda, property dan lain-lain. Hal ini dimaksudkan juga sebagai larangan adanya tindakan mengambil hak dari harta orang lain, seperti mencuri, korupsi, monopoli, oligopoli, monopsoni dan lain-lain.

Dalam mewujudkan dan memelihara lima pokok di atas, ulama ushul fiqh mengkategorikannya menjadi tiga tingkatan. Tiga kategori tersebut adalah (1)

³⁰Abd al-Wahhab Khallaf, *Ilm Uṣūl al-Fiqh*, (Kairo: Maktabah al-Da'wah al-Islamiyah, tt.), hlm. 22.

kebutuhan primer, (al-ḍaruriyah) yang bersifat pokok dan mendasar, (2) kebutuhan sekunder, (al-hajiyah) yang bersifat kebutuhan, dan (3) kebutuhan tertier, (al-tahsiniyah) yang bersifat penyempurna atau pelengkap.

Kebutuhan al-ḍaruriyah adalah kemaslahatan mendasar dalam mewujudkan dan melindungi eksistensi lima asas di atas, yaitu agama, jiwa, akal, keturunan dan harta benda. Apabila kemaslahatan ini hilang, maka kehidupan manusia bisa hancur, tidak selamat, baik di dunia maupun di akhirat. Menurut al-Syathibi, di atas lima hal inilah agama dan dunia dapat berjalan seimbang, dan apabila dipelihara akan dapat memberi kebahagiaan bagi masyarakat dan pribadi. Lima unsur al-ḍaruriyah ini disyariatkan oleh Allah SWT dalam firman-Nya:

Artinya: “Hai Nabi, apabila datang kepadamu perempuan-perempuan yang beriman untuk mengadakan janji setia, bahwa mereka tidak akan mempersekutukan sesuatupun dengan Allah; tidak akan mencuri, tidak akan berzina, tidak akan membunuh anak-anaknya, tidak akan berbuat dusta yang mereka ada-adakan antara tangan dan kaki mereka dan tidak akan mendurhakaimu dalam urusan yang baik, maka terimalah janji setia mereka dan mohonkanlah ampunan kepada Allah untuk mereka. Sesungguhnya Allah Maha Pengampun lagi Maha Penyayang”.³¹

Para ahli ushul fiqh menyatakan bahwa sekalipun kasus yang diungkapkan ayat di atas tertuju kepada wanita, namun hal itu juga berlaku bagi kaum pria. Dalam ayat ini, menurut mereka diisyaratkan masalah-masalah mendasar yang perlu dipelihara oleh setiap manusia, yaitu tidak syirik (dalam rangka menjaga agama), tidak mencuri (dalam rangka menjaga harta seseorang), tidak berzina (dalam rangka menjaga / memelihara keturunan dan kehormatan seseorang), dan tidak membunuh (dalam rangka memelihara jiwa orang lain).

Kebutuhan al-hajiyah adalah dalam rangka perwujudan dan perlindungan yang diperlukan dalam melestarikan lima pokok tersebut di atas, tetapi kadar kebutuhannya berada di bawah al-ḍaruriyah. Tidak terpeliharanya kebutuhan al-hajiyah, tidak akan membawa terancamnya eksistensi lima pokok tersebut, tetapi membawa kepada kesempitan dan kepicikan, baik dalam usaha mewujudkan maupun dalam pelaksanaannya. Padahal dalam ajaran Islam, kepicikan dan kesempitan itu perlu disingkirkan, sebagaimana firman Allah:

Artinya: “.....Allah menghendaki kemudahan bagimu, dan tidak menghendaki kesukaran bagimu”.³²

Artinya: “karena sesungguhnya sesudah kesulitan itu ada kemudahan, sesungguhnya sesudah kesulitan itu ada kemudahan”.³³

³¹ QS. al-Mumtahanah (60) ayat 12.

³² QS. al-Baqarah (2) ayat 185.

Contoh yang menjelaskan bahwa Allah SWT menghendaki kemudahan bagi umat-Nya adalah bahwa Allah SWT mengizinkan kepada seseorang dalam perjalanan (safar) untuk tidak berpuasa, dan mengizinkan kepadanya untuk menggabungkan dua shalat dalam satu waktu (jama') serta meringkas shalat empat rakaat (qashar). Sesungguhnya orang mukallaf tersebut sanggup untuk melaksanakan puasa dan sanggup pula melaksanakan shalat tanpa digabung (jama') atau diringkas (qashar), akan tetapi, apabila ia berpuasa oleh orang-orang yang tidak melakukan perjalanan, maka ia akan menemui beberapa kesulitan. Oleh karenanya untuk mengatasi kesulitan itu, syara' menetapkan hukum rukhṣah (keringanan), sehingga dengan itu seseorang boleh menanggukhan puasanya, sebagaimana disebutkan dalam firman Allah:

Artinya: “(yaitu) dalam beberapa hari yang tertentu. Maka Barangsiapa diantara kamu ada yang sakit atau dalam perjalanan (lalu ia berbuka), maka (wajiblah baginya berpuasa) sebanyak hari yang ditinggalkan itu pada hari-hari yang lain”.³⁴

Disamping itu, orang tersebut juga boleh baginya untuk melaksanakan shalat jama' dan atau qashar. Hal ini sebagaimana difirmankan oleh Allah:

Artinya: “dan apabila kamu bepergian di muka bumi, maka tidaklah mengapa kamu mengqashar sembahyang (mu), jika kamu takut diserang orang-orang kafir....”.³⁵

Keringanan-keringanan seperti ini termasuk dalam kategori kebutuhan al-hajiyah.

Dalam kaitannya dengan kebutuhan al-hajiyah ini, Abdul Wahhab Kahlaf menjelaskan bahwa dalam bidang ibadah, Allah SWT telah mensyariatkan hukum rukhsah untuk meringankan beban orang-orang mukallaf, sebagaimana telah dijelaskan di atas. Sedangkan dalam bidang mu'amalat, Allah juga telah memberikan hukum rukhsah pada berbagai macam akad / transaksi yang sulit untuk dilaksanakan berdasarkan qiyas atau berdasarkan ketentuan-ketentuan umum transaksi dalam Islam, sehingga Allah memperkenankan kepada orang-orang mukallaf untuk melaksanakannya berdasarkan 'urf, / tradisi/ kebiasaan yang telah berlaku diantara mereka. Diantara akad-akad itu adalah seperti akad salam, al-muzara'ah, al-musaqah dan lain sebagainya.

Akad salam merupakan transaksi transaksi yang disepakati untuk membuat atau menjual sesuatu dengan ciri-ciri tertentu dengan membayar harganya terlebih dahulu,

³³QS. al-Insyirah (94) ayat 5.

³⁴ QS. al-Baqarah (2) ayat 184.

³⁵QS. an-Nisa' (4) ayat 101.

sedangkan barangnya diserahkan kepada pembeli di kemudian hari. Dari pengertian tersebut dapat dipahami bahwa barang-barang yang diperjualbelikan tidak dapat diserahkan saat terjadinya transaksi. Tujuan utama jual beli seperti ini adalah saling membantu antara konsumen dan produsen. Kadangkala barang yang dijual oleh produsen tidak sesuai dengan selera konsumen, karena tidak cocok dengan tata ruang, luas ruangan atau tidak sesuai dengan aksesories yang telah ada sebelumnya. Oleh karenanya, untuk membuat barang tersebut sesuai dengan selera konsumen, maka dilakukan akad pesanan dimana konsumen bersedia membayar modal di depan meskipun barangnya akan diterima kemudian hari. Akad salam ini sering terjadi dalam pembelian alat-alat furniture, seperti lemari, meja, kursi, lemari dapur dan lain sebagainya.

Muzara'ah merupakan kerja sama di bidang pertanian antara pemilik lahan dan petani penggarap. Secara kongkrit transaksi ini dilakukan dengan adanya penyerahan lahan pertanian oleh pemilik kepada petani untuk diolah dan hasilnya dibagi berdua. Praktek muzara'ah menurut pengertian tersebut, dalam kebiasaan masyarakat Indonesia dikenal sebagai "paroan sawah".

Berbeda dengan muzara'ah, musaqah merupakan transaksi antara pemilik kebun/tanaman dan pengelola/penggarap untuk memelihara dan merawat kebun / tanaman pada masa tertentu sampai tanaman itu berbuah. Sebagai imbalannya, pengelola/penggarap berhak mendapatkan bagian tertentu dari hasil kebun tersebut, sesuai dengan perjanjian yang dibuat antara pemilik dan penggarapnya.

Kebutuhan *al-tahsiniah* atau *al-kamaliyah* dimaksudkan untuk mewujudkan dan memelihara hal-hal yang menunjang peningkatan kualitas kelima pokok kebutuhan mendasar manusia di atas dan menyangkut hal-hal yang terkait dengan akhlak mulia. Tidak terwujud dan terpeliharanya kebutuhan *al-tahsiniah*, ini tidaklah membawa kepada kesulitan kelima pokok tersebut, melainkan dapat menyalahi kepatutan dan menurunkan martabat pribadi dan masyarakat. Dalam bidang agama misalnya, Allah mensyari'atkan adanya larangan mengkaji kitab-kitab berbagai macam agama bagi orang yang tidak mampu menganalisa antara perimbangan nalar, *al-muwaznah al-'aqliyah*, dan hakikat-hakikat agama, dan adanya perintah menggunakan pakaian yang bagus ketika berangkat ke masjid, atau sebagainya.³⁶

Penerapan konsep masalah yang obyektif dalam prosedur *istinbāḥ* hukum dirasa sangat penting dilakukan mengingat beberapa hal: Pertama, hukum yang terkodifikasi dalam *Al-Qur'an* dan *Al-Hadits* bersifat umum dan baku sedangkan kitab hukum yang ada dirasa sudah tidak relevan lagi diterapkan pada masa kini. Kedua, kemaslahatan manusia yang bersifat dinamis dan khusus belum atau bahkan tidak dapat dirumuskan dalam kitab hukum yang sudah ada yang seharusnya segera dirumuskan guna mengisi kekosongan hukum. Kenyataannya, jumlah kitab hukum tak sebanding dengan

³⁶Pujiono, *Hukum Islam dan Dinamika Perkembangan Masyarakat; Mengungkap Pergeseran Perilaku Kaum santri*, (Yogyakarta: Mitra Pustaka, 2012), hlm. 31 -71.

munculnya problematika hukum kontemporer yang selalu ada sampai dengan berakhirnya dunia. Ketiga, Penemuan hukum yang sesuai dengan kemaslahatan manusia hanya terjadi melalui proses ijtihad baik secara personal maupun secara kolektif.

Memang, konsep masalah ini masih diperselisihkan di antara para ulama.³⁷ Sebagian ulama ada yang menerima masalah *mursalah* sebagai metode istinbat hukum, akan tetapi sebagian yang lain menolaknya. Argumentasi kalangan ulama yang menggunakan masalah *mursalah* diantaranya adalah sebagai berikut: Pertama, Adanya takrir (pengakuan) Nabi Muhammad saw atas penjelasan Muadz Ibn Jabal yang akan menggunakan *ijtihad bi ar-ra'yi* bila tidak menemukan ayat Al-Qur'an dan sunnah Nabi untuk menyelesaikan kasus hukum. Penggunaan ijtihad ini mengacu pada penggunaan daya nalar atau suatu yang dianggap masalah. Nabi sendiri pada waktu itu tidak membebaninya untuk mencari dukungan na $\$$.

Kedua, Adanya amaliyah dan praktik yang begitu meluas di kalangan sahabat Nabi tentang penggunaan masalah *mursalah* sebagai suatu keadaan yang sudah diterima bersama oleh para sahabat tanpa saling menyalahkan. Misalnya pemilihan Abu Bakar ra sebagai khalifah yang dilakukan sahabat-sahabat Nabi, pembentukan dewan-dewan dan pencetakan mata uang di masa Umar ibn al-Khaththab ra, penyatuan cara baca al-Qur'an (qiraat) pada masa Utsman ibn 'Affan ra, dan lainnya. Bahkan banyak terlihat masalah yang digunakan para sahabat itu bertentangan (membentur) dalil na $\$$ yang ada, seperti memerangi orang yang tidak mau membayar zakat pada waktu Abu Bakar as, keputusan untuk tidak memberikan hak zakat untuk muallif pada masa Umar, dan diberlakukannya adzan dua kali pada waktu Utsman bin Affan.

Ketiga, suatu masalah bila telah nyata kemaslahatannya dan telah sejalan dengan maksud pembuat hukum (syari'), maka menggunakan masalah tersebut berarti telah memenuhi tujuan syari', meskipun tidak ada dalil khusus yang mendukungnya. Sebaliknya bila tidak digunakan untuk menetapkan suatu kemaslahatan dalam kebijaksanaan hukum akan berarti melalaikan tujuan yang dimaksud oleh syari' (pembuat hukum). Melalaikan tujuan syari' adalah suatu perbuatan yang batal. Karena itu dalam menggunakan masalah itu sendiri tidak keluar dari prinsip-prinsip syara', bahkan telah sejalan dengan prinsip-prinsip syara'.

Keempat, Bila dalam keadaan tertentu untuk menetapkan hukum tidak boleh menggunakan metode masalah *mursalah*, maka akan menempatkan umat Islam dalam kesulitan. Padahal Allah sendiri menghendaki kemudahan untuk hamba-Nya dan menjauhkan kesulitan, seperti ditegaskan dalam QS. Al-Baqarah (2): 185 dan Nabipun menghendaki umatnya menempuh cara yang lebih mudah dalam kehidupannya.

Kelompok ulama yang menolak masalah *mursalah* sebagai metode ijtihad mengemukakan argumentasi diantaranya adalah: Pertama, bila suatu masalah ada

³⁷Jumhur ulama menyepakati kemaslahatan yang diungkap na $\$$ (kemaslahatan *mu'tabarrah*) sebagai metode istinbat karena keberadaannya didukung oleh al-Qur'an dan al-Hadits, akan tetapi kemaslahatan yang tidak diungkap langsung oleh na $\$$ (kemaslahatan *mursal*) masih diperselisihkan di antara mereka.

petunjuk syara' yang membenarkannya atau yang disebut mu'tabarah, maka ia telah termasuk dalam umumnya qiyas. Seandainya tidak ada petunjuk syara' yang membenarkannya, maka ia tidak mungkin disebut sebagai suatu masalah. Mengamalkan sesuatu yang di luar petunjuk syara' berarti mengakui akan kurang lengkapnya al-Qur'an maupun sunnah Nabi. Hal ini juga berarti tidak mengakui kesempurnaan risalah Nabi. Padahal al-Qur'an dan sunnah Nabi itu telah sempurna dan meliputi semua hal.

Kedua, Beramal dengan masalah yang tidak mendapat pengakuan tersendiri dari naS akan membawa kepada pengamalan hukum yang berlandaskan pada sekehendak hati dan menurut hawa nafsu. Cara seperti ini adalah tidak lazim dalam prinsip-prinsip Islami. Keberatan Imam al-Ghazali untuk menggunakan istihsan dan masalah mursalah sebenarnya karena tidak ingin melaksanakan hukum secara seenaknya (talazzus) dan beliau menetapkan syara' yang berat untuk penetapan hukum.

Ketiga, Menggunakan masalah dalam ijtihad tanpa berpegang pada naS akan mengakibatkan munculnya sikap bebas dalam menetapkan hukum yang dapat mengakibatkan seseorang teraniaya atas nama hukum. Hal yang demikian menyalahi prinsip penetapan hukum dalam Islam, yaitu tidak boleh merusak, juga tidak ada yang di rusak.

Keempat, Seandainya dibolehkan ijtihad dengan masalah yang tidak mendapat dukungan dari naS, maka akan memberi kemungkinan untuk berubahnya hukum syara' karena alasan berubahnya waktu dan berlainannya tempat berlakunya hukum syara', juga karena berlainan antara seseorang dengan orang yang lain. Dengan keadaan demikian, tidak akan ada kepastian hukum. Hal ini tidak sejalan dengan prinsip hukum syara' yang universal dan lestari serta meliputi semua umat Islam.

Bila diperhatikan perbedaan pendapat dengan argumen masing-masing ulama yang menerima dan yang menolak masalah mursalah dalam ijtihad, tampaknya tidak ada perbedaan secara prinsip. Kelompok yang menerima ternyata tidak menerimanya secara mutlak bahkan menetapkan beberapa persyaratan yang berat. Begitu pula kelompok yang menolak, ternyata dasar penolakannya adalah karena kekhawatiran dari kemungkinan tergelincir pada kesalahan jika sampai menetapkan hukum dengan sekehendak hati dan berdasarkan hawa nafsu. Seandainya kekhawatiran ini dapat dihindarkan, misalnya telah ditemukan garis persamaan dengan prinsip aS'al, mereka juga akan menggunakan masalah mursalah dalam berijtihad, sebagaimana Imam Syafii sendiri melakukannya.

Selanjutnya terlihat bahwa ulama yang menggunakan masalah mursalah itu menetapkan batas wilayah penggunaannya, yaitu hanya untuk masalah di luar wilayah ibadah, seperti mu'amalah dan adat. Dalam masalah ibadah (dalam arti khusus) sama sekali masalah tidak dapat dipergunakan secara keseluruhan. Alasannya kaena masalah itu di dasarkan pada pertimbangan akal tentang baik buruk suatu masalah, sedangkan akal tidak dapat melakukan hal itu untuk masalah ibadah.

Segala bentuk perbuatan ibadah bersifat *ta'abbudi* dan *tawqifi*, artinya kita hanya mengikuti secara apa adanya sesuai dengan petunjuk syari' dalam naş dan akal sama sekali tidak dapat mengetahui kenapa demikian. Misalnya mengenai shalat zhuhur empat rakaat dan dilakukan sesudah tergelincirnya matahari, tidak dapat dinilai akal apakah itu baik atau buruk.

Di luar wilayah ibadah, meskipun diantaranya ada yang tidak dapat diketahui alasan hukumnya, namun secara umum bersifat *ta'aqquli* atau rasional dan oleh karenanya dapat dinilai baik atau buruknya oleh akal. Misalnya minum khamr itu adalah buruk karena merusak akal; penetapan sanksi atas pelanggaran hukum itu baik karena dengan begitu umat bebas dari kerusakan akal yang dapat mengarah pada tindakan kekerasan.³⁸

Penerapan Masalahah pada Fatwa Dsn-Mui

Secara umum untuk mengetahui aplikasi masalahah pada fatwa DSN-MUI, maka penulis mencermati penggunaan kaidah-kaidah fiqh yang terkait dengan maşlahat dalam produk fatwa DSN-MUI. Berdasarkan studi yang penulis lakukan ditemukan bahwa penggunaan kaidah fiqh dalam fatwa DSN-MUI sebanyak 37 macam kaidah yang berbeda-beda yang diulang-ulang sebanyak 242 kali. Kaidah fikih yang lebih banyak digunakan ialah kaidah yang menyatakan bahwa asal hukum urusan muamalat itu dibolehkan selama tidak ada dalil yang mengharamkannya. Kaidah tersebut dicantumkan sebanyak 78 kali dengan prosentase 32,2. Kaidah yang sangat umum ini, seringkali digunakan dalam putusan fatwa yang diterbitkan pada tahun 2000 s.d 2010, tanpa disertai dengan kaidah lain yang lebih khusus. Dominasi kaidah tersebut di atas menyiratkan kesan bahwa fatwa DSN-MUI cenderung permisif atau liberal dan kurang menukik sisi argumentasinya, meskipun mungkin masih absah untuk dicantumkan sebagai dalil. Di sisi lain, hanya terdapat 11 macam kaidah yang bermuatan nilai-nilai masalahah dengan kuantitas penggunaannya diulang-ulang sebanyak 112 kali. Hal ini mengindikasikan masih kurangnya penggunaan kaidah-kaidah fiqh yang lebih dinamis, kreatif dan tepat sasaran. Dengan demikian, dapat disimpulkan bahwa keputusan fatwa antara tahun 2010 s.d 2012 tampak lebih dinamis dalam penggunaan kaidah fiqh dibandingkan putusan fatwa yang diterbitkan antara tahun 2000 s.d 2010. Temuan data tersebut di atas selengkapnya dapat dilihat pada table di bawah ini. Table ini berisi sekumpulan kaidah fiqh yang (selalu) digunakan sebagai landasan hukum dalam setiap putusan fatwa DSN-MUI, selain al-Qur'an, al-Hadits, Ijma', Qiyas, dan pendapat ulama.

³⁸ Kutbuddin Aibak, *Metodologi pembaharuan hukum Islam*, cet 1, (Yogyakarta: Pustaka Pelajar, 2008), hlm. 211-215.

Tabel: Penggunaan Kaidah Fiqh dalam Fatwa DSN 2000-2010

No	Kaidah Fiqih	Frekwensi	Prosentase
1	الاصل في المعاملات الاباحة الا ان يدل دليل على تحريمها	78	32.2
2	درء المقاسد مقدّم على جلب المصالح	11	4.5
3	الضرر يزال	19	7.9
4	اينما وجدت المصلحة فتمّ حكم الله	13	5.4
5	كل فرض جر منفعة فهو ربا	1	0.4
6	المشقة تجلب التيسير	18	7.4
7	الحاجة قد تنزل منزلة الضرورة	24	9.9
8	الثابت بالعرف كالثابت بالشرع	19	7.9
9	تصرف الامام على الرعيه منوط بالمصلحة	13	5.4
10	الضرر يدفع بقدر الامكان	10	4.1
11	الحكم يدور مع علته وجودا وعدمها	1	0.4
12	ان الاحكام المترتبة على العوائد تدور معها كيفما دارات وتبطل معها اذا بطلت كالتقود في المعاملات	1	0.4
13	العادة محكمة	1	0.4
14	كل حكم مرتب على عرف او عادة يبطل عند زوال تلك العادة فاذا تغير تغير الحكم	1	0.4
15	للسائل احكام المقاصد	1	0.4
16	ان ما كان وسيلة وذريعة الى شئ اخذ حكمه من حيث الايجاب او النذب او الاباحة او الكراهة او التحريم	1	0.4
17	يغتفر في الشئ ضمنا وتبعامالا يغتفر قصدا	1	0.4
18	يغتفر في الشئ اذا كان تابعا مالا يغتفر اذا كان مقصودا	1	0.4
19	يغتفر في الضمن ما لا يغتفر في المستقبل	1	0.4
20	الاصل في الاشياء الاباحة الا ان يدل دليل على التحريم	6	2.5
21	المواعيد بصور التعاليق تكون لازمة	1	0.4
22	المعلق بالشرط يجب ثبوته عند ثبوت الشرط	1	0.4
23	لا يجوز لاحد ان يأخذ مال احد بلا سبب شرعي	2	0.8
24	المعلق بالشرط يجب ثبوته عند ثبوت الشرط	1	0.4
25	كل امر يشبه فيه ولا يتميز الا بالفرعة فانه يفرع	1	0.4
26	المبترع لا يجبر	1	0.4
27	الحاجة لا تحق لاحد ان يأخذ مال غيره	1	0.4
28	لا يجوز لاحد ان يتصرف في ملك الغير بلا اذنه	1	0.4
29	التابع التابع	2	0.8
30	ما ادى الى الحرام فهو حرام	3	1.2
31	الاجر على قدر المشقة	1	0.4
32	العبرة في العقود للمقاصد والمعاني لا للالفاظ والمباني	1	0.4
33	حكم الحاكم في مسائل الاجتهاد يرفع الخلاف	1	0.4
34	مالا يتم الواجب الا به فهو واجب	1	0.4
35	العادة المحكمة	1	0.4
36	المعروف عرفا كالمشروط شرطا	1	0.4
37	المعروف بين التجار كالمشروط بينهم	1	0.4
	Jumlah Total	242	100

Kesimpulan

1. Metode penetapan fatwa DSN-MUI: Secara umum penetapan fatwa Dewan Syariah Nasional (DSN) Majelis Ulama Indonesia (MUI) menggunakan tiga metode dasar yaitu; *bayāni*, *ta'lili*, *istiṣāhi*, dan memperhatikan pula kemaslahatan umum (*maṣālih 'āmmah*) atau yang biasa dikenal dengan maṣlahah.
2. Implementasi fatwa DSN-MUI pada lembaga keuangan syari'ah dijamin oleh regulasi BI dan Depkeu. Walau demikian, sebagai lembaga pengawas dalam lembaga keuangan syariah yang keberadaannya telah dijamin oleh Undang-undang Nomor 10 tahun 1998, akan tetapi dalam prakteknya di lapangan fungsi DSN dan DPS sebagai Badan Pengawas Syariah belum berjalan secara optimal. Dengan adanya legalitas perbankan syariah yang demikian kuat, perlu kiranya memberikan independensi kepada DSN-MUI, sehingga mampu memberikan kontribusi dan peran serta dengan institusi-institusi lainnya seperti BI dan Depkeu.
3. Aplikasi masalah pada fatwa DSN-MUI dapat ditelusuri melalui kaidah-kaidah fiqh yang memuat nilai-nilai maṣlahah pada fatwa DSN-MUI. Temuannya adalah bahwasanya keputusan fatwa antara tahun 2010 s.d 2012 tampak lebih dinamis dalam penggunaan kaidah fiqh dibandingkan putusan fatwa yang diterbitkan antara tahun 2000 s.d 2010, karena banyaknya kaidah yang bernilai maṣlahah di dalamnya. Indikasinya adalah terdapat 11 macam kaidah yang bermuatan nilai-nilai maṣlahah pada fatwa DSN-MUI dengan kuantitas penggunaannya diulang-ulang sebanyak 112 kali.

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فصاحة القرآن الثابتة والتطور اللغوي المتغير

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Abstract

If The Al-Qur'an was considered as the top of eloquence, if the Arabic language as the language that was come down a living can describe being fulfills for eternity, and holiness, like the holiness of the al-Qur'an and immortality? Can the Arabic language to be measured with happens in the modern era to contemporary languages of the changes? The eloquence as seen by the ancients of expert was limited by the times and places and the types of vocabulary derivatives, while it was a new development process from the process of linguistic as seen by modern experts that reflect the modern Arab right concerns.

As results of this research indicates confirmation that the classical Arabic that the al-Qur'an was decent at the summit is not just a means carrier of thought, but on top of that represents the Islamic religion, and indicates on the uniform characters of Arabic.the evolution that happened must be according to a specific system in its voices,structure,grammar, implications, and these systems are not equal in response to the evolution of evidence that the acoustic, morphological and compositional systems have reached an affair away at the stabilization and perfection.

Key word: the eloquence of al-Qur'an, language development

المخلص

إذا كان القرآن الكريم يعتبر كتاباً في قمة الفصاحة، فهل يمكن وصف اللغة العربية كاللغة التي نزل بها كائناً حياً مستوفياً للخلود والقداسة مثل قداسة القرآن وخلوده؟ وهل يمكن قياس اللغة العربية بما يحدث في العصر الحديث للغات المعاصرة من تغيرات؟ فالفصاحة عند القدماء محدودة بالزمان والمكان وبأنواع من المفردات المشتقة، بينما كانت عند المحدثين عملية تنموية جديدة تنشأ عن عملية لغوية توليدية حيث إنها تعبر عن مشاغل الإنسان العربي الحديثة، فهي متجددة بوصف أدائها وظيفية تبليغ وإبلاغ تختلف نوعية عن سابقتها في مستوى الفنون والعلوم العربية القديمة، فهي ليست ثابتة في زمان لا تتجاوزه.

فنتيجة البحث تدل على التأكيد أن اللغة العربية الفصحى التي كان القرآن الكريم في قمته ليست مجرد وسيلة حاملة للفكر، ولكنها فوق ذلك تمثل الدين الإسلامي، وتؤشر على الخصائص الموحدة للعروبة، وأن التطور التي حدث فيها يجب أن يسير وفق نظام محدد في أصواتها وصرفها ونحوها ودلالاتها، وأن هذه الأنظمة ليست متساوية في الاستجابة للتطور بدليل أن الأنظمة الصوتية والصرفية والتركيبية قد بلغت شأناً بعيداً في الاستقرار والكمال الذي يتوفر في اللغة العربية، فانفردت العربية بظاهرة الخلود التي لم تتوفر لغيرها من اللغات الإنسانية القديمة والحديثة.

الكلمات المفتاحية: فصاحة القرآن والتطور اللغوي.

¹ Dosen tetap STAIN Pekalongan mengajar Bahasa Arab, Ilmu Nahwu dan Balaghah.

أ. التمهيد في فصاحة القرآن.

كان الشعب العربي معروفا بشدة حفظه وحفاظه على لغته منذ العصر الجاهلي الذي اشتهروا فيه بالتباهي بمدى معرفتهم لعلو الذوق اللغوي السليقي لديهم وتطبيق نواحي هذه المعرفة الجمالية خاصة في نظم الشعر الجاهلي. فعلى الرغم من صعوبة تعلم اللغة العربية لما فيها من كثرة الضوابط اللغوية سواء كانت صرفية أم نحوية أم إملائية، على الرغم من هذا كله فإن العرب قد أبدعوا في التعمق في لغتهم، فجرى القدر الإلهي السماوي بأن القرآن الكريم المنزل على رسول الله صلى الله عليه وسلم باللغة العربية الفصحى حيث إن الهدف منه - وهو الظاهر الملموس التاريخي - التحدي على العرب الذي كان معروفا ببراعتهم بلغتهم في الإتيان بمثله أو مثل أقصر سورة منه فعجزوا عن محاكاة القرآن لما رأوا فيه من علو الشأن وإحكام الأسلوب وروعة المعاني، ووصف الوليد بن المغيرة القرآن - وكان كافرا جاحدا برسالة محمد صلى الله عليه وسلم - بأنه يعلو ولا يعلى عليه.

فقد ورد في الحديث النبوي الشريف: عن ابن عباس رضي الله عنهما أن الوليد بن المغيرة، جاء إلى النبي صلى الله عليه وسلم فقرأ عليه القرآن فكانه رق له، فبلغ ذلك أبا جهل، فأتاه، فقال: يا عم، إن قومك يرون أن يجمعوا لك مالا. قال: لم؟ قال: ليعطوكه فإنك أتيت محمدا لتعرض لما قبله قال: قد علمت قريش أنني من أكثرها مالا قال: فقل فيه قولا يبلغ قومك أنك منكر له أو أنك كاره له، قال: وماذا أقول؟ فوالله ما فيكم رجل أعلم بالأشعار مني، ولا أعلم برجزه ولا بقصيدته مني، ولا بأشعار الجن. والله ما يشبه الذي يقول شيئا من هذا، ووالله، إن لقوله الذي يقول حلاوة، وإن عليه لطلاوة وإنه لمثمر أعلاه، مغدق أسفله، وإنه ليعلو وما يعلا، وأنه ليحطم ما تحته⁽¹⁾. فألفاظ القرآن هي الألفاظ التي يستعملها العرب في نثرهم وشعرهم وتمتاز بالدقة البالغة في اختيار اللفظ ويتفرد بسمو التراكيب وعلو الطريقة في اختيارها. وخالف القرآن نهج العرب وطريقتهم في شيء واحد، هو ذلك البناء الكلي للأية، وللآيات، وللصور، فهو متميز ببناء فريد لم يكن قبله، ولم يأت بعده ما يماثله.

قال أبو بكر الباقلائي: إنه نظم خارج عن جميع وجوه النظم المعتاد في كلامهم، ومباين لأساليب خطابهم، ومن ادعى ذلك لم يكن له بد من أن يصحح أنه ليس من قبيل الشعر، ولا من قبيل السجع، ولا الكلام الموزون غير المقفى، لأن قوما من كفار قريش ادعوا أنه شعر، ومن الملحدة من يزعم أن فيه شعرا، ومن أهل الملة من يقول: إنه كلام مسجع، إلا أنه أفصح مما قد اعتادوه من أسجاعهم، ومنهم من يدعي أنه كلام موزون. فلا يخرج بذلك عما يتعارفونه من الخطاب⁽²⁾. وقال في موضع آخر: ولو كان القرآن سجعا لكان غير خارج عن أساليب كلامهم، ولو كان داخلا فيها لم يقع بذلك إعجاز⁽³⁾. وقال في موضع ثالث: فاستدلنا بتحريمهم في أمر القرآن على خروجه عن عادة كلامهم، ووقوعه موقعا يخرق العادة، وهذه سبيل المعجزات⁽⁴⁾.

فالقرآن نزل باللغة العربية لأمرين أساسيين: أولهما الإعجاز؛ لإثبات صدق الرسالة، وذلك للقوم الذين نزل القرآن في بيئتهم التي نشأ فيها الرسول صلى الله عليه وسلم وبدأ الدعوة، ولغيرهم من الناس بما يحويه من معلومات وتشريعات هي أصدق المعلومات وأحكم التشريعات، والثاني الهداية لكل الناس التي يحملها من تلقوه باللغة العربية، ثم يترجمون هذه الهداية إلى غيرهم. وهذا ما حدث في القرون الأولى من الهجرة، عرضت الدعوة على الناس كافة فأمن الكثيرون، ثم تفقهوا في الدين بلغاتهم، ثم أتقن كثيرون منهم اللغة العربية، ففهموا ما تعلموا وترجموا ما يريدون أن يعلموه الناس، وهذه الترجمة تعتبر تفسيراً بوجه من الوجوه لهداية القرآن ولا يحكم بها على كل ما في القرآن من معان.

ووظيفة اللغة العربية كلغة القرآن تتركز في توحيد الأمة الإسلامية، التي دخل فيها الفارسي والحبشي والرومي في العصر الأول من الدعوة الإسلامية، فنسوا لغتهم الأصلية، ونقل ابن منظور رواية الحافظ ابن عساکر أن رجلا عاب على غير العرب مناصرة محمد العربي، يريد أن يصرفهم عنه لاختلاف أجناسهم ولغاتهم، فغضب

(1) رواه البيهقي في دلائل النبوة في باب جماع أبواب المبعث 187/2.

(2) الباقلائي. أبو بكر محمد بن الطيب. إعجاز القرآن، طبعة: دار المعارف - مصر - 1997م، الطبعة: الخامسة، تحقيق: السيد أحمد

صقرص 50.

(3) المصدر السابق ص 57.

(4) المصدر السابق 64.

النبى صلى الله عليه وسلم وخطب في المسجد: "يا أيها الناس إن الرب واحد، والأب واحد، وإن الدين واحد وليست العربية بأحدكم من أب ولا أم، وإنما هي اللسان، فمن تكلم بالعربية فهو عربي"⁽¹⁾.
 ووجوه الإعجاز القرآني تتنوع في شتى ميادين الدراسات الإسلامية كعلم الأصول والتفسير والبلاغة ولا يزال البحث يكشف عن جديد وبخاصة في هذا العصر الذي ازدهرت فيه العلوم والفنون والاكتشافات العلمية الحديثة في النفس والفضاء والأرض وما فيها، والطب ونظائره من العلوم الإنسانية والعملية، ويدور الإعجاز القرآني كما يراه القدماء حول الوجوه الآتية:

1. الأخبار والوعود الصادقة.
 2. الإخبار عن الغيوب التي وقعت كما أخبر عنها القرآن.
 3. فصاحة ألفاظه وسلامة معانيه وشرفها.
 4. نظمه المحكم وتأليفه البديع وسلامته من الطعون⁽²⁾.
- ويرى المحدثون أن الإعجاز القرآني العلمي الحديث ظهر في كثير من ميادين المعرفة التي طرقتها الاكتشافات العلمية الحديثة مثل المجال الطبي والنفسي والنباتي وطبقات الأرض وغيرها. ففي كل هذه المجالات ظهرت حقائق يقينية طابقت إشارات القرآن إليها خمسة عشر قرناً، ولو لم يكن القرآن نازلاً بعلم الله من عند الله لما ورد فيه شيء من الخرائق العظيمة⁽³⁾.

ومع هذه الحقائق العلمية التي تدل على إعجاز القرآن علمياً ونظرياً فهناك حملة قام بها المستشرقون لزعة اليقين وعرس الوسوسة في صدور المسلمين عن مضمون صدق القرآن. فهؤلاء المستشرقون ليسوا على حد سواء في مواقفهم. فمنهم من وقف على الحق وأنصفه، ومنهم من أساء واعتدى. ومن أخطر الفكر الاستشراقي الذي أسهم في الهجمة على القرآن من خلال الدراسات القرآنية:

1. كتاب تيودور نولدكه (تاريخ القرآن)، وهو من أهم الكتب التي ألفها المستشرقون في تاريخ القرآن الكريم، وأصبح هذا الكتاب إنجيل المستشرقين في مرجعية الدراسات القرآنية.
2. كتاب جولدتسهير الذي ترجمه الدكتور عبد الحلیم النجار تحت عنوان: مذاهب التفسير الإسلامي.
3. كتاب جون وانسبرو بعنوان: دراسات قرآنية: مصادر الكتب المقدسة وطرق تفسيرها، ويعد هذا الكتاب من أخطر كتب المستشرقين حيث تأثر به جانب كبير ممن جاءوا بعده في البحث القرآني أو التاريخ الإسلامي عامة.
4. كتاب دون ريتشاردسون بعنوان أسرار القرآن الذي يخلط بين الدراسات القرآنية والسياسة.
5. كتاب نيل روبنسون بعنوان اكتشاف القرآن: مقارنة معاصرة لنص محجب.
6. كتاب كريستوف لوكسنبرج بعنوان: كتاب سريانية – أرامية للقرآن: مساهمة في تحليل لغة القرآن.
7. كتاب ابن وراق بعنوان لماذا أنا لست مسلماً؟ حيث إن المؤلف يقدم نقداً لاذعاً وقويماً ضد الإسلام في منهجية علمية في العرض دون الصدق في المضمون⁽⁴⁾.

والمدحش العجيب أن القرآن كلما اشتد الهجوم عليه من معارضيه ومنكريه ازداد تألقاً وقوة، فحقائق القرآن الخالدة تدحض الزيف والافتراء وكل ما يثيره أعداء القرآن من شبهات. دل على هذا قوله تعالى: { لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ }⁽⁵⁾، وتقوم آيات القرآن على إقناع العقل وطمأنينة القلب وفضح الزيف والافتراء حتى لا يبقى أمام المتمرد إلا أحد أمرين: إما أن يؤمن عن بينة وإما أن يكفر عن بينة⁽⁶⁾.

(1) ابن منظور، محمد بن مكرم المعروف بابن منظور (630 - 711هـ)، مختصر تاريخ دمشق، 1404هـ - 1984م، تحقيق: روية النحاس، رياض عبد الحميد، محمد مطيع الحافظ، طبعة دار الفكر سورية دمشق، 338/3.
 (2) زقزوق. محمود حمدي. أ.د. الموسوعة الإسلامية العامة، 1424هـ/ 2003م، تأليف: مجموعة من المؤلفين، إشراف: أ.د. محمود حمدي زقزوق طبعة المجلس الأعلى للشؤون الإسلامية، ص176 بنصرف.
 (3) المصدر السابق.
 (4) داود. محمد محمد الدكتور. كمال اللغة القرآنية بين حقائق الإعجاز وأوهام الخصوم طبعة دار المنار القاهرة، ص13 - 15.
 (5) سورة فصلت، الآية: 42.
 (6) داود محمد محمد. أ.د. المصدر السابق.

هذا ما يتعلق بالقرآن الكريم من حيث الإعجاز اللغوي الذي يمكن إدراكه فيه، وهو كلام الله تعالى المعجز المنزل على رسوله محمد صلى الله عليه وسلم المكتوب في المصاحف المنقول بالتواتر المتعدد بتلاوته. وفترة نزول القرآن الكريم على النبي صلى الله عليه وسلم منجما ومفرقا بين السورة والأخرى كما اتفق عليه المسلمون تستغرق مدة تزيد على عشرين سنة بعد أن نزل جملة واحدة إلى سماء الدنيا ليلة القدر⁽¹⁾، وذلك لحكم وأسرار من أهمها:

1. تثبيت قلب النبي صلى الله عليه وسلم عما أصابه من قومه عن طريق قصص الأنبياء السابقين.
 2. التدرج في تربية الأمة دينيا وأخلاقيا وثقافيا واجتماعيا وعقليا.
 3. الإجابة عن أسئلة السائلين الذين كانوا يسألون النبي صلى الله عليه وسلم أسئلة معينة، فينزل القرآن بالإجابة عنها.
 4. لفت أنظار المؤمنين إلى وقوعا فيه من أخطاء حتى لا يعودوا إليها مرة أخرى.
 5. تيسير حفظ القرآن⁽²⁾.
- ب. المقدمة عربية القرآن.

لقد نزل القرآن الكريم باللغة العربية. فقد بلغ غاية الفصاحة ونهاية البلاغة بين قوم لا يخلون من جملتهم من شاعر فحل، أو خطيب مصقع. وكان القرآن الكريم جامعا لفنون البلاغة، حاويا لأطراف البيان والفصاحة، محكما في نظمه. فقد بلغت فصاحة العرب بعد مراحل طويلة من النمو والتطور، ومن الصعب تحديد الزمن الذي يعد بدءا حقيقيا للغة العربية الفصحى حيث لم يرد النقوش الكافية التي تدل على بدء فصاحة العرب. فعلماء اللغة السامية التي تعتبر من أصل اللغة العربية – لما فيها من وجوه الاتفاق والتشابه بينهما – قد عثروا على نقوش تمتد من أواخر القرن الثالث الميلادي إلى القرن السادس، ولكن هذه النقوش قليلة وقصيرة، وأكثرها في أمور شخصية، وليس بينها نص أدبي أو نص طويل يمكن توضيح جملة الخصائص اللغوية لتلك اللغة التي كان يتحدث بها كتبة هذه النقوش⁽³⁾.

والقرآن الكريم إذ جاء بأصفي ألفاظ اللغة العربية وأعذبها وأفصحها، فلا يمكن أن يخدش عربية لغة القرآن، ولم يوجد لفظ واحد فيه إلا وله أصالة في العربية. وهذا لا يتناقض مع ما يدعيه البعض من وجود ألفاظ أعجمية. فوصف القرآن نفسه بأنه نزل بلسان عربي مبين يقتضي أن اسم الشيء ووصفه المخلوع على اسمه معا يجب أن يحمل على جميعه، وعليه يكون القرآن جميعه عربيا. فقد زعم المشككون أن ورود بعض الكلمات الأعجمية فيه يتناقض مع كونه كتابا منزلا بلسان عربي مبين مثل: آدم، وأباريق، وإبراهيم، وأرانك، وغير ذلك. فهي الكلمات وإن كانت غير عربية الأصل في الوضع اللغوي، فهي عربية باستعمال العرب لها قبل عصر نزول القرآن وفيه. وكانت سائغة ومستعملة بكثرة في اللسان العربي قبيل نزول القرآن وبهذا الاستعمال فارقت أصلها غير العربي، وعدت عربية نطقاً واستعمالاً وخطاً.

واللغة العربية كبقية اللغات البشرية الأخرى – قبل أن تكون لغة الوحي من السماء المتعبد بدراستها – هي وسيلة للتعبير وأداة التوصل والتواصل والتفاهم بين البشر. فوظيفتها أساسا هي نقل ما يجيش في خاطر البشر ونوازع النفس وما ينتاب الشخص من شعور دافق وخلجات باطنة وظاهرة، فتنتقل إلى طالبها بطريقة الأصوات ويعبر عنها بالأحرف الألفاظ، ومن ثم عرف ابن جني اللغة بأنها أصوات يعبر بها كل قوم عن أغراضهم⁽⁴⁾. وهذا لا يعني أن اللغة العربية لغة مقدسة لها طابع غامض أو سحري أو نحو ذلك، لكن يعني هذا أن تركيبها الأساسي

(1) السيوطي. جلال الدين عبد الرحمن، الإتيان في علوم القرآن، طبعة: دار الفكر - لبنان - 1416هـ - 1996م، الطبعة: الأولى، تحقيق: سعيد المنذوبللسيوطي، الإتيان في علوم القرآن 118/1 - 121.

(2) الزركشي. محمد بن بهادر بن عبد الله الزركشي أبو عبد الله، البرهان في علوم القرآن، طبعة: دار المعرفة - بيروت - 1391، تحقيق: محمد أبو الفضل إبراهيم، 228/1 - 231 بتصرف.

(3) ضيف. شوقي. د. تاريخ الأدب العربي العصر الجاهلي. طبعة دار المعارف القاهرة، الطبعة الحادية عشرة ص118.

(4) ابن جني. أبو الفتح عثمان بن جني. الخصائص. تحقيق محمد علي النجار، طبعة دار الهدى للطباعة والنشر - بيروت - لبنان. الطبعة الثانية 33/1.

كان في غاية القوة بحيث استطاعت أن تحمل رسالة السماء وكلمات الله وأن تؤدي ذلك كله للبشرية على نحو غاية في القدرة والافتقار.

فنزول القرآن الكريم بلغة العرب الذين كانوا ينظمون فيها أشعارهم ويلقون فيها خطبهم وينخاطبون بها فيما بينهم دليل لا شك فيه عن التحدي على الأمة العربية فجزوا عن الرد عنه. وقال أبو عبيدة: إنما أنزل القرآن بلسان عربي مبين فمن زعم أن فيه غير العربية فقد أعظم القول ومن زعم أن لدا بالبنطية فقد أكبر القول، وقال ابن فارس: "لو كان فيه من لغة غير العرب شيء لتوهم متوهم أن العرب إنما عجزت عن الإتيان بمثله لأنه أتى بلغات لا يعرفونها⁽¹⁾ اهـ.

قال ابن كثير: "وأما القرآن فجميعه فصيح في غاية نهايات البلاغة عند من يعرف ذلك تفصيلاً وإجمالاً ممن فهم كلام العرب وتصريف التعبير، فإنه إن تأملت أخباره وجدتها في غاية الحلاوة، سواء كانت مبسطة أو وجيزة، وسواء تكررت أم لا وكلما تكررت حلا وعلا لا يخلق عن كثرة الرد، ولا يمل منه العلماء، وإن أخذ في الوعيد والتهديد جاء منه ما تقشعر منه الجبال الصم الراسيات، فما ظنك بالقلوب الفاهمات، وإن وعد أتى بما يفتح القلوب والأذان، ويشوق إلى دار السلام ومجاورة عرش الرحمن"⁽²⁾.

وقال الغزالي: "إذ اشتمال جميع القرآن على كلمتين أو ثلاث أصلها عجمي وقد استعملتها العرب ووقعت في ألسنتهم لا يخرج القرآن عن كونه عربياً، وعن إطلاق هذا الاسم عليه، ولا يتمهد للعرب حجة فإن الشعر الفارسي يسمى فارسيًا وإن كانت فيه أحاد كلمات عربية إذا كانت تلك الكلمات متداولة في لسان الفرس فلا حاجة إلى هذا التكلف"⁽³⁾.

وقال الألوسي في تفسير الآية: 34 من سورة الإسراء وهي قوله تعالى: (وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا)، عندما تحدث عن معنى القسطاس: "... وعلى القول بأنه رومي معرب وهو الصحيح لا يقدح استعماله في القرآن في عربيته المذكورة في قوله تعالى: {إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا} (سورة يوسف الآية: 2) لأنه بعد التعريب والسماع في فصيح الكلام يصير عربياً فلا حاجة إلى إنكار تعريبه أو ادعاء التغليب أو أن المراد عربي الأسلوب"⁽⁴⁾.

ورد القرآن نفسه على من زعم أن نبي الإسلام محمداً صلى الله عليه وسلم يعلمه بشر على نحو ما ورد في سورة النحل، (وَلَقَدْ نَعَلْنَا أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ)⁽⁵⁾، وكذلك في سورة فصلت آية 44: (وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشَفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَئِكَ يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ)⁽⁶⁾.

فالقرآن الكريم له دوره في أقصى الأهمية في الحفاظ على اللغة العربية الفصحى والإبقاء عليها رغم كل عوامل الإحباط التي تحوطها حتى تكاد أن تتحول إلى لغة خاصة لا يستعملها إلا من تتوفر فيه مواصفات أدبية وعقدية معينة. فالفتوحات الإسلامية في الدول الآسيوية تشهد جهود المسلمين الذين يحملون دينهم إلى تلك المناطق وينشرون راية القرآن وعلموا تلك الشعوب خصائص اللسان العربي حتى استبدلته بلغاتها الأصلية، فظهر جبهة من العلماء من تلك المناطق الأعجمية المتخصصون الذين تبحروا في فنون العربية وصاروا أئمتها الذين يرجع إليهم ويفتون في مشكلاتها كسيبويه وابن سينا، والفيرابي والبيروني والرازي وغيرهم من العباقرة، تشهد آثارهم بعظمة ما استكن في قلوبهم من حب العربية وولاء للقرآن الكريم.

(1) ابن فارس، أبو الحسين أحمد بن فارس بن زكريا، الصحابي في فقه اللغة ومسائلها وسنن العرب في كلامها، تعليق: أحمد حسن بسج، طبعة دار الكتب العلمية، بيروت - لبنان 1418هـ/ 1997م، ص33.

(2) ابن كثير. أبو الفداء إسماعيل بن عمر بن كثير القرشي الدمشقي (700 - 774 هـ)، 1420 هـ - 1999م، تفسير القرآن العظيم، المحقق: سامي بن محمد سلامة، طبعة: دار طيبة للنشر والتوزيع الطبعة: الثانية، 2001/1، عند تفسير الآية: 23 - 24 من سورة البقرة.

(3) الغزالي، أبو حامد محمد بن محمد الغزالي الطوسي، المستصفي في أصول الفقه، دار النشر: دار الكتب العلمية - بيروت - 1413، الطبعة: الأولى، تحقيق: محمد عبد السلام عبد الشافي ص85.

(4) الألوسي في تفسير الآية 34 من سورة الإسراء.

(5) سورة النحل الآية: 103.

(6) الموسوعة القرآنية المتخصصة، تأليف: مجموعة من العلماء المعاصرين إشراف: أ. د. محمود حمدي زقزوق، طبعة المجلس الأعلى للشؤون الإسلامية ووزارة الأوقاف مصر ص130.

فبقاء اللغة العربية راجع إلى الدفاع عن القرآن، لأن الدفاع عنه لكونه أصل الدين ومصدر العقيدة يستتبع الدفاع عنها، لأنها السبيل إلى فهمه، بل لأنها السبيل إلى الإيمان بأن الإسلام دين الله، وأن القرآن من عنده. وأشار الأستاذ عباس محمود العقاد إلى أن إنسانية الإسلام وعالمية تشريعها ساعدت على انتشار العربية التي هي لغة كتابه (القرآن) الذي وحد في المؤمنين به مقاصد الضمائر والألسنة والأفكار على الرغم من اختلافهم في مواقع البلاد. يضاف إلى هذا أن الألفاظ التي استخدمها القرآن صارت هي الأهم والأبهى والأجمل والأكثر شيوعاً وتداولاً على الألسنة. فاللغة العربية كغيرها من لغات البشر خاضعة للتغير والتبدل والزوال والفناء، والقرآن بحكم أنه لسان الإسلام الناطق هو الذي حفظها من الضياع، لأنه جاء على وجه تحدى به العرب تحدياً صارخاً. ولو أن القرآن جاء كما جاء غيره من الكتب السماوية مجرداً عن الإعجاز لما كان حتماً على الناس أن يلزموا أنفسهم بحفظه.

وقد وضع العلماء شروطاً للحصول على رتبة الاجتهاد في الدين، منها إتقان اللغة العربية لأنها لغة القرآن الذي نزل بها، ولغة تحدث بها نبي الإسلام صلى الله عليه وسلم، فمن الضروري أن يشترط ذلك لمن بلغ رتبة الاجتهاد في علوم الدين.

قال الإمام الشافعي رحمه الله: "فعلى كل مسلم أن يتعلم ممن لسان العرب ما بلغه جهده حتى يشهد به أن لا إله إلا الله وأن محمد عبده ورسوله ويتلوا به كتاب الله وينطق بالذكر فيما افترض عليه من التكبير وأمر به من التسبيح والتشهد وغير ذلك"⁽¹⁾.

وقال أبو إسحاق الشيرازي في صفة المفتي: "ويعرف من اللغات والنحو ما يعرف به مراد الله ومراد رسوله صلى الله عليه وسلم في خطابهما"⁽²⁾.

وقال الماوردي: "ويكون من أهل الاجتهاد إذا أحاط علمه بخمسة أصول... الخامس علمه بالعربية فيما تدعو الحاجة إليه من اللغة والإعراب، لأن لسان الكتاب والسنة عربي، فيعرف لسان العرب، من صيغة ألفاظهم وموضوع خطابهم ليفرق بين الفاعل والمفعول، وحكم الأوامر والنواهي، والندب والإرشاد، والعموم والخصوص"⁽³⁾، وقال في موضع آخر: "كان معرفة لسان العرب فرضاً على كل مسلم من مجتهد وغير مجتهد. إلا أن غير المجتهد يلزمه من فرضه ما اختص بتكليفه من الشهادتين وما تتضمن الصلاة من القراءة والأذكار ولا يلزمه معرفة ما عداه إلا بحسب ما يدرج إليه في نوازله وأحكامه"⁽⁴⁾.

وقال ابن تيمية: "ومعلوم أن تعلم العربية وتعليم العربية فرض على الكفاية، وكان السلف يؤدبون أولادهم على اللحن، فنحن مأمورون أن نحفظ القانون العربي، ونصلح الألسن المائلة عنه، فيحفظ لنا طريقة فهم الكتاب والسنة والاقتداء بالعرب في خطابها، فلو ترك الناس على لحنهم كان نقصاً وعبثاً"⁽⁵⁾.

ت. مفهوم الفصاحة في العربية.

الفصحى لغة: وصف مؤنث من فصْح يدل على التفصيل، يدور معنى هذه المادة حول الخلوص والظهور والبيان⁽⁶⁾. والفصحُ خلوص الشيء مما يشوبه. وأصله في اللبن، يقال فصْح اللبن، وأفصح فهو مفصح وفصيح إذا تعرى من الرغوة⁽⁷⁾. ومنه استعير: فصْح الرجل إذا جادت لغته، وأفصح تكلم بالعربية، قال تعالى: (وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا...) (8)، أي أبين وأظهر. واصطلاحاً اختلف العلماء في المراد بالفصيح، فيرى كثير أنه ما كثر استعماله على ألسنة العرب الفصحاء.

(1) الشافعي، محمد بن إدريس أبو عبد الله، الرسالة، - القاهرة - 1358 - 1939، تحقيق: أحمد محمد شاكر ص48.
(2) الشيرازي، أبو إسحاق إبراهيم بن علي، اللمع في أصول الفقه، طبعة: دار الكتب العلمية - بيروت - 1405 هـ - 1985م، الطبعة الأولى، ص127.

(3) الماوردي، القاضي أبو الحسن علي بن محمد بن حبيب البصري. الحاوي في فقه الشافعي، ط. دار الكتب العلمية، 1414 هـ - 1994، ج: 15، ص: 50 - 51.

(4) الماوردي، المصدر السابق ج: 16، ص: 120.

(5) ابن تيمية، أحمد بن عبد الحلیم بن تيمية الحراني أبو العباس تقي الدين، مجموعة فتاوى شيخ الإسلام، ط. مجمع الملك فهد المملكة السعودية العربية ج: 32، ص: 252.

(6) انظر مجمع اللغة العربية القاهرة، المعجم الوسيط 690/2.

(7) المصدر السابق.

(8) سورة القصص، بعض الآية: 34.

قال السيوطي: "والمفهوم من كلام ثعلب، أن مدار الفصاحة في الكلمة على كثرة استعمال العرب لها. فإنه قال في أول فصيحته: هذا كتاب الفصيح مما يجري في كلام الناس وكتبتهم، فمنه ما فيه لغة واحدة والناس على خلافها، فأخبرنا بصواب ذلك، ومنه ما فيه لغتان وثلاث وأكثر من ذلك، فاخترنا أفصحهن، ومنه ما فيه لغتان كثيرتا واستعملتا، فلم تكن إحداهما أكثر من الأخرى، فأخبرنا بهما⁽¹⁾. والمراد بالفصحاء الموثوق بعربيتهم هم الذين يستشهد بكلامهم من أهل الجاهلية والمخضرمين ومتقدمي الإسلاميين حتى سنة 150 هـ تقريبا، ويختمون عند الأصمعي بإبراهيم بن هرمة فهو آخر من يحتج بشعره عنده⁽²⁾.

ويرى بعض اللغويين أن الفصيح لا يخضع لكثرة الاستعمال ولا لقلته، وإنما الفصيح ما أفصح عن المعنى واستقام لفظه على القياس، لا ما كثر استعماله، وليس كل ما ترك الفصحاء استعماله بخطأ، فقد يترك استعمال الفصيح لاستغنائهم بفصيح آخر، أو لعدة غير ذلك. وقد جمع البلاغيون بين الرأيين، فذكروا أن فصاحة الكلمة تكون بخلوصها من عيوب ثلاثة: تنافر الحروف والغرابية ومخالفة القياس. فإن كانت الكلمة متنافرة الحروف، مثل: الهعجع، اسم لنبت، أو غريبة مثل: تكأكأتم أي اجتمعتم، أو مخالفة القياس مثل: الأجلل في الأجل، فهي غير فصيحة، ثم قالوا: وعلامة كون الكلمة فصيحة: أن يكون استعمال العرب الموثوق بعربيتهم لها كثيرا، أو أكثر من استعمالها⁽³⁾.

والفصيح ليس على درجة واحدة، فله رتب متفاوتة، فمنه الفصيح والأفصح، ونظير ذلك في علوم الحديث تفاوت رتب الصحيح، ففيها صحيح وأصح. وكلام اللغويين يشهد بذلك. ففي "ذيل الفصيح": وتشديخ النخل - أي شق بسره - أفصح من التشقيح. ومجّح العنب إذا بلغ وطاب - أفصح من مزج - أي اصفر بعد الخضرة⁽⁴⁾. فقد ورد في لسان العرب: ضربة لأزب، أفصح من لازم (مادة: لزب، في لسان العرب)⁽⁵⁾. ونقل السيوطي عن الجمهرة: البرُّ أفصح من قولهم القمح والحنطة. ونقل عن ابن خالويه في شرح الفصيح: قد أجمع الناس جميعا أن اللغة إذا وردت في القرآن فهي أفصح مما في غير القرآن لا خلاف في ذلك. وخلاف الفصيح إما ضعيف أو منكر أو متروك. فالضعيف ما انحط عن درجة الفصيح، والمنكر أضعف منه وأقل استعمالا بحيث أنكره بعض أئمة اللغة ولم يعرفه. والمتروك ما كان قديما من اللغات ثم ترك واستعمل غيره. وقد ضرب السيوطي أمثلة لذلك⁽⁶⁾.

وأجمع العلماء والرواة أن قريشا أفصح العرب ألسنة، وأصفاهم لغة، وكانت مع فصاحتها وحسن لغاتها ورقة ألسنتها إذا أتتهم الوفود من العرب تخيروا من كلامهم وأشعارهم أحسن لغاتهم وأصفي كلامهم، فاجتمع ما تخيروه من تلك اللغات نحائزهم⁽⁷⁾ إلى سلاتنهم⁽⁸⁾ التي طبعوا عليها فصاروا بذلك أفصح العرب⁽⁹⁾.

ث. أهمية اللغة العربية الفصحى.

كانت العربية عند ظهور دين التوحيد لغة قبائل: لربيعية في شمال جزيرة العرب لهجة، ولتميم وقيس ومن انضاف إليهم في وسط الجزيرة لهجة، ولكنانة وهذيل وثقيف وخزاعة وأسد وضبة وألفاظها من عرب الحجاز وتهامة لهجة فضلا عن لغة اليمانيين في جنوب الجزيرة، وكانت لهجة القبيلة الواحدة تفترق عن لهجة

(1) السيوطي، جلال الدين بن عبد الرحمن، المزهر في في علوم اللغة وأنواعها، 1986م، تحقيق: محمد أحمد جاد المولى بك، محمد أبو الفضل إبراهيم، علي محمد البجاوي، طبعة المكتبة العصرية صيدا بيروت، 1/ 184.

(2) البغدادي، عبد القادر بن عمر، (ت 1093هـ)، خزنة الأدب ولب لباب لسان العرب، تحقيق وشرح عبد السلام محمد هارون طبعة مكتبة الخانجي القاهرة، الطبعة الرابعة 1418هـ/ 1997م 1/ 424.

(3) القزويني - الخطيب، جلال الدين محمد بن عبد الرحمن بن عمر بن أحمد بن محمد (739هـ)، الإيضاح في علوم البلاغة المعاني والبيان والبدیع، شرح إبراهيم شمس الدين، طبعة دار الكتب العلمية بيروت - لبنان 2003م/ 1424هـ ص 24.

(4) السيوطي، المزهر المرجع السابق 1/ 212.

(5) ابن منظور، محمد مكرم المعروف بابن المنظور، لسان العرب، طبعة دار صادر - بيروت، الطبعة الأولى: 1/ 738.

(6) السيوطي، المرجع السابق 1/ 214.

(7) النحائز جمع نحيزة، وهي الطبيعة.

(8) السلائق جمع سليقة، وهي الطبيعة.

(9) ابن فارس. أبو الحسين أحمد بن فارس بن زكريا. الصحابي في فقه اللغة العربية ومسائلها، 1418هـ/ 1997م تعليق أحمد حسن بسج، طبعة دار الكتب العلمية بيروت لبنان، ص 28.

