

Jurnal Penelitian KEISLAMAN

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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	اَوْ = aw
اُ = u	اُ = ū	اَي = ay
إِ = i	إِ = ī	

Ya' (ي) Nisbah

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

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THE RELEVANCE OF IBN KHALDUN'S EDUCATIONAL THOUGHT TO THE IMPLEMENTATION OF KURIKULUM MERDEKA

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Abstrak: Kurikulum Merdeka berfokus pada keaktifan peserta didik (Student Center Learning/SCL). Kemudian guru juga memiliki kebebasan untuk menentukan metode pembelajaran yang akan diterapkan untuk menyampaikan materi pembelajaran. Dengan demikian, apabila metodologi pendidikan Ibnu Khaldun digunakan untuk menyampaikan Kurikulum Merdeka saat ini, hal ini perlu dilakukan penelitian mengenai relevansi atau kesesuaian penerapan metode pendidikan tersebut dengan materi Kurikulum Merdeka terkini. Penelitian ini dilakukan dengan menggunakan metode studi pustaka. Hasil penelitian ini menemukan beberapa metode pendidikan menurut Ibnu Khaldun, antara lain metode menghafal, diskusi, rihlah, bertahap, pengulangan, dan praktik. Metode-metode ini masih relevan ketika digunakan untuk menyampaikan beberapa materi Kurikulum Merdeka di Indonesia. Artikel ini berkontribusi pada dialog antara pendekatan-pendekatan pendidikan di masa lalu dengan kerangka kurikulum saat ini.

Kata Kunci: Ibnu Khaldun, Kurikulum Merdeka, Metode Pembelajaran

Judul: Relevansi Pemikiran Pendidikan Ibnu Khaldun terhadap Pelaksanaan Kurikulum Merdeka

Abstract: Kurikulum Merdeka emphasizes student-centered learning and grants teachers autonomy in selecting appropriate instructional methods. This study investigates the relevance of Ibn Khaldun's educational methodology to the implementation of Kurikulum Merdeka. Utilizing a literature review approach, this research identifies several educational methods proposed by Ibn Khaldun, including memorization, discussion, rihlah (study-tour), gradual learning, repetition, and practical application. The findings indicate that these methods maintain significant relevance when applied to various components of the Kurikulum Merdeka in Indonesia. This research contributes to the ongoing dialogue between historical pedagogical approaches and contemporary curricular frameworks, offering insights into the enduring applicability of classical educational thought in modern educational contexts.

Keywords: Ibn Khaldun, Kurikulum Merdeka, Learning Methods



INTRODUCTION

Education is crucial for the order of human life, serving as the foundation for an individual's future. It is an inseparable aspect of human existence, from the womb to the grave¹. The success of education can be evaluated through its various elements, one of which is educational methodology. Educational material reaches students effectively only through appropriate methodology. Regardless of the quality of the material, if the methodology is not suitable, students will struggle to understand and accept it.

Many experts, including Islamic scholars, have contributed their thoughts on educational concepts and theories. These ideas often remain relevant and are still adopted in our educational systems today. Even when reforms occur, they are typically driven by governmental educational policy demands.

Ibnu Khaldun, an Islamic scholar, significantly contributed to the discourse on education. He argued that the problem with education lies in its activities, which are often mere reflections without practical value. In contrast, Khaldun's view of education emphasizes observation and experience. His perspective is grounded in the pragmatic aspects of life, ensuring that the education students receive ultimately becomes beneficial for their lives, particularly in seeking sustenance and meeting their living needs².

According to Ibnu Khaldun, education is not merely about acquiring knowledge; it must also provide practical benefits for human life. Therefore, the aim of education extends beyond theoretical understanding to include the acquisition of practical skills. Consequently, the methods used to convey educational material must be carefully considered and formulated to achieve the desired educational outcomes.

The *Kurikulum Merdeka* (Independent Curriculum) is the educational framework currently implemented in Indonesia. As outlined in Law Number 20 of 2003 concerning the National Education System, the curriculum is defined as a set of plans and arrangements regarding objectives, content, learning materials, and methods used to guide the implementation of learning activities to achieve specific educational goals.³

S. Nasution defines the curriculum as a plan designed to ensure the success of the learning process under the supervision, guidance, and responsibility of educational institutions and teaching staff. The curriculum encompasses not only planned activities but also all events occurring under the school's supervision, including co-curricular and extra-

¹ Sigit Dwi Laksana, "Urgensi Pendidikan Islam Dalam Perubahan Sosial Di Masyarakat," *Jurnal Aristo* 4, no. 2 (2016): 47–56.

² Zulkifli Agus, "Pendidikan Islam Dalam Perspektif Ibnu Khaldun," *Raudbah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 5, no. 1 (2020).

³ Doni Berkat Tabah Hulu et al., "Kesiapan Belajar Jenjang Sekolah Menengah Atas (SMA) Dalam Implementasi Kurikulum Merdeka (IKM) Di Kabupaten Nias Utara," *Journal on Education* 5, no. 3 (2023).

curricular activities.⁴ Similarly, Pinar describes the curriculum as a compilation of various narratives and perspectives, including historical, social, cultural, postcolonial, political, and ethical dimensions.⁵

The *Kurikulum Merdeka* includes a variety of intracurricular learning activities designed to maximize the utility of the content, allowing students sufficient time to understand concepts deeply and strengthen their competencies.⁶ Learning in educational institutions is tailored to meet the needs of students, with teachers given the autonomy to select the most appropriate teaching tools.

The main characteristics of the *Kurikulum Merdeka* are: 1) Project-based learning aimed at developing soft skills; 2) Emphasis on essential material, providing ample time for fostering student creativity and innovation; and 3) Flexible learning, granting teachers the freedom to adapt teaching methods to the achievement and development stages of each student. The framework of the *Kurikulum Merdeka* is detailed in the Decree of the Minister of Education, Culture, Research, and Technology Number 56/M/2022 concerning Guidelines for Implementing the Curriculum in the Context of Learning Recovery:⁷ (1) The curriculum structure is implemented in educational units at the early childhood education, primary education, and secondary education levels. It encompasses intracurricular learning activities and projects aimed at strengthening the profile of Pancasila students. (2) Learning outcomes are competencies that students must achieve in each phase, beginning with the foundational phase in early childhood education. For primary and secondary education, learning outcomes are structured for each subject. Therefore, every lesson developed by educators must align with the predetermined learning outcomes. (3) At the elementary school level, the learning process has traditionally used a thematic approach. However, under the independent curriculum, schools in grades IV, V, and VI have the option to implement subject-based learning instead.⁸ Assessments are aligned with the established learning outcomes, designed to measure and explain learning progress. Reports on learning progress and student achievements are compiled to provide comprehensive information on the character and competencies students have attained.⁹ (4) Project for strengthening Pancasila student profiles

⁴ Ujang Cepi Barlian, Siti Solekah, and Puji Rahayu, "Implementasi Kurikulum Merdeka Dalam Meningkatkan Mutu Pendidikan," *JOEL: Journal of Educational and Language Research* 1, no. 12 (2022).

⁵ Elizabeth Wood and Helen Hedges, "Curriculum in Early Childhood Education: Critical Questions About Content, Coherence, and Control," *The Curriculum Journal* 27, no. 3 (July 2, 2016): 387–405, <https://doi.org/10.1080/09585176.2015.1129981>.

⁶ Barlian, Solekah, and Rahayu, "Implementasi Kurikulum Merdeka Dalam Meningkatkan Mutu Pendidikan."

⁷ Riset dan Teknologi Menteri Pendidikan, Kebudayaan, "Salinan Keputusan Menteri Pendidikan, Kebudayaan, Riset Dan Teknologi Republik Indonesia Nomor 56/M/2022 Tentang Pedoman Penerapan Kurikulum Dalam Rangka Pemulihan Pembelajaran," 2022.

⁸ Barlian, Solekah, and Rahayu, "Implementasi Kurikulum Merdeka Dalam Meningkatkan Mutu Pendidikan."

⁹ Menteri Pendidikan, Kebudayaan, "Salinan Keputusan Menteri Pendidikan, Kebudayaan, Riset Dan Teknologi Republik Indonesia Nomor 56/M/2022 Tentang Pedoman Penerapan Kurikulum Dalam Rangka Pemulihan Pembelajaran."

is a project-based co-curricular activity designed to enhance competency and character development in line with the Pancasila student profile. This project is formulated based on Graduate Competency Standards (*SKL: Standar Kompetensi Lulusan*).¹⁰ The dimensions of the Pancasila student profile include: a) Faith and devotion to God Almighty and noble morals; b) Independence; c) Global diversity; d) Collaboration; e) Critical reasoning; and f) Creativity. (5) Teaching tools encompass a variety of materials used by educators to achieve the Pancasila student profiles and learning outcomes. These tools include textbooks, learning modules, project modules for strengthening Pancasila student profiles, examples of operational curricula for educational units, learning videos, and more.

The *Kurikulum Merdeka* emphasizes student-centered learning, granting teachers the autonomy to determine the methods used to deliver educational material. Therefore, research is needed to explore the relevance and applicability of Ibnu Khaldun's learning methods within the context of the *Kurikulum Merdeka*.

Annur Safarnaa (2022) highlights that Ibnu Khaldun's educational concepts align with the principles of the *Kurikulum Merdeka* and Islamic Religious Education (*PAI: Pendidikan Agama Islam*), noting similarities in learning objectives and procedures.¹¹ However, Safarnaa's discussion is limited to the conceptual level.

This article aims to extend the discussion by examining the practical relevance of Ibnu Khaldun's educational methods in the implementation of the *Kurikulum Merdeka*. By doing so, it seeks to provide educators with a range of methodological options to enhance the learning process, ensuring that the curriculum's goals are effectively met.

METHOD

The research method employed in this study is a library study, which has several distinctive characteristics:¹² 1) Direct Engagement with Texts: Researchers engage directly with manuscripts or texts and data, rather than gaining knowledge through fieldwork. 2) Ready-to-Use Data: The data utilized is pre-existing and readily available, eliminating the need for extensive travel or data collection efforts. 3) Secondary Source Data: In general, library data constitutes secondary sources, meaning researchers obtain information second-hand rather than directly from primary sources in the field. 4) Extensive Scope: Library data is vast and not confined by spatial or temporal limitations, allowing researchers greater flexibility and freedom in their research endeavors.

The steps involved in conducting research using the library study method include: a) Preparation of Equipment and Tools: Ensuring all necessary equipment and tools, such as

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¹¹ Annur Safarnaa, "Kurikulum Pendidikan Agama Islam Dan Pendidikan Agama (Relevansi Konsep Pendidikan Islam Ibnu Khaldun Dengan Pendidikan Merdeka Belajar)," *Alfathan* 1, no. 1 (2022): 17–23.

¹² Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2004).

access to databases, libraries, and reference management software, are available and functional. b) Data Source Preparation: Identifying and gathering relevant data sources, including books, journal articles, theses, dissertations, and other scholarly works. c) Time Management: Organizing and allocating sufficient time for each stage of the research process, including reading, note-taking, and analysis. d) Reading and Note-Taking: Thoroughly reading selected materials and meticulously taking notes to capture key points, arguments, and relevant data. By following these steps, the research aims to thoroughly investigate the applicability of Ibnu Khaldun's educational methods within the context of the *Kurikulum Merdeka*, providing a comprehensive understanding and valuable insights for educators.

RESULTS AND DISCUSSION

The biography of Ibn Khaldun

Ibn Khaldun's full name is Waliyuddin 'Abdurrahman ibn Muhammad ibn Muhammad ibn Muhammad ibn al-Hasan ibn Jabir ibn Muhammad ibn Muhammad ibn 'Abdurrahman ibn Khaldun.¹³ He was born in Tunisia on 1 Ramadhan 732 H (27 May 1332 AD) and died on 17 March 1406 AD in Cairo. Ibn Khaldun is renowned as a statesman, jurist, historian, and scholar.¹⁴

Ibn Khaldun traced his origins to the Arab nation of Hadramaut (Yemen), specifically from a lineage connected to one of the Prophet's companions, Wail ibn Hujr of the Kindah Kabilah. One of Wail's grandsons, Khalid ibn Usman, entered Andalusia with the Arab conquerors at the beginning of the third century Hijri. His descendants formed a prominent family known as Bani Khaldun, who initially resided in Qarmunah, Andalusia, before moving to Seville. Ibn Khaldun emerged from this distinguished family¹⁵.

Until the age of 18, Ibn Khaldun pursued his studies diligently. However, in 749 H, a significant event disrupted his education: the bubonic plague swept across several Islamic countries, from Samarkand to Morocco and Italy, as well as most of Europe and Andalusia. The outbreak claimed the lives of his parents and teachers, creating such chaos that continuing his studies became impossible.¹⁶

Despite these challenges, Ibn Khaldun became actively involved in political affairs from a young age, holding positions in various minor dynasties. Eventually, he shifted his focus to writing and teaching, making substantial contributions to the intellectual landscape.¹⁷ His ideas profoundly influenced Western scholars, particularly in the field of sociology. Long

¹³ Muhammad 'Enan Abdullah, *Ibnu Khaldun: Kehidupan Dan Karyanya* (Bandung: PT. Dunia Pustaka Jaya, 2019).

¹⁴ Ahmad Syafii Maarif and Solihat M., *Ibnu Khaldun Dalam Pandangan Penulis Barat Dan Timur* (Jakarta: Gema Insani, 1996).

¹⁵ Euis Amalia, *Sejarah Pemikiran Ekonomi Islam: Dari Masa Klasik Hingga Kontemporer* (Depok: Gramata Publishing, 2010).

¹⁶ Amalia.

¹⁷ Khabib Basori, *Ilmuwan-Ilmuwan Muslim Pengubah Zaman* (Klaten: Penerbit Cempaka Putih, 2018).

before August Comte, who significantly contributed to Western positivist intellectual traditions, Ibn Khaldun had already established scientific research methods. His methodology emphasized empirical data, theoretical verification, hypothesis testing, and observational methods, forming the foundation of Western scientific research.¹⁸

The Works of Ibn Khaldun

His numerous insights and ideas were captured in his writings Ibn Khaldun, which have since become foundational references for later intellectuals.¹⁹

Table 1. The works of Ibn Khaldun

Book Name	Discussion
<i>al-Ibar</i>	The book <i>al-Ibar</i> is divided into four parts, comprising seven volumes. This comprehensive work covers various aspects of history, including the rise and fall of civilizations, social and political structures, and economic conditions. Ibn Khaldun’s analysis in <i>al-Ibar</i> is grounded in his theory of social dynamics and historical cycles, making it a seminal text in the study of historiography and sociology.
<i>Al-Muqaddimah</i>	The <i>Muqaddimah</i> serves as an introduction to <i>al-Ibar</i> but stands alone as a significant work in its own right. It is organized into six chapters: the first chapter examines global human changes, the second chapter addresses Bedouin civilization (<i>al-badawi</i>) and its conditions, the third chapter analyzes dynasties, and the fourth chapter explores urban civilization (<i>al-hadari</i>) and its various conditions. The fifth chapter explains different forms of livelihoods, and the sixth chapter delves into knowledge and methods for acquiring it. The <i>Muqaddimah</i> is renowned for its pioneering approach to the philosophy of history and sociology, laying the groundwork for many modern disciplines.
<i>at-Ta’rif</i>	This book is Ibn Khaldun’s autobiography, providing a detailed account of his life from his youth to his later years. <i>Kitab at-Ta’rif</i> offers valuable insights into Ibn Khaldun’s personal experiences, intellectual development, and the historical context in which he lived. It not only chronicles his achievements and contributions but also reflects on the challenges and events that shaped his thoughts and career.

Kitab al-Ibar

The book “*al-Ibar*” bears the full title *Kitab al-Ibar wa Diwan al-Mubtada’ wa al-Khabar fi Ayyam al-’Arab wa al-’Ajam wa al-Barbar wa man ‘Asrabum min Dhawi as-Sultan al-Akbar* (Book

¹⁸ Abdul Basit, *Ilmuwan-Ilmuwan Muslim Dan Di Atas Ilmuwan Masih Ada Ilmuwan* (Jakarta Barat: Multi Kreasi Satudelapan, 2010).

¹⁹ Baiq Tuhfatul Unsi, “Konsep Metode Pembelajaran Ibn Khaldun Dalam Pengajaran Bahasa Arab,” *Muróbbi: Jurnal Ilmu Pendidikan* 2, no. 1 (2018): 60–71.

of Lessons, Record of Beginnings and Events in the History of the Arabs and Foreigners and Berbers and their Powerful This monumental work is divided into several parts, each addressing distinct aspects of history and civilization:²⁰ **Introduction:** This section delves into the field of historiography, discussing its benefits, forms, and the common pitfalls historians often encounter. It serves as a critical examination of historical methodology and its importance; **First Book:** This portion explores the nature of civilization and its characteristics. It encompasses a wide range of topics, including power structures, governance, economic activities, livelihoods, skills, and the development of sciences. This comprehensive analysis provides insights into the foundations of human society; **Second Book:** Here, Ibn Khaldun presents a detailed account of the history of the Arabs and their contemporaneous civilizations. The narrative extends to include the histories of Persia, Greece, Israel, Rome, Turkey, and other significant cultures of the time, offering a comparative perspective on global historical developments; and **Third Book:** This section focuses on the history of the Berber and Zanata peoples, with particular emphasis on the kingdoms and countries of North Africa (*Maghrib*). It provides a deep dive into the regional history and cultural dynamics of this area. Due to its expansive scope and comprehensive treatment of world history, “*al-Ibar*” is frequently referred to as an exhaustive history of the world. Consequently, scholars of Ibn Khaldun often cite it as “The Universal History” or “The History of the World,”²¹ underscoring its significance in the field of historical studies.

Al-Muqaddimah

“*Al-Muqaddimah*” (The Introduction) stands as Ibn Khaldun’s magnum opus, a work of unparalleled importance in the fields of history, sociology, and political theory. Structured into six chapters and preceded by an introduction, this treatise has been lauded by researchers of Ibn Khaldun (*Khaldunians*) as an encyclopedia (*mawsu'ah*) due to its extraordinarily broad scope of study, which encompasses a wide array of social issues.²²

Ibn Khaldun completed “*Al-Muqaddimah*” in 779 AH (1377 CE), remarkably accomplishing this feat in a mere five months.²³ This rapid composition speaks to the depth of Ibn Khaldun’s knowledge and his ability to synthesize complex ideas efficiently. The primary objective of Ibn Khaldun in creating this masterpiece was to identify and analyze the various psychological, economic, environmental, and social factors that contribute to the progress of human civilization and shape the course of history.²⁴

²⁰ Toto Suharto, *Historiografi Ibnu Khaldun: Analisis Atas Tiga Karya Sejarah Pendidikan Islam* (Jakarta: Kencana, 2020).

²¹ Suharto.

²² Suharto.

²³ Sriyanto, *Sejarah Dan Perubahan Sosial Pemikiran Intelektual Ibn Khaldun* (Purwokerto: UM Purwokerto Press, 2018).

²⁴ Prof. Hamed A. Ead and Nada H. Eid, “Between Ibn Khaldun and Adam Smith (Fathers of Economics),” *IOSR Journal of Business and Management* 16, no. 3 (2014): 54–56.

In “*Al-Muqaddimah*,” Ibn Khaldun introduces novel concepts such as the theory of social conflict, the role of the environment in shaping human history, and the cyclical nature of civilizations. His insights into economic principles, including the division of labor and the theory of value, predate many modern economic theories by centuries.

Kitab at-Ta’rif

This autobiographical work bears the full title “*Kitab at-Ta’rif bi Ibn Khaldun wa Riblatuh Gharban wa Sharqan*” (The Book of Ibn Khaldun’s Autobiography and His Travels in the West and the East). In “*at-Ta’rif*,” Ibn Khaldun presents a multifaceted narrative that extends beyond a mere recounting of his personal life history. The book offers rich insights into the lives of individuals who played significant roles in Ibn Khaldun’s life and career, providing a vivid portrayal of the intellectual and political milieu of his time. The book is further enriched by the inclusion of various literary and historical documents. These include sermons delivered by Ibn Khaldun, official documents he authored or encountered, personal and professional correspondence, and *qasidahs* (classical Arabic poems) that he composed.²⁵ This diverse collection of materials offers readers a comprehensive view of Ibn Khaldun’s life, thoughts, and the socio-political context in which he operated. The book serves not only as an autobiography but also as a valuable historical document, offering firsthand accounts of important events and personalities of the 14th century Islamic world. It provides crucial context for understanding the development of Ibn Khaldun’s groundbreaking ideas as presented in “*Al-Muqaddimah*” and “*al-Ibar*.”

Ibn Khaldun’s Thoughts on Islamic Education

Definition of Islamic Education

In his seminal work “*Al-Muqaddimah*,” Ibn Khaldun presents a comprehensive definition of education:

“Whoever is not educated by his parents will be educated by the times. This means that those who do not acquire the necessary manners regarding social interactions through their parents, teachers, and elders, and do not learn from them, will ultimately learn from nature itself, through events that occur throughout the ages. Time itself will become his/her teacher.”²⁶

This statement encapsulates Ibn Khaldun’s broad conception of education. He posits that education extends far beyond the confines of formal classroom settings and specific time frames. Instead, Ibn Khaldun views education as an all-encompassing process that includes life experiences, which he refers to as “events that happen throughout the ages.”

Ibn Khaldun’s perspective on human nature and intellectual development is equally profound. He asserts that humans are born in a state of ignorance, but have the potential to attain intelligence and knowledge through the pursuit of learning. This view is reflected in his

²⁵ Suharto, *Historiografi Ibnu Khaldun: Analisis Atas Tiga Karya Sejarah Pendidikan Islam*.

²⁶ Agus, “Pendidikan Islam Dalam Perspektif Ibnu Khaldun.”

statement: “Humans are fundamentally part of the animal kingdom created by Allah SWT. However, Allah has distinguished humans by endowing them with reason, thus elevating them above other animals.”²⁷ This assertion underscores Ibn Khaldun’s belief in the transformative power of education and the cultivation of reason. He views the human capacity for rational thought as a divine gift, one that sets humans apart from other creatures and enables them to learn, grow, and develop complex societies and civilizations.

The purpose of Islamic education

Syaibani defines the purpose of education as planned and attempted changes facilitated by education, both in individual behavior in personal lives and in social life within society and the natural environment. He considers this a fundamental and professional activity among the basic professions of society.²⁸ Ibn Khaldun, in his treatise, elaborates on several general educational goals:²⁹

1. Improving cognitive abilities

According to Ibn Khaldun, one of the primary goals of education is to provide opportunities for the mind to engage in persistent thinking and practical activities. Achieving this goal involves studying, seeking knowledge, and acquiring skills. By doing so, individuals enhance their intellectual competence, which can then be applied to daily tasks. These improved skills contribute to the ongoing growth and enrichment of knowledge – a positive outcome resulting from human mental activity. Therefore, Ibn Khaldun considers the most crucial aim of education to be the enhancement of human intelligence and cognitive abilities.

2. Advancing civilization

Ibn Khaldun argues that knowledge has the power to improve civilization and guide society towards a better future. He views education as a means to help individuals and society achieve progress, brilliance, and foster the realization of an improved social order.

3. The purpose of education from a spiritual perspective

From a spiritual standpoint, education aims to enhance human spirituality through practices such as worship, dhikr (remembrance of God), and seclusion, as practiced by Sufis. In his “*Al-Muqaddimah*”³⁰, Ibn Khaldun implies several additional aims of Islamic education:

²⁷ Yanuar Arifin, *Pemikiran Emas Para Tokoh Pendidikan Islam* (Yogyakarta: IRCiSoD, 2018).

²⁸ Syamsul Kurniawan and Erwin Mahrus, *Jejak Pemikiran Tokoh Pendidikan Islam* (Yogyakarta: Ar-Ruzz Media, 2011).

²⁹ Kurniawan and Mahrus.

³⁰ Arifin, *Pemikiran Emas Para Tokoh Pendidikan Islam*.

- a. To prepare a generation of Muslims equipped with sound religious knowledge and strong faith. Thus, it is crucial for educators to teach students religious knowledge sourced from the Quran and Hadith to strengthen their faith.
- b. To cultivate better morals in individuals. The essence of Islamic education is to form and nurture noble character and conduct.
- c. To prepare individuals for social and communal life. Islamic education should produce a generation ready to contribute to society and drive positive social change.
- d. To develop practical skills for work. Education should not only impart theoretical knowledge but also practical skills, enabling individuals to create and secure employment opportunities for themselves and others.
- e. To enhance critical thinking. A mature mind is better equipped to handle various jobs and specific skills, and can assume leadership roles, as indicated in the Quran, which describes humans as *caliphs* (stewards) on Earth responsible for its care and maintenance.

In summary, Ibn Khaldun envisions Islamic education as providing a balanced approach to worldly and spiritual interests. The educated individual is expected to fulfill their roles in the world without neglecting matters of the afterlife. This holistic approach to education aims to produce well-rounded individuals who can contribute meaningfully to society while maintaining their spiritual integrity.

The curriculum and contents of Islamic education

During Ibn Khaldun's era, the curriculum was primarily limited to edicts and knowledge conveyed by educators in the form of subjects, often based on specific classical texts studied by students at various educational levels. Ibn Khaldun categorized the educational contents prevalent in his time into two main types:³¹

1. Traditional or religious sciences (*naqliyah*)

Naqliyah sciences are those based on the Quran and Hadith. In these disciplines, reason primarily serves to connect subsidiary issues to the main principles. The sciences falling under the naqliyah category include: Quranic exegesis (*tafseer*), hadith studies, principles of Islamic jurisprudence (*usul al-fiqh*), Islamic jurisprudence (*fiqh*), Quranic recitation (*qira'at*), Islamic theology (*kalam*), Sufism (*tasawwuf*), Arabic language (*nahw* and *sarf*), and dream interpretation (*ta'beer al-ru'ya*).

2. Philosophical or rational sciences (*aqliyah*)

Aqliyah sciences are those obtained through human reasoning and intellectual capabilities. Ibn Khaldun classified *aqliyah* sciences into four main categories: physics,

³¹ Arifin.

logic, metaphysics, and mathematics. Furthermore, Ibn Khaldun organized learning materials according to students' interests and needs, dividing them into four categories:³²

- a. Religious or Sharia sciences: This includes Quranic exegesis, Hadith studies, Islamic jurisprudence, and theology. Ibn Khaldun prioritized these subjects in his teaching, as he believed religious knowledge forms the foundation for shaping a student's personality and character as a devout Muslim individual.
- b. Rational sciences: This category encompasses theology (*kalam*), physics, and metaphysics. Ibn Khaldun placed these sciences second in importance, emphasizing that after religious studies, students should learn to think critically by developing their reasoning abilities.
- c. Instrumental sciences: These are tools used to understand religious knowledge and include Arabic language and arithmetic. Ibn Khaldun asserted that without these foundational skills, individuals cannot comprehend religion adequately.
- d. Philosophical tools: This category primarily consists of logic, which Ibn Khaldun defined as the science that studies the principles and laws of correct reasoning. He viewed logic as essential for studying philosophy and developing critical thinking skills.

Ibn Khaldun's curriculum structure reflects a holistic approach to education, balancing religious knowledge with rational and instrumental sciences. This comprehensive system aims to produce well-rounded individuals capable of understanding their faith deeply while also developing critical thinking skills and practical knowledge applicable to various aspects of life.

Educational methods according to Ibn Khaldun

Ibn Khaldun placed great emphasis on educational methods. He elucidated several effective approaches and methods to be utilized in the learning process.³³

Memorization

Ibn Khaldun asserted that memorization is a necessary educational technique, but its effectiveness varies across different fields of study. He recommended this method for specific disciplines, particularly in Arabic language learning. According to Ibn Khaldun, those aspiring to master Arabic must memorize and internalize extensive material, especially literature, as this practice enhances their linguistic skills.

³² Arifin.

³³ Muhammad Kosim, "Metode Pendidikan Menurut Ibn Khaldun," in *Konsepsi Dan Pemikiran Pendidikan Islam; Sebuah Bunga Rampai*, Cetakan I (Padang: CV Jasa Surya, 2013), 79–96.

Dialogue or Discussion

For disciplines less suited to rote memorization, Ibn Khaldun advocated for the dialogue or discussion method. He posited that this approach helps students thoroughly grasp a subject, leading to more specialized and comprehensive understanding.

Study tour (rihlah)

Ibn Khaldun outlined two primary methods of study[3]:³⁴ a) Attentive listening to teachers reading from books; and b) Traveling to gain knowledge from various sources through direct observation. Of these, Ibn Khaldun favored the latter, as it allows students to explore diverse knowledge sources, aligning with their natural curiosity. Moreover, he believed that understanding gleaned from direct sensory observation tends to be clearer and more profound.

Gradual (tadrij)

Ibn Khaldun advocated for a gradual approach to teaching, recognizing that humans cannot absorb large quantities of knowledge simultaneously. He likened this to the gradual revelation of the Quran to Prophet Muhammad. Initial instruction should provide general, comprehensive material, allowing students to assimilate and digest the knowledge effectively.³⁵

Repetitive method (tikrar)

The repetition method, according to Ibn Khaldun, is crucial for reinforcing students' knowledge. He proposed a three-stage process: a) educators present a global or general topic, considering students' cognitive abilities; b) the material is repeated, adding explanations about differing viewpoints on the subject; and c) the third repetition delves into the material in-depth, providing students with comprehensive knowledge. This method extends to the final evaluation process, assessing students' understanding of the presented material.

Practical application

Ibn Khaldun emphasized that theoretical knowledge should be complemented by practical application or training. This approach enables students to solve problems through direct, hands-on experience. Continuous practice, he argued, leads to habituation and expertise, ultimately enhancing students' abilities and fostering in-depth skills.

The Relevance of Ibn Khaldun's educational methods to the implementation of Kurikulum Merdeka

The previous section elucidated several educational methods according to Ibn Khaldun, including memorization, discussion, *rihlah* (study tour), gradual learning, repetition, and practical application. A method serves as a means or tool to realize the educational goals; in

³⁴ Kosim.

³⁵ Arifin, *Pemikiran Emas Para Tokoh Pendidikan Islam*.

other words, it is a vehicle for conveying learning material. In *Kurikulum Merdeka*, learning materials are aligned with learning outcomes.

First, the memorization method is particularly relevant when applied to learning outcomes that require students to memorize Quranic verses or vocabularies. For instance, in the Islamic Religious Education (*pendidikan agama Islam*) and Character Education (*pendidikan budi pekerti*) subjects at senior high school levels (*SMA/SMK/MA/Paket C*), Phase E of the Quran and Hadith elements stipulates the following learning outcome:

“Students are able to analyze verses from the Quran and hadith regarding the command to compete in goodness and work ethic, as well as the prohibition of promiscuity and adultery. They can read the Quran properly (*tartil*), memorize verses of the Quran and hadith fluently and accurately regarding the command to compete in goodness and work ethic, as well as the dangers of promiscuity and adultery ...”³⁶

The memorization method can be effectively adapted to materials with memorization-based learning outcomes. However, when additional learning outcomes such as understanding, analyzing, or others are included, the methods employed can be expanded and combined to address these multifaceted learning objectives.

