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Focus and Scope

Hayula: Indonesian Journal of Multidisciplinary Islamic Studies is a multilingual (Bahasa Indonesia, Arabic, and English) and peer-reviewed journal, published biannual since 2017 (January and July). It covers the area of broader Islamic Studies related to Indonesian context which includes the study of Qur'an, Quranic Exegesis, Hadith, Islamic Philosophy, Theology, Islamic Education, Da'wah, Islamic Economy, Muslim Societies and Cultures, Islamic History, Languages related to Islam, and Islamic Mysticism. This journal is published by the **Department of Islamic Education**, Faculty of Social Sciences, Universitas Negeri Jakarta.

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The editors welcome scholars, researchers and practitioners of Islamic Studies around the world to submit scholarly articles to be published in this journal. All articles will be reviewed by selected experts in the field prior to acceptance advice. Each author is solely responsible for the content of the published articles.

Foreword

We are pleased to present the Volume 7, No. 2 of Hayula Indonesian Journal of Multidsciplinary Islamic Studies to the readers in this seventh volume published in 2023. The articles in this edition cover the area of feminism, a comparative juridical approach that will be a comparison of laws from one country to another, theological anthropocentrism, hybridization of islamic education and neurosciences, roadside charity donations in the perspective of islamic law sociology, the influence of cross-cultural adaptive behavior and the moderate attitude of IRE lecturers and teachers, and trengthening the teaching competence of Islamic education teacher candidates. We are still accepting research-based articles written in English, Arabic and Bahasa Indonesia while continuing to attract more article in English or other international languages.

In this issue, there are seven research-based articles authored by scholars and practicioners from across disciplines which include feminism, sociological research on religious communities, particularly Muslim communities, islamic education and neuroscience, and islamic law and religious life in its multidimensional aspects.

Finally, we would like to thank all the authors, reviewers, editors, and readers for their support. We hope that this collection of articles will be valuable resources and can stimiulate further research in Islamic studies especially in relation to humanities and social sciences.

Editor in Chief

Daftar Isi

The Contestation of Feminism and Religious Authority and Its Implication Towards Islamic Education

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Abstrak

Feminisme dan otoritas keagamaan merupakan dua kerangka konseptual yang selama ini menjadi pokok bahasan dalam pendidikan Islam. Kedua konsep tersebut mengalami kontestasi yang berkelanjutan karena perbedaan perspektif dan praktek ditengah komunitas Muslim mengenai dua konsep tersebut. Feminisme disatu sisi adalah gerakan yang mengadvokasi kesetaraan gender dan mengkritisi marginalisasi perempuan dalam masyarakat. Feminisme seringkali mempertanyakan budaya patriarki yang membatasi agensi perempuan. Disisi lain, otoritas keagamaan seringkali digambarkan sebagai ranah yang didominasi laki-laki. Tulisan ini bertujuan mengelaborasi bagaimana feminisme menentang otoritas keagamaan (traditional dan konservative) dan sejauh mana implikasinya terhadap pendidikan Islam? Pertanyaan ini dijawab melalui metode kualitatif berbasis kajian pustaka. Temuan penelitian menunjukkan bahwa feminisme menantang dominasi laki-laki terkait otoritas keagamaan. Feminisme menekankan perlunya lembaga pendidikan Islam menerapkan prinsip egaliter dalam Islam yang menempatkan laki-laki setara dengan perempuan dan mempromosikan peran, kepemimpinan dan otoritas keagamaan perempuan. Temuan penelitian ini akan berkontribusi dalam membangun kembali pendidikan Islam yang lebih egaliter yang memberdayakan perempuan dan membentuk masyarakat Muslim yang lebih inklusif.

Kata Kunci: *Feminisme, Islam, Otoritas Keagamaan, Pendidikan Islam, Perempuan*

Abstract

Feminism and religious authority are two conceptual frameworks that have been subjects of discussion in the field of Islamic education. Both concepts are an ongoing contestation due to difference of perspectives and practices within Muslim community. Feminism in one hand is a movement that advocates gender equity and criticizes the marginalization of women in society. It often questions the culture of patriarchy that limit women's agency. On the other hand, religious authority is often described as male-dominated domain. This paper aims to elaborate how feminism challenges traditional and conservative religious authority and to what extent its implications towards Islamic education? These questions are answered through a

library-based qualitative method. The finding shows that feminism challenges the dominance of male religious authority. Feminism emphasizes the need for Islamic educational institutions to implement egalitarian principles of Islam that place female and male equally and to promote women's religious role, leadership and religious authority. This will contribute to rebuild a more egalitarian Islamic education that empower women and shape a more inclusive Muslim society.

Introduction

Feminism and religious authority have been a topic of discussion and debate in Islamic education for many years. The intersection of these two issues revolves around the women that are often marginalized from having leadership roles and religious authorities. The conservative Islamic education is described as often excludes the women from religious roles and contribution (Moghadam, 2002; Fuad, 2021; Mahmood, 2001; El Saadawi, 1997). Thus, feminism challenges the norms, interpretations and practices that justify gender inequalities (Barazangi, 2004). Feminism also challenges the restriction of women in religious domain that to many extents was influenced by religious authority. There are earlier studies conducted to examine contestation between feminism and religious authority both theological and historical roots of this (Ahmed, 1992). Some studies argued that this contestation led by differences of perpectives within feminist movements (Badran, 2009), differences of Muslims' responses to modernity (Fuad, 2019), especially in the Middle East (Moghadam, 2002; Abu-Lughod, 1990).

In the field of Islamic education, feminism frequently critisized the conservative interpretation of religious texts and practices that justify gender inequalities (Ahmed, 1992; Barlas, 2001b; Wadud, 1999). The interpretation of religious texts are often constructed by male *ulama* (religious scholars). This construction has been used for justifying patriarchal norms and restricting women's rights. The feminists highlight the importance for reinterpretation of religious texts which strengthen the principles that respect women based on egalitarian values. In reinterpreting religious texts, feminists also argue that it is necessary to consider historical and sociological contexts where the Qur'anic texts and Hadith were revealed.

Feminism often challenges the male-dominated religious authorities in the society. It means that feminist perspectives challenges Islamic educational institutions that often exclude women from leadership position. Many traditional Islamic institutions are

dominated by men (Badran, 2009; Barlas, 2001a; Moghadam, 2001; Mir-Hosseini, 2003). They rarely give opportunities for women to improve their religious knowledge and skills through trainings so that women and men are equally knowledgable. Feminism suggests to develop the curricula of Islamic education that address gender equality and give opportunities and respects for women as much as for men. Feminism also promotes women's activism and contribution in religious areas. This paper, therefore, examines the contestation between feminism and religious authority within Islamic education and investigates the implications that arises from this constestation.

There are two key conceptual words in this topic, the first is feminism and the second is religious authority. Feminist theory provides a tool through which could examine the role of women in Islamic education and the challenges they face in obtaining religious authority. Through this theory, the topic can be understood by employing patriarchal lens. Patriarchal system is a system that priveleges men over women and maintain gender inequlities. In Islamic education, patriarchy is often used to justify the practices that exclude women from religious leadership positions. Feminism challenges this system and undertakes to create a more equitable society. Religious authority is a theory that refers to the influence, power and charisma that religious leaders have over their followers. Religious authority are dominated by men and excluded women (Fuad, 2021). Thus, there is a continuous intersection between feminism and religious authority and between gender and religion (Badran, 2009).

Feminism initially emerged in Europe and North America as a reaction to gender-based social inequality. Thus, female population in these countries speak up about their rights and justice under the law. This led to a social upheaval initiated by both men and women who wanted gender equality in society and the state (Suwastini, 2019). Through various calls and movements to empower women, women's rights were gradually recognized by European and North American governments. As a result, the feminist movement became one of the main vocal groups in the European political scene. This is characterized by various kinds of readings and official discourses held by feminist groups to introduce the liberation of women from patriarchy and bigotry (D. Jaya, 2019).

The conflict over the liberation of women's rights in Europe and North America also dragged the church as a religious authority that has been established since medieval times (Ross, 2001). The church is required to equalize women in religious ceremonies that they are carried out and forbidden to conduct these ceremonies that are dominated by male

(Rochefort, 2000). This action caused the church to be pressured to carry out a reform of its system to respond the emergence of this feminist movement. As a result, the church loosened its patriarchal policies and gave space for more women participation and contribution in the church activities (Leschi, 1996).

The success of feminist reform in the church influenced the construction of religious thought at the time. Muslim feminists who went to school in Europe began to introduce the concept of feminism and reorganize Islamic jurisprudence in favor of gender justice. Islamic thought was synthesized with feminist thought in the minds of young Islamic scholars (Moghadam, 2002). This led to the emergence of movements that are currently known as the initiators of the feminist Islamic movement. One of these initiators was Qasim Amin, a *qadhi* or judge from Egypt who became one of the figures who challenges the Islamic civilization, which at that time was in a static state, to become dynamic again with the emergence of new understandings and streams that the traditionalists saw as a threat to the faith of Muslims (Enderwitz, 1995). Thus, it was through Qasim Amin that the full concept of Islamic feminism was widely introduced to the Muslim world. Indeed, there are various responses from those who accepted to those who rejected this feminist movement. Thus, the church loosened its patriarchal policies and gave space to women to act more in church activities (Leschi, 1996).

After Qasim Amin, the ideas and concepts of Islamic feminism began to be neatly arranged. Many young girls who had studied feminism and Islam tried to unite and synthesize both ideas as an effort to relieve the ignorance and stagnation of Muslims (Keddie, 2018). Indeed, in that era, Islam was still in the transition stage from a feudal society to a modern society that could compete with Western technology (Lubis, 2022). So breakthroughs such as those initiated by young girls at that time were enough to spark religious and government authorities to try to pay attention to women's issues again in their national education development plans (Adaruddin, 2020).

As a result of the explosion of feminist thought, feudal society experienced a paradigm shift regarding women and their position in society (Irawaty & Darojat, 2019). Modern Islam emerged as a new icon in a society that had just been exposed to modern technology (Fuad, 2019). Another thing that strengthens the position of women is the active participation of women in religious community organizations (Darajat, 2017). This has led to the displacement of leadership and religious authority from males to females in society (Fuad, 2021).

Cultural upheavals and social reforms have caused feminism to become one of the forces influencing the minds of modern Muslims (Seedat, 2016). Feminism as a representation of the upheaval over the oppression and marginalization of women became an influential force in various government agencies (Tohidi, 2003). The interpretation of meaning that develops follows the feminist paradigm (Abugideiri, 2010). Policies such as GESI (Gender Equality and Social Exclusion) emerged as a response to feminists interpretation on the need in a culture of society, which in this case is Indonesian society (Said et al., 2021).

However, the development of feminism and its interpretation of meaning as a new paradigm is complex. There is culture clash that occurs between the feminist paradigm and the growing religious authority. As a result, the responses in a society are diverse. The majority of responses reject feminism because their efforts are considered as too radical in trying to promote gender equality (Abbas, 2020). The cases used as justification for this argument can be found in the issue of prayer leader (*imams)*, which Amina Wadud understands that women also have the same rights as men to be an *imam* (Wadud, 1999). The other case is about Musdah Mulia who promotes CLD-KHI (Counter Legal Draft of *Kompilasi Hukum Islam* or the Compilation of Islamic Jurisprudence) as an effort to reform national Islamic law that emancipates women (Suriansyah, 2017). A similar case also arises when we discuss the RUU-KKG (*Rancangan Undang Undang-Keadilan dan Kesetaraan Gender means The bill draft on gender justice and equality*), which emphasizes the emancipation of women and gender equality; and the last and perhaps still lingering in our minds is the RUU-PKS (*Rancangan Undang Undang-Penghapusan Kekerasan Seksual* means the bill draft on The elimination of violance agaitns woman), which tries to eliminate sexual violence with concepts and contexts that are placed in feminist reasoning (Patros & Anggelia, 2021).

The conflict of interpretation of meaning between feminism and religious authorities in Indonesia spreads to various layers of life, one of them is in education. In practice, the dissemination of religious messages (*da'wa or fatwa)* in education is controlled by the relevant religious authority. However, it cannot be denied that recently this domination has been challenged by feminism movements. Thus, there is a turmoil of interpretation between the two parties to claim the truth (Mayer, 2016).

Islamic education is not an exception. It is not free from this conflict of interpretation. This is based on the fact that Islamic education is a field of study that learn

Islam comprehensively. Thu, the effort to control the interpretation of meaning in Islamic education is a ticket to occupy the seat of authority over the self-claim true meaning of Islam (Hoodfar, 1996; Moghadam, 2001; Moghissi, 1999).

Having the problems above, this research will find an authoritative interpretation that can be used by Islamic educators to solve the problem related to the contestation of feminism and religious authority. In addition, we will re-read and re-contextualize the arguments of feminism and religious authority. Then, try to formulate an interpretation that is neutral for both feminism in one side and religious authority in another side.

In exploring this discourse, we will borrow the theory of power-knowledge from Sociology that developed by Michel Foucault (Foucault, 2019). Because the debate that arises over the two claims above comes from the dynamics of power-relations that have developed in Islamic discourse. Then, we will also borrow the theory of binary oppositions from the linguistic that developed by Jacques Derrida (Derrida, 2016). The theory will provide an explanation of the paradigm used to challenge the established meaning held by the authority. Another theory that we use is the theory of religion and religious knowledge that developed by Abdolkarim Soroush (Soroush, 2000). Where this theory is an explanation of how religion becomes a place for contestation over the interpretation of meaning. Then the last is authoritative law from the jurisprudence that developed by Khaled Abou el-Fadl (Abou El Fadl, 2001). Where this theory will provide a negotiative system for the emergence of contestation in understanding a text.

Research Method

This research is a qualitative with library-based approach reviewing both primary and secondary sources. Primary sources consist of articles and books that linked directly to the contestation of feminism and religious authority within Islamic education. Secondary sources are also used in this research, and they are substantially related to primary sources. They are the complementary data in carrying out this research. In the process, the study begins by sorting and examining the primary sources related to the topic of the research being conducted. After the sorting is done, the next step is clustering the data while analyzing and comparing one data with another. It is interconnected and put together into a coherent concept. Then the same step and process also applies to the secondary sources. After both have been sorted, compared and analyzed, the researcher synthesizes the two

sources of data, to find the answer regarding the constestation of feminism and religious authority within Islamic education.

Research Finding and Discussion

The Contestation over Gender in Islamic Education

The role of power is highly influential in shaping the curriculum of Islamic education. The person or group in the control of power has the ability to interpret the contents of the Islamic education curriculum based on their personal beliefs, experiences and practices. However, these interpretations often to favor their own groups, leading to social resentment within the community. if not addressed promptly, this issue can result in a division of ideologies. Consequently, Islamic education becomes embroiled in a struggle for authority and control over knowledge.

This power struggle over authority has been described by Michel Foucault as part of the power relation between those who hold power and those who are subjected to it (Foucault, 2019). This will affect the knowledge flow that will develop in a place and will make it homogeneous which will eventually become authoritarian power without any room for criticism if it is in opposition (Syafiuddin, 2018). All of these premises by Foucault are called the power-knowledge paradigm, where the meaning in knowledge is formed according to the holder of the authority. This reality is what is happening in the world of Islamic education today. Where science and knowledge have been censored in such a way that only the truth desired by the authorities can be published to the general public and tackle those who do not agree with the religious authorities (Adlin, 2016; Foucault, 2019; Pratama, 2021).

This contestation of power relations becomes evident through the discussion on women's issues in Islamic education based on the interpretations of the *Qur'an* and *Hadith*. There is certain Muslim scholars (*ulama*) adopts conservative stance, emphasizing traditional values that have been established within the community. On the contrary, there are Muslim scholars (*ulama*) who adopts interpretations based on modern values, presenting counter-arguments against conservative views. In such circumstances, contestation emerges to question which interpretation should be followed as the preferrred path. The problems that arise above have actually been conveyed by Derrida on various occasions. The essence that Derrida wants to emphasize is that we cannot understand the

issue in binary oppositions or give one of them power over the other. This is because this is done so that the interpretation remains dynamic and does not experience stagnation in the understanding of its meaning (Derrida, 2016).

However, it should be understood that this paper will not take Derrida's extreme view that tries to completely shift the main meaning to the side and emphasize the meaning on the side. On the contrary, this paper tries to show how the dynamics of the struggle for meaning that has occurred and will continue to be carried out as long as humans still exist on earth. Where these meanings will experience their ups and downs phase with different authority holders. Thus, authority holders have a important role in shaping and implementing the beliefs they hold and dwarfing what they consider deviant.

From the above, we can see how power and authority have the dynamics to change a form of meaning to a new form according to the will of the authority holder (Foucault, 2019). This is also true in the case of feminism and religious authority competing for authority over Islamic education in accordance with their views. They both use the *Qur'an* and *Hadith* as the basis of their arguments and also provide natural facts related to their claims (Akmaliyah & Khomisah, 2020; Mahmudah, 2016). So that this contestation drags and confuses students in understanding the true teachings of Islam. Where all groups feel that their interpretation is the most appropriate and their opponents are wrong, while ordinary students only follow what has been conveyed by their teachers without being able to provide rebuttal arguments because they feel they still lack religious knowledge.

This polemic of power struggle raises contradictions to students in understanding religion. On the one hand, those who are born from conservative families will cling to traditional views held by religious authority as an unquestionable truth. This causes them to reject the views of their teachers who understand religion in a modernist and feminist way. Conversely, something different will happen to those who are born within progressive and modern family.They will seek modern views that are considered compatible with modernity as an unquestionable truth. This is of course makes them more resistant to conservative religious views and considers them outdated (Sahin, 2018).

The conflict above is the result of the dynamics of power relations and power struggle proposed by Foucault. Thus, feminism as a group that feels marginalized rises with Derrida's binary oppositions paradigm to challenge that authority and reverse the current dominant power relations. However, we realize that if this continues, it will only

become a time loop that goes round and round without direction. Where the power over meaning changes hands and the ruler sets rules that support and dwarf his opponent. Thus, we need to examine further how this contestation works in the teaching and learning process in Islamic education.

Authoritarian Interpretation in Islamic Education

There are many issues that can be discussed about how authoritarian interpretations influence the patterns of thought that develop in Islamic education classrooms. The issues raised in this section are women's leadership, which has become a common discourse that students receive from childhood to adulthood. These issues also create a lot of cross opinions that are not only confusing but also convolute in giving the final verdict to students. Therefore, this study will objectively criticize the authoritian interpretation that emerges from both sides of the conflict.

Many study on various levels of education ranging from elementary to college levels, The propositions regarding the role of women as leaders experience ups and downs with a variety of reasons (Haris, 2015; Putry, 2015). This is because society is accustomed to positioning men as leaders and women as those who are led. This practice exists in societies that are still firmly attached to the conservative views (Sholihah, 2020). Meanwhile, those society that are more open and interact with modernity and progressive views pointed out that a skilful individual are capable to be a leader regardless of gender (Putry, 2015).

The complexity of this matter increases when we compare women's leadership with the ongoing contestation between feminism and religious authority (Ilyas, 2002). Where both groups of feminism and religious authority interpret the same verse of *Qur'an* (*ayat*) and build the contradictive arguments, justifications and conclusions. Both contesting parties start their premise by citing the word *qowwamuuna* in (QS an-Nisa [4]; 34). In brief, this verse talks about the role of a man who becomes *qowwam* for a woman. In the perspective of religious authority that has been established in society, the word of *qowwaam* is interpreted as leaders who must protect those they lead (Masri, 2021). In this case, the men have the duty and responsibility to lead women and provide guidance to the right path in accordance with the commands of God. This perspective is widely embraced in conservative society as a genuine leadership, where men organize and fulfil all the needs of women and women follow and obey their leaders (M. Jaya, 2020; Kholis, 2015).

However, these views are challenged by feminists as a form of discrimination and marginalization of women (Wadud, 1999, 2013). Feminists bring up a new meaning of the word *qowwaam* as a protector (Haris, 2015; Himmah & Yaqien, 2017; Rusydiana & Azami, 2021). The men are not leaders, protectors who protect women instead. The feminist viewpoint recognize the distinction in meaning between the concepts of leader and protector, which contrasts with the conservative view that consider them as synonymous. Therefore, feminists challenge this paradigm and call for reinterpretation of the term "*qowwamuuna*" to promote more egalitarian stance towards women (Sholihah, 2020).

The interpretation of the term *qowwamuuna* represents a tangible manifestation of power relations and struggles, as described by Foucault. On one hand, the established authority determines its authoritative meaning, while opponents of that authority seek to reinterpret it in order to challenge the dominant meaning. If the power has shifted, the next authority holder will use their own beliefs as an argument to establish policies regarding the interpretation of the new meaning. Therefore, a scientific critique of both perspectives is necessary to prevent an excessive dominance of a single established viewpoint.

The perspective within the framework of religious authority are based on the premise that men are the leaders of women (M. Jaya, 2020; Kholis, 2015; Masri, 2021). In the process, it will have arguments that will lead to the conclusion that men are created to be leaders and men are superior to women. Both views are reflected in policies that try to subordinate women. Moreover, this claim is reinforced by citing the *Hadith* which tells the leadership of a Persian princess who the prophet tell will only wait for her destruction (*HR al-Bukhari: 4425*). However, it cannot be used as a form of justification since the claims often arise from a mixture of culture and tradition. Moreover, the Hadith is often cited as a primary justification for preventing women from assuming leadership roles is, in fact specific to the daughter of Kisra of Persia. Thus, the validation of this claim of male superiority cannot be justified as the truth embraced in Islam. It is akin to falsely claiming it to the teachings of the prophet Muhammad.

There are also the views developed by feminists who use the premise that men are protectors of women (Haris, 2015; Himmah & Yaqien, 2017; Khoer et al., 2022). In the process, a conclusion will be drawn on the believes that women and men are absolutely equal and at the extreme conclusion women must become leaders in various sectors. The two views above illustrate how a hegemony of meaning is successfully dominated by other

groups and they change it into a new meaning that corresponds to their views. The view of absolute equality is an interesting concept but in fact difficult to implement. Because of the thought process that has been built in social life which positions men as breadwinners everywhere, while women prepare everything at home. This breakthrough to make absolute equality will cause great resistance not only to men, but also to women who still hold conservative views. So that the dream of absolute equality where men's work is women's work and vice versa still leaves a wider conflict in society. Then the extreme view that women must become leaders has clearly emerged as a reaction to the backlash against masculine authority that has long dominated. So women are expected to occupy important seats in structural positions in various formal and non-formal institutions. It is important to understand that such a view will not change the existing situation. These conclusions only change who is in power and do not provide conclusions that are accepted by both parties. Because in essence, this policy only moves masculine authority into feminime authority. From a patriarchy worldview to a matriarchy worldview which is essentially the same but with different authority holders.

From the two analyses above, we already know that the two claims that are argued in the contestation are not perfect. So the question that arises now, how do we position these interpretations to students in Islamic education. Then we must understand that the educator's claim to a view cannot be imposed on his students as an absolute truth. Because if this is still done regardless of the educator following religious authority or feminism, the educator has carried out an authoritarian interpretation to his students without any room for criticism. Whereas this is what is being sought not to happen, so as to open space for students to explore various arguments and views that are considered suitable and acceptable in revelation (*naql*) and perfect healthy reason (*aql*).

Authoritative Islamic Education: An Alternative

The previous explanation on the authoritarian interpretation provides insights into the discourse on gender issues in Islamic education. There are contradictive school of thoughts that try to dominate over one another, while the other resists such attempts.This raises the question of why such contestation emerge, despite the arguments originating from the same Qur'anic verse.

Having explaining above, we need to pay attention to the paradigm of thinking put forward by Abdolkarim Soroush, that religion and religious knowledge are different things

(Soroush, 2000). Where religion will remain intact throughout the ages, an example of which is the *Qur'an* and *Hadith*, which will not be added or revised to adjust the era it occupies. This happens because Allah swt. has preserved both, so humans do not need to doubt the authenticity of the verses in the *Qur'an* and can examine the *Hadith* to find out the level of truth. However, this is different from religious knowledge, which will experience an evolution and devolution following the times (Rahmat, 2021). It is in this religious knowledge that interpretations arise that are taken from religions such as the *Qur'an* and *Hadith* (Fletcher, 2005). So that it forms a new system of thought and will change its form in every era. Therefore, religion is something sacred and inviolable, while religious knowledge is open to verification of the truth of the arguments developed (Mas'udah Al Mas'udah, 2018; Soroush, 2000; Sufyan & Irwan, 2022).

Through Soroush's thoughts, we examine the problem above. We can see that in the interpretation of religious authority and feminism on the word *qowwamuuna*. It is the dynamics of a religious knowledge, where both arguments are interpretations of a verse in the *Qur'an*. So claiming that the truth belongs to one of them is an arrogant and authoritarian act. Therefore, the discourse and debate over who is right on this issue is subjective and not objective. Because both sides will consider their opinions the most rational and objective, while their opponents are irrational and subjective.

Seeing the case that has been stated above. So a negotiative action is needed for both of them to come up with a middle ground that can be embraced by both. This is done in view of how Islamic education greatly affects the young generation of Islam. Thus, creating a climate of Islamic education that is neutral from this kind of contestation in the classroom is a must for educators and education experts. Because students need open and non-authoritarian learning to be able to understand the knowledge that has been conveyed.

Therefore, we need to pay attention to the conception offered by Khaled Abou el-Fadl regarding the authoritative concept in understanding Islam. Where Muslims must understand that the *Qur'an* is a work in movement (Abou El Fadl, 2001). Where the process is still ongoing and new interpretations will replace the old ones with new variations as well. So in the process, understanding Islam authoritatively is done by understanding that humans cannot justify their arguments by positioning Allah swt. as a shield for their claims. Amin Abdullah calls this process as negotiative hermeneutics (Abou El Fadl, 2001). Where the author, text, and reader try to place the problem and find

a wise agreement in answering the existing problems. Thus, an authoritative rule is created and does not favor the authority holder alone (Abou El Fadl, 2001; Sofyan, 2015).

Regaeding the issue raised earlier conerning women's leadership wihin the authoritative paradigm, we refrain from taking an extreme stance that denies women's capability to lead merely based on *Hadith* al-Bukhari. It is important to note that the context of the *Hadith* specifically pertains to the inhabitants of Persia and their queen. Additionally, we consider instead the queen of Saba and Aisyah RA which provides different perspectives. At the same time, we also recognize that it would be inappropriate to impose an obligation on women to assume leadership positions in all formal and informal structures. This is because every individual, regardless of gender, has their own unique capabilities. Therefore, women have the same right to lead as men do.

In the context of Islamic education, the process of authorizing ideas that develop within the classroom must consider the inclusion of two primary perspectives. The objective is to seek a middle ground that is neither self-centered nor authoritarian (Mahfud, 2019). This involves carefully examining and integrating the arguments of two sides to form a new idea that is open and negotiable. As explained earlier, we seek a negotiative and neutral position towards feminist groups and religious authority on the issue of women's leadership. However, it is important and crucial for us to demonstrate wisdom and respect towards all different perspectives without resorting to demonization.

Conclusion

Feminism is an activits movement aimed at challenging the marginalization of women. It has gained support not only from women, but also from men. This support enabling it to penetrate conservative areas within Islamic education. Feminism has thrived as a movement opposing gender inequality. In this process, feminism has engaged in a power struggle with religious authority. According to Foucault, this power struggle manifest as a power relation that seeks to control the interpretation of established meanings. As a response, feminism has emerged to challenge the domination over religious authority through extensive discourses.

This contestation has had a negative impact on Islamic education as educators present diverse arguments when grappling with particular issues on women. This can be observed in the debate over the permissibility of women as leaders, with some opposing

and others supporting it. As a result, students become divided in their understanding of who is right and who is wrong. To address this issue, Islamic education need to assume an authoritative role in discussing such matters. It is important to establish a unified framework that encompasses contradictory arguments and foster wise negotiations. This approach ensures that Islamic education remains cohesive, avoiding divisions over different views, and remains open to understanding Islam in accordance with revelation (*naql*) and reason (*aql*).