غيرها في مادة اللغة وكيفية النطق بها. فبظهور الرسالة التي جاء بها نبي الإسلام محمد صلى الله عليه وسلم تتوحد أو تكاد أن تتوحد تلك اللهجات في لهجة قريش التي كانت تمثل أرقى لهجات اللغة العربية ونزل القرآن بها. وما تزال العربية في جميع الدراسات التي تناولتها قبل الإسلام تشهد بسبقها وامتيازها⁽¹⁾.

ومن ثم يتضح أن من أهم الأسباب التي تدل على أهمية اللغة العربية الفصحى ما يلي:

1. أن اللغة العربية الفصحى هي لغة نبي الإسلام سيدنا محمد (صلى الله عليه وسلم)، ولا تتم أي صلاة من المسلمين إلا بإتقان بعض من جوانب هذه اللغة لأنها معجزة بحد ذاتها؛ إذ إنها لغة كتاب الله تعالى القرآن الكريم، والذي تحدّى به رب العالمين العالم أجمعين؛ ففي المرحلة الأولى قد تحدّى الله تعالى قوم قريش على الإتيان بمثله على نحو ما سبق ذكره.
2. أن اللغة العربية الفصحى هي إحدى اللغات السامية القديمة؛ فاللغات السامية تقسم إلى لغات سامية شرقية وسامية غربية، وتقع اللغة العربية الفصحى ضمن اللغة السامية الغربية- الوسطى، واللغات السامية هي من أقدم اللغات في العالم، وهي لغات أفرو آسيوية (وهي اللغات التي يتحدث بها سكان قارتي أفريقيا وآسيا منذ العصر الحجري الحديث)، وهي الأكثر استخداماً من بين كلّ اللغات السامية.
3. لأن اللغة العربية الفصحى هي اللغة التي وحدت جميع اللهجات العربية بغض النظر عن مدى صعوبة اللهجات واختلافها عن بعضها البعض، ولذلك فإنها اللغة الرسمية التي يتم تعليمها إجبارياً في جميع مدارس الوطن العربي. تعدّ اللغة العربية من أغنى اللغات وأكثرها غزارة، كما أنّها مرنة في ذات الوقت، فمن جذر الكلمة الواحدة نستطيع استخراج العديد من الصفات والأفعال.

ج. تحديات العربية الفصحى في العالم الواقع.

كانت التحديات التي تواجهها اللغة العربية الفصحى ليست مقصورة في الشعب الأعجم الذين لا ينطقون ولا يعرفون شيئاً عن اللغة العربية. بل إن الأمة العربية أو كثيراً منها قد تخلت عن لغتها وعزلوها عن موضوعات الحضارة. وتواجه اللغة العربية الفصحى جملة من التحديات التي تعاني من أجلها العزلة عن الحياة اللغوية. وذلك لأن اللهجات العامية المنتشرة في الوطن العربي قد حلت محل هذه اللغة الفصيحة. فالدول العربية التي بلغ عددها اثنتين وعشرين دولة المجموعة في عضوية جامعة الدول العربية لديهم اثنتان وعشرون لهجة محلية. بل إن الدولة الواحدة قد يكون فيها أكثر من لهجة، ويتفاهم المواطنون في تلك الدولة بالعامية المشتركة التي تتبناها أجهزة الإعلام. وهذا ما حدث بالفعل في الوطن العربي، فتختلف لهجاتهم في التطبيق اليومي من الكلام ولكنهم يقتربون من اللغة الفصحى عند مستوى ثقافي معين.

إضافة إلى ذلك أن المشغلين بتدريس الطلاب في المدارس العامة استعملوا اللهجات المحلية أو اللغة العامية بل إن كثيراً من أساتذة الجامعات في الآداب يستخدمون اللهجات المحلية أيضاً. فالتحديات التي تواجهها اللغة العربية الفصحى يمكن تلخيصها فيما يلي:

1. استبدال العامية بالفصحى،
2. تطوير الفصحى حتى تقترب من العامية،
3. الهجوم على الحروف العربية والدعوة إلى استعمال الحروف اللاتينية
4. إسقاط الإعراب في الكتابة والنطق.
5. الدعوة إلى إغراق العربية في سيل من الألفاظ الأجنبية.
6. محاولة تطبيق مناهج اللغات الأوروبية على اللغة العربية ودراسة اللهجات والعامية.

ح. التطور اللغوي في العربية ومظاهره.

اتبعت اللغة العربية النهج الطبيعي الذي سلكته اللغات العالمية لتجديد ثوبها وإثبات قدرتها على السيطرة للمواقف المختلفة التي تفرضها الحضارة. فاللغة العربية بقرآنها وأشعارها ونصوصها باقية على الدوام. فمن خلال تلك النصوص يستطيع الإنسان أن يتصور مظاهر تطور اللغة. فاللغة العربية في العصر الجاهلي مطبوعة

(1) الجندي- أنور - الفصحى لغة القرآن، 1402هـ/ 1982م طبعة دار الكتاب اللبناني، بيروت، لبنان. ص25.

بالنزعة الحسية المادية في كل شيء، واستمرت هذه الحالة إلى أن اتسعت حواضر العرب بفعل الإسلام، فنقلت ألفاظ العربية من مواضع إلى مواضع آخر بزيادات وشرائط وضوابط معينة. فألفاظ المؤمن والمسلم والكافر والمنافق وغيرها من الكلمات التي يحملها الإسلام مثلاً، يعرفها العرب من الأمان والتسليم والغطاء والستر. ولم يعرف العرب معنى الفسق إلا قولهم: فسقت الرطبة، إذا خرجت من قشرها، وجاء الشرع بأن الفسق الإفحاش في الخروج عن طاعة الله جل ثناؤه⁽¹⁾.

وهذا التطور اللغوي الذي حدث على اللغة العربية يمكن تقسيمه فيما يلي⁽²⁾:

1. انتقال مجال الدلالة،
اللفظ إذا كثر استعماله لا يثبت على حالة واحدة، فينتقل من دلالاته الأصلية إلى دلالة أخرى قائمة على المشابهة أو اعتماداً على علاقات المجاز المرسل كالسببية والمسببية وغيرك من بقية العلاقات. فهي كلها علاقات تسوغ الانتقال إلى معنى جديد لا يقطع الصلة بالمعنى القديم، مثل الرائد الذي كان في الأصل يطلق على الشخص الذي يرسل لطلب الكلب ويتقدم قومه يدلهم على مساقط الغيث ومصادر الكلب، وهذا اللفظ في استعمال المعاصر يدل على معنى الزعامة والتقدم بين قوم، مثل: هذه فكرة رائدة، وهذا مفكر رائد بمعنى زعيم ومقدم في ميدانه.
 2. تعميم الدلالة،
وهو انتقال المعنى الضيق إلى معنى أو معاني أكثر اتساعاً، حيث إن كثرة استعمال المعنى الخاص في المعاني العامة بواسطة توسيع الدلالة تغلب المعنى الخاص الذي تدور عليه الدوائر مع مرور الأيام، وذلك مثل الركب الذي يطلق على راكب البعير خاصة. وفي غيره يقال: فارس، وحمار، وبغال، ثم عمت دلالة الراكب لتشمل ركوب كل شيء سواء كانت وسيلة الركوب بدوية أو من مستحدثات العصر.
 3. تخصيص الدلالة،
وهو عبارة من تغيرات اجتماعية تلحق بالألفاظ تبعاً لحاجات المجتمع اللغوي، أو انسجاماً مع التغيرات العقديّة كما حدث لكثير من ألفاظ العبادات التي حدد الدين الإسلامي مجال استعمالها وخصصها بدلالات محددة، مثل الإيمان الذي تنصرف دلالاته إلى الأمان على العرض والمال وتحولت إلى التصديق بكل شيء. وخصص هذا اللفظ في الإسلام بالتصديق بالله ورسله وكتبه وملائكته والقدر خيره وشره. وكذلك الصلاة التي كانت في الأصل للدلالة على الدعاء ثم تنصرف دلالاته لمجموعة من الأفعال والأقوال المبتدأة بالتكبير والمختتمة بالتسليم بشرائط وأركان مخصوصة.
 4. رقي الدلالة،
ظهور الارتقاء أو الانحطاط لدلالة الألفاظ قد يكون مستمداً من السطة الدينية أو السياسية أو الحضارية، حيث تكون دلالاتها الأصلية عادية أو وضعية، ثم تتحول إلى دلالة أرقى وأشرف، وذلك مثل لفظ الرسول الذي يعني مجرد شخص يرسل في مهمة محددة سواء كان وضعية أو جلييلة، واستعمل الإسلام هذا اللفظ في منزلة الشرف والرقي إذ خصه بشخص الرسل والأنبياء الذي حملوا الرسالة السماوية.
 5. انحطاط الدلالة.
قد تلحق الحسة بعض الألفاظ على إثر تطورات الذوق في الحياة العامة، فتحل محلها ألفاظ تنسجم مع درجة التمدن والتغير الذين تصل إليهما الجماعة اللغوية. وكان للعرب مبدأ قديم يؤكد حرصهم على قلب المسميات التي لا تعجبهم إلى أضدادها نظراً لانحطاط دلالاتها فيجعلون المنحط منها مقبولاً مثل قولهم: البصير للأعمى، والمفازة للصحراء المهلكة، والسليم للملذوع، والمبروكة للحمي
- خ. الخلاصة والنتيجة

(1) انظر ابن فارس، الصحاح في فقه اللغة السابقين 44-45.

(2) الأعرش، عبد الله آيات، اللغة العربية الفصحى نظرات في قوانين تطورها وبلى المهجور من ألفاظها، مجلة الوعي الإسلامي الكويت 1435 هـ/ 2014م ص 122 - 143 بالاقصص.

وبعض عرض هذه النقاط السابقة حول إعجاز القرآن، وفصاحته، ومفهوم الفصاحة في العربية، وأهمية اللغة العربية الفصحى وتحدياتها في العالم الواقع، والتطور اللغوي في العربية ومظاهره، يمكن القول إن أن اللغة العربية الفصحى التي كان القرآن الكريم في قمتها ليست مجرد وسيلة حاملة للفكر، ولكنها فوق ذلك تمثل الدين الإسلامي، وتؤشر على الخصائص الموحدة للعروبة، وأن التطور التي حدث فيها يجب أن يسير وفق نظام محدد في أصواتها وصرفها ونحوها ودلالاتها، وأن هذه الأنظمة ليست متساوية في الاستجابة للتطور بدليل أن الأنظمة الصوتية والصرفية والتركيبية قد بلغت شأنًا بعيدا في الاستقرار والكمال الذي يتوفر في اللغة العربية، فانفردت العربية بظاهرة الخلود التي لم تتوفر لغيرها من اللغات الإنسانية القديمة والحديثة

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RIWAYAT PENDIDIKAN PERGURUAN TINGGI

Tahun Lulus	Jenjang	Perguruan Tinggi	Jurusan/ Bidang Studi
2000	S1	UNIVERSITAS AL AZHAR MESIR	BAHASA ARAB
2008	S2	UNIVERSITAS AL AZHAR MESIR	BAHASA ARAB
	S3	UIN SUNAN KALIJAGA YOGYAKARTA	AL-DIRASAH AL-ISLAMIAH WA AL-ARABIAH

PELATIHAN PROFESIONAL

Tahun	Pelatihan	Penyelenggara
2009	Seminar Internasional colloquium on the use of ICT in English Language	UIN Jakarta
2010	Workshop Konsorsium Mata Kuliah	STAIN Pekalongan
2011	workshop tentang pembuatan website dengan blog sebagai media learning bagidosen	STAIN Pekalongan

PENGALAMAN JABATAN

Jabatan	Institusi	Tahun ... s.d. ...
Pembina UKM LKD	STAIN Pekalongan	Jan 2008 s.d.sekarang

PENGALAMAN MENGAJAR

Mata Kuliah	Jenjang	Institusi/Jurusan/Program	Tahun...s.d...
Bahasa Arab	S1	STAIN Pekalongan	2008 - Sekarang
Sejarah Peradaban Islam	S1	STAIN Pekalongan/Tarbiyah/PAI	2011-2012
Al-Arabiyah at-Tathbiqiyah	S1	STAIN Pekalongan/Syariah/AS	2009 – 2012
Balaghah	S1	STAIN Pekalongan/Tarbiyah/ PBA	2011 - Sekarang

PENGALAMAN MEMBIMBING MAHASISWA

Tahun	Pembimbingan/Pembinaan
2012-sekarang	KKN STAIN
2012-sekarang	Penguji Kompre Mahasiswa
2013-sekarang	PPL Tarbiyah
2013-sekarang	Pembimbing Akademik / Dosen Wali
2013-sekarang	Pembimbing Skripsi Mahasiswa

PENGALAMAN PENELITIAN

Tahun	Judul Penelitian	Jabatan	Sumber Dana
2010	Efektivitas Ilmu Nahwu dalam Pembelajaran Bahasa Arab: Studi Kasus di MAS Simbang Kulon Pekalongan	Peneliti	STAIN Pekalongan
2011	Model Pendidikan Islam Terpadu di Kota Pekalongan: Studi Kasus terhadap Sekolah Dasar Islam Terpadu Ulul Albab	Peneliti	Dirjen Pendis Kemenag RI
2012	Implikasi Pembelajaran Bahasa Arab Terhadap Kemampuan Menulis Bahasa Arab Mahasiswa PBA STAIN Angkatan tahun 2009	Ketua Peneliti	STAIN Pekalongan
2013	Pengaruh Keterampilan Mengajar Guru	Ketua Peneliti	STAIN

	dan Sikap dalam Pembelajaran BTQ Terhadap Pemahaman al-Qur'an Melalui Tafsir Mubarak Peserta Didik SMPN Kota Pekalongan	ti	Pekalongan
2014	Persepsi Mahasiswa Tentang Efektivitas Program Kuliah Kerja Lapangan (KKL) Jurusan Tarbiyah STAIN Pekalongan	Ketua Peneliti	STAIN Pekalongan
2015	Penelusuran Bahasa Simbol dan Biografi Fuqoh dalam Kitab-kitab Fikih Syafi'iyah	Peneliti	STAIN Pekalongan

KARYA TULIS ILMIAH

A. Buku/Bab/Jurnal

Tahun	Judul	Penerbit/Jurnal
2010	Al-Muatsir, Diktat Bahasa Arab I STAIN PKL	STAIN Press 2009/2010
2012	اللغة العربية ما لها وما عليها	Makalah Seminar Internasional STAIN Pekalongan November 2012
2013	التصوف الإسلامي تربية وسلوك	Makalah Seminar Internasional STAIN Pekalongan November 2013
2014	مكانة المرأة بين الضغوط والاستقلال	Makalah Seminar Internasional IAIN Walisongo November 2014
2015	مبدأ التعليم نحو طريق أمثل لتدريس اللغة العربية للناطقين بغيرها انطلاقاً من عالمية الإسلام	Makalah Seminar Internasional STAIN Pekalongan 6 November 2015
2016	العقل والثقافة عند الجابري في ضوء تكوين العقل العربي	Makalah ilmiah sebagai tugas kuliah Pascasarjana S3 UIN Sunan Kalijaga Yogyakarta 2016
2016	مقاربة منظومية لنظريات التشريع الإسلامي عند جاسر عودة	Makalah ilmiah sebagai tugas kuliah Pascasarjana S3 UIN Sunan Kalijaga Yogyakarta 2016
2016	التعبديّة وأبجديتها في الدراسات الإسلامية	Makalah ilmiah sebagai tugas kuliah Pascasarjana S3 UIN Sunan Kalijaga Yogyakarta 2016

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DAKWAH MODEL IN TOWN: SOLUTION FOR PROBLEMS IN TOWN WOMEN BY WOMEN IN MUSLIMAH CENTER DARUT TAUHID BANDUNG

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Abstract

Article with the title "Model of da'wah in urban into solutions to the problems of urban women", is the result of research conducted at the Muslimah Center (MC) Daarut Tauhid Bandung. From the field found that Muslimah women Da'wah Institute Center DT has done coaching da'wah model pesantren (boarding mandatory participants in the MC for 40 days). Then that becomes the participants are women's special cities across Indonesia, which has been aged 18 years until old age. From interviews found, over all the participants admitted, before entering the boarding MC, they have not had the opportunity to learn Islam intensively, including learning how to read the Qur'an because of busy with careers, wives of employees and officials. During boarding, the participants were given guidance by three forms of coaching, namely: 1) Model Guidance Muslim Golden Age or BM2K. Model guidance is given for participants aged over 50 years, or the term MC golden age; 2) Guidance Model Intensive Muslim or BIM. This guidance models of their participants aged 18 to 35 years; 3) Model Privat and Consultancy Muslimah. This model is prioritized for participants who are having problems. In each of the guidance group, MC provides guidance material different from the da'wah that different methods of da'wah, as well as preachers or cleric personnel are different, too. From all kinds of da'wah in the MC coaching model, there are various methods of da'wah given to the participants, namely: method of habituation, diniyah delivery of content, assignment, muhasabah, irsyad Islam, and rihlah ruhiyah.

Keywords: *Da'wah and Urban Women*

A. Introduction

Involvement of women in the movement of da'wah in urban areas is an important thing to do. The urgency of this relates to the problems of society that is increasingly prominent, especially in urban areas. Rasydi describes Urban nature and the impact of advances in science and technology. City Community has advantages compared to rural areas, such as the ease of communication and getting information, transportation,

healthcare, education and other public services. Besides those things, city society has high level of plurality in a variety of ways, ranging from the tribe, religion, customs, profession or expertise, income and others. This diversity often make the townspeople have a less intimate relationship patterns, less warm and tends to an individualistic. The society also tend to be materialistic, consumerist, hedonist, and mechanics, which is the impact of various progress, so that the community takes on the attitude of the city lost its warmth, spiritual, and inner peace, and many townspeople have less opportunity to enjoy the beauty of life.

In addition, the potential negative impact of advances in science and technology, also gave rise to irregularities among the public which led to the alienation of men, not only for themselves, but also the environment and their God. Strictly, Ahmad Anas describes the characteristics of the urban communities from the aspect of how they do their religious activities who is obsessed by the materialistic-modernization, as follows: (1) Secularization comes inside the religion; (2) There are changing activities within the understanding and point of view of religion; (3) Occurring insult or degrading transcendent values and morality; (4) Religion merely as a tool of legitimacy and instrument of life from what have done; (5) Religion has no direct role or so problem-solving tool in dealing with the problems of life; (6) The authority of religion becomes weak, religious institutions just be interested by small fraction of the people.

In reality, the impact of the progress described above, also impact group of women who live in urban areas. Changes so quickly and relentlessly and constantly occur in all areas of life, make those women are crushed and could do nothing, so that they get anxiety even stress. This situation usually occurs on a group of women who make another people as their size of life or following the trend, and following the social demands. They often feel satisfied in a short time and will feel disappointed and embarrassed if they fail. Women like this can be said have no principle of life, so they are enslaved to serve the changing.

Another problem that happen in urban women is losing the warmth and peace both in the family and also in the community environment. Real examples in life, due to the demands of the increasing needs and complex because of following social demands, many women should work outside the home and left their family, so the time for gathering with family becomes very limited, and give the role of mother and wife to the home assistant.

This kind of condition mostly causes family conflicts which ended in divorce. This thing also typically occurs in the environment. Interpersonal relationships within the community are not as warm and closed as displayed in the rural communities. Realized or not the attitude of the urban women that just mentioned caused by the attitude of giving more attention to personal needs, or known as an individualistic, as well as the existence of high interpersonal competition. A high level of activity on the women in town, gradually can reduce their attention to fellow, can even makes distance from giving attention to religion.

Phenomena that occur in the community of the city above certainly cannot be ignored. Actions of anticipation are required from various parties, especially the involvement of women who have the ability to approach women. The action of anticipation or solution that could be done from Islamic way is Da'wah. Amrullah Achmad explained that activities can be called dakwah if it a joint effort of the faithful people in order to make the learning of Islam in all facets of socio-cultural life conducted through da'wah institutions.

Da'wah activities that Mubarak affirmed is a process to make difference in normative ways based on *Al-Quran* and hadits of the Prophet. The same explanation said by Sambas that Islamic da'wah is the process of realizing the Islamic teachings on human life in total. Based on the verse of the Qur'an (Qs an-Nahl: 125, and fushilat: 33). Muhyiddin offers the concept of da'wah in more detail including various forms of da'wah can be done, according to him: first, da'wah is a muslim duty to invite mankind to God's ways by using different methods of da'wah. The second, called da'wah activities when in it involves elements of da'i, message, media, method, mad'u and purposes of da'wah. Third, da'wah is how to make people become closer to Allah by the best speech (*ahsanu qaula*) and the best works (*ahsanu amala*).

Both of those characteristics of da'wah, according to Muhyiddin, generally there are some form of da'wah activities, namely: (a) In the form of da'wah Irsyad (internalization and guidance), (b) Da'wah in the form of talbligh (transmission and distribution), (c) Da'wah in the form of tadbir (artificial human resources), and (d) da'wah in the form of tathwir (the development of muslim societies) in the universal cultural aspects.

With the demands of the involvement of elements of da'wah, the use of various methods, as well as various form of da'wah, according to Muhyiddin and Syafe'i that in the context of the socio cultural, da'wah is all artificial to convert all forms of worship to other than Allah towards beliefoftauhid, change all the type of life that was lame in the direction of the straight life, filled with inner peace and wellbeing born based on Islamic values. According to them, the existence of artificial da'wah connects to the use of da'wah itself that is transformation of people personality culturally.

From some explanation above, shows that the activity of the da'wah is a dynamic process performed together in a da'wah Institute to do the social improvement based on Islamic values. From the definition above is also clearly reflected that the main purpose of da'wah is to invite people towards Allah's way to create the teachings of Islam in all aspects of human life.

The involvement of women in the movement of da'wah, are already pointed out by them who are the early generation of mukminat. Sayyidah Khadijah, wife of Prophet ever since the beginning of the Ministry until her death she lavished attention and affection to the Prophet and his da'wah. All her wealth she spent to for the fighting of the Islamic da'wah. From the society, Sumayyah Bint Khayyath who is Yasir's wife, the mother of Ammar was the first syahidah. She is a slave who has the power of faith

that is called by the Prophet in the Assembly of the Al-Arqam. With the dashing, Sumayyah shows life's principles that were taught by Islam in front of his master. This is a form of muslimah contention against something wrong, The intimidation of quraish, and the rejection for returning with their idolatry.

Then there are also a group of mukminat who participated for migration to Medina and Habasah. With the condition that is very difficult, they are willing to leave his homeland for the sake of bringing up Islam. Among them are Fathimah binti Al-Mujallil, Ramlah binti Auf bin Dhubairah, Fukaihah binti Ummu Habibah binti Abu and Yasar binti Abu Sufyan, Ruqayyah and Zainab binti Rasulullah, Ummu Aiman, Among them there are also involved in several warriors against the Quraysh and Jews. There are people who portrays the care of injured soldiers, providing drinking water, there are even directly involved in the war.

Looking at the problems of city community that is increasingly prominent, while the da'wah activities also continue to resonate, it appears that there is a problem with the da'wah activities in urban areas. For that reason, comes a need for an appropriate da'wah model that would be applied for people in urban areas, especially urban women.

From the results of the study at Pesantren Daarut-Tauhid Bandung (Pesantren Aa Gym) there is a da'wah Institute specifically managed by women. the target of da'wah in this institution is also all women in Indonesia from a wide range of ages, from productive (19-35 years), to the elderly or the golden age. This institution is better known as dakwah Muslimah Center or MC. Which is more interesting that the concept of da'wah that is implemented by MC is a model of boarding school or pesantren. The entire participant who came from various cities in Indonesia, are required to stay for two months.

The purpose of this research is to find MC da'wah model in dealing with the problems of urban women. From this purpose formulated two research issues, namely: (1) How the program and form of dakwah Muslimah Center DaarutTauhid solves problems of urban women, (2) How does the method of dakwah Muslimah Center DaarutTauhid Bandung in handling the problems of urban women.

B. Research Methods

Method of qualitative analytical descriptive has been chosen because it has connection with the formulation and problem focus research that is discovering how da'wah is done by Muslimah Center Daarut Tauhid as solution in dealing with the problems of urban women.

The location of the research done at the Muslimah Center which is located in the Foundation of DaarutTauhid Bandung. As for who becomes the primary data source or key informants in this study consists of :

1. The Executive Board Chairman of Muslimah Center
2. Ustadzah who involved in da'wah activities of the Muslimah Center

3. Mudabbirah or companion in all activities da'wah
4. Mad'u or jama'ah that follow da'wah Muslimah Center

In-depth interview technique is done in an attempt to dig deeper information about the substance of the model of da'wah that was done by Muslimah Center (informant). The interview was conducted in the form of an informal conversation about various things that have connection with the phenomenon of the object of research. Participant observation was conducted to collect information that relates to behaviour in da'wah activities. Participant observation has high validity and has its own advantages, that is data that obtained will be more complete, incisive, and even until find out in what level that every single behavior appears. Study documentation is carried out with regard to the activities of the da'wah that was already made earlier, and it is completing the data results of interview and observation.

As for the data analysis did in this research through three ways, they are : reduction of data, display data, conclusions and verification. Data that is already practiced, focused and compiled systematically through the determination of the theme, matrix, model or table which is then inferred through inductive logic so that the meaning of the data can be found.

C. Results and Discussion

1. Overview of the Muslimah Center's Profile

Muslimah Center is a da'wah organization that is under the Foundations of Daarut Tauhid, and is supporting institution boarding school of DT. But the Muslimah Center are givenfull authorized for developingits own dakwah. Thus through the decision letter of the Foundation, Muslimah Center is a Directorate headed by a Director. As an organization, Muslimah Center has a clear organizational structure with a strict division of labor. Thus, it can be said that da'wah of Muslimah Center managed by a lot of people that is working together and have the responsibility for the success of their dakwah, which is driven by a Director.

People who are being da'iyah in MC are all involved in da'wah activities all over M.C, they are as ustadz and ustadzah, or as administrators of the MC, from intern DaarutTawhid and also from outside and as guest teachers, as well as for them who believed have Tauhid, big willingness of da'wah ila Allah , good understanding of religion, as well as the morals.

While being mad'u in the activity of MC da'wah is the Muslim women or women who average comes from urban areas across indonesia. They are mostly working women, students, retired employees that are mostly not previously had the opportunity to study Islam intensively.

2. The form of Muslim Dawah Center

According to the vision, mission, programs of dakwah muslimah center, form of dawah played by MC is quite diverse, including in the form of mentoring, training, intensive coaching da'wah, social programs, and a program of empowerment. But the discussion in this paper only forms of intensive mentoring.

For everyone who has experience lived at a boarding school, the intensive mentoring program held by Muslimah Center are relatively same as the boarding program. The difference is the time limit and the learning material. If at the boarding school using years with the yellow book (kitab kuning), study in Muslimah is using 40 days for running the mentoring program, with the learning materials that are suitable with the needs or conditions of jama'ah or mad'u. The mentoring programs implemented by Muslimah Center include:

a. Mentoring of the Muslim Golden Age/M2GA

Muslimah golden age mentoring program that hereinafter is abbreviated to M2GA is a mentoring program intended for Muslim women aged over 50 years or the term of MC is golden age.

Having regard to the physical appearance and the recognition of some participants, this golden age mentoring program mostly fulfilled by participants above 50 years of age, or the average age is 65 years old even there is a participant who claims to be the oldest aged 76 years (recognition of Zainab from Bogor). M2GA participants come from different regions across the country and on average they live in urban areas, such as Bandung, Bogor, Bekasi, Jakarta, Yogyakarta, Surabaya, Semarang, Ungaran, Cilacap, Cirebon and Tasikmalaya.

In addition, they are mostly retired employees and also housewife who has a bustle. Thus some participants claimed that in the past or at their young time they do not have the opportunity to study religion, for a variety of worldly busyness.

When asked the purpose of their M2GA program for them, Most participants answered they want to get knowledge, there is also the answer want to gain inner peace, want to repent, want to be more patient, resilient, resigned with all of the events that befall (particularly the answer delivered by the mother that are left by their husband because of death).

Described by the head of Planning and development of MC, during their living in boarding school Muslimah Center, participants of M2GA are recommended to do a conditioning practice benevolence which consists of: always take wudhu, shalat fardhu together, Qiyamullaili, Tadarus Al-Qur'an, Sadaqah, Sunnah fasting on Monday and Thursday, dhikr al-Ma'tsurat, and do'a khusnul khatimah. By conditioning these activities all mothers (the familiar call of participants M2GA) are expected to have a soul that loves mosque, love knowledge, the love of charityosshadaqah, love the Qur'an, as well as love to pray.

The result of the conditioning will be distinguished, it means who practices all the activities regularly or istiqomah, they will feel the changes in the next days. So did the opposite. The Muslimah Center does not suppress the participants even give punishment for those who are not doing the activities. But as long as the mothers follow of the mentoring program, all the muslimah center instructors will alert continues.

In addition, this program of M2GA has a goal to make all muslimah in their golden ages could enjoy their live by keep closer or taqarrub to Allah. During joined 40 days as the participants, they are encouraged to familiarize with the practice of the virtues and the improvement of the quality of worship, so that growing and entrenched beliefs to Allah as an effort to prepare live of khusnul-khatimah.

Beside the routine and improvement of the quality of worship, the mothers are also, from Monday to Saturday follow the program of teaching and learning in the classroom. While in class, they are given material of diniyah that consist of : (a) Be the mothers who love Allah, (b) How to apply fiqh women at older people, (c) My mothers are Qur'an lover, (d) The psychology of the elderly woman, (e) Patience, gratitude and tawakal at the golden age and (f) Activities that bring the love of Allah.

Beside the material of diniyah that delivered in classical way, with the private method all mothers also learned the Qur'an, grouped according the level of ability of the participants. To make activities of mentoring and training run well, Muslimah Center hires other employees which are not permanent. If for the mentoring, the employees are recruited during the program is running, and they have duty to accompany the mother for 24 hours. The employees are known as "mudabbirah". Among the duties of the mudabbirah are waking up the mothers for night prayers, remind the mothers for the time learning, prayer times and others. There is also a duty to prepare the class. As well as serving the needs requested by mothers, for example, ask for hot water for bathing, or need an extra blanket, or have delivered to doctors and others. And for food, all participants are prepared by catering or buy with their own money.

After following the program for 40 days, of the participants of M2GA have fulfilled what they expect before. When researchers asked it in the last days, almost all the mother gave the same answer. They said, "very pleased with the togetherness in the MC, but they think the time that they gave is not enough so some participants intend to follow back later in the month of Ramadan. The participants found a lot of knowledge, both in theory and also practice. But almost all of them convinced that how later in the neighborhoods, could they continue the good things they did in muslimah center?"

b. Muslimah Intensive Mentoring (MIM)

The program of muslimah intensive mentoring that abbreviated to be MIM, prioritized for Muslimah women who are between 18 to 35 years old. In this age participants are mostly those who recently graduated College, some are already

working, and married, or muslimah career. Therefore, the material provided during MIM is different with in M2GA.

The participants of the MIM is not only equipped with the theory, but also equipped with a variety of conditioning, practice and various skills. It goes to the purpose of MIM which is "to help muslimah to find their own potential to be self-sustaining financially, emotionally, and spiritually, good attitude so could create superior generation based on the strength of pure tauhid. After that from this mentoring will form Muslimah personality that contains spiritual strength, creativity and skillful.

in 40 days living in a dorm, participants of MIM are required to do the conditioning. Besides the conditioning of ritual practice that classified as sunnah such as the night prayers, praying dluha, shaum, tadarus Al-Quran before and after the prayer, al-ma'tsurat and daily prayer. In the program of MIM, participants learn to be familiar with time management. The activities of managing the time such as the activities that should do on schedule, and activities in the form of togetherness of all participants. For example the regular activities of the pickets. Every day two participants after they listen the dawn taushiyah in the mosque, so then they go shopping to buy everything they need for breakfast, lunch, and dinner for 6 people. Up in the dorm immediately cooked it up to be served at the table and ready for breakfast together ahead of learning in class at 08.00 in the morning.

So does in the afternoon, finished studying in the class room at 11. 30, the participants go to the bedroom to take everything they need for prayer and go to Daarut Tauhid together to do zuhur prayer. About an hour before class is started at 13.30, those two participants are preparing lunch. Just as dinner, finish the magrib prayer at the mosque, followed by maghrib tadarus, studying at nights, they also prepare dinner together. Even when the night of Monday and Thursday, participants picket in addition still prays at night, they also prepare breakfast for fasting together.

For Muslim women or mothers who are already familiar with the routines above, might consider as normal and nothing special. But it is different for participants of MIM. Almost all participants especially for them who never do these activities said that the activities above is indeed quite heavy in the beginning. But, according to those who join the program of MIM is to improve their personality, so they try to implement everything seriously and eventually became a regular thing.

As in the M2GA program, participants MIM is also accompanied by a faithful mudabbirah for 24 hours. In addition, besides preparing the classes for learning, mudabbirah also constantly remind and assist the activities of participants, including make participants become familiar with sunnah activities, such as dhuha praying, qiyamullail, correction letters for those who have not yet fluent reading Qur'aan, etc.

Besides the conditioning material above, participants are also provided with MIM various learning materials, namely: (1) Dinniyyah/religious Material, that is aqidah (explanation of faith tenets); akhlak muslimah (keeping the speech, get to know the woman's soul disease, hijab, obligation for closing Aurat, hijab and taqarruj, ikhtilath,

khalwat, and ghaddul bashar); Fiqh-Muslimah (thaharah, menstruation, childbirth, fastin & zakat) and tahsin material; (2) Self development material, namely: the material of life planning and time management, finding and developing muslimah potential, understand the role of Muslimah, Islamic financial management, management and workshop planning ; (3) The material, including the skills of embroidery ribbons, practice of tata boga with a variety of cake and cook.

In one week the participants of MIM receive those materials from 08.00 am to 17.30 pm in the afternoon. Not only in the classroom, participants of MIM also received lessons outside the classroom, such as in a library, the production house, DaarutTauhid mosque, as well as in the place of routine study of MC.

The learning process for participants of MIM as a lecture. Methods of delivering materials are so many and based on the agreement between participants and the teachers. One thing for sure is there is always dialogue sessions in every material that consumes more time.

Besides dialogue, there are several ustadzah which give assignments, such as ustadzah Siti Sumarni who gives task to the participants to summarize the story of prophets that are not so popular in society and should be presented in front of the class. Likewise the ustadzah Rica, she gives task to write down one short Surah then the participants should understand and explained its tajwid in tahsin material.

Not only in the classroom, there are also ustadzah who give task to participants to find out their own material, in particular material of sirah nabawiyah. Every Monday from 10.00 am by accompanied mudabbirah, all participants of MIM visit to the library of DaarutTauhid or also meet the key informants around pesantren of DT. They are looking for, ask and record the material based on the tasks given by their ustadzah.

In addition to independent study mentioned above, in an effort to know and dig potential, besides theory, the participants are invited to visit some places of business or entrepreneurial home that run by muslimah, has the creativity, tenacious, successful and able to empower their neighbors. These visits done every Saturday. For example, a visit to the Al -Bayyinah home of productive which have an Islamic fashion business (the owner is alumnus from DaarutTauhid), Tata Boga business managed by a mother who that succeed to empower her neighbor with the recipes, and home of skills. In these places the participants of MIM get both experience story from the owner and also they are invited to practice.

Still in the process of learning material, towards the end of the program, participants of MIM get the material of "rihlah ruhiyah" or spiritual journey. This learning is not merely tafakur and tadabbur the nature. But there's a lesson to organize and manage personality, emotion, time and effort to maximize the potency at the time of ikhtiar to achieve something. The effort applied through "search something valuable that are considered as the grace of Allah". The participants have 3 hours to search from 12.00 and should be finished right 15.00 pm. After the search is completed, the goods that are found should be handed over to the ustadzah that hide in mysterious mosque.

In two searching process are usually come the feeling of annoyed, angry because the participants think they are cheated, now at the time of the meeting with the ustadzah, those feeling are solved and be replaced with a feeling of pride because Muslimah had already won something. Further more the muslimah of MIM sleep overnight along ustadzah doing "night muhasabah". These activities are held in places and mosques outside but still around DaarutTauhid.

To find out the results obtained during the program, at the end of the program the participants take the exam which is held by the Committee. The exam consists of an oral exam of KBM and practice exam, also paper exam.

As program of M2GA, one day before graduation, the participants also get the training of happy ending that is "training birrul walidaini" which is held from 07.30 until 05.00 in the morning. And around 08.30 the participants of MIM also have GRADUATION.

Just like the participants of M2GA, when ever the materials are given all participants of MIM always fill the sheets of evaluation.

c. Private and Muslimah Consultation

Because this is private and consultation, this mentoring mostly in individual, and not incorporate within the community. This is related to the motivation of the participants when they came to the Muslimah Center, that is bringing "personal problems". In line with what the instructors of MC explained, that private and consultation of muslimah is oriented to 3 things: (a) Problem solving, (b) Religion study, and (c) Finding the character of Muslimah. Or in other words the purpose of this private is searching solutions with taqorrub to Allah.

Private Participants are mainly consultation, indeed most of the participants have personal problems so it is difficult to do observation, and the ustadzah have the mandate to keep the secret of participant's problems. So that's why the consultation processes that ustadzah and the participants doing is full with the atmosphere of affable, and also many dialogue or conversation about the problems that participants have.

Admitted by one of the participants of the private, before comes to this program she had a family problem that is quite big, she called it "joined the aliran sesat". She and her family was confused and finally by the agreement of her parents and husband she decided to take Muslimah Center.

As other programs, before entering the private mentoring, all private participants should take the psychology test. Participants should reveal all problems that they have through writing activity. From this writing so the ustadzah could understand what the participants really need and also it could be the guidance for the ustadzah to take the action they should use to solve the problems.

In every single mentoring, ustadzah would come into the room and just with one participant during a private session. With friendly smile, ustadzah will say greeting and

shaking hands of the participants and further asks them what they feel or what kind of problems that they have. Directly participants reveal the problems that they have in the past and in present. After it is considered as enough, then ustadzah give guidance, streng then and provide solutions by giving many examples that happen in real life. After that, ustadzah suggest and explain the right ways to repent according to the Syari'at.

Perceived by one of the participants, many knowledge that she gained during the private, not only the teory but also practice, because according to her almost all religious material given during a private, and all the material has relation with the problem she has. Like respect to parents and husband, nurturing and educating children, the main point of salat, muhasabah, repentance, patience and put faith in facing with the problems. In practice, for aboutone month in MC, the private participants are trying to repent as suggested by the ustadzah, for example praying at the mosque, night praying or tahajjud, duha praying, and tadarus Al-Qur'an. But in the experience, carried out in accordance with their own ability, it means step by step, because she said that she still adapts the process, but she felt happy and grateful could be in MC, it means that she learned a lot from another participants of M2GA that are old and diligent to pray, even they should do the activities withslowly. With this, every time there is a feeling of lazy, she could be motivated again.

Recognized by private participants, to be able to apply the knowledge already gained during the consultation, there should be an intensive workout. Therefore some participants want to continue the program to intensive mentoring program of muslimah/MIM.

3. Dakwah Methos of Muslimah Center

Pay attention to the process of intensive mentoring form the MC mentioned above, there are several dakwah methods that are applied, such as :

a. Method of Conditioning

This conditioning method applied for the participants of M2GA, MIM and Privat muslimah who stay at the dorm MC for 40 days. There are some conditioning to run as long as they lived in MC Daarut Tawhid, namely: (a) Conditioning with practices that are judged as sunnah, such as qiyaam praying, Congregation fardlu, tadarus Al-Qur'an, sunnah fasting, dhikr al-ma'tsurat, and doa of khusnulkhatimah; (b) Conditioning with culture of DaarutTauhid/MC, like accustomed to intelligent, independent and clean or clear belief and pure soul. So during in Muslim Center the participants learn about independent live, think smart and clean soul. They learn about sincere in doing all activities so everything they do is for Allah, learn to understand and appreciate the difference of their friends, learn to be patience, how to control emotion and others; (c) Conditioning to set time. Especially participants of MIM, besides both of activities

above, between the activities of learning and conditioning, they also make schedule to cook food in one day for all participants.

The conditioning is just recommendation or advice. It means that during the program all participants are reminded constantly by the mudabbirah to follow the conditioning, but for those who do not follow the activities will not be punished specifically. In observations, all participants are hard trying to keep istiqamah doing all the conditioning activities. This is because the purpose of their program is to change.

Thus who practiced such conditioning activities with istiqamah, hopefully in the future they will feel the improvement. The virtue of such conditioning has relation with the opinion of QuraishShihab, that conditioning has a very big role in people's lives, with conditioning, people will be able to do important and useful things without using a lot of time and energy. According to him the conditioning consists of two facets, they are in terms of passive (leave something) and in terms of the active (doing something).

b. Methods of delivering Diniyah Materials in the form of Oral (ahsanulqaul).

In the intensive mentoring activities of MC applied several methods, including: lectures, asking questioning, and the method of halaqah. Lecturing and asking questioning. Methods are applied in almost all such activities in the process of teaching and learning in the classroom of the program M2GA, MIM, and muslimah private, regular study, training, mentoring before marriage, and coaching in majlis ta'lim and correctional in stitutions/LP.

In the process there is a lecture delivered the material until finish, and then for about 20 minutes at the end of asking questioning session, there is also for about 10 minutes for someone who explain until the end of session., there is also a direct questioning in accordance with problems of participants and after that the solutions are explained by ustadzah.

Through lectures, asking questiong and halaqah, all diniyah material are explained with many ways. Namely in the form of teaching or the explanation of the material which is based with the proposition of the Qur'an and the Hadith of the Prophet; contains advices or taushiyah; also the explanation of related story such as the story of the prophets, friends of prophet Muhammad, and also the good story of the general public; It also delivered the good news from the Qur'an and Hadith of the Prophet; as well as warning or threat.

The entire method that served of course come with the selection of the right word, the sincerity of the ustadzah and ustadz that are of course have done what in material is. The combination of method is expected in order all the Islamic material that explained could be taken by participants, so they are motivated to improve them selves and continue those good activities. The form of dakwah method above relates to the method of al-mau'idzah al-hasanah in al-Nahl-125, which is defined by Harjan iHefni et al, as an expression that contains the element of guidance, education, teaching,

stories, happy news, warnings, positive messages (washiyat) that can be used as a guideline in life in order to obtain the salvation of the world and the hereafter.

c. Method of Assignment

The assignment method applied to the study of muslimah intensive mentoring program/MIM. Like SumarniSiti who assigns the participants to summarize the story of prophets that are not so popular in society and should be presented in front of the class. Like wise the ustadzah Rica in tahsin material who assigns the participants to write down 1 short surah and then should be understood and be explained for its tajwid. Also by making schedule, so every Monday at 10.00 am with the mudabbirah as companion, all participants of MIM visit the library of DaarutTauhid or meet the key informants that exist around DT. They are searching, asking, and recording all the materials based on the task given by ustadzah. Just like on Monday at the first week, they try to find the material about muslimah figure, such as Khadijah and Maryam. Until 11.30 am, all participants just finished the task and make summaries for about 2 pages of polio and directly given by mudabbirah and sent to ustadzah that in charge. From this method participants get two lessons. First is searching lesson, finding and arrange the material. Second is in order to copy or take lessons from the material. Refer to the nature of the method described by Syukriadi Sambas, then assignment methods include the method of spoken and written activity.

d. Muhasabah Method.

There are two forms of muhasabah applied by MC. First known as night of muhasabah muslimah or M2M, and second is qalbu muhasabah.

M2M is held once per month, in the second week and held for one night from 19.30 pm until 05.00 am, followed by the entire Muslimah from MC students and the public in every where and held in the building of the MC.

In the process of muhasabah/M2M, leading by an ustadzah and supported by some mudabbirah, all participants do tahajjud praying and witrin congregation. Then continue with dzikir and prayer. During the process of dzikir, ustadz guide the participants to evaluate all the things they have done to Allah, to their parents, families and societies.

Whereas Muhasabah qalbu specifically held in women jail Bandung, which is implemented from 10.00 am to 12.00 pm. In muhasabah qalbu all convicts are sitting and listening the process of dzikir that leads to a softening heart. While dzikir, all participants are also guided to evaluate themselves start from in the womb of the mother to be in a correctional facility, and continued with the forgiveness or istigfar and prayer guided by ustadz.

the activities of muhasabah, all talking, thinking, and acting would be easier to control, have the ability to choose which one is useful and not, what should do and should not.

As admitted by some participants that follow muhasabah routinely, they said that they already have the inner peace, as well as be calmer when facing problems. The condition of the heart that felt by participants muhasabah above, in accordance with the meaning muhasabah expressed by Ibn Qayyim, that muhasabah as the self-control system for the action, speech, and beliefs, in order to know the good and the bad of a result (achievements).

If it is good so it should be increase, and if it is worse should be avoided and corrected. He further explained that the inner peace can be realized with three things, namely (a) Evaluate the worship that was conducted until this time; (b) Evaluate themselves about all activities that are forgotten. (c) Evaluating themselves about muhasabah that they used to do.

as lecturing, dzikir, and praying. Based on what Syukriadi Sambas said about dakwah method, so muhasabah method is also part of oral and behavior activities method.

e. Islamic Irsyad Method

Implementation of Islamic irsyad method in this research could be seen at muslimah private program. All the participants of muslimah privat are them who have problems and not join in community. So that's why the process of dakwah done at four-eye or two people between ustadzah who serves as counselor and a Muslimah as a client. Dakwah materials that are delivered also based on the problems of client, not only giving the Islamic learning, but ustadzah also try to help finding solution for the client and done continuously.

Dakwah method in that private process is same with the description of Islamic irsyad that explained by Enjang, that is a process of telling and internalization the Islamic method through mentoring activities, socialization, and islamic psychotherapy with the target of individual or small group of people. In the process, ustadzah would lead and help in applying the Islamic learning and also try to find the solution of client's problem. From the process we could see that client would be more active. The client would start with telling the problems they are facing, and then they also give many questions based on their problems. So that's why during the process it looks like there is very good dialogue between ustadzah and the client.

In the method of irsyad, ustadzah try to guide the client, directing them by opening their mind so that would come the understanding of themselves in relation with the problems they are facing. Effort that ustadzah do in consulting is related to the techniques in consulting that explained by JuhanaWijaya, that is non-directive, directive and eclectic. In non-directive technique, dakwah participants are more active and dominant. In directive technique all the ustdzah give more help to the participants. While in technique of eclectic is the combination of both those techniques. In this situation the ustadzah will act more flexible in using those two techniques based on the problems and situation of consulting that is running.

f. RihlahRuhiyah Method or Spiritual Journey.

Rihlahruhiyah is applied to MIM participants. In the process of rihlah all participants are given learning materials such as tadabbur if nature, potential exploration by searching something that is considered as valuable, and muhasabah. In addition in rihlah the participants will get the information about how to set and manage personality, emotion, time, and also the ways to upgrade the potency in the highest level at ikhtiar to achieve something.

Summary

Based on the discussion in the previous chapter, the following conclusions can be drawn: Dakwah process in Muslimah Center is taking place in some of the activities that are gathered in the best dakwah program, including the consultation program which consisted of muslimah consulting activity of golden age or M2GA, muslimah intensive mentoring or MIM, private and muslimah consultation.

In the mentoring program, Muslim Center implements various dakwah methods that are adapted with the condition of participants and the material that are delivered, such as conditioning method, oral methods, assignment, muhasabah, Islamic irsyad, and rihlahruhiyah method or spiritual journey.

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ANALYSIS OF THE USE OF WAYANG (SHADOW PUPPETS) AS A MEDIUM OF ISLAMIC *DA'WAH* (PROSELYTIZER) AND COMMUNICATION BY WALISANGA IN THE PROCESS OF ISLAMIZATION IN JAVA

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Abstract

Wayang, that has an *Adi Luhung* (great) value, is the result of Javanese culture. The existence of the puppet is still shared by its supporters. It evolved is adjusted with the times. *Wayang* had already exist long before Islam entered Java and called as a *bayangan* (shadow) which is the manifestation of ancestors then called *Sanghyang*, the society worship. After Hindu-Buddhist religion entered in Java, *Wayang* was not eliminated but changed as a propaganda medium to teach Hindu-Buddhist religions through stories of Mahabharata and Ramayana. During that era, puppets worked as a religious rite that emphasized more in spiritual aspect. The development of puppet conceptually, paradigmatically and ideologically was believed to be the result of acculturation between local beliefs of traditional Javanese and Hindu-Buddhist concept so that it covertly consists Islamic concept. Its cultured values make it needs a deep understanding to reveal islamic values inside it. The success use of *Wayang* as islamic *da'wah* and communication media cannot be separated from *Walisanga's* role. The use of *Wayang* in those *da'wah* and communication facilitated the society to accept islam in an easier way.

Keywords: *Wayang* (shadow puppet), *Islamic da'wah* (proselytizer) and *communication media*, *Walisanga*

History of Puppet

The shadow show has been exist in Indonesia since 1500 BC as a means to invite the spirits of ancestors. Ancestral spirits, called *hyang* or *dahyang*, was believed to be able to help and protect the caller. They were realized in images and statues. The leader of this shadow show was called *sang hyang*.

The belief about this shadow became the inspiration to create a shadow show which depicted the ancestors' spirit. The shadow image was then called puppet (*Wayang*), though its form was not clear yet. Subsequently, shadow image continued to develop in accordance with human civilization until it became the understood puppet today. After Hindu entered Java, the puppet growth notable rapidly and was more

accepted by their community. As evidence, the inscription of *Balitung* in 907 AD which mentions a puppet show called '*meWayang*' which refers to today puppet show. These inscriptions also mentioned a puppet play '*Bima ya Kumara*'.

At that time, Puppet was held as a tribute to *Gusti* (God) "*si galigi maWayang buat macarita Hyang bimaya ya kumara*". Another evidence mentioned in the inscription of *Wilasrama*, 825 *Saka* (930 AD), mentions the existence of a puppet show using ancient Javanese language, *Wayang wwang*. *Kakawin Sumanasantaka Literature*, in the form of song, which is written by MPU Monaguna, consists of 188 *pupuh*, which explained King Sri Prabu Warsajaya of Kediri palace was held an art show with the word "*Wayang wwang*" in 1104 AD. In the *Mahabharata* manuscript written by Mpu Sedah, the art of *Wayang* was described as below:

Tekwan ri lwah ikang taluktak atarik saksat salunding puppet / pring bungbang muni kanginan manguluwung / Yekan hood ngiring / gending strinya pabandugi prasamaning sloth karengwing gorge / cenggeretnya walangkrik atri kamanak tan pantarangangsyani //

This was confirmed by archaeologists, historians and linguists, and literature expert that the history of the origin of *Wayang* started from animism Malay Polynesia civilization. The belief in spirits of ancestors or '*hyang*', hereinafter called *Wayang*, began about 1500 BC, the puppet show continued to grow so that it became the *Wayang purwa* puppet show in 907 AD.

From various types of *Wayang*, there is only one kind of them that can still survive until today and possess very strong existence in its society, the *Wayang purwa*. Today, *Wayang purwa* is still there, in the middle of the community. There are many people who invite the puppet show in a various cultural celebrations which becomes the reason why *Wayang purwa* can still alive from time to time and defend its existence by adjusting its form into today culture.

The main characteristic that distinguishes between *Wayang purwa* and other *Wayang* is on the aspects of the story. *Wayang Purwa* takes the story of the *Mahabharata* and *Ramayana* epics which display the complexity of life, apart from the epics, *Serat Kandha* and *Pustaka Raja Purwa* also become other main sources of *Wayang Purwa's* story.

In Javanese culture, *Wayang* is not only a show but also a means to educate and propagate. It is *wewayange ngaurip* which means shadow of life or philosophy of life. Reading *Wayang* means reading the lives we live. *Wayang* contains moral values. The *Wayang*, itself, is the medium to deliver the values and messages. As a medium, *Wayang* is flexible, adaptive, and an open symbols.

Wayang as an educational and propaganda media, essentially used as a communication medium of propaganda to propagate the target spectators which are society that was still stuck with Javanese culture. By using the *Wayang* as a media of

propaganda and communication style, the target spectators were considered to be more receptive to Islam.

The intersection between *Wayang* and the religion of Islam is marked by *sengkalan* or signs, *Sirna* (0), *Ilang* (0), *kertaning* (4), *earth* (1) which is read reversely as 1400 *Saka* or 1478 AD. This year is the transition year from the era of the *Majapahit* kingdom to the kingdom of *Demak*. From the myth aspect, it was characterized by the entering of *Sabda Palon*. The *Sabda Palon* is a symbol of cosmological concepts of space and time. It brings paradigmatic, dialogical and ideological implications representing the Hindu-Buddhist *Majapahit* era transitions into *Demak* era which is Islam. This era is considered to be the era of cultural dialogue, acculturation between the old and new cultural form (Islamic culture). *Wayang*, outwardly, was still the embodiment concept of local Javanese traditional which was Hindu-Buddhist, but in terms of its essence *Wayang* had changed into Sufism-Islam. Talisman *Kalimasada*, originally known as the *kali maha usada* which has transformed from *syahadat* (the Islam confession lines), is a good example of how *Wayang* has changed its essence. *Kalimasada*, in *Wayang contet*, is the amulet of *Puntadewa*, the *Yudhisthira* eldest brother.

The *Kalimasada*, is a creation of *Walisanga* (the saints) to take along the mission of preaching and communicating Islam in Java. Within the strategy, the use of *Wayang* was expected to ease their approach to convert targeted spectators into Islam. The use of cultural symbol, *Wayang*, had reach its success which was proved by numbers of Javanese who flock to embrace Islam. Another factor that ease the *Walisanga* to be accepted by the society was the fact that they were very religious people who had no concerned with worldly life anymore. The Javanese thought and wisdom said that a religious teacher who has no concern with worldly life is worth to be followed. This wisdom, which is actually taken from Hindu concept of caste during the ancient *Mataram* and *Majapahit*, mentioned that these kind of people will be placed in the highest caste and possess the right to talk about religious issues. In this case, *Walisanga* was considered at the same level with the highest caste, *Brahmins*, *Sage* or *Mpu* so that its ease them to propagate the society to embrace Islam.

Walisanga's Cultural *Da'wah* (Proselytizer)

The concept of *Da'wah*

Islamic religion evolve until today because of propaganda (*da'wah*). *Da'wah* is an urgent matter to develop and disseminate any religion including Islam. *Da'wah* is an indicator whether a religious teachings could be accepted or not by a society and whether the development of the religion will proceed or not.

The importance of *da'wah*, as mentioned in the *Al-Quran* surah *An-Nahl* verse 125 is described as follows:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ

رَبِّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Meaning: "Invite to the way of your Lord with wisdom and good instruction and argue with them with a way which is best. Indeed, your lord, is most knowing of who has strayed from His path and He is most knowing aware of who is [rightly] guided".

The *da'wah* application transforms the values of religious teachings in life. *Da'wah* can be regarded as the Islam communication when the source of the delivered message is the *Qur'an* and *Hadith*. The purpose of *da'wah* is to change the others' behavior and opinions in line with the guidance of Islam.

Of the various concepts of *da'wah*, the essence of *da'wah* theory is that the mission is a process of internalization, transformation, transmission and diffusion of the values of Islam in the society daily life. *Da'wah* can be categorized into three patterns; cultural, political and economic *da'wah*. The concept used by Walisanga can be categorized as cultural *da'wah*. They collaborated local culture with Islam; this brilliant smooth persuasion way resulted in numbers of people who have Hindu-Buddhist religion voluntarily changed into Islam.

Cultural *da'wah* is a way of how to approach the object of *da'wah* (*mad'u*) by looking at the socio-cultural aspects that still exists in society. Within several considerations, a fit propaganda strategy is produced, Islamic *da'wah* and communication ran without any noted contradiction. Accommodating local cultures as the core of its *da'wah* strategy, cultural *da'wah* bears a high risk about acculturation of unacceptable local culture values in the view of Islam. Those acculturation, however, cannot be denied. As the result, then it is known as Islamic *syncretization*.

In conclusion, the concept of *da'wah* is to deliver and call/invite people on the path of God Almighty, by promoting the principle of *Al-Hikmah*. *Da'wah* is flexible, adaptive and consistent. In accordance with some different patterns of *da'wah*, the cultural *da'wah* as practiced by Walisanga gained a great success in the process of Islamization in Java.

Walisongo Concept

The word *wali* comes from *fa'il* which means *maf'ul*, explained in the Al-Quran Surah Al-Araf verse 7 as follow:

إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ ۗ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

It means: "And He protects (*yatawalla*) righteous people".

The word *wali* passively means the wanted people by God (*murad/ myrtle*), while actively it means a person who wants/tries to get close to God (a pupil). All the meanings are associated within God and the relationship between man and God. In the Al-Quran surah Al-Maidah verse 54, it is explained:

يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ
 أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا تَخَافُونَ لَوْمَةَ
 لَأِيمٍ ۗ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾

Meaning: O ye who have believed, whoever of you should revert from His religion - Allah will bring forth (in place of them) a people He will love and who will love Him (who are) humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear to blame of critic. That is the favor of Allah; he bestows it upon whom He wills. And Allah is all-encompassing and knowing.

It can be concluded that *Wali* is righteous, the chosen, those who wanted and desired by Allah SWT. They are not afraid and always under the protection of Allah SWT. They also have a broad and deep religious sciences.

The word *sanga* inherent to the word *wali* so that it becomes *Walisanga*. *Walisanga* has diverse meanings. According to Moh. Adnan as quoted by Saksono, *Sanga* is taken from Arabic *tsana* means noble, similar to the word *mahmud* which means commendable. Accordingly, the correct pronunciation therefor is *Walitsana* the commendable *wali*. Meanwhile, R. Tanoyo within different paradigm, the word refers to the ancient Javanese language *sanga* means the place or region. Interpretation of the word *sanga* is attached to *wali* means people who live in a place or a particular region that controls the area. Therefore, *wali* is also called *Sunan* or *Susuhunan*, *Sinuwun*, *Kanjeng* or *Kang Jumeng*. *Sunan* or *Susuhunan* from the root word *suhun*, *kasuhun*, *sinuhun*, in the ancient Javanese language means uphold, respect, and or putting one's feet over one's head. *Sunan* degree or *Susuhunan* means glorious majesty.

Cosmologically, *Walisanga* concept represents a change from the concept of *Nawata Dewata* which means several gods who keep every point of the compass. The cosmological concept of *Nawata Dewata* is understood as the controllers (Gods) that regulate the universe so called the gods of every points of the compass which are converted into a cosmological concept of *Walisanga*, the Gods position is replaced with *Auliya Allah* - the plural form of a single word guardian. The *Walisanga* concept is the process of taking over the paradigm of cosmological concept *Nawata Dewata* from *Hindhuistik* into the guardian *Sufism* concept. Islamization process of the *Nawata*

Dewata cosmological concept into *Walisonga* affect a significance impact in the Islam dissemination *da'wah* in Java.

From the above theory, it can be formulated in terms of language that *Walisonga* is rooted from the word guardian. As the Qur'an says "And He protects (*yatawalla*) of the righteous". This means that the guardian is a righteous man who always gets the protection from Allah SWT. While the word *sanga* is cultural legitimacy that the guardian was close to the Java community. It is indicated with a variety of meanings of the word *sanga* in Javanese culture. Traced from the relationship with the word *wali*, *sanga* can be interpreted as the guardian, the righteous, who deserve to earn the title or the privileged taken from the place where the guardian live.

From the perspective of historical fact, *Walisonga* is a *da'wah* assembly formed by Sultan Muhammad 1 from the Ottoman Empire in 1404 AD. It is proved by a letter of assignment to set up *Walisonga da'wah* assembly which is still stored in the Istanbul museum, turkey.

The script, which information is taken from original sources stored in the museum of Istanbul Palace, Turkey, mentions *Walisonga* organization was formed by Sultan Muhammad 1. Based on the reports of the Gujarat merchants, Sultan Muhammad I sent a team of nine, who have the ability in various fields, not only the science of religion. For that purpose, Sultan Muhammad I sent a letter to the ruler in the Middle East and North Africa which asked for some scholars who have *karomah*. Based on the orders of Sultan Muhammad I, it was then formed a team of 9 people to be deployed to Java in 1404. The team is led by Maulana Malik Ibrahim who is an expert in ruling a country from Turkey. This news written in the book *Kanzul 'Hum* of *Ibn Battuta*, followed by Sheikh Maulana Al Maghribi. In addition, complete data of the nine experts is as follows: 1. Maulana Malik Ibrahim, came from Turkey, experts in ruling a country, 2. Maulana Ishaq, came from Samarkand, South Russia, expert in treatment/medicine, 3. Maulana Ahmad Jumadil Kubro, from Mesir, 4. Maulana Muhammad Al Maghrobi, from Maroko, 5. Maulana Malik Isro'il, from Turkey, experts in ruling a country, 6. Maulana Muhammad Ali Akbar, from Persia (Iran), expert in treatment/medicine, 7. Maulana Hasanuddin, from Palestina, 8. Maulana Aliyudin, from Palestina, 9. Shaykh Subakir, from Iran, Expert in purifying (*menumbali*) haunted areas inhabited by evil or spirits.

