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Arab		Ind.	Arab		Ind.
أ	=	a	ط	=	ṭ
ب	=	b	ظ	=	ẓ
ت	=	t	ع	=	‘
ث	=	th	غ	=	gh
ج	=	j	ف	=	f
ح	=	ḥ	ق	=	q
خ	=	kh	ك	=	k
د	=	d	ل	=	l
ذ	=	dh	م	=	m
ر	=	r	ن	=	n
ز	=	z	ه ، ة	=	h
س	=	s	ء	=	’
ش	=	sh	و	=	w
ص	=	ṣ	ي	=	y
ض	=	ḍ			

Vokal Tunggal (Monoftong), Panjang (Madd), dan Rangkap (Diftong)

اَ = a	اَ = ā	اَ و = aw
اُ = u	اُ و = ū	اَ ي = ay
اِ = i	اِ ي = ī	

Ya' (ي) Nisbah

Di akhir kata	إِسْلَامِي = Islāmiy
Di tengah kata	إِسْلَامِيَّة = Islāmiyyah

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GOOGLISM: A STUDY ON IBN RUSHD'S INTEGRATION THOUGHT CONCERNING CONTEMPORARY NEW RELIGION

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Abstrak: *Googlisme merupakan satu dari contoh agama baru kontemporer. Revolusi Industri 4.0 banyak memberikan dampak dan pengaruh yang semakin canggih dalam berbagai aspek termasuk agama. Kelahirannya memberikan pengaruh mendalam terhadap keseimbangan disiplin ilmu. Artikel ini bertujuan untuk mendeskripsikan integrasi agama, filsafat dan sains sebagai tanggapan atas fenomena yang hadir dimasa ini yang akan dibantu dengan pemikiran integrasi Ibnu Rusyd. Penelusuran pustaka merupakan metode yang digunakan oleh penulis dalam penelusuran data dan dilengkapi dengan pendekatan. Selain itu penelitian ini menggunakan metode analisis-deskriptif dalam mencapai hasil pembahasan. Hasil dalam penelitian ini menunjukkan tiga hal. Pertama, bahwa keringnya spiritualitas dimasa kontemporer menyadarkan individu untuk kembali beragama hingga terlahir agama baru kontemporer. Kedua, dalam teori integrasinya, Rusyd menyebutkan adanya potensi manusia dalam berfilsafat, dimana teori Ibn Rusyd ialah mengintegrasikan dua sumber ilmu pengetahuan yakni, akal dan wahyu. Ketiga, berdasarkan teorinya, mencoba memberikan proporsi yang tepat antara pengetahuan Tuhan dan pengetahuan manusia melalui sains.*

Kata Kunci: *Agama, Googlisme, Ibnu Rusyd, Kontemporer, Sains*

Title: Googlism: Review of Ibn Rusyd's Integration Thought into The New Contemporary Religion

Abstract: Googlism is an example of a contemporary new religion. The impact and influence of the Fourth Industrial Revolution greatly affected various aspects, including religion. Its emergence has profoundly influenced the balance of disciplines. This article aims to describe the integration of theology, philosophy, and science as a response to the phenomena present in this era, with the assistance of Ibn Rushd's integrated thinking. A literature review is a method used by the author in gathering data supported by a phenomenological approach. Additionally, this research employed a descriptive-analytical method to achieve the discussion outcomes. The results of this study indicate three main points. First, the dryness of spirituality in the contemporary era has awakened individuals' return to religion, leading to the birth of modern new faiths. Second, in his integration theory, Rushd mentions the potential of human beings to engage in philosophy, whereas Ibn Rushd's theory integrates two sources of knowledge: reason and revelation. Third, based on his theory, an attempt is made to provide the appropriate balance between knowledge of God and human knowledge through science.

Keywords: Googlisme, Religion, Ibn Rusyd, Contemporary, Science



INTRODUCTION

The debate surrounding the relationship between religion and science is ongoing. Many individuals perceive religion as a hindrance to scientific and technological advancements. Ian G Barbour classifies the integration of science and religion into four categories: conflict, independence, dialogue, and integration.¹ Muhammad Miqdam Makfi suggests that Barbour's classification, similar to Ibn Taymiyyah's concepts of *qathi* and *zhanni*, serves as a hypothesis to eliminate the possibility of conflict or integration between science and religion.² The Industrial Revolution 4.0 has positively and negatively impacted various aspects of human life, including religion. One negative consequence facilitated by the internet is the emergence of new technology-based religions, where followers worship and idolise technology. For instance, the website <https://churchofgoogle.org/> presents nine arguments claiming why Google is worthy of being considered God, replacing traditional religious deities.

Nahason Bastion, in his 2022 book, highlights Googlism as a new religion that emerged due to the influence of the Industrial Revolution 4.0.³ Bastion's research closely relates to Lauren Mason's investigation into the factors contributing to Google's recognition as a religion.⁴ Additionally, Joanna Sleight researched the development of Googlism as a religious movement. Sleight conducted interviews with devoted followers of Googlism, emphasising the impact of the internet on spirituality and religion. Based on these interviews, Sleight categorised Googlism followers into two groups: (1) believers and (2) non-believers. Believers approach the Church of Google from an emotional and spiritual standpoint, while non-believers are drawn to it due to their dissatisfaction with the inefficiencies of organised religions.⁵ In 2017, Olivia Solon authored the book "*Deus Ex Machina: former Google engineer is developing an AI God*," exploring Way of the Future, a nonprofit religious organisation founded by Anthony Levandowski. The organisation deifies artificial intelligence (AI). According to Way of the Future, new technologies and scientific discoveries continually give rise to new religions, replacing outdated and irrelevant deities with more rational gods that deviate from

¹ Dita Handayani, "Integrasi Agama Dan Sains Menurut Ian G . Barbour Dan Sumbangannya Terhadap Kajian Keislaman," *Tsamratul Fikri* 16, no. 1 (2022): 1–10, <https://doi.org/https://doi.org/10.36667/tf.v16i1.958> Integrasi.

² Muhammad Miqdam Makfi, "Relasi Agama Dan Sains Dalam Pemikiran Teologi Ibn Taymiyyah; Studi Kritis Buku Daru Ta'Arrudl Al-'Aql Wa Al-Naql," in *Konferensi Integrasi Interkoneksi Islam Dan Sains*, vol. 4 (Yogyakarta: Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2022), 333–39, <https://ejournal.uin-suka.ac.id/saintek/kiiis/article/view/3255>.

³ Nahason Bastin, *Pendidikan Kristen Dan Revolusi Industri 4.0*, ed. Cet. I (Nahason Books/ Nahason Literate (Online), 2022), <https://books.google.co.id/>.

⁴ Lauren Mason, "Obeying Google: The Internet Art of Leonardo Solaas," *Digital Media Theory Joel Swanson MLA*, 2011.

⁵ Joanna Sleight, "Google A Religion Expanding Notions of Religion Online," *JSTOR*, 2022, 251–62, <https://www.jstor.org/stable/j.ctv1xxrxw.20>.

the concept of God as described in the Bible.⁶ This finding is supported by Gerry Foudy's research, which examines the prevalence of internet searches conducted by students using the keyword "Google is the God of the Internet."⁷

A comparable study exploring the emergence of online religion or digital religion has been conducted by Gregory Price Grieve, who delved into a virtual religious community. Another research endeavour addressing the growth of digital religion was undertaken by Gregory Price Grieve as well, focusing on a virtual religious community. Based on his field studies, Grieve concluded that this virtual religion resembles paganism, embodying the principle of "define your religion." He determined that digital beliefs need more organisational structure. Followers of this faith are united through sentiment and creativity, prioritising personal rituals over traditional forms of religion.⁸ An investigation into digital paganism was also carried out by Giulia Evolvi, who authored the book "Materiality, Authority, and Digital Religion: The Case of a New-Pagan Forum."⁹ Corresponding to the studies above, Yusrina Pradipta Andityarini penned an article in 2018 about a religious community formed within the realm of the "second life" cyber game, a 3D gaming experience promoting the tagline "Your World. Your Imagination." Players in this game can lead an alternative life based on their imagination, engaging in economic, social, entertainment, and even spiritual activities. As an illustration, the game introduces a character named Ruth as an alternative representation of the Virgin Mary.¹⁰ Another researcher investigating Digital Religion is Abdullah Muslich Rizal Maulana, who views the discourse on digital religion as an interdisciplinary subject exploring the interplay between technology users and religious phenomena. Finally, Heidi A. Campbell conducted a study on digital faith, authoring the book "Digital Religion: Understanding Religious Practice in New Media Worlds" in 2013.¹¹

Ibn Rushd's view on the relationship between religion and philosophy and the connection between revelation and reason is explored in this article. This research posited that Googlism represents a modern form of religion that arises from individual desperation

⁶ Olivia Solon, "Deus Ex Machina: Former Google Engineer Is Developing an AI God," *The Guardian* (London, September 2017), <https://www.theguardian.com/technology/2017/sep/28/artificial-intelligence-god-anthony-levandowski>.

⁷ Gerri Foudy et al., "Is Google God? How Do Students Look for Information Today?," in *Moving Targets: Understanding Our Changing Landscapes* (Michigan, US: LOEX CONFERENCE PROCEEDINGS 2006, EASTERN MICHIGAN UNIVERSITY, 2006), <https://commons.emich.edu/loexconf2006/28/>.

⁸ Gregory Price Grieve, "Imagining a Virtual Religious Community: Neo-Pagans and the Internet," *Chicago Anthropology Exchange* 7 (1995): 98–132.

⁹ Giulia Evolvi, "Materiality, Authority, and Digital Religion the Case of a Neo-Pagan Forum," *Entangled Religions* 11, no. 3 (2020), <https://doi.org/10.13154/er.11.2020.8574>.

¹⁰ Yusrina Pradipta Andityarini, "Agama Saiber Dalam Game Virtual Reality 'Second Life'," *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* 2, no. 2 (2018): 103–12, <http://ejournal.iaitabawah.ac.id/index.php/alamtaraok/article/view/339>.

¹¹ Heidi A. Campbell, *Digital Religion: Understanding Religious Practice in New Media Worlds*, Routledge (New York: Taylor & Francis Group, 2013), https://doi.org/10.1007/978-3-319-31395-5_10.

and inner needs, eventually manifesting in the ever-evolving technology. The outcomes of this study enrich the field of spiritual development, shedding light on the progression of religion. Moreover, just as beliefs rooted in animism and dynamism satisfy the human soul's longing for faith, technology can also fulfil that role in the present era. Hence, this investigation's findings significantly contribute to contemporary religious studies.

METHOD

This study investigated Googlism as a contemporary form of a new religion. It utilised a qualitative methodology, specifically literature searches, making it a phenomenological inquiry in paradigmatic terms. Moustakas explains that phenomenological research involves tracing and exploring human experiences related to specific phenomena. Phenomenology, pioneered by Edmund Husserl (1850-1938), seeks to comprehend the true meaning of human experience by emphasising intentional awareness. According to phenomenology, memories, images, and meanings serve as avenues through which human experience manifests itself.¹²

Bogdan and Taylor (1982) assert that qualitative research is a procedure that generates descriptive data in the form of written or spoken words from individuals, as well as observable behaviour. This approach considers the context and the individual holistically. Similarly, Kirk and Miller describe qualitative research as a social science tradition that primarily relies on direct observation of humans and their environment, encompassing their social relationships. Documentation serves as the data source for this study.¹³ Sugiyono explains that descriptive research produces data in words, writings, notes, reports, and photographs.¹⁴ Consequently, the researcher explores the spiritual dryness experienced by contemporary individuals.

RESULTS AND DISCUSSION

Googlism and 'Religious Men' Phenomenon

Religious experience encompasses spiritual encounters and physical affairs biologically intertwined with an immeasurable spiritual aspect. However, from a phenomenological perspective, this experience can be observed through changes in the individual's attitude who undergoes it. Anxiety, as a psychological experience, cannot be quantified but manifests through one's attitude. It arises due to various factors and depends on the individual's interacting characteristics. Psychologically, anxiety emerges from an imbalance among

¹² Felisianus Efrem Jelahun, *Aneka Teori Dan Jenis Penelitian Kualitatif: Review Buku Qualitative Inquiry & Research Design-Choosing Among Five Approaches* (London: Sage Publications, 2022), <https://doi.org/10.31219/osf.io/ymzqp>.

¹³ Zuchri Abdussamad, *Metode Penelitian Kualitatif*, ed. Patta Rapanna, Cetakan 1 (Makassar: CV. Syakir Media Press, 2021), <https://doi.org/10.31219/osf.io/juwxn>.

¹⁴ Agus Djoko Santosa et al., "Faktor Penentu Loyalitas Pelanggan PT Nabawi Mulia Pendekatan Kualitatif Dan Kuantitatif Menggunakan PLS SEM," *Jurnal IKRAITH-ABDIMAS* 5, no. 2 (2022).

physical, cognitive, and spiritual needs. Consequently, religion is believed to play a crucial role in alleviating stress.¹⁵ Interestingly, anxiety is associated with developing three facets of human intelligence.

Three types of intelligence continue to evolve within individuals: intellectual intelligence, emotional intelligence, and spiritual intelligence. Thus, a person's success significantly hinges on their ability to maintain equilibrium among these three intelligence domains.¹⁶ Spiritual or religious intelligence is one of the continuums of human intelligence. For instance, numerous new religions and belief systems have emerged and thrived. Some individuals adhere to long-established religious beliefs (organised religions), while others experience spiritual restlessness and become followers of contemporary faiths that exist the present.

The tension between religion and science can be observed through the historical relationship between science and the Church in medieval Europe. During that era, the Church was deemed the ultimate authority on truth. According to Church Doctrine, the Earth was considered the centre of the solar system (geocentric), a viewpoint supported by Aristotle and Claudius Ptolemy.¹⁷ However, Galileo Galilei presented that the sun, not the Earth, is at the centre (heliocentric). This contradicted the Church's beliefs, and Galileo was condemned to death for opposing the Church's doctrine. Eventually, history proved that the sun is the solar system's centre.¹⁸ In 1992, Pope John Paul II acknowledged this fact, despite facing opposition from the Church's Inquisition board. Protestantism emerged as a variant of Catholicism due to the Galileo incident.¹⁹ The Galileo narrative illustrates how scientific discoveries can lead to the emergence of new religious variations. Consequently, the advent of diverse digital religions in the present era finds a historical precedent. In his work "Psychology of Religion," Jalaluddin asserts that the belief in the unseen is an inherent need experienced since childhood, alongside spiritual and social needs.²⁰ The present generation, grappling with a spiritual crisis, relies on technology, which they perceive as a deity, to fulfil their spiritual yearnings. Technology, for them, embodies qualities akin to the divine attributes found in organised religions. For instance, adherents of Googlism deem Google as

¹⁵ Naan, "Motivasi Beragama Dalam Mengatasi Rasa Frustasi," *Syifa Al-Qulub* 3, no. 1 (2018).

¹⁶ Fitria Nur Sholichah, "Pengaruh EQ (Emotional Quotient) Dan SQ (Spiritual Quotient) Terhadap Prestasi Belajar Siswa Pada Mata Pelajaran PAI Di Sekolah Menengah Pertama (SMP) Plus Al-Kautsar Blimbing Malang," *Tesis Program Magister Pendidikan Agama Islam Universitas Islam Negeri Maulana Malik Ibrahim Malang*, 2015.

¹⁷ M. Najib Yuliantoro, *Nalar Publik Ilmu Dan Agama*, ed. Nur'aini (Yogyakarta: UGM Press, 2021).

¹⁸ N. Fitriyana, "Infalibilitas Paus Dalam Perspektif Gereja Roma Katholik," *Jurnal Ilmu Agama UIN Raden Fatah* 15, no. 2 (2014).

¹⁹ D Lesmana and E Mahyudin, "Relevansi Agama Dan Sains Menurut Ian G. Barbour Serta Ide Islamisasi Sains," *Jurnal Pendidikan Islam*, 2018.

²⁰ Syaiful Hamali, "Dampak Konversi Agama Terhadap Sikap Dan Tingkah Laku Keagamaan Individu," *Al-AdYaN* 7, no. 2 (2012).

God due to its omniscience, omnipresence, responsiveness to prayers, immortality, perfect memory, lack of hostility, and vast knowledge.

The website <https://churchofgoogle.org/> expounds on why Google is regarded as God. The introductory statement on the website elucidates:

“We at the Church of Google believe the search engine Google is the closest humankind has ever come directly experience an actual God (as typically defined) ... We reject supernatural Gods on the notion they are not scientifically provable. Thus, Googlism believe Google should rightfully be given the title of 'God'...”²¹

From the opening, as mentioned above, several salient points can be gleaned regarding Googlism. Firstly, it proclaims that Google embodies the most practical experience humans have ever encountered, closely approximating the qualities associated with God as widely believed. Secondly, it dismisses supernatural deities that lack scientific verifiability. The motivation behind human faith in Googlism shares similarities with the principles of Animism and Dynamism. Both animists and dynamists believe in and worship beings they perceive to be able to disrupt the balance of nature and the human spirit. Both Googlism and animism/dynamism seek a foundation to fulfil their spiritual needs.²² Googlism is influenced by rationality stemming from technological advancements in the present era. In contrast, animism and dynamism draw from myths to address phenomena beyond human comprehension during their respective periods.

Googlism presents Nine Proofs validating why Google deserves the appellation of God.²³ Proof #1: Google is omniscient, possessing all-encompassing knowledge. Proof #2: Google is omnipresent, further facilitated by the ubiquity of Wi-Fi networks. Proof #3: Google answers prayers, queries, and other human predicaments. Proof #4: Google has the potential for eternal existence under its non-physical form. Proof #5: Google exhibits limitless growth potential. Proof #6: Google always remembers, retaining all data even after the passing of its owners. Proof #7: Google is benevolent. Proof #8: Google is more extensively searched for than terms such as "God," "Jesus," "Allah," and other deities. Proof #9: Google's existence and potency are more tangible than other gods. In addition to these Nine Proofs, the website presents ten commandments and designates an appreciation day on September 14. The webpage <https://churchofgoogle.org/> also features a section for hate mail, serving as a receptacle for emails from individuals who disagree with Googlism.

²¹ Matt MacPherson, “The Reformed Church of Google,” Googlism, 2011, <https://churchofgoogle.org/>.

²² Ryko Adiansyah, “Persimpangan Antara Agama Dan Budaya (Proses Akulturasi Islam Dengan Slametan Dalam Budaya Jawa),” *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 6, no. 2 (2017), <https://doi.org/10.19109/intelektualita.v6i2.1612>.

²³ MacPherson, “The Reformed Church of Google.”

Ibn Rushd's Perspective on Proving the Existence of God

Rushd is a proponent of "critical empiricism" as he approaches matters empirically while recognising reason's significance. According to Rushd, the reason is not a hollow vessel merely awaiting knowledge to be poured into it. In the pursuit of knowledge, logic and the soul must collaborate. For instance, reason and the soul intertwine in the quest for happiness and salvation, for the source of salvation and happiness extends beyond the technology, science, and philosophy to encompass Shariah and revelation. Rushd maintains that reason and revelation are not contradictory but rather interconnected, as both lead to the truth. Nurcholis Madjid asserts that the study of philosophy and logic, as an examination of existence and a means to contemplate the evidence of the Creator's existence, is a mandatory command. This follows the verses of Allah found in Surah Al-Hashr: 2, Al-A'raf: 185, Al-Ghashiyah: 17, and Ali Imran: 191.

Consequently, rational proof as a philosophical method becomes obligatory. When specific knowledge is absent from Shariah, logical explanation plays a significant role in its establishment. However, if the provisions of the Shariah contradict rational proof, interpretation (*ta'wil*) must be employed to reconcile the matter with reason.²⁴

According to Ibn Rushd, there are three avenues through which humans can acquire knowledge: *al-Khatabiyyah* (rhetoric), *al-Jadaliyyah* (dialectic), and *al-Burhaniyyah* (demonstrative). The method of rational proof (*burhan*) is employed by scholars who engage in dialectical and rhetorical thinking. The fundamental purpose of interpretation (*ta'wil*) is to challenge empirical understanding and establish an interpretative account. While religion and philosophy share harmony, they also exhibit differences. Religion emphasises the use of the heart, while philosophy stresses the use of calm reason. Thus, to employ rational proof effectively, one must study philosophy. When rational evidence contradicts Shariah, interpretation must be pursued to attain clarity.²⁵

Ibn Rushd is an Islamic philosopher who successfully combines religion and philosophy, particularly in science. One of his statements regarding the outcome of the rational production of knowledge is the need for interpretation (*ta'wil*). *Ta'wil*, in this context, refers to departing from the literal meaning of a concept to its symbolic meaning without violating the rules and structure of the Arabic language or abandoning the literal meaning of a verse and adopting its analogical interpretation (*majaz*)²⁶. According to Ibn Rushd, *ta'wil* (interpretation of texts) is necessary to avoid conflicts between rational opinions and the

²⁴ Dedi Mustofa, "Ilmu Dalam Perspektif Al-Ghazali Dan Ibnu Rusyd," *TAFAHUS: JURNAL PENGKAJIAN ISLAM* 1, no. 1 (2021): 55–78, <https://doi.org/https://doi.org/10.58573/tafahus.v1i1.5>.

²⁵ Ahmad Haromaini, "MANUSIA DAN KEHARUSAN MENCARI TAHU (Studi Relasi Manusia, Al-Qur'an Dan Filsafat)," *Pelita; Jurnal Penelitian Dan Karya Ilmiah* 18, no. 2 (2018): 178–201, <https://doi.org/10.33592/pelita.v18i2.50>.

²⁶ Zar Sirajuddin, *Filsafat Islam: Filosof Dan Filsafatnya* (Jakarta: PT. Raja Grafindo Persada, 2014).

philosophy of the Qur'anic texts. However, according to him, ta'wil should only be carried out by knowledgeable scholars, not debaters or the general public.²⁷ One example of ta'wil used by Ibn Rushd to resolve a problem is regarding the miracle of Prophet Isa (Jesus) raising the dead. In his book "Tahafut Al-Tahafut," Rushd explains that raising the dead is to revive the hearts of unbelievers and guide them to faith.²⁸ This example highlights the optimistic approach towards the future development of science.

In his discussion of philosophy and Shariah in his book "Fasl al-Maqal Fi Ma Baina al-Hikmah wa al-Syari'ah Min al-Ittisal," Ibn Rushd begins by explaining the position of philosophy within the realm of Shariah. While acknowledging the limitations of logical proof for matters of the unseen and beyond reason in religion, he emphasises the importance of philosophy. As previously discussed, the path to approaching proof of the Creator is reflected in his statement, which explains that the more comprehensive a person's knowledge of what has been created by their God – such as the creation of the universe – the more they will know and recognise their Lord.²⁹

Regarding the creation of the universe as evidence of the existence of God, Ibn Rushd, as a proponent of the theory of causality, argues that Islam encourages us to observe the existing world (*alam maujud*) through rational thought. At least three pieces of evidence support this argument:³⁰

1. *Dalil Inayah* (preservation argument)

Rushd argues that the harmony between nature and human life is not a coincidence but demonstrates its Creator's wisdom. This harmony necessitates the presence of intentional causes directed towards specific goals, and it can't arise solely from a random process. Ibn Rushd also mentions that this harmony has a creator and that Creator is God.

2. *Dalil Ikhtira'* (creation argument)

As the preservation argument explains, every existing entity must have a creator. And that Creator is God.

3. *Dalil Harakah* (motion argument)

Every existing entity (*maujud*) moves with an eternal motion. This motion indicates the presence of an unmoved mover that is not a physical object but rather God. According to Aristotle's concept, every moving entity must have a mover. If the

²⁷ Ahmad Fuad Al-Ahwani, *Filsafat Islam* (Jakarta: Pustaka Firdaus, 1997).

²⁸ Nur Kholis, "Rasionalisme Islam Klasik Dalam Pemikiran Ibnu Rusyd," *International Journal Ihya' Ulum Al-Din* 19, no. 2 (2017): 237, <https://doi.org/10.21580/ihya.18.1.1740>.

²⁹ Muhammad Bahrul Afif, "Menelaah Pemikiran Ibnu Rusyd Dalam Kitab Fasl Al-Maqal Fi Ma Baina Al-Hikmah Wa Al-Syari'ah Min Al-Ittisal," *El-Afkar* 8, no. 2 (2019): 1–24.

³⁰ Adenan, "FILSAFAT WUJUDIYAH (Perspektif Mu'tazilah, Filsuf Islam Dan Alquran)," *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam* 2, no. 1 (2019): 24–54, <https://doi.org/http://dx.doi.org/10.51900/alhikmah.v1i2.4844>.

first mover is not moved, it will undoubtedly require another mover. Therefore, in this case, Rushd argues that the unmoved mover is the Supreme Mover, and Allah is the first mover (*muḥarrik al-anwāl*) who possesses positive attributes of “reason” and “intellect/*ma’kul*.”

Googlism and Ibn Rushd's Integration Theory

Ibn Rushd, along with Ibn Sina and al-Farabi, believes that reason is one and universal. The reason consists of potential reason or 'receptive intellect.'³¹ and active reason (*al-‘aql bi al-qumwāh*). 'Potential reason' is the individual's thought when relating to matter or individuals. However, when the individual departs from the world, this reason also vanishes, meaning it is not eternal. On the other hand, 'actual reasoning' is the origin and the place where the potential reason of individual humans returns.³² In this context, the author sees that the Creator of "Google" achieves results through the relationship between potential reason and the internet. When the 'creator' passes away, how can Google continue to develop until now? This happens because the experience in the development of Google or the Internet depends on actual reason and is bestowed by the 'owner of actual reason' to individuals who learn and possess receptive abilities, especially in Internet development.

Adding to the above analysis, it is known that knowledge objects are divided into sensory objects (*mudrak bi al-hawās*) and rational entities (*mudrak bi al-‘aql*). Both of these objects are forms of knowledge that are inseparable from human understanding. Similarly, the opinion expressed by Ibn Rushd in *Damimah*. This statement aims to differentiate between the knowledge of God and human knowledge. According to Rushd, human knowledge is based on temporal observation and research (*hudus*).

In contrast, the knowledge of God becomes the cause of the emergence of objects themselves, thus being eternal (*qodim*). Furthermore, Rushd states that the realities existing in the universe cannot be fully grasped by reason due to their limitations. Therefore, another source is needed, namely inspiration from heaven or revelation, giving rise to religious knowledge.³³ Based on the two paragraphs above, the author identifies two critical aspects. First, knowledge from God provides results and an understanding of reality, while human knowledge is derived from reality itself. This explains that without knowledge from God,

³¹ Regarding language development in early childhood education, the term 'receptive' pertains to the capacity to comprehend words and language, entailing the acquisition of information and meaning. Among children aged 3-6 years, this ability establishes the groundwork for expressing emotions, and thoughts, engaging in social interactions, and advancing to subsequent stages of development. Such aptitude is acquired through children's learning experiences involving hearing and observation. Moreover, the regulation of this receptive ability is governed by *Permendikbud No. 137 of 2014*, as outlined in Appendix I. Salma Aulia Khosibah and Dimiyati, “Bahasa Reseptif Anak Usia 3-6 Tahun Di Indonesia,” *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2021): 1860–69, <https://doi.org/10.31004/obsesi.v5i2.1015>.

³² Kholis, “Rasionalisme Islam Klasik Dalam Pemikiran Ibnu Rusyd.”

³³ Salabi, “Konstruksi Keilmuan Islam (Studi Pemikiran Ibnu Rusyd Tentang Ontologi Dan Epistemologi).”

human knowledge will never attain true reality. Second, the possessor of 'actual reason' is undoubtedly the '*Muharrrik al-Anwal*', the origin and return of everything.

