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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 8, No. 1 of Hayula Indonesian Journal of Multidisciplinary Islamic Studies to the readers in this seventh volume published in 2024. The articles in this edition cover the area of Arabic Literary Studies on Love from Imam Shafie's Perspective, Ethics and Information Culture for Students in Islamic Educational Institutions of Uzbekistan, Maqashid Sharia Study on Minerals and Coal Law in Indonesia, the Concept of Hisbah and its Implications for Elections in Nigeria. Religious education for Aceh millennials to face social change. Islamic Myths and Legends as a Source of Learning Ethics, and the Development of Islamic Education Indicators with Vosviewer. 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 Arabic literature, fiqh on the law of mineral and coal mining, ethics of finding information sources on social and other media, politics in Islamic studies, local wisdom as a source of learning ethics, morality and social change and innovation in Islamic religious education research. 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

الحب من منظور الإمام الشافعي لديوانه" الجوهر النفيس"؛ دراسة أسلوبية فلسفية

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Abstrak

Penelitian ini menganalisis Diwan "Al-Jauhar Al-Nafīs" karya Imam Syafi'i dengan tujuan mengungkap makna dan pengungkapan cinta yang digunakan oleh Imam Syafi'i melalui pola stilistika dan gaya bahasa sastra. Metode deskriptif-analisis digunakan dalam penelitian ini dengan mengidentifikasi unsur-unsur stilistika dan filsafat cinta dalam puisi-puisi Imam Al-Syafi'i di dalam Diwannya, serta mendeskripsikan tentang biografi Imam Al-Syafi'i dan filsafat cinta dengan pendekatan teori cinta Ibnu Qayyim Al Jauziyyah dan Erich Fromm. Hasil penelitian menunjukkan bahwa Imam Syafi'i tidak menjelaskan secara spesifik arti cinta, tetapi ia menggambarkan dalam syairnya bahwa cinta adalah kebahagiaan seseorang dan ketaatan dalam cinta seseorang kepada Allah. Hubungan ini dijelaskan dalam mendeskripsikan cinta terhadap keluarga Nabi Muhammad, orang-orang saleh, keinginan dalam mendeskripsikan cinta terhadap wanita, dan kerinduan dalam mendeskripsikan cinta terhadap tanah air." Metode kebahasaan yang indah dan khas digunakan oleh Imam Syafi'i, seperti pemilihan puisi yang tepat, penggunaan berbagai jenis sajak, dan penggunaan struktur gramatikal yang memperkuat makna yang dimaksudkan. Selain itu, ia menggunakan metode kiasan seperti *majāz, thibāq*, dan *muqābalah* untuk memperindah puisinya

Kata Kunci: Cinta, Diwān Al-Jauhar Al-Nafīs, Stilistika, Filsafat

ملخص

هدف هذا البحث هو الكشف عن الحب في ديوان "الجوهر النفيس" للإمام الشافعي وتحليل أسلوبه اللغوي في التعبير عن هذا الحب من خلال أنماط اللغة والشعر المستخدمة في قصائده. يستخدم البحث المنهج التحليلي الوصفي لاستخراج الصور الأسلوبية وتحليلها وفلسفة الحب في شعر الإمام الشافعي في ديوانه، وكذلك وصف سيرة الإمام الشافعي وفلسفة الحب باستخدام نظرية الحب عند ابن القيم الجوزية وإريك فروم. يعتمد البحث على مراجعة الكتب التي تناولت حياة الشاعر وقصائده، والمراجع ذات الصلة بالموضوع. وأما النتائج التي توصل إليها هذا البحث فهي أن

الإمام الشافعي لم يشرح بالتحديد عن معنى الحب إلا أنه يذكر في شعره بأن الحب هو إسعاد العبد والطاعة في حب العبد إلى الله والعلاقة في وصف الحب على آل محمد والصالحين والصبابة في وصف الحب على النساء والشوق في وصف الحب على الوطنِ. يستخدم الشافعي أساليب لغوية رائعة في تعبيره عن الحب، من خلال اختيار الأبيات والقوافي المناسبة، واستخدام التضمير والأفعال والتقديم والتأخير والنداء والتوكيد والتمني في الصرف، واستخدام التضاد والاشتراك اللفظي والترادف في الدلالة، واستخدام التشبيه والمجاز والكناية والطباق والمقابلة في التصوير.

الكلمات المفتاحية: الحب، ديوان الجوهر النفيس، أسلوبية، فلسفية

المقدمة

ومن أئمة المذاهب الأربعة الذين يهتمون اهتماما كبيرا بعلم الأدب الإمام الشافعي، وحرص أن يكون عالما فقيها لا شاعرا مشهورا، وشهرته في علم الأدب العربي لم يعرفها إلا الذين يطلعون على مناقبه أو يرغبون في الأدب العربي والذين يقرؤون آثاره الشعرية(فؤاد وهب،2002). الإمام الشافعي عالم يعرف أيضًا بشاعره المتميز. ليست تفوقه مقتصرة على ميدان الفقه، بل تمتد أيضًا إلى عالم الأدب بفضل براعته في التعبير عن المعاني العميقة والجميلة من خلال قصائده. أصبحت أعماله مرجعًا محترمًا جدًا في عالم الأدب العربي، حيث يبهر القراء بثراء اللغة والحكمة الواردة فيها. وبعبارة أخرى، لم يكن الإمام الشافعي يترك إرثًا علميًا فقط في ميدان الفقه الإسلامي، بل قدم أيضًا إسهامًا هامًا في إثراء خزانة الأدب العربي (مصطفى الشكعة،1996).

ورغم مهارة الإمام الشافعي في كتابة الشعر التي يعترف بها العديد من خبراء اللغة، إلا أنه رفض أن يُطلق عليه لقب الشاعر. بالنسبة له، كان الشعر مجرد وسيلة لتطبيق العلم الذي يمتلكه (طارق سويدان، 2007). ولهذا السبب، يعتقد كثيرون من العلماء أنه إذا لم تكن لهذا الهدف، لكان الإمام الشافعي يمكن أن يكون شاعرًا مشهورًا حتى يتفوق على لبيد بن ربيعة، شاعر بارع من عصر الجاهلية. وهو ما اعترف به الإمام الشافعي بنفسه في قصيدة (إبراهيم سليم،د.ت):

وَلَولا الشِعرُ بِالعُلَماءِ يُزري * لَكُنتُ اليَومَ أَشعَرَ مِن لَبيدِ.

وقد شاهد عديد من الناس لأدبيته حتى تعجب مالك (ابن كثير،1990) قراءته لفصاحته(الزعبي،1974) . وقال الأصمعي: "صححت أشعار هذيل على فتى من قريش يقال له محمد بن إدريس" (الزحيلي،1979). وكان المبرد يقول: كان الشافعي من أشعر الناس وآدب الناس (الطباع،د.ت). وأظهرت الشواهد السابقة أن الإمام الشافعي كان أديبا وشاعرا.

ولم يذكر أحد من الرواة أن للشافعي ديوانا، ولعل أول من اهتم بجمع شعره ونشره "محمد مصطفى" وكان ذلك سنة 1903م، حيث أصدر في القاهرة مجموعة من شعره سماها "الجوهر النفيس في أشعار الإمام أحمد بن إدريس" ومعظم شعره في الحكمة والنصح والإرشاد، كما أن شعره كان دررا ملأه حكمة، وكان فخما عميق المعاني، ويبتعد عن

غريب الألفاظ، فيه موعظة وتوجيه ونصيحة، وفيه القوة والجزالة وشرف الغرض الذي تقال فيه (نعمان،2011).

فقد ركز الإمام الشافعي رضي الله تعالى عنه تركيزا كبيرا على العلم والأخلاق والتصوف والرحلة والحب، وهذه دعوة منه للاهتمام به، والسير على درب الأنبياء والمرسلين (نعمان،2011). ومن أمثلة قول الإمام الشافعي عن الحب (إبراهيم سليم،د.ت):

ومن البلية أن تحب ولا يحبك من تحبـــــــــه

ويصد عنك بوجهه وتلح أنت؛ فلا تغبه

وهذه القصيدة إحدى قصائده في الحب من طرف واحد. وقد اختارت الباحثة هذه القصائد لأنها قمة شعر الإمام الشافعي في الحب بحيث يتكلم عن حقيقة الحب، مؤكدا أن الحب من طرف واحد ليس حبا وإنما الحب مبادلة ومشاركة ووجدانية. كما حدث ياقوت الحموي بإسناد رفعه إلى ابن عمر الشافعي وقال: كان لأبي عبد الله الشافعي امرأة تزوجها من قريش بمكة وكان يمازحها ثم يقول تلك القصيدة. وإنه لمن البلاء أن تحب إنسانا ولا يحبك، وكلما أقبلت يصد عنك بوجهه ولا يحاول أن يبادلك حبا بحب، ومع هذا فأنت تلح ولا تعامله بالمثل، ولا تقف منه موقف الذي يعمل بالحكمة القائلة: "زر غبا تزدد حبا"، أي لا تلح في الزيارة، وزر يوما بعد يوم، ومرة بعد مرة، ودع الإلحاح جانبا كي تكون محبوبا (إبراهيم سليم،د.ت).

ولقد اختارت الباحثة هذا الموضوع وهو الحب (الجوهري،2009) لأن كثير من البحث في مجتمع حياة الشعراء العرب هو عن المحبة، وقد يكون عادة للشعراء الصوفيون أن يتحدث عن الحب باعتمادهم على قلوبهم، فكيف حقيقة الحب من خلال الفقهاء الذين يعتمدون العقلانية بدليل النقلي والعقلي؟، واختارت الباحثة ديوان الإمام الشافعي لأنه قد استعمله كثير من شعراء العرب. وكذلك من أجل الكشف عن الخصائص الأسلوبية لديوان الجوهر النفيس للإمام الشافعي (في بعض قصائده عن الحب) وذلك من خلال الدراسة لبعض مستوياتها التي تتضمن خمسة مستويات منها المستوى الصوتي، المستوى الصرفي، المستوى النحوي أو التركيبي، المستوى الدلالي والمستوى التصويري بالإضافة إلى ذلك بأن الإمام الشافعي هو معظم إمام المذهب في آسيا جنوبية خاصة في إندونيسيا، ومن أجل إظهار الخصائص الجمالية الموجودة في ديوان الجوهر النفيس للإمام الشافعي. لذلك قدمت الباحثة هذا الموضوع وعنوانه" الحب من منظور الإمام الشافعي لديوانه ''الجوهر النفيس''؛ دراسة أسلوبية فلسفية " .

بناء على المشكلات السابقة فرأت الباحثة أنها لابد من تحديد مشكلة البحث، وحددت بحثها في قصائد "الحب" من الديوان للإمام الشافعي من حيث أخذت الباحثة خمس قصائد تحتوي على موضوع حب الله، حب آل محمد صلى الله عليه وسلم، حب الناس، حب النساء وحب الوطن بالمدخل سيتيليستيكية أو دراسة أسلوبية فيها.

منهجية البحث

إن هذا البحث بحث كيفي وصفي حيث تجمع الباحثة فيه البيانات من الأقوال الآراء حول مفهوم الحب والأسلوب اللغوية في ديوان الجوهر النفيس للإمام الشافعي. والمنهج

الذي اتبعت الباحثة هو المنهج الوصفي التحليلي وهو المنهج الذي يعتمد على دراسة الواقع أو الظاهرة كما توجد في الواقع ويهتم بوصفها وصفا دقيقا وبيانات هذا البحث تسمى بالبيانات الكيفية (موريس أنجرس،2004). والمنهج الكيفي هو أحد أنواع البحوث التي يتم اللجوء إليها في سبيل الحصول على فهم متعمق ووصف شمولي للظاهرة الإنسانية (القرني،2015). وتنهج الباحثة في هذا البحث بالمنهج البياني التحليلي بشكل مجمل (رواس قلعة،.1999)

المبحث الأول : مفهوم الحب و المحبة عند العلماء

الحب لغة: نقيض البغض، والحب: الوداد والمحبة، وكذلك الحِبُّ بالكسر. واختلف منذ القديم في تعريف الحب، عرف أفلاطون الحب بقوله: الحب قوة توطد العلاقات بين المخلوقات وأن ابتسامة الحب تلمع بين السماء والأرض. وأن الحب إرادة ثابتة جذابة تجذب الجنسين وتجعل الإثنين واحدا (خضر موسى محمد حمود ،د.ت).