Walisongo Cultural Da'wah

One of *da'wah* method used by *Walisonga* of cultural *Da'wah*. The goal of the cultural *da'wah* was to purify monotheism through local culture. The basic question is why *Walisonga* used culture as their *da'wah* and communication strategy? Why didn't they use other strategies? The reason can be identified from the description of the Java community at the time they disseminated Islam in Java as follow.

Islam in Java had developed in a very unique way. In terms of religion, before it got the influence of Hindu culture, the Java community had embrace animism and

dynamism. Manifestation of the animistic and dynamistic was transformed into behaviors to worship to spirits and believe in the power of objects, animals and other things that were believed to have spiritual power. Results of our identification considering the state of the Java community at that time which required adaptive *da'wah* approach and dialogue rather than force claimed to anchor this cultural *da'wah* so that the nature their *da'wah* was to embrace not to hit.

Principles held by the *Wali* are as follows:

al-muhafazhah 'alal qadimish shalih wal akhdu bil jadidil ashlah.

Meaning: the elements of local culture that is diverse and considered in accordance with monotheism, absorbed into Islam.

Maw'izhatul hasanah wa hiya mujahadah billati ahsan.

Meaning: methods of delivering the teachings of Islam must be in a good way and delivered in positive language.

Based on the above principles, the embodiment of Javanese culture that does not conflict with the rules of Islamiyah was used as the *da'wah* media. That is why their *da'wah* was tend to be accommodating and flexible. Ancestral culture was integrated into the values of Islam. A good example of this ancestral culture used is the used of puppet which is integrated with the values of Islam. *Wayang* was chosen as it is considered to have rich and broaden idea; from an idea into ideology Java, it is a reflection of the inner universe. Most people believe the Javanese *Wayang* is a representation of life in Java.

The Use of *Wayang* as a *Da'wah* and Communication Media

Wayang was used by the Walisanga with the aim of developing the Islamic religion by inserting the values of Islam in its story. Eventually, *Wayang* is not only *Wayang*; there are not only supporting factors like stories, plays, color, *blencong* and so forth but there are Islamic values elements inside.

Walisanga agreed to use *Wayang* as a medium of propaganda by adopting the Mahabharata and Ramayana epics which were taken from Hinduism. The form of original *Wayang* which was human kind was overhauled within *menong* stylization to avoid some aspects of art which could violate laws in Islam. Islam that was developed in Java was the *tasawuf*, that is why *Wayang* stories were related to Sufism. Within this *Tasawuf*, Islam as faith, morals, jurisprudence, law and others were so poetically symbolized that could have multiple interpretations.

During Demak era, *Wayang* was used as a *da'wah* medium by decree of its Sultan and Walisanga. *Wayang* was adjusted in harmony with the teachings of Islam that it underwent a systemic change in term of paradigmatic of the kind of *Wayang* that it did not violate Islamic law. *Wayang* was changed de-formatively within the framework of the adjustment to deliver the *da'wah*. Until the Majapahit era, *Wayang* show was held in white cloth so that it was then called *Wayang Beber Purwa* or *Karebet* accompanied

by *gamelan sléndro* musical instruments. In the early years of Demak, a flat two-dimensional *Wayang* was drawn with a rich decorative style, as depicted in the temple reliefs. *Wayang's* material was drawn from buffalo leather within two tone; white and black. At that time, each of the character had already made dedicatedly but with hands still were stuck to the its' body. In the 16th century, initiated by Sunan Kalijaga, *Wayang* enhanced its visual shape by adding separated hands which could be moved freely and separately from its body and had already used a variety of colors.

Other than experiencing shape and visual changes as explained above, *Wayang* also experience its' stories or *pakem* to accommodate Islamic values such as in the character of *Drupadi* who was actually the wife of the five Pandava brothers (polyandry) that eventually changed into a monogamous story; she married only to Yudhisthira. Another example is when the concept of Gods whose life was in *kahyangan* were changed into Adam prophet from the strains lineage of Syits Prophet and many more.

All in all, the use of *Wayang* as a *da'wah* medium and Islam communication during Walisanga era could be identified as both medium of *da'wah* and *da'wah* strategy. *Wayang* was used to convey the message of Islam. Before it could work as a *da'wah* medium, *Wayang* underwent rigorous filtering and adjustment process to the values of Islam. It was changed through series of reformation so that it can be seen as today *Wayang*. The plot of the puppet play was not changed, while the format of its contents were adapted with Islamic values. At the end, it was expected that *Wayang* can purify the teachings of Islam.

Analysis of *Wayang* as a *da'wah* medium and Islam communication

The use of *Wayang* as a medium of *da'wah* by the Walisanga was a form of *da'wah* communication. It was a tool used to launch the process of delivering messages.

The use of *Wayang* as a medium of propaganda can be identified from several aspects namely, (1) psychological aspect in which it emphasized more on spiritual aspects; more on *olah rasa* rather than *olah pikir*, (2) the historical aspect in which this kind of art was loved by the society since long time before which made it very visible to be chosen as *da'wah* medium, (3) a pedagogical aspect in which it contains a lot of the value of education and the teaching of human life, (4) the political aspect in which it can reach all levels of the society. In addition, *Wayang* is also categorized as visual media that can be seen lively.

As a *da'wah* medium and Islamic communication, *Wayang* was a tool used to smooth *da'wah* process. Before finally decided to use *Wayang* as a *da'wah* medium Walisanga had identify the state of society at the time which then reported in their meeting; Sunan Kalijaga proposed the use of culture as a medium of propaganda - one of which was *Wayang*.

Conclusion

Wayang is a Javanese cultural products that has great (*adi luhung*) value. Its existence is still shared by supporters. It changes to adjust to the times. It had already exist from the ancient time known as the shadow (*bayangan*), *bayangan* was considered as the manifestation of ancestors which then called *Sanghyang* which eventually was made as the society's gods or worship. After the Hindu-Buddhist entered Javanese, *Wayang* was not deleted and were even enhanced as a propaganda medium to teach the society about the religions through stories of the *Mahabharata* and *Ramayana*. During this era, *Wayang*, as a religious rite, emphasized more on spiritual aspects. Its' development conceptually, paradigmatically and ideologically were believed to be the result of acculturation between local tradition of Javanese Hindu-Buddhist concept and Islam. Its cultured values make it needs a deep understanding to reveal islamic values inside it. The success use of *Wayang* as islamic *da'wah* and communication media cannot be separated from *Walisonga's* role. The use of *Wayang* in those *da'wah* and communication facilitated the society to accept islam in an easier way.

Wayang is the shadow of human life, a form of human's character which is outlined in puppets. It is no longer just reliefs which can be found in some temples as a manifestation of human characteristics. Presented in a variety of human characters, *Wayang* is not static at all; it represents dynamics life.

Walisanga Paradigm is *Waliyullah*, righteous people who are always protected and as mentioned in Al Qur'an. Its' meaning was adjusted; it was proved by the finding of diverse *Walisanga's* meanings. *Walisanga* was associated with the concept of cosmological *Nawata Dewata* in Hindu religion, so that they were close and accepted to the Java community who were predominantly Hindu. On the other hand, *Walisanga* also cannot be separated from myths in which those myths are not true and that is why it needs to be clarified.

In the historical stages of Java, *Walisanga* has a huge role in the process of Islamization. Their bright *da'wah* skills, including the use of *Wayang* as a part of their cultural *da'wah*, had made Javanese embraced Islam without violence so that Islam disseminated widely in Java and became the religion of its' majority.

Historically *Walisanga* is a *da'wah* assembly formed by Sultan Muhammad 1 from the Ottoman Empire in 1404 AD it is proved by the letter of assignment to set up *da'wah* assembly, *Walisanga*, which is still stored in Istanbul museum, in Turkey.

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THE RECONSTRUCTION OF MODERN EPISTEMOLOGY FOR MENTAL REVOLUTION AGENDA IN SOUTHEAST ASIA

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Abstract

This paper, discusses about the bids of epistemological concept for the mental revolution in contemporary moslem in Southeast Asia. The study was based on the fact that the modern epistemology that have massive influence in moslem societies, has not been able to give a concretely contribution to the resolution of global humanitarian issues; peace, moral decadence, corruption, radicalism, terrorism, political and social conflicts, environmental and social ethics. That construction, must be reviewed and reconstructed with the perspective of philosophical analysis. The Reconstruction to ensure the realization and actualization of mental condition of human being in personal dan social live. The basic of reconstruction is the integration of epistemology; the philosophical and metaphysical spiritual science in Islamic persepetive . These paradigm also aimed study Islam has a clear and concrete orientation on social peace, true happiness, and welfare. The reconstruction is the epistemology to realize mental revolution and Islam rahmatan lil 'Alamin.

Key Word: *Modern Epistemology, Reconstruction, Mental Revolution*

A. Introduction

The science that is developing in the modern age, has showed plenty of advancements in various human life aspects. Epistemologically, science construction which is developed by modern science is based upon positivism and empirism view. These views focus on reality and empiric data which merely materialistic. This means a truth can only be considered true if it fits with bodily material reality. On its development, a view emerges, that believes if this life concern is purely human, and all science truth must return to merely antroposentris dimension.

Science paradigm that develops from empirism, rationalism, positivism, to humanism has brought imbalance and weakness. An anthropocentric view side delivers scientific validity system that measures truth from human interests, therefore the epistemological process is not in order to find the ultimate truth, but solely stops at the level of the justification towards the interest. This is what makes the truth of science become relative, and even absurd. On the other side, the size of human authority and hegemony in the determination of science truth, makes the human position as

everything, and realities other than human become meaningless. What is meant with human external reality is nature and God.

Towards the godliness reality, positivism paradigm denies the interference of God in the human life. Therefore, the religious rules that referenced from God's revelations are no longer has authorities in the context of science development. This view finally continues on the human's treatment towards material or nature in a higher position than the God's position in life. Then the existence of nature material become very valuable that culminates on materialism and capitalism culture. The height of material position that replaces the position of God, in the construction of positivism epistemology encourages excessive exploitation towards nature, corruptive behavior, moral decadence in every aspect of life, and the widespread of pragmatist instatnt mentality by justifying any means in getting personal and group gain.

To overcome the systemic impact of modern epistemology paradigm that materialistic positivistic is that why, it needs a reconstruction effort of modern science epistemology from the aspect of onthology and epistemology fundamental, and also solutive application from its axiology aspect in order to allow the contribution for the human mental development

B. Modern Epistemology Anomaly

The western world cultural development, significantly started from the development of philosophy that realizes about scientific or epistemologic construction that was different from the previous age. Precisely on the 16th century, the western scientists that has posed epistemological beliefs based on logos power on human ratio, brave to initiate change movements that broke the church authorities which by that time believed the fundamentals of every truth is God, so that there was no descriptions from the revelations of god then everything is wrong. Through sacrificially struggles, then there happens western epistemology paradigm change which previously focused on theocentric towards anthropocentric

Modernity, therefore, should regard to western culture historic social background that focuses on human ratio dominion, which considered as the only determinant wether a science product is right or wrong. Issues that rationally undigestable, or called as irrational, considered as a digression and unaccountable. Rationalism sect raised which sees ratio as a 'God' and believes that human is the most powerful to govern all forms of life in this universe, and this is what we called as human tenet.

Western modernity founder figures that used as the reference for the modern epistemology building is Rene Descartes (1596-1650) which emphasize a method of doubt towards anything believed all that time, and keep rationally thinking to find the ultimate truth. Only by rationally scientific thinking it can be found the whereabouts (*co gito ergusum*), Also Baruch de Spinoza (1632-1277), which more consistently develops Descartes's rationality.

The main study object and also believed as the really exist as the authenticity by the modernity communities is material. This means the ontologic foundation of the epistemologic building is material that is concrete and empiric. So the truth can only be accepted as a truth if it related towards concretely and really existing issues in the empiric nature. So there raised a comprehension that known as positivism and empirism, that promoted by western philosophers figures like John Lock, Berkeley, and David Hume. From those figures the modern epistemology building is developed in every life aspects, on science, economics, politics, culture, etc.

Modern epistemology building can specifically be explained as follows; (a) ontology aspect, focuses on human ratio power view as the determinant of the truth that puts material as an absolute and ultimate substance. This is where the view of materialism, humanism, anthropism, and logocentrism were born. (b) epistemology aspect, focuses the ratio as the main truth device with the method of rational positivism, objective empirism, critical analytics, skeptics, inductive-deductive, existentially, and phenomenology. (c) the axiology focuses on the free values view, as long as it is consistent with human values and can be accounted for, then the issue is right and may be developed in life.

Modern science that build over rationalism epistemology and empirism-positivism, contains a lot of anomalies or weaknesses and oddities that should be wary and anticipated by all parties. It needs a critical analysis to be able to understand some of the anomalies because modernity often please many people and hijacks their critical mind power. Some of what is meant by the anomalies are:

1. *Partial Point of View on Ontological Dimention*

Modern science view which is empirical with its positivism tone, tends to partially views the universe arrangement. Issues that accepted as the science truth are only those which can be perceived by the senses based on experiences. To determine various cause and effect relationships from the observed phenomenon, and then the mind is used. According to Fritjof Capra, from the result of philosophy analysis and cultural history, this tendention is caused by single science paradigm. This paradigm is arranged based on the Descartes' and Newton's heritage, that is used to design the western culture. This mistake happens because this paradigm is not overally views this universe and life (*wholeness*). Therefore this paradigm only views this universe only from its empirism side.

In culture and science development, this single paradigm is adequate, but to develop ethics and art culture, this paradigm is not adequate. What has been done all these time, is that science paradigm is used on science culture development, and its use is also forced in the field of art and ethics, and this is what makes it wrong. What it should be is, on the development of ethics, an appropriate paradigm has to be used. Therefore, modern science which has partial single dimension has a destructive impact because it doesn't have adequate value fundamentals and ethics.

2. Anthropocentric Paradigm in Epistemology

The partial single paradigm finally leads towards human understandings which also partial; views human as a material creature, that has to be fulfilled all the merely physical needs. Human realities which have non-physical dimensions are no longer considered important, that tend to be ignored and left. Humans in the modern era are like robots that controlled by multiple producers and industries that offer their materials needs fulfillments. When materials turn into human's ultimate aspect, then humans will be preoccupied with their material concerns, and their human ultimate aspect become alienated. This is what makes humans dehumanized, with the heap of norms and ethics violation cases. Various criminalities even raise because of the life orientation that is no longer respects humanity which has love and psychiatric dimensioned. Therefore, modernity donates more towards the dehumanization process that has consequences toward the raise of criminality, human degradation on both personal and social.

3. Mental Hazard in Axiology

Single dimension in modern epistemology forces humans to mind on only one aspect. Ethics and moral responsibilities are not heeded because ethics and moral issues are not a part of scientific structure. The developing sciences tend to be secularly, separated from various values because they follow free values principles and have freedom in their development and usage. This scientific view finally turns human into not having bonds toward values that tightly bonds, except for those that relates to human's modernity interests.

Then humans finally do anything they want to fulfill their daily activities. Good or bad is a human side that doesn't really matter, and this is what damages our generation's morale. Moral concepts and practices in the modernity ages are loose, absurd and permissive liberalist values and also tend to be individualistic egoistic.¹

4. Absurdity

In this case, we can understand that the ultimate science will not be able to acquire. Modern science with its scientific method, methodologically is more like a refined scepticism. Because on its beginning, modern science is a rebellion towards theology authorities, then it continues to free itself from religious aspect as an ethic patron, and added by mere ratio tendencies, then it doesn't consider ethics and value sides. Modern science tends to be value free, and because modern science doesn't have value principle, then its development up to the present time

¹Relates with morality on modern age. See Rose Poole, *Morality and Modernity*, (Canada: Roulledge, 1991)

runs in only two principles, that is theoretic and efficiency. Theoretic principles cause such a quick development on theory science, and efficiency principle cause technology application in daily life. Various life aspects become more practical. Globalization makes nation borders become more meaningless, transportation has changed the human's perspective towards space and time, and industrialization runs with such rapid acceleration. Finally, humans were trapped in mechanistic trap they made themselves, so they resemble robots that are enslaved by industrialization.

5. *Meaningless life*

Modernity leads human as only a material perspective, and finally the life purpose become materials. A life that leans on materials, finally makes human cannot reach the true happiness. Otherwise, modern human which have a lot of life easiness facilities, but their life covert with misery, stress, and meaningless empty heart.

6. Nature exploitation and environment damage.

A pathetic issue in the modernity reasoning is the exploitation spirit, to fulfill the materials needs fulfillment desire maximally. One of the potencies or assets being exploited is the natural potencies. In the name of human interests, every kind of natural existence can be exterminated.

Forests, mines, minerals, lands, and oceans can be destroyed to fulfill the human ambitions. In the end, the damage happens in a mass scale and systemically impacts towards the environment damage.

From those anomalies, it needs an effort to reconstruct the modern epistemology, which could be used as a guide for the restoration for the various damages and anomalies. This is an alternative thought to give a paradigm for the urgent problems solutions that has to be done on any science study, especially in an Islamic colleges.

C. Reconstruction of Modern Epistemology with Green Knowledge Persepective

Modern epistemology weakness point, located on two aspects; first, on its epistemology construction that focus on onthology base, which puts a border of the reality merely on its materials. Then, the methodology aspects that focuses on empirical rational and observation method approach. On the axiology aspect, modern science follows the free value so that it has less concern towards ethics, and moreover aesthetics principles. Second, as the effect from the freedom of ethical value from the science, makes modern science applied as the exploitation device over any potencies that are profitable and bring goodness towards humans. This ethical free applications directs the deviated behavior in the context of both humanity or environment. The first weakness point is on the area of pure knowledge, and the second aspect is on the field of applied knowledge.

To overcome these two weakness points, accordingly, the writer proposes an epistemology construction that called as green knowledge. The meaning of green knowledge also covers two aspects, that is epistemology aspect that is pure knowledge, and the meaning of axiology aspect as applied knowledge.

The epistemologic meaning of green knowledge is a science model that the scientific building focus on the science that acquired directly from the authoritative source which is God. This is what is called with the knowledge by presence or ilmu khudhuri or also called as fresh knowledge. If the modern science knowledge focuses on rationality, then the construction of green knowledge focuses on spirituality.

In Sufism studies, spirituality aspect doesn't meant ignoring rationality aspect. But the rationality dimension that refers to mind works, is a part of spirituality works. Because the mind is actually has a spiritual dimension. Therefore, the meaning of green knowledge is a knowledge building that generated from the integration of both mind and spiritual works at once. Khidr was also known as a figure who received spiritual enlightenment directly from Allah without any human mediator. He was a hidden initiator from someone who intensely and consistently took the sufistic path as it taught on the tasawuf and tarekat doctrine.

Historically, green knowledge can be said as a form of knowledge originated from Allah, that given trough Prophet Khidr (the Green Prophet) as the mediator. Khidr is one of the four prophets that is in moslem tradition believed to be always living; Prophet Idris, prophet Prophet Ilyas, and Prophet Isa. The existence of Khidr that gave spiritual inner perspective knowledge towards Prophet Musa was enshrined by Allah in Al-Kahfi 65-80. This means the existence of Khidr as the symbol of knowledge has a really strong normative base. Therefore, the green knowledge is an integration between Musa's intellectualist epistemology and Prophet Khidr's spiritualist epistemology.

As for the axiology or knowledge application meaning, the green knowledge is a knowledge that become an instrument to encourage the green living environment management. Green environment is an environment that the habitat preservation and the ecosystem is well maintained, so it could maximally give its benefits towards the universal life. The knowledge construction of green knowledge meant to urge and bring to the society to rehabilitate environment damages that caused by massive exploitation by a group of people in order to pursue temporary enjoyment. Green knowledge, therefore, a knowledge that could bring us to the realization of green community.

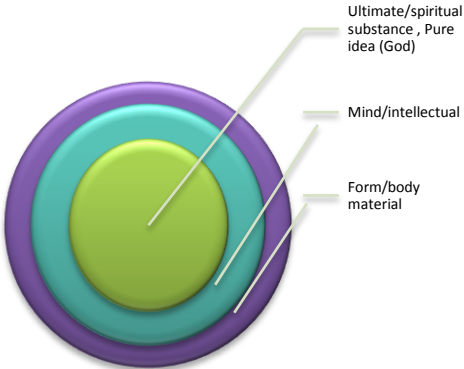
Symbolically, green knowledge refers to the meaning of green that symbolizes coolness, peacefulness, and harmony. So it can be philosophically interpreted that green knowledge is a science perspective that is oriented on the creation on human life that peacefull, secure, cool, and harmony. A situation that become something longed for by every human in this universe, that become a global human issue.

Therefore, Islamic studies with green knowledge perspective should refers to (1) scientific epistemological system which is holistic integral, that makes the spiritual

dimension as its main base. (2) Responsible for the global issues solutions, that is security, peace, and social harmony. (3) Has an active role towards the realization of life environment preservation and keeps it green that makes it possible for the safety of all nature habitats. And this is the form of Islamic studies' rahmatan lil 'alamin that has to be realized.

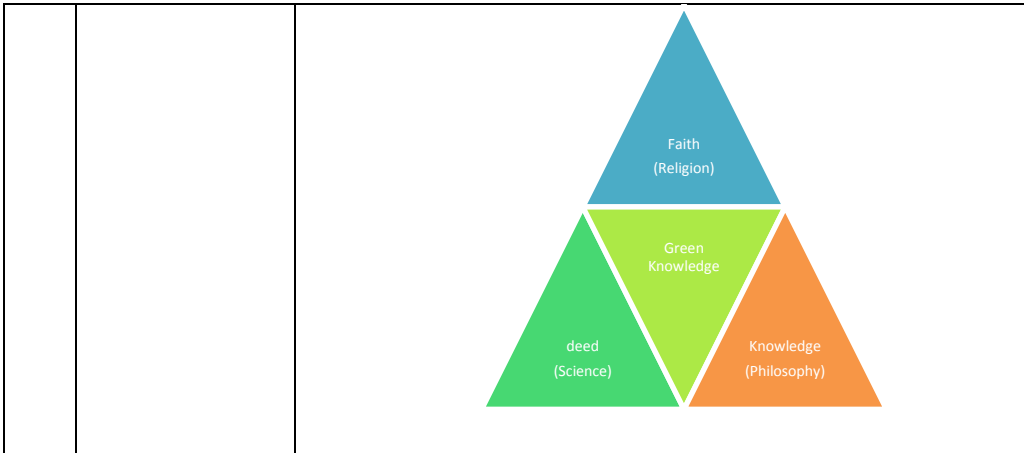
D. The New Construction of Green Knowledge Epistemology

As for the epistemology building of green knowledge can be describe on the following scheme:

NO	Aspect	Basic Principles
I	Ontology Base	<p>1. The ultimate reality, is something spiritual, immortal, and one. This is the reality of God, that is a pure idea, that become the source of every existing reality, both material physical (body/form) and non physical thinking (mind).</p> <p>2. Any reality, consists of 3 aspects: pure idea aspect which is the ultimate substance, mind or thinking that enchains and forms or body. Pure idea is singular, eternal, and metaphysic. While mind and body is plural, relative, and dynamic. These three cannot be separated because the nature is that mind and body is a manifestation of the Pure idea (God).</p> <p>3. The relationship among those three aspects is functional structural, that can be illustrated in the following chart:</p> 
II	Green Knowledge Epistemological	<p>1. Green Knowledge is a knowledge that sourced from spiritual-intuition, intellectual-ratio, and material-senses at once.</p>

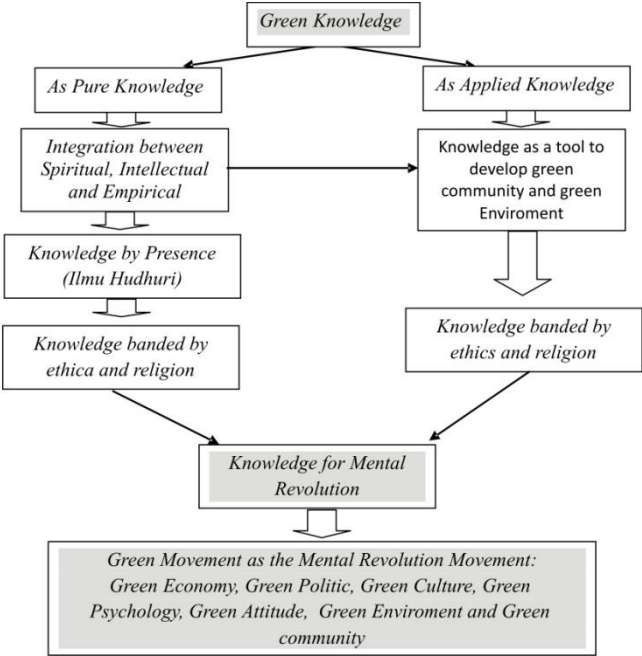
	<p>construction</p>	<p>2. Metode pencapaian <i>green knowledge</i> dimulai dengan penyingkapan bathin (<i>kasyf</i>) dengan langkah Green knowledge achieving method starts with inner disclosure :</p> <ol style="list-style-type: none"> a. The cleansing of Qalb-Ruhani (via purgative), That is bring out the knowledge prejudice, negative experiences from oneself. b. The enlightenment of Qalb-Ruhani (via illuminative), that is enlightened by an ultimate belief, opens up the doors of truth, and committed on the ultimate truth and goodness. c. The unification of nature (<i>via univa</i>), That is positioning reality as a unity that cannot be separated and centered on the Ultimate Reality; God. <p>In the disclosure process of this qalb secret, Must be guided with Qauliyah verses that can be understood with <i>bayani</i> method. If self has been enlightened, then the intellectual works become oriented towards the true truth (<i>al-haqq</i>) not the justification. Illuminated heart and intellect can give informations and instructions for the understanding of sciences and the creation of civilized technology.</p> <div data-bbox="579 982 1107 1506" data-label="Diagram"> </div> <p>3. The green knowledge epistemology integration figure is as fololows:</p>
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3	Aksiologi	<ol style="list-style-type: none"> 1. The use value of a knowledge, determined by its usability, both practically and theoretically. The green knowledge theoretical use value sits on the knowledge's purposes that bring to the ultimate self consciousness and truth. Knowledge doesn't stops on the knowledge itself, but further to reach safety, true serenity and happiness. If seculer modern knowledge has made its own life purposes, Then green knowledge oriented on the reaching out of human nature. This is what is meant by knowledge tauhid. 2. The green knowledge strategic value, brings to the consciousness towards reality unity (spiritual, intellectual, and empirical) that changes the dychotomic and partialistic comprehension towards various knowledges towards a holistict-integralistic knowledge construction, on their method level, knowledge type, or their purpose. 3. The green knowledge, practically-applicative delivers towards the consciousness of the human responsibilities to position and to treat empiric world; the surrounding environment, as the manifestation of the ultimate reality (God), that has to be wisely managed to reach the real life purpose. Taking care of and developing the environment to remain everlasting and green, means the prove of knowledge benefits for rahmatan lil alamin and the path to reach the unity with the almighty. This what is meant by knowledge, faith, and deed integration.



E. The Prospect of the New Green Knowledge for Mental Revolution

Islamic studies, as well as the other knowledge studies, Paralyzed on facing the social concerns that keeps developing so quick. That is why, Security, amenity, peace are global issues which become a concern for all of the world’s society. So does the environment rehabilitation concern caused by damages from the corporation greed, also become a very serious global issue. So the studies towards this concerns is a case that has a high relevance. When the Islamic studies cannot be able to give contributions toward those global issues, then sooner or later, Islamic studies is just a study which has lost its social relevance, and that means the failure of Islamic studies. Therefore the following construct become an Islamic studies paradigm to face the contemporary social concerns.



For the pure knowledges studies, then the epistemological constructions must fuse among the ratio, heart, and senses works so that the intellectual, spiritual, and empirical aspects must become a unity. Then the Islam religion provides illahiyah perennial spiritual base, that refers to the tauhid unity, so that any knowledge products will be felt like bonded by good or bad ethics that based on faith base. This is what rises knowledge responsibility towards the creation of human usage and even the usage for the entire universe as a form of faith duty.

As well on the applied knowledges aspect, there has to be a paradigm that makes this green knowledge as a tool or media to realize the peaceful order, both on the lands with the green paradigm and on the sea with the blue paradigm. The Islamic green knowledge delivers to the all parties in practicing sciences in a life that fully responsible towards the environment that its social welfare and peaceful prosperity, and also the healthy life environment has to be realized for the sake of the life continuancy that physically and spiritually prosperous. Again, this is what shows the existence of social and natural benefit mission of any knowledge.

For the second, both pure and applied science, in order to realize the Islamic Green Knowledge vision, there has to be a willing to initialize green movements that covers all of the life aspects. If it relates with economics, the green economic paradigm that make social peace and welfare must be considered as important. So does the politics must be oriented on the equal life welfare and peace, also the developing culture must give concrete contribution for the creation of friendly culture environment. The technology should also created in a form of child-friendly, moral-friendly, environment-friendly, faith-friendly and social-friendly so that gives contribution towards the creation of peaceful and serene society. Therefore, the islamic green knowledge application will make Islamic studies prospect as an alternative for the creation of a more peaceful and friendly world.

With the existence of green knowledge, makes the mental change agenda to deal with the various agendas of south east asian society such as radicalism, terrorism, poverty, arrearage, environment damage, drugs, and social disintegration to be solved. Because these various agendas are actually mental issues that are based on the self-consciousness towards divine reality. This new epistemology model will bring to the comprehensive understanding towards self substance, human self meaning, and self orientation that are holistic.

The various environment damages on both land or sea, and also the endangered of nation culture damage that has a systemic impact towards the continuance of economic, social, politic, and religion life is also a real threat that are faced by the south east asian society. Experts from various disciplines that are developed by universities, seem not yet to be able to give a real contribution for the solutions towards this crucial problems. These issues are more caused by the weakness of epistemology that developed all these time, which are easily changing and even driven by pragmatism and capitalistic interests. Universities has not yet been able to give the direction

towards the course and the development of the economy that tends to be based on contemporary interests.

In pure science aspect, the green knowledge epistemology concept will give fundamental base that based on perennial reality which is sacred and eternal, so that leans on this will make the epistemology construction has a strong construction and urges the raise of ideologic and even theologic commitment. In a such condition, the scientific construction will not be easily changed and will not be easily unsteady that caused of temporary changings towards the narrow temporary interests. While on the application aspect, with these green knowledge concept, science will reach the state that the produced technology, has a big responsibilities to be used on the issues that truly takes the side on goodness, usability, truth, and benefits for as much society as it could. This clear state partisanship that will bring towards the reach of life orders in all aspects that are peaceful, mutual respect, prosperous, and beatifies.

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AL-QURAN DAN MASALAH SOSIAL: EKOLOGI KELUARGA BERBASIS AL-QURAN SEBAGAI PENCEGAHAN KEKERASAN TERHADAP PEREMPUAN DAN ANAK

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Abstract

Violence against women and children that had existed long before the birth of Islam is a form of cruelty that we must stop. The practice of slavery and ignorance of the times, as evidence of the existence of violence against women and children now appears again in a new form; trafficking of women and children, sexual abuse until the cases happen throughout the year 2016; rape is at once a murder a sadist by dozens of men (some of them still a learner), against minors (Gratian, 14), cases of rape against baby 2.5 years until his death by his friend's own uncle as she played unsupervised as well the case of Enno (19) who was raped in turn by three of his friends to die pitiful conditions; the victim was stabbed hoe handles pubic to penetrate as deep as to the lungs of tens of meters. This phenomenon certainly makes worry parents, educators, as well as society in General. To overcome this problem, the preventive effort required one of them is through the family. Quran surah an-Nisa [4]: 9 has given guidance on this matter that should the parents fear (so it copes) not to leave future generations a weak later in the day. That is, the cutting edge of the prevention of violence against women and children, can we start from the smallest institutions namely, the family. In addition, the Mattensich and the Hill revealed that family functions consist of physical maintenance, socialization, education, acquisition of new family members through procreation or adoption, social behavior and sexual control, maintenance of morale and family pendewasaan family members through the creation of sexual partners, as well as releasing the adult family members. Because the family became one of the social and sexual behavior of the control, then it's high time we ' back ' and begin the education of families for defence and strengthening of the social community. This is important considering the family as the smallest in the socio-economic units

Key words: *Family echology, Sexual abuse, Children, Violence, Woman*

A. Meninjau Ulang Kekerasan Terhadap Perempuan dan Anak

Sebagai makhluk sosial, manusia membutuhkan interaksi antar sesamanya. Baik lelaki maupun perempuan, keduanya dianjurkan bekerja sama, saling menolong, serta berlomba dalam kebaikan karena Allah SWT telah menjanjikan pahala yang sama baik lelaki dan perempuan yang beriman ketika mereka melakukan kebaikan. Selain ganjaran

pahala, keduanya juga mendapatkan peranan, hak dan kewajiban. Keseimbangan peranan, hak dan kewajiban tanpa mengabaikan jenis kelamin yang telah termaktub melalui firman Allah SWT, pada kenyataannya belum berjalan dengan nilai-nilai yang dikehendaki Al-Qur'an yaitu keadilan antara kedua ciptaan-Nya—lelaki dan perempuan—tanpa harus ada yang menindas atau merasa superior antara satu dengan lainnya.

Jika kita melihat dari sejarah lahirnya agama Islam, agama ini hadir di tengah-tengah masyarakat Arab yang sarat dengan praktik dan budaya diskriminatif dan memarjinalkan perempuan. Tradisi masyarakat saat itu, perempuan dipandang sebagai manusia kelas dua (*second sex*), manusia yang bermartabat rendah, tidak berharga juga tidak memiliki hak atas hidup mereka. Karena itu, hak perempuan sepenuhnya berada di tangan laki-laki.¹

Budaya diskriminatif itu melahirkan praktik kekerasan terhadap perempuan yang tergambar pada masyarakat Arab. Mereka malu jika dianugerahi anak perempuan. Sebab, menurut pandangan orang Arab Jahiliyah, mempunyai anak perempuan adalah suatu aib. Anggapan lain, perempuan dinilai lemah karena tidak mempunyai kekuatan untuk turut serta berperang—yang memang perang adalah modal kekuatan bangsa Arab kala itu.

Kisah dikuburnya bayi perempuan pada tradisi Arab Jahiliyah tertera dalam QS An-Nahl/16: 58-59, *“Dan apabila seseorang dari mereka diberi kabar kelahiran anak perempuan, hitamlah (merah padam) mukanya, dan dia sangat marah. Dia menyembunyikan dirinya dari orang banyak, disebabkan buruknya berita yang disampaikan kepadanya. Apakah dia akan memeliharanya dengan menanggung kehinaan ataukah akan menguburkannya ke dalam tanah (hidup-hidup)? ketahuilah, Alangkah buruknya apa yang mereka tetapkan itu.”* (An-Nahl/16: 58-59)

Ayat inilah sebagai salah satu isyarat betapa masyarakat Arab Jahiliyah menganggap bahwa memiliki anak perempuan hanyalah musibah yang membuat mereka enggan memelihara amanat itu. Melalui ayat ini pulalah kekerasan secara psikis era Arab Jahiliyah tergambar secara konkrit.

Kekerasan terhadap perempuan adalah setiap perbuatan berdasarkan perbedaan kelamin yang berakibat atau mungkin berakibat kesengsaraan dan penderitaan perempuan secara fisik, seksual atau psikologis, termasuk ancaman tindakan tertentu, pemaksaan atau perampasan kemerdekaan secara sewenang-wenang baik yang terjadi di depan umum maupun dalam kehidupan pribadi.²

Mencermati definisi di atas pula, maka kekerasan terhadap perempuan dikategorikan sebagai perbuatan tak bermoral karena melibatkan kesengsaraan si korban

¹ Zaitunah Subhan, *Kekerasan Terhadap Perempuan*, (Yogyakarta: LKiS, 2004), hal. 39

² Menteri Negara Pemberdayaan Perempuan “*Pengetahuan Praktis tentang Perlindungan terhadap Perempuan Korban Kekerasan*” Jakarta: t.p, hal. 6

baik secara psikis, fisik, seksual. Ketiga hal tersebut menyebabkan perempuan yang dalam hal ini sebagai korban, sering mengalami trauma berkepanjangan.

Selain pada zaman Arab Jahiliyah, kondisi mengenaskan yang terjadi pada wanita telah ada sejak zaman Yunani kuno dimana perempuan hanya dipandang sebagai fasilitas kenikmatan seksual. Pada peradaban Romawi, perempuan dapat diperjualbelikan. Sedangkan pada peradaban India menganggap bahwa perempuan adalah makhluk najis karena mereka tidak berhak hidup jika suaminya meninggal dunia.³ Dari keempat peradaban tentang wanita tersebut di atas, perspektif teologi pun turut memberikan sumbangsuhnya dalam memandang perempuan. Sekiranya terdapat empat faktor yang berpotensi menjadi sebab penting dalam mempengaruhi pembentukan anggapan stereotip terhadap perempuan. Keempat hal ini timbul dari penafsiran keliru atas teks suci.

Pertama, anggapan bahwa perempuan tercipta sebagai pelengkap Adam. *Kedua*, gambaran surga telah melahirkan pelbagai mitos yang merendahkan perempuan. *Ketiga*, anggapan perempuan tercipta dari tulang rusuk laki-laki menjadikan posisi wanita lebih rendah dari laki-laki. *Keempat*, anggapan bahwa godaan perempuanlah yang menyebabkan Adam dan Hawa terusir dari surga.⁴

Keempat pandangan stereotip inilah pada akhirnya melahirkan berbagai kekeliruan dalam memperlakukan perempuan—yang semestinya, perempuan adalah makhluk yang setara dengan lelaki, di samping pasti memiliki banyak perbedaan yang telah dianugerahkan-Nya. Beberapa anggapan kurang baik terhadap perempuan sebagai buah interpretasi manusia itu sendiri, pada akhirnya menempatkan perempuan dalam posisi rentan kekerasan.

Bentuk kekerasan terhadap perempuan secara umum dapat dikelompokkan ke dalam dua kategori yaitu kekerasan dalam ranah domestik (rumah tangga) dan kekerasan di ranah publik (di luar rumah tangga).⁵ Dalam lingkup domestik, kekerasan dalam rumah tangga sering diistilahkan dengan KDRT. Kekerasan dalam rumah tangga dapat berupa penganiayaan **fisik** misalnya pukulan, tamparan, atau tendangan, penganiayaan **psikis** atau emosional misalnya penghinaan, pelecehan, cemoohan dan ancaman, melukai hati dan perasaan, merendahkan harga diri, mengancam akan menceraikan dan memisahkannya dengan anak-anak. Dan kekerasan **ekonomi** artinya tidak memberikan nafkah, menguasai hasil kerja isteri, memaksa isteri bekerja untuk suami. Juga ada kekerasan **seksual** yaitu bisa berupa tidak memenuhi kebutuhan seksual isteri, memaksakan isteri menggugurkan kandungan, memaksakan kehendak kepada isteri, dan lain sebagainya.⁶

³ Nur Faizin Muhith, *Perempuan Ditindas atau Dimuliakan? Mengungkap Rahasia-Rahasia Wanita Dalam Al-Qur'an*, (Jakarta: Afra, 2010), hal. 5

⁴ Fauzi Ahmad Muda, *Perempuan Hitam Putih: Pertarungan Kodrat Hidup vs Tafsir Kebahagiaan*, (Jakarta: Prestasi Pustaka, 2007), hal. 4

⁵ Zaitunah Subhan, *Menggagas Fiqh Pemberdayaan Perempuan*, (Jakarta: el-KAHFI, 2008), hal. 342

⁶ Zaitunah Subhan, *Menggagas Fiqh Pemberdayaan Perempuan*,... hal. 342

Kekerasan terhadap perempuan tidak terlepas dari faktor budaya yang melegitimasi tindakan kekerasan tersebut. Budaya patriarki yang dominan telah menimbulkan penilaian bahwa kekerasan terhadap perempuan bukan merupakan sebuah kekerasan, tapi adalah sesuatu yang wajar diterima perempuan.⁷

Sementara realitas kekerasan tersebut, dalam konteks Indonesia, bukan hanya dalam ranah tradisi, adat istiadat, kesenian, ekonomi, ilmu pengetahuan, namun juga pada 'atas nama' agama (tafsir keagamaan).⁸ Akhirnya, persoalan kekerasan terhadap perempuan masuk juga ke ranah teks suci Al-Qur'an yang dijadikan sumber legitimasi mengenai hubungan antara lelaki dan perempuan.

Namun masalahnya, ketika masuk ke wilayah teks, ternyata pemahaman dan kesimpulan yang muncul tidak selalu satu, melainkan mendua atau bahkan masih membuka peluang untuk interpretasi lain.⁹ Karena banyaknya interpretasi itulah memungkinkan terjadinya kekeliruan dalam penafsiran yang perlu dikaji ulang agar tidak terjadi praktik diskriminatif antara lelaki dan perempuan dalam menafsirkan ayat-ayat Tuhan.

⁷ Zaitunah Subhan, *Menggagas Fiqh Pemberdayaan Perempuan*,... hal. 343. Zaitunah memaparkan bahwa melegitimasi yang dimaksud ialah dalam masyarakat kita pada umumnya, bahwa di dalam kehidupan rumah tangga, suami adalah penguasa mutlak yang berhak mengatur seluruh gerak langkah istri. Apabila istri tidak mematuhi suami, maka suami berhak melakukan kekerasan. Penulis sependapat dengan Zaitunah karena tradisi ini masih mencuat di dalam budaya beberapa masyarakat Jawa, salah satunya Jawa Timur (Madura), sesuai dengan hasil diskusi penulis dengan salah satu masyarakat keturunan Madura (Haniyah Indayani), alumnus Fakultas Syariah dan Hukum UIN Jakarta pada 15 September 2013 silam. Ia memaparkan bahwa dalam budayanya, isteri harus sepenuhnya melayani kebutuhan suami dari bangun tidur hingga tidur lagi. Artinya bahwa, hal sekecil apapun, isteri harus betul-betul patuh terhadap perintah suami, jika tidak, maka si isteri dicap sebagai isteri durhaka. Isteri juga dianggap sebagai pelayan 24 jam suami, tanpa bisa mengatur hidupnya sendiri. Penulis tidak mengeneralisasi bahwa seluruh masyarakat Madura demikian, namun, pernyataan kawan penulis dapat dijadikan rujukan, terlebih juga dari beberapa rekan penulis sesama Madura. Seusai menikah, mereka harus sepenuhnya mengikuti perintah suami. Jika suami membuka suatu usaha dagang, maka isteri pun harus berkecimpung di dalamnya tanpa bisa berkreasi sendiri sesuai dengan bakat dan keinginan. Kiranya budaya ini yang harus diluruskan. Tidak salah meminta untuk dilayani isteri, karena melayani suami juga ladang ibadah dan pahala bagi isteri. Namun, isteri bukanlah pesuruh atau pelayan, namun mitra bersama untuk mewujudkan keluarga sakinah yang dikehendaki Al-Qur'an.

⁸ Zaitunah Subhan, "Kekerasan dalam Perspektif Islam", makalah Seminar Penghapusan Kekerasan dalam Rumah Tangga (Bandung: 2005). Menurut Zaitunah, ketika masuk ke ranah tafsir keagamaan, perempuan selalu mengalami posisi *powerless* (ketidakberdayaan) ketika berhadapan dengan tafsir keagamaan. Padahal, keberadaan agama dalam pengertian fungsional sesungguhnya dapat menjadi aset besar bagi tumbuh kembangnya masyarakat. Penulis menambahkan dari pernyataan Zaitunah ini bahwa masih banyak kitab-kitab kuning yang berisikan tentang relasi suami isteri dalam rumah tangga yang kurang 'damai' dalam pemaparannya. Misalnya kitab '*Uqūd al-Lujain*' seperti yang dikutip oleh Siti Musdah Mulia menyangkut surah An-Nisâ ayat 34 yaitu, 'Perempuan sebaiknya mengetahui bahwa dirinya seperti budak sahaya yang dimiliki suami dan tawanan yang lemah tak berdaya dalam kekuasaan suami. Maka perempuan tidak boleh membelanjakan harta suami untuk keperluan apapun kecuali atas izin suami!' dapat kita analisa, betapa perempuan dianggap berada dalam posisi sangat lemah. Timbul pertanyaan dalam benak penulis, bukankah Allah menganjurkan agar relasi suami isteri untuk menciptakan *mawaddah*, bukan menindas satu dan lainnya. Baik Al-Qur'an maupun hadits diturunkan tiada lain untuk menyuarakan kedamaian dan keadilan kedua belah pihak. Bukan membuat satu pihak merasa tertekan dengan beberapa ayat maupun hadits yang sebetulnya perlu dikaji ulang. Tidak ada yang salah dalam ribuan ayat Al-Qur'an maupun hadits shahih, yang salah ialah kekeliruan manusia dalam memahami teks Al-Qur'an maupun hadits.

⁹ Komaruddin Hidayat dalam *Menggagas Fiqh Pemberdayaan Perempuan*, hal. 7

Dapat dianalisis mengapa perspektif diskriminatif atau subordinatif terjadi dalam wacana pemikiran keagamaan. Misalnya pertama, karena kekeliruan dalam menginterpretasikan bunyi teks secara harfiah. Kedua, karena cara atau metode penafsiran secara parsial atau tidak utuh, sepotong, atau sebagian. Terakhir, karena seringkali didasari dan dikuatkan oleh hadits-hadits lemah (*dha'if*) atau bahkan hadits palsu (*mau'dhu*) atau hadits israiliyyat. Tiga kemungkinan ini pada akhirnya terakumulasi dalam interpretasi dan sering kurang memperhatikan sosio kultural dimana, pada siapa, bagaimana dan kapan firman itu diturunkan.¹⁰

Sejatinya, Allah menciptakan perempuan dan lelaki ialah untuk saling melengkapi. Dengan kata lain, tidak memberikan perempuan hak-haknya sebagai mitra yang sejajar dengan lelaki dan meremehkannya tidak jarang menggunakan dalih keagamaan serta memberi interpretasi terhadap teks – interpretasi yang lahir dari pandangan lama ketika perempuan masih dilecehkan di masa lalu.¹¹

Lebih lanjut, masih menurut Muhammad Quraish Shihab, interpretasi itu lahir dari bias lama dimana dalam literatur agama ditemukan sekian banyak riwayat yang dinilai lahir dari sisa-sisa pandangan lama terhadap perempuan.¹² Artinya interpretasi teks yang hadir ke tengah-tengah masyarakat masih dimungkinkan bahwa Nabi dan para sahabat tidak ‘bermaksud’ seperti apa yang mereka pahami. Kekeliruan dalam memahami hadits apalagi Al-Qur’an, sangat mungkin terjadi. Oleh karenanya, diperlukan ketelitian, penguasaan ilmu serta pemahaman yang objektif dan berkeadilan universal. Kekeliruan itulah yang akhirnya menyebabkan perempuan ada dalam posisi rentan dan dalam anggapan bahwa perempuan ada di bawah kekuasaan lelaki yang pada akhirnya mengesampingkan misi yang sebenarnya dari Al-Qur’an, sebagai pedoman hidup umat islam yang menyuarkan keadilan.

Keadilan menurut hukum negara dan agama umumnya adalah keadilan yang didasarkan pada teks, yaitu teks perundangan dan teks agama. Teks perundangan ditafsirkan oleh aparat hukum, teks agama ditafsirkan oleh tokoh agama. Ketika perempuan tidak menjadi bagian dari penafsir kedua teks tersebut, maka keadilan versi hukum negara dan agama tersebut pun cenderung abai terhadap kondisi spesifik perempuan, khususnya perempuan korban kekerasan.¹³

Di sisi lain, kekerasan terhadap perempuan adalah sebuah tindakan sosial.¹⁴ Artinya bahwapelaku tindak kekerasan harus mempertanggungjawabkan perbuatannya secara hukum, baik tindak kekerasan yang terjadi di ranah domestik apalagi ranah publik, yang biasanya melibatkan banyak pihak.

¹⁰ Zaitunah Subhan, *Menggagas Fiqh Pemberdayaan Perempuan*, hal. 350

¹¹ Muhammad Quraish Shihab, *Perempuan*, (Jakarta: Lentera Hati), cet ke VII, hal. 34

¹² Muhammad Quraish Shihab, *Perempuan*, hal. 40

¹³ Nur Rofi'ah bil Uzm, *Memecah Kebisuan: Agama Mendengar Suara Perempuan Korban Kekerasan Demi Keadilan*, (Jakarta: Komnas Perempuan, t.th), hal. 49

¹⁴ Lee Ann Hoff, *Violence Issues, "An Interdisciplinary Curriculum for Health Professionals,"* (Canada: Health Services Directorate, 1994), hal. 5-9

Jenis kekerasan terhadap perempuan yang terjadi di ranah domestik, lahir juga karena dukungan tradisi atau kultur patriarki yang hegemonik. Selanjutnya, dukungan tradisi ini mendapat legitimasi dari pandangan atau penafsiran tertentu. Misalnya, “*Dan hendaklah kamu tetap di rumahmu dan janganlah kamu berhias dan bertingkah laku seperti orang Jahiliyah yang dahulu,*” (Al-Ahzâb/ 33: 33)

Dalam memahami ayat di atas perlu pengkajian ulang karena ayat tersebut diturunkan untuk para istri Nabi dan dalam kondisi tertentu bukan ditujukan kepada seluruh muslimah, meskipun memang secara umum, pesan tersirat pada ayat tersebut dapat dijadikan pijakan bahwa perempuan dianjurkan untuk tidak keluar rumah kecuali untuk hal penting. Hal ini menjadi jelas ketika dilihat rangkaian ayat tersebut, “*Hai para istri Nabi, kalian tidak sama dengan para istri orang lain jika kalian bertaqwa,*” (Al Ahzâb/33: 32).¹⁵

Para mufassir berbeda pendapat tentang makna ayat tersebut. Al-Qurtubî (w.671 H), salah seorang mufassir bercorak hukum memberi penjelasan bahwa ayat ini perintah untuk menetap di rumah meski ayat ini ditunjukkan kepada isteri-isteri Nabi.¹⁶ Pendapat lebih moderat lagi disampaikan oleh Ibn Katsir bahwa ayat ini ialah larangan khusus bagi isteri Nabi dan perempuan muslimah untuk keluar rumah jika tidak ada kebutuhan yang dibenarkan agama (shalat di masjid).¹⁷

Adapun pandangan mufassir kontemporer yang senada dengan pandangan di atas ialah Wahbah Zuhailî. Beliau berpendapat bahwa hendaknya perempuan tetap tinggal di rumah, jangan sering keluar rumah tanpa ada keperluan yang diperbolehkan agama.¹⁸ Pandangan yang berbeda dipaparkan oleh Sayyid Quthb dan Quraish Shihab. Dalam tafsirnya *Fi Zhilâlil Qur'an*, Sayyid Quthb menyatakan ayat tersebut memberi isyarat bahwa berumah tangga adalah tugas pokok para isteri sedangkan selain itu adalah bukan tugas pokoknya.¹⁹

Sedangkan Quraish Shihab berpendapat bahwa perempuan zaman awal Islam bekerja saat keadaan yang menuntut mereka bekerja. Masalahnya bukan terletak pada ada atau tidaknya hak untuk mereka bekerja melainkan Islam tidak cenderung mendorong perempuan keluar rumah kecuali untuk pekerjaan-pekerjaan yang sangat perlu dan dibutuhkan oleh masyarakat, atau atas dasar kebutuhan perempuan tertentu. Misalnya kebutuhan untuk bekerja karena tidak ada yang membiayai hidupnya atau karena yang menanggung hidupnya tak mampu mencukupi kebutuhan sehari-hari.²⁰

Ibnu Hajar Atsqalâni dan Ibnu ‘Asyur dalam *Tahrîr wa Tanwîr* menafsirkan bahwa ayat ini dikhususkan untuk para istri Rasulullah Saw.²¹ Demikian pula saat berhadapan dengan ayat Allah yang dipahami secara tekstual belaka, dapat

¹⁵ Zaitunah Subhan, *Menggagas Fiqh Pemberdayaan Perempuan*, hal. 351

¹⁶ Al-Qurtubî, *Al-Jami' Li Ahkâmîl Qur'an*, h. 28

¹⁷ Ibnu Katsir, *Tafsîr Al-Qur'ân Al-Karîm*, Jilid ke-III, h. 93

¹⁸ Wahbah Zuhailî, *Tafsîr Wajîz*, (T.t: t.p.,t.th), hal. 423

¹⁹ Sayyid Quthb, *Fi Zhilâlil Qur'an*, (t.t: t.p., t.th.), jilid VIII, h. 7

²⁰ Muhammad Quraish Shihab, *Tafsîr Al-Mishbâh*, (Jakarta: Lentera Hati, 2012), hal. 267

²¹ Zaitunah Subhan, *Menggagas Fiqh Pemberdayaan Perempuan*, hal. 352

dijadikan argumentasi untuk menjustifikasi bahwa kekerasan fisik yang dilakukan terhadap istri sah-sah saja. Alasan yang dijadikan senjata pamungkas adalah pada surah An-Nisâ’/4: 34, “...Perempuan-perempuan yang kamu khawatirkan nusyuz, maka nasihatilah mereka, pisahkanlah mereka di tempat tidur mereka dan pukullah mereka...”

Ayat di atas bisa dijadikan legitimasi atas dominasi laki-laki atas perempuan yang selanjutnya mengarah kepada pemahaman inferioritas perempuan dan superioritas laki-laki. Sebenarnya, jika kita baca ayat di atas secara tuntas ada tiga kata kunci yaitu ‘*qawwâmûn*’ (pemimpin), ‘*nusyûz*’ (pembangkangan), dan ‘*wadhribûhunn*’ (pukullah mereka/ istrimu). Dalam terjemahan Departemen Agama kata *qawwâmûn* diterjemahkan dengan ‘pemimpin’ yang bermakna adanya kemutlakan suami sebagai pemimpin sehingga memiliki kekuasaan yang tinggi. Kata *nusyûz* diartikan dengan ketidaktaatan dan ketidakpatuhan atau pembangkangan isteri terhadap suami. Dan *wadhribûhunna* diartikan dengan pukullah mereka (istri). Demikian pula menurut Jalaluddin as-Suyûthi dalam *Tafsîr Jalâlain*.²²

Ketiga lafadz di atas, *qawwâmûn*, *nusyûz*, *wadhribûhunna*, itulah dipandang sebagai legitimasi dominasi laki-laki atas perempuan. dan selalu teks sebagian saja yakni ‘*wadhribûhunna*’ yang dipahami sebagai bentuk kewajaran suami memukul istri. Tanpa mengindahkan dua tahapan sebelumnya, yakni menasihati dan memisahkan diri dari tempat tidur. Di akhir ayat ini, Allah menegaskan pula bahwa jika perempuan tersebut tidak *nusyûz*, maka suami tidak diperkenankan untuk membuat sulit istrinya. Disinilah kemitrasejajaran dan musyawarah ditekankan demi terciptanya keluarga yang penuh cinta.

Nusyûz sendiri diartikan oleh Muhammad Quraish Shihab dengan ‘tempat yang tinggi’. Yakni suami dituntut Al-Qur’an agar menasihati istri yang *nusyûz*, tapi kalau nasihat tidak mempan, maka ia boleh meninggalkannya, bukan dengan keluar rumah, tapi di tempat pembaringan sambil memalingkan wajah dan kalau tidak mempan juga maka suami diizinkan memukul tapi tidak memukul area wajah dan tidak menyakiti—begitu yang diajarkan Rasulullah saw.²³ Sedangkan beberapa contoh kekerasan terhadap perempuan dalam teks-teks hadits Nabi Saw yang kemudian dijadikan dukungan adalah hadits-hadits lemah, misalnya dalam masalah wali, cerai, poligami, muhrim, khitan, menstruasi, masalah kewarisan dan ganjaran bagi isteri jika terlambat melayani suami.

Dalam buku al-Quran dan perempuan karya Zaitunah Subhan, ketika kita menghendaki sebuah kemitrasejajaran antara lelaki dan perempuan (yang juga bertujuan

²² Departemen Agama, *Tafsîr Al-Qur’anul Karîm*, (Jakarta: Departemen Agama, 2010), hal. 108-109. Hal ini juga dikutip oleh Zaitunah Subhan dalam *Tafsir Kebencian : Studi Bias Gender dalam Tafsir Al-Qur’an*, (Yogyakarta: LKiS, 2009), hal. 23

²³ Muhammad Quraish Shihab, *101 Soal Perempuan yang Patut Anda Ketahui*, (Jakarta: Lentera Hati, 2012), cet ke-V, hal. 127

agar perempuan berdaya dan memberdayakan), maka harus diluruskan seluruh makna-makna keliru (buah hasil penafsiran yang bias).

Kenyataan yang menjadi kebiasaan, bahwa dalam kehidupan berumah tangga yang paling rentan menjadi korban kekerasan pada umumnya yaitu perempuan. Hal ini terjadi karena berbagai alasan, baik tradisi maupun religi.²⁴ misalnya, penyelesaian *nusyuz* isteri yaitu dengan cara memukulnya, karena alasan adanya perintah dari al-Quran yang umumnya dipahami secara tekstual apa adanya yang kemudian dilegitimasi oleh fiqh klasik. Sementara di era global seperti ini, sudah saatnya dikembalikan dan berkiblat kepada ajaran Islam dengan sumber asli al-Quran dan sunnah yang mesti dipahami sesuai konteks masa kini.

Ibnu Katsir mengatakan bahwa *nusyuz* adalah meninggalkan perintah suami, menentang dan membencinya.²⁵ menurut Syafi'iyah, Malikiyah dan Hambaliyah berpendapat bahwa keluarnya perempuan dari ketaatan yang wajib kepada suami, sementara ulama Hanafiyah berpendapat bahwa *nusyuz* adalah perempuan keluar dari rumah suami tanpa alasan yang benar.²⁶ artinya, *nusyuz* adalah isteri (perempuan) tidak lagi menjalankan kewajiban-kewajibannya.

Pengaturan tentang *nusyuz* dalam Kompilasi Hukum Islam (KHI) terdapat pada Pasal 84 ayat (1) yang menjelaskan bahwa isteri dapat dianggap *nusyuz* jika ia tidak mau melaksanakan berbagai kewajibannya, sebagaimana yang dimaksud dalam Pasal 83 ayat (1) kecuali dengan alasan yang sah. Adapun pada ayat (2) lebih lanjut diatur bahwa 'selama isteri dalam *nusyuz*, kewajiban suami terhadap isterinya tersebut pada Pasal 80 ayat (4) huruf a dan b tidak berlaku kecuali hal-hal untuk kepentingan anak-anaknya,' kemudian pada ayat ke (3) disebutkan bahwa 'kewajiban suami tersebut pada ayat (2) di atas berlaku kembali sesudah isteri tidak *nusyuz*,' adapun pada ayat (4) diatur bahwa 'ketentuan ada atau tidak adanya *nusyuz* dari isteri harus didasarkan atas bukti yang sah,'

Berkaitan dengan *nusyuz*, surah an-Nisa [4]: 128 bisa menjadi renungan bersama, *"Dan jika seorang wanita khawatir akan nusyuz atau sikap tidak acuh dari suaminya, maka tidak mengapa bagi keduanya mengadakan perdamaian yang sebenar-benarnya, dan perdamaian itu lebih baik (bagi mereka) walaupun manusia itu menurut tabiatnya kikir Dan jika kamu bergaul dengan isterimu secara baik dan memelihara dirimu (dari nusyuz dan sikap tak acuh), maka sesungguhnya Allah adalah Maha Mengetahui apa yang kamu kerjakan."*

Menurut as-Suyuthi²⁷ ada beberapa versi penyebab ayat itu turun, antara lain: pertama, keinginan Nabi Saw untuk berpisah dengan isterinya Saudah bint Zam'ah

²⁴ Zaitunah Subhan, *Al-Quran dan Perempuan; Menuju Kesetaraan Gender dalam Penafsiran*, (Jakarta: Prenadamedia Group, September 2015), hal. 181.

²⁵ Ibn Katsir, *Tafsir Al-Quran Al-Adzhim*, Jilid IV, hal. 24

²⁶ Al-Mausu'ah al-Fiqhiyyah, 40, hal. 284

²⁷ As-Suyuthi, hal. 84-85

karena usianya sudah lanjut, ketika dia bertanya kepada Rasul Saw, “*Dua hari untuk Aisyah?*” maka turun ayat tersebut. (HR Abi Dawud dan al-Hakim).²⁸

Kedua, dalam riwayat sunan at-Tirmidzi dari Ibn Abbas dari Ibn Mansur dari Ibn Musayyab bahwa putri Muhammad bin Maslamah menjadi isteri Rafi' bin Khadij, dia tidak suka dengan isterinya karena sesuatu dan ingin menceraikannya. Kemudian isterinya mengatakan *jangan kau ceraikan aku dan aku bersumpah..* maka turunlah ayat (surah an-Nisa ayat 128) tersebut.

Dari ayat di atas, dapat diambil sebuah kesimpulan bahwa *nusyuz* tidak hanya dilakukan oleh isteri saja tetapi juga oleh suami. Selama ini yang selalu diangkat ke permukaan yaitu *nusyuz* isteri. Sementara, isteri dan suami keduanya adalah sama-sama manusia biasa yang tidak menutup kemungkinan untuk melakukan kesalahan, kekhilafan dan kekeliruan.