Furthermore, in the context of the causality theory based on the three premises previously explained, namely the premise of preservation, the premise of creation, and the premise of the mover, it can be asserted that Google is indeed created, sustained, and propelled by humans with the intelligence of 'probable reason' possessed by each individual. However, the driving force behind humans in terms of intellect, soul, and body to preserve/develop and create Google lies with *Muharrrik al-Anwal*. Without the intervention of *Muharrrik al-Anwal*, even the Internet would never have existed. Hence, the nine rational pieces of evidence supporting Google as an entity worthy of being called God will never be achieved without the involvement of the knowledge and Science of God as the owner of all beings (*manjud*) and the source of rational intelligence.

As an additional analysis, Titus et al. provides three essential aspects when discussing belief in God. First, there must be a distinction between God and the idea of God. Essentially, changes in the concept of God - often expressed through symbols or rituals - will not alter or affect the existence of God itself. Second, humans worshipped God before the emergence of doctrines and philosophical issues regarding God. Even in primitive societies that have never been exposed to teachings about divinity, they inherently recognised the existence of a power beyond human control. Third, no single human perspective as a creature can fully comprehend the "absolute" God, as humans are inherently "relative."³⁴ Based on these three aspects, the first point emphasised by the author relates to the phenomenon of Googlism, namely that Googlism should be regarded as an 'idea about the knowledge of God' originating from human intelligence rather than considering Google as God itself. The second point explains that Google emerged only in the industrial revolution era in the 1980s, while God existed long before humans encountered the concept of divinity.

In Islam, also known as Islamic philosophy, the correlation between science and religion can be substantiated through the phenomena that occur in the world. The Qur'an elucidates this after conducting scientific inquiries to ascertain its veracity. In this process, one of the indications of Allah's existence³⁵ was discovered, fortifying our belief solely in Him. However, it cannot be refuted that the aforementioned positive influences entail certain shortcomings or adverse effects of advancing science and technology. One of these effects instigates unease in scholarly and non-scholarly domains, particularly in the spiritual realm.³⁶

³⁴ Arqom Kuswanjono, *Ketubanan Dalam Telaah Filsafat Perennial: Refleksi Pluralisme Agama Di Indonesia*, ed. Mustofa Anshori Lidinillah, I (Yogyakarta: Badan Penelitian Filsafat UGM, 2006).

³⁵ Diana and Salminawati, "PERKEMBANGAN FILSAFAT DAN SAINS PADA ZAMAN ISLAM TERHADAP KEMAJUAN BIDANG KEILMUAN MODERN." 227

³⁶ Maimunah, Mohd Yusuf, and Ernawati Ernawati, "RAHASIA DI BALIK PENGULANGAN KATA DALAM SURAHAL AN'AM AYAT 76-78 (STUDI ATAS PENAFSIRAN IMAM AL-GHAZALI

As Vaclav Havel expresses, the excessive hubris of science generates trepidation for its practitioners. Modern science is acknowledged to fall short in establishing a profound connection with the inherent reality of the universe and the most innate human experiences, resulting in individuals losing their sense of purpose and direction in life, pondering what awaits them in the future, apprehending the destiny after death, and undergoing despair and perplexity.³⁷ His statement aligns with his discourse at that time, asserting that the deterioration of a nation's economy is not as grave an issue as moral degradation. Ethics and morality are pivotal in religion since rituals cannot attain perfection without shaping virtuous character.³⁸

CONCLUSION

Based on the above description, three main conclusions can be drawn: Firstly, Googlism is one of the contemporary new religions that emerge due to an individual's restlessness and lack of spirituality caused by the imbalance of physical, cognitive, and spiritual aspects. In essence, humans need a sanctuary for their spirituality. Secondly, Ibn Rushd is a renowned philosopher in both the Eastern and Western worlds, advocating for the study of science and philosophy, considering Islam as the essence of every knowledge, and the theory of causality as evidence of the existence of God. Thirdly, Ibn Rushd's perspective on reason and the idea of causality attempts to strike a proper balance between knowledge of God and human knowledge through science. Knowledge is, in fact, a development of the potential of reason supported by Allah's divine revelation bestowed upon humanity. Alternatively, it can be understood that without knowledge of God, human knowledge will never attain an unavoidable reality.

This research could be better and has some limitations. Firstly, it does not directly utilise literature written by Rushd but collects officially published documents as research references. Therefore, a suggestion for further research is to supplement it with literature encompassing a wide range of works written directly by Ibn Rushd. Secondly, the research subject is relatively new, requiring further development, especially regarding Google Religion or contemporary new religions. Hence, considering the limitations mentioned above, this study necessitates further exploration, such as research and discussion on the integration of faith and science in the phenomenon of contemporary new religions according to the perspectives of other philosophers or through focused aspects within the realms of psychology, philosophy, mysticism, and others.

TENTANG PROSES PENCARIAN KEBENARAN OLEH NABI IBRAHIM)" (UIN Sulthan Thaha Saifuddin, 2019), <http://repository.uinjambi.ac.id/2034/>.

³⁷ Gholib, *Filsafat Islam*.

³⁸ Abdul Mu'ti, *Toleransi Yang Otentik: Menghadirkan Nilai Kemanusiaan Dan Keterbukaan Dalam Beragama, Berpolitik, Dan Peradaban Global*, I (Jakarta: Al-Wasat Publishing House, 2019).

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CONTROVERSY OVER SOUND SYSTEM RULES IN PLACES OF WORSHIP: A FIQH REVIEW

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Abstrak: Pengeras suara merupakan perlengkapan yang sangat penting keberadaannya dalam tempat ibadah. Hanya saja, Sebagian masyarakat merasa terganggu dengan penggunaan pengeras suara yang berlebihan dan dengan volume yang terlalu keras. Penelitian dalam artikel ini bertujuan untuk mengetahui butir-butir aturan mengenai pengeras suara di masjid dan musala, mengetahui posisi fikih terhadap butir-butir aturan tersebut dan mengetahui relevansi aturan tersebut untuk diaplikasikan dalam kehidupan masyarakat di Indonesia. Penelitian dalam artikel ini merupakan penelitian kualitatif menggunakan metode studi pustaka. Pendekatan yang digunakan adalah analisis konten. Sumber data dalam penelitian ini adalah Surat Edaran Menteri Agama tahun 2018, Instruksi Dirjen Bimmas Islam tahun 1978, Surat Edaran Menteri Agama tahun 2022, buku-buku fikih mu'tabarab dan jurnal-jurnal ilmiah yang relevan. Penelitian dalam artikel ini menemukan bahwa aturan penggunaan pengeras suara yang dikeluarkan oleh Menteri Agama tidak bertentangan dengan fikih. Penolakan sebagian masyarakat terhadap aturan ini salah satunya disebabkan karena mereka tidak membaca secara lengkap aturan tersebut dan mempelajarinya dari sudut pandang fikih. Untuk memberlakukan aturan tentang penggunaan pengeras suara di masjid perlu adanya sosialisasi dan komunikasi dengan baik antara pihak pemerintah dengan masyarakat. MUI menghimbau agar implementasi aturan pengeras suara masjid hendaknya tidak digeneralisir dan memperbatikan kearifan lokal serta tidak kaku dalam penerapannya.

Kata Kunci: Polemik, Pengeras Suara, Surat Edaran

Title: Controversy Over Sound System Rules in Places Of Worship: A Fiqh Review

Abstract: Loudspeakers is an essential equipment in places of worship. It is just that some people feel disturbed by the excessive use of loudspeakers and volumes that are too loud. The research in this article aims to find out the rules regarding loudspeakers in mosques and prayer rooms, the position of fiqh regarding these rules, and the relevance of these rules to be applied in people's lives in Indonesia. The research in this article is qualitative research using the literature study method. The approach used is content analysis. The data sources in this study are the 2018 Minister of Religion Circular Letter, the 1978 Instruction of the Director General of Islamic Community Guidance, the 2022 Minister of Religion Circular Letter, mu'tabarab fiqh books, and relevant scientific journals. The research in this article found that the rules for using loudspeakers issued by the Minister of Religion are consistent with fiqh. Part of the community's rejection of this rule is because they have yet to read the regulation thoroughly and studied it from a fiqh point of view. To enforce the rules regarding loudspeakers in mosques, it is necessary to socialize and communicate well between the government and the community. MUI urges that the implementation of mosque loudspeaker rules should not be generalized and pay attention to local wisdom and not be rigid in its application.

Keywords: Polemic, Loudspeaker, Circular



INTRODUCTION

Loudspeakers hold great significance in mosques and prayer rooms.¹ They are essential for disseminating Islamic teachings within the community.² Almost every mosque and prayer room (*mushala*) rely on loudspeakers to announce the call to prayer (*adzan*) and conduct various religious activities, including *tablilan* and *pengajian*. However, excessive volume and continuous loudspeaker use can cause specific individual discomfort.³

Jusuf Kalla once criticized the activities of the *tarhim*, which were seen as disturbing the peace, labeling it as “noise pollution.” As the Chairman of the Indonesian Mosques Council (*Dewan Masjid Indonesia: DMI*), Jusuf Kalla urged all mosque administrators not to wake people up an hour earlier.⁴ In 2012, Budiono, the former Vice President of the Republic of Indonesia, and Jusuf Kalla appealed to mosques to adjust the volume of their speakers.⁵

To maintain harmony among community members and to ensure peace, order, and comfort, it is necessary to establish a Circular Letter (*Surat Edaran: SE*) that regulates the use of loudspeakers.⁶ The Minister of Religion explained to journalists that the volume of mosques and *mushala* speakers must be regulated for the sake of community harmony, maximizing benefits, and minimizing disturbances. With mosques and *mushala* located approximately every 100 to 200 meters, simultaneous loudspeakers would create disturbances, similar to the simultaneous barking of dogs around a residential complex.⁷ The Circular Letter and the Minister of Religion’s statement, both of which stirred controversy, led to various demonstrations in Central Jakarta and Karawang, West Java.⁸

Previously, the Minister of Religion, through the Director General of Islamic Community Guidance (*Direktorat Bimas Islam*), issued an instruction in 1978 concerning loudspeakers in mosques, *langgar*, and *mushala*. Subsequently 2018, the Minister of Religion

¹ Didik Riyanto and Munaji Munaji, “IbM Darusalam Janti Slahung Mosque Loudspeakers,” *Journal of Community Dedication* 2, no. 1 (2018): 31.

² Circular Letter Number SE. 05 of 2022 concerning Guidelines for Using Loudspeakers in Mosques and Mushala, 2022, 1.

³ Rosmala, “Public Perceptions About the Phenomenon of Using Limiting Loudspeakers for Mosques in Kubang Jaya Village, Siak Hulu District, Kab. Kampar,” *Scientific Journal of Communication Communique* 4, no. 2 (2022): 45–47.

⁴ Panshaiskpradi Panshaiskpradi, “Audience Reception Regarding Tarhim,” *Communications: Journal of Communication Studies* 2, no. 2 (2019): 180.

⁵ Riyanto and Munaji, “IbM Loudspeaker at Darusalam Janti Slahung Mosque,” 31.

⁶ Circular Letter Number SE. 05 of 2022 concerning Guidelines for Using Loudspeakers in Mosques and Mushala, 1.

⁷ Yaqut Cholil Qoumas, “Regulations for Mosque Loudspeakers, This Said the Minister of Religion Yaqut Cholil,” *Youtube.Com*, last modified 2022, accessed June 9, 2022, <https://www.youtube.com/watch?v=wzkRcb9F7iw&t=148s>.

⁸ Muhammad Nursam, “After the Dog Barking Analogy, Demonstrations Asking Minister of Religion Yaqut to Retreat Echoes, PA 212 Prepares Bigger Action,” *Fajlar: Online News Portal* (Makassar, February 25, 2022), accessed June 8, 2022, <https://fajar.co.id/2022/02/25/tail-analogy-barking-dog-demonstration-asking-menag-yaqut-backward-meggema-pa-212-prepare-action-bigger/>.

issued a circular letter regarding implementing the 1978 the instruction of *Bimas Islam*. The Circular also faced public criticism, as many believed the government was regulating the call to prayer by reducing its volume. Numerous protestors attacked the Twitter account of Lukman Hakim Saifuddin, who served as the Minister of Religion back then.⁹

Based on the explanation mentioned earlier, it is imperative to assess SE No. 05 of 2022 to ascertain compliance with guidelines issued by the Ministry of Religion on using loudspeakers with *fiqh* principles. Is this Circular Letter applicable and pertinent to Indonesian society in practice?

Numerous articles have discussed the topic of loudspeakers in mosques. One such article titled “*Communication and Motives for Utilizing Mosque Loudspeakers in Depok District, Yogyakarta*” highlights that mosques in the Depok sub-district employ external loudspeakers not only for the *adzan* but also for broadcasting Qur’anic recitation cassette, *sholawatan*, *dzikir*, and public announcements. However, these activities (apart from the call to prayer) should conform to the loudspeaker usage policy.¹⁰

Another article on the same subject, authored by Perdana Putra Pangestu and titled “*Urban Social Harmonization: Assessing the Likelihood of Conflict Surrounding Mosque Loudspeaker Regulations During the Pre-Dawn Meal Tradition*,” elaborates that the utilization of mosque loudspeakers frequently leads to tensions in a diverse society, as it disturbs public tranquility. People have voiced concerns regarding violations of their rights, such as disturbances to toddlers, the presence of unwell individuals, and the presence of non-Muslim residents.¹¹

Rosmalia’s article, titled “*Public Perceptions Regarding the Phenomenon of Mosque Loudspeaker Usage in Kubang Jaya Village, Siak Hulu District, Kab. Kampar*,” reveals that the people of Kubang Jaya Village have never had issues with loudspeaker usage at the mosque, as long as the volume is adjusted according to necessity. The community expresses discontent when restrictions are imposed on loudspeaker usage in mosques.¹²

This article examined specific points mentioned in the Circular Letter issued by the Ministry of Religion in 2022 and analyzed them from a *fiqh* perspective. The research aims to determine the regulations concerning loudspeakers in mosques and prayer rooms, explore the *fiqh* standpoint on these regulations, and assess the applicability of these rules in the lives of Indonesian individuals.

⁹ Alen Manggola, "Communication and Motives for the Use of Toah in the Depok District Mosque in Yogyakarta," *JOPPAS: Journal of Public Policy and Administration Silampari* 1, no. 2 (2020): 49–50.

¹⁰ Manggola, "Communication and Motives for the Use of Toah in the Mosque, Depok District, Yogyakarta," 48–55.

¹¹ Perdana Putra Pangestu, "Urban Social Harmonization: Study of the Probability of Conflict in the Tradition of Waking Up Sahur Over the Regulation of Mosque Loudspeakers," *Research Journal* 15, no. 1 (2021): 149–168.

¹² Rosmala, "Public Perceptions About the Phenomenon of Using Limiting Loudspeakers for Mosques in Kubang Jaya Village, Siak Hulu District, Kab. Kampar," 45–55.

METHOD

The research discussed in this article employed a qualitative research methodology through the literature study technique. The content analysis served as the chosen approach. The data for this study were derived from a Circular Letter issued by the Minister of Religion with the reference number: B.3940/DJ.III/HK.00.7/08/2018, as well as the Director General of Islamic Community Guidance Instructions with the reference number: KEP/D/101/1978, Minister of Religion Circular Letter with the reference number: SE. 05 of 2022, mu'tabarah fiqh books, and relevant scientific journals.

RESULTS AND DISCUSSION

Rules for Using Loudspeakers in Indonesia

In 1978, the Instruction of the Director General of Islamic Community Guidance was released under Number: KEP/D/101/1978, addressing the request for loudspeaker usage in Mosques, *Langgar*, and *Mushalla*. Subsequently, in 2018, Circular Letter Number: B.3940/DJ.III/HK.00.7/08/2018 was issued, emphasizing the implementation of the 1978 Instruction of the Director General of Bimas Islam. The government's decision to establish regulations on loudspeakers in places of worship was motivated by valid reasons. The issuance of this regulation was prompted by numerous public inquiries and requests, urging the government to establish guidelines regarding loudspeakers promptly. The Minister of Religion disclosed that this policy was adopted due to the numerous requests from various cosmopolitan cities with heterogeneous populations.¹³

According to Instruction Number: KEP/D/101/1978 by the Director General of Bimas Islam, external loudspeakers are exclusively permitted for the call to prayer during the five daily prayers, recitation of the Qur'an 15 minutes before the Fajr and Friday prayers, recitation of the Al-Qur'an 5 minutes prior to the call to prayer for Zuhur, Asar, Maghrib, and Isya, as well as the announcement of the Takbir for Eid al-Fitr and Eid al-Adha. Conversely, internal loudspeakers are utilized to implement the five daily prayers, dawn lectures, prayers, *dzikir*, Friday sermons, *tarhim*, *tadarrus* Ramadhan, and Islamic preachings.¹⁴

Subsequently, on February 18, 2022, the Ministry of Religion of the Republic of Indonesia issued a Circular Letter that governs the use of loudspeakers in mosques and *Mushalla*. This Circular is identified as SE. 05 of 2022 encourages the public to utilize it as a

¹³ Manggola, "Communication and Motives for Using the Toah of the Mosque, Depok District, Yogyakarta," 50.

¹⁴ *Instructions of the Director General of Islamic Community Guidance. Number: KEP/D/101/1978 Concerning Demands for the Use of Loudspeakers in Mosques, Langgars, and Mushallas* (Indonesia, 1978).

guideline for regulating loudspeakers in mosques and prayer rooms. The Minister of Religion also urges compliance with the regulations outlined in the circular letter.¹⁵

Rules for the use of loudspeakers in Muslim Countries

Before Indonesia, several Muslim-majority countries like Egypt, Saudi Arabia, and Bahrain had implemented regulations regarding using loudspeakers in places of worship. In 1949, Egypt enacted Law No. 45 of 1943, which governs the usage of loudspeakers. This law was established by the Masyayikh Council and the People's Representative Council, and it received the endorsement of the Egyptian king. Among the provisions is the prohibition of loudspeaker usage in public or private areas, residences, or gatherings, be it temporary or permanent, unless prior authorization is obtained from the governor or directorate.¹⁶ Generally, this regulation restricts loudspeakers in places of worship or other locations. Any usage of loudspeakers elsewhere necessitates permission from the local government.

In 2020, Ministry of Waqf of Egypt introduced a new regulation prohibiting external speakers, except for the call to prayer. *Iqamah* and prayers should be conducted with or without loudspeakers, depending on the circumstances and the availability of adequate amplification.¹⁷

On Sunday (May 23, 2021), Saudi Arabia's Ministry of Islamic Affairs issued a circular that limits the usage of external loudspeakers in mosques solely for the call to prayer and *iqamah*. Minister of Islamic Affairs, Abdul Lathif Al Sheikh, emphasized that the loudspeaker volume should be one-third of its maximum capacity. Legal action will be taken against anyone who violates this regulation. Previously, in 2019, the Ministry had established rules to regulate the calls to prayer and prayers through external loudspeakers during Ramadan. These rules included limitations on the number of external loudspeakers (up to four) and restrictions on the volume level (limited to the fourth level).¹⁸

The State of Bahrain introduced the Decree of Law No. (11) in 1999 to regulate the installation and usage of loudspeakers. Among the directives established by Isa bin Salman Al Khalifa, the Emir of Bahrain, is the prohibition of installing or employing loudspeakers in public or private spaces, including modes of transportation, unless prior permission is obtained from the relevant security area director. The sound emitted from loudspeakers

¹⁵ Circular Letter Number SE. 05 of 2022 concerning Guidelines for Using Loudspeakers in Mosques and Mushala, 4.

¹⁶ "Qānūn Raqm 45 Li Sanah 1949," *Al-Waqā'i' Al-Mishriyyah: Jaridah Rasmiyyah Li Al-Hukūmah Al-Mishriyyah*, April 4, 1949, 2.

¹⁷ Ali Abdurrahman, "Al-Awqāf: 'Adam Istikhdām Mukabbir Al-Shawt Al-Khārijīyyah Illā Fī Al-Adzān Faqath," *Jaridah Al-Yawm Al-Sābi': Jaridah Mishriyyah Yawmiyyah* (Giza, June 24, 2020), accessed June 10, 2022, <https://www.youm7.com/4842855>.

¹⁸ "As-Su'ūdiyyah.. Qashr Istikhdām Mukabbirāt Al-Shawt Bi Al-Masājid 'alā Al-Adzān Wa Al-Iqāmah," *Alkhaleej Online: Mauqī' Ikbbāriyy Mutakhasshis Bi Al-Sya'n Al-Khalījī*, last modified 2021, accessed June 9, 2022, <http://khaleej.online/D3narx>.

should be audible only within the designated areas where their usage is permitted, except for the call to prayer and the performance of prayers. Violators of the law will face a minimum fine of one hundred dinars and a maximum fine of five hundred dinars. Repeat offenses may result in a maximum prison sentence of three months, a minimum fine of two hundred dinars, and a maximum fine of one thousand dinars, or either of the two penalties.¹⁹ The Bahraini government permits using external loudspeakers exclusively for the call to prayer and prayers. At the same time, other activities, including Qur'an recitations and other religious practices, are only allowed to utilize loudspeakers.

The Circular Letter of the Ministry of Religion Number 05 of 2022 In Jurisprudence Review

On February 18, 2022, Circular Letter No. 05 of 2022 was officially issued by the Ministry of Religion, which governs the utilization of loudspeakers in mosques and prayer rooms. The Circular Letter outlines the following procedures for the use of loudspeaker:

1. Prayer times
 - a. Subuh/Dawn
 - 1) Before the call to prayer, the Qur'an or *shalawat/tarhim* recitation may employ an external loudspeaker for a maximum duration of 10 (ten) minutes.
 - 2) Dawn prayers, *dhikr*, and dawn lectures should be conducted using internal loudspeakers.
 - b. Zuhur, Asr, Maghrib and Isha'
 - 1) Before the *adzan*, the recitation of the Qur'an or *shalawat/tarhim* can employ an external loudspeaker for a maximum duration of 5 (five) minutes.
 - 2) After *adzan* the internal loudspeakers should be used
 - c. Friday
 - 1) Preceding the *Adzan*, the Qur'an or *shalawat/tarhim* recitation may utilize external loudspeakers for a maximum period of 10 (ten) minutes.
 - 2) Internal loudspeakers should be used to deliver announcements concerning Friday officers, *infaq* announcement, Friday sermons, *dzikr*, and *du'a*.
2. External loudspeakers are used for *Adzan*.
3. Islamic preaching during Ramadan, *Takbir of Eid al-Fitr*, *Eid al-Adha*, and Islamic festivities:
 - a. The external loudspeakers during Ramadan are used for *Tarawih*, Ramadan lectures, and *tadarrus*.

¹⁹ "Marsūm Bi Qanūn Raqm (11) Li Sanah 1999 Bi Tandhīm Tarkīb Wa Istīmāl Mukabbirat Al-Shawt," *Bahrainlaw.Net*, last modified 2008, accessed June 10, 2022, <https://www.bahrainlaw.net/post1299.html>.

- b. Takbir on 1 Shawwal/10 Zulhijjah in mosques/*Mushala* may be projected using external loudspeakers until 22.00 local time, followed by internal loudspeakers.
- c. External loudspeakers may be used for Eid al-Fitr and Eid al-Adha prayers.
- d. Echoing the Takbir of Eid al-Adha on Tasyrik day from the 11th to the 13th of Zulhijjah may take place after the orderly execution of the Rawatib prayer, employing internal loudspeakers. And
- e. Ceremonies dedicated to commemorating Islamic holidays employ internal loudspeakers unless the presence of tabligh visitors exceeds the confines of the mosque/*Mushala* area, where external loudspeakers may be utilized.²⁰

The Ministry of Religion also governs the installation and usage of loudspeakers in the following manner:

1. The loudspeakers must be installed separately, distinguishing between those used externally and inside the mosque/*Mushala*.
2. It is crucial to ensure good acoustic settings for optimal sound outcomes.
3. The loudspeaker volume should be adjusted as required, with a maximum limit of 100 dB (one hundred decibels).
4. When employing loudspeakers for recording playback, attention should be given to the recording quality, timing, and proper recitation of the end of the verse, *selawat/tarhim*.²¹

Using external loudspeakers to announce the call to prayer aligns with fiqh principles. *Adḡan* is ordained to signify the commencement of prayer time and to invite and gather those who hear it to pray collectively.²² Hence, fiqh scholars assert that raising the voice during the call to prayer is a recommended practice (*sunnaḥ*). Al-Bahuti, in his book *Kasyāf al-Qinā' 'an Matn al-Iqnā'*, mentions that it is recommended to amplify the sound as much as possible during the call to prayer since the purpose of the call is to provide information about the prayer times (*I'lām*), which can only be achieved through raising the voice.²³ Fath al-Wahhāb states that to express the *syiar*, he recommended broadcasting the prayer call within an area where its residents can hear it.²⁴

The maximum volume limit of 100 dB for external loudspeakers, whether for *Adḡan* or other purposes, also adheres to fiqh principles. The objective of using a loudspeaker for *Adḡan* is to broadcast and inform about the prayer times, both of which can still be

²⁰ Circular Letter Number SE. 05 of 2022 concerning Guidelines for the Use of Loudspeakers in Mosques and Mushala, 2–3.

²¹ Circular Letter Number SE. 05 of 2022 concerning Guidelines for Using Loudspeakers in Mosques and Mushala, 2.

²² Muhammad Ibn Ismail As-Shan'āni, *Al-Tahbīr Li Idhābi Ma'āni Al-Taisīr* (Riyadh: Maktabah ar-Rusyd, 2012), 211.

²³ Manshur Al-Bahuti, *Kasyāf Al-Qinā' 'an Matn Al-Iqnā'* (Saudi Arabia: Wizārah al-'Adl, 2008), 64.

²⁴ Zakaria Al-Anshari, *Fath Al-Wahhāb Bi Syarḥ Al-Manhaj* (Beirut: Dār al-Fikr, 1994), 40.

accomplished within the volume limit of 100 dB. Particularly in Indonesia, where densely populated urban settlements are prevalent, mosques and *Mushala* are situated close to each other. Therefore, this volume limit suffices for all residents to hear the call. Sulaiman Al-Jamal explains that vocalizing the call to prayer is recommended to reach all residents. Furthermore, for syiar, the call to prayer should resonate in various locations within a broad area.²⁵ The restriction on using external loudspeakers for the call to prayer does not apply to *iqamah*, as the call to prayer is an invitation to those not physically present in the mosque/*Mushala*. In contrast, *iqamah* is an appeal to those who are already in the mosque/*Mushala*.²⁶

Through a Circular Letter, the Ministry of Religion encourages the use of internal loudspeakers for all activities following Adzan, including *Dhikr* and *Du'a*. Jurisprudence scholars elucidate that reciting *dhikr* (remembrance) aloud is preferable because it yields greater rewards, benefits those who listen, awakens the reader's heart, stimulates the mind to contemplate, involves the ear in the remembrance, dispels drowsiness, and enhances enthusiasm. However, all the merits of remembrance are subject to the condition that it is not performed to show off (*riya'*) and does not disturb individuals engaged in prayer.²⁷ Hence, using a loudspeaker for *dhikr* is more suitable to avoid disturbing individuals sleeping (including babies) or being unwell. An-Nawawi, in *Kitāb at-Tahqīq*, explains that engaging in remembrance and prayer after each prayer is recommended and should be done in a low voice (*sirr*), except for an imam who wishes to instruct the congregation in remembrance. Once they have learned, they should engage in *dhikr* in a subdued manner.²⁸

One more statement asserts that raising the voice while reciting is not considered *makruh*, except if it causes disturbance to those praying or discomforts individuals who are sleeping. Raising the voice during remembrance becomes prohibited and should be disallowed if many people are affected. If it neither disturbs nor harms, then reciting aloud during remembrance is permissible, and indeed, it is *sunnah* if the intention is for teaching and there is no fear of showing off.²⁹ Consequently, remembrance should be limited to worshipers in the mosque or prayer room to avoid causing disturbance to them.