ذكر ابن القيم رحمه الله على أن للمحبة عدة اشتقاقات وكلها جاءت بصيغة التضعيف. قيل: فذكر أنها مأخوذة من الصفاء والحباب بفتح الحاء وهو ما يعلو الماء عند المطر الشديد. وبناء على هذه المعنى فسر المحبة بأنها غليان القلب وثورانه عند الاهتياج إلى لقاء المحبوب. وقيل: مشتقة من اللزوم والثبات من شدة التصاق قلب الحبيب بالمحبوب. وقيل: مأخوذة من الحب بالضم الحاء وهو الخشبات الأربع التي يستقر عليها ما يوضع من جرة أو غيرها وبسبب هذه التسمية هو أن المحب يتحمل لأجل محبوبه الأثقال (ابن قيم الجوزية،2002).

وقد يقول إريك فروم بأن الإنسان كفرد يولد ويخرج من حالة محدودة، تمنحه العقلانية الوعي بذاته، وعلاقته بالآخرين، ومستقبله. الوعي بوجوده ككيان منفصل، يأتي ويذهب من العالم دون إرادة شخصية، يحمل الوعي بالوحدة والانفصال، وعجزه عن مواجهة قوى الطبيعة. يمكن أن تؤدي هذه التجارب إلى إحداث قلق، وحتى إلى اضطرابات نفسية. لذلك، يُعتبر التغلب على الانفصال والوحدة أمرًا أساسيًا لازمًا للإنسان. وفقًا لفروم، يكون الحب هو الإجابة على الاغتراب والوحدة الإنسانية. الحب الناضج هو الوحدة مع شخص يحافظ على سلامة وفرادته، يكون قوة فعّالة تهدم جدران الفصل بين الإنسان وزملائه. في تناقض الحب، يمكن لشخصين أن يصبحوا واحدًا ولكن يظلون على حيادية كل واحد منهما ككيانين مختلفين (إريك فروم،2005).

أما الغزالي الذي ولد وتوفى بمدينة طوس (505-450هـ) فيضع للحب أصولا متعددة وأسبابا مختلفة، ولا يقف به عند أصل واحد ولا سبب منفرد، وإنما يرجعها إلى أربعة أصول: فالأصل الأول، أن الإنسان لا يحب إلا ما يعرفه ويدركه، فالمعرفة والإدراك شرط سابق للحب. والأصل الثاني أن الإنسان لا يحب إلا ما يوافق طبعه ويلائمه لأنه يلذه ويسره، ولا يبغض إلا ما ينافر طبعه. والأصل الثالث، أن المحبوبات تختلف باختلاف الحواس والإدراك، فلكل حاسة نوع لذة تلائم وظيفتها، فالعين تلذ بإبصار الصور الجميلة ، والاذن تلذ باستماع النغمات المتناسقة. اما الأصل الرابع ، فكان للأخلاق أثره في تكوين الحب أو البغض فكلما كان الخلق حسنا أوجب التحاب والتآلف والتوافق، وكل ما كان سيئا كان التباغض والتحاسد (الألوسي،1999)، والغزالي يقول: "إذا عرف الإنسان الله أحبه، ومتى عرفه تبرأ من كل ما في العالم، ولذلك فالحب هو المعرفة بالذات (الغزالي،2005).

وأنواع الحب هو حب الناس لله تعالى والرسول صلى الله عليه وسلم، وهناك حب غريب وعجيب حب الدنيا وزينتها وحب السلطة والتسلط على رقاب الناس وحب الجاه (حليمة علي مصطفى أبو رزق،2018).

وإن تعددت تعاريف الحب لغة واصطلاحا وكتب عنها علماء الغرب والشرق قديما وحديثا فالحب المقصود في قصيدة الشاعر يرجع إلى المعنى اللغوي لأنه هو المراد.

المبحث الثاني :لمحة سريعة عن الحياة الإمام الشافعي وديوان "الجوهر النفيس".

حينما نتصفح ديوان الإمام الشافعي نجده في معظمه يتناول القضايا الحياتية بأساليب مختلفة من قصيد إلى أخرى على سبيل المثال فقد طرح الشافعي مجموعة من الأفكار المرتبطة بحياة الأفراد كالحب والبخل والكرم والعلم وغيره.

تميز هذا الديوان على الدواوين الشعرية الأخرى لأنه صدر من الإمام في شتى العلوم إمام في الفقه واللغة والحديث والتفسير وغير ذلك، وكونه على صادرا من عالم جامع يؤدي إلى القبول لدى المجتمع مع اختلاف أعراقهم وثقافتهم.

عندما أخبر الشافعي أنه نشأ يتيما في حجر أمه وحملته من بلد إلى بلد وأنه أقام في البوادي عدة سنين وأصبح لديه من تجارب الحياة مع أنه لم يزل في سن شبابه فلا غرابة في أن يكون له قدرة لإصدار وإلقاء قصائد أو أبيات الشعر المستحسنة عند النقاد.

في هذا الديوان شهد الشافعي على نفسه أنه لو خاض في الشعر كما خاض الشعراء والأدباء لفاق على هؤلاء، ولكنه يرى أن الشعر لا يليق فيمن يقال لهم العلماء وذلك من خلال قوله:

ولولا الشعر بالعلماء يزري ... لكنت اليوم أشعر من لبيد)إبراهيم سليم،د.ت).

ولقد جُمع ديوان الشافعي من قبل ولكنه لم يعرض على الصورة اللائقة به، والتي تحقق الانتفاع الكامل بما جاء فيه، فقد حرص محمد إبراهيم سليم كل الحرص على اختيار العنوان الملائم لكل مقطوعة ولم يفتنى أن يرجع إلى ما تضمنته كتب الأدب من تلك المقطوعات إلى جانب مخطوطة الديوان (إبراهيم سليم،د.ت).

ولم يذكر أحد من الرواة أن للشافعي ديوانا، ولعل أول من اهتم بجمع شعره ونشره "محمد مصطفى" وكان ذلك سنة 1903م، حيث أصدر في القاهرة مجموعة من شعره سماها "الجوهر النفيس في أشعار الإمام أحمد بن إدريس" وتقع في سبع وأربعين صفحة، ومعظم شعر الشافعي في الحكمة والنصح والإرشاد، فكان شعر الإمام الشافعي دررا ملأه حكمة، وكان فخما عميق المعاني ويبتعد عن غريب الألفاظ، فيه موعظة وتوجيه ونصيحة، وفيه القوة والجزالة وشرف الغرض الذي تقال فيه (نعمان ،2011).

ولقد امتلأت به المراجع والموسوعات اللغوية والأدبية وتناثرت منه مقطعات في كتب الفقه والحديث وتناقلها رواد الحكمة جيلا بعد جيل، فعاشت على كل لسان. ومن هنا نرى أن لشعره مذاقا خاصا وطعما محبوبا مفضلا لدى الخاصة والعامة (إبراهيم سليم،د.ت).

ومع علو لغة الشافعي في كل أقواله فإن شعره سهل ممتنع، ولعلك إذا قست قطعة من نثرة بمقطعة من شعره بدا لك الفرق بين اللغتين، فإنه في النثر يختار أجزل الألفاظ ويميل إلى الغريب الصعب. أما ألفاظه في الشعر فلن تعثر فيها على غريب ولا صعب بل

كان جل شعره سهلا واضحا. وكان شعره كله مقطعات، فلم ينظم قصائد طوالا ويميل إلى المقطعات دون القصائد، ولذا سهل الاقتباس منه والاستدلال به (إبراهيم سليم،د.ت). ويبدو أن ميله إلى المقطعات كان صادرا عن طبعه الذي اختار الإيجاز في كل ما يكتب حتى قال فيه يونس من حبيب: كان لسانه أكبر من كتبه (نعيم زرزور،1984).

ولما كان الشافعي قد قصد في شعره إلى السهولة والوضوح وسلك في أكثره سبيل الارتجال فإنه لم يقل في كل القوافي، بل غادر القوافي الصعبة فلم يسلكها واكتفى بالقول في الحروف الجيدة التي لا تقف أمام العذوبة والرقة والسرعة والارتجال (نعيم زرزور،1984).

وإن عرض المقطوعات في إطار الجو النفسي الذي قيلت فيه، ومعايشة القارئ للظروف التي انفعل بها الشاعر، والتمهيد لكل مقطوعة والتعليق عليها مما يجعل القارئ يحيا مع الشافعي ويعيش تجربته ويفتح لها قلبه وعاطفته فتحقق الهدف المرجو منها وتتيح للقاعدة العريضة من القراء استفادة أكثر ومتعة أفضل وسعادة أجمل (إبراهيم سليم،د.ت).

المبحث الثالث :دراسة أسلوبية في شعر الحب للإمام الشافعي في ديوان "الجوهر النفيس"

الحب عند الإمام الشافعي في ديوان "الجوهر النفيس".

قبل دراسة أسلوبية في شعر الحب للإمام الشافعي في ديوان "الجوهر النفيس" هل تناول الإمام الشافعي موضوع الحب تحديداً وتفصيلا في ديوانه؟ ما هو تعريف الحب وأنواعه عند الإمام الشافعي؟ كلها من بعض الأسئلة التي ستطرح عند بحث موضوع الحب عند الإمام الشافعي. قبل الإجابة على هذا السؤال، لا بد أن يعرف معنى أبيات شعره وفئاتها في ديوانه.

جاء في كتاب التوجيه الأدبي: "هناك أبيات كثيرة من الشعر والشعراء تحتوي على آراء حول فلسفة الحياة".

وفيما بعد سميت هذه الأبيات المعينة بالأبيات الأدبية. والشيء الذي يجب معرفته هو أن أبيات القصيدة بأكملها تأخذ الشكل الذي يتضمن نصائح وتوجيهات إلى المسار الصحيح. ويتضح ذلك في قصائد الإمام الشافعي ومنها الأبيات التالية:

أُحِبُّ الصَّالِحِينَ وَلَسْتُ مِنْهُمْ * لَعَلِّيْ أَنْ أَنَالَ بِهِمْ شَفَاعَهْ.

وَأَكْرَهُ مَنْ تِجَارَتُهُ الْمَعَاصِـــــــــــــــــيْ * وَلَوْ كُنَّا سَوَاءً فِيْ الْبِضَاعَهْ (إبراهيم سليم،د.ت).

وهناك أيضاً الأبيات التي يذكر فيها الإمام الشافعي بالقصد موضوعات تعبر تحديداً عن الواقع، كما في الأبيات التالية:

قَالُوْا : تَرَفَّضْتَ قُلْتُ : كَلَّا * مَا الرَّفْضُ دِيْنِيْ وَلَا اِعْتِقَادِيْ.

لَكِنْ تَوَلَّـــــــيْتُ غَـــــــيْرَ شَكٍّ * خَيْـــــــــــــرَ إِمَامٍ وَخَـــــــيْرَ هَادِيْ.

إِنْ كَـــــــانَ حُبُّ الْوَلِيِّ رَفْضًا * فَـــــــإِنْ رَفْـــــــــضِيْ إِلَى الْـــــــعِبَادِ (إبراهيم سليم،د.ت).

تعتبر موضوعات الأدب من أشرف أبواب الشعر وأسماها، حتى يكون مجد هذه موضوعات الأخلاق تفوق الموضوعات الأخرى. كما أن أبيات الإمام الشافعي من هذا

النوع جميلة جداً وغالباً ما تتبعها صور تمس قلوب القراء وأبياته الجيدة كثيرا ما تجرى مجرى الأمثال. وليس في أبواب الشعر باب يكثر الاستشهاد به كباب الأدب (إبراهيم سليم،د.ت).