Selain tidak jarang perempuan mendapatkan kekerasan dalam lingkup domestik, kekerasan dalam lingkup publik pun turut dirasakan sebagai perempuan. Menurut Deklarasi Universal Hak-hak Asasi Manusia, perdagangan perempuan adalah tindakan mengeksploitasi manusia atas manusia meliputi kekerasan fisik, mental, seksual, sosial, ekonomi, dan budaya.²⁹ Sedangkan menurut UN Protocols (1999) tentang memerangi kejahatan ini yaitu mulai dari perekrutan, pengiriman, pemindahan, penampungan, atau penerimaan seseorang dengan ancaman atau penggunaan kekerasan atau bentuk-bentuk lain dari pemaksaan, penculikan, penipuan, kebohongan atau penyalahgunaan kekuasaan atau posisi rentan atau memberi atau menerima pembayaran atau memperoleh keuntungan agar dapat memperoleh persetujuan dari seseorang yang berkuasa atas orang lain, untuk tujuan eksploitasi.³⁰ Eksploitasi misalnya melacurkan orang lain eksploitasi seksual, kerja, atau pelayanan paksa, perbudakan atau praktik serupa perbudakan, penghambaan atau pengambil organ tubuh.³¹

Fenomena *trafficking* saat ini sungguh mengingatkan kita kembali pada praktik-praktik perbudakan yang pernah terjadi sebelum Islam lahir. Meski secara hukum internasional perbudakan sudah dihapuskan tetapi praktik *trafficking* secara substansial tidak berbeda dengan praktik perbudakan itu sendiri, bahkan boleh jadi justru lebih mengerikan. Sejak awal, Islam telah meletakkan dasar-dasar bagi pembebasan dan penghapusan perbudakan, karena ia bertentangan dengan prinsip Tauhid (Keesaan Tuhan). Teologi ini selalu mengajarkan kepada manusia tentang makna kebebasan (kemerdekaan), kesetaraan, dan penghargaan manusia terhadap

²⁸ Abi Dawud, Sunan Abi Dawud, kitab an-Nikah Hadits No. 2135, dan al-Hakim, al-Mustadrak, Jilid 2, Hadits no. 2353.

²⁹ Pusat Pendidikan Informasi Islam dan Hak-hak Perempuan, “*Tafsir Tentang Perdagangan Perempuan*” oleh www.rahima.org. edisi Senin, 15 Juni 2009. Diakses 30 Mei 2012 pukul 21.30 Wib

³⁰ Anita Rahman “*Pandangan Islam Terhadap Penjualan Anak Perempuan dan Hak Anak*” dalam *Trafiking Perempuan dan Anak*, (Jakarta: Yayasan Obor Indonesia, 2010), hal. 95

³¹ Hamim Anis dan Agustinanto Fatimana. *Mencari Solusi Keadilan Bagi Perempuan Korban Perdagangan dalam Perempuan dan Hukum, Menuju Hukum Yang Berperspektif Kesetaraan dan Keadilan*. (Jakarta: Yayasan Obor Indonesia, 2006), hal. 23

manusia yang lain, bahkan juga terhadap alam. Oleh karena itu tidak ada keraguan sedikitpun bahwa *trafficking* dalam segala bentuknya adalah bertentangan dan melanggar nilai-nilai Islam, melawan perintah Allah serta menodai hak asasi manusia. *Trafficking* sendiri sebenarnya telah terjadi jauh sebelum Islam lahir.

Muhammad Quraish Shihab berpendapat bahwa perbudakan manusia terhadap manusia telah di kenal seantero dunia sejak masa lampau, bukan bermula pada masa Nabi Muhammad dan tidak hanya khas bagi perempuan, tetapi perbudakan atas yang kuat pada yang lemah.³² Karena kompleksnya masalah perdagangan perempuan, maka beberapa penyebab kasus ini ialah kemiskinan dan pengangguran.³³ Faktor lain penyebab perempuan menjadi korban perdagangan orang adalah karena dipaksa atau dibujuk orang lain dalam lingkungan dimana ia tinggal.³⁴ Faktor internal dalam diri korban juga berpengaruh terhadap perdagangan perempuan, hal ini seperti yang dikemukakan dalam hasil penelitian yang dipublikasikan *Nightmare in border areas* seperti yang dikutip oleh LM Gandhi Lopian dan Hetty A Geru.³⁵

Di Indonesia, salah satu daerah dengan angka tertinggi perdagangan manusia ialah Jawa Barat. Hal ini tidak dapat dipungkiri jika melihat pada aspek makro, seperti kondisi ekonomi, kependudukan, sosial, budaya, hukum, dan lain-lain. Misalnya ketidakseimbangan jumlah pencari kerja dengan ketersediaan lowongan kerja akan

³² Muhammad Quraish Shihab, *101 Soal Perempuan yang Patut Anda Ketahui*, hal. 6. Lebih lanjut Quraish berpendapat bahwa perbudakan masih terjadi di era global ini dalam kemasan modern. Solusi yang ditawarkan beliau dengan bersumber dari sikap bathin manusia (perasaan berkasih sayang) terhadap manusia dan inilah yang ditempuh Al-Qur'an dan Sunnah

³³ Global Alliance Against Traffic in Women (GAATW), *HAM Dalam Praktek Panduan Melawan Perdagangan Perempuan dan Anak*, terj. Lembaga Advokasi Buruh Migran Indonesia Solidaritas Perempuan, (Bangkok: GAATW, 1999), hal. 27

³⁴ Pemanfaatan peluang oleh sindikat atau pihak kedua terhadap korban merupakan cara lain munculnya kasus kejahatan ini. Rasa putus asa, marah, keluarga *broken home* bisa mempermudah pihak lain mengambil keuntungan dari perempuan korban. Dengan demikian, faktor ketidakharmonisan dalam keluarga, juga menjadi pemicu terjeratnya perempuan menjadi korban perdagangan orang. Selanjutnya, kondisi-kondisi lain yang mempercepat peningkatan perdagangan orang adalah; longgarnya pengaturan pelaksanaan pengiriman tenaga kerja ke luar negeri, membudayanya praktek suap dan korupsi, serta juga minimnya informasi bekerja di luar negeri. Ditambah sulit dan berbelitnya mengurus legalitas menjadi buruh migran.

³⁵ LM Gandhi Lopian dan Hetty A Geru, *Trafiking Perempuan dan Anak*, (Jakarta: Yayasan Obor Indonesia, 2010), hal. 67. Hasil penelitian sebagai faktor pendorong dan penarik tindak perdagangan perempuan dari sisi korban ialah: ingin mencari pengalaman kerja, godaan upah yang tinggi, tergiur upah yang besar dalam nilai mata uang asing (misalnya ringgit Malaysia), kurangnya peluang kerja di desa, konsumerisme, putus sekolah, kekerasan domestik (KDRT), merasa bosan tinggal di desa, sukses yang dicapai pekerja lain, tidak diperlukan ijazah, didorong orangtua, permintaan yang tinggi akan pekerja (pembantu) rumah tangga perempuan. Beberapa penyebab internal inilah yang membuat kekerasan terhadap perempuan kian merajalela, khususnya pekerja perempuan Indonesia yang dikirim ke Negeri Arab. Kasus TKW Indonesia yang dianiaya majikannya hingga tak bernyawa pantas menjadi bahan renungan bahwa sudah saatnya pemerintah dan beberapa pemilik perusahaan mau bekerjasama dan memformat ulang pekerjaan di negeri sendiri sehingga tak perlu lagi mengirim TKW Indonesia yang ketika mereka berada di negeri orang, justeru tak terselamatkan. Belum lagi para TKW ilegal, yang membuat sulitnya mengembalikan mereka kepada keluarganya ketika mereka mendapatkan penganiayaan dari majikannya. Masalah trafiking inilah masalah kompleks, karena terjadinya *overlap* (tumpang tindih) antara migrasi dan perdagangan.

mendorong mereka mencari peluang kerja daerah, bahkan ke luar negeri. Selanjutnya, peningkatan sektor industri yang mempekerjakan tenaga kerja perempuan cenderung berkorelasi dengan peningkatan kasus pelecehan, penipuan, dan angka tindak kekerasan terhadap kaum perempuan dan juga kasus-kasus lainnya, termasuk perdagangan orang.

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Orang-orang yang diperdagangkan secara massal karena mereka relatif miskin pada awalnya dan mereka akan menerima upah yang rendah sekaligus mentolerir kondisi bekerja yang lebih parah ketimbang para buruh setempat. Dengan mengangkut orang dari kampung halamannya, kerap kali ke luar dari negara-negara asalnya, para pelaku perdagangan manusia ini menjadikan orang-orang ini tidak berdaya lagi. Para pelakunya memindahkan mereka di dalam lingkungan dimana bahasa, adat istiadat, pola bekerja yang sama sekali tidak dikenal, karena itulah korban mudah diperas dan dibuat bergantung.³⁷

Pada intinya, mengutip dari Marjan Wijers, perdagangan perempuan dan perbudakan seks merupakan masalah terpisah. Namun keduanya saling terkait, sebab perempuan yang diperdagangkan adalah target termudah, bagi industri seks serta pasokan perbudakan seks. Perdagangan seks juga masalah rumit. Bagian kesulitannya adalah tumpang tindih antara migrasi dan perdagangan.³⁸ Selain itu, aktivitas perdagangan perempuan tidak dapat dipisahkan dengan tubuh perempuan. Berbagai kalangan mempergunakan tubuh perempuan sebagai komoditi yang dieksploitasi habis-habisan.³⁹

Pemerintah sebagai pihak penerima devisa dari para buruh migran, mestinya melindungi dan menjamin hak-hak mereka dengan baik. Terlebih, Undang-Undang mengenai kasus ini telah disahkan. Undang-Undang Republik Indonesia No. 21 Th. 2007 yang telah disahkan menyebutkan bahwa: “Perdagangan perempuan dan anak dapat dipidana dengan pidana penjara paling singkat 3 tahun dan paling lama 15 (lima belas) tahun dan pidana denda paling sedikit Rp. 120.000.000,00 (seratus dua puluh juta rupiah) dan paling banyak Rp. 600.000.000,00 (enam ratus juta rupiah).”⁴⁰

Melihat fenomena kekerasan terhadap perempuan melalui praktik perdagangan perempuan, maka pedoman utama umat Islam, Al-Qur'an sebagai petunjuk yang tak lekang oleh waktu, melihat kasus perdagangan perempuan adalah praktik yang sudah jelas terlarang hukumnya. Sumber-sumber primer fiqh, seperti Al-Qur'an dan Hadits,

³⁶ Jurnal Perempuan Fahmina Online, “Perdagangan Perempuan, Pemerintah Jangan Diam!” diakses Minggu, 8 April 2012, pukul 11.00 Wib

³⁷ Louise Brown, *Sex Slaves: Sindikat Perdagangan Perempuan di Asia*, (Jakarta: Yayasan Obor Indonesia, 2005), hal. 25.

³⁸ Marjan Wijers dan Lin Lap Chew, *Trafficking in Women, Forced Labour and Slavery Like Practices in Marriage, Domestic Labour and Prostitution* (Utrecht: Foundation Against Trafficking in Women, 1997), hal. 36

³⁹ Sulistyowati Irianto, *et.al.*, *Perdagangan Perempuan dalam Jaringan Pengedaran Narkotika*. (Jakarta: Yayasan Obor Indonesia, 2005), hal. 15

⁴⁰ Dewan Perwakilan Rakyat Republik Indonesia, *Undang-Undang Republik Indonesia No. 21 Th. 2007*, (Jakarta: t.p, t.th)

dipahami tidak banyak mengungkapkan penyebutan pidana perkosaan secara langsung, sekalipun sebenarnya ada ayat yang sudah mengarah pada pelarangan “tindak pemaksaan” dalam persoalan seksual, sekaligus memberikan perlindungan terhadap korban kekerasan seksual.⁴¹ “...*Dan janganlah kamu paksa budak-budak wanitamu untuk melakukan pelacuran, sedang mereka sendiri mengingini kesucian, karena kamu hendak mencari Keuntungan duniawi. dan Barangsiapa yang memaksa mereka, Maka Sesungguhnya Allah adalah Maha Pengampun lagi Maha Penyayang (kepada mereka) sesudah mereka dipaksa itu.* (An-Nûr/ 24: 33)

Menurut Teungku Muhammad Hasbi Ash-Shieddieqy, tafsir dari ayat di atas—sebagaimana diriwayatkan oleh Muslim dan Abu Dâwud dari Jabir bahwa ‘Abdullah bin Ubay ibn Salul mempunyai beberapa budak yang dipaksa melacur. Di antaranya bernama Musaikah dan Umaimah. Kedua budak itu mengadukan masalahnya kepada Rasulullah saw, dan kemudian turunlah ayat ini.⁴²

Sedangkan dalam *Tafsîr Munîr* maksud ayat di atas adalah Jabir bin Abdillah meriwayatkan bahwa ayat ini diturunkan berkenaan dengan Masikah dan Aminah, dua hamba sahaya ‘Abdillah bin Ubay. Suatu hari mereka mengadu kepada Rasulullah Saw bahwa mereka dipaksa melacurkan diri oleh Abdillah.⁴³

Sedangkan menurut *Tafsîr Ibnu Mas’ûd*, Ibnu Katsir mengungkapkan maksud perihal siapa yang memikul dosa perempuan yang dipaksa, “*Maka sesungguhnya Allah adalah Maha Pengampun lagi Maha Penyayang kepada mereka sesudah mereka dipaksa itu,*” maksudnya ialah dosanya ditanggung oleh orang yang memaksa.⁴⁴ Hal ini sependapat oleh Hasan Al-Bashri yang mengungkapkan, “*Bagi perempuan-perempuan itu (yang dipaksa melacurkan diri), Allah mengampuni dan merahmatinya,*”

Sedangkan menurut *Tafsîr Al-Mishbâh* praktik perbudakan melanggar hak-hak kemanusiaan. Oleh karenanya, para budak diperbolehkan ‘berusaha’ membebaskan dirinya sendiri.⁴⁵

Surah An-Nûr setidaknya mengisyaratkan dua hal; *pertama*, upaya untuk melarang segala bentuk pemaksaan dan eksploitasi seksual. *Kedua*, dukungan dan pendampingan

⁴¹ Faqihuddin Abdul Qadir, *Bergerak Menuju Keadilan*, (Jakarta: Rahima, 2006), hal. 189

⁴² Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsîr Al-Qur’ânul Majîd An-Nûr*, (Jakarta: Cakrawala Publishing, 2011), jilid III, hal. 217.

⁴³ Al Quran Tafsir Perkata, (Jakarta: Penerbit Kalim, 2011), hal. 355. Tafsir disarikan dari *Tafsîr Al Munîr* karya Nawawi Al Bantani.

⁴⁴ Muhammad A. Isawi, *Tafsîr Ibnu Mas’ûd*, (Jakarta: Pustaka Azzam, 2009), hal. 759

⁴⁵ Perbudakan menurut Quraish masih terjadi di zaman ini namun dalam bentuk modern yang dilakukan oleh segolongan orang yang buta mata hatinya. Oleh karenanya, ‘sikap bathin’ manusia terhadap manusia lainnya, sangat dibutuhkan. Penulis berpendapat bahwa statemet Muhammad Quraish Shihab sebagai perspektif baru dimana kita, khususnya masyarakat Islam harus menumbuhkan kembali semangat kasih sayang dan saling melindungi. Dengan kesadaran batin yang penuh untuk dapat saling menjaga hak dan kewajiban, maka trafiking akan sangat mungkin dapat dihapuskan, di samping memang perluasan lapangan pekerjaan, penyuluhan ke berbagai pelosok desa untuk berhati-hati jika hendak bekerja di kota atau dijanjikan upah yang menggiurkan, juga tak lupa peranan orangtua sangatlah penting. Orangtua diharapkan harus lebih ekstra hati-hati jika ingin melepaskan anaknya bekerja ke luar kota terlebih luar negeri.

terhadap korban eksploitasi seksual agar bisa kembali menjadi aman dan percaya diri.⁴⁶ Dalam hal ini, Quraish menempatkan hak-hak perempuan sebagai sesuatu yang patut diperjuangkan, melihat banyak kasus yang menempatkan perempuan sebagai korban. Dua buku yang ditulis Quraish secara khusus, tentang perempuan—yaitu *101 Soal Perempuan yang Patut Diketahui* dan *Perempuan* membuktikan bahwa selain beliau mufassir, beliau menguasai secara detail masalah dan solusi yang ditawarkan Al-Qur'an, terkait masalah kekerasan, termasuk di dalamnya perdagangan perempuan (perbudakan).⁴⁷

Uraian di atas telah dapat menggambarkan kepada kita bagaimana Islam memandang kasus perdagangan tersebut. Islam mengharamkan praktik perdagangan manusia, terutama perempuan sekaligus menyatakannya sebagai menentang dan melanggar hak-hak Tuhan (hak-hak kemanusiaan). Islam juga menegaskan keharusan penghapusannya, melalui tiga cara. Yakni pencegahan, perlindungan terhadap korban, dan menghukum pelakunya dengan hukuman yang berat serta perlindungan penuh terhadap korban perdagangan perempuan.

Terdapat beberapa langkah kultural yang dapat kita lakukan untuk mencegah praktik perbudakan, antara lain melalui dakwah *antitrafficking* yaitu, saling membantu dalam mengentaskan kemiskinan dan pendidikan, reinterpretasi teks-teks yang bias gender, dan lain-lain. Sebab, upaya penghapusan perdagangan orang, khususnya perempuan adalah kewajiban agama, kewajiban negara, kewajiban kaum muslimin dan semua orang yang menghargai martabat manusia dan kemanusiaan serta menghendaki keadilan universal.

Karenanya, kesadaran bersama sangat penting dibangun agar setiap masyarakat memahami bahwa dalam konteks masyarakat modern, tugas-tugas reproduksi cenderung tidak dihargai secara ekonomi, namun hanya dihargai sebagai prestasi kemanusiaan. Perempuan yang mengandung, melahirkan dan menyusui bayinya, tidak dianggap sebagai profesi ekonomi yang memerlukan perhitungan jam kerja meskipun keadaan ini cukup melelahkan. Jika demikian adanya, maka konsep keadilan (*al-'adalah*) yang menjadi sendi kehidupan (*frame work*) umat manusia, tidak lagi terwujud. Disinilah pentingnya redefinisi sejumlah ayat dan hadits yang berhubungan dengan pembagian peran laki-laki dan perempuan.⁴⁸

⁴⁶ Kasus perdagangan perempuan tersebut memang terjadi pada perempuan budak belian. Kasus-kasus semacam ini tidak hanya dilakukan oleh Ubay bin Salul, tetapi populer dalam masyarakat Arab pada saat itu. Praktik rumah bordil juga berlaku di sana. (Lihat, Ibnu Jarir al Thabari, Jami al Bayan 'an Ta'wil Aay al Qur-an, XVIII/132; Fakhr al Din al Razi, al Tafsir al Kabir, XXIII/220-221; Ibnu Katsir, Tafsir al Qur-an al Karim, III, 288-289; At Thabathaba'i, Tafsir al Mizan, XV/119).

⁴⁷ Quraish turut menyuarakan 'keadilan' untuk perempuan dengan menyadari bahwa perempuan dan laki-laki adalah dua mitra yang sejajar, setara, kendati (pasti) terdapat perbedaan kodrati dari Tuhan untuk keduanya. Namun, perbedaan itu bukan dijadikan untuk saling 'menjajah' satu sama lain. Perempuan dan lelaki memiliki kelebihan dan kekurangan masing-masing dengan tetap keduanya dapat saling bersinergi.

⁴⁸ Nasaruddin Umar, *Mendekati Tuhan dengan Kualitas Feminin*, (Jakarta: Penerbit Quanta, 2014), hal. xlviii

Uraian cukup panjang di atas memberikan kita gambaran bahwa persoalan diskriminasi gender dan kekerasan terhadap perempuan berujung pada problema metodologi penafsiran. Terhadap teks-teks keagamaan dan kemandegan dalam melakukan analisis terhadap nash-nash Al-Qur'an. Sebenarnya, pernyataan Al-Qur'an yang mengkritik kebudayaan Arab yang diskriminatif dan misoginis seharusnya menjadi dasar metodologi untuk melangkah ke arah perwujudan cita-cita Al-Qur'an itu sendiri yaitu kesetaraan manusia, kebebasan tanpa ancaman serta konsep keadilan.

B. Diskursus Tentang Keluarga dan Ekologi Keluarga

Keluarga merupakan salah satu insitusi terdekat dari anak yang memiliki pengaruh signifikan dalam perkembangannya sebagai manusia. Dalam keluarga terdapat fungsi dan nilai-nilai tertentu yang dianut, yang merupakan bagian dari konstruksi sosial yang berlaku di wilayah atau komunitas tertentu.⁴⁹ Sebagai sebuah institusi terdekat bagi anak, keluarga mempunyai beberapa fungsi, yakni: fungsi sebagai tempat pemenuhan kebutuhan jasmani dasar (memeroleh makanan, minuman, gizi, pakaian), sebagai tempat pemenuhan kebutuhan psikologis (afeksi, kasih sayang, perhatian), sebagai tempat istirahat, dan sebagai tempat pengenalan dan penanaman nilai-nilai tertentu.

Begitu dalamnya makna keluarga yang diurai oleh Hastadewi di atas. Keseluruhan komponen penting yang berhak anak peroleh ialah pertama dari keluarga; terutama Ibu dan ayahnya. Tiga fungsi di atas yaitu kebutuhan jasmani, psikologis dan tempat penanaman nilai harus dilakukan secara kontinyu dan berimbang. Kualitas waktu tak akan pernah tercipta tanpa ketiadaan kuantitas. Hal ini penting terlebih di enam tahun pertama usia anak.

Karenanya, dalam al-Quran surah an-Nisa ayat 9, Allah Swt menekankan agar para orangtua benar-benar memerhatikan kondisi anaknya dan tidak dianjurkan untuk meninggalkan anak (*dzurriyyah*) dalam kondisi lemah (*dhi'afan*). Baik lemah secara iman dan juga lemah secara ketiga fungsi yang telah disebutkan di atas. *“Dan hendaklah orang-orang takut kepada Allah, bila seandainya mereka meninggalkan anak-anaknya, yang dalam keadaan lemah, yang mereka khawatirkan terhadap (kesejahteraan) mereka. Oleh sebab itu, hendaklah mereka bertakwa kepada Allah dan mengucapkan perkataan yang benar”*

Penekanan dan anjuran yang Allah ungkap di awal ayat, memberi isyarat bahwa para orang tua sebaiknya betul-betul memerhatikan kondisi anak dan menjaga pertahanan keluarga agar senantiasa aman dan selalu memberikan perhatian serta teladan yang baik. Jika dari dalam keluarga sebagai institusi terkecil anak diajarkan hal-hal baik, maka ia pun diharapkan mampu berinteraksi dengan baik dalam lingkup yang lebih luas. Oleh karena itu, ekologi sebagai ilmu yang membahas tentang keterkaitan individu dengan makhluk lainnya dinilai relevan dalam tulisan ini.

⁴⁹Yuli Hastadewi, *Keluarga*, (Medan: Penerbit Yayasan PKPA, 2000), hal. 22

Istilah ekologi menyiratkan tentang keterkaitan salah satu makhluk hidup dengan makhluk lainnya. Secara etimologi, kata ekologi berasal dari bahasa Yunani “*oikos*” (rumah tangga) dan “*logos*” (ilmu), yang diperkenalkan pertama kali dalam bidang biologi oleh seorang biolog Jerman bernama Ernts Hackel.⁵⁰ Dalam perkembangan berikutnya, ilmu ekologi dikenal sebagai disiplin ilmu yang membahas tentang hubungan antara satu organisme dengan lainnya atau antara organisme tersebut dengan lingkungannya. Lebih lanjut, ekologi secara harfiah juga berarti ilmu tentang makhluk hidup dalam rumahnya atau ilmu tentang rumah tangga makhluk hidup.⁵¹

Pengertian ekologi yang lebih komprehensif juga diungkapkan oleh Lipietz dengan menyatakan adanya tiga bentuk relasi dalam ekologi yaitu: relasi secara individu atau satu jenis kelompok, aktivitas yang terorganisasi, dan hasil dari aktivitas yang mereka kerjakan, yang pada gilirannya, keseluruhan komponen itu akan saling memengaruhi keadaan pada individual lainnya.⁵²

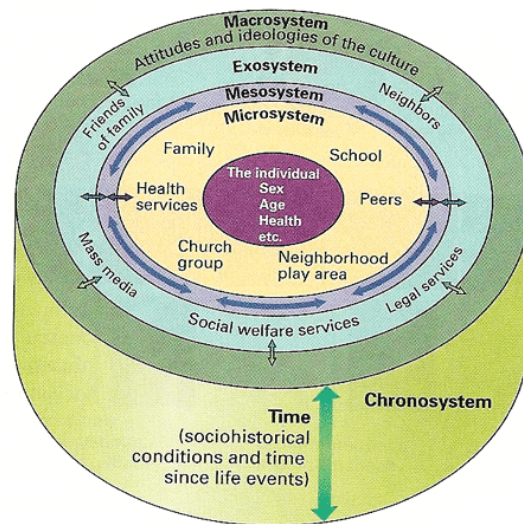
Namun secara umum, ekologi juga diartikan sebagai studi tentang organisme di dalam lingkungan alamiahnya. Oleh sebab itu, ruang lingkup studi ekologi sangat luas mencakup interaksi antara organisme, populasi, komunitas, ekosistem, eksosfer, atmosfer, hidrosfer dan litosfer.⁵³ Berdasarkan beberapa definisi di atas, secara umum dapat kita simpulkan bahwa ekologi adalah ilmu yang membahas tentang keterkaitan satu makhluk hidup dengan lainnya. Oleh karenanya, ekologi keluarga dapat kita uraikan sebagai keterkaitan antara satu anggota keluarga dengan lainnya juga antar keluarga dengan lingkup yang lebih luas. Definisi ini dapat kita deskripsikan seperti gambar di bawah ini:

⁵⁰Koesnadi Harjasoemantri, *Hukum Tata Lingkungan*, (Yogyakarta: Gadjah Mada University Press, 1994), hal. 1-2

⁵¹E Ricklefs, Robert, *Ecology*. New York: Chiron Press, 1973), hal 20

⁵²Lipietz, Alain, *Cultural Geography, Political Economy and Ecology*, (European Planning Studies, 1999) hal. 9

⁵³Gilpin Alan (ed), *Dictionary of Environment Terms*, (Australia: University of Queensland Press, 1980), hal. 49



Gambar di atas ialah buah pemikiran (teori) ekologi yang dikembangkan oleh Urie Bronfenbrenner (1917) yang fokus utamanya adalah pada konteks sosial di mana anak tinggal dan orang-orang yang memengaruhi perkembangan anak. Lima sistem lingkungan teori ekologi Bronfenbrenner terdiri dari lima sistem lingkungan yang merentang dari interaksi interpersonal sampai ke pengaruh kultur yang lebih luas. (John W Santrock, 2010: 45). Sebuah **mikrosistem** adalah setting dimana individu menghabiskan banyak waktu. Beberapa konteks dalam sistem ini antara lain adalah keluarga, teman sebaya, sekolah, dan tetangga dan lingkup yang lebih luas lagi.

Dalam mikrosistem ini, individu berinteraksi langsung dengan orang tua, guru, teman seusia, dan orang lain. Menurut Bronfenbrenner, murid bukan penerima pengalaman secara pasif di dalam setting ini, tetapi murid adalah orang yang berinteraksi secara timbal balik dengan orang lain dan membantu mengkonstruksi setting tersebut. Karenanya, di usia sekolah, jika kedekatan emosional dan frekuensi waktu yang diterima anak justru lebih banyak dari guru dibanding orangtuanya, maka anak lebih menyerap dan mudah mendengar apa yang dikatakan gurunya.

Setelah mikrosistem, istilah lain yang dikenal dalam teori ini adalah **mesosistem** yang merupakan kaitan antar-mikrosistem. Contoh adalah hubungan antara pengalaman dalam keluarga dengan pengalaman di sekolah, dan antara keluarga dan teman sebaya. Misalnya, salah satu mesosistem penting adalah hubungan antara sekolah dan keluarga. Dalam sebuah studi terhadap seribu anak kelas delapan (atau setingkat kelas 3 SMP ke awal SMA).

Murid yang diberi kesempatan lebih banyak untuk berkomunikasi dan mengambil keputusan, entah itu di rumah atau di kelas, menunjukkan inisiatif dan nilai akademik yang lebih baik. Lain halnya jika anak yang kurang mampu berkomunikasi atau justru interaksi sosial yang terlalu dikekang atau dibatasi orangtuanya, cenderung pendiam dan introvert (tertutup) terhadap orang di sekelilingnya.

Selain mikrosistem dan mesosistem yang saling berkaitan, *eksosistem (exosystem)* terjadi ketika pengalaman di setting lain (dimana murid tidak berperan aktif) memengaruhi pengalaman murid dan guru dalam konteks mereka sendiri. Misalnya, ambil contoh dewan sekolah dan dewan pengawas taman di dalam suatu komunitas. Mereka memegang peran kuat dalam menentukan kualitas sekolah, taman, fasilitas rekreasi, dan perpustakaan. Keputusan mereka bisa membantu atau menghambat perkembangan anak. Keputusan satu pihak yang terkadang membuat pasif pihak lain, dalam hal ini sekolah dan pelajar, tak jarang membuat anak terpaksa melakukan apa yang diperintahkan sekolah. Penambahan jam belajar tanpa boleh negosiasi waktu lagi, misalnya.

Selain tiga istilah di atas, dikenal pula *makrosistem* adalah kultur yang lebih luas. Kultur adalah istilah luas yang mencakup peran etnis dan faktor sosioekonomi dalam perkembangan anak. Kultur adalah konteks terluas dimana murid dan guru tinggal, termasuk nilai dan adat istiadat masyarakat. Misalnya, beberapa kultur (seperti di negara Islam semacam Mesir atau Iran), menekankan pada peran gender tradisional. Kultur lain (seperti di AS) menerima peran gender yang lebih bervariasi. Di kebanyakan negara Islam, sistem pendidikannya mempromosikan dominasi pria.

Selanjutnya, *kronosistem* adalah kondisi sosiohistoris dari perkembangan anak. Bronferbrenner memberi perhatian lebih tentang kronosistem sebagai sistem lingkungan yang penting. Dia memerhatikan dua problem penting: (1) banyaknya anak di Amerika yang hidup dalam kemiskinan, terutama dalam keluarga *single-parent*; dan (2) penurunan nilai-nilai (Bronferbrenner dkk., 1996).

C. Mengkaji Ulang Penyebab Kasus Kekerasan Terhadap Anak

Salah satu aspek dari status sosioekonomi murid adalah faktor perkembangan dalam kemiskinan. Kemiskinan dapat memengaruhi perkembangan anak dan merusak kemampuan mereka untuk belajar, meskipun beberapa anak di lingkungan yang miskin sangat ulet. Kemiskinan juga terkadang membuat seorang anak harus berjuang ekstra keras dalam belajar, meski tanpa dampingan orangtua; disebabkan orangtua mereka harus bekerja agar bisa membiayai anak-anaknya. Sebagai contoh dari kasus Yuyun (14), bocah yang masih duduk di bangku SMP yang harus wafat dalam kondisi mengenaskan setelah disetubuhi belasan remaja desa yang pengangguran (beberapa di antaranya masih berstatus pelajar). Setelah ditelusuri lebih lanjut dari berbagai macam pemberitaan media, ditemukan bahwa lokasi tempat Yuyun tinggal adalah daerah miskin, baik miskin secara kultural, natural dan struktural.

Miskin secara kultural adalah rendahnya kesadaran masyarakat untuk bekerja juga masih sedikitnya lapangan pekerjaan yang tersedia. Hal ini diperparah karena kondisi Padang Ulak Tanding, Bengkulu, masuk ke dalam kategori daerah yang rendah ketersediaan Sumber Daya Alam. Dengan demikian, desa tempat Yuyun tinggal juga miskin secara natural. Terakhir, miskin secara struktural, disebabkan karena buruknya

sistem pemerintahan, korupsi yang dilakukan para pejabat, hingga membuat sengsara rakyat dan mereka pun hidup melarat.

Definisi lain perihal kemiskinan diungkap oleh Mardimin, yaitu:

1. Secara kualitatif, definisi kemiskinan adalah suatu kondisi yang didalamnya hidup manusia tidak layak sebagai manusia, dan
2. Secara kuantitatif, kemiskinan adalah suatu keadaan dimana hidup manusia serba kekurangan, atau dengan bahasa yang tidak lazim “tidak berharta benda”⁵⁴

Definisi kemiskinan yang telah dipaparkan di atas memberikan kita gambaran bahwa kemiskinan dalam pengertian yang lebih luas akan berakibat fatal terhadap perkembangan dan kehidupan anak. Dalam hal ini, selain teori keluarga, Teori Strategi Kelangsungan Rumah Tangga (*Household Survival Strategy*). Menurut Teori ini, dalam masyarakat pedesaan yang mengalami transisi dan golongan miskin di kota, mereka akan memanfaatkan sumber-sumber yang tersedia bila kondisi ekonomi mengalami perubahan atau memburuk. Salah satu upaya yang seringkali dilakukan untuk beradaptasi dengan perubahan adalah memanfaatkan tenaga kerja keluarga.

Kalau tenaga kerja wanita terutama Ibu Rumah Tangga belum dapat memecahkan masalah yang dihadapi biasanya anak-anak yang belum dewasa pun diikutsertakan dalam menopang kegiatan ekonomi keluarga (Bagong, 2000: 14).

Senada dengan kasus yang menimpa Yuyun, siswi Kelas VIII SMP Negeri 5 Satu Atap, Kecamatan Padang Ulak Tanding, Kabupaten Rejang Lebong, Bengkulu, yang diperkosa hingga meninggal dunia oleh 14 pemuda mabuk. Kasus ini terlambat diberitakan oleh media nasional karena letak desa Yuyun yang terpencil dan baru terkuak setelah salah seorang guru Yuyun berani melaporkan kasus keji ini ke polisi meski ia sempat diteror oleh keluarga korban. (Liputan 6. Com: Kamis, 5 Mei 2016, 14.50 Wib).

Perempuan yang masih duduk di bangku SMP ini tewas setelah dipukul di bagian kepalanya. Nama Yuyun kini dikenal publik sebagai simbol kekerasan seksual terhadap perempuan. Yuyun hilang pada Sabtu, 2 April, dan baru ditemukan tiga hari kemudian, pada Senin, 4 April 2016. Berdasarkan rekonstruksi yang dilakukan pada 14 pelaku di Markas Polres Rejang Lebong, Bengkulu, pada 19 April selama 3 jam, kebanyakan umur pelaku di bawah 20 tahun. Yuyun, yang pada Sabtu sore itu baru pulang sekolah dan masih mengenakan seragam SMP, melintas di area para pelaku yang sedang bermabuk-mabukan.

Melihat anak perempuan berusia 14 tahun itu melintas di depan mereka, para pelaku langsung memerkosa dan membunuh serta membuang jasadnya ke jurang sedalam lima meter. Yuyun memang terbiasa pulang sendiri tanpa teman apalagi orangtuanya. Jarak

⁵⁴ Yohanes Mardimin, *Kritis Proses Pembangunan di Indonesia*, (Yogyakarta: Penerbit Kanisius, 1996), hal. 20

antara sekolah ke rumah pun cukup jauh dan harus melewati perkebunan karet yang sehari-harinya sangat jarang orang melintas.

Kasus Yuyun hendaknya menjadi pelajaran kita bersama, terlebih keluarga dan para orang tua agar lebih menguatkan peranan dan perlindungan kepada anak. Anjuran al-Quran agar tidak meninggalkan anak dalam kondisi lemah (dalam hal kasus Yuyun lemah secara ekonomi), memberikan sebuah hikmah bahwa orang tua perlu berbagi tugas. Jika ayah keluar bekerja penuh waktu, maka Ibu sebaiknya memiliki keahlian khusus agar tetap membantu perekonomian keluarga tanpa harus keluar terlalu lama dari rumah. Hal ini sejalan dengan teori ekologi keluarga; untuk menguatkan interaksi antara orangtua dan anak di rumah, guna menghindari hal-hal buruk yang mungkin terjadi di luar.

D. Penutup dan Kesimpulan

Maraknya tindak kekerasan seksual terhadap perempuan dan anak adalah salah satu gejala bahwa negara ini sedang mengalami krisis revolusi mental. Padahal, revolusi mental adalah ujung tombak keberhasilan pembangunan Indonesia tanpa kekerasan. Karena penggerak gerakan revolusi mental ialah seluruh bangsa Indonesia, maka sudah saatnya semua elemen masyarakat menjalani salah satu sub pokok dalam revolusi mental yaitu sikap saling menghargai yang di antaranya yaitu sopan santun, menerima perbedaan, anti kekerasan, anti diskriminasi, dan menebar kasih sayang.

Sehingga, tekad pergerakan revolusi mental akan seutuhnya berhasil ketika seluruh lapisan masyarakat menyadari bahwa perempuan adalah bagian dari pembangunan, sedangkan anak-anak adalah generasi yang akan mewarisi bumi Indonesia ini untuk menjadi negara yang adil, makmur dan menegakkan nilai-nilai kebenaran juga keadilan.

Namun, itu semua akan lebih maksimal jika diupayakan dari keluarga, mengingat unsur terkecil dalam sebuah negara adalah keluarga, maka para orang tua, hendaknya lebih waspada dalam melakukan pengawasan dan pengasuhan, sehingga, tingkat kekerasan terhadap anak dapat diminimalisir.

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PREVENTING SEXUAL EXPLOITATION OF WOMEN TRAFFICKING (QUR'ANIC PERSPECTIVE)

Kurdi Fadal¹

Abstrak

This article discusses how the Qur'an protects women from sexual exploitation frequently going on human trafficking. The modern crime becomes a prominent purpose and goes to be a serious problem of humanity. To prevent such crime, a lot of verses of the Qur'an suggest steps of guidance to be implemented seriously by concerning to fight against poverty and lack of education. Several verses have paid attention excessively to the two problems and women always taste the lacks. Legal protection plays a role to prevent the crime, but in order to be more effective it also needs involvements of various parties of society. In addition, al-Qur'an has emphasized women take care body and sexuality because physical aspect can bring them to sexual harassment and exploitation meadows.

Keywords: Qur'anic values of protection; sexual exploitation; women trafficking.

A. Pendahuluan

Perbudakan merupakan praktik perdagangan manusia konvensional dalam sejarah manusia.² Dahulu, praktik dehumanisasi ini dipandang legal dan telah menjadi sistem kehidupan yang bertahan sejak lama dari generasi ke generasi. Dalam teks suci agama, tidak terkecuali kitab suci al-Qur'an, praktik semacam ini banyak dituturkan sekaligus menjadi bukti sejarah "kelam" bangsa-bangsa di zaman sebelumnya. Namun, di zaman modern ini sistem perbudakan telah sepakat dihapuskan. Pada tahun 1904 terjadi kesepakatan internasional tentang penghentiannya. Dokumen perjanjian yang lain juga lahir mengiringinya. Dalam Islam, para ulama modern juga dengan tegas menolak praktik tersebut karena bertentangan dengan fitrah kebebasan manusia dalam menentukan nasib hidupnya. Sejatinya, al-Qur'an yang diturunkan sekitar 14 abad silam telah membawa misi suci membebaskan manusia dari sistem perbudakan. Meski secara tekstual tidak pernah dijumpai satu ayatpun yang melarang tegas sistem perbudakan, namun beberapa ayat menunjukkan misi suci tersebut, seperti ayat yang menjunjung tinggi martabat manusia (QS. Al-Isra' [17]: 70), kemudian disusul dengan seperangkat aturan dalam bentuk sanksi atas pelanggaran hukum tertentu.³ Beberapa

¹ Dosen Ushuluddin dan Dakwah STAIN Pekalongan.

² Ibrahim Muhammad Hasan Jamal, *al-Riqq fi al-Jahiliyyah wa al-Islam*, (Madinah: Majallah al-Jami'ah al-Islamiyah, t.t.), hlm. 53.

³ Seperti sanksi pelanggaran sumpah (QS. Al-Maidah [5]: 89), sanksi pembunuhan (QS. Al-Nisa' [4]: 92), *zihar* (QS. Al-Mujadalah [58]: 3), dan pemberlakuan zakat dan infak (QS. al-Baqarah [2]: 177, al-Taubah [9]: 60).

aturan tersebut menunjukkan perbudakan menjadi misi pembebasan agama yang dibawa Rasul Muhammad yang diterapkan secara berangsur-angsur.

Perbudakan dengan cara lama telah usai, namun perdagangan manusia terus berlangsung dan dapat dijumpai hingga kini. *Trafficking* (trafiking) atau perdagangan manusia semakin marak diberitakan. Di antara faktor pendorong kejahatan trafiking adalah ketimpangan sosial, sistem ekonomi yang tidak adil, kebijakan-kebijakan yang tidak responsif dan pendidikan yang tidak merata. Perempuan adalah pihak yang sangat rentan menjadi korban dari praktik ini. Motif yang paling nyata dalam praktik perdagangan perempuan adalah eksploitasi seksual. Menurut Global Slavery Index (2013), hampir 30 juta orang hidup dalam perbudakan kontemporer dan banyak dari mereka dipaksa menjalani dunia prostitusi.⁴

Indonesia merupakan negara dengan TPPO (tindak pidana perdagangan orang) nomor tiga terbanyak di dunia, dan selama tahun 2014 jumlah kasus trafiking yang dialami warga Indonesia tercatat paling tinggi di Asia Timur. Dua puluh ribu kasus human trafficking WNI di Malaysia pernah ditangani selama tahun 2014.⁵ Fakta itu tidak lepas dari meningkatnya warga Indonesia yang menjadi pekerja migran di luar negeri. Kementerian Luar Negeri mencatat sekitar 3.091.284 warga Negara Indonesia saat ini berada di luar negeri, 58,9 persen diantaranya menjadi pekerja rumah tangga. Angka ini diperkirakan lebih tinggi sebab sebagian besar dari mereka tidak melaporkan ke Dinas Imigrasi. Mayoritas pekerja migran tersebut mengalami kerja paksa dan perbudakan di negara-negara Asia yang lebih maju seperti Malaysia, Arab Saudi,⁶ Singapura, Kuwait, Suriah dan Irak. Selain alasan jumlah TKI yang sangat tinggi, pemicu rentannya praktik trafiking adalah proses migrasi yang lemah dan tidak teratur sehingga banyak calon migran keluar secara ilegal melalui pintu-pintu perbatasan Indonesia. Proses migrasi ilegal tersebut tentu saja melemahkan posisi mereka karena mereka tidak dapat dipantau secara seksama yang berujung pada kurangnya atau hilangnya jaminan dan perlindungan hukum bagi mereka. Akibatnya, mereka rentan menjadi korban perdagangan dan penyelundupan manusia bahkan eksploitasi seksual.

Baru-baru ini, yakni pada 22 dan 23 Maret 2016, Indonesia menggelar Bali Process yang membahas tentang masalah penyelundupan manusia, perdagangan orang, imigran gelap dan kejahatan transnasional. Konferensi ini diikuti oleh sekitar 47 negara termasuk observer dan organisasi internasional. Digelarnya konferensi ini membuktikan perdagangan manusia menjadi isu sangat sensitif bagi Indonesia dan beberapa negara peserta.

⁴ Dikutip dalam Samuel Lee dan Petra Person, *Human Trafficking and Regulating Prostitution*, Law and Economic Research Papers Series, Desember 2013, hlm. 1.

⁵ Ilham, *Kasus Perdagangan Manusia Tertinggi di Asia Timur*, dalam <http://www.republika.co.id>. Akses 22 Nopember 2016

⁶ Pada tahun 2013, BNP2TKI mencatat tenaga kerja Indonesia di Arab Saudi yang mengalami pelecehan seksual berjumlah 110 orang. Lihat dalam Sastya Anggun Khairunnisa, *Upaya BNP2TKI dalam Mencegah Terjadinya Trafficking in Persons Tenaga Kerja Indonesia di Arab Saudi*, *Jurnal of International Relations*, Vol. 1 Nomor 2, 2015, hlm. 126.

Beberapa kenyataan di atas menunjukkan bahwa perdagangan manusia menjadi problem serius yang harus diberantas ke akar-akarnya. Tulisan ini membahas tentang bagaimana al-Qur'an memberikan langkah pencegahan terjadinya praktik trafiking bagi perempuan. Ayat-ayat telah mengusung misi pembebasan manusia dari penindasan. Al-Qur'an juga telah menegaskan pemberantasan kejahatan tersebut mulai dari pencegahan dini hingga tujuan akhirnya, yakni eksploitasi seksual.

B. Trafiking Perempuan: Dampak dan Penyebab

Dalam kamus *Oxford Advanced Learner's Dictionary* disebutkan '*trafficking*' berarti '*illegal trading*' (perdagangan ilegal).⁷ Definisi ini mencakup segala bentuk perdagangan ilegal yang tidak hanya tertentu pada manusia, tapi juga bentuk perdagangan lainnya yang dilakukan secara ilegal. Dalam Undang-undang No 23 tahun 2004 tentang Pemberantasan Tindak Pidana Perdagangan Orang disebutkan, trafiking adalah 'tindakan perekrutan, pengangkutan, penampungan, pengiriman, pemindahan atau penerimaan seseorang dengan ancaman kekerasan, penggunaan kekerasan, penculikan, penyekapan, pemalsuan, penipuan, penyalahgunaan kekuasaan atau posisi rentan, penjeratan utang atau memberi bayaran atau manfaat, sehingga memperoleh persetujuan dari orang yang memegang kendali atas orang lain tersebut, baik yang dilakukan di dalam negara, untuk tujuan eksploitasi atau mengakibatkan orang tereksplorasi.'

Dari definisi di atas beberapa unsur dalam perdagangan manusia secara umum meliputi: (1) perbuatan, dalam bentuk merekrut, mengangkut, memindahkan, menyembunyikan atau menerima; (2) sarana atau cara untuk mengendalikan korban, berupa ancaman, paksaan, kekerasan, penculikan, penipuan, kecurangan, penyalahgunaan kekuasaan atau posisi rentan, atau pemberian atau penerimaan pembayaran atau keuntungan untuk memperoleh persetujuan dari orang yang memegang kendali atas korban; (3) tujuan, meliputi eksploitasi prostitusi atau eksploitasi seksual, kerja paksa, perbudakan, pengambilan organ tubuh.⁸

1. Perempuan sebagai korban

Orang-orang yang lemah sangat rentan mengalami penindasan dari pihak lain yang lebih kuat. Posisi lemah pada setiap orang bisa terjadi karena beberapa faktor seperti ekonomi, politik, budaya, atau fisik biologis. Perempuan adalah pihak yang rentan mengalami diskriminasi dan eksploitasi karena mereka lemah secara fisik dan biologis. Perempuan sering mengalami diskriminasi secara fisik sehingga kerap kali pula menjadi sasaran pelecehan secara seksual. Kelemahan ini menjadi lebih parah ketika perempuan lemah dari aspek ekonomi dan budaya. Kelemahan dari aspek

⁷ Lihat Horby, *Oxford Advanced Learner's Dictionary*, edisi ke-5 (Oxford: Oxford University Press, 1992), hlm. 1267

⁸ Erika Schulze, *Sexual Exploitation and Prostitution and Impact on Gender Equality*. (Brussels: Policy Department C, Citizens' Rights and Constitutional Affairs, European Union, 2014), hlm. 76.

ekonomi dapat memaksa diri perempuan untuk mencari pekerjaan demi memenuhi kebutuhan hidupnya. Kelemahan dari sisi budaya menyebabkan diri perempuan lemah di hadapan masyarakat dan keluarga terutama budaya patriarki yang berdampak pada pandangan miring masyarakat luas terhadap perempuan.

Karena kelemahan-kelemahan tersebut perempuan kerap menjadi korban praktik trafiking. Modus yang lazim digunakan diantaranya berawal dari penculikan, menjebak keluarga korban dengan hutang, berkedok mengirim duta seni ke luar negeri, pemberian beasiswa hingga pencarian bakat untuk tampil sebagai model atau pengisi acara hiburan.⁹ Praktik trafiking pada perempuan dapat terjadi karena beberapa faktor. Alasan ekonomi, kemiskinan dan ketidakadilan gender diduga kuat menjadi penyebab utama terjadinya tindak kejahatan ini. Dalam perspektif feminis, penyebab terjadinya perdagangan manusia pada perempuan adalah (1) menguatnya ideologi patriarki dalam masyarakat dan negara yang melihat perempuan sebagai subordinat yang tidak memiliki posisi tawar terhadap keinginan orang tua; (2) tingkat pendidikan yang rendah bagi perempuan, yang juga berdampak pada terjadinya *early marriage*, pernikahan dini; (3) menguatnya globalisasi dan neoliberalisasi.¹⁰

Sebagian juga berpendapat, terjadinya perdagangan perempuan merupakan akibat dari beberapa faktor seperti kemiskinan, pendidikan yang rendah, masalah keluarga, dan praktik budaya pernikahan dini yang berdampak pada mudahnya perceraian.¹¹ Faktor kemiskinan, menurut Paola Monzini, memaksa sebagian perempuan untuk mencari lahan ekonomi yang lebih baik di tempat lain. Situasi semacam ini rentan mengantarkan mereka ke dalam praktik trafiking.¹² Faktor pendidikan yang rendah juga sering menjadi alasan yang cukup kuat rentannya praktik trafiking bagi perempuan. Rendahnya pendidikan dapat menghambat banyak orang untuk mendapatkan pekerjaan yang layak sehingga pekerjaan apapun bisa dijalannya untuk memenuhi kebutuhan hidupnya. Perempuan adalah pihak yang paling mudah terjatuh pada praktik-praktik yang eksploitatif khususnya eksploitasi seksual.

Di sisi lain, masalah keluarga juga menjadi faktor terjadinya trafiking perempuan. Perempuan yang mengalami *broken home* akan mengambil jalan pintas untuk melakukan pekerjaan apapun di saat dia harus menghidupi dirinya dan anaknya, lebih-lebih dalam konteks perempuan yang dicerai dari mantan suami yang tidak bertanggung jawab.

⁹ Anwar Laraswati Ariadne, *Perdagangan Manusia Masih Tiga Besar Dunia*, dalam <http://print.kompas.com>. Akses 22 Nopember 2016.

¹⁰ Dikutip dalam Annisa Jihan Andari,, "Analisis Viktimasi Struktural terhadap Tiga Korban Perdagangan Perempuan dan Anak Perempuan." *Jurnal Kriminologi Indonesia* Vol.7 N0. III, Jakarta, 2011.

¹¹ Wahyu Tini Astuti, "Perdagangan Perempuan untuk Tujuan Pelacuran: Studi Kasus Perempuan Penjual Minuman di Sepanjang Kereta Api Jakarta", *Tesis*, Program Pascasarjana Universitas Indonesia, 2008, hlm. 109

¹² Lihat Monzini, *Sex Traffic: Prostitution, Crime and Exploitation*. (Canada: Fernword Publishing, 2005).

Perempuan korban trafiking juga dapat terjadi pada mereka yang menjadi “korban” pernikahan dini yang berujung perceraian. Menurut Brown, banyak pelacur di Asia Selatan berasal dari mereka yang memiliki anak yang telah bercerai dan harus menghidupi anaknya, sehingga mereka terjerumus ke dalam praktik perdagangan perempuan yang berujung pada prostitusi.¹³

Islam melarang keras hubungan seksual yang terjadi di luar pernikahan resmi atau perzinahan. Bahkan al-Qur’an menilai perbuatan tersebut sebagai perbuatan keji seburuk-buruknya jalan. “Jangan kalian dekati zina karena perbuatan itu keji” (QS. Al-Isra’: 32), “Jangan kalian mendekati perbuatan keji, yang tampak dan yang tersembunyi” (QS. Al-An’am [6]: 151). Pernyataan serupa juga ditegaskan dalam sebuah ayat (QS. Al-A’raf [7]: 33):

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

" Katakanlah: "Tuhanku hanya mengharamkan perbuatan yang keji, baik yang nampak atau pun yang tersembunyi, dan perbuatan dosa, melanggar hak manusia tanpa alasan yang benar, (mengharamkan) mempersekutukan Allah dengan sesuatu yang Allah tidak menurunkan hujah untuk itu dan (mengharamkan) mengada-adakan terhadap Allah apa yang tidak kamu ketahui". "

Ayat-ayat di atas sangat tegas mengenai larangan perzinahan baik dengan cara terang-terangan maupun tersembunyi. Secara historis ayat diturunkan sebagai respon terhadap tradisi orang-orang jahiliah yang hanya mencela atau membenci perzinahan secara terang-terangan sementara mereka melegalkan perbuatan serupa yang dilakukan secara sembunyi. Ayat di atas menegaskan kedua cara tersebut sama-sama terlarang.¹⁴ Para mufasir menyebutkan bahwa *fawahisy* (ayat kedua dan ketiga) berarti perbuatan yang berhubungan dengan kemaluan (seksualitas), sementara *baghy* (pada ayat ketiga) berarti kezaliman atau tindakan melampaui batas terhadap orang lain.¹⁵ Kata *fawahisy* (singular: *fahisy*) adalah sesuatu yang tercela dan dibenci karena dampaknya yang sangat buruk dan menimbulkan bahaya dan kerusakan serta menyimpang dari nalar sehat.¹⁶ Di sisi lain, susunan frase 'jangan kalian dekati' (pada ayat pertama dan kedua) menunjukkan bahwa perbuatan yang disebutkan setelah frase tersebut, yakni perbuatan zina atau yang berhubungan dengan kemaluan, menjadi perhatian serius dari al-Qur'an sehingga harus dihindari dan diantisipasi sejauh mungkin.¹⁷

Ayat-ayat di atas menunjukkan segala tindakan yang berhubungan dengan hubungan seksual yang dilakukan secara ilegal sama sekali tidak dibenarkan dalam al-

¹³ Dikutip dalam Wahyu Tini Astuti, *Perdagangan Perempuan*, hlm. 123.

¹⁴ Al-Syaukani, *Fath al-Qadir* (Beirut: Dar Ibn Kastir, 1414 H), II: 204.

¹⁵ Al-Baidhawi, *Anwar al-Tanzil wa Asrar al-Ta'wil* (Beirut: Dar Ihya' al-Turas al-'Arabi, 1418 H), III: 11, Al-Zamahsyari, *al-Kasyasyaf*, (Beirut: Dar al-Kitab al-'Arabi, 1407 H), II: 101.

¹⁶ Ibn Asyur, *al-Tahrir wa al-Tanwir*, (Tunis: al-Dar al-Tunisiyah, 1984), VIII: 159.

¹⁷ Ibn Asyur, *al-Tahrir wa al-Tanwir*, VIII: 82.

Qur'an. Perzinaan merupakan perbuatan yang sangat tercela karena dampak buruknya yang sangat besar, sebagaimana dijelaskan ayat di atas. Dampak buruk itu terutama akan dialami oleh pihak perempuan anak yang lahir dari hubungan gelap tersebut. Hubungan nasab menjadi kabur yang merugikan anak karena pertumbuhan dan masa depannya terancam.¹⁸

Perzinaan yang dijabarkan di atas dapat terjadi suka sama suka atau salah satu pihak melakukan pemerkosaan yang pada umumnya perempuan sebagai pihak yang menjadi korban. Karena itu, perempuan cenderung berada dalam posisi rentan mengalami pelecehan seksual. Lebih parah lagi perempuan selalu menjadi sasaran perdagangan manusia dan mengalami eksploitasi seksual secara paksa. Potensi ini telah digambarkan dalam al-Qur'an (QS. Al-Nur [24]: 33):

وَلَا تُكْرَهُوا فَتْيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ
إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ.

"Janganlah kamu paksa budak-budak wanitamu untuk melakukan pelacuran, sedang mereka sendiri mengingini kesucian, karena kamu hendak mencari keuntungan duniawi. Barang siapa yang memaksa mereka, maka sesungguhnya Allah adalah Maha Pengampun lagi Maha Penyayang kepada mereka sesudah mereka dipaksa. "

Thahir Ibn 'Asyur menyebutkan, sebelum Islam datang di Madinah telah ada perempuan pelacur, di antaranya enam budak perempuan milik Abdillah bin Ubay bin Salul. Setelah Islam datang di kota yang sebelumnya bernama Yatsrib ini, dia tetap memaksa budak-budaknya untuk melacur meskipun mereka telah masuk Islam. Salah seorang dari mereka, Mu'azah, disukai oleh salah seorang laki-laki tawanan perang Badar yang tergolong keluarga kaya di Mekah, dan dia bermaksud pada tubuh budak perempuan tersebut, namun dia menolaknya hingga Ibn Ubay memukulnya. Ibn Ubay berharap Mu'azah bisa melahirkan anak dari laki-laki tersebut dengan maksud meminta tebusan seratus unta dari anak yang dilahirkannya kelak. Mu'azah mengadukan masalah itu kepada Rasul SAW lalu turun ayat di atas. kasus ini terjadi sebelum Ibn Ubay menegaskan dirinya sebagai Muslim.¹⁹

Penggalan pertama kutipan ayat di atas menegaskan tentang perintah untuk memberri santunan kepada budak mukatab, yakni budak yang sedang berupaya untuk pembebasan dirinya. Menurut al-Thabari, ayat ini merupakan dorongan kepada kaum berduit untuk memberikan sebagian hartanya kepada budak mukatab. Pemberian itu menjadi bagian dari kewajiban mengeluarkan zakat wajib.²⁰ Pada penggalan kedua ayat tersebut ditegaskan tentang larangan melakukan komersialisasi budak perempuan. Ayat melarang agar tidak memaksa mereka ke dalam pelacuran dengan maksud meraup

¹⁸ Abu al-Thayyib, *Fath al-Bayan fi Maqashid al-Qur'an*, (Beirut: al-Maktabah al-'Ashriyyah li al-Nasyr wa al-Thiba'ah, 1992), VII: 385

¹⁹ Lihat Ibn 'Asyur, *al-Tahrir wa al-Tanwir*, XVIII: 222-223.

²⁰ Al-Thabari, *Jami' al-Bayan fi Ta'wil Ay al-Qur'an*, (Beirut: Muassasah al-Risalah, 2000), XIX: 172.

keuntungan dari tindakan tersebut.²¹

Ayat di atas menyebutkan dua kriteria yang bisa dijabarkan disini: pertama, tindakan pemaksaan, *'janganlah kalian memaksa'*, dan yang kedua, keinginan korban untuk menjadi wanita terhormat, *'jika mereka menghendaki kesucian'*. Kalimat *'janganlah kalian memaksa'* di atas menunjukkan adanya unsur paksaan dari pemilik budak atas budaknya. Al-Razi menjelaskan, ayat tersebut berbicara dalam konteks kebiasaan orang Arab saat itu di mana umumnya budak-budak yang dilacurkan atau hendak dikomersilkan tidak menginginkannya. Kalimat *'jika mereka menghendaki kesucian'* tidak berarti harus ada keinginan dari korban untuk menjadi suci. Artinya, sama saja antara perempuan menghendaki atau tidak berkeinginan dirinya suci. Karena itu, ketentuan ayat tidak berlaku hukum sebaliknya, sehingga tidak bisa dipahami sebagai bukan larangan walaupun perempuan yang dijual melacurkan dirinya dalam keadaan rela atau tidak terpaksa.²²

Sejak awal Rasul Muhammad SAW telah mengingatkan agar umatnya memperlakukan perempuan dengan sebaik mungkin. Peringatan itu disampaikan karena perempuan seringkali menjadi sasaran pelecehan. Dalam sebuah hadis disebutkan yang artinya :

"Rasulullah SAW bersabda: Aku berpesan kepada kalian untuk berbuat baik kepada perempuan, karena mereka adalah mitra bagi kalian. Kalian sama sekali tidak berhak memperlakukan mereka selain kebaikan. (HR. Ibnu Majah).²³

2. Dampak Trafiking Perempuan

Islam menolak segala bentuk eksploitasi dan penindasan kepada siapapun dengan motif apapun, sebab tindakan itu berdampak buruk pada korban, baik dampak secara personal maupun sosial. Perdagangan manusia sebagai perbudakan modern merupakan bentuk dari ciri tersebut sehingga berdampak buruk pada korban. Secara personal, perdagangan perempuan memiliki dampak yang cukup serius. Pertama, meruntuhkan martabat perempuan sebagai manusia. Sebagai makhluk sempurna perempuan memiliki martabat kemanusiaannya sebagaimana kaum laki-laki. Dalam al-Qur'an disebutkan bahwa martabat kemanusiaan tidak hanya ditujukan bagi laki-laki namun untuk semua manusia termasuk perempuan (QS. Al-Isra' [17]: 70).