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Typology of Compulsory Will Arrangements in Some Muslim Countries

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Abstrak

Tulisan ini bertujuan melihat pengaturan tentang ketentuan dalam pembagian waris di beberapa negara muslim dan mengelompokkan *wasiat wajibah* menjadi beberapa kluster. Penelitian ini menggunakan studi kepustakaan (*Library Research*) yang menggali data-data berdasarkan data yang sudah ada sebelumnya dengan pendekatan yuridis komparatif (*comparative approach*) yang akan menjadi pembanding hukum dari negara satu dengan lainnya. Temuan dalam penelitian ini mendeskripsikan dan mengidentifikasi persamaan dan perbedaan dalam ketentuan *wasiat wajibah* di berbagai negara muslim. Persamaan dilihat dari kluster yang dibentuk yaitu terdapat 4 kluster terkait pembagian negara berdasarkan regulasi *wasiat wajibah*. Kluster pertama yaitu Indonesia dan Kuwait. Kluster kedua yaitu Malaysia, Mesir dan Tunisia. Kluster ketiga yaitu Syria, Yordania, Maroko, dan Suriah. Kemudian terakhir kluster keempat yaitu Pakistan, Turki, Iraq dan Iran. Keempat kluster tersebut memiliki persamaan yang dapat dilihat melalui: 1) ketentuan penerima *wasiat wajibah*, dan 2) jumlah warisan yang didapatkan. Sedangkan perbedaan terletak kepada beberapa kriteria pengelompokan yaitu 1) berdasarkan hukum islam yang diterapkan negara muslim, 2) kategori penerima *wasiat wajibah*, 3) persentase pembagian *wasiat wajibah*, dan 4) persyaratan validitas penetapan ahli waris dan pembagian harta waris.

Kata Kunci: *Wasiat Wajibah, Negara Muslim, Kluster*

Abstract

This paper intends to look at the arrangements related to the provisions in the distribution of inheritance in several Muslim countries and group mandatory wills into clusters. This research uses a literature study (Library Research) that explores data based on pre-existing data with a comparative juridical approach that will be a comparison of laws from one country to another. The findings in this study that there are similarities and differences in the provisions of mandatory wills in various Muslim countries. The similarity can be seen from the clusters formed, namely there are 4 clusters related to the division of the State based on mandatory will regulations. The first cluster is Indonesia and Kuwait, the second cluster is Malaysia, Egypt and Tunisia. While the third cluster is Syria, Jordan, Morocco, and Syria. Then finally the fourth cluster is Pakistan, Turkey, Iraq and Iran. The four clusters have similarities that can be seen through: 1) the Provisions for Mandatory

Wills and 2) the amount of inheritance obtained. While the difference lies in several grouping criteria, namely: 1) based on Islamic Law applied by Muslim countries, 2) the category of Mandatory Wills, 3) the Presntase of Mandatory Will Distribution, and 4) the requirements for the validity of determining heirs and the division of inheritance.

Keywords: Compulsory Wills, Muslim States, Clusters.

Introduction

Regarding inheritance law, there is known to be inheritance by *intestate* and inheritance by *testament*. Inheritance by *intestate* can occur due to kinship, blood type, and marital relations. While *testament* inheritance is the division of inheritance due to a will. (Nasrun & Fathoni, 2020) In this article, the author refers more to the inheritance of *testaments* that discuss mandatory wills both in Southeast Asia and other muslin countries. Of course, the policies or regulations of each country are different from one another, but whether there are similarities from various aspects. Before going any further, we may be able to understand the meaning of the mandatory will itself.

A will is a property or inheritance that a person gives to another person or several people after he dies or frees his slave. Either explain frankly in the will or not explain. *Al-wajib in* general is a permanent imperative.(Shesa, 2018) In general, a compulsory will is a will given to a certain person under certain circumstances by the state through judicial channels. (Syafi''i, 2017) While in the Qur'an it is also mentioned about mandatory wills in Surah Al-Baqarah Verse 180:

$$ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوُٰلِدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى $$

$$ ٱلْمُتَّقِينَ $$

Meaning: It is obligatory upon you, *when one of you comes (signs) of death, if he leaves a lot of property, testifies to his fathers and close relatives ma'ruf, (this is) an obligation upon those who are devout.*

The discussion of mandatory wills, especially in various countries, has indeed been widely discussed both in journals, books, articles and others. An example is the work entitled "*Wâjibah* Wills Provisions in Various Contemporary Muslim Countries" by Sri Hidayati which discusses compulsory wills in several Muslim countries that look at their provisions. While in this article look more at grouping by country as well as its provisions.

The arrangement of compulsory wills in some Muslim countries arises because of differences in the arrangement and interpretation of Islamic law regarding compulsory wills in different countries. A mandatory will refers to a will that a Muslim must fulfill in accordance with the provisions of sharia or Islamic law.(Setiawan, 2017) Muslim countries have different legal systems, both based on different schools of fiqh and the influence of their cultural and historical factors. This has resulted in different approaches to mandatory testamentary arrangements between one country and another.(Nanang Abdillah, 2018.)

For example, some countries implement a comprehensive Sharia legal system and refer to the Quran and Hadith as the main sources of Islamic law. In countries such as Saudi Arabia, the United Arab Emirates, and Iran, compulsory will arrangements tend to follow provisions clearly laid out in Islamic law. This includes the selection of heirs, the division of the estate, and certain requirements that must be met in order for the will to be valid.(Lamin et al., 2016) However, in other Muslim countries, such as Indonesia, Malaysia, and Turkey, mandatory will arrangements are more influenced by the positive legal system prevailing in the country. Although still based on the principles of Islamic law, mandatory testamentary arrangements can be more flexible and open to different interpretations.(Erniwati, 2018)

This difference in approach in mandatory testamentary arrangements can lead to several problems. First, there are differences in the definition of obligatory wills and the procedures for their execution between Muslim countries. This can cause confusion for Muslims who live or have assets in other countries. Second, differences in the division of inheritance and the selection of heirs can lead to injustice and conflict among the families left behind. If one country has stricter provisions in determining the division of inheritance, while another country provides more freedom for individuals in making mandatory wills, then this can create a significant difference in the treatment of inheritance. Third, different mandatory will arrangements can also affect the financial planning process and succession planning for Muslim individuals. Uncertainty in the rules and execution of mandatory wills can hinder a person's efforts to properly plan his inheritance and ensure that his wishes are fulfilled after death.

Mandatory wills certainly have their own regulations in each country, especially in the Southeast Asian region and also other Muslim countries. Each country has different regulations and also different provisions or procedures, but if examined further there are also some similarities between the provisions between countries. Therefore, in this article,

the author wants to see the typology or grouping of mandatory will provisions when viewed from several countries and also the regulations that govern them.

Reseach Methode

This research uses a literature study (Library Research) that explores data based on pre-existing data with a comparative juridical approach that will be a comparison of laws from one country to another. The data collected with discussion, and literacy studies of mandatory wills, especially in various countries, has indeed been widely discussed both in journals, books, articles and others. An example is the work entitled "*Wâjibah* Wills Provisions in Various Contemporary Muslim Countries" by Sri Hidayati which discusses compulsory wills in several Muslim countries that look at their provisions. While in this article look more at grouping by country as well as its provisions.

Research Finding

Compulsory Will In Islamic Family Law of Southeast Asia & Other Muslim Countries

1. Indonesian

The issue of this mandatory will is also stated in the Compilation of Islamic Law in Indonesia (KHI), namely in article 185 (to the children (descendants) *of wa/idain* clan *aqrabin* in general), and article 209 (to children/ adoptive parents). (Yusuf Somawinata n.d.) In these provisions, there are several things related to the application of compulsory wills in Indonesia, including first, there are 2 parties who are entitled to compulsory wills, namely adopted children and adoptive parents. Secondly, the Granting of a will is not by the testator but by the state as a compulsory will, and Third is the receipt of a compulsory will of as much as 1/3 (one-third) of the heir's estate. (Seri Pustaka Yustisia 2004)

Then the provisions related to compulsory wills in Indonesia have been expanded by the renewal of the Mandatory Will Provisions based on the results of the 2012 R.I. Supreme Court National work meeting, namely in terms of recipients not only adoptive parents and also adopted children but also legal children who based on the results of the Rakernasini are entitled to earn a living and a mandatory will from their father.

In addition, the stepsons who were kept since childhood who were previously not entitled to the inheritance of their step-parents because they were not related by blood, but the results of this National Assembly provided an opportunity for the stepdaughter to obtain part of the property through the institution of the Compulsory Will, noting that the stepson

had indeed been de facto maintained by Pewasiat since childhood. (Destri Budi Nugraheni 2014)

2. Malaysia

The compulsory will in Malaysia only applies to a few states including Selangor, Melaka, and Sembilan, especially most of its Muslim community that adheres to the Shafi;i sect. (Nor Azlina Abd Wahaba, Norafifah Ab Hamidb 1957)

a. The Will of the Islamic People of Selangor State No. 4 of 1999 was promulgated on September 30, 1999, and came into force on July 1, 2004 (Hajar, M., 2014). Selangor was the first country to realize the arrangement of wills for Muslims

b. The Land of Melaka is regulated in the Islamic Will Committee Number 4 of 2004

c. Negeri Sembilan is regulated in the Testament of Muslims Number 5 of 2005.

d. The Act for non-Muslim communities is provided for in the Distribution Act 1958 jo. Amendment Act 1997 (Ariphia et al. 2019) The regulations in Malaysia over the division of inheritance for non-Muslims are not regulated in writing, because Malaysia uses the Quran, Hadith, and Ijma in the division of inheritance. However, in the case raised, MAIM (Melaka Islamic Religious Council) made donations to non-Muslim families as a form of empathy for the heir's family.(Ariphia et al. 2019)

The regulation regarding compulsory wills in Malaysia is only for grandsons of men and women of the lineage of first-generation sons whose father died first or allegedly died at the same time as his grandfather, so the grandson is entitled to a compulsory will,(Yasin Yusuf Abdillah, S.H.I. 2016) with a content of not more than 1/3. (Manaf 2020)

3. Turkish

Turkey was the first country to adopt the Hanafi school and carried out an effort to reform Family law in the Muslim World as evidenced by the birth of *Qānūn Qarār al-Ḥuqūq al-'Ā'illah al-'Uthmāniyyah* (*Ottoman Law Family Rights*) or commonly called the Law on family rights in 1917.(Rosyid 2020) Then continued to renew the law for 5 years but did not produce results and in the end adopted *the Swiss Civil Code (the Swiss Civil Code*) in 1912 taking into account the condition of Turkey and then became a Turkish Islamic Law (*Majallat al-Ahkām al-Adhiya, the Turkish civil code of 1926).* The law contains rules related to marriage, divorce, family relationships, and also inheritance.(Ahsan Dawi, SH., SHI. 2012)

Inheritance in the Turkish Islamic Law is regulated in Book III of the Turkish Civil Code which contains the rules of inheritance without a will, adopted from the Swiss Civil Law. This Law also replaces the Hanafi Law that was in force before until 1926 which

regulated inheritance without a will.(Fitria 1951) The principle of inheritance views equality between men and women where men and women get the same share (inheritance) including and it is different as explained in the Koran that men get a share twice as much as what women receive.(Jaenudin 2019)

Article 493 of *the Turkish Civil Code* also states that the children left by the testator, get equal shares between one another and there is no distinction of parts based on the gender or position of the child. However, in this law it does not explain the status of adopted children. The inheritance law in the Turkish Civil Code continued to be used until finally Turkey made amendments approved by the Turkish National Assembly on November 27, 2001 and socialized through the Turkish Daily Newspaper on December 8, 2001 containing 1030 articles. The amendment can be divided into three groups if it is studied which contains *First*, in the case of heirs, who become heirs are the nuclear family, namely the husband or wife who is left behind and the child (nuclear family) while relatives outside the nuclear family can become heirs if they are instrumental in maintaining the heirs or inherited property. *Secondly*, regarding the status of men and women, it is still established that the status of men and women in the family is the same, so as not to distinguish them in the acquisition of inherited property. *Thirdly*, the above Law has made provisions regarding inheritance and in the form of deposits..(Umar Faruq Thohir 2019)

The Turkish state does not clearly regulate the will whose legislation refers to the Turkish Islamic Law, 1926. The country only regulates inheritance that states the division for men and women equal or equal including for children and does not regulate related to adopted children because it prioritizes gender equality.

4. Egypt

Egypt was the first Islamic state to form a statute of *compulsory* wills officially and was composed and later followed by other Islamic countries such as Kuwait, Tunisia, Pakistan, Jordan, Iraq, and several other countries. (Muhamad Asni and Sulong 2016) The regulation of the provisions of *the will of the wâjibah* in Egypt is contained in *Qânûn* No. 71 of 1946 which comes from one of the religious laws of a *taklîfî* nature, that is, it is mandatory. (Hidayati 2012)

Some of the provisions of *the will wâjibah* in the Wills Act No. 71 of 1946 articles 76-78 , include: First, If the testator does not give to the descendants of his son who has passed away first, or died simultaneously, then the grandson of the son shall have a mandatory will from the heir's estate as large as the son's share of the heir's son, but must not exceed one-

third of the estate on the condition that the grandson is not the heir and there is no share for him through other means (grant). If the grant is less than the share of the mandatory will, it must be added to the deficiency. Habiburrahman, Rekontruksi Hukum Kewarisan Islam Di Indonesia (Jakarta: KENCANA, 2011), hlm. 167. It is further mentioned also that the Will was given to the first class of the sons of the daughters, and to the children of the sons of the male line and so on down, on condition that the parents greened the children. *Habiburrahman, 167.*

Secondly, if the testator gives a will in excess of the amount that should have been given through the *will of the wâjibah*, then the excess is a will of *endeavor,* but if the amount is smaller than it should be, it must be fulfilled. *Thirdly*, if there is a will for some and not to the other of those entitled to receive a *wâjibah* will, then to the non-willed it must be given according to its share. Seventh, the will of *the wâjibah* takes precedence over the other wills.(Tri Nugroho, Akbar, and Hanafi 2020) Egypt provides for a mandatory Will for orphans (grandchildren) in lieu of the position of their father, as well as a large share of his inheritance to get as if his father lived. (Fadhilah 2021)

5. Syria and Jordan

Syria the provisions regarding inheritance are codified in the Syrian Law *{Shia Law of Personal States 1952 Book IV and V).* The law states "Wills *shall be enforced for direct descendants through the lineage of a male who died earlier than the heir (his father), and does not apply to direct descendants through females."* (M. Anshar 2013) Likewise, in Jordan it adheres to the same provisions with regard to compulsory wills i.e. compulsory wills are given to the grandchildren of sons only, while grandchildren of daughters are not given under *The Syrian Law of Personal States, 1953.* (Erniwati 2018)

The reason is that the granddaughter of the daughter is classified as dzawil arham. Their position is in line with the legal rules of inheritance adopted by the sunni jurisprudence of madzhab al-Shafi'i that dzawil arham is not entitled to inherit as long as there are heirs of fard and 'ashabah. (Hisyam Qublan 1971)

6. Suriah and Morocco

Marokko with regard to inheritance matters are codified in the Marokko Act (*Maroccoan Code of Personal Status 1958 Books IV and V),* namely the regulations referring to the Maliki madzhab. According to the Marokko Law, "*Compulsory wills may be imposed on children no matter what the declining, but only from the side of the boy who died earlier than the dead."* (Abdullah Siddiq 1984) Articles 257-288 of the Syrian Personal Status Act of 1953 also stipulate that compulsory wills are enforced for direct descendants

through the line of men who died earlier than their father (Heir) and do not apply to direct descendants through daughters whose magnitude is one-third. (Destri Budi Nugraheni 2014)

Both of these countries used the concept of a Compulsory Will against grandchildren as done by Egypt but went through some changes. They make provisions that give a mandatory will to the children or grandchildren of the sons but do not apply to the children or grandchildren of the daughters.

7. Tunisia

Tunisia is one of the republican countries located in North Africa and also regulates the mandatory will of article 191 of the Personal Status Law of 1956. This article states, *the ability of the children of the deceased son or girl first to receive his parents' share if he is still alive with a maximum of one-third of the inheritance. Provisions regarding compulsory wills are reserved only for grandchildren (orphans) of the first generation.*(Abdullah Siddiq 1984) The provisions in this country provide that a compulsory will be granted to direct descendants of both male and female lineages.

8. Pakistan

Pakistan, there was a radical change in the inheritance of isam law that had been in effect so far, both for sunni and shi'a factions, namely introducing the doctrine of refesentation, or commonly known as the compulsory will. Regarding inheritance stipulated in the *Muslim Laws Ordinance 1961*, a provision regarding the right of inheritance of grandchildren that if the son of the heir is dead or a society before the inheritance, the grandsons of the heir get the amount of inheritance of their respective father or mother's share as if they were still alive. (Tohir Muhammad 1972)

It is not made clear whether in Pakistan there is a Compulsory Will or not only that Pakistan is taking a different path from the initiative taken by Middle Eastern countries in dealing with the issue of grandchildren (orphans) i.e. giving to grandchildren and women to receive equal shares that their parents would have received had they been alive at the time of the division of inheritance.

9. Iran from Iraq

Iraq provides for inheritance provisions according to the madzhab it adheres to in the *Iraqi Law of Personal Status 1959*, which was later amended by the 1963 Act. This provision in its pre-order is strictly enforced by the Iraqi Court using the most madzhab in accordance with the case in question. When it comes to the case of Muslims of the Shi'a faction who are half of the Iraqi people, the court uses Shi'a law. And when it comes to the

case of sunni Muslims, the court uses sunni law (Hanafi madzhab). Thus, a Muslim who follows the Hanafi madzhab may be devoted to his heirs.

Meanwhile, the law regarding inheritance and wills in iran to this day beum there is a change which is still regulated by the madzhab *itsna 'asyariyah then* codified in the Civil Code 1936 (articles 1034 to 1054). Against minority Sunni groups residing in Iran, the Iran Act stipulates that they apply to their madzhab regulations and their customs in personal status, inheritance, and wills.(Abdullah Siddiq 1984) The arrangement of inheritance as well as wills in iraq and iran is determined based on the use of the madzhab adopted. However, for compulsory wills not specified in writing only the will is mentioned in general.

10. Kuwait

The arrangement of kuwait's compulsory will is set out in *Qanun al-Washiyah al-Wajibah 1971* which contains only 4 articles which benefit the children of the deceased boys all the way down. As for the line of first-generation daughters alone, the mandatory will must not exceed one-third of the property left by the mayit. (Erniwati, 2018) In this country the arrangement of compulsory wills is prescribed but there are exceptions for female offspring only the first generation is different from male offspring who continue to go down.

Cluster Differences Based On Mandatory Will Regulations In Some Muslim Countries

Clustering or commonly known as *Clustering* is a division based on class or grouping based on class / which is considered palling close. In this article, the clustering of mandatory wills in several Muslim countries including Asia can be divided into 4 clusters, and the determination of these clusters is determined through the same provisions or the number of wills given, including:

Table 1. Differences in Provisions for Compulsory Wills in Various Muslim Countries

Clusters	Country	Differentiator			
		Islamic Law	**Division**	**Recipient**	**Validity**
Cluster 1		Civil Law with Islamic Influence	Maximum 1/3	Children, spouse, parents, or other close relatives	The existence of a reasonable testator, the minimum age of the testator, and the testimony of adequate
		Direct Islamic	1 Heirs: 1/2 Estate More than 1 heir: 1/3	Mandatory Heirs	

		Law	or 1/4		witnesses
Cluster 2		Double Law	Maximum 1/3 Inheritance	Children, spouse, parents, and other closest relatives	-
		Sharia Law	In accordance with Islamic Law		
		Civil law with French influence	Free with No Special Restrictions	-	
Cluster 3		Civil Law with Islamic Influence	Depending on the number of heirs and state rules		Reasonable testator, minimum age of testator, and testimony from adequate witnesses
					Eligible for Valid Purposes
					-
Cluster 4		Sharia Law	½ or 1/3	Children, spouses, parents, and other close relatives	-
		Civil law with the influence of Roman law			
		-	Depending on family relationships and the number of heirs obligatory		
		Islamic Law with Secular Influence	Depending on the laws of the country		

The *first* cluster is Indonesia and Kuwait. There is a difference where in Indonesia mandatory wills are given to 4 categories including adopted children; adoptive parents; Children born from unregistered marriages and also stepchildren who have been kept since

childhood. While in Kuwait it is intended for granddaughters both girls and boys but with a distinction for grandsons (allowed first generation and enemies if women are only first generation only). Other similarities and differences lie in Islamic Law, Number of divisions, Beneficiaries of Wills and also validity, including:

1. **Islamic Law**

Indonesia and Kuwait are Muslim majority countries, but have different legal systems. Indonesia has a legal system based on civil law with the influence of Islamic law, while Kuwait applies a legal system that is more based on Islamic law directly.

2. **Percentage Share**

In Indonesia, mandatory wills must not exceed one-third (1/3) of the total estate. The remainder will be divided in accordance with the provisions of Islamic law regarding inheritance to obligatory heirs. In Kuwait, the proportion that can be probated depends on the number of obligatory heirs. If there is one obligatory heir, the proportion is half (1/2) of the estate. If there is more than one obligatory heir, the testamentary proportion may be reduced to one-third (1/3) or one-quarter (1/4) of the estate.

3. **Beneficiaries of Wills**

In Indonesia, mandatory wills must be given to obligatory heirs who have been specified in Islamic law, such as children, spouses, parents, or other closest relatives. In Kuwait, compulsory wills are also addressed to compulsory heirs, but the proportion that can be willed depends on the number of obligatory heirs and the rules in force in Kuwait.

4. **Drafting and Validity**

Inboth countries, mandatory wills must be drafted in writing and must meet certain conditions in order to be considered valid. These conditions include the existence of a reasonable testator, the minimum age of the testator, and the testimony of adequate witnesses. The *second* cluster is Malaysia, Egypt and Tunisia. These countries are grouped in this cluster because they have similarities that state mandatory wills are intended for grandchildren (both male and female) from the line of sons of the first generation with a share of not more than 1/3. So this country only provides mandatory wills for grandchildren of the first son in the family, the criteria for grandchildren can be for grandsons or granddaughters but the maximum limit is 1/3 of the testator's estate. While the difference lies in Islamic Law, Obligatory Heirs and Division of Inheritance. Here's the division:

Islamic Law.

Malaysia has a dual legal system, where Islamic law is applied to family and religious matters for Muslims. Wills are compulsory under Islamic family law in Malaysia. Egypt applies Sharia law as a source of Islamic law. Mandatory wills are regulated in Egyptian Islamic family law. Tunisia implements a civil law system influenced by France. Tunisian law has no specific provisions governing mandatory wills in their family law.

Heirs Mustah

Malaysia recognizes the concept of compulsory heirs who must get a share of the inheritance property, such as children, spouse, parents, and other closest relatives. Egypt recognizes obligatory heirs who must get a share of the estate, such as children, spouses, parents, and other closest relatives.

Distribution of Inheritance

Malaysia has provisions on the division of inheritance in accordance with mandatory wills. The testamentary share should not exceed one-third of the total estate, and the rest should be distributed in accordance with the provisions of Islamic law. Egypt sees restrictions on the share that can be testified, and most property must be divided in accordance with the provisions of Islamic law on inheritance. Tunisia recognizes discretionary wills, which allow testators to freely give property without special restrictions on obligatory heirs. However, this is not the same as the concept of a compulsory will which regulates the specific rights of obligatory heirs. *The third cluster* is Syria, Jordan, Morocco, and Syria. The country has similarities in the provisions of compulsory wills that only grandchildren of sons are given compulsory wills, while grandchildren of daughters are not given. While in terms of how many wills are not determined. While the differences are as follows:

Legal System

Syria implements a legal system based on civil law with the influence of Islamic law. Jordan implements a legal system based on civil law with the influence of Islamic law.Morocco , meanwhile, implements a legal system based on civil law with the influence of Islamic law and customary law traditions. Syria also implemented a legal system based on civil law with the influence of Islamic law.

Heirs Mustah

Syria recognizes obligatory heirs who must get a share of the estate, such as children, spouses, parents, and other closest relatives. Jordan recognizes obligatory heirs who must get a share of the estate, such as children, spouses, parents, and other closest relatives.

Morocco recognizes compulsory heirs who must obtain a share of the estate, such as children, spouse, parents, and other closest relatives. Syria recognizes obligatory heirs who must get a share of the estate, such as children, spouses, parents, and other closest relatives.

Distribution of Inheritance

Syria, the proportion that can be willed depends on the number of obligatory heirs and the rules in force in Syria. Then Jordan, the proportion that can be testified depends on the number of obligatory heirs and the rules in force in Jordan. Morocco, the proportion that can be willed depends on the number of obligatory heirs and the rules in force in Morocco. As for Syria, the proportion that can be testified depends on the number of obligatory heirs and the rules in force in Syria.

Requirements and Validity

Syria, a mandatory will must meet certain conditions in order to be considered valid, such as the existence of a reasonable testator, the minimum age of the testator, and the testimony of adequate witnesses. In Jordan, a mandatory will must meet certain conditions to be considered valid, such as the existence of a reasonable testator, the minimum age of the testator, and the testimony of adequate witnesses. Morocco, a mandatory will must meet certain conditions in order to be considered valid. Fourth Cluster, Pakistan; Turkish; Iran; Iraq which states that it is not specifically regulated regarding mandatory wills. But for Pakistan and Turkey there is an equal division between men and women, while Iraq and Iran are divided according to the madhhab adhered to.

Legal System

Pakistan and Iran implement legal systems influenced by Islamic law (Sharia) in family and religious matters. In Turkey, although the majority of the population is Muslim, the legal system applied is civil law influenced by the Roman legal tradition. Iraq also had Islamic influence in its legal system, but with the influence of secular law after the collapse of Saddam Hussein's regime.

Heirs Mustah

Mandatory heirs in Pakistan, Turkey, Iran, and Iraq include children, spouse, parents, and other close relatives. They have the right to get a share of the inheritance property. However, there are differences in the terms and proportions that can be bequeathed to obligatory heirs in each country, depending on the interpretation of Islamic law and applicable family rules.

Distribution of Inheritance

The division of inheritance may vary between these countries. For example, in Pakistan and Turkey, there are limits on the proportion of testamentary property, such as one-third or one-half of an estate. In Iran, the division of inheritance depends on family relations and the number of obligatory heirs. In Iraq, the legal system may vary depending on the part of the country.

In the cluster division, there is a type of cluster that is divided into 4 clusters. Each cluster has a State whose rules or regulations are almost the same and are determined based on the number of wills given. In addition, there are also references to legal regulations governing the mandatory will of each State. The following can be seen a table of cluster divisions related to mandatory wills in various Muslim countries.