Second, the discussion method remains highly relevant in implementing *Kurikulum Merdeka*, particularly as students are expected to be more active and creative in exploring learning materials. Discussion serves as an effective method to achieve these goals. Fundamentally, discussion is a method that requires students to interact with one another. Moreover, discussions can encourage critical reasoning, as students are presented with problems that must be analyzed to find solutions. For example, in the Indonesian Language subject at the junior high school levels (*SMP/Mts/Paket C*), phase D of the Speaking and Presenting element stipulates the following learning outcome:

“Students are able to convey ideas, thoughts, views, directions, or messages for the purpose of submitting suggestions, solving problems, and providing solutions orally in the form of monologues, logical, critical, and creative dialogue ...”³⁷

The learning outcome above illustrates the expectation for students to be more active in class, both in providing criticism and generating ideas that hone their creativity.

Third, the *riblah* method (study-tour) remains appropriate and can be particularly effective when applied to subjects where one of the learning outcomes requires students to make observations. For instance, in the Craft-Processing (*Prakarya-Pengolahan*) subject at senior high school levels (*SMA/SMK/MA/Paket C*), Phase E of the observation and exploration element specifies the following learning outcome:

³⁶ Kemendikbudristek BSKAP, “Salinan Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan, Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 008/H/KR/2022 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pend,” *Kemendikbudristek BSKAP RI*, no. 021 (2022): 1–384.

³⁷ Kemendikbudristek BSKAP.

“Students are able to explore materials, tools, techniques, procedures, and systems for cultivating economically valuable products from various sources.”³⁸

This learning outcome suggests that an effective learning process involves direct observation of materials, tools, techniques, etc. Consequently, conducting learning activities in industrial settings would be advantageous, as students can directly observe in accordance with the predetermined learning outcomes.

Fourth, the gradual method remains appropriate when applied to the implementation of the *Kurikulum Merdeka*. This is evident in the curriculum structure, which is divided into several phases: a) phase A for grades 1 and 2; b) phase B for grades 3 and 4; c) phase C for grades 5 and 6; d) phase D for grades 7, 8, and 9; e) phase E for grade 10; and f) phase F for grades 11 and 12. This phased approach aligns with Ibn Khaldun’s concept of gradual learning, allowing for a progressive build-up of knowledge and skills.

Fifth, In the context of *Kurikulum Merdeka*, the repetition method remains relevant, especially during the assessment and learning process. Within this curriculum, assessment and learning are interconnected components. One specific type of assessment is formative assessment, which serves to monitor students’ progress and enhance the learning experience. Formative assessment evaluates learning objectives, identifies students’ needs, and addresses any obstacles they encounter. This assessment occurs both at the outset of the learning process and during ongoing instruction. For instance, teachers can initiate the learning journey by posing questions related to previously studied concepts or topics—a form of repetition. Through such activities, students can gauge their progress and assess their mastery of previously acquired knowledge.

Sixth, in vocational education, particularly at the senior high school levels (*Sekolah Menengah Kejuruan (SMK)/Madrasah Aliyah Keguruan (MAK)*), the practice and application method remains prevalent. *SMK/MAK* schools offer specialized subjects distinct from those in general high schools (*SMA/MA*). These subject groups align with students’ chosen vocations. For instance, in an accounting major, one of the subjects is “*Basics of Accounting and Institutional Finance*.” Within this subject, a critical learning outcome pertains to the utilization of number processing applications (specifically spreadsheets). The learning outcomes stipulates that:

“By the end of phase E, students should demonstrate proficiency in operating number processing program packages (spreadsheets), handling character-based data, applying formulas, utilizing functions, formatting data, and creating diagrams.”³⁹

³⁸ Kemendikbudristek BSKAP.

³⁹ Kemendikbudristek BSKAP, “Salinan Keputusan Kepala Badan Standar, Kurikulum, Dan Asesmen Pendidikan, Kementerian Pendidikan, Kebudayaan, Riset, Dan Teknologi Nomor 008/H/KR/2022 Tentang Capaian Pembelajaran Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pend.”

The phrase “should demonstrate proficiency in operating” holds the key to success in this subject. Mere theoretical study is insufficient; practical experience is essential. Through practice, students become adept at navigating and effectively utilizing number processing applications, ensuring their competence in spreadsheet operations.

CONCLUSION AND RECOMMENDATIONS

The educational methods advocated by Ibn Khaldun encompass a range of techniques: memorization, discussion, *rihlah* (study-tour), gradual learning, repetition, and practical application. These methods serve as instrumental tools for achieving educational objectives. The efficacy of these methods in conveying learning materials is contingent upon their judicious selection and implementation. In the context of *Kurikulum Merdeka*, which is currently in effect in Indonesia, learning materials are carefully calibrated to align with specified learning outcomes. A critical analysis reveals that several of Ibn Khaldun’s educational methods maintain their relevance and applicability to various components of the *Kurikulum Merdeka*. The selection and adaptation of these methods depend on the intrinsic characteristics and nature of the content to be imparted to students. This alignment between classical educational thought and contemporary curricular frameworks underscores the enduring value of Ibn Khaldun’s pedagogical insights. However, it is essential to recognize that this study represents a preliminary exploration of the intersection between Ibn Khaldun’s educational philosophy and modern curricular design. Future researchers are encouraged to conduct more comprehensive and nuanced investigations into the thoughts of educational luminaries, not only in relation to curriculum development but also encompassing various other educational components within educational institutions. By delving deeper into historical educational paradigms, scholars can uncover synergies that bridge the gap between the past and the present. This continued scholarly inquiry will contribute to the ongoing evolution and refinement of educational methodologies, ensuring their relevance and effectiveness in addressing the dynamic needs of learners in an ever-changing educational landscape.

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ISLAMOPHOBIA VALUES IN THE FRENCH MAGAZINE CHARLIE HEBDO'S CARTOONS: A SEMIOTIC PERSPECTIVE OF ROMAN JAKOBSON

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Abstrak: Penelitian ini bertujuan menganalisis dua karikatur dalam majalah charlie hebdo dengan memaparkan enam elemen yang terdapat pada semiotika milik Roman Jakobson. Penelitian ini merupakan penelitian kualitatif deskriptif dengan data berupa karikatur yang menjadi objek penelitian ini. Data dikumpulkan dengan metode dokumentasi, baca dan catat. Sedangkan data dianalisis dengan reduksi data, penyajian data, dan penarikan kesimpulan dan keabsahannya diuji melalui teknik triangulasi dan diskusi dengan teman sejawat. Hasil penelitian menunjukkan bahwa: 1) karikatur edisi 1011 terdiri dari satu addresser, yaitu Jean Cabut; dua addressee, yaitu nabi Muhammad SAW dan agama islam; satu contact, yaitu majalah Charlie Hebdo; dua context, yaitu sosial dan sosial agama; tiga code dengan message-nya masing-masing, dapat disimpulkan dengan sindiran karikaturis terhadap hukum cambuk yang terdapat dalam ajaran syari'at islam; 2) karikatur dengan subjudul "L'amour, plus fort que la haine" terdiri dari satu addresser, yaitu Renald Luzier; satu addressee, yaitu kelompok ekstremis muslim; satu contact, yaitu majalah Charlie Hebdo sebagai salah satu media massa di Prancis; dua context, yaitu sosial dan sosial agama; dua code dengan message-nya masing-masing, yang dapat disimpulkan dengan sinyal perdamaian yang ingin disampaikan oleh karikaturis pasca peristiwa pembakaran kantor majalah Charlie Hebdo. Namun, beberapa masyarakat muslim kontra terhadap tindakan "ciuman" yang terdapat di dalamnya.

Kata Kunci: Islamofobia, Majalah Charlie Hebdo, Semiotika Roman Jakobson.

Judul: Nilai-Nilai Islamofobia di Prancis pada Karikatur dalam Majalah Charlie Hebdo: Perspektif Semiotika Roman Jakobson

Abstract: This study analyzes two cartoons from Charlie Hebdo, employing six elements of Roman Jakobson's semiotics. It's a descriptive qualitative study using cartoon data. Data collection involved documentation, reading, and note-taking. Analysis included data reduction, presentation, and conclusion drawing, validated through triangulation and peer discussions. The results of the study show that: 1) the cartoon edition 1011 consists of one addresser, Jean Cabut; two addressees, Prophet Muhammad SAW and Islam; one contact, Charlie Hebdo magazine; two contexts, social and religious-social; three codes with their respective messages, it can be concluded with the caricaturist's satire towards the whipping law found in Islamic Sharia; 2) the cartoon with the subtitle "L'amour, plus fort que la haine" consists of one addresser, Renald Luzier; one addressee, Muslim extremist groups; one contact, Charlie Hebdo magazine as one of the mass media in France; two contexts, social and religious-social; two codes with their respective messages, which can be concluded with the peace signal that the cartoonist wants to convey after the burning incident of the Charlie Hebdo magazine office. However, some Muslim communities are against the "kiss" action depicted in it.

Keywords: Charlie Hebdo Magazine, Islamophobia, Roman Jakobson's Semiotics.



INTRODUCTION

The issue of Islamophobia in France is a necessary and deep discussion, reinforced by several significant reasons. The serious impact experienced by Muslim communities in France, including discrimination,¹ harassment,² and even violence,³ obliges us to delve deeper into this phenomenal issue. We cannot ignore why Muslim life in France is substantially affected by this phenomenon, as revealed in the Collective Against Islamophobia in France survey in 2022, which noted that 70% of French Muslims reported experiencing religion-based discrimination.⁴

Based on field facts, several cases and concrete data have provided profound insights into Islamophobia in France. Especially in the sectors of employment,⁵ education,⁶ and public services,⁷ French Muslim communities face detrimental levels of discrimination, often becoming victims of verbal, physical, and even terrorist attacks.⁸ Survey results and case documentation provide clear evidence, emphasizing the urgent need for serious handling of the spread of Islamophobia in France. Moreover, the issue of Islamophobia has become a hot topic in France, surpassing debates about their liberation from the Nazi regime post-World War II.⁹ Amnesty International's 2021 report indicates that French Muslims are often targets of verbal and physical abuse, while in 2022, France experienced three terrorist attacks targeting Muslim communities.¹⁰ This summary highlights the serious impact of Islamophobia in France and adds urgency to addressing this issue comprehensively.

¹ Edy A. Putra, "Merasa Didiskriminasi, Banyak Warga Muslim Prancis Pindah Ke Turki," Kompas TV, 2022, <https://www.kompas.tv/internasional/262848/merasa-didiskriminasi-banyak-warga-muslim-prancis-pindah-ke-turki?page=all>.

² M Fakhriansyah, "Negara-Negara Tempat Pelecehan Gambar Nabi Muhammad Terjadi," CNBC Indonesia, 2023, <https://www.cnbcindonesia.com/news/20230119191550-4-406928/negara-negara-tempat-pelecehan-gambar-nabi-muhammad-terjadi>.

³ Rossi Handayani, "Buntut Sikap Macron, Muslim Prancis Jadi Sasaran Kekerasan," Republika, 2020, <https://khazanah.republika.co.id/berita/qjkikg320/buntut-sikap-macron-muslim-prancis-jadi-sasaran-kekerasan>.

⁴ Linah Alsaafin, "Islamophobia on the Rise as French Presidential Election Nears," Aljazeera, 2022, <https://www.aljazeera.com/news/2022/4/3/france-election-muslims-islamophobia-macron>.

⁵ Daurina Lestari, "Islamofobia Paksa Pekerja Muslim Prancis Pindah Ke Luar Negeri," VIVA, 2023, <https://www.viva.co.id/berita/dunia/1583855-islamofobia-paksa-pekerja-muslim-prancis-pindah-ke-luar-negeri>.

⁶ Harrison Stetler, "France's Crackdown on Islamic Dress in Schools Is a Crude Attack on Muslims," Jacobin, 2023, <https://jacobin.com/2023/09/france-crackdown-islam-muslims-abaya-dress-code-education-secularization>.

⁷ Myriam Francois, "France's Treatment of Its Muslim Citizens Is the True Measure of Its Republican Values," Time, 2020, <https://time.com/5918657/frances-muslim-citizens-republican-values/>.

⁸ Jackson Dille, "Religious Discrimination against Muslims in France," Ballard Brief, 2023, <https://ballardbrief.byu.edu/issue-briefs/religious-discrimination-against-muslims-in-france>.

⁹ Oğuzhan Yanarışık, "Rise of Islamophobia in Germany, France and Switzerland After 9/11," *Ombudsman Akademik*, no. 7 (2017): 101–25, <https://doi.org/10.32002/ombudsmanakademik.440217>.

¹⁰ Amnesty, "France 2022," Amnesty International, 2023, <https://www.amnesty.org/en/location/europe-and-central-asia/france/report-france/>.

The issue of Islamophobia in France has gained a global dimension that indirectly influences world perceptions. The spread of Islamophobia from France has the potential to exacerbate tensions and conflicts between Muslims and non-Muslims at the international level. Therefore, discussing and addressing Islamophobia in France becomes crucial, not only to protect the rights and dignity of French Muslims but also to alleviate global tensions and promote harmonious understanding among religions. With France's status as a globally influential country, its secularism policies are often misconstrued as anti-Islam,¹¹ which can reinforce Islamophobia worldwide. Terrorist attacks on France by Muslim groups have also created negative impacts such as fear and hatred towards Muslims among the international community.¹² Thus, awareness of the complexity of this issue is key to shaping a more inclusive and understanding global environment among religions.

The increase in Islamophobia in France can be linked to several main factors. Firstly, the large-scale Muslim immigration, reaching around 5 million people, is seen as a trigger for concerns regarding French values and social integration.¹³ Secondly, negative perceptions of Islam by some French people, who may view it as a violent or intolerant religion, contribute to the rising levels of Islamophobia.¹⁴ Thirdly, terrorist attacks targeting France, allegedly carried out by Muslim groups, have instilled fear and hatred towards the Muslim community among some segments of French society.¹⁵ Fourthly, the role of French media, which often portrays Islam and Muslims negatively, exacerbates the climate of Islamophobia within French society.¹⁶

Based on that, one of the media involved in spreading the issue of Islamophobia is the famous French satirical magazine named "Charlie Hebdo." This magazine has sparked controversy by publishing cartoons that are alleged to depict anti-Islamic sentiments in France.¹⁷ Therefore, several of these controversial cartoons will be the focus of this study.

¹¹ BBC News, "Sekularisme Prancis: Karikatur Nabi Muhammad, 'Separatisme Islam', Sikap Presiden Macron Dan Tiga Serangan Teror Dalam Sebulan," BBC News Indonesia, 2020, <https://www.bbc.com/indonesia/dunia-54630462>.

¹² DW, "Usai Teror, Muslim Prancis Hadapi Stigmatisasi," DW News, 2020, <https://www.dw.com/id/teror-di-prancis-kian-sudutkan-minoritas-muslim/a-55474495>.

¹³ Putri Raisa Islamy and Lusi Andriyani, "Islamophobia Di Jerman Dan Prancis," *INDEPENDEN: Jurnal Politik Indonesia Dan Global* 2, no. 2 (2021): 37, <https://doi.org/10.24853/independen.2.2.37-46>.

¹⁴ Nicolas Lebourg, *Islamophobia in France* (Occasion, 2016).

¹⁵ Cecile Guerin and Zoe Fourel, "A Snapshot Analysis of Anti-Muslim Mobilisation in France after Terror Attacks," Vision of Humanity, 2023, <https://www.visionofhumanity.org/a-snapshot-analysis-of-anti-muslim-mobilisation-in-france-after-terror-attacks/>; Tanzila Jamal, "The Weaponization of Laïcité Against Muslims: Pushing More Towards Extremism," LSE Blogs, 2021, <https://blogs.lse.ac.uk/eurocrisispress/2021/06/15/weaponization-of-laicite/>.

¹⁶ Rayan Frensch, "French Islamophobia and Racism Are By-Products of Its Exclusionary National Identity," *The New Arab*, 2023, <https://www.newarab.com/features/french-islamophobia-product-its-national-identity>.

¹⁷ Enes Bayrakli and Farid Hafez, *Islamophobia in Muslim Majority Societies, Islamophobia in Muslim Majority Societies*, 2018, <https://doi.org/10.4324/9780429464850>.

The aim of this research is to analyze two cartoons considered as manifestations of Islamophobia in France, using the semiotic approach developed by Roman Jakobson. Roman Jakobson's semiotics is a type of semiotics capable of analyzing verbal and non-verbal communication within a very broad scope.

The issue of Islamophobia in France is not a new topic in the realm of research. Several previous studies have addressed this topic with various approaches, objectives, and focuses, including Basri¹⁸ using a historical approach to examine the secularism system in France; Islamy and Andriyani¹⁹ employing Samuel Huntington's cultural theory to uncover cases of Islamophobia in Germany and France; Putri and Imaduddin²⁰ using a historical approach to reveal the phenomenon, historical facts, and development of Islamophobia in France over time; Esmano and Miranda²¹ using cultural function theory to demonstrate the impact of implementing laicite policy in the 1905 Law on French Muslims; Hakim and Hanafi²² employing Robert N. Entman's framing analysis theory to examine how the CNBC Indonesia online media reported the burning of the Quran case; Fajrina and Surwandono²³ using maqashid syari'ah dharuriyyah approach to discuss Islamophobia in France and boycotts of French products by Islamic countries; and Panighel²⁴ using a postcolonial approach to trace the lineage of the Republic's struggle against Islamic headscarves in France.

Alongside this issue, Roman Jakobson's semiotic theory is also familiar in the research world. Therefore, the author found several studies that use Roman Jakobson's semiotics as a tool for comparison with Abu Yaqube's linguistic model;²⁵ analyzing the meaning of nahyi in

¹⁸ Muhammad Ridha Basri, "Dilema Negara Sekuler Prancis: Di Antara Tarikan Islamofobia Dan Fundamentalisme Agama," *Zawiyah: Jurnal Pemikiran Islam* 8, no. 1 (2022): 143, <https://doi.org/10.31332/zjpi.v8i1.3127>.

¹⁹ Islamy and Andriyani, "Islamophobia Di Jerman Dan Prancis."

²⁰ Maharani Suryadie Putri and Firdaus Imaduddin, "Muslim Di Prancis (Dinamika, Eksistensi Dan Historis)," *Journal of Comparative Study of Religions* 2, no. 1 (2021), <https://doi.org/10.21111/jcsr.v2i1.6668>.

²¹ Syifa Radhityani Esmano and Airin Miranda, "Pengaruh Kebijakan Laïcité Terhadap Muslim Di Institusi Pendidikan Negeri Prancis Pada Masa Pemerintahan Macron," *Multikultura* 1, no. 1 (2022): 24–41.

²² Lukman Hakim and Alif Hanafi, "Analisis Framing Pemberitaan Pembakaran Al-Qur'an Di Media Online," *Journal of Islamic Communication Studies (JICoS)* 1, no. 2 (2023): 1–12, <https://doi.org/10.15642/jicos.2023.1.2.1-12>.

²³ Siti Fajrina and Surwandono Surwandono, "Retaliasi Islamophobia Di Prancis Dalam Prinsip Maqashid Syari'Ah Dharuriyyah," *Jurnal Politik Profetik* 9, no. 1 (2021): 84, <https://doi.org/10.24252/profetik.v9i1a5>.

²⁴ Marta Panighel, "Unveiling (Post) Colonial République : Gendered Islamophobia in France Marta Panighel," *Aboutgender International Journal of Gender Studies* 11, no. 21 (2022): 142–72, <https://doi.org/10.15167/2279-5057/AG2022.11.21.1321>.

²⁵ Famarz Jalalat, Ebrahim Danesh, and Mohammad Farahmand, "A Comparative Study of Abu Yaqube Sejestani and Roman Jakobson's Communication Model and Theory," *Journal of Comparative Literature*, no. 19 (2017): 27–45.

the Quran surah al-Baqarah;²⁶ revealing the meanings of amar and nahyi in the verses of the Quran;²⁷ explaining the meaning of love in the book "al-Hubb fi al-Qur'an al-Karim" by Saeed Ramadan Alp and Fold;²⁸ analyzing the English translation of eight books by Bahiyeh Afnan Shahid.²⁹ Meanwhile, this study uses Roman Jakobson's semiotic theory to analyze three controversial cartoons from the French satirical magazine, "Charlie Hebdo."

Roman Jakobson is a prominent linguist and literary critic who played a significant role in linguistics.³⁰ He developed language theory with a focus on its relationship with literature and culture.³¹ Overall, Roman Jakobson is a language expert who has made significant contributions across various disciplines, particularly in linguistics.³² His main influence stems from his studies with Nikolai Trubetskoy, a Russian phonology expert.³³ Jakobson also advocated for the study of signs, often known as semiotics, for understanding verbal and non-verbal communication.³⁴ However, in the context of visuals in cartoons, they become non-verbal signs that convey communication messages.

Roman Jakobson's semiotics is an approach used by Jakobson to understand and analyze signs in communication.³⁵ This theory is based on Charles Sanders Peirce's thoughts on semiotics,³⁶ which consider signs as integral parts of the communication process.³⁷ In his

²⁶ Eghy Farhan Nugraha, "The Form and Meaning of Nahyi In The Quran Surah Al-Baqarah: A Review Of Roman Jakobson's Semiotics," *Lughwiyah* 4, no. 2 (2022): 139–52, <https://doi.org/http://dx.doi.org/10.31958/lughawiyah.v4i2.6940>.

²⁷ Muhammad Ibnu Pamungkas and Abdul Hadi, "تطبيق نظرية 'Code-Message' تعيين لرومان جاكوبسون في معاني الأمر والنهي في الآيات الكريمة من القرآن الكريم," *Ta'lim Al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban* 6, no. 1 (2022): 52–65, <https://doi.org/10.15575/jpba.v5i2>.

²⁸ Ahmad Yasir Amrulloh and Fathoni Arifandi, "Ma'na Al-Hubb Fi Kitaab Al-Hubb Fi Al-Qur'an Al-Karim Bi Qalam M. Said Ramadhan Al-Buthi Istinaadan Ila Al-Mandzur Al-Siimiyya'iy Li Roman Jakobson," *Afshaba: Jurnal Bahasa Dan Sastra Arab* 1, no. 2 (2022): 124–36.

²⁹ Jafar Firouzi and Seyyed Masoud Eshaghzade, "The Analysis of Applying Roman Jakobson Theory to Bahiyeh Afnan Shahid English Translation of Sepehri 's Eight Books," *Journal of Language and Translation* 13, no. 4 (2023): 269–80.

³⁰ Harimurti Kridalaksana, *Mongin Ferdinand de Saussure (1857-1913) - Peletak Dasar Strukturalisme Dan Linguistik Modern/ Harimurti* (Jakarta: Jakarta: Yayasan Obor Indonesia, 2005).

³¹ Aktar Islam, "Roman Jakobson's Theory of Poetic Appreciation in Relation to Linguistics," *Literary Herald: An International Refereed/Peer-Reviewed English e-Journal* 6, no. 4 (2020): 157–63, <http://tlhjournal.com/uploads/products/22.shruti-pandey-article.pdf>.

³² Mas'ud Muhammadiyah et al., *Konsep, Teori, Dan Aplikasi Kajian Sastra* (Sumatera Barat: Sumatera Barat: PT Mafy Media Literasi Indonesia, 2023).

³³ Ahmad Riyadi, "Penafsiran Surat Al-Anfal Ayat Ke-60 Melalui Pendekatan Semiotika (Aplikasi Teori Semiotika Komunikasi Roman Jakobson)," *El-Umdah* 2, no. 1 (2019): 1–15, <https://doi.org/10.20414/el-umdah.v2i1.903>.

³⁴ Nugraha, "The Form and Meaning of Nahyi In The Quran Surah Al-Baqarah: A Review Of Roman Jakobson's Semiotics"; Wildan Taufiq, *Semiotika: Untuk Kajian Sastra Dan Al-Qur'an* (Bandung: Bandung: Yrama Widya, 2016).

³⁵ Rahmawati Wulansari, "Pemikiran Tokoh Semiotika Modern," *Textura Journal* 1, no. 1 (2020): 48–62, <https://journal.piksi.ac.id/index.php/Textura/article/view/273/183>.

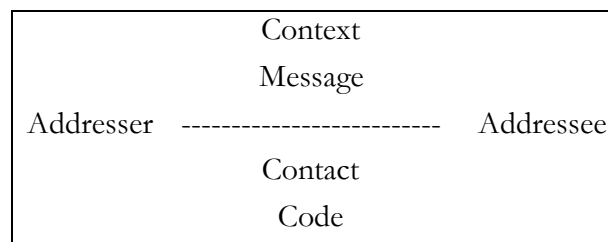
³⁶ Rizky Vita Losi et al., *Linguistik: Teori Dan Pendekatannya* (Tahta Media Group, 2023).

³⁷ Hongwei Jia, "Semiospheric Translation Types Reconsidered from the Translation Semiotics Perspective," *Semiotica* 2019, no. 231 (2019): 121–45, <https://doi.org/10.1515/sem-2017-0151>.

theory, there are six main factors that interact and contribute to the communication process and message understanding.³⁸ These six elements are the addresser, context, contact, code, message, and addressee.

Speaking of addresser and addressee, Jakobson³⁹ states that these two components collaborate to achieve one of the language functions, namely the phatic function. The phatic function is to maintain psychological and physical relationships between communication participants, enabling them to enter and remain in communication.⁴⁰ The message is the intention that the addresser wants to convey to the addressee.⁴¹ Meanwhile, the code is defined as a rule system used to generate and understand messages.⁴² In the non-verbal context, the code consists of symbols, conventions, or norms used in communication to convey specific meanings. Contact is the relationship between the addresser and addressee in communication.⁴³ Lastly, the context is the situation or environment in which communication occurs.⁴⁴ Context includes various elements that can influence the understanding of a message, such as location, culture, social background, and time.

All of these components can be summarized with the illustration below:



Based on the description above, this research is concluded to be a significant contribution to Jakobson's semiotic analysis of its object. Furthermore, this study has the potential to open up new interpretations of a number of controversial cartoons from Charlie Hebdo, particularly through the lens of Roman Jakobson's semiotics. Therefore, the main objective of this research is to uncover the Islamophobic values contained in two controversial cartoons from Charlie Hebdo, by applying Roman Jakobson's semiotic theory.

³⁸ Jalalat, Danesh, and Farahmand, "A Comparative Study of Abu Yaqube Sejestani and Roman Jakobson's Communication Model and Theory."

³⁹ Roman Jakobson, *Closing Statement: Linguistics and Poetics* (Cambridge: Cambridge: MIT Press, 1960).

⁴⁰ Charles H.P. Zuckerman, "Phatic, The: Communication and Communion," *The International Encyclopedia of Linguistic Anthropology*, 2020, <https://doi.org/10.1002/9781118786093.iela0311>.

⁴¹ Nugraha, "The Form and Meaning of Nahyi In The Quran Surah Al-Baqarah: A Review Of Roman Jakobson's Semiotics."

⁴² Miftahul Khoer, *Teori Semiotika Roman Jakobson Dan Implementasinya Terhadap Beberapa Hadist Di Dalam Buku Yang Berjudul 24 Jam Selaras Dan Teratur Bersama Rasul Oleh Ahmad Von Denferr* (Bandung: Bandung: Repository UIN Bandung, 2019).

⁴³ Alex Sobur, *Semiotika Komunikasi, Analisis Teks Media Suatu Pengantar Untuk Analisa Wacana Dan Analisis Farming* (Bandung: Bandung: PT Remaja Rosdakarya, 2006).

⁴⁴ Elin Sütiste, "Roman Jakobson and The Topic of Translation: Reception in Academic Reference Works," *Σημειωτική - Sign Systems Studies* 36, no. 2 (2008): 271–314.

Thus, this research elaborates on the six semiotic elements according to Jakobson that are relevant to each cartoon that is the focus of the study.

METHOD

This study is a qualitative research using content analysis method. The primary data source consists of three cartoons published by the French satirical magazine, Charlie Hebdo. Meanwhile, secondary data sources include various news articles and other literature sources such as articles and books discussing Islamophobia issues in France and the controversy surrounding Charlie Hebdo magazine. All data were collected using documentation technique for primary data and read and note technique for secondary data. Data analysis was conducted using the perspective (Miles & Huberman, 1992) which includes: data reduction, involving relevant data such as symbols in cartoons and quotations from news articles; data presentation by organizing information systematically and interpreting symbols in the related cartoons; and drawing interpretive conclusions from the discovered data (Abdussamad, 2021). Finally, the validity of all data was validated through triangulation method and discussion with peers who follow the Islamophobia news trend in France.

RESULTS AND DISCUSSION

In this section, the author will present interpretations of the Islamophobic values contained in two cartoons published by the magazine Charlie Hebdo. Through various internet media, several of these cartoons are suspected of aiming to ridicule and insult the Islamic religion. After presenting these interpretations, the author also discusses the impacts arising from the controversial nature of these two cartoons on the condition of Islam in France. The exposition is as follows:

Islamophobia Values in Cartoons in Charlie Hebdo Magazine

Charlie Hebdo is one of the French satirical weekly magazines that remains deeply ingrained in the memory of French society to this day. The magazine was founded in 1970 by François Cavanna and Professor Choron, known for its satirical and controversial cartoons.⁴⁵ Typically, the substance contained in this magazine is a critique of political, religious, and cultural figures considered ripe for discussion. The peak of the magazine's controversy was marked when it gained international attention in 2006 for republishing cartoons of Prophet Muhammad.⁴⁶ This event triggered an attack on the Charlie Hebdo office on January 7, 2015,

⁴⁵ Viva, "Apakah Charlie Hebdo Wujud Kebebasan Pers Di Prancis," VIVA, 2020, <https://www.newarab.com/features/french-islamophobia-product-its-national-identity>.

⁴⁶ Novi Christiatuti, "Nekat, Charlie Hebdo Akan Terbitkan Ulang Karikatur Nabi Muhammad," Detik News, 2020, <https://news.detik.com/internasional/d-5156270/nekat-charlie-hebdo-akan-terbitkan-ulang-karikatur-nabi-muhammad>.

resulting in the deaths of 12 people, including 11 magazine employees.⁴⁷ Despite the tragic impact, the magazine remained resilient and continued to be published, becoming a symbol of freedom of expression in France and worldwide. In this research, two cartoons will be analyzed using Roman Jakobson's semiotics, as explained below:

Data (1):

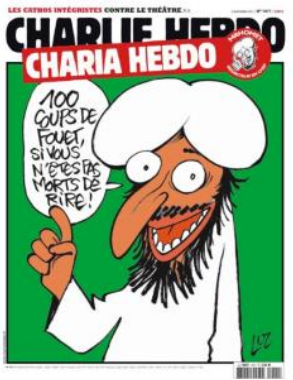


Figure 1: Cartoon from Charlie Hebdo edition 1011

Data (1) is one of the cartoons published by the French weekly magazine Charlie Hebdo with the subtitle "Charia Hebdo." The cartoon became the cover of Charlie Hebdo edition 1011, successfully published on November 2, 2011, created by Jean Cabut, commonly known as Cabu, who was one of the best journalists in France.⁴⁸ The cartoon is suspected to be a satire on the prominent figure of Islam, Prophet Muhammad, and as a mockery of the Sharia law contained within the teachings of Islam. Data (1) features three symbols that have implicit interpretations based on Roman Jakobson's semiotic approach, detailed as follows:

Table 1: Identification of symbols in the cartoon in Charlie Hebdo edition 1011

Symbol 1	Addresser	Jean Cabut
	Code	Bearded man in white robe
	Context	Social
	Contact	Mass media
	Message	Satire and ridicule
	Addressee	Prophet Muhammad SAW
Symbol 2	Addresser	Jean Cabut
	Code	Subtitle "Charia Hebdo"
	Context	Social religion
	Contact	Mass media

⁴⁷ BBC News, "Charlie Hebdo: 14 Orang Dinyatakan Bersalah Dalam Serangan Teror Paris 2015," BBC News Indonesia, 2020, <https://www.bbc.com/indonesia/dunia-55327727#:~:text=Pada tanggal 7 Januari 2015,lima kartunis majalah satir tersebut.>

⁴⁸ News Press, "Charlie Hebdo: Tribute to Freedom of Expression," News Press, 2015, <https://www.news-press.com/story/opinion/2015/01/10/charlie-hebdo-tribute-freedom-expression/21573301/>.