²¹ Al-Zamahsyari mengisahkan, seorang munafik bernama Ibn Ubay memiliki enam budak perempuan: Mu'azah, Musaikah, Umaymah, 'Umrah, Urwa, dan Qutaylah. Semuanya dipaksa untuk menjajakan atau menjual kehormatan diri masing-masing dengan tarif tertentu. Musaikah dan Umaymah mengadakan nasibnya kepada Rasulullah SAW, lalu turun ayat di atas. Al-Zamahsyari, *al-Kasysyaf*, III: 239. Lihat juga al-Qurthubi, *al-Jami' li Ahkam al-Qur'an*, (Kairo: Dar al-Kutub al-Mishriyyah, 1964), XII: 254

²² Lihat al-Razi, *Mafatih al-Ghayb*, (Beirut: Dar Ihya' al-Turats al-'Arabi, 1420 H), XXIII: 377. Menurut al-Sya'rawi, di antara budak perempuan yang dipaksa menjalaninya berasal dari kalangan keluarga terhormat yang awalnya sebagai manusia merdeka, namun peperangan membawa mereka pada status perbudakan. Lihat Al-Sya'rawi, *Tafsir al-Sya'rawi*, XIV: 10268.

²³ Ibnu Majah, *Sunan Ibn Majah* (Beirut: Dar Ihya' al-Turats al-'Arabi, t.t.), I: 594

Kedua, pelanggaran terhadap martabat manusia adalah sebuah penghinaan terhadap kemanusiaan yang selalu berhubungan dengan konvensi fisik dan seksual, termasuk beberapa bentuk tindakan eksploitasi seksual seperti homoseksualitas, hubungan abnormal, eksploitasi industri seks komersial, pembuatan film biru.

Ketiga, rentan dengan penyakit kelamin. Perempuan yang terjerat dalam prostitusi melalui praktik trafiking selalu dibayangi terjangkit penyakit HIV AIDS. Beberapa hasil penelitian menyebutkan perempuan yang terjerat dalam pusaran prostitusi tertimpa dengan virus HIV. Penyakit ini jauh lebih rentan terjadi pada perempuan yang terjerat dalam prostitusi karena praktik trafiking.

Dampak sosial yang mengintai akibat terjadinya praktik trafiking juga tidak ringan. Penyakit kelamin yang diderita korban prostitusi melalui trafiking itu bukan saja menjadi kerugian personal dirinya namun juga masyarakat luas. Virus itu dapat menyebar dan menjangkiti pihak lain. Karena itu, penyakit kelamin yang dialaminya menjadi *concern* publik. Hak asasi manusia tidak hanya bagi korban trafiking namun juga bagi yang lain.

C. Al-Qur'an dan Upaya Pencegahan Trafiking Perempuan

Islam melarang setiap tindakan *mafsadah* atau yang berdampak buruk bagi manusia karenanya harus dicegah dan dihilangkan (QS. Al-A'raf [7]: 56, 85). Praktik trafiking merupakan tindak kejahatan yang mencederai martabat dan menceraibut kehormatan manusia. Bagi perempuan, keburukan praktik tersebut tidak saja menimpa dirinya secara personal namun juga masyarakat luas. Karena itu, kejahatan tersebut harus diberantas secara serius dan upaya pencegahannya wajib dilakukan sejak dini.

Islam telah menjelaskan pencegahan setiap tindakan yang tergolong kejahatan kemanusiaan. Pembunuhan, perampokan, pencurian atau korupsi, pemerkosaan atau eksploitasi seksual dan segala bentuk tindak kezaliman dan penindasan telah ditegaskan dalam al-Qur'an. Bentuk-bentuk tindak pidana ini tergolong kejahatan luar biasa sehingga wahyu menetapkan sendiri sanksi dan hukumannya. Kejahatan pembunuhan ditegaskan dengan sanksi *qishas*, hukuman balas setimpal (QS. al-Ma'idah [5]: 32), perampokan atau menyebarkan kerusakan diancam dengan hukuman mati (QS. al-Ma'idah [5]: 32), pencurian atau korupsi dengan sanksi potong tangan (QS. al-Ma'idah [5]: 38), pemerkosaan, eksploitasi seksual atau perzinahan diancam dengan *rajam* atau *jild* (QS. al-Nur [24]: 2).

Perdagangan manusia terutama perempuan sebagai korbannya merupakan kejahatan terburuk bagi kehidupan manusia modern. Sebab, praktik terjadi secara terorganisir dan merambah di negara-negara berkembang maupun maju. Karena itu, upaya pencegahannya harus dilakukan secara maksimal dan sedini mungkin. Faktor yang paling nyata dari praktik tersebut adalah pendidikan dan kemiskinan.²⁴ Dari dua faktor itulah pencegahan terjadinya kejahatan perdagangan manusia khususnya

²⁴ Erika Schulze, *Sexual Exploitation and Prostitution*, hlm. 17

perempuan dapat dilakukan melalui beberapa cara:

1. Peningkatan pendidikan dan pengetahuan

Pendidikan yang rendah dan pengetahuan yang minim akan menyebabkan seseorang terjerumus dengan mudah pada praktik perdagangan manusia. Karena itu, sejak dini seorang anak harus dipastikan mendapatkan pendidikan yang maksimal dari orang tua. Ayat al-Qur'an telah menegaskan bagaimana orang tua bertanggung jawab terhadap pendidikan putra-putrinya, baik pendidikan yang berhubungan dengan hubungan vertikal maupun horizontal. Pendidikan dalam bidang hubungan vertikal dibutuhkan agar manusia mampu menjalani norma-norma agama yang berdampak pada hubungan horizontal. Sementara pendidikan terkait kehidupan horizontal harus dipenuhi agar manusia mampu menjalani kehidupan sosial dengan baik yang sesuai dengan ajaran wahyu.

Pendidikan dan pengetahuan yang memadai mutlak menjadi kebutuhan manusia dan komitmen untuk menjalankan dan mengamalkannya harus dipupuk sejak awal. Orang tua adalah pihak yang paling bertanggung jawab memenuhi kebutuhan ini bagaimana anak dapat berkomitmen menjalankannya. Ilmu dan komitmen terhadap keilmuannya tersebut dapat berdampak positif dalam menjaga pergaulan anak dengan masyarakat sosial.

Karenanya, wawasan dan pengetahuan tentang hubungan vertikal dan horizontal tidak bisa diabaikan. Dua aspek pendidikan ini telah dijelaskan dalam tujuh rangkaian ayat dalam QS. Luqman [31]: 13-19, yang diawali dengan ajaran ketauhidan, berbakti kepada kedua orang tua, melaksanakan shalat, beramar makruf dan nahi mungkar, bersabar dalam menjalani kehidupan, bersikap baik dan tidak sombong kepada orang lain. dengan bekal pendidikan yang memadai, anak manusia akan mampu menjalani kehidupan yang layak dan bermartabat di sisi Allah dan bersama masyarakat. *Allah akan mengangkat derajat orang-orang yang beriman dan berilmu* (QS. Al-Mujadalah [58]: 11), sehingga ia mampu menjalani kehidupan yang baik di dunia dan terhindar dari api neraka di akhirat kelak (QS. Al-Tahrim [66]: 6).

Seorang perempuan yang mendapatkan pendidikan yang layak akan siap menjalani kehidupan yang mandiri dan bermartabat, sehingga ia tidak akan mudah terjerumus dalam penistaan, pelecehan, dan eksploitasi seksual perdagangan manusia terutama yang mengarah eksploitasi seksual, sebab seringkali minimnya pengetahuan menjadi penyebab utama kaum hawa, khususnya, perempuan menjadi korban tindakan merugikan tersebut.

Selain itu, al-Qur'an juga sangat menekankan agar perempuan menjaga harga dirinya (kemaluannya) dan aurat tubuhnya (QS. Al-Nur [24]: 31) agar ia terhindar dari perlakuan tidak senonoh dari pihak lain sebagaimana dinyatakan dalam sebuah ayat:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

"Wahai Nabi, katakan kepada istri, anak perempuan dan perempuan beriman untuk menurunkan pakaian jilbab mereka, agar mereka tidak menjadi korban pelecehan. Allah adalah Maha Pengampun dan Maha Penyayang." (QS. Al-Ahzab [33]: 59).

Secara redaksional ayat ini ditujukan kepada Nabi SAW untuk menyampaikan pendidikan akhlak kaum perempuan. Namun berdasarkan sifat keumumannya, ayat di atas juga berlaku untuk semua umatnya. Artinya, pihak keluarga bertanggung jawab memberikan pendidikan moral kepada istri dan putrinya untuk menutupi aurat mereka. Kalimat *agar mereka tidak menjadi korban pelecehan* pada ayat di atas sangat jelas bahwa aurat tubuh perempuan harus dijaga untuk menghindari perlakuan buruk. Perlakuan buruk itu tidak hanya dirasakan pihak korban semata namun juga oleh pihak keluarganya.²⁵ Karena itu, menjaga kehormatan tubuh merupakan tindakan preventif untuk menghindari terjadinya perlakuan buruk dari pihak lain termasuk pelecehan seksual,²⁶ sehingga eksistensi perempuan sebagai orang terhormat dapat dikenali identitasnya sebagai anggota keluarga yang berwibawa.

2. Memberantas kemiskinan

Kemisikinan menjadi salah satu masalah utama dan paling serius dihadapi masyarakat dunia saat ini termasuk di Indonesia. Problem itu berdampak sangat serius terhadap tatanan kehidupan bersamaan dengan problem-problem lain yang mengiringinya. Problem yang paling nyata adalah pengangguran dan akses pekerjaan yang jauh dari kata memadai. Orang yang lemah secara ekonomi cenderung akan memaksa dirinya bersedia bekerja apapun untuk memenuhi kebutuhan hidup dirinya. Akibatnya, mereka rentan terjebak dalam praktik eksploitasi dan perdagangan manusia. Perempuan dalam hal ini sering menjadi korban yang berujung pada eksploitasi seksual, sebagai tujuan paling dominan terjadinya praktik trafiking. Karena itu, berbagai upaya harus dilakukan agar kemiskinan dapat teratasi dan setiap orang mampu memenuhi kebutuhan hidupnya sehingga dia tidak terjebak pada praktik-praktik yang merugikan harkat dan martabat dirinya.

Al-Qur'an telah memberikan banyak solusi untuk mengatasi problem kemiskinan, seperti perintah untuk bekerja keras (QS. Al-Jumu'ah [62]: 10, al-Insyirah [94]: 7), menyantuni orang yang tidak mampu (QS. Al-rum [30]: 38), termasuk melalui zakat (QS. Al-Taubah [9]: 60, 103). Al-Qur'an juga memperingatkan kepada orang tua untuk mempersiapkan anak keturunannya menjadi manusia yang berdaya dan tidak lemah termasuk secara ekonomi. Allah berfirman:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا.

Artinya: *"Dan hendaklah takut kepada Allah orang-orang yang seandainya*

²⁵ Al-Razi, *Mafatih al-Ghayb*, XV: 183.

²⁶ Lihat Ibn 'Asyur, *al-Tahrir wa al-Tanwir*, XXII: 107.

meninggalkan dibelakang mereka anak-anak yang lemah, yang mereka khawatir terhadap (kesejahteraan) mereka. oleh sebab itu hendaklah mereka bertakwa kepada Allah.” (QS. al-Nisa’ [4]: 09).

Ayat ini menegaskan bahwa orang tua sebagai pihak yang paling bertanggung untuk mempersiapkan anak-anaknya mendapatkan masa depan yang cerah dan tidak menjadi manusia lemah dan hina.²⁷

Beberapa ayat di atas menunjukkan bahwa al-Qur'an menuntut agar umatnya selalu tampil percaya diri menjalani kehidupan, berusaha untuk terhindar dari kemiskinan dengan bekerja keras, saling membantu dan menyantuni satu sama lain dan mempersiapkan generasi yang berwibawa dan berdaya secara ekonomi. Maka, tidak alasan seseorang atau orang tua menjerumuskan anak mereka ke dalam ketidakberdayaan, tidak boleh membunuh mereka karena alasan kemiskinan. Masalah ini dengan tegas mendapat peringatan dari Allah:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ

"Jangan kalian bunuh anak kalian karena takut miskin (QS. al-An'am [6]: 151. Ayat senada juga disampaikan dalam QS al-Isra' [17]: 31. Dua ayat ini sebagai respon teradap kebiasaan masyarakat Jahiliah yang membunuh anak perempuannya karena mereka tidak mau menanggung beban, sebab akses ekonomi anak perempuan masa itu sangat sempit.²⁸ Dalam konteks kajian ini, membunuh anak berarti pula membunuh masa depan anak atau membuat hidupnya sia-sia. Artinya, anak tidak boleh dikorbankan untuk menjadi anak yang tidak berharga karena alasan ekonomi. Budaya patriarki masih menjadi masalah serius karena anak perempuan selalu lemah mendapatkan akses di masyarakat termasuk di bidang pendidikan.

3. Perlindungan hukum

Pemerintah adalah elemen penting dalam mencegah terjadinya praktik perdagangan perempuan. Langkah yang harus dilakukan adalah melalui perlindungan hukum. Hukum harus mampu menjadi pelindung bagi para korban trafiking. Perlindungan hukum dapat berupa peraturan yang jelas tentang kejahatan perdagangan manusia yang diaplikasikan secara tegas untuk memberikan efek jera bagi para pelakunya (*traffickers*). Tidak hanya penindakan, perlindungan hukum juga harus menyentuh pada aspek pencegahan. Apapun yang dapat mengantarkan pada terjadinya praktik perdagangan perempuan dan eksploitasi seksual harus diatur dengan tegas. Salah satunya peraturan yang melarang praktik prostitusi. Legalisasi prostitusi dapat membuka jalan bagi para pihak untuk memperdagangkan perempuan. Masalah ini

²⁷ Faqihuddin, dkk, *Fiqh Trafiking*, (Cirebon: Fahmina Institut, 2006), hlm. 244-245

²⁸ Ibnu Katsir, *Tafsir al-Qur'an al-'Azim*, (Beirut: Dar al-Thayyibah li al-Nasyr wa al-Tawzi', 1999), V: 72

memang menjadi perdebatan. Perdebatan muncul karena *conflict of interest* di antaranya terkait individu perempuan yang secara suka rela menjual layanan seksual sebagai pekerjaan untuk menanggung beban ekonomi keluarga. Legalisasi seks komersial dinilai dapat meningkatkan sarana pekerjaan dan menjamin *savety* bagi para pekerjanya, sehingga membatasi prostitusi untuk melawan trafiking tidak efektif dan juga menyisakan masalah serius bagi korban sendiri sebab akan membuat mereka lemah dan menghilangkan kesempatan mereka mendapatkan cek kesehatan.²⁹ Namun, sebagian yang lain memandang terjadinya praktik trafiking perempuan banyak disebabkan oleh prostitusi. Meningkatnya trafiking disebabkan oleh industri seks komersial yang dilegalkan karena permintaan pasar yang terus meningkat. Maka, dengan kekuatan hukum yang melarang praktik prostitusi, praktik perdagangan manusia akan dapat ditekan.³⁰

Pelarangan praktik prostitusi sejalan dengan ajaran al-Qur'an. Islam tidak membenarkan setiap tindakan yang berdampak pada keburukan dalam bentuk apapun sehingga harus ditolak dan dihindari seserius mungkin. Meskipun prostitusi di satu sisi dapat mendatangkan kebaikan bagi pelaku, namun di sisi lain dampak keburukannya juga sangat nyata bahkan lebih besar. Menolak keburukan dari praktik prostitusi lebih diprioritaskan dari pada menjanjikan kebaikan kecil di dalamnya. Dalam sebuah kaidah fikih disebutkan:

*"Menolak keburukan atau bahaya lebih utama dari pada meraih manfaat atau keuntungan."*³¹

Al-Qur'an telah jelas melarang atau mengharamkan praktik prostitusi (perzinaan) baik yang dilakukan secara terang-terangan maupun tersembunyi (QS. Al-An'am [6]: 151, al-A'raf: 33). Melegalkan prostitusi dengan alasan apapun sama saja dengan mengembalikan tradisi kaum Jahiliah yang membolehkan perzinaan secara sembunyi. Apalagi prostitusi membawa *impact* buruk yang sangat serius karena memberi peluang terjadinya praktik perdagangan manusia dan eksploitasi seksual dan itu juga berarti kembali ke zaman perbudakan Jahiliah. Karena alasan itulah, prostitusi tidak boleh diberi tempat atau dilegalkan. Pemerintah harus memiliki komitmen kuat memberantas praktik perdagangan manusia, salah satunya peraturan larangan praktik postitusi.

D. Peran dalam Pencegahan Trafiking Perempuan

Perempuan atau anak perempuan adalah korban terbesar dalam berbagai kasus perdagangan manusia dan umumnya mereka diperdagangkan untuk eksploitasi seksual. Hal ini menjadi masalah serius yang harus segera ditangani. Tanggung jawab untuk

²⁹ Lee, Samuel, and Petra Persson. "Human trafficking and regulating prostitution." *NYU Stern School of Business EC-12-07* (2013): 12-08.

³⁰ Seo-Young Cho, Axel Dreher, and Eric Neumayer. "Does legalized prostitution increase human trafficking?." *World Development* 41 (2013): 67-82.

³¹ Ahmad bin Muhammad al-Zarqa', *Syarh al-Qawa'id al-Fiqhiyyah* (Damaskus: Dar al-Qalam, 1989), hlm. 205.

menagnggulangi masalah tersebut ada di tangan semua pihak, baik perempuan sendiri, pihak keluarga, negara maupun masyarakat secara umum. *Pertama*, peran individu, yakni peran perempuan sebagai pihak yang selalu menjadi sasaran perdagangan manusia dan eksploitasi seksual. Perempuan harus siap menjadi pribadi yang kuat dari aspek pengetahuan dan wawasan. Dengan bekal wawasan dan keterampilan yang memadai perempuan akan lebih mudah mendapatkan pekerjaan sehingga ia menjadi orang yang berdaya secara ekonomi. Sebagai orang yang berdaya perempuan akan terhindar dari pekerjaan yang tidak terhormat atau janji pekerjaan dari pihak lain yang hanya mengandalkan sisi sensualitas dan seksualitas belaka. Al-Qur'an secara tegas mengapresiasi pekerjaan dan amal baik perempuan (QS. Ali 'Imran [3]: 195, al-Nisa' [4]: 124), bahkan Allah berjanji akan memberikan kehidupan yang baik dan layak bagi perempuan yang profesional atau beramal shaleh (QS. Al-Nahl [16]: 97).

Di sisi lain, perempuan secara pribadi juga dituntut menjaga kehormatan dirinya agar terhindar dari berbagai bentuk diskriminasi, eksploitasi dan pelecehan seksual. Perintah al-Qur'an agar perempuan menjaga kemaluannya dan aurat tubuhnya wajib menjadi perhatian serius bagi dirinya (QS. Al-Nur [24]: 31, al-Ahzab [33]: 59). Perhatian terhadap tubuh perempuan merupakan langkah prevensi dini dari terjadinya praktik eksploitasi seksual yang mengintai.

Kedua, peran keluarga. Orang tua yang memainkan peran yang signifikan dalam mewujudkan keturunan yang berwibawa. Asupan pendidikan pihak keluarga kepada anak termasuk anak perempuan akan menjadikan mereka sebagai anak yang berkualitas. Allah telah mengingatkan agar anak tidak menjadi malapetaka atau fitnah dalam keluarga. Dalam sebuah ayat dinyatakan:

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

"Ketahuilah, bahwasanya harta dan anakmu adalah fitnah. Sesungguhnya di sisi Allah terdapat pahala yang besar." (QS. Al-Anfal [8]: 28). Ayat ini diperkuat dengan redaksi ayat yang serupa dalam QS. Al-Taghabun [64]: 15.

Menurut al-Thabari, kata 'fitnah' dalam ayat di atas berarti ujian yang diberikan Allah kepada orang tua apakah mereka mampu menjaga putra-putri sebagai amanah dengan baik dengan memenuhi kewajiban dan menghindari larangan agama.³² Kewajiban itu berupa tanggung jawab memberikan pendidikan yang memadai bagi putra-putri mereka (QS. Luqman [31]: 13-19), sebagai bekal menjalani kehidupan yang bermartabat. Terjadinya praktik trafiking seringkali akibat pendidikan yang lemah. Ketidaktahuan anak terhadap pandangan hidup yang lurus dapat mengantarkan dirinya pada pergaulan yang salah. Dari pergaulan yang salah itulah anak bisa terjerumus ke dalam kubangan trafiking dan perempuan adalah pihak yang paling rentan menjadi korban.

Ketiga, peran pemerintah. Negara bertanggung jawab untuk mewujudkan

³² Al-Thabari, *Jami' al-Bayan fi Ta'wil Ay al-Qur'an*, XIII: 483.

kesejahteraan semua warganya dan memastikan mereka hidup secara terhormat menjadi manusia dan warga negara. Dalam sebuah kaidah fikih dinyatakan: *tindakan seorang pemimpin (pemerintah) terhadap rakyatnya mengacu pada kebaikan mereka.*³³ Dalam konteks maraknya perdagangan manusia khususnya perempuan, langkah yang harus menjadi perhatian pemerintah adalah mengenali faktor-faktor yang menjadi penyebab terjadinya perdagangan dan eksploitasi seksual. Faktor kemiskinan dan pendidikan adalah faktor utama kejahatan tersebut. Karena itu, negara harus mampu membangun sistem ekonomi yang adil melalui pemerataan ekonomi dan tersedianya lapangan kerja. Al-Qur'an telah menegaskan upaya ke arah itu melalui beberapa aturan, sebagaimana dijelaskan di atas. Setiap aturan tersebut tidak akan efektif tanpa keterlibatan pemerintah. Rasul SAW adalah contoh pemimpin atau pemerintah yang telah berhasil menetapkan dan melaksanakan peraturan yang adil bagi rakyatnya yang mengacu pada ketentuan dalam al-Qur'an. Dalam sebuah ayat disebutkan, *ambillah dari harta mereka sebagai bentuk zakat* (QS. al-Taubah [9]: 103), yang menunjukkan perintah kepada Rasul SAW sebagai pemimpin umat saat itu untuk mengatur dan melaksanakan zakat.

Selain itu, negara juga bertanggung jawab untuk mewujudkan pemerataan pendidikan bagi seluruh warga masyarakat. Pendidikan sejatinya bukan hanya menjadi monopoli kalangan berduit namun juga bagi keluarga kurang beruntung. Perintah al-Qur'an tentang pelaksanaan pendidikan atau mencari ilmu, seperti dalam QS. Al-Taubah [9]: 122 dan beberapa ayat lain, menjadi kewajiban yang harus dirasakan setiap masyarakat. Pelaksanaannya tidak dapat berjalan efektif tanpa keterlibatan pemerintah terutama dalam konteks kehidupan saat ini. Karena itu, pemerintah wajib turun tangan memenuhi kebutuhan dan pemerataan pendidikan setiap warga. Ketimpangan pendidikan warga akan menyebabkan kemiskinan dan kebodohan yang keduanya menjadi faktor terjadinya perdagangan manusia.

Keempat, peran masyarakat. Setiap unsur masyarakat bertanggung jawab untuk memerangi setiap kejahatan atau tindak pidana terutama menyangkut urusan bersama yang dampaknya dirasakan secara luas. praktik trafiking atau perdagangan manusia sebab kejahatan ini mengancam semua pihak. Dalam QS. Ali 'Imran [3]: 110 ditegaskan bahwa umat terbaik adalah mereka yang ikut andil dalam memberantas kejahatan (kemungkar). Ayat senada dijelaskan dalam QS. Al-Taubah [9]: 71, yang menjelaskan tentang sikap bahu membahu dalam menyebarkan kebaikan dan mencegah kejahatan. Bahkan, ayat terkahir ini menyebutkan secara eksplisit keterlibatan pihak perempuan. Pedagangan manusia merupakan kejahatan luar biasa yang membutuhkan peran aktif banyak pihak agar dapat dicegah secara maksimal.

E. Penutup

Sebagai kejahatan kemanusiaan, trafiking menjadi problem serius yang harus

³³ Ahmad bin Muhammad al-Zarqa', *Syarah al-Qawa'id al-Fiqhiyyah*, hlm. 309.

dicegah semaksimal mungkin. Tidak hanya penindakan dan sanksi, segala usaha mulai dari pencegahan dini juga harus benar-benar mendapat perhatian dalam memberantas kejahatan tersebut. Dampak buruk yang sangat besar bagi masyarakat umum menjadikan kejahatan itu tergolong sebagai urusan manusia bersama (*haqq al-adamiy*). Lebih-lebih, kejahatan trafiking tidak hanya soal memperdagangkan manusia sebagai makhluk terhormat, namun di dalamnya juga terdapat unsur kejahatan lain yang sangat potensial, seperti penganiayaan, penipuan, eksploitasi dan prostitusi yang semuanya sama-sama masuk sebagai larangan tegas dalam al-Qur'an. Karena itu, kitab suci umat Islam tersebut harus menjadi petunjuk dalam upaya pemberantasannya.

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AL-QUR'AN DAN MENTALITAS MANUSIA
(PERSPEKTIF KYAI IHSAN JAMPES KEDIRI DALAM *SIRA>J AL-T{A>LIBI>N*)

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Abstrak

Tulisan ini mencoba menentangahkan kajian tematis (*mawd{u>'i>*) atas ayat-ayat al-Qur'an yang membahas nafsu (*al-nafs*). Dengan menggunakan perspektif Kiyai Ihsan Jampes Kediri dalam kitab *Sira>j al-T{a>libi>n* dan dielaborasi dengan perbandingan (*muqaranah*) beberapa tokoh tafsir lain, tulisan ini berusaha memaparkan mengenai tingkatan nafsu berdasarkan kajian atas ayat-ayat nafsu dalam al-Qur'an. Hasil dari telaah dan analisa penafsiran pada 10 (sepuluh) ayat dari 5 (lima) surat dalam al-Qur'an ini memberikan informasi bahwa nafsu atau mentalitas manusia ditinjau dari sifatnya terbagi menjadi 7(tujuh) macam tingkatan, yakni: *al-amma>rah*, *al-lawwa>mah*, *mulhamah*, *mut{mainnah*, *ra>d}iyah*, *mard}iyah*, dan *al-ka>milah*. Nafsu atau mentalitas manusia diciptakan oleh Allah ta'ala secara sempurna dan diberi potensi positif-baik (*taqwa>*), dan potensi buruk-jahat (*fuju>r*). Selanjutnya pemilik nafsu tersebutlah (dalam hal ini manusia) yang bertanggung jawab secara penuh atas nafsu atau mentalitasnya, ia akan memberdayakan potensi positif-baiknya atau justru sebaliknya, potensi buruk-jahat yang akan ia berdayakan.

Kata kunci : *al-nafs, kiyai ihsan jampes, nafsu amma>rah, potensi baik dan buruk.*

Pendahuluan

Fenomena kemerosotan pemahaman dan kesadaran akan jati diri ini, tidak bisa lepas dari pengaruh dan potensi yang ada dan tertanam dalam setiap diri manusia. Secara fitrah, manusia memiliki potensi-potensi fundamen dalam dirinya, potensi ini bergantung pada dorongan jiwa yang ada pada setiap personal.

Baik buruknya perilaku manusia sangat ditentukan oleh kuat lemahnya dorongan dan pengaruhnya terhadap potensi yang ada. Jika dominasi pengaruh ini baik, maka manusia akan cenderung berbuat baik, dan sebaliknya jika pengaruh buruk dan jahat yang mendominasi, maka manusia akan memiliki kecenderungan buruk dan jahat dan semakin jauh dari Allah.

Tulisan ini berusaha mengkaji mengenai potensi-potensi buruk dan baik yang ada pada manusia, potensi yang dimaksud dalam tulisan ini adalah nafsu yang dimiliki oleh manusia. Dengan mengkaji ayat-ayat al-Qur'an dan memakai perspektif Kiyai Ihsan Jampes dan dielaborasi dengan beberapa penafsiran ulama yang relevan, dan didukung

dengan riwayat hadis yang mumpuni, diharapkan akan dihasilkan sebuah pemahaman mengenai nafsu yang ada pada diri manusia dalam perspektif al-Qur'an.

Dalam al-Qur'an, kata nafsu atau *al-nafs* digunakan dalam beberapa makna dan pengertian, akan tetapi dalam tulisan ini yang menjadi objek kajian adalah kata *al-nafs* dalam konteks dan artian nafsu yang ada pada manusia, sehingga dari batasan di atas, pertanyaan yang akan didiskusikan dalam tulisan ini adalah, (1) Apa yang dimaksud dengan nafsu yang ada dalam diri manusia berdasarkan informasi al-Qur'an? (2) Bagaimana tingkatan nafsu yang ada pada diri manusia berdasarkan al-Qur'an berdasarkan perspektif Kiyai Ihsan Jampes?

Penelitian ini menggunakan pendekatan *maudhu'i* atau tematik dan metode analisis deskriptif atas pemikiran dan penafsiran Kiyai Ihsan Jampes atas ayat-ayat nafs dalam al-Qur'an, kemudian dielaborasi dengan metode perbandingan (*muqaranah*) terhadap pendapat para pakar tafsir baik klasik maupun modern-kontemporer. Perbandingan yang dimaksud disini adalah dengan melakukan analisis terhadap berbagai pendapat para pakar tafsir baik klasik maupun kontemporer dalam menafsirkan ayat-ayat yang berkenaan dengan nafsu yang ada dalam al-Qur'an.

Tentang Kata *al-Nafs* dalam al-Qur'an

Berdasarkan penelusuran penulis, ada beberapa pemakaian arti untuk kata *al-nafs*, yakni untuk arti diri, jiwa, roh, nafsu atau keinginan dan arti jiwa atau nyawa/darah manusia dan sebagainya, sebagaimana dalam beberapa ayat berikut:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (41) [النازعات : 40 ، 41 ،

“ Dan adapun orang-orang yang takut kepada kebesaran Tuhannya dan menahan *nafs* dari keinginan hawa nafsunya; Maka sesungguhnya syurgalah tempat tinggal(nya).” QS. al-Na>zi'a>t:40-41¹

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (27) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (28) [الفجر : 27 ، 28 ،

“Hai *nafs* yang tenang. Kembalilah kepada Tuhanmu dengan hati yang puas lagi diridhai-Nya.” QS. al-Fajr:27-28

وَمَا أُبْرئِ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ (53) [يوسف : 53 ،

“ Dan aku tidak membebaskan diriku (dari kesalahan), karena sesungguhnya *nafs* itu selalu menyuruh kepada kejahatan, kecuali nafsu yang diberi rahmat oleh Tuhanku. Sesungguhnya Tuhanku Maha Pengampun lagi Maha Penyanyang.”

¹ Terjemah al-Qur'an dalam makalah ini seluruhnya mengacu pada Terjemahan dari Depag Kemenag RI.

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ [المائدة : 45]

“ Dan Kami telah tetapkan terhadap mereka di dalamnya (Taurat) bahwasanya *nafs* (dibalas) dengan *nafs*, mata dengan mata, hidung dengan hidung, telinga dengan telinga, gigi dengan gigi, dan luka luka (pun) ada kisasnya. Barangsiapa yang melepaskan (hak kisas) nya, maka melepaskan hak itu (menjadi) penebus dosa baginya. Barangsiapa tidak memutuskan perkara menurut apa yang diturunkan Allah, maka mereka itu adalah orang-orang yang zalim.” QS. al-Ma>idah:45

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ [الأنعام : 151]

“dan janganlah kamu membunuh *nafs* yang diharamkan Allah (membunuhnya) melainkan dengan sesuatu (sebab) yang benar. Demikian itu yang diperintahkan kepadamu supaya kamu memahaminya.”QS.al-‘An’a>m:151

Tiga ayat pertama yang disebutkan di atas, kata *al-nafs* bermakna jiwa, nafsu atau keinginan diri, sedangkan dua ayat terakhir memiliki arti nyawa manusia. Tulisan ini membahas mengenai *al-nafs* yang memiliki arti nafsu, jiwa atau keinginan yang ada pada diri manusia.

Secara etimologi, nafsu diartikan sebagai jiwa. Dalam Kamus Besar Bahasa Indonesia, nafsu diartikan sebagai keinginan, kecenderungan, dorongan hati yang kuat.²

Dalam bahasa Indonesia, kata nafsu sering digandengkan dengan kata hawa, yakni hawa nafsu. Sementara dalam bahasa arab, dua suku kata ini digunakan secara terpisah. Hawa nafsu memiliki konotasi arti yang cenderung buruk, sedangkan dalam bahasa arab kata *al-h{awa* sajalah yang memiliki kecenderungan buruk karena ia diartikan sebagai dorongan atau hal yang mendorong pada nafsu atau jiwa kepada keburukan. Sementara kata *al-nafs* lebih berkonotasi pada makna jiwa yang baik dan bersih. jadi, *al-nafs* atau nafsu adalah jiwa yang baik dan bersih yang telah diciptakan oleh Allah swt. dan memiliki potensi baik (*al-taqwa*) dan juga memiliki potensi buruk (*al-fuju>r*)

Perbedaan mendasar antara nafsu dengan hawa menurut hemat penulis adalah bahwa nafsu merupakan keinginan jiwa atau diri sedangkan hawa merupakan dorongan. Secara potensial manusia pasti memiliki keinginan, baik keinginan tersebut baik maupun buruk, keinginan ini kemudian digiring oleh yang namanya hawa atau dorongan. Jika dorongan tersebut kuat dan diikuti oleh manusia yang bersangkutan, maka terjadilah suatu perbuatan atau amal.

²KbbiAndroid, Hak Cipta @@2008 Pusat Bahasa Departemen Pendidikan Nasional, Versi 4.0.0 (17), kata kunci “nafsu”

Proses Penciptaan Nafsu

Perbuatan atau amal yang dilakukan oleh manusia sebagaimana disebutkan pada sub di atas, bisa berupa amal baik bisa juga berbentuk amal buruk. Karena sebenarnya Allah swt. telah memberikan ilham kepada semua jiwa tentang kebaikan dan keburukan. Semua kembali kepada pribadi atau personal dari pemilik nafsu atau jiwa tersebut. Apakah ia lebih terpengaruh dan condong kepada keburukan (*al-fuju*>*r*) atau lebih condong kepada kebaikan dan ketaqwaan (*al-taqwa*>).

Maka keberuntungan nyata yang akan diperoleh oleh jiwa yang memenuhi amalnya dengan ketakwaan, dan sungguh hina jiwa yang senantiasa mengotorinya dengan keburukan dan kehinaan. Ini sebagaimana dijelaskan oleh Allah swt. dalam firman-Nya:

وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) [الشمس : 7 ، 8]

“dan jiwa serta penyempurnaannya (ciptaannya), maka Allah mengilhamkan kepada jiwa itu (jalan) kefasikan dan ketakwaannya.”(QS.al-Shams:7-8)

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا (10) [الشمس : 9 ، 10]

“sungguh beruntunglah orang yang mensucikan jiwa itu, dan sesungguhnya merugilah orang yang mengotorinya.”(QS. al-Shams:9-10)

Ibnu Kathi>*r* mengatakan: (yang dimaksud dengan ayat di atas adalah) bahwa Allah swt. telah menciptakan jiwa-jiwa manusia dengan baik dan pada jalan yang benar dan lurus sesuai fitrah manusia.³ Ini sebagaimana dijelaskan Allah swt. dalam ayat lain:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ . [الروم: 30]

“ Maka hadapkanlah wajahmu dengan lurus kepada agama Allah; (tetaplah atas) fitrah Allah yang telah menciptakan manusia menurut fitrah itu. Tidak ada peubahan pada fitrah Allah. (Itulah) agama yang lurus; tetapi kebanyakan manusia tidak mengetahui.” (QS. al-Ru>*m*:30)

Ayat di atas menjelaskan bahwa manusia diperintahkan agar senantiasa taat dan menetapkan dirinya pada fitrah yang telah dititahkan oleh Allah atasnya pada saat Allah menciptakannya. Ayat ini seakan meng-amin-i ayat 8-9 surat al-Shams di atas, bahwa jiwa atau nafsu manusia telah diciptakan oleh Allah sesuai dengan fitrahnya, yakni lurus, suci dan bersih.

Terkait hal di atas, Nabi Muhammad saw. pernah bersabda dalam Hadis Qudsy riwayat ‘Iyadh bin Khimar yang termuat dalam kitab Sahi>*h* Muslim :

³ Ibnu Kathi>*r*, *Tafsi>r al-Qur'a>n al-Az>j>i>m*, (Beirut : Da>*r* al-Kutub al-Ilmiyah, 2008), Vol.IV, 448

"يقول الله عز وجل: إني خلقت عبادي حنفاءً فجاءتهم الشياطين فاجتالهم عن دينهم"⁴

“Allah swt. berfirman” sesungguhnya aku menciptakan hamba-hambaku sebagai orang-orang yang *hani>f* (patuh dan condong pada agama Allah), dan kemudian datang setan kepada mereka, dan (setan itu) menggelincirkan mereka dari agama(islam)nya.”

al-Bukhari dalam S}ahi>hnya meriwayatkan hadis dari Abu> Hurairah:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ ، أَوْ يُنَصِّرَانِهِ ، أَوْ يُمَجِّسَانِهِ.⁵

“setiap bayi (pada dasarnya) dilahirkan dalam keadaan fitrah (Islam), maka kemudian kedua orang tuanya-lah yang menjadikannya yahudi, atau nasrani, atau majusi.”

Dua hadis di atas menjelaskan tentang ke-fitrah-an pada diri atau jiwa manusia sejak ia dilahirkan. Maka apabila dikemudian waktu ternyata jiwa tersebut melenceng dan berbuat buruk bahkan sampai keluar dari Islam, itu merupakan pengaruh dari setan yang mengakibatkan ia bisa berbuat buruk (*al-fuju>r*) dan durhaka pada Allah swt. Ini sebagaimana digambarkan oleh Allah dalam ayat 9 surat al-Shams;

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

Yang dimaksud oleh ayat di atas adalah bahwa pasca penciptaan jiwa manusia sesuai fitrahnya, Allah swt. kemudian menjelaskan (*al-hama*) tentang potensi keburukan dan kebaikan yang ada pada jiwa.⁶ Ini adalah penafsiran Ibnu ‘Abbas, yang juga disampaikan oleh Qata>>dah, Mujahid, D}ah}a>k dan al-Thawri> dan lainnya⁷

Setelah Allah swt. menjelaskan kepada jiwa (*al-nafs*) tentang potensi buruk dan baik yang ada pada jiwa, Allah swt. kemudian memberikan penjelasan tentang akibat yang akan timbul bagi jiwa-jiwa tersebut. Allah swt. memberikan kabar gembira (*al-bisha>rah*) bagi siapa saja yang senantiasa membersihkan jiwa (*al-nafs*) atau nafsunya. Sebaliknya bagi orang yang mengotorinya, Allah swt. memberikan ancaman (*al-inz}a>r*) bahwa ia adalah orang yang akan merugi. Inilah yang dimaksud oleh Allah swt. dengan ayat 9-10 surat al-Shams:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا (9) وَقَدْ خَابَ مَنْ دَسَّاهَا(10)

Imam Qata>dah menjelaskan terkait penafsiran ayat di atas, bahwa beruntunglah orang yang mensucikan (*al-tazkiyah*) jiwa atau nafsunya dengan melaksanakan ibadah dan taat kepada Allah swt. dan membersihkannya dari akhlak dan perilaku buruk dan

⁴ Muslim bin al-Hajja>j, *S}a>hih Muslim*,(Lebanon:Da>r al-Kutub al-Ilmiyah, 2008), 1098.

⁵ al-Bukha>ri, *al-Ja>mi' al-S}ahi>h*,(Lebanon:Da>r al-Kutub al-Ilmiyah, 2009), Vol.II, 125.

⁶ Ibnu Kathi>r, *Tafsi>r al-Qur'a>n al-Az}i>m*, (Beirut : Da>r al-Kutub al-Ilmiyah, 2008), Vol.IV, 448

⁷ Ibid.

tercela. Penafsiran ini juga diriwayatkan dari Mujahid, Ikrimah dan Sa'id bin Zubair.⁸ Ayat di atas senada dengan ayat lain dalam surat al-A'la ayat 14-15 :

قَدْ أَفْلَحَ مَنْ تَزَكَّى , وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

“Sesungguhnya beruntunglah orang yang membersihkan diri (dengan beriman), dan dia ingat nama Tuhannya, lalu dia menyembahyang.” (QS. al-A'la:14-15).

Sebagian ahli tafsir mengatakan, bahwa (yang dimaksud ayat 9-10 surat al-Shams di atas adalah), sungguh beruntunglah jiwa yang telah disucikan oleh Allah swt. dan merugilah jiwa yang dihinakan oleh-Nya. Penafsiran ini diriwayatkan dari Ibnu 'Abbas, Ali bin Abi T}alh}ah dan al-Awfi>.⁹

Ibnu Abi H}a>tim meriwayatkan sanad dari Ibnu 'Abbas, dari Rasulullah saw. bahwa Nabi menjelaskan tentang ayat, قَدْ أَفْلَحَ مَنْ تَزَكَّى (Nabi mengatakan) : أَفْلَحَتْ نَفْسٌ : “beruntunglah jiwa/nafsu yang telah disucikan oleh Allah swt.”

Namun, sebagaimana dijelaskan oleh Ibnu Kathi>r bahwa riwayat yang kedua ini lemah,¹⁰ Sehingga menurut hemat penulis, yang lebih mendekati kebenaran adalah penafsiran yang pertama. Akan tetapi terlepas dari dua penafsiran di atas, bahwa benang merah dari ayat di atas adalah tentang bagaimana agar manusia senantiasa membersihkan dan menyucikan jiwa atau nafsunya agar ia menjadi orang-orang yang beruntung (*aflah}a*).

Jadi, berdasarkan pendapat para pakar tafsir di atas, bisa disimpulkan bahwa pada dasarnya Allah swt. telah menciptakan nafsu atau jiwa manusia sesuai dengan fitrahnya yang suci, yakni pasrah dan tunduk kepada kebaikan. Kemudian Allah swt. menjelaskan tentang potensi-potensi kebaikan dan keburukan yang ada pada nafsu. Sehingga bagi siapa saja yang ingin menjadi seorang yang beruntung, maka ia hendaknya mensucikan nafsu dan jiwanya dengan melaksanakan kebaikan dan ketaatan kepada Allah swt. dan menjauhkannya dari segala perbuatan tercela dan buruk yang bisa mengotori nafsu dan jiwa.

Tingkatan Nafsu Perspektif Kiyai Ihsan Jampes

Kiyai Ihsan bin Muhammad Dahlan al-Kadiri dalam karyanya *Sira>j al-T}a>libi>n* mengatakan, nafsu ditinjau dari sifatnya terbagi menjadi tujuh macam, yakni: *al-amma>rah*, *al-lawwa>mah*, *mulhamah*, *mut}mainnah*, *ra>d}iyah*, *mard}iyyah*, dan *al-ka>milah*.¹¹

Berikut ini akan dijelaskan masing-masing dari tujuh jenis nafsu yang telah dikemukakan oleh Shaikh Ihsan;

⁸ Ibnu Kathi>r, *Tafsi>r al-Qur'a>n al-Az}i>m*, (Beirut : Da>r al-Kutub al-Ilmiyah, 2008), Vol.IV, 448

⁹ Ibid.

¹⁰ Ibnu Kathi>r, *Tafsi>r al-Qur'a>n al-Az}i>m*, (Beirut : Da>r al-Kutub al-Ilmiyah, 2008), Vol.IV, 448

¹¹ Ihsan al-Kadiri, *Sira>j al-T}a>libi>n*, (Da>r al-Kutub al-Islamiyah,1955), Vol.I, 49 -50

Pertama, Nafsu Amarah (*al-nafs al-amma>rah*), yaitu nafsu yang cenderung mendorong pemiliknya kepada kebaikan. yakni tidak mengajak pemiliknya kepada kebaikan yang murni dan tulus serta aman dari penyakit. Berangkat dari pengertian ini, maka tidak dinafikan ketika dalam satu kondisi nafsu jenis ini mengajak kepada kebaikan yang diwarnai dengan kejelakan atau penyakit.

Pengambilan istilah *al-nafs al-amma>rah* ini adalah dari ayat 27-28 surat al-Fajr:

وَمَا أُبْرِيُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ (53) [يوسف : 53]

“Dan aku tidak membebaskan diriku (dari kesalahan), karena sesungguhnya nafsu itu selalu menyuruh kepada kejahatan, kecuali nafsu yang diberi rahmat oleh Tuhanku. Sesungguhnya Tuhanku Maha Pengampun lagi Maha Penyayang.”(QS.Yu>suf:53)

Ayat ini menegaskan bahwa manusia itu tidak terbebas aman dari kesalahan. Hawa nafsu itu selalu menyuruh atau cenderung kepada kejahatan dan keburukan, terkecuali hawa nafsu yang selalu mendapat penjagaan dari Allah swt.

Tentang ayat di atas, para ulama berbeda pendapat mengenai siapa yang mengatakan kalimat dalam ayat di atas, apakah Yusuf as. ataukah istri dari al-Aziz. Pendapat pertama mengatakan bahwa istri al-Azizlah yang mengatakannya, sebagai pengakuan atas segala kesalahan yang dilakukannya. Pendapat ini disampaikan oleh al-Mawardi dalam Tafsirnya, Ibnu Taymiah dan dikuatkan oleh Ibnu Kathi>r dalam Tafsirnya. Menurut Ibnu Kathi>r, pendapat ini lebih dikenal dikalangan ulama, lebih cocok dan lebih sesuai dengan rangkaian kisah sebelumnya dengan konteks.¹²

Pendapat kedua mengatakan bahwa Nabi Yusuf as. lah yang mengatakannya. Hal ini berdasarkan ayat sebelumnya bahwa Yusuf as. tidak mengkhianati al-Aziz dengan berbuat selingkuh dengan istrinya ketika al-Aziz sedang tidak ada di rumah. Pendapat ini dikemukakan oleh Ibnu Jari>r dalam Kitab *Ja>mi' al-Baya>n* dan Ibnu Ha>tim.¹³

Dari uraian dan kutipan para pakar tafsir di atas bisa disimpulkan bahwa salah satu jenis nafsu yang ada pada manusia adalah nafsu amarah, yakni nafsu yang senantiasa memiliki kecenderungan mengajak dan mendorong manusia untuk melakukan kejelekan dan keburukan. Pendapat para pakar ini sesuai dengan apa yang disampaikan oleh Kiyai Ihsan.

Kedua, nafsu lawamah (*al-nafs al-lawwa>mah*). *lawwamah* diambil dari akar kata *la>ma – yalu>mu - lauman* yang artinya mencela atau mengecam¹⁴. Sedangkan yang dimaksud dalam konteks ini adalah nafsu yang mencela dirinya sebagai bentuk penyesalan terhadap perbuatan dosa dan keburukan yang telah dilakukan.

Pengambilan kata *lawwa>mah* ini dari ayat 2 surat al-Qiya>mah;

¹² Ibnu Kathi>r, *Tafsi>r al-Qur'a>n al-Az>i>m*, (Beirut: Da>r al-Kutub al-Ilmiah, 2008), Vol.II, 433

¹³ Abu Ja'far al-T}abari, *Ja>mi' al-Baya>n fi Ta'wi>l al-Qur'a>n*, (Muassasah al-Risalah,2000), Vo.XVI, 143

¹⁴Tim Penyusun, *The Noble, al-Qur'anul Karim Tafsir Perkata*, (Depok: Penerbit NELJA,t.th), 577

“dan aku bersumpah demi jiwa yang selalu menyesali (dirinya sendiri)”(QS. al-Qiya>mah:2)

Ibnu Jarir berkata, dari Muhammad bin Bisyar, dari Muammil, dari Sufyan, dari Ibnu Juraij, dari Hasan bin Muslim, dari Said bin Jubair (ia berkata), (maksud dari ayat di atas) adalah menyesali atas kebaikan (yang ditinggalkan) dan keburukan (yang dilakukan).¹⁵

Ia juga mengatakan, semua pendapat mengenai ayat di atas memiliki kemiripan makna. Sedangkan yang paling mendekati dengan turunnya ayat ini adalah pendapat yang mengatakan bahwa penyesalan akan dialami oleh orang yang menyia-nyiakan kesempatan.¹⁶

Ibnu Kathi>r berpendapat tidak jauh beda dengan apa yang dikemukakan oleh Ibnu Jarir. Ia mengutip pendapat Jubair dari Hasan al-Bas}ri bahwa terkait ayat di atas, al-Bas}ri berkata, tidak ada seorang pun kelak di hari kiamat melainkan ia akan menyesali dan mencela dirinya sendiri.¹⁷

al-Qushairi berkata, (arti dari ayat di atas adalah) Aku (Allah swt) bersumpah dengan nafsu lawamah, yakni nafsu yang mengecam pemiliknya, dan telah mengerti kekurangan dirinya. Kelak di hari kiamat, setiap nafsu atau jiwa akan mencela dirinya, bisa disebabkan karena kekufurannya, bisa juga disebabkan karena kecerobohannya.¹⁸

Dari uraian pendapat para pakar tafsir di atas, bisa ditarik pemahaman bahwa manusia memiliki kecenderungan menyesali dirinya dari segala perbuatan dosa dan kesalahan serta keburukan. Potensi timbulnya rasa sesal ini dikarenakan manusia memiki nafsu yang bersifat *al-lawwa>mah*, yakni nafsu yang mencela dan mengecam serta menyesali diri, dengan demikian manusia bisa introspeksi (*al-muha>sabah*) dirinya agar bisa segera bertaubat dan beramal baik dan beribadah kepada Allah swt. Pendapat para pakar ini juga sesuai dengan apa yang ditulis oleh Kiyai Ihsan.

Ketiga, nafsu *mulhamah*, sebagaimana dipaparkan sebelumnya bahwa, setelah nafsu melewati dan mengalami fase penciptaan secara fitrah. Kemudian dia memiliki kecenderungan mengajak kepada keburukan, dan ketika dia sampai melakukan keburukan dan dosa, ia merasa menyesal dan mengecam dirinya. Ini merupakan siklus yang banyak dialami oleh manusia.

Dalam fase-fase di atas, apabila manusia berusaha dengan sungguh-sungguh (*al-muja>hadah*), dan mendekatkan diri kepada Allah swt. sehingga ia sampai pada zona suci (*al-quds*). Maka nafsu atau jiwa tersebut akan memperoleh nur cahaya ketuhanan (*anwa>r al-ilahiyah*) dan nampaklah jelas dan gamblang dalam dirinya tentang hal

¹⁵ Abu Ja'far al-T}abari, *Ja>mi' al-Baya>n fi Ta'wi>l al-Qur'a>n*, (Muassasah al-Risa<>lah,2000), Vo.XXIV, 49

¹⁶ *ibid.*

¹⁷ Ibnu Kathi>r, *Tafsi>r al-Qur'a>n al-Az}i>m*, (Beirut : Da>r al-Kutub al-Ilmiyah, 2008), Vol.IV, 387

¹⁸ al-Qushairiy, *Lat}a>if al-Isha>ra>t*, ... Vol.III, 368

baik dan buruk, positif dan negatif. Dalam fase kesadaran inilah nafsu disebut sebagai nafsu *mulhamah*, yakni nafsu yang telah mendapatkan ilham dan petunjuk dari Allah swt. ini diisratkan oleh Allah swt. dalam ayat 8 surat al-Shams:

فَاللَّهُمَّهَا فَجُورَهَا وَتَقْوَاهَا (8)

“maka, Dia mengilhamkan kepadanya, (jalan) kejahatan dan ketakwaannya.” (QS.al-Shams:8)

Ibnu Kathi>r berkata, (yang dimaksud ayat di atas adalah) maka, Allah menunjukkan (*irsha>d*), menjelaskan padanya (nafsu) tentang keburukan dan kebaikan nafsu atau jiwa, serta memberikan hidayah terhadap apa yang ia mampu. Penafsiran senada juga yang disampaikan oleh Ibnu ‘Abbas, Qata>dah, dan al-Thawri>. ¹⁹

Ciri menonjol yang bisa dilihat bagi orang yang sedang dalam fase ini adalah kesadaran penuh tentang penyakit-penyakit jiwa yang lembut nan samar yang bisa merusak kualitas amal ibadah, seperti halnya *riya*’, ‘*ujub* dan sejenisnya. ²⁰

Keempat, nafsu atau jiwa yang tenang (*al-mut}mainnah*), sifat nafsu jenis ini merupakan tindak lanjut dari sebelumnya, yakni *mulhamah*. Bahwa ketika manusia sudah memiliki kesadaran penuh tentang segala hal yang bisa merusak (*muhlika>t*) amal ibadah dan kebaikan, lalu dia secara konsisten (*istiqa>mah*) melakukan mujahadah dan *riyad}ah* sehingga semakin menipis dan lenyaplah syahwat dan sifat-sifat buruk nafsu yang lainnya. Lalu ia mengalami fase pergantian dan perubahan dari sifat buruk dan tercela menjadi sifat-sifat baik dan terpuji. Maka ketika inilah nafsu sudah mencapai pada fase *mut}mainnah* (tenang). ²¹ Ini adalah isarat yang disampaikan oleh Allah swt. dalam surat al-Fajr ayat 27;

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (27)

“wahai, diri atau jiwa yang tenang” (Q.S. al-Fajr:7)

al-Qurt}ubi berkata: (yang dimaksud ayat di atas adalah) nafsu atau jiwa yang tenang, tunduk dan yakin bahwa Allah swt. adalah Tuhannya, sehingga ia makin *khusyu>*’ dalam beribadah. Penafsiran ini disampaikan oleh Muja>hid dan lainnya. ²²

Ibnu ‘Abbas berkata, (yang dimaksud adalah) nafsu yang merasa tenang dengan pahala dan balasan dari Allah swt. al-Muqa>til berkata, yakni nafsu atau jiwa yang aman dari siksa Allah swt. Ibnu Ki>san berkata, yang dimaksud adalah nafsu atau jiwa ikhlas. Sedangkan menurut satu pendapat, bahwa yang dimaksud adalah nafsu atau jiwa yang merasa tenang karena senantiasa berzikir kepada Allah swt. ²³

¹⁹ Ibnu Kathi>r, *Tafsi>r al-Qur’a>n al-Az}ji>m*, (Beirut : Da>r al-Kutub al-Ilmiyah, 2008), Vol.IV, 448

²⁰ Ihsan al-Kadiri, *Sira>j al-T}a>libi>n*, ...Vol.I, 49

²¹ Ibid,

²² al-Qurt}ubi, *al-Ja>mi’ li Ahka>m al-Qur’a>n*, (Kairo, Da>r al-Kutub al-Mishriyah, 1964), Vol.XX, 57

²³ Ibid, 58

Kelima, Keenan dan Ketujuh, nafsu *rad}iyah*, *mard}iyah*, *al-ka>milah*. ketiga sifat nafsu ini merupakan isarat dari rentetan ayat 28-29 dan 30 surat al-Shams :

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً (28) فَادْخُلِي فِي عِبَادِي (29) وَادْخُلِي جَنَّتِي (30)

“kembalilah kepada Tuhanmu dengan hati yang rida dan diridai-Nya, maka masuklah kedalam golongan hamba-hamba-Ku, dan masuklah ke dalam surga-Ku” (QS. al-Shams:28-30)

Ketika nafsu atau jiwa sudah berada pada fase *mut}mainnah* sebagaimana dijelaskan sebelumnya, maka ini merupakan pengantar (*al-mabda`*) agar jiwa bisa sampai dan menuju kepada Tuhan (*al-wus}u>l*). Namun, dalam posisi ini akan banyak ditemui hambatan dan gangguan-gangguan (*dasa>is*) yang samar, seperti *riya>`* dan senang kedudukan (*h}ub al-riya>sah*). Penyakit dan gangguan ini sangat samar sehingga jarang dirasakan kecuali oleh orang-orang yang mendapat pertolongan (*ma`u>nah*) dari Allah swt.²⁴

Bagi seorang yang mendapat pertolongan Allah swt. ia akan senantiasa konsisten dalam posisi ini dan tidak tergoyahkan oleh gangguan dan godaan kemuliaan dan kedudukan di mata manusia. Ia kemudian sampai pada fase yang dinamakan *al-fana* atau melebur bersama Tuhan, ia menjadi rido dan pasrah serta ikhlas terhadap segala ketentuan Allah swt. Pada fase inilah nafsu atau jiwa tersebut menempati posisi *ra>diyah*.²⁵

Dengan melanggengkan zikir dan ibadah-ibadah lain, jiwa atau nafsu akan semakin naik derajat, ia akan tenggelam dalam lautan tauhid (*biha>r al-tauhi>d*), akan terbuka baginya pintu-pintu penyaksian Tuhan (*al-tajalli*). Dalam fase inilah nafsu menempati posisi *mard}iyah*. Kemudian ia akan berjalan (*yasi>ru*) dari *maqa>m al-fana`* menuju *al-baqa>`*, untuk mencapai (*al-wus}u>l*) pada Allah swt. dengan pertemuan yang paripurna (*tama>m al-liqa>`*).²⁶ Inilah yang diisaratkan oleh ayat 42 surat al-Najm:

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ (42) [النجم : 42]

“dan bahwasanya kepada Tuhamulah kesudahan (segala sesuatu),”(QS.al-Najm:42)

Dalam fase inilah nafsu atau jiwa telah sampai pada apa yang disebut *al-nafs al-ka>milah* (jiwa yang sempurna). Pada *maqa>m* inilah puncak *mujahadah* seorang hamba, pada posisi ini sifat-sifat kesempurnaan akan senantiasa melekat dan menjadi karakter (*sajiyah*). *Nafsu al-kamilah* merupakan strata atau tingkatan paling tinggi dan paling agung, ia akan senantiasa mengalami kenaikan (*al-tara>qiy*) dan tidak akan terputus (*bila inqit}a>`*), senantiasa menyaksikan (*al-musha>hadah*) terhadap zat

²⁴ Ihsan al-Kadiri, *Sira>j al-T}a>libi>n*,... Vol.I, 50

²⁵ Ihsan al-Kadiri, *Sira>j al-T}a>libi>n*, (Da>r al-Kutub al-Islamiyah,1955), Vol.I, 50

²⁶ *ibid.*

Allah swt. (*al-haq*). *Maqa>m musha>hadah* inilah yang lazim dikenal dikalangan ulama tasawuf dengan *al-mu'a>yanah*, yakni manifestasi dari '*ain al-yaqi>n*'.²⁷

Uraian dan penjelasan isyarat-isyarat di atas sejalan dengan apa yang telah dijelaskan oleh para pakar Tafsir, seperti Ibnu Kathi>r, al-T{abari, dan al-Qurtu>bi.

al-T}abari berkata, bercerita kepada kami Kuraib, (ia berkata) bercerita kepada kami Wa>qi' dari Nu'aim bin D{amd}am dari Muhammad bin Muza>him, (yang dimaksud dengan ayat *فَأَذْخُلِي فِي عِبَادِي*) adalah dalam taat dan beribadat kepada-Ku, dan (yang dimaksud dengan ayat *وَأَذْخُلِي جَنَّتِي*) adalah di dalam rahmat-Ku.²⁸ pendapat lain mengatakan, masuklah dalam golongan hamba-hamaba-Ku yang soleh, dan masuklah dalam surga-Ku²⁹

al-Qurt}ubi berkata, al-Hasan berkata, (maksud dari ayat adalah) kembalilah menuju pada pahala Tuhanmu dan *Kara>mat-Nya*.³⁰ Sementara itu Abu Sa>lih mengatakan (maksud dari ayat adalah) kembalilah kepada Allah, yakni ketika mati.³¹

Ibnu Kathi>r berkata, (maksud dari ayat) adalah kembalilah kepada persandingan (*al-jiwa>r*) Tuhan-Mu, pada pahala-Nya dan pada apa-apa yang telah disiapkan untuk hamba-hambanya di surga.³²

Ia juga menjelaskan bahwa (maksud dari ayat) adalah jiwa-jiwa yang telah rido pada Allah, dan Allah telah rido padanya, maka masuklah ke dalam kelompok hamba-Ku yang saleh, dan masuklah ke dalam surga-Ku. Ini diucapkan kepada jiwa atau hamba ketika hendak mendekati ajal (*ikhtid}a>r*) dan juga pada saat hari kiamat.³³

Senada dan mendukung ayat di atas adalah ayat 40-41 dalam Surat al-Na>zi'a>t :

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ (41) [النازعات : 40 ،
[41

“ Dan adapun orang-orang yang takut kepada kebesaran Tuhannya dan menahan diri dari keinginan hawa nafsunya, maka sesungguhnya syurgalah tempat tinggal(nya).” (QS. al-Na>zi'a>t: 40-41)

al-T{abari berkata (terkait ayat di atas), adapun siapa saja yang takut akan pertanyaan Allah swt. kepadanya (tentang amal perbuatannya) kelak di akhirat, lalu kemudian ia bertakwa dan menjalankan segala kewajiban yang telah ditetapkan Allah swt. serta menjauhi segala jenis maksiat, kemudian ia menahan (*naha*) diri (nafsu)nya

²⁷ Ibid.

²⁸ al-T}abari, *Ja>mi' al-Baya>n fi Ta'wi>l al-Qur'a>n*, (Muassasah al-Risa>lah,2000), Vol.24, 425

²⁹ Ibid.