Table 2. Similarities and regulations of Mandatory Wills in Various Muslim Countries

Kind	Country	Conditions	Sum	Regulation
Cluster 1	Indonesian	Awarded to: 1. Adopted children 2. Adoptive parents 3.Children born from the marriage that unrecorded 4.Stepchildren raised since childhood	A maximum of 1/3 (one-third) of the Heir's estate	-Compilation of Islamic Law (Articles 185 and 209) update to Results of the 2012 National Working Meeting of the Supreme Court of the Republic of Indonesia
	Kuwait	Grandchildren (both male and female) of the line of sons from the first generation onwards but women are only the first lineage		- Qanun al-Washiyah al-Wajibah 1971
Clusters 2		Grandchildren (both male and female) of the male lineage of the first generation	A maximum of 1/3 (one-third) of the Heir's estate	-Enactment of the Will of Muslims of Selangor State No 4 of 1999 - Enactment of the Will of Muslims Number 4 of 2004 -Enactment of Islamic Wills Number 5 of 2005
				- Qânûn No. 71 of 1946
				- Personal Status Law 1956

Clusters 3		Grandchildren of sons only, while grandchildren of daughters are not given	-	- Syirian Law of Personal States 1952 Book IV dan V
				- The Syrian Law of Personal States, 1953
				- Maroccoan Code of Personal Status 1958 Books IV and V),
				- Syrian Personal Status Act of 1953
Clusters 4		Not regulated by Mandatory Wills	Equal parts between men and women	- Muslim Laws Ordinance 1961
				- Turkish Islamic Law (Majallat al-Ahkām al-Adhiya, the Turkish civil code of 1926)
			Determined based on the use of madzhab adhered to	- Iraqi Law of Personal Status 1959
				- Civil Code 1936

Conclusion

A compulsory will is a gift given to heirs or closest relatives who do not receive the estate of the person who died due to disability according to shara' and is one of the wishes so that the heirs left behind are not abandoned. This study saw that there are clustering similarities and differences in the provisions of compulsory wills in various Muslim countries. The similarity can be seen from the clusters formed, namely there are 4 clusters related to the division of the State based on mandatory will regulations. The first cluster is Indonesia and Kuwait, the second cluster is Malaysia, Egypt and Tunisia. While the third cluster is Syria, Jordan, Morocco, and Syria. Then finally the fourth cluster is Pakistan, Turkey, Iraq and Iran. The four clusters have similarities that can be seen through the Provisions for Mandatory Wills and also the amount of inheritance obtained.

While the difference lies in several grouping criteria, namely based on Islamic Law applied by Muslim countries, the category of Mandatory Wills, the Presntase of Mandatory Will Distribution, and the requirements for the validity of determining heirs and the division of inheritance. The results showed that there were significant differences in mandatory probate arrangements in the countries studied. This study provides a better understanding of

compulsory testament arrangements in the Muslim countries studied. These findings could make important contributions in the context of Islamic law and heritage policies in these countries. In addition, this study can be the basis for further research in comparing legal systems and compulsory testament arrangements in other Muslim countries.

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Theological Anthropocentrism: An Interpretation of Scripture and Semitic Theodicy in Overcoming the Environmental Crisis

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Abstrak

Penelitian ini bertujuan melakukan eksplorasi dengan menawarkan teodisi sebagai landasan teologi antroposentris untuk mensucikan Tuhan dari segala citra buruk yang terjadi pada ciptaanNya serta kritik teologis terhadap pandangan teosentris yang memposisikan Tuhan dengan kehendak mutlaknya dapat berbuat apapun termasuk mencipatakan dan mengizinkan krisis lingkungan terjadi, juga pandangan antroposentris yang memposisikan manusia dengan kehendak bebasnya telah menyebabkan terjadinya krisis lingkungan. Kontradiksi keyakinan terhadap Tuhan sebagai Dzat yang Mahasempurna dengan fakta adanya masalah kejahatan (ketidaksempurnaan) pada ciptaanNya merupakan perdebatan perennial yang sudah ada bersamaan dengan lahirnya agama-agama tersebut. Metode penelitian menggunakan kajian literatur dan analisis data menggunakan pendekatan kualitatif hermentika. Hasil penelitian mendeskripsikan pandangan Alkitab dan al-Qur'an tentang kebebasan manusia dan menghadirkan perdebatan teodisi dari tradisional hingga modern dalam teologi Kristen dan Islam, tentang peran dan etika manuasia terhadap alam atau lingkungan. Hasil penelitian diharapkan menjadi literasi teologis atau bahan argumentasi teologis atas perlunya intervensi manusia bersikap adil, baik, dan benar terhadap lingkungan. Intervensi ini selain sebagai wujud implementasi keimanan kepada Dzat yang Mahasempurna, juga sebagai tanggungjawab manusia sebagai agen moral pemelihara lingkungan.

Kata Kunci: Teodisi, Teosentrisme, Antroposentrisme

Abstract

This research aims to explore by offering theodicy as the basis for anthropocentric theology to purify God of all the bad images that occur creation of God, and theological criticism of the theocentric view which positions God with his absolute will to do anything, including creating and allowing environmental crises to occur also the anthropocentric opinion which positions humans with their free will has led to an environmental crisis. The contradiction of belief in God as the Most Perfect Essence with the fact that there is a problem of evil (imperfection) in creation of God that a perennial debate that has existed since the birth of these religions. These research method uses a literature review and data analysis using a qualitative hermentic approach. The results of the study describe the views of the Bible and the Qur'an about human freedom and present theodicy debates from traditional to modern in Christian and Islamic theology, about the role and ethics of humans towards nature or the environments. The results of the research are hoped it will become theological literacy or provide theological arguments for the need for human intervention to be fair, good, and true to the environment. Apart from being an implementation of faith in the Supreme Being, this intervention is also a human responsibility as a moral agent for protecting the environment.

Key Words*: Theodicy, Theocentrism, Antropocentrism*

Introduction

God as the Ultimate Reality with all the perfections of His nature which is the Most Perfect and Almighty is often interpreted as having absolute will over all of His creation. This belief in cases related to the problem of evil in nature can be misinterpreted by assuming that everything happens according to God's will and eliminates the role of humans. Such a concept of God's omnipotence and omniscience consciously harbors ambivalence because, at the same time, God becomes "stained" by the presence of evil or ugliness in His creation. While humans are "purified" in the name of destiny from all their endeavors and responsibility for these crimes or ugliness. Many of them take a leap of thought by spending energy in interpreting and looking for answers to why God wants natural crimes such as earthquakes, volcanic eruptions, floods, tsunamis, droughts, global warming, and so on, to occur. At the same time, the damage to nature is becoming more real and massive, thus affecting the quality of life of all living things.

The condition of the earth that is getting worse is not directly proportional to human awareness of the importance of immediately carrying out restoration. Humans are currently facing three environmental emergencies, namely loss of biodiversity, climate disruption, and increased pollution (Anoname, 2021: 1). This condition results in a crisis of natural resources which is

directly related to the quality of human life. Antonio Guterres Secretary General of the United Nations (UN) in commemoration of World Environment Day said, "We are destroying the ecosystems that support our society. We are at risk of losing our food, clean water, and other resources needed to survive (Anoname, 2021: 1)."

Research findings from many scientists in various disciplines show that climate change is real and very likely caused by humans. The latest report by the Intergovernmental Panel on Climate Change (IPCC) shows that leading climate scientists are now convinced that human activities have warmed the planet since the Industrial Revolution. (Alpay, Özdemir, and Demirbaş, 2013: 2). Human demand for ever-increasing resources is placing tremendous pressure on biodiversity. It is also directly related to the future safety, health, and well-being of humanity. Earth according to the Living Planet Report-World Wide Fund (Anoname, 2012: 2) takes 1.5 years to produce and replenish the natural resources that humans consume in one year.

The human population is increasing over time and has a direct impact on the availability of resources that the earth can provide. In addition to needing food and energy, life also requires a place to live and all its facilities and infrastructure. The conflicts triggered by land disputes and the resulting social problems are increasingly evident because the land area does not change (Wicaksono & Nugroho, 2015: 124). Poverty, unemployment, inequality in land tenure and use, environmental damage, food, and energy scarcity, and agrarian disputes and conflicts are clear examples caused by the scarcity of land and resources (Buchori et al., 2017: 384). The intensity of this problem is getting higher because it is exacerbated by the low level of human responsibility to solve it.

Environmentalists consider that the roots of the ecological crisis come from the structure of beliefs and values within humans (Sardar, 1985: 2018; Roswantoro 2016: 221). This crisis is axiomatic because it resides in human beliefs and value structures that shape human relationships with nature, and with other living things. Man's superiority over nature makes him a conqueror rather than a nurturer. Humans seem to be the center of the macrocosm so all available resources are solely for humans. Mujiyono Abdillah's statement (2001: 222-223), is very appropriate to this context because the current ecological perspective tends to be anthropocentric, secularistic, and even atheistic. According to him, ecological behavior is largely determined by the form of beliefs held by the ecological community itself (Abrar, 2015).

This means that ecological issues are closely related to meta-ecology or eco-theology itself, that is, it comes from the beliefs that construct it.

The perspective of anthropocentrism in looking at nature according to several studies cannot be separated from the theological concepts of major religions or Semitic religions such as Judaism, Christianity, and Islam. Lynn White Jr., a medieval historian, in the article "*The Historical Roots of Our Ecologic Crisis*" (1967: 1205) accused Christianity of being the most anthropocentric religion in positioning humans with nature. Then Harvey Cox, a theologian from Harvard, also accused the concept of creation theology called *imago Dei* (man as the image of God) in Christianity which separates nature from God and separates humans from nature as the root of anthropocentrism. This sharp separation is considered to make humans lose respect for nature. Nature is only to serve human interests and objects of exploitation (Fata, 2014: 134).

The theological doctrine that emphasizes human superiority over nature is also considered to occur in Islam. In Abdillah's research (2001: 290) anthropocentrism in Islam could be rooted in Muslim beliefs about humans as super-beings, the concept of human power over nature, and the concept of humans as *khalîfah fî al-ardh*. This belief is considered to be able to create arbitrariness to exploit nature without being balanced by awareness of human responsibility for nature given by God. All the damage to nature caused by humans seems to be God's will, because everything that God has created is only for His perfect creation, namely humans.

The meaning of anthropocentrism in some of these views contains a paradox with the attributes of God who are far from imperfect. God as the Best and Most Holy Essence cannot simultaneously be the One who has bad and evil intentions. Natural damage such as floods, landslides, droughts, global warming, and so on are incidents that are contrary to the Essence of God Himself. Therefore, this study tries to present the theodicy concept which was absent or received less attention in previous studies. Theodicy contains anthropocentric theology doctrines because, in addition to purifying God from bad things that happen to nature, it also positions humans as creatures who are given the responsibility to make direct interventions in protecting nature. This research is important because it seeks to introduce the theodicy concept as an alternative perspective to rectify the reduction of anthropocentrism theology and become the basis of movement in tackling environmental damage.

Research Method

This research used the iterature study. Data collection techniques were used to documentation methods. Data analysis in this study used the analytical method by Milles and Huberman in Sugiono (2009:16), which included data reduction, data presentation and conclusion drawing. Moleong (2005). In the qualitative descriptive method, the main research instruments are interviews, field notes, and other documentation described in narrative form based on creating a holistic picture and arranged in a scientific setting. Qualitative descriptive methods, the researcher collected, arranged, explained, and analyzed data (Moleong, 2005). Research findings from many scientists in various disciplines show that climate change is real and very likely caused by humans. The latest report by the Intergovernmental Panel on Climate Change (IPCC) shows that leading climate scientists are now convinced that human activities have warmed the planet since the Industrial Revolution. (Alpay, Özdemir, and Demirbaş, 2013: 2). Human demand for ever-increasing resources is placing tremendous pressure on biodiversity. It is also directly related to the future safety, health, and well-being of humanity. Earth according to the Living Planet Report-World Wide Fund (Anoname, 2012: 2) takes 1.5 years to produce and replenish the natural resources that humans consume in one year.

Research Finding

Dynamics of Human Relations with Nature

The relationship between humans and nature develops evolutionarily along with the development of human civilization itself. The environmental crisis, which today is very concerning, seems to strengthen the theory of evolution regarding the development of human thought which was formulated by Auguste Comte (2000: 228) into three stages, namely theological, metaphysical, and positive. In the last stage, humans are already independent in using their reasoning with the presence of positive sciences as well as marking the end or diminishing of theological and metaphysical thinking. Unfortunately, the last stage which is considered the culmination of the progress of human thought also marks a crisis of religiosity which has an impact on various areas of life, one of which is the worsening of human perceptions of the environment.

Robert P. Borrong (2003: 31-38) formulates human relations with nature into three developments. *First*, humans are in an equal position with nature. This attitude develops in traditional societies that live completely dependent on nature. Traditional communities in certain circumstances think that nature is much bigger than themselves so traditional rituals appear to respect the greatness of nature. *Second*, humans dominate and exploit nature. Humans at this stage show a passionate passion to conquer and exploit nature. Human relations with nature are no longer equal because nature is hierarchically below humans, even under certain conditions it is considered an opponent that must be conquered. *Third*, Nature rules over humans. This stage is a result of the second attitude. The excessive exploitation of nature and exceeding human needs without the same effort to restore it creates various disasters that threaten human life itself. Floods, landslides, droughts, global warming, and so on are clear examples of how nature is much bigger than humans.

The three stages of development of human attitudes as formulated by Borrong show that the current environmental crisis is caused by an unequal relationship between humans and nature. This stage refers to the modern era which is marked by extraordinary advances in science and technology or the positive thinking phase according to Comte. According to Schumacher (2011: 11), modern humans do not experience themselves as part of nature but as external forces destined to dominate and conquer them. This view sees nature as a machine, which has no value and purpose (Alpay, Özdemir, and Demirbaş, 2013: 5). Nature seems to be made only to meet needs and interests, and even tends to satisfy human greed. As a result of this view, modern humans have lost their awareness of the importance of living in harmony with nature.

Sayyed Hussein Nasr also positioned modern humans as the main actors in environmental damage. According to him, modern humans have made nature like a prostitute, only to be enjoyed without feeling any obligation and responsibility towards it. Natural conditions that are prostituted in such a way are no longer possible to be enjoyed further (Nasr, 1990: 18). Human motives dominate nature according to Nasr (1990: 19) not only because of economics but also because of "mystical" impulses which are the direct residue of one-time human spiritual relationship vis-a-vis nature. Pre-modern humans generally climbed mountains only once or rarely did so. But what is happening now is that they want to conquer all the peaks of the mountains and intend to remove the mountains from all their majesty by overcoming them. This image of the climber conveys the understanding that humans want to get rid of the problems caused by breaking the balance between humans and nature but by further conquest and domination of nature.

The environmental crisis in the assessment of Nasr (2015: 15) for a long time was not taken seriously by almost all non-Western countries. These countries say that protecting the environment is the West's way of solving the problems created by the West itself. Likewise in Islamic countries, attention to the environment is a new phenomenon and is generally only carried out by private groups. Meanwhile, the government generally does not make much effort to mitigate environmental damage. Government steps, including in Indonesia, in overcoming and restoring environmental damage are still not comparable to exploitation carried out in the name of development. The environmental crisis due to coal mining in Kalimantan, gold mining in Papua, and so on is a clear illustration of how this country's concept of development still does not pay attention to its impact on the environment.

Public awareness has recently been acknowledged by Nasr (2015: 15-16), and continues to grow with the birth of 'ulama' who are concerned in the environmental field, such as Sheikh Ahmed Kuftaro Mufti of Syria, Masoumeh Ebtekar, former vice president of Iran, founder Fazlun Khalid UK-based Islamic Foundation for Ecology and Environmental Sciences. The same awareness has also begun to increase in Indonesia with the establishment of non-profit organizations concerned with conservation. Some of them are the Wahana Lingkungan Hidup (Walhi) founded on October 15, 1980, Peduli Konservasi Alam (PEKA) Indonesia Foundation founded on August 25, 2000, Yayasan Konservasi Alam Nusantara (YKAN) has been present in Indonesia since 2014, and so on. Religious organizations such as Nahdlatul Ulama' (NU) also established the Lembaga Penanggulangan Bencana dan Perubahan Iklim (LPBI NU) at the 32nd NU Congress in Makassar in 2010, and among NU youths there was also the Front Nahdliyin untuk Kedaulatan Sumber Daya Alam (FNKSDA) which was initiated by a thematic discussion entitled "NU and the Conflict of Natural Resources Management" on 4 July 2013.

The Idea of Anthropocentrism in Scripture

Anthropocentrism is usually associated with a belief doctrine that considers humans as the most important entity in the universe. This doctrine is popular in the field of environmental ethics and environmental philosophy and is considered to be the root cause of the current destruction of nature (Beck 2013: 123-136). The religious community recognizes anthropocentrism as a biblical

doctrine that is positioned in contrast to theocentrism. If theocentrism is interpreted as a doctrine that positions God as the center of everything, then anthropocentrism is interpreted the other way around, namely humans as the center.

The doctrine of anthropocentrism in the Bible and the Koran is found in verses that explain the causes of the problem of evil that occurs in God's creation. The response of the Bible and the Koran itself in several verses explains the problem of crime in two forms, namely theocentrism and anthropocentrism. Theocentrism views the problem of evil as God's active response in human life, in the form of a rebuke, test, redemption, or eschatological guarantee. Meanwhile, anthropocentrism views the problem of crime as a direct consequence of free will. This anthropocentric doctrine is considered the root of the environmental crisis faced by humans today.

The concept of anthropocentrism is affirmed by the Bible in verses about sin which indicate humans as creatures that have the potential to do evil according to their minds. Genesis contains a long story about the violation of eating the forbidden fruit committed by Adam and Eve in heaven. In addition, Hosea (6: 7) also says: "But like Adam, they have violated the covenant; There they have dealt treacherously with Me," and Genesis (6: 5) "The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time." The Bible shows that sinful acts can be defined as violations of God's law. This violation is an indication that humans are creatures that have free will to obey and at the same time disobey God's law.

The Koran's explanation of evil as a result of human bad deeds is explained verbally in many verses. Allah says in Surah al-Rum (30: 41): "Evil has become rife on the land and at sea because of men's deeds; this so that He may cause them to have a taste of some of their deeds; perhaps they will turn back (from evil)." When the Muslims were defeated in the Battle of Uhud, the Qur'an also explains that it happened because of the actions of the Muslims themselves. This is explained in Surah Ali-Imran (3: 165): "Why (is it that) when a (single) disaster struck you [on the day of Uhud], although you had struck (the enemy in the battle of Badr) with one twice as great, you said, 'From where is this?' Say, 'It is from yourselves.' Indeed, Allah is over all things competent."

Explanations from the Bible and the Koran illustrate that humans have power over their actions, whether they choose to obey or violate God's laws. This means that various environmental crises have occurred due to errors in human choices. The anthropocentric doctrine in this case does not justify humans acting arbitrarily toward the environment. Damage to nature in the form of

floods, landslides, and droughts caused by illegal logging of forests, is an act of sin that God does not want. Man is not in a position of compulsion to sin so with his free will he should be able to choose to be an obedient servant following the rules set by God. The Bible explains that God regrets (grieves) creating humans because God only wants them to live by the rules and laws that God has set in their lives. (Elbaar & Maiaweng, 2013: 114). This is explained in Genesis (6: 6-7): "6; 6 The Lord regretted that he had made human beings on the earth, and his heart was deeply troubled. 6; 7 So the Lord said, 'I will wipe from the face of the earth the human race I have created—and with them, the animals, the birds and the creatures that move along the ground—for I regret that I have made them'." Likewise, the Koran reports that God only wants good, while evil occurs because of human actions themselves. This is explained in Surah al-Nisa' (4: 79) "What comes to you of good is from Allah, but what comes to you of evil, (O man), is from yourself. And We have sent you, (O Muhammad), to the people as a messenger, and sufficient is Allah as Witness."

Biblical expressions that are considered to give human legitimacy to act arbitrarily against nature refer to Genesis (1: 28): "God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground'." Then Genesis (1:26) "Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals,[a] and over all the creatures that move along the ground'." The word "rule" in Genesis is often used to position humans as super beings in Christianity. Whereas in Islam the position of the human being as a super being is often associated with the Koran expression about the position of the human being as God's representative on earth (*khalifat al-Allah fi al-ard*). The Koran explains that God gives a mandate to humans to be his representatives on earth as in Surah al-Baqarah (2:30), "Indeed, I will make upon the earth a successive authority." Surah al-Baqarah (2: 30) and Genesis (1:28) are accused of being the root of the doctrine of anthropocentrism which is responsible for environmental damage.

The anthropocentric proponents themselves disagree with the accusations of environmentalists who say that environmental damage is caused by theological views that position humans as super beings. They argue that there may have been an error in the translation from Hebrew. The Bible places all of the same importance on God as creator, and humans as just another

part of His creation (Simkins, 2014: 387-413). They stated that the definition of humans as the most important entity is a long-term view that recognizes that the global environment must be continuously created according to human needs. Anthropocentrism that leads to human arbitrariness towards nature is shallow anthropocentrism (Cochrane 2007).

The theological view of the Koran which positions humans as super beings towards nature is directly proportional to the mandate and obligation to protect it. Mawil Izzi Dien (1997: 48-49) provides a summary of human tasks with the environment. *First*, the creation of this earth and all its natural resources is a sign of His wisdom, mercy, power, and other attributes and therefore serves to develop human awareness and understanding of the creator (Koran surah al-Ra'ad 2 -4 and al-Anbiya' 79). *Second,* humans must try to protect and preserve the environment because by doing so they protect God's creatures who pray to Him and praise Him. *Third,* the environment contains God's creatures which Muslim scholars or scholars consider also worthy of protection (*hurma*). *Fourth*, Islam, as a way of life, stands on the concept of goodness (*khair*). *Fifth*, human relations with humans and nature must be based on the concepts of justice *('adl)* and goodness (*ihsan*), not on material or economic gain.

The overall idea of the environment in the Bible and the Koran is very anthropocentric in the sense that the preservation of nature and its resources is the responsibility of humans. The explanation of the two holy books which give the position of humans as super-being becomes an ethical and even theological foundation for humans to be able to fully intervene as agents of environmental preservation, namely to maintain and accelerate it. The granting of privileges to humans to manage natural resources from God as the Best Essence is of course with good intentions. Exploitative acts against the environment are a violation of God's goodwill or purpose (Ozkan, 2016: 19-35). Therefore, humans as super beings towards nature have a meaning as agents of protecting the environment.

Anthropocentric Ideas in Christian and Islamic Theodicy

The word theodicy etymologically has the meaning of "justifying God" for all forms of evil and ugliness of His creation. Theodicy is often interpreted as an attempt to explain rationally the relationship between God as the Best Essence and the existence of evil in His creation. Alvin Plantinga (1977: 4), the American philosopher defines theodicy as a theological construction that seeks to justify God in response to a real problem of evil that seems inconsistent with His existence as the Most Perfect and Most Good.

A theologian generally seeks to show a rational relationship between God and the existence of evil in His creation by offering a framework that can explain why evil exists (Bunnin, Nicholas, Tsui-James, 2003: 481). Theodicy is also often based on naturalist theology, which seeks to prove the existence of God, and to show the possibility of God permitting evil to occur (Geiviett, 1995: 60-61). The scope of theodicy thus includes a theological debate about God Almighty, God Almighty, God Almighty, and God Omniscient, but the world contains evil.

The emergence of theodicy begins with questions about the nature of God as expressed by McCloskey (1974:2) by stating: "*If God does not exist, where does good come from? If he does exist, where does evil come from? If God is the source of good, can he also be the source of evil? Evil exists and God exists. Their coexistence is a mystery.*" This theological contradiction, according to McCloskey (1974:1) requires the affirmation of God as the Most Perfect Creator on the one hand and the existence of evil on the other.

John Hick in his book *An Interpretation of Religion* also states that there is an ambivalence of belief in God as the Most Perfect Essence with the existence of imperfections in His creatures. If God is truly all-merciful and all-powerful, then God should be able to eliminate natural disasters and misery in mankind. Apparently, natural disasters and tribulations still exist. Therefore, for Hick (2004: 118), God cannot be both omnipotent and evil simultaneously. Thus, theodicy was born to answer the question of why God, the all-good, allows evil to exist in His creation (Plantinga, 1977: 10).

Theodicy in Islam is considered by many to be less well-known in the vast and massive theological realms compared to the Christian tradition. Most Muslims accept evil and suffering as God's will either as a punishment, a test, or as a result of human actions. God as the Most Perfect Essence is not seen to contain any inconsistency with the existence of evil in His creation. Orientalists assess the low level of theodicy debate in Islam because there is no event of the crucifixion, the concept of incarnation, and redemption. Eric Linn Ormsby (2014: 4) corroborates this claim that the problem of evil does not seem to occupy a dominant position in Islamic theology as it does in the Christian tradition. But some Muslim thinkers argue that there has been extensive discussion among Muslim theologians and philosophers to solve the problem of crime.

Even the Shiite Muslim theologian Murtadha Motahhari claims Muslim theologians and philosophers have tackled the problem of evil that has not yet received a satisfactory answer in the Western tradition.

Therefore, the problem of evil from the perspective of Muslim theologians and philosophers can also be juxtaposed to the extent that it has similarities with Christian theodicy. The theodicy's responses to the problem of evil in Christian theology are often classified into two periods: traditional theodicy and modern theodicy. Modern theologians or theologians, although in some ways there are differences from traditional theodicy, can still be associated with the three theodicy traditions.

1. Traditional Theodicy

Traditional theodicy inherits three traditions of thought namely; Augustine who is well known in Western Christianity for centuries, the Iranian developed by the Eastern Church of Irenaeus, and the Plotinian which refers to Plotinus' concept of God as a First Cause (Cheetham, 2003: 40).

Augustinian tradition

Augustine believed that evil basically does not exist except as a protection for good, and therefore God did not create evil. The Augustinians argued that God created the world perfectly, without human evil or suffering (Geiviett, 1995: 19). The existence of evil is believed to have originated in human sin and the punishment it brought about through the disobedience (original sin) of Adam and Eve. Humans then have evil natures as much as they lose their original goodness due to the inherited sins of Adam and Eve, but are still good in the end because their existence comes from God. This doctrine was further developed during the Middle Ages by Anselm of Canterbury who considered a sin to be very important. Sin is alienation from God that disrupts the order of creation, so it must be restored with punishment (Wethmar, 2007: 220). On this basis, God restored this order by asking Christ to replace Himself through crucifixion.

The response of Muslim theologians or philosophers to evil is similar to that of Augustine's tradition put forward by Hambali and Ibn Taymiyah who try to overcome the polemic in Islamic theodicy between predestination and human free will. He says God created human deeds, humans are responsible for their deeds as doers. God's creation is good from a causal point of view because God created everything for a wise purpose. The appearance of evil is in reality good in its purpose, and pure evil does not exist (Hoover, 2016: 642). Islam does not recognize original sin, so in the

belief of Muslims, God does not incarnate and make atonement for original sin as happened to Jesus Christ.

The problem of crime is based on the Augustinian theodicy doctrine and the views of Hambali and Ibn Taymiyah believe that the existence of evil is good in terms of its purpose. By presenting the concept of sin in this doctrine, whether it is believed to be inherited or the result of human free will, it makes the problem of crime solely occur due to human actions. The environmental crisis that is being felt by almost all people in the world does not end with just seeing its goal as a means to recover from it. This doctrine positions humans as the cause of environmental crises so humans are also responsible for restoring them. Humans as the cause of the environmental crisis also have a choice to avoid it just like the freedom of Prophet Adam and Siti Hawa to avoid doing what was forbidden by Allah.

Iranian tradition

Irenaeus believes that evil is one of the stages of a creature's journey toward perfection. He argued that human goodness develops through the experience of evil and suffering (Stump, 1999: 222-227). According to Irenaeus, human creation consists of two parts, namely in the image and likeness of God. Humans with the image of God have the potential to achieve moral perfection, while those with the likeness of God are the actualization of that perfection (Davis, 2001: 40-42). This doctrine developed since Greek patristics and was continued by 20th-century Swedish theologians through Gustav Aulén in Christus Victor's soteriology. Aulén also based his theodicy on the crucifixion of Jesus, which he believed to be Christ's victory over Satan by dying on the cross and as a ransom for mankind (Wethmar, 2007: 220). Crucifixion in soteriological theory is the event Christ defeated the devil because the devil did not realize that under Christ's humanity, his divinity was hidden and therefore He would not remain in death.