	Message	Satire and ridicule
	Addressee	Islam
Symbol 3	Addresser	Jean Cabut
	Code	The caption "100 coups de fouet, si nous n'étions pas morts de rire!"
	Context	Social religion
	Contact	Mass Media
	Message	Satire and ridicule
	Addressee	Prophet Muhammad SAW

The table above presents the exposition of Roman Jakobson's theory components in the cartoon in Charlie Hebdo edition 1011. These three symbols have the same addresser, namely Jean Cabut as the creator of the cartoon, who was one of the staff cartoonists at Charlie Hebdo magazine. This also applies to contact, with Charlie Hebdo magazine as the mass media that has attracted worldwide attention due to its controversial content. Speaking of context, each symbol above uses its own different context, such as symbol 1 using the social context of roles, namely Prophet Muhammad as a sacred and respected figure in Islam; symbol 2 using the social context of religion, referring to Islamic Sharia law, which is a legal system to be obeyed within Islamic teachings; and symbol 3 using the social context of religion, depicting misunderstanding and satire of one of the teachings in Islamic Sharia. The differences in each symbol also occur in their addressees, as symbols 1 and 3 are directed towards Prophet Muhammad, while symbol 2 is directed towards the teachings of Islam. However, all these addressees share similar substance, which is Prophet Muhammad along with the religion he brought, Islam.

Speaking of code and message, the cartoon above has three codes with different meanings. First, the code in symbol 1 depicts a man in robes and a headscarf, portrayed as a funny and absurd figure. This can be seen from his facial expression, which seemingly does not show any sadness towards his statement allowing whipping punishment. Therefore, the character depicted in the cartoon is Prophet Muhammad who intentionally imposes whipping punishment on his people. Second, the code in symbol 2 is the writing "Charia Hebdo," which is suspected to refer to the term "Islamic Sharia," indicating that the whipping punishment mentioned earlier is something that must be obeyed within Islamic Sharia, meaning that Muslims must comply with this policy when violating certain rules. Third, the code in symbol 3 is the writing "100 coups de fouet, si nous n'étions pas morts de rire!", which means "100 lashes, if we didn't die laughing!". This writing is a form of mockery

directed towards Prophet Muhammad. This mockery is aimed at Prophet Muhammad, who is considered to have done something that violates the law and thus is punished with lashes.

According to the interpretation of data (1), the cartoon above, based on Roman Jakobson's semiotics, is considered a controversial work that has sparked controversy reactions in the Islamic world. Some Muslims see this cartoon as an insult to Prophet Muhammad, creating a widespread impact that led to terrorist attacks on the Charlie Hebdo office on January 7, 2015. Although seen as an example of freedom of expression protected by law in France, this work also shows that such freedom can potentially lead to conflict, especially when touching on things considered sacred by certain groups.

Data (2):

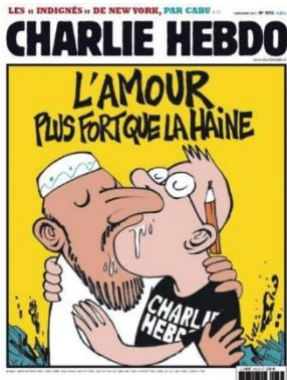


Figure 2: Cartoon from Charlie Hebdo with the subtitle "L'amour, plus fort que la haine"

Data (2) is one of the cartoons published by the French weekly magazine Charlie Hebdo with the subtitle "L'amour, plus fort que la haine" ("Love, stronger than hate"). The cartoon was successfully published on February 12, 2011, created by Renald Luzier, who was also one of the cartoonists at Charlie Hebdo magazine, but has since retired from his career at the magazine.⁴⁹ Along with data (1), the cartoon is suspected to be a satire on the prominent figure of Islam, Prophet Muhammad, and as a mockery of Islamic teachings. Data (2) features two symbols that have implicit interpretations based on Roman Jakobson's semiotic approach, detailed as follows:

Table 2: Identification of symbols in the cartoon in Charlie Hebdo magazine with the subtitle "L'amour, plus fort que la haine"

Simbol 1	Addresser	Renald Luzier
	Code	A bearded man in a white robe kissing a man in a "Charlie Hebdo" t-shirt
	Context	Social religion
	Contact	Mass media

⁴⁹ Renald Luzier, "Cartoonist Luz to Quit Charlie Hebdo," The Guardian, 2015, <https://www.theguardian.com/media/2015/may/19/cartoonist-luz-to-quit-charlie-hebdo-magazine>.

Simbol 2	Message	Satire and ridicule
	Addressee	Muslim extremist group
	Addresser	Renald Luzier
	Code	The Caption "L'amour, plus fort que la haine"
	Context	Social
	Contact	Mass media
	Message	Satire and ridicule



The table above presents an exposition of Roman Jakobson's theory components in the cartoon in Charlie Hebdo magazine with the subtitle "L'amour, plus fort que la haine" ("Love, stronger than hate"). Both symbols in this cartoon have the same addresser, Renald Luzier, as the creator of the cartoon, who was also one of the staff cartoonists at Charlie Hebdo magazine along with the creator in data (1). This also applies to contact, with Charlie Hebdo magazine as the mass media that has attracted French society's attention due to its controversial and provocative content, touching on an event that affected the Charlie Hebdo office. Speaking of context, the two symbols above use different contexts, such as symbol 1 using the social context of religion depicting a man in white robes, a mustache, and wearing a white skullcap, representing a Muslim with another man wearing a black T-shirt with the inscription "Charlie Hebdo" and inserting a pencil in his left ear, both embracing as if showing peace. This suggests a signal of peace after the arson attack at the Charlie Hebdo magazine office, allegedly perpetrated by Muslims; and symbol 2 using the social context of peace through the message "L'amour, plus fort que la haine," meaning "Love, stronger than hate." However, each symbol differs from data (1) in its addressee, as symbols 1 and 2 have the same addressee, namely directed towards Muslim extremist groups, suspected as the perpetrators of the arson. Meanwhile, in data (1), the addresses vary in each symbol.

Speaking of code and message, the cartoon above has 2 codes with different meanings. First, the code in symbol 1 depicts a man in white robes with a skullcap and a man in a black T-shirt with the inscription "Charlie Hebdo," both embracing and even kissing each other despite being of the same gender, this code signifies a call for peace from the Charlie Hebdo magazine to the Muslim community worldwide, as they feel threatened by extremist Muslim groups who have set fire to their workplace. However, the peace symbol conveyed slightly touches on some Muslim communities who consider the "kiss" between men to be still sensitive due to its prohibition in Islamic teachings. Second, the code in symbol 2 is the message of peace that the cartoonist wants to convey based on the dangerous event.

According to the interpretation of data (2), the cartoon above, based on Roman Jakobson's semiotics, is considered a work that sparks debate among communities regarding its original interpretation. This cartoon can be interpreted as a symbol of resistance to

extremism, depicting two individuals from different backgrounds, a Muslim man and a cartoonist, embracing each other. Through this depiction, the meaning of peace and tolerance amidst differences is reflected. More than just a picture, this cartoon also becomes a strong statement from Charlie Hebdo about the importance of love and tolerance as a response to hatred and violence. Additionally, as a work published by Charlie Hebdo, a satirical magazine known for its publication of controversial cartoons, this work can also be interpreted as a symbol of freedom of expression, affirming the importance of the right to voice opinions even if it may offend some people.

However, some Muslims still perceive this cartoon as an insult to Islamic teachings, due to the "kissing" action depicted in the cartoon. Thus, this cartoon can be considered a trigger for various reactions, creating discussions between supporters and opponents. While some see it as a disrespect to Islam, others acknowledge the cartoon as a form of freedom of expression. More than just a controversial picture, this cartoon has become a symbol of the terrorist attack on Charlie Hebdo on January 7, 2015, a tragedy that claimed the lives of 12 employees, including two cartoonists who were the main figures in the work titled "L'amour, plus fort que la haine" ("Love, stronger than hate").

CONCLUSION AND RECOMMENDATIONS

The Islamophobic values in two cartoons belonging to Charlie Hebdo magazine according to Roman Jakobson's semiotic theory can be summarized in the following explanation: 1) cartoon edition 1011 consists of one addresser, namely Jean Cabut; two addressees, namely Prophet Muhammad and Islam; one contact, namely Charlie Hebdo magazine as one of the mass media in France; two contexts, namely social and social-religious; three codes with their respective messages, it can be concluded as the cartoonist's satire towards the whipping law found in Islamic Sharia teachings; 2) cartoon with the subtitle "L'amour, plus fort que la haine" consists of one addresser, namely Renald Luzier; one addressee, namely Muslim extremist groups; one contact, namely Charlie Hebdo magazine as one of the mass media in France; two contexts, namely social and social-religious; two codes with their respective messages, which can be concluded as a signal of peace that the cartoonist wants to convey after the arson attack on the Charlie Hebdo magazine office. However, some Muslim communities are against the "kissing" action depicted in it.

Based on these findings, it can be concluded that a cartoon is included as non-verbal communication as intended in Roman Jakobson's semiotic theory. In its analysis, a cartoon analysis also presents all six elements contained in Roman Jakobson's semiotic theory completely without exception. In terms of context, an object of analysis consists of social factors that can be social background, culture, and religion. All of these explanations may

suggest that Roman Jakobson's semiotic theory can analyze a cartoon that discusses various topics in the world. Because this study only presents six elements of semiotics in a cartoon, the researcher suggests to the next researcher to present other aspects in Roman Jakobson's linguistic theory towards a cartoon. Conversely, the next researcher can analyze cartoons about Islamophobia with various semiotic theories from other figures.

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ENTREPRENEURSHIP-BASED MODEL OF PESANTREN ECONOMIC EMPOWERMENT AT PESANTREN NW AL-RAHMAN, WEST LOMBOK

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Abstrak: Pondok pesantren di Nusa Tenggara Barat (NTB), telah banyak bertransformasi tidak hanya menjadi pusat pembelajaran agama melainkan juga pusat pengembangan keterampilan. Pesantren mengembangkan keahlian praktis, termasuk di sektor perkebunan, untuk mendukung ekonomi pesantren dan mendukung pemberdayaan masyarakat miskin. Model mengelola asset dalam mengembangkan komoditas unggulan sector perkebunan yang dilakukan oleh Pondok Pesantren Al-Rahman NW menjadi focus utama dalam penelitian ini. Penelitian lapangan ini menggunakan pendekatan kualitatif deskriptif dan strategi studi kasus untuk menginvestigasi program, aktivitas pemberdayaan ekonomi di Pondok Pesantren Al-Rahman NW, Lombok Barat. Metode pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Sementara itu, analisis data mengikuti model Miles dan Huberman. Penelitian ini, berhasil mengungkap bahwa pondok pesantren menerapkan pemberdayaan berbasis wirausaha pada sektor perkebunan, dengan mengembangkan potensi komoditi lokal seperti durian, gula aren, kolang kaling, dan jamur tiram. Pondok pesantren ini memainkan tiga peran sekaligus dalam model ini pertama sebagai pemilik, kedua sebagai distributor, dan ketiga sebagai pemasar. Implikasi dari model ini adalah pengurangan biaya operasional dan kebutuhan pangan pondok pesantren, peningkatan soft skill bagi santri, serta peningkatan keterampilan personal dan pendapatan bagi masyarakat miskin sekitar pondok.

Kata Kunci: Model, Pemberdayaan Ekonomi, Pesantren, Perkebunan

Judul: Model Pemberdayaan Ekonomi Pesantren Berbasis Wirausaha Sektor Perkebunan di Pondok Pesantren Al-Rahman NW Lombok Barat

Abstract: Islamic boarding schools (pesantren) in West Nusa Tenggara (NTB: Nusa Tenggara Barat) have evolved beyond mere centers of religious education; they now serve as hubs for skills development. These institutions focus on practical skills, including those related to the plantation sector, with the dual purpose of supporting their own economy and empowering impoverished communities. This research centers on the asset management model for developing superior commodities within the plantation sector, specifically implemented by Pesantren NW Al-Rahman. The study employs a descriptive qualitative approach and a case study strategy to explore economic empowerment programs and activities at Pesantren NW Al-Rahman NW in West Lombok. Data collection methods include observation, interviews, and documentation. Subsequently, data analysis adheres to the Miles and Huberman model. The findings reveal that pesantren embrace entrepreneurship-based empowerment in the plantation sector by harnessing the potential of local commodities such as durian, palm sugar, kolang kaling, and oyster mushrooms. Pesantren NW Al-Rahman assumes three pivotal roles within this model: owner, distributor, and marketer. The implications extend beyond the school itself, impacting operational costs, enhancing soft skills for students, and increasing personal income for neighboring communities.

Keywords: Model, Economic Empowerment, Pesantren, Plantation



INTRODUCTION

Pesantren are an important pillar in the history of education in Indonesia, especially in the field of religious education. Although they have contributed greatly to shaping the Muslim community and the country, pesantren cannot remain stagnant in the face of progress. The era of disruption requires pesantren to adapt and evolve, not only as centers of religious and moral learning, but also as centers of excellence in practical fields. This is the challenge facing pesantren today: they must not only rely on scientific traditions, but also diversify their knowledge to be practical and relevant to the needs of the times. Thus, pesantren need to gain a competitive advantage, for example, in the fields of agriculture, fisheries, or other practical skills, in order to respond to the demands of the times and make a greater contribution to society and the country.¹

This article emphasizes the importance of practical skills, especially in managing plantation sector businesses, as an integral part of pesantren education. This diversification of expertise aims not only to increase the skill capacity of students and pesantren administrators, but also to enable pesantren to generate economic resources that can support operations and other basic needs. With the development of science and technology, the social perception of pesantren has also changed. Some believe that pesantren only produce religious knowledge graduates without the skills needed in the job market. To overcome this perception, many pesantren have provided their students with practical skills training, making them not only religious educational institutions but also places that prepare a ready-to-use workforce.²

In Indonesia, pesantren are increasingly focusing on economic development and improving the skills of their students. For example, Pesantren Gontor strengthens foreign language skills, while other pesantren focus on mastering subjects such as *nahw* (Arabic grammar) and *sarf* (Arabic morphology). There are also pesantren, such as Darul Falah in Ciampea, Bogor, that provide students with agricultural skills. In the face of an increasingly competitive world, these pesantren need to continuously develop and even diversify their competencies. For example, pesantren can add value by specializing in areas such as *tafseer* (Qur'anic exegesis), *fiqh* (Islamic jurisprudence), or *ilm falak* (astronomy). In practical skills, diversification-such as pesantren specializing in fishing, automobiles, electronics, and other fields-is crucial. These steps are essential to prepare students for the changing demands of the modern world.³

In the context of pesantren in West Nusa Tenggara (*Nusa Tenggara Barat: NTB*), according to data from the Ministry of Religious Affairs (*Dirjen Pondok Pesantren*) in 2020,

¹M. Murtadho, "Pesantren dan Pemberdayaan Ekonomi (Studi Kasus Pesantren Baitul Hamdi dan Pesantren Turus di Pandeglang)", hasil penelitian, Badan Litbang Depag RI tahun 2000, hlm. 1.

²Mujamil Qamar, *Pesantren dari Transformasi, Metodologi Menuju Demokratisasi Institusi* (Jakarta:Erlangga, 2007),hlm.79.

³ Mujamil Qamar, *Pesantren dari Transformasi, Metodologi Menuju Demokratisasi Institusi*, hlm.3.

there were 684 pesantren spread across 10 districts in NTB. Among them, 126,881 students were residents (*mukim*), while 122,961 were non-residents.⁴Based on this data, two pesantren have successfully implemented an integrated economic empowerment model by using pesantren assets to manage production in agriculture, plantation, fishery and forestry. These two pesantren are Pesantren Tohir Yasin in Lendang Nangka Village, East Lombok, and Pesantren Darul Falah Pesantren in Aik Prapa, East Lombok. In addition, there are other pesantren that are involved in different business sectors such as packaged water trading. To the best of the author's knowledge, these include Pesantren Darul Falah in Mataram and Pesantren Qamarul Huda in Bagu, Central Lombok.

The pesantren's success in entrepreneurship by integrating the agricultural and livestock sectors has enabled them to supply the food needs of their students and reduce dependence on external sources for rice and supplementary food. Pesantren Tohir Yasin, recognized as the best pesantren in Eastern Indonesia,⁵is implementing four key areas of development. These aspects include digitalization in administration, finance, and curriculum; the development of business units in livestock, agriculture, and other sectors; the establishment of cooperatives to promote internal economic growth and impact the economic well-being of local residents; and innovative waste management through the cultivation of black soldier fly. The latter not only eliminates waste, but also generates profit through the commercialization of maggots as bird and livestock feed.⁶

Pesantren in West Nusa Tenggara, such as Darul Falah Aik Perapa, Qamarul Huda Bagu, and Darul Falah Pagutan Mataram, have successfully developed businesses that help meet operational needs, albeit on a smaller scale than Tohir Yasin. However, many pesantren in NTB still lack a focus on the entrepreneurial sector, resulting in continued dependence on government support and donors. This is particularly true for schools with small land holdings of less than one hectare, which have yet to develop independent business models. The economic empowerment of pesantren is critical to reducing dependency on government and donor support. With their potential resources, including students and alumni networks, pesantren can develop superior regional commodities and manage land according to its geographical potential. This includes ventures in plantation, agriculture, livestock, fisheries and services.

Pesantren NW Al-Rahman NW Gunung Sari is actively engaged in efforts to strengthen its economy, focusing on the plantation sector. In addition to organizing various

⁴<https://ditpdpontren.kemenag.go.id/pdpp/statistik> di akses tanggl 3 Januari 2021 pukul 17.34.

⁵Festival Ekonomi Syariah (FESyar) 2020 untuk Kawasan Timur Indonesia (KTI), sumber: <https://radarlombok.co.id/ponpes-thohir-yasin-juara-i-di-ajang-fesyar-2020.html> diakses tanggal 29 juni 2021, pukul 17.25 WITA.

⁶<https://www.jejaklombok.com/2020/08/thohir-yasin-masuk-3-besarponpes.html> diakses tanggal 29 Juni 2021, Pukul 18.00 WITA.

levels of education and religious activities, this Islamic pesantren has initiated and implemented programs to increase its economic independence through entrepreneurship. This research shows that Pesantren NW Al-Rahman has successfully developed businesses in several local commodities within the plantation sector, including durian, palm sugar, palm wine, *kolang kaling* (sugar palm fruit), and oyster mushrooms. The school makes optimal use of its land to develop these local commodities in order to increase its economic income and achieve greater independence in meeting operational and other basic needs.⁷

Against this background, the researcher considers it important to conduct further exploration and research on the entrepreneurial approach of Pesantren NW Al-Rahman Medas in developing local commodities in the plantation sector. This study will also examine how the school is empowering its economy to meet its needs without relying solely on government aid funds.

METHOD

This research is a field study using a descriptive qualitative approach with a case study strategy. It aims to explore in detail and depth the programs, activities and processes within a community setting, specifically in the context of Pesantren NW Al-Rahman. A qualitative approach was chosen to explore descriptive data from written documents and oral information related to the pesantren's economic empowerment model in the plantation sector.

In this study, the researchers act as instruments and data collectors, requiring intensive presence at the research site to observe, interview, and collect primary data directly from the field. The researchers' presence at Pesantren NW Al-Rahman is crucial for data validation and processing. The research focuses on the plantation business units run by the pesantren, which allows for direct observation and active participation in the observed activities.

The research was conducted in Pesantren NW Al-Rahman NW. It focuses on the model and implications of entrepreneurship-based economic empowerment in the pesantren-owned plantation sector. Research data sources include subjects providing information and objects in the form of pesantren economic empowerment models.

This research uses data collection techniques including observation, interviews, and documentation. Observations were conducted in a participatory manner to obtain direct data on the behavior and activities of the research object. Interviews were conducted to collect information on the history of the pesantren, the plantation sector businesses, and the impact of economic empowerment on the pesantren and its students. Documentation is used to collect data from various relevant written records.

⁷ Wawancara, Ustadz Sagirudin, Taman Sari, Tanggal 20 Maret 2021.

Data analysis follows the Miles and Huberman model, which includes data reduction, data display, and drawing conclusions. Data reduction is performed by objectively recording all findings; data displays present information in an organized and easily understandable form; and conclusions are drawn based on strong evidence from the collected data. Data validation was conducted by extending the research time and exploring additional information from various secondary and tertiary sources.

RESULTS AND DISCUSSION

Productive Businesses of Pesantren NW Al-Rahman

Pesantren NW Al-Rahman implements an educational system fully supervised by its management to shape the character, mentality and knowledge of its students. In addition to training preachers, religious teachers and scholars, this pesantren also enhances educational resources, both tangible and intangible, to prepare students for competitiveness in the job market. Students are trained to be fully self-reliant, including culinary skills and entrepreneurship, with special emphasis on obtaining food ingredients through plantation enterprises.

Students at Pesantren NW Al-Rahman receive entrepreneurial training focusing on plantation products such as durian, sugar palm fruit, palm sugar and oyster mushrooms. This program aims to foster self-reliance and broaden students' cognitive horizons to address global challenges.⁸ Involvement in the business community facilitates practical learning of Islamic economic principles, while meeting the internal needs of the pesantren and marketing products to the wider community.

In response to the evolving demands of the job market, this pesantren has focused on high-value commodities in the plantation sector over the past 4-5 years. This initiative provides students with hands-on experience in production and distribution, thereby enhancing skills relevant to the modern economy. The entrepreneurship program not only equips students with religious knowledge, but also provides them with practical skills essential for their future endeavors.

Durian Business

Pesantren NW Al-Rahman Gunung Sari has developed durian as a superior commodity by acquiring a 51-hectare land with 40 durian trees, taking advantage of the market potential in Desa Taman Sari. This orchard produces 600-700 durian fruits per season, making durian one of the pesantren's main businesses that attracts many consumers despite its high price.

⁸ Interview with Ustadz Sagirudin, Taman Sari, June 25, 2021.

“During each harvest season, approximately 600-700 durian fruits are collected from the 51-hectare land in the upper region.⁹ These fruits are then marketed at traditional markets around Gunung Sari and Kebon Roek, including direct sales to the general public. Durian is also sold along the roadside on the Gunung Sari-Kekait route before Pusuk. In addition, durian is marketed outside the Gunung Sari area, such as in East Lombok and Southwest Lombok, albeit on an order basis.”¹⁰

Based on the financial records and information provided by the management of the pesantren’s plantation sector business, Pesantren NW Al-Rahman generates an average net profit of approximately IDR 16,250,000 from the durian business alone during each durian season. This net profit is derived specifically from the durian business sector, with sales revenue reaching IDR 35,760,000 in 2018.¹¹

Palm Fruit and Palm Sugar Business

Pesantren NW Al-Rahman relies on sugar palm fruit and palm sugar as primary commodities due to high demand throughout the year. These products come not only from the pesantren’s orchard of 15 palm trees, but also from the harvests of the residents of nearby Desa Taman Sari and the parents of the students. The pesantren acts as a facilitator, connecting residents to the market and reducing production costs by acting as a sales agent. This collaboration involves approximately 15 households and is expected to generate sales of IDR 40,074,000 in 2020, with distribution expanding to markets, housing complexes, and nearby residential areas.

“Unlike durian, which has only one harvest season per year, sugar palm fruit and palm sugar can be obtained from the supported residents throughout the year. The management of this business unit collects processed sugar palm fruit from residents on a scheduled basis twice a month. For special needs, such as sudden orders for begawe (party) needs or catering, palm sugar can be procured from several sponsored residents’ homes as needed.”¹²

Pesantren NW Al-Rahman manages the sugar palm fruit and palm sugar business by involving 15 foster families living at the edge of the forest, using the yield of 15 palm trees on the pesantren’s land. The production process is delegated to the sponsored residents, while the distribution is managed by the pesantren’s management system and involves students. This model of entrepreneurship education aims to enhance the skills of students, especially those from less fortunate families, and to promote self-reliance and community awareness. Students are expected to develop a strong understanding of religion and entrepreneurial

⁹ The upper region refers to the mountainous area and forest-edge plantations in Desa Taman Sari village, Gunung Sari district.

¹⁰ Interview with Ustadz Sagirudin, Taman Sari, June, 25, 2021.

¹¹ Interview with Muhammad Wahyu, Taman Sari, June 28, 2021.

¹² Interview with Abdul Wahid, Taman Sari, June 28, 2021

skills, enabling them to compete in the job market with creativity and effective networking after graduation.¹³

Oyster Mushroom Business

Pesantren NW Al-Rahman is currently promoting the cultivation of oyster mushroom, a highly nutritious vegetable that is easily available and enjoyed by various segments of the society. This business initiative aims to meet the needs of traditional markets and residential areas surrounding the pesantren, given the high demand for nutritious vegetables. This activity is part of the pesantren's strategy to engage in a business sector with significant potential and to enhance the entrepreneurial skills of its students.

In addition to the simple production process, the humid climate in the Gunung Sari area is highly conducive to the production and growth of high-quality oyster mushrooms. Recognizing these favorable prospects, Pesantren NW Al-Rahman has allocated sufficient land for oyster mushroom cultivation. For the initial stage, the Pesantren has constructed a 10 x 4 meter (20 m²) area dedicated to oyster mushroom cultivation.

“Currently, the pesantren has installed 400 mushroom cultivation pots in this area. These 400 pots have the capacity to produce about 6 to 7 kilograms of oyster mushrooms daily. Currently, the mushroom production is mainly used to meet the vegetable needs of the students. In addition, a portion of the harvest is packaged and sold to nearby residences and residential complexes in close proximity to the pesantren, such as BTN Permai.”¹⁴

Entrepreneurship-based Pesantren Economic Empowerment Model

Actualization of Vision and Mission

Pesantren NW Al-Rahman translates its vision of developing science and technology through a mission to enhance the quality of human resources for teachers and staff, implement participatory management, and improve the quality of education in both general and religious fields. The educational activities and business ventures of this pesantren not only serve as a source for internal needs but also contribute to meeting the operational expenses of the institution.

This pesantren aims to cultivate students who are high-achieving, knowledgeable, and economically independent. The institution's management focuses on involving students and local residents in achieving economic self-sufficiency, taking into account individual and geographical potential. These activities involve the development of plantation-based enterprises that engage students, teachers, plantation workers, and local residents, including those residing on the forest periphery. In addition to fostering economic independence, Pesantren NW Al-Rahman regularly conducts spiritual strengthening activities. Weekly religious study sessions, consultations, and discussions to address common issues strengthen

¹³ Interview with Ustadz H. Said, Taman Sari, June 28, 2021

¹⁴ Interview with Muhammad Wahyu, Taman Sari, June 28, 2021.

the values of togetherness and mutual support in developing the pesantren. This creates a principle of community cohesion, aligning with the local philosophy of “*berluka anyong saling sedok*.”¹⁵

The Economic Empowerment Aspects of the Pesantren

The students (*santri*) at Pesantren NW Al-Rahman come from various regions in West Nusa Tenggara, predominantly from low-income groups, including the impoverished and orphans. During their stay, they are not charged for education, lodging, food, and drink, with all expenses covered by the income generated from the plantation sector managed by the pesantren and partially from third-party donations. Students also receive holiday clothing, notebooks, and religious texts. This pesantren integrates traditional education with Islamic religious literacy and plantation-based economic development to improve the welfare of its students and the surrounding community.

Founded in 2014, Pondok Pesantren Al-Rahman NW maintains the tradition of traditional pesantren education while innovating in the economic sector by utilizing the plantation potential in the pesantren's vicinity. They focus on empowering economically disadvantaged communities on the forest fringes through plantation-based entrepreneurial activities. The aim is to educate the nation's children, propagate Islamic teachings, and advance the educational rights of underprivileged communities to become more empowered. Through inclusive education oriented towards developing entrepreneurial skills, Pesantren NW Al-Rahman strives to produce highly competent students ready to compete in the job market.

a. Students Empowerment

Currently, Pondok Pesantren Al-Rahman educates 115 students, comprising 75 male and 40 female students. The educational institutions managed by the pesantren include *Raudatul At-Fal* (kindergarten), *Madrasah Tsanawiyah* (junior high school), and *Sekolah Menengah Atas* (senior high school). In addition to managing these educational institutions, as previously mentioned, Pesantren NW Al-Rahman operates productive business centers that significantly contribute to meeting the institution's consumptive and operational needs.

With an asset area of approximately 51 Are (51,000 m²) of plantation land containing 40 durian trees and 16 sugar palm trees owned by the pesantren, supplemented by 15 families under the pesantren's guidance who also work in the plantation sector, there is a total of 163 sugar palm trees and 217 durian trees, plus an additional 400 pots of oyster mushrooms managed by the pesantren. The pesantren's business unit managers have been able to supply fruit and vegetable needs, particularly

¹⁵ Interview with Sagirudin, Gunung Sari, May 12, 2021

oyster mushrooms, palm sugar, and sugar palm fruit from the guided residents, to traditional markets such as Gunung Sari and Kebon Roek traditional market. Beyond traditional markets, the products from Pesantren Al-Rahman productive centers are also marketed in residential areas around Gunung Sari.

Pesantren Al-Rahman capitalizes on the demand for palm sugar, sweet palm wine, sugar palm fruit, and oyster mushrooms among residential community members as a potential market opportunity. Residential community members have become regular customers, with orders varying throughout the day. The pesantren involves its students in managing and distributing plantation products, both from the pesantren's own plantation and from guided communities, as part of character education and entrepreneurial mentality development. Students are tasked with collecting goods from the plantation and delivering orders to customers, organized on a rotational and scheduled basis.

The distribution of plantation products is arranged according to specific patterns, such as sales to traditional markets on certain days and direct distribution to customers daily based on orders. Students involved in this business unit are resident students of the senior high school, except for third-year students who are only involved for one semester before focusing on their final examinations. For seasonal commodities like durian, distribution is conducted based on orders during the harvest season, while non-seasonal commodities such as sweet palm wine, palm sugar, sugar palm fruit, and oyster mushrooms are distributed daily depending on existing orders.