³⁰ al-Qurt}ubi, *al-Ja>mi' li Ahka>m al-Qur'a>n*, (Kairo, Da>r al-Kutub al-Mishriyah, 1964), Vol.XX, 58

³¹ Ibid.

³² Ibnu Kathi>r, *Tafsi>r al-Qur'a>n al-Az}i>m*, (Beirut : Da>r al-Kutub al-Ilmiyah, 2008), Vol.IV, 443.

³³ Ibid.

dari dorongan (*al-hawa*), maka surga-lah tempat tempat kembali dan tempat tinggalnya kelak di hari kiamat³⁴

Penafsiran senada dan sama juga disampaikan oleh Ibnu Kathir dan al-Qurtubi dalam kitab tafsirnya. Sementara itu menurut al-Rabi', yang dimaksud kata *maqam* pada ayat di atas adalah pada saat hari perhitungan (*yawm al-hisab*), hal yang sama juga disampaikan oleh Ali al-Sabuni dalam kitab *Safwah al-Tafsir*-nya.³⁵

Sedangkan menurut Muja'hid, (yang dimaksud dengan *khauf* pada ayat di atas) adalah rasa takut yang dialami oleh manusia di dunia kepada Allah swt. ketika hendak melakukan dosa.³⁶

Telaah Kritis-Historis Terkait Ayat Nafs

a. Tinjauan Ayat dan *Asbab al-Nuzul*

Ayat yang dijadikan objek kajian dalam tulisan ini berjumlah 10 (sepuluh) ayat dari 5 (lima) surat dalam al-Qur'an. Penjabarannya adalah sebagai berikut;

1. Surat al-Shams ayat 7-8;

وَنَفْسٍ وَمَا سَوَّاهَا (7) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (8) [الشمس : 7 ، 8]

Dua ayat di atas merupakan bagian dari surat al-Shams, menurut Ali al-Sabuni surat ini mencakup tentang dua aspek pokok. Pertama tentang nafsu manusia dan kecenderungan karakternya, meliputi kebaikan, keburukan, yang mendapat petunjuk dan dan yang tersesat. Kedua mengenai kelaliman kaum Thamud yang akhirnya dimusnahkan oleh Allah swt.³⁷ Tidak terdapat *asbab al-nuzul* pada ayat-ayat dalam surat ini.

2. Surat Yusuf ayat 53;

وَمَا أُنْبِرُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ (53) [يوسف : 53]

Ayat di atas termuat dalam surat Yusuf, masuk kategori surat makiyah yang banyak menguak kisah para nabi dengan berbagai macam ujian yang mereka alami. Ayat yang dikutip oleh penulis di atas merupakan bagian dari kisah nabi Yusuf as. yang diuji oleh Allah swt. berupa godaan perempuan yakni istri al-aziz.

Surat Yusuf diturunkan setelah surat Hud, surat ini turun ketika Nabi dan para sahabat mengalami berbagai tekanan dan ujian serta gangguan dari kaum kafir Quraish Mekah, terutama lagi adalah pada saat Nabi di tinggal oleh istrinya Khadijah dan paman beliau Abu Talib.³⁸ Bisa dikatakan bahwa Allah menurunkan surat Yusuf di

³⁴ al-Tabari, *Ja'mi' al-Bayan fi Ta'wil al-Qur'an*, (Muassasah al-Risalah,2000), Vol. XXIV, 212.

³⁵ lihat *Safwah al-Tafsir* terkait ayat di atas.

³⁶ al-Qurtubi, *al-Jami' li Ahkam al-Qur'an*, (Kairo, Dar al-Kutub al-Mishriyah, 1964), Vol. XIX, 207.

³⁷ Ali al-Sabuni, *Safwah al-Tafsir*...Vol. 3,1503.

³⁸ Ibid. Vol. II, 540.

atas sebagai pelipur dan penghibur lara untuk Nabi dan sahabat, sehingga mereka semakin kuat dalam memperjuangkan Islam. Terkait ayat di atas yang dikutip penulis, tidak ada *asba>b al-nuzu>l* secara khusus.

3. Surat al-Qiya>mah ayat 2;

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ (2) [القيامة : 2]

Surat al-Qiya>mah merupakan surat makiyah dan terdiri dari 40 ayat, secara umum surat ini berbicara mengenai hari kebangkitan dan pembalasan sesuai dengan namanya. Ayat kedua dari surat ini merupakan objek kajian dalam penulisan tulisan ini, yakni mengenai nafsu *al-lawwa>mah*, nafsu ini dijadikan objek *qasam* atau sumpah oleh Allah swt. Berdasarkan penelitian penulis tidak ditemukan riwayat *asba>b al-nuzu>l* dalam ayat ini.

4. Surat al-Fajr ayat 28,29 dan 30;

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (27) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً (28) فَادْخُلِي فِي عِبَادِي (29) وَادْخُلِي جَنَّاتِي (30) [الشمس : 27 ، 28 ، 29 , 30]

Ayat di atas merupakan penutup dari 30 ayat yang ada dalam Surat al-Fajr dan masuk kategori makiyah. Menurut al-S}a>bu>ni>, paling tidak ada 3 (tiga) tema besar dalam surat al-Fajr.³⁹

Pertama mengenai kisah umat terdahulu yang mendustakan para Rasul, seperti kaum '*a>d, thamu>d* dan lainnya.

Kedua mengenai ketentuan Allah swt. dalam memberikan ujian kepada para hamba (*al-'iba>d*) di dalam kehidupan mereka. Surat ini juga menyinggung mengenai tabi'at manusia yang senang pada duniawi dan harta secara berlebihan.

Ketiga mengenai kondisi hari kiamat dengan berbagai kesulitan dan kesengsaraannya, juga menjelaskan mengenai kategorisasi nafsu atau jiwa manusia pada hari kiamat, ada nafsu atau jiwa yang beruntung atau juga jiwa yang celaka. Tema inilah yang terdapat dalam 4 ayat terakhir dalam surat ini.

Terkait *asba>b al-nuzu>l*, sebagaimana dalam Tafsir Ibnu Kathi>r, bahwa menurut Ibnu 'Abbas, ayat di atas diturunkan dalam konteks 'Uthman bin 'Affa>n, sedangkan menurut Buraidah bin Khas}i>b ayat ini turun dalam konteks Hamzah bin 'Abdul Mut}allib.⁴⁰

Sedangkan dalam Tafsir al-Qurt}ubi dijelaskan, bahwa pendapat yang *sahi>h* (adalah) bahwa ayat di atas ditujukan untuk seluruh jiwa orang-orang mukmin yang

³⁹ Ali al-S}a>bu>ni, *S}afwah al-Tafa>sir*,... Vol.III,1499

⁴⁰ Ibnu Kathi>r, *Tafsi>r al-Qur'a>n al-Az}ji>m*, (Beirut : Da>r al-Kutub al-Ilmiyah, 2008), Vol.IV,443

taat dan ikhlas dalam beribadah kepada Allah swt. al-Hasan al-Bas}ri berkata, apabila Allah swt. hendak mengambil nyawa seorang hamba yang mukmin, maka ruh mukmin tersebut akan merasa tenang disisi Allah, dan kondisi ini juga terjadi sebaliknya.⁴¹

al-Qurt}ubi mengutip sebuah riwayat hadis dari Sa'id bin Zaid, bahwa suatu ketika ada seorang laki-laki membaca ayat “ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ “ di dekat Nabi saw. Mendengar itu lantas Abu bakar berkata, alangkah indahnya ayat ini wahai Nabi. Nabi berkata, kelak ketika engkau akan meninggal, malaikat akan membacakan ayat ini untukmu wahai Abu bakar.⁴²

Terlepas dari perbedaan pendapat para ulama mengenai sebab turunnya ayat di atas, yang jelas bahwa keseluruhan pendapat para pakar tafsir di atas memiliki kemiripan tema. Yakni mengenai jiwa atau nafsu manusia yang beruntung kelak di hari kiamat. Nafsu atau jiwa yang taat dan patuh kepada Allah swt. adalah yang berhasil dan mampu melawan segala potensi dan dorongan untuk melakukan kejahatan dan keburukan, nafsu dan jiwa yang dilindungi oleh Allah swt. (*ma rahima rabbi*>) sehingga ia menjadi jiwa-jiwa yang damai nan tenang (*al-nafsu al-mut}mainnah*). Kelak ia dipersilahkan oleh Allah swt. masuk ke dalam kelompok jiwa-jiwa dari pada hamba-hamba Allah swt. yang saleh, dan akan bersama-sama masuk ke dalam surga Allah swt.

5. Surat al-Na>zi'a>t ayat 40-41:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (40) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى (41) [النازعات : 40 ،
[41

Dua ayat di atas merupakan ayat ke 40 dan 41 Surat al-Na>zi'a>t, surat ini masuk kategori makiyyah terdiri dari 46 ayat, dan masuk urutan surat ke 79 dalam *mushaf uthma>ni*. Menurut Ali al-S{a>buni, ayat ini seperti halnya surat-surat makiyyah lainnya yakni bertalian masalah akidah keimanan, seperti masalah *tauhi>d*, *risa>lah*, kebangkitan dan hari pembalasan.⁴³

Terkait kajian *asba>b al-nuzu>l* dua ayat di atas, al-Qurt}ubi mengatakan, dua ayat di atas diturunkan dikarenakan kasus dua orang bersaudara, yakni Mus'ab bin 'Umair dan 'Amir bin 'Umair. Menurut al-Su>diy, ayat di atas diturunkan berkenaan dengan sahabat Abu Bakar. Dua riwayat di atas diambil dari Ibnu 'Abbas.⁴⁴

Dari beberapa pendapat mengenai *asba>b al-nuzu>l* ayat di atas, pada intinya adalah bermuara pada satu kesimpulan, yaitu bahwa barang siapa mampu dan mau menahan diri atau nafsunya dari dorongan atau hawa, maka ia akan mendapatkan tempat yang mulia di sisi Allah swt. yakni surga kelak ketika hari pembalasan tiba.

⁴¹ al-Qurt}ubi, *al-Ja>mi'*, ... Vol.XX, 58

⁴² *ibid.*

⁴³ Lihat S}afwah al-Tafasir..

⁴⁴ al-Qurt}ubi, *al-Ja>mi'*, ..., Vol.XIX, 208

b. Tinjauan *al-Muna> sabah* dan Abrogasi (*al-Na> sikh wa al-Mansu> kh*)

Sebagaimana sudah lazim diketahui, bahwa dalam kajian Tafsir dan Ulu>m al-Qur'an terutama yang terkait dengan metodologi tafsir, ada beberapa aspek yang harus diangkat dan dikaji. Termasuk dari bagian-bagian tak terpisahkan dalam metodologi penafsiran adalah kajian mengenai *al-muna> sabah* dan *al-na> sikh wa al-mansu> kh*.

Berdasarkan kitab-kitab yang dijadikan sumber rujukan oleh penulis dalam penyusunan tulisan ini, seperti *Tafsir al-Qur'an al-Az}im* karya Ibnu Kathi>r, *Ja>mi' al-Baya>n* karya al-T{abari>, *al-Ja>mi' li Ahka>m al-Qur'an* karya Shams al-Di>n al-Qurt}ubi>, dan *S}afwah al-Tafa>sir* karya Ali al-S{a>bu>ni>, tidak ditemukan kajian tentang materi *al-muna> sabah* begitu juga masalah *al-na> sikh* dan *al-mansu> kh* terkait ayat-ayat yang telah dihimpun dan dikaji oleh penulis dalam tulisan ini.

Merupakan hal yang sudah maklum bahwa *al-muna> sabah* dengan berbagai perdebatan para pakar tafsir tentang ada tidaknya dalam al-Qur'an. Artinya tidak bijak memaksakan pendapat adanya *muna> sabah* dalam setiap ayat, karena *muna> sabah* adalah bersifat *ijtiha> didi* dan bukan *tauqi> fi*.⁴⁵ Sedangkan mengenai kajian *na> sikh* dan *mansu> kh* yang juga tidak lepas dari perdebatan di antara para ulama tafsir, *na> sikh mansu> kh* yang disepakati keberadaannya adalah pada ayat-ayat yang berkaitan masalah hukum (*al-ahka> m*) dan bukan menyangkut masalah akidah, sedangkan ayat-ayat yang dikaji di atas keseluruhannya membicarakan masalah akidah.⁴⁶

Simpulan

1. Secara etimologi, nafsu diartikan sebagai jiwa. Dalam Kamus Besar Bahasa Indonesia, nafsu diartikan sebagai keinginan, kecenderungan, dorongan hati yang kuat. Secara terminologi, nafsu adalah jiwa yang telah diciptakan oleh Allah swt. yang memiliki potensi baik (*al-taqwa*) dan potensi buruk (*al-fuju> r*).
2. Nafsu atau jiwa manusia sebagaimana dijelaskan dalam beberapa ayat al-Qur'an, jika dilihat dari sifatnya tergolong menjadi 7 (tujuh) tingkatan, yakni *al-amma> rah*, *al-lawwa> mah*, *al-mulhamah*, *al-mut}mainnah*, *ra> diyah*, *mardiyyah*, dan *al-ka> milah*.

⁴⁵ Rosihon Anwar, *Pengantar Ulu>m al-Qur'an*, (Bandung: Pustaka Setia, 2009), 147

⁴⁶ M. Quraish Shihab, *Kaidah Tafsir*, (Tangerang: Penerbit Lentera Hati, Cet.I, 2013), 287

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AKTUALISASI REVOLUSI MENTAL MELALUI SISTEM REKRUTMEN TENAGA KERJA IDEAL: STUDI KONSEPTUAL ALQURAN DAN HADIS

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Abstrak

This article intends to conduct a conceptual study of al Qur'an and hadith about an ideal system of worker recruitment that becomes the actualization of mental revolution applied in all aspects of life; well a very relevant study in line with the program of MEA (ASEAN economic society). To get the answer how the conceptualization of al Qur'an and hadith about the ideal system of worker recruitment is like is identifying and comprehending the verse and hadith relating to this matter i.e QS. Yūsus [12]: 55 and QS. al-Qaṣaṣ [28]: 26 and also hadith by Muslim 1825. The data gained were analyzed by applying content analysis, compared with the relevant data, and then summed. In conclusion, there were two ideal systems of worker recruitment in the conceptualization of the Qur'an and Hadith; *first*, system of self-offering with special criteria: hafiz-‘alim. *Second*, recommendation system with special criteria: al-qawiy - al-amin.

Keywords: Alquran, Hadis, *Recommendation*, *Self-offering*

A. Pendahuluan

Istilah revolusi mental pada dekade terakhir menjadi istilah yang relatif sering digunakan atau bahkan menjadi paradigma umum dalam segala aspek yang berhubungan dengan rancangan kebijakan pemerintah era Jokowi-JK.³ Meskipun tidak bisa dipungkiri bahwa pada dasarnya jargon tersebut sudah lebih dahulu ada, bahkan dalam konteks Indonesia, gagasan tersebut pernah disampaikan oleh Presiden Soekarno pada Peringatan Hari Kemerdekaan 17 Agustus 1956: “Dalam kehidupan sehari-hari, praktek revolusi mental adalah menjadi manusia yang berintegritas, mau bekerja keras, dan punya semangat gotong royong.” Dia juga mengatakan, “Revolusi Mental adalah

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³ Hal ini dapat dipahami, mengingat revolusi mental sejak awal –sebelum keduanya terpilih sebagai presiden-wakil presiden– memang selalu menjadi kata kunci mereka berdua selama melakukan kampanye. dan terus mendapatkan tempat setelah keduanya berhasil terpilih sebagai presiden dan wakil presiden. Lebih lanjut lihat <http://revolusimental.go.id/>, diakses pada 10 Desember 2016, pukul, 15:39 WIB; “Jokowi dan Arti ‘Revolusi Mental,’” dalam <http://nasional.kompas.com/read/2014/10/17/22373441/Jokowi.dan.Arti.Revolusi.Mental>, diakses pada Desember 2016, pukul, 15:39 WIB; “Tiga Sasaran Revolusi Mental Jokowi,” dalam <http://news.okezone.com/read/2014/12/01/337/1072867/tiga-sasaran-revolusi-mental-jokowi>, diakses pada Desember 2016, pukul, 15:39 WIB dan lain-lain.

suatu gerakan untuk menggembelng manusiaIndonesia agar menjadi manusia baru, yang berhati putih, berkemauan baja,bersemangat elang rajawali, berjiwa api yang menyala-nyala.”⁴

Terlepas dari hal tersebut, gerakan revolusi mental tampaknya semakin relevan bagi bangsa Indonesia yang saat ini tengah menghadapi tiga problem pokok bangsa yaitu merosotnya wibawa negara, merebaknya intoleransi, dan terakhir melemahnya sendi-sendi perekonomian nasional. Dari ketiga problem ini, –tanpa mengesampingkan dua problem lainnya– problem yang terakhir selalu menarik untuk dianalisa lebih jauh karena ia menjadi problem semua lapisan masyarakat bahkan pemerintah. Terlebih jika dikaitkan dengan wacana Masyarakat Ekonomi ASEAN (MEA) yang memang sejak lama digadang-gadang, tepatnya misalnya dalam pertemuan di Bali pada 2003 lalu dilanjutkan pada 2007 yang dihadiri oleh negara-negara anggota ASEAN.⁵

Tidak bisa dipungkiri bahwa eksistensi Masyarakat Ekonomi ASEAN berdampak pada semakin meningkatnya jumlah pencari kerja di Indonesia. Namun, ironisnya, di saat yang bersamaan, tingkat produktifitas tenaga kerja Indonesia masih berada di bawah Malaysia dan Thailand.⁶ Tidaknya hanya itu, kenyataan ini justru juga diperparah dengan fakta lain bahwa tingkat pendidikan Tenaga Kerja Indonesia juga masih sangat rendah, 29 % Tenaga Kerja Indonesia adalah lulusan Sekolah Dasar.⁷ Sekali lagi, ini menjadi problem yang serius. Menurut Masagus M. Ridhwan dkk⁸ dalam penelitiannya mengidentifikasi bahwa melemahnya daya saing Indonesia, terutama bersumber dari tenaga kerja (*skill set*).⁹

Berangkat dari latar belakang yang sedemikian rupa, jelas ada sesuatu yang perlu dibenahi; secara khusus yang berkenaan dengan rekrutmentenaga kerja guna mewujudkan tenaga kerja ideal yang siap bersaing, yang merupakan salah satu bentuk aktualisasi revolusi mental yang selama ini sering digadang-gadang. Namun, mengingat luasnya pembahasan dan di satu sisi terdapat keterbatasan ruang dan waktu yang dimiliki, sekaligus sebagai salah satu upaya spesifikasi, maka dalam artikel ini penulis hanya akan fokus pada bagaimana Alquran dan hadis ‘berbicara’ tentang hal tersebut, yakni bahwa pertanyaan yang ingin dijawab dalam artikel ini adalah: bagaimana sistem rekrutmentenaga kerja yang ideal dalam Alquran dan hadis? Yang

⁴ “Revolusi Mental: Membangun Jiwa Merdeka Menuju Bangsa Besar,” dalam https://www.kominfo.go.id/content/detail/5932/revolusi-mental-membangun-jiwa-merdeka-menuju-bangsa-besar/0/artikel_gpr, diakses pada Desember 2016, pukul, 15:39 WIB;

⁵ Lihat *Kabupaten Malang Menuju MEA 2015*, hlm. 1; Kementerian Perdagangan, “Masyarakat Ekonomi ASEAN 2015: Meningkatkan Daya Saing, Meraih Peluan” (Jakarta: 2015), hlm. 2-15; Kementerian Perdagangan, “PELUANG DAN TANTANGAN INDONESIA: Pasar Bebas Asean Masyarakat Ekonomi ASEAN (MEA),” dalam *Warta Ekspor* Edisi Januari 2015, hlm. 2-20;

⁶ APO Productivity Databook 2015, hlm. 62.

⁷ Bank Data Badan Pusat Statistik

⁸ Masagus M. Ridhwan, Gunawan Wicaksono, Linda Nurliana, Pakasa Bary, Fenty Tri Suryani, Redianto Satyanugroho adalah Peneliti Ekonomi di Grup Riset Ekonomi (GRE), Departemen Kebijakan Ekonomi dan Moneter (DKEM), Bank Indonesia.

⁹ Masagus M. Ridhwan dkk, “Analisis Daya Saing dan Strategi Industri Nasional di Era Masyarakat Ekonomi Asean dan Perdagangan Bebas,” dalam *Working Paper* (Jakarta: Bank Indonesia, 2015), hlm. 63.

merupakan **aktualisasi revolusi mental melalui sistem rekrutmen tenaga kerja ideal.**

Setidaknya terdapat dua alasan utama mengapa menjadikan Alquran dan hadis sebagai objek kajian; *pertama*, di satu sisi, umat Islam di Indonesia sampai hari ini tetap menjadi umat Islam terbesar di seluruh dunia. Di sisi lain, Alquran dan hadis yang merupakan pedoman dasar umat Islam di Indonesia dan bahkan dunia memuat ajaran tentang pentingnya beramal, bekerja dan berupaya mensejahterakan sesama; dan tentu saja ini menjadi prinsip inti yang berhubungan langsung dengan persoalan Masyarakat Ekonomi ASEAN; *kedua*, ada harapan besar yang secara khusus disematkan oleh pihak pemerintah kepada umat Islam Indonesia dalam rangka menjaga ke-Indonesia-an dan perekonomian yang pada 2015 sempat mengalami perlambatan.¹⁰

Dalam rangka mendapatkan jawaban dari pertanyaan yang menjadi fokus kajian dalam artikel ini, secara metodologis, penulis akan melacak ayat-ayat Alquran yang memang berkaitan dengan tema; dalam studi pendahuluan penulis, dalam Alquran setidaknya terdapat dua paparan kisah yang punya korelasi dengan tema rekrutmen, yaitu kisah Nabi Yūsyuf yang terdapat dalam QS. Yūsyuf[12]: 55 dan kisah Nabi Mūsā yang terdapat dalam QS. al-Qaṣaṣ[28]: 26. Sedangkan sistem rekrutmen yang lahir dari hadis Nabirelatif banyak, di antaranya HR. Muslim nomor hadis 1825. Beberapa data tersebut kemudian dianalisa sedemikian rupa, dibandingkan dengan data-data pendukung lainnya yang masih satu tema atau saling berhubungan, lalu disimpulkan bagaimana sebenarnya konseptualisasi Alquran dan hadis tentang rekrutmen tenaga kerja yang ideal. Namun, sebagai upaya mendapatkan gambaran yang lebih komprehensif, sebelum itu terlebih dahulu akan dibahas bagaimana Alquran dan hadis memaparkan pentingnya ‘kerja.’

B. Bekerja Menurut Alquran dan Hadis: Melacak Sumber Normatif

Dalam bahasa Arab, terdapat beberapa kata kerja yang memiliki padanan kata dengan kata kerja ‘bekerja,’ yaitu ‘*amila-ya ‘malu-‘amalan, fa‘ala-yaf‘alu-fa‘lan, kasaba-yaksibu-kasbab* dan *sa‘ā-yas‘ā-sa‘yan*. Kata kerja ‘*amil*’ biasanya bersandingan dengan kata ‘*amal ṣāliḥ*’ (perbuatan baik) dan ‘*amal gair ṣāliḥ*’ (perbuatan tidak baik).¹¹ Sedangkan *fa‘ala*, meskipun sama-sama berarti bekerja, namun ‘*amila*’ berarti setiap pekerjaan yang dilakukan dengan niat tertentu sementara *fa‘ala* adalah pekerjaan yang dapat dilakukan baik dengan niat tertentu maupun tanpa niat atau tidak

¹⁰ Demikian apa yang disampaikan oleh Menteri Agama Lukman Hakim Saifuddin. Lihat “Umat Islam Juga Bertanggung Jawab pada Ekonomi Bangsa,” dalam <http://www.republika.co.id/berita/video/berita/16/01/04/o0fp2z216-umat-islam-juga-bertanggung-jawab-pada-ekonomi-bangsa>, diakses pada 10 Desember 2016, pukul 17:43 WIB.

¹¹ Adib Bisri dan Munawwir AF., *Kamus al-Bisri* (Surabaya: Pustaka Progressif, 1999), hlm. 147.

sengaja.¹²Sementara kata *kasaba*, selain memiliki makna yang hampir sama dengan dua kata di atas, ia bisa juga berarti bisnis.¹³

Dalam Alquran, kata '*amila* terulang sebanyak 359 kali, kata *fa'ala* terulang sebanyak 109 kali, kata *kasaba* terulang sebanyak 67 kali, sedangkan kata *sa'a* terulang sebanyak 30 kali.¹⁴Ini menunjukkan bahwa agama Islam sangat memandang penting urusan bekerja. Dalam QS al-Najm [53]: 39 Allah berfirman:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٥٣﴾

Dan bahwasanya seorang manusia tiada memperoleh selain apa yang Telah diusahakannya.

Dalam ayat yang lain Allah berfirman:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا أَكْتَسَبُوا^ط
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا أَكْتَسَبْنَ^ع وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ^ط إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ

عَلِيمًا ﴿٥٤﴾

Dan janganlah kamu iri hati terhadap apa yang dikaruniakan Allah kepada sebahagian kamu lebih banyak dari sebahagian yang lain. (karena) bagi orang laki-laki ada bahagian dari pada apa yang mereka usahakan, dan bagi para wanita (pun) ada bahagian dari apa yang mereka usahakan, dan mohonlah kepada Allah sebahagian dari karunia-Nya. Sesungguhnya Allah Maha mengetahui segala sesuatu. QS. al-Nisā' [4]: 32.

Menjadi sosok yang pekerja keras bahkan pernah dicontohkan oleh Rasulullah Saw. Dalam literatur-literatur sejarah Nabi Saw. disebutkan bahwa sejak usia belia, beliau telah bekerja mengembalakan kambing milik keluarga dan penduduk Makkah, ikut berniaga bersama pamannya, AbūTālib dan tercatat sukses dalam berniaga bersama Maisarah dengan membawa perniagaan janda kaya raya di Makkah, Khadijah.¹⁵

¹² Raghib al-Asfahani, *al-Mu'jam al-Mufradat li Alfadzi al-Quran* (Bairūt: Dār al-Kutub al-'Ilmiyyah, 2008), hlm. 389.

¹³ Lihat Johan Arifin, *Etika Bisnis Islami*, (Semarang: Walisongo Press, 2009), hlm. 19.

¹⁴ Muhammad Tholhah Hasan, *Islam dan Masalah Sumber Daya Manusia* (Jakarta: Lantabora, 2004), hlm. 238.

¹⁵ Muhammad Husain Haikal, *Sejarah Hidup Muhammad* terj. Ali Audah (Jakarta: Litera Antar-Nusa, 1994), hlm. 60 – 65.

Tidak hanya itu, melalui sabdanya yang lain, Rasulullah Saw. menyatakan bahwa bekerja keras merupakan tradisi baik yang juga dilakukan oleh para Nabi sebelumnya, misalnya, beliau mengisahkan bagaimana Nabi Dāwūd bekerja:

حدثنا إبراهيم بن موسى، أخبرنا عيسى بن يونس، عن ثور، عن خالد بن معدان، عن المقدم رضي الله عنه، عن رسول الله صلى الله عليه وسلم، قال: ما أكل أحد طعاما قط، خيرا من أن يأكل من عمل يده، وإن نبي الله داود عليه السلام، كان يأكل من عمل يده.¹⁶

.....Tiada sesuap pun makanan yang lebih baik dari makanan hasil jerih payahnya sendiri. Sungguh, Nabi Dauditu makan dari hasil keringatnya sendiri.

Dalam riwayat yang lain juga ditegaskan bagaimana Nabi Mūsā mendedigaskan diri sebagai pengembala kambing sampai beberapa tahun lamanya. Dalam hal ini Nabi Saw. bersabda:

حدثنا محمد بن المصفي الحمصي قال: حدثنا بقية بن الوليد، عن مسلمة بن علي، عن سعيد بن أبي أيوب، عن الحارث بن يزيد، عن علي بن رباح، قال: سمعت عتبة بن النذر، يقول: كنا عند رسول الله صلى الله عليه وسلم، فقرأ طسم، حتى إذا بلغ قصة موسى، قال: إن موسى صلى الله عليه وسلم أجز نفسه ثمانين سنين، أو عشرين، أو عشر، على عفة فرجه، وطعام بطنه.¹⁷

.....Sesungguhnya Nabi Mūsā as. mempekerjakan dirinya sebagai buruh selama delapan tahun atau sepuluh tahun untuk menjaga kehormatan dirinya dan untuk mendapatkan makanan (halal) bagi perutnya.

Beliau juga menegaskan bahwa terdapat banyak dosa yang tidak bisa terhapus oleh salat, puasa, bahkan haji dan umrah sekalipun. Dosa-dosa tersebut hanya bisa dihapus oleh kesungguhan dalam mencari bekal hidup. Beliau bersabda:

حدثنا أحمد بن يحيى بن خالد قال: نا محمد بن سلام المصري قال: نا يحيى بن عبد الله بن بكير قال: نا مالك بن أنس، عن محمد بن عمرو، عن أبي سلمة، عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: إن من الذنوب ذنوبا لا تكفرها الصلاة ولا الصيام ولا الحج ولا العمرة قالوا: فما يكفرها يا رسول الله؟ قال: الهموم في طلب المعيشة.¹⁸

.....Sesungguhnya diantara dosa-dosa itu terdapat suatu dosa yang tidak dapat diampuni dengan shalat, puasa, haji dan juga umrah.” Seorang sahabat bertanya, “Apa yang bisa menghapuskan dosa tersebut wahai Rasulullah?” Beliau menjawab, “Semangat dalam mencari rizki.”

¹⁶ Abū ‘Abd Allāh al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, ed. Muḥammad Zuhair (T.tp: Dār Ṭauq al-Najah, 1422 H), III, hlm. 57, nomor hadis 2072.

¹⁷ Abū ‘Abd Allāh ibn Mājah, *Sunan Ibn Mājah*, ed. Muhammad Fu’ad ‘Abd al-Ba. qī (T.tp: Dār Iḥyā’ al-Kutub al-‘Arabiyah, t.th), II, hlm. 817, nomor hadis 2444.

¹⁸ Abū al-Qāsim al-Ṭ[abrānī, *al-Mu’jam al-Ausaf*, ed. Ṭāriq dan ‘Abd al-Muḥsin al-Ḥusainī (Kairo: Dār al-Ḥaramain, t.th), I, hlm. 38, nomor hadis 102.

Beliau juga bersabda:

حدثنا يحيى بن بكير، حدثنا الليث، عن عقيل، عن ابن شهاب، عن أبي عبيد، مولى عبد الرحمن بن عوف، أنه سمع أبا هريرة رضي الله عنه، يقول: قال رسول الله صلى الله عليه وسلم: لأن يحتطب أحدكم حزمة على ظهره، خير له من أن يسأل أحدا، فيعطيه أو يمنعه.¹⁹

.....Sungguh, pikulan seikat kayu bakar di atas punggung salah seorang kamu (lantas dijual) lebih baik daripada ia meminta-minta kepada orang lain, entah itu diberi atau tidak diberi.

Beberapa ayat dan hadis di atas, selain dapat dipahami sebagai anjuran untuk bekerja, juga dapat dijadikan inspirasi untuk mendayagunakan tangan dan dan memaksimalkan setiap potensi yang ada untuk perbaikan bersama dan kebaikan diri dan orang lain. Jika pada zaman Nabi Mūsā dengan mengembala kambing sampai bertahun-tahun, atau mencari kayu bakar ke hutan yang kemudian di jual ke pasar, maka dalam konteks hari ini, hal tersebut bisa ditranformasikan dan disesuaikan dengan kebutuhan zaman; dalam konteks hari ini dalam lingkup Masyarakat Ekonomi ASEAN bisa dengan menggalakkan program ekonomi kreatif dalam setiap elemen masyarakat dengan pemanfaatan sumber daya alam yang kaya atau dengan cara membangun jaringan melalui media online seperti Facebook, Twitter, WhatsApp, Blackberry dan sebagainya.

Penyemarakkan dan penggalakkan program yang seperti ini, dalam konteks MEA tidak menutup kemungkinan merupakan satu hal yang mutlak harus dilakukan, terutama dalam persaingan kerja yang demikian ketat. Karena itu, sekali lagi, persiapan yang maksimal harus diperhatikan, salah satunya dengan menyiapkan sumber daya manusia yang mumpuni. Untuk tujuan tersebut, salah satu sistem yang harus direvolusi dan dirombak adalah sistem rekrutmen tenaga kerja. Tentu saja juga di saat yang bersamaan, para calon karyawan, buruh, pegawai, maupun interpreneur muda harus mempersiapkan diri dan meningkatkan setiap potensi agar dapat memiliki kriteria-kriteria sebagai tenaga kerja ideal. Dalam hal ini, mengacu pada ajaran dan inspirasi dasar Alquran dan hadis, sistem rekrutmen yang ideal tersebut bisa diterapkan secara maksimal. Salah satu contoh pola rekrutmen yang disampaikan Alquran adalah kisah dua Nabi dari Mesir, yakni Nabi Yūsuf dan Nabi Mūsā. Alquran mengisahkan bahwa dua Nabi ini dalam salah satu episode penting kehidupannya pernah menjadi ‘pegawai’ melalui proses rekrutmen yang unik dan layak dianalisa, sebelum kemudian dilakukan uji relevansi dan aplikasi.

C. Pola Rekrutmen Tenaga Kerja dalam Alquran dan Hadis

Tenaga kerja memiliki arti yang lebih umum daripada buruh dan pegawai negeri.²⁰ Karena sifatnya yang lebih umum inilah, dalam artikel ini istilah tersebut

¹⁹ Abū ‘Abd Allāh al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, ed. Muḥammad Zuhair (T.tp: Dār Ṭauq al-Najah, 1422 H), III, hlm. 57, nomor hadis 2074.

digunakannya mempertegas cakupannya yang bisa lebih luas. Sebagaimana sudah disinggung di muka, dalam Alquran terdapat penggalan kisah Nabi Yūsuf dan Nabi Mūsā yang dalam konteks ini menjadi fokus kajian.

Kisah Nabi Yūsuf disebutkan dalam Alquran dengan pola yang sangat berbeda dengan kisah para nabi lainnya. Kisah Nabi Yūsuf dipaparkan secara lengkap dalam satu surat utuh, tidak seperti kisah para nabi pada umumnya; kisah Nabi Yūsuf disebutkan secara panjang lebar dalam QS. Yūsuf, surat ke-12 dari keseluruhan susunan surat-surat dalam Alquran.

Dalam perjalanan kisahnya, Nabi Yūsuf memasuki wilayah Mesir pada masa pemerintahan Dinasti Heksos yaitu sekitar tahun 1720 SM.²¹ Menurut satu pendapat, raja Mesir yang berkuasa pada saat itu bernama Abibi.²² Sementara ulama yang lain mengatakan bahwa nama raja yang berkuasa pada saat itu bukan Abibi, melainkan Rayyān ibn al-Wālid²³ atau al-Wālid ibn Rayyan.²⁴ Konon, Dinasti Heksos ini bukan keturunan asli Mesir tetapi keturunan bangsa Qibti, campuran antara Asia dan Israel.²⁵

Alquran menceritakan bahwa Nabi Yūsuf dipenjara karena tuduhan hendak memperkosa istri salah seorang pembesar Mesir yang digelar al-‘Azīz. Hingga suatu waktu, Nabi Yūsuf menakwilkan mimpi raja Mesir yang bergelar al-Malik dan karena itulah dia dibebaskan dari penjara. Karena itu pula, ia diberi kedudukan tinggi. Dalam kesempatan itu pun, Nabi Yūsuf meminta untuk diangkat sebagai bendaharawan negara, sebuah permintaan yang kemudian dikabulkan oleh raja Mesir. Dalam hal ini, Alquran merekam peristiwa tersebut dalam QS. Yūsuf [12]: 54-57:

وَقَالَ الْمَلِكُ أَتُؤْتِنِي بِهِ ۚ أَسْتَخْلِصَهُ لِنَفْسِي ۖ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ
 أَمِينٌ ﴿٥٤﴾ قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۗ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٥﴾ وَكَذَلِكَ مَكَّنَّا
 لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوهُ مِنْهَا حَيْثُ يَشَاءُ ۚ نُنِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ ۗ وَلَا نُضِيعُ أَجْرَ
 الْمُحْسِنِينَ ﴿٥٦﴾ وَلَا جُرْأَلٍ مِنَ الْأَخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٧﴾

²⁰ Kata Tenaga kerja memiliki arti yang lebih umum daripada buruh dan pegawai negeri. Lihat F.X. Djumaldji, *Perjanjian Kerja* (Jakarta: Bumi Aksara, 1992), hlm. 23.

²¹ Selengkapnya mengenai daftar nama raja Mesir bisa dilihat dalam “Daftar raja Mesir kuno,” dalam https://id.wikipedia.org/wiki/Daftar_raja_Mesir_kuno, diakses pada 10 Desember 2016, pukul 22:36 WIB.

²² Lihat Muhammad Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Quran* (Jakarta: Lentera Hati, 2002), vol. 6, hlm. 3.

²³ Abū Hātim al-Razī, *Tafsir al-Quran al ‘Azim* (Arab Saudi: Maktabah Nazar, 1419 H), VII, hlm. 2150 dan Muhammad bin Jarīr al-Ṭabari, *Tārīkh Kabīr* (Bairūt: Dār al-Turaṣ, 1387 H), I, hlm. 335 – 336.

²⁴ Abū Ḥasan ‘Alī al-Mawardī, *Tafsīr al-Mawardī* (Bairūt: Dār al-Kutub al-‘Ilmiyyah, t.t.), III, hlm. 41.

²⁵ Afareez Abd Razak al-Hafiz, *Misteri Fir’aun* terj. Herlina Kamba (Jakarta: Zaytuna, 2012), hlm. 208. Thahir ibn ‘Asyur, *al-Tahrir wa al-Tanwir* (Tunisia: Dār Tunis li al-Nasyr, 1984), vol. 12, hlm. 280.

Dan raja berkata: “Bawalah Yūsuf kepadaku, agar aku memilih dia sebagai orang yang rapat kepadaku.” Maka tatkala raja telah bercakap-cakap dengan dia, dia berkata: “Sesungguhnya kamu (mulai) hari Ini menjadi seorang yang berkedudukan tinggi lagi dipercayai pada sisi kami.” Berkata Yūsuf: “Jadikanlah Aku bendaharawan negara (Mesir); Sesungguhnya aku adalah orang yang pandai menjaga, lagi berpengetahuan.” Dan Demikianlah Kami memberi kedudukan kepada Yūsuf di negeri Mesir; (Dia berkuasa penuh) pergi menuju kemana saja ia kehendaki di bumi Mesir itu. Kami melimpahkan rahmat Kami kepada siapa yang kami kehendaki dan kami tidak menyia-nyiakan pahala orang-orang yang berbuat baik. Dan sesungguhnya pahala di akhirat itu lebih baik, bagi orang-orang yang beriman dan selalu bertakwa.

Berbeda dengan kisah Nabi Yūsuf, kisah Nabi Mūsā—meskipun sama-sama keturunan Israil. Dalam usianya yang masih sangat belia, lebih tepatnya masih balita, Nabi Mūsā dijadikan anak angkat oleh istri Firaun; Fir’aun sendiri merupakan gelar penguasa Mesir pada masa itu. Menurut sebagian ulama, nama Firaun yang berkuasa pada masa itu adalah Marenptah atau Ramses II dan anaknya Mareptah II. Dua raja inilah yang dikenal dalam sejarahnya sebagai raja yang berlaku dzalim terhadap bani Israil.²⁶

Singkat cerita, akibat insiden pembunuhan yang mengakibatkan nama Nabi Mūsā sebagai tertuduh utama, dia pun melarikan diri ke negeri Madyan dan itulah peristiwa awal sebagaimana kisah Alquran, Nabi Mūsā bertemu dua perempuan penggembala. Nabi Mūsā pun membantu keduanya. Pasca peristiwa tersebut, salah seorang perempuan yang sudah dibantu tersebut, mengadu kepada ayahnya dan memberikan rekomendasi untuk merekrut Nabi Mūsā sebagai pegawai. Rekomendasi itu disetujui oleh ayahnya dan ditawarkanlah pekerjaan kepada Nabi Mūsā selama beberapa tahun sekaligus sebagai mahar untuk menikahi salah seorang wanita yang pernah ia bantu. Tentang peristiwa ini, Alquran menceritakannya dalam QS. al-Qaṣaṣ [28]: 23-28:

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ
 امرأتين تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصَدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ
 كَبِيرٌ ﴿٢٣﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ
 ﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا

²⁶ Lihat Muḥammad Sayyid Ṭanṭāwī, *al-Qiṣṣah fi al-Qurān* (Cairo: Nahḍah Miṣr, 1960), hlm. 317.

سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ حَتَّىٰ مِّنَ الْقَوْمِ
الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَأْتِيكِ اسْتَجْرُهُ ۖ إِنَّ خَيْرَ مَن اسْتَجَرْتَ الْقَوِيُّ
الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَىٰ ابْنَتَيَّ هَاتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي
حِجَابٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِي إِن شَاءَ
اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجْلَيْنِ قَضَيْتُ فَلَا
عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَيَّ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

Dan tatkala ia sampai di sumber air negeri Mad-yan ia menjumpai di sana sekumpulan orang yang sedang meminumkan (ternaknya), dan ia menjumpai di belakang orang banyak itu, dua orang wanita yang sedang menghambat (ternaknya). Mūsā berkata: “Apakah maksudmu (dengan berbuat at begitu)?” kedua wanita itu menjawab: “Kami tidak dapat meminumkan (ternak kami), sebelum pengembala-pengembala itu memulangkan (ternaknya), sedang bapak kami adalah orang tua yang telah lanjut umurnya.” Maka Mūsā memberi minum ternak itu untuk (menolong) keduanya, kemudian dia kembali ke tempat yang teduh lalu berdoa: “Ya Tuhanku Sesungguhnya Aku sangat memerlukan sesuatu kebaikan yang Engkau turunkan kepadaku.” Kemudian datanglah kepada Mūsā salah seorang dari kedua wanita itu berjalan kemalu-maluan, ia berkata: “Sesungguhnya bapakku memanggil kamu agar ia memberikan balasan terhadap (kebaikan)mu memberi minum (ternak) kami.” Maka tatkala Mūsā mendatangi bapaknya (Syu'aib) dan menceritakan kepadanya cerita (mengenai dirinya), Syu'aib berkata: “Janganlah kamu takut. kamu Telah selamat dari orang-orang yang zalim itu.” Salah seorang dari kedua wanita itu berkata: “Ya bapakku ambillah ia sebagai orang yang bekerja (pada kita), karena sesungguhnya orang yang paling baik yang kamu ambil untuk bekerja (pada kita) ialah orang yang Kuat lagi dapat dipercaya.” Berkatalah dia (Syu'aib): “Sesungguhnya aku bermaksud menikahkan kamu dengan salah seorang dari kedua anakku ini, atas dasar bahwa kamu bekerja denganku delapan tahun dan jika kamu cukupkan sepuluh tahun Maka itu adalah (suatu kebaikan) dari kamu, Maka Aku tidak hendak memberati kamu. dan kamu insya Allah akan mendapatiku termasuk orang-orang yang baik.”Dia (Mūsā) berkata: “Itulah (perjanjian) antara Aku dan kamu. mana saja dari kedua waktu yang ditentukan itu Aku sempurnakan, Maka

tidak ada tuntutan tambahan atas diriku (lagi). dan Allah adalah saksi atas apa yang kita ucapkan.”

Berangkat dari dua kisah yang sengaja dipaparkan sangat ringkas ini, penulis akan melakukan eksplorasi lebih jauh tentang sistem rekrutmen pegawai yang dicontohkan dalam Alquran melalui dua kisah Nabi tersebut. Untuk mendapatkan gambaran lebih sederhana, penulis membagi sistem rekrutmen ini menjadi dua bentuk yaitu sistem *self-offering* dan sistem *recommendation*.

1. Sistem *Self-offering* dengan Kriteria *Hafīz*-‘*Alīm*

Tentang sistem *self-offering* ini bisa dilihat dalam penggalan firman Allah Q.S. Yūsuf [12]: 55 berikut:

قَالَ أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْمُ ۗ

Berkata Yūsuf: “Jadikanlah Aku bendaharawan negara (Mesir); sesungguhnya aku adalah orang yang pandai menjaga, lagi berpengetahuan.”

Pada ayat tersebut dikisahkan bahwa Nabi Yūsuf mengajukan diri untuk menduduki jabatan tertentu, yakni sebagai bendaharawan negara. Alasan pribadi yang dia ajukan: *hafīz* dan ‘*alīm*. Dua kriteria ini menjadi alasan utama mengapa dia sampai begitu percaya diri untuk pengajuan diri.

Kriteria pertama adalah *hafīz*. Kata *hafīz*. diartikan sebagai seseorang yang disertai sesuatu atau menjaga sesuatu.²⁷ Kata ini terulang sebanyak 44 kali dalam Alquran. Menurut Ibn Fāris, setiap kata yang tersusun dari huruf *ha*, *fa*, dan *za*’ menunjukkan arti asal terpeliharanya sesuatu.²⁸ Dalam menafsirkan ayat ini, Mustafā al-Marāghī menyebutkan bahwa ayat ini berarti, “Bahwa sesungguhnya saya (Yūsuf) sangat memelihara apa yang ada di tempat ini. Maka saya tidak akan menghilangkan sedikitpun daripadanya dan tidak akan menempatkannya bukan pada tempatnya.”²⁹

Kata *hafīz* menunjukkan sifat seseorang yang memiliki kemampuan memelihara sesuatu, sanggup disertai amanah bahkan mampu mengelola sesuatu yang ia jaga dengan baik. Dalam ayat ini, kemampuan memelihara amanah dan menjaga sesuatu (*hafīz*) lebih didahulukan dari pengetahuan dan wawasan (‘*alīm*). Hal ini menunjukkan bahwa dalam masalah pemerintahan atau masalah jabatan, termasuk pula kedudukan dalam tatanan tenaga kerja, kemampuan seseorang untuk menjaga dan mengelola lebih diutamakan daripada pengetahuannya, dengan logika sederhana: seseorang yang mampu menjaga, memelihara dan mengelola akan termotivasi untuk menambah

²⁷ Atabik Ali dan Ahmad Zuhdi Muhdlor, *Kamus Kontemporer Arab – Indonesia* (Yogyakarta: Multi Karya Grafika, t.t.), hlm. 781.

²⁸ Ahmad ibn Fāris, *al-Mu’jam al-Maqayis al-Lughah* (Bairūt: Dār al-Fikr, t.t.), hlm. 275.

²⁹ Mushthafa al-Maraghi, *Tafsir al-Maraghi* terj. Anshori Umar Sitanggal dkk. (Semarang: Thoha Putra, 1994), XII, hlm. 5. Bandingkan dengan Abdurrahman ibn Nashir al-Sa’dy, *Taisir al-Karim al-Rahman fi Tafsir Kalami al-Mannan* (Saudi: Al-Bayan, t.t.), hlm. 463.

wawasan dan pengetahuannya. Sebaliknya, seseorang yang memiliki pengetahuan tanpa disertai sifat *hafiz* akan cenderung menggunakan pengetahuannya untuk hal yang tidak benar. Demikian penjelasan Quraish Shihab.³⁰ Tampaknya hal ini bisa dikaitkan dengan contoh konkrit dalam kehidupan nyata, para pejabat yang menduduki jabatan strategis dalam pemerintahan pada kenyataannya memiliki gelar akademik yang tinggi namun ironisnya tertangkap melakukan tindak pidana korupsi. Sekali lagi, begitu kira-kira jika seseorang hanya *'alim* tetapi tidak *hafiz*.

Kriteria yang kedua adalah *'alim*. Secara bahasa, kata tersebut berarti orang yang mengerti atau banyak tahu.³¹ Kata ini berasal dari kata *'alima*. Dalam Alquran, setiap kata yang tersusun dari kata *'alima* menunjukkan dua arti: pengetahuan tentang sesuatu atau hukum tentang wujudnya sesuatu. Sementara kata *'alim* adalah sifat untuk manusia yang memiliki kedudukan tinggi.³² al-Asfahānī mengatakan, orang yang banyak tahu (*'alim*) lebih tinggi derajatnya daripada orang yang sekedar memiliki pengetahuan (*zī 'ilm*).³³ Menurut al-Maragī, kata *'alim* dalam konteks ayat di atas berarti bahwa Nabi Yūsuf memiliki pengetahuan tentang bagaimana dan kemana harta itu akan dipergunakan.³⁴

Menjadi bendaharawan negara memerlukan wawasan yang luas. Nabi Yūsuf yakin memiliki kriteria ini, ia pun mengajukan diri untuk mengelola kas negara. Pilihan yang sangat tepat tentunya, khususnya dalam rangka menghadapi musim paceklik yang akan segera melanda, sebagaimana dinubuatkan melalui mimpi sang raja. Ia yakin dan sadar bahwa dirinya mampu mengelola sesuatu yang berhubungan dengan kebendaharaan dan sangat paham nilai-nilai positif yang luar biasa jika ia melakukan hal tersebut.³⁵

Kata *hafiz* dan *'alim* dalam ayat ini disandingkan dan digambarkan sebagai dua sifat yang dimiliki oleh Nabi Yūsuf; artinya, dia merupakan sosok yang potensial dalam menjaga sesuatu sekaligus memiliki pengetahuan yang luas; dua kriteria penting ini dapat melekat pada diri seseorang dan adakalanya hanya disadari oleh orang itu sendiri. Dengan begitu, wajar jika seseorang yang memiliki skill atau bakat terpendam dan tidak diketahui oleh orang lain dari tampilan fisik akan mengajukan dirinya untuk sebuah pekerjaan atau kedudukan tertentu sebagaimana yang dilakukan oleh Nabi Yūsuf.³⁶

Berpijak pada kisah Nabi Yūsuf di atas, Ibn Kasīr –seorang sejarawan, mufasir, ahli hadis, dan kiritkus muslim abad pertengahan– menegaskan kebolehan mencalonkan diri untuk mendapatkan kedudukan tertentu dengan syarat adanya

³⁰ Muhammad Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Quran* (Jakarta: Lentera Hati, 2012), vol. 6 hlm. 127.

³¹ Atabik Ali dan Ahmad Zuhdi Muhdlor, *Kamus Kontemporer...* hlm. 1319.

³² QS. Yusuf [12]: 76.

³³ Ragib al-Asfahānī, *al-Mu'jam al-Mufradat...* hlm. 384 – 385.

³⁴ Musthafa al-Maraghi, *Tafsir al-Maraghi...* XII, hlm. 5.

³⁵ QS. Yūsuf [12]: 55.

³⁶ QS. Yūsuf [12]: 55.

kriteria: *ḥafīz* (mampu menjaga amanah dan mampu memelihara sesuatu) dan juga kecakapan atau skill.³⁷ Tidak hanya Ibn Kasīr, bahkan pemikir kontemporer Syiria, Muḥammad Syahrūr, menyatakan bahwa menjadikan skill, bakat, dan kemampuan dalam pemilihan pejabat atau orang yang memiliki kedudukan tertentu adalah ciri-ciri masyarakat teknokrat yang telah ada sejak zaman Nabi Yūsuf.³⁸

Dalam konteks mencari kerja hari ini, seseorang yang memiliki skill dan bakat tertentu dapat melampirkannya jika memang sesuai dengan bidang pekerjaan yang akan digeluti, kontekstual-fleksibel, yang dalam hal ini menurut Hamzah Ya‘qūb, skill, keterampilan, ataupun kecakapan dalam dunia kerja terbagi menjadi beberapa jenis. *Pertama*, keterampilan tehnik; misalnya, dalam bidang bangunan, pertanian dan pertambangan. *Kedua*, keterampilan manajerial atau mengelola dan memimpin. *Ketiga*, kemampuan pemasaran, termasuk dalam hal ini adalah seni periklanan dan *reklame*.³⁹

Sebagai catatan akhir dalam proses rekrutmen dengan cara *self-offering* ini, yang jelas, diperlukan sistem seleksi yang baik dengan instrumen test tertulis, lisan, dan *fit and proper test* serta memperhatikan konsep *ḥafīz-‘alīm*. Secara konseptual, dengan demikian, harapan besarnya adalah bahwa tenaga kerja yang dipilih benar-benar merupakan sosok dengan kedua kriteria tersebut; tidak hanya sebagai sosok yang memiliki wawasan yang luas yang tidak disertai dengan moral yang baik.

2. Sistem Rekrutmen *Recommendation* Kriteria *al-Qawiyy* dan *al-Amīn*

Dalam memperlakukan sistem yang kedua ini, bisa terlihat dalam cuplikan kisah Nabi Mūsā yang secara khusus menjadi pegawai Nabi Syu‘aib atas rekomendasi salah satu putrinya. Menurut sang putri, Mūsā muda merupakan sosok yang cocok menjadi pegawai Nabi Syu‘aib karena ia memiliki kriteria *al-qawiyy* dan *al-amīn*. Dalam hal ini Al-quran merekamnya:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٦١﴾

Salah seorang dari kedua wanita itu berkata: “Ya bapakku ambillah ia sebagai orang yang bekerja (pada kita), Karena Sesungguhnya orang yang paling baik yang kamu ambil untuk bekerja (pada kita) ialah orang yang Kuat lagi dapat dipercaya.”

Menurut Jalāl al-Dīn al-Maḥallī, kata *ista’jirhu* dalam konteks ayat di atas berarti, “Pekerjakanlah ia sebagai orang yang menggembalakan kambing kita.”⁴⁰ Dari ayat ini dapat dipahami bahwa salah satu putri Nabi Syu‘aib kagum dengan kekuatan dan

³⁷ Abu al-Fida Isma‘il ibn Kaṣīr, *Ṣaḥīḥ Qaṣaṣ al-Anbiya’* (Kuwait: Muassasah Garas, 2002), hlm. 212.

³⁸ Muḥammad Syahrūr, *al-Qiṣṣah al-Quranī: Qira‘ah Mu‘ashirah* (Bairūt: Dār al-Saqi, 2012), hlm. 240.

³⁹ Hamzah Ya‘qub, *Etos Kerja Islami* (Jakarta: Pedoman Ilmu, 2011), hlm. 89.

⁴⁰ Jalāl al-Dīn al-Maḥallī dan Jalāl al-Dīn al-Suyuthi, *Tafsir Jalālain* (Kairo: Dār al-Ḥadīṣ, t.th), hlm. 511.

kesantunan Nabi Mūsā sehingga ia merekomendasikan kepada ayahnya untuk mempekerjakan Nabi Mūsā. Rekomendasi ini pun ditanggapi secara serius oleh Nabi Syu'aib bahkan dia berniat menikahkan Nabi Mūsā dengan salah satu putrinya dengan bekerja untuknya selama beberapa tahun. Secara khusus, salah satu putri Nabi Syu'aib di atas mengajukan dua alasan Nabi Mūsā disebut layakdipekerjakan, yaitu karena dia memiliki sifat *al-Qawiy* dan *al-Amīn*.

Kata *al-qawiy* diterjemahkan ke dalam Bahasa Indonesia sebagai kuat, keras, atau kuasa.⁴¹ Ibn Fāris menjelaskan bahwa kata ini berarti hilangnya kelemahan atau sifat lemah.⁴² Kekuatan yang dimaksud adalah kekuatan dalam segala bidang. Pada bidang pekerjaan yang menuntut adanya kekuatan fisik, misalnya peternakan, perikanan, pertambangan dan sebagainya, maka kekuatan fisik harus menjadi patokan utama.⁴³ Bahkan dalam pemilihan komandan perang, misalnya, tingkat kekuatan fisik bisa jadi lebih diutamakan daripada tingkat keimanan seseorang.

Berkenaan dengan 'kekuatan' ini, Nabi Saw. menegaskan:

حدثنا أبو بكر بن أبي شيبة، وابن نمير، قالوا: حدثنا عبد الله بن إدريس، عن ربيعة بن عثمان، عن محمد بن يحيى بن حبان، عن الأعرج، عن أبي هريرة، قال: قال رسول الله صلى الله عليه وسلم: المؤمن القوي، خير وأحب إلى الله من المؤمن الضعيف، وفي كل خير احرص على ما ينفعك، واستعن بالله ولا تعجز، وإن أصابك شيء، فلا تقل لو أني فعلت كان كذا وكذا، ولكن قل قدر الله وما شاء فعل، فإن لو تفتح عمل الشيطان.⁴⁴

.....Mukmin yang kuat lebih baik dan lebih dicintai Allah daripada Mukmin yang lemah; dan pada keduanya ada kebaikan. Bersungguh-sungguhlah untuk mendapatkan apa yang bermanfaat bagimu dan mintalah pertolongan kepada Allah (dalam segala urusanmu) serta janganlah sekali-kali engkau merasa lemah. Apabila engkau tertimpa musibah, janganlah engkau berkata, Seandainya aku berbuat demikian, tentu tidak akan begini dan begitu, tetapi katakanlah, Ini telah ditakdirkan Allāh, dan Allāh berbuat apa saja yang Dia kehendaki, karena ucapan seandainya akan membuka (pintu) perbuatan setan.

Yaitu bahwa seorang mukmin pada dasarnya, bagaimana pun, memiliki kebaikan, meskipun seorang mukmin yang kuat lebih dicintai Allah daripada mukmin yang lemah.⁴⁵ Ibn Taimiyah mencontohkan para sahabat yang kuat seperti Abū Bakr, 'Umar, Usmān, dan 'Alī, sementara sahabat yang lain seperti Abū Zār digolongkan sebagai orang yang lemah karena sifatnya yang sangat menghindari dunia. Dengan alasan tersebut, tidak heran jika suatu waktu Nabi Saw. menolak Abū Zār saat meminta

⁴¹ Atabik Ali dan Ahmad Zuhdi Muhdlor, *Kamus Kontemporer...* hlm. 1479.

⁴² Ahmad ibn Fāris, *al-Mu'jam al-Maqayis...* hlm. 866.

⁴³ Muhammad Quraish Shihab, *Tafsir al-Mishbah...* vol. 9 hlm. 581.

⁴⁴ Abū al-Ḥasan Muslim al-Naisabūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fu'ad 'Abd al-Bāqī (Bairūt: Dār Iḥyā' al-Turās al-'Arabī, t.th), IV, hlm. 2052, nomor hadis 2664.

⁴⁵ Lihat Munzir Hitami (ed.), *Islam Keras Bekerja* (Riau: Suska Press, 2005), hlm. 9.

jabatan tertentu kepadanya.⁴⁶ Muslim meriwayatkan kisah bagaimana respons Nabi Saw. atas Abū Zār:

حدثنا عبد الملك بن شعيب بن الليث، حدثني أبي شعيب بن الليث، حدثني الليث بن سعد، حدثني يزيد بن أبي حبيب، عن بكر بن عمرو، عن الحارث بن يزيد الحضرمي، عن ابن حجريرة الأكبر، عن أبي ذر، قال: قلت: يا رسول الله، ألا تستعملني؟ قال: فضرِب بيده على منكبي، ثم قال: يا أبا ذر، إنك ضعيف، وإنها أمانة، وإنها يوم القيامة خزي وندامة، إلا من أخذها بحقها، وأدى الذي عليه فيها.⁴⁷

....Aku berkata, “Wahai Rasulullah, kenapa engkau enggan mengangkatku (jadi pemimpin)?” lalu Rasulullah menepuk pundakku dan bersabada, “Engkau itu lemah. Kepemimpinan adalah amanat. Pada hari kiamat, ia akan menjadi hina dan penyesalan kecuali bagi yang mengambilnya dan menunaikannya dengan benar.”

Dalam riwayat yang lain:

حدثنا زهير بن حرب، وإسحاق بن إبراهيم، كلاهما عن المقرئ، قال زهير: حدثنا عبد الله بن يزيد، حدثنا سعيد بن أبي أيوب، عن عبيد الله بن أبي جعفر القرشي، عن سالم بن أبي سالم الحيشاني، عن أبيه، عن أبي ذر، أن رسول الله صلى الله عليه وسلم، قال: يا أبا ذر، إنني أراك ضعيفا، وإنني أحب لك ما أحب لنفسي، لا تأمرن على اثنين، ولا تولين مال يتيم.⁴⁸

....Wahai Abū Zār, aku memandangmu seorang yang lemah dan aku menyukai untukmu apa yang kusukai untuk diriku. Janganlah sekali-kali engkau memimpin dua orang dan jangan sekali-kali engkau menguasai pengurusan harta anak yatim.

Muhammad Fu’ad ‘Abd al-Bāqī memberikan catatan penting terkait hadis ini, yaitu bahwa ia merupakan pijakan dasar untuk menghindari pemerintahan (*al-wilāyāt*) bagi siapa pun yang sekiranya tidak mampu menjalaninya dengan baik. Adanya ancaman berupa kesedihan dan penyesalan hanya berlaku bagi mereka yang tidak memiliki kompetensi (*ahl*, keahlian) dalam bidang tersebut. Atau memiliki kompetensi tetapi tidak mampu berlaku adil. Hal ini berbeda –masih menurut Fu’ad Abd al-Bāqī– dengan orang yang memang memiliki kompetensi dan bisa berlaku adil, dalam banyak hadis sahih dia malah akan mendapatkan ganjaran yang luar biasa besar.⁴⁹

Kekuatan fisik menjadi kelebihan tersendiri bagi pelamar kerja, karakter ini dapat dijadikan sebagai patokan untuk memilih pegawai atau tenaga kerja baru. Kriteria ini berbeda dengan kriteria sebelumnya; jika sebelumnya kriteria *ḥafīẓ* dan *‘alīm* merupakan kriteria yang bisa dirasakan sendiri oleh yang bersangkutan, maka kekuatan fisik selain bisa disadari oleh pemiliknya, juga dapat diamati secara kasat mata oleh orang lain sehingga bisa memberikan rekomendasi.