Several Muslim theologians identified as having similarities with the Iranian tradition can be traced through the works of Abd al-Qahir al-Baghdadi and Muhammad al-Ghazali who are affiliated with the Ash'ariyah sect. Early Mu'tazilah ideologies such as Abu Ali Jubai, Abu Hashim Jubai, Qadzi Abd al-Jabbar, and others also adhered to similar ideas (Edalatnejad, 2007: 311). Evil, according to them, exists to discipline and improve humans, not to punish them. Difficulties in life are believed to be gifts and gifts from God. But this equation does not include the concept of soteriology in the crucifixion of Jesus.

The existence of evil in the doctrine allows humans to develop as moral agents. Evil exists solely as a means or test so that humans can develop toward perfection according to the image of the Creator. This doctrine provides an understanding that the environmental crisis should encourage humans to become agents of protecting the environment. In other words, the crisis is a means that encourages human potential to achieve actualization to become an agent of environmental preservation as depicted by God as Creator and Sustainer.

Plotinian tradition

This tradition is a contribution of natural theology which was developed based on Plotinus' emanation theory explored through Plato's concept of the idea of nature. Plotinus in his theory of emanation (radiation or bestowal) introduces the concept of TO HEN (source of all things), then nous (first mind), *Psyke* (means that allows for matter/passion), and matter (end of emanation) (Moore). This theory assesses that crime does not originate directly from the main source, but rather a series of emanations that are far away, namely lust/material origins.

Muslim philosophers such as Ikhwan al-Safa' al-Farabi and Ibn Sina fully developed Plotinus' theory of emanations. Al-Farabi who is also called the "Second Teacher" after Aristotle, stated that there is no evil in nature because they, firstly, come from God; secondly, both in terms of function (Edalatnejad, 2007: 309). Even so, al-Farabi still recognizes the existence of moral crimes that occur because of human actions. Ibn Sinâ an adherent of the theory of emanation, also believed that the world was created through the emanation of God as the Most Perfect Essence. God is not divided in meaning or quantity, with that attribute His essence is perfect, He is single in all respects, He is *wâjib al wujûd*, and other things do not exist except Him (Sina, 1992: 84). God is pure goodness, so the world as a result of his radiance is also full of goodness. The essence of the Almighty is the cause of things coming out, not anything outside of His essence, and His essence is the cause of the system of goodness, and everything that comes from His essence must conform to His rules (Zamzami et al., 2021: 145). This theory explains the existence of shrinkage and shrinkage which explains the process of emitting or devolving from a Perfect Being to an imperfect being, then receding again to become imperfect, and so on until the evil appears (Fahri, 1997: 48-49).

The series of emanations as introduced by Plotinus and developed by later philosophers positioned crime as the farthest series caused by Psyke, closer to the bottom than TO HEN as the

main source of emanations. This view provides an understanding that the environmental crisis occurs because of human desires. Everything is closer to the main source which is then known as God, the better. Meanwhile, lust in Islam can be controlled and encouraged to get closer to God. Islam in this context introduces the concept of *tazkiyah al-nafs*, namely training to cleanse the soul. The environmental crisis, if understood as an event caused by bad desires, can be avoided by training and controlling greed, which is believed to be the cause of the uncontrolled exploitation of nature.

2. Modern Theodicy

The problem of crime has increasingly attracted the attention of modern theologians such as John Hick, Stephen T. Davis, G. Stanley Kane, Alvin Plantinga, and others. Questions that connect God with all His attributes of perfection with the existence of evil such as suffering, criminality, oppression, and so on are expressed by many modern theologians. This is different from Islam, which from the beginning did not question the problem of evil with God's perfection. However, this research still makes comparisons with several views of Islamic theologians who have similarities with Christian theologians, even though they are not in the same era.

Process theodicy

The Process Theodicy emerged in modern times as a development of Augustine's theodicy. David Griffin, John Cobb, and Lewis S. Ford developed this theodicy under the influence of the works of the English philosopher A.N. Whitehead and his follower Charles Hartshorne. One feature of process theology, which differs from the classical theodicy tradition, is its emphasis on the power of persuasion. When Whitehead linked Plato with the discovery that the divine element in the world must be understood as a persuasive agent and not as a coercive agent, it was hailed as a hypothesis and one of the greatest intellectual discoveries in the history of theological thought. Then Lewis Ford describes process theology as a persistent attempt to understand God's activity, especially in terms of persuasion (Frankenberry, 1981: 180). The essence of the typical statement of process theodicy is that God does not have an absolute will to prevent evil. Therefore, He cannot be blamed for something He is not good at.

In Islamic theology, ideas like this can be traced to the idea of the Mu'tazilah ideology which believes God does not have an Absolute Will. God in the view of the Mu'tazilah has created a system of obligations and prohibitions. God is believed to be unable to wish arbitrarily because it

is hindered by God's justice which is in harmony with the system. In other words, God's justice is compensation for rewards and punishments for humans who carry out or violate God's obligations and prohibitions or what are known as promises and threats.

The process theodicy doctrine of the absoluteness of God's Will certainly makes Him unable to be associated with environmental crises. God has set a system for humans to follow, namely the obligation to care for nature and the prohibition of doing damage. God guarantees rewards for humans who take care of the environment and punishment for those who do damage. The environmental crisis based on this process of theodicy occurs due to human sinful acts as per the Augustinian tradition. God has threatened them with torture, based on the concept of God's justice.

Free will defense theodicy

The theodicy most frequently used to explain moral evil is the Theodicy of Free Will Defense. This theology seems to continue process theology and is equally inspired by Augustine's theodicy. Contemporary theologians who believe in this theodicy are Stephen T. Davis, and G. Stanley Kane and the very popular one is Alvin Plantinga. God in the view of this theodicy is the Most Willing Essence which is not completely absolute, because it is limited by human free choice. Plantinga (1977: 30; Tidman, 2008: 302) argues, that a world containing significantly free beings is more valuable than a world containing no free beings at all. The consequence of God creating free beings like humans is to give them freedom, not to determine their actions to do what is good and right. Jacob H. Friesenhahn (2011: 5) argues that human free will is also explicitly contained in the concept of the immanent Trinity, especially the Cross. The Trinity is a prerequisite for the possibility of human sin, namely the abuse of the freedom given to man by God. Sin as human alienation from God, is only possible in the context of the infinite immanent difference between the Father and the Son in the Trinity (Friesenhahn, 2011: 118).

The conception of man as a free being also returns to the classical Islamic theology represented by the Qadariyah and Mu'tazilah schools of thought. This understanding has the belief that humans are the creators of their actions, so good and bad are completely human-free choices (Nasution, 2010: 33). They refuse to accept divine destiny in the sense that God predetermined everything before creation (Syahrastani (al), 1992: 37). Mu'tazilah in one of his *al-ushul al-khamsah* formulations believes that humans have the freedom to determine actions so that humans are fully responsible for the actions chosen (Jabbar, 1967: 290-310). For them, God's deeds are

good even though there is suffering because it makes it possible for humans to be compensated for greater rewards in the hereafter. God cannot create evil, disloyalty, and evil in a person. He could not even wish for these things to happen because He is All-good and All-just. The Qadariyah and Mu'tazilah theologians refer to the framework of moral realism, according to which the value of God's actions can be reached by common sense so that humans can make moral judgments about God's actions (Shihadeh, 2005: 772). One of God's justice in the view of Mu'tazilah is to punish the perpetrators of evil or violators of God's law and provide compensation for those who do good and obey God's law.

The argument that human free will is the source of both evil and good makes this theodicy free or purifies God of his responsibility for bad events in His creation (Jackson, 2014: 32-33). This means that the environmental crisis is not caused by God but is the result of human free actions. God Almighty certainly could not have wanted an environmental crisis to occur. Humans are given the ability to maintain and at the same time destroy the environment.

Natural Law Theodicy

The theodicy popularized by Swinburne emphasizes that the existence of natural evil is necessary for human morality. Swinburne in his book, *Providence and the Problem of Evil*, argues that natural evil is necessary for humans to acquire good knowledge. The knowledge in question is the nature and consequences of human actions that direct sympathy and empathy for others. Without natural evil, humans can't know the consequences of their actions. Crime is a necessary condition for good purposes (Murray, 2011: 16), so it can encourage humans to become moral agents. This idea also complements the free will theodicy which merely emphasizes good and bad entirely as a result of human free actions. This theodicy is more than that, viewing that freedom allows natural evil to function to impart knowledge and bring goodness. So any crime that seems haphazard everywhere is good information. By understanding evil, man can understand good at the same time.

The view that evil is necessary as a means of good can also be easily traced in the Islamic world. Evil functions for good purposes have long been suggested by theologians or philosophers. The expression "If something seems bad to us, we must remember that there is always a good purpose behind the bad," is often found and conveyed by theologians, philosophers, and even Sufis. Alkindi one of the Muslim philosophers said, that the cosmic order is the result of genuine

divine wisdom. God is the ultimate cause of creation, but there are His intermediary and subordinate agents (Gierer, 1999: 13). Individual suffering is considered to have a good purpose in the overall picture of creation. God according to this instrumental view, has created good and evil in the world according to His wisdom.

Environmental crisis based on natural law theodicy is not only understood as an act of sin or a consequence of human free choice but rather as a means for humans to be able to understand the importance of environmental sustainability. Humans based on this theodicy were created with a good purpose, namely as a caretaker and guardians of environmental sustainability. The environmental crisis is evident only through human actions and with it, a sense of human sympathy and empathy will grow. God cannot prevent the environmental crisis from occurring simply by not liking it or simply because it is hindered by human free will. More than that, God must also allow the environmental crisis to occur so that humans can understand every consequence that arises from their actions. With that understanding, humans are expected to be able to take care of it according to what God wills

Soul-making theodicy

One of the theodicies considered the most comprehensive in contemporary Christian thought is the soul formation theodicy. The theodicy initiated by John Hick through his book Evil and the God of Love is a "metaphysical" hypothesis based on Christian and world traditions. What is meant by the metaphysical hypothesis is not to formulate a new faith, but rather to "preserve" the Christian faith in the face of the problem of evil. This theodicy considers worldly life as an arena for humans to grow morally and spiritually. God according to this theodicy permits evil in the world to enable human beings to develop virtues that outweigh the good which cannot be developed in any other way (Murray 2011: 16). As a legacy of the Iranian tradition, Hick defines four conditions that must exist for the formation of the soul. *First*, there must be beings capable of choosing between good and evil. *Second*, the creatures must be placed in an environment that allows free choice to be exercised. *Third*, the environment must contain challenges to one's character that allow for good and evil responses. And *finally*, the creature must have sufficient opportunities to respond for character building to be possible (Flint & Rea, 2011: 368). G. Stanley Kane (1975: 1) sets out many of the key points of the theodicy of soul formation, among the main

ones being the belief that God's purpose in creating the world was the formation of souls for rational moral agents.

Islam also affirms that one of the functions of crime is the formation of the soul. Suffering and difficulties are recognized to produce achievements and heroism, poverty produces austerity, and so on. Islamic theologians draw on several characteristics of plants and animals that endure adversity to show that they acquire qualities that other creatures do not possess. Koran in Surah al-Baqarah (2: 155) also states that one can achieve happiness through suffering (Edalatnejad, 2007: 310). The soul-making theodicy only develops the previous theodicy, namely the theodicy of free will and natural law, because both require free will as a justification for crime (Culp, 2020: 661). Therefore, if this idea has to find a more detailed equivalent in Islamic theodicy, it will still return to the two classical theological ideologies, namely the Qadariyah and the Mu'tazilah as the originators of the theodicy of free will defense.

The main point of the soul formation theodicy is to focus on the ultimate goal of God allowing environmental crises to occur as the theodicy of natural law. The theodicy that explains the causes of the environmental crisis has been thoroughly discussed by the theodicy of process and free will. Whereas the soul formation theodicy focuses on God's ultimate goal allowing crises to occur. God as the Best Essence cannot possibly want bad things to happen to His creation. However, God still allows the environmental crisis to occur, apart from being a consequence of having created humans as free beings, it is also a lesson for humans to realize the impact of their actions and grow morally and spiritually as agents of protecting the environment.

The main focus of the problem of crime in theodicy is basically to defend God from all the bad personifications of His creation and position humans as the cause of evil. Many critics believe that theologians spend too much energy defending God and only look for the causes of evil without doing much to deal with or overcome the crisis. However, theodicy has at least provided answers to questions about the causes of the environmental crisis. Then theodicy also offers a solution for humans to overcome theological problems that seem to be a contradiction between the good God and the environmental crisis. Furthermore, theodicy also builds a moral and spiritual foundation so that humans can become agents of protecting the environment.

Theodicy is thus very important to provide the foundation for the most basic attitudes about the importance of humans intervening to protect their environment. The loss of metaphysical

(theological) knowledge according to Nasr (1990: 83) is responsible for the loss of harmony between humans and nature. Humans seem to be uprooted from their roots and disconnected from their responsibilities in the world. Searching for theological concepts in the context of environmental crises is very relevant as a basis for arguments to restore the human role in environmental damage.

Conclusion

The low level of human responsibility for environmental damage is very much determined by the way humans view nature. The historical point of view is based on the treasures of Western thought, developing evolutionarily along with advances in science and technology, namely from theocentrism to anthropocentrism. Theocentric view occurs when humans regard nature as a miracle, a gift, and a source of life from the Creator. At that time humans chose to live in harmony and harmony with nature. Meanwhile, the anthropocentrism view occurs after humans become more independent in thinking, the peak of which occurs when modern science is born. Anthropocentrism in the Western tradition is seen as a source of environmental damage, namely humans as the center of everything or everything only for humans.

The doctrine of anthropocentrism in theology is not the same as the Western thought tradition which tends to be secular. Anthropocentrism in theology has existed since religion was born and long before modern science emerged. The belief in God as the Supreme Being is not at all directly related to the existence of evil and ugliness in nature. In Christianity, efforts to "purify" God from bad events in His creation have been carried out since the middle ages, which is called theodicy. Both traditional and modern theodicy studies provide an anthropocentric perspective to answer the problem of God as the Supreme Being in the environmental crisis. Christian theodicy considers that an all-good God cannot possibly have a bad will on His creation. Even if there is a fact that there are evils and ugliness in nature, then they are caused by human actions and God still allows them for good purposes.

Islam also inherits the anthropocentric theodicy which emphasizes the magnitude of human responsibility in managing the earth/environment. The question of whether God is a Being who has an absolute will or whether humans have free will colored the debate between theological schools in the classical era. But when nature is in a state of disrepair, a view that emphasizes human

predestination cannot provide any solution. Therefore, a theological reconstruction of the perspective that denies human responsibility for the environment is urgently needed. Through a theological search, an anthropocentric-progressive conception is found that can restore the responsibility of Muslims in environmental issues, namely as *khalifah fi al-ard*.

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Hybridization of Islamic Education and Neurosciences: A Study of Suyadi's Thought

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Abstrak

Penelitian ini bertujuan untuk menganalisis tentang bagaimana disiplin ilmu pedidikan Islam dapat dihibridisasikan dengan disiplin ilmu neurosains. Desain penelitian ini menggunakan desain penelitian kualitatif berdasarkan penelitian literatur. Berbagai bahan bacaan, majalah, dan referensi lain digunakan sebagai sumber data dan selanjutnya data tersebut di analisis dengan analisis isi. Hasil penelitian menunjukkan bahwa pemikiran Suyadi mengenai pendidikan Islam dan neurosains dapat dikawinsilangkan (hibridisasi). Hibdridisasi tersebut kemudian menghasilkan varietas cabang ilmu baru yang disebut Neurosains Pendidikan Islam (NPI) diharapkan dapat menjawab tantangan serta kebutuhan untuk mendalami dimensi manusia lebih mendetail lagi sampai pada seluler molekuler hingga regulasi perilaku dan sosiosains. Proses hibridisasi dalam pendidikan membutuhkan kolaborasi antara guru dan neurolog untuk membuat temuan baru guna mengoptimalkan sistem kerja otak dengan menstimulus dan mengeksplorasikan neuroanatomi dan neurofisiologi. Hibridisasi dalam kurikulum merdeka dapat dilakukan dengan mengintegrasikan serta optimalisasi kerja otak melalui pembelajaran berbasis projek. Dimensi otak ada tiga yaitu otak normal, otak sehat, otak cerdas, dan otak karakter. Neurosains pendidikan Islam mengkaji tentang optimalisasi potensi otak untuk pencerdasan peserta didik.

Kata Kunci: Hibridisasi, Pendidikan Islam, Neurosains

Abstract

This study analyzes how Islamic education disciplines can be hybridized with neuroscience disciplines. This study employs a qualitative research methodology based on literature review. Data were gathered from a variety of books, periodicals, and other sources, and were then subjected to concept analysis. The results show that Suyadi thoughts on Islamic education and neuroscience can be hybridized. The hybridization then resulted in various new branches of science called *Neurosains Pendidikan Islam* (NPI). It is can answer the challenges and

needs of exploring the human dimension in more detail, from molecular cellular to behavioral regulation and social science. In its implementation, educators and neurologists must make new findings to optimize the brain's working system by stimulating and exploring neuroanatomy and neurophysiology. Hybridization in the independent curriculum can be done by integrating and optimizing the brain's work Hybridization in the independent curriculum can be done by integrating and optimizing the brain's work. There are three dimensions of the brain, namely normal brain, healthy brain, intelligent brain, and character brain. Islamic education neuroscience examines the optimization of the brain's potential for students' intelligence.

Keywords: *Hybridization, Islamic Education, Neuroscience*

Introduction

In recent years, the development of science has been incredibly rapid and vast. Many study subjects have begun to cross over into other studies or transdisciplinary sciences, expanding the breadth of education beyond its traditional boundaries. Education is beginning to investigate other fields with a different perspective than education, but these differences can broaden the intellectual property repertoire to allow for dynamic growth. Education is described as fostering an individual's ability or potential to acquire knowledge, emphasizing the transfer of knowledge and skills. According to Sweller (2020), basic education focuses on developing a person's talents, while secondary education develops their knowledge and ability to recall information in order to react to their surroundings. This calls for the cooperation of two complementary scientific disciplines, or even the complementarity of the two complementary disciplines, in order to produce a new variety of knowledge.

The contrast between religion and science renders both sciences dry and monotonous. A great deal of science also appears rigid and eerie due to its inflexible presentation (Pramono & Ansori, 2016). The division between science and religion frequently causes the two sciences to be combined ineffectively (Ja'far as-Shodiq, 2020). Islamization of science is a strategy used to combat this dichotomy problem that involves integrating religion and general sciences (Nuryani, 2022). As a type of creativity, science must be able to open up land for the overall development of this knowledge in anticipation of new phenomena (Vázquez-Guardado et al., 2020). In science education, some values lead to goodness for the universe, and people who use that knowledge, which is based on universal Islamic values, to provide advantages for all living things on the planet.

As a result of advancements in science and technology, intellectuals continue to mature; hence, scientific innovation or novelty is required. Peters indicates in Pramono (2016) evokes the phenomena of literary hybridization in conjunction with the globalization

of human modernity. The maximalist approach is also viewed as the initial foundation for creating novel ideas in idealist circles. (Pramono & Ansori, 2016). Scientists and authors no longer consider the current state of knowledge but rather how research evolves and can be merged with other science disciplines. The merger of religion and science is still taboo, as integrating specialized with others is viewed as exploitative and difficult to comprehend. Collaboration between the sciences is evident in the use of two or even more than two theories and methodologies, which is viewed adversely in the form of work, whether scientific or otherwise (Junaedi, 2018; Sweller, 2020). The existence of hybridized scientific disciplines or the integration of knowledge currently refutes this opinion. Educational psychology, neuroeducation, and neurospiritual studies, among others, are among the numerous recent discoveries in interdisciplinary science and established interdisciplinary science.

Hybridization is the blending or union of two different scientific disciplines. The effects of hybridization are more commonly employed in natural science areas like agriculture, animal husbandry, algorithms, and other natural sciences, while they have not yet been clearly shown in the realm of education (Suyadi, 2020). For example, in Wayan's article titled "Study of Quantitative Properties of F2 Strains of Maize Crops in Dry Land," According to the findings of the study, the leaf tips and F1 yield of all existing hybridizations were identical to those of each parent. However, three hybridizations exhibited larger negative leaf tip heterosis values (Sudika et al., 2021). Another study by Irawan examined the possibility of hybridization between African catfish Clarias gariepinus and Sembilang plotosus canius (Irawan, 2019). According to these investigations, hybridization in the scientific sector has been demonstrated to yield only new types.

Education is the purposeful development of one's potential to acquire knowledge. The broad meaning of developing this potential is transferring knowledge and skills. Education is the purposeful development of one's potential to acquire knowledge. The broad meaning of developing this potential is transferring knowledge and skills. Learning is a process to reach goals; hence, learning is not a goal but a process. Accordingly, learning is a process that can be pursued via the education process. According to Sagala, cited by Yuliana, education is a concerted effort made by families, communities, and the government through teaching, advising, and training activities conducted in and out of school (Yuliana Alfiyatin, Heriyanto, 2020). Education plays a crucial role in establishing the order of human existence, as it affects how advanced or not the order of human life is (Hamzah, 2019). In the

educational process, numerous aspects of educational teaching must be modified. Therefore, the necessity for scientific advancements from the perspective of education, which will eventually be advantageous to society.

Islamic education emphasizes the building of communities through institutional networks. In its implementation, Islamic education, for instance, employs a modern style consistent with the growth of contemporary and future societies (Rusdianto, 2015). Islamic education has always been a way to accomplish the proper objectives based on the Qur'an and Sunnah in an effort to combat aberrant behaviors in people's lives by relying on no one school of thought in particular (Arif Setiawan, 2019). In the perspective of educating society, education actually has a crucial place. In order to protect and encourage Islamic and human values at all societal levels, the concept of Islamic education must prioritize intellectual growth, educational attainment, and social class.

Consequently, the modern advancement of science and technology provides numerous new advances in Islamic education. The latest breakthrough in Islamic education and neuroscience is related to Islamic education and neuroscience. Neuroscience is the investigation of the brain (Hidayat & Syahidin, 2019). Neuroscience studies brain perception, awareness, and sensitivity, as well as memory and learning-related processes. According to the neuroscience hypothesis, the nervous system and the brain constitute the physical substrate for the human learning process. Neuroscience is the scientific study of how the nervous system, especially the brain, functions (Wathon, 2016). It posits a theoretical contradiction between Islamic education and neuroscience, which departs from several existing views. According to Sylwester, whom Suyadi cited, educators have not used brain science or neuroscience knowledge to develop the brain's potential for centuries. (Suyadi, 2020). Until now, Islamic education has only discussed the mind (neurophysiology); it has not led to a discussion of the brain (neuroanatomy).

On the basis of what we know about human cognition, Sweller claims that the cognitive load theory offers recommendations for instruction (Sweller, 2020). Evolutionary psychology makes the assumption that knowledge must be separated between primary biological information, which we have expressly evolved to learn, and secondary biological information, which we have not specifically evolved to acquire. This theory makes advantage of this cognitive architecture to create learning processes that are largely applicable to complicated material that has a low working memory load need. The usage of educational technology may make a number of these teaching techniques the most simple.

According to Sweller (2020), the cognitive load theory makes suggestions for training based on our understanding of human cognition. According to evolutionary psychology, knowledge must be split into primary biological information which we have specially developed to get and secondary biological information which we have not specifically developed to obtain (M Abdul Fattah Santoso, 2018). This theory makes advantage of this cognitive architecture to create learning processes that are mostly applicable to complicated material that has a low working memory load need. With the use of educational technology, several of these instructional techniques may be applied most readily. The Law of Attraction is a highly potent force that exists in the reality of the mind as the center of human beings (Ibad, 2023). According to scientific research on the Law of Attraction Asti et all (2018), people are the architects of their own futures. Humans can control their thinking and emotion patterns through it, which will decide how they will behave in the future. According to the Qur'an, the heart is the place where the Law of Attraction's power originates, yet according to neuroscience, the brain is where it does.

Based on the preceding description, it is essential to investigate Suyadi's opinions or perspectives regarding Islamic education, which can be crossed or hybridized with other fields. The amalgamation of Islamic education and studying the brain and nervous system (neuroscience). Therefore, there is a need for thorough research to integrate other similar sciences. To answer the challenges of Islamic education by linking other disciplines.

Research Methods

This study employs a descriptive-qualitative methodology and a sort of library research or literature study to investigate the fusion of Islamic education and neuroscience. This kind of study aims to methodically and rationally explain a notion so that others may comprehend it and yet share that conception's viewpoint (Santosa, 2015). The literature on Islamic education and neuroscience is gathered from books, journals, and other publications. In order to obtain data for this study, books and publications devoted to research were employed as documentation. In order to reduce mistakes and prevent spreading false information, content analysis uses reading books frequently and cross-referencing various libraries while evaluating data (Lubis, 2018). The findings of this study are then presented using straightforward ideas that will help people comprehend Islamic education and neuroscience.

Research Finding

1. Tracing the Traces of Reason and Brain in Islamic Education and Neuroscience

Amid numerous crises, Islamic education is intended to serve as a model for alternative education that aims to describe life's difficulties and lead to a progressive and civilized society. This aspiration becomes a requirement, given that Islamic education has historically strived to demonstrate beneficial effects at the height of Islam. It is anticipated that Islamic education will integrate the Muslim population into the religion (Sudrajat & dkk, 2016). The Muslim community thinks that because the notion of Islamic education is founded on the Qur'an and hadith, it is superior to other educational concepts based on human cognition, whose truth is relative.

Before this point, the three key areas that target learners and are required are ideal goals rather than realizable realities. On the other hand, there are educational institutions that emphasize cognitive aspects. There are several reasons for this predicament, but the most significant is the teacher's ignorance and lack of knowledge of how the three domains are interconnected. The human brain is fundamental to this relationship. Due to a need for more knowledge regarding the mechanics of brain activity, these three domains are distinct components that must be examined independently. (Kasno, 2019). Counting courses, for instance, are commonly viewed as subjects that can only expand the cognitive areas of students.

On the other hand, character, moral, and religious education resources are lessons that can only benefit their motor and emotional development. If the approach is reversed, the human thought process may be comprehended. Numeracy lessons, previously used to build students' cognitive intelligence, can also improve and develop their emotional intelligence. Numeracy lessons can help students develop their emotional intelligence (EQ) and spiritual intelligence (SQ) to use words often employed in educational institutions today.

The human brain is the source of all of our skills. Neuroscience studies the brain and nervous system (Pasiak, 2016). Neuroscience has deep historical origins, particularly in Islamic educational philosophy. The evolution of neuroscience can be connected to the classical and contemporary resources of Islamic educational thinking (Suyadi & Widodo, 2019). The study of Islamic educational philosophy, Sufism, and ushul fiqh will reveal these vestiges. These new results to trace the path of neuroscience depend on the concept of thought, which serves as a keyword in these studies. In the study of Islamic philosophy,

Sufism, and ushul fiqh, there are no restrictions on the inclusion of the concept of reason in other scientific domains, even if they utilize distinct terminology. Discourse on philosophical disciplines associated with the notion of reason, specifically insan Kamil, such as (mind, soul, heart, and spirit). As for the rational discourse of ushul fiqh studies, specifically maqosid shari'ah, and hifdzul aql. If the traces of neuroscience in Islamic thinking are read from the perspective of Sas-Hank Varma's training in neuroscience, then the position is in the metaphysical realm of God. The traces of neuroscience in Islamic educational thinking include traces of neuroscience in Islamic philosophy (emansi), traces of neuroscience in the study of taswauf (insan Kamil), and traces of neuroscience in ushul fiqh (Jailani et al., 2021).

According to Al Ghazali, (insan kamil) beings are based on the verses of the Qur'an in QS. Ash Shams verses 7 and 8, QS. Al Isra verse 85, and QS. Al Mulk verse 10, which read:

وَنَفْسٍ وَمَا سَوَّىٰهَا ٧ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ٨

"And [by] the soul and He who proportioned it 8. And inspired it [with discernment of] its wickedness and its righteousness," (QS. Ash Syams [91]:7-8).