لذلك يمكن القول أن هذه المجموعة من القصائد للإمام الشافعي يمكن تصنيفها على أنها إحدى اللآلئ الشعرية ذات الطابع الأدبي. ليس ذلك فحسب، بل يمكن اعتباره أيضًا عينًا صفيا يمكن للمربين والآباء والأطفال أن يأخذوا منه دروسًا قيمة. وكأن التجربات الحياتية التي قدمها الإمام الشافعي في مختاراته الشعرية تشبه الشمس التي تنير العالم، وكذلك الصحة التي تمكن الإنسان من القيام بجميع الأنشطة (إبراهيم سليم،د.ت).

للإجابة على السؤال في بداية هذه الكتابة، يمكننا أن نرى أن أحد الموضوعات التي قدمها الإمام الشافعي في مجموعته الشعرية هو موضوع الحب.

تبدأ المناقشات حول الحب عادةً بأسئلة حول طبيعة الحب. هل لديه جوهر أم أنه وهم بمعنى أنه مفهوم غير معقول بحيث لا يمكن تفسيره بشكل معقول. هناك شخص آخر يقول أن الحب مرتبط بشيء أساسي ولكنه شيء يصعب الوصول إليه بالعقل أو لا يمكن تفسيره بالعقل، ويمكن تشبيهه بالأكسجين الذي نحتاجه ونشعر بفوائده لراحتنا وحتى استمرار حياتنا، لكننا لا نستطيع أبدا رؤيتها أو لمسها.

والاقتراض من تصنيف ابن قيم الجوزية إلى أن الحب له عدة مستويات، أولاً: حب الله للعبد. ثانيًا، حب العبد لله وثالثًا حب العبد للعبد (ابن قيم الجوزية،2002).

وصف مستويي الحب الأول والثاني ، أي حب الله للعبد وحب العبد لله، يدندن الإمام الشافعي في أبياته (إبراهيم سليم،د.ت):

تَعْصِى الإِلَهَ وَأَنْتَ تُظْهِرُ حُبَّهُ * هَذَا مُحَالٌ فِيْ الْقِيَاسِ بَدِيْعُ.

لَوْ كَانَ حُبُّكَ صَادِقًا لَأَطَعْتَهُ * إِنَّ المُحِبَّ لِمَنْ يُحِبُّ مُطِيْعُ.

فِيْ كُلِّ يَوْمٍ يَبْتَدِيْكَ بِنِعْمَةٍ * مِنْهُ وَأَنْتَ لِشُكْرِ ذَاكَ مُضِيْعُ.

في الأبيات السابقة، يصف الإمام الشافعي أن شكل محبة الله للعبد هو تقديم النعم دائمًا لجميع مخلوقاته البشرية، سواء نعمة الحياة، أو نعمة الصحة، بالإضافة إلى بركات أخرى لا حصر لها، على الرغم من قلة الناس الذين ممتنون لذلك. كدليل على حب الله للعبد، لا يهتم الله بما إذا كان الإنسان مطيعًا أو ممتنًا له أم لا. يستمر الله في تقديم النعم لجميع البشر، لأن الحب هو إسعاد العبد.

وفي الوقت نفسه، فإن حب العبد لله متدرجة. لكن الواضح أن الرحلة إلى الله هي رحلة للوصول إلى حبه، بحيث تكون جميع الظروف التي يمر بها المسافر نحو الله جزءًا من مستويات الحب المختلفة له.

إن حب العبد لله عند الإمام الشافعي صفة تظهر في المؤمن بحيث يترتب عليها طاعته واحترامه وتعظيمه، ومن ثم يعلق عليه أهمية على الآخرين. الخطوة الأولى التي يجب أن تتحقق من أجل تحقيق الحب الإلهي هي الإيمان بوحدانيته، وهذا يشجع الإنسان على محاولة التعرف على مطالبه ثم الالتزام بالطاعة لأن الحب هو الطاعة (ابن قيم الجوزية،2002).

فالطاعة تبدأ بالخوف الذي بسبب الإدراك الوثيق يزداد الخوف ثم يصحبه الرهبة. وعندما يحل هذا، يزداد الخوف الممزوج بالرهبة، فيلد الرجاء، ويزداد هذا مرة أخرى فيلد الشوق. في هذا الشوق يشعر المحب بعلاقة العبد مع الله فيشعر بالهدوء. عندما يشعر بالهدوء نهارًا وليلًا، في عزلة أو وسط حشد، سيكون دائمًا في بيئة المتعة.

المستوى الثالث من الحب هو حب العبد للعبد (ابن قيم الجوزية،2002). إذن، من ينبغي أن نحبه بين العبد، ومن يجب أن نكره بينهم؟ إذا نظرنا إلى إجابة الإمام الشافعي على هذا السؤال، نجد إجابة رائعة منه عندما وصف حبه واعتزازه بأهل بيت النبي (إبراهيم سليم،د.ت).

<div dir="rtl">

يَا آلَ بَيْتِ رَسُـــــــــــــوْلِ اللهِ حُبُّكُمْ * فَرْضٌ مِنَ اللهِ فِي الْقُرْآنِ أَنْـــــــــــــزَلَهُ.

يَكْفِيْكُمْ مِنْ عَظِيْمِ الْفَخْرِ أَنَّكُمْ * مَنْ لَمْ يُصَلِّ عَلَيْكُمْ لَا صَلاةَ لَهُ.

</div>

وفي أبيات أخرى (إبراهيم سليم،د.ت)، كان الإمام الشافعي بتواضعه الشديد، أجاب على السؤال أعلاه بشعره.

<div dir="rtl">

أُحِبُّ الصَّالِحِيْنَ وَلَسْتُ مِنْهُمْ * لَعَلِّي أَنْ أَنَالَ بِهِمْ شَفَــــاعَهْ.

وَأَكْرَهُ مَنْ تِجَارَتُهُ الْمَعَـــــــــــــــاصِيْ * وَلَوْ كُنَّا سَوَاءً فِيْ الْبِضَاعَهْ.

</div>

من هذه الآيات في الواقع، أراد الإمام الشافعي أن يصبح حبه لهؤلاء الصالحين شفاعته أمام الله سبحانه وتعالى. لأن من أحب جماعة فإنه يجمعهم في الآخرة. وهذا الحب من أنواع العلاقة، لأن الحب رابط داخلي بين المحب والمحبوب.

إلى جانب حب الصالحين، يكره الإمام الشافعي حقًا أولئك الذين عملهم هو فقط عمل الباطل والعصيان. على الرغم من أنه في الوقت نفسه يعترف بأنه لا يزال يحب ارتكاب الفسق.

وفي قصيدة أخرى (إبراهيم سليم،د.ت) يذكر الإمام الشافعي عن الحب من طرف واحد فلا يسمى الحب. لأن ما يسمى بالحب هو الصبابة، أي إذا كان هناك شعور بالحب المتبادل وتبادل المشاعر في كلا الشخصين (ابن القيم الجوزية،1973).

<div dir="rtl">

وَمِنَ الْبَلِيَّةِ أَنْ تُحِبَّ * وَلَا يُحِبُّكَ مَنْ تُحِبُّهُ.

وَيَصُدُّ عَنْكَ بِوَجْهِهِ * وَتُلِحُّ أَنْتَ فَلَا تُعِبُّهُ.

</div>

واحدة من أسوأ الكوارث التي يتعرض لها الإنسان هي عندما يحب شخصًا ما، ولكن الشخص الذي يحبه لا يريد (أن يحبه) أبدًا. عندما كنت تقبل كل ما بداخله، لكنه يدير وجهه بعيدًا عنك، ولا يحاول رد حبك مطلقًا، فلا تيأس. ولا ترد على هذا الموقف مثل موقفه منك. في أبيات أخرى، يذكر الإمام الشافعي أيضًا أن الحب من طرف واحد هو اختبار الحياة الثقيل للغاية والمعاناة. لأن القرب من شخص غير محبوب هو في الواقع أسوأ المحنة (إبراهيم سليم،د.ت).

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اكْثَرَ النَّاسُ فِيْ النِّسَاءِ وَقَالُوا : * إِنَّ حُبَّ النِّسَاءِ جَهْدُ الْبَلَاءِ.

لَيْسَ حُبُّ النِّسَاءِ جَهْدًا وَلَكِنْ * قُرْبُ مَنْ لاتُحِبُّ جُهْدُ الْبَلَاءِ.

</div>

يصف الإمام الشافعي أيضًا حب العبد للعبد عندما يشعر بالشوق إلى أسرته وبلده أو وطنه، مما يخلق إحساسًا بالحساسية الخاصة به وكأنه يخاف من اللصوص. وهذا النوع من الحب يسمى "العِشق"، وهو شعور يجعل الإنسان يتجاوز حدود حبه ويضطرب بسبب شوقه؛ لأن الحب شوق للحبيب (ابن القيم الجوزية،1973).

الشوق إلى أسرته ووطنه جعل الإمام الشافعي يبدو أنه استسلم للمدينين (عائلته وبلدته)، لأنه بفضلهم يتمكن من السفر إلى الخارج. ومع ذلك، يبدو أنه لا يزال يتحمل مثل هذا الدين الثقيل.

التحليل الأسلوبي لشعر الإمام الشافعي عن الحب في الديوان.

حب الله

قال الإمام الشافعي رضي الله عنه:

تَعْصِى الإِلَهَ وَأَنْتَ تُظْهِرُ حُبَّهُ * هَذَا مُحَالٌ فِيْ الْقِيَاسِ بَدِيْعُ.
لَوْ كَانَ حُبُّكَ صَادِقًا لَأَطَعْتَهُ * إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيْعُ.
فِيْ كُلِّ يَوْمٍ يَبْتَدِيْكَ بِنِعْمَةٍ * مِنْهُ وَأَنْتَ لِشُكْرِ ذَاكَ مُضِيْعُ.

1. المستوى الصوتي

يوجد من خلال هذه الأبيات تصوير الشافعي في حب الله من خلال البحر الكامل، حيث كانت أجزاءه متفاعلن متفاعلن متفاعلن * متفاعلن متفاعلن متفاعلن

استخدم الشاعر في هذه الأبيات قافية العين التي خصت ثلاثة أبيات في ديوان الإمام الشافعي فقط، كان الإمام الشافعي قد استخدمها في موضوع وصف الحب، ذلك لأن قافية العين لها خاصية وميزة في جو الحب، ودليلنا على ذلك مجئ بَدِيْعُ، مُطِيْعُ، مُضِيْعُ. والعين من الأصوات الاحتكاكية، وهي الحروف التي يتم نطقها لا يتم ضغط أعضاء الكلام بإحكام، ولكنها توفر فرصة للهواء بالمرور بحرية في تلك المنطقة (أحمد سيوطي أنصاري ناسوتيون،2015)، وهذا يسبب الاهتزاز. من هذه المعلومات، يمكن استنتاج أنه عندما يقرأ ما تلك القصيدة أو ينطق بها، فإنها ستسبب اهتزازًا لمن يقرأها أو ينطقها، وكان موضوع القصيدة هو حب الله. هذا بالتأكيد ليس بدون سبب، لأن هذا الأمر يتماشى مع إحدى الآيات القرآنية، التي ذكر فيها من الذي يقرأ عليه اسم الله جل جلاله فكانت قلوبه وجلت واهتزت. وتلك الآية هي: إِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ إِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوْبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ.

إشباع حركات في صدر البيت الأول و صدر البيت الثاني في حرف الهاء " حبه" " لأطعته" كذلك في آخر عجز البيت في هذه الأبيات الثلاثة كلها بَدِيْعُ، مُطِيْعُ، مُضِيْعُ. وفي قافية هذه الأبيات القافية مردوفة في هذه الثلاثة كلها، وقد تأتي الياء ردفا وهو حرف مدّ بَدِيْعُ، مُطِيْعُ، مُضِيْعُ.