All these processes are carried out by the pesantren management, which delegates tasks to the business unit managers involving the students. The distribution scheme of plantation sector production involving local residents and students aligns with the diagram presented below:

Tabel

Pola Distribusi Hasil Perkebunan Pondok Pesantren Al-Rahman NW



Pesantren NW Al-Rahman manages three business units in the agricultural sector: durian fruit orchards, palm sugar and sugar palm fruit processing, and oyster mushroom cultivation. The management and distribution of these agricultural products are conducted through a dual approach. Firstly, the pesantren acts as a producer of durian fruit and oyster mushrooms. Secondly, it functions as a distributor of agricultural commodities from affiliated families residing near the forest, including durian fruit, palm sugar, and sugar palm fruit.

Through these dual roles, Pesantren NW Al-Rahman assists affiliated community groups in accessing markets, both through traditional marketplaces and direct delivery to residential areas via an order-based system. The involvement of students and community members is organized on a scheduled and group basis. During the durian season, the pesantren can achieve a daily turnover of IDR 15-18 million or IDR 60-72 million per month. Outside the durian season, the turnover from palm sugar, sugar palm fruit, and oyster mushrooms reaches IDR 3-4 million per day or IDR 12-16 million per month, with an additional turnover of IDR 700,000 to IDR 1.5 million per day from residential orders.

The net profit from the agricultural business is divided into four categories: 20% for capital expansion, 20% for savings, 40% for operational costs, and 20% for food provisions. Students involved in this enterprise also receive a share of the profits, encouraging their participation in the pesantren's economic activities and enhancing their self-reliance and entrepreneurial skills.

b. Community Empowerment

This article discusses how Pesantren NW Al-Rahman is involved in community empowerment efforts. Before delving into further discussion, it is important to define the operational concept of community empowerment that serves as the foundation for the actions taken by this pesantren. Community empowerment consists of two words: "empowerment" and "community." Descriptively, "empowerment" stems from the English word "power," which conveys the meaning of authority or capability. This power primarily refers to social relationships among humans. Empowerment is defined as both a process and a goal. As a process, empowerment is an effort to strengthen the condition of weak groups in society, including underprivileged communities. Meanwhile, as a goal, empowerment encompasses the results of social change in which communities have the power, strength, and ability to meet their needs in various

aspects of life, as well as the capacity to express aspirations, secure employment, participate in social activities, and independently fulfill their life obligations.¹⁶

In this article, the concept of community empowerment is defined as an effort to help community groups develop their abilities to make independent decisions and improve their well-being. According to Muktahari, a community is a group bound by systems, customs, and shared living, while Abidin states that community empowerment is support for developing their capabilities. This concept also embodies social values, as expressed by Utomo, with the aim of building the economy and helping the underprivileged to gain decision-making abilities and improve their welfare by removing personal and social barriers.¹⁷¹⁸¹⁹

Pesantrens, with their strategic position close to the community, have great potential to become drivers of economic empowerment for rural communities, especially the underprivileged. The open and inclusive approach in pesantren education enables it to be not only a religious educational institution but also an effective institution in producing entrepreneurs grounded in religious values and possessing high empathy towards lower-middle-class communities.

Pesantren NW Al-Rahman in Gunung Sari is a concrete example of how a pesantren can play a role in transforming society to become more empowered and self-reliant. Although it has not yet become the primary example of economic empowerment for the community, this pesantren has demonstrated the principle that change towards improvement is the most important thing for educational institutions, especially pesantrens, to strive for. The simple principle that any good deed, no matter how small, contributed to the betterment of the community is better than merely hoping to do great deeds that never materialize, serves as the foundation for this pesantren. Pesantren NW Al-Rahman has initiated small steps in nurturing the community, especially those living on the forest fringes and around the pesantren, to become more economically self-sufficient.

The empowerment initiatives undertaken by Pesantren NW Al-Rahman encompass providing educational scholarships to impoverished residents, facilitating

¹⁶ Nurjamilah, "Pemberdayaan Masyarakat Berbasis Masjid Dalam Perspektif Dakwah Nabi SAW". *Journal of Islamic Studies and Humanities*, Vol. No. 1, Tahun 2016, hlm. 93–119.

¹⁷ Laelasari, N., Safei, A. A., & Azis, "Peranan Program Pemberdayaan Masyarakat Kelurahan dalam Meningkatkan Kesejahteraan Ekonomi". *Tamkin: Jurnal Pengembangan Masyarakat Islam*, Vol. 2, No.2, tahun 2017, hlm. 80–99.

¹⁸ Setiawan, "Manajemen Komunikasi Dompot Ummat dalam Pemberdayaan Ekonomi Umat Islam". *Ilmu Dakwah: Academic Journal for Homiletic Studies*, Vol. 11, No. 1. Tahun 2017, 87-1104, <https://doi.org/10.15575>

¹⁹ Istan, M. "Pengentasan Kemiskinan Melalui Pemberdayaan Ekonomi Umat Menurut Perspektif Islam". *Al Falah: Journal of Islamic Economics*, Vol. 2, No. 1, Tahun 2017, hlm 90-103

market access for agricultural products, and empowering underprivileged communities on the forest fringes as managers of the pesantren's assets. Key commodities such as durian, palm sugar, and oyster mushrooms, produced from the pesantren's land and the assets of affiliated community members, have become the primary source of income for this institution.²⁰

Consequently, the empowerment approach adopted by Pesantren NW Al-Rahman is not limited to education but extends to the economic sector, with a focus on agriculture. This approach aims not only to improve community welfare but also to prepare future generations who excel in both religious knowledge and entrepreneurship, while supporting the overall economic activities of the community.

Pesantren NW Al-Rahman substantially follows Suyata's perspective on the role and existence of pesantrens. They practice Islamic teachings in all their activities, positioning the pesantren as a living social institution with religiously-inspired objectives. Pesantren NW Al-Rahman is not merely a religious institution but also serves as an educational and community development center. They cultivate a character of self-reliance aligned with their institutional capacity, engage in community processes, and function as a center of excellence in nurturing potential and providing social services for the surrounding community. Thus, this pesantren consistently demonstrates its influence in shaping and maintaining social, cultural, political, and religious life, particularly in rural communities, in line with the conclusions of Van and Berg, Hurgonje, and Geertz.²¹

Pesantren NW Al-Rahman has chosen agricultural entrepreneurship as a medium for the development and empowerment of students and the community, due to its unique geographical characteristics and regional potential, which differ from typical business development in pesantrens in NTB. According to Ustadz Sagirudin, the commercial activities conducted by Pesantren NW Al-Rahman aim to empower the community and enhance students' skills. Their objective is not solely profit-oriented but also to empower communities lacking in knowledge and economic resources, especially in vulnerable forest-edge areas. Through entrepreneurship, they strive to liberate the community from poverty and religious non-observance. From a religious perspective, financial resources become important for perfecting Islamic propagation and worship, making the fulfillment of other needs an essential prerequisite, although money itself is not obligatory.²²

²⁰ Interview with Ustadz Sagiruddin, Taman Sari, June 27, 2021.

²¹ Zamakhsari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kita*, LP3ES, Jakarta, 1982, hlm.16-18.

²² Interview with Ustadz Sagiruddin, Taman Sari, July 5th, 2021.

Pesantren NW Al-Rahman implements empowerment principles based on local wisdom and mutual cooperation, with a strong familial ethos. Adherence to these principles characterizes the business conduct at this institution, where mutual cooperation and familial bonds form the foundation of relationships among peantren, students, affiliated community members, and the surrounding populace. Several key points emerge as a model for entrepreneurship-based empowerment in the agricultural sector: 1) The pesantren provides free education and accommodation facilities to the children of impoverished residents in mountainous regions. Additionally, it designates disadvantaged individuals in the surrounding mountainous areas as affiliated community members, granting them rights to manage the pesantren's assets to support their children's education at the institution: 2) Students are equipped with entrepreneurial knowledge in the agricultural sector. Senior students provide examples and motivation to their juniors, while the management offers direct guidance: and 3) Students are also encouraged to develop their own marketing networks while involved in the business sectors managed by the pesantren. This approach demonstrates a comprehensive strategy that combines educational opportunities, practical skills development, and community engagement, all underpinned by traditional values of cooperation and kinship. The model showcases how pesantrens can play a multifaceted role in community development, integrating religious education with practical economic empowerment initiatives.

The Implications of Entrepreneurship-Based Pesantren Economic Empowerment at Pesantren NW Al-Rahman

Although initially pesantren might have appeared resistant to change and inclined to maintain traditions, they have recently demonstrated flexibility by accommodating changes and finding appropriate patterns to address them. Education in pesantren is no longer solely focused on tradition but has also adapted to the demands of the modern job market. Learning activities in pesantrens, such as Pesantren NW Al-Rahman, now aim to equip students with life skills relevant to their environment and needs.

One response from Pesantren NW Al-Rahman to these developments has been the establishment of agricultural enterprises as part of the students' learning experience. Consequently, students receive not only religious education but also entrepreneurial skills aligned with the local potential of their residential areas. Pesantren are no longer merely centers for religious, social, and political education but also have the potential to influence other fields such as health, technology, environmental studies, and particularly the economic empowerment of surrounding communities. Thus, pesantren serve as centers for the

development of religious thought (centers of excellence), human resources, and as agents of development in society, producing human resources and empowering communities.²³

The economic empowerment initiatives of pesantren aim not only to equip students as important resources for the institution but also to advance the economy of the surrounding community, especially in the context of forest-edge communities that often constitute pockets of poverty. The potential for economic empowerment possessed by Pesantren NW Al-Rahman, if developed massively and extensively, could have a significant impact on poverty reduction. The correlation between religious fervor and community welfare becomes evident in this context. Pesantrens, with their unique characteristics and resources, play a strategic role in empowering the economy of both students and the surrounding community. By becoming centers of transformative movements, pesantren can serve as driving forces in advancing the economy of Gunung Sari and even West Lombok as a whole. It is hoped that pesantren can become reliable models of economic empowerment, propelling West Nusa Tenggara towards a greater vision of development, where its people live prosperously, affluently, and are capable of competing globally.

The implication for the pesantren

Pesantren play a strategic role in cultivating human resources that excel in religious knowledge. Additionally, they can serve as mediums for developing productive enterprises to empower students and surrounding communities. The management of pesantren should not only focus on fulfilling students' knowledge requirements but also be open to profit opportunities that can be maximized to ensure their sustainability. This approach becomes a priority in guaranteeing the continuity of pesantren, as demonstrated by Pesantren NW Al-Rahman's integration of productive enterprises into student learning.

The entrepreneurial ventures in the agricultural sector undertaken by Pesantren Al-Rahman not only support the daily needs of students but also alleviate the burden on the foundation's leadership in meeting the students' kitchen requirements. Contributions from third parties can be utilized to enhance students' soft skills and address their clothing and shelter needs. In the future, it is anticipated that these enterprises can be developed in a more advanced and modern manner in terms of managerial aspects to support students' needs independently.

Another impact of the entrepreneurial activities conducted by Al-Rahman is both internal and external expansion. This expansion influences parents' decisions to entrust their children to the institution. Information about the pesantren's success spreads through both community members and alumni, positively affecting the institution's reputation and increasing student enrollment.

²³ Nadzir, M. "Membangun Pemberdayaan Ekonomi Di Pesantren", *Economica: Jurnal Ekonomi Islam*, Vol. 6 No. 1, Tahun 2015, hlm. 37–56.

Thus, in accordance with Chabib Thaha's opinion in his book on *Kapita Selekta Pendidikan Islam*, pesantren not only serve an internal role as educational centers for their students but also function as economic institutional hubs that can motivate the surrounding community. In essence, besides being educational institutions focused on the regeneration of religious scholars, pesantren have become centers of educational activities that consistently and relatively successfully instill a spirit of independence, entrepreneurship, and self-reliance without dependence on others.²⁴

The implications for the students (santri)

Numerous studies have revealed the positive impact of entrepreneurship-based empowerment programs in the agricultural sector promoted by Pesantren NW Al-Rahman. These programs aim not only to meet contemporary educational, economic, and religious propagation demands but also provide direct and indirect benefits to all elements of education within the pesantren, including students, parents, and the surrounding community. This empowerment not only facilitates knowledge transfer but also shapes character, spirituality, and good morals. Students also receive direct benefits such as skill development in building business networks, business management, and leveraging market opportunities.

Although this empowerment is conducted with profit objectives, it is important to note that Pesantren Al-Rahman also prioritizes educational and teaching aspects for students. The profit motive is not solely for business sustainability but also to reduce the operational costs faced by the pesantren related to students' needs, especially those residing on campus. Thus, the context of empowerment conducted by the pesantren is not merely profit-oriented but also has significant positive impacts on educational and economic aspects, as well as helping to meet the operational needs of the pesantren efficiently.

The implications for communities

Community empowerment is an effort to develop the capabilities of community members to enable them to make independent decisions and improve their economic well-being. This concept embodies social values and aims to build the economy and empower economically disadvantaged groups, such as the destitute and impoverished. Empowerment finds its substance in community groups in need, with the goal of enhancing their decision-making abilities and overcoming personal and social barriers that impede their life progress.^{25,26}

Pesantren NW Al-Rahman serves not only as a religious educational institution but also as an agent of economic empowerment for the community. In this context, the presence of

²⁴ Chabib Thaha, *Kapita Selekta Pendidikan Islam*, (Yogyakarta, Pustaka Belajar, 1996), hlm. 52.

²⁵ Setiawan, "Manajemen Komunikasi Dompok Ummat dalam Pemberdayaan Ekonomi Umat Islam", *Ilmu Dakwah: Academic Journal for Homiletic Studies*, Volume. 11. No. 1, Tahun . 2017. hlm. 78-85

²⁶ Istan, M. "Pengentasan Kemiskinan Melalui Pemberdayaan Ekonomi Umat Menurut Perspektif Islam", *Al Falah: Journal of Islamic Economics*, Volume. 2 No. 1. Tahun 2017, hlm. 24-37.

the pesantren in society is not limited to producing religious experts but also holds significant potential as a pioneer in community economic empowerment. Through economic empowerment activities, the pesantren actively develops the local economy by empowering nearby residents, including those living on the forest fringes. One approach employed is economic empowerment through agricultural sector enterprises. The pesantren not only provides periodic employment opportunities for its students but also systematically creates job opportunities for the local community, both in the distribution and marketing of agricultural products. This includes the deployment of skilled labor in product packaging, opening new markets, acting as marketing agents for agricultural products, and managing land assets. Consequently, Pesantren Al-Rahman functions not only as a center for religious education but also as a sustainable driver of the local economy.

The pesantren's economic empowerment initiatives demonstrate a holistic approach to community development. By integrating religious education with practical economic activities, the institution creates a synergy between spiritual growth and material well-being. This model of empowerment addresses the multifaceted needs of the community, fostering both religious understanding and economic resilience. Furthermore, the pesantren's role in opening market access and providing employment opportunities contributes to reducing economic disparities in the region. By involving local residents in various stages of agricultural production and distribution, the institution promotes inclusive economic growth. This approach not only enhances the economic capacity of individuals but also strengthens community bonds and social cohesion.

The sustainable nature of these initiatives is particularly noteworthy. By focusing on agricultural enterprises that are aligned with the local ecological context, the pesantren ensures long-term viability of its economic empowerment programs. This approach not only provides immediate economic benefits but also promotes environmental stewardship and sustainable resource management. The economic empowerment activities of Pesantren Al-Rahman exemplify a comprehensive model of community development that integrates religious, educational, and economic dimensions. This multifaceted approach positions the pesantren as a pivotal institution in fostering sustainable local economic growth and community well-being.

CONCLUSION AND RECOMMENDATIONS

After conducting analysis and discussion, the researcher concludes that the economic empowerment model implemented by Pesantren NW Al-Rahman is entrepreneurship-based empowerment in the plantation sector. This model focuses on developing the potential of superior local commodities such as durian, palm sugar, sugar palm fruit, and oyster mushrooms. The pesantren performs three concurrent functions in implementing this

empowerment model: firstly, as an owner; secondly, as a distributor; and thirdly, as a marketing entity.

The implications of this agricultural sector entrepreneurship-based economic empowerment model developed Pesantren NW Al-Rahman are threefold. Firstly, it impacts the pesantren by reducing operational costs and food expenses. Secondly, it affects the students by training their business acumen, enhancing their entrepreneurial soft skills, fostering good character and generosity, and cultivating care for the environment and fellow human beings wherever they may be. Thirdly, it influences the surrounding community by improving personal skills and increasing family income, thereby boosting the local economy.

Based on the above conclusions, the researcher considers the following points important as suggestions and recommendations for various parties and government entities that pay attention to the existence of pesantren as a crucial part of community economic development: (a) Stakeholders should maximize the role of pesantren in building economic independence for residents, especially those with economic limitations who potentially cannot access education without government intervention; (b) It is urgent to replicate good practices as part of community economic empowerment models, such as those implemented by several pesantrens in West Nusa Tenggara, or even those with smaller-scale impacts like the initiatives of Pesantren NW Al-Rahman in Gunung Sari.

These recommendations emphasize the potential of pesantren as key institutions in driving community economic development. By leveraging their established position within communities and their demonstrated capacity for implementing successful empowerment models, pesantren can play a significant role in addressing economic disparities and enhancing educational access. The replication of successful models, adapted to local contexts, could lead to more widespread positive impacts on community economic development across different regions.

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THE NEGATIVE IMPACT OF MODERN WESTERN SCIENCE FROM THE PERSPECTIVE OF ISLAMIC THEOLOGY

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Abstrak: Penelitian ini membahas dampak sains Barat modern terhadap keimanan dan tanggung jawab manusia sebagai khalifah di bumi dalam perspektif teologi keislaman. Dampak negatif sains modern meliputi pelemahan keimanan, kerusakan lingkungan, eksploitasi sumber daya alam, dan ancaman terhadap tanggung jawab manusia sebagai khalifah. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan studi literatur. Data dikumpulkan dari berbagai sumber, seperti buku, jurnal, dan artikel ilmiah. Hasil penelitian menunjukkan bahwa sains Barat modern memiliki beberapa dampak negatif terhadap keimanan dan tanggung jawab manusia sebagai khalifah. Dampak negatif ini disebabkan oleh beberapa faktor, seperti sekularisme, materialisme, dan antroposentrisme. Penelitian ini merekomendasikan beberapa solusi untuk mengatasi dampak negatif sains modern, antara lain: Mengembangkan paradigma sains Islam yang mengintegrasikan ilmu pengetahuan dan agama. Memperkuat pendidikan Islam untuk menanamkan nilai-nilai moral dan spiritual. Meningkatkan kesadaran masyarakat tentang dampak negatif sains modern melalui edukasi dan kampanye. Dengan membangun paradigma sains yang seimbang, bermoral, dan bermartabat, serta meningkatkan kesadaran dan tanggung jawab manusia sebagai khalifah di bumi, kita dapat memanfaatkan kemajuan sains modern untuk kebaikan dan kemaslabatan umat manusia, selaras dengan nilai-nilai teologi keislaman.

Kata Kunci: Sains Barat modern, Teologi Islam, Integrasi Ilmu Pengetahuan dan Agama.

Judul: Dampak Negatif Ilmu Pengetahuan Barat Modern dalam Perspektif Teologi Islam

Abstract: This research explores the impact of modern Western science on faith and human responsibility as a caliph on Earth from an Islamic theological perspective. The negative impacts of modern science include the weakening of faith, environmental degradation, exploitation of natural resources, and threats to human responsibility as a caliph. This study employs a qualitative descriptive method using a literature study approach. Data were collected from various sources, including books, journals, and scientific articles. The findings reveal that modern Western science has several detrimental effects on faith and human responsibility as a caliph. These negative impacts stem from factors such as secularism, materialism, and anthropocentrism. The study recommends several solutions to address the negative consequences of modern science, including: Developing an Islamic science paradigm that integrates knowledge and religion. Strengthening Islamic education to instill moral and spiritual values. Raising public awareness about the negative impacts of modern science through education and campaigns. By establishing a balanced, ethical, and dignified science paradigm, fostering human awareness and responsibility as a caliph on Earth, we can harness the advancements of modern science for the betterment and well-being of humanity, in harmony with Islamic theological values.

Keywords: Modern Western Science, Islamic Theology, Integration of Science and Religion.



INTRODUCTION

The advancement of science and technology has significantly changed human life, impacting our thinking, behavior, lifestyles, and conduct. Numerous discoveries and their developments have enabled humans to better understand, control, and manipulate the natural world for their own benefit and well-being. According to Ali Anwar, science can be defined simply as a collection of human knowledge obtained through an empirical process that is acceptable to reason, while technology is the application of science to control the environment in a productive and economic manner, yielding something beneficial for humanity.¹ The progress achieved by modern Western science has led to various revolutions in the field of technology. These revolutions have produced a range of benefits for people, such as saving time and energy, reducing distances, facilitating transportation, and providing other conveniences.

It's undeniable that the advancement of science and technology has become increasingly sophisticated and high-quality, allowing almost every aspect of human life to enjoy the products of modern technology, from simple household appliances to large industrial equipment. With all these advancements, life appears easier, faster, and more enjoyable. However, on the flip side, science and technology have also created numerous problems in life, including issues in social, economic, political, and environmental domains. Environmental degradation includes pollution on land, in the sea, in rivers, and in the air.

In Islam, several fundamental principles can be used to evaluate ethical issues related to science and technology. The first principle is that everything created by Allah SWT has value and should be respected. The second principle is that humans must act as stewards (khalifah) on Earth, meaning they must manage and use natural resources wisely and responsibly. The third principle is that humans must always prioritize *maslahah* (goodness) and avoid *mafsadah* (evil) in all their actions. The implications of modern Western science on the environment from an Islamic theological perspective encompass the views of scholars on the global ecological crisis, which is inseparable from the modern human worldview, as well as the characteristics of modern Western science that have the potential to cause negative environmental impacts. Additionally, the document discusses the separation of science and religion in the West during the Age of Enlightenment and modernity, and its implications for humanity's view of nature.

Observing the state of the environment has led to many assumptions, ranging from questioning the government's role in environmental conservation to the impact of advancements in science and technology. According to academics, environmental degradation is linked to the progress of science and technology. While it's undeniable that

¹ Ali Anwar Yusuf, *Islam dan Sains Modern : Sentuhan Islam Terhadap Berbagai Disiplin Ilmu*, (Bandung : Pustaka Setia, 2006). Hal. 279.

scientific discoveries and technological advancements have made life easier, reduced travel time, and shortened distances, they have also had negative environmental impacts, such as large-scale deforestation, the rise of environmentally unfriendly industries, and waste disposal that pollutes the environment. According to Seyyed Hossein Nasr, the root of the environmental crisis caused by science and technology lies in the misinterpretation of humanity.²

Currently, several studies addressing modern science and its implications have been conducted. Tanjung, highlights the importance of considering the impact of modern Western science on the environment from a theological perspective and emphasizes the need for a deeper understanding of the philosophical and spiritual dimensions of the current environmental crisis.³

Another study shows that modern Western science has some negative impacts on modern Islamic science. For instance, modern Western science has led to the secularization of Islamic science and marginalized Islamic values within science. The Islamic view of knowledge and spirituality differs significantly from that of modern Western science. The understanding of modern Western science tends not to link the relationship between God and the environment. As a further consequence of this secularization, Western society boldly claims that "God is dead".⁴ Modernism historically began during the Renaissance, characterized by the combination of rationalist and empirical epistemological schools. Notable figures from both sides include Descartes, Nicholas Malebranche, Gottfried Wilhelm Leibniz, Benedict Spinoza, Thomas Hobbes, John Locke, and David Hume. The combination of these two approaches was completed by Immanuel Kant. Modernism views humans and the universe as separated from their reality. Both are divided by a boundary defined by the terms subject and object.⁵

However, both articles focus only on one aspect of the impact of modern Western science, such as its impact on the environment or on Islamic values. To fill the gap in the discussion, this article aims to explore the broader impact of modern Western science from a theological perspective, examining its influence on humanity's perspective on faith in Islam and humanity's responsibility as stewards (khalifah) on Earth, ensuring no harm is done to the planet.

² Nasr, S. H. (2008). *Islam and the West : Science, Religion, and Civilization*. New York : HarperOne.

³ Tanjung, M. (2020). The Impact of Modern Western Science on the Environment from an Islamic Theological Perspective. *Jurnal Al-Bayan*. Vol. 21. No. 2. hal 315-328.

⁴ Tanjung, M. (2020). The Impact of Modern Western Science on the Environment from an Islamic Theological Perspective. *Jurnal Al-Bayan*. Vol. 21. No. 2. hal 13.

⁵ Rahman, A., & Amarulloh, U. (2019). The Influence of Modernism on the Islamic Epistemology : A Critical Analysis. *Jurnal Ilmiah Dinamika Islam*, Vol 18. No. 2. hal 61-74

METHOD

This study is a qualitative descriptive research using a library research or literature review approach. According to Habsy, a literature survey is a method used to collect data or sources relevant to the issue at hand.⁶ The data collection method employed in this research involves library surveys or literature studies, with data derived from literature, books, as well as national and international journals relevant to the subject matter. The data analysis technique used in this research follows the theory proposed by Miles and Huberman. According to Siskawati et al., the Miles and Huberman theory consists of stages of data reduction, data display, and drawing conclusions.⁷

RESULTS AND DISCUSSION

Science is generally defined as knowledge acquired in a systematic manner about the structure and behavior of all phenomena in the universe, including both natural and social phenomena. According to Ali Anwar, science can be briefly and simply defined as a body of human knowledge gathered through an empirical process that is accepted by reason. Handani states that science, derived from the term "natural science" or simply "science," usually refers to a group of related disciplines that include biology, physics, chemistry, geology, and astronomy, all of which aim to explain the phenomena occurring in nature.⁸ According to Webster's New World College Dictionary, as cited by Hamdani, science is a systematic knowledge derived from observation, study, and experimentation conducted to understand the principles of nature.

Seyyed Hossein Nasr describes the term "modern" as referring to the worldview and lifestyle of Western societies. "West" here implies a way of life that is rationalistic, capitalistic, secularistic, and tends to move away from religious perspectives. The West refers to the European world, which experienced the Renaissance in the 17th century. In Western history, this began with the scientific revolution in Italy, which then spread across Europe.

Modernity is technological and scientific progress. If managed well, this progress can have a significant impact, aiding efforts to promote the well-being and prosperity of Indonesian society. Nurcholish Madjid is considered a modernist thinker who believes that Islam should engage with modernist developments. He argues that Islam shouldn't be confined to matters of marriage, funerals, or mystical practices. Instead, he believes that

⁶ Nayla Ziva Salvia, F. P. (2022). Analisis Kemampuan Literasi Numerasi Peserta Didik ditinjau dari Kecamatan Matematika. *Seminar Nasional Pendidikan Matematika*, 351-360.

⁷ *Ibid.*

⁸ Hamdani. (2011). *Filsafat Sains*. Bandung: Pustaka Setia.

Islam is a religion that embraces humanity and is positive toward the development of science and technology. The Islam he refers to is open to social, national, and even global realities.⁹

Modern Western science, with its various discoveries and applications, has transformed human life in multiple ways. Technological advancements, such as computers, the internet, and advanced communication tools, have made accessing information and communication easier. In the healthcare sector, medical advances have saved countless lives and improved the quality of life. Modern industries have also produced various products and services to meet human needs. However, behind this rapid progress, there are also negative impacts that must be examined from an Islamic theological perspective. These negative impacts are not only related to environmental damage and the exploitation of natural resources but also touch upon the spiritual and faith aspects of human life.

Impact on faith

One of the negative impacts of modern Western science is the weakening of human faith in Allah SWT. This is due to several factors, including: 1) Secularism: Separating Religion and Science. Secularism, which separates religion and science, is one of the fundamental ideologies in modern Western science. This view holds that science should be studied and practiced objectively and free from religious influence. The negative impact of secularism is the emergence of a pragmatic and relativistic attitude toward truth. People tend to ignore the spiritual and transcendent dimensions in science, shifting their focus away from the greatness of Allah SWT in creating and managing the universe. 2) Materialism: Emphasizing Physical and Worldly Aspects. Materialism, which focuses on physical and worldly aspects, is another factor that weakens faith. This perspective believes that only things that can be measured, observed, and scientifically tested are considered real. The negative impact of materialism is the loss of spirituality and human connection with Allah SWT. People become obsessed with worldly matters and ignore the spiritual dimension in life. 3) Anthropocentrism: Placing Humans at the Center of the Universe. Anthropocentrism is a paradigm that views humans as the center of the universe's system. Human interests are considered the most decisive in ecosystem arrangements and in policies related to nature, whether directly or indirectly, with the highest value placed on humans and their interests.¹⁰ Only humans have value and are given attention, as long as they serve human interests. Thus, nature is seen merely as an object, tool, or means to fulfill human needs and interests. Nature is just a tool for achieving human goals, without intrinsic value of its own.¹¹ The anthropocentric paradigm is highly instrumental, understanding the relationship between

⁹ Nurcholish, Madjid. (2021). Islam dan Tantangan Modernitas Perspektif Nurcholish Madjid. *Jurnal Pemikiran Islam*. Vol. 1. No. 2. Hal. 178-189

¹⁰ A. Sonny Keraf. *Etika Lingkungan Hidup*. hal. 47.

¹¹ *Ibid.*, hal. 47

humans and nature as an instrumental one. Nature is viewed as a means to fulfill human interests. Even when people show concern for the environment, their aim is often to ensure that nature continues to provide for human needs.¹² Nature will be neglected when it can no longer provide everything humans need. Anthropocentrism, which places humans at the center of the universe, is also the ideology underpinning modern Western science. This perspective believes that humans have the right to exploit the universe to meet their needs. The negative impact of anthropocentrism is the emergence of selfish and exploitative attitudes toward nature. People forget their responsibility as stewards (khalifah) on Earth to maintain environmental sustainability and ecological balance.

These three factors, secularism, materialism, and anthropocentrism, create a scientific paradigm that ignores spiritual and transcendent dimensions. This can weaken human faith in Allah SWT and shift their focus from moral and spiritual values to material and worldly aspects.

Impact on Human Responsibility as Khalifah

Modern Western science has also impacted human responsibility as khalifah (stewards) on Earth. This can be attributed to several factors, including:

Exploitation of Nature: Neglecting the Responsibility of Khalifah.