وَيَسْ‍َٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ٨٥

"And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little." (QS. Al Isra' [17]:85).

وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ١٠

"And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze." (QS. Al Mulk [67]:10)

From the verses above related to fitrah, spirit, qolb, nafs, and aql are metaphysical terms in Islam that have dual biological and metaphysical meanings (Al-Ghazali, 2003). Biologically, the concept of the nafs is analogous to the factors that motivate human anger and negative characteristics. Similarly, all other metaphysical concepts are understood to have two dimensions. Al-Ghazali presents different strategies for maintaining fitrah, keeping the spirit and qolb in control of the nafs, and employing 'aql in the context of education (Al-Ghazali, 2003). Ibn Sina, another Muslim scientist, had a multidimensional conception of reason. Ibn Sina's concept of stratified reason consists of four elements: prospective, active, real, and empirical, as cited by Suyadi (Suyadi, 2020). According to Ibn Sina, Taufik Pasiak constructs the layered level of reason as an active, real, potential, and empirical brain.

(Pasiak, 2012). Al-Farabi had similar ideas to those of al-Ghazali and Ibn Sina regarding the metaphysical concepts of fitrah, spirit, qolb, nafs, and aql. Al-Farabi divides reason into three categories: God as reason, reason in the philosophy of emanation one through ten, and human reason (Afria Nursa & Suyadi, 2020).

The Qur'an says that the term "aql" is referenced forty-nine times in the form of anything previously used, composed of the words ta'qilun twenty-four times, ya'qiluha once, and na'qilu once. Times, the term ya'qilun twenty-two times, the word aqalah once, and as a verb forty-eight times. (Nurjannah, 2022). According to the Qur'an and hadith, all manifestations of words in the Qur'an exhort humanity always to apply reason when thinking. The purpose of the mind or reason is to evaluate the actual world, to know, to think, and to be able to differentiate between evil and good, wrong and right, haram and haram so that humanity might live according to their religion. (Arif Setiawan, 2019).

The basis of neurobiology in the study of Islamic education can be found in QS. Al-Alaq verses 15 and 16, which read:

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِٱلنَّاصِيَةِ ١٥ نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ١٦

"No! If he does not desist, We will surely drag him by the forelock - 16. A lying, sinning forelock". (QS. Al Alaq [96]:15-16).

Based on the verse above, the term "nasiyah" is the crown and refers to the brain. In Nasiyah (fontanel), it is based on character because it is the owner of the fontanel who is the cause of an action. Nasiyah itself does not only mean the crown but also covers the entire human body. Then the relationship between character formation and the human brain is one that lies in the frontal and parietal lobes (Arista et al., 2022; Rofdli & Suyadi, 2020). Based on the results of the views of mufassir and scientific scientists on the meaning of nashiyah in the Qur'an, it is believed that when the fontanel is damaged, this will have an impact on changes in human behavior and mindset. When humans are physically tortured in the afterlife, the crown is the first and most important organ to feel the pain. Because this crown will give good and bad colors to human actions.

While the qalb is viewed from a neuroscientific point of view, the mind and the qalb functionally have something in common (Nasruddin & Muiz, 2020; Nurjannah, 2022). Qalb, as derived from Hadith, is the king of the human body. The Messenger of Allah said: "Know that every king has a fence (rule)." Know that Allah's fences are His prohibitions. Understand that there is a lump of flesh in the human body. If he is good, then his whole body will be

good, and if he is bad, then his whole body will be bad too. "Know that this lump of flesh is the heart." (Hadith History of Bukhari and Muslims).

The word "mudhgah" in the hadith has a vital role in maintaining the good and bad of the body and is also the key to the life lived by humans. just like the human brain, which is the key to life and coordinates and controls all things in various bodies. The brain is the center of good and bad physical conditions. Then the terms "change your brain, change your body" and "change your brain, change your life" were coined (Ahmat Miftakul Huda & Suyadi, 2020; Noor, 2019). Based on this explanation, it can be concluded that functionally, the qalb is very closely related to the function of the mind. Therefore, it is difficult to separate the work of the heart from the work of the mind because these functions are integrated with each other. And if it is directed towards the concept of religion, then the role of the qalb is in the spiritual mind or in the spirituality of the mind, which has responsibility for the diversity and spirituality of every human being.

In addition to the imparting of values and knowledge, the purpose of Islamic education is to maximize human potential. The majority of human talents are dependent on their brains. Neuroscience is the study of the human brain. Therefore, Islamic education and neuroscience can be hybridized or interbred (Suyadi, 2019). The hybridization of Islamic education with neuroscience can generate numerous fields known as Islamic education, neuroscience, or Islamic pedagogical neuroscience. These new forms of knowledge have the potential to develop into additional scientific disciplines, such as Islamic educational psychology, sociology of Islamic education anthropology, Islamic economics, Islamic politics, and Islamic educational philosophy. (Suyadi, 2020). Tarun Ikrar had the same sentiment when asked, "What disciplines are similar to the neuroscience disciplines?" He answered, "various" (Ikrar, 2016b). This indicates that accurate investigations and social studies, in addition to mental health, are conducted in neuroscience. Neuroscience in Islamic education can also be used as a development for scientific integration research, such as Abdullah's hypothesis, but is restricted to only two scientific fields: Islamic education and neuroscience.

2. Relationship Between Islamic Education and Neuroscience

According to Suyadi, the difference between Islamic education and neuroscience can be bridged by an education-and-science bridge. (Suyadi, 2020). Kurt W. Fisher remarked that the link between neuroscience and education should take place in the classroom, not the neuroscience laboratory. (Fischer, 2009). Jodi Tommerdahl, however, productively countered Fischer's theories. He stated that it was impossible to immediately apply

neuroscience laboratory findings to classroom instruction (Tommerdahl, 2010). From a neuroscience laboratory to teaching and learning techniques in the classroom, Jodi creates a powerful intermediary or path in the shape of a thinking bridge to connect the mind, the brain, and education. Jodi outlines five stages or approaches for incorporating neuroscience laboratory research findings into teaching and learning activities. The five steps include neuroscience and the brain (neuroscience), cognitive neuroscience, psychological mechanisms, educational philosophy, and classroom instruction. (Tommerdahl, 2010). As should be mentioned, Fischer and Jodi Tommerdahl are neurologists, not educators. Therefore, they cannot incorporate neuroscience in the classroom because they are not educators.

Teachers who have yet to communicate with the neuroscience laboratory are in a different scenario. In other words, if the educator agrees with the neurologist's judgment alone, the practice of education in the classroom will remain relatively the same as it has been in the past. Individuals may continue to need clarification or errors in application and simplification. Although they assert that classroom teaching serves as the foundation for educational and neurological research, they are not active classroom teachers. Neurologists are always searching for ways to implement laboratory discoveries into classroom instruction. Thus, educational practice has always been an "object" of scientific study. They enthusiastically attempt to implement the experimental outcomes of neuroscience in the classroom. As a result, all of these efforts always result in understanding, proper application, and oversimplification (Alferink & Farmer-Dougan, 2010).

Suyadi believes that the linking bridge provided by Jodi Tommerdahl is merely a technique or instrument for implementing new results in the field of neuroscience into the classroom without causing disruption. Hybridization necessitates neurologists and educators working together to determine how kids' brains can optimally grow through their educational experiences.

3. Hybridization Model of Islamic Education and Neuroscience

The fusion of neuroscience and Islamic education aims to create an "integrated classroom," or a classroom containing both neuroscience laboratory equipment and Islamic educational materials. The importance of a classroom or neurology laboratory to neurologists is negligible, although instructors and neurologists conduct research together. Neuroscience education that is inexpensive, simple, and applicable utilizes Neurogaming EEG to discover essential topics in neuroscience or Neuroscience (Suyadi, 2020). Integrated

classroom laboratories or integrated learning laboratories can be observed in the hybridization of Islamic education and neuroscience in the research of Norcia Fuzan, who measured brain waves using an electroencephalogram (qEEG) in individuals reading the Quran as a treatment. (Fauzan & Shahidan, 2015).

The hybridization of Islamic education with neuroscience can also boost the consortium- and the neurology-based idea of neuroeducation developed by Johns Hopkins University (Mercier et al., 2012). Islamic Education (PI) and Neuroscience (N) were joined or crossed to produce Islamic education neuroscience, a new field of study based on the hybridization of Islamic education and neuroscience (NPI). Suppose the hybridization model of Islamic education and neuroscience is described with integrated chapters in the form of a science that covers brain enhancement in learning. In that case, the model will be considered a science. This phrase is consistent with the objective of national education in Indonesia, which is to impart the nation's history and culture.

Given that the brain is the seat of intelligence and education is how the brain can be enhanced, enhancing the brain's potential is a combination of the two. This word aligns with Taruna Pledge's diverse perspective that neuroscience is an interdisciplinary field that examines the brain. (Ikrar, 2016a). Suyadi believes that a teacher or educator must be able to place the right foot in the classroom and the left foot in the neuroscience laboratory, given the mix of Islamic education and neuroscience. (Suyadi, 2020). On the other hand, the left foot must remain in the classroom, and the right foot must remain in the neurology laboratory. Thus, the competency of educators and neurologists is a product of Islamic education and neuroscience.

Islamic education and neuroscience, according to Suyadi, can at least cover the fundamentals of neurophysiology and neuroanatomy. (Suyadi, 2020). With these two fundamentals, learning theory is simple to comprehend and knows how to excite students' brains properly. Neuroanatomy is separated into two portions: the right and left hemispheres. However, the function (neurophysiology) is more extensive than the cerebral hemispheres. Only by crossing over are the connections between the two regions of the brain that control movement and body feelings equally dispersed. The implications of implementing education are derived from pupils' cognitive function and living skills. Islamic education must teach pupils the skills necessary for success in life; students' success is not limited to academic success. However, abilities are required to adapt to the world's quick evolution. These talents include general skills and specific skills (*Special Skill*s). Understanding students' three pillars

of success, namely cognitive, emotional, and psychomotor, is crucial for attaining these skills. These three characteristics, referred to as "Ulul Albab" in the Qur'an, constitute a better personality. It is a reality that the human brain plays a crucial role in this, which surprises the education community.

The hybridization of Islamic education and neuroscience represents the continuance and specialization of experimental sciences, Islamic grants, integration, and interdependence. If Al-Faruqi Islamized science, Kuntowijoyo studied Islam, and Amin Abdullah combined the two, then Al-Faruqi Islamized science, Kuntowijoyo studied Islam and Amin. Suyadi then crosses or hybridizes Islamic Education and Neuroscience in his research, forming new scientific disciplines or variants of new scientific branches (Suyadi, 2020). Neuroscience in Islamic education is described as the study of maximizing the brain's potential in Islamic religious education. Teachers and neurologists are necessary to collaborate in the design of Islamic religious learning strategies in order for them to serve as a tool for maximizing the cognitive potential of children. This collaboration is analogous to the teacher's right foot requirement to stand in the Islamic religion. His left leg is positioned in the neuroscience laboratory and the study room. On the one hand, religious learning practices must be incorporated into schooling. On the other side, he must design an Islamic religious education curriculum based on how the brain acquires knowledge of neuroscience. Combining the two will produce hybrid skills for delivering interventions and enhancing students' cognitive capacity.

The hybridization of Islamic education and neuroscience that has been described above is in line with the results of the interviews that have been conducted by researchers. One of them is that the independent curriculum contains learning that is fun and relevant to students. In addition, the most important aspect is ethics, which includes a person's morals. Because in the independent curriculum the teacher does not only transfer knowledge but the teacher must also be able to become a facilitator for his students to explore the potential that exists by inserting moral elements in students. One way to explore this potential can be done by means of teachers and students actively communicating and discussing together to determine what material they will learn.

4. Scope and Expansion of Islamic Education Neuroscience Study Area

According to Moh Hasan Machfoed quoted by Ikrar (Ikrar, 2016b), Neuroscience is a discipline that aims to solve the brain's puzzle or mystery. The brain is one of the most significant human organs since it is the "primary and initial" factor in determining the quality

of life and human life; therefore, other scientific disciplines must be utilized to convey this. The brain acts as a unit, necessitating a complete scientific approach to studying everything related to the brain, such as health, economy, society, culture, politics, psychology, and technology.

According to Ikrar (Ikrar, 2016b), neuroscience studies the neural systems of organisms. They focus on the intricacy of the human brain, the duality between every human's body and soul, and consciousness as the primary factor in defining human identity. Dendrites, axons, and a nucleus form the primary structure of a nerve cell, which is the basis of the human nervous system. The nervous system is shielded by a layer of nerve cells known as neuroglia. Neurons are the primary components of a neurological system. There are around 100 billion neurons in each nerve cell, with more than a trillion billion connections that function systematically. The nervous system comprises the organs responsible for the senses of smell, sight, hearing, and movement. There are numerous types of neuron patterns from an anatomical standpoint.

Etymologically, neuroscience is a neural science that investigates neurology, particularly the multidisciplinary study of neurons or nerve cells. (Pasiak, 2016). Neuroscience is the branch of science that focuses primarily on studying the nervous system. On the basis of this description, neuroscience can alternatively be described as the study of the human brain and all spinal cord functions. (Wathon, 2016). The objective of neuroscience is to explore the biological foundation of every behavior, according to Suyadi's citation of Pasiak (Suyadi, 2020). It is asserted that the primary objective of neuroscience is to provide explanations from multiple perspectives for human brain-based behavioral processes. Recent neuroscience research has shown evidence of an inextricable link between individual human behavior and the brain. According to the Positron Emission Tomography (PET) device, six brain systems are responsible for regulating all human behavioral processes. The six brain systems are the basal ganglia, limbic system, cingulate gyros, temporal lobes, prefrontal cortex, and cerebellum. Each of the six brain systems plays a critical role in regulating affective, cognitive, and psychomotor functions, including IQ (Intelligence Quotient), EQ (Emotional Quotient), and SQ (Spiritual Quotient) (Suyadi, 2012).

The role of IQ (Intelligence Quotient), EQ (Emotional Quotient), and SQ (Spiritual Quotient) in education is very important. This was also expressed by one of the teachers who stated that the spiritual quotient is a complement to the achievement of the intelligence

quotient and emotional quotient, so that from the three a balanced personality is formed. Within the scope of Islamic education, students are given a space for religious learning in understanding the existence of Allah SWT and the existence of humans who are His creatures who have the duty to worship. Teachers and parents are required to instill religious values. It is these religious values that then expand the potential of spiritual intelligence possessed by students. If the spiritual intelligence of students is good, it will strengthen the potential for intellectual and emotional intelligence, so that intelligent and dignified students will grow. This is in line with what was expressed by Suyadi in the description above.

Neuroscience is concerned with individuals. Because neuroscience seeks to investigate the smallest aspects of humans in greater detail, from molecular and cellular processes to behavioral and socioscientific activities, it is interdisciplinary. Studies of the molecular and cellular level teach about the various types of neurons and how they operate differently to produce extremely complex behaviors such as emotions, actions, and cognition. Nervous system studies examine neurons with the same function in a whole system such as vision problems studied using the visual system. Neuroscience investigates how the behavior of the nervous system interacts to produce certain behaviors, such as how the auditory, visual, and motor nerves process information stimuli to produce specific behavioral actions. Social or neurosocial neuroscience investigates the role of the human social brain in facilitating interpersonal relationships.

5. Neuroscience, Character Education and Self-Control System

The study of the human nervous system and brain is undergoing rapid development. In education, where the unique development of brain capacity is intimately tied to the attainment of teaching and learning outcomes in academic units, experts are continually studying their interaction with human existence. However, people occasionally consider techniques in which the brain serves merely as a repository. The brain can learn how to integrate emotions, memories, and intents, subsequently shaping a person's mental existence. (Susanti, 2021). In carrying out the learning process, the brain inserts this information into a container that previously contained relevant information so that it can be reorganized, reassembled, and reevaluated.

According to Suyadi, the development of the human brain is most rapid at the age of zero to six years (Susanti, 2021). Brain optimization begins with early childhood education since, at that age, it is the most effective means of preparing the next generation to have normal, healthy, and bright brains. A normal brain is one that, according to its anatomical

structure, has a highly developed biological structure. (Suyadi, 2020). A healthy Brain is an intellectual ability. However, thinking skills encompass the development of rationality and emotional and spiritual intelligence (Suyadi, 2020). A smart Brain is a brain associated with the overall outcomes of thought and problem-solving strategies. This three-dimensional brain is depicted in the image below.:
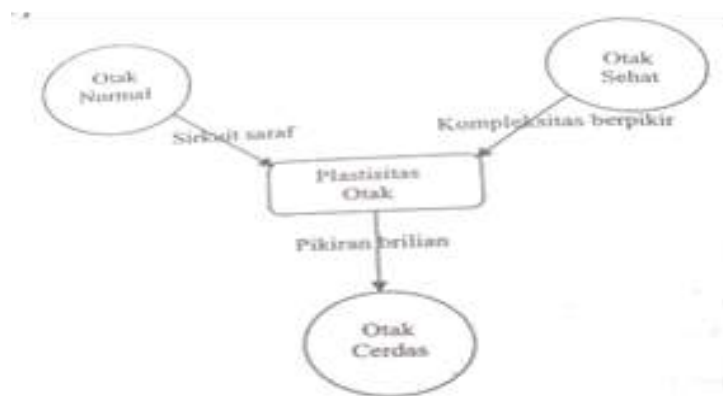

Figure 1. Three Dimensional Brain: Normal Brain, Healthy Brain, and Smart Brain

According to Suyadi, the intelligent brain is not merely a subset of the brain but a complex amalgamation of several bits of intelligence (Suyadi, 2020). These formulas then mold students' personalities. It is the consequence of linking a network of neural circuits in order to develop problem-solving thought. Suppose a normal brain is related to developing a complete neurobiological structure. In that case, a healthy brain is associated with cognitive abilities, and an intelligent brain is associated with problem-solving or bright ideas. The character brain is associated with these three brains.

In the context of Islamic education in elementary schools, the whole series of learning is carried out in an integrative thematic manner which is reflected in the current independent curriculum. This is in accordance with the interviews that the researchers conducted in one of the first-grade elementary schools. In the Islamic education subject matter for first grade elementary school semester one there is material about getting to know the Qur'an. In this matter, the teacher gives an example of a picture in the room where someone is reading the Qur'an, but students imitate the picture more thoroughly, namely by adding ornaments such as a picture of a wall clock, ornate calligraphy, and coloring it with different colors. colorful according to the wishes of students. This shows that the stimulus given by the teacher in the subject matter with the theme of knowing the Qur'an by students is responded to by the experiences they go through every day. This whole thinking forms intelligent minds with the products they develop through healthy brains.

According to pasiak in Suyadi, the brain contains six networks of the nervous system that cooperate to control human behavior (Suyadi, 2020). The six brain systems are the prefrontal cortex, limbic system, cingulate gyros, basal ganglia, temporal lobes, and cerebellum. The brain's nervous system governs human conduct. Therefore, the behavior that humans exhibit results from the brain's ability to give incentives in response to inputs. All things that have the potential to enhance cognitive function should be regarded as the most crucial. It is possible to increase the quality of the human brain via an educational process that leads to human behavior through personal education. In reality, the purpose of personal education is to educate the process of good behavior (ethics, karma); in Islam, it is popularly known as al akhlaqul karimah. Islam teaches good behavior to all humanity by referring to and based on the Qur'an and Sunnah. The essence of Islamic education is character education that is able to teach moral behavior.

Self-control between the Qur'an and neuroscience in learning finds several activities, namely emotional riyadhah, prayer and religious learning, patience, and empathic learning (Suyadi, 2020). In Ridah, emotions in the Qur'an are found in Surah Ali Imran verses 133–134. The command to pray before and after religious learning is found in the Quran, Surah Thaha, verse 114. Patience is based on Surah al-Anfal, verse 66. Emphatic learning can be found in Surah Al Baqarah verse 216.

Self-control in the Qur'an focuses on the soul through various expressions, including nafs al lawwamah, anger, and muthmainnah. In neuroscience, the limbic system, which regulates anger, grief, fear, pleasure, love, discomfort, and surprise, is central to self-control. In the Qur'an, self-control can be achieved through lying down, conducting ablution, sitting, praying, being patient, training oneself, purifying one's soul, and fasting. Meditation, yoga, and relaxation can help with self-control in the field of neuroscience.

Suyadi's thinking can in fact be crossed or hybridized between Islamic education and neuroscience, as evidenced by some of the descriptions of Islamic education and neuroscience provided above, which include tracing the traces of reason and brain in Islamic education and neuroscience to the self-control system. Islamic education, on the other hand, emphasizes fostering institutional networks for communal development. For instance, Islamic education adopts a contemporary approach that is compatible with both the present and the future growth of society. In contrast, neuroscience is concerned with the neurology of the human brain. As stated by Sweller (2020), education comes in the form of primary education, which focuses on developing one's talents, while secondary education develops

knowledge and the ability to remember information to react to their environment. This is related to the ability of the brain to respond to a stimulus according to its capacity.

Judging from Islamic and Neuroscience education, that is very far-reaching. However, Suyadi's thoughts do not use a bridge of thought to connect the mind, brain, and education, from a neuroscience laboratory to practicing teaching and learning in the classroom. However, Suyadi proposes a connection between Islamic Education and Neuroscience by identifying ways to maximize pupils' brain development potential through their learning. This can be accomplished through the collaboration of educators and neurologists. Similarly, a teacher or educator must be able to place the right foot in the classroom and the left foot in the neuroscience laboratory. On the other hand, the left foot must remain in the classroom, and the right must remain in the neurology laboratory. Thus, the competency of educators and neurologists is a product of Islamic education and neuroscience.

Suyadi's ideas regarding Islamic education and neuroscience led to the formation of a new branch of science known as Islamic Education Neuroscience. (NPI). In addition to other scientific disciplines, including the psychology of Islamic education, the philosophy of Islamic education, the sociology of Islamic education, Islamic politics, and Islamic economics. This BOP can address the issues and needs that can investigate the smallest human behavioral elements. Connecting cerebral circuits to generate problem-solving thought allows for the study of human behavior in the brain's dimension. This human behavior demonstrates a correlation between the dimensions of a normal brain, a healthy brain, an intellectual brain, and a brain with character.

Islamic education and neuroscience apart from producing a variety of new branches of knowledge turn out to be able to answer challenges in the world of education today. One of them in the independent curriculum indirectly links neuroscience. Learning is fun and emphasizes moral attitudes and combines intellectual, emotional, and spiritual intelligence so that it can produce excellent and dignified students. In addition, in the independent curriculum, the subject matter is integrated with one another using projects to strengthen the Pancasila student profile. This is a form of combining cognitive, affective, and psychomotor aspects simultaneously. So that the potential of students can increase and have character.

Conclusion

Islamic education and neuroscience fusion represent a continuation and specialization of experimental science, Islamic grants, integration, and linkage. Then, a new model or variant of Islamic education, called the NPI, emerged (Islamic Education Neuroscience). Education in Islamic Neuroscience is equipped to meet the current challenges and requirements. One of them is in the independent curriculum which links the science of neuroeducation. Neuroscience As with other scientific disciplines, the future of Islamic education is fraught with difficulty. These sciences include Islamic educational psychology, Islamic educational philosophy, and Islamic educational neuroscience. Neuroscience and Islamic education can at least include the fundamentals of neurophysiology and neuroanatomy. These two fundamentals facilitate the comprehension of learning theory and know how to properly excite the brains of students. Neuroscience in Islamic education is the study of maximizing the brain's capacity for Islamic religious education. Teachers and neurologists are necessary to collaborate in the design of Islamic religious learning strategies in order for them to serve as a tool for maximizing the cognitive potential of children. The study of the human nervous system and brain is undergoing a period of rapid development. Experts continually study their interaction with human existence in the realm of education, where the unique development of brain capacity is intimately tied to the attainment of teaching and learning outcomes in academic units. Neuroscience is concerned with humanity. Because neuroscience strives to investigate the smallest dimensions of humans in greater detail, from cellular to molecular to behavioral and socioscientific activities, it is a multidisciplinary field. The normal brain is associated with developing a complete neurobiological structure, the healthy brain is associated with thinking skills, and the intelligent brain is associated with problem-solving or brilliant ideas. The character brain is the result of the combination or interrelationship of the three brains, namely the brain. The brain is both healthy and intelligent.

The brain's nervous system governs human conduct. Therefore, humans exhibit behavior from the brain's ability to give incentives in response to inputs. Self-control in the Qur'an focuses on the soul through a variety of expressions, including nafs al lawwamah, anger, and muthmainnah. In neuroscience, the limbic system, which regulates anger, grief, fear, pleasure, love, discomfort, and surprise, is central to self-control. In the Qur'an, self-control can be achieved through lying down, conducting ablution, sitting, praying, being patient, training oneself, purifying one's soul, and fasting. Meditation, yoga, and relaxation

can be used to control self-control in neuroscience. Therefore, this knowledge is necessary to study in various sectors, including education, medicine, and other disciplines, particularly Islamic education.

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Explication of Mosque Construction Funds from Roadside Charity Donations in the Perspective of Islamic Law Sociology

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Abstrak

Penelitian ini bertujuan mengetahui karakteristik religiusitas, sosiologis, psikologis dalam polemik dana pembangunan masjid dari amal sumbangan pinggir jalan yang dilakukan oleh masyarakat Kecamatan Pakuniran Madura Indonesia. Metode penelitian menggunakan kualitatif dan pendekatan etnografi, teori struktural-fungsional, dan hukum-islam. Etnografi merupakan konsep aktualisasi aspek kebudayaan. Sedangkan teori struktural-fungsional Talcott Parson pada perspektif sosiologi-antropologi bertujuan menginterpretasikan masyarakat, agama dan pemerintah dalam struktur yang bertautan. perspektif hukum islam merupakan serangkaian syari'at Allah Subhanahu Wa-ta'ala yang menjadi acuan fundamental umat Islam dan mujtahidin dalam berfatwa. Sehingga antara etnografi, struktural-fungsional, dan hukum islam membentuk tringualisasi metodologi, yang menjadi teknik pengumpulan dan analisis data. Hasil Penelitian mendeskripsikan persepektif kegiatan donasi pinggir jalan dengan memformulasikan tiga fundamental data: (a) Perspektif etnografi terkait aktivitas sumbangan pingir jalan. (b) Struktural-fungsional komunitas sesuai konteks Talcott Parson. (c) Kesesuaian hukum islam terhadap amal sumbangan pinggir jalan. Studi ini mengidentifikasi fenomena masyarakat Pakuniran sesuai konteks, sehinggga mentringualisasikan hasil yang kontradiktif antara aktivitas masyarakat dengan perspektif hukum islam.

Kata Kunci: Masyarakat Pakuniran, Donasi pinggir jalan, Hukum-Islam

Abstract

This study aimed to determine the characteristics of religiosity, sociology, psychology in the controversy over mosque construction funds from roadside donations made by the people of Pakuniran District. Madura Indonesia The research method uses qualitative and ethnographic approaches, structural-functional theory, and Islamic law (IL). Ethnography is a concept of actualizing cultural aspects. Meanwhile, Talcott Parson's structural-functional theory from a socio-anthropological perspective aims to interpret society, religion and government in a linked structure. The perspective of Islamic law (IL) is a series of shari'ah of Allah Subhanahu Wa-ta'ala which is the fundamental reference for Muslims and mujtahidin in giving fatwas. So that ethnography, structural-functional, and Islamic law (IL) form a triangular methodology, which becomes a data collection and analysis technique. Results The researcher describes the perspective of roadside donation activities by formulating three fundamental data: (a) Ethnographic perspective related to roadside donation activities. (b) Structural-functional community according to the context of Talcott Parson. (c) The conformity of Islamic law (IL) to roadside charities. This study identifies the phenomenon of the Pakuniran community according to context, thereby triangulating the contradictory results between community activities and the perspective of Islamic Law (IL).