وفي البيتين التاليين شهدنا تكرار كلمة "الحب" أربع مرات، الكلمة الأولى "حبه" والثانية "حبك" ثم "المحب" و"يحب" وهذا من غرض التسجيل على السامع.

2. المستوى الدلالي

يوجد في هذه الأبيات التضاد (أحمد مختار عمر،1982)، وهو بين كلمة تَعْصِى وحب، حيث هناك التضاد بين هاتين الكلمتين. كيف يمكن أن يحب لكنه في الواقع يعصي. لا توجد علاقة قط بين هاتين الكلمتين. لكن هنا يكمن تفردها وجمالها، وهذا التضاد يعتبر مزايا في هذه الأبيات، لأن سماع أشياء متناقضة كهاتين الكلمتين في هذه الأبيات ستجعل القراء أكثر فضولًا وسيقرأونها حتى النهاية حتى يجدوا الإجابة على فضولهم.

ويوجد أيضا في هذه الأبيات الاشتراك اللفظي (أحمد مختار عمر،1982) وهو في كلمة الإلَهَ. لأن كلمة إله معناه المعبود، وكما عرفنا أن المعبود عند بعض الأديان معبوده الخاص. في الواقع لكلمة الإله معناها المعبود عاما، بمعنى أنه لمعرفة الإله المقصود يجب أولاً أن يعرف السياق الديني الذي تتم مناقشته. لأننا كما نعلم أن لكل دين إلهه الخاص. مثل الإله في الإسلام والمسيحية مختلف. وفي هذا السياق لأن الشاعر من أحد العلماء الإسلامي العظيم، فمن المؤكد أن كلمة الإله هنا يقصد بها الله.

ولكن إذا نظرنا عن كثب، وجدنا في الواقع المعنى الضمني في استخدام كلمة الإله في هذا السياق. وقد يكون هذا أيضًا شكل دعوة الإمام الشافعي التي يستخدمها في أبياته، وذلك لعدم ذكر الله مباشرة وتفضيله استخدام كلمة الإله. ليس من المستحيل أن يقرأ هذه الأبيات أيضًا غير المسلمين.

وكذلك يوجد أيضا تكرار كلمة الحب في هذه الأبيات. حيث ذكرت أربع مرات، بتفصيلها ثلاث مرات بصيغة اسم يعني المصدر والفاعل وواحد بصيغة الفعل. وكثرة ذكر كلمة الحب في هذه الأبيات تدل على أن الحب في هذا السياق يعتبر موضوعا رئيسيا، حتى يكون الحب مذكورا بأربع مرات. وذلك الحب الرئيسي هو حب الله.

3. المستوى التصويري

يوجد في هذه الأبيات الطباق (أحمدالهاشمي،د.ت)، وهو في كلمة { تَعْصِى الإِلَهَ وَأَنْتَ تُظْهِرُ حُبَّهُ}. كما سبق بيانه، أن هناك كلمتين متناقضتين وهما المعصية والحب. وهذا التضاد سيجعل القراء أكثر فضولًا وسيقرأونها حتى النهاية حتى يجدا الإجابة على فضولهم.

وأخيرا أن نتيجة في هذا البيت يدل على إجراء تحليل باستخدام علم الأسلوب في هذه الأبيات بموضوع حب الله. في هذه الأبيات يبدو أن الإمام الشافعي جادّ جدًا ولا يتلاعب عندما يتحدث عن موضوع حب الله، بدءًا من وجهة المستوى الصوتي، فمن الواضح أن اختيار الإمام الشافعي القافية المستخدمة يدعم هذه الحجة بقوة.

وكذلك من حيث البنية اللغوية، سواء من حيث المستوى الصرفي أو المستوى التركيبي. يستخدم الشاعر تراكيب لغوية لها خصائصها الخاصة عند الحديث عن موضوع حب الله، مثل استخدام الإضمار واستخدام التقديم والتأخير الموجود في هذه الأبيات كدليل على هذه الشخصية. لا يكفى ذلك عند هذا الحد فقط، فعند الحديث عن حب الله يذكر الشاعر مرارًا عبارة الحب. بالطبع هذا يوضح مدى حب الله وعظمه.

ومن حيث الأسلوب اللغوي الذي استخدمه الشاعر عندما يتحدث عن حب الله، يستخدم الإمام الشافعي أسلوباً جميلاً ورائعا في اللغة، أي باستخدام الأسلوب اللغوي وهو أسلوب التناقض مما يخلق فضولا لدى القراء حتى يكونوا فضوليين ومليئين بالفضول. وفي النهاية يقرأها القراء حتى يصلوان إلى النهاية. يرتبط هذا الأمر ارتباطًا وثيقًا بأهمية حب الله الذي يجب قراءته وفهمه بشكل كامل وشامل. لأن حب الله مهم جدا ويجب أن يعرفه كل إنسان.

حب آل محمد صلى الله عليه وسلم
قال الإمام الشافعي رضي الله عنه:
يَا رَاكِبًا قِفْ بِالْمُحَصَّبِ مِنْ مِنًى * وَاهْتِفْ بِقَاعِدِ خَيْفِهَا وَالنَّاهِــــــــضِ.

سَحَرًا إِذَا فَاضَ الْحَــجِيْجُ إِلَى مِنًى * فَيْضًا كَمُلْتَطِمِ الْفُـــــــرَاتِ الْفَائِـــضِ.
إِنْ كَانَ رَفْـــــــضًا حُـــبُّ آلِ مُحَمَّدٍ * فَلْيَـــــــشْهَدِ الثَّـــــــقَلَانِ أَنِّيْ رَافِــــضِيْ.

1. المستوى الصوتي

نرى من خلال هذه الأبيات تصوير الإمام الشافعي في حب آل محمد صلى الله عليه وسلم من خلال البحر الكامل التام، حيث نجد أن أجزاءه تتكون من ست التفعيلات: متفاعلن متفاعلن متفاعلن * متفاعلن متفاعلن متفاعلن وكان العروض والضروب صحيحين . والقوافي بإشباع الياء في أخر العجز، والقافية كانت في كلمة واحدة وهي ناهض (نَأْهِضِيْ) وتتكون من التأسيس، والدخول، والراوي، والوصل.

ونجد قافية الضاد في هذه الأبيات من ديوان الشافعي. وقد استخدم تلك القافية الشاعر في موضوع وصف الحب لآل محمد صلى الله عليه وسلم، وكان الضاد هو الحرف الخاص للغة العربية الذي لم يوجد في اللغات الأخرى. وهذا الأمر يدل على أن هذه الأبيات مميزة لأنها تتكلم عن حب آل النبي صلى الله عليه وسلم، بالإضافة إلى ما يدل على قول الإمام الشافعي بالتقدير والتأكيد. لأنه يؤكد بالفعل في هذه الأبيات أنه ليس شيعيًا ولكنه لا يزال يحب أهل بيت النبي.

وحرف الضاد من الأصوات الانفجارية، وهي الحروف التي تخرج من الحلق وتعتبر أعمق وسيلة تعبير في مخارج الحروف، وهي الحروف التي عند التحدث بها مقاومة قوية من أعضاء الكلام ولا تخرج من الهواء، سواء من العد أو من الجانبين الأيمن والأيسر من اللسان (أحمد سيوطي أنصاري ناسوتيون،2015). بحيث يُحاط الهواء خلف جهاز الكلام، ثم يقوم جهاز الكلام المعترض بفتح مجرى الهواء بسرعة مما ينتج عنه خروج صوت ذلك الحرف.

إن استخدام قافية الضاد في هذه الأبيات تثير إلى معنى الشعر. لأن هذه القافية تجعل من الذين يقرؤونها يضطرون إلى أخذ نفس عميق مرارًا وتكرارًا، وحتى يقولون إنه لا يمكن فعلها بسرعة مما يعني أنه يجب قولها ببطء وتأن. هذا الأمر يناسب موضوع هذه الأبيات. لأنها تتحدث عن حب آل محمد صلى الله عليه وسلم ، وهذا الحب واجب كما يجب علينا حب الله. لكن في بعض الدوائر هناك من الذين يزعمون أن حب آل محمد صلى الله عليه وسلم هو أمر سلبي، بل ويتهمون بأن حب آل محمد صلى الله عليه وسلم من أعمال الشيعة الرافضة. أي مجموعة في اللاهوت لديها معتقدات معينة يعتبرها غالبية الآخرين غير صحيحة. لكن في هذه الأبيات يرفض الشاعر هذا الافتراض بشدة. بالنسبة له إذا كان حب آل محمد صلى الله عليه وسلم يعتبر من أعمال الشيعة الرافضة، فهو على استعداد لاتهامه بالشيعة حتى لو كان حب النبي صلى الله عليه وسلم وآله واجبًا عليه. على الرغم من اتهامه إلا أنه لا يتزعزع في موقفه. هذا هو صلابة الإمام الشافعي في أبياته.

2. المستوى الدلالي

يوجد في هذه الأبيات المشترك اللفظي يعني في كلمة {الثقلان}. وهي اسم بصيغة التثنية من كلمة الثقل، ولكنها تملك المعنى الآخر يعني الناس والجن. وحين نرى السياق في تلك الأبيات، فإن المعنى المقصود هو الناس والجن بالتأكيد، كما قد ذكر في السابق.

3. المستوى التصويري

في هذه الأبيات نجد التصوير بالتشبيه (السيوطي،2020) ، يعني في كلمة:

{سَحَرًا إِذَا فَاضَ الْحَجِيْجُ إِلَى مِنَّى * فَيْضًا كَمُلْتَطِمِ الْفُرَاتِ الْفَائِضِ}

هناك التشبيه التام بحيث يذكر فيه أداة التشبيه ووجه الشبه. أما أداة التشبيه في ذلك البيت فهو حرق {الكاف}، وأما وجه الشبه في ذلك البيت فهو {حالة الفيض}. كان الشاعر الإمام الشافعي في هذه الأبيات يريد وصف حالة العديد من الأشخاص الذين كانوا مكتظين مثل ملتطم الفرات الفائض.

وأخيرا أن نتيجة في هذا البيت يدل على إجراء تحليل باستخدام علم الأسلوب في هذه الأبيات للشاعر بموضوع حب آل محمد صلى الله عليه وسلم. في هذه الأبيات يبدو أن الإمام الشافعي عندما يتحدث عن حب آل محمد صلى الله عليه وسلم في أبياته، أكد الإشعار أن حب آل محمد صلى الله عليه وسلم أمر واجب، وهو يعبر عنه في أبياته بالطبع بجماليتها اللغوية وروعتها اللغوية. ويمكن ملاحظة ذلك بدءًا من المستوى الصوتي، حيث استخدم الشاعر القافية المتوافقة جدًا مع الموضوع الوارد في الأبيات. مع اختيار هذه القافية يزيد من تقوية وتأثير رسالة الأبيات وإشعارها بحيث تصبح اللغة أقوى وأجمل.

بالإضافة إلى ذلك، على مستوى البنية اللغوية، سواء على المستوى الصرفي والنحوي أو التركيبي، استخدم الشاعر البنية اللغوية المناسبة. باستخدام أسلوب النداء في مطلع الأبيات والتوكيد فيها. مرة أخرى، يقوي الشافعي معنى هذه الأبيات وإشعار معناها. لأن رسالة المعنى المنقولة فيها تعتبر شيئا مهما، ألا وهو حب آل محمد صلى الله عليه وسلم.

أما في المستوى الدلالي، على الرغم من أن ذكر كلمة الحب في هذه الأبيات ربما لم يكن بقدر ذكر حب الله في الأبيات القديمة، إلا أن طريقة الشاعر في الإلقاء باللغة المليئة بالتوكيد تدل على أن حب آل محمد صلى الله عليه وسلم في الواقع لا تقل أهمية عن حب الله. والآخر على المستوى التصويري، لا يستخدم الشاعر عدة من الأسلوب التصويري، بل يستخدم التشبيه الواحد فحسب، وحتى مع ذلك فهو في الواقع ليس من الموضوع الرئيسي. ولكن لا يزال هذا التشبيه الواحد له تأثير إضافة إلى جمال هذه الأبيات وروعتها.