One of the negative impacts of modern Western science is the excessive exploitation of natural resources. The use of technology without considering environmental impacts has led to significant environmental damage. Deforestation, air and water pollution, and the depletion of natural resources are clear examples of this exploitation. Additionally, the negative impacts of modern science extend to soil contamination. From an Islamic theological perspective, soil and land (Al-Ardh) are primary components and resources for the life of humans and other living beings. In this context, "soil" refers to the Earth's surface, its uppermost layer, or land. Any human actions that lead to soil and land degradation indicate a violation of God's infinite mercy and guardianship over nature. Conversely, maintaining soil from degradation, pollution, and contamination is a duty for every human being and a virtuous act that will be rewarded by Allah SWT. Therefore, it is crucial to keep our Earth pure and clean. On a broader scale, in field applications, one of the effects of modern science on the environment is industrialization. Industrialization is the process of economic development through the transformation of resources and increased energy consumption. While industrialization has driven economic growth, it has also resulted in environmental degradation due to the overuse of natural resources, high levels of pollution, and loss of biodiversity. These outcomes are contrary to the responsibility of humans as

¹² *Ibid.*, hal. 48

stewards of the Earth, which requires sustainability and the care of God's creation.¹³ Environmental damage due to industrial development continues to occur. Improper and poorly managed industrial waste disposal systems not only create pollution but also degrade the environment. Large-scale extraction of natural resources using advanced technology threatens the availability of these resources for future generations. Mass deforestation without considering its consequences leads to forest depletion, contributing to increased global temperatures. The green revolution in agriculture, with the use of pesticides, has both direct and indirect impacts on human health. It's long been known that pesticides can cause eye and skin irritation, respiratory issues, memory loss, and even cancer in the long term. Pregnant women consuming food and drink containing pesticide residues can risk giving birth to babies with congenital defects. The use of pesticides also creates a paradoxical situation, as excessive use can lead to pesticide-resistant pests and kill the natural enemies of those pests. Mining activities also result in numerous negative effects. Modern mining technology, while enabling resource extraction, often leads to environmental damage such as floods, droughts, barren soil, and erosion. Although development in our country is essential for the well-being of the Indonesian people, it should not come at the cost of significant environmental damage. Development is a process that integrates human resources, natural resources, and capital resources. However, in its implementation, efforts must be made to minimize negative impacts to avoid detrimental effects on the environment. The negative impacts of natural resource exploitation contradict Islamic principles regarding human responsibility as khalifah (stewards). Islam requires that humans preserve the environment and use natural resources wisely. Uncontrolled exploitation of nature is a violation of Allah SWT's trust and can lead to natural disasters and permanent environmental damage. Therefore, adhering to the principles of responsible stewardship and sustainable development is essential to mitigate these negative effects and align with Islamic teachings on caring for the Earth.

Oppression of Humans: Violating the Principle of Justice

The rapid advancement of technology has also been used by some parties to oppress and exploit other people. Advanced weaponry, mass surveillance systems, and sophisticated information technology have been utilized to control and suppress societies. The negative impact of this human oppression contradicts the principles of Islam regarding justice and equal rights. Islam teaches that all humans have equal rights and should not be subjected to cruelty or injustice. Using technology to oppress humans is a violation of human rights and contradicts fundamental human values. Islamic teachings emphasize fairness and justice in all aspects of life. The use of technology to subjugate or harm others undermines these values

¹³ Robert H. Laurer. *Perspektif tentang Perubahan Sosial*. Hal. 411.

and poses a threat to social harmony and human dignity. The exploitation of technology to restrict freedom, infringe on privacy, or suppress dissent not only contradicts Islamic ethics but also has broader societal repercussions. Therefore, it is crucial to address these negative impacts and ensure that technological advancements are used to promote justice, fairness, and respect for human rights, aligning with the principles of Islam.

Ketidakadilan Sosial: Memperparah Kesenjangan

The benefits of scientific and technological advancement are not enjoyed equally by everyone. Disparities in access to technology, information, and natural resources have led to worsening social inequalities. The elite and developed countries have easier access to technology and natural resources, while developing nations and poor communities lag far behind. This negative impact of social injustice contradicts Islamic principles of brotherhood and social welfare. Islam emphasizes the importance of equality and social justice. Social injustice resulting from modern science and technology can trigger social conflicts and widespread poverty. Islamic teachings advocate for the equitable distribution of wealth and resources, promoting a sense of unity and compassion among people. The growing technological divide, fueled by the unequal distribution of scientific progress, not only harms societal cohesion but also deepens economic disparities, creating barriers to social mobility. This situation can lead to social unrest and increased poverty, which stands in opposition to the Islamic principles of fairness and societal harmony. To tackle this issue, concerted efforts are needed to ensure that the benefits of science and technology are shared equitably. This involves promoting policies that bridge the technological divide and reduce social inequalities, ensuring that everyone has access to the tools and resources needed to improve their quality of life. By embracing the Islamic values of social justice, societies can work toward reducing social disparities and fostering a more inclusive and equitable world.

Seeking Solutions

The negative impacts of modern Western science on faith and human responsibility as khalifah (stewards) on Earth require comprehensive and sustainable solutions. Here are some potential steps that can be taken:

1. Developing an Islamic Science Paradigm: Integrating Knowledge and Religion. An Islamic science paradigm needs to be developed to integrate knowledge and religion, fostering a science that is moral and dignified. This paradigm should emphasize a balance between material progress and environmental sustainability, as well as the integration of spiritual and moral values in scientific research and application. The development of an Islamic science paradigm can be achieved through several steps:
 - a. Study of Islamic Theology and Philosophy: A deep examination of Islamic theology and philosophy can help scientists understand moral and spiritual principles that align with science. This step encourages researchers to incorporate

Islamic values into their scientific endeavors, promoting a holistic approach to knowledge.

- b. Dialogue Among Scientists: Dialogue and collaboration between Islamic and modern scientists can facilitate the exchange of ideas and thoughts, creating a more integrative science paradigm. These interactions can bridge cultural gaps and promote mutual understanding, leading to a science that embraces both religious and scientific principles.
- c. Islamic Science Education: Implementing a science curriculum that integrates Islamic values is essential for cultivating a new generation of scientists with moral and spiritual commitment. This educational approach should focus on scientific knowledge while emphasizing ethical conduct, environmental stewardship, and social responsibility.

By following these steps, an Islamic science paradigm can be developed that not only advances scientific knowledge but also adheres to ethical and spiritual values. This integrated approach helps ensure that scientific progress contributes to the well-being of society and the environment while respecting Islamic teachings and moral principles.

- 2. Strengthening Islamic Education: Instilling Moral and Spiritual Values. Islamic education must be strengthened to instill moral and spiritual values in people, including a sense of responsibility towards nature and fellow humans. This education should emphasize the importance of balancing material and spiritual progress and encourage the practice of Islamic values in everyday life. Efforts to strengthen Islamic education can be carried out through several measures:
 - a. Islamic Education Curriculum: The curriculum should be updated to include content on science and technology from an Islamic perspective, while emphasizing humanity's role as stewards of the Earth.
 - b. Development of Learning Methodologies: Innovative and engaging learning methodologies should be developed to boost students' interest and participation in studying Islam and science.
 - c. Empowering Teachers and Lecturers: Teachers and lecturers should be empowered through training and capacity-building programs to effectively teach science and technology from an Islamic perspective.
- 3. Raising Public Awareness: Education and Campaigns. Public awareness of the negative impacts of modern Western science needs to be increased through various education and campaign programs. These programs should reach a wide range of audiences, including students, college students, religious leaders, and the general public. Efforts to raise public awareness can be carried out through several steps:

- a. Seminars and Workshops: Seminars and workshops on science and technology from an Islamic perspective can be organized to enhance public knowledge and understanding.
- b. Media Campaigns: Mass media and social media campaigns can be used to spread information about the negative impacts of modern Western science and to encourage the adoption of more responsible scientific practices.
- c. Community Empowerment: Local communities should be empowered to engage in educational activities and campaigns that promote science and technology in harmony with Islamic values.

CONCLUSION AND RECOMMENDATIONS

Modern Western science, with all its advancements, has transformed many aspects of human life. However, beneath these advancements lie negative impacts that need to be examined from an Islamic theological perspective. These negative impacts include a weakening of faith, environmental degradation, exploitation of natural resources, and threats to humanity's responsibility as stewards of the Earth. Comprehensive and sustainable efforts are needed to address these negative effects, including the development of an Islamic science paradigm, strengthening Islamic education, and raising public awareness. By building a science paradigm that is balanced, moral, and dignified, and by reinforcing human awareness and responsibility as stewards of the Earth, we can harness the progress of modern science for the benefit and well-being of humanity, in line with Islamic theological values.

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THE DIALECTIC OF MUSLIM CLOTHING: BETWEEN SHARIAH COMPLIANCE AND THE HIJAB TREND WITH IMPLICATIONS FOR SEXUAL HARASSMENT

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Abstrak: Dewasa ini, berbagai trend busana Muslim muncul di media sosial dan menjadi kiblat gaya berbusana anak-anak muda. Salah satu trend yang berbusana yang muncul adalah model busana jilboobs. Trend ini menarik perhatian para peneliti karena trend ini dianggap menyimpang dari norma-norma berbusana yang sudah diletakkan oleh ajaran-ajaran Islam. Hal ini menimbulkan pertanyaan tentang relevansi ayat-ayat Qur'an dan hadits-hadits tentang berbusana di era globalisasi. Selain itu, melalui artikel ini, peneliti mengkaji apakah trend busana Jilboobs berkorelasi dengan peningkatan kasus kekerasan dan pelecehan seksual terhadap perempuan. Menggunakan pendekatan fenomenologis dengan metode kualitatif termasuk survey dan wawancara mendalam, artikel ini menemukan: (1) norma-norma berbusana menurut Qur'an dan hadits tidak lekang oleh waktu dan masih relevan terutama untuk menjaga Muslimah dari pelecehan. (2) Trend Jilboobs meningkatkan resiko kekerasan dan pelecehan seksual terhadap perempuan.

Kata Kunci: Jilboobs, Muslimah, Pelecehan, Syariat Islam

Judul: Dialektik Pakaian Muslim : Antara Kepatuhan Syariah dan tren Hijab dengan Implikasi Terhadap Pelecehan Seksual

Abstract: In today's era, diverse clothing trends disseminate widely via social media, establishing new fashion norms. One prominent trend is jilboobs, which has sparked concern among researchers due to its divergence from Islamic dress codes for women. This raises questions about the relevance of Quranic verses and hadith on attire in the age of globalization. Researcher investigates whether the jilboobs trend, contrary to legal dress norms, correlates with heightened incidents of sexual harassment. Employing phenomenological research with qualitative methods including surveys and interviews, this study finds: (1) Islamic dress laws based on Quranic principles and hadith are timeless and universally applicable, serving to safeguard Muslim women from harassment. (2) The jilboobs trend significantly increases the risk of sexual harassment against Muslim women.

Keywords: Jilboobs, Muslim Women, Sexual Harassment, Sharia



INTRODUCTION

The development of fashion is experiencing rapid growth globally, including in Indonesia. Fashion influencers on various social media platforms play a significant role in driving this trend, serving as trendsetters for the broader community. The expansion of the fashion industry has notably targeted the Muslim market in predominantly Muslim countries like Indonesia. This has led to the emergence of various fashion products labeled as “hijab-friendly.” The hijab-friendly trend represents a convergence between Muslim women’s need to adhere to sharia guidelines by covering their intimate parts and their desire to appear trendy and fashionable. This trend has successfully carved out a niche within the fashion industry, catering to the unique demands of Muslim consumers who seek to balance religious observance with contemporary fashion sensibilities.

However, the hijab-friendly trend has increasingly emphasized the trendy and fashionable aspects over the imperative to cover intimate parts in accordance with sharia guidelines. Consequently, various styles of Muslim women’s clothing that are tight and revealing have become prevalent, such as the wearing of leggings and tight-fitting garments. This trend has permeated the younger generations of Muslim women, leading them to adopt these styles and often neglect the principles of dressing modestly as dictated by sharia law. The term “*jilboob*” has emerged to describe Muslim women who wear the hijab while donning tight clothing that accentuates their curves. This phenomenon reflects a broader shift in the interpretation and practice of modesty within the context of contemporary fashion, raising questions about the evolving standards of dress and the balance between religious observance and personal expression in the modern era.¹

In Islam, there are detailed guidelines regarding how Muslim men and women should dress, as clothing is viewed not only as a means of covering the body but also as a significant marker of identity and a mechanism for preserving the honor of Muslim women. Islamic dress codes are designed to facilitate the recognition of Muslim individuals and women by other members of the Muslim community, thus fostering a sense of community identity and shared values. Adherence to these guidelines serves to protect Muslim women from social slander, thus preserving their honor and dignity. The Shari’a concerning clothing serves to protect individuals, and to maintain social stability by preventing acts of sexual harassment, which are predominantly targeted at women. Islamic teachings emphasize that appropriate attire serves to mitigate the risk of such incidents, thereby reinforcing the social fabric and safeguarding women’s integrity.

It is noteworthy that, despite the Islamic guidelines, there has been a noticeable deviation in Muslim women’s fashion trends, accompanied by a troubling rise in sexual

¹ Hamidah and Ahmad Syadzali, “Analisis Semiotika Roland Barthes Tentang Fenomena Jilboobs,” *Studi Insani* (2016).

harassment. This harassment manifests in both physical and verbal forms, occurring in real-world interactions and in cyberspace. In the online domain, sexual harassment is pervasive, often inundating social media content with inappropriate comments. In the physical realm, harassment typically involves unsolicited advances or physical contact in public and private spaces, which can result in unwanted and distressing encounters. This dichotomy between the prescribed Islamic dress code and the increasing incidents of harassment underscores the need for a more thorough examination of contemporary Muslim fashion trends and their social implications. This prompts the question of the efficacy of traditional guidelines in the modern context and the broader societal factors contributing to the rise in harassment despite these religious prescriptions.

Sexual harassment remains a critical issue for this nation, as incidents are increasingly perpetrated openly, with a significant rise in reported cases. According to annual data published by the National Commission on Violence Against Women (*Komisi Nasional Anti Kekerasan terhadap Perempuan*), 2022 saw 4,731 complaints of violence against women. Alarmingly, these cases were predominantly sexual in nature, with 2,228 instances of sexual violence or harassment.² Furthermore, the data indicate that public spaces are particularly rife with sexual violence against women. This troubling trend highlights the urgent need to address the root causes and contributing factors of sexual harassment in contemporary society.

These alarming statistics prompt researchers to question the current relevance of Islamic dress codes in today's socio-cultural context, particularly regarding their effectiveness in preventing sexual harassment. One area of inquiry is whether the phenomenon of *jilboobs* – a term used to describe Muslim women wearing tight-fitting clothing that contradicts traditional Islamic guidelines – contributes to the incidence of sexual harassment. This article systematically explores these issues, aiming to provide a comprehensive analysis of the causal relationship between the *jilboobs* phenomenon and social deviations such as sexual harassment. Through integrative and interconnective studies, the article seeks to offer insights into the wisdom behind Islamic Shari'ah regarding modest dress and its implications for the protection and dignity of Muslim women. By doing so, it hopes to shed light on how adherence to Islamic dress codes can potentially mitigate the risks of sexual harassment and reinforce the broader social and moral fabric.

² Komisi Nasional Anti Kekerasan Terhadap Perempuan, "Lembar Fakta Catatan Tahunan Komnas Perempuan Tahun 2023 (Kekerasan Terhadap Perempuan Di Ranah Publik Dan Negara: Minimnya Perlindungan Dan Pemulihan)" (Jakarta, 2023).

METHOD

The study employs a qualitative approach using phenomenological methodology, aimed at comprehensively exploring and understanding the daily experiences related to the phenomenon of wearing jilboobs. According to Nurul Ulfatin, phenomenological research focuses on investigating and interpreting the subjective experiences of individuals within specific contexts.³ This research specifically investigates the social phenomenon of jilboob attire among Muslim women, examining the perspectives and experiences of both wearers and observers. Data collection for this study involved a combination of survey and in-depth interview methods. A Google Form survey was administered to 20 participants, comprising equal numbers of men and women, to gather initial demographic and contextual information relevant to the research. Additionally, in-depth interviews were conducted with six participants – three men and three women – to delve deeper into their experiences and perspectives regarding jilboobs. The data obtained from both the survey and interviews were analyzed interpretively to uncover themes and patterns within participants' narratives. The findings are presented descriptively to provide a comprehensive understanding of the phenomenon, enriching the study's insights into the cultural and social dynamics surrounding the practice of wearing jilboobs among Muslim women.

RESULTS AND DISCUSSION

Dress Code According to the Quran and Hadith

The Qur'an, as the holy book of Islam, places significant emphasis on the dress code for Muslim women, underscoring the importance of modesty in preserving their honor and dignity. According to Islamic teachings, the body parts of Muslim women are considered adornments (*'awrah*) that must be covered to maintain their modesty and protect their dignity in both public and private spheres. This directive is not merely a cultural practice but a religious obligation aimed at safeguarding the moral and social fabric of the community. The commandment for Muslim women to cover their intimate parts is explicitly stated in the Qur'an, particularly in *Surah Al-Ahzab*, verse 59, which instructs:

“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.”⁴

The Qur'anic verse in *Surah Al-Ahzab* underscores the significance of safeguarding a woman's modesty (*'awrah*) through the use of appropriate attire, such as a headscarf. While there is a diversity of opinions (*ikhtilaf*) among Islamic scholars regarding the precise delineation of a woman's private parts, the prevailing view (*jumhur*) is that a woman's entire

³ Nurul Ulfatin, *Metode Penelitian Kualitatif Di Bidang Pendidikan: Teori Dan Aplikasinya* (Malang: Madia Nusa Creative (MNC Publish), 2022).

⁴ Q.S. Al-Ahzab Ayat 59, n.d.

body should be covered, with the exception of the face and hands.⁵ The guidance in Surah Al-Ahzab, verse 59, indicates that the purpose of this command is to ensure that Muslim women are recognized as honorable and pious individuals, thus protecting them from potential harm or harassment. This verse underscores the dual objective of the hijab: it serves as a marker of identity and dignity, and it acts as a deterrent against unwanted attention and criminal behavior.

In addition to Surah Al-Ahzab, Surah An-Nur, verse 31, further elaborates on the directive for Muslim women to cover their private parts. This verse instructs women to extend their *khimar* (headscarf) to cover their chest and neck, ensuring that their adornments are not exposed.

“And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally appears. Let them draw their veils over their chests, and not reveal their hidden adornments.”⁶

Ibn Kathir’s interpretation, as cited by Haris, states that the verse in question conveys a clear and succinct command from Allah (SWT) to Muslim women. This command encompasses three specific directives: to guard their gaze, to protect their private parts, and to cover their bodies appropriately. This interpretation emphasizes that Muslim women are required to wear a headscarf that extends from their heads to their chests, particularly in the presence of men who are not their mahram (those men to whom marriage is permanently forbidden). This directive represents a comprehensive approach to maintaining modesty and safeguarding a woman’s dignity.⁷

In Islamic tradition, the female body is regarded as a creation of beauty. Consequently, the Islamic tradition holds that women should cover and protect their beauty to the greatest extent possible. This concept of perfection extends beyond the mere act of wrapping a cloth around the body to hide the skin and hair. This encompasses the covering of all aspects of a woman’s beauty that might attract attention or stir desire in onlookers. The comprehensive nature of this command is designed to preserve the sanctity and honor of women by preventing any form of objectification or inappropriate attention.

Furthermore, the Prophet Muhammad (Pbuh) warned about two groups of women destined for hellfire, emphasizing the importance of adhering to Islamic guidelines on modesty. The Prophet stated: “*There are two types of individuals who will be punished in Hell, and I have not observed them: men who use whips like the tails of cattle to strike people, and women who are clothed yet naked, seducing and being seduced. Their heads are shaped like the humps of camels, with one side more*

⁵ Muhammad Sudirman Sesse, “Aurat Wanita Dan Hukum Menutupnya Menurut Hukum Islam,” *Jurnal Maiyyah* Vol. 9, no. No. 2 (2016).

⁶ Q.S An-Nur Ayat 31, n.d.

⁷ Muhammad Faisal Haris, *Implikasi Penggunaan Jilbab* (Adab, 2021).

*pronounced than the other. They will not enter paradise nor smell its fragrance, which is smelled from such and such distance.”*⁸

The focus of this analysis will be to examine the meaning of the second group mentioned in the hadith, specifically the women who are described as dressed but naked (*kasiyatin ‘ariyatin*). These women are distinguished by the manner in which they sway their shoulders and style their hair, which resembles a camel’s hump on the back of their heads. In his commentary on Sahih Muslim, Imam Nawawi offers four interpretations of the phenomenon of *kasiyatin ‘ariyatin*. Firstly, it refers to individuals who, despite being adorned with Allah’s blessings, are metaphorically naked due to ingratitude. Secondly, it describes those who are clothed but morally naked, devoid of good deeds, and neglectful of their spiritual obligations. A third interpretation is that it signifies those who wear clothing that is deliberately designed to expose parts of their body, thereby showcasing their beauty. Fourth, it pertains to individuals who wear clothing that is thin or transparent, thereby revealing what is underneath.⁹ This study will focus on the third and fourth interpretations, examining the implications of women who dress to expose their beauty or wear clothes that are not opaque, thus revealing their bodies. These interpretations provide a nuanced understanding of the hadith’s admonition against immodest dress, emphasizing the importance of clothing that not only covers the body but also upholds the principles of modesty and decorum as prescribed in Islamic teachings. This investigation aims to illuminate the broader societal and moral implications of such dress practices, underscoring the necessity for compliance with Islamic guidelines on modesty.

Fashion Jilboob: Globalization Products

The term globalization is often synonymous with change, encompassing a wide array of transformations across societies worldwide. According to Selo Soemardjan, as cited in Hesri’s book, globalization is the process of creating a global system of organization and communication within society.¹⁰ Anthony Giddens further elaborates on this concept, describing globalization as the radicalization and universalization of modern Western values across various regions of the world.¹¹ Essentially, globalization involves the dissemination and transfer of ideas, concepts, cultures, norms, and values on a global scale. This process is intricately linked with the advancements in communication and information technology, which serve as vital tools for spreading new trends and facilitating rapid and widespread access to information. The role of technology in globalization is paramount, bridging the

⁸ H.R Muslim No.2128, n.d.

⁹ Syafira Sulistiani, “Wanita Dan Neraka (Telaah Kritis Terhadap Hadis Banyaknya Wanita Penghuni Neraka),” *El-Afkar* Vol. 7, no. No. 11 (2018).

¹⁰ Hesri Mintawati, *Demokratisasi Dan Globalisasi* (Lombok: Pusat Pengembangan Pendidikan dan Penelitian, 2022).

¹¹ Mintawati, *Demokratisasi Dan Globalisasi*.

gaps and fostering equality by enabling swift and efficient communication across different regions.

One of the most significantly impacted aspects of globalization is fashion. Soerjono Soekanto defines fashion as a short-term trend encompassing language styles, behaviors, and hobbies associated with specific clothing styles.¹² Harisan Boni Firmando expands on this by describing fashion as anything trending within society that embodies elements of novelty.¹³ Over time, the concept of fashion has become predominantly associated with clothing and dress styles. This phenomenon is particularly evident in modern Western societies, where fashion is closely linked to style, grooming, and attire. The influence of globalization on fashion is profound, as it facilitates the exchange and adoption of diverse sartorial trends across different cultures and societies.

The intersection of globalization and fashion underscores the dynamic nature of cultural exchange in the contemporary world. As communication and information technology continue to evolve, they play a crucial role in shaping and disseminating fashion trends globally. This technological magic enables individuals and communities to access and adopt new styles rapidly, fostering a sense of global interconnectedness and cultural blending. The fashion industry, driven by these global influences, continually evolves, reflecting the changing tastes and preferences of a globalized society. This interplay between globalization and fashion not only highlights the fluidity of cultural identities but also emphasizes the importance of technological advancements in shaping modern cultural landscapes.

Examining the definition of fashion and its current connotation, particularly as it pertains to clothing, reveals intriguing insights into the function of clothes themselves. Clothing serves as a medium for expressing self-image and group identity. Gabriella Imanuel, in her research citing Edward's views, explains that dressing is a form of self-expression and social change.¹⁴ Over time, and especially with the advent of globalization, the traditional concept of dressing as a reflection of individual or group identity, rooted in cultural wisdom and beliefs, has evolved. This shift is characterized by the absorption and adaptation of modern clothing cultures, blending traditional attire with contemporary fashion trends.

In the contemporary era, particularly within the context of Industry 4.0, women constitute the largest consumer group in the clothing market. The inclination to follow fashion trends as a means of social adaptation has led to a significant increase in the demand for women's clothing. According to Vitriyani in the "Book Chapter Industrial Revolution 4.0," clothing has transcended its primary function of protection, evolving into a crucial

¹² Soerjono Sukanto, *Kamus Sosiologi* (Jakarta: Raja Grafindo, 2014).

¹³ Harisan Boni Firmando, *Sosiologi Kebudayaan Dari Nilai Budaya Hingga Praktik Sosial* (Sleman: Bintang Semesta Media, 2022).

¹⁴ Gabriella Imanuel and Sri Tunggal Panindriya, "Dampak Globalisasi Terhadap Gaya Berpakaian Generasi Z Bali," *Commentate: Journal of Communication Management* Vol. 1, no. No. 2 (2020).

aspect of fashion.¹⁵ For modern society, maintaining a trendy appearance has become paramount, often at the expense of traditional and religious dress norms. This phenomenon indicates a departure from conventional values and customs related to dressing in everyday life, as the desire to align with contemporary fashion trends takes precedence.

The pervasive influence of globalization on social and cultural structures has facilitated a shift from conservative and rigid norms to more dynamic and universal ones. The impact of majority trends significantly shapes how minority groups respond, leading to an environment where global fashion trends dominate over localized customs. This transition underscores the broader implications of globalization, as it fosters a more interconnected and culturally diverse world while simultaneously challenging traditional practices. As a result, the interplay between global influences and local traditions continues to redefine the landscape of fashion and social identity, reflecting the complex dynamics of modernity and cultural adaptation.

The phenomenon of “*jilboob*” among Muslim women has received limited scholarly attention, prompting researchers to delineate its conceptual framework primarily through existing literature and digital sources. The term “*jilboob*” is used colloquially to describe the depiction of a woman wearing a hijab paired with form-fitting attire that accentuates her bodily contours.¹⁶ The term lacks a universally accepted definition. However, some interpretations suggest that it derives from the combination of “*hijab*” and “*boobs*,” which refers to the prominent display of the chest or breasts.

Digital platforms such as TikTok serve as a repository of content illustrating this phenomenon, with images and videos featuring women in hijabs wearing tight clothing that emphasizes their bodily curves being particularly prevalent. Such depictions frequently elicit associations with sensuality and eroticism within the context of societal norms and religious practices. The cultural and social implications of “*jilboob*” thus reflect broader discussions around the concepts of modesty, identity, and the intersection of religious attire with contemporary fashion and digital media representation. Further scholarly investigation is necessary to gain a comprehensive understanding of the multifaceted dimensions and implications of this emerging cultural phenomenon among Muslim communities globally.

Sexual Harassment: the Nation's Big PR

Sexual harassment represents a reprehensible transgression that contravenes religious, social, and legal norms, commonly understood as an immoral act. Defined under the framework of the Indonesian Sexual Violence Crime Law (*UU Tindak Pidana Kekerasan*

¹⁵ Vitriyani Tri Purwaningsih, “Revolusi Bisnis Pada Era Industri 4.0 ‘Fashion,’” in *Resolusi Industri 4.0* (Sukabumi: CV Jejak (Jejak Publisher), 2019).

¹⁶ Neni Ros Anggraeni, “Motivasi Mahasiswa Memakai Jilboobs Dan Dampaknya Terhadap Kepribadian” (Skripsi, IAIN Syekh Nurjati, 2017).

Seksual), sexual violence encompasses a spectrum of behaviors that include humiliation, verbal abuse, physical assaults, and other actions directed at a person's body, sexual desires, or reproductive functions. These acts are perpetrated through force or coercion, denying the victim the ability to freely consent due to power differentials or gender dynamics, resulting in potential physical, psychological, and socio-economic harm.¹⁷

According to Arif Rohman, sexual harassment manifests as a form of violence driven by motives of domination, anger, and the exertion of control over another's sexuality, often involving deceitful tactics to exploit the victim.¹⁸ Alternatively, Tulus Winarsunu defines sexual harassment as any unwelcome sexual behavior imposed by the perpetrator upon the victim without mutual consent.¹⁹ This broadens the understanding to include actions that are not desired by the recipient and are carried out unilaterally to satisfy the perpetrator's sexual urges.

In synthesizing various perspectives on sexual harassment, it becomes evident that it constitutes any form of sexual conduct imposed upon an unwilling victim by a perpetrator who exercises control over the victim's circumstances, whether through physical force, psychological manipulation, or abuse of authority. This definition underscores the coercive nature of sexual harassment, highlighting its violation of personal autonomy and dignity while recognizing its complex interplay with social power dynamics and cultural norms. Further exploration and legal scrutiny are imperative to effectively combatting this pervasive form of gender-based violence and ensuring adequate protections for victims within diverse societal contexts.

Sexual harassment manifests in various forms, categorized broadly into physical and non-physical types.²⁰ Physical harassment involves direct physical contact between the perpetrator and the victim, such as touching, groping, or assault. On the other hand, non-physical sexual harassment encompasses behaviors like gestures, remarks, facial expressions, or comments that are sexually suggestive or intended to degrade or intimidate the victim. These acts aim to assert dominance or control over the victim's body or sexuality and often occur in both virtual and physical environments, including social media platforms and everyday social interactions.

Non-physical forms of sexual harassment are particularly pervasive and prevalent in contemporary society, occurring through subtle gestures or communications that may seem

¹⁷ Presiden Indonesia, "Undang-Undang Republik Indonesia Nomor 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual" (Jakarta, Indonesia, 2022).

¹⁸ Arif Rohman Mansur et al., *Deteksi Resiko Pelecehan Seksual Pada Remaja Disabilitas Intelektual* (Indramayu: Adanu Abimata, 2022).

¹⁹ Tulus Winarsunu, *Psikologi Keselamatan Kerja* (Malang: UMM Press, 2008).

²⁰ Ni Wayan Yulianti Trisna Dewi and Gede Made Swadana, "Peraturan Pelecehan Seksual Non Fisik Dalam Hukum Pidana Indonesia Berdasarkan Undang-Undang No. 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual," *Jurnal Kertha Desa* Vol. 11, no. No. 4 (2023).

innocuous but carry underlying implications of sexual objectification or intimidation. The ubiquity of such behaviors underscores the urgent need for societal awareness and intervention strategies. Addressing the widespread occurrence of sexual harassment requires collective efforts to foster a culture of respect and accountability, challenging norms that perpetuate gender-based violence and discrimination.

Understanding the triggers of sexual harassment is crucial for developing effective prevention and intervention measures. Research by Sabrina Aprillita identifies four key factors that contribute to the perpetuation of sexual harassment:²¹

1. From the perspective of the perpetrator, sexual harassment can occur when opportunities present themselves to exploit power differentials or perceived vulnerabilities in the victim.
2. Perpetrators may interpret stimuli from the victim—such as gestures, verbal cues, or attire as signals of consent or encouragement, which can provoke acts of sexual harassment.
3. The attire worn by the victim is often cited as a contributing factor in instances of sexual harassment
4. Similarly, behaviors involving excessive or overt displays of the body by the victim can be construed by perpetrators as signaling consent or interest.