⁴⁶ Ibn Taimiyah, *Minhāj al-Sunnah fī Naqd Kalam al-Syi’ah wa al-Qadariyyah* (Saudi: Jami’ah al-Imam Muhammad ibn Saud), VI, hlm. 275 – 276.

⁴⁷ Abū al-Ḥasan Muslim al-Naisabūrī, *Ṣaḥīḥ Muslim*, III, hlm. 1457, nomor hadis 1825.

⁴⁸ Abū al-Ḥasan Muslim al-Naisabūrī, *Ṣaḥīḥ Muslim*, III, hlm. 1457, nomor hadis 1826.

⁴⁹ Muhammad Fu’ad ‘Abd al-Bāqī dalam *Ṣaḥīḥ Muslim*, III, hlm. 1457, nomor hadis 1825.

Kriteria kedua dalam sistem rekrutmen *recommendation* adalah adanya kriteria atau sifat *al-amīn*. Kata *al-amīn* berarti dapat dipercaya, jujur, dan lurus.⁵⁰ Menurut Quraish Shihab, bentuk kepercayaan dalam konteks ayat di atas berupa integritas pribadi yang menuntut adanya sifat amanah sehingga yang bersangkutan tidak merasa bahwa apa yang ada dalam kuasanya merupakan hak pribadi, tetapi milik pemberi amanat yang harus dipelihara dan bila diminta harus dikembalikan dengan ikhlas.⁵¹

Memberikan kepercayaan pada orang yang tepat menjadi persoalan yang sangat penting. Tanpa terkecuali dalam proses rekrutmen tenaga kerja termasuk dalam rangka menciptakan Masyarakat Ekonomi ASEAN yang sesuai harapan. Jika tidak, akan sangat sulit untuk sampai pada titik yang disebut dengan keberhasilan. Rasulullah Saw. bersabda:

حدثنا محمد بن سنان، حدثنا فليح بن سليمان، حدثنا هلال بن علي، عن عطاء بن يسار، عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: إذا ضيعت الأمانة فانتظر الساعة قال: كيف إضاعتها يا رسول الله؟ قال: إذا أسند الأمر إلى غير أهله فانتظر الساعة.⁵²

“...Jika amanah telah disia-siakan, maka tunggulah masa kehancurannya,” dia (Abu Hurairah) bertanya, “Wahai Rasulullah, bagaimanakah menyia-nyaiakan amanah itu?” Beliau menjawab, “Jika satu urusan diserahkan kepada bukan ahlinya, maka tunggulah kehancurannya!”

Hadis di atas menunjukkan pentingnya amanat dan juga kecakapan dalam mengemban suatu pekerjaan. Maka apabila suatu pekerjaan diemban oleh orang yang tidak cakap dan tidak pula dapat dipercaya maka pekerjaan tersebut tidak akan pernah berhasil. Bahkan cenderung menuai kegagalan. Sifat kuat dan mampu menjaga amanah adalah dua sifat yang dapat dilihat secara langsung oleh orang lain. Kuatnya fisik seseorang dapat diketahuinya dengan melihat bentuk fisiknya sementara seseorang yang berlaku jujur, lurus, dan mampu menjaga amanah juga akan tampak dalam perilaku kesehariannya.

Dalam satu riwayat disebutkan bahwa ketika putri Nabi Syu'aib merekomendasikan Nabi Mūsā kepada ayahnya dengan kedua sifat tersebut, sang ayah bertanya, “Apa yang membuatmu yakin bahwa dia memiliki kekuatan dan ke-amanahan?” Tentang kekuatannya, sang putri bercerita bagaimana Nabi Mūsā dapat mengangkat beban atau batu yang biasanya hanya bisa diangkat oleh sepuluh orang. Sedangkan tentang ke-amanahannya, dia bercerita bagaimana ketika ia mengundang Nabi Mūsā untuk datang ke rumah dan berjalan di depan Nabi Mūsā dan dia pun berkata, “Jalanlah di belakangku dan tunjukilah aku jalannya.” Nabi Mūsā juga tidak pernah menatap secara langsung kepada putri Nabi Syu'aib tersebut.⁵³

⁵⁰ Atabik Ali dan Ahmad Zuhdi Muhdlor, *Kamus Kontemporer...* hlm. 227.

⁵¹ Muhammad Quraish Shihab, *Tafsir al-Mishbah...* vol 9 hlm. 580.

⁵² Abū 'Abd Allāh al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, VIII, hlm. 104, nomor hadis 6496.

⁵³ Muḥammad 'Alī al-Ṣābūnī, *Ṣafwah al-Taḥfīr* (Bairūt: Dār al-Fikr, 2001), II, hlm. 396.

Kemampuan fisik dan sifat *amanah* yang dimiliki oleh Nabi Mūsā disenangi oleh Nabi Syu'aib. Karena itu, rekomendasi yang diberikan oleh putrinya segera diterima bahkan Nabi Mūsā ditawarkan menikah dengan salah satu putrinya. Dalam konteks rekrutmen tenaga kerja, calon pegawai yang memiliki dua sifat ini dapat direkomendasikan atau ditunjuk secara langsung untuk bekerja.

D. Simpulan

Berdasarkan pemaparan yang relatif singkat di atas, dapat disimpulkan bahwa setidaknya terdapat dua sistem rekrutmen tenaga kerja ideal dalam konseptualisasi Alquran dan hadis; *pertama*, sistem *self-offering*. Sistem ini diterapkan pada individu-individu yang memiliki kemampuan atau skill yang hanya diketahui oleh pemiliknya. Kriteria khusus yang disampaikan oleh Alqurandalam hal ini adalah *ḥafīẓ-‘alīm*. *Kedua*, sistem *recommendation*. Sistem ini diterapkan pada tenaga kerja yang memiliki kemampuan dan skill yang diketahui oleh orang lain sehingga dapat direkomendasikan. Kriteria kunci yang digunakan Alqurandalam hal ini adalah *al-qawīyy-al-Amīn*.

Demikian, dan bagaimana pun artikel ini sifatnya masih seperti pengantar dan lebih menekankan pada aspek konseptual Alquran dan hadis. Itu artinya masih sangat banyak kajian yang bisa ditindaklanjuti, baik dalam topik atau tema yang sama namun perspektif yang berbeda, atau pun dalam topik atau tema yang berbeda tetapi dengan perspektif yang sama. Secara khusus dalam konteks aktualisasi revolusi mental melalui sistem rekrutmen ini, penulis memberikan saran kepada para pemilik kebijakan, khususnya dalam masalah rekrutmen tenaga kerja baru, untuk menggunakan kedua pola yang ditawarkan Alquran ini yakni dengan cara memperhatikan kemampuan dan skill tenaga kerja yang sesuai dengan pekerjaan yang dibutuhkan dengan berpijak pada kriteria utama seperti yang sudah disebutkan: *ḥafīẓ-‘alīm* dan *al-qawīyy-al-amīn*.

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MENTAL REVOLUTION THROUGH MISSIONARY ENDEAVOR COUNSELLING ON THE ACCUSATIVE OF HIV AND AIDS (PLWHA) IN PEMALANG REGENCY

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Abstract

This society submission is to revolutionize the society's negative point of view toward PLWHA and PLWHA's mental, to describe PLWHA's condition in Pemalang regency and the process of missionary endeavor counselling to the HIV/AIDS sufferer (PLWHA) in Pemalang Regency that was conducted by lecturer of Sekolah Tinggi Agama Islam Negeri (STAIN) Pekalongan. The implementation of this program included early study, discussion, socialization, workshop and handing cloth aid to PLWHA. This submission was held in Pemalang Regency used PAR method through observation, discussion, socialization and workshop and training. The HIV/AIDS sufferer in Pemalang was early reported in 1993 for one case that discovered in West Java and died as AIDS case in 14 October 1995, until December 2014 Pemalang Health Department reported more than 100 cases that consisted of 55 HIV diseases, 45 AIDS diseases and 35 died. HIV/AIDS caused concerned economic-social impact.

Based on the early study and discussion, the problems are the less knowledge of society about the HIV/AIDS spreading, society still isolated the HIV/AIDS sufferer from social intercourse, the PLWHAs are mostly less of confidence, the less of PLWHA's ability, society is less of dare to get HIV/AIDS test. According to the problems above, the next process is socialization, workshop and training, handing cooking tools aid that used as an activity to give a solution in solving those problems. The scope of the activity zone included HIV/AIDS sufferer (PLWHA) 40 people. the process of this submission program started from early study, socialization, workshop, and handing help, evaluation and guiding.

The socialization program result is missionary endeavor knowledge, HIV/AIDS, consciousness to respect and give empathy to HIV/AIDS sufferer, and society would be stayed away from HIV/AIDS disease. Whereas workshop and handing held is for to increase the capacity, confidence and ability of PLWHA. The team also set aside person as a consulted and associated place with counselor and LSM to guide PLWHA. The evaluation result is monitoring program and evaluation program with reporting activity (reporting activity program).

Keywords: Mental Revolution, Missionary Endeavor, HIV/AIDS Sufferer.

¹ IAIN Pekalongan

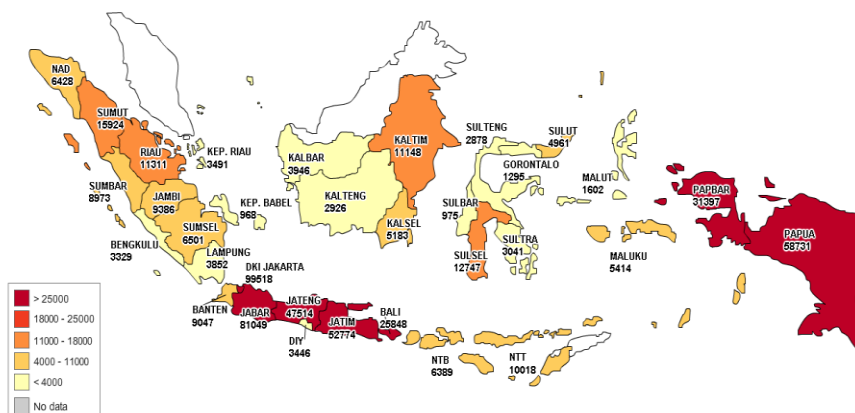
A. Introduction

1. Background

The contemporary social problems are getting high in quality or quantity. One of the contemporary social problems that become world issue and need serious handling is HIV&AIDS. The negative stigma of society impact on PLWHA more dangerous than terrorism, because of PLWHA terror can kill someone slowly by spreading the HIV and there is no PLWHA special detachment and intelligent of PLWHA.

HIV (Human Immunodeficiency Virus) is a virus that attack human immune system, AIDS (Acquired Immune Deficiency Syndrome) is a group of indication that is caused by a virus that deprave human immune system. human immune system usually protects the body from diseases attack, however, when someone is infected by HIV, automatically the immune system is depraved until the immune system cannot protect human body from diseases. If it happens, undangerous disease will make the person gets anguish or die. Until now, no potion or vaccine to cure AIDS, the infected person will contaminate that virus to other people forever.

Indonesia is one of HIV endemic country in Asia that develop fastest, it can be seen on HIV prevalence estimation picture in Indonesia based on province – 2012.



In 2012, PLWHA estimation amount is conducted in Indonesia and the result is 591.823 with the spreading as on the map. So, no one province in Indonesia is free from HIV-AIDS. Health Ministry approximates in 2014, the HIV AIDS sufferer will increase three times fold than amount of PLWHA in 2008 (from 277.700 to 813.720 people). according to investigation of epidemic tendency HIV AIDS in Indonesia. epidemiologist forecasts that if there are no meaningful increasing efforts, then in 2015 the amount of HIV and AIDS cases become 1000.000 people with 350.000 death (KPA Kab. Pematang).

The HIV AIDS in Pematang was reported early in 1993 for one case that discovered in West Java and died as AIDS case in 14 October 1995, until December

2014 Pematang Health Department reported more than 100 cases that consisted of 55 HIV diseases, 45 AIDS diseases and 35 died (KPA Kab. Pematang).

HIV AIDS HIV AIDS caused concerned economic-social impact. Economic loss is caused of its burden that must be guaranteed by the family and society in inspection, medical treatment and nursing of HIV/AIDS that is very expensive. AIDS doesn't impact directly on decreasing work productivity and increasing number of death. Family and poor society become poor and poor because of HIV/AIDS. Children become an orphan because their parents are died because of AIDS. And then, they get social sufferer for a long time because they lost family and society support.

The other impact is stigmatization, discrimination and human right violation (HAM) to the sufferer and the family. Discrimination is still found in the health services place, schools, work place and in the daily life of society. It is expected that through PLWHA counselling, it is able to revolutionize society from the negative stigma to the positive, so the PLWHA's mental.

In the handling efforts of HIV and AIDS in Pematang, so the missionary endeavor HIV and AIDS counselling is really needed to prevent and detract HIV spreading, to increase AIDS sufferer (PLWHA's) quality life and to detract economic-social impact individually, family and society. So that, this research is important to be conduct.

2. Research Problems

Based on the background above, the research problems are:

- a. How is the general description of PLWHA in Pematang regency?
- b. How does the activity process of missionary endeavor to HIV and AIDS sufferer in Pematang that will be conducted by the lecturer of Sekolah Tinggi Agama Islam Negeri (STAIN) Pekalongan in revolutionizing society and PLWHA' mental?

3. Research Objectives

The objective of this research are:

- a. To describe PLWHA Pematang
- b. To describe the process of missionary endeavor to HIV AIDS sufferer (PLWHA) in Pematang that will be conducted by the lecturer of Sekolah Tinggi Agama Islam Negeri (STAIN) Pekalongan.

4. The Benefits of Society Submission

- a. To develop missionary endeavor counselling about PLWHA in Pematang.
- b. To increase the PLWHA's capacity and knowledge with the society empowerment activity program.

5. Scope of the research

The missionary endeavor to HIV and AIDS sufferer (PLWHA) In Pematang that will be conducted by the Lecturer of Sekolah Tinggi Agama Islam Negeri (STAIN) Pematang, can be clustered to two parts, that is range of area and range of activity that describes activities phase that will be done.

The range of activity area are 64 people PLWHA Pematang. Meanwhile, the activity ranges in missionary endeavor counselling to HIV AIDS sufferer (PLWHA) IN Pematang with workshop and handing aid is starting with observation and dialogue with KPA Pematang, LSM which takes hand PLWHA (LSM Widuri Kasih). This workshop and handing aid involve instantion and stakeholder that relate with missionary endeavor counselling to HIV AIDS sufferer (PLWHA), LSM PLWHA Widuri Kasih and the cloth handing aid. The main activities are:

- a. Early study about PLWHA in Pematang
- b. Socialization to PLWHA Pematang
- c. Workshop and training for PLWHA Pematang
- d. Cloth handing aid
- e. Activities report

B. Discussion

1. Missionary Endeavor Conselling To HIV/AIDS Sufferer (PLWHA).

a. The Observation of Counselling

Etymologically, it comes from Latin 'consilium' that means with / together that arranged of accepting / understanding. Anglo Saxon 'sellan' means give / say meanwhile in English 'counseling' means counsel / give advice.

According to interaction etymology is what happened between two persons which is called counsellor and client. It is happened in professional atmosphere. It conducts and keeps as a way to change in client's behavior easily. An then the counselling acronym is described by Payitno as:

- K : Kontak (interaction)
- O : Orang (person)
- N : Nangani (handling)
- S : Masalah (Problem)
- E : Expert
- L : Laras (harmonious)
- I : Integrasi (integration)
- N : Norma (Value)
- G : Guna (Benefit)²

² Priyatno, *Dasar-dasar Bimbingan dan konseling*, Jakarta, Rineka Cipta, 1994, p. 132

b. The Purpose of Missionary Endeavor

1) Missionary Endeavor Interpretation

In the process of understanding integrally, missionary endeavor is a continuous process that is handled by the bearer of the message in order to change the target of missionary endeavor to be willing to get into the way of Allah, and gradually towards the Islamic life. continually A process is a process that is not incidental or accidental, but actually planned, implemented, and evaluated continuously by the bearer of the message in order to change the behavior of targeted missionary endeavor in accordance with the objectives that have been formulated.

It is no longer time, preaching done if the street, without a careful planning, both concerning the material, energy realization, or the methods he used. It is true, it is the laws that the rights will destroy the falsehood according to QS. Al-Isra: 81, but the laws relate to *sunnatullah* the other, Allah loves and be pleased with the truth that fought in a neat and orderly rows, according to QS. Ash-Shaf: 4.

Missionary endeavor, both as an idea and as activity, strongly linked with the teachings of commanding *amar ma'ruf nahi mungkar* (told to do goodness and forbid to do evil). These two things, good and evil, always present in our lives and appear as a state or antipodes. Our duty forces us to uphold the mission is how to win the goodness and virtue over vice and evil. Missionary endeavor members like lanterns life light and illuminate the human life of sorrow-stricken man of darkness. when spiritual aridity, with the fragility of morals, rampant corruption, collusion and manipulation, the call is expected to members of a bright light. The rise imbalances, violence, fraud, and a series of other despicable acts, due to the erosion of religious values within human. It is not excessive if the missionary endeavor is a fairly important part for the current race. As the definition of Islamic Guidance is the process of assistance to individuals in order to be able to live in harmony with the rules and instructions of God, so as to achieve happiness in this world and world after life.³

Islamic missionary is a speech about Islamic teaching to human being by a Muslims so it can influence or convince people or society as a target of the missionary endeavor want accept and do what to do as a Muslims without complain. Doing with all effort, task, action, activity, planed and directed operation by used potential power and fund, both opened or closed. Islamic missionary endeavor is a religious missionary; it means religious push the member for always active to do the missionary. The progress or decline of Muslim is linked with missionary endeavor activity. As the authenticity of BKI is efforts to help individual learning to develop faith-character.⁴

Because of that, Al-Qur'an mention that missionary endeavor with *ahsanul qaula* (word and the best action) based on QS Fushilat: 33. *Khaira ummah* predicate (the best

³ Thohari Musnamar, *Dasar-Dasar Konseptual Bimbingan Konseling Islami*, Yogyakarta, UII Press, 1992, p.5.

⁴ Anwar Sutoyo, *Bimbingan Konseling Islami*, Yogyakarta, Pustaka Pelajar, 2013, p. 207.

member and choice) it's just given by Allah SWT to the active member of religion to involve in missionary endeavor based on the QS. Ali Imran: 110. Allah SWT help definitely will be given to whom need help; they are in job position or other expertise but always pray, charity, tithe, and doing *amar ma'ruf nahi munkar* or missionary endeavor based on QS Al-Hajj: 40-41.

In other way, Allah's punishment descends to whom that did not want to do missionary endeavor according to QS. Al-Maidah: 79 in world life, the punishment is like wicked and cruel achieve that be in command of Muslim. Meanwhile, us pray to Allah SWT by good Muslim. Will passive and apathetic, will not be granted by Allah. (HR. Muslim).

Remembering the function and role of missionary endeavor and everything that linked with it have to be understood correctly and exactly. It is appropriate with certainty of Al-Qur'an, *sunnah rasul* and *sirah nabawiyah* that full of guidance how to missionary endeavor have to be done, so that it produces *istiqomah* and powerful individuals and also Islamic society will be born.

2) Missionary Endeavor Obligation

For a Muslim, mission endeavor is an obligation cannot be bargained anymore. The obligation is a *conditio-sinequanon* things, it is impossible to avoid it. Missionary endeavor adheres with his acknowledgment as Islam member, so that person who acknowledge himself as a Muslim automatically he becomes missioner of missionary endeavor.

Missionary endeavor is very important part in Muslim life, moreover it's not too excessive if we say that a Muslim without missionary endeavor is not a real Muslim. Besides that, missionary endeavor is *syar'i* obligation based on QS. AL-Imran: 10

“Those who reject Faith, neither their possessions nor their [numerous] progeny will avail them aught against Allah: They are themselves but fuel for the Fire.”

It clearly shows the obligation of missionary endeavor, because in *amar* inside of “*waltakum*”. Meanwhile “*minkum*” shows *fardu kifayah*. Because of that all of Islam members are ordered to do this obligation. If there is a group does this obligation; it means it becomes *fardua'ain* for specific person based on the exist requirements to them as like the obligation falls to the others too. If there is no one do it, it means then it is sin of them. This turn in terms of this obligation and continues to do so. As for when a Muslim viewed denial conducts openly, the Prophet Muhammad has been obliged a Muslim to change the denial. As his saying: "Whoever among you sees an evil, change it with his hand. If not able, then with his tongue. If not able, then with his heart, that's the least of weak faith " HR. Muslim

Every Muslim basically have an obligation to preach, sent to *ma'ruf* and preventing of unjust deeds HR. Muslim from Abu Sa'id al-Khudri. However, in dealing with various problems increasingly heavy and complex, as a result of the demands of the development of science, technology, globalization, and the demands of life, then it

would no longer adequate missionary endeavor carried *fardhi* (individual), plan and work on his own activities.

However, it should be done *jam'i*, through institutional well laid out and pull together the necessary expertise issue funding is always a problem, would be solved through these institutional, even if the note verses of the Koran (Qur'an, Al-Anfal: 73, Qs. At-Tawbah: 71, Qs. Ash-Shaf: 4), Missionary endeavor performed in congregation in a steady line, neat and orderly, is a must.

3) Missionary Endeavor Interest

Missionary endeavor is a series of activities or processes in order to achieve a specific goal. The interest is intended for giving directions or guidelines for taking missionary endeavor actions. Because, missionary endeavor activities without a clear objective of all activities will be futile, missionary endeavor purposes is one of the elements of missionary endeavor, where among the elements of missionary endeavor with each other to help each other, affect, touch (just as important). Missionary endeavor has the goal of which is the general purpose and special purpose.

a) The general purpose of Missionary endeavor (major objective)

The general aim of missionary endeavor is something to be achieved in all the activities of missionary endeavor. This means that the purpose of missionary endeavor is still general and primary, in which all process steps must be directed and redirected preaching general to Allah. The interest of missionary endeavor as mentioned in the definition of missionary endeavor and that has been mentioned in the holy Qur'an the word of Allah as follows; "Bringing mankind (includes believers and unbelievers or polytheists) to the true path that Allah willing in order to live a happy and prosperous in the world and the Hereafter." Supposedly this while the main purpose of preaching show understanding that the mission to the whole of nature or people, either already embraced and which is still in a state of infidels or idolaters. Meaning the people or the people here show understanding of the natural world, or at least peace.

b) The specific objectives of Missionary endeavor (minor objective)

The specific objective of missionary endeavor is the formulation of objectives as the breakdown of general purpose Missionary endeavor. The interest is intended for the implementation of all activities is known where and clear missionary endeavor, or what types of activities to be done, to whom the preaching, the way how and so it does not happen detail. So that, overlapping between the preacher with each other just because they are generally caused because the goals to be achieved. Therefore, below are presented some specific purpose of missionary endeavor as a translation of major objectives, namely:

- (1) Invites human beings who have converted to Islam to always improve the virtue of piety to Allah SWT. This means that they are expected to always do all the commandments of God and always left his ban.

- (2) Fostering mental religion (Islam) for a people who still reverts *Muallaf* means for those who are still worried about Islam and its faith.
- (3) Invites human beings who have believed in Allah (to Islam).
- (4) Educate and teach children not to deviate from nature

The essence of missionary endeavor is to influence and persuade people to follow (run) ideology (inducement). While the inviting or preachers already certainty thing, has the objectives to be reached. Process of missionary endeavor in order to achieve the goal of effective and efficient, preachers must organize the components missionary endeavor fairly and accurately. One form of missionary endeavor is by counseling. AIDS counseling to clients requires great sensitivity and understand the complexity of this disease, on the other hand counselors also must keep himself from all the prejudices and fears to their clients sendiri.⁵

2. PLWHA (People Living with HIV and AIDS)

a. Understanding HIV and AIDS

Human Immunodeficiency virus here in after abbreviated as HIV is the virus that causes Acquired Immune Deficiency Syndrome Acquired Immune Deficiency Syndrome (AIDS) is a collection of symptoms of diminished capacity defense caused by the entry of HIV virus in a person's body (Pemalang District Regulation No. 2 of 2014). The immune system normally protects the body against attack from diseases that will go, but if the body has been infected by HIV automatic immunity decreases and decreases until such time as it no longer has the durability of the disease and when it happened disease dangerous will make the people suffer and even die.

People with HIV and AIDS are abbreviated PLWHA are people who have been infected with the HIV virus in Pemalang District Regulation No. 2 of 2014.

b. Causes of someone being infected by HIV and AIDS, among others:

- 1) Those who have many sexual partners
- 2) Recipients of blood transfusions
- 3) Babies born to HIV positive mothers
- 4) Injecting narcotic addicts (needle used interchangeably and not clear)
- 5) A couple of people with AIDS or HIV positive
- 6) High-risk sexual behavior and the increasing proliferation of the sex industry
- 7) Lack of information about HIV transmission and AIDS and cultural issues.

c. Where HIV is?

- 1) Blood
- 2) Semen

⁵ Robert I Gibson, Marianne H. Mitchell, *Bimbingan dan Konseling*, Yogyakarta, Pustaka Pelajar, 2011, p. 261

- 3) Vaginal fluid
- 4) ASI

d. Psychosocial Problems Faced The PLWHA

Psychosocial issues faced by people living with HIV include (three) aspects, namely (psychological, social and economic).⁶

1) Psychological Aspects

Psychological problems as a result of their status, among others:

- a) Emotions excessive and uncontrolled
- b) Excessive suspicions
- c) Often lie
- d) Not being able to take a reasonable decision
- e) Did not feel safe
- f) Worried about their status and future

2) Social aspects

The social aspect is experienced by people living with HIV is stigma and discrimination.

a) Stigma

Stigma is a negative perception given to a person or group of people in the form of a label or stamp on subjective ratings are not necessarily true or mark that is not necessarily true as:

- (1) People with HIV immoral
- (2) People with HIV condemned by God
- (3) HIV-positive person worthy of living in the community
- (4) They stay waiting for death

b) Discrimination:

Discrimination is the unequal treatment of a person or group based on subjective assessments that violate common standards are generally tangible act of exclusion.

Some forms of discrimination are often experienced by people living with HIV, among others;

- (1) The existence of PLHIV considered lower
- (2) Declined to receive medical services
- (3) Issued / dismissed from his job
- (4) Ostracized from the family
- (5) Expelled from neighborhood

⁶ Interview with Leader of KPA Pematang Regency, H. Warnoto

3) Economic Aspects

The cost of care and treatment is quite expensive and lasted throughout his life, especially PLHIV who has entered an advanced stage or have been opportunistic infections (broadcaster) would require very expensive

e. PLWHA Pematang

PLWHA overview Pematang. HIV AIDS in Pematang was first reported in 1993 1 case detected in West Java and died of AIDS cases on October 14, 1995, until the month of December 2014 The District Pematang reported 100 cases of HIV-AIDS, which consists of 55 people with HIV, 45 cases of AIDS and 36 people died of data KPA Pematang.

According to data from the response to AIDS Commission (KPA) Pematang on draft academic paper on HIV and AIDS, there are five District in Pematang who become vulnerable point / hotspot that need serious attention. then the devotion is directed at people with HIV and AIDS (PLWHA) in 5 Districts, the District Pematang, District Taman, District Petarukan, Ampelgading, and the District of Comal.

3. The Patient Counselling Preaching Against HIV and Aids (PLHAs) in Pematang

a. Implementation of The Patient Counselling Preaching Against HIV and AIDS (PLWHA) in Pematang

Implementation of community service programs with the theme Implementation Counseling Against the Propagation of people with HIV and AIDS (PLWHA) in Pematang is covering activities of the initial study, discussion and socializing, workshops and the provision of ex-gratia in the form of clothing materials.

1) Preliminary Study

This activity is performed to determine a general overview of PLWHA seen from the number of men and women, education, socioeconomic level, and religion. This data was obtained through documentation, observation and interviews derived from primary data and secondary data. Primary data is data that comes directly from KPA Pematang (H.Warnoto, S.H), thistle Love NGOs, and people living with HIV as key informants. While secondary data is data taken from existing data such as policy, manual / or standardize operational guidelines program. Implementation activity was conducted in August 2015.

Figure 4.1
Employee interview with KPA and Orang Tua HIV/AIDS



a) Overview Location Service (PLWHA Pemalang)

PLWHA Pemalang Up to the month of December 2014 Pemalang District Health Department reported 100 cases of HIV-AIDS, which consists of 55 people living with HIV, 45 AIDS cases and 36 deaths (KPA Kab.Pemalang). consists of:

Couple Risti (High Risk)	: 20%
Sex workers	: 20%
Customers WPS (Female Sex Workers)	: 40%
IDU	: 5%
Gay	: 15% ⁷

b) The existence of PLWHA Pemalang

According to data from the National AIDS Commission (NAC) draft Academic Paper Pemalang about HIV and AIDS, there are five District in Pemalang who become vulnerable point / hotspot that need serious attention. then the devotion is directed at people with HIV and AIDS (PLWHA) in 5 Districts, the District Pemalang, District Park, District Petarukan, Ampelgading, and the District of Comal.

(1) Number of people living with HIV Based Education Structure

Based on observations and interviews in the field to obtain information about the education level of the event ditemukan1 PLWHA get bachelor degree and a large part is educated junior high school graduation.

(2) Number of people living with HIV Based Job or Livelihood Principal

⁷ Interview with LSM Widuri Kasih, Miss Dian

Based on the results of documentation and interviews in the field to obtain information on employment or livelihood of people living with HIV staple, then found a wide range of data that can be seen in Table 4.1.

Job or livelihood of people living with HIV staple Pemalang be an important factor to sustain family life better meet the needs of daily life as well as for the education of their children. As for the job or livelihood principal's parent PLHA as described in Table 4.1 below:

Table 4.1
PLWHA Based Jobs⁸

No	Type of work	Amount
1	Government employees	-
2	TNI	-
3	INP	-
4	Private employees	10
5	Self-employees/ traders	20
6	farmer	-
7	Guild	-
8	PSK	10
9	Retired	-
10	Teachers GWB	1
11	Housewife	23
	Amount	64

From Table 4.1 it can be seen that the principal occupation or livelihood of people living with HIV vary from company employees to the PSK, was among them more as an entrepreneur and homemaker.

- (3) Number of people living with HIV in the District Based on Religion
Based on Belief and Religion embraced by people living with HIV can be seen in Table 4.2 below:

⁸ Data source interview with Dian, LSM Widuri Kasih

table 4.2
PLWA based on religion

No	Religion	Amount	(%)
1	Islam	64	100
2	Christian	0	0
3	Catholic	0	0
4	Hindu	0	0
5	Buddha	0	0
6	Confucians	0	0
7	Belief in God Almighty	0	0
8	Other beliefs	0	0
	Amount	64	100

Based on Table 4.2 Trust and The religion of the people living with HIV known to adherents of Islam many as 64 people (100%), while the followers of Christianity, Catholic, Hindu, Buddhist, Confucian, and trust in God Almighty does not exist in people living with HIV. But when the activity fitting prayer time, most do not pray then the need for spiritual guidance.

2) Discussion and Socialization

These activities are carried out to facilitate the discussion of the problems that occur related to missionary endeavor counseling activities as well as socialization forum for community service activities with the theme of The Patient Counselling Preaching Against HIV and AIDS (PLWHA) in Pemalang. Activities and discussion is poured into the form of considerable discussion with the participants is limited. The results of these discussions into a material that is poured in the form Workshop and rope of love. This activity was conducted in the second week of September, 2015.

Figure 4.2
Discussions at the office of KPA



From this discussion it can be seen the problems faced by the people living with HIV. Cuff problem that is dominant in the eyes of the people living with HIV and stakeholders once held observation and dialogue with people living with HIV tribe known as follows:

- a) Lack of Religious activities for people living with HIV
- b) Lack of professional counseling.
- c) The lack of awareness of the college.
- d) The decline in the quality of healthcare.

From the above problems further Workshop and Award-gratia of fabric used as an activity to provide solutions to overcome existing problems. Themes related to the settlement of the above issues serve as the theme of the workshop and the ex-gratia.

3) Workshop and Tali asih

The workshops implementation and gratia, this activity is aimed to provide knowledge about counseling missionary endeavor, the empowerment of people living with HIV, the health of people living with HIV, Morale / work ethic, entrepreneurship, increased spirituality, as well as ex-gratia. This is to increase the capacity and knowledge of the people living with HIV, such as knowledge of the missionary endeavor counseling, health, empowerment of people living with HIV, entrepreneurship motivation, spiritual.

This activity is carried out in the Hall of Pemalang district health offices and at home eating rice and soup kwali solo pemalang followed by the PLWHA who numbered 40 people. Workshops and the ex-gratia activities scheduled on 17-18 September 2015, from 08.00 am till 13.00 pm. The materials and resource persons at the workshop and rope compassion can be seen dai following table:

Table 4.4

Schedule

Workshop And Tali asih

Against The Propagation counseling people with HIV and AIDS (PLWHA) in Pemalang (Da'wah socialization, counseling, Health PLWHA, PLWHA empowerment, entrepreneurship motovasi, the ex-gratia) 17-18 September 2015

Thursday, September 17, 2015		
Time	Event	Facilitator/Resource
08.00-09-00	Check in, fills the attendance list	Team
9:00 to 9:30	Opening	
	1. Report of the Committee	(Tim STAIN) Hanung

		Sudibyo, S.Pd., M.Pd
	2. Warm Love NGOs thistle	Dian
9:30 to 10:30	Health importance of PLWHA	(LSM Thistle Love) Tesa
10:30 to 11:30	Missionary endeavor counseling and motivator (session I)	(STAIN Pekalongan Team)
11:30 to 13:00	Missionary endeavor counseling and motivator (session I)	(STAIN Pekalongan Team)
Friday, 18 September 2015		
9:00 to 12:00	Advanced Counseling missionary endeavor and motivator (Session II)	(STAIN Pekalongan Team)
16:30 to 16:40	Award-gratia to the PLWHA symbolically	Are received by people living with HIV
16:40 to 17:00	Closing	Team

Gambar 4.4
Workshop dan Pemberian tali asih Kaum PLWHA
Di Aula Dinas Kesehatan Kabupaten Pemalang



This activity is conducted to provide materials on missionary endeavor counselling, health, empowerment of people living with HIV, entrepreneurship motivation, spiritual enhancement. From this activity, participants can have knowledge of missionary endeavor *bil alhal*, counseling, empowerment of people living with HIV, health improvement, entrepreneurship motivation, personal Markowitz - personal strong, and provide an example for entrepreneurship. Thus, participants have solution of existing problems, namely, the lack of Religious activities, improved health, increased spirituality.

At the level of implementable, then participants can confidently increase in spirituality, personal make tough.

Figure 4.5
Workshop participants and the ex-gratia when material



The workshop participants and the ex-gratia can be seen in the following table:

Table 4.6
List of Participants Workshop and the ex-gratia
In order Counseling Against The Propagation of people
with HIV and AIDS (PLWHA) in Pernalang (Name using
the initials for the name of PLHIV by law) 17-18
September 2015

No	Name	Position
1	NF	Participant
2	TN	Participant
3	EN	Participant
4	BW	Participant
5	SA	Participant
6	AI	Participant
7	RT	Participant
8	JH	Participant
9	AF	Participant
10	KS	Participant
11	MH	Participant
12	NK	Participant
13	SF	Participant
14	NF	Participant
15	PZ	Participant
16	MY	Participant
17	AC	Participant

18	AS	Participant
19	DI	Participant
20	ST	Participant
21	SD	Participant
22	UG	Participant
23	SP	Participant
24	SA	Participant
25	RT	Participant
26	TR	Participant
27	NF	Participant
28	AI	Participant
29	MH	Participant
30	NK	Participant
31	BW	Participant
32	AF	Participant
33	NR	Participant
34	KS	Participant
35	TY	Participant
36	DF	Participant
37	MY	Participant
38	SJ	Participant
39	EN	Participant
40	AC	Participant

Workshop activities continued with the form of 40 material taliasih pakain of Community Service Team to PLWHA. The provision of clothing materials in service activities and facilitation of counseling consultation is clear evidence in an effort to empower people living with HIV that could further boost confidence.

Figure 4.6
Handover Tali Asih for PLWHA In symbolic



Community service activities with counseling program of missionary endeavor. The People Against HIV and AIDS (PLWHA) in Pematang closed with program evaluation and reporting activities.

b. Analysis Counseling Program Against the Propagation of people with HIV and AIDS (PLWHA) in Pematang

The workshop and this is an attempt *tali asih* empowerment of people living with HIV by providing knowledge, insight, motivation, counseling and *tali asih* to the PLWHA to provide a solution of the existing problems after discussion and early study. The problems and solutions are sought in the missionary endeavor counseling activities PLHIV are as follows:

table 4.7

Solutions are sought in the missionary endeavor activities of the people living with HIV counseling

No	Issues	Solution
1	Religious activity for the lack of the PLWHA	Gives insight through workshops and taliasih about proselytizing, religious counseling
2	The state of health of the people living with HIV	Gives insight through workshops and taliasih on health and awareness for always taking the drug
3	Lack of attention and	Providing in the concern of the community form of clothing materials.
4	The lack of educational facilities and skills support for the improvement of life skills	Provides insight into entrepreneurship
5	Decreased mental and psychic of the people living with HIV	Provide counseling to PLWHA missionary endeavor about increasing trust from and solutions to problems of PLWHA

The workshop and it has sought *tali asih* sources in accordance with expertise. To get closer to local governments, to people living with HIV, then the workshop and *tali asih* involves the related agencies such as health departments, KPA (AIDS Commission) It also involves institutions and related parties (stakeholders) associated with counseling missionary endeavor for the PLWHA both from government agencies, universities, community leaders and NGO PLWHA

The target group consists of workshops and the PLWHA *tali asaih* Pematang district totaling 40 people. The workshop and *tali asih* include all people living with HIV, it is expected that this will empowerment program run together people living with HIV, especially in the fields of religion, self-employment and counseling.

The results of the workshop and taliasih are PLHIV acquire knowledge about preaching, counseling, solutions to problems, empowerment of people living with HIV, Morale / Work ethic, entrepreneurship, creating a private and independent, established brotherhood and empathy. This is to increase the capacity and knowledge of the people

living with HIV in the form of knowledge about counseling missionary endeavor, empowerment of people living with HIV, entrepreneurship motivation and concern for others.

Aid Tali Asih form of dress materials in order concern and empathy. The team also provides power as a consulting counselor counseling on problems faced by people living with HIV at the Campus STAIN Pekalongan (majors BKI).

C. Conclusion and Recommendation

1. Conclusion

Based on the description and discussion of the results of the previous section can be summed up some of the following:

- a. People with HIV and AIDS are abbreviated PLWHA are people who have been infected with the HIV virus Up to the month of December 2014 Pemalang District Health Department reported 100 cases of HIV-AIDS, which consists of 55 people living with HIV, 45 AIDS cases and 36 deaths (KPA Kab. Pemalang). No 5 District in Pemalang who become vulnerable point / hotspot that need serious attention. then the devotion is directed at people with HIV and AIDS (PLWHA) in 5 Districts, the District Pemalang, District Park, District Petarukan, Ampelgading, and the District of Comal. The livelihoods of the people living with HIV Private Employees, Self Employed / Dealer, PSK, Master GWB, Housewife. Belief and religion embraced by people living with HIV pemalang district known 100% Muslim. Education level of people living with HIV is an average educated graduates of a junior high school.
- b. Community Services counseling program missionary endeavor empowerment of people living with HIV by TIM PROBERKAT STAIN Pekalongan Workshop focused on activities and taliasih provision clothing materials to the people living with HIV. Community Services program activity process starting from the Preliminary Study, Dissemination, Workshop and taliasih, provision of clothing materials, and evaluation of programs. Preliminary studies carried out to determine the general picture and the condition of the people living with HIV Pemalang district. Sources of data derived from the KPA and NGOs Thistle love. At the stage of implementation consists of a socialization activity level related agencies, KPA, NGOs widuri love and a coordination meeting followed by workshops and ex-gratia relief of clothing materials. The scope of areas of activities include the target group of the PLWHA totaling 50 people. Workshop activities and it involves KPA district taliasih Pemalang, Pemalang District and Public Health Service, as well as people living with HIV. This is to increase the capacity and knowledge of the people living with HIV, in the form of knowledge of counseling preaching, empowering people living with HIV, entrepreneurship motivation, life skills, increased religious, health improvement and enhancement, as well as planting ginger. This led to the monitoring and evaluation of activities.

The resulting evaluation is monitoring and evaluation of programs with activity reporting (reporting of program activities).

2. Recommendations

- a. In the implementation of public education are being implemented quite well start from the district level, represented by the related department, District, Village, to the target group, it is suggested should be in the implementation of this socialization implemented fully to all communities, and a growing passion to solve it independent, it is necessary for implementing the program in sufficient quality and quantity.
- b. In the implementation of the program proselytizing community empowerment Dana sari there are several related factors in the achievement of program objectives, and to achieve the objectives of the project implementation should be made the standard operating procedures (SOP) clear so that it can be used as a reference for actions that are standard for implementing policies in the program proselytizing community empowerment,
- c. It is recommended to the next community service program who wish to pursue this topic it is expected to examine more in each part in the development of missionary endeavor programs through community empowerment so as to produce a better model.

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HOW THE ISLAMIC GREEN KNOWLEDGE DRIVEN THE RECONSTRUCTION ON THE GREENING ORGANIZATION IN SMES BATIK INDUSTRY?

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Abstract

The objective of this paper is to explore the process how the Islamic Green Knowledge (IGK) driven the reconstruction the greening of organization (GO) in SMEs batik industry. This research used anthropological method on SMEs batik industry in Pekalongan city, Central Java, Indonesia. The qualitative analysis method and social-psychology construction approaches used in this research. The data collected by observation- participatory research, interview and documentation since 2012 until 2014. The reconstruction on greening organization in SMEs batik industry has been done by implementation of Islamic green knowledge. It's similar with the discussion about the process of self-healing when the batik entrepreneur faced the problem represented on several behavior: trust, hospitality and hard worker. This paper shows the research and managerial implication. For research implication, our analysis suggested that the self healing (SH) in batik management industry reflects on Islamic Green Knowledge (IGK) as cultural values and religious beliefs which included human resource management, innovation of production, and marketing and represented on several behavior included trust, hospitality and hard worker. For managerial implication, the movement of environmentalism influenced the mindset and management of business.

Keywords: *batik industry, greening organization, Islamic green knowledge, reconstruction*

Introduction.

SMEs are crucial importance to the Indonesia economy and have a significant contribution involved job market, product and innovation. Small and medium sized enterprises can gain a competitive advantage and create sustainable business by adopting environmental good practices.¹The introduction of pro-active “green” strategy within SMEs is problematic for two major reasons.

¹Mike Simpson, Nick Taylor, N., and Karen Barker (2004), “Environmental Responsibility in SMEs: Does It deliver Competitive Advantage”, *Business Strategy and the Environment*, 13,3, ProQuest, DOI 10.1002/bse 398, p. 156

First, it requires resources and skills that, in many cases, are not available in SMEs. Second, at present it can hardly be justified from an economic and a competitive viewpoint, since management has to invest significant financial resources (new equipment, training, creation of new skills etc) without any certain returns in the short/ medium term. It must be remembered that most customers do not yet wish to pay a premium price for environmentally friendly products/ processes, while it is very difficult for SMEs to publicize their efforts in the environmental field to external stakeholders, thus often creating problems in terms of “green” image.²The greening of organizations often consist of changes in technology and competencies³; in managerial technologies as environmental management systems.⁴

This paper draw attention to describe the process of greening of organizational culture as well as self healing in SMEs batik industry at Pekalongan City, Central Java, Indonesia and the contribution to the mode of thinking to drive the industry performance. Win-win and eco-efficiency approaches to environmental management that focus on cost benefits from environmental improvement in business have been widely promoted in recent years. Environmental issues are increasingly recognized by the public and industry. Win-win approaches to environmental management in businesses have ground since the 1990s, with an increasing emphasis on the efficiency and productivity gains to be made from environmental measures. From 1990s, resource efficiency projects have been developed in a number of countries to demonstrate the environmental and financial benefits of pollution prevention.⁵It is not only necessary for companies to adopt proactive strategies to undertake environmental management, but also important for them to change their business models and managerial mindsets to take advantage of green opportunities and to stimulate green innovation in the environmental era.⁶The rise of the Greens as political force was sustained by the unprecedented increase in concern for the environment. Environmentalism has been as one enduring manifestation of the “post-materialist” revolution in values that swept the Western world in the wake of increased affluence, participation in higher education, and relative geopolitical stability. However, to see environmentalism solely in this light

² As cited from Bianchi and Noci 1998, Daniel Perez-Sanchez, J.R. Barton, and D. Bower (2003), “Implementing Environmental Management in SMEs”, *Corporate Social Responsibility and Environmental Management*, Jun, 10, 2, ProQuest, DOI: 10.1002/csr.37, p. 73

³S. Hart (1995), “A Natural Source Based View of The Firm”, *Academy of Management Review*, 20 (4): 986-1014

⁴Jennings D, Zandbergen P. (1995), “Ecologically Sustainable Organizations”, *Academy of Management Review*, 20(4)

⁵Debbie Millard, (2011). “Management Learning and the Greening of SMEs: Moving Beyond Problem-Solving”, *German Journal of Research in Human Resource Management*, 25 (2), DOI 10.1688/18620000, p. 178

⁶Ching-Hsun Chang, and Yu-Shan Chen (2012), “The Determinants of Green Intellectual Capital”, *Management Decision*, Vol. 50, No.1.

is to ignore the extent to which, especially for the world's poor, environmental issues are often fundamentally materialist issues of physical survival, safety and sustenance.⁷

Under the huge change, it is not only necessary to adopt a preventive approach to environmental pollution to protect the environment, but also important to improve business model and management thinking to stimulate the green opportunities and innovations. The concepts of environmental management, such as green design, green marketing, green products and green production, are now being developed in order to conquer the challenge from the popularity of environmentalism. Hence, environmental management is more important within organizations and it is becoming a crucial part of business management.⁸

In recent years, the discipline of economics has come to be blamed for skewering intellectual progress by its reliance on simplistic and mathematically biased assumptions and its abandonment of reality and empirical challenge with a flight to theoretical elegance.⁹ The new paradigm of business development within the environmental caring such green organizational culture very helpful to solve the gap between economy sustainability with sustainable environment.

This paper is organized as follows. We start by briefly presenting the theoretical backdrop for our study. In the second part, the description of the context of our study and our methodological grounding. This sets the story how green organization as a result from organizational learning was produced and enacted in the context of industry. In the next section, we underline how the organization's greening contribute to the reconstruction of think of batik entrepreneurs, which in turn contribute to environmental stewardship. Finally, by way of conclusion, through a constructivist approach, we can understand how the process of greening occurred.

Theoretical Framework

During the past decade, environmental concerns have increasingly pervaded the popular and academic management literature. Deteriorating environmental quality, along with the widespread acknowledgement that business can play a significant role in advancing us towards a more sustainable society, have led management scholars increasingly to question how organizations might be “greened”.¹⁰

⁷Christopher Rootes. “It’s not easy being green: Green parties: From Protest to Power”, *Harvard International Review*, Winter 2002: 23,4, ProQuest, pp. 78

⁸Yu-ShanChen (2011), “Green Organizational Identity: Sources and Consequences”, *Management Decision*, Vol. 49 No. 3, DOI 101108002574111120761, pp. 385

⁹Ken Green Barbara Morton and Steve New. (2000), “Greening Organizations”, *Organization and Environment*, Jun, 13, 2, ProQuest, p. 208

¹⁰Lloyd C. Harris and Andrew Crane (2002), “The Greening of Organizational Culture: Management Views on the Depth, Degree and Diffusion of Change”, *Journal of Organizational Change Management*, 15, 3, ProQuest, p. 214

A. *How Islamic Green Knowledge sound?*

The weak point of modern epistemology, lies in two aspects; first on epistemology construction that rests on ontological foundation, which only limits on the reality of the material. Then the methodological aspects that relies on empirical rational approach and methods of observation. In the aspect of the principle of modern knowledge axiology free values or value-free, making it less attention to ethical rules and moreover aesthetics aspect.

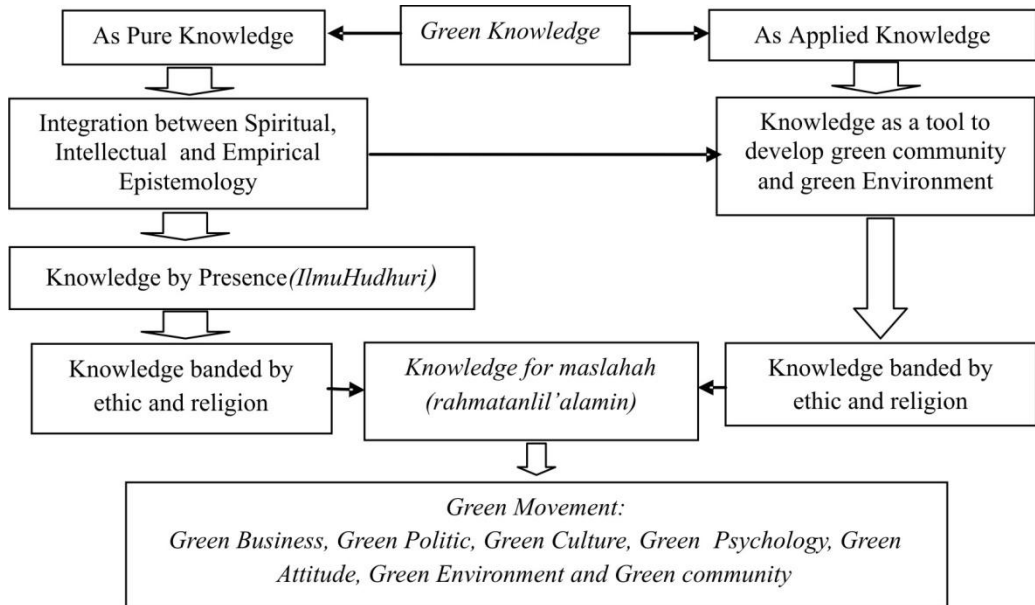
Second, as the impact of the independent ethical values of knowledge, making the modern knowledge is applied as a tool of exploitation of the potential of anything that can be profitable and the good life for humans. Applications are free of ethical values that drive this kind of deviant behavior in the context of human and environmental damage. The first weak point is in the region of pure knowledge, and the second aspect in the area of knowledge applied. Historically, green knowledge can be said to be a form of knowledge that comes from God, given through the intermediary of the Prophet Khidr (the Green Prophet). Khidr is one of four prophet who believed in Islamic tradition alive; Prophet Idris, Ilyas and Isa. The existence of Khidr that provide science spiritual perspective to Moses immortalized by God in the letter al-Kahf: 65-80.¹¹

The axiological meaning or application of knowledge, green knowledge is knowledge that is used as a tool to promote the establishment of environmental governance is green. Green environment is preserved and protected environment preservation of habitats and ecosystems, so as to provide maximum benefits in the life of the universe. Symbolically, green knowledge refers to the meaning of green, which symbolizes coolness, peace and harmony. So it can be interpreted as a green philosophical knowledge is science-oriented perspective on the creation of the human condition that is peaceful, secure, coolness and harmony. A state is a yearning of every human being in this world, which is becoming a global humanitarian issue.¹²

¹¹Imam Kanafi, I (2016), "Islamic Green Knowledge:ParadigmaEpistemologi Integratif Untuk Islamic Studies Kontemporer", *International Conference on Reconstruction of Islamic Epistemology*, Muhammadiyah University of Surakarta, Solo, p. 4

¹² Imam Kanafi, I (2016), "Islamic Green Knowledge ParadigmaEpistemologi Integratif Untuk Islamic Studies Kontemporer", *International Conference on Reconstruction of Islamic Epistemology*, Solo, p. 4-5

Figure 1.
Green Knowledge Model



B. Why greening organization?

The new concept of environmental management –green organizational identity– help the companies enhance their green innovation performance to take advantage of the environmental trends.¹³ Learning, on the individual and group level, becomes necessary for the success and survival of organization. Therefore, the change process has shifted its focus from developing new products and technologies to the behavioural aspect of change and to attitudes about change.¹⁴ The change must happen to adapt to the business environment, as well as dealing with internal integration challenges.¹⁵

The organizational life and decision making are so imbued with emotional subtext that it is impossible to separate emotion from cognition.¹⁶ Sense-making and emotion approaches share a common thrust in displaying human actions in terms of meaning-making and social interaction. Although one might think of these approaches as different versions of interpretative theories, Georg, S and Fussel L, (2000) prefer to

¹³Ching-HsunChang and Yu-Shan Chen, (2013), “Green Organizational Identity and Green Innovation”, *Management Decision*, Vol. 51, No. 5, DOI 10.1108/MD-09-2011-0314, p. 1056

¹⁴ As cited from Bergquist, 1993, Alas, R. (2009), “The Impact of Work-Related Values on the Readiness to Change in Estonian Organization”, *Journal of Business Ethics*, Vol.86, pp. 113

¹⁵As cited from Schein, 1984 & 1986, Tomei, P. A. and Ferrari, P.J. (2010), “Cultural Management in Family Business”, *Brazilian Business Review*, Vol.7, p. 27

¹⁶As cited from Fineman, 1993, Susse Georg, and LanniFussel (2000), “Making Sense of Greening and Organizational Change”, *Business Strategy and the Environment*, May/June, 9, 3, ProQuest, p. 177

think of them as providing different aspects to the question of how people make sense in organizational settings and more generally how to account for human action.¹⁷

Involving the learning process in sense-making of organization, the cognitive and behavioral changes have been another part which happened the greening organization in SMEs. The cognition and behavior represent two different phenomena, which are not necessarily reflective of each other. Changes in behavior may occur without any cognitive change and cognitive change may occur without changes in behavior. Action taking may reflect a need to do something rather than being symptomatic of any new understanding.¹⁸ Many green writers argue that organizations will have to engage in dramatic culture change in order to respond to environmental challenges.¹⁹

First, human resources are one of the most often cited reasons by SMEs as an obstacle against adopting green management. For adopting and implementing green initiatives to succeed within a company, responsible personnel must be assigned, given the means to accomplish the task provided and allocated ample time available to perform the work.²⁰

One of the many ways of sustaining competitive advantage for small and medium sized enterprises (SMEs) is when employees, not only effectively interact with one another, but do so for the purpose of helping one another accomplish set tasks and responsibilities. The norms, beliefs and assumptions, which are essential components of an organization's culture, are learned by informal socialization processes such as attending organization-sponsored social and recreational events, spending time with colleagues, managers and subordinates and building relationships with mentors outside of work setting.²¹ To carry out green management, employees must be inspired, empowered and environmentally aware for greening to be successful.²²

Second, the value of innovations in production refers to the improvement of product (good and service) as well as improvement on greening production. Innovation

¹⁷Susse Georg, and LanniFussel (2000), "Making Sense of Greening and Organizational Change", *Business Strategy and the Environment*, May/Jun, 9, 3, ProQuest, p. 175

¹⁸As cited from Fiol and Lyles 1985,Debbie Millard (2011). "Management Learning and the Greening of SMEs: Moving Beyond Problem-Solving", *German Journal of Research in Human Resource Management*, 25 (2), DOI 10.1688/ 18620000, p.182

¹⁹Lloyd C. Harris and Andrew Crane (2002), "The Greening of Organizational Culture: Management Views on the Depth, Degree and Diffusion of Change", *Journal of Organizational Change Management*, 15, 3, ProQuest, p. 215.

²⁰Lee, Ki-Hoon (2009), "Why and How to Adopt Green Management into Business Organization: The Case Study of Korean SMEs in Manufacturing Industry", *Management Decision*, Vol. 17, No. 7., DOI:10.1108/002517409100978322, p. 1117

²¹Hakeem AdeniyiAjonbadi, Bashir AboabaMojeed-Sanni, and BisayoOluwatosinOtokiti (2015), "Sustaining Competitive Advantage in Medium-sized Enterprises (MEs) through Employee Social Interaction and Helping Behaviours", *Journal of Small Business and Entrepreneurship Development*, Vol. 3, No. 2, DOI: 10.15640, p. 1 & 4)

²²As cited from Callenbach et al 1993, Lee, Ki-Hoon (2009), "Why and How to Adopt Green Management into Business Organization: The Case Study of Korean SMEs in Manufacturing Industry", *Management Decision*, Vol. 17, No. 7., DOI:10.1108/002517409100978322, p. 1106

is that performed company to include market, technology and entrepreneurship.²³ It is important for companies to change the business models and managerial mindsets to stimulate green innovation in the environmental era.²⁴ Green innovation refers to hardware of software innovation that is related to green products or processes, including the innovation in technologies that are involved in energy-saving, pollution-prevention, waste recycling, green product designs or corporate environmental management.²⁵ The one thing that's dominant on business development is innovation. The importance of innovation, embodied in new products, processes and systems, to long-term environmental improvement and especially to sustainability should be obvious. New patterns of sustainable living inevitably require new methods of production, using, for example, less energy and new methods of household delivery of services. Such changes are inconceivable without the availability of products designed on new principles and, in many cases, based on new technologies. Such new products and production methods are outcomes of innovation activities of organizations large and small.²⁶

Third, in order to respond to green needs of consumer, the notion of green marketing has been widely accepted in both of the practical and academic area.²⁷ Consumer pays more attention to the rise of environmental protection activities and the impact of industrial disasters such that consumer environmentalism is more prevalent and environmental regulations are stricter in the world.²⁸ Most of the people believe that green marketing means only promoting products with environmental characteristics such as recyclable, ozone friendly, eco-friendly, while those are just green claims.²⁹

²³Sihite, M., and Simanjutak, M. A. (2015), "The Competitive Strategy in Green Building for Indonesian Stakeholder's", *International Journal of Innovation, Management and Technology*, Vol. 6, No. 1, DOI: 107763/IJIMT, p. 10

²⁴ See Yu-ShanChen, Y.S and Ching-Hsun Chang (2012), "Enhance Green Purchase Intentions: The Roles of Green Perceived Value, Green Perceived Risk, and Green Trust", *Management Decision*, Vol. 50 No. 3. pp. 368-398; Sherry Robinson and Hans Anton Stubberud(2015), "Green Innovation and Environmental Impact in Europe", *Journal of International Business Research*, Vol. 14, No. 1, pp. 127.

²⁵See Chen et. al. in Yu-ShanChen, Y.S and Ching-Hsun Chang (2013), "Green Organizational Identity and Green Innovation", *Management Decision*, Vol. 51, No. 5, pp. 1058; Stanley Kam-Sing Wong, (2012), "The Influence of Green Product Competitiveness on the Success of Green Product Innovation", *European Journal of Innovation Management*, Vol. 15, No. 4, pp. 468-490; Ming-HorngWeng and Chieh-Yu Lin, (2011), "Determinants of Green Innovation Adoption for Small and Medium-Size Enterprises (SMEs)", *African Journal of Business Management*, Vol. 5 (22), pp. 9154

²⁶Ken Green Barbara Morton and Steve New. (2000), "Greening Organizations", *Organization and Environment*, Jun, 13, 2, ProQuest, p. 216; HeHuang, (2012), "The Green Innovation Modes in Enterprise Systems of SMEs", *Management and Engineering*, DOI: 10.5504/JE.2012.06.016, pp. 83-86

²⁷Yu-ShanChen, Y.S and Ching-Hsun Chang (2013), "Towards Green Trust: The Influences of Green Perceived Quality, Green Perceived Risk and Green Satisfaction", *Management Decision*, Vol. 51, No. 1, DOI 101108/00251741311291319, p. 65

²⁸McIntosh, A. (1991), " The Impact of environmental issues on marketing and politics in the 1990s", *Journal of the Market Research Society*, Vol. 33, No. 3, pp. 205-217

²⁹Mourad, M. and Ahmed, Y.S.E. (2012), "Perception of Green Brand in an Emerging Innovative Market", *European Journal of Innovation*, Vol. 15 No. 4, DOI 10110844601061211272402, p. 517.

Research Method

This paper is based on an anthropological method on SMEs batik industry in Pekalongan city, Central Java, Indonesia, 2012 until 2014. This research taking a constructionist approach allows for bringing the entrepreneur mindset, their employer, stakeholder, society by their interpretation and regulation within SMEs organization, to the fore of the analysis and for refocusing on reconstruction as greening dialogue. Following the collective data used by observation participatory research, in dept interview and documentation. The approach provided for a triangulation effect that used multiple sources of both primary and secondary data to investigate the situation.³⁰ Story living tradition between them give the notion how green knowledge develop the reconstruction of how the people interpreting the problem during they do their job linked to environmental attention.