حب الناس

قال الإمام الشافعي رضي الله عنه:

أُحِبُّ الصَّالِحِـــــــــــــيْنَ وَلَسْـــــــتُ مِنْـــــــــهُمْ * لَعَــــلِّيْ أَنْ أَنَالَ بِهِــــمْ شَفَاعَـــــــــــــهْ

وَأَكْـــــــــرَهُ مَنْ تِجَــــــارَتُـــــهُ الْمَعَـــــــــاصِـيْ * وَلَـــــوْ كُنَّا سَـــوَاءً فِيْ الْبِضَاعَهْ

1. المستوى الصوتي

نرى من خلال هذه الأبيات تصوير الإمام الشافعي في حب الناس من خلال البحر الوافر (أحمدي عثمان،2013) ، حيث نجد أن أجزاءه تتكون من ست التفعيلات مفاعلتن مفاعلتن فعولن * مفاعلتن مفاعلتن فعولن.

يستخدم الشاعر في هذه الأبيات قافية العين، والعين تعتبر من الأصوات الاحتكاكية. وهي الحروف التي عندما يتم نطقها لا يتم ضغط أعضاء الكلام بإحكام، ولكنها توفر فرصة للهواء بالمرور بحرية في تلك المنطقة (أحمد سيوطي أنصاري ناسوتيون،2015)، وهذا يسبب الاهتزاز كما قد يذكر في موضوع حب الله. لذلك من هذه المعلومات، يمكن استنتاج أيضا أنه عندما يقرأ شخص ما تلك القصيدة أو ينطق بها، فإنها ستسبب اهتزازًا لمن يقرأها أو ينطقها، وكان موضوع القصيدة هو حب الصالحين الذين هم في عبادة الله خاشعون.

كما قد ذكر في موضوع حب الله، إن استخدام قافية حرف الاحتكاكية تسبب اهتزازا. لأن الصالحين هم الذين يتقربون مع الله وهم يملكون علاقة وثيقة مع الله، لذلك كان الصالحون أكرم الناس درجة عند الله. إذن، عندما يتحدث عنهم فيشعر بالاهتزاز لعلو درجاتهم.

2. المستوى الدلالي

يوجد في هذه الأبيات التضاد، وهو بين كلمة "أحب وأكره"، وبين كلمة "الصالحين والمعاصى". باستعمال التضاد بين الكلمات في هذه الأبيات يزيد جمال الشعر وروعته، وكما قد ذكر في القديم، أن هذا التضاد يعتبر مزايا في الأبيات، لأن سماع أشياء متناقضة كهاتين الكلمتين في هذه الأبيات ستجعل القراء أكثر فضولًا وسيقرأونها حتى النهاية حتى يجدوا الإجابة على فضولهم.

لو سئلتَ : من أولئك الذين تحبهم من الناس؟ ومن أولئك الذين تكرههم؟ فماذا يكون جوابك؟ إن الحب في الله، والكره في الله من صفات المؤمنين المتقين !!)إبراهيم سليم،د.ت).

والإمام الشافعي يجيب في تواضع العلماء ؛ لكيلا يزكى نفسه، فيقول : أحب الصالحين ولست منهم. وهو يرجو أن يكون هذا الحب شفيعا له عند الله فمن أحب قوما حشر معهم، ومن السبعة الذين يظلهم الله بظله يوم لا ظل إلا ظله اثنان تحابا في الله. وهو يكره من يتاجرون في المعاصى ويجعلونها بضاعتهم ولو كانوا مثله، وهكذا المؤمن يحب الحق ويتقبله ممن جاء به من صغير أو كبير وإن كان بعيدا، ويرد الباطل ويكرهه ممن جاء به من صغير أو كبير وإن كان حبيبا أو قريبا.

من هذه الآيات في الواقع، أراد الإمام الشافعي أن يصبح حبه لهؤلاء الصالحين شفاعته أمام الله سبحانه وتعالى. لأن من أحب جماعة فإنه يجمعهم في الآخرة. وهذا الحب من أنواع العلاقة، لأن الحب رابط داخلي بين المحب والمحبوب. إلى جانب حب الصالحين، يكره الإمام الشافعي حقًا أولئك الذين عملهم هو فقط عمل الباطل والعصيان. على الرغم من أنه في الوقت نفسه يعترف بأنه لا يزال يحب ارتكاب الفسق.

1.3 لمستوى التصويري

في هذا المستوى التصويري تم العثور على الظواهر المتنوعة. ابتداء بالكلام الخبري ثم الكلام الإنشائي. أما كلام الإنشائي فهناك يستخدم الشاعر أسلوب التراجي في كلمة لعلي أن أنال، وهو من جنس إنشاء طلبي (أحمدالهاشمي،د.ت) في علم المعاني. ثم وجد أيضا في هذه الأبيات نوع من المجاز، ألا وهو المجاز المرسل في كلمة من تجارته المعاصي، وهذا المجاز من بحث علم البيان.ذلك والمجاز المرسل علاقته غير مشابهة، لأن

علاقته جزئية بحيث ذكر جزء يقصد به أوسع منه. هناك كتبت كلمة "تجارة"، وهي نوع من المعاملة بين الناس، ويقصد في هذه الأبيات بكتابة التجارة ليس بمعناها فحسب، لكن أوسع منها. يقصد بها في الحقيقة كل أنواع المعاملة التي تجري بين الناس.

حتى في علم البديع وجد فيها من المحسنات المعنوية بنوع المقابلة، يعني بين كلمة "أحب و الصالحين" مع كلمة "أكره والمعاصي". وهو يعني جميع عناصر علم البلاغة ابتداءً من المعاني والبيان والبديع، كل ذلك مستخدم ومكتوب في هذه الأبيات. وهذا الأمر يدل على أن هذه الأبيات رائعة جدا وجذابة بكل جماليتها.

وأخيرا أن نتيجة في هذه الأبيات تدل على إجراء تحليل باستخدام علم الأسلوب أن الشاعر حين يتحدث عن حب الصالحين يستخدم اللغة الرائعة والمناسبة. وما الذي يدل على ذلك يعني كل مستويات في الأبيات لها غرضها وسببها الخاص.

على سبيل المثال على المستوى الصوتي، يكون اختيار القافية في هذه الأبيات مناسبًا جدًا إذا تم استخدامها للحديث عن موضوع حب الصالحين، كما قد استخدمها أيضا الشاعر في موضوع حب الله. ثم على مستوى البنية اللغوية، يستخدم الشاعر الأفعال المناسبة للمعنى المعين. واستخدم الشافعي أيضًا التمني لتعبير شدة رجائه.

وفي المستوى الدلالي، توجد بعض الكلمات المتضادة. يشير هذا الأمر إلى أن موضوع الأبيات جذابة ودقة. ثم في المستوى التصويري، يستخدم الشاعر التمنى من فن المعاني، والمجاز من فن البين، حتى المقابلة من فن البديع. هذا بالتأكيد يدل على أن هذه الأبيات رائعة جدا وجذابة بكل جماليتها.

حب النساء (إبراهيم سليم،د.ت)

قال الشافعي رضي الله عنه:

أَكْثَرَ النَّاسُ فِي النِّـــــــــــــسَاءِ وَقَـــــــــــالُوا * إِنَّ حُبَّ النِّسَـــــــاءِ جَهْدُ البَلَاءِ.

لَيْسَ حُبُّ النِّسَاءِ جَـــــــــهْدًا وَلَكِنْ * قُرْبُ مَنْ لَاتُحِبُّ جُهْدُ الْبَــــــــلَاءِ.

1. المستوى الصوتي

نرى من خلال هذه الأبيات تصوير الشافعي في حب النساء من خلال البحر الخفيف (كان بحر الخفيف أسرع البحور يحتوي على الطبع يشبه الوافر وهو أكثر سهولة وأقرب انسجاما) ، حيث نجده أن أجزاءه يتكون على ست التفعيلات فاعلاتن مستفع لن فاعلاتن * فاعلاتن مستفع لن فاعلاتن.

يستخدم الشاعر في هذه الأبيات قافية الهمزة، والهمزة تعتبر من الأصوات الانفجارية. وهي الحروف التي عند التحدث بها مقاومة قوية من أعضاء الكلام ولا تخرج من الهواء، سواء من العد أو من الجانبين الأيمن والأيسر من اللسان. بحيث يُحاط الهواء خلف جهاز الكلام، ثم يقوم جهاز الكلام المعترض بفتح مجرى الهواء بسرعة مما ينتج عنه خروج صوت ذلك الحرف (أحمد سيوطي أنصاري ناسوتيون،2015).

إن استخدام قافية الهمزة في هذه الأبيات تثير إلى معنى الشعر. لأن هذه القافية تجعل من الذين يقرؤونها يضطرون إلى أخذ نفس عميق مرارًا وتكرارًا، وحتى يقولون إنه لا

يمكن فعلها بسرعة مما يعني أنه يجب قولها ببطء وتأنى. وهذا يعني أنه ليس من السهل التحدث عن النساء، كما هو المعروف أن النساء يصعب فهمهن. وعند ما تتحدث عن النساء، عليك أن تكون بطيئًا في قول ذلك حتى لا يكون هناك سوء فهم.

2. المستوى الدلالي

يوجد في هذه الأبيات تكرار الكلمات، يعني كلمة {النساء} التي ذكرت ثلاث مرات، وكلمة {حب} التي ذكرت ثلاث مرات بصيغة الفعل مرة، وكلمة {جهد البلاء} مرتين. كأن تلك الكلمات الثلاثة المذكورة تعتبر الكلمات المفتاحية. وهذا يعني بشكل غير مباشر أن النقطة الرئيسية في هذه الأبيات تقع في تلك الكلمات.

3 المستوى التصويري

يوجد في هذه الأبيات التصوير بالتشبيه(السيوطي،2020) في كلمة {إن حب النساء جهد البلاء}، وهو من نوع التشبيه البليغ. والتشبيه البليغ هو أبلغ التشبيه وأجمله وأدقه حتى يعتبر تشبيه في الدرجة العليا. لأنه لم يذكر فيه أداة التشبيه ولا وجه الشبه. بحيث ذكر طرفا التشبيه فحسب، ذكر المشبه والمشبه به.

ويوجد أيضا في هذه الأبيات أسلوب المقابلة (أيمن أمين عبد الغني،2011)، ويقصد بها كل الأشكال التي تقيم مفارقات تتفاعل وتنسجم مع سياق النص. كما أن قيمة التقابل ليس في إنتاج الدلالة فقط، وإنما في تقسيم الكلام أيضا إلى وحدات متناظرة. وبالنظر في الديوان الشافعي أنه أقام توازنات كثيرة يضئ بعضها بعضًا. وثمة نمط آخر من التوازي المتضاد، يأتي فيه الطرف الثاني نافيا لما في الطرف الأول، كما في قول الشافعي:

أَكْثَرَ النَّاسُ فِي النِّــــــــــــــــــسَاءِ وَقَـــــــــــــــالُوا :إِنَّ حُبَّ النِّسَـــــــــاءِ جَهْدُ البَلَاءِ.
لَيْسَ حُبُّ النِّسَاءِ جَـــــــــــــهْدًا وَلَكِنْ قُرْبُ مَنْ لَاتُحِبُّ جُهْدُ الْبَـــــــلَاءِ.

فالبيت الثانى ينفي أن يكون حب النساء جهد البلاء، لأن جهد البلاء لا يكون إلا بقرب من لا تحب، وعلى الرغم من صراع الأفكار الذي يتجلى بوضوح في بناء الأبيات، فإن تكرار الكلمات وتناوب التراكيب بين الإثبات والنفي عمل على تعزيز الجانب الإيقاعي الذي يسهم في إقناع المتلقي (عبد الرحيم محمد الهبيل،2014).