Keywords: *Pakuniran community, Roadside fund-practice, Islamic law*

Introduction

As it is understood that Muslims in Indonesia have their own uniqueness in their respective regions, this is because Indonesia has many tribes and cultures, therefore contradictions regarding religion are also nuanced, one of which is roadside charity donations used for mosque construction. This contemporary factual research is common in several regions in East Java to find disparities in charity fundraising methods linked to data collection and analysis techniques tracing the literacy of previous articles, distingistinctively located in Probolinggo Regency, Pakuniran District. In the memoirs of the period from 1870 to 1900, charitable institutions had experienced progress (Negoro, 2015). In this perspective, where individual generosity in charity becomes things that are often misapplied like the premise of work, it is even implied that certain individuals represent institutions, foundations and religions as a place for charity (Kholilah, & Astuti, 2021; Lee, Choi, Moon, & Babin, 2014; Negoro, 2015).

In its own ethnographic study, regarding the Madurese tribe in the horseshoe area (Pasuruan, Probolinngo, Situbondo), the distinction of Probolinnggo Regency is the excess of the war that occurred between the Dutch with the help of the Mataram kingdom against the Blambangan kingdom (Banyuwangi), the majority of whose troops were from Madura island with the motive of jihad fi sabilillah to eradicate the remnants of the Hindu kingdom

on the island of Java, which eventually led to the demographic arrangement in the horseshoe area (Pasuruan-Probolinggo-Situbondo) of the former Blambangan (Banyuwangi) kingdom so that it became the factual existence of the Madurese tribe in Probolinggo, in terms of Pakuniran District. Therefore, a follow-up ethnographic study that focuses on the socio-cultural paradigm (Anderson-Levitt, 2012; May, 1997; Van der Geest, & Finkler, 2004) of the Madurese community of Pakuniran, one of which is about the charity of roadside discord that is like a culture at the Pakuniran Madurese community level.

In the book Mirror for Man there are three hierarchies in interpreting culture: (a) culture is a term to refer to and define according to the perspective of ordinary people. (b) culture is all behavior connected to beauty, which is analogous to art alone. While (c) culture is the coherence of the community's way of life in adapting to the natural context and social context, this definition is in line with the culture interpreted in ideational theory (Kluckhohn, 2017), where culture is a community idea which is then described through organized behavior as a manifestation of an action. From some of these definitions, it is inferred that roadside charity seeking activities are structural-functionalist behaviors (Parsons & Shils, 2017; Parsons, 2017a, 2017b) carried out by the Pakuniran Madurese community.

Structural-functionalism is a view that analogizes society as a biological organism composed of interrelated organs, these things become a reference so that the organism can collaborate in carrying out its functions to survive (Rakova, & Fedorenko, 2021). This structural-functionalist theory is a theory that gives an impression of the latest social science matters, as for the functionalist originators including: Herbet Spencer, Émile Durkheim and August Comte. So elaborate a cultural community like a healthy biological organism (Saifuddin, 2015). Concerning cultured organisms, both material and non-material, there is mutual relevance with dialective nuances between humans with the ability to define both internal and external agitation, where humans are exposed to culture (Crăciun, & Lipan, 2020).

In socio-cultural prescriptions there are social institutions, such as family, religion, government which are partial manifestations of social structures, which are relatively fixed in an intertwining of social entities (Ali, 2008; Hamati-Ataya, 2014). Tracing the specific schematic of social prescription matters, Rosenberg and Coser define function as an impression of social activities that are focused on the adaptation of a scheme of personal substance (Poloma, 2010). Alluding to religious matters as one of the social structures in general, specifically regarding the search for roadside charity donations for the construction

of mosques which are socially supported by the majority of the Madurese community of Pakuniran, so that the need for a study of social life to understand the benefits and suitability in the view of Islamic Law (IL) later.

Islamic Law (IL) is a legal analysis like a catalyst to present divine validity which is also applied as an implementation of mercy and safety in human life. This implementation is as stated in the Qur'an and As-sunnah as a premise in answering the Islamic Law (IL) paradigm that is manifested as the times develop, so the urgency of ijtihad efforts and interpretations of scholars to harmonize the manifested paradigm with the basis of sharia or Islamic Law (IL) IL itself (Hakiem, Kesuma, & Muhajir, 2004). This is oriented towards the nature of Islamic Law (IL) which implements the benefit and rejects the harm or takes advantage and rejects the harm, the interpretation of these things becomes maqâshid al-tasyrî' (Zionis, 2012).

Regarding the search for roadside charity donations for mosque construction which is one of the IL paradigms, this manifests a paradox for the majority of the Pakuniran Madurese community. In the first perspective there are parties who agree, there is also a second perspective that is counter, so that from the polemics that occur in this community, Islamic Law (IL) defines this matter as ethical or not based on sharia. These matters first examine socio-cultural prescriptions with the perspective of ethnographic Talcott Parson sociology, and its benefits to the Pakuniran Madurese community, so that from several perspectives this provides a signal of Islamic Law (IL) resolution to answer the polemic of roadside charitable donations for mosque construction by the majority of Pakuniran Madurese.

From the description above, it can be interpreted that between ethnography which is implemented to study culture, and Talcott Parson's sociology regarding structural-functional (Parsons & Shils, 2017; Parsons, 2017a, 2017b) which discusses the social order of society. So as to signal the completion of Islamic Law (IL) by looking at maqâshid al-tasyrî' from the polemic of roadside charitable donations for the construction of mosques made by the majority of the Madurese community of Pakuniran, then from three points of view or methodological tringualization, the resulting data has a level of actuality in formulating an answer. So it can be concluded that theology and ideology imprinted on the social order can concretize and synchronize themselves with the dominant system (Parsons & Shils, 2017; Parsons, 2017a, 2017b).

An Ethnographic Perspective

In an ethnographic study literature, the occurrence of a research is triggered by a phenomenon that will become a paradigm of study to find the truth from several points of view, so that the truth is obtained to answer the actual paradigm. However, based on phenomenological scholars indicate that there is a lack of researcher intentions in matters of science and research that are linked to historical values, beliefs and cultural culture so that they have an impact on objectivistic-positivistic intellectual patterns and abstraction then deny the historical value, spirituality, and idealism of human life, in essence, research science does not start from deductive logic alone, but also lies in factual observation (Husserl, 1964, 1970); MacLeod, 2015; Schutz, 1970; Zijlstra, 2019; Pölzler, & Wright, 2019).

Tracing the essence of the perception of phenomenological scholars, including the following: transcendental phenomenology (the phenomenon of personal experience exception), life experience (life experience), The science of them (the view of the contributor), self-knowledge (individual dialectics), A priori of life world (signs of life), Life of depth (the essence of life), Epoche (filtration), Intesionality consiouness (awareness of revealing new theories), Essence (essence), Clusters of meanings (pieces of meaning), Textual and structural description (textual and structural description), Intersubjectivity (inter-subjectivity) (Heidegger, 2008); Husserl, 1964, 1970; Merleau-Ponty, 1962; Schutz, 1970; Sudaryono, 2012), it is embodied in the manifestation of ethnographic prescriptions as a research method of cultural culture in terms of exploratory descriptions based on factual field data (Harris, 2001).

Referring to the observation of specific factual data contributors in the field (Van Maanen, 2006), from the other side ethnography is explicated as a description of the strokes of art and science of distingictive and exotic cultures (Fetterman, 2019; Fetterman, & Pitman, 1986), according to (Ricoeur, 1978, 1982) the ethnographic motive is to standardize oral prescriptions to a written format. Meanwhile, ethnographic research accentuates the observation of the community in structuring the culture that arises from the mind to be applied to their lives, by understanding the perspective of community reality (Spradley, 2016). From the various perspectives above, it can be concluded that ethnography is the basic premise of cultural interpretation, so that when viewed from the theory of ideational ethnography based on dependent variables and influence variables (independent variables) to prioritize factual facts.

Regarding the ethnographic polemics of the Pakuniran Madurese community regarding roadside donations for mosque construction, in the theory of ideational ethnography, it is necessary to carry out interlocution to retrieve the reality of interpretation between the researcher and the culture of the community under study, thus forming a tringualization of interlocution between related community subjects, relevant theories and references, and researchers (**Figure. 1**) (Kluckhohn, 2017), in obtaining a variety of interpretations and the intellectual level of a study which will be greatly influenced by the quality, intensity of understanding of the subjects in an object of study under study. This is done to manifest a concretization regarding the perception of a perspective arising from a cultural culture, thus forming a continuity of reference between cultural actors, namely the community and researchers as reviewers.
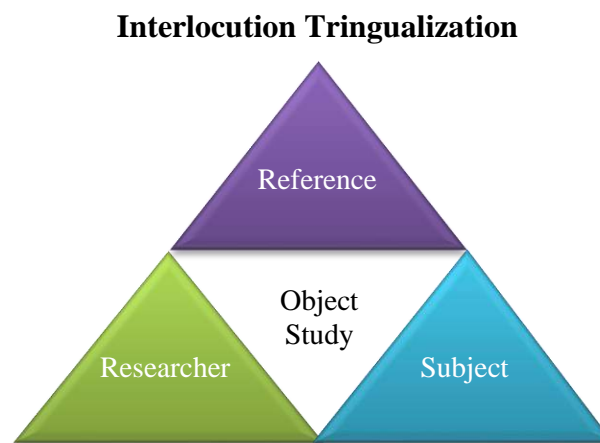
Interlocution Tringualization

Figure. 1 Interlocution Tringualization

Tringualization of the above interlocution will present the basic assumptions of a culture, namely something that is considered valid and something that is considered invalid by the community, so it is not strange, in the social intensity of society, cultural culture issues are very diverse, sometimes in harmony and sometimes contradictory, some even stimulate conflict, things that happened in the sampit tragedy between the Madurese and Dayak tribes of Kalimantan. This happens because something that is believed to be valid by the community will become an absolute belief such as religion, mythology, and ancestral ethics, so it happens because the factual reality of the community in cultural consensus manifests considerations in determining actions, based on this paradigm, ideational ethnographic studies are applied (Burchardt, & Westendorp, 2018; Dawson, 2018).

Structural-Functional Perspective

As mentioned earlier, Talcott Parson's structural-functional theory is a theory that describes the culture of society as a mechanism consisting of several classifications that are interrelated and integrated in equilibrium (Ritzer, 2014), so that some of the sociologists such as Herbert Spencer and August Comte analogize the culture of society as a biological organism, because they assume there is an interconnection of biological organisms in the body that is coherent to the pattern of society (Parsons, 1990). (Dahrendorf, 1968; Dawson, 2018) assumes, structural functionalism implies that society has a relativity of substance that varies harmoniously and is integrated, so that the functions in the community entity mutually maintain the system pattern of community culture based on the value of consensus.

Therefore, Parson presented several functional criteria of a social entity (Van den Berghe, 1967), as follows: 1) Social entities must be systematized so that they can proceed in equilibrium with other systems. 2) Social entities must get support from social systems in order to justify their continuity. 3) Social entities must realize the significance of their subject parameters. 4) The social entity must manifest the eminent participation of its contributors. 5) Social entities must apply personalities that serve to eliminate potential obstruction. As for balancing a social entity structure so that it functions as the above criteria, it must maintain the representation contained in the A-G-I-L pattern as an abbreviation of: (1) Adaptation to the environment is a capability of a community entity structure to adapt to its environment so that it is significant in providing prevention to the pattern of its community structure. (2) Goal Attainment, namely a community entity must determine goals to prioritize the achievement of a social entity applied by its contributors. (3) Integration (Assimilation) is the synchronization of social entity subjects of consensus on the rules and principles essential to community culture, thus integrating a cordial social entity (Johnson, 1986). (4) Latency or latent pattern-maintenance is the basic instrument of an entity in realizing the continuity of the structure of procedures for the rules and principles of community culture (Parsons & Shils, 2017).

From the representation stated above, it will make the entities in society collaborate with each other and function harmoniously, for the organizational structure of a community entity (Perdue, 1986; Rakova, & Fedorenko 2021). Considering the polemic of roadside donations for mosque construction from the perspective of Talcott Parson with the A-G-I-L pattern whether it is in harmony or not, it is necessary to take a functionalism approach, as manifested by (Nasikun, 1987; Megawati, Niswah, Mahdiannur, & Segara, 2022;

Vanderstraeten, 2013) that functionalism is an interpretation of society in the coherence of constituent entities regarding its prominent capacity, namely the prevalence of rules, customs, and culture, besides that in the reality of a sociological perspective, there is a symbiotic mutualism between religion and society, in other words, society can be influenced by religion and vice versa (Heiphetz, & Young, 2017; Kahmad, 2006).

Islamic Law Perspective

Islam is a universal and special religion so that the laws in it are varied, covering problems related to human behavior as individual and social beings, vertical relationships with God and fellow humans (Al-Maliki, & Mustaqim, 2003). According to (Zuhayli, 1991) Islam does not believe in the ideology of authoritarianism which is oriented towards suppression without any related understanding and interpretation, but Islam has a democratic tendency which is based on rahmatan lil alamin. While the Islamic Law (IL) perspective is a set of rules that are contained in syarak law regarding human behavior and are comprehensive, which are manifested from the Al-Qur'an and As-sunnah and other syarak postulates through various ijtihad methods (Dahlan, 2011).

In the previous literature, it was explained that ijtihad efforts and interpretations of scholars endeavored to answer or imply between the factual paradigm and the basis of sharia or Islamic Law (IL) itself, but in ijtihad efforts, there are various variations of methods in an effort to prioritize the essence of Islamic Law (IL) , namely implementing benefits and rejecting mischief, then the method applied to one of the variations of the ijtihad method is the sadd al-dzari'ah method as an analytical instrument regarding the paradigm to be studied, the search for roadside donations for mosque construction. Sadd al-dzari'ah according to etymology is a configuration of idhafah phrases and patterned on the word sad (سد) from سد ا سد - يسد - which means keeping something defective or damaged perspective, while al-dzari'ah (الذ ريعة) is a word meaning instrument (Manzur).

In the perspective of terminology there are varied perspectives, scholars of ushul fiqh interpret al-dzari'ah is all the problems that express the substance of sharia prohibitions (Al-Zuhayli, 1998), tracing (Rusyd) al-Dzari'ah is something that is basically allowed but becomes an instrument of prohibited activities, matters of commerce that lead to usury, It is also manifested as an instrument towards behavior that is legalized or forbidden (Zahrah, 1994), al-dzari'ah is also interpreted as the essence of benefit in an instrument that implies harm (Syāṭibī, 1997), while the perspective of the Malikiyah scholars expressed that al-dzari'ah is the manifestation of a behavior whose substance is permissible but if applied it

can fall into something prohibited by Sharia (Al-Qurtubi, & al-Ansari, 1967).Mengenai paradigma suatu problem dapat dikatagorikan prohibisi syariat jika merunut kriteria sebagai berikut (Syāṭibī, 1997):

a) The application of activities that are oriented towards harm is a manifestation of the rule (دَرْأُ الْمَفَاسِدِ مُقَدَّمٌ عَلَي جَلْبِ الْمَصَالِحِ) "Rejecting harm takes precedence over taking benefit" (Hakim, & Ahmad Musadad, 2021) so that from the rule can be interpreted an activity that the level of orientation of the misfortune exceeds the benefit, so that dzari'ah includes the substance of sharia prohibitions, and if there is a contradiction between misfortune and benefit, then the benefit takes precedence.

b) The tendency of mischief exceeds the benefit, so if the mischief is more dominant than the benefit, the dzari'ah must be abandoned and if the benefit is more dominant, it is allowed (Syarifudin, 2014). Tafahus, specifically behavior as expressed, does not mean justifying the intention of the perpetrator as bad, but what is calculated is the impact of his behavior (Zahrah, 2007).

c) The application of permissible activities that the percentage of harm exceeds the benefit, dhari'ah in the benchmark is a form of vigilance in doing charity, then if the benefit and harm are commensurate then apply the rule "Rejecting harm takes precedence over taking benefit" (Hakim, Ahmad Musadad, 2021), while between the forbidden and the halal that is fused then use the rule (إِذَا اجْتَمَعَ الْحَلَالُ وَالْحَرَامُ غُلِبَ الْحَرَامُ) "When the halal mingles with the forbidden, the forbidden thwart the halal" (Syarifudin, 2014).

In an ethnographic journal literature, (Duranti, 2012) suggests that in a study, mastery in interpreting written language is needed, because a language offering is linked to a logic game, so that in a research the theoretical continuity of a scientific article is very necessary. So that in the rescription between ethnography, structural-functional, and Islamic Law (IL) , it will form a methodological tringualization where the researchers in this study conclude three problem formulations: (a) The ethnographic perspective of the Pakuniran Madurese community regarding roadside donation activities. (b) Structural-functional of Pakuniran Madurese community according to Talcott Parson's perspective. (c) Islamic Law (IL) coherence regarding roadside donation charity in Pakuniran Madurese community.

Research Method

The research method is qualitative, and the research approach used ethnography, which are given in Madurese. The research subject are the Pakuniran Madurese community

including five contributors by providing semi-structured questions for current factual studies to ascertain the perspective of reality, uncovering the critical meaning of the contributors & copying general documents to obtain a comprehensive conception of broad explicit evidence. The five contributors with pseudonyms are: 1) Gedheng lawong, 2) Embik peteng 3) Se mardeh 4) Klebun manes, and 5) Bah jidoor. The data collection stage through interviews was based on the researcher's feedback to the community regarding mosque construction funds. Data analysis through data synchronization based on ethnographic theory, sociology from the perspective of Talcott Parson.

Research Finding

It should be noted that the activity of roadside donations for mosque construction carried out by the majority of Pakuniran Madurese is an activity that is classified as a hand-raising activity with religious dogma, where this fundraising entity is affirmed by the majority of Pakuniran Madurese as the most effective and prospective effort, with only a sentence of praise and prayer.

An ethnographic perspective on roadside donation activities

Regarding the previous problem, the matter practiced by the majority of Madurese Pakuniran is manifesting a cultural reality born from the community's perspective regarding how they obtain as much mosque construction funds as possible, instantly and simply, so that it then underlies the principle of expediency of their social nature which provides ethnographic characteristics, characterizing that the social spirit of Madurese society is very high which is marked by the enthusiasm of residents if there is difficulty or distress, based on testimony:"People here are known for their social solidarity, so indirectly, if a relative is in   trouble, or has a problem, most of them will help solve it" (**Se mardeh**).

In addition, the ethnographic characteristics of Madurese Pakuniran also bear elusive familial solidarity, so that when they understand that their relatives are doing donation activities on the side of the highway, with compassion, those who drive will throw their money and then will be collected by the officers on guard, usually at the crossroads, this is evidenced by the motive for their giving, in the testimony: "I gave out of pity, after all, it was only spare change to count as alms, even if it was only a thousand rupiah "(**Embik peteng**).

The activity of seeking donations is not carried out personally, but consistently between two to five people or even more, in their action they apply loudspeakers to call for road users to give their money for the construction of the mosque, although in a partial individual perspective regarding sound distraction, which sometimes gets a negative assessment from some road users, this is affirmed by testimony: "This is very disturbing, they joke a lot and are noisy, while the location of the mosque construction is not in this village" (**Se mardeh**).

From the above paradigm, it can be coherent that the ideational roadside donation activity wants to obtain as much funding as possible by utilizing the psychological condition of sympathy from people passing by, so that it gradually becomes cultured (Kluckhohn, 2017), where according to (Burchardt, & Westendorp, 2018; Dawson, 2018; Spradley, 2016) that culture arises from the mind to be applied to life, by understanding the perspective of community reality.

Structural-functional perspective on roadside donation activities

In this perspective, roadside donation activities are manifested as a social entity structure, because in reality, these activities are firmly organized in the community without any resistance, although there are community perspectives that reap the pros and cons, but these activities seem to exist and begin to be followed as a new professional entity in the community, this is based on testimony: "Originally, the people here went to the mosque in the next village to worship, but now another mosque has been built, even though the location is close, which is a concern for the congregation of the old mosque to the new mosque. The reality of the construction of the new mosque was such that a committee was formed, divided into three locations, and the employees were paid fifty thousand per day from morning to evening" (**Bah jidoor**).

In addition to these polemics, in application, the majority of people who work as roadside donation officers do not have a competent level of education, so they assume that the job is good, and they believe that the activity is one of the instant livelihoods, rather than their previous profession, based on testimonials: *"*The work of selling peanuts does not necessarily sell all of them, while guarding the location of the practice is just sitting while broadcasting, one day paid fifty thousand, the work is not harder than selling traveling peanuts" (**Gedheng lawong**).

When the psychological condition of the community's dependence on the profession arises, in fact, begging becomes an instant means of earning a living, thus killing a community

entity that agrees to this activity under the pretext of helping religiosity activities, namely building mosques. This is affirmed by the alibi of the cognitive competence of people who do not have certain skills, by referring to testimony: "What else could he do if he could only do that? He was not good at farming and did not have his own land, nor was he good at raising cattle. That's why his job is to be an employee of a place of practice" (**Klebun manes**).

Thus the activity of roadside donations applied by the Madurese community of Pakuniran is a structured existentialism spearheaded by some religious leaders who bring sociological effects in the region, they convince the public that these activities are noble activities because they are based on helping religious matters in the form of mosque construction. The sociological effect is marked by the characterization of religious figures to be used as role models and guidelines in social solidarity or in other aspects of religiosity, according to testimonies:"Yes, of course it can, the formation of the practice committee because it was spearheaded by respected figures. these figures who invite community cohesiveness to build a mosque on the pretext of syiar to build the house of Allah" (**Bah jidoor**).

This fact or condition is coherent that roadside donation activities are a sociological mechanism of integrated classification to get an instant job under the pretext of religiosity in the equilibrium of community entities in the A-G-I-L pattern (Ritzer, 2014), because the perspective (Nasikun, 1987; Megawati, Niswah, Mahdiannur, & Segara, 2022; Vanderstraeten, 2013) related to functionalism is an interpretation of community coherence, its relevance to rules, customs, and culture. In the relevance of the rule itself, the community entity agrees to the activity as existentialism religiosity, in the form of building a mosque, which optimizes the psychological condition of mutual respect and in its application becomes a profession for some social entities to scavenge sustenance from Allah, where the factual reality is that begging becomes an instant means of making a living (Parsons & Shils, 2017; Parsons, 2017a, 2017b).

The perspective of Islamic Law (IL) and sociology regarding roadside donation activities

In the previous analysis, we discussed sadd al-dzari'ah, which is a manifestation of an instrument of permissible and prohibited behavior, based on the benefit and harm of a behavior. Regarding the activity of roadside donations, it is allegedly classified as behavior that implies wickedness, because it obstructs the rights of other road users, this is according

to public testimony: "I never give to that place, because this indirectly, besides disturbing public order, is also used as a job in the name of religion, while the employees remain" (**Klebun manes**).

This activity is classified as begging behavior as an alibi for building a mosque. The practice officers implement this activity as a profession because they get paid in their subtance as practice guards who indirectly broadcast that people who cross the road are willing to give money for the construction of the mosque, this refers to the testimony: "Yes, it's a fun job, only broadcasting from morning to evening for fifty thousand per day, people are moved to donate, while they themselves are stingy, the road is already small and is still narrowed by installing flags and artificial speed bumps in the middle of the road" (**Se mardeh**).

In its application, there is a benefit caused, namely in the form of providing an open means of giving alms, by voicing sentences and prayers that move the hearts of road users to be willing to donate some of their money to be allocated to the construction or renovation of the mosque, but these activities are allegedly giving birth to the nature of riya because based on testimonials from: "if I made a monetary donation to the practice. This must be broadcast using loudspeakers which is feared to cause riya, thus eliminating the sense of sincerity in my heart. It would be better to give directly to the mosque box" (**Klebun manes**). And it can be coherent that this activity presents several evils. Firstly, it interferes with the rights of road users, which is enshrined in the Prophet's prohibition against activities that obstruct the rights of other road users, regarding avoiding the evil rather than seeking the good, referring to the Prophet's hadith:

إِيَّاكُمْ وَالْجُلُوسَ عَلَى الطُّرُقَاتِ. فَقَالُوا مَا لَنَا بُدٌّ، إِنَّمَا هِيَ مَجَالِسُنَا نَتَحَدَّثُ فِيهَا. قَالَ فَإِذَا أَبَيْتُمْ إِلاَّ الْمَجَالِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهَا قَالُوا وَمَا حَقُّ الطَّرِيقِ قَالَ غَضُّ الْبَصَرِ، وَكَفُّ الأَذَى، وَرَدُّ السَّلاَمِ، وَأَمْرٌ بِالْمَعْرُوفِ، وَنَهْىٌ عَنِ الْمُنْكَرِ

"Do not sit by the roadside." They said, "That is what we are accustomed to, for it is a place where we mingle." The Messenger of Allah said, "If you do not want to leave such a gathering then fulfill the right of way." They asked, "What is the right of way?" The Messenger of Allah replied, "Lowering the gaze, removing distractions on the road, answering the greeting and commanding the good and forbidding the evil." (**Bukhari no. 2285**)

Second, the activity of begging or begging, where the funds obtained are essentially for the construction of the mosque but the application is also used as an honorarium or wage for the roadside practice officers, giving rise to negative public perceptions based on the reality of actual findings that occur in the field that have been described, regarding begging or begging, then coherence to the Prophet's hadith:

مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِى وَجْهِهِ مُزْعَةُ لَحْمٍ

"A person who always begs others, on the Day of Resurrection he will face Allah with not a single piece of flesh on his face" (**Muslim no. 1725**).

مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكَثُّرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ

"Whoever begs from others in order to increase his wealth has, in fact, asked for coals of fire; it is up to him whether he will collect a little or increase it." (**Muslim no. 1726**)

Third, these activities can also stimulate the nature of riya, because they voice these activities with loudspeakers, so that it affects the intention of the giver of alms, whether it is sincere for Allah, or wants to be praised by others, while in the sadd al-dzari'ah rule states that roadside donation activities are permissible activities, For example, provided that the roadside charity officer does it sincerely for Allah alone without receiving a penny salary or honorarium, and in its application does not disturb public order on the highway and the community environment, tracing the perspective of sadd al-dzari'ah by referring to the IL rule, namely; "Rejecting mischief takes precedence over taking benefit" (Hakim, & Ahmad Musadad, 2021).

Conclusion

The roadside donation from an ethnographic view concludes as an activity whose ideation is to obtain massive and instant financial conditions by accommodating the compassion of the community's social culture entities. In the structural-functional view, the activity is interpreted as a structured organization in financial collection with the alibi of religious activities in the equilibrium of community entities. Meanwhile, the IL view assumes that the activities of roadside donation practices carried out by the Madurese community of Pakuniran are actions that contain mischief such as obstructing the rights of other road users, causing psychological conditions of begging or begging, and stimulating the nature of riya, so it is contrary to the Islamic Law (IL) rules. This is constructed on the paradigm of comprehensive conception of extensive explicit evidence (**Figure 2**).
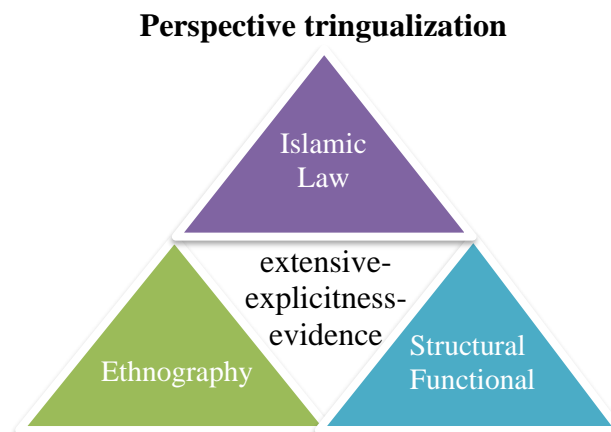
Perspective tringualization

Figure. 2 Perspective tringualization

So that the social relevance of the community partially understands the existentialism entity as a religious convention activity that stimulates a sense of mutual submission, and in its application, it becomes an instrument for seeking sustenance from Allah following the factual conditions of the social entity of the community.