Dhikr should be performed subduedly, enhancing its solemnity and allowing one to experience Allah SWT's presence, proximity, and awe. It is advised not to recite the remembrance loudly, as indicated in Surah Al-A'raf, verse 205: “*And remember your Lord within*

²⁵ Sulaiman Al-Jamal, *Futūḥāt Al-Wabbāb Bi Taudhīb Syarḥ Manḥaj Al-Thullāb* (Beirut: Dār al-Fikr, nd), 298.

²⁶ Al-Jamal, *Futūḥāt Al-Wabbāb Bi Taudhīb Syarḥ Manḥaj Al-Thullāb*, 304.

²⁷ Abdurrahman Al-Masyhur, *Bugyah Al-Mustasyidīn Fī Talkhīsh Fatawā Ba'dhi Al-'Aimmah Min Al-'Ulamā' Al-Mutaakbirīn* (Beirut: Dār al-Fikr, 1994), 79.

²⁸ Muhyiddin An-Nawawi, *Kitāb Al-Tabqīq* (Beirut: Dār al-Jīl, 1992), 219.

²⁹ Al-Masyhur, *Bugyah Al-Mustasyidīn Fī Talkhīsh Fatawā Ba'dhi Al-'Aimmah Min Al-'Ulamā' Al-Mutaakbirīn*, 108.

yourself with humility and in a low voice, morning and evening, and do not be among the heedless.” Al-Qurthubi explained in his commentary book, *al-Jāmi’ li Abkām al-Qur’ān*, that the verse above indicates the inappropriate nature of reciting aloud.³⁰ Ibn Kasir further clarified that the verse above indicates the recommendation of reciting dhikr in a moderate voice.³¹

As elucidated in the remembrance above, the post-prayer supplications should also be uttered in a subdued voice (*sirr*), except for an imam who wishes to educate his congregation, thus reciting them aloud. If the congregation is capable, then they should lower their voices. Al-Baihaqi and other scholars have debated the issue of maintaining a low voice in prayer, citing a hadith narrated by Al-Bukhari from Abu Musa Al-Asy’ari: “*We were with the Prophet Muhammad SAW, and upon descending into a valley, we recited the tablil and takbir loudly. The Prophet Muhammad SAW said: O people, be humble, for indeed, you are not supplicating to someone deaf or absent. He is All-Hearing and Near to you.*”³²

The utilization of external loudspeakers for reciting the Qur’an appears unsuitable, particularly in the afternoon before the midday and Friday call to prayer. This is due to the individuals around the mosque who are preoccupied with worldly affairs and thus fail to listen to and recite the Qur’an actively. Verse 204 of Surah Al-A’raf elucidated: “*And when the Qur’an is recited, then listen attentively and remain quietly engaged so that you may obtain mercy.*” An-Nasafi clarified that this apparent verse expounds on the requirement to attentively listen to and engage with the Qur’an during and outside prayer.³³ Nonetheless, Az-Zuhaili restricted the obligation of listening to the Qur’an solely to the time of Prophet Muhammad SAW. Subsequent to the demise of Prophet Muhammad SAW, the obligation to listen to the Qur’an remained applicable only when it is recited during prayers or sermons. Failing to comprehend this would impose an excessive burden on the people, necessitating their departure from their activities. The act of not listening and remaining silent when the Qur’an is recited during events is unequivocally deemed impermissible.³⁴

Fiqh jurists have explicated that if someone recites the Qur’an with such a loud volume that it disturbs someone sleeping nearby, they must lower their voice, even if the disturbed individual permits it. This is because it constitutes a complete act of disobedience without specific conditions, and the permission is usually coerced due to embarrassment. Similarly, when someone is engaged in studying or teaching, one must recite the Qur’an in a low

³⁰ Shamsuddin Al-Qurthubi, *Al-Jāmi’ Li Abkām Al-Qur’ān* (Cairo: Dār al-Kutub al-Mishriyyah, 1964), 355.

³¹ Abu Fida’ Ibn Katsir, *Tafsīr Al-Qur’ān Al-Adhīm* (Beirut: Dār al-Kutub al-Ilmiyyah, 1419), 487.

³² Muhyiddin An-Nawawi, *Al-Majmū’ Syarh Al-Muhaddhab* (Beirut: Dār al-Fikr, nd), 487.

³³ Abu al-Barakat An-Nasafi, *Madārik Al-Tanzīl Wa Haqāiq Al-Ta’wīl* (Beirut: Dār al-Kalim al-Thayyib, 1998), 528.

³⁴ Wahbah Az-Zuhaili, *Al-Tafsīr Al-Munīr Fi Al-Aqīdah Wa Al-Syari’ah Wa Al-Manhaj* (Damascus: Dār al-Fikr, 1991), 229.

voice.³⁵ Some scholars prohibit reciting the Qur'an aloud in the mosque if it disrupts individuals praying or sleeping.³⁶

Ramadan is a sacred in Islam, during which Muslims enthusiastically engage in various acts of worship, individually and collectively. Among the congregational activities performed are Tarawih prayers, recitation of the Qur'an or *Tadarus* either before Tarawih or after Tarawih. Frequently, these acts of worship are conducted using external loudspeakers. However, some individuals find themselves disturbed by the excessive usage of loudspeakers, such as reciting the Qur'an through external loudspeakers until late at night, disturbing their sleep, or commencing before dawn, prior to three in the morning. Circular No. 05 of 2022, issued by the Minister of Religion, effectively regulates the activities during Ramadan in mosques or prayer rooms, ensuring more outstanding organization and minimizing disturbances to the surrounding community.

Tadarus Al-Qur'an during Ramadan in the mosque or prayer room necessitates using a loudspeaker. The individuals prepared to listen attentively are a select group who desire to recite within the mosque or prayer room. Others outside the mosque engage in different forms of worship or have specific activities that prevent them from being ready to listen carefully to the Qur'an. Consequently, they cannot fulfill the directive of QS al-A'rāf verse 204, which mandates attentive listening and silence during the recitation of the Qur'an, as expounded upon by Imam An-Nasafi.³⁷ Thus, internal loudspeakers should be employed when reciting the Al-Qur'an during Ramadan, as only those present within the mosque are prepared to listen attentively. On the other hand, individuals outside the mosque are occupied with their concerns, particularly those attending to infants or experiencing illness. This issue is further exacerbated when individuals employing external loudspeakers possess poor vocal quality, and their recitations deviate from the rules of tajwid and *makbarijul huruf*.

The implementation of Tarawih prayers should also utilize internal loudspeakers as there is no need for the surrounding community to listen through external loudspeakers. The mosque attendees must listen to the imam's recitation and movements during congregational prayers. On the other hand, local individuals who cannot go to the mosque due to old age or difficulties do not require a comprehensive auditory experience of the Tarawih prayer from beginning to end. Similarly, Ramadan lectures should employ loudspeakers intended for the worshipers at the mosque, as those who intend to listen to the lectures will go to the mosque rather than stay home. Therefore, using external loudspeakers for Ramadan lectures

³⁵ Al-Masyhur, *Bugyah Al-Mustarsyidin Fi Talkhish Fatawā Ba'dhi Al-'Aimmah Min Al-'Ulamā' Al-Mutaakhirin*, 79.

³⁶ Zainuddin Al-Malibari, *Fath Al-Mu'īn Bi Sharh Qurrah Al-'Ain Bi Mubimmāt Al-Dīn* (Beirut: Dār Ibn Hazm, 2010), 209.

³⁷ An-Nasafi, *Madārik Al-Tanzīl Wa Haqāiq Al-Ta'wīl*, 528.

undoubtedly disturbs individuals who are occupied with their affairs or have other reasons for not wanting to listen.

Minister of Religion Circular Letter No. SE. 05 of 2022 primarily aims to ensure that loudspeakers do not disrupt public peace, order, and harmony among citizens. Disturbance to others is harm that must be eliminated.³⁸ As stated in the fiqh rule, “*ad-darār yuzāl*” (harm must be removed). This rule is one of the five fundamental fiqh rules, derived from the hadith of Prophet Muhammad (SAW), “*lā ḍarara wa lā ḍirār*,” which essentially emphasizes the prohibition of causing harm or engaging in actions that bring harm.³⁹

The provisions outlined in the Circular follow the fiqh as mentioned above rule. This rule minimizes the non-essential use of loudspeakers, as it can potentially disrupt areas where diverse communities comprising various sects and religions reside, such as regions outside Java where most of the population is non-Muslim.

Routine activities such as post-prayer remembrance, recitation of the Qur'an during Ramadan, and month-long Tarawih prayers could disrupt the surrounding community. On the other hand, significant events like Islamic holiday commemorations, the Takbir of Eid al-Fitr and Eid al-Adha on the eve of Eid, and other activities that occur once or at specific moments are generally accepted and understood by the community, making the use of external loudspeakers less problematic. Nonetheless, using external speakers should not be excessive as it may still cause interference. The takbir on the nights of Eid al-Fitr and Eid al-Adha should cease by 22:00, considering that some people need to rest, sleep, put their children to bed, or maybe unwell.

External speakers must be appropriately managed to avoid disturbing the surrounding community, as individuals have the right to live in peace without undue disturbance. Respecting neighbors' rights and refraining from causing harm to them are integral aspects of a Muslim's moral code, as Prophet Muhammad (SAW) emphasized in a hadith narrated by Muslims: “*Whoever believes in Allah and the Last Day should not harm their neighbors. Whoever believes in Allah and the Last Day should honor their guests. And whoever believes in Allah and the Last Day should speak words of goodness or remain silent.*”⁴⁰

The Circular issued by the Minister of Religion in 2022 faced resistance from specific individuals. Some mosques and prayer rooms disregarded the guidelines and did not enforce the rules. KH Asrorun Niam Sholeh, Chairman of the Indonesian Ulema Council (MUI) for Fatwa, emphasized that the implementation of mosque loudspeaker regulations should not

1. ³⁸ Circular Letter Number SE. 05 of 2022 concerning Guidelines for Using Loudspeakers in Mosques and Mushala,

³⁹ Abdullah Al-Lahji, *Idhāb Al-Qawā'id Al-Fiqhiyyah* (Kuwait: Dār al-Diyā', 2013), 77.

⁴⁰ Abu al-Husain Muslim ibn al-Hajjaj, *Sahih Muslim* (Beirut: Dār Ihyā' al-Turāts al-'Arabī, nd), 68.

be uniform and inflexible but rather consider local customs and wisdom. Established procedures agreed upon within a particular area can serve as a general foundation.⁴¹

Generally, people do not find the call to prayer, and the sounds emanating from the mosque bothersome. However, Bahar Lubis opposed the limitations imposed on mosque loudspeakers, such as time and volume restrictions. According to him, the residents have been living harmoniously without objections to using mosque loudspeakers.⁴²

In response to the controversy surrounding loudspeaker regulations, Evi Muafiah, the Chancellor of IAIN Ponorogo, highlighted that the widespread discussion arises because people solely rely on media accounts of responses and opinions. Evi believes that the lack of literacy among the public and their failure to read and comprehend the regulations appropriately contribute to polemics. Consequently, he encourages the public to enhance their literacy skills before engaging in discussions to prevent unnecessary disputes.⁴³

Effective communication between the government and the community is crucial to ensure widespread acceptance of the Minister of Religion's Circular and its utilization as a guideline for loudspeaker usage. Initially, communication efforts can involve engaging extension workers who have thoroughly reviewed the Circular to convey its contents and intentions regarding loudspeaker regulations to the mosque committees. By effectively disseminating information through these extension workers, the takmir can better understand the advantages of adhering to these rules in maintaining the sustainability of the mosques.⁴⁴

CONCLUSION

The regulations on loudspeaker usage set by the Minister of Religion typically align with fiqh principles. Some individuals oppose these regulations because they have yet to read and study them from a fiqh perspective thoroughly. To effectively enforce these rules in mosques, fostering good communication and socialization between the government and the community is essential. MUI emphasizes the need for a nuanced approach to implementing the rules on mosque loudspeakers, considering local customs and avoiding rigid enforcement.

⁴¹ Sadam Al-Ghifari and Fakhruddin, "Regarding Mosque Rules, MUI: Their Implementation Must Pay Attention to Local Wisdom," *Indonesian Ulama Council*, last modified 2022, accessed June 28, 2022, <https://mui.or.id/berita/33731/about-rules-toa-mosque-mui-implementation-must-pay-attention-to-local-wisdom/>.

⁴² Rosmala, "Public Perceptions About the Phenomenon of Using Limiting Loudspeakers for Mosques in Kubang Jaya Village, Siak Hulu District, Kab. Kampar," 51–52.

⁴³ Evi Muafiah, "The Use of Loudspeakers in Crowded Mosques is Debated, Here's the Response of the Chancellor of IAIN Ponorogo," Public Relations of the *Ponorogo State Islamic Institute*, last modified 2022, accessed July 2, 2022, <https://iaiponorogo.ac.id/2022/02/25/the-use-of-loudspeakers-in-mosque-crowded-debate-begini-response-rector-iaiponorogo/>.

⁴⁴ Manggola, "Communication and Motives for Using the Toah of the Mosque, Depok District, Yogyakarta," 51.

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PHILOSOPHICAL VALUES OF THE BHUMI SAKTI SERVING RITUAL IN LEGOKSARI TEMANGGUNG VILLAGE

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Abstrak: Ritual Kirab Sesaji Bhumi Sakti merupakan kearifan lokal sebagai bentuk persiapan memasuki musim kemarau yaitu dengan selamatan sumber mata air dan mengawali musim tanam tembakau. Ritual ini masih terus dilaksanakan setiap tahunnya namun makna filosofis dari pelaksanaannya belum banyak orang mengetahui. Tujuan penelitian ini yaitu untuk mengetahui nilai-nilai filosofis dari pelaksanaan ritual Kirab Sesaji Bhumi Sakti di Desa Legoksari. Penelitian ini menggunakan pendekatan kualitatif dengan metode observasi dan wawancara. Observasi yang dilakukan dalam penelitian ini terbagi menjadi dua yaitu observasi pengamatan fisik dan observasi pengamatan sosial. Dalam proses pengambilan data dalam penelitian ini peneliti bertindak sebagai participant observation untuk mendapatkan data dan pengambilan informasi sedalam-dalamnya. Hasil penelitian ini menunjukkan bahwa kearifan lokal ritual Kirab Sesaji Bhumi Sakti memiliki nilai-nilai filosofis diantaranya; nilai spiritual, nilai moral, nilai material, nilai sosial, nilai ekonomi, nilai hiburan, dan nilai estetika.

Kata Kunci: Ritual Kirab Sesaji Bumi Sakti, Kearifan Lokal, dan nilai filosofis

Title: Philosophical Values of the Bhumi Sakti Serving Ritual in Legoksari Temanggung Village

Abstract: The Kirab Sesaji Bhumi Sakti ritual is a form of local wisdom as a form of preparation for entering the dry season by saving springs and starting the tobacco growing season. This ritual is still carried out every year, but only a few people know the philosophical meaning of its implementation. The purpose of this research is to find out the philosophical values of the ritual of the Kirab Sesaji Bhumi Sakti ritual implementation in Legoksai village. This study uses a qualitative approach with the method of observation and interviews. The observations made in this study were divided into physical and social observations. In collecting data in this study, the researcher acted as participant observation to obtain and take in-depth information. The results of this study indicate that the local wisdom of the Kirab Sesaji Bhumi Sakti ritual has philosophical values, including spiritual values, moral values, material values, social values, economic values, entertainment values, and aesthetic values.

Keywords: Kirab Sesaji Bhumi Sakti ritual, local wisdom, and philosophical values



INTRODUCTION

Entering the 21st century marks a time when humanity looks ahead and embraces modernity to tackle the challenges of an increasingly loud era. Numerous instances of misappropriation and neglect of traditional values have emerged, especially with the growing population's heightened demand for natural resources and meeting high needs. As a result, the sacred rights passed down from our ancestors are often forgotten amidst this high level of need. The diminishing ability of the community to support and cultivate local wisdom culture has led to the erosion of its values within society. It is crucial to prioritize the capacity to develop and uphold existing local wisdom by integrating an understanding of its development across all levels of society, not limited to our ancestors who experienced and were influential in their time.

This research emphasizes local wisdom within the context of Indonesian culture, aligning with Meliono's description of local wisdom as an expression of ethnicity that arises from individuals' activities and behaviors, giving rise to distinct works.¹ Local wisdom encompasses various aspects such as religious systems, social organizations, knowledge systems, livelihood systems, and technology and equipment systems.² Within society, local wisdom becomes a set of beliefs as it stems from collective thoughts held by a group over a certain period, with proven benefits.

Local wisdom goes beyond the values and traditions inherited from our ancestors; it can also evolve and harmonize with knowledge and innovative ideas that adapt to the changing times. According to Nurmanto, local wisdom can unite diverse cultures while maintaining mutual respect.³ Developing a culture of local wisdom within the community can be achieved through habitual practices and formal and non-formal education.

In Indonesia, local cultural wisdom is integrated into the formal education system through Social Science (*Ilmu Pengetahuan Sosial: IPS*) lessons. Teaching about local wisdom culture is incorporated into the elementary to high school curriculum, aiming to shape knowledge, attitudes, and behaviors, particularly among the younger generation who support the preservation of local wisdom.

The fading introduction of local culture in society poses a significant problem, especially in upholding the rich customs of native Indonesians. Addressing this challenge requires the active participation of the community, particularly the younger generation, who will carry the torch into the future. To enhance the culture of local wisdom, the initial step

¹ Meliono. 2011. "Understanding the Nusantara Thought and Local Wisdom as an Aspect of the Indonesian Education." *TAWARIKH; International Journal for Historical Studies* 2(2). hlm.221.

² Koendjaraningrat. 2015. *Pengantar Ilmu Antropologi, Sejarah Teori Antropologi*. Jakarta: Rineka Cipta. hlm.120

³ Nurmanto. 2016. *Memahami Ancaman, Menyadari Jati Diri Sebagai Modal Membangun Menuju Indonesia Emas*. Jakarta: Markas Besar TNI. hlm. 41

involves fostering social interaction within the local community. This can be strengthened by leveraging local wisdom in community life.

One area that still upholds the application of local wisdom culture is Legoksari Village, Tlogomulyo District, Temanggung Regency. The ancestors in Legoksari Village have inherited various cultural concepts, which have shaped local wisdom through different means such as messages, impressions, speech, folklore, traditional ceremonies, food, and art. These concepts demonstrate the development of character and values concerning the preservation of local culture, particularly for the younger generation in Legoksari Hamlet.

The Kirab Sesaji Bumi Sakti ritual is a sustainable form of local wisdom. This ritual's implementation has gained recognition as a crucial element in enhancing social cohesion among communities.⁴ The Kirab Sesaji Bumi Sakti Ritual is an annual practice performed by the residents of Legoksari Village during the dry season. Besides preserving the natural environment, this ritual holds another philosophy: preserving local culture.

While the community is well-acquainted with local culture, its philosophical meaning still needs to be discovered. Local cultures do not emerge abruptly; they evolve from expressing noble cultural values deeply intertwined with various life philosophies.⁵

For instance, Naila Farah's previous research 2018 explored the philosophical values in the Rajaban tradition of the Kanoman Sultanate in Cirebon. The findings indicated that the Rajaban tradition in the Kanoman Sultanate of Cirebon embodies vital, spiritual, and profound philosophical values.⁶ Similarly, a study by Intan Juliati, I Nyoman Ruja, and Bayu Kurniawan in 2021 examined the symbolic meaning of the Surodadi Ritual Kirab in the village of Menang, Pagu sub-district, Kediri district. The research revealed that the symbolic meaning of the Surodadi Ritual Kirab could be observed through its equipment, location, and procession.⁷

Runtiko, F. Agus Ganjar, Trisakti Haryadi, and Roso Witjaksono conducted a 2018 study on exploring local wisdom in srinthil tobacco farming on the slopes of Mount Sumbing. This study reveals that farming local wisdom comprises three primary categories: traditional rituals, home design, and work ethic.⁸ Additionally, local farming wisdom conveys

⁴ Runtiko, Agus Ganjar, F. Trisakti Haryadi, and Roso Witjaksono. 2018. "Eksplorasi, Kearifan Lokal Usahatani Tembakau Srinthil Di Lereng Gunung Sumbing." *KAWISTARA* 8(3), hlm. 27

⁵ Susanto, N. N. 2011. "Nilai-Nilai Kehidupan Masalalu: Prespektif Pemaknaan Peninggalan Arkeologi." *Naditira Widya* 5(2), hlm. 57

⁶ Farah, Naila. 2018. "Nilai-Nilai Filosofis Dalam Tradisi Rajaban Di Kesultanan Kanoman Cirebon." *IBDA': Jurnal Kajian Islam Dan Budaya* 16(2):303–27. doi: 10.24090/ibda.v16i2.1346, hlm. 303

⁷ Juliati, Oleh Intan, Nyoman Ruja, and Bayu Kurniawan. 2021. *MAKNA SIMBOLIK KIRAB RITUAL 1 SURODI DESA MENANG KECAMATAN PAGU KABUPATEN KEDIRI*. Vol. 2, hlm. 50

⁸ Runtiko, Agus Ganjar, F. Trisakti Haryadi, and Roso Witjaksono. 2018. "Eksplorasi, Kearifan Lokal Usahatani Tembakau Srinthil Di Lereng Gunung Sumbing." *KAWISTARA* 8(3).

argumentation values, prayer methods, environmental preservation, and fostering social cohesion.

Drawing from the literature mentioned above, the researcher pursued a philosophical investigation to facilitate the community's understanding of the significance behind conducting the *Kirab Sesaji Bhumi Sakti* ritual in Legoksari Village, Tlogomulyo sub-district, Temanggung district. The novelty of this research lies in its exploration of the philosophical aspects associated with implementing the *Kirab Sesaji Bhumi Sakti* tradition, as previous studies have yet to delve into this domain. This research holds importance in uncovering the cultural and philosophical values embedded within the local wisdom of Legoksari Village, thus establishing it as a role model for preserving local cultural wisdom in the broader community and its local environment

METHOD

This research was conducted from January 10 to January 29, 2022, utilizing a qualitative approach involving continuous and ongoing research (Creswell 2016). The methods employed in this study encompassed observation and interviews. Observations were categorized into physical and social observations. The researcher interviewed community leaders, including village heads, religious leaders, hamlet heads, and representatives of the Legoksari hamlet community. The researcher actively participated in observations throughout the data collection process to obtain comprehensive and in-depth information. Data analysis in this study employed exploratory, descriptive techniques to establish correlations between symptoms and gather empirical data to formulate hypotheses. This technique aligns with the study's objectives, which aim to comprehend the philosophical values associated with the *Kirab Sesaji Bhumi Sakti* ritual and explore them through detailed descriptions, providing extensive and profound insights.⁹

RESULTS AND DISCUSSION

According to data from the Central Statistics Agency for the Temanggung Regency in 2020, this region is at an elevation of 1200-2000 meters above sea level. Legoksari Village, located east of Mount Sumbing, is the last settlement at the mountain's base. Within this area, tobacco cultivation boasts the highest quality. During the dry season, a portion of the Legoksari village community engages in tobacco cultivation. The geographical conditions of this area, positioned to the east of Mount Sumbing, provide ample sunlight and foggy surroundings, resulting in unique tobacco characteristics that distinguish it from other regions.

⁹ Sugiyono. 2019. *Metode Penelitian Pendidikan (Pendekatan Kualitatif, Kuantitatif, Dan R&D)*. Bandung: Alfabeta, hlm. 400-411

In addition to the influence of tobacco plant quality, Dusun Legoksari possesses invaluable local wisdom in the form of the Kirab Sesaji Bumi Sakti Ritual, which serves as a means of cultural preservation. This ritual has been passed down through generations and remains cherished by younger community members. Deby Hidayati concurs that local wisdom encompasses the social and cultural structure comprising knowledge, norms, regulations, and community skills inherited since ancient times for succeeding generations.¹⁰ The Kirab Sesaji Bumi Sakti ritual represents a form of local wisdom, enabling individuals to engage with the community and responsibly preserve local traditions and culture, ensuring its sustainability for future generations.

The Procession of the *Bhumi Sakti Kirab Sesaji* Ritual

The Kirab Sesaji Bumi Sakti ceremony is a traditional ritual performed before the dry season, expressing gratitude (slametan times) and preparing for the tobacco planting season. Additionally, this ceremonial tradition seeks divine blessings from Allah for a smooth, healthy, safe, and prosperous tobacco season. The procession for the Kirab Sesaji Bumi Sakti ritual comprises the following steps;

1. The village head is received at the hamlet hall.

At exactly 09:00 am, towards the end of the month of Rajab, the residents of Legoksari Village, specifically in the Lamuk Gunung hamlet, gather at the village hall to commence the ritual. The opening ceremony includes various salutations from the village administration, concluding with a collective prayer led by the local kiah.

2. Journey to the four springs

The community proceeds together towards four springs. The indigenous people and soldiers accompany the group carrying Bhumi offerings, tempeng, and gunungan, also known as bucu gobyong. The bucu gobyong consists of two mountains, representing fruits and crops. This journey involves a procession to the Ringin River spring, designated for ritual activities. The entire Legoksari community follows each step, accompanied by the enchanting strains of the gamelan. The carnival-like procession to the four springs also features traditional art forms from the village, such as *jathilan*, horse braiding, nod, tambourine, and more.

¹⁰ Hidayati, Deby. 2016. "Memudarnya Nilai Kearifan Lokal Masyarakat Dalam Pengelolaan Sumber Daya Air." *Jurnal Kependudukan Indonesia* 11(1), hlm. 39-48



Figure 1. The departure procession to the spring, guided by traditional leaders and their escorts¹¹

3. Ritual parade of 4 springs

Upon reaching the river, we proceeded with another round of prayers, led by the village elder, mbah H. Yasto, as the customary chief. Following that, we carried various offerings, consisting of baskets filled with fruits and vegetables harvested by the residents of Legoksari village, also known as bucu gobyong. The prepared offerings included red and *white jenang*, *wedang* tamarind, and *jadah* pasar.¹² We repeated the same process for the remaining three springs. Once the prayer was concluded, the offerings and bucu gobyong were distributed among the attendees under the guidance of the traditional leader. The participants included shepherds, members of art organizations, and residents. After sharing a meal, the local people vied for the gunungan to take it home.



Figure 2. Traditional leaders conducting prayer in the spring¹³

4. Post the proper execution.

The escorts and community members returned to the venue to rest and dine together. The venue changes annually. The procession concludes at 12.30 WIB. Following a break for prayer and meals, the subsequent event is the art performance. Traditional *wayang* art with pond play became customary after the Kiran Sesaji Bhumi Sakti ritual. Art performances persist until shortly before maghrib, resuming again from

¹¹Zaenal Abidin, *Interview*, January 28, 2022

¹² *Ibid.*

¹³ *Ibid.*

nightfall till dawn. The showcased arts include angklungan, ireng masks, flying *rambak* dance, *jathilan*, braid horse, *waroan*, and more. Although some of these art forms are not directly tied to the traditional procession, the people of Legoksari village hold culture and the arts in high regard, making the inclusion of these art forms indispensable. This sentiment aligns with the views expressed by a member of the Legoksari village community,¹⁴ who emphasized;

“This art must not be absent during the Kirab Sesaji Bhumi Sakti ritual. It has become an integral part of life for the people of Legoksari village, serving as a medium of self-expression. Therefore, whenever rituals take place, art must accompany them; otherwise, the community would perceive something amiss and deviating from the usual customs.”