وأخيرا أن نتيجة في هذا البيت يدل على إجراء تحليل باستخدام علم الأسلوب في هذه الأبيات للشاعر بموضوع حب النساء. عندما يتحدث الشافعي عن حب النساء في أبياته، يستخدم اللغة الرائعة والمناسبة. هذا لأن كل مستويات في الأبيات لها غرضها وسببها الخاص.

على سبيل المثال على المستوى الصوتي، يكون اختيار القافية في هذه الأبيات مناسبًا جدًا إذا تم استخدامها للحديث عن موضوع حب النساء. لأنه من الصعب فهم المرأة، فإن قراءة الأبيات عن حب النساء تتطلب أيضًا الدقة والتركيز، ولا يمكن قراءتها بسرعة. ثم على مستوى البنية اللغوية، يستخدم الشاعر ضمير هم للإشارة إلى أن قضايا النساء تتم مناقشتها كثيرًا حول الناس. يستخدم الشافعي أيضًا التوكيد بإن لتقوية معنى هذه الأبيات.

وفي المستوى الدلالي، توجد بعض الكلمات المكررة عدة مرات. يشير هذا الأمر إلى أن الكلمات الرئيسية أو الموضوعات التي تتم مناقشتها واردة في تلك الكلمات المكررة،

وهي النساء وجهد البلاء. ثم في المستوى التصويري، يستخدم الشاعر المقابلة من فن البديع. هذا بالتأكيد تضيف إلى جمال لغة الأبيات وتجعل هذه الأبيات جذابة للقراء باستخدام أسلوب المقابلة.

حب الوطن

قال الشافعي رضي الله عنه:

إِنَّ الْغَــــرِيْبَ لَهُ مَخَافَــــةُ سَـــارِقٍ* وَخُضُوْعُ مَدْيُوْنٍ وَذِلَّةُ مُوْثَــــقٍ.

فَإِذَا تَـــــذَكَّرَ أَهْـــــلَهُ وَبِـــــلَادَهُ* فَفُـــــؤَادُهُ كَجَنَـــــاحِ طَيْرٍ خَافِقٍ.

1. المستوى الصوتي

نرى من خلال هذه الأبيات تصوير الإمام الشافعي في حب الناس من خلال البحر البسيط (كان بحر البسيط يكاد متساويا ببحر الطويل أي يقرب منه يحتوي على الفخر والحماسة والوصف والتاريخ)، حيث نجده يتكون على ثماني التفعيلات مستفعلن فاعلن مستفعلن فاعلن * مستفعلن فاعلن مستفعلن فاعلن.

استخدم الشاعر في هذه الأبيات قافية القاف، والقاف تعتبر من الأصوات الانفجارية وهي الحروف التي تخرج من الحلق وتعتبر أعمق وسيلة تعبير في مخارج الحروف (أحمد سيوطي أنصاري ناسوتيون،2015). كما هو في السابق حين استخدم الشافعي قافية الهمزة، في هذا السياق هذا الأمر يشير إلى شعور عاطفي لأنه في ذلك الوقت كان يتحدث عن وطنه.

2. المستوى الدلالي

يوجد في هذه الأبيات اشتراك اللفظي (أحمد مختار عمر،1982) ، وهو في كلمة {أهله}. لأن كلمة أهل لها معان منها السكان والعائلة. لكن في هذا السياق، ذكرت كلمة أهل قبل كلمة بلاد ويليها

يها ضمير هو. لذلك المقصود من كلمة
أهل هنا معنى العائلة لأن ضميرها يرجع إلى الغريب ليس إلى بلاد.

3. المستوى التصويري

يوجد في هذه الأبيات التشبيه، وهو من أساليب البيان. في هذه الأبيات التشبيه (السيوطي،2020) يقع في كلمة {ففؤاده كجناح طير خافق}، وهو من التشبيه المفصل، لأنه ذكر فيه وجه الشبه وكلمة خافق تعتبر وجه الشبه في هذا السياق. هذا التشبيه يشرح أن الشخص الذي يتذكر أو يفتقد أو يشتاق إلى بلده، هو مثل جناح طائر خافق. ومعناه كم يشتاق إلى بلده الذي يرتجف قلبه.

ويستخدم الشاعر ذلك التشبيه لينقل من خلاله حالة الغريب، يقول:

إِنَّ الْغَــــرِيْبَ لَهُ مَخَافَــــةُ سَـــارِقٍ * وَخُضُوْعُ مَدْيُوْنٍ وَذِلَّةُ مُوْثَــــقٍ.

فَإِذَا تَـــــذَكَّرَ أَهْـــــلَهُ وَبِـــــلَادَهُ * فَفُـــــؤَادُهُ كَجَنَـــــاحِ طَيْرٍ خَافِقٍ.

وهنا يبدو اهتمام الشاعر الزائد عن بلده، فمخافة سارق وخضوعه خضوع مديون وتذكره لأهله كالطير مقصوص الجناح. ومن الطبيعي أن تؤثر حياة التغرب التي خبرها

الشاعر جيدا في حياته، فقد عاش معظم حياته منتقلا بين المدن والبلدان، فمثل هذه الصورة هي نتيجة طبيعته لتجربة عاشها الشاعر (سميد الفيومي،.2006).

وأخيرا أن نتيجة في هذا البيت يدل على إجراء تحليل باستخدام علم الأسلوب في هذه الأبيات للشاعر بموضوع حب الوطن. استخدم الشافعي في حديثه عن حب الوطن لغة مليئة بالمشاعر. على الرغم من أنه عند النظر إليها من حيث اللغة، فإن هذه الأبيات تستخدم لغة بسيطة جدًا عند مقارنتها بالأبيات السابقة. وهذا واضح من اختياره القافية التي تدعم بقوة التعبير عن المشاعر، لأن حب الوطن عند الشاعر واجب مقدس. إلا أنه يعتقد أن حب الوطن واجب، فلا عجب أنه يملك الروح الوطنية.

ثم من حيث البنية اللغوية، على المستويين الصرفي والنحوي أو التركيبي، يفضل الشافعي استخدام أسلوب التقديم والتأخير، مما يعزز معنى الأبيات. علاوة على ذلك، على الرغم من استخدام لغة بسيطة ولكن لا يزال يحتوي على معنى عميق. كما يستخدم الشاعر التشبية على مستوى التصويري، مما يزيد من جمال اللغة في هذه الأبيات عن حب الوطن.

الخاتمة

من البحث الذي ناقشه الباحثة عن القصائد للشاعر الشافعي في ديوانه، والتي تتحدث عن الحب صراحةً أو ضمناً، باستخدام أسس النظرية الأسلوبية، فقد استنتجت عدة من الاستنتاجات منها:

بالرغم على أن موضوع الحب هو أحد الموضوعات من مجموعة قصائد الإمام الشافعي في ديوانه. وكان معظم شعره في الأدبي اي الحكمة والنصح والإرشاد بالقصد موضوعات تعبر تحديداً عن الواقع، كما أن شعره كان دررا ملأه حكمة، وكان فخما عميق المعاني، ويبتعد عن غريب الألفاظ، فيه موعظة وتوجيه ونصيحة، وفيه القوة والجزالة وشرف الغرض الذي تقال فيه.

والاقتراض من تصنيف ابن قيم الجوزية إلى أن الحب له عدة مستويات، أولاً: حب الله للعبد. ثانيًا، حب العبد لله وثالثًا حب العبد للعبد. في الأبيات السابقة، يصف الإمام الشافعي أن شكل محبة الله للعبد هو تقديم النعم دائمًا لجميع مخلوقاته البشرية. لأن الحب هو إسعاد العبد. إن حب العبد لله صفة تظهر في المؤمن بحيث يترتب عليها طاعته واحترامه وتعظيمه، ومن ثم يعلق عليه أهمية على الآخرين. لأن الحب هو الطاعة. المستوى الثالث هو حب العبد للعبد. وصف الإمام الشافعي حبه واعتزازه بأهل بيت النبي و الصالحين. وهذا الحب من أنواع العلاقة، لأن الحب رابط داخلي بين المحب والمحبوب. وفي قصيدة أخرى يذكر الإمام الشافعي عن الحب من طرف واحد فلا يسمى الحب. لأن ما يسمى بالحب هو الصبابة، أي إذا كان هناك شعور بالحب المتبادل وتبادل المشاعر في كلا الشخصين. ويصف الإمام الشافعي أيضًا حب العبد للعبد عندما يشعر بالشوق إلى أسرته وبلده أو وطنه، مما يخلق إحساسًا بالحساسية الخاصة به وكأنه يخاف من اللصوص. وهذا النوع من الحب يسمى "العِشق"، وهو شعور يجعل الإنسان يتجاوز حدود حبه ويضطرب بسبب شوقه؛ لأن الحب شوق للحبيب.

وعندما يتحدث عن الحب، لا يستخدم الشاعر القليل من اللغات الجميلة، بل هذا الجمال لا يتوقف عند مستوى أسلوب اللغة فحسب. بدءا من المستوى الصوتي، ترتبط الطريقة التي يختار بها الشافعي من البحور المتنوعة؛ من البحر الكامل في وصف الحب إلى الله وإلى آل محمد صلى الله عليه وسلم والبحر الخفيف والبحر الوافر في وصف الحب العبد للنساء والبحر البسيط في وصف الحب العبد للوطن وقافية العين في وصف حب الله وحب العبد للعبد وقافية الضاد في وصف حب آل محمد صلى الله عليه وسلم وقافية الهمزة في وصف الحب العبد للعبد وخصوصا للنساء وقافية القاف في وصف الحب العبد للوطن، ومن مستوى الصرفي؛ استخدم الشافعي الإضمار والأفعال من مستوى النحوي والتركيبي، لديه أيضا الأسلوب الخاص عند ما يتحدث عن الحب، مثل استخدام التقديم والتأخير أو الترتيب المختلف وأسلوب النداء وأسلوب التوكيد والتمني. من المستوى الدلالي، استخدم الشافعي كلمة الحب لفظا ومعنويا، بكتابة المفردات التي توجهها إلى معنى الحب مثل استخدام أسلوب التضاد والاشتراك اللفظي والترادف وتكرار الكلمات. وأخيرا في المستوى التصويري، استخدم الشافعي الكثير من الأساليب اللغوية البلاغية، مثل التشبيه والمجاز والكناية وحتى يحتوي على الوجوه البديعية مثل الطباق والمقابلة وما إلى ذلك.

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The Level of Formation of The Information Culture of Islamic Students

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Abstrak

Artikel ini menjelaskan bagaimana budaya informasi dan ciri-ciri spesifiknya di era budaya informasi modern. Peredaran informasi yang cepat dan berkualitas tinggi sangat dibutuhkan dalam sistem pendidikan serta merupakan faktor atau aspek penting bagi kemajuan dan perkembangan suatu negara. Oleh karena itu penting bagi siswa dan generasi muda untuk mengimplementasikan kriteria dasar budaya informasi penggunaan internet yang tepat dalam pendidikan. Permasalahan penelitian faktor-faktor sosial yang mengakibatkan kurangnya pendekatan kritis terhadap pemilihan informasi yang diperlukan siswa di lembaga pendidikan Islam. Penelitian ini penting dilakukan karena budaya informasi merupakan kebutuhan vital bagi para penceramah atau pendakwah di masa depan. Metode penelitian menggunakan pendekatan tinjauan literatur. Fokus penelitian adalah menganalisis pola penggunaan budaya informasi di internet dan media sosial. Hasil penelitian menyajikan penjelasan tentang pola penggunaan informasi di masyarakat, khususnya di lembaga pendidikan Islam. Hasil penelitian mendeskripsikan 13 faktor kunci tentang tingkat pembentukan budaya informasi siswa dalam pendidikan Islam di abad ke-21.