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Perilaku Adaptif dan Sikap Moderat Guru dan Dosen Pendidikan Agama Islam

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Abstract

This study aims to analyze the influence of cross-cultural adaptive behavior and the moderate attitude of IRE lecturers and teachers. Moderation is important, amidst the rise of thoughts that lead to violence in the name of religion. This study uses a Quantitative Approach with the regression method. The population in this study were Islamic Religious Education lecturers and teachers with 153 respondents. The data collection technique used a questionnaire with data analysis using the SPSS version 29 program. The results showed that there was no difference in the level of adaptive behavior across cultures and moderate attitudes by profession. Meanwhile, based on gender, affiliation and age, differences were found in some of the variable indicators in this study. This study also shows the influence of cross-cultural adaptive behavior of 41.3% on moderate attitudes. This research shows the importance of developing cross-cultural adaptive behavior as an effort to increase moderation for Islamic Religious Education lecturers and teachers.

Keywords: Cross-Cultural Adaptive Behaviour, Moderate attitudes, IRE

Abstrak

Penelitian ini bertujuan untuk menganalisis pengaruh perilaku adaptif lintas budaya dan sikap moderat dosen dan guru PAI. Sikap moderat menjadi hal penting, di tengah maraknya pemikiran yang berujung pada kekerasan yang mengatasnamakan agama. Penelitian ini menggunakan Pendekatan Kuantitatif dengan metode regresi. Populasi dalam penelitian ini adalah dosen dan guru PAI dengan responden berjumlah 153 orang. Teknik pengumpulan data menggunakan angket dengan analisis data menggunakan program SPSS versi 29. Hasil penelitian menunjukkan tidak ada perbedaan tingkat perilaku adaptif lintas budaya dan sikap moderat berdasarkan profesi. Sedangkan berdasarkan jenis kelamin, afiliasi dan usia, ditemukan perbedaan pada sebagian indikator variabel dalam penelitian ini. Penelitian ini pun menunjukkan adanya pengaruh perilaku adaptif lintas budaya sebesar 41.3% terhadap sikap moderat. Penelitian ini menunjukkan pentingnya mengembangkan perilaku adaptif lintas budaya sebagai upaya meningkatkan sikap moderat bagi dosen dan guru PAI.

Kata Kunci: Perilaku Adaptif Lintas Budaya, Sikap Moderat, PAI

Pendahuluan

Meningkatnya radikalisme beragama, kekerasan dengan mengatasnamakan agama menjadikan sikap moderat melalui moderasi beragama menjadi satu isi yang dipandang penting dalam rencana pembangunan jangka menengah (RP JMN) Tahun 2020 – 2024. Urgensi sikap moderat mengacu kepada landasan teologis pada setiap agama dalam mengajarkan kesetaraan, cinta kasih, toleransi dan hidup harmonis.

Tujuan beragama adalah memberikan kedamaian dan ketenangan dalam kehidupan. Sikap moderat mempekuat tujuan tersebut. Sikap moderat juga memberikan kesadaran bagi masyarakat untuk bisa hidup berdampingan di tengah perbedaan budaya dan agama, Sikap moderat menjunjung martabat kemanusiaan dan tidak hanya membangun harmonisasi antar agama saja; namun juga antar aliran dalam suatu agama. Ajaran al-Quran yang mengarahkan umat muslim untuk bisa bersikap moderat bisa dipahami dari QS al-Baqarah: 143.

وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاۤءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًاۗ

"Demikian pula Kami telah menjadikan kamu (umat Islam) umat pertengahan agar kamu menjadi saksi atas (perbuatan) manusia dan agar Rasul (Nabi Muhammad) menjadi saksi atas (perbuatan) kamu."

Kata Was{at dalam ayat diatas bermakan umat pilihan dan terbaik. Juga bermakna umat yang adil. (Ibn Katsir, 2000) Sedangkan Ibnu Asyur dalam kitab tafsirnya mengungkapkan bahwa yang dimaksud dengan umat Was{at dalam ayat ini adalah umat yang adil dan terpilih; Umat Islam menjadi umat terpilih karena sempurna agama, baik

akhlaknya dan utama amalnya. (Ibnu Asyur, n.d.). Ayat tersebut menekankan bahwa Umat Islam adalah umat yang *wasathan;* atau umat pertengahan atau umat pilihan, terbaik, adil dan seimbang dalam keyakinan, pikiran, sikap maupun perilaku.(Kementrian Agama RI, 2019)

Untuk mewujudkan sikap moderat dalam beragama atau moderasi beragama, pemahaman akan urgensi sikap moderat perlu disosialisasikan lintas sektor, antar level, pusat dan daerah secara berkesinambungan untuk mewujudkan masyarakat Indonesia yang berbudi luhur, berjati diri, bergotong royong, toleran dan sejahtera. Dalam implementasinya, dibutuhkan banyak dukungan, baik itu dukungan regulasi, kelembangan, tata Kelola pemerintahan yang baik serta aktor SDM yang berbudaya.

Dukungan SDM yang berbudaya mengacu pada pandangan bahwa orang yang akan mensosialisasikan sikap moderat adalah mereka yang menjadi teladan; mereka yang telah mengimplementasikan sikap moderat dalam kehidupannya. Dalam dunia pendidikan, untuk bisa membentuk peserta didik yang memiliki sikap moderat dalam beragama, maka sang pendidik dalam hal ini guru dan dosen agama, harus terlebih dahulu menunjukkan sikap moderat tersebut. Hal ini selaras dengan temuan bahwa pembentukan karakter muslim moderat dilakukan melalui berbagai jalur, diantaranya melalui jalur Pendidikan formal melalui kurikulum PAI yang memiliki muatan nilai-nilai moderasi Islam, ditunjang dengan dosen yang moderat - yang mengarahkan mahasiswa untuk mampu memahami ajaran Islam secara tekstual dan juga kontekstual. (Narulita et al., 2022)

Sikap moderat menjadi penting diimplementasikan karena realitas kehidupan beragama dengan keragaman budaya, agama dan latar belakang masyarakatnya. Dalam hal ini, pendidik agama di sekolah dan Universitas dibiasakan untuk bisa menghadapi peserta didik dengan keragaman latar belakang budayanya.

Kemampuan adaptif lintas budaya pengajar dan dosen agama mampu membuat proses pembelajaran di kelas bisa diserap dengan baik oleh peserta didik dengan ragam latar belakangnya. Kemampuan Adaptif Lintas Budaya pengajar dan dosen PAI membuat interaksi antara pengajar dan peserta didik berjalan baik. Namun apakah hal tersebut mampu mempengaruhi sikap moderat pengajar dan dosen PAI?

Tujuan penelitian ini adalah untuk menganalisis perilaku adaptif lintas budaya dan sikap moderat dosen dan guru PAI serta mengetahui Ada tidaknya hubungan dan pengaruh perilaku adaptif lintas budaya dosen dan guru PAI terhadap sikap moderat.

Secara akademis, penelitia ini berkontribusi dalam pengembangan ilmu pengetahuan, khususnya bidang kajian Islam dan Psikologi. Secara praktis, penelitian ini bisa menjadi informasi akan pentingnya meningkatkan perilaku adaptif lintas budaya sebagai bagian dari penguatan sikap moderat dalam beragama.

Teori yang digunakan dalam penelitian ini adalah teori sikap moderat dalam beragama atau moderasi beragama kementrian agama dan teori adaptasi budaya Gudykunts dan moderasi beragama. Sikap Moderat diartikan sebagai sikap yang tidak cenderung pada ekstrim kanan ataupun ekstrim kiri (Nurdin, 2021). Mereka yang memiliki kecenderungan sikap moderat mampu menyeimbangkan dalil tekstual dengan sisi kontekstual; mampu memahami peran tuhan dan pilihan manusia; serta mampu menyeimbangkan antara doa dan usaha. Mereka juga bersikap nasionalis, demokratis, religious, memiliki orientasi pada kepentingan bersama serta politik kebangsaan. Kementrian Agama menetapkan 4 (empat) indikator Sikap Moderat beragama atau moderasi beragama, yakni 1) Komitmen Kebangsaan, 2) Toleransi, 3) Anti Kekerasan dan 4) Akomodatif terhadap budaya lokal. (Kementrian Agama RI, 2019)

Sedangkan Perilaku Adaptif lintas budaya dalam penelitian ini mengacu kepada definisi perilaku sikap adaptif sebagai perilaku yang selaras dengan tuntutan situasi. Istilah yang sejalan adalah kompetensi sosial dan penyesuaian diri. Adaptasi adalah satu hal yang harus dilakukan Ketika seseorang atau sekelompok orang berinteraksi dengan pihak lain yang berbeda budaya.(Utami, 2015) Proses adaptasi meupakan proses interaktif yang berkembang melalui komunikasi individu pendatang dengan lingkungan sosial budayanya yang baru. Adaptasi yang baik adalah kolaborasi dari usaha pendatang dan penerimaan lingkungan setempat. Tercapainya adaptasi antar budaya yang maksimal adalah saat masing-masing individu pendatang dan individu budaya setempat saling menerima budaya mereka satu dengan lainnya. (Utami, 2015). Hal tersebut menunjukkan bahwa perilaku adaptif lintas budaya tidak hanya harus dimiliki oleh orang yang akan masuk ke wilayah dengan budaya baru; namun juga hendaknya dimiliki oleh orang yang akan berinteraksi dengan orang lain yang berbeda budaya walaupun berada di wilayahnya sendiri. Saat masyarakat setempat terbuka dengan pendatang dan menunjukkan penerimaan dengan Upaya untuk bisa memahami perbedaan yang ada, maka mempermudah pendatang untuk bisa beradaptasi dengan budaya setempat. Seorang pendidik seyogyanya memiliki perilaku adaptif lintas budaya ini agar mampu memahami karakteristik peserta didik yang akan dididiknya serta mampu menetapkan strategi agar pesan yang disampaikannya bisa diserap dengan baik.

Gudykunts terinpirasi oleh teori teori Berger yang menekankan pada interaksi orang asing; yakni dalam interaksi lintas budaya, minimal salah satunya adalah orang asing. (Griffin, 2012) Melalui serangkaian krisis awal, orang asing mengalami kecemasan dan ketidakpastian—mereka tidak merasa aman dan tidak yakin bagaimana harus bersikap.

Teori AUM (Anxiety/Uncertainty Management) dari Gudykunts menyatakan bahwa kemampuan mengelola kecemasan (perasaan tidak nyaman, di bawah tekanan, gelisah) dan ketidakpastian (dalam memprediksi prilaku, perasaan orang lain) akan menentukan efektivitas komunikasi. Kecemasan atau Ketidaknyamanan merupakan respon afektif sedangkan ketidakpastian merupakan respon kognitif.(Utami, 2015)

Dalam upaya mengatasi kecemasan, Gudykuntz mengemukakan dimensi yang harus dimiliki seseorang agar mampu memiliki kemampuan komunikasi, interaksi dan adaptasi lintas budaya yang baik (Gudykunts, 2003), yakni dengan menguasai diri dan konsep diri, motivasi untuk berinteraksi dengan orang lain, reaksi terhadap orang asing dan ketersambungan dengan orang asing. Sedangkan sebagai Upaya untuk mengurangi ketidakpastian, bisa dilakukan dengan cara proaktif, yakni dengan berpikir sebelum berinteraksi dengan orang yang berbeda budaya melalui pemahaman Bahasa dasar dan budaya setempat. (Utami, 2015) Dengan kemampuan mereduksi kecemasan dan ketidakpastian atas pemikiran ataupun perilaku orang lain, maka seseorang akan selalu dalam kondisi memiliki kesadaran penuh yang akan memudahkannya memiliki komunikasi yang efektif dengan lawan bicaranya.(Gudykunts, 2003).

Penyesuaian dalam berinteraksi dengan budaya yang berbeda dijelaskan dalam al-Quran Surah: 13.

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ لِتَعَارَفُوْا ۚ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗاِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ

"Wahai manusia, sesungguhnya Kami telah menciptakan kamu dari seorang laki-laki dan perempuan. Kemudian, Kami menjadikan kamu berbangsa-bangsa dan bersuku-suku agar kamu saling mengenal. Sesungguhnya yang paling mulia di antara kamu di sisi Allah adalah orang yang paling bertakwa. Sesungguhnya Allah Maha Mengetahui lagi Maha Teliti."

Ibnu Katsir dalam kitab tafsirnya megungkapkan bahwa melalui ayat tersebut Allah menjelaskan bahwa manusia tercipta dari satu diri yang kemudian diciptakan pasangannya untuk kemudian beranak pinak.

Karenanya tidak ada yang membuat manuisa lebih baik dari yang lainnya kecuali karena ketaata kepada Allah. Ayat ini menekankan persamaan manusia satu dengan lainnya setelah ayat sebelumnya memaparkan larangan saling menghina satu dengan lainnya .(Ibn Katsir, 2000) Sedangkan Wahbah Zuhaily dalam buku tafsirnya mengungkapkan bahwa ayat tersebut menegaskan bahwa manusia berasal dari satu asal yang sama, Adam dan Hawa; karena itu tidak ada alasan untuk saling menyombongkan diri. Penciptaan manusia dengan keragaman bertujuan untuk bisa saling mengenal. (Zuhaily, 1996)

Ayat tersebut mengambarkan dengan tegas akan kuasa Allah dalam menciptakan keragaman manusia dan karenamya, manusia diarahkan untuk bisa mengenal satu dengan lainnya. Mengenal yang dimaksud mengarah pada pengenalan secara Bahasa dan juga budaya; Ayat tersebut ditutup dengan penekanan akan kesetaraan diantara sesama manusia; yang membedakan hanya ketakwaan kepada Allah. Melalui ayat tersebut, kaum muslim diminta untuk bisa terbuka dan mampu beradaptasi dengan keragaman budaya yang ada, dengan upaya saling mengenal yang disandingkan dengan pemahaman adanya kesetaraan sesama manusia, hingga tidak perlu rendah diri ataupun menganggap rendah lawan bicara sehingga tercipta interaksi yang baik.

Melalui perilaku adaptif lintas budaya, proses interaksi antara pendidik dan peserta didik menjadi lebih optimal sehingga peserta didik mampu menyerap pesan dalam pengajaran dengan baik; disisi lain, sikap moderat membuat pendidik mampu memahami perbedaan latar belakang peserta didik, sehingga tercipta interaksi yang harmonis antar keduanya. Berdasarkan hal tersebut, hipotesa penelitian ini adalah adanya hubungan dan pengaruh perilaku adaptif lintas budaya terhadap sikap moderat guru dan dosen PAI.

Penelitian terdahulu terkait penyampaian agama dan keterkaitannya dengan budaya adalah penelitian Voster yang menegaskan bahwa seorang pendakwah perlu memahami budaya sasaran dakwahnya. (Küster, 2014) Juga penelitian Jhonson yang menekankan pentingnya pendidikan dan dialog interkultural dalam upaya meminimalisir kekerasan dan mensosialisasikan perdamaian.(Johnson, 2013)

Metode Penelitian

Penelitian ini menggunakan pendekatan kuantitatif dengan jenis penelitian regresi, yakni penelitian untuk mengetahui pengaruh anatara variabel eksogen yakni perilaku adaftif dan endogen yaitu sikap moderat.

Populasi dalam penelitian ini adalah para pendidik, khususnya guru atau dosen PAI dengan teknik sampling yang digunakan dalam penelitian ini adalah *random sampling* dan jumlah responden adalah 153 orang, waktu penelitian dimulai pada bulan Mei sampai dengan Juni 2023. Teknik pengumpulan data dalam penelitian ini adalah menggunakan kuesioner, yakni dengan memberikan pernyataan tertulis untuk dijawab mengenai suatu tema ataupun informasi personal seperti sikap, harapan dan opini. (Sugiyono, 2013) Pernyataan yang dimaksud dalam penelitian ini terkait dengan Perilaku Adaptif Lintas Budaya dengan 2 (dua) indikator yakni 1) kontrol kecemasan 2) kontrok ketidakpastian dan Sikap Moderat dengan 4 (empat) dimensi yakni 1) komitmen kebangsaan, 2) toleransi, 3) anti kekerasan dan 4) akomodatif terhadap budaya lokal. Setiap dimensi diwakili oleh 5 pernyataan menggunakan skala likert yang diekspresikan melalui 4 (empat) alternatif jawaban. Untuk mengukur sikap moderat, peneliti memberikan rentang alternatif jawaban mulai dari sangat Tidak Setuju hingga sangat Setuju. Sedangkan untuk mengukut Perilaku Adaptif Lintas budaya, peneliti memberikan rentang alternatif jawaban berupa intensitas, mulai dari tidak pernah hingga selalu. Angket tersebut berisi 30 pernyataan yang harus diisi oleh responden untuk mengukur tingkat perilaku adaptif lintas budaya dan sikap moderat responden.

Selain pernyataan dari skala variabel di atas, peneliti pun mengumpulkan data demografis responden, yang berpotensi berperan dalam penelitian ini. Data demografis yang dikumpulkan dalam penelitian ini adalah jenis kelamin, usia, afiliasi organisasi serta profesi.

Untuk pengujian dalam penelian ini, peneliti menggunakan bantuan SPSS versi 29. Teknik Analisa yang digunakan dalam penelitian ini adalah sebagai berikut

1. Analisis data validitas instrumen menggunakan rumus korelasi atau dikenal juga dengan *Correlation Pearson Product Moment*. Kriteria valid adalah bila hasil korelasinya ditunjukkan dengan Sig. (2-tailed), jika nilainya kurang dari 0,05 (< 0,05) maka dapat disimpulkan bahwa item valid. Bisa juga dikatakan valid bila R_{hitung} lebih tinggi dari R_{tabel}

2. Analisis reliabilitas menggunakan rumus Alpha Cronbach. Tujuan uji reliabilitas adalah mengetahui hasil pengukuran pakaah bersifat konsisten jika digunakan diwaktu yang berbeda pada responden yang setara. Hasil Uji dikatakan Reliabel bila skor Alpha Cronbach lebih besar dari 0.70

3. Analisa Uji T-Test yang digunakan untuk menguji apakah terdapat perbedaan signifikan antara dua kelompok atau lebih dalam variabel dan indikatornya.

Untuk Uji 2 (dua) kelompok, peneliti mengunakan uji Mann Whitney U; sedangkan untuk uji dengan lebih dari 2 (dua) kelompok, peneliti menggunakan uji Kruskal Wallis.

4. Teknik regresi linier berganda yakni model regresi linier yang melibatkan lebih dari satu variabel independen. Tujuan uji regresi untuk melihat pengaruh antara variabel eksogen terhadap endogen.

Hasil dan Pembahasan

A.   Validitas dan Reliabilitas Instrumen Penelitian

Sebelum melakukan pengujian data, terlebih dahulu dilakukan Uji Validitas dan Uji reliabilitas. Uji Validitas digunakan untuk mengukur validitas item instrumen yang digunakan dalam penelitian. Sedangkan uji Reliabilitas digunakan untuk memastikan bahwa instrumen yang digunakan bisa digunakan berulang pada waktu yang berbeda.

Uji validitas dengan program SPSS dilakukan dengan mengukur korelasi total item instrument atau dikenal juga dengan *Correlation Pearson Product Moment*. Prinsipnya adalah saat suatu butir pernyataan dalam instrument berkorelasi dengan keseluruhan skor skala, maka butir tersebut dinyatakan valid. Item dikatakan valid bila R_{hitung} lebih tinggi dari R_{tabel}. Nilai R_{tabel} untuk N 153 responden adalah 0.157. Setelah dilakuan Uji Validitas terhadap 10 item variabel Perilaku Adaptif Lintas Budaya dan juga 20 item variabel sikap moderat, dinyatakan bahwa semua item kedua variabel dinyatakan valid karena R_{hitung} yang dihasilkan lebih tinggi dari 0.157.

Uji Realibilitas dilakukan dengan program SPSS dengan menggunakan uji Alpha Cronbach. Uji reliabilitas dilakukan dengan mengukur satu variable secara keseluruhan. Uji Reliabilitas hanya bisa dilakukan setelah dilakukan Uji Validitas. Hasil Uji dikatakan Reliabel bila skor Alpha Cronbach lebih besar dari 0.70 . Hasil uji realibitas perilaku adaptif lintas budaya dan sikap moderat, masing-masing 0.931 dan 0.964; dan kedua variabel dinyatakan reliabel karena skor Alpha Cronbach yang dihasilkan lebih tinggi dari 0.70.

B. Perbedaan Tingkat Perilaku Adaptif dan Sikap Moderat berdasarkan Data Demografis

1. Gender

Hasil Uji T-test Mann-Whitney menunjukan tidak ada perbedaan tingkat perilaku adaptif lintas budaya dan indikatornya, yakni kontrol kecemasan dan kontrol ketidakpastian berdasarkan jenis kelamin responden.

Hasil Uji T-Test Mann-Whitney pun tidak menunjukkan adanya perbedaan tingkat sikap moderat dan Sebagian indikatornya, yakni komitmen kebangsaan, toleransi dan akomodatif terhadap budaya lokal. Hasil Uji menunjukkan adanya perbedaan tingkat anti-kekerasan antara responden laki-laki dan perempuan dalam penelitian ini yang ditunjukkan dengan nilai signifikansi 0.042 < 0.05.   Hal ini menunjukkan tingkat anti kekerasan responden perempuan lebih tinggi dibanding responden laki-laki; juga mempertegas bahwa agresif menjadi satu sifat pada laki-laki yang tidak dapat dijelaskan dengan pengkondisian sosial.

2. Afiliasi

Untuk mengukur aspek afiliasi yang memilki 4 (empat) kelompok, peneliti menggunakan Uji Kruskal Wallis. Hasil Uji menunjukkan tidak ada perbedaan tingkat perilaku adaptif lintas budaya dilihat dari afiliasi. Namun tampak perbedaan sikap moderat dan indikatornya yang ditunjukkan dengan nilai signifikansi: sikap moderat ($0.007 < 0.05$), komitmen kebangsaan ($0.046 < 0.05$), toleransi ($0.002 < 0.05$), dan akomodatif terhadap budaya lokal ($0.042 < 0.05$). Setelah ditelusuri, perbedaan tersebut tampak dalam perbedaan responden yang berafiliasi organisasi Nahdhtul Ulama dan responden yang berafiliasi Muhammadiyah. Satu indikator yang tidak ditemukan perbedaannya adalah pada indikator anti-kekerasan ($0.112 > 0.05$).

Moderasi beragama dalam Nahdhatul Ulama tergambar dalam jargon Islam Nusantara; sedangkan dalam Moderasi beragama dalam organisasi Muhammadiyah tampak dalam jargon Islam berkemajuan. Keduanya memiliki keterkaitan dalam konsep moderasi, yakni sama-sama menjunjung tinggi sikap damai, tolong menolong serta patuh kepada pemimpin.(Nasikhin et al., 2022). Perbedaan yang muncul dalam penelitian ini lebih pada perbedaan pemahaman implementasi sikap moderat. Namun secara prinsip, tidak ada perbedaan signifikan antara keduanya.

3. Usia

Untuk mengukur aspek afiliasi yang memilki 4 (empat) kelompok, peneliti menggunakan Uji Kruskal Wallis. Hasil Uji menunjukkan tidak ada perbedaan tingkat perilaku adaptif lintas budaya dan indikatornya -kontrol kecemasan dan kontrol ketidakpastian- dilihat dari usia. Walau dalam penelusuran lebih jauh, ditemukan perbedaan tingkat control kecemasan antara responden usia 50 tahun dengan responden lainnya, baik dengan responden usia dibawah 30 tahun ($0.020 < 0.05$), responden usia $30 – 39$ tahun ($0.046 < 0.05$) dan responden usia $40 – 49$ tahun ($0.041 < 0.05$).

Hal tersebut menunjukkan berkurangnya kontrol kecemasan dalam perilaku adaptif lintas budaya pada responden di atas 50 tahun, yang ditunjukkan dengan rendahnya kemampuan untuk memulai pembicaraan ataupun memiliki rasa percaya diri yang tinggi dalam berinteraksi. Hal ini selaras dengan temuan bahwa satu hal psikologis yang sering terjadi pada usia lanjut adalah kecemasan; yakni kondisi emosi yang menimbulkan ketidaknyamanan yang ditandai dengan perasaan khawatir, gelisah dan takut hingga mengganggu kehidupannya.(Annisa & Ifdil, 2016) Kecemasan pada masa lanjut usia bisa diminimalisir dengan menanamkan kesadaran penuh pada diri; seperti dengan menerima kondisi yang terjadi pada diri serta berfokus apa yang bisa dilakukan, dan bukan pada yang seharusnya harus dilakukan.

Hasil Uji juga menunjukkan tidak ada perbedaan tingkat sikap moderat dan Sebagian indikatornya, yakni komitmen kebangsaan, anti-kekerasan dan akomodatif terhadap budaya lokal. Perbedaan tampak pada indikator toleransi dengan nilai signifikansi (0.011 < 0.05). Setelah di telusur lebih jauh, perbedaan itu tampak pada tingkat toleransi responden usia di atas 50 tahun dengan responden usia 30 – 39 tahun dengan nilai signifikansi (0.021 < 0.05) dan juga pada tingkat toleransi responden usia di atas 50 tahun dengan responden usia 40 – 49 tahun dengan nilai signifikansi (0.001 < 0.05). Hal ini menegaskan bahwa usia 50 tahun adalah usia dimana seseorang akan mulai merasa penurunan fisik dan Bersiap masuk ke fase usia lanjut usia. Di usia tersebut seseorang mulai memiliki kecemasan akan pemikiran baru dan perbedaan yang terjadi.

4. **Profesi**

Hasil Uji T-test Mann-Whitney menunjukan tidak ada perbedaan tingkat perilaku adaptif lintas budaya dan indikatornya, yakni kontrol kecemasan dan kontrol ketidakpastian berdasarkan profesi responden. Hasil Uji T-Test Mann-Whitney pun tidak menunjukkan adanya perbedaan tingkat sikap moderat dan indikatornya, yakni komitmen kebangsaan, toleransi, anti kekerasan dan akomodatif terhadap budaya lokal berdasarkan profesi responden. Hal ini menunjukkan kesamaaan tingkat perilaku adaptif lintas budaya dan sikap moderat antara dosen PAI dan guru PAI.

C. Pengaruh Secara Kuantifikasi Perilaku Adaftif Terhadap Sikap Moderatisme

Langkah selanjutnya yang dilakukan adalah uji hipotesis pertama yang dilakukan dengan menganalisis hubungan antara variabel perilaku adaptif lintas budaya dan variabel sikap moderat melalui perhitungan regresi.

Hubungan variabel perilaku adaptif lintas budaya dan variabel sikap moderat ditunjukkan dengan nilai r atau koefisien korelasi pearson, yakni 0.643 dengan nilai signifikansi <0.01. Hal ini menunjukkan adanya hubungan antara variabel perilaku adaptif lintas budaya dan variabel sikap moderat. Hal ini menunjukkan diterimanya hipotesis pertama, yakni adanya hubungan antara variabel perilaku adaptif lintas budaya dan sikap moderat. Hal tersebut menunjukkan bahwa meningkatkan perilaku adaptif lintas budaya beriringan dengan meningkatnya sikap moderat.

Untukk melihat berapa kontribusi variabel perilaku adaptif lintas budaya terhadap sikap moderat, Peneliti merujuk kepada nilai koefisien determinasi. Besaran pengaruh variabel perilaku adaptif lintas budaya terhadap variabel sikap moderat ditunjukkan dengan nilai $R^2 = 0.413$. hal ini menunjukkan bahwa pengaruh variabel perilaku adaptif sebesar 41.3% terhadap sikap moderat. 58.3% dipengaruhi oleh faktor lainnya. Hal ini menunjukkan bahwa variabel perilaku adaptif lintas budaya memiliki pengaruh yang siginifikan terhadap variabel sikap moderat; dan hasil tersebut menunjukkan bahwa hipotesis kedua diterima.