The Ritual of Kirab Offerings of Bumi Sakti as Cultural Conservation

Local wisdom of the Kirab Sesaji Bhumi Sakti ritual in Legoksari Village as cultural conservation:

1. Doing prayers at the four springs

Meaning received by the community: The community believes that praying is a form of gratitude for the availability of a spring sufficient for the people of Legoksari Village. At the same time, praying that entering the dry season avoids drought and water sources are still maintained or not dead. The meaning of conservation of culture: Protection of the legacy of the former ancestors who made prayers at springs as a source to fulfill their daily needs.

2. Offering offerings

Meaning received by the community: The offerings, which include red and *white jenang* and *jadah pasar*, are a form of expressing gratitude to God Almighty by being able to interact socially well. The meaning of conservation of culture: It is an exceptional food that must be present in every ritual procession because *mamang* is inherited from our ancestors. *Red jenang* means to position humans to return to their owner. In contrast, *jadah pasar* shows several series of life that humans will pass.

3. Use of traditional clothes

Meaning received by the community: To make it look more sacred because it carries out traditional rituals and becomes the cohesiveness of every citizen who participates in the ritual procession. The meaning of conservation of culture: Maintaining the preservation of traditional regional clothing because carrying out the Kirab Sesaji Bhumi Sakti ritual becomes an opportunity for the community, especially the younger generation, to wear and get to know local traditional clothing.

¹⁴ Arif, *Interview*, 13.30, January 20, 2022

4. Eat with tumpeng

Meaning accepted by the community: It is a charity activity as a form of gratitude to God Almighty. The meaning of conservation of culture: Preserving the heritage from the ancestors because the making of this tumpeng represents the relationship between God and humans, humans and each other.

5. The struggle for *gobyong bucu*

Meaning received by the community: Symbolizes the crops from the Legoksari village community with the hope that the harvest will be abundant tomorrow. The struggle for *bucu gobyog* becomes a form of alms to the community for the harvest given for one year. The meaning of conservation of culture: *Grebek* is one of the palace's alms ceremonies for the community. This has become a heritage in being grateful for the crops by giving alms to others in need.

6. Art accompaniment

The meaning received by the community: Adding to the sacredness of the event and the excitement so that it can increase the enthusiasm of the youth of Legoksari village. The meaning of conservation of culture: Maintaining artistic identity in Legoksari village so that it is better known and preserved by the younger generation.

The given description illustrates six activities undertaken by the Legoksari hamlet community. The six activities are integral to the Kirab Sesaji Bhumi Sakti ritual procession and have been passed down through generations. Consequently, these activities hold great significance for the community, manifesting local wisdom and shaping their perspective on life. These six activities serve as a compass for the people of Dusun Legoksari as they embark on the dry season, ensuring an abundant water supply and instilling hope for a successful tobacco harvest. These activities align with Setyowati et al.'s viewpoint, which emphasizes the community's utilization of existing resources and interaction with the surrounding environment. In the Legoksari hamlet community context, this interplay is inseparable from their religious system.¹⁵

Philosophical Values Contained in the Kirab Sesaji Bhumi Sakti Ritual

The people of Legoksari Village still practice the Kirab Sesaji Bhumi Sakti ritual. The purpose of this ritual is to uphold the philosophical values inherent in this tradition. These values extend beyond the community's need for a smooth water supply and the start of the tobacco season. They encompass acts of sincere charity, kindness, and social connectedness with the surrounding environment, serving as an example for future generations.

¹⁵ Setyowati, Dewi Liesnoor, Juhadi, and Umi Kiptida'iyah. 2017. "Konservasi Mata Air Sunjoyo Melalui Peran Serta Masyarakat Dalam Melestarikan Nilai Kearifan Lokal." *Indonesia Journal of Conservation* 6(1)., hlm. 36-43

Culture develops through a dynamic process resulting from human interaction and nature¹⁶. Similarly, the Kirab Sesaji Bhumi Sakti ritual, a traditional practice carried out by the Legoksari community in Temanggung, is influenced by this philosophy. Through a philosophical analysis of this traditional ceremony, several values are identified: spiritual, moral, material, social, economic, entertainment, and aesthetic. The author refers to these values based on their hierarchical significance within the implementation of the Kirab Sesaji Bhumi Sakti ritual.

By examining the values embedded in the Kirab Sesaji Bhumi Sakti ritual, it becomes evident that its significance is seen through a relational lens. The concept of relationism perceives value as a result of the interplay between variables. Value arises from the satisfaction derived from social contradictions in life.¹⁷ Another perspective, as expressed by Linda and Ricard, defines value as a standard of behavior and attitude that distinguishes individuals and shapes our interactions with others.¹⁸ Consequently, value assumes a meaningful role in guiding one's life.

The relational aspect of the Kirab Sesaji Bhumi Sakti ritual is evident in three ways. First, each element involved in the ritual contributes to its implementation. The active participation of the community and various societal elements demonstrates that the ritual's overall value is formed through their interconnected relationships. Second, the ritual highlights the bond between human beings and nature. The community's care for nature is exemplified by their dedication to preserving the mountains, which serve as a vital resource for the community's livelihood. Finally, the relational view of value is further exemplified by the effects that follow the Kirab Sesaji Bhumi Sakti ritual. This traditional ceremony serves as an act of salvation at the river (spring) in Legoksari village, marking the beginning of the tobacco season. Thus, the philosophical value of the ritual strongly supports the existing cultural values, particularly in the district of Temanggung. The ensuing discussion will provide a detailed explanation of the philosophical values inherent in the implementation of the Kirab Sesaji Bhumi Sakti ritual tradition;

1. Spiritual Values

The Kirab Sesaji Bhumi Sakti ritual tradition embodies spiritual values through various activities. One such activity is the collective prayer held at a water source, usually a river, as part of the procession. This prayer marks the beginning of the ritual and serves as an opportunity for participants to offer their prayers together. These offerings show gratitude to the guardian of the river, as they play a vital role in

¹⁶ Bakker, J. W. M. 1984. *Filsafat Kebudayaan*. Kanisius.

¹⁷ Mudhofir, A. 2008. *Persoalan, Teori Dan Aliran Filsafat, Antologi, Epistemologi, Aksiologi, Dan Etika*. Yogyakarta: Badan Penerbitan Fakultas Filsafat UGM.

¹⁸ Linda and Ricard in Adisusilo JR, *Konsep Nilai Dalam Perspektif Pendidikan Agama Islam*, 2012: 57

sustaining the water supply, especially during the dry season when the people of Legoksari Village rely on it. The Kirab Sesaji Bhumi Sakti ritual, known as the *Selamatan Kali* ceremony, is carried out with joy, festivity, and reverence. Some individuals contribute tumpeng, a cone-shaped rice dish, as a form of charity, expressing their appreciation for the blessings and bountiful harvest bestowed upon them by the Almighty.

2. Moral Values

Implementing the Kirab Sesaji Bhumi Sakti ritual imparts noble moral values that serve as guiding principles, particularly for the younger generation in Legoksari Village. This ritual holds several significant meanings: (1) it teaches gratitude and reinforces the belief that everything ultimately belongs to God Almighty; (2) it promotes environmental stewardship by emphasizing the preservation of natural resources, such as springs, and the cultivation of various plants by the community; (3) it encourages the preservation of ancestral customs and values among community members, especially the younger generation; (4) it safeguards the cultural heritage passed down by their ancestors.

Moreover, the Kirab Sesaji Bhumi Sakti ritual fosters positive social interactions within and beyond Legoksari Village. The unity and cooperation among community members can be observed during the procession itself. Such interactions generate moral values, including familiarity and camaraderie among fellow citizens. These moral values form the foundation of the ritual's continued observance and serve as guiding principles in daily life for the entire society.

3. Material Value

Material value pertains to the benefits derived from the Kirab Sesaji Bhumi Sakti ritual, specifically those related to tangible aspects that benefit the participants or observers. These benefits may encompass physical well-being, comfort, and protection (Rescher 1969). The material value obtained from this ritual is closely aligned with the overarching goal of fostering a harmonious and balanced social environment that balances human needs with preserving the natural environment.

The ritual procession is followed by various forms of entertainment, such as artistic performances, which communicate and amuse the community. Furthermore, the ritual becomes a gathering that transcends social boundaries, bringing together individuals from all walks of life. This gathering, rooted in cultural values, facilitates communication and hospitality, intending to weave these values into the fabric of everyday life.

4. Social Importance

Human beings are inherently interconnected in their journey through life, and their relationship with society greatly influences the sustainability of a culture. The Kirab Sesaji Bhumi Sakti ritual embodies social values that foster harmony within the community. This tradition can only be realized with communication and strong bonds among the people of Legoksari Village. The active participation of all community members is essential for planning and executing this ritual, ensuring its seamless implementation. This ritual's entire sequence of events exemplifies cooperation, unity, and intimacy. The harmonious relationships among community members during the procession highlight the significance of this ritual as a means to strengthen and preserve human connections under local norms and cultural heritage.

Cooperation and hospitality among fellow citizens, as demonstrated in the Kirab Sesaji Bhumi Sakti ritual, underscore the importance of social norms in shaping communal life. These social values serve as the foundation for daily existence and offer solutions to various social challenges. The ritual's practice cultivates an attitude of cooperation, respect, and mutual support among community members. Such attitudes create a sense of familiarity among diverse groups, and conversely, the decline in cooperative activities leads to the erosion of local wisdom. Therefore, fostering close relationships among individuals exemplifies the brotherly spirit required to achieve national unity.

5. Economic Significance

The concept of economy is inseparable from society's pursuit of livelihood. The Kirab Sesaji Bhumi Sakti ritual yields economic benefits derived from its implementation. As Rescher suggests, economic value arises from assessing objects that bring economic advantages to those involved.¹⁹ Carrying out this ritual tradition generates economic values linked to anticipating a more abundant, blessed, and beneficial harvest in the upcoming season. The ritual involves offering prayers at springs that nurture plant fertility during the dry season, particularly tobacco plants.

The grandeur of the Kirab Sesaji Bhumi Sakti ritual, spanning day and night, attracts spectators from other regions who come to witness the sequence of events, including the rituals, grebek, and artistic performances. The influx of visitors contributes to the local economy of Legoksari Village, with income generated from parking fees, security services, and stall rentals for vendors. In light of this explanation, it becomes evident that the annual tradition of the Kirab Sesaji Bhumi Sakti ritual not

¹⁹ Rescher, N. 1969. *Introduction to Value Theory*. University Press of America, hlm. 229-300

only enhances the community's cultural heritage but also positively impacts its economy.

6. Entertainment Importance

Entertainment holds tremendous significance and anticipation among the residents of Legoksari village and beyond. The purpose of incorporating entertainment in this ritual is to enhance the socio-cultural system within the Legoksari village community. Various art forms are showcased following the procession of Selamatan Kali, tumpengan, and mass Grebek until dawn. Consequently, this exhibition represents the realization of human intellect and spirit.²⁰ The presence of these art forms is inseparable from the community's support, as they utilize art to engage in social activities and navigate social life.²¹

7. Aesthetic Significance

The Kirab Sesaji Bhumi Sakti ritual epitomizes aesthetic value throughout its course, characterized by using traditional attire. Men adorn themselves with traditional clothing, such as jarik and blangkon, while women wear jarik and kebaya. The aesthetic value showcased encompasses the beauty of the arts, encompassing dance performances, traditional attire, musical instruments, and the visible procession of the ritual. The elements of art drawn from the Javanese tradition, particularly from the district of Temanggung in Legoksari Village, play a pivotal role. These elements are crucial as they establish a beautiful, vibrant, and serene ambiance during the sacred ritual procession.

The aesthetic value permeates all aspects of the Kirab Sesaji Bhumi Sakti ritual, ensuring that the annual event not only conveys a customary and solemn moral message but also enriches the atmosphere, captivating the attention and enthusiasm of future generations, thereby encouraging its preservation. By encapsulating aesthetic values within the execution of this ritual, it is hoped that the moral messages imparted by the ancestors through each ritual procession will be effectively conveyed, allowing individuals to enjoy and internalize them, thus preserving their inherent significance

CONCLUSION

The Kirab Sesaji Bhumi Sakti ceremony in Legoksari Village holds significant importance as an annual event to conserve the local springs and prepare for the tobacco season. The local wisdom embedded in this ritual enhances environmental consciousness,

²⁰ Cathrin, Shely, Reno Wikandaru, Astrid Veranika Indah, and Renaldi Bursan. 2021. "Nilai-Nilai Filosofis Tradisi Begawi Cakak Pepadun Lampung." *Patravidya* 22(2), hlm. 231

²¹ Seodarsono. 1977. *Tari-Tarian Indonesia I. Proyek Pengmabnagn Kebudayaan*,. Direktorat Jendral Kebudayaan.

fosters social unity, and transmits cultural values across generations. The consistent observance of the Bhumi Sakti Sesaji Ritual exemplifies the villagers' dedication to preserving the local wisdom and traditional Javanese culture, specifically the distinctive heritage of Temanggung.

The Kirab Sesaji Bhumi Sakti ritual epitomizes the rich cultural legacy inherited from our ancestors, which remains safeguarded. It is vital to sustaining the practice of this local wisdom to ensure that the profound philosophical values imparted by our forebears through each ritual process endure for present and future generations. The understanding of local wisdom within the implementation of the Bhumi Sakti Sesaji Ritual assumes profound significance, encapsulating the essence of each ceremonial aspect. These rituals encompass spiritual, moral, material, social, economic, entertainment, and aesthetic values. Undoubtedly, this paper may have its limitations. Hence, the author kindly requests valuable feedback and suggestions from esteemed readers to refine this work further, enabling it to advance knowledge, insights, and intellectualism continually

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Interview, H. Yasto 15.00, 11 Januari 2022

Interview, Zaenal Abidin 14.30 WIB 17 Januari 2022

CREATIVE STRATEGIES OF ISLAMIC RELIGIOUS EDUCATION'S MANAGEMENT LEARNING IN JUNIOR HIGH SCHOOL POST COVID

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Abstrak: Lembaga pendidikan mengalami berbagai bentuk disrupsi dalam sistem pendidikan sejak pandemi Covid-19 melanda dunia. Hampir dua ratus negara menutup sekolah, mulai dari tingkat pendidikan usia dini hingga tingkat lanjut bahkan perguruan tinggi. Fenomena serupa terjadi juga di SMPN 2 Mataram Nusa Tenggara Barat Indonesia, sebagai lokus penelitian ini. Penelitian ini bertujuan untuk memperoleh rumusan strategi kreatif dalam manajemen pembelajaran Pendidikan Agama Islam (PAI) di sekolah ini sebagai lesson learned dari pandemi Covid-19. Pendekatan kualitatif digunakan dalam studi ini dengan teknik pengumpulan data menggunakan kuesioner pertanyaan terbuka melalui google form untuk 45 siswa dan 2 guru PAI. Hasil jawaban kuesioner dianalisis dengan menggunakan analisis SWOT. Penelitian ini menghasilkan empat strategi kreatif dalam manajemen pembelajaran PAI meliputi Strategi Strengths–Opportunities (SO), Weaknesses–Opportunities (WO), Strengths–Threats (ST), dan Weaknesses–Threats (WT). Rumusan strategi tersebut dapat dijadikan sebagai masukan dalam peningkatan manajemen pembelajaran PAI di Sekolah Menengah Pertama tidak saja di SMPN 2 Mataram, akan tetapi secara umum di Indonesia, saat menghadapi pandemi Covid maupun post Covid.

Kata Kunci: PAI, Manajemen Pembelajaran, Strategi Kreatif, Post Covid

Title: Creative Strategies of Islamic Religious Education's Management Learning in Junior High School Post Covid

Abstract: Educational institutions have experienced various forms of disruption in the education system since the Covid-19 pandemic spread all over the world. Almost two hundred countries closed schools, ranging from early childhood education to advanced levels and even universities. A similar phenomenon also occurred at SMPN 2 Mataram, West Nusa Tenggara Indonesia, as the locus of this research. This study aims to obtain the formulation of creative strategies in the management of Islamic Religious Education (IRE) learning in this school as a lesson learned from the Covid-19 pandemic. A qualitative approach was used in this study with data collection techniques utilizing an open-ended questionnaire through google form for 45 students and 2 PAI teachers. The results of the questionnaire answers were analyzed using SWOT analysis. This study resulted in four creative strategies in IRE's learning management including Strengths–Opportunities (SO), Weaknesses–Opportunities (WO), Strengths–Threats (ST), and Weaknesses–Threats (WT) strategies. The formulation of these strategies can be adopted as input in improving PAI learning management in junior high schools not only at SMPN 2 Mataram, but in general in Indonesia, when facing the Covid and post Covid pandemic.

Keywords: IRE, Learning Management, Creative Strategies, Post Covid



INTRODUCTION

The COVID-19 pandemic began to spread in Indonesia in early 2020 and was responded to by the government, in this case, *Badan Nasional Penanggulangan Bencana* (the National Disaster Management Agency), by issuing Decree No. 13 A on 29 February 2020 about Diseases Due to Corona Virus in Indonesia.¹ The Ministry of Education and Culture followed up on the decree by stipulating a Circular from the Minister of Education and Culture No: 36962/MPK. A/ HK/ 2020 dated March 17, 2020, concerning Online Education and Working from Home to prevent the spread of the Virus.² this decree requires all schools in Indonesia to re-adjust the teaching and learning practices.

One secondary school following up on such a decree is SMPN 2 Mataram by implementing distance learning policy; this regulation is also based on the Governor of West Nusa Tenggara Regulation number 50 of 2020 and the Mayor of Mataram Regulation No. 34 of 2020 concerning the implementation of discipline and law enforcement of health protocols as a prevention effort to control the virus. SMPN 2 Mataram is a well-known school in Mataram, the capital of West Nusa Tenggara, with a school accreditation score of A, and the total number of students is 1,087 in the odd semester of 2020/2021.³

This study was conducted to comprehensively and deeply analyze how the school conducted creative strategies of education management, especially for Islamic Religious Education (IRE) subjects during the Pandemic. IRE has its distinguishing characteristics apart from other subjects; since the materials covered include *aqidah* (creed), sharia, and morals, it does not only emphasize the cognitive aspects but also affective and psychomotor aspects.⁴ The changing learning conditions due to the Covid outbreak in Mataram certainly affected the PAI learning process and its characteristics.

The key issue in this study relates to learning management, which is a managerial process that includes planning, organizing, controlling, and evaluating tasks associated with the process of instructing pupils by including numerous aspects in it in order to attain goals.⁵ Learning management has broader implications than just classroom activities. Also, teachers

¹ Badan Nasional Penanggulangan Bencana, "Keputusan Kepala Badan Nasional Penanggulangan Bencana," 2020, <https://peraturan.bpk.go.id/Home/Details/214738/keputusan-kepala-bnpb-no-13a-tahun-2020>.

² Kementerian Pendidikan dan Kebudayaan RI, "Surat Edaran Dari Menteri Pembelajaran Serta Kebudayaan No: 36962/MPK. A/ HK/ 2020," 2020, <https://www.kemdikbud.go.id/main/blog/2020/03/se-mendikbud-pembelajaran-secara-daring-dan-bekerja-dari-rumah-untuk-mencegah-penyebaran-covid19>.

³ Riset dan Teknologi Kementerian Pendidikan, Kebudayaan, "Data Pokok Pendidikan," 2022, Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi.

⁴ Ahmad tafsir, *Ilmu Pendidikan Dalam Perspektif Islam*, ed. Tjun Surjaman, Cet. 3 (Bandung: Remaja Rosdakarya, 2000).

⁵ Syaiful Sagala, *Konsep Dan Makna Pembelajaran* (Bandung: Alfabeta, 2009).

need to learn how to foster teamwork, manage stress while teaching, develop as listeners, and create decisions and policies.⁶

The first goal of learning management is the realization of an engaging, creative, innovative, and effective learning process. The development of engaged students with talent and intelligence, a noble character, and the ability to position themselves in society, the nation, and the country in accordance with their interests and talents. Third, implement efficient, effective, high-quality, and responsible teaching and learning activities.⁷ According to Gagne, who was cited by Saefulloh and Darwis,⁸ effective learning employs the following principles: grabbing students' attention, outlining goals for learning, jogging their memories of prior lessons, presenting stimuli, offering direction, boosting performance, offering feedback, evaluating performance, and enhancing delivery and retention.

Online learning, remote learning, and similar terms are also used to describe distance learning. The Covid 19 pandemic has shifted the tradition of face-to-face learning to distance learning. This learning style is adaptable from elementary to tertiary level during the Covid 19 era. Yet, each educational institution implements this learning in a different way depending on the needs and circumstances there. Since the trend of the level of Covid 19 declining in various regions of Indonesia and the world, conditions are gradually becoming more stable. It is necessary to evaluate how distance learning has been implemented in educational institutions over the course of COVID 19 period.

SWOT analysis can be used to create quality improvement and remote learning strategies, according to several research findings.⁹ Subsidies for learning support facilities (mobile phones, laptops, quotas) received by teachers and students and access to the home learning portal application from the Ministry of Education and Culture as the Strength aspects. Weaknesses are shown in the decrease in the level of student activity and motivation due to boredom and monotony due to the lack of interaction between students and teachers,

⁶ Jack Dunham, *Developing Effective School Management, Developing Effective School Management* (New york: Routledge, 2003), <https://doi.org/10.4324/9780203425732>.

⁷ Ahmad Munir Saifulloh and Mohammad Darwis, "Manajemen Pembelajaran Dalam Meningkatkan Efektivitas Proses Belajar Mengajar Di Masa Pandemi Covid-19," *Bidayatuna* 03 (2020): 285–311.

⁸ (2020)

⁹ Ravi Udin Amirullah, "Analisis SWOT Kebijakan Pembelajaran Daring Di Masa Pandemi Covid 19," *Ar-Rosikhun: Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2021): 20–28, <http://ejournal.uin-malang.ac.id/index.php/alrosikhun/article/download/13898/8932>; Ni Wayan Sukma Adnyani and Velintina Krisda Elvina, "Analisis SWOT Pembelajaran Daring Mahasiswa Kebidanan Pada Masa Pandemi Covid-19," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 7, no. 2 (2021): 437, <https://doi.org/10.33394/jk.v7i2.3027>; Ria Nurhayati, "Analisis SWOT Pelaksanaan Perkuliahan Daring Pada Masa Pandemi COVID-19 Di STAI Yogyakarta," *Nuansa Akademik: Jurnal Pembangunan Masyarakat* 5, no. 1 (2020): 63–72, <https://jurnal.ucy.ac.id/index.php/nuansaakademik/article/view/916>; Q Ramadhania and A Arisman, "Analisis Swot Pembelajaran Anak Didik Pemasarakatan Selama Masa Pandemi COVID–19 Di LPKA Klas 1 Palembang," *PeTeKa* 4, no. 2 (2021): 112–22.

whereas Opportunities are the potential for effective collaboration between teachers, parents, and students. Threats are in the form of many technical obstacles such as internet networks and limited supporting facilities in the form of cellphones, laptops, and health, especially in elementary schools located in rural or disadvantaged areas.¹⁰ Despite several findings at SMK Maarif 9 Kebumen suggests that the school was not fully ready to carry out the online learning process.¹¹

IRE learning management during the Covid period shows that the role of teachers in processing learning in increasing the effectiveness of the teaching and learning process is crucial. Teachers must be able to manage learning (planning, organizing, implementing, and evaluating) to ensure a good, effective, and efficient teaching and learning process during distance learning.¹² Teachers in the online learning planning stage face the diversity of the economy, intelligence, and domicile of students, while the implementation of learning is mostly through WhatsApp groups. The teachers' obstacle is regarding the practicality of IRE learning; they only use online media leading to the students' difficulty to understand teaching materials.¹³

METHOD

This study is a qualitative study with open questionnaires as a data collection technique. This takes into account the condition of Mataram implementing the Community Activity Restriction policy since July 2021. The questionnaire was conducted by sending an open-ended question questionnaire via google form.¹⁴ This study involved two PAI teachers and 45 students of class VIII and class IX of SMP Negeri 2 Mataram as research samples. The survey link is shared with sample teachers and students. They were asked to fill out the questionnaires during their free time voluntarily. They were given one week to decide on their participation and ask questions about the survey questionnaire. For confidentiality reasons, participants have the option to write their names on the form or not.

Data processing is conducted by analyzing respondents' answers and grouping them into a SWOT matrix. SWOT (Strengths, Weaknesses, Opportunities, Threats) is an analysis and development tool that requires further action. The keywords of this analysis are internal

¹⁰ Diningrum Citraningsih and Rz. Ricky Satria Wiranata, "Analisis SWOT Pembelajaran Daring Era Pandemi Covid-19 Pada Sekolah Dasar," *Humanika* 22, no. 1 (2022): 21–40, <https://doi.org/10.21831/hum.v22i1.47092>.

¹¹ (Soleh, 2020)

¹² Saifulloh and Darwis, "Manajemen Pembelajaran Dalam Meningkatkan Efektivitas Proses Belajar Mengajar Di Masa Pandemi Covid-19."

¹³ Wati Susanti, "Implementasi Pembelajaran Secara Daring Pada Mata Pelajaran Pendidikan Agama Islam Tingkat Smp Di Masa Pandemic Covid-19," *Inovasi Pendidikan* 7, no. 2 (2020): 134–45, <https://doi.org/10.31869/ip.v7i2.2311>.

¹⁴ John W. Creswell., *Qualitative, Quantitative, and Mixed Methods Approaches*, ed. Vicki Knight, *News.Ge*, 4th ed. (California, London, New Delhi, Singapore: Sage, 2014).

and external factors; Internal factors consisting of strengths and weaknesses are referred to as helpful factors (because they can be controlled), while external factors including opportunities and threats are called harmful factors (factors that cannot be controlled).¹⁵ The results of the analysis require translation and formulation of follow-up strategies.