Discussion

As traditional cloth, batik becomes an identity for Indonesian people. The economic life of Pekalongan city based on batik creative industry has become a tradition in the life of the people, passed down from generation to generation. Thus Pekalongan is widely known in Indonesia as the Batik City. The presence of various economic infrastructures such as batik market, batik villages and batik galleries all over the city, confirms that the economic life of the city is based on the art, craft and culture of batik.

SME with informal structures may be more open to adaptation work systems, which is often imperative when implementing an enterprise application. Medium-large enterprises that have more established work systems and role maybe less open to changing work systems and therefore, require the flexibility of an enterprise application that can be adapted to existing work systems.³¹ To understand how such product and process innovation can be better directed toward green objectives, it has to take account of the many studies of product and process design, development and innovation, organizational culture, market.³²

³⁰R.K.Yin, (1994), *Case Study Research –Design and Methods, Applied Social Research Methods Series*, Vol. 5, Sage: London

³¹HeHuang, (2012), “The Green Innovation Modes in Enterprise Systems of SMEs”, *Management and Engineering*, DOI: 10.5504/JE.2012.06.016, p. 84

³²Lloyd C. Harris and Andrew Crane (2002), “The Greening of Organizational Culture: Management Views on the Depth, Degree and Diffusion of Change”, *Journal of Organizational Change Management*, 15, 3, ProQuest, pp. 214-234; Susse Georg, and LanniFussel (2000), “Making Sense of Greening and Organizational Change”, *Business Strategy and the Environment*, May/June, 9, 3, ProQuest, pp. 179-185; Debbie Millard (2011). “Management Learning and the Greening of SMEs: Moving Beyond Problem-Solving”, *German Journal of Research in Human Resource Management*, 25 (2), DOI 10.1688/ 18620000, pp. 178-195; Ken Green Barbara Morton and Steve New. (2000), “ Greening Organizations”, *Organization and Environment*, Jun, 13, 2, ProQuest, p. 216; HeHuang, (2012), “The Green Innovation Modes in Enterprise Systems of SMEs”, *Management and Engineering*, DOI: 10.5504/JE.2012.06.016, pp. 83-86; Yu-ShanChen (2011), “Green Organizational Identity: Sources and Consequences”, *Management Decision*, Vol. 49 No. 3, DOI 10.1108/0025741111120761, pp. 384-404; MahaMourad, and

Environmental organizational culture embedded within an organization provides the symbolic material from which the meaning with respect to environmental issues in the organization can be interpreted. In addition, environmental leadership can be thought as a symbol of organizational identity with respect to environmental issues, because it is a dynamic process where a leader of an organization affects the environmental issues. Thus, the antecedents of green organizational identity are two sources of symbol context –“environmental organizational culture” and “environmental leadership” – and its consequent is “green competitive advantage” which is described a non-imitable condition under which firms occupies some positions about environmental management or green innovation.³³Culture has being an important key for changing the performance of business.

As long as we observed in the field, the building of Islamic Green Knowledge as reconstruction in batik management industry means social construction of cultural values and religious beliefs which included human resource management, marketing and innovation of production. For human resource management in SMEs of batik industry seems like in other countries. The relational dimension for social capital becomes important network. Based on their norm, their beliefs, and of course, their sanction described how the greening is built in SMEs. The essential point as a glue that maintain and support the relation is trustworthiness.

Table 1.
The Reconstruction Models

No.	Philosophy Aspect	Construction	Reconstruction
1.	Ontology	The true reality is material or materialistic orientation	The true reality: God as metaphysical reality. The material as the manifest of God.
2.	Epistemology or Method of Knowledge	Rationalistic positivistic humanistic. The ways based on anthropology and makes exploitation on human and natural resources.	Integration method of knowledge which consist on rationalistic, experimentalistic and intuitive. The ways based on teo-anthropocentric and makes the responsibility to God.
3.	Axiology	Free value	Bound on ethic and religion

Yasser SeragEldin Ahmed (2012), “Perception of Green Brand in an Emerging Innovative Market”, *European Journal of Innovation*, Vol. 15 No. 4, DOI 10.110844601061211272402, pp. 514-528; Ching-HsunChang and Yu-Shan Chen, (2013), “Green Organizational Identity and Green Innovation”, *Management Decision*, Vol. 51, No. 5, DOI 10.1108/MD-09-2011-0314, pp. 1056-1070

³³Yu-ShanChen (2011), “Green Organizational Identity: Sources and Consequences”, *Management Decision*, Vol. 49 No. 3, DOI 10.1108002574111120761, pp. 386

From the table 1 the implementation of Islamic green knowledge can be understand as reconstruction on organization of batik industry. Islamic green knowledge not only represent of the relation between man and his God, but also about the relation between one man and others. The principle of *rahmatanlilalamin* can only be understood if one is able to give affection to others, even in business. Religion is one of the more frequently mentioned determinants of the moral values that underpin ethical standards.³⁴ Moreover, religious ethics is a blend of the traditional religious meaning and meanings found in common human experience. In its embodied state, religion share some common experiences with business: As institutions, both are effected by culture, live within history, are in search of self-understanding from other disciplines and are partial to concrete behavior.³⁵ Religion and business have a common stake in an ethic of embodiment because profit and perfection are matters measured by the quality of behavior.³⁶

The process of reconstruction in management batik industry present on several behavior. *First*, trust. Individual belief (i.e. trust) about another party affected how they behave in interactions with the referent of the belief.³⁷ Trust did not have a main effect on group processes and performance, but did moderate the relationship between group members' motivation and group processes and outcomes. Trust represents an expectation of cooperation that may make cooperation attractive and feasible.³⁸

Second, hospitality. Appealing to new customer segments include religious needs as an integral part of the hospitality industry. Production process, services, facilitate, marketing all as organized of religious activities.³⁹ Almost of the batik entrepreneur in Pekalongan City are Moslems, and they share a common religious and social way of life. Culture and religion as important constructs in service quality.⁴⁰ Religion is known as a stable factor that influences consumer buying behavior, resulting in more demand on religious-related product and services.⁴¹ Therefore, human resource management is a very challenging proposition especially in the context of the emerging trends and

³⁴Tisha L.N. Emerson and Joseph A. McKinney (2010), "Importance of Religious Beliefs to Ethical Attitudes in Business", *Journal of Religion and Business Ethics*, Vol 1, Issue 2, p. 2

³⁵ John T. Leahy (1986), "Embodied Ethics: Some Common Concern of Religion and Business", *Journal of Business and Ethics (1986-1998)*, 5, 6, p. 466.

³⁶John T. Leahy (1986), "Embodied Ethics: Some Common Concern of Religion and Business", *Journal of Business and Ethics (1986-1998)*, 5, 6, p. 467.

³⁷ Kurt T. Dirks and Donald L. Ferrin (2001), "The Role of Trust in Organizational Setting", *Organization Science*, Vol. 12, No 4., p. 452

³⁸ As cited from Dirks 1999, Kurt T. Dirks and Donald L. Ferrin (2001), "The Role of Trust in Organizational Setting", *Organization Science*, Vol. 12, No 4., p. 457 & 458

³⁹Weidenfeld, A. (2006), "Religious Needs in The Hospitality Industry", *Tourism and Hospitality Research*, Vol. 6, No. 2, pp. 143-15.

⁴⁰Gayatri, G., Hume, M., Mort, G.S. (2011), "The Role of Islamic Culture in Service Quality Research", *Asian Journal on Quality*, Vol. 12 No. 1, pp. 35-53.

⁴¹As cited from Nazlida&Mizerski, 2010, Salleh, N.Z.Md, Hamid, A.B.A, Hashim, N.H. and Omain, S.Z. (2014), "The Practice of Shariah-Compliant Hotel in Malaysia", *International Journal of Trade, Economics and Finance*, Vol.5. No. 1. p. 27

changing paradigms in the industry and is consistently cited as the central concern for hospitality professionals.⁴²

Third, hard worker. Historically, batik not only as traditional man made or as social practiced but also about myth as belief that had strong relation with trust. By mystical culture, *batik* be trusted as medium of expression to conduct human world to god and goddesses world. Relationship between trust based on myth or religion with job see clearly when the family facing the risk or business problem.⁴³ There are many aspect used in batik processing, and color was part of them. The color plays an important role in batik making and as a result informed.⁴⁴

Conclusion

There are several contributions in this study. First, from the prior research we found that the movement of environmentalism influenced the mindset and management of business. In batik industry we found the opposite, since batik known, hundreds of years ago proves that the industry is able to survive due to management in accordance with the wishes of the stakeholders. Management may include human resource management, marketing and production management. Until now the pollution resulting from the production process of batik not to destroy the environment such water, because the material used to make batik, safe for environment. So it makes that the reconstruction about management through the greening in batik industry as an organization should to be done.

Second, this study propose the green organizational as a reconstruction, describing the industry that consisting on relationships between components such employer, employee, consumer, seller as organizational settings. This study saw that most of entrepreneur in Pekalongan City is Moslem and Javanese. The culture of them connected with their modes of business. Javanese Muslims in Pekalongan turned out to first implement green management through cultural values and religious beliefs. Trust, hospitality, and hard worker have been a work culture in the batik industry.

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⁴²As cited from Enz, 2001 & 2009, Barwani, S., Butt, N. (2012), "Challenges for the Global Hospitality Industry: an HR Perspective, *Worldwide Hospitality and Tourism Themes*, Vol. 4. No. 2, p. 152

⁴³Susminingsih (2013), "Culture And Family Firm Values: Case Of Batik Industry", *International Conference on Business, Economy and Accounting (IBEA)*, Thailand.

⁴⁴Oparinde, S.S. (2012), "Batik as a Cultural Identity of The Yoruba: Hand Colouring Techniques and Applications, Possibility of Adaptations", *Journal of Arts, Science & Commerce*, Vol. III, Issue 2(3), p.33

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2012	The Role of Mysticism in Batik Industrial Relation (The Study of Trust Achievement on The Survivability of Small-Medium Batik Industry at Pekalongan City)	Journal of International Islam Indonesia 2012 Vol.
2009	Ekonomi Islam Dalam Perspektif Antropologi	Jurnal Hukum Islam STAIN PKL
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B. Makalah/Poster

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2016	How Can The Family Business Culture Overcome The Trilemma Management (Lesson Learn From Pekalongan Batik Industry, Indonesia)	GadjahMada International Conference on Economy and Business	Universitas Gadjah Mada Yogyakarta
2016	The Role of Trust in Islamic Spiritual Healing: Beyond the Problem Solving Of Business	International Conference on Islamic Economic Studies	Institut Agama Islam Negeri Surakarta
2015	Harmony Of Welfare For Sale (Reconciling Between Ethnic Diversity, Religion And Marketing Behavior)	International Seminar	STAIN Pekalongan
2015	Discovering The Religious Contribution in Hospitality Organization (Business Culture Experience from Pekalongan Batik Village-Indonesia)	International Symposium Management (Insyima)	Universitas Surabaya
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2014	Batik Pekalongan Village: The Symbiotic of Tourism,	Annual International Conference of Islamic	IAIN Samarinda dan Kementerian Agama

	Religion & Religiosity in Multi Culture Society	Studies (AICIS)	RI di Balikpapan, Kaltim
2014	Suksesi Bisnis Batik Di Kota Pekalongan(Studi Kualitatif Tiga Industri Batik Skala Kecil-Menengah)	Forum Manajemen Indonesia (FMI) ke 6	Universitas Sumatera Utara Medan
2013	Do the trust affect the peacefully of workplace climate?	Seminar Internasional and Call Paper	STAIN Pekalongan 1 Desember 2013
2013	Local Wisdom & Economy Development of Batik Industry) (Case Study at Pekalongan City)	Annual International Conference of Islamic Studies (AICIS)	IAIN Mataram NTB dan Kementerian Agama RI (18-21 November 2013)
2013	Culture and Family Firm Values	International Conference of Business, Economy and Accounting 2013	Universitas Trisakti, Maranatha University, Universitas Katolik Parahiyangan, Universitas Pelita Harapan & MBA Program, Prince of Songkla University Thailand, 20-23 Maret 2013 (Collaboration on IBEA 2013)
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ISLAMIC AND JAVANESE COSMOLOGY AS A PHILOSOPHICAL CONSTRUCTION OF ENVIRONMENTAL ETHICS

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Abstract

This paper aims to establish a philosophical construction of environmental ethics through the two views of Islamic and Javanese cosmology. The approach used is a philosophical approach. The discussion on it will be directed to explore the views of cosmology in order to build a theoretical arguments philosophical construction of environmental ethics. This argument gives understanding to the man about the "cosmic maze map", and man's place in the "map" is. Through such understanding, it is expected to change the man's views against nature, so it can have contribution to the development of environmental ethics to respond to the problem of environmental damage in both the local and global scale.

Keywords : cosmology, ethics, environment, harmonization,numinous.

A. Introduction

Environmental crisis¹ that occurs in various parts of the world, began to receive serious attention from many nations during the United Nations Conference on the Environment, in Stockholm Sweden. The conference was opened on June 5, 1972, which was then agreed as World Environment Day. Since then the debate about the environmental crisis began intensivelybroadcasted, especially to uncover the roots of the crisis of the environment and efforts to find a solution that is needed.

In the perspective of some experts, the environmental crisis was caused by the progress of science and technology in modern times, especially the view of Cartesian dualism resulting natural objectivation.² In addition, enlightenment mentality that full

¹The environmental crisis began to gain the attention of the world, when some enviromental accidents happened: an oil spill off the coast of Santa Barbara, mercury pollution in Minamata Bay Japan, acid rain in Eastern Europe, the epidemic schistosomiasis behind the Aswan dam in Egypt, and others. All events that raises serious concerns then crystallized into a consciousness. Data about the environmental crisis described by McKibben as The End of Nature has been documented in the annual report State of the World, published by the Worldwatch Institute. Mary Evelyn Tucker & John A. Grim, 2001, "Introduction: The Emerging Alliance of World Religions and Ecology", in *Daedalus*, 130/4, 1-22. Mary Evelyn Tucker & John A. Grim, 2005, "The Emerging Alliance of Religion and Ecology", in *Tikkun*, 20/1 (Januari-Februari), 26. RalpMetzner, in Mary Evelyn Tucker & John A.Grim (Ed), "Pandangan Dunia Ekologis yang Sedang Muncul", in *Agama, Filsafat, dan Lingkungan Hidup*, translated by P. Hardon Hadi, dari *Wolrdview and Ecology: Religion, Philosophy, and the Environment*, Yogyakarta: Kanisius,2003, p. 205.

²I. Bambang Sugiharto,*PostmodernismeTantanganbagiFilsafat*, Yogyakarta: Kanisius, 1996,p. 29.

of ambiguity with values that are not integrated in the value system and encourage ethical coordinated action.³ One of the examples, according to Callicott⁴ is destructive behaviour that tend to anthropocentric secular humanism, resulting in the exploitation of nature and environmental crisis.

Human behavior on the environment according to Tucker and Grim⁵ cannot be separated from religious and cultural worldview. Because of these two views will form a view of cosmology which can then be compiled environmental ethics.⁶ While basically can be found through traditional culture (local culture)⁷ with combined global scientific.⁸

This paper aims to approach the source of religious (Islam) and cultural (Java) to find the right cosmological view of the relationship between humans and nature, and the place of humanity in the universe. The approach used is the philosophical approach.⁹ Through this approach, it is expected that we can understand the problems of environmental crisis as a whole and the place of humanity in the universe in a comprehensive manner, so as to deliver human appreciative attitude toward nature with hamony orientation in nature.

³TuWei-Ming, in Mary Evelyn Tucker & John A.Grim (Ed), "Melampaui Batas Mentalitas Pencerahan", in *Agama, Filsafat, dan Lingkungan Hidup*, translated by P. Hardono Hadi, from *Worldview and Ecology: Religion, Philosophy, and the Environment*, Yogyakarta: Kanisius, 2003, p. 15.

⁴J. Baird Callicott, in Mary Evelyn Tucker & John A.Grim (Ed), "Menuju Suatu Etika Lingkungan" in *Agama, Filsafat, dan Lingkungan Hidup*, translated by P. Hardono Hadi, from *Worldview and Ecology: Religion, Philosophy, and the Environment*, Yogyakarta: Kanisius, 2003, p. 33.

⁵Mary Evelyn Tucker & John A.Grim (Ed), *Agama, Filsafat, dan Lingkungan Hidup*, translated by P. Hardono Hadi, from *Worldview and Ecology: Religion, Philosophy, and the Environment*, Yogyakarta: Kanisius, 2003, p. 9.

⁶There are three spiritual resources that can be used as the basis of environmental ethics according to Wei-Ming. These sources lead to the historicity of the cultural complex that can be used as a reference on how to live. The first source is derived from the ethical-religious traditions of Greek philosophy; The second source, the ethical-religious traditions of Eastern religions (Islam, Taoism, Hinduism, and others); The third source, derived from tradition or way of life indigenous tribes (such as the US, Hawaii, Maori) to the environment. TuWei-Ming, in Mary Evelyn Tucker & John A.Grim (Ed), "Melampaui Batas...", p.23-25.

⁷In many native culture, natural is shown as spirit or divine (*kami* ancient Japan is a prime example), the unity of all life (called *Brahman* in Advaita Vedanta), Taoism Ancient Chinese man is considered as a part of nature, and others.

⁸J. Baird Callicott, "Menuju Suatu Etika Lingkungan...", p. 38-39.

⁹The methodology of philosophical research is done by using all the elements of common methods which is applicable to philosophy. The purpose of philosophy is to collect as much as possible human knowledge, criticism and assess the knowledge, finding the essence, and set it in a systematic way. With reflective thinking, the problem will be more clear and easily analyzed, disclosed the fact or the reality of a more comprehensive manner so that the root of the problem becomes clearer. Anton Backer & Achmad Charris Zubair, *Metodologi Penelitian Filsafat*, Yogyakarta: Kanisius, 1990, p. 63-65.

B. Cosmology as Philosophical Construction for Environmental Ethics

1. Definition of Cosmology

In Greek, *cosmos* means order, harmony or harmony, the opposite of chaos which means a state of chaos.¹⁰ The word *cosmos* is used to describe all the events in the universe or the universe,¹¹ which is filled with order and harmony. In broad terms is called macro-cosmos, which means a whole or a complex arrangement that is viewed in its totality or as a whole is active and structured. Another meaning of the macrocosm is the universe¹² as a whole or a single integrated system. Opponents of the macrocosm is the microcosm that is a small part of the whole.¹³

Cosmology is the branch of philosophy which is also called physics philosophy or natural philosophy. Cosmology discuss the nature of the universe, revealing its existence hidden behind physical appearances,¹⁴ a holistic and deep reflection for questioning on things that are behind the universe (natural physical/empirical). Cosmology¹⁵ put an emphasis on a few things: 1). The study of philosophy about the terms contained in the fundamental physics such as space and time; 2). Presupposition contained in physics as a science of the universe; 3). Philosophy of physics in the form of an investigation regarding the composition of physics as a science, and an analysis of the methods it uses. The scope shows that cosmology examine issues concerning physics and not the problems in physics.

Cosmology gains a clearer understanding in discussions about the existence of the One who became the essence of the universe, as the ground realities of the macrocosm. Knowledge of the one will put a man in his position as a microcosm, and the implications for ethical behavior that should be done in the universe. The practical implications of this cosmological view is found in the branch of philosophy called ethics.

2. The Relation between Cosmology and Environmental Ethics

a. Understanding of Environmental Ethics

Objects matter in ethics¹⁶ is human existence in all of its aspects, both as an individual and communities in relation to God, fellow human beings, and himself, as

¹⁰Harry Hamesrma, *Pintu Masuk ke Dunia Filsafat*, Yogyakarta: Kanisius, 1981, p. 22.

¹¹Harvey Cox, *The Secular City*, New York: Macmillan Publishing, 1987, p. 16.

¹²The universe can be defined as things that exist around humans that can be absorbed in some sense or objects in space and time. Louis O Kattsoff, *Pengantar Filsafat*, translated by Soejono Soemargono, from *Elements of Philosophy*, Yogyakarta: Tiara Wacana, 1992, p. 263.

¹³MusaAsy'arie, *Filsafat Islam Sunnah Nabi dalam Berpikir*, Yogyakarta: LESFI, 1999, p. 177-178.

¹⁴MusaAsy'arie, *Filsafat Islam...*, 1999, p.177.

¹⁵Louis O Kattsoff, *Pengantar Filsafat...*, 1992, p. 240.

¹⁶Ethics comes from the Greek *ethos* which means that the usual residence, meadows, stables habitat, habits, customs, morals, character, feelings, attitudes, ways of thinking, way of acting. The plural form of *ethos* is *ta etha*, which means custom or habit. Harry Hamesrma, *Pintu Masuk*.1981, p. 23. K. Bertens, *Etika*, 2011, p. 4. In the Indonesian vocabulary, ethics (noun) is the science of what is good and what is bad and the rights and obligations of morality. <http://kbbi/web.id/etika>, April 22, 2014.

well as with the natural surroundings. Because of the breadth of the study, before elaborating environmental ethics, this paper will describe the sense of ethics.

Ethics is a branch of philosophy that discusses the good and the bad associated with human actions which are performed with full awareness based on the consideration of thinking, or how someone should act.¹⁷ Ethics is also called practical philosophy as it relates to human behavior.¹⁸ Ethics is also called moral philosophy.¹⁹ But ethics is not just a question of what moral is, but also what should be done by a human being and should not be done (good and bad). This can lead to different ethical than other branches of philosophy.

In the view of K. Bertens,²⁰ is a science that investigates ethics moral behavior, a critical reflection, methodical, and systematic human behavior, as far as the norm (from the view of good and bad). Ahmad Amin²¹ also describes ethics as a science that explains the meaning of good and bad, describes what should be done and pursued by man in the act, and points the way to do what it should do. Understanding indicates that ethics is a science that is patterned rational, rather than technical areas of study, but rather reflective.

Ethics began to be put in a related study of modernity with ethical issues, when human civilization has reached the called modern era. Genetically, which underlies the emergence of the modern Western world is the mentality of enlightenment. But if the mentality enlightenment justly understood from both sides, it will be found the values of ambiguity in it.²² Since the Cartesian dualism puts human beings as subjects, implicitly everything in nature is considered as an object. Human distanced from nature, giving rise to the motivation to exploit nature.

Besides, the thought of Francis Bacon (1561-1623) in his work *Novum Organum* stating that knowledge is power, the positivism of August Comte (1798-1857) became the paradigm of science and materialism of Karl Marx (1818-1883) has become a source of competitive thinking with the principle of survival of fittest that underlie imperialism.²³ The Protestant ethic—Max Weber—also gave birth to the spirit of capitalism in Western Europe and North America. But behind all of that, enlightened mentality has spurred the modern Western world to drown the world in a problematic

¹⁷Harry Hamesrma, *Pintu Masuk...*, p. 23. Musa Asy'arie, *Filsafat Islam...*, p. 83.

¹⁸Franz Magnis-Suseno, *Etika Politik: Prinsip-prinsip Moral Dasar Kenegaraan Modern*, Jakarta: Gramedia Pustaka Utama, 1994, p. 13.

¹⁹Franz Magnis-Suseno, *Etika Jawa: Sebuah Analisa Falsafitentang Kebijakan Hidup Jawa*, Jakarta: Gramedia, 1993, p. 6.

²⁰K. Bertens, *Etika*, p. 26.

²¹Ahmad Amin, *Al-Akhlāq*, Kairo: Dār al-Kitab, 1350, p. 2.

²²Tu Wei-Ming, in Mary Evelyn Tucker & John A. Grim (Ed), "Melampaui Batas...", p. 15.

²³Materialism can be understood in two senses: 1). Ontological materialism which considers that the essence of everything is matter; 2). Practical materialism: life orientation is directed to an ownership of material things, competition in the free market, competition in the control of material resources. I. Bambang Sugiharto, *Postmodernisme...*, p. 29.

situation that led to a variety of crises in the face of the earth, with no exception is the environmental crisis.

The word environment referred to in this paper is the human environment which is called the environment. According Abdillah,²⁴ the environment is a whole of livelihood outside an organism in the form of inanimate objects or living things. In view Sastrawijaya,²⁵ the environment is all of the objects and conditions contained in the space occupied by humans, including human, behavior, and social conditions surrounding. Not much different from the opinions of Nurmandiansyah,²⁶ living environment includes the human environment and the natural (environment), the value of man and nature (the environment) as well as how humans behave based on the value given by humans on themselves and on nature (the environment).

The environmental ethics is a critical reflection on the norms, values and moral principles in the environment and in people's thinking about man, nature, and the relationship between man and nature, also the behavior that comes from this view.²⁷ Environmental ethics according to Suwito²⁸ called moral environment, a moral system that can be used as an ideal standard of moral and embodied in human behavior towards the environment. Normative basis is derived from the teachings of religion and the mind.

While the definition of environmental ethic in this paper, is a critical reflection of human understanding of the relation between God and human nature and relationships with non-human nature manifested in his behavior towards nature. Through environmental ethics, and respect for human space on the environment can be done in a balanced way. Humans also appreciates all components in the environment proportionately to avoid imbalance the ecosystem. This understanding in turn provide opportunities for people to use natural resources reasonably, not to exceed the resilience of the environment itself in order not to happen environmental crisis.

By reflecting the understanding that the environmental crisis occurs in the local and global scale, Callicott²⁹ expressed the need to explore back a wide variety of local environmental ethics contained in the wisdom of the East. Implicitly, environmental ethics has existed in many traditional indigenous culture, where nature is shown as

²⁴MujiyonoAbdillah, *Agama Ramah Lingkungan*, Jakarta: Paramadina, 2001,p. 29.

²⁵A. Tresna Sastrawijaya, *Pencemaran Lingkungan*, Jakarta: Rineka Cipta, 2000,p. 6.

²⁶This opinion is based on Law Number: 32 of 2009 on the Protection and Management of the Environment, Article 1 point 1, the definition of the environment is a unity with all things, the power, the circumstances and the living beings, including humans and their behavior, which affect the nature itself, continuity fairy life and welfare of human beings and other living organism. Eko Nurmandansyah, "Eco-Philosophy dan Implikasinya dalam Politik Hukum Lingkungan di Indonesia", in *Journal of Philosophy and Religion Melintas*, 30/1,2014, 70-104.

²⁷EkoNurmandansyah, "Eco-Philosophy...", p. 75.

²⁸Suwito NS, *Eko-Sufisme: Konsep, Strategi, Dampak*, Purwokerto: STAIN Press, 2001,p. 28.

²⁹J. Baird Callicott, "Menuju Suatu Etika Lingkungan...", p. 31 & 36.

having a spirit or divine.³⁰ Therefore, according to Callicott,³¹ traditional environmental ethics needs to be revived, confirmed and verified with the basic ideas of contemporary science. On this basis, the author explores the cosmology of Islam and Javanese cosmology to explain the urgency of such views in establishing the philosophical construction of environmental ethics.

b. Cosmology Urgency for Philosophical Construction of Environmental Ethics

Studies on the root of the environmental crisis has been described by several experts, among others: White Jr. (1967), Hardin (1968),³² Bateson (1972), Wood Jr. (1985),³³ Rice (2006),³⁴ and others. The study showed that the root of the environmental crisis caused by several factors. First, the religious world view of the concept of creation. When God is transcendent understood, then there is a separation between the sacred and the profane. Nature became separated from God and completely profane, creating potential to be abused and exploited for the sake of humans. As a result, human sensitivity to the presence of the divine in nature becomes degraded. If the immanence of God is made void, then nature fully into secular entity. This can lead to modern society is no longer sensitive to the exploitation of nature and eventually lead to an environmental crisis.

Second, the rapid progress in science and technology with the mentality of enlightenment in it, which is characterized also by the work of Auguste Comte (1798-1857) on positivism³⁵ and Karl Marx (1818-1883) of materialism.³⁶ Religious values are no longer powerful to resist the onslaught of the mentality of enlightenment. Humans no longer make religion as a measurement of moral behavior and decision-making. Humans feel no longer need to seek protection and answers to the question of religion but of the progress of science and technology. But at the same time, leads man to the destruction of the events, one of which is the environmental crisis. This

³⁰As *kami* ancient Japan, the unity of all life is called *Brahman* in Advaita Vedanta, Taoism Ancient Chinese man is considered as a part of nature, Indians, Native American understanding of nature as a large family who must be treated with respect through various rituals, and others.

³¹J. Baird Callicott, "Menuju Suatu Etika Lingkungan...", p. 38.

³²Hardin described the dilemma of common ownership as a result of a situation where natural resources are owned jointly by a community.

³³For Wood, religion is a major factor that determines morality.

³⁴According to Rice, Islam has teachings about conservation of the environment (environmental ethics), but does not run in Egypt. Rice research results show that the human attitude towards the environment in Egypt is not formed by *Shari'ah*.

³⁵The basic idea of positivism Comte is receiving positive science as the starting point of philosophical, and refused inner experience as a starting point or source of knowledge. Positivism considers only real objects that can be touched positively sensual. Positivism became the paradigm for science, scope only on the areas that can be observed and only on the method of observation.

³⁶According to Marx, industrial society experiencing alienation of themselves and their surroundings. Based on it, Marx managed to give birth to the famous theory "Historical Materialism" which describes two things: 1). Economic factors determines human behavior, and 2). That communism is the estuary last course of human history. Daniel L. Pals (Ed), *Seven Teories of Religion*. New York: Oxford University Press, 1996, p. 127.

condition gradually lead to the extinction of a civilization by Diamond (2005),³⁷ so that the safety of the environment should be an important priority for consideration for the sake of a future life.³⁸

Thirdly, the issue of environmental crises caused by human economic behavior. One is capitalism as the determining characteristics of modern times. Capitalism requires progress indefinitely, does not take into account the preservation of the earth. Natural exploitation carried out continuously, exceeding the resilience of nature itself. All that is done for reasons of economic improvement for the benefit at the expense of all forms of non-human life and the integrity of the biosphere in the overall ecosystem.

All three of these factors indicate a distortion of the values of humanity and dehumanisation in modern human life as the root of the environmental crisis. In the language of Richard Evanoff (2005), there has been an imbalance between human beings, social interest, and the rights of the environment. Humans in whom there is a desire lust of conquest and possession of a very large, overriding environmental sustainability in order to achieve the desired progress.

The environmental crisis is also seen as a manifestation of the inner state of man. As stated by Gore (1993), that the environmental crisis is a manifestation of inner crisis, because people lose spirituality in him. Nasr in the same spirit expresses through different sentences that ecological damage is no other than the effect of the pollution of the human soul, which began when the western man portray themselves as God on earth by removing the transcendental dimension of life.³⁹ In the language of Cox,⁴⁰ humans turn away from "the world there" and just concentrate on "the world here". Camus calls the term "metaphysical rebellion", which has uprooted confidence in the structure of reality.⁴¹

Some of the above views reflect that the environmental crisis stems from the way people identify themselves alienated and detached from nature. This perspective is not purely material as they seem, but rather represents the issue of inner (spiritual aspect of man). When humans escape from the metaphysical issue, the question of transcendental abolished. When the transcendental foundation shaken, then the structures and institutions that are built on it would wobble even experienced the devastation.

This condition—realized or not—has reduced the integrity of the humanity of man, then catapulted himself and caught up on rationality network technology

³⁷Five factors cause the extinction of a civilization: 1). Environmental damage caused by humans; 2). Climate change; 3). Enemy; 4). Errors in selecting business partners; 5). Political attitudes in the face of the change process.

³⁸Alvin Toffler, *Future Shock*, New York: Bantam Books, 1972,p.3.

³⁹Seyyed HosseinNasr, *Islam dan Nestapa Manusia Modern*, translated by Anas Mahyuddin, dari *Islam and the Plight of Modern Man*, Bandung: Pustaka, 1983,p.20-21.

⁴⁰HarveyCox, *The Secular City*,1987,p. 15-18.

⁴¹John K Roth, *Persoalan-persoalan Filsafat Agama*, translated by Ali Noer Zaman, from *The Problems of Contemporary Philosophy of Religion*, Yogyakarta: Pustaka Pelajar, 2003,p. 5.

inhumane. Moreover, when the modern paradigm of positivistic-anthropocentric nature, the science created by Nasr only by the power of reason without the light of the intellect.⁴² As a result, modern man into a creature with unique ironically, the main enemy is no longer a natural disaster or a wild animal in the jungle-like enemies of their ancestors-but the result of his own ability and our fellow human beings who use that capability.⁴³ Instead of approaching the happiness of life but increasingly feel a sense of anxiety and uncertainty, in the language of Karl Marx called alienation.⁴⁴

The tendency of modern man in the Islamic perspective, is more interested to portray themselves as the caliph who ruled from on to 'abd who is called to develop a natural fit with the call of nature. This is the point at the issue originated. Moral imperative for man is to portray himself as a balanced-as caliph or as a servant ('abd). When humans only choose one of them as the caliph alone, then there is an imbalance of roles. The existence of this imbalance, according Miskawayh is contrary to virtue, because in all the virtues are justice.⁴⁵ People who cling to religious Shari'ah, he will be subject and obedient full surrender of self, will not do the opposition in any way.

Within the framework of justice Ibn Miskawayh, can be understood if men portray themselves as the caliph, he will prosper nature is not making mischief, because when someone casts as a servant ('abd), he needs nature as a source of knowledge. Meanwhile, as fellow creatures of God, man also will obey the laws of nature and all that is in it according to the direction and the nature of nature. This is what shows that the role of humans has been conducted fairly. In the view of Robertson,⁴⁶ the balance (*equilibrium*) in man personally and socially, and between humans and nature.

But in fact, how human power as the leader in earth so emphasized at the expense of obedient to God. Human nature-theomorphisme revealed the Qur'an as al-fithrah-denied outright.⁴⁷ As a result, modern man facing existential issues such as the destruction of the environment by technology owned. He created a situation in which the control of the environment turned into an environmental crisis. This problem occurs because the modern man has dulled his vision intellectus (inner eye) so that they can not understand the nature itself and the Supreme Reality.⁴⁸ Because they have been

⁴²In Latin intellectus or Nous in Greek. Higher intellectual position of sense because it can obtain direct knowledge of God. The reason is simply a mirror image of the intellect in the human mind. Seyyed Hossein Nasr, *Islam dan Nestapa Manusia Modern*, translated by Anas Mahyuddin, from *Islam and the Plight of Modern Man*, Bandung: Pustaka, 1983, p. 6.

⁴³Nurcholish Madjid, *Islam Doktrin dan Peradaban*, Jakarta: Paramadina, 1992, p. 301.

⁴⁴Karl Marx, *Critique of Hegel's 'Philosophy of Right'*. Oxford University Press, 1970, p. 3.

⁴⁵Ibnu Miskawaih, *The Refinement of Character*, translated by Constantine K Zurayk, from *Tahzib al-Akhlāq*, Beirut: American University of Beirut, 1968, p. 111.

⁴⁶James Robertson, *The Sane Alternative A Choice of Futures*, England: The Old Bakehouse, 2008, p. 15.

⁴⁷Seyyed Hossein Nasr, *Islam In The Modern World*, HarperCollins: e-Books, 2009, p. 18. Seyyed Hossein Nasr, *Islam dan Nestapa...*, p. 30.

⁴⁸Seyyed Hossein Nasr, *Islam dan Nestapa...*, p. 4.

accustomed to using scientific analysis of the factual object, then it is difficult to take red thread that connects him with the center point in the context of spiritual ascent.

This is a constructive effort, needs to be done if the issue was about the environmental crisis which will be understood. Moral situation of modern man-as described above-suggests an urgent need, a reflective way of thinking about the philosophical construction of environmental ethics to manage life and give hope for the preservation of the environment and ecological sustainability in the future. This moral reflection by Hazm is intended to provide guidance on humans in order to improve the moral, because humans have a tendency to escape from goodness and truth, to give up on the sensory pleasure for worldly appeal.⁴⁹ Instead, according Hazm, people must turn to God so as not to be easily seduced by the worldly life and the make hereafter as life orientation.⁵⁰

Ethics as a moral reflection, trying to disassemble, analyze, clarify, and evaluate the "first principles" way of life chosen by men. The crisis of the environment is a serious problem, which suggests humans are in a problematic situation with the indication that it has occurred degradation of morality. From here it takes something more than a devastating critique, but rather constructs again a way of thinking and a new way of acting. The goal is to change the old way of thinking and action in a way that the result of thought and action that will give a better life, not to blow it. Thus, the philosophical construction of environmental ethics becomes important to consider. The philosophical construction will be found in the view of Islam and Javanese cosmology.

C. Islamic and Javanese Cosmology

1. Islamic Cosmology

In Arabic, the cosmos is called *'alam*, a root with *'ilm* (the knowledge) and *'alah* (address, sign), because the universe is a sign of the Creator.⁵¹ The existence of the Creator in the appearance of the universe that is the study of cosmology.⁵² In view of Nasr,⁵³ Islamic cosmology is the science that provides knowledge about the cosmos, change the opacity of reality becomes transparent reality, a means of disclosure of the Divine Reality.

The universe-as a sign of Allah-called also verses become a lesson for human resources. Nasr describes the universe as a "revelation of the cosmos" in which the value and source is from the same source Qur'an.⁵⁴ Both include ideas or archetype of all reality. Paragraph or a sign of God demonstrated through the harmony, harmony,

⁴⁹IbnuHazm, *Rasāil Ibnu Hazm al-Andalūsy*, Juz 1, Beirut: Dār al-Faris, 1987, p. 338-343.

⁵⁰IbnuHazm, *Al-Akhlāq wa Al-Taisīr*, Riyadh: Dār Ibnu Hazm, tt, p.15-18.

⁵¹Nurcholish Madjid, *Islam Doktrin...*, p.289.

⁵²Musa Asy'arie, *Filsafat Islam...* p. 177.

⁵³Seyyed Hossein Nasr, *The Heart of Islam Enduring Values for Humanity*, New York: Bethesda Maryland, 2002, p. 480.

⁵⁴Seyyed Hossein Nasr, *The Heart ...*, p. 486.

and order of the universe, as well as the existence represents a teleological.⁵⁵ The teleological argument in view of Ibn Rushd, called the argument of 'Inayah, where the universe is designed in such a way by the Creator.⁵⁶

In the perspective of Islamic theology, nature defined *ma siwa Allah* (everything other than Allah).⁵⁷ Nature created in truth and in righteousness (*bi al-haqq*), not by vanity.⁵⁸ Nature created full of wisdom, harmony and reflect the nature of God the Merciful, the Compassionate. Changes that occur in nature are caused by legal control over nature (the laws). Everything in nature is a source of metaphysical knowledge that is above the natural area itself.⁵⁹ In this sense, nature is God's creation that serves as the signs of His presence so that people came to him to get his lesson in perfection.

In the Sufi perspective, nature is a theophany of God.⁶⁰ The knowledge gained through the sacred knowledge that comes from the heart. See nature with the eyes of the heart does not mean externalized look reality in the rough, but like thousands of mirror reflecting the divine face. Nasr also analogized the cosmos as an extensive book in which consists of the words of the authors and have various levels of meaning. Interpretation of the literal meaning of the sacred text sheet cosmos implies theophany symbols. The sheets in the cosmos consists of texts which are symbols (written) in various ways, but from the nature of that one.

In the concept of Islamic cosmology, cosmic singularity in reality also comes down to the nature of the one (*tawhid*). Islamic cosmology also guide humanity to the origin of everything that is none other than the Supreme Reality with four basic qualities: the First, the Last, *Yang Dzahir* (body) and *Yang Batin* (soul).⁶¹ The attribute contains the meaning of the interrelation of all things and the interrelationships between the various levels in the hierarchy of the cosmic. Traces of the Supreme Reality is revealed in the diversity of the universe and integrated in singleness himself. This affirmation is the Oneness of the Divine which became the origin of the cosmos as a universal existence and interrelation overall order of the cosmos.⁶²

Knowledge of the origin of the cosmos, would raise awareness about the creation and the means for humans to enter the "cosmic maze map" that gives man clarity about the "map" of the universe and its position in the "map" is. This clarity allows humans play a role as *Khalifah* (representative, successor, ambassador) of God on earth. The implication, according to Madjid humans will give an account of the Caliphate sacred duty before God, so that people are required to be moral beings. Humans also have to

⁵⁵NurcholishMadjid,*Islam Doktrin ...*, p.289.

⁵⁶Ahmad Fuad Al-Ahwany, *Filsafat Islam*, translated by Sutardi Calzoum Bachri, from Islamic Philosophy,Jakarta: Pustaka Firdaus, 2008,p. 116.

⁵⁷Muhammad FahrudinAl-Razi, *Mafātih al-Gaib*, Juz 1,Beirut: Dār al-Fikr, 1401,p. 162.

⁵⁸(QS. Al-Anbiya' [21]: 16)

⁵⁹Seyyed HosseinNasr, *The Heart of ...*, p. 473.

⁶⁰Seyyed HosseinNasr, *Knowledge and The Sacred*, New York: State University of new York Press, 1989, p. 168-169.

⁶¹(QS. Al-Hadid [57]: 3)

⁶²Seyyed HosseinNasr, *The Heart of...*, p. 473-480.

have the ability to understand nature, where he is carrying out its duties.⁶³ This capability is supported by a sense of its potential, thus enabling the birth of science and technology. Science given by God to man through the use of reason.⁶⁴ But the reason is not a tool to establish the truth, but rather to understand and find the truth which is beyond human beings. As the al-Kindi, the truth is permanent and higher than the nature of human beings.⁶⁵

The presence of science and technology is also a human effort to understand the laws. Science will have the truth if it represents the laws and leads man to the Supreme Reality, not against and denying Him, but realize the objectives of the creation of nature that is the benefit for humans in accordance with the doctrine of *taskhir*.⁶⁶ *Taskhir* doctrine allows humans to exploit nature, but should still be appreciative and not exploitative. Man must foster harmonious relationship with nature as fellow creatures of God, even in the cosmic hierarchy, the lower position of human nature, but it only happens in the inner hierarchy, which is free in the dimensions of space and time. Because all of nature and human beings are equally God, then he must make peace with nature, understanding the moeslem universe.⁶⁷ By being humble, men claim submission to God (Islam). Thus, nature can be a man's best friend in finding God.

2. Javanese Cosmology

Javanese cosmology is a concept of human mystical life of Java combined with belief in supernatural forces outside himself, both the forces of nature or God.⁶⁸ In view of the Java universe called Jagad gedhe or big universe, humans are a representation of the jagad cilik or small universe. Among them there is a close relationship which is inseparable. The relationship between *jagad gedhe* (macrocosm) with *jagad alit* (microcosm) this is a manifestation of problems in cosmology Java.

Javanese had a concept of beliefs, myths, norms, and the worldview in which there is a belief in their little universe and the big universe that affects all aspects of life because there is oneness strength (*manunggaling kawulo gusti*). The oneness can be interpreted that the man had a relationship with forces beyond his much larger, with the hope it will be sustained in order to increase his strength. Therefore, Java man continues to maintain a balance and harmony between microcosm and macrocosm for all aspects of life are affected by two forces.

⁶³NurcholishMadjid, *Islam Doktrin...*, p. 301-303.

⁶⁴Q.S. Ali Imran [3]: 190. 'Aql, not as a noun concrete, but the abstract noun or mashdar of the verb 'aqala ya'qilu (which means thinking): forms of activities to understand nature, learn, and take heed.

⁶⁵MM.Syarif(Ed), *Para Filosof Muslim*, translated by IlyasHasan, from *History of Muslim Philosophy*, Bandung: Mizan, 1994, p. 15. Ahmad FuadAl-Ahwany, *Filsafat Islam*, p. 69.

⁶⁶Seyyed HosseinNasr, *The Heart...*, p.247. NurcholishMadjid, *Islam Doktrin...*, p.291-293.

⁶⁷(QS. Al-Israa' [17]: 44)

⁶⁸Titit S. Pitana, "Reproduksi Simbolik Arsitektur Tradisional Jawa: Memahami Ruang Hidup Material Manusia Jawa", in *Jurnal Gema Teknik*, 2 (Juli)/X,2007, 126-133.

According to Mulder, Javanese cosmology view the life in this world as a whole existence.⁶⁹ Everything that there is a unity of life and have closely tied with the cosmos.⁷⁰ The fields in the reality of the cosmos does not stand alone but relate to each other and coordinated on a regular basis. In this unity, all the symptoms have a place and in a complementary relationship and related to one another.

In view of Magnis-Suseno, the unity of existence called the numinous unity⁷¹ that includes the empirical nature, human and supernatural nature (metaempiris) the unseen and the sacred. Every event that happens, do not merely represent what appear to be material, but the representation of the transcendental-supernatural mystery-where humans rely and find existence.

Inscrutability of nature is something abstract and express themselves through forces that can not be taken into account, by man personified as spirits.⁷² The relationship between the empirical nature with nature metaempiris reflects two aspects at once. In the exoteric aspect, people in touch with nature, while in the more esoteric aspects, society and nature related to the supernatural realm.

In view of Javanese cosmology, the empirical nature (or can be called natural birth) does not stand on its own because of its strength and power come from abstract reality behind the empirical nature.⁷³ The real reality is natural metaempiris / mind. However, no empirical nature is false, but the real although the reality is shallow without force. Java man find his life in the empirical, the place where the abstract powers residing.

Life in the unity of existence, regarded as an exponent, a shadow (puppet) of something higher. Unity was conceived as an overall co-ordinated and integrated as a hierarchical order and submit to the inevitable cosmic law (*ukum pinesthi*).⁷⁴ *Ukum pinesthi* is part of a big plan in which are arranged regularly. Everything that happens is a necessity, not a chance, because every element of coordinated and integrated universally with all the symptoms in the cosmos. Humans have to adapt and live in

⁶⁹NielsMulder, *Pribadi dan Masyarakat Jawa*, Jakarta: Pustaka Sinar Harapan, 1996,p. 19.

⁷⁰RangkaiWisnumurti, *Sangkan Paraning Dumadi Konsep Kelahiran dan kematian Orang Jawa*, Yogyakarta: DIVA Press, 2012,p. 18.

⁷¹ Numinous comes from the Latin *numen* which means light, in English called the numinous. Numinous refers to the typical religious experience, and can be translated with the Divine, the Supernatural, and so forth. The term of the Divine too specifically to the religious appreciation monotheists. Franz Magnis-Suseno, *Etika Jawa...*, p. 83-86.

⁷²In view E.B. Tylor, the spirit is regarded as something very "smooth", "thin", "no shadow". DanielL. Pals, (Ed),*Seven Teories of Religion*, New York: Oxford University Press,1996, p. 25-26.All the forces of nature are returned to the spirits and subtle forces such as village guardian spirit or embryo (*Danyang*),*memedi*, *lelembut*, *dhemit*, and others. They can give a blessing, but also can cause havoc. Survival and prosperity depends on their good intentions. Franz Magnis-Suseno, *Etika Jawa...*,p. 87. CliffordGeertz, *Agama Jawa: Abangan, Santri, Priyayi*, translated by Aswab Mahasin & Bur Rasuanto, from *The Religion of Java*, Depok: Komunitas Bambu,2013, p. 7.

⁷³ Franz Magnis-Suseno,*Etika Jawa...*, p. 118.

⁷⁴NielsMulder, *Pribadi dan...*, p. 19.

harmony with natural law, skip the lines that have been defined and can not escape from what has been outlined.

Living in harmony with natural law aims to maintain equilibrium or fully balance situation in life. In the view of Java, reflecting the balance of the cosmos there are two parts namely *pangiwa* and *panengen*.⁷⁵ At the *pangiwa* located all nasty, rude and full of lust destruction. While on *panengen*, is an element of a good, smooth, quiet and passion to build. A source of harm to the Javanese, consciously derived from *pangiwa*. But that does not mean part of *pangiwa* must be destroyed. Because part of *pangiwa* must absolutely exist in the world of the cosmos, the Java community attitudes towards catastrophe (crime) is to protect themselves in certain ways such as through *pusaka* (sacred weapon),⁷⁶ tradition systems,⁷⁷ and classification systems. in order to achieve a state *slamet* (safe).⁷⁸

All of the efforts are made in order to align itself with the harmony of the whole reality in the cosmos and relates to the belief that the cosmic plan has been "set". The decree allows humans to determine future events. The way is through a comprehensive classification system that in principle, includes symptoms of each element of experience and relationships with other elements.⁷⁹ This classification is the basis of the almanac (*primbon*)⁸⁰ in which includes the accounting system (*petungan*)⁸¹ is something that will be matched cosmic or not. *Petungan* contains concepts and sacred formulas that can be used to solve a problem. A problem would be solved if

⁷⁵SartonoKartodirjoet all, *Perkembangan Peradaban Priyayi*, Yogyakarta: Gadjah Mada University Press, 1987,p. 171-172.

⁷⁶Traditional weapon which has supernatural powers contained in it can protect the individual, family, village, or the government of the *pangiwa*.

⁷⁷Traditionally regarded as a sacred thing, not only must be adhered to, but also respected, even in certain respects a cult. The sanctions religious nature such as *kualat* (God punishment from disbelief of *pusaka*) also color the magical beliefs that violate the Javanese tradition.

⁷⁸According to Geertz, *Slamet* in Javanese view exists not mean anything (there is no such or not there is something that happens to someone,it mean gets in the way). CliffordGeertz, *Agama Jawa...*, p. 8. In Aizid opinion, *slamet* means safe, happy, prosperous regardless of incidents that are not required. *Slamet* concept is related to the purpose of life Javanese—which is also the universal aspiration of mankind throughout the world is the next world security. This is manifested in the worldview of Javanese *Widada nir ing sambikala slamet ndonyo akherat* (always kept away from danger all the time, survived the afterlife). Rizem Aizid, *Islam Abangan & Kehidupannya Seluk-Beluk Islam Abangan*, Yogyakarta: DIPTA, 2012, p. 82-83. While there is security is able to minimize disruption of life in order to create harmony or balance (equilibrium) in life

⁷⁹Based on the system, all the elements in the world fall into one of five classes that can be divided according to the four winds (plus basic). What cursory considered empirical matter can enter into a magical and sacred atmosphere with the concept of the wind direction. NielsMulder, *Pribadi dan...*, p. 26.

⁸⁰One of example is *Primbon Bataljemur Adamakna* written by Soemodidjojo Mahadeva in 1965. In it contains a wide range of knowledge that is confidential, some formula that could be applied to determine an event that has not happened and it happened.

⁸¹*Petungan* used to determine the exact coordinates so that human salvation of the world and avoid disaster. This *petungan* affect the daily life of people of Java and is a means that can provide hope and peace.Franz Magnis-Suseno, *Etika Jawa...*, p. 91. Capt. RPSuyono, *Dunia Mistik Orang Jawa: Roh, Ritual, Benda Magis*, Yogyakarta: LkiS, 2009,p. 3.

conceptualized into a suitable form in a cosmic precise coordinates. The mastery of man to the cosmic law to guarantee human existence in society.

The Javanese did not see any difference between religious attitudes, attitudes toward nature, and social interaction in the community.⁸² If humans disturb social harmony, it is cosmic, he endangers himself and other community members. The only thing that can be done by humans is to maintain social order and the cosmic order. Such society represents the ideals of Java, a state *tata tentrem karta raharja*.⁸³

Javanese people will not be hasty in the act, because every problem is not limited to the social dimension of nature, but always closely linked with the metaempiris dimensions. In each action, a person is required to be such that it does not collide with the metaempiris dimensions where cosmic law applicable in it. For the Javanese, living in harmony with nature is a virtue, in which man is able to put himself in the overall order of the universe in harmony. The phrase is quite popular in the community to illustrate this is *golek dalam padhang*.⁸⁴

Human struggle with nature empiris (born) allows humans find self-awareness to dive into his own inner state. This awareness is not merely speculative mystical theory, but simply experienced a profound spiritual experience through taste (*rasa*).⁸⁵ In the view of Magnis-Suseno, meaningful sense of taste in every dimension of feeling, which include: sensory feeling, the feeling of standing in the field of interaction, the feeling of oneness with the universe, the existence of self-determination through a feeling of destiny, and in the end awareness of his own ego. Through taste, numinous space wide open for people to dive, because the sense also means being *eling* (aware) will be the origin of themselves, namely the Divine (Ilahi).

Various dimensions of flavor in a numinous space, leads man on the cusp and central to everything, the Almighty (*Hyang Sukma*) from which "Life" (*urip*) all existence comes and to Him shall return. Knowledge is called kawruh sangkan paraning dumadi (knowledge about the origin and destination of all that is created). "*Urip*" was the one who turned the natural order of the universe. The composition of the universe is hierarchical, starting from the most rugged exponent existence until the manifestation of a more subtle, and more close to the reality of the truth. The nature of

⁸²Franz Magnis-Suseno, *Etika Jawa...*, p. 85. SuwajiBastomi, *Seni dan Budaya Jawa*, Semarang: IKIP Semarang Press, 1995, p. 39.

⁸³A state of prosperity, peace, and harmony in nature and society without interference.

⁸⁴Literally means to find a way that the light (right). That is, human actions do not hit the signs that have been outlined by a system of shared values in the community. A state of prosperity, peace, and harmony in nature and society without interference. BudionoHerusatoto, *Mitologi Jawa*, Depok: ONCOR Semesta Ilmu, 2011, p. vii.

⁸⁵Sense of feeling refers to the object that is confidential, a kind of fluidum which can not be defined that in man which would allow him to relate to God and unite with Him. This Fluidum give life to the whole of life or spirit of life. Franz Magnis-Suseno, *Etika Jawa...*, p. 130-131.

the called "God",⁸⁶ but whatever it's called, it still remains the most secret things, the most vague and most essential of all initiatives.

The more humans live ourselves as part of the natural universe and beneficial to him, then the man will find inner balance through the outward aspects of the universe. Thus, a person will feel a moral obligation to respect nature and everything in the entire hierarchy of the cosmos. They will accept life as it is to follow the natural rhythm coherence to cultivate inner peace and tranquility of emotion.

D. Contribution of Islamic and Javanese Cosmology as Philosophical Construction for Environmental Ethics

Philosophical construction of environmental ethics, built on the starting point of the place of humanity in the cosmos as described above. In detail include: 1). The place of humanity as caliph, demanding man to choose act responsibly in order to carry out the sacred duty of caliphate; 2). The position of a calip must run balanced with man's moral position as a servant (*'abd*). Moral choice for man is none other than fidelity to the mandate of God, a natural demand that is entirely natural to conform to His laws (*sunnatullah/ukum pinesthi*); 3). Appropriate way to be selected by man is none other than subservient, obedient and surrender to God, peace with nature, a moeslem must understand the universe, to be humble and to see nature as a source of teachings and lessons for humans.

In addition to the starting point above, the philosophical construction of environmental ethics are also found in the understanding of the hierarchy of the cosmos, where the man is the pinnacle of God's creation (*ahsanu taqwim*). The whole universe which is in a lower dignity is not to be exploited, but to be respected as human nature to give a lesson to come down to the knowledge of the origin of everything (*kawruh sangkan paraning dumadi*).

In this context, the nature of open objects for humans to be studied as a source of knowledge. By understanding the laws of nature, it gives birth to the science and technology that allows humans to take advantage of nature in order to achieve well-being. But it all depends on the achievement of human behavior towards nature, namely with positive attitude and being fully appreciative of nature, in harmony with the plans that have been designed by God.

Thus, environmental ethics center lies in the human ability to maintain and preserve the harmony of nature by not putting up stiff resistance whatsoever to the laws of nature (*sunnatullah/ukum pinesthi*). By acting in accordance with the harmony of nature, it means human respect the universe, and not do any damage to it also represents a moeslem (submissive, obedient, and surrendered to Allah) the man

⁸⁶"God" refers to the Java concept of God immanent, non-person. Without the quotes, the word of God refers to the concept of a "transcendental" of the monotheistic religions of the Middle East. Franz Magnis-Suseno, *Etika Jawa...*, p. 120. Niels Mulder, *Pribadi dan...*, p. 19-20.

himself. Through respect and appreciation on universe, means that humans have manifested themselves being Muslim. A word to convey the same circumstances *slamet* (safe, secure, peaceful, prosperous), where humans are in the exact coordinates of the overall "cosmic map".

Moral requirements for a human is to carry out obligations according to their position in the universe. This moral obligations known to man from within his own mind, when humans were able to explore the inner base by using a sense/*dzaug*, then he will come to the Divine or *Hyang Sukma or Urip* ("Life") as *sangkan paraning dumadi*. Human experience of the divine that is holy, sacred, valuable peaks and the nature of reality manifests itself in nature. With such understanding, it is expected to change human behavior towards nature and achieve harmony in nature.

In view of Nasr, behavior change is an attempt to get out of the environmental crisis.⁸⁷ These efforts through a spiritual transformation in the role of human beings and human nature. Meanwhile, in the view of the philosophers of Islam, people need spiritual healing arts (*Al-Thib Al-Rūhāny*) in order to achieve happiness.⁸⁸ Human happiness will come when he has achieved perfection of the goodness as the purpose of creation.⁸⁹ The perfection of man lies in his mind.⁹⁰ With language Amin Abdullah called the peak accumulation operationalization ability of human intelligence.⁹¹ So, in addition to functioning as cognitive skills, intellect also has the function set (managing principle) in the soul, because of its superiority can ensure restraint of lust and moral improvement.

Moral perfection is a spiritual virtue, which, according to Nasr is the core of Islamic hearts and allow humans to live in peace and harmony.⁹² Islamic heart is none other than the testimony Reality Unity of God, the universality of truth, absolute to submit to the will of God, the fulfillment of every human responsibility, and respect for all beings. This spiritual wisdom can be a philosophical construction for environmental ethics.

Based on the philosophical construction, developed environmental ethic must include three dimensions: 1). Theological dimension, in the form of ethics against God the creator of the moral choice for people to submit, obey and surrender to Him, not insubordination and breach in any form either in the capacity of human beings as well as a servant of the caliph; 2). The social dimension, such as the ethics of fellow human beings is based on the view that human beings are brothers, then humans should realize the fulfillment of the obligations and responsibilities to others in order to realize social keselaran; 3). Ecological dimension, in the form of ethics to all beings in all

⁸⁷Seyyed HosseinNasr, *The Heart ...*, p. 315.

⁸⁸AbiBakarAl-Razi, *Al-Thibb Al-Rūhāny*, Kairo: Maktabah al-Nahdhah al-Masyriyah, 1978.

⁸⁹MM.Syarif, (Ed),*Para Filosof Muslim*, translated by IlyasHasan, from *History of Muslim Philosophy*, Bandung: Mizan, 1994,p. 239-240.

⁹⁰HarunNasution,*Falsafat dan Mistisisme dalam Islam*, Jakarta:Bulan Bintang,1992, p. 24-25.

⁹¹AminAbdullah,*FalsafahKalam*, Yogyakarta: PustakaPelajar, 2009,p. 186.

⁹²Seyyed HosseinNasr, *The Heart of Islam...*, p. 283-284.

components of the ecosystem in the universe. Through an appreciation of man against nature, kemusliman understand the universe, human beings will not exploit nature, but "accompany" the hymn to God by keeping the natural harmony. Through these three dimensions, it is expected to change the way of man against nature.

Based on the above explanation, the philosophical construction of environmental ethics have contributed as follows: First, Ontologically, Islamic and Javanese cosmology teaches the relation between man and nature—based unity. This view provides a construction environmental ethic based consciousness is not the distance between subject and object, thus giving rise to an appreciative behavior towards the environment. All the creatures in the universe has a life bond with each other. In addition, the spiritual values of Islam can fill gaps cosmological view positivistic-antroposentris mentality which are the basis of enlightenment.

Second, Epistemologically, Islamic cosmology based on *bayani*, *burhani* that combine the revelation of the Qur'an and the revelation of the cosmos, and *'irfani* for achieving metaphysical knowledge. While the flavors Javanese cosmology is based systematization of human experience in life that is full of mystery. Both epistemology will complete anoe another and capable of delivering humans to the knowledge of God the creator of nature. Nature not merely understood to be physical, but is a manifestation of the metaphysical.

Third, axiologically, both views of cosmology leads to harmony in nature, an appreciative attitude toward nature that reflect the elimination of the gap between subject and object. Such reflections enable the implementation of the rules guiding behavior norms and the demands of practical needs in line with the ethical-anthropological dimension. These conditions allow the human intelligence can play a significant role in creating a science and technology to improve the lives. Thus, it does not kill human creativity at the same time not to indulge the desires of the wild exploitation of the environment.

E. Conclusion

From the explanation above, it can be concluded that both views of cosmology explain that the origin of life is none other than God Almighty God, or in the terminology of Java called *Hyang Sukma or Urip* ("Life"), which is *sangkan paraning dumadi* (origin and destination what created). Through the roots of Islamic cosmology centered on monotheism and the unity of existence Javanese cosmology, the expected place of humanity in the universe can be understood comprehensively. Between man and nature are unified, so that there is no distance with the human nature. That understanding leads man to the appreciative attitude toward nature, a catalyst for change in the way that in turn bring about change his behavior towards the environment. A lifestyle that reflects an awareness of the relationship of reciprocal and mutual acceptance between anthropological world and the cosmos at large. Thus,

people will find the right role for himself in the universe, so the interaction between humans and nature will be justified ethically.

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