Kata Kunci: Budaya Informasi, Lembaga Pendidikan Islam

Abstract

This article explains what information culture is and its specific features in the era of modern information culture. Fast and high-quality circulation of information is needed in the educational system and is an important factor or aspect for the progress and development of a country. Therefore, it is important for students and the younger generation to implement the basic criteria of information culture in the proper use of the Internet in education. The research problem is to determine the social factors that lead to the lack of a critical approach to the selection of necessary information among students in Islamic educational institutions. This research is important because information culture is a vital need for future preachers or preachers. The research method uses a literature review approach. The focus of the research is to analyze the patterns of using information culture on the Internet and social media. The results of the study provide an explanation of the patterns of information use in society, especially in Islamic educational institutions. The results describe 13 key factors on the level of formation of students' information culture in Islamic education in the 21st century.

Keywords: Information Culture, Islamic Education Institutions

Introduction

Today, New Uzbekistan is being built based on the important idea of "a society where human values are a priority, and a state friendly to people." Motivated by this noble goal set by the Head of the State, people have become the real authors of new reforms. In this regard, the draft development strategy of New Uzbekistan for 2022-2026 is aimed at creating the necessary political, socio-economic and scientific-educational basis for reforms to be implemented in our country in the next five years based on the principle "From the strategy of action to the development strategy" has been posted for wide public discussion on the Internet portals regulation.gov.uz, 2022-2026 strategy.uz and public.uz since December [1, p. 1–2].

During 2017-2021, a new mood in the religious and educational sphere was formed in Uzbekistan. A clear long-term strategy has been defined in this area. During this period, the process of liberalization began in the development of normative legal documents regulating the religious sphere. In particular, the state paid great attention to such issues as promoting Islam, promoting the activities of religious organizations, and supporting religious tolerance. In particular, the sphere of ensuring security, religious tolerance and interethnic harmony in five priority areas of development of the Republic of Uzbekistan for 2017-2021, approved by the Decree of the President of the Republic of Uzbekistan dated February 7, 2017 "On the strategy of action for the further development of the Republic of Uzbekistan" No. PF-4947 designated as a special priority [2, p. 2–3].

Also in October 2017, for the first time in the history of independent Uzbekistan, the UN Special Reporter on freedom of religion or belief, Ahmad Shahid, became the reason for fundamental changes in the field of religion in our country. The Special Reporter gave a positive assessment and recommendations to the reforms being implemented in the industry [3, p. 4–5]. So, information, language and culture are important components of the information society, based on the environment of the latest modern information technologies. Information, language, and culture are important components of the information society, based on the environment of the latest modern information technologies.

The importance of information culture in the world was emphasized in the recommendations of various international organizations, including scientists, and the development of information culture of students was supported. In general, information culture is considered as an integrative quality, which manifests itself in a person's diverse

views, selection, use, critical analysis, evaluation, creation and transmission of texts in genres and forms, and willingness to analyze complex information processes in society. Therefore, the issue of developing the information culture of students is one of the urgent tasks facing science. Therefore, the issue of developing the information culture of students is one of the urgent tasks facing science. In this regard, in accordance with the requirements of modern scientific and technological development, the pedagogical direction is to create criteria for the development of information culture by improving the knowledge of students of secondary Islamic educational institutions about digital information.

In our new Uzbekistan, the system of secondary specialized education has been reformed and serious changes have been made. Today's students depend not only on knowledge, but also on the level of acquisition of information culture skills and competencies. Research has shown that several scientific studies have been carried out on the problem of developing media competence of students in pedagogical secondary educational institutions.

Consequently, the problems of media education in the new Uzbekistan S.Beknazarova, Y. Mamatova, S. Sulaymanova and a number of other scientists studied it, developed its scientific and methodological foundations. From scientists of the Commonwealth of Independent States, significant research on the organization of media education was carried out by A. Gendina, A. Fedorov, A. Milyutina, A. Veryaev, V. Protopopova, E. Nikitina, I. Fateeva, G. Onkovich, L. Zaznobina, N. Zmanovskaya.

The problems of using modern information and communication technologies in education were studied by A. Abdukadirov, A. Pardaev, M. Mamarajabov, N. Taylakov, U. Begimkulov, U. Yuldashev, F. Zakirova and several other scientists. However, the issue of increasing the information culture of students in secondary specialized Islamic educational institutions as a pedagogical problem based on scientific research has not yet been studied.

Research Method

The novelty of this work lies in the fact that this topic has not been previously studied in Uzbekistan, as well as in the Arab world and developed countries of Central Asia. The research methodology involves a literature review. The research problem is of foremost importance, as evidenced by the fact that students of secondary specialized Islamic educational institutions are encouraged to develop an information culture in order to be able to give lectures in mosques after graduation. 2000-3000 people attends the daily prayers and

Friday lectures of the graduates. Their lectures are heard by people in the city, neighborhood, and on the streets, improving their morale and information culture. Therefore, the formation and improvement of an adequate information culture for students of specialized Islamic educational institutions at the secondary level is considered highly relevant. Since most believers in Central Asia, including Uzbekistan, listen to Friday sermons in mosques and receive spiritual benefits, their horizons expand, and they develop an information culture in all aspects of life.

Research Finding and Discussion

At the meeting, at the initiative of the committee, the issue of sending a parliamentary request to the Cabinet of Ministers regarding the development of national content for youth and minors on the Internet, their culture of using social networks and protection from harmful information was considered and discussed. According to statistics, in the country there are 4.7 million users on Facebook, 3.7 million on Instagram, 288 thousand on LinkedIn, 18 million on Telegram, 16.7 million on "Odnoclassniki", 16.7 million on Twitter, 51.6 thousand on "VKontakte", most of them are young people.

Figure 1. Number of social network users on different platforms.

Recently, the Internet and social networks have provided insufficient propaganda materials aimed at educating young people in the spirit of patriotism. The first reason is that

insufficient work is being done to create illustrated manuals in electronic form aimed at protecting young students from various information attacks on the Internet.

The next reason is the lack of information about Uzbekistan on the Wikipedia platform and the lack of high-quality historical and feature films about our country on popular online platforms. Additionally, students are more interested in various foreign contents that contradict spirituality. As a result, attempts are being made to change the views of certain sections of the population, especially young people, in the direction they need and instill destructive ideas, such as immorality.

The danger of unhindered and unfiltered access to information in the global information world is increasing, and this process gives rise to several negative consequences. According to the analysis, more than 3 billion people around the world, or 42% of the planet's population, are actively using social networks this year. Research shows that people spend an average of 2 hours a day on social media. In our new Uzbekistan, the level of use of social networks has increased sharply in recent years.

It is noted that as of October 2023 alone, the presence of pornography was detected on 289 websites of the national domain of Uzbekistan, 91 websites can serve as propaganda of obscenity and moral depravity, and 2097 cases of violations were recorded.

Figure. 2. As of October 2023, the status of violations of the national domain of Uzbekistan.

The senators said that the priority task is to combat content that promotes immorality and incites religious hatred, risky online games, betting, and web resources that deny family values and propagate destructive ideas in society that can harm consciousness of young students. The information culture of a student at a secondary specialized Islamic educational institution is manifested through the following 7 signs: 1) the ability to adequately express your need for specific information; 2) ability to process received information and creates new information; 3) effective search for necessary information; 4) the ability to transfer

individual search information systems. 5) ability to adequately evaluate information; 6) ability to correctly select the necessary information; 7) computer literacy and information communication skills.

Figure. 3. 7 signs representing the information culture of a student at a secondary Islamic educational college. **(This info graphic is being presented by the author for the first time.)**

Information culture is manifested in sorting messages, determining their important aspects, dividing them into areas, carefully responding to their purity, determining the ideological basis, and finding the source of the message [16, pp. 22-23]. The acquisition of information culture depends on various factors and can often be expressed in terms of professional intention. Because specialists who is rapidly growing in the professional ranks can consider information culture as a product of professional culture. Information culture can have a great impact on human development due to the importance of human production activities in society. (This info graphic is also presented by the author for the first time.) "It is impossible to imagine any development of society without information culture. In addition, the role and place of information culture in all spheres of life has increased with the expansion of technical support for the media [17, pp. 39-40].

In some sources, the concept of "information culture" is equated to the concept of "information literacy". However, the concept of "information culture" is quite broad and varies in scope. The concept of "information literacy" was adopted in the United States in the 1970s and was used in the national higher education reform program. "Information literacy" means that a specialist could understand, search for, and apply the necessary information in professional activities. Firstly, the concept of "information literacy" covers

the technological side of working with information, and secondly, its formation was purposefully carried out based on an educational program. Therefore, the concept of "information literacy" partially includes computer literacy.

The level of formation of the information culture of students in secondary special educational institutions is determined by the following 13 criteria [18, pp. 20-23]:

1. It was determined that students have basic ideas about information culture. 4 indicators are considered. These are: information; data store; transformation of information into information and information bank. Thanks to this, students begin to develop the initial stage of information culture.

2. Level of development of data processing skills among Uzbek students. In this case, students must know how to collect data and classify it according to the purpose of the problem. Then the first step towards educational management is taken.

3. Introducing students to the "Systems Approach" educational research method. This is determined by the fact that the educational process for students is a unique complex dynamic process, which is an interdependent process of elements and subsystems.

4. Introducing students to data processing tools. This is done by testing students' knowledge of modern computing methods and their capabilities. This is useful when algorithm Ing the management of the educational process.

5. Introducing students to the factors and tools that ensure information culture. This is determined by the fact that new Information Technologies, new Pedagogical Technologies, innovative types of student learning and the computers involved in them represent a universal didactic device.

6. Formation of knowledge about the information and educational environment among students. At the same time, the necessary conclusions are drawn about computer literacy, student computer literacy, information of education, implementation of Information Technologies in practice and their impact on improving professional activities.
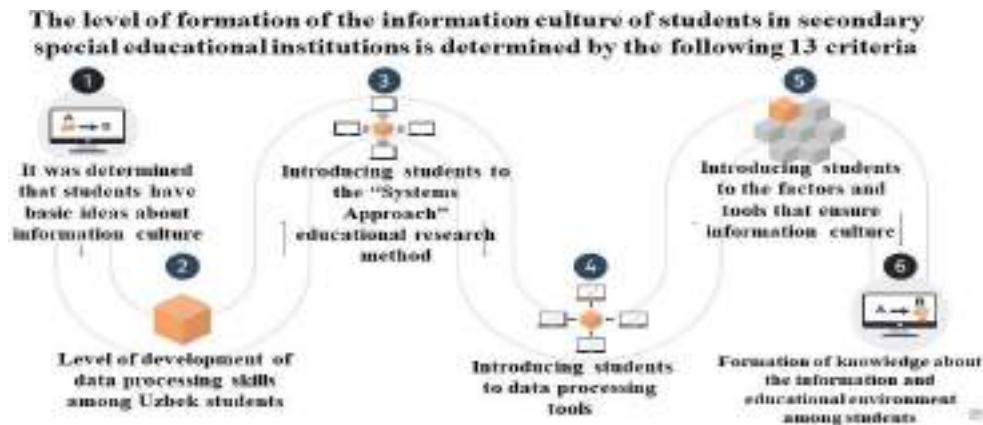
Figure 4. Level of formation of information culture of students of secondary specialized Islamic educational institutions, criteria 1-6**.** (This info graphic is also presented by the author for the first time.)

Information culture of university students of special Islamic education the degree of laziness is determined by the following 7-13 criteria:

7. The student's ability to assess the influence of the information and educational environment on professional activity. It is solved by determining whether a student of a secondary specialized educational institution meets the requirements of the level of academic performance for training a modern competitive specialist [19, pp. 71-72].

8. Student knowledge of the requirements for an active participant in the information society. This is addressed by determining that they have grasped the basic principles of moving towards an informed society and that they are aware of government laws and regulations in this regard, and especially that they are consciously aware of the impact of educational technology.

9. According to the decision of the Supreme Court of the Republic of Uzbekistan dated March 12, 2019, the Ministry of Justice published a list of dangerous pages, channels and names recognized as extremist and terrorist, and a student at a secondary specialized Islamic educational institution is obliged to familiarize himself with this list. The use of pages and channels with an extremist and terrorist orientation is prohibited.