RESULTS AND DISCUSSION

Analisis SWOT Analysis of IRE Learning in SMPN 2 Mataram

Based on data, IRE learning practices are still carried out regardless that the distance learning system has different dynamics from face-to-face learning. Data obtained are recapitulated, identified, and grouped into four aspects, namely: strengths, weaknesses, opportunities, and threats. Following is the table of each criterion in the SWOT Matrix:

Internal	Strengths (S)	Weaknesses (W)
	1. The teachers frequently motivate the students. 2. The majority of students are enthusiastically participating in PAI learning. 3. The majority of students are engaged and coped with learning applications used in schools, namely Edmodo, WAG, Google Meet, Zoom Meet, and YouTube. 4. Generally, students easily understand the topic discussion of Islamic Education subject. 5. Students are allowed to ask questions directly to the teacher through chat rooms and WAG. 6. The teacher quickly responds to students' questions. 7. Teachers let students enrich their learning resources from the	1. Several students are less enthusiastically participating in Islamic Education Subject learning. 2. Students are restricted to ask questions during online learning. 3. Students still find difficulties in understanding recitation material, Arabic texts, and Islamic Cultural History topics. 4. Several students have insufficient skills in operating various applications. 5. Some students do not have laptops or gadgets. 6. The teachers give an excessive amount of tasks. 7. The teachers have an insufficient amount of time to explain the subject materials. 8. The teachers cannot embed attitude learning intensively.
External		

¹⁵ Alan Sarsby, *SWOT Analysis*, online (London: Lulu.com. Copyright., 2016), https://books.google.co.id/books?hl=en&lr=&id=Yrp3DQAAQBAJ&oi=fnd&pg=PA1&dq=swot+theory&ots=ODpeZzu52D&sig=V7z5kjIv2a8BKNFJ4aHRXnqwUmE&redir_esc=y#v=onepage&q=swot+theory&f=false.

	internet. 8. The teacher gives easy tasks. 9. The teacher conducts a home visit. 10. Students get scores above the Minimum Completeness Criteria.	
Opportunities (O) 1. The parents help with assignments. 2. The parents or family members provide wifi at home. 3. The schools provide quota subsidies for underprivileged students. 4. The schools provide an IT room for students with no laptops or gadgets. 5. The principal, vice principal and school operator control distance learning. 6. The government provides dispensation for teachers and students to conduct teaching and learning practices from home.	SO 1. The teachers motivate students more frequently. 2. The teachers adjust the use of the learning application according to the student's situation and condition. 3. The teachers coordinate with the schools in the use of IT rooms for students with no facilities. 4. The teachers arrange the schedule and priorities for the home visit properly.	WO 1. The parents promote the importance of Islamic Education Subject. 2. The principals increase the number of Operators to handle students with IT difficulties. 3. The schools increase the number of devices for online learning. 4. The schools increase bandwidth aiming for the network to be more stable in schools. 5. The schools organize additional hours or tutoring for students with difficulty in Recitation. 6. The government gives appreciation and rewards to creative and innovative teachers during distance learning practice.
Threats (T) 1. The parents' or family members' limited knowledge and skills in assisting students in understanding the content of the learning materials. 2. Unstable Signal. 3. Limited quota. 4. Limited memory or the possibility of incompatible Mobile phone or Laptop. 5. Unfavorable home	ST 1. The teachers provide limited face-to-face teaching practices in schools. 2. The teachers instruct students with signal difficulties to study at school. 3. The teachers reduce the intensity of the assignment. 4. The teachers give a quota bonus to students who are diligent and punctual	WT 1. The parents invite expert teachers for private lessons. 2. The parents more intensively communicate with the teachers when their children have a learning difficulty. 3. Parents with no learning devices allow their children to go to school to attend limited face-to-face learning practices. 4. The schools prepared genset and formally ask the local State Electricity Plant not to

atmosphere. 6. Unexpected power outage.	in collecting assignments. 5. The parent improve the collaboration with teachers in controlling the children's learning progress	turn off the electric power during study hours. 5. The family members maintain the conduciveness of their houses during distance learning. 6. The parents teach the good practice of attitudes 7. The parents communicate with the teachers in controlling the children's attitude development
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Table 1. Matrix of SWOT Analysis SWOT of IRE management learning in SMPN 2 Mataram 2021/2022

Creative Strategy for IRE Learning Management at SMPN 2 Mataram

Four innovative strategies are discovered based on the SWOT analysis, which identifies internal strengths and weaknesses as well as current external opportunities and threats. These strategies can be used to manage IRE learning at SMPN 2 Mataram. As part of the management of IRE's remote learning, these solutions implicitly incorporate planning, organizing, actuating, and controlling components.

1. Strengths Opportunities (SO) Strategy

In order to improve the quality of IRE distance learning, the first strategy combines the students and teachers abilities and chances provided by parents, schools, and the government. The following actions could be taken:

First, the teacher intensifies his or her efforts to motivate the students. Learning behavior is significantly influenced by motivation, an essential component of learning (Brophy, 2), commonly referred as the learning engine.¹⁶ Student motivation has been impacted by the use of a distance learning application. Students' motivation with the distance learning model during the Covid-19 period was only 11% in the very high category and 24% in the poor category, according to research at five junior high schools in Bukittinggi.¹⁷ The inner motivation that drives student learning is the greater motivation.¹⁸ Consequently, applying this initial phase as a component of PJJ PAI learning planning is quite pertinent.

¹⁶ P. R. Schunk, D. H., Meece, J. L., & Pintrich, *Motivation in Education: Theory, Research, and Applications*, 3rd ed. (Boston: Pearson, 2014).

¹⁷ Dedi Robandi and Mudjiran Mudjiran, "Dampak Pembelajaran Dari Masa Pandemi Covid-19 Terhadap Motivasi Belajar Siswa SMP Di Kota Bukittinggi," *Jurnal Pendidikan Tambusai* 4, no. 3 (2020): 3498–3502, <https://doi.org/10.31004/jptam.v4i3.878>.

¹⁸ Sri Gustiani, "Students' Motivation in Online Learning During Covid-19 Pandemic Era: A Case Study," *Holistics Journal* 12, no. 2 (2020): 23–40.

Second, the teacher modifies how the distance learning platform is used based on the circumstances and needs of the students. All parties were compelled to adapt as a result of changes in the educational system in order to carry on with teaching and learning activities. The ability to use and select online learning systems is a requirement for teachers.¹⁹ Currently, students must navigate a variety of digital learning applications. Various conference tools, including Zoom Cloud Meeting, Google Meet, Cisco WebEx, and Mikogo, are used to facilitate learning. Further to textbooks, modules, and online learning resources, students also get access to audio and video lessons.²⁰ The factors that the teacher takes into account when deciding on the best platform include the conditions of students with different learning preferences, the opportunity to purchase quotas, and internet networks. In order to avoid burdening pupils and fostering boredom in the classroom, teachers might alter how they use platforms.²¹ This step falls under the heading of organizing learning.

Third, the teacher works with schools to arrange for pupils who lack the resources to access IT rooms. A computer lab, multimedia area, and appropriate internet network are available at SMPN 2 Mataram. Students who don't have internet-connected computers or other devices for online study at home can use this. *Fourth*, the teacher gives students access to website URLs or download links for acceptable and secure learning tools. Students might study from the extensive reading or YouTube information pertaining to readily available religious sources. Teachers must, however, instruct students to download only what they need and to use references wisely. In order to prevent students from becoming stuck in extreme or radical understandings, teachers should supply the correct website address or link.

Fifth, the teacher copies content that contains information that is challenging for students to understand. This fifth step is an alternative that teachers have in addition to the fourth phase. As a result, the teachers can go into greater detail on the subject's contents in the lesson, and students can view it again if they don't understand. Teachers can easily respond to comments or queries from students in the chat column without being constrained by class time. The third, fourth and fifth steps are part of the actuating learning strategy.

¹⁹ Shirley Khumaidah and Mohammad Nu'man, "Inovasi Media Pembelajaran Pai Pada Masa Pandemi Covid-19," *TALIM: Jurnal Studi Pendidikan Islam* 4, no. 1 (2021): 90–101, <https://doi.org/10.52166/talim.v4i1.2389>.

²⁰ Rehana Khalil et al., "The Sudden Transition to Synchronized Online Learning during the COVID-19 Pandemic in Saudi Arabia: A Qualitative Study Exploring Medical Students' Perspectives," *BMC Medical Education* 20, no. 1 (2020): 1–10, <https://doi.org/10.1186/s12909-020-02208-z>.

²¹ Moch Adib Nasrulloh, Jazari, and Fahmi Muhammad Hidayatullah, "Penerapan Strategi Remote Learning Pada Pembelajaran PAI Dalam Mengatasi Kesulitan Belajar Siswa Masa Pandemi Covid-19 Di SMP Negeri 1 Kepanjen," *VICRATINA: Jurnal Pendidikan Islam* 6, no. 3 (2021): 53–61.

Sixth, the teacher sets the right priorities and schedule for home visits. Regularly scheduled home visitations underscore the importance of giving students without full online learning access precedence. Just 20% of children at West Lombok Elementary School have proper access to online learning, according to reality; the other 80% are still subject to restrictions. Home visits, which involve going to kids' homes in prearranged groups in turns over the course of 25 to 30 minutes, being an alternative option.²² This kind of experience can be utilized to monitor and evaluate PAI learning. For groups of students who are still having trouble learning, the teacher sets up a longer, more intensive program. The controlling component of IRE learning management is included in this final stage.

2. Weaknesses Opportunities (WO) Strategy.

The WO technique can be used to minimize internal factors in the management of IRE distance learning, where the opportunities provided by parents, the school, and the government are compared to the flaws detected in both students and teachers. Students' weaknesses include a lack of strong motivation, a lack of time to ask questions, trouble comprehending material such as Tajwid, Arabic texts, and Islamic History, a lack of application skills, and a restricted number of gadgets. The teacher is the source of the restrictions, which also include the numerous assignments that are provided, the lack of time for explanations, and the inability to apply emotional learning intensely.

Based on the SWOT analysis, a number of approaches can be used to overcome this, including: As part of the preparation process, parents must first motivate their children to study IRE. The principal raises the number of operators in Step Two to manage students who have IT issues as part of the organization of distant learning. Similar to Step 3, schools increase the number of devices for online learning, and similar to Step 4, they boost bandwidth to make the school network more dependable. The distance learning organizing strategy for improved implementation includes these three points. intense emotional learning.

In the meantime, in the fifth phase, schools set up additional hours or tuition for students who struggle with learning Tajwid, comprehension, and writing abilities for Arabic texts, as well as Islamic history. This procedure turns into a component of IRE learning management's implementation. The sixth stage, which states that the government rewards teachers for their creativity and innovation during online learning,

²² Sukran Makmun, "Kombinasi Pembelajaran Media Daring Dengan Strategi Home Visit Pada Masa Pandemi Covid-19 Pada Sekolah Dasar Negeri 1 Batu Layar," *Jurnal Ilmiah Telaah* 6, no. 1 (2021): 20–25, <http://journal.ummat.ac.id/index.php/telaah/article/view/3351>.

contains an implied reference to the control part. This can enhance a teacher's ability to implement IRE learning in any circumstance.

3. Strengths Threats (ST) Strategy

To overcome problems that come from outside, internal variables can be used to their fullest potential. The ST strategy, which supports the administration of IRE learning in junior high schools, is based on synchronizing these strengths with obstacles. The fact of parents' inadequate ability to understand children's subject matter poses the biggest barrier. This typically happens in many places, including cities. As observed in the Serang city context, parents worry about the distance learning model because they are perplexed and concerned since they are unable to understand the subject matter their children are studying and even operate technology.²³ Similar results were also found in China, when 3275 parents of students were polled, and 92.7% of them claimed that online learning was worse for kids' eye health and dependence on parents. According to them, traditional learning is significantly superior to distance learning, and parents who are not knowledgeable about the subject cannot accompany their children to learn in the best way.²⁴

Additional difficulties (threats) that come up in PJJ have to do with the accessibility of online learning resources and poor internet connections. This tendency is widespread throughout the world's emerging nations and not just in Indonesia. Some teachers and staff (educational workers) are not conversant with the applied distant learning technology and platforms. Thus, developing nations should upgrade their infrastructure for online education, distant learning, and virtual classrooms.²⁵ Internet access and cost constraints are also experienced by students in Vietnam²⁶ and Ghana²⁷.

The next difficulty was the unexpected power outage during the class. This particular challenge is only one of several that can be found throughout Indonesia in

²³ Imas Mastoah and Zulaela MS, "Kendala Orang Tua Dalam Mendampingi Anak Belajar Pada Masa Covid 19 Di Kota Serang," *As-Sibyan: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2020): 121–28, <http://jurnal.uinbanten.ac.id/index.php/assibyan/article/view/3663>.

²⁴ Chuanmei Dong, Simin Cao, and Hui Li, "Young Children's Online Learning during COVID-19 Pandemic: Chinese Parents' Beliefs and Attitudes," *Children and Youth Services Review* 118, no. September (2020): 105440, <https://doi.org/10.1016/j.chilcyouth.2020.105440>.

²⁵ Seble Tadesse and Worku Muluye, "The Impact of COVID-19 Pandemic on Education System in Developing Countries: A Review," *Open Journal of Social Sciences* 8 (2020): 159–70, <https://doi.org/10.4236/jss.2020.810011>.

²⁶ Dao Thi Hong Van and Ha Hoang Quoc Thi, "Student Barriers to Prospects of Online Learning in Vietnam in the Context of Covid-19 Pandemic," *Turkish Online Journal of Distance Education* 22, no. 3 (2021): 1–16, <https://doi.org/10.17718/tojde.961824>.

²⁷ Ugorji I. Ogbonnaya, Florence C. Awoniyi, and Mogalatjane E. Matabane, "Move to Online Learning during Covid-19 Lockdown: Pre-Service Teachers' Experiences in Ghana," *International Journal of Learning, Teaching and Educational Research* 19, no. 10 (2020): 286–303, <https://doi.org/10.26803/IJLTER.19.10.16>.

both urban and rural settings. Students in Iraq and other underdeveloped nations often complain about the poor quality of the electricity.²⁸ Because the internet network is frequently down or otherwise disrupted, learning is hampered.

The ST strategy is the next approach that can be used to deal with these problems in light of these discoveries. The formulations that can be taken as part of this ST technique are as follows: *first*, the teacher allows time for some restricted one-on-one instruction for students who do not receive learning support from their parents at home. *Second*, the teacher encourages students who clearly need extra help to study in class. The reason for this is that PPKM is not as rigorous as it was at the beginning of Covid-19 in 2020. Midway through 2021, a decline in the city of Mataram's level was visible. As a result, schools have implemented highly tight health measures and opened very few classrooms. *Third*, the teacher rewards students who work hard and turn in their assignments on time with additional quotas. This needs to be done to boost student enthusiasm and show students how much teachers are appreciated. *Fourth*, the teacher scales back how frequently she assigns homework to the class. Students become discouraged and uninterested in taking part in distant learning due to the numerous assignments that each teacher gives them. *Fifth*, teachers intensify their monitoring of students' academic development while working more closely with parents.

The planning component of this strategy entails the addition of face-to-face instruction by IRE teachers at school for students whose parents are unable to assist them in their studies at home. The strong coordination of collaboration between teachers, schools, and parents in assisting children who are bound by IT constraints and quotas in supporting learning is what makes this technique for implementing IRE learning successful. Reducing the number of tasks IRE teachers provide students and working with parents to track their children's educational development are examples of control management elements present in this strategy.

4. Weaknesses Threats (WT) Strategy

The table's listing of weaknesses from the research findings can be contrasted with difficulties presented by students and teachers on the outside. So, in an effort to discover a solution to overcome difficulties, these two aspects are compromised. So, it is formed into a single strategy in this work, namely the WT strategy.

The seven steps in this strategy are as follows: *first*, parents invite qualified teachers to their home to provide tutoring in subjects that are challenging for their kids to grasp. *Second*, when their kids face learning challenges, parents and teachers have

²⁸ Talal Anwer Abdulkareem and Sajeda M Eidan, "Online Learning for Higher Education Continuity (during COVID-19 Pandemic)," *International Journal of Inspiration, Resilience & Youth Economy* 4, no. 2 (2020): 125–31, <https://doi.org/10.18576/ijye/040206>.

better communication. *Third*, due to quota restrictions, inconsistent signals at home, or a lack of learning tools, parents occasionally permit their kids to attend school to study IRE face-to-face. At SMPN Kepanjen, there are also quota-related learning issues, and the school's limited offline learning is the solution.²⁹ *Fourth*, the school offers generators and sends letters to the National Electricity Company (PLN) asking them not to switch off the electricity while students are in class. *Fifth*, Fifth, the family maintains the conduciveness of the house while distance learning takes place. *Sixth*, parents set an example for their children and teach them how to behave well in accordance with religious teachings. *Seventh*, parents and teachers consult often to track how children's opinions are changing.

These processes include planning, organizing, implementing, and controlling elements of learning management. The lesson plan includes the first and second steps. Parents are willing to hire specialists to aid in their childrens' education, and they constantly keep the IRE teachers informed of any issues with their childrens. The organizational aspect of learning is reflected in the third step, namely parents allowing children to go to school when there are signal problems and limited facilities at home. The school has functioned the multimedia room as a study room when online learning is implemented. Likewise, the school's steps in providing generators and reporting to the National Electric Company are basically included in the organizational aspects of learning. This step is in anticipation if there are problems related to electricity.

In the meantime, parents assist teachers in teaching parts of attitude by setting an example for their children and training them to behave well in accordance with religion teachings. Another stage is that the family makes sure the home is welcoming during distant learning. While the component of control is in the interaction between parents and teachers in observing how children's attitudes are developing.

These creative strategy steps are consistent with recommendations made by Tadesse and Muluye who based their findings on fieldwork in developing nations. The two contend that the government should develop a plan for utilizing free internet and educational technology. Institutions of higher learning create curricula and post-Covid teaching-learning methodologies. The school came up with a plan to bring students back in class when the schools reopened and to make up for the learning that was lost during the Covid era.

²⁹ Adib Nasrulloh, Jazari, and Hidayatullah, "Penerapan Strategi Remote Learning Pada Pembelajaran PAI Dalam Mengatasi Kesulitan Belajar Siswa Masa Pandemi Covid-19 Di SMP Negeri 1 Kepanjen."

CONCLUSION

SMPN 2 Mataram performed well in terms of IRE learning throughout the Covid 19 period. The responses to the survey findings, which were made available via the Google form, show this. The strengths and opportunities parts of the SWOT analysis can be used to determine the success of IRE learning. Teachers and students play a key role in this school's success in managing IRE learning. The instructor engages students strongly, responds to their inquiries immediately, provides web sites and links that are pertinent to the subject matter, launches a YouTube channel, and makes house calls. While the majority of students' propensity for using a variety of learning tools, their capacity to grasp concepts rapidly, and their degree of independence demonstrate their strength,

Parental, educational, and governmental weaknesses and challenge sare also significant. Yet, strength and opportunity can compromised these factors. Four creative strategies, SO, WO, ST, and WT strategies, can be developed through SWOT analysis to manage post-Covid IRE learning. Each strategy includes elements of learning management, such as planning, organizing, actuating, and controlling. These four original solutions can then be used to solve the issues with learning PAI both during and after Covid.

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HOS TJOKROAMINOTO'S ISLAMIC EDUCATION CONCEPT AND ITS RELEVANCE TO CHARACTER EDUCATION

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Abstrak: Penelitian ini bertujuan untuk mendeskripsikan serta mendalami konsep pendidikan Islam Raden Haji Oemar Said Tjokroaminoto dan relevansinya terhadap pendidikan karakter. Generasi muda saat ini sangat rentan terhadap perkembangan era globalisasi, oleh karena itu sangat dibutuhkan sistem dan konsep pendidikan yang tepat untuk menghadapinya. Penelitian ini menggunakan pendekatan Penelitian Kualitatif Narrative Research yakni studi terhadap satu tokoh untuk mendapatkan suatu data tentang sejarah perjalanan hidupnya dan kemudian disusun sebagai laporan naratif. Teknik pengumpulan data yang digunakan Studi Literatur, yaitu menyelesaikan persoalan dengan menelusuri sumber-sumber tulisan yang pernah dibuat sebelumnya. Metode yang digunakan Studi Literatur, meliputi mengupas (criticize), membandingkan (compare), meringkas (summarize), dan mengumpulkan (synthesize) suatu literatur. Pendidikan Islam Tjokroaminoto merupakan pendidikan yang mengembalikan pengajaran pada ajaran Islam yang sebenar benarnya untuk membentuk manusia yang religius, berintelektual. Konsep pendidikan Islam Tjokroaminoto diantaranya tingkat awal (Lager Onderwijs), tingkat kedua (Middlebaar Onderwijs), Tingkat Universitas (Hooger Onderwijs). Pendidikan Islam Tjokroaminoto memiliki relevansi dengan pendidikan karakter, dengan kembali pada Al-Qur'an dan Hadits, Agama Islam telah memberikan gambaran kisah tentang Luqman dan anaknya dalam membimbing dan mendidik anak atau peserta didik. Jika konsep pendidikan dikembalikan pada pendidikan Islam yang sebenar benarnya maka karakter bangsa akan sesuai dengan cita-cita bangsa yang terukir dalam falsafah Pancasila dan pembukaan UUD 1945.

Kata Kunci: Pendidikan Islam, Pendidikan Karakter, H.O.S Tjokroaminoto

Title: Hos Tjokroaminoto's Islamic Education Concept And Its Relevance to Character Education

Abstract: This study aims to decrypt and explore the concept of Islamic Education Raden Haji Oemar Said Tjokroaminoto's relevance to character education. Today's young generation is very vulnerable to the development of the era of globalization, where the right education system and concept are needed to deal with it. This research uses a Qualitative Narrative Research approach, which is a study of one figure to obtain data about the history of his life journey and then compile it as a narrative report. The data collection technique used by Literature Studies is to solve problems by tracing writing sources that have been made before. The methods used by Literature Studies include criticizing, comparing, summarizing, and synthesizing the literature. Tjokroaminoto Islamic Education is an education that returns teaching to the actual teachings of Islam to form a spiritual, intellectual human being. The concept of Tjokroaminoto Islamic education includes primary Education (Lager Onderwijs), Secondary Education (Middlebaar Onderwijs), the higher Education (Hooger Onderwijs). Tjokroaminoto's Islamic Education has relevance to character education; by returning to the Qur'an and Hadith, Islam has provided an overview of the story of Luqman and his son in guiding and educating children or students. Suppose the concept of Education is returned to authentic Islamic Education. In that case, the nation's character will be following the ideals of the nation engraved in the philosophy of Pancasila and the preamble to the 1945 Constitution.

Keywords: Islamic Education, Character Education, H.O.S Tjokroaminoto



INTRODUCTION

In line with Law No. 20 of 2003, Education is a deliberate and organized endeavour to establish an environment and process of learning, enabling students to proactively cultivate their capabilities to possess spiritual strength in their religious beliefs, self-discipline, individuality, intellect, virtuous character, and the competencies necessary for their well-being, the community, the nation, and the country.¹ Education in Indonesia, as outlined in Law Number 20 of 2003, is an educational system founded upon Pancasila and the 1945 Constitution. It draws upon the religious and cultural principles of the Indonesian people to fulfil contemporary requirements. The execution of Education in Indonesia is comprehensively carried out via a unified national education system, aiming to attain the nation's objectives.²

From an Islamic standpoint, Education generally entails learning cantered on the Al-Qur'an's teachings and the Prophet Muhammad's Hadith. It focuses on personal growth, intellect, knowledge, and physical and spiritual aspects. According to Muhaimin, Islamic Education revolves around two key concepts. Firstly, it seeks to instil Islamic teachings by nurturing intentions and desires in alignment with Islamic ethical values. Secondly, it encompasses the following: 1) educators developing and innovating learning experiences infused with the aspiration to actualize Islamic teachings and values, and 2) educational institutions and their various components, such as methods, media, resources, and infrastructure, evolving based on Islamic principles.³ Within this framework, the essence remains the objective and trajectory of Islamic Education, emphasizing self-growth, fostering a devout mindset, and reinforcing the principles of Islamic doctrine derived from the Al-Quran and Hadith.

Raden Hadji Oemar Said Tjokroaminoto is a prominent figure who fought for Indonesia's independence. In addition to his role as a politician and scholar, he was an Islamic economist who played a vital part in the nation's history. Among his notable students was Ir. Soekarno, Kartosuwiryo, and Musso had distinct perspectives that shaped the nation's narrative. Ir. Soekarno advocated for nationalism, Musso championed socialist-communist ideals, and Kartosuwiryo espoused Islamist principles. H.O.S. Tjokroaminoto's exceptional teaching abilities lie in his ability to nurture diverse generations with varying views and ideologies. H.O.S. Tjokroaminoto himself is recognized in history as a significant figure in the *Sarekat Dagang Islam* (SDI), which later transformed into the *Sarekat Islām* (SI), the first movement organization in Indonesia, followed by Boedi Oetomo. Embracing the concept of

¹ Departemen Pendidikan Nasional RI, *Undang-Undang Republik Indonesia No. 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, ed. Sekjen Depdiknas (Jakarta, 2003).

² *Ibid.*

³ Danang Dwi Prasetyo, "Konsep Pendidikan Islam Perspektif HOS Tjokroaminoto" I, no. 20 (2018): 101–130.

PAN Islamism, H.O.S. Tjokroaminoto developed the idea of Islamic unity and benevolence. SDI aimed to address the social and economic challenges of that era, dominated by the influence of foreign merchants and traders, by establishing an economy rooted in Islamic Sharia values.

The historical concept of Islamic Education by H.O.S Tjokroaminoto is firmly embedded in the organizations of Sarekat Dagang Islam (1904) and *Sarekat Islām* (1912). This is evident from the organization's goals, which emphasize “the promotion of religion and Islamic schools. The underlying notion of Education in this statement is to instil faith and devotion to Allah SWT, cultivate a nationalist spirit that harmonizes knowledge of the world and the hereafter, and foster intelligence, noble character, simplicity, and independence.”⁴

According to HOS Tjokroaminoto, knowledge must be acquired through reason, but it cannot be detached from moral and spiritual Education. He acknowledges that Islam stems from the Qur'an and Hadith. Hence, Islamic Education should remain intertwined as they are instrumental in advancing diverse fields of study.⁵ Character values form the fundamental essence of individuals. By possessing morals and reasoning that set them apart from animals, individuals are compelled to humanize one another. Those who exhibit admirable character traits in societal and personal contexts are responsible for fostering these values through the educational process. The significance of Education inculcates and instils these values, contributing to the development of a well-rounded individual.⁶

Following this, the state upholds its dedication to character education, as stated in law No. 20 of 2003 regarding the National Education System article 3. “National education serves to cultivate abilities and instil honourable character and national civilization, aiming to educate the nation's individuals, fostering their potential to be faithful and devoted to God Almighty, possessing noble character, good health, knowledge, capability, creativity, independence, and enabling them to become citizens of a democratic and responsible state.” The central focus is cultivating potential, leading to students' character development. This is evident in the emphasis on noble, capable, creative, independent, democratic, and responsible character traits, which genuinely define human nature.⁷

Character education entails the integration of intellect, personality, and morality, a vital process that should be nurtured within every individual. Essentially, it involves instilling values by guiding individuals in their journey of developing and enriching life's true essence

⁴ Shintia Maruli et al., “Analisis Konsep Pendidikan Islam Menurut Pemikiran Haji Oemar Said Tjokroaminoto (Tinjauan Terhadap Pendidikan Akhlak Dan Pendidikan Kejiwaan)” (2021).

⁵ Endan Hamdan Ridwan, “Perspektif Hos Tjokroaminoto Tentang Pendidikan Islam,” *Paedagogie: Jurnal Pendidikan dan studi Islam* 1, no. 1 (2020): 20–31.

⁶ Arrosikh Arrosikh, “Implementasi Penanaman Nilai Karakter Melalui Pembelajaran Sirah Nabawiyah,” *Jurnal Penelitian Keislaman* 16, no. 1 (2020): 60–75.

⁷ Ibid.

and significance in practical terms.⁸In this scenario, it can be concluded that Islamic Education entails expanding and deepening knowledge, aiming to instil Islamic values based on the Qur'an and hadith. This aligns with HOS Tjokroaminoto's belief that knowledge can be acquired through reason, yet reason cannot be detached from ethics and spiritual Education. On the other hand, character development results from an integrated process involving intelligence, personality, and religion, which unfolds within every individual. This holds significant importance when considering the pertinence of the Islamic education concept as viewed through the lens of HOS Tjokroaminoto in shaping students' character amidst current educational phenomena.

METHOD

This research employs a qualitative method. As per Bogdan and Biklen, qualitative research refers to a research process generating descriptive data through verbal or written expressions, as well as the observed behaviours of the subjects.⁹ Qualitative research possesses a descriptive quality and leans toward employing analysis in addressing a problem.¹⁰

The employed qualitative research method is Narrative Research, which involves studying an individual's character to gather data on their life history and compiling it into a narrative report. ¹¹The technique employed for data collection is literature study, which involves addressing problems by examining existing written sources. The obtained sources are utilized as a material for the literature study and organized following the principles of scientific writing. Various methods can be employed in a literature study, including criticism, comparison, summarization, and synthesis.¹²

The rationale for selecting the Qualitative Narrative Research Approach lies in the researcher's intention to depict the research's focal problem through an in-depth exploration of thoughts on Islamic Education from HOS Tjokroaminoto's perspective. Furthermore, it aims to juxtapose this depiction with its pertinence to the ongoing process of building student character.

⁸ Applied Mathematics, "Pendidikan Karakter" (2016): 1–23.

⁹ Pupu Saeful Rahmat, "Penelitian Kualitatif," *Journal Equilibrium*, 2009, [yusuf.staff.ub.ac.id/files/2012/11/Jurnal-Penelitian-Kualitatif.pdf](https://books.google.co.id/books?id=Ntw_EAAAQBAJ&pg=PR1&ots=f2tF8JMwcC&dq=pengertian%20metode%20deskriptif&lr&hl=id&pg=PA6#v=onepage&q=pengertian%20metode%20deskriptif&f=false).