Ni Wayan Yulianti and Gede Made assert that clothing choices perceived as revealing or provocative can attract the attention of perpetrators, who may interpret such attire as indicative of the victim's willingness to engage in sexual interactions.²² These perspectives highlight the multifaceted nature of sexual harassment, where perceptions of opportunity, victim stimuli, clothing choices, and body language intersect to influence the behavior of perpetrators. Addressing these factors requires nuanced approaches that challenge victim-blaming narratives and promote respect for personal boundaries and consent in all interpersonal interactions.

Based on various perspectives, the triggers for sexual harassment can be categorized into three distinct factors:

1. Internal factors: These are characteristics or experiences within the perpetrator themselves. Research indicates that individuals who have experienced sexual abuse during childhood may be more predisposed to perpetrating sexual harassment later in life. This internalized trauma can manifest in distorted perceptions of power, control, and entitlement over others' bodies

²¹ Sabrina Aprillita, "Faktor Penyebab Perilaku Pelecehan Seksual Pada Remaja" (Skripsi, Universitas Airlangga, 2012).

²² Dewi and Swadana, "Peraturan Pelecehan Seksual Non Fisik Dalam Hukum Pidana Indonesia Berdasarkan Undang-Undang No. 12 Tahun 2022 Tentang Tindak Pidana Kekerasan Seksual."

2. External factors: This category encompasses influences from the broader environment, particularly through media consumption. Visual, auditory, audiovisual, and textual content that includes sexual themes or objectifies individuals can contribute to shaping attitudes and behaviors related to sexuality. Such influences may normalize or glamorize sexual aggression, leading individuals to mimic or act upon what they perceive as socially acceptable behavior.
3. Environmental factors involving close relationships: Within one's immediate social circle or community, there exist dynamics that can facilitate or condone sexual harassment. This includes situations where individuals known to the victim, such as acquaintances, friends, or family members, engage in behaviors that blur boundaries and exploit trust. The proximity and familiarity in these relationships can complicate perceptions of consent and boundaries, thereby increasing the risk of harassment.²³

Sexual harassment, viewed through a sociological lens, necessitates an examination of individual interactions within societal contexts. This pervasive issue, recognized as a social malady or deviant behavior, demands ongoing research across diverse disciplines to elucidate its underlying influences and formulate effective prevention and intervention strategies for both survivors and perpetrators. From a sociological perspective, sexual harassment emerges from complex dynamics shaped by cultural norms, power differentials, and interpersonal relationships. It manifests in various forms—from subtle gestures to overt acts—fueled by internalized beliefs and external stimuli such as media portrayals of sexuality. Understanding these triggers involves delving into psychological factors within perpetrators, including histories of trauma or distorted views of entitlement. Additionally, external influences like media content that objectify individuals or normalize aggressive behavior contribute to shaping attitudes and behaviors related to sexual harassment.

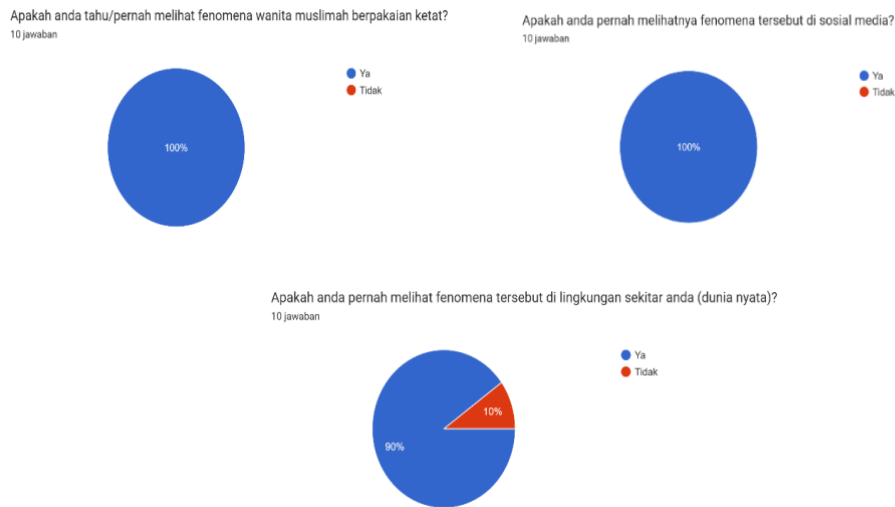
Fenomena Jilboobs dan Implikasinya Terhadap Pelecehan Seksual

Peneliti melakukan survey secara acak kepada 10 perempuan muslimah berhijab dan 10 laki-laki dengan rentang usia 18-30 tahun dengan memanfaatkan alat survey berupa google form. Adapun hasil survey tersebut menunjukkan hasil sebagai berikut:

²³ Kasmanto Rinaldi, *Dinamika Kejahatan Dan Pencegahannya: Potret Beberapa Kasus Kejahatan Di Provinsi Riau* (Malang: Ahlimedia Book, 2022).

Obtaining data from male respondents

Questions 1,2, and 3: The Jilboobs phenomenon is becoming a social reality.



The absolute votes of 10 respondents are sufficient basis for drawing initial conclusions from a male perspective that the jilboobs phenomenon has become a growing reality around us. This phenomenon is even easily found on social media and in the real world. Even though one respondent stated that he had never encountered it in his environment, the other 9 voices were sufficient to provide a basis for generalizing the phenomenon which was agreed upon by the majority group.

Question 4: Jilboobs as a factor that triggers sexual arousal



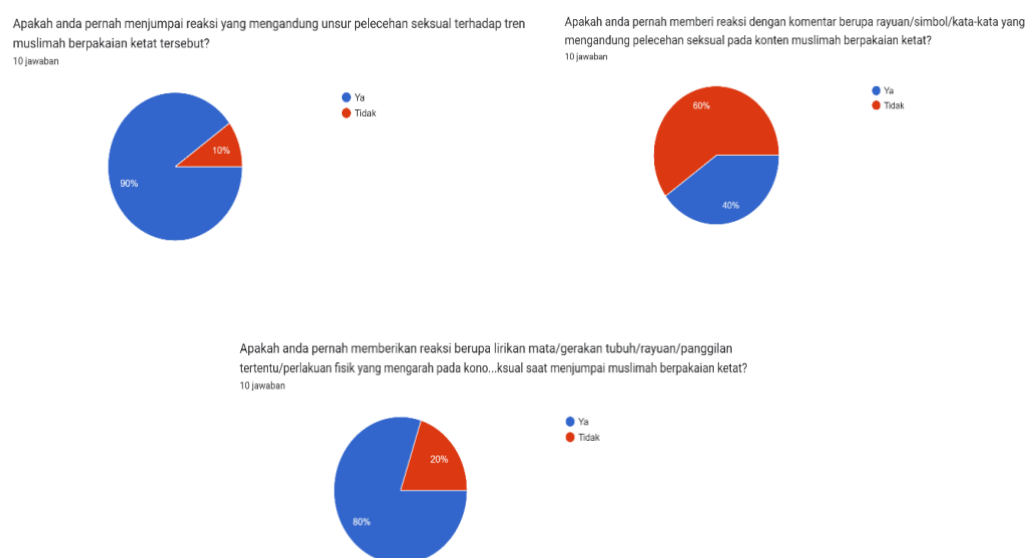
The diagram presented demonstrates unanimous agreement among all ten male respondents that the jilboobs phenomenon among Muslim women can significantly heighten their sexual desire. To ascertain the reliability of these survey findings, the researcher conducted follow-up interviews with individuals not included in the original respondent pool.

According to EM, a 32-year-old source, women who wear the hijab while opting for tight clothing are more susceptible to sexual harassment. This susceptibility stems from the

inherently visual nature of men, whose arousal often begins with visual stimuli. Thus, encountering such attire can indeed provoke lust or sexual desire in men.²⁴

In further support of this viewpoint, HS, aged 19, highlighted that the allure is amplified when the wearer possesses an ideal physique and attractive appearance. HS emphasized that such a combination presents a compelling temptation for men, characterizing it as an opportunity not easily overlooked. These insights underscore a consensus among interviewees regarding the provocative potential of the *jilboobs* phenomenon and its impact on male perception and behavior.²⁵

Questions 5, 6, and 7: Sexual harassment activities against *Jilboobs* users



The survey data pertaining to sexual harassment directed at users of the *jilboobs* phenomenon indicates a troubling trend where a majority of respondents, both directly and indirectly, admit to engaging in such behavior. Among the respondents, 8 out of 10 acknowledged their involvement in direct acts of sexual harassment. However, the study lacks detailed information on the specific types of harassment committed, whether physical or non-physical, such as suggestive remarks, gestures, or actions that contribute to a hostile environment.

TikTok revealed numerous comments openly containing sexually suggestive language, including terms like *tobrut* “big,” *montok* “plump,” *clackers* “lato-lato,” *gunung kembar* “twin mountains,” and *bulat* “round.” These comments were observed on videos featuring *jilboobs* content, as recounted by sources like AP and their acquaintances. Instances where such comments were exchanged between peers upon encountering *jilboobs* content further

²⁴ Narasumber 1, “Wawancara Potensi Pelecehan Seksual Terhadap Pengguna *Jilboobs*,” *Aprilia Putri Hapsari* (Yogyakarta, November 21, 2023).

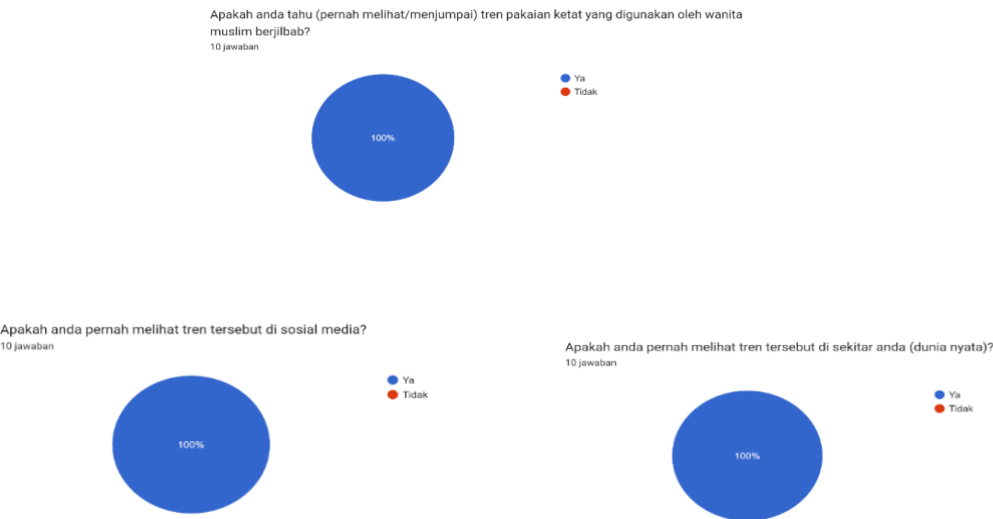
²⁵ Narasumber 2, “Wawancara: Potensi Pelecehan Seksual Terhadap Pengguna *Jilboobs*” (*Aprilia Putri Hapsari*, November 21, 2023).

underscore the normalization of sexually explicit discourse in digital spaces.²⁶ Indirect forms of harassment predominantly occur on social media platforms, particularly through comments on *jilboobs*-related content.

To complement the insights gained from male respondents, researchers also sought perspectives from female participants. The ensuing survey data from female respondent sheds light on their experiences and perceptions regarding the impact of *jilboobs*-related harassment. This multifaceted approach aims to comprehensively explore the dynamics of sexual harassment surrounding the *jilboobs* phenomenon, urging for a deeper understanding and proactive measures to address these concerning behaviors in both physical and virtual realms.

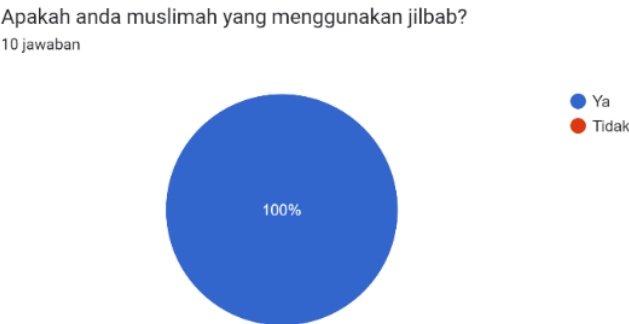
Obtaining data from female respondents

Questions 1,2, and 3: The Jilboobs phenomenon is becoming a social reality.



Referring to the survey data, it appears that the jilboobs phenomenon is all around us and its existence has become a social reality. This is proven by the absolute votes of female respondents who all admitted to having seen the jilboobs phenomenon in the real world and in cyberspace via social media.

Question 4: The respondent is a Muslim woman who wears a headscarf



²⁶ Narasumber 4, “Wawancara Penyintas Pelecehan Seksual,” *Aprilia Putri Hapsari* (Yogyakarta: Pewawancara: Aprilia Putri Hapsari, 2023).

The survey results above are a source for mapping that all the female respondents in this study are Muslim and wear the hijab. This homogeneity of respondents is an easy way for research to reveal whether any of the 10 women who wear the hijab have ever or are currently following the Jilboobs trend. Then, is the respondent affected by sexual harassment by wearing jilboobs?

Questions number 5 and 6: The phenomenon of sexual harassment against women wearing the hijab and tight clothing (jilboobs)



Based on the results of a survey of 10 female respondents who wore the hijab, it turned out that 8 of them had experienced sexual harassment. When examined more deeply, referring to the answer to the question "did the harassment occur when the person concerned was wearing tight clothing?", there were 4 answers that stated the truth. This means that half of all respondents who are survivors of sexual harassment are women who have or are currently using the jilboobs trend. In order to complete the field data, researchers tried to conduct interviews with respondents who were survivors of sexual harassment to find out what types of harassment they had received from individuals or groups of men.

The first source with the initials N, who is 24 years old, admitted that he had experienced physical sexual harassment in the form of touching sensitive areas by his own colleague. According to informant N's testimony, this not only happened to him but also to other friends with different perpetrators. The victim said that at that time she was wearing full clothing but the hijab was raised to her shoulders, exposing her chest.

Corroborating the opinion of the first source, the source with the initials ED, 23 years old, recently received unpleasant treatment from colleagues at his internship. The treatment consisted of a poke on the cheek accompanied by the words "maniss". Meanwhile, another source with the initials AA, aged 22, actually received verbal sexual harassment more often and in the form of teasing calls that lead to sensuality and signals such as winks and whistles from a group of young men on the side of the road when he passed.²⁷

Analysis of the Relationship between Sharia and the Wisdom of Protection for Muslim Women

Taking a normative perspective on Allah's command in Surah Al-Ahzab verse 59 and Surah An-Nur verse 31 regarding the obligation for Muslim women to cover their private

²⁷ Narasumber 6, "Wawancara Penyintas Pelecehan Seksual" (Yogyakarta: Pewawancara: Aprilia Putri Hapsari, 2023).

parts, alongside a sociological analysis of contemporary trends in tight clothing among hijab-wearing Muslim women and the prevalence of sexual harassment, reveals interconnected themes. The Quranic verses underscore the profound significance and depth of meaning inherent in the directive to conceal private areas, primarily as a safeguard against sexual misconduct. Despite literal adherence to covering from head to toe, research highlights the substantial risk of Muslim women experiencing indecent treatment. This discrepancy suggests a need to interpret the Quranic injunctions beyond mere literalism. The command to cover extends beyond physical attire, encompassing broader societal implications and protections against moral transgressions such as sexual harassment.

Furthermore, hadith literature elucidates the concept of dressing modestly but provocatively “clothed yet naked,” which is deemed reprehensible for Muslim women. Such conduct invites disgrace and moral degradation, as articulated in prophetic teachings concerning women's modesty. Consequently, Muslim women who adopt hijab while wearing form-fitting clothing face heightened vulnerability to sexual harassment. This vulnerability is substantiated by testimonies from male respondents exhibiting reactive attitudes toward hijab-wearing women in tight attire.

The intersection of Quranic directives and sociological realities underscores the complexity of interpreting modesty within contemporary contexts. The Quranic injunctions regarding modesty and the prophetic guidance on appropriate attire serve not only as moral imperatives but also as practical safeguards against societal ills like sexual harassment. A nuanced understanding that integrates textual exegesis with empirical insights is crucial for addressing the challenges faced by Muslim women navigating modern social norms while upholding religious principles of modesty and dignity.

CONCLUSION AND RECOMMENDATIONS

Based on the research findings, adopting an integrative interconnective paradigm underscores the enduring universality of the normative framework derived from the Quran and Hadith, particularly in regulating the modest attire of Muslim women. Verses such as Surah al-Ahzab verse 59 and Surah an-Nur verse 31 resonate profoundly with contemporary social dynamics, offering profound insights into upholding the dignity of Muslim women. Adhering to Sharia-compliant dress not only mitigates the risk of harassment but also upholds the honor and respectability integral to Muslim identity. Conversely, deviating from these norms, as warned in Hadith references to dressing but naked, risks destabilizing societal norms, as evidenced by phenomena like jilboobs which exacerbate vulnerabilities to sexual harassment. The pervasive impact of such deviations on societal cohesion and decency cannot be underestimated. Indeed, the rise in incidents of sexual harassment associated with the jilboobs phenomenon underscores its potential to disrupt social equilibrium. In

conclusion, the study highlights the pivotal role of adhering to Sharia-based attire guidelines in safeguarding against social deviations like sexual harassment. It calls for a recommitment to these timeless principles as a bulwark against societal disarray and affirms the ongoing relevance of Quranic teachings and prophetic guidance in navigating contemporary challenges.

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UPIN AND IPIN: ISLAMIC EDUCATIONAL VALUES IN CONTEMPORARY CARTOONS MEDIA DISCOURSE

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Abstrak: Kelangkaan platform media populer dalam menyebarkan dan menanamkan nilai-nilai pendidikan Islam disikapi dengan analisis serial kartun Upin dan Ipin. Oleh karena itu, penelitian ini bertujuan untuk mengeksplorasi dan menjelaskan dua bidang utama yaitu nilai-nilai pendidikan Islam yang digambarkan dalam Upin dan Ipin dan kontribusi serial tersebut terhadap wacana pendidikan. Penelitian ini menggunakan metodologi tinjauan pustaka dan pengumpulan data melalui dokumentasi sumber-sumber yang ada. Teknik analisis isi digunakan untuk menganalisis data yang dikumpulkan. Temuannya menunjukkan bahwa Upin dan Ipin mencontohkan nilai-nilai pendidikan Islam seperti *i'tiqodiyah* (iman), yang terlihat pada tema syukur dan ikhlas; *khuluqiyah* (akhlak baik), yang diwujudkan melalui kejujuran, empati, amanah, dan gotong royong; dan *amaliyah*, yang dicontohkan melalui amal sedekah dan doa. Selain itu, serial ini secara efektif menyebarkan konten pendidikan Islam dan mendorong kepatuhan terhadap nilai-nilai ini di kalangan penonton.

Kata Kunci: Nilai-Nilai, Pendidikan Islam, Film Animasi, Upin dan Ipin

Judul: Upin dan Ipin : Nilai-nilai Pendidikan Islam dalam Wacana Media Kartun Kontemporer

Abstract: The scarcity of popular media platforms that disseminate and instill Islamic educational values is addressed by the analysis of the Upin & Ipin cartoon series. The study aims to explore and elucidate two key areas namely the Islamic educational values portrayed in the Upin & Ipin and the series' contribution to educational discourse. The study employed a literature review methodology and collected data through the documentation of existing sources. Content analysis techniques were utilized to analyze the gathered data. The findings indicate that Upin & Ipin exemplifies Islamic educational values such as *i'tiqodiyah* (faith), evident in themes of gratitude and sincerity; *khuluqiyah* (good manners), portrayed through honesty, empathy, trust, and mutual assistance; and *amaliyah*, exemplified through acts of almsgiving and prayer. Furthermore, the series effectively disseminates Islamic educational content and encourages adherence to these values among its audience, thereby underscoring the series' relevance in educational contexts. The significance of this study is that it provides a Islamic Educational Values in Contemporary Cartoons Media Discourse . Framework for leveraging popular media like the Upin & Ipin cartoon series to effectively teach and reinforce Islamic educational values, thereby offering a powerful tool for educators and parents to promote ethical and religious development in children.

Keywords: Values, Islamic Education, Cartoon Series, Upin and Ipin



INTRODUCTION

Islamic education involves a systematic and deliberate approach aimed at imparting the knowledge and principles of Islam to individuals, while also fostering the application of these values in their daily lives.¹ It plays a crucial role in actualizing the tenets of Islam by imparting, transmitting, and instilling Islamic ideals within the younger Muslim generation. For young Muslims, the incorporation of Islamic values and education as a guiding framework serves as the cornerstone and an essential component of their character development. A proper educational process is imperative for the inculcation of Islamic values and the implementation of Islamic law. Central to Islamic education is the cultivation of attitudes that manifest in daily conduct. While theoretical teachings are vital, Islamic education should equally emphasize practical application. Islam guides individuals to enhance their attitudes and behaviors, which are intrinsic to faith and benevolence.²

Abdul Mujib and Jusuf Mudzakir proposed a categorization of the values inherent in Islamic education into three primary categories: the value of *i'tiqodiyah* (belief), *khuluqiyah* (morals), and *amaliyah* (practice). These three foundational values collectively work towards shaping individuals and society within an Islamic framework. Historically, during the time of the prophets, the duty of educating Muslims was shouldered by the prophets and apostles. However, in modern times, this responsibility has transitioned to all individuals, with a particular focus on those involved in educational endeavors.³

A well-educated individual in Islamic sciences can effectively assume their role as a caliph on earth. This proficiency is not solely dependent on religious knowledge but also on the ability to correctly implement religious principles. Hence, it is imperative for contemporary Muslim youth to possess a deep understanding and practical application of Islamic values to prevent ignorance. Nevertheless, the instilling of Islamic values encounters challenges, especially within the context of Islamic religious education in educational institutions. Numerous obstacles often hinder the transfer of Islamic religious teachings to the younger generation.

The implementation of Islamic education in schools frequently encounters numerous challenges, both internal and external. One of the internal challenges frequently encountered by students is the discrepancy between their interests, abilities, intelligence, and motivation to learn. Furthermore, the insufficient use of learning media and technology represents an impediment to the implementation of Islamic education in schools. To address these challenges, a number of potential solutions can be considered. Firstly, it is necessary to increase students' awareness of the importance of Islamic education in their daily lives.

¹ Hanafi, *Ilmu Pendidikan Islam*, (Yogyakarta: Deepublish, 2018), h.2.

² Zakiah Darajat, dkk, *Ilmu Pendidikan Islam*, (Jakarta: PT. Bumi Aksara, 2000), h. 28

³ Abdul Mujib dan Jusuf Mudzakir, *Ilmu Pendidikan Islam*, (Jakarta: Kencana Prenada Media, 2006), h. 36

Secondly, organizing religious guidance sessions and implementing *pesantren kilat* (short course) program can help reinforce students' understanding of Islamic teachings. Thirdly, optimizing the use of technology and learning media in Islamic education is essential. This could be achieved by employing popular art (pop art) such as music, theater, film, literature, and other art forms that convey Islamic values and teachings.

Literature plays an important role in human life, including in the field of education. It encompasses values, ethics, and morals that are intimately connected to the everyday experiences of humanity. Consequently, literature has the capacity to influence and enhance the quality of human life. The act of reading literature allows the reader to gain a new perspective on the world. Furthermore, by engaging with literature, individuals can gain insight into social, political, and cultural realities from a more diverse array of perspectives. Those who engage with a substantial corpus of literature can cultivate a more profound comprehension of the intricacies of life, thereby becoming more humane, moral, and empathetic individuals.⁴ In addition to literature, other art forms, such as theater, music, and film, can also convey Islamic messages and teachings.

Film, as an audio-visual medium, serves multiple purposes beyond mere entertainment. It is a powerful tool for conveying messages to audiences, functioning as an educational, informational, and propagandistic medium. Historically, films have been integral to societal communication, successfully captivating diverse audiences and becoming a vital part of cultural consumption. Due to their widespread appeal and engaging nature, films effectively shape and influence public attitudes, paradigms, thoughts, and knowledge. Given this influence, films can be strategically utilized for the dissemination, inculcation, and reinforcement of Islamic values and teachings within the Muslim community. Films provide a dynamic platform to present complex ideas in an accessible and relatable manner. For instance, when targeting Muslim children and youth, animated films and cartoons can be particularly effective. These formats not only capture the attention of younger audiences but also provide an engaging means to communicate religious principles and moral values. By integrating Islamic teachings into popular media forms, educators and content creators can foster a deeper understanding and appreciation of Islamic culture and ethics among the younger generation.⁵

Movies, TV series, and cartoons with religious values have become increasingly prevalent across various media platforms, both traditional, such as television and cinemas, and new media, including YouTube, TikTok, and streaming services like Netflix and Hulu. This trend reflects a growing recognition of the powerful role that visual media can play in

⁴ Indriyani Ma'rifah, "Peran Sastra dalam Membangun Karakter Bangsa (Perspektif Pendidikan Islam)", *Titian: Jurnal Ilmu Humaniora*, Vol. 04, No. 2, Desember 2020, h. 186

⁵ Sumaryanto, *Karya Sastra Bentuk Drama*, (Semarang: Mutiara Aksara, 2019), h. 4

education and cultural transmission. A prominent example of this phenomenon is the Upin & Ipin cartoon series, produced by Malaysia's *Les' Copaque* Production. Upin & Ipin is renowned for its engaging and straightforward storytelling, rich in educational content that emphasizes Islamic values and messages of tolerance. The series creatively integrates religious teachings with everyday scenarios, making complex concepts accessible and relatable to young audiences. Since its debut in 2007, Upin & Ipin has reached its 17th season in 2024, consistently disseminating Islamic teachings and values to a global audience, particularly children in Malaysia and Indonesia. The series has not only maintained its popularity over the years but has also expanded its reach, gaining international acclaim and a diverse viewership. This sustained popularity underscores its effectiveness in blending entertainment with moral and religious education, making it a valuable tool for cultural and religious instruction in the modern media landscape.

The significant role of the Upin & Ipin cartoon series in promoting Islamic values among the younger generation of Muslims warrants rigorous academic investigation. Researchers are particularly interested in exploring the specific Islamic values embedded in the series and their relevance to contemporary educational practices. To maintain a focused scope, this study concentrates on the Islamic educational values presented in Season 16 of Upin & Ipin, which was released in 2022. This season was selected due to its continued broadcast on national television stations in Indonesia and Malaysia, ensuring its ongoing relevance to today's young Muslim audiences. Season 16 of Upin & Ipin provides a rich corpus for analysis, representing the series' broader themes and pedagogical strategies. By examining this season, researchers aim to identify and categorize the forms of Islamic education conveyed through the episodes. This analysis will highlight the potential of media to support both formal and informal education systems in fostering religious and moral development among children. The findings are expected to provide valuable insights for educators, policymakers, and media producers on leveraging entertainment media to enhance religious education. Ultimately, this research aims to deepen our understanding of the role of media in religious education and underscore the importance of culturally relevant content. By demonstrating how localized narratives and familiar cultural contexts can enhance the efficacy of educational messages, the study hopes to inform future content development and educational strategies.

METHOD

This research employs a qualitative descriptive approach to achieve an in-depth understanding of the subject, focusing on the values of Islamic education depicted in the animated film Upin & Ipin season 16 (2022). The methodology utilizes library research to gather data from diverse sources such as articles, books, journals, and papers relevant to the

research topic. This approach facilitates comprehensive exploration of Islamic educational values conveyed in the animated series, emphasizing qualitative insights over numerical analysis. The primary data sources are episodes from Upin & Ipin season 16 (2022), particularly “*Lindungi Diri dan Keluarga*” and “*Rasa Sayang*,” accessed through the documentation method. Data analysis involves two main approaches: content analysis of the cartoon series and library research to substantiate findings with reference materials. This combined methodology ensures a rigorous examination of Islamic educational values in the animated film, enhancing the validity and accuracy of the research outcomes.

RESULTS AND DISCUSSION

An overview on Islamic Educational Values

The phrase “Islamic educational values” comprises three key components: “values,” “education,” and “Islam.” The term “value” has a nuanced meaning that extends beyond the binary concepts of right and wrong, as it involves human appreciation and subjective judgment. Something is considered valuable when it is deemed so by individuals, highlighting that values are inherently subjective and reliant on human perception. Furthermore, human judgment of what is valuable evolves over time, resulting in a diverse and dynamic array of values.⁶ On the other hand, the term “education” refers to a comprehensive human endeavor aimed at enhancing both the intellect and morality of learners. Education is not solely concerned with imparting knowledge on how to live a good life but also equips individuals with the skills and knowledge necessary for material success. It is a holistic process that prepares individuals to navigate and contribute to society effectively.⁷ Finally, etymologically, “Islam” is derived from the Arabic word “*aslama*,” which means to submit, obey, and surrender. Terminologically, Islam is defined as the religion revealed by Allah (SWT) to the Prophet Muhammad (Pbuh) for dissemination to all of humanity. Islam encompasses teachings and rules from Allah (SWT) that govern human relations with Allah (*hablum minallah*), human relations with other humans (*hablum minannas*), and human relations with nature. Therefore, Islamic educational values are those derived from the teachings of Islam, primarily sourced from the Qur’an. In summary, “Islamic educational values” are a complex and evolving set of principles rooted in the holistic and moral teachings of Islam, aiming to foster intellectual and ethical development in individuals. These values, deeply embedded in the Qur’an and Hadith, guide the relationships between humans and Allah, between individuals, and between humans and the natural world.