Secara spesifik, peneliti menggunakan Teknik regresi metode backward, untuk melihat dimensi yang paling dominan terhadap sikap moderat. Melalui analisis regresi metode backward ditemukan bahwa dimensi yang paling berpengaruh terhadap sikap moderat adalah dimensi kontrol kecemasan. Pengaruh dimensi kontrol kecemasan tanpa dimensi kontrol ketidakpastian ditunjukkan dengan nilai $R^2 = 0.433$; pengaruh dimensi kontrol ketidakpastian terhadap sikap moderat ditunjukkan dengan nilai $R^2 = 0.319$. sedangkan pengaruh kedua dimensi tersebut secara bersamaan terhadap sikap moderat ditunjukkan dengan nilai $R^2 = 0.438$. Dengan demikian maka kemampuan mengontrol kecemasan berkontribusi paling dominan. terhadap penguatan sikap moderat. Hal ini sejalan dengan temuan bahwa memahami keragaman membutuhkan kepercayaan diri. Ommen menegaskan bahwa kekuatan identitas sosial termasuk identitas religious, mampu meningkatkan tingkat stress dikala berhubungan dengan komunitas budaya yang berbeda. (Oommen, 2013) Rasa percaya diri, akan mampu menekan rasa cemas saat berhubungan dengan orang asing. Untuk meningkatkan rasa percaya diri, maka pengalaman menjadi satu kunci dan intensitas kebersamaan membuka peluang kesepahaman. (Kholil et al., 2017).

Kesimpulan

Hipotesis dalam penelitian ini diterima yang menunjukkan adanya hubungan perilaku adaptif lintas budaya dan sikap moderat guru dan dosen PAI; dengan besaran pengaruh perilaku adaptif lintas budaya guru dan dosen PAI terhadap sikap moderat sebesar 41.3%. Penelitian menggambarkan pentingnya meningkatkan perilaku adaptif guru dan dosen PAI sebagai bagian dari penguatan sikap moderat.

Dengan meningkatkan rasa percaya diri saat berinteraksi dengan peserta didik dengan budaya yang berbeda serta kemauan untuk bisa memahami Bahasa dasar dan budayanya akan mampu membuat guru dan dosen PAI memahami karakteristik peserta didik sehingga mampu menentukan strategi yang cocok agar peserta didik mampu menyerap pembelajaran dengan baik. Hal tersebut secara tidak langsung pun mampu memperkuat komitmen kebangsaan, toleransi, anti kekerasan dan sikap akomodatif terhadap budaya lokal. Melalui penguatan sikap moderat dalam diri guru dan dosen PAI, maka peserta didik pun lebih mudah terinspirasi dan menjadikannya teladan untuk bisa menjadi sosok yang moderat dalam beragama sebagaimana yang menjadi tujuan dalam RP JMN 2020 – 2024.

Daftar Pustaka

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Penguatan Kompetensi Mengajar Calon Guru Pendidikan Agama Islam

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Abstract

The aim of the study was to find out the implementation of the basic skills competencies for teaching PAI teacher candidates. Strengthening the teaching skills of prospective PAI teachers in the digital era does not only focus on mastering the material but demands skills in applying digital-based learning media, in addition to other teaching skills. This research focuses on strengthening the teaching competence of PAI (Micro Teaching) teacher candidates. The research method used descriptive qualitative. The subjects of this study were students in the PAI study program who were taking the Teaching Competency Development (Micro Teaching) course. The results of research on strengthening the teaching competence of Islamic education teacher candidates can be carried out through stimulus and response activities. Stimulus reinforcement can be done with habituation, material enrichment and assignments. The strengthening of the response can be done by through the results of student learning in the Teaching Competency Development (Micro Teaching) course. As for the overall results of student mastery of each component of teaching skills the percentage is above 67%, which is in the good.
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Keywords: *Teaching Competency, Teaching Skills, PAI Prospective Teacher*

Abstrak

Penelitian bertujuan mengetahui pelaksanaan penguatan kompetensi keterampialan dasar mengajar calon guru PAI. Penguatan keterampilan mengajar calon guru PAI di era digital bukan hanya fokus pada penguasaan materi tetapi menuntut pula pada keterampilan mengaplikasikan media pembelajaran berbasis digital, disamping penguasaan pada komponen keterampilan mengajar lainnya. Penelitian ini berfokus pada penguatan kompetensi mengajar calon guru PAI. Metode penelitian menggunakan kualitatif deskriptif. Subjek penelitian ini adalah mahasiswa pada program studi PAI yang sedang mengikuti mata kuliah Pengembangan Kompetensi Mengajar. Hasil penelitian penguatan kompetensi mengajar calon guru PAI dapat dilakukan melalui kegiatan stimulus dan respon. Penguatan stimulus dapat dilakukan dengan pembiasaan, pengayaan materi dan penugasan. Adapun penguatan respon dapat dilakukan melalui hasil belajar mahasiswa terhadap mata kuliah Pengembangan Kompetensi Mengajar (*Micro Teaching*). Adapun hasilnya secara keseluruhan penguasaan mahasiswa pada setiap komponen keterampilan mengajar persentasenya diatas 67% yakni kategori baik.

Kata Kunci: *Keterampilan Mengajar, Kompetensi Mengajar, Calon Guru PAI*

Pendahuluan

Penjelasan UU No 20 Tahun 2003 tujuan pendidikan adalah untuk mengembangkan potensi peserta didik agar menjadi manusia yang beriman dan bertakwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, cakap, kreatif, mandiri dan menjadi warga negara yang demokratis serta bertanggung jawab, namun kenyataannya hasil belajar PAI siswa masih banyak kekurangan dalam segala halnya baik itu dari segi pembelajarannya dan lain sebagainya.. Keterampilan mengajar yang sifatnya sangat mendasar, meliputi kedelapan keterampilan yaitu,: 1. Keterampilan bertanya; (2) memberi penguatan; (3) keterampilan mengadaka variasi;(4) keterampilan menjelaskan' (5) keterampilan membuka dan menutup pelajaran; (6) keterampilan memimpin diskusi kelompok kecil; (7) keterampilan mengelola kelas; (8) keterampilan mengajar kelompok kecil dan perorangan. (Halimah, 2017) Melalui guru yang terampil dalam mengajar, akan berkontribusi untuk menciptakan pembelajaran yang "*excellence*". Alasannya, guru yang *excellence* tidak hanya mengutamakan agar peserta didik memiliki kemampuan membaca, menulis, dan berhitung, tetapi juga akan mampu menselimuti seluruh kompetensi peserta didik.

 Sehingga menghasilkan peserta didik yang mampu berpikir kritis, kreatif, inovativ, dan yang paling urgen mampu membangun karakter peserta didik.

Pengajaran biasanya hanya mentransfer ilmunya kepada siswa memberikan latihan secara terus menerus sehingga siswa mampu menguasai materi yang diberikan. Penggunaan metode ceramah dan diskusi mempunyai keunggulan dalam hal ketercapaian materi ajar sehingga daya ingat siswa menjadi modal utama dalam aplikasinya. Akan tetapi metode ini mamiliki kekurangan dan kelamahan, karena peranan sisiwa dalam metode ini sebatas mendengar dengan teliti, mencatat yang penting yang dikeumkakan oleh guru. Akan tetapi apabila guru hanya menggunakan dan terus menerus menggunakan metode ceramah ini kelama-lamaan siswa akan mersakan kejenuhan dalam setiap pembelajaran oleh karena itu perlu diadakannya variasi dalam penyusunan pembelajaran salah satunya dengan pengadaan media pembelajaran yang dapat memberikan kemudahan dan tampilan baru dalam kegiatan belajar mengajar.

Dengan menggunakan istilah media pengajaran, Nana Sudjana mengemukakan beberapa istilah manfaat media dalam proses belajar siswa yaitu: a). Dapat menumbuhkan motivasi belajar siswa karena pengajaran akan lebih menarik, b). Makna bahan pengajaran akan menjadi lebih jelas, sehingga dapat dipahami siswa dan memungkinkan terjadinya penguasaan serta pencpaian tujuan pengajaran, c). Metode mengajar akan lebih bervariasi tidak semata-mata didasarkan atas komunikasi verbal melalui kata-kata, dan d). Siswa lebih banyak melakukan aktivitas selama kegiatan belajar, (Badrudin, 2008) tidak hanya mendengarkan tetapi juga mengamati, mendemonstrasikan, melakukan langsung, dan memerankan

Penguatan kompetensi dapat merujuk teori stimulus dan respon Paplov, dapat dilihat dari eksperimennya yakni Byang dilakukan kepada anjing, Pavlov membagi eksperimennya menjadi empat bagian 1) Rangsangan tak bersyarat – perangsang alami- perangsang wajarUnconditioned Stimulus (US); yaitu perangsang yang memang secara alami, secara wajar, pada menumbuhkan respon pada organisme, misalnya makanan yang menimbulkan air liur pada anjing. 2) Rangsangan bersyarat- perangsang tidak wajar- perangsang tidak alamiConditioned Stimulus (CS) yaitu perangsang yang secara alami, tidak menimbulkan respon, misalnya bunyi bel, melihat piring, mendengar langkah orang yang biasa memberi makan. 3) Respon tak bersyarat- respon alami- respon wajar- Unconditioned Response (UR) yaitu respons yang ditimbulkan oleh perangsang tak bersyarat Unconditioned Stimulus (US).

4)   Respon bersyarat-respon tak wajar-conditioned response (CR) yaitu response yang ditimbulkan oleh perangsang bersyarat (Conditioned response- CR). (Sudarti, 2019)

Metode Penelitian

Metode penelitian menggunakan kualitatif deskriptif dengan teknik pengumpulan data menggunakan studi litearatur, dokumentasi dan wawancara serta observasi. Populasi dalam penelitian adalah mahsiswa yang mengikuti perkuliahan mikro teaching dan yang sedang magang pendidikan atau sedang praktik mengajar disekolah. Subyek dalam penelitian ini adalah sebagaian Mahasiwa Prodi PAI FIS UNJ yang sedang mengikuti Mata Kuliah Pengembangan kompetensi Mengajar dan magang pendidikan atau sedang praktik keterampilan mengajar disekolah. Adapun obyek penelitian adalah penguatan kompetensi keterampilan mengajarcalon guru PAI .Teknik analisis data mengunakan analisis kualititatif dan kuantitataif mengunakan rumus persentase untuk menganalisis data respon mahasiswaa terhadap kegiatan penguatan kompetensi keterampilan mengajar calon guru PAI.

Hasil dan Pembahasan

Proses Penguatan Kompetensi Keterampilan Menagajar Calon Guru PAI

1. Penguatan Stimulus Keterampilan Mengajar

Penguatan keterampilan mengajar bagai calon guru PAI diberikan melalui pembiasaan, pengayaan materi dan penugasan praktik komponen-komponen mengajar (calon guru PAI). Keterampilan mengajar dapat dilihat dari 8 indikator yaitu membuka dan menutup pelajaran, keterampilan menjelaskan, keterampilan mengelola kelas, keterampilan bertanya, keterampilan memberikan penguatan, keterampilan mengadakan variasi, keterampilan mengajar kelompok kecil dan perseorangan, serta keterampilam memimpin diskusi kecil. Keterampilan mengajar guru ini di dukung oleh pendapat Buchari Alma (2010).

Kegiatan membuka pembelajaran meliputi: bertanya, keterampilan memberikan keterampilan mengadakan variasi, keterampilan mengajar kelompok kecil dan perseorangan, serta keterampilam memimpin diskusi kecil.   Adapun penguatan keterampilan mengajar lainnya menurut Buchari Alma (2010) dan Turney (1973) mengungkapkan delapan keterampilan mengajar yang sangat berperan dan menentukan kualitas pembelajaran:

yaitu 1) keterampilan bertanya, memberi penguatan, mengadakan variasi, menjelaskan, membuka dan menutup pelajaran, membimbing diskusi kelompok kecil, mengelola kelas, serta mengajar kelompok kecil dan perorangan. Kegiatan penguatan keterampilan mengajar atau *Micro Teaching* sangat berdampak positif karena dapat dalam praktik keterampilan mengajar di sekolah-sekolah yang akan dijadikan mereka prakteklangsung disekolah. Dengan kata lain penguatan keterampilan mengajar pada calon guru PAI melalui bahan pengajaran yang diarahkan kepada peserta didik dapat membawa perubahan baik kognitif, afektif, maupun psikomotori berpengaruh terhadap peningkatan kompetensi mengajar calon guru PAI. Adapun indikator peningkatan guru yang profesional, guru yang memiliki kemampuan dalam menyajikan materi pelajaran maupun pemakaian metode dan media, pemilihan strategi, serta kecakapan guru dalam megelola dan melaksanakan proses belajar mengajar di dalam kelas sebagaimana yang dikemukakan oleh M. Rakib, Arfina Rombe, Muchtar Yunus (2016) dalam jurnalnya profesionalitas guru adalah mencakup 1) Menguasai landasan pendidikan, 2) menguasai bahan pengajaran, 3) kemampuan menyusun program pengajaran, 4) kemampuan mengevaluasi, 5) kemampuan berkomunikasi, dan 6) kepribadian yang dewasa maka akan mengoptimalkan peranannya dalam kelas nanti agar setelah proses pembelajaran tercapai tujuan dari kegiatan pembelajaran terebut.

2. Respon Mahasiswa Terhadap Kegiatan Penguatan Kompetensi Mengajar

Kegiatan untuk menganalisis respon penguatan kompetensi keterampilan mengajar yang sudah diberikan. Adapun bentuk analisis yang peneliti buat untuk mengetahui sejauh mana pengetahuan mahasiswa dalam mengimplementasikan komponen-komponen keterampilan mengajar dalam keterampilan dalam pengajaran bisa di lihat di tabel di bawah ini:

Tabel 1. Hasil Analisis Respon Mahasiswa Terhadap

Penguatan Keterampilan Mengajar

No	Tentang	Jumlah Kumulatif	Persentase (%)	Kriteria
1	Mahasiswa melakukan keterampilan mengajar dan mengimpelemtasikan kepada peserta didik	206	68.66	Baik
2	Pengimplememntasian komponen-komponen keterampilan mengajar yang digunakan oleh mahasiswa (apa, mengapa, bagaimana	218	72.66	Baik
3	Mahasiswa memberi kesempatan peserta didik dalam pengimlpementasi komponen keterampilan mengajar	219	73	Baik
4	Kualitas impelentasi dari komopenen-komponen keterampilan mengajar dari masing-masing keterampilan yang diajukan oleh mahasiswa (jelas atau tidak, mudah dipahami atau tidak)	200	66.66	Baik
5	Anda terampil dalam imlementasi komponen keterampilan mengajar dalam pembelajaran	213	71	Baik
Jumlah			351.92	Baik
Rata-rata			71	Baik

Berdasarkan pada tabel di atas bisa dilihat bagaimana pengetahuan mahasiswa yang mengikuti mata kuliah pengembangan kompetensi mengajar dalam pengimplementasian komponen-komponen keterampilan mengajar dalam kegiatan pembelajaran dari lima pertanyaan di atas dari 40 mahasiswa menunjukkan kategori "baik". Dengan demikian hal ini menunjukkan bahwa mahasiswa yang mengikuti mata kuliah pengembangan kompetensi mengajar sudah mampu mencapai indikator yang ditandai dengan paham secara konsep dan mampu mengimplementasikan komponen-komponen keterampilan dalam mengajar. Adapun rincian secara deskriptif pencapaian kompetensi mahasiswa dalam mengimplementasikan komponen keterampilan mengajar ketika praktik mengajar (magang disekolah) adalah sebagai berikut:

1) Keterampilan membuka dan menutup pelajaran Kegiatan membuka pelajaran (set induction) adalah usaha yang dilakukan oleh guru pada saat mengawali pembelajaran (kegiatan pembuka) untuk menciptakan prakondisi belajar bagi siswa agar mental, perhatian dan motivasinya terpusat dan bangkit untuk melakukan aktivitas belajar yang akan diikutinya, sehingga dapat mencapai tujuan pembelajaran secara maksimal (Yani Achdiani & Dwi Ayu Rusliyani, 2017). Oleh karena itu dalam melakukan simulasi pembelajaran, keterampilan inilah yang selalu diutamakan.

Hasil penilaian keterampilan membuka menutup pembelajaran yang dilakukan mahasiswa PKM adalah cukup baik. Dari 23 mahasiswa sebanyak 87,78 telah melakukan komponen keterampilan membuka menutup pembelajaran dengan cukup baik. Sisanya adalah mahasiswa yang harus dilatih untuk memiliki keterampilan membuka menutup pembelajaran khususnya pada mata pelajaran Bahasa Indonesia di SD. Jika suatu pembelajaran dibuka oleh guru dengan baik dan sesuai tahapannya maka, siswa khususnya tingkat sekolah dasar akan termotivasi untuk belajar. Menurut Usman, membuka pelajaran ialah usaha yang dilakukan guru dalam kegiatan pembelajaran untuk menciptakan prokondisi bagi peserta didik agar mental maupun perhatiannya terpusat pada apa yang akan dipelajarinya sehingga usaha tersebut akan memberikan efek yang positif terhadap kegiatan belajar (Usman, 2013:91). Begitupun sebaliknya, pembelajaran harus ditutup dengan sempurna berdasarkan komponen yang ada, agar pembelajaran dapat dilihat keberhasilannya sesuai tujuan pembelajaran yang telah ditetapkan.

Sebagaimana pendapat dari Dadang, S. bahwa tujuan dari kegiatan menutup pembelajaran yaitu untuk memberikan gambaran menyeluruh mengenai pengalaman belajar (hasil belajar) yang telah dikuasai (Dadang Sukirman, 2019).

2) Keterampilan memberi penguatan Pada keterampilan memberikan penguatan mahasiswa PKM melakukannya dengan cukup baik. Hal ini dibuktikan dengan persentase penilaian 85,83. Pada keterampilan memberikan penguatan, mahasiswa PKM perlu membiasakan diri untuk lebih intens dalam memberi penguatan kepada peserta didik. Karena penggunaan penguatan dalam kelas dapat mencapai atau mempunyai pengaruh sikap positif terhadap proses belajar siswa dan bertujuan untuk menumbuhkan rasa percaya diri meningkatkan motivasi, minat dan perhatian siswa terhadap pembelajaran, membangkitkan dan memelihara perilaku dan memelihara iklim belajar yang kondusif sehingga siswa dapat belajar secara optimal.

Hal tersebut sejalan dengan Siswanto bahwa penguatan adalah tanggapan guru terhadap perilaku siswa yang memungkinkan dapat membesarkan hati siswa agar lebih terpacu dalam interaksi belajarmengajar (Siswanto, 2010). Pemberian penguatan (reinforcement) adalah segala bentuk respon yang merupakan bagian dari modifikasi tingkah laku guru, terhadap tingkah laku siswa.

3) Keterampilan bertanya Keterampilan bertanya mahasiswa saat simulasi pembelajaran materi agama islam terlihat cukup baik. Hal tersebut dibuktikan dari hasil persentase yaitu 88,43 dari 23 mahasiswa yang telah melakukan keterampilan bertanya dengan cukup baik. Komponen yang sering dilakukan sebagian besar mahasiswa pada keterampilan bertanya dengan cukup baik adalah mengungkapkan pertanyaan secara jelas dan singkat, menyebarkan pertanyaan kepada siswa, memindah giliran. Komponen yang lainnya mahasiswa harus banyak berlatih. keterampilan bertanya harus dikuasi semaksimal mungkin oleh guru dan/ atau calon guru, keterampilan bertanya adalah keterampilan yang dapat meningkatkan aktivitas belajar seperti: meningkatkan partisipasi siswa, kemampuan berfikir, membangkiktkan rasa ingin tahu, memusatkan perhatian siswa. Penguasaan pengetahuan keterampilan bertanya yang dimiliki guru memegang peranan Widia Nur Jannah1 , Yuli Widiyono2 , & Ruganda3 (2019) 433 penting dalam proses pembelajaran sebab pertanyaan yang baik dapat meningkakan partisipasi dan membangkitkan minat serta rasa ingin tahu peserta didik terhadap masalah yang diperbicangkan (Siswanto, 2010), (Yani Achdiani dkk, 2017).

4) Keterampilan menjelaskan Keterampilan menjelaskan memiliki persentase 86,99 dengana katagori cukup baik, artinya dari 23 mahasiswa PKM telah memiliki keterampilan menjelaskan dengan cukup baik seperti menjelaskan materi dengan memberikan contoh yang relevan atau dengan ilustrasi, menggunakan kalimat yang efektif, dan menggunakan alat bantu atau media pembelajaran. Pada pelaksanaan simulasi praktek mengajar di kelas, terlihat masih ada beberapa komponen yang belum dilakukan oleh mahasiswa dengan baik, bahkan belum terlihat dalam kegiatan mengajar seperti mengajukan pertanyaan untuk menjajaki pemahaman siswa, dan saat mengajar memberikan umpan balik. Keterampilan dasar mengajar yang utama dikuasai oleh guru dalam mengajar, seperti yang diungkapkan oleh Marno bahwa memberikan penjelasan pada kegiatan pembelajaran merupakan salah satu aspek yang penting dalam kegiatan pembelajaran (Marno, 2014:95)

5) Keterampilan mengadakan variasi Keterampilan mengadakan variasi mahasiswa PKM berada pada kategori baik dengan persentase penilaian 90,41. Sebagian besar mahasiswa ketika mengajar sudah terlihat menggunakan variasi intonasi dengan baik, memberi waktu senyap dalam berbicara, menggunakan variasi pola interaksi dalam pembelajaran, memfokuskan pandangan kepada seluruh siswa, dan memberikan penekanan butir-butir penting pengajaran. Komponen yang lain memang harus sering dilatih agar muncul ketika melakukan praktek mengajar dan akan siap untuk melaksanakan magang (PKM). Keterampilan mengadakan variasi sangat perlu dikuasi mahasiswa khususnya calon guru SD, karena dengan melakukan variasi siswa tidak merasa bosen dalam melakukan pembelajaran, hal ini sejalan dengan pendapat Usman bahwa keterampilan mengadakan variasi perlu dikuasi oleh mahaiswa sebagai calon guru sekolah dasar dalam melaksanakan pembelajaran khususnya bahasa Indonesia, karena dengan melakukan variasi dalam pembelajaran dapat mengatasi kebosanan sehingga siswa senantiasa menunjukkan ketekunan, antusiasme, serta penuh partisipasi (Usman, 2013).

6) Keterampilan membimbing diskusi kelompok merupakan strategi yang memungkinkan siswa menguasai suatu konsep atau memecahkan suatu masalah melalui satu proses yang memberi kesempatan untuk berpikir, berinteraksi sosial, serta berlatih bersikap positif (Kansil, Yoo.E.Y dan Fredi, 2017). Menurut Siswanto, diskusi adalah suatu proses interaksi verbal secara teratur yang melibatkan sekelompok orang dalam interaksi tatap muka yang informal dengan tujuan berbagi pengalaman atau informasi, mengkonstruk konsep, mengambil suatu keputusan atau memecahkan masalah (Siswanto, 2010).

Keterampilan membimbing diskusi mahasiswa PKM berada pada katergori cukup baik dengan persentase penilaian 89,12. Ada beberapa komponen yang perlu ditingkatkan seperti menandai persetujuan dan ketidaksetujuan, meneliti alasannya, dan memotivasi siswa untuk bertanya.

7) Kemampuan menyusun Rencana Pelaksanaan Pembelajaran (RPP) Rencana Pelaksanaan Pembelajaran (RPP) disusun agar pembelajaran di kelas dapat belajar dengan baik. Menurut Ralp W. Tyler perencanaan pembelajaran merupakan proses memproyeksikan setiap komponen pembelajaran yang meliputi empat unsur yaitu: tujuan pembelajaran, bahan ajar (materi), metode dan evaluasi (Helmiati, 2013).

Hasil penelitian menunjukkan bahwa kemampuan mahasiswa PKM dalam menyusun RPP kurikulum 2013 berada pada kategori baik dengan persentase penilain 90,60. Hal ini dimungkinkan karena sebelum mengikuti kuliah pembelajaran Bahasa Inonesia di SD, para mahasiswa sudah menerima materi tentang pembuatan RPP pada mata kuliah perencanaan pembelajaran. Widia Nur Jannah1 , Yuli Widiyono2 , & Ruganda3 (2019) 434 Secara keseluruhan, rata-rata keterampilan dasar mengajar mahasiswa calon guru SD pada mata kuliah pembelajaran Bahasa Indonesia di SD, dengan kriteria cukup baik, akan tetapi jika dilihat dari individu masih banyak yang yang perlu diperbaiki antara lain: a. Pada keterampilan membuka dan menutup pembelajaran, ada beberapa mahasiswa yang belum dapat menyampaikan apersepsi, memotivasi siswa. sehingga dalam penilaian keterampilan membuka menutup masih harus ditingkatkan. b. Rencana Pelaksanaan Pembelajaran yang dibuat oleh mahasiswa sebagai calon guru sudah baik, namun pada saat mempraktekannya masih terdapat ketidaksesuaian dengan rencana yang dibuat, seperti pada saat kegiatan membuka pelajaran. Dalam RPP mahasiswa menulis kegiatan awal sangat rapih dan sesuai dengan ketentuan, ada motivasi siswa, menyebutkan tujuan pembelajaran dan melakukan apersepsi, tetapi pada saat simulasi mahasiswa lupa untuk menyampaikannya terutama tujuan pembelajaran. Berdasarkan wawancara dengan mahasiswa, bahwa hal tersebut terjadi karena saat simulasi mereka fokus pada penguasaan materi. c. Penggunaan media dan alat peraga sangat penting dalam pembelajaran khususnya materi Agama Islam.

Kesimpulan

Berdasarkan hasil penelitian ini, peneliti mendapatkan bahwa mahasiswa yang sedang mengampu matakuliah Pengembangan Kompetensi Mengajar dikatakan mampu mengimplementasikan komponen-kompenen ketrampilan mengajar, dan mampu

mengaplikasikan nanti Ketika meraka praktik di sekolah-sekolah yang akan di jadikan tempat praktek belajar mengajar. Dari hasil penelitian yang telah di lakukan didaptkan beberapa kesimpulan terkait implementasi komponen-komponen 8 keterampilan mengajar bagi mahasiswa dalam keterampilan mengajar. Dalam pengimplementasi komponen-komponen 8 Keterampilan mengajar bagi mahasiwa yang tengah mengampu perkuliahan Pengembangan Keterampilan Mengajar, mampu mengeimplementasikan dengan kategori baik dan itu bisa dijadikan rujukan dalam pemeraktikan lebih lanjutnya.

Dalam kesiapan mahasiswa dalam pembuatan prangkat pembelajaran dilihat dari Keterampilan mengajar, ini dibuktikan dengan mampunya mahasiswa yang mengampu matakuliah Pengambangan Keterampilan Mengajar Menyusun RPP yang diseusikan dengan kebutuhan peserta didiknya nanti yang berdasarkan pada kurikulum yang dibuat dan mampu meyesuaikan juga dengan komponen-komponen Keterampilan Mengajar yang ada 8 yaitu:

1. Keterampilan Menjelaskan
2. Keterampilan Bertannya
3. Keterampilan mengadakan variasi memberi penguatan
4. Keterampilan membuka dan menutup pelajaran
5. Keterampilan membimbing diskusi
6. Keterampilan membimbing kelompok kecil
7. Keterampilan mengajar kelompok kecil dan perorangan
8. Keterampilan Pengelolaan Kelas
9. Tambahan: Kemampuan menyusun Rencana Pelaksanaan Pembelajaran (RPP) untuk penguasaan dalam penyusunan RPP.

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