¹⁰ Muhammad Ramdhan, *Metode Penelitian*, ed. Aidil Amin Effendy (surabaya, 2021), [https://books.google.co.id/books?id=Ntw_EAAAQBAJ&pg=PR1&ots=f2tF8JMwcC&dq=pengertian metode deskriptif &lr&hl=id&pg=PA6#v=onepage&q=pengertian metode deskriptif&f=false](https://books.google.co.id/books?id=Ntw_EAAAQBAJ&pg=PR1&ots=f2tF8JMwcC&dq=pengertian%20metode%20deskriptif&lr&hl=id&pg=PA6#v=onepage&q=pengertian%20metode%20deskriptif&f=false).

¹¹ Ibid.

¹² A.Z.S.N. Harahap, *Strategi Dan Teknik Penulisan Karya Tulis Ilmiah Dan Publikasi* (Deepublish, 2019), <https://books.google.co.id/books?id=Vr2iDwAAQBAJ>.

RESULTS AND DISCUSSION

Biography of H.O.S Tjokroaminoto

Raden Mas Hadji Oemar Said Tjokroaminoto, commonly called HOS Tjokroaminoto, was born in Ponorogo, East Java, on August 16, 1882.¹³ He hailed from an aristocratic lineage, with the blood of Priyayi, Kyai, and nobility coursing through HOS Tjokroaminoto's veins. This background significantly influenced his life's trajectory. His father, Raden Mas Tjokroamiseno, held the position of Wedana in the Kleco District of Madiun, while his grandfather, RM. Adipati Tjokronegoro served as the regent of Ponorogo in East Java. Tjokroaminoto's persona can be characterized by the following attributes: a slender frame complemented by radiant eyes, a gracefully upturned mustache, an erect posture, and a commanding presence coupled with remarkable charisma.¹⁴

Throughout his academic journey, HOS Tjokroaminoto obtained a Western education, attaining proficiency in English and Dutch. His primary schooling took place in Madiun. Subsequently, he pursued further Education at the *Opleiding School Voor Inlandsche Ambtenaren* (OSVIA) in Magelang, Central Java, from 1897 to 1902. This institution catered to indigenous individuals and was established by the Dutch colonial authorities.¹⁵ After completing his studies at OSVIA for three years, from 1902 to 1905, HOS Tjokroaminoto took up a position as a clerk under the governor of Ngawi, East Java. Following his tenure as a clerk, he was appointed governor and served as a civil servant for another three years. However, HOS Tjokroaminoto eventually resigned from his civil service role due to his constant belittlement by his Dutch superiors, which he found incompatible with the colonial-era job. Shortly after that, in 1905, Tjokroaminoto married Suharsikin, the daughter of the governor of Ponorogo, and relocated to Surabaya to work in a private company. Despite his busy schedule, Tjokroaminoto pursued his studies at *Burgerlijke Avond School*. Furthermore, he established boarding houses in his residence, where notable individuals such as Ir. Soekarno, Mus, Kartosuwiryo, and others became his students, significantly influencing the Indonesian nation.

In 1912, Tjokroaminoto transitioned to a Technical Consulting firm while devoting his spare time writing articles and news for Bintang Surabaya. Before long, he received a message from the Sarekat Trade Islam (SDI: *Muslim Merchants Association*) organization based in Surakarta, inviting him to join. SDI was founded on October 16, 1905, in Surakarta by Hadji

¹³ Abdul Abdul Syukur et al., "Haji Oemar Said Tjokroaminoto: Biografi, Dakwah Dan Kesejahteraan Sosial," *Jurnal Dakwah dan Komunikasi* 5, no. 2 (2020): 177.

¹⁴ Anhar Gonggong, *HOS Tjokroaminoto* (Departemen Pendidikan dan Kebudayaan, Direktorat Sejarah dan Nilai ..., 1985).

¹⁵ Herry Mohammad, *Tokoh-Tokoh Islam Yang Berpengaruh Abad 20* (Gema Insani, 2006).

Samanhudi and stood as the first Indonesian organization to oppose the entry of foreign merchants and safeguard the people's economy.¹⁶

On September 10, 1912, the organization known as Sarekat Trade Islam underwent a name change and became Sarekat Islām (SI), with HOS Tjokroaminoto assuming leadership. SI embraces an Islamic religious orientation, comprising individuals who aim to advance the Islamic movement as the primary religion and source of knowledge. Tjokroaminoto stated that the objectives of Sarekat Islam encompass the following: First, to establish an Islamic community; Second, to inspire unity among Muslims, abiding by government regulations; Third, to flourish and uplift the people's dignity and status, paying heed to the sacrifices made.¹⁷

As an influential activist, Tjokroaminoto played a significant role in inspiring the nation's struggle, notably spearheading scientific organizations. His profound words of wisdom, "The ultimate knowledge, pure monotheism, and strategic wisdom," catalysed the emergence of the Indonesian national movement and showcased the remarkable potency of political power and trade within Indonesia. Tragically, Tjokroaminoto passed away on December 17, 1934, in Yogyakarta.

H.O.S Tjokroaminoto's Concepts of Islamic Education

As per H.O.S Tjokroaminoto, Islamic Education entails an education system grounded in Islamic teachings, encompassing the study of religion and general knowledge. Tjokroaminoto's perspective on Islamic Education draws inspiration from the education congress held in India, known as the "Society for the Promotion of National Education," in which Tjokroaminoto participated as one of the attendees. This congress led to the formulation of various principles and frameworks:¹⁸

1. Indian nationals should be responsible for implementing and managing national Education in India.
2. The principles of dedication, wisdom, mysticism, and the prioritization of the people should serve as guidelines for education governance.
3. Students enrolled in national schools must develop a deep love for their homeland and nation, acquire knowledge of their history, understand their nation's greatness, appreciate their people's significant contributions, comprehend their nation's commerce, and embrace a personal philosophy of life.

¹⁶ Deliar Noer, *Gerakan Moderen Islam Di Indonesia, 1900-1942*, Lembaga Penelitian, Pendidikan Dan Penerangan Ekonomi Dan Sosial (Indonesia, 1980).

¹⁷ Abdul Syukur et al., "Haji Oemar Said Tjokroaminoto: Biografi, Dakwah Dan Kesejahteraan Sosial."

¹⁸ Aji Dedi Mulawarman, *Jang Oetama: Jejak Dan Perjuangan HOS Tjokroaminoto (Edisi Revisi)* (Penerbit Peneleh, 2020).

4. Nationalistic Education should be closely tied to the nation itself, preserving the cultural heritage and traditions within Indian families and fostering positive influences that arise from solid national unity.
5. Educational practices should be founded on openness, intelligence, and a solid national identity.

The outcome of the congress resolution significantly impacted Tjokroaminoto's thoughts, leading to the development of the concept of Islamic Education. This concept was called "*Muslim National Onderwis*," emphasizing nationalism and Education for the Muslim community. At the Sarekat Islām Party congress held in Yogyakarta from August 21st to 27th, 1925, Tjokroaminoto put forth various concepts and ideas, including:

"In Islam, the principles that lead to democracy and socialism (true socialism based on Islam) are integral, aiming to achieve the aspirations of the people's independence and the independence of the nation, which has been paid for with blood. As Muslims, when we establish our own schools, the teachings within them must encompass Education that nurtures genuine Muslims with a sense of nationalism, with the goal of attaining the aspirations of the people's independence".

Aside from imparting intellectual intelligence, schools must also provide Education on various other subjects, such as:¹⁹

1. Cultivating the essence of independence and democracy is a testament to the greatness of ancient Muslim civilization.
2. Instilling the essence of noble courage, sincerity, loyalty, and genuine love, characteristics of Islamic society in ancient times.
3. It was nurturing the essence of noble spirituality, intellectual virtues, and good conduct which transformed the Arabs into refined individuals who upheld civility and decency.
4. Fostering righteous and simple morals in life, qualities that bring renown to the esteemed Muslim Ummah.

These values cannot be attained through various endeavors but by teaching comprehensive Islam (*kaffah*). "O believers! Enter into Islam wholeheartedly and do not follow Satan's footsteps. Surely, he is your sworn enemy" (QS. Al-Baqarah: 208)

Islam *Kaffah* is understood as the purity of Islam. Some scholars argue that Islam Kaffah refers to Islam based solely on the Qur'an and Hadith, without the influence of any particular school of thought. To attain the title of Islam Kaffah, there are three stages to be traversed: Firstly, studying and comprehending Islamic teachings under the Qur'an and Hadith. Secondly, after mastering the knowledge, we are encouraged to put it into practice

¹⁹ Maruli et al., "Analisis Konsep Pendidikan Islam Menurut Pemikiran Haji Oemar Said Tjokroaminoto (Tinjauan Terhadap Pendidikan Akhlak Dan Pendidikan Kejiwaan)."

and share the knowledge we have acquired. Thirdly, we must demonstrate patience in the struggle for Islam, and fourthly, we have faith in the Islamic cause.

Historically, the concept of Islamic Education by H.O.S Tjokroaminoto aligns with the objectives of the Sarekat Islām, as stated in goal number 4, which emphasizes advancing religion and Islamic schools. This objective already indicates the style and educational framework offered. In the book “HOS Tjokroaminoto: Life and His Struggle, Volume I,” Tjokroaminoto presented a model of Education for the Indonesian nation, known as “Moesling National Onderwijs,” which is described below:

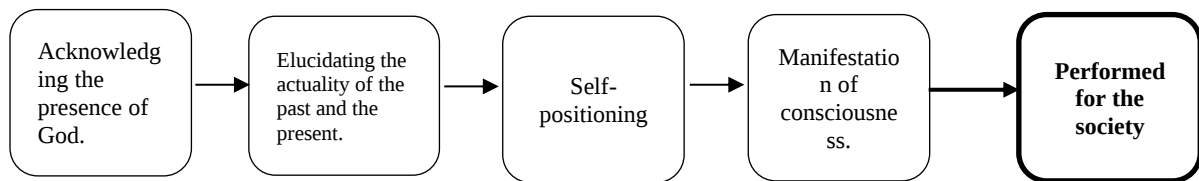


Figure 1 The proposed education concept by H.O.S. Tjokroaminoto

The picture depicts H.O.S Tjokroaminoto’s vision of Education, which involves multiple stages in developing awareness of God's existence and one’s role, ultimately leading to actions benefiting the community rather than individual interests. Finding suitable educational patterns based on individual personalities is rooted in the understanding of God. To discern truth from falsehood, we must comprehend the significance of God and employ reason. Exploring the concept of greatness entails acquiring knowledge of God through sacred texts to align it with the realities of life—a journey known as *hujjah ‘aqliyyah*.²⁰

Following *hujjah ‘aqliyyah*, we encounter the task of perceiving the past, present, and future realities. With unwavering belief, we can uncover the true essence of the holy books, which can be substantiated. Actual reality emerges through genuine faith, which manifests in an attitude of surrender. Subsequently, we confront questions about our location, identity, and life’s purpose. This phase marks our entry into the realm of consciousness. Assessing our level of maturity becomes crucial—are we still indecisive, or have we acquired a strong, consistent identity? The maturity of our identity transpires when we merge divine knowledge with practical knowledge. Under Kuntowijoyo’s explanation, there are six schemes of awareness: collective awareness, awareness of change, awareness of history, awareness of social facts, awareness of an abstract society's existence, and awareness of the need for objectivity. Aligning these schemes leads to heightened consciousness, inspiring actions for the betterment of society.²¹

²⁰ Asep Irawan and Mauliyana Rachmat, “The Konsep Pendidikan Zelfbestuur Yang Dicitakan HOS. Tjokroaminoto,” *Oetoesan-Hindia: Telaah Pemikiran Kebangsaan* 4, no. 1 (2022): 11–17.

²¹ Heddy Shri Ahimsa-Putra, *Paradigma Profetik Islam: Epistemologi Etos Dan Model* (UGM PRESS, 2019).

HOS Tjokroaminoto's educational ideals were conveyed during the Partai Sarekat Islām Congress held from the 21st to the 27th of August 1925. The objective was to integrate religious and worldly Education, starting from the basics and transforming knowledge into practical usefulness. Removing either component would result in an education devoid of the divine spirit. The complete text of the Muslim National Onderwis is as follows:²²

1. Educational Scheme

Initially, we should establish an educational institution embodying the true essence of Islam, where students are taught to become knowledgeable, civilized individuals and trustworthy, knowledgeable, and civilized Muslims. Schools should serve as a bridge between religion and modern Science, following Prophet Muhammad's (PBUH) teachings. As a great Indian Muslim poet once said, Science is in our right hand, and Philosophy is in our left hand, with faith crowning our heads – *Lailahailla Allah Muhammad Rasulullah*. The foundation of our Education lies in providing a comprehensive understanding of the Qur'an.

In conclusion, H.O.S Tjokroaminoto's educational plan aims to establish an educational institution that embodies the true spirit of Islam and integrates religious and worldly knowledge, as these elements are harmonious and inseparable.

2. The Primary Level (Lager Onderwijs)

The duration of Education in this first stage is 5 to 7 years. Here, students are exposed to modern worldly knowledge and Qur'anic teachings, including their interpretation and meaning in Indonesian and local languages.

The Arabic language learning must be conducted directly and naturally, tailored to the child's needs and capabilities, ensuring a more straightforward and faster comprehension of the Qur'an. Once the child has grasped Arabic, Latin, and regional languages, they should be taught several short surahs from the Qur'an, accompanied by interpretations in the child's language, to foster a practical understanding of the verses in everyday life. Subsequently, children are taught the prayers and their meanings, enabling them to comprehend the recitations from a young age.

The first stage concludes when children age 12 to 13 have covered lessons on the Qur'an, Arabic, and their native language. Following this, they are introduced to the Dutch language, acknowledging that children may experience occasional boredom and lack the motivation to learn Dutch at such a young age. However, our educational approach should be engaging, attentive, and enjoyable.

This initial stage is designed for elementary school children within our educational system, spanning 5 to 6 years. During this phase, children are taught to understand the

²² Amelz, *H.O.S. Tjokroaminoto Hidup Dan Perjuangannya* (Jakarta: Bulan Bintang, 1952), <https://opac.perpusnas.go.id/DetailOpac.aspx?id=438562#>.

Qur'an and its meaning in Arabic and their everyday language. They also learn prayers and short passages related to worship rituals, fostering a deeper comprehension of the recitations. Additionally, children are encouraged to learn foreign languages. While Dutch held more significant importance in the past due to colonization, English, Arabic, and other languages are gaining prominence nowadays.

3. Secondary Level (Middelbaar Onderwijs)

During this second step, the education period spans 4-5 years. A comprehensive understanding of the Al-Qur'an and Hadith is also imparted alongside secular studies. After children have acquired fundamental knowledge and practical experience in worship rituals, they delve into the principles of faith and Islam, study historical events and dates, and learn Arabic, Latin, and regional languages. In this phase, Arabic is taught as a living language, enabling children to proficiently read, write, and speak Arabic, as exemplified by the curriculum at HIS or *Voorklas Mulo*.

Moreover, children receive thorough instruction in *Nahwu* and *Shorof*, aimed at enabling them to interpret the Qur'an not only linguistically but also artistically. Accordingly, selected verses of the Qur'an are taught to children, allowing them to appreciate the poetic beauty of the Arabic language. Additionally, children are introduced to the jurisprudence of worship, *aqidah* (creed), ethics, the Prophet Muhammad's (Pbuh) travel dates, and the Rightly Guided Caliphs, employing an engaging approach that fosters comprehension without undermining critical thinking or diminishing the value of children's language. The objective is to instil in children a sense of importance and a genuine desire for such knowledge. This phase serves as the final preparatory step before higher Education (*hooger Onderwijs*) level, aiming to provide Education on *aqidah*, *fiqh*, *akhlak*, and *sirah* (biography of the Prophet Muhammad), which constitute the core and specialized subjects taught in Arabic, employing the most accessible approach tailored to the needs of the students. The secondary Education (*middelbaar onderwijs*) level can be summarized as follows: During this phase, children undergo a 4–5-year learning journey to explore the Al-Qur'an and Hadith and deepen their language skills through the study of *Nahwu* and *Shorof*. Furthermore, this phase emphasizes character education by examining *Sirah*, *Aqidah*, *Akhlak*, and *Fiqh*, to nurture intelligent, knowledgeable, and civilized individuals following Islamic teachings based on the Quran and Hadith.

4. Higher Level (Hooger Onderwijs)

The third step is the higher level or *hooger onderwijs*, designed to offer an educational platform in Islamic Sciences for young male and female Muslim students. They study contemporary worldly disciplines, religious sciences, and subjects such as *aqidah*, *kalam* (Islamic theology), *Sirah*, as taught at Hoogeschoolbarat. They continue

their learning journey by delving into the fields of interpretation, hadith, fiqh, and other related subjects. During this phase, typically between the ages of 20-21, Muslim students acquire the title of teacher or kyai. They are expected to develop a character that embodies civility and intelligence, in line with modern standards prevalent in various academic disciplines and majors at Western universities. To summarize, students at the higher education level, young men and women, are expected to acquire knowledge, cultivate a refined character, and possess intellectual acumen to navigate daily life effectively.

The foundations and objectives of H.O.S Tjokroaminoto's educational ideals serve as a guiding principle underlying the preparation process and academic activities, encompassing planning, theory, and education implementation. At its core, humans are inherently pedagogical beings, and learning is approached in a manner that aligns with the highest moral values of society and finds practical application in everyday life. In the context of Islamic Education, this entails focusing on a worldview that forms the basis of the educational framework, reflecting the life of a Muslim characterized by noble values – both transcendent and universally enduring behaviours.

According to the Statutes and Bylaws of the Partai Sarekat Islām, all concepts must be rooted in Islam as the primary foundation. Consequently, Education must also be founded on the principles of the Al-Qur'an and Hadith.²³ As emphasized, Tjokroaminoto's Islamic education, in its implementation, draws inspiration from the Qur'an, specifically *Surah Az Zumar 9* (QS 39: 9), and references Hadiths narrated by Muslim:

*"Are they better or those who worship their Lord devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, O Prophet, "Are those who know equal to those who do not know?" None will be mindful of this except people of reason. (Q.S Surat al-Zumar: 9)*²⁴

"Seeking knowledge is a compulsion on every Muslim." (HR Muslim)²⁵

The knowledge acquired and attained at any level is inherently intertwined with moral, ethical, and religious Education. Tjokroaminoto asserts that faithful Islam, based on the Qur'an and Hadith, catalyzes educational renewal, scientific advancements, and technological

²³ Partai Sjarikat Islam Indonesia, *Anggaran Dasar: Anggaran Rumah Tangga, Partai Sarekat Islām Indonesia -1905, (PSII-1905)*. (Sekretariat Partai Sarekat Islām Indonesia, 1999), <https://books.google.co.id/books?id=hYsNAQAAMAAJ>.

²⁴ Tafsirweb, "Al Qur'an Surat AZ-Zumar Ayat 9," *Tafsirweb*, last modified 2023, accessed April 10, 2023, <https://tafsirweb.com/8671-surat-az-zumar-ayat-9.html>.

²⁵ mengerti.id, "Hadits Menuntut Ilmu Riwayat Muslim," *Mengerti.Id*, accessed April 14, 2023, <https://www.mengerti.id/religi/pr-6646783430/tulisan-arab-tholabul-ilm-faridhotun-ala-kulli-muslimin-lengkap-dengan-artinya>.

progress. Thus, Islamic Education must retrace its roots and find its foundation in authentic Islamic sources.²⁶

The fundamental essence of H.O.S Tjokroaminoto's educational concept lies in Islamic Education, which encompasses the teachings derived from the Qur'an and Hadith. It integrates general sciences with religious knowledge, fostering intellectual development and promoting civilized values. H.O.S Tjokroaminoto's Education aims to nurture authentic and independent Muslim individuals who possess intellectual prowess, religious devotion, democratic values, and a strong sense of nationalism. Additionally, the principles of Education encompass a sense of nationalism, as expressed by one of his students, Soekarno: "If you embrace Islam, do not forsake your Indonesian identity. If you adopt Christianity, remain true to your Indonesian customs and culture."

The Significance of H.O.S Tjokroaminoto's Islamic Education in Character Formation

Education is a conscious and planned endeavour aimed at facilitating an active learning process to nurture the development of one's inherent potential. Its goal is cultivating spiritual intelligence, self-discipline, personality, intellect, noble character, and the skills necessary for societal integration. Prof. Zaharai Idris defines Education as a series of activities involving communication and established goals, wherein teachers provide guidance and assistance to students through face-to-face interactions or mediated means, fostering holistic development.²⁷ H. Mangun Budiyo describes Education as an ongoing process that prepares individuals for growth throughout their lives, from birth to death.²⁸ Meanwhile, according to Ahmad D. Marimba, Education involves conscious guidance from teachers to students, encompassing physical and spiritual aspects to shape the primary aspects of one's personality.²⁹ In the Great Dictionary of the Indonesian Language of the Language Centre (*Kamus Besar Bahasa Indonesia: KBBI*), the character is defined as the psychological traits, manners, and morals that differentiate individuals. Syamsul Kurniawan, adopting Suyanto's perspective, argues that character encompasses an individual's way of thinking and behaving, becoming their distinct nature in various spheres of life, such as the family, society, nation, and state. A person of character is someone capable of making accountable decisions.³⁰

From the previous descriptions, character education is a systematic and purposeful endeavor to instill core values in students. These values include intellectual growth, religious devotion, and the habitual practice of these values in their lives as contributing members of

²⁶ Amelz, *H.O.S. Tjokroaminoto Hidup Dan Perjuangannya*.

²⁷ Abd Rahman et al., "Pengertian Pendidikan, Ilmu Pendidikan Dan Unsur-Unsur Pendidikan," *Al-Urwatul Wutsqa: Kajian Pendidikan Islam* 2, no. 1 (2022): 1–8.

²⁸ Mathematics, "Pendidikan Karakter."

²⁹ Rahman et al., "Pengertian Pendidikan, Ilmu Pendidikan Dan Unsur-Unsur Pendidikan."

³⁰ Mathematics, "Pendidikan Karakter."

society. Character education is fundamental to every human being, akin to a precious gem that sets humans apart from animals. Article 3 of Law No. 20 of 2003, concerning the National Education System, states:

“National Education serves the purpose of fostering competence and cultivating a noble national character and civilization within the framework of nurturing the nation's existence. Its objective is to harness the potential of students, moulding them into individuals who possess faith and reverence for the Almighty, exhibit noble character, maintain good health, acquire knowledge, possess creative independence, and embody democratic values as responsible citizens”.³¹

This national education objective reflects the aspiration to develop the nation's children's character. The values encompassed in the legislation shape character influenced by religion or belief, culture, and Pancasila. These values include religious principles, honesty, tolerance, diligence, discipline, independence, creativity, democracy, national pride, love for the homeland, social concern, environmental stewardship, and responsibility.

The main focus of our contemplation is the connection between Tjokroaminoto's Islamic Education and character education. We hope that these two aspects can merge and collaborate in nurturing individuals who are intellectual and civilized to contribute to the betterment of Muslim individuals who are genuine, independent, intellectual, religious, democratic, and possess a nationalistic spirit. On the other hand, character education is a deliberate endeavour that involves teaching and instilling values that serve as benchmarks for good character, whether intellectual, religious, courtesy, patriotism, or other values that align with societal norms.

The author provides an overview of the current era of globalization, which can be likened to a double-edged sword, carrying both positive and negative consequences. Globalization's positive impact lies in increased competitiveness, integration, and collaboration in employment and careers. Conversely, globalization brings several adverse effects, such as the emergence of morally corrupt generations, instant gratification tendencies, moral decay, consumerism, and more. The field of Education is not immune to the influence of globalization, necessitating the development of strategies to navigate this era effectively.

According to data from the Indonesian Child Protection Commission (*Komisi Perlindungan Anak Indonesia: KPAI*), approximately 32% of adolescents aged 14 to 18 years in major cities across Indonesia have engaged in sexual activities. Additionally, based on data from the National Narcotics Agency (*Badan Nasional Narkotika: BNN*), the number of drug

³¹ Christina, “UU No. 20 Tahun 2003 Pasal 3 Tentang Sistem Pendidikan Nasional (SISDIKNAS),” *Zitteliana* 19, no. 8 (2023): 159–170, perpusnas.go.id.

users in Indonesia stands at 3.2 million, with 32% being students. These statistics testify to the declining character of the nation's children, characterized by moral degradation.

Tjokroaminoto's Islamic Education holds significance in character education, as it moulds children from a young age with religious teachings and values based on the Qur'an and Hadith. This Education instils an awareness of the existence of God in the world and emphasizes the importance of community service. These principles align with the values stated in Law No. 20 of 2003, Article 3, regarding the National Education System. The law aims to nurture students' potential to become individuals who possess faith and fear of the Almighty, exhibit noble character, maintain good health, acquire knowledge, possess creative independence, and become responsible citizens of a democratic country.

From a philosophical standpoint, character education is a rational and practical field of study that explores human behaviour and actions within society. It draws its normative foundation from the Qur'an and Hadith, customs and culture, the philosophical perspectives of a nation, and relevant legal standards. In Islamic Education, character education has long been taught and emphasized in Surah Luqman, verses 12-14 (31: 12 – 14 Quran).

“Indeed, We blessed Luqmân with wisdom, saying, “Be grateful to Allah, for whoever is grateful, it is only for their good. And whoever is ungrateful, then surely Allah is Self-Sufficient, Praiseworthy. Furthermore, remember when Luqmân said to his son while advising him, “O my dear son! Never associate anything with Allah in worship, for associating others with Him is the worst of all wrongs. Furthermore, We have commanded people to honor their parents. Their mothers bore them through hardship upon hardship, and their weaning takes two years. So be grateful to Me and your parents. To Me is the final return.” (QS Luqman: 12-14)³²

The verse narrates the account of Luqman educating his son, highlighting the role of Luqman as both a father and an educator in shaping his son's or students' character with Islamic and moral values. The teacher's influence in guiding students indicates the education system's effectiveness.

Tjokroaminoto's Islamic Education, rooted in the teachings of the Qur'an and Hadith, bears excellent relevance to character education. Tjokroaminoto's educational framework aims to establish an Islamic and nurturing learning environment, fostering student happiness and neutrality while restoring the authentic Islamic education system. Primary Education (*lager onderwijs*) focuses on imparting religious fundamentals, cultivating moral conduct, and instilling a sense of God's presence and recognition. Secondary Education (*midlebaar onderwijs*) emphasizes the practice and deepening of faith, moral values, jurisprudence, history,

³² Quran.com, “Al Qur'an Surat Luqman Ayat 12-14,” *Quran.Com*, <https://quran.com/id/luqman/12-14>.

language, etiquette, and grammar. This progression continues to Higher Education (*hooger Onderwijs*), where students are expected to mature into civilized individuals of moral character, assuming the role of *priyayi*, contributing positively to society, and upholding human dignity.

Based on Tjokroaminoto's vision, the current Islamic education endeavours to practice faithful Islam and to uphold the spirit of nationalism, love for the homeland, religiosity, and the ability to shape children's or students' character following *rahmatan lil 'alamin* (mercy to all creation) principle. This alignment with the ideals of the Indonesian nation, as embodied in the philosophy of Pancasila and the preamble of the 1945 Constitution (*Undang-Undang Dasar 1945: UUD 1945*), reinforces the goal of Islamic Education.