⁶ Sjarkawi, *Pembentukan Kepribadian Anak: Peran Moral Intelektual, Emosional dan Sosial Sebagai Wujud Integritas Membangun Jati Diri*, (Jakarta: PT Bumi Aksara, 2006). h. 29

⁷ Zaim Elmubarak, *Membumikan Pendidikan Nilai Mengumpulkan Yang terserak, Menyambung Yang Terputus Dan Menyatukan Yang Tercerai*, (Bandung: ALFABETA, 2009), h. 2

Islamic education encompasses three fundamental categories of values, each playing a crucial role in shaping the beliefs, behaviors, and actions of Muslim individuals within society. These categories are intricately woven into the fabric of Islamic teachings, providing a comprehensive framework for personal and communal development:

- a. Firstly, the ***i'tiqodiyah*** (belief) values focus on faith education, grounding Muslims in their beliefs and convictions. Central to this aspect is the concept of *tawhid*, the belief in the absolute unity and uniqueness of Allah, encompassing His nature and actions. This foundational belief extends to include faith in Allah, His angels, Qur'an, Prophets including Muhammad (Pbuh), the Day of Judgment, and divine destiny. Through learning and reinforcing these beliefs, Islamic education aims to fortify the spiritual identity of individuals, fostering a deep-seated faith that guides their worldview and decisions.⁸
- b. Secondly, the ***khuluqiyah*** (moral) values emphasize ethical conduct and character development. Known as *akhlak*, these values encompass a wide spectrum of virtues and morals, steering individuals towards exemplary behavior and virtuous actions. Islamic teachings stress the importance of moral integrity, encompassing traits such as compassion, gratitude, honesty, humility, and responsibility. The cultivation of these virtues aims to purify the soul from negative inclinations and elevate individuals to embody noble conduct. Within Islamic education, the emphasis on *khuluqiyah* values seeks to nurture individuals who contribute positively to their communities and uphold ethical standards in their interactions.⁹
- c. Lastly, the ***amaliyah*** (action) values pertain to practical implementation of Islamic teachings in daily life. This category encompasses religious rituals such as *Salah* (prayer), *Saum* (fasting), *Zakat* (charity), and *Haji* (pilgrimage), as well as broader ethical practices such as diligence in work, kindness towards others, and civic responsibility. The emphasis here lies in translating religious teachings into tangible actions that reflect a commitment to faith and righteousness. By integrating these values into everyday behavior, Islamic education encourages Muslims to live in accordance with the principles of Islam, thereby fostering a holistic approach to spiritual, moral, and practical dimensions of life.¹⁰

Islamic education stands as a multifaceted framework encompassing belief, morality, and action. It serves not only to deepen spiritual awareness and ethical conduct but also to

⁸ Bektı Taufiq Ari Nugroho dan Mustaidah, "Identifikasi Nilai-Nilai Pendidikan Islam dalam Pemberdayaan Masyarakat pada PNPM Mandiri", *Jurnal Penelitian*, Vol. 11, No. 1, Februari 2017, h. 75

⁹ H. M. Arifin, *Ilmu Pendidikan Islam Sekolah: Suatu Tinjauan Teoritis dan Praktis Berdasarkan Pendekatan Interdisipliner*, (Jakarta: Bumi Aksara, 2000), h. 57.

¹⁰ Abdul Kahar, "Pendidikan Ibadah Muhammad Hasbi Ash- Shiddieqy", *Tawazun: Jurnal Pendidikan Islam*, Vol. 12, No. 1, 29 Juni 2019, h. 26

inspire individuals to embody the teachings of Islam in their personal lives and within broader societal contexts. This comprehensive approach underscores the integral role of Islamic values in shaping a balanced and virtuous Muslim identity.

Islamic Educational Values in Upin & Ipin Season 16 (2022)

Artworks frequently serve as media for conveying values to their audience. This is evident in the case of cartoon series, which represent a prominent facet of popular culture. Indeed, these series often encapsulate a wide range of values, including those pertaining to education, social issues, and other themes. Such series frequently encapsulate a multitude of educational, social, and diverse values, as envisioned by their creative teams. In the case of the cartoon series Upin & Ipin season 16 (2022), Islamic educational values are notably prominent.

I'tiqodiyah values

I'tiqodiyah pertains to beliefs and faith. This is exemplified in an episode titled “*Rasa Sayang*,” in which characters such as Upin, Ipin, Tok Dalang, and Abang Iz display gratitude. Their visit to the ‘Rasa Sayang’ Nursing Home prompts a conversation in which Tok Dalang elucidates that the facility houses elderly individuals without familial support. This revelation evokes gratitude from Upin, who reflects thankfully upon Tok Dalang’s companionship, akin to that of a grandfather, and his secure living conditions. Similarly, Ipin mirrors his brother’s appreciation.

According to Abu Fida’ Abdur Rafi’ gratitude serves as a means for individuals to express appreciation towards God through praise, acknowledging His benevolence, adhering to His commands, and avoiding His prohibitions.¹¹ This theological perspective aligns with Tok Dalang's expressed gratitude in the series, where he thanks God for the care he receives and his sheltered existence. The depiction of these values in the 16th season of Upin & Ipin not only enhances the narrative depth but also serves an educational purpose, imparting subtle ethical and spiritual lessons to its young viewers. This integration of Islamic educational values underscores the series’ role in nurturing moral sensibilities amidst its entertainment framework, thereby contributing to the cultural discourse in contemporary animated media.

The value of *i'tiqodiyah*, or sincerity, is exemplified in the episode “*Lindungi Diri dan Keluarga*” from the 2022 season of the Upin & Ipin cartoon series. This episode focuses on Abang Iz’s guidance to his younger siblings, including Upin and Ipin, regarding the significance of sincere effort. The siblings visit Abang Iz at Uncle Muthu’s food stall with the initial intent of learning to become insurance agents, driven by the promise of financial gain outlined in by Mail. However, Abang Iz redirects their focus, emphasizing the necessity of

¹¹ Abu Fida’ Abdur Rafi’, *Terapi Penyakit Korupsi*, (Jakarta: Republika Pers, 2004), h.125

working with pure intentions and sincerity, and placing paramount importance on communal welfare in their endeavors.

In his treatise, Abdul Malik Amrullah defines sincerity as the act of performing actions solely to please Allah, devoid of any expectation of worldly reward. Another perspective posits *ikhlas* as a state of purity untainted by ulterior motives, enhancing closeness to God through both intention and action.¹² Consequently, the scene underscores the significance of sincerity in daily life, echoing principles rooted in Islamic education. This portrayal within Upin & Ipin not only enriches the narrative with ethical depth but also serves as a didactic tool, imparting valuable lessons to its audience, particularly younger viewers. By incorporating these moral teachings into its narrative, the series fulfills a dual role of entertainment and ethical education, contributing to the cultural landscape of contemporary animated media in a meaningful way. Consequently, the examination of sincerity in this episode exemplifies the series' dedication to the promotion of virtuous values in an accessible and engaging format.

The results of the aforementioned analysis indicate that the Upin & Ipin cartoon series season 16, particularly in the episodes "*Rasa Sayang*" and "*Lindungi Diri dan Keluarga*," effectively portrays the Islamic value of *i'tiqodiyah* through themes of gratitude and sincerity. A clear manifestation of gratitude is evidenced by the characters' expressions of thankfulness for blessings bestowed upon them by God, including familial support and a secure home. Moreover, scenes that emphasise sincerity demonstrate the significance of performing actions with pure intentions and dedication, without materialistic expectations. Both gratitude and sincerity are fundamental elements of Islamic education, and their depiction in the series facilitates the dissemination of moral teachings aligned with Islamic principles to the series' audience. Therefore, the 2022 season of Upin & Ipin effectively communicates these ethical messages, enriching its narrative with values that resonate beyond mere entertainment, thus contributing to the cultural and educational landscape of animated media.

Khuluqiyah values

In the episode "*Lindungi Diri dan Keluarga*" from Upin & Ipin season 16 (2022), a *khuluqiyah* value is exemplified through a pivotal scene that underscores the importance of honesty. During a visit to Abang Iz's comic book store, Upin, Ipin, Fizi, and Ehsan encounter a moral dilemma when Fizi suggests reading comics without purchasing them, claiming it to be easier and cost-free. Abang Iz, noting this conduct, issued a strong reprimand to Fizi, emphasizing the ethical impropriety of his suggestion. Fizi, visibly disconcerted by the reprimand, acknowledges the error of his misguided intention. Subsequently, Ehsan promptly takes the initiative to pay for the comics he had intended to

¹² H. Abdul Malik Amrullah, *Tasawuf Modern*, (Jakarta: Republika, 2015), h.147.

purchase, thereby demonstrating the value of honesty and respect for others' property rights. This scene effectively conveys a moral lesson to the audience, emphasizing the significance of integrity even when faced with challenges or temptations to act otherwise.

In Hanipatudiniah's view, honesty encompasses both veracity of expression and conduct that is in accordance with reality. Furthermore, she asserts that honesty is not merely an act of verbal assent; rather, it encompasses the intentions behind one's actions.¹³ Anas Salahuddin, in his work "*Pendidikan Karakter*," provides further insight into the concept of honesty, positing that it involves consistent efforts to cultivate trustworthiness through one's words, actions, and professional endeavors. This reinforces the notion that honesty is a fundamental aspect of establishing personal integrity and fostering reliable relationships with others.¹⁴

Furthermore, the episode illustrates the importance of social care through a scene where Upin, Ipin, and their friends demonstrate compassion towards Kak Ros, who had injured her leg due to a falling tree branch. Bambang defines social care as the capacity to perceive and attend to the challenges encountered by individuals in periods of adversity, coupled with a recognition of their circumstances. The act of Upin and Ipin's friends visiting Kak Ros, the sister of one of their peers, exemplifies their empathy and concern for others. This demonstrates an understanding of the importance of social responsibility within their local community.¹⁵

Milfayetti's perspective is further reinforced by the categorization of caring behaviors towards others. These encompass acts of kindness, empathy towards suffering, forgiveness, generosity, patience with others' limitations, and concern for human life's continuity.¹⁶ Consequently, the depicted scene serves to educate viewers on the significance of social care and the imperative to extend assistance to those facing adversity or calamity. This depiction serves to highlight the social and humanitarian values that are intrinsic to the characters in the 2022 season of Upin & Ipin. It demonstrates their dedication to fostering a compassionate community ethos.

In the episode "*Rasa Sayang*," the concept of *kebuluqiyah* values is exemplified through Upin's conscientiousness when he intervenes as his brother mocks an elderly man who has fallen. Upin promptly covers Ipin's mouth and reminds him of their grandmother's teachings on maintaining decorum in speech and conduct. This action underscores Upin's recognition

¹³ Hanipatudiniah Madani, "Pembinaan Nilai-Nilai Kejujuran Menurut Rasulullah SAW", *Jurnal Riset Agama*, Vol. 1, No. 1, April 2021, h. 155

¹⁴ Anas Salahuddin dan Irwanto Alkriencienci, *Pendidikan Karakter*, (Jakarta: CV Pustaka Setia, 2013), h. 43

¹⁵ Bambang Ruksmono, dkk, *Pendidikan Budi Pekerti: Membangun Karakter dan Kepribadian Anak*, (Jakarta: PT. Gramedia Widiasarana Indonesia, 2008), Cet. I, h. 42.

¹⁶ Sri Milfayetti, *6 Pilar Karakter*, (Medan: Pascasarjana Unimed, 2012), h. 14.

of the significance of upholding good morals and encourages his brother to align his actions with these learned values. The impact is palpable as Ipin reflects on his behavior, expressing remorse and committing to improved conduct in the future. This instance highlights the pivotal role of moral education in shaping individual character and behavior, even within the realm of animated storytelling.

Building on this analysis, the researcher concludes that the 2022 season of Upin & Ipin, specifically in episodes like “*Rasa Sayang*” and “*Lindungi Diri dan Keluarga*,” effectively embodies *kebuhugiyah* values through diverse attitudes and behaviors. These include diligent saving, visiting the sick, offering assistance, practicing honesty, and demonstrating trustworthiness. These portrayals not only enrich the narrative depth of the series but also impart ethical lessons that resonate with viewers, thereby illustrating the series' commitment to promoting virtuous conduct and character development aligned with moral teachings.

Amaliyah values

In the episode “*Lindungi Diri dan Keluarga*” from Upin & Ipin season 16 (2022), the value of *amaliyah* is exemplified in a scene at Abang Iz's shop where Upin, Ipin, Ehsan, and Fizi are shopping. As Ehsan prepares to pay for a comic book, Ipin notices charity boxes located near the cashier and inquires about them. Abang Iz provides an explanation of the purpose of these boxes, which are used to collect donations for orphans and the needy. These donations are then distributed to those who require assistance. This depiction serves to demonstrate that acts of kindness and generosity towards less fortunate individuals are of great value. The scene serves to educate the audience, particularly children, on the significance of generosity and sharing resources with others in need. It also fosters an understanding of charitable practices that are rooted in both religious teachings and universal human values.

According to Furqon Hasbi, almsgiving constitutes the voluntary act of giving to others with the intention of pleasing Allah (SWT), devoid of specific conditions regarding the timing or amount of donation. This perspective underscores that almsgiving transcends mere material generosity, encompassing a sincere and selfless sacrifice for the betterment of others, while seeking divine blessings.¹⁷ Reza Pahlevi extends this notion by asserting that charity encompasses more than monetary donations; it includes offering kind words, providing assistance in diverse forms, contributing labor, proposing constructive ideas, and other acts of benevolence. This broader understanding emphasizes that charity can manifest in various non-monetary forms, each capable of enriching the lives of recipients and reflecting genuine goodwill.¹⁸

¹⁷ Al Furqon Hasbi, *125 Masalah Zakat*, (Solo: Tiga Serangkai, 2008), h. 19.

¹⁸ Reza Pahlevi Dalimunthe, *100 Kesalahan dalam Sedekah*, (Jakarta: PT. Agro Media Pustaka, 2010), h. 13

These scholarly perspectives align with the ethos of Abang Iz, who strategically places charity boxes on his desk aimed at supporting the less fortunate, including orphans. This initiative illustrates that charity extends beyond material contributions, encompassing the provision of beneficial assistance and kindness across multiple facets of life. Such practices not only fulfill immediate needs but also foster a culture of compassion and communal support, reflecting values deeply rooted in religious teachings and universal human ethics. Thus, the placement of charity boxes by Abang Iz serves as a tangible demonstration of altruism, reinforcing the notion that acts of charity encompass a spectrum of giving that extends beyond financial means to encompass meaningful contributions that positively impact others' lives.

In the episode “*Rasa Sayang*” of the 16th season of the Malaysian children’s television series *Upin & Ipin*, the value of *amalijyah* is exemplified through acts of prayer. In an exchange between Tok Dalang and Abang Iz regarding preparations for an event at the Rasa Sayang Nursing Home, Abang Iz suggests initiating Quran reading classes and organizing congregational prayers for the residents of the orphanage and Kampung Durian Runtuh. In his support of the proposed initiative, Tok Dalang views it as a form of worship that reinforces spiritual bonds with Allah and strengthens social cohesion within the community. This highlights the dual significance of prayer: as a means of devotion and as a mechanism for enhancing communal solidarity. It reflects fundamental Islamic religious values and social responsibilities.

Abdul Aziz emphasizes prayer as a pivotal aspect of the servant-creator relationship, emphasizing its role in drawing closer to Allah (SWT) and acknowledging His sovereignty as the creator and sustainer of the universe. Furthermore, Istianah elucidates the concept of prayer as a spiritual necessity and journey, portraying it not merely as a ritualistic act but as a pathway for soulful fulfillment and spiritual development. This perspective emphasizes prayer as a dynamic process that facilitates communication between humans and God. It enables individuals to express their needs, aspirations, and gratitude in a profound spiritual dialogue. Accordingly, prayer in Islamic teachings represents a transformative practice that fosters enhanced spiritual connection and facilitates personal and collective spiritual growth.

The perspectives provided by Abdul Aziz and Istianah reinforce the significance of prayer within the life of a Muslim. Prayer serves both as a manifestation of devotion to God and as a *mizan* (conduit) for meeting spiritual needs and cultivating a closer relationship with Him. Prayer, henceforth, transcends mere ritualistic observance to encompass a profound dimension that enhances the spiritual well-being of individuals.

Building on this analysis, it is apparent that the animated series *Upin & Ipin* season 16 (2022), particularly in episodes like “*Rasa Sayang*” and “*Lindungi Diri dan Keluarga*,” touches upon certain Islamic educational values, yet falls short of encompassing the comprehensive

spectrum of *i'tiqodiyah*, *kbhuluqiyah*, and *amaliyah* values. With regard to the *i'tiqodiyah* values, the series primarily emphasizes beliefs related to Allah, with a lack of emphasis on other aspects such as angels, the Quran, prophets, the afterlife, and divine destiny (*qada* and *qadar*). In terms of the values of *kbhuluqiyah*, while moral principles such as honesty, caring, trustworthiness, and mutual aid are portrayed, crucial aspects like forgiveness and self-discipline are notably absent. In addition, the series' portrayal of *amaliyah* values is predominantly focused on acts of worship, such as prayer and almsgiving, with lesser emphasis placed on other essential practices, including fasting and pilgrimage, as well as aspects of *amaliyah* related to interpersonal transactions (*muamalah*).

Consequently, while Upin & Ipin season 16 (2022) does present commendable moral and religious teachings, it does not comprehensively cover the entire gamut of Islamic educational values that should ideally constitute its pedagogical framework. This demonstrates potential opportunities for future episodes or series to expand their scope and incorporate a more comprehensive portrayal of Islamic teachings, thereby increasing the educational and cultural impact of animated media.

Islamic Educational Values in Upin & Ipin Season 16 (2022): Implications for Educational Practice

In the developmental progression of students, there is a tendency to imitate observed behaviors, a phenomenon that is also observable in religious contexts where external influences exert a subliminal influence on the shaping of beliefs and values. Consequently, educators are tasked with an essential role of providing exemplary models for students to emulate. One effective conduit for this educational influence is through the medium of film, which possesses considerable potential to shape perceptions and moral foundations among audiences.¹⁹ For example, the animated series Upin & Ipin season 16 (2022) assumes significant educational relevance by:

Encouraging students to impart Islamic educational content

According to Muslih, films serve as a potent vehicle for the delivery of educational material,²⁰ and the 2022 season of Upin & Ipin (season 16) adeptly incorporates themes such as gratitude, sincerity, almsgiving, and prayer into its narrative framework. Lenny further asserts that effective educational media capture students' interest, fostering a conducive learning environment. The series employs its appeal as a popular audio-visual medium to engage viewers, creating an immersive learning experience that cultivates enthusiasm and motivation among students. This approach not only motivates active learning but also

¹⁹ Anton Maburri KN, *Manajemen Produksi Program Acara TV*, (Jakarta: Gramedia Widiasarana, 2013), h.

²⁰ Muslih Aris Handayani, "Studi Peran Film dalam Dunia Pendidikan", *INSANIA*, Vol. 11, No. 2, Jan-Apr 2006, h. 176

encourages the exploration and articulation of new ideas. Furthermore, the animated series functions as a catalyst for moral and spiritual development. The series portrays characters who exemplify virtues such as gratitude and sincerity, and illustrates the significance of acts of worship and charitable giving. This portrayal serves as a dynamic educational tool that reinforces ethical values and fosters a deeper understanding of Islamic teachings. This portrayal enriches the cultural landscape of animated media and aligns with educational objectives aimed at nurturing conscientious and virtuous individuals within society.

Fostering Ethical Behavior Aligned with Islamic Educational Values

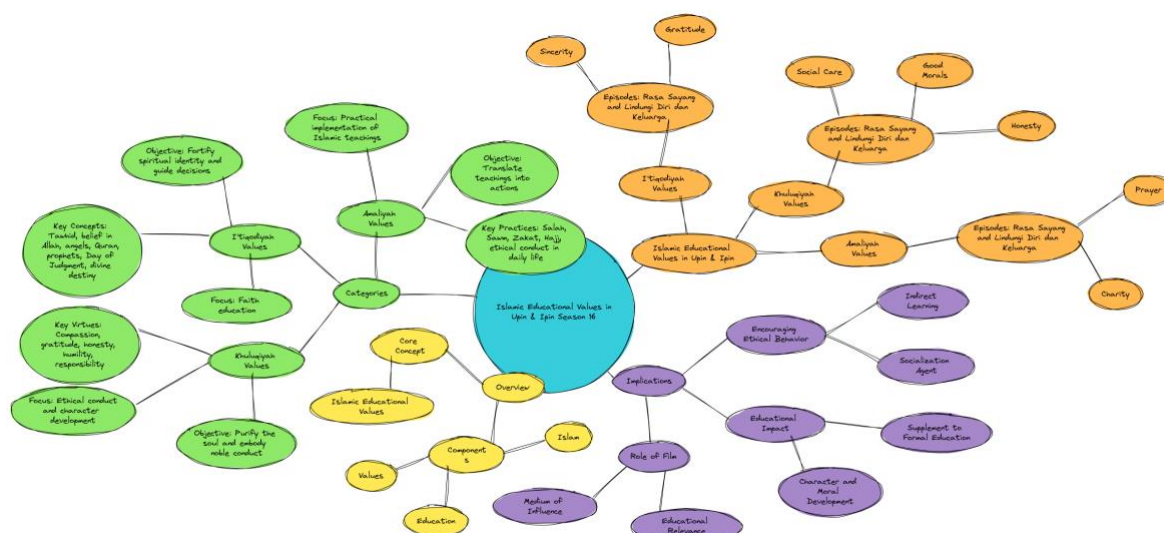
Rahman proposes that film serves not only as a medium of instruction but also as a potent agent of socialization, imparting life values that shape individuals' worldviews and characters.²¹ Season 16 of *Upin & Ipin* (2022) provides a compelling example of content that is pertinent to the Islamic educational values. It is therefore of considerable value for the cultivation of these ideals and for facilitating communication, *da'wah* (Islamic outreach), and learning. The animated series serves two educational purposes. Primarily, it provides indirect learning opportunities through its thematic content. Secondly, it offers entertainment value. Additionally, the series exemplifies *kebulqiyah*, or moral values, which serve as exemplary models for students in their daily lives.

From this discussion, it is evident that *Upin & Ipin* season 16 (2022) exemplifies significant Islamic educational values pertinent to educational contexts. Furthermore, it enriches both formal and informal learning experiences. This series is an effective educational medium for conveying moral messages and life values that serve as practical examples, particularly beneficial for student audiences. By prioritizing Islamic educational values, *Upin & Ipin* not only supplements formal schooling but also facilitates the internalization of these values through entertainment and extracurricular activities. Consequently, this animated series serves as a valuable educational tool, assisting in the formation of students' characters and morals. Its impact extends beyond the confines of the classroom, influencing the broader social development of its viewers.

CONCLUSION AND RECOMMENDATIONS

In conclusion, a comprehensive analysis of *Upin & Ipin* reveals the effective transmission of significant Islamic educational values. Following is the framework of Islamic Educational Values from Contemporary Cartoons Media Discourse which is beneficial for the education fraternity.

²¹ Rahman Asri, "Membaca Film sebagai Sebuah Teks: Analisis Isi Film *Nanti Kita Cerita Tentang Hari Ini* (NKCTHI)", *Jurnal Al-Azhar Indonesia Seri Ilmu Sosial*, Vol. 1, No. 2, Agustus 2020, h. 75



The narrative is replete with examples of key virtues, such as honesty, social responsibility, trustworthiness, charity, and prayer. These principles are illustrated through compelling character interactions and plot developments. The film's overarching emphasis on khuluqiyah values, particularly moral conduct in interpersonal relationships, serves to highlight the film's thematic depth and educational intent.

The educational significance of these Islamic values in the animated film is profound, as it serves as a robust pedagogical tool for introducing and nurturing these ethical principles among students. The series' engaging narratives and portrayal of exemplary characters not only impart lessons on ethical behavior but also foster deeper insights into morality and spirituality within the contexts of everyday life. Consequently, *Upin & Ipin* season 16 (2022) is not only an artistic achievement but also a pivotal educational resource within Islamic education. It offers a compelling medium through which students can actively engage with and internalize essential values crucial to their personal growth and spiritual development. This highlights the series' enduring relevance in fostering a comprehensive understanding of Islamic ethics and promoting character formation among its viewers.

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ISLAMIC RATIONALISM: BETWEEN TRADITION AND CONTROVERSY

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Abstrak: Jauh sebelum filsafat Yunani mempengaruhi pemikiran Islam, Islam sudah memiliki tradisi pemikiran rasional. Studi ini menelusuri peran bahasa dalam pengembangan rasionalisme Islam dan membahas klaim orientalis abad ke-19 bahwa filsafat Islam hanyalah tiruan dari filsafat Yunani. Menggunakan pendekatan penelitian pustaka kualitatif, studi ini menemukan bahwa: (1) Rasionalisme dalam Islam adalah produk asli dari usaha intelektual Islam yang berakar pada Al-Qur'an dan Hadis. Penafsiran terhadap sumber-sumber ini melahirkan sistem rasional Islam, terutama melalui studi bahasa (nahw-sarf), membuktikan bahwa rasionalisme Islam merupakan bagian intrinsik dari tradisinya. (2) Klaim bahwa rasionalisme Islam diadopsi dari pemikiran Yunani dibantah dengan bukti bahwa pemikiran rasional telah dipraktikkan dalam Islam jauh sebelum pengaruh filsafat Yunani. Para filsuf Muslim kemudian mengembangkan ide-ide Yunani, menciptakan bentuk rasionalitas yang unik yang dikenal sebagai hikmah, menunjukkan bahwa filsafat Islam adalah tradisi intelektual yang orisinal.

Kata Kunci: Rasionalisme Islam, Logika Bahasa, Hikmah

Judul: Rasionalisme Islam: Antara Tradisi dan Kontroversi

Abstract: Long before Greek philosophy influenced Islamic thought, Islam demonstrated a rich tradition of rational inquiry. This study investigates the pivotal role of language in shaping Islamic rationalism and critically evaluates claims by 19th-century Orientalists that Islamic philosophy merely replicated Greek philosophical principles. Employing a qualitative literature research approach, this study reveals that: (1) Islamic rationalism emerges as an authentic product of intellectual pursuits within Islam, deeply grounded in the Qur'an and Hadith. The interpretative frameworks derived from these foundational texts facilitated the development of a distinctive Islamic rational system, particularly through the rigorous examination of language (nahw-sarf). This underscores Islamic rationalism as an essential element of its intellectual legacy. 2. The contention that Islamic rationalism was derived from Greek philosophy is challenged by evidence demonstrating the early adoption of rational thought within Islamic scholarship, predating significant encounters with Greek ideas. Subsequent Muslim philosophers assimilated and adapted Greek philosophical concepts, culminating in the formation of a unique rational tradition known as hikmah. This evolutionary process highlights the originality and complexity of Islamic philosophical thought as a distinct intellectual tradition.

Keywords: Islamic Rationalism, Linguistic Logic, Hikmah



INTRODUCTION

In contemporary Muslim and non-Muslim intellectual discourse, there is a pervasive notion that Islamic philosophy did not originate independently within Islam but rather emerged as a mere medium for transmitting Greek philosophical ideas. This perspective maintains that the primary content of Islamic philosophy is comprised of Greek philosophical concepts translated and repackaged into Arabic, lacking originality and authenticity. Proponents of this view maintain that Islamic philosophers of the medieval period were primarily intermediaries, responsible for preserving and transmitting Greek philosophical heritage to subsequent generations. They argue that these philosophers contributed little to the evolution of philosophical thought themselves. This characterization situates Islamic philosophy within the context of Western intellectual history as a derivative and secondary tradition.¹

These skeptical attitudes towards Islamic philosophy can be traced back to 19th-century Orientalist scholars such as G.T. Tennemann and Ernest Renan, whose works continue to influence scholarly discourse. Tennemann and Renan contended that despite engaging in rational and philosophical pursuits, Islamic thinkers were fundamentally incapable of producing original philosophical ideas. These scholars attributed this perceived deficiency to several factors. First, they argued that Quranic teachings impose constraints on Islamic thinkers, prioritizing adherence to religious dogma over independent critical inquiry. Second, they posited that stereotypes about the intellectual capabilities of the Arab nation, which they characterized as inherently non-philosophical due to their supposed emotional and imaginative tendencies, contributed to this deficiency. Third, they advanced racialized notions that classified Semitic peoples as intellectually inferior compared to the Greeks or Aryans.² According to this perspective, these various factors collectively prevented the emergence of genuinely novel philosophical ideas within Islamic civilisation, resulting in Islamic philosophical output being limited to a derivative reiteration of Greek philosophical doctrines tailored to fit Islamic theological frameworks. Consequently, Islamic philosophy, as portrayed by these Orientalist scholars, becomes synonymous with a mere superficial adoption and adaptation of Greek philosophical thought rather than an independent and creative intellectual endeavor within its own right.

The discourse surrounding rationalism within Islam has been extensively investigated by scholars representing diverse theoretical orientations. M. Umer Chapra, for instance, argues that rationalism can coexist with Islamic teachings, citing classical Muslim intellectuals, particularly figures from the Mu'tazilah school, who emphasized the use of reason in

¹ Musa Kazhim, "Kekhasan Filsafat Islam" Pengantar dalam Majid Farkhy, *Sejarah Filsafat Islam: Sebuah Peta Kronologis* (Bandung: Mizan, 2001), xi.

² Sirajuddin Zar, *Filsafat Islam: Filosof Dan Filsafatnya* (Jakarta: RajaGrafindo Persada, 2004), 8.

theological and philosophical inquiries.³ Building upon Chapra's insights, Setiawan et al. emphasize the pivotal role of Mu'tazilah thinkers in advancing rationalist thought within Islamic intellectual history.⁴ Moreover, Abd Rahman contributes to this discourse by tracing the evolution of rationalism in Islamic theology through his scholarly writings.⁵ Muhammad Bahar's comprehensive study examines the broader historical development of rationalism, illuminating its multifaceted manifestations within Islamic thought.⁶ Sabara explores the discourse between reason and revelation, which profoundly influences Islamic rationalism by delving into the intricate interplay and philosophical implications of the tension between human intellect and divine guidance, thereby shaping the contours of Islamic rationalistic thought in profound ways.⁷

Further scholarly contributions examine specific rationalist figures and their contributions to Islamic intellectual history. For instance, Abbas examines the rationalist ideas of Muhammad Abduh in his work "*Muhammad Abduh: The Concept of Rationalism in Islam*,"⁸ while Kholis explores Ibnu Rushd's classical Islamic rationalism in his article "*Classical Islamic Rationalism in Ibnu Rushd's Thought*."⁹ In his article "*An Analysis of Ibn Khaldun's Thoughts About Islamic Rationalism*," Amir examines Ibn Khaldun's concept of rationalism, offering insights into the influence of historical context on rational thought.¹⁰ Irfan contributes to the discourse by discussing Harun Nasution's development of rational theological thinking in "*Harun Nasution's Rational Islamic Paradigm: Grounding Harmony Theology*." This article highlights Nasution's efforts to reconcile rationalism with Islamic theological principles.¹¹ Furthermore, Rajali conducts a historical study of Syed Ameer Ali, a prominent 19th-century rationalist thinker, in "Syed Ameer Ali: A Figure of Rationalism in the Islamic

³ M. Umer Chapra, "Is Rationalism Possible in the Muslim World?," *American Journal of Islam and Society* 16, no. 4 (January 1, 1999): 103–28, <https://doi.org/10.35632/AJIS.V16I4.2088>.

⁴ Heru Chakra Setiawan and Afif Gita Fauzi, "Rasionalisme Mu'tazilah Dan Pengaruhnya Analisis Historis," *AL-MUFASSIR* 4, no. 1 (2022), <https://doi.org/10.32534/amf.v4i1.2673>.

⁵ Abd Rahman, "Tradisionalisme Dan Rasionalisme Dalam Pemikiran Teologi Islam," *Jurnal Pemikiran Dan Ilmu Keislaman* 2, no. 2 (2020).

⁶ H Muhammad Bahar and Akkase Teng, "RASIONALIS DAN RASIONALISME DALAM PERSPEKTIF SEJARAH," *JURNAL ILMU BUDAYA* 4, no. 2 Desember (December 1, 2016): 1623–62, <https://doi.org/10.34050/JIB.V4I2>.

⁷ Sabara, "Polemik Akal Dan Wahyu Dalam Lanskap Pemikiran Islam (Antara Rasionalisme Vis a Vis Fideisme)," *Aqidab-Ta: Jurnal Ilmu Aqidab* 1, no. 1 (2018).