CONCLUSION

In concluding this discussion, the author will summarize the main points presented in the following conclusions; Raden Hadji Oemar Said (HOS) Tjokroaminoto held educational aspirations, as conveyed in the *Muslim Nasional Onderwijs*. According to Tjokroaminoto, Islamic Education should be a return to the authentic teachings of Islam. It encompasses teaching religious knowledge alongside general Science, without any dichotomy between them. Tjokroaminoto's Islamic Education aims to nurture individuals who can uplift humanity, possessing intellectual and religious attributes, a spirit of nationalism, love for the homeland, and an independent mindset. The guiding principle of Education is rooted in nationalism, emphasizing the study of various sciences while maintaining Indonesian identity through intellect, religiosity, culture, and moral values, all while upholding true Islamic principles.

Tjokroaminoto's concept of Islamic Education within the framework of the *Muslim Nasional Onderwijs* consists of three institutional levels: primary Education (*Lager Onderwijs*), Secondary Education (*Middlebaar Onderwijs*), and Higher Education (*Hooger Onderwijs*). This institutional structure aims to shape children from a young age by introducing them to the concept of divinity and religious practices, ultimately preparing them to contribute to society through their skills and services.

The relevance of Tjokroaminoto's Islamic Education to character education lies in its alignment with the Qur'an and Hadith, which provide insights into the story of Luqman and his guidance in educating children or students. By returning to authentic Islamic Education, the nation's character will resonate with the ideals embedded in the Pancasila philosophy and the preamble of the 1945 Constitution.

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THE QUR'AN LITERACY OF ISLAMIC EDUCATION STUDENTS AT FACULTY OF TARBIYAH AND TEACHER TRAINING, UIN MATARAM

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Abstrak: penelitian ini mengkaji konsep literasi Al-Qur'an melalui Program Baca Tulis Al-Qur'an (BTQ) mahasiswa Pendidikan Agama Islam UIN Mataram. Pentingnya kedudukan Al-qur'an dalam setiap sisi kehidupan manusia, menjadikan mempelajari, memahami dan mengkajinya sebagai suatu keharusan. Penelitian ini menggunakan metode kualitatif, Proses pengumpulan data dalam penelitian ini dilakukan melalui field research, yaitu metode pengumpulan data melalui teknik-teknik observasi, wawancara, dan dokumentasi serta penelusuran referensi. Data yang sudah dikumpulkan kemudian diolah melalui tiga tahap yaitu, data reduction, data display, dan data verification.. Hasil penelitian ini menunjukkan bahwa literasi Al-Qur'an melalui Program Baca Tulis Al-Qur'an (BTQ) mahasiswa Pendidikan Agama Islam UIN Mataram sangat baik, hal ini terlihat dari rangkaian program pembinaan yang dilaksanakan secara intensif dan diawasi langsung oleh pihak program studi.

Kata Kunci: Literasi, Al-Qur'an, pendidikan agama Islam.

Tettle: The Qur'an Literacy of Islamic Education Students at Faculty of Tarbiyah and Teacher Training UIN Mataram

Abstract: This study investigated the concept of Al-Qur'an literacy and Al-Qur'an reading and writing (TBQ) coaching program for students of Islamic Religious Education department at UIN Mataram. The importance of the position of the Qur'an in every aspect of human life makes studying and understanding it is a must. This study uses a qualitative method; the data collection process was carried out through field research. Collecting data is done through observation, interviews, documentation and reference tracing. The data that has been collected is processed through three stages, data reduction, data display, and data verification. The result of this study indicates that Al-Qur'an literacy through the Al-Qur'an reading and writing program for Islamic religious education students at UIN Mataram is excellent; this can be seen from a series of coaching programs that are carried out intensively and directly supervised directly by the department.

Keywords: literacy, Al-Qur'an, Islamic education.



INTRODUCTION

The Quran is the word of Allah, revealed as a miracle to Prophet Muhammad (PBUH) through Jibril and recorded in a *mushaf*. Its transmission is *mutawatir*, which carries a worshipful significance for its readers.¹ Allah sent down the Quran as comprehensive guidance for all aspects of life. Its position as a life guide necessitates constant study, examination, and application, making it an ongoing educational process that encompasses all human experiences.² As widely recognised, the Quran is the primary and fundamental source of Islamic teachings. It encompasses the core principles of religion and guides personal and societal well-being. It establishes the relationship between humans and their Creator and the interaction between individuals.³

Here are some key points of the Quran. First, *tauhid* (the belief in monotheism) encompasses faith in Allah, angels, messengers, holy books, the afterlife, divine decree, and destiny. Second, *ibadah* (worship) emphasises devotion to Allah and appropriate conduct towards Allah and fellow beings. Third, the Quran outlines laws and regulations governing various human actions, encompassing matters of worship (*ibadah*) and daily interactions (*muamalah*). Fourth, it presents promises of hope (*wa'ad*) for believers who perform good deeds and warnings (*wa'id*) for those who disobey. Fifth, the Quran also contains historical accounts and stories of the struggles of prophets, messengers, and past civilisations. Sixth, it serves as a foundation of knowledge, encouraging Muslims to explore and inquire to advance and prosper as a society.⁴

The significance of the Quran in every facet of human life necessitates its study, comprehension, and exploration. Recognising this, the Faculty of Tarbiyah and Teacher Training at UIN Mataram initiated the Quran literacy program. This program was created due to two significant reasons. The first one is public grievances on graduates of UIN. The community expects graduates of UIN, particularly those from the Islamic Religious Education program (*Pendidikan Agama Islam: PAI*), to possess noble character and contribute to the development of Islamic religious education in society. This aligns with the mission of the PAI Department, which aims to enhance community service in Islamic religious education. The common perception concerning the graduates of UIN is that they excel in Quranic recitation and understanding. The second reason is that not all PAI students possess madrasas or *pesantren* backgrounds. Some of them graduated from public school; they do not excel in reciting Quran. Subsequently, a Quran literacy program was launched to enhance students' recitation (*qira'ah*), writing (*kitabah*), and *tajweed* skills.

¹ Abu Anwar, *Ulumul Qur'an Sebuah Pengantar*, (Pekanbaru: Amzah, 2002), hal 13.

² Redja Mudyo Hardja, *Pengantar Pendidikan*, (Jakarta: Raja Grafindo Persada, 2001), hal 169.

³ M Quraish Shihab, *Sejarah dan Ulumul Al-Qur'an*, (Jakarta: Pustaka Firdaus, 2008), hal 40.

⁴ Muhammad Yasir, *Studi Al-qur'an*, (Riau: Asa Riau, 2016), hal 20.

Islamic Religious Education focuses on imparting the values of Islamic teachings as stated in the Quran and Hadith. The Quran reading and writing program aims to enhance proficiency in reciting and writing the Quran. It encompasses accurate recitation, fluency, precise pronunciation (*makhroj*), and the knowledge of *Tajweed*. The program's significance lies in equipping students, particularly those in the Islamic religious education department, who are demanded to transmit the skills and knowledge to future generations. By emphasising the importance of reading and writing the Qur'an, students are encouraged to practice and teach it effectively. Upon graduation from UIN Mataram, they are expected to demonstrate their competency in reading and writing the Quran, which serves as a foundation for their identity formation as prospective educators or educational personnel. Furthermore, it strengthens their expertise in education, including developing learning materials, pedagogical skills, and academic competence. These efforts align with the objectives of UIN Mataram to actively contribute to the community. Given the context mentioned above, the researcher decided to investigate the Quran literacy program for students of Islamic Religious Education at the Faculty of Tarbiyah and Teacher Training, UIN Mataram.

METHOD

The authors conducted qualitative research to obtain descriptive data from written or spoken words and observed behaviours. This type of research emphasises the quality and essential aspects of goods or services. The primary objective is understanding the meaning behind events or social phenomena, which can contribute to theoretical concept development. A qualitative approach is employed to explore and describe the reality of the studied events, facilitating the collection of objective data.⁵ Inductive data analysis is employed in qualitative research, where hypotheses are not tested before the study. Instead, the focus is on extracting abstract and specific findings derived from the field.⁶

Data collection in this study involved field research, which included observations, interviews, documentation, and reference searches.⁷ During the observation process, the researcher directly recorded what was seen, heard, or felt in the research environment, focusing solely on factual descriptions without including personal opinions.⁸ The interviews were conducted openly and informally, allowing informants to express their answers as in regular conversations freely. Before the interviews, the researcher prepared a question outline. For the documentation technique, sources such as notes, transcripts, books,

⁵ Nurul Zuriah, *Penelitian Kualitatif dan Kuantitatif*, (Jakarta: Bumi Aksara, 2009), hal 91.

⁶ Nusa Putra, *Metode Penelitian Kualitatif Pendidikan*, (Jakarta: Raja Grafindo Persada, 2012), hal 42.

⁷ Ummul Hidayatyllah dkk, "Implementasi Literasi Al-Qur'an Dalam Pembinaan Karakter Religiusitas Peserta Didik pada SMA/SMK Di Kabupaten Sidenreng Rappang", *Jurnal Tarbawi*, Vol 06. No 1, 2021, hal 35.

⁸ Nursapia Harahap, *Penelitian Kualitatif*, (Medan: Wal Ashri Publishing, 2020), hal 77.

newspapers, magazines, inscriptions, minutes, and agendas were utilised to gather written data about the investigated phenomena.⁹ The field research was conducted by directly observing the phenomena occurring.¹⁰ At UIN Mataram, specifically within the Islamic religious education department.

The collected data underwent three stages of data processing: reduction, display, and verification. Data reduction involved simplifying, abstracting, and transforming the raw data obtained from written records in the field, and this process continued throughout the research period—data display involved compiling the information, enabling conclusions to be drawn and actions to be taken. Qualitative data can be presented in various formats, including narrative texts, matrices, graphs, networks, and charts. Data verification served as the stage for conclusions based on all the data obtained from the research.¹¹

RESULTS AND DISCUSSION

The Definition of Literacy

Etymologically, literacy originates from the Latin word "literatus," meaning an individual desiring to learn. Consequently, a literatus possesses the capacity to read and write, enabling them to pursue knowledge in their chosen field. In the Kamus Besar Bahasa Indonesia (KBBI), literacy refers to an individual's competence in reading and writing.¹² Jean E. Spencer, in *The Encyclopedia Americana*, defines literacy as the ability to read and write, serving as the gateway to an educated populace, communities, and nations.¹³

As per the National Library Standard (SNP), literacy entails recognising information requirements to address issues, nurturing ideas, posing crucial questions using diverse information-gathering techniques, and discerning pertinent, suitable, and authentic information. Under this SNP definition, literacy is an endeavour to meet information needs and solve problems, making it an essential skill for all.¹⁴ Literacy contributes to the development of scientific civilisation within a nation, compelling every country worldwide to enhance its literacy rate and become a civilised society.

⁹ Lexy J. Moelong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2007), hal 114.

¹⁰ Emzir, *Metodologi Penelitian Kualitatif Analisis Data*, (Jakarta: Raja Grafindo, 2010), hal 16.

¹¹ Ahmad Rijali, "Analisis Data Kualitatif", *Jurnal Albadharah*, Vol 17, No 33, 2018, hal 91.

¹² Dirjen Pendidikan Dasar dan Menengah, *Buku Saku Gerakan Literasi di Sekolah*, (Jakarta: Direktorat Pendidikan Dasar dan Menengah Kemendikbud, 2016), hal 10.

¹³ Ali Romdhoni, *Al-Qur'an dan Literasi*, (Depok: Literatur Nusantara, 2015), hal 89.

¹⁴ Ummul Hidayatyllah dkk, "Implementasi Literasi Al-Qur'an Dalam Pembinaan Karakter Religiusitas Peserta Didik pada SMA/SMK Di Kabupaten Sidenreng Rappang", *Jurnal Tarbawi*, Vol 06. No 1, 2021, hal 36.

The Definition of Quran Literacy

Learning the Qur'an is every Muslim's obligation (*fardhu 'ain*). Each individual must fulfil this obligation and will be held accountable for it in the afterlife. The study of the Quran differs from secular subjects as it encompasses a wide range of meanings. It is not merely about correctly reading or writing it but also about applying its teachings daily. Muslims are encouraged to understand and practice the teachings of Islam by reading and comprehending the diverse meanings within the Quran. This encouragement is explained in the Quran, Surah Al-Alaq 1-5: *Read, O Prophet, in the Name of your Lord Who created – (1) created humans from a clinging clot (2) Read! And your Lord is the Most Generous (3) Who taught by the pen – (4) taught humanity what they knew not (5).*¹⁵

Surah al-Alaq verses 1-5 encompass three main aspects: the directive to read (*iqra'*), the command to contemplate upon human creation, the concept of *al-qalam* (writing) and the dissemination of knowledge. This passage promotes cultivating a literary culture within Arab people (Muslim).¹⁶ The Qur'an, ultimately transcribed in the form of a *mushaf*, served as an inspiration for the emergence of a scientific civilisation among Muslims. Indeed, the codification of the Qur'an catalysed the Islamic world's developing culture and written traditions.¹⁷ Therefore, both the Qur'an and the efforts of Muhammad PBUH played a crucial role in nurturing a culture of literacy in the Arab nation. In this context, literacy is perceived as a tool for communicating ideas and knowledge, serving as a system for preserving Arabic wisdom and expertise. The literary movement within the Arab community, consequently, fosters the birth of intellectual traditions in the Islamic world.

The definition of Al-Qur'an literacy closely aligns with the general definition of literacy, encompassing the study of the Qur'an through reading, writing, conveying, studying, exploring, researching, and understanding its characteristics. In Al-Qur'an literacy, it is not merely about reading; one must also possess the ability to write and recite it following the rules of *makhrijul huruf* and the principles of tajwid.¹⁸ Such a concept of Qur'an literacy is the core of the *Baca Tulis Qur'an: BTQ program* (reading and writing Qur'an) organised by the Faculty of Tarbiyah and Teacher Training, UIN Mataram.

The BTQ program aims to equip students to read and write the Qur'an accurately and proficiently. The skill of writing the Qur'an in Arabic is an essential aspect that the students

¹⁵ M Quraish Shihab, *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1992), hal 167.

¹⁶ Sandi Wahid Rahmat, "Makna Qiraan dan Tilawah dalam Al-qur'an Perspektif Teori Anti Sinomitas Muhammad Syahrur", *Jurnal al-Bayan*, Vol 10, No 2, 2021, hal 208.

¹⁷ Philip K. Hitti, *History Of The Arabs*, Terj. R. Cecep Lukman Yasin dan Dedi Slamet Riyadi, (Jakarta: Serambi Ilmu Semesta, 2008), hal 127.

¹⁸ M Hasby As-Shidiqy, *Sejarah dan Pengantar Ilmu Al-Qur'an dan Tafsir*, (Jakarta: Bulan Bintang, 2000), hal 1.

of the Islamic Religious Education department must master, as it follows distinct rules compared to writing using Latin letters. The rules for transcribing Qur'anic verses include writing *huruf hijaiyah* (Arabic letters), combining Arabic letters, and accurately representing vowels (*harakat*) in Arabic.¹⁹ Qur'an literacy acquaints students with the art of reading, studying, and teaching the Qur'an, moulding them into a generation that embodies exemplary values within themselves.

Improving Quranic Literacy among PAI Students at FTK UIN Mataram through BTQ Coaching Program

UIN Mataram is an Islamic university situated amidst the Muslim-majority community on the island of Lombok, known as the "island of a thousand mosques." This geographical context motivates UIN Mataram to produce graduates with specialised expertise in Islam, ranging from fundamental competencies like reading and writing the Qur'an to advanced Islamic scholarly abilities. In particular, the Islamic Religious Education program strives to enhance community service in Islamic religious education.

Students enrolled in the Islamic Religious Education program are future teachers of Islamic religious education entrusted with teaching in schools. Consequently, they are required to possess an ability to read and write the Qur'an, as it constitutes mandatory content they will impart to their students. This aligns with Zakiah Drajat's view that Islamic Religious Education represents a deliberate endeavour to nurture students, enabling them to comprehend Islamic teachings holistically and subsequently embody the objectives that ultimately transform Islam into a way of life.²⁰

The Quran reading and writing coaching (BTQ) program, held during the 2022/2023 academic year within the Islamic Religious Education program, was attended by first-semester students from seven classes, totalling 259 participants. To ensure the coaching program achieves its desired outcomes, the Islamic Religious Education program utilised the results of diagnostic tests assessing the students' Quranic reading and writing abilities, administered beforehand. The organisers identified each participating student's weaknesses and deficiencies by analysing the diagnostic test data. BTQ program placed significant emphasis on enhancing *tartil* (recitation), *tajwid* (rules of recitation), and *makbroj* (pronunciation). The study program will enhance and refine the BTQ coaching program for the upcoming academic year, aiming to produce students or graduates from the Islamic religious education department who can read and write the Quran. The evaluation results indicated that the curriculum for first-semester students in the 2022/2023 academic year

¹⁹ Erlina Farida, "Kemampuan Baca Tulis Al-Qur'an dan Penguatan Agama Siswa Tsanawiyah di 8 Kota Besar di Indonesia", *Jurnal Edukasi*, Vol 11, No 3, hal 352.

²⁰ Heri Gunawan, *Kurikulum dan Pembelajaran Pendidikan Agama Islam*, (Bandung: Alfabeta, 2013), hal 201.

emphasised the mastery of rules of recitation (*tajwid*) and pronunciation (*makburoj*). For instance, the instructional materials covered in class encompass *makhorijul huruf*, tajwid principles, mainly focusing on the regulations concerning the principle of *nun sakinah* (نْ), *mim sakinah* (مْ) heavy و (*tafkheem*), light و (*tarqeeq*), and techniques for rectifying recitation errors. BTQ coaching program at the Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, UIN Mataram was implemented through multiple stages;

1. Initial Selection

The BTQ coaching program held at the Department of Islamic Religious Education began at the beginning of the semester to cater to incoming students. The initial selection process, consisting of a pre-test and diagnostic test, was conducted by the department to determine each student's proficiency level and identify those who excel in Quranic reading and writing and require further improvement; however, the emphasis during this initial selection primarily laid on reading skills. Based on the pre-test results, students were grouped according to their abilities by the department. Subsequently, an official circular was issued, mandating the participation of new students in the BTQ coaching program.

Students who displayed below-average proficiency in Quranic reading were obliged to partake in intensive coaching activities. On the other hand, those who are fluent in reading and possess the ability to recite and memorise were directed to engage in coaching sessions organised by their respective Majors' Student Association (*Himpunan Mahasiswa Jurusan: HMJ*), particularly the divisions dedicated to interest and talent development. Nevertheless, even students who demonstrated fluency in Quranic reading were still required to participate in the BTQ coaching program, as proficiency in writing the Quran accurately cannot be assumed solely based on reading skills. Therefore, the study program managers aimed to ensure that students acquire mastery in both aspects simultaneously, enabling them to read and write the Quran proficiently rather than focusing on just one skill.

In addition to the selection process conducted by the department, HMJ also performed their recruitment procedures. First-semester students were categorised into three groups: highly proficient (A), moderately proficient (B), and less proficient (C). Students who successfully passed the department's selection process received direct coaching activities through a compulsory course entitled *Penguatan Baca Tulis Al-Quran*. Despite coaching activities being incorporated as mandatory components of specific courses, additional coaching sessions were conducted outside regular class hours using a "peer coaching" approach. Category C students guided their peers in categories B and C. Moreover, the selection process carried out by HMJ occurred independently of the

academic semester, as they facilitated open recruitment for all students interested in learning Quranic reading and writing skills.

2. Peer Coaching

Peer tutoring is a program where students are assigned to assist their peers who are facing difficulties or are slower learners, aiming to help them achieve optimal learning outcomes.²¹ After the initial selection, students were grouped into three categories based on their proficiency: Group A, Group B, and Group C. Group A consisted of highly proficient students, Group B included moderately proficient students, and Group C comprised less proficient students. Students from Group A supported their peers in Groups B and C. Peer coaching activities were coordinated by the respective class leaders.

According to an interview with a class leader, peer coaching occurred during and outside class hours. Coaching during class hours took place in the *Penguatan Baca Tulis Quran* course, which supported the BTQ coaching program. The assigned tutors listened to *tajweed* recitation, *makhradj*, and related written exercises of their friends. Coaching activities outside class hours were flexible and adapted to individual schedules, fostering peer collaboration.

Peer coaching was facilitated by classmates and the student organisation or HMJ under the study program's coordination. They actively participated in the BTQ coaching program and conducted general recruitment without semester restrictions. Coaching by HMJ was not limited by time, unlike the study program coaching. Students can join HMJ coaching until they are confident with their abilities. HMJ organised peer coaching activities twice a week after the Asr prayer, considering most students' class schedules end around 15:30. HMJ tutors are students from the Islamic Religious Education program with excellent Quranic reading and writing abilities.

The peer coaching approach aimed to create an open, comfortable environment for student communication and learning. It encouraged active participation, as students felt more comfortable asking questions and expressing their opinions. This activity fostered enjoyable and compelling learning experiences. Peer coaching benefitted both tutors, providing valuable teaching experience and skill development and students receiving guidance, creating a more conducive learning atmosphere for active engagement and creativity.

3. Coaching by Faculty

Faculty of Tarbiyah and Teacher Training (FTK), UIN Mataram, consistently supports students in nurturing their interests, talents, and potential. An example of this

²¹ Syafruddin Nurdin, *Model Pembelajaran yang Memperhatikan Keragaman Individu Siswa dalam Kurikulum Berbasis Kompetensi*, (Ciputat: Quantum Teaching, 2005), hal 22.

commitment is the implementation of the BTQ coaching program. Alongside focusing on Quranic literacy, the program also offers coaching for Quranic memorisation competitions (*musabaqoh hafizil*) covering five, ten, fifteen, twenty, and thirty juz, Quranic recitation (*tilawatil Qur'an*), proper pronunciation (*tahsin*), and Islamic calligraphy. These initiatives showcase the dedication of FTK UIN Mataram to fostering students' capabilities and skills. Dr Akhmad Asyari, M. Pd, The Vice Dean III, underscored that the core objective of higher education is to unlock students' potential, enabling them to become individuals who are devout (*beriman*) and God-fearing (*takwa*), possess noble character, maintain good health, knowledgeable, competent, creative, independent, skilled, and culturally aware, all for the benefit of the nation. It also aims to produce graduates who meet national needs and contribute to the country's competitiveness. Consequently, providing students with the necessary training to refine and elevate their abilities and skills is essential.²²

The first step taken by FTK in ensuring the success of the BTQ coaching program was the creation of assessment tools for evaluating students' Quranic reading and writing skills. These assessment instruments were developed directly by Dr Jumarim, M. HI, the Dean of FTK, in collaboration with Syamsuddin Sirah, M.Pd. Subsequently, the tools were validated by experts in the Quran. The validation process took place during a Focused Group Discussion (FGD) attended by all lectures of Quranic courses, lecturers of other related courses, and the chairs and secretaries of all study programs within FTK UIN Mataram. The assessment tools comprise four categories for Quranic reading and writing skills: basic, intermediate, proficient, and instructor (*mu'allim*) levels. Students demonstrating instructor-level skills are identified as potential peer tutors in the BTQ coaching program. The collected data indicated a wide range of proficiency levels among students, from the basic to the *mu'allim* level.²³



²² ftk.uinmataram.ac.id

²³ *Ibid.*

BTQ coaching program implementation at the faculty level involves all first-semester students in all study programs at FTK UIN Mataram. The course *Penguatan Baca Tulis Al-Qur'an* (Strengthening Quranic Reading and Writing) is mandatory in the first semester for all study programs. The content taught in each study program is relatively uniform and adjusted by the respective lectures. The course is taught by different instructors in the Islamic Religious Education study program, but the content coverage and teaching methods used are nearly identical. The content covers articulation points of letters (*makharijul huruf*), *tajweed* principles, with a specific focus on principles of *nun sakinah* (ن), *mim sakinah* (م), heavy و (*tafkheem*), light و (*tarqeeq*), and techniques for correcting recitation errors.

The BTQ coaching program in the Islamic Religious Education (PAI) study program generally employs three methods:

a. The *Yanbu'* Method

The *Yanbu'* method is a guide for Quranic reading, writing, and memorisation, structured according to the levels of Quranic learning. It starts with introducing the Arabic alphabet and progresses to understanding the rules and principles of recitation (*tajweed*). In this method, the lecturers first read or demonstrate, and then the students imitate by correctly pronouncing the letters based on their points of articulation (*makhroj*).²⁴

b. The *Qiro'ati* Method

The *Qiro'ati* method involves teaching without the spelling process. The students directly read the letters in the Quran. The lecturers teach the letters directly without breaking them down in this method. They explain the main lessons, and the students need to be guided. The lecturers observe and correct the mistakes. They keep repeating the process until the students can read accurately.

c. The *Iqra'* Method

The *Iqra'* method is flexible, prioritises individual mastery, and doesn't follow a specific schedule. Students can complete this method quickly if they already understand reading well. Once students can read proficiently and fluently, they finish earlier.²⁵

4. Al-Qur'an Reading and Writing Tests.

The Al-Qur'an reading and writing test is the last stage of the BTQ coaching program organised by the Islamic Religious Education Department in collaboration

²⁴ Agus Sarifudin, "Penggunaan Metode Yanbu' Terhadap Kemampuan Membaca Al-Qur'an Santri di Pondok Al Badar Bogor", *Jurnal Pendidikan Islam*, Vol 9, No 2, 2020, hal 19.

²⁵ Imam Murjito, *Sistem Pengajaran Al-Qur'an Metode Qiro'ati* (Semarang: Kordinator Pelaksana Pengajaran Metode Qiro'ati, 2001), hal 9.

with the faculty. The test consists of two stages. The first stage is a simultaneous examination administered by the study program for first-semester students taking *Penguatan Baca Tulis Al-Qur'an* course. The second stage is reserved for seventh-semester students or higher presenting a proposal seminar. Successfully passing the Al-Qur'an reading and writing test is a requirement for students intending to participate in a proposal seminar at FTK UIN Mataram. If, during the first stage, students demonstrate below-average Al-Qur'an literacy skills, the study program will issue a circular letter directing them to participate in additional coaching activities organised by HMJ. The coaching duration is flexible, allowing students to engage until they achieve their target proficiency.

On the other hand, students who fail to meet the graduation target in the second stage of the examination cannot proceed with their proposal seminar. This exemplifies the study program's commitment to enhancing community service in Islamic religious education. PAI study program aims to equip students with the necessary foundations to strengthen their competence in line with the study program's graduate profile. Here are the assessment criteria for the Al-Qur'an reading and writing tests.

a. Reading Al-Qur'an Assessment Criteria

Indicator	Number	Letter
Reading Accuracy		
<i>Makhorijul huruf</i> (Pronunciation accuracy)		
<i>Tartil</i> (fluency)		

b. Writing Al-Qur'an Assessment Criteria

Indicator	Number	Letter
Letter clarity		
Detached and not detached letters		
Syllables/sentence		

c. Grading:

Number	Letter
91-100	A+
8-90	A
81-85	A-
76-80	B+
71-75	B
66-70	B-
61-65	C+
56-60	C-
0-10	D (Failed)

CONCLUSION

The Al-Qur'an reading and writing coaching program/*Pembinaan Baca Tulis Al-Qur'an* (BTA coaching program) aims to enhance students' reading proficiency and writing the Al-Qur'an. This program holds particular significance for students in the Islamic Religious Education (*Pendidikan Agama Islam: PAI*) department preparing to teach Islam, including the Quran, in society. Therefore, the ability to read and write the Quran is paramount for PAI students.

PAI students are expected to excel in community service provided by FTK UIN Mataram and contribute to the quality of Islamic education. The PAI department mandates that all students possess excellent Quranic reading and writing skills to fulfil this mission. The BTQ coaching program is compulsory within the PAI study program. Furthermore, passing the Quranic reading and writing test is a prerequisite for students participating in thesis proposal seminars.

The commitment of the PAI study program to produce competent graduates in the field of religion, particularly in Quranic reading and writing, is evident through the various stages of the BTQ coaching program. These stages encompass initial selection, coaching by faculty and study programs, peer coaching, and final assessments, all directly supervised by the study program. Additionally, the study program conducts regular evaluations to gauge the improvement of students' abilities. These efforts demonstrate the implementation of the BTQ coaching program by the PAI study program, aiming to cultivate competent graduates proficient in Quranic reading and writing. This program serves as a foundation for shaping students' identities as prospective educators or educational staff and strengthening their expertise in the field of study.

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THE RELATION BETWEEN RELIGION AND CULTURE WITHIN THE 7TH SHAWWAL CELEBRATION IN MORELLA, CENTRAL MOLUCCA (A LIVING HADITH STUDY)

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Abstrak: Tradisi kebiasaan masyarakat di Indonesia dalam mengamalkan teks keagamaan dianggap Sebagian kalangan sebagai hal baru yang tidak bersandar kepada sumber Al-Qur'an maupun Hadis. Artikel ini bertujuan untuk mengkaji dan mengetahui nilai-nilai yang melatarbelakangi sosio-kultural masyarakat di negeri Morella, Kabupaten Maluku Tengah dalam merayakan lebaran 7 Shawwal beserta tradisi pukul sapu lidi di baliknya. Penelitian ini merupakan penelitian kualitatif dengan mode kajian living hadis yang dianalisis secara deskriptif dengan pendekatan antropologi. Hasil penelitian ini menunjukkan bahwa perayaan lebaran 7 Shawwal di Negeri Morella Kabupaten Maluku Tengah merupakan hasil interpretasi ulama terdahulu secara kontekstual dari hadis tentang keutamaan puasa 6 hari di bulan Shawwal. Kemudian dalam perayaan lebaran 7 Shawwal terdapat tradisi pukul sapu lidi yang murni sebagai warisan budaya lokal untuk mengenang perjuangan mujahid di Benteng Kapahaha melawan VOC Belanda. Nilai yang melatarbelakangi adanya perayaan lebaran 7 Shawwal dengan tradisi pukul sapu lidi adalah nilai religius sebagai ekspresi rasa syukur atas selesainya rangkaian ibadah puasa, nilai sosial dengan menjaga hubungan silaturahmi dan memuliakan tamu, serta nilai Pendidikan dengan merawat dan mempublikasikan sejarah agar tetap dikenal dan tidak hilang.

Kata Kunci: *Lebaran 7 Shanwal, Pukul Sapu Lidi, Living Hadis*

Title: The Relation Between Religion And Culture Within The 7th Shawwal Celebration in Morella, Central Molucca (A Living Hadith Study)

Abstract: Some consider the customary tradition of the Indonesian community in practising religious texts as something new that is not based on the sources of the Qur'an and Hadith. This article aims to examine and understand the values that underlie the sociocultural celebration of Lebaran 7 Shawwal and Pukul Sapu Lidi tradition practised by the people of Morella, Central Maluku Regency. This research is a qualitative study using the living hadith approach. The data were analysed descriptively from an anthropological perspective. The results of this study show that the celebration of Lebaran 7 Shawwal in the land of Morella is the contextual interpretation of the Hadith about the virtue of fasting six days in the month of Shawwal by previous scholars. Furthermore, the tradition of pukul sapu lidi during the Lebaran 7 Shawwal celebration is purely a local cultural heritage to commemorate the struggle of the mujahids in the Kapahaha Fortress against the Dutch East India Company (VOC). The values that underlie the celebration of Lebaran 7 Shawwal and pukul sapu lidi tradition include religious values as an expression of gratitude for the completion of the Shawwal fasting, social values by maintaining relationships and honouring guests, as well as educational values by preserving and disseminating history to ensure it remains known and not lost.

Keywords: Eid 7 Shawwal, Tradition of Sweep Stick, Living Hadith



INTRODUCTION

The Al-Quran grants Islam legitimacy as the only religion that offers the path to salvation.¹ Hence, individuals must adhere to Islamic principles guided by the Al-Quran and Hadith to attain salvation in both this life and the hereafter. Every Muslim must have faith in the authenticity and truth of the Al-Quran since Allah Himself has pledged to protect its integrity and magnificence.² Conversely, the authenticity of hadiths cannot be guaranteed by Allah as they can originate from sources other than Muhammad PBUH. Therefore, to preserve the authenticity of the hadiths transmitted to us, they must be transcribed and memorised in written form and put into practice by Muslims. This is because the Hadith is a reference and a guideline for implementing Islamic teachings after the Quran.³

The span of 1400 years separates the time of Rasulullah PBUH demise from the present generation. This indicates that hadiths have been disseminated extensively among Muslims worldwide, influencing the incorporation of hadith values into various cultures and traditions. However, cultures and traditions continue to evolve and diversify, leading to a growing perception within specific segments of society that the practice of hadiths in the modern era has deviated from its pure form in the past. Consequently, accusations, blame, and even disbelief have often emerged among the ummah.

An instance of an ongoing and preserved tradition within the Indonesian Muslim community is the celebration of 7 Shawwal in Morella, Leihitu District, Central Maluku Regency, Maluku Province. This commemoration occurs following the fasting period during the sacred month of Ramadan, followed by an additional six days of fasting in the month of Shawwal. A profound fusion of religious and cultural values occurs during this festive celebration. The tradition encompasses various social rituals, showcasing multiple shows, from religious art to traditional customs. One notable highlight of the 7 Shawwal celebration is the captivating “broomstick” attraction. This spectacle involves two groups of young individuals dressed in shorts, bare-chested, and wearing red headbands, facing each other. Each participant holds a broomstick made of palm fronds, measuring 0.5 cm in circumference and 3-5 cm in width. Engaging in alternating strikes, they strive to leave their opponent with visible signs of injury and bleeding.⁴

Numerous researchers have explored the tradition of the 7 Shawwal celebrations from various perspectives. Abdul Manaf Tubaka focuses on the sociological aspects of the stick-

¹ QS. (3): 19,

² QS. (15): 9,

³ Siti Qauratul Aini, “Tradisi Qunut dalam Shalat Maghrib di Pondok Pesantren Wahid Hasyim Yogyakarta (Studi Living Hadis)”, *Jurnal Living Hadis*, Vol. 01, No. 02, (Oktober, 2016), 228.

⁴ Lentera Maluku, “Atraksi Pukul Sapu Lidi Morella, Tradisi Mengenang Pejuang di Maluku”, <https://kumparan.com/lenteramaluku/atraksi-pukul-sapu-lidi-morella-tradisi-mengenang-pejuang-di-maluku-1rGdcpjOrX0/full>, diakses tanggal 03 Desember 2022.

broom practice in Morella.⁵ His research reveals that striking one another until drawing blood represents bravery in the fight for independence and signifies unwavering dedication in every endeavour. The utilisation of a broomstick serves as a symbol of courage and steadfastness, akin to a sword. Moreover, the broomstick embodies the notion of negotiation flexibility and the unwavering commitment to truth, akin to the letter Alif standing tall.

Most Morella residents are Muslim, which imparts a rich historical and Islamic value to *the Pukul Sapu Lidi* tradition. Nonetheless, some studies explore the *Pukul Sapu Lidi* tradition from a different theological standpoint. For instance, research by Chresty Thessy Tupamahu and Lilis Suryani Hutahaeon delved into the contextualisation of church missions within the *Pukul Sapu Lidi* in Morella. According to their findings, specific aspects and elements of the *Pukul Sapu Lidi* tradition can serve as a platform for conveying and disseminating the gospel message.⁶

Acculturation and syncretisation manifest in various forms within the relationship between religion, modernity, and culture. The interplay between religion and culture creates religious doctrine taught by Morella's local chiefs (*penghulu*). The significance of this research becomes evident in this context. The Muslim community consistently endeavours to base their daily actions on Hadith, and this phenomenon is known as living Hadith.⁷ The term “living hadith” has emerged relatively recently, but it has become an intriguing subject in the discourse on the interplay between religion, modernity, culture, and local traditions.

The exploration of living Hadith presents an intriguing analysis of sociocultural phenomena and practices influenced by past hadiths that have evolved into present-day customs. The interplay between adhering to traditions and embracing modernity reflects the connection to practices during the time of the Prophet, facilitated through the knowledge of his hadiths.⁸

While this research shares similarities with previous studies focusing on *the Pukul Sapu Lidi* tradition, it brings forth its own unique contribution. Adopting a living hadith approach, this study aims to unveil the inherent values derived from hadiths within the 7th Shawal celebration, which includes *the Pukul Sapu Lidi* tradition. Moreover, the study explores the intricate relationship between these two aspects.

⁵ Abdul Manaf Tubaka, “Analisis Upacara Pukul Sapu di Negeri Morella Kecamatan Leihitu Kabupaten Maluku Tengah”, *DIALEKTIKA*, Vol. 12, No. 2, (2019), 156.

⁶ Chresty Thessy Tupamahu dan Lilis Suryani Hutahaeon, Kontekstualisasi Misi Melalui Tradisi Pukul Sapu di Desa Morella, *Missio Ecclesiae*, Vol. 05, No. 02, (Oktober, 2016), 163.

⁷ M. Alfatih Suryadilaga, *Aplikasi Penelitian Hadis Dari Teks ke Konteks*, (Yogyakarta, Teras, 2009), 174.

⁸ Saifuddin Zuhri Qudsy, “Living Hadis: Genealogi, Teori, dan Aplikasi”, *Jurnal Living Hadis*, Vol. 01, No. 01, (Mei, 2016), 179.

METHOD

This qualitative study employs the library research method, encompassing the presentation of data acquired from diverse literary sources on the research subject, including books, articles, documents, journals, and other scholarly works. The collected data is subsequently subjected to descriptive analysis through an anthropological approach to delve into the values ingrained within the evolving traditions of a society.

RESULTS AND DISCUSSION

Discovering *Lebaran 7 Shawwal* and the *Pukul Sapu Lidi* Tradition in the Land of Morella

Lebaran 7 Shawwal is an ongoing tradition in the land of Morella. It takes place in the month of Shawwal on the 8th day, following a series of 6 days of fasting during Shawwal. Since the first day of Shawwal fasting is counted as the first day, the celebration after six days of fasting is referred to as Lebaran 7 Shawwal, although it falls on the 8th of Shawwal.

Lebaran 7 Shawwal is adorned with various rituals, starting with a visit to the graves of the *‘alim ulama* after performing congregational *Shubuh* prayer at the mosque. It has become a social custom for each household to prepare different dishes from their usual days to entertain the guests, often associated with *ketupat* (rice cake in diamond-shaped pouches). According to Abdul Wahab Lauselang, one of the religious figures in Morella, the celebration of Lebaran 7 Shawwal was called “*lebaran ketupat jiwa*” in the 1950s and 1960s. A Day before Lebaran, each family would make *ketupat* based on the number of family members. This *ketupat* would then be collected at the *Baileo* (the community gathering place) and shared during Lebaran 7 Shawwal. It was also meant for visitors outside Morella who came for social visits.⁹

Lebaran 7 Shawwal generally shares similarities with the celebration of *lebaran ketupat* in several regions of Java. The tradition of eating *ketupat* on *lebaran ketupat* day among Javanese Muslim families significantly influences their social life, and they pay great attention to its implementation. They observe this tradition on the 8th day of Shawwal, which falls after a six-day period that begins before *lebaran ketupat* and ends after the first day of Eid al-Fitr.¹⁰ The similarity in sociocultural patterns suggests a kinship relationship in the spread of Islamic values between Java and Maluku.

The celebration of Lebaran 7 Shawwal in Morella is closely associated with the tradition of “*pukul sapu lidi*” or “*palasa*” (as referred to by the Morella community). “*Pukul sapu lidi*” can

⁹ Abdul Wahab Lauselang, *Wawancara*, Ambon 04 Desember 2022.

¹⁰ M. Ma’ruf Misbah, “The Ketupat Eating Tradition on Lebaran Ketupat Day In Java”. *Social Science, Education and Humanities Research, Vol 302 2nd Internasional Conference on Culture and Language in Southeast Asia (ICCLAS 2018)* Atlantis Press. 8

be translated as “striking each other using *enan* leaf stem objects.” This tradition is usually performed by two groups of unclothed young people, striking each other until drawing blood. The people of Morella carry out the practice of “pukul sapu lidi” after they celebrate Eid al-Fitr and complete the six days of fasting during Shawwal. On the 8th day of Shawwal, the entire community of Morella commemorates this spectacle, accompanied by various accompanying events. Therefore, it is referred to as *lebaran 7 Shawwal*.

The tradition of “*pukul sapu lidi*” during the celebration of *lebaran 7 Shawwal* in Morella has become a routine annual agenda, designated by the provincial government of Maluku as one of the cultural tourist destinations that must be preserved and safeguarded. Initially, the “*pukul sapu lidi*” was a children's game commonly played in Benteng Kapahaha before the war against the Dutch East India Company (VOC) in 1646. Children often played this game after completing the 6-days fasting period in the month of Shawwal, along with other performances and celebrations within the Kapahaha region¹¹

The start of *pukul sapu lidi* as an annual attraction, rooted in the Islamic cultural heritage, emerged from the struggles of the Kapahaha War. After establishing the VOC in 1602, they launched an attack in 1605 and seized the Victoria fortress owned by the Portuguese in Ambon, Maluku. As time progressed towards 1610, Ambon became the primary defence base for the Dutch in Maluku, centred around the Victoria fortress. The Dutch showed keen interest in organising diverse attractions as part of their mission to assert control over the Maluku territories. Kapahaha, being a prosperous region, also desired Dutch dominion. The Kapahaha community, aided by fighters and allies (*malesi*)¹² Various areas such as Seram, Saparua, Huamual, and the Goa kingdom in South Sulawesi under the leadership of Ahmad Leikawa, also known as Kapitan Telukabessy, put up a resistance. Dutch aggression spanned nine years, commencing in 1637 and reaching its zenith in 1646. Following a two-day and two-night siege by the Dutch, precisely on July 25-27, 1646 AD/12-14 Jumadil Akhir 1055 H, the Dutch successfully captured the Kapahaha Fortress. Fighters and members of the Kapahaha community, including Kapitan Telukabessy, were detained at the Dutch VOC headquarters in Teluk Sawatelu. His aide saved Kapitan Telukabessy from the Dutch attack and eventually surrendered at the Victoria Fortress in Ambon, ensuring the release of all imprisoned Kapahaha fighters and community members by the Dutch. On September 3, 1646 AD / 23 Rajab 1055 H, Kapitan Telukabessy stood trial and was sentenced to hanging at the Victoria Fortress in Ambon, becoming a martyr (*syuhada*) and a national hero (*kesuma bangsa*).¹³

¹¹ Roesda Leikawa, “Pukul Sapu Lidi Morella”, <http://tifatomasiwa.blogspot.com/2010/11/pukul-sapu-lidi-morella.html>, diakses pada tanggal 04 Desember 2022.

¹² Malesi adalah pejuang yang berasal dari luar daerah

¹³ Arsip Sejarah Morella.

On October 27, 1646 AD / 18 Ramadhan 1055 H, Governor Gerard Demmer liberated the imprisoned Kapahaha fighters, allies, and the entire Kapahaha community held in Teluk Sawatelu. Following the release of the Kapahaha prisoners of war and a recovery period that extended until the end of Ramadan, fighters and allies from outer regions returned to their respective areas. On the 7th of Shawwal 1055 H, a joyous farewell celebration was held, characterised by various historical traditional dances and kapata songs, encapsulating the spirit of struggle. Additionally, a group of Kapahaha's youth presented the Broomstick Hitting (*pukul sapu lidi*) attraction, known as palasa, which has become a distinctive feature of Kapahaha, symbolising the spirit of resilience and unity. This farewell left a lasting impression, with resounding cheers, shedding tears, and a solemn pledge made with unwavering devotion.¹⁴

The Relationship of *Lebaran 7 Shawwal* with the *Pukul Sapu Lidi* Performance as a Living Hadith Phenomenon

According to interviews with historical experts and religious figures in Morella, it has been revealed that the tradition of celebrating *Lebaran 7 Shawwal* had existed since the early 16th century CE when the inhabitants of the old land, the land before the formation of Morella, embraced Islam. Notably, the ancient lands, namely Kapahaha, Ninggareta, Putulesy, and Iyal Uli, were regions deeply rooted in the dissemination and practice of Islamic values. This is supported by various historical remnants, such as classical Arabic books that have survived. Thus, one of the practised hadiths since ancient times, and also the foundation for the emergence of the celebration of *Lebaran 7 Shawwal*, is the Hadith that highlights the virtue of fasting for six days in the month of Shawwal.

“Yahya bin Ayyub, Qutaibah bin Sa’id, and Ali bin Hujr all narrated to us from Isma’il - Ibn Ayyub said – Isma’il bin Ja’far informed me that Sa’d bin Sa’id bin Qais narrated to him from Umar bin Tsabit bin Harits Al Khazraji from Abu Ayyub Al-Ansari, may Allah be pleased with him, that he told to him that the Messenger of Allah, peace be upon him, said: "Whoever fasts Ramadan and follows it with six days of fasting in the month of Shawwal, then it will be as if he has fasted for the entire year." (HR. *Muslim No.1164*)¹⁵

Textually, this Hadith lacks correlation with the celebration of *Lebaran 7 Shawwal* in the land of Morella. However, the ancestors in Morella have a contextual understanding of this Hadith. Suppose a hadith cannot be comprehended textually. In that case, it must be understood contextually by considering aspects beyond the wording of the Hadith itself, such

¹⁴ Ibid

¹⁵ Abu al-Hasan Muslim bin Hajjaj bin Muslim al-Qusyairi an-Naisaburi, *Shahih Muslim*, (Turki, Dar at-Taba’ah al-‘Aamirah, 1916,), Juz 3, 169.

as its relevance to the circumstances of its occurrence, geographical factors, sociocultural considerations, and others.¹⁶

The Hadith mentioned above serves as the foundation for the observance of *Lebaran 7 Shawwal* in Morella, as explained by Abdul Wahab Lauselang, a prominent religious figure in Morella. The ancestors in Morella possessed a profound comprehension of religion, guiding their every endeavour. When it comes to matters of worshipping Allah, the ancestors in traditional communities displayed great caution and humility. They regarded fasting during Shawwal in the same manner as fasting during Ramadan. In their simple understanding, there would be no festive occasion (*lebaran*) without fasting.¹⁷ It has been a long-standing sociocultural tradition among the people of Morella to observe consecutive fasting for six days in the month of Shawwal immediately following the conclusion of Ramadan. This implies that fasting during Ramadan and fasting for six days of Shawwal are inseparable components, even though the legal status differs between obligatory (*fardhu*) and recommended (*sunnah*). Thus, the actual day of victory lies in completing the fasting for six days in the month of Shawwal.

In Islam, fasting cannot be dissociated from Eid or *Lebaran*, as known in Indonesian society. "*lebaran*" derives from the word "*lebar*", signifying completion and perfection. Therefore, "*lebaran*" represents a celebration following the completion of fasting.¹⁸ The joyous occasion of Eid al-Fitr, which symbolises victory for Muslims, is observed upon completing the Ramadan fast. Eid al-Adha represents a day of triumph for all Muslims worldwide who do not undertake the pilgrimage but replace it with the recommended fasting on Arafah. Similarly, Friday is regarded as an important holiday for Muslims each week. Hence, the Prophet prohibited observing specific fasts on Fridays, similar to the prohibition of fasting on Eid al-Fitr and Eid al-Adha. Likewise, the understanding of the people of Morella regarding the celebration of *Lebaran 7 Shawwal* is a commemoration following the completion of fasting during Shawwal with perfection as an expression of gratitude to Allah.

Sociocultural customs among the people of Morella reflect upon the significance of Eid as a universal moment of congregation and hospitality, specifically upon the completion of the 6-day fasting period in Shawwal. This, however, does not negate the observance of Eid al-Fitr as an obligatory Muslim holiday. The prescribed acts of worship during Eid remain mandatory for Muslims. Yet, beyond that, the religious practice stemming from the hadith texts regarding fasting in Shawwal has fostered a paradigm within the ancestors of the Morella community. They believe that the true success of fasting lies in abstaining from all

¹⁶ Ahmad Sobari, "Metode Memahami Hadis", *Mizan: Journal of Islamic Law*, Vol. 02, No. 02, (2014), 143.

¹⁷ Abdul Wahab Lauselang, *Wawancara*, Ambon 04 Desember 022.

¹⁸ Muhammad Arif bin Ahmad, "Hari Raya", 1989

that is forbidden by Allah SWT, both physically and spiritually, throughout the entire fasting period spanning from Ramadan to Shawwal. This aligns with the statement of Ibn Al-Mubarak in Sunan at-Tirmidhi when elucidating the Hadith as mentioned earlier:

“Ibn Mubarak stated: “It has been narrated in multiple hadiths that this fasting (fasting the six days of Shawwal) is a continuation of the Ramadan fast.” Ibn Mubarak selected and preferred to fast for six consecutive days at the start of every month.¹⁹

From the fiqh perspective, when a social act (*muamalah*) is deemed beneficial and does not contradict the Sharia', it is permissible based on the principle that the original ruling in *muamalah* is permissibility until evidence proves otherwise. *Lebaran 7 Shawwal* is solely related to *muamalah*, which involves maintaining relationships with others. It is a day of gathering and celebration, reconnecting with distant relatives, and a joyous occasion, but it does not entail specific worship rituals. For instance, during the celebration of *Lebaran 7 Shawwal*, communal kitchens are often established at various locations in Morella, specifically to accommodate Morella residents' visits abroad. This practice is influenced by the long-standing tradition of respecting and honouring guests within the Morella community. This value aligns with the teachings of Muhammad PBUH, as stated in the Hadith.

“Abdullah bin Yusuf has informed us that Malik narrated to him from Sa'id bin Abu Sa'id Al Maqburi from Abu Suraih Al Ka'bi that the Messenger of Allah (may peace and blessings be upon him) said: "Whoever beliefs in Allah and the Last Day should honour and entertain his guest day and night, and the duration of a guest's visit is three days, exceeding which becomes a form of charity for him. It is not permissible for a guest to overstay and burden his host.”²⁰

The traditional celebration of *Lebaran 7 Shawwal* in Morella allows people to reconnect with distant relatives and friends. This celebration is presented through various performances, aiming to bring joy and entertainment to those who have just completed the fasting period mentioned earlier. A reenactment occurs at the *Pukul Sapu Lidi* performance, symbolising the commemoration of the mujahids' struggle at Kapahaha Fort against the Dutch colonisers. However, many of the younger generations in Morella are only familiar with this reenactment as a cultural tradition, unaware of its more profound significance and the values it represents, rooted in religious teachings such as the Hadith. According to Saifuddin Zuhri Qudsy, the practices of Muslims in society are primarily influenced by religion. However, individuals may sometimes overlook the textual origins of these practices, whether from the Quran or the Hadith. This is understandable given that modern society

¹⁹ Abu 'Isa Muhammad bin 'Isa At-Tirmidzi, *al-Jaami' al-Kabir*, (Beirut, Dar al-Garb al-Islami, 1996), Juz 02, 123.

²⁰ Abu Abdullah Muhammad bin Ismail al Bukahri, *Shahih Bukhari*, (Damaskus, Dar Ibnu Katsir, 1993), Juz 5, 2272

often learns from books on *fiqh*, *muamalah*, *akhlak*, and other subjects, where the direct connection to the Hadith is not always explicitly stated.²¹

The tradition of hitting a broomstick, a popular game among children in traditional villages like Kapahaha, Ninggareta, Putulesy, and Iyal Uli, is often played during celebrations or festive occasions in the country. While this tradition may not have a textual basis in the Hadith, there are contextual similarities in social values that align with the teachings of the Prophet, as expressed in the following Hadith:

“Ahmad told us: Ibn Wahb told us: ‘Amru informed us that Muhammad bin ‘Abdurrahman Al Asadi narrated to him from ‘Urwah from ‘Aisha. She said: Rasulullah (pbuh) came to me while two slave girls beside me were singing songs about the Battle of Bu’ath. He lay down on the bed and turned his face away. Then Abu Bakr entered and began to criticise me, saying, "Instruments of Satan (that you are listening to) in the presence of the Prophet (peace be upon him)!" Rasulullah (peace be upon him) looked at Abu Bakr and said, "Leave them." But when he continued to pay no attention, I gestured to the two slave girls to leave, and they left. During the day of Eid, it was customary to have two Abyssinian enslaved people who showcased their skills in spear and shield play. Sometimes I would ask the Prophet (peace be upon him) myself, or he would offer to say, "Would you like to watch?" I would reply, "Yes, I would." Then he would make me stand behind him, with my cheek against his cheek, and he would say, "Continue, O Bani Arfadah!” And so it continued until I grew bored, and then he asked, "Are you satisfied now?" I replied, "Yes, I am." He said, "In that case, you may leave." (HR. Bukhari No. 907).²²

This Hadith signifies the permissibility for Muslims to engage in attractions or performances during holidays, and it is also permissible for others to witness these performances. The beneficial aspect of this Hadith, as explained by Imam Ibn Bathal in his book *Syarah Sahih Bukhari Li Ibn Bathal*, is that it allows for the observation of entertainment that involves training in wielding weapons, thereby strengthening one’s proficiency in warfare.²³ Consequently, watching entertainment during *Lebaran 7 Shawwal*, originating from local customs and offering historical, scientific, and military insights, is permissible in Islam. The *pukul sapu lidi* attraction, which takes place during the celebration of *Lebaran 7 Shawwal* in the land of Morella, encompasses various benefits, including:²⁴

²¹ Saifuddin Zuhri Qudsy, “Living Hadis: Genealogi, Teori, dan Aplikasi”, *Jurnal Living Hadis*, Vol. 01, No.01, (Mei, 2016), 182.

²² Abu Abdullah Muhammad bin Ismail al Bukhari, *Shahih Bukhari*, (Damaskus, Dar Ibnu Katsir, 1993), Juz 1, 323.

²³ Ibnu Bathal Abu al-Hasan Ali Ibnu Khalaf ibn Abdul Malik, *Syarah Shahih Bukhari Li Ibn Bathal*, (Riyadh, Maktabah al-Rusyd, 2003), Juz 2, 548.

²⁴ Fadil Sialana, *Sambutan Raja Negeri Morella*, 9 Mei 2022

1. Historically, this attraction serves as a medium to preserve the spirit of the community and pay homage to the ancestors of Kapahaha Fort, thereby affirming the ancestral legacy.
2. The attraction exemplifies values of mutual assistance, cooperation, sacrifice, hard work, collaboration, and chivalry.
3. It fosters unity within the family and promotes the establishment of brotherhood.
4. This tradition upholds and enriches the cultural heritage of the Maluku ancestors, contributing to the nation's cultural treasures.
5. The tradition of striking a broomstick imparts valuable lessons about personal responsibility in daily life. It emphasises accountability for our words and actions, urging us to face the consequences of our choices.

CONCLUSION

The celebration of *Lebaran 7 Shawwal* in Morella Country, Central Maluku Regency, featuring *pukul sapu lidi* attraction, exemplifies the living hadith phenomenon that has integrated into the sociocultural fabric of Morella over time. These celebrations encompass various values, including religious gratitude towards Allah for the completion of the fasting, the honouring of visiting guests as a social value, and the educational aspect embedded within the *pukul sapu lidi* tradition. The educational element involves preserving and disseminating the history of struggle and the spirit of the mujahids against the colonialists, ensuring their continued recognition and significance.

In this context, the tradition of *Lebaran 7 Shawwal* aligns with Islamic values and Sharia, as it emerges from positive customs and understanding. Following the principles of *fiqhiyah al-'adah muhakkamah*, a habit can attain legal recognition if it meets the criteria of ethical practice. I hope this study contributes to knowledge and serves as a reference within the realm of Islamic scholarship, particularly for the people of Morella to comprehend this tradition from an Islamic legal perspective (*Fiqh*).

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