⁸ Nurlaelah Abbas et al., "MUHAMMAD ABDUH : KONSEP RASIONALISME DALAM ISLAM," *Jurnal Dakwah Tabligh* 15, no. 1 (2014): 51–68, <https://doi.org/10.24252/JDT.V15I1.338>.

⁹ Nur Kholis, "RASIONALISME ISLAM KLASIK DALAM PEMIKIRAN IBNU RUSYD," *International Journal Ihya' 'Ulum Al-Din* 19, no. 2 (November 2, 2017), <https://doi.org/10.21580/IHYA.19.2.2160>.

¹⁰ Ahmad Nabil Amir, "An Analysis of Ibnu Khaldun's Thoughts About Islamic Rationalism," *Al-Mada: Jurnal Agama Sosisal Dan Budaya* 5, no. 1 (2021).

¹¹ Muhammad Irfan, "PARADIGMA ISLAM RASIONAL HARUN NASUTION: MEMBUMIKAN TEOLOGI KERUKUNAN," *JURNAL ILMIAH SOSIOLOGI AGAMA (JISA)* 1, no. 2 (2018), <https://doi.org/10.30829/jisa.v1i2.5434>.

World of the 19th Century,” elucidating Ali’s contributions to advancing rationalist thought within the Islamic intellectual milieu.¹² Collectively, these scholarly endeavors enrich our understanding of how rationalism has evolved within Islamic thought, emphasizing its continuity and adaptation across different epochs and intellectual contexts

From the explanation of several previous studies above, in general it can be grouped into three things, namely discussions related to the position of rationalism in Islam, discussions of the history of groups of Islamic theologians who adhere to rationalism, and studying several Islamic thinkers who have ideas about rationalism in Islam. Meanwhile, in this article the author will try to critically examine the roots of the Islamic rational tradition by presenting historiographic evidence of traces of the Islamic rational tradition.

The aim of this article is, first of all, to respond to the accusations of orientalist who consider that Islamic philosophy is not a genuine product of Islamic intellectuals. Second, it shows that Islamic rationalism and philosophy are not plagiarized from Greece, even though in historical records Greek philosophy played a major role in the development of Islamic philosophy, but Islam itself created the foundation of methodological thinking starting from the rationalization of language. The expected benefit of this article is to provide historical insight into the development of philosophy and rationalism in Islam.

METHOD

In this study, the researcher employs a meticulous approach with the aim of achieving comprehensive and nuanced findings. The methodological framework employed here entails a descriptive approach, specifically employing qualitative analysis through library research. This method involves the scrutiny of various scholarly sources, including books, journals, encyclopedias, articles, and other relevant academic works, in order to underpin the investigation effectively. Both primary and secondary data are collected and subjected to thorough narrative analysis to elucidate the intricate relationships and concepts central to the research topic. Primary data primarily comprises historical texts on Islamic philosophy, while secondary sources encompass a range of scholarly contributions pertaining to the broader theme of rationalism. Through systematic qualitative analysis, findings are synthesized into coherent narratives and hypotheses, which ultimately inform the conclusions drawn from this research endeavor.

¹² MD HASRI BIN RAJALI, “SYED AMEER ALI: TOKOH RASIONALISME DALAM DUNIA ISLAM ABAD KE-19 (SYED AMEER ALI: MUSLIM RATIONALIST IN THE 19TH CENTURY),” *UMRAN - International Journal of Islamic and Civilizational Studies* 4, no. 3 (2017), <https://doi.org/10.11113/umran2017.4n3.100>.

RESULTS AND DISCUSSION

Polemics on the Existence of Islamic Rationality

Western scholars, traditionally known as orientalists, have held divergent views regarding the existence and nature of Islamic philosophy over different epochs. In the 19th century, many Western scholars adamantly denied the presence of a distinct Islamic philosophical tradition. They viewed Islamic thought as mere derivative or subservient to Greek philosophy, dismissing it as lacking originality or independent development. This perspective stemmed partly from a Eurocentric bias that marginalized non-Western intellectual traditions and underscored the perceived supremacy of ancient Greek philosophical heritage. However, attitudes among Western scholars began to shift notably in the 20th century. Increasingly, scholars recognized the rich and intricate philosophical discourse that emerged within Islamic civilization. This reevaluation was driven by a deeper exploration of primary texts and manuscripts, which revealed a nuanced engagement with philosophical inquiries that spanned metaphysics, ethics, and epistemology. Some scholars began to view Islamic philosophy not merely as a derivative phenomenon but as a distinct intellectual endeavor that made unique contributions to global philosophical discourse. This shift in perspective was pivotal in acknowledging the autonomy and sophistication of Islamic philosophical thought beyond its historical context.

G.T. Tennemann, a prominent figure in this discourse, articulated a skeptical view in the early modern period regarding the originality of Islamic philosophical contributions. Tennemann argued that Islamic thinkers predominantly rehashed and interpreted Aristotle's ideas, often intertwining them with Islamic theological doctrines that emphasized faith over critical inquiry. He identified several factors impeding the development of an indigenous Islamic philosophy, including theological constraints stemming from Quranic teachings, sectarian rivalries within Sunni Islam, incomplete understanding of Aristotelian concepts, and a predisposition towards theological speculation rather than rigorous philosophical inquiry.¹³ Tennemann's critique underscored broader debates within Western scholarship about the nature of Islamic intellectual history and its relationship with classical Greek philosophy.

Tennemann's perspectives on Islamic philosophy were subsequently embraced by subsequent Western scholarship, particularly influencing thinkers such as Ernest Renan (d. 1892). Renan, drawing on his expertise in Semitic languages, argued that Semitic peoples, including Arabs, lacked the inherent capacity for philosophical thought due to their cultural predisposition towards imaginative forms such as poetry. This perspective is articulated in Renan's work, "*Averroes et l'Averroïsme*," where he proposes that Islamic philosophy merely

¹³ Check Abu Ahmadi, *Filsafat Islam*, cetakan I (Semarang: Toha Putra, 1982), 30.

reiterates Greek philosophical concepts without adding substantial originality or depth.¹⁴ Similarly, in “*Histoire Generale et Systeme Compare des Langues Semitiques*,” Renan reiterates this stance, asserting that what is referred to as “Arab philosophy” essentially constitutes a transmission of Greek philosophical ideas into Arabic, primarily through the works of philosophers. Renan’s critique highlights a pervasive Eurocentric bias that has historically marginalized non-Western philosophical traditions as derivative and intellectually inferior.¹⁵

As the 20th century progressed, attitudes towards Islamic and Arabic philosophy gradually evolved towards a more nuanced perspective. Scholars such as L. Gauthier (d. 1897) began to recognize the intellectual capabilities of Arab thinkers, challenging earlier dismissals. Gauthier acknowledged that Arabs, like other nations, possessed the capacity for sophisticated philosophical reasoning. He placed particular emphasis on Islam’s rich semiotic tradition, which he contrasted in a favorable manner with the abstract tendencies of Greek philosophy. Gauthier observed that Muslim philosophers faced a distinctive challenge in reconciling Western philosophical principles with Islamic theological doctrines, navigating a complex terrain where faith and reason intersected. He commended the meticulousness with which Muslim philosophers engaged in this synthesis, appreciating their dedication to intellectual rigor despite the tensions inherent in their dual commitment to Islamic teachings and Western philosophical methodologies. This shift signified a departure from earlier reductionist views, marking a shift towards a more appreciative understanding of the complexities and contributions of Islamic philosophical thought within the broader history of ideas.

Émile Bréhier, a prominent scholar and advocate of the Semitic-Aryan theory, expounds on this subject in his seminal work, “*Histoire de la Philosophie*.” Bréhier asserts that the majority of Arab philosophers were individuals who had embraced Islam and composed their works in Arabic. However, he contends that these philosophers were predominantly of Aryan rather than Semitic descent. This distinction, he argues, is crucial for understanding the intellectual currents that influenced their philosophical pursuits. According to Bréhier, the Arab philosophers’ Aryan heritage played a significant role in shaping their intellectual endeavors. They sought intellectual sustenance not primarily from Semitic traditions but from the rich philosophical legacies of Greek antiquity. This inclination led them to engage deeply with the works of Greek philosophers, which had begun to be translated into Syriac and Arabic by the Nestorians around the 6th century CE. These translations were pivotal in the transmission of Greek philosophical thought into the Islamic world.

Max Horten (1874-1945), a distinguished Orientalist, made a significant contribution to the discourse on Islamic rationality by elucidating the depth of rational thought within the

¹⁴ Compare with Hanafi, *Pengantar Filsafat Islam*, Cetakan II (Jakarta: Bulan Bintang, 1982), 25–27.

¹⁵ Ahmadi, *Filsafat Islam*, 31.

Islamic intellectual tradition. He argued that Islamic philosophy should not be limited to the contributions of philosophers such as Avicenna and Averroes, but should also include the works of the *mutakallimūn*, Islamic theologians engaged in *kalām*. Horten emphasized that their discussions of key issues such as *wujūd* (existence) and the nature of reality often preceded and influenced later Islamic philosophers, establishing a continuum of rational thought. He acknowledged that Islamic philosophers actively engaged with Aristotelian philosophy and expanded upon it, offering novel interpretations that demonstrated considerable intellectual creativity. This synthesis, combined with the unwavering faith of Islamic scholars, provided a unique perspective that distinguished their work. Horten's scholarship underscores the comprehensive nature of Islamic rationality and the importance of recognizing the unique contributions of Islamic scholars to the global philosophical heritage.¹⁶

The Sources of Islamic Rationality

Islamic rational thought is fundamentally rooted in the Qur'an and the Hadith, as emphasized by Sayyed Hossein Nasr, who asserts that Islamic philosophy is based on Islamic revelation, which provides all its principles, inspirations, and main points of discussion. This foundation has radically transformed thought in the Islamic context, giving rise to a "prophetic philosophy" characterized by a deep engagement with the metaphysical and ethical dimensions of the Qur'an and the traditions of the Prophet Muhammad. Islamic thinkers integrate these teachings into their philosophical inquiries, addressing existential, epistemological, and metaphysical questions through the lens of divine revelation. This approach shapes the methodology and goals of Islamic philosophy, ensuring that it remains consistent with core Islamic teachings while engaging with broader philosophical discourse. The Qur'an and Hadith thus play a central role in guiding Islamic philosophical inquiry, resulting in a distinctive tradition that underscores the enduring importance of Islamic revelation in shaping Islamic philosophical thought.

The source of Islamic rationality is often identified as the Qur'an, supported by the harmony between textual and contextual interpretations.¹⁷ Despite this, some orientalists, such as Noldeke (1836-1930), who believed the Qur'an was composed by the Prophet Muhammad,¹⁸ and Wansbrough (1928-2002), who skeptically addressed certain phenomena described in the Qur'an like the *Isra' Mi'raj* (17:1), challenge its originality.¹⁹ Logically,

¹⁶ Ibrahim Mazdkur, *Fi Al-Falsafati Al-Islamiyati* (Kairo: Darul al-Ma'arif, 1955), 212.

¹⁷ A. Khudori Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," *TSAQAFAH* 10, no. 1 (May 31, 2014): undefined-undefined, <https://doi.org/10.21111/TSAQAFAH.V10I1.64>.

¹⁸ Theodore Noldeke, *The Quran: An Introductory Essay*, ed. N.A Newman (Hatfield: Interdisciplinary Biblical Research Institute, 1992), 6.

¹⁹ Ulfiana Ulfiana, "Otentisitas Al-Qur'an Perspektif John Wansbrough," *Ushuluna: Jurnal Ilmu Ushuluddin* 1, no. 2 (2020): 220, <https://doi.org/10.15408/ushuluna.v1i2.15343>.

phenomena like the *Isra' Mi'raj* are difficult to accept due to the lack of scientific evidence, contrasting with Sufi reasoning, which posits that the dreams of prophets, such as those of Yusuf (12:4) and Ibrahim (37:102), are realities rather than mere imagination. This perspective underscores the differing approaches to understanding the content of Qur'an, with rational analysis often requiring empirical evidence, while mystical interpretations embrace spiritual and metaphysical dimensions.²⁰

The rationality of Islam as derived from the Qur'an is deeply rooted in its linguistic complexity. Although it was revealed to the Arabs in Arabic, the text of the Qur'an contains expressions that were not easily understandable even to native speakers, underscoring the need to develop linguistic methodologies.²¹ This need led to the systematic study of Arabic language and grammar, which in turn facilitated the emergence of rational thought, especially in the fields of *fiqh* (Islamic jurisprudence) and theology.²² The intricate linguistic structure of the Qur'an thus required scholarly efforts to interpret its meanings accurately, fostering a tradition of rational analysis and intellectual rigor.

Furthermore, empirical evidence in the form of scientific knowledge embedded in the Qur'an supports Islamic rationality.²³ For example, the heliocentric theory later revived by Copernicus (1473-1543) finds an earlier mention in the Qur'an [36:38-40], revealed during the lifetime of the Prophet Muhammad (570-632). This predates Copernicus by several centuries and illustrates that the Qur'an contains insights consistent with later scientific discoveries. Such content is not attributed to Muhammad himself, but to the divine authorship of the Qur'an, emphasizing its role as a source of both spiritual guidance and rational inquiry.²⁴ The presence of scientific principles in the Qur'anic text exemplifies the integration of faith and reason, a hallmark of the Islamic intellectual tradition.

Hikmah: The Rationality of Islam

The philosophy and model of rationality unique to Islam is called *hikmah* (wisdom) by some Muslim intellectuals. Linguistically, the Arabic terms for philosophy are “*al-falsafah*” and “*al-hikmah*”. The term “*al-falsafah*” is a loanword from Greek that was introduced into Arabic during the transliteration of Greek philosophical works in the 7th and 8th centuries. In contrast, “*al-hikmah*” is an indigenous Arabic term that historically predates “*al-falsafah*.” Most

²⁰ Miswari and Dzul Fahmi, “Historitas Dan Rasionalitas Isra' Mi'raj,” *At-Ta'fikir: Jurnal Pendidikan Hukum Dan Sosial Keagamaan* XII, no. 2 (2019): 164.

²¹ A. Khudori Soleh, “RASIONALISME ISLAM BERAWAL DARI BAHASA,” *LiNGUA: Jurnal Ilmu Bahasa Dan Sastra* 2, no. 1 (2011), <https://doi.org/10.18860/ling.v2i1.554>.

²² Ahmad Dhairubi Nur and Ahmad Khudori Soleh, “Kontribusi Logika Bahasa Terhadap Rasionalisme Islam,” *Qolamuna: Jurnal Studi Islam* 9, no. 02 (2024): 62.

²³ Rizqon Halal Syah Aji, “Matematika Dalam Rasionalitas Al-Qur'an; Bukti Perennialisme Atas Nalar Saintifik,” *Salam: Jurnal Sosial Dan Budaya Syar-I* 7, no. 9 (2020): 798, <https://doi.org/10.15408/sjsbs.v7i9.16592>.

²⁴ Ahmed Deedat, *The Choice: Dialog Islam-Kristen*, ed. Tim Al-Kautsar, trans. Setiawan Budi Utomo (Jakarta: Al-Kautsar, 1999), 173.

Arabic writers use “*al-hikmah*” to refer to philosophy and “*hakim*” to refer to philosophers, although some argue that “*al-hikmah*” encompasses a broader scope than the conventional understanding of philosophy. These terms continue to be used by scholars and those interested in Islamic studies to refer to philosophy.²⁵

According to Seyyed Hossein Nasr, the debate over the use of “*al-falsafah*” or “*al-hikmah*” has been an important issue since these terms were introduced into Islamic thought and scholarship. He wrote:

“Based on the Qur’an and the Hadith which contain the word *hikmah*, Muslim thinkers from different schools of thought over the centuries have tried to provide a definition of the meaning of *hikmah* and also *falsafa*... each school of thought has tried to define *hikmah* or *falsafa* based on its perspective. And this question remains the main interest of various schools of Islamic thought, especially as long as the schools of Islamic philosophy are studied... the term *hikmah* brings great debate and is claimed by many groups such as Sufis, *Mutakallimun*, and philosophers.”²⁶

Among the classical thinkers who interpreted “*hikmah*” as synonymous with philosophy was Ibn Rushd (1126-1198 C.E.). He understood philosophy as a method of discovering true truth through systematic and structured reasoning, a concept he found reflected in *hikmah*. Ibn Rushdy rooted his interpretation of hikmah in several Qur’anic verses, such as *al-Hashr* [59:2], *al-A’raf* [7:184], *al-An’am* [6:75], *al-Ghashiyah* [88:16-17], and *Al Imran* [3:191], which he saw as exhortations to optimize the use of reason and to engage in rational inquiry into the universe.²⁷ For Ibn Rushdy, these verses provided a basis for encouraging intellectual endeavor and the pursuit of truth, thus integrating rational thought with Islamic teachings. He argued that Islamic law and philosophy were not in conflict, but rather complementary and mutually reinforcing, both embodied in the Qur’anic concept of hikmah.²⁸ This interpretation influenced later thinkers such as Shihab al-Din al-Suhrawardi al-Maqtul (1153-1191 A.D.). Although Suhrawardi used different terminology, referring to his system as “*al-Hikmah al-Ishraqiyah*” or the philosophy of enlightenment,²⁹ he similarly viewed Qur’anic wisdom as a form of philosophical activity. Thus, both Ibn Rushdy and Suhrawardi emphasized the compatibility and mutual reinforcement of Islamic wisdom and philosophical inquiry.

²⁵ Imam Iqbal, “Filsafat Sebagai Hikmah: Konteks Berfilsafat Di Dunia Islam,” *Refleksi Jurnal Filsafat Dan Pemikiran Islam* 17, no. 1 (January 30, 2017): 23–42, <https://doi.org/10.14421/ref.v17i1.1870>.

²⁶ Seyyed Hossein Nasr, “The Meaning and Concept of Philosophy in Islam”, dalam Seyyed Hossein Nasr & Oliver Leaman, *History of Islamic Philosophy*, Part 1 (London & New York: Routledge, 1996), 21.

²⁷ Mukhammad Zamzami, “Hikmah Dalam Al-Qur’ān Dan Implementasinya Dalam Membangun Pemikiran Islam Yang Inklusif,” *TEOSOFI: Jurnal Tasawuf Dan Pemikiran Islam* 6, no. 2 (December 1, 2016): 355–82, <https://doi.org/10.15642/teosofi.2016.6.2.355-382>.

²⁸ Ibnu Rushd, *Faṣl Al-Maqāl Wa Taqrīr Mā Bayn Al-Sharī’ah Min Al-Ittiṣāl* (Beirut: Dār al-Mashriq, 1986), 27–28.

²⁹ Suhrawardi, *Hikmat Al-Ishraq* (Teheran: al-Muṣṭafā, 1963), 20.

Apart from Ibn Rushd, another influential thinker who categorized *hikmah* as an activity of rationality was Mulla Sadra (1572-1640 CE). Mulla Sadra introduced the concept of “*al-Hikmah al-Muta’aliyah*,” or transcendental philosophy, which represents a significant school of Islamic philosophy emphasizing a synthesis of theoretical and spiritual knowledge that transcends mere empirical understanding. Mulla Sadra’s transcendental philosophy is characterized by its integration of various strands of Islamic thought, including peripatetic, illuminationist, and Sufi traditions, thereby offering a comprehensive framework that addresses both the metaphysical and the existential dimensions of human experience. His approach is rooted in the belief that true wisdom involves not only rational analysis but also an intuitive and spiritual comprehension of the divine realities. In contemporary times, Armahedi Mazhar (b. 1943) has expanded on the notion of wisdom by introducing “*al-Hikmah al-Wahdatiyah*,” or the philosophy of integralism. Mazhar’s integralism seeks to reconcile and bridge the debates between “*al-Hikmah al-Masyaiyyah*” (peripatetic philosophy) and “*al-Hikmah al-Isbraqiyah*” (illumination philosophy), proposing a unified framework that draws on the Qur’anic verse from *Surah al-Nisa* [4:113] as a normative basis. This verse underscores the importance of divine guidance in achieving a holistic understanding of wisdom, thereby supporting Mazhar’s argument for a comprehensive and integrative approach to Islamic philosophy.³⁰

The concept of *hikmah* in Islamic thought, despite varying interpretations among scholars, generally encompasses both scientific-theoretical and practical dimensions. First, *hikmah* is intricately connected to the ability to discern and apply knowledge both theoretically and practically, leading to its classification into “*naẓhariyyah*” (scientific-theoretical) and “*amaliyyah*” (practical). Theoretical *hikmah* involves a deep understanding of the principles and laws governing the universe, while practical *hikmah* pertains to the ethical and moral application of this knowledge in everyday life. Second, *hikmah* is closely tied to prophecy, as it is believed that Allah endowed His Prophets and Messengers with revelations and profound insight. This divine *hikmah*, manifested in exact knowledge and a deep understanding of religious matters and the revealed scriptures, elevated the prophets to a status of unparalleled moral and intellectual perfection.³¹ The *hikmah* granted to the prophets thus serves as a model for human conduct, highlighting the intersection of divine guidance and human intellectual endeavor in the pursuit of true *hikmah*.

Discussion

In the nineteenth century, European scholars were skeptical of Islamic philosophy, largely due to the belief that Islam was engaged in the study of philosophy without contributing original philosophical thought. This perspective was compounded by the

³⁰ Armahedi Mazhar, *Islam Masa Depan* (Bandung: Penerbit Pustaka, 1993), 124–31.

³¹ Iqbal, “Filsafat Sebagai Hikmah: Konteks Berfilsafat Di Dunia Islam.”

assertion that Islam, coming from a Semitic culture, was considered inferior and lacking in the rational thought associated with Aryan civilizations.³² Furthermore, critics argued that Islamic teachings, including the Qur'an and the Hadith, discouraged rational inquiry among its adherents. However, these claims lacked substantial foundation and tended to oversimplify Islamic intellectual traditions, thereby marginalizing Islamic rationality

Khazim identifies several factors that contributed to Orientalists' skeptical views of the authenticity of Islamic rationality. First, there was a remarkable interest among Muslim intellectuals in the 19th century in studying and translating Greek philosophical texts. Orientalists often interpreted this as Islam's appropriation of the Greek intellectual heritage, seeing Islamic scholars primarily as custodians who preserved and transmitted Greek traditions rather than as creators of original philosophical ideas. Second, Western scholarship of the period showed limited engagement with Islamic culture in general, and with the vibrant intellectual and artistic developments in Persia in particular.³³ Murtadha Muthahhari, in his work "*Ushul al-Falsafah wa al-Manhaj al-Waqi'i*," criticizes certain intellectuals for their erroneous and confused interpretations of Islamic philosophy, citing instances where scholars such as Edwar G. Browne and Comte de Gobineau misinterpreted key concepts in the works of figures such as Mulla Sadra. For instance, Edwar G. Browne's interpretation of "*asfar*" as the plural form of "*sif*" meaning "omposition," and Comte de Gobineau's understanding of "*safar*" as "journey," leading to his view of "*asfar*" as a record of Mulla Sadra's travels, highlights the varying and sometimes misconstrued readings of Mulla Sadra's texts by Western scholars. A detailed examination of the "*muqaddimah*" elucidates Mulla Sadra's intended meaning behind these terms, emphasizing the importance of contextual and linguistic accuracy in comprehending Islamic philosophical works.³⁴

In order to prove the validity of Islamic philosophy and to free it from the accusation of plagiarism, at least two things must be considered in this case. Firstly, the source of Islamic rationality. If one looks closely at the history of the development of Islamic philosophy, it cannot be denied that there were Greek, Persian, Syriac, and even Indian influences. However, this does not mean that Islam does not have a unique basis for the development of a tradition of thought. According to Oliver Leaman, Muslim philosophers developed philosophical traditions from previous cultures, but these traditions were used to answer internal Islamic problems, so in this case an adaptation process was needed so that

³² Zar, *Filsafat Islam: Filosof Dan Filsafatnya*, 8.

³³ Musa Khazim, "Kekhasan Filsafat Islam" pengantar dalam Farkhy, *Sejarah Filsafat Islam: Sebuah Peta Kronologis*, xxi.

³⁴ The book referred to is al-Hikmah al-Muta'aliyah fi al-Ashfar al-'Aqliyah, commonly known as "Ashfar al-Arba'ah," a masterpiece by Mulla Shadra, wherein Shadra lays the foundation for his existential metaphysics, followed by theology and Sufism. See: R Effendi, "Al-Asfār Al-Arba'at Sebagai Basis Metafisika Mullā Shadrā," *Tribakti: Jurnal Pemikiran Keislaman*, 2021.

these concepts could be used appropriately in Islamic civilization.³⁵ Several scholars who observed Islamic philosophy, such as Muhammad Abid al-Jabiri, Seyyed Hossein Nasr, C.A. Qadir, and Louis Gardet, tried to show the authenticity of Islamic philosophy. According to them, what developed in Islamic philosophy was not the adoption of Greco-Hellenistic philosophy, but was based on the main teachings of Islam, namely the Qur'an and the Sunnah.³⁶ Nasr explained that Islamic philosophy is called "Islam" not only because it is practiced and taught in the Islamic world, but also because its principles are explained and derived from the Qur'an and the Hadith. The presence of the Qur'an and its position as revelation changed the philosophical arena of Islamic philosophers. This activity led them to a certain type of philosophy that can be called "prophetic philosophy". In line with Nasr's views, Musa Asy'arie stated that Islamic philosophy is based on the traditions of the Prophet's thought; the logic of thought lies in the ideas that Muhammad adhered to over the years.³⁷

The centrality of the Qur'an in Islamic doctrine catalyzed an interpretive movement aimed at reconciling its normative principles with the practical realities of life. This interpretive imperative led to the emergence of linguistic schools (*nahwu*), which Louis Gardet and Anawati saw as fundamental to the development of rational thought within Islam. The study of language (*nahwu*) subsequently influenced rational discourse in various Islamic disciplines, especially jurisprudence (*fiqh*) and theology. In *fiqh*, rational methodologies such as *istinbat al-hukm* (derivation of legal rulings) through *istihsan* (legal preference), *qiyas* (analogical reasoning), and terminologies were employed, exemplified by Imam Abu Hanifa (699-766 CE), a prominent figure of the ahl *ar-ra'yu* (the school of legal discretion), prior to the formal introduction of Greek philosophy into Islamic scholarship. Similarly, theological rationalism flourished early on with groups like the Mu'azilah,³⁸ whose doctrines predated the assimilation of Greek philosophical ideas into Islamic intellectual traditions; indeed, Mu'tazilah briefly held sway as the official theological doctrine of the Abbasid caliphate. This historical trajectory underscores the organic development of rational thought within Islam, based on linguistic foundations and indigenous intellectual frameworks prior to external philosophical influences.

Secondly, the concept of *hikmah* in Islamic rationality signifies a deliberate endeavor to harmonize the foundational principles of Islamic teachings with the rational and logical

³⁵ Oliver Leaman, "Introduction", dalam Leaman, *History of Islamic Philosophy*, 8.

³⁶ Oliver Leaman, *Pengantar Filsafat Islam Terj. M. Amin Abdullah* (Jakarta: Rajawali Press, 1989), 8; Louis Gardet, *Falsafah Al-Fikr Ad-Din Terj. Subhi Shaleh Dan Farid Jabr* (Beirut: Dar al-Ulum, 1978), 77; C.A Qadir, *Filsafat Dan Ilmu Pengetahuan Dalam Islam* (Jakarta: Yayasan Obor Indonesia, 1991), 30; Muhammad 'Abid Al-Jabiri, *Takwin Al-'Aql Al-'Arabi* (Beirut: Markaz Dirasat al-Wihdah al-'Arabiyah, 1989), 57.

³⁷ Musa Asy'arie, *Filsafat Islam: Sunnah Nabi Dalam Berpikir* (Yogyakarta: LESFI, 1999), 9–16.

³⁸ Mu'tazilah is one of the theological groups in Islam, known for their high regard for reason. Its founder was Wasil ibn 'Ata' (699-748 CE). (699-748 M).

methodologies of Greek thought. This linguistic choice of “*hikmah*” serves to facilitate the integration of Greek philosophical concepts into the philosophical inquiries arising within Islamic literature. It aims to convey the ideas of Greek philosophers within a framework accessible to Muslim scholars, thereby bridging cultural and intellectual contexts. To elucidate the significance of “*hikmah*,” it is essential to distinguish it from the modern Western conception of philosophy. According to Nasr, Western philosophy has undergone a reduction in scope, primarily focusing on rationalism and empiricism while dissociating from spiritual dimensions.³⁹ In contrast, “*hikmah*” in Islamic philosophy encompasses not only logical and rational activities but also emphasizes spiritual purity and moral integrity. It is intricately linked with the refinement of the soul, reflecting its divine origins and underscoring its holistic approach to knowledge.

Furthermore, the model of rationality that emerged in the Islamic world diverges significantly from its Greek counterpart. Similarly, Islamic philosophy distinguishes itself from classical Greek philosophy by its origins and objectives. Greek rationalism initially evolved as a response to mythological narratives, whereas Islamic rationality developed in response to the teachings of the Quran and Sunnah. This distinction underscores the unique character of Islamic philosophy, which evolves within the framework provided by these sacred texts. Islamic philosophy and rationality thus evolve under the illumination of Quranic teachings, engaging in ongoing dialogues, synthesizing insights, and applying these teachings to the practical realities of Muslim life. This integrative approach reflects Islamic philosophy’s distinctive trajectory, grounded in its foundational texts and enriched through continuous intellectual engagement and application.

CONCLUSION AND RECOMMENDATIONS

Based on the analysis presented above, several conclusions can be drawn. Firstly, Orientalist accusations that Islamic rationality merely plagiarized Greek philosophical traditions are unfounded. Islamic rational thought predates the incorporation of Greek philosophy into Islamic scholarship, evolving from early linguistic studies into a systematic approach to logical reasoning. This indigenous development underscores the sophistication and originality of Islamic philosophical thought, grounded in its own cultural and intellectual heritage. Secondly, the Qur’an and Sunnah serve as foundational sources of Islamic rationality, advocating for the primacy of reason and rationality within the framework of Islamic teachings. Scholars of Islamic philosophy argue that the integration of rational thought into Islamic discourse reflects Muslims’ ongoing efforts to harmonize divine guidance with practical realities. This dynamic interaction between religious principles and

³⁹ Seyyed Hossein Nasr “The Meaning and Concept of Philosophy in Islam” dalam Leaman, *History of Islamic Philosophy*, 21.

rational inquiry has shaped Islamic philosophical traditions, emphasizing the compatibility between faith and reason. Additionally, wisdom constitutes a distinctive feature of Islamic rationality, engaging in a dialogue between Islamic principles and the logical methodologies of Greek thought while prioritizing spiritual values. This holistic approach to knowledge seeks to cultivate not only intellectual rigor but also moral and spiritual integrity, reflecting the broader ethos of Islamic philosophy.

The author acknowledges the inherent limitations encountered during the research process, including constraints in accessing primary historical texts and linguistic barriers, as well as personal limitations in subject expertise. Consequently, the author encourages future researchers to employ relevant historical theories to enhance the comprehensiveness of their investigations into rationalism, thereby advancing scholarly understanding in this field.

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