10. In accordance with Article 11 of the Law of the Republic of Uzbekistan "On Combating Extremism" dated July 30, 2018, the import, production, storage, distribution and display of extremist materials, paraphernalia and symbols of

extremist organizations is prohibited on the territory of the Republic of Uzbekistan "On Combating Extremism" dated 30 July 2018

11. Criteria for distinguishing biased or false news. Today's disinformation has much in common with tabloid press and political propaganda. But it is necessary to distinguish false information from various fictitious statements. Rumors in the yellow press are spread mainly with the aim of taking up the public's time, drawing attention to a particular person, and the social damage from them is not so great. Fake information, as well as serious social, economic or political views of society, sometimes financial aspects.

12. Criteria for identifying fake images sent by scammers. To find the original location of an image you need to check, hover over the image, and click "Find Any with Google Lens" and several online sources will appear. If there are notes on a magazine page or image, they will be highlighted in a separate language. You can also see the translation.

13. The criterion for identifying fake, fake video materials posted by extortionists is that in the case of posting the video material through YouTube. YouTube Data viewer will detect the time the video was uploaded to the Internet and show you a series of screenshots from the screen. Using these screenshots, you can search for similar videos.
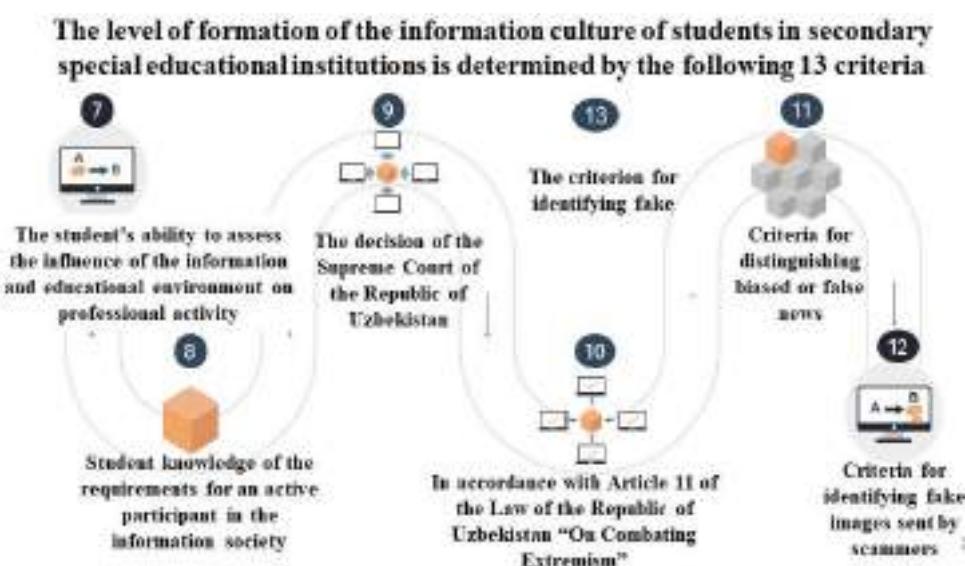

Figure 5. Level of formation of information culture of students of secondary specialized Islamic educational institutions, criteria 7-13. (This info graphic is also presented by the author for the first time.)

In accordance with Article 14 of the Law of the Republic of Uzbekistan "On the fight against extremism" dated July 30, 2018, recognition of an organization as extremist in the Republic of Uzbekistan is carried out in court [20, pp. 4-16]. Accordingly, according to the decision of the Supreme Court of the Republic of Uzbekistan dated March 12, 2019, the websites of the world information network "najot.info" and "hizb-uzbekiston.info" and information resources "Facebook", "YouTube" and "Telegram", as well as profiles, channels and the following names' social media pages have been designated as extremist and terrorist. Name of profile, channel, and pages: 1) Abu Salah darsliklari (Textbooks of Abu Salah), 2) Zhannat oshiklari (Lovers of Paradise), 3) Shom Ovozi (Voice of the Evening of Syria), 4) Tawhid va jihad (Tawhid and Jihad), 5) Islam Abu Khalil, 6) "Polvon Novkatlik" (Strongman from Novkat Kyrgyzstan), 7) Sohib Makhmudov, 8) Farrukhbek Abdullaev, 9) Mamarakhimov Abdurakhim Mirkomilovich, 10) Mukhozhir Polvon" (Emigrant Strongman), 11) Abu Aisha,, 12) Turkiston (Turkistan), 13) Hurriyat info, 14) Nazhot (Salvation), 15) al-Vayy, 16) Roya, 17) Usulul fiqh (Usulul fiqh), 18) Mustalahul hadis (Mustalahul Hadith), 19) Darslardan qisqa lavhalar (Short excerpts from lessons), 20) ahkomlari (Religious jurisprudence). 21) Tawhid darsi (lessons of Tawhid), 22) Qiyomatdan avvalgi fitnalar (Conspiracies before the Day of Judgment), 23) Savol va javoblar (Questions and answers), 24) Foida Mp3 (Profit Mp3), 25) Foida va qoidalar (Advantages and rules), 26) Tafsir darslari (Tafsir lessons), 27) Talbisu iblis darslari (Lessons of the devil to Talbis), 28) Islomni buzuvchi amallar darslari (Lessons of practices that violate Islam) 29) Nomoz va benomozga taluqli masalalar (Issues related to prayer and a person who does not pray), 30) Ayollar darslari silsilasi (Women's Activities Series), 31) darslari (Lessons of aqida), 32) Silsilaviy darslar va ma'ruzalar (Series of lessons and lectures), 33) Muhim darslar (Important lessons), 34) Vositiya (Akidatul Vasitiya), 35) Hidoyat TV (Hidoyat TV), 36) Alfatx, 37) Talabalar uchun darslar (Lessons for students, 38) Al-Fath TV (Al-Fath TV), 39) DA'VAT UZ

of the Republic of Uzbekistan, as well as in the media or distribution and display in telecommunications networks, including the global information network Internet, is prohibited [21, pp. 1-2]. Also, according to this article 11, materials that are imported, prepared, stored, distributed, and displayed on the territory of the Republic of Uzbekistan, as well as distributed and displayed in the media or telecommunication networks, including on the Internet, are considered extremist materials as established by law ok.

The financial benefit is that owners of fake information often try to increase their mass audience and increase their links. From a political perspective, creating fake content on public platforms and posting panic-inducing information is an attempt to channel the majority and reveal the sentiments of the leadership. Phishing is a way to catch a user by sending spam messages with interesting headers.

Pedagogical experimental work to improve information culture among students is organized with the aim of determining comparative effectiveness based on studying the cause-and-effect relationships of the new meaning, methodology, organizational form, methods and means of teaching used in the educational process of secondary Islamic education colleges. For the identification and research stage, groups of secondary Islamic educational colleges selected and divided into two groups. One of them was assigned to the experimental group, the other to the control group.

In it, on a scientific basis, methodological guidelines and methods for diagnosing and correcting the formation of information culture among future religious leaders (imams) has been developed. Educational work was carried out on the basis of a methodological system based on pedagogical technologies and using teaching aids.

In the control group, training was carried out based on the experience of the college's teachers using traditional textbooks and manuals.

The purpose of the teaching experience is to organize teaching and disseminate media knowledge based on the results presented in the research experience of number of highly potential teachers, such as - candidate of historical sciences of the secondary Islamic educational college "Khidoya" associate professor Zafarjon Yusupov, associate professor Zafar Najmiddinov, senior teachers Azimkhan Abdullayev, Safvatullahon Kayumov, Obidkhan Ikramov, Anvarov Alisher, Yusufkhan Shodiev, Akramkhan Ismailov, Azamkhan Saminov, Akramkhon Ismoilov, Abdusamad Usmonov and Ismoilkhon Ishanov participated in these experiments.

The created content was determined based on the results of exercises conducted in control groups, the effect of practical skills and the level of knowledge of students who are future religious leaders (imam-khatibs) using computer science and information technology, as well as the results of exercises conducted for control.

The level of knowledge of students in groups was taken into account. To determine the effectiveness of the proposed methodological system, the results of control training and summative training received from students were analyzed qualitatively and quantitatively.

Research base: special groups of secondary specialized colleges in Uzbekistan. A total of 167 college students and 12 teachers took part in the study. 149 students in second, third, and fourth grades took part in the experimental research process. We carried out experimental activities from 2019 to 2023. It was carried out in three stages: The first stage (2019-2020) - study of various scientific resources for a given study. Improving the information culture of students. The main stage (2021-2022) is conducting a testing experiment with students. The last stage (2023) is the clarification of the practical, theoretical apparatus and methodological basis for the analysis of this study. The results of the main analysis of the motivational sphere of students of a secondary specialized college are summed up, in the study of which the modified method of F. Zakirova and K.S. Babajanov obtained the results [22, p. 135–139], that the majority of young college students in the research process (40%) and 39% of the experimental group are characterized by a low level of improvement in information activities (which mainly involves organizing the relaxation of their free time). 48% of the special control group and 51% of the experimental group of students have an average level, and only 9% of the control and 13% of the experimental group have a high level (Uzbek students strive to acquire new religious and precise knowledge and practical skills).

The results of the study indicate that 76% of the control group and 71% of the experimental group showed a low level of theoretical knowledge in the field of information and communication technologies, and only 23% of the control group and 31% of the experimental group showed a low level of theoretical knowledge in the field of information and communication technologies in average level. The skills and abilities of almost all students of secondary specialized colleges in the control (68%) and experimental (76%) groups are at a low level, 29% of the control and 22% of the experimental groups are at an average level, and only 3% of the control and 5% of the experimental groups students are at a high level. Based on the results of observing the activities of Uzbek students at secondary specialized colleges during testing, our researchers can state that they most often experienced difficulties in completing tasks. As a rule, answers were chosen at random.

The results of the study using the method of A.V. Karpov is noted [23, p. 45–57], that only 5% of the control and 8% of the experimental group of schoolchildren can correctly plan future information activities or analyze those already carried out, that is, they have a high level of reflection. In 32% of the control group and 36% of the experimental group, reflection was formed at an average level. The majority of subjects - 63% of the control

group and 56% of the experimental group - had a low level. In the last stage of the training-lesson, the researchers conducted many sessions as part of the project. During these classes, students at the Uzbek College, using the acquired knowledge and skills of working on a hardware computer, developed their projects on a personal computer on the proposed topic. The results of the experimental activity give reason to assert that it turned out to be very effective in shaping the information culture of Uzbek students. This is also evidenced by observational data, which made it possible to state its sufficient effectiveness in development. In general, the experimental activity we carried out also allows us to assert that its idea, organization, and implementation methodology made it possible to cope with the practical tasks outlined in this training. As a result of the study, the following results were obtained:

a) Scientists have established and substantiated standards for the development of information culture of students at secondary specialized educational colleges in educational and extracurricular activities.

b) Our researchers have identified the possibilities of educational and extracurricular activities for the development of the information culture of Uzbek students. We reflected these opportunities in three areas - "technological", "motivational-need" and "information-value".

c) Theoretical justifications are given and methods for developing the information culture of Uzbek students in educational and extracurricular activities are tested (with the help of elective classes, educational multimedia innovative software, modern teaching technologies, interesting high-level presentations, mixed integrated classes).

d) Scientists have improved the content of training lessons on the development of Information Culture and the implementation of the Interactive methods we created.

e) The researchers formed and provided a theoretical and practical justification for the evaluation table-apparatus for determining the degree of development of information culture.

f) Scientists received positive dynamics for each criterion, indicating the development of the information culture of Uzbek students.

The methodological foundations for designing a pedagogical system for the formation of the information culture of younger Uzbek students are determined and the theoretical contours of the scientific substantiation of the development of the components of the information culture of student youth that we have identified are outlined: value-motivational, reflective-activity, cognitive-procedural and personal development. The model

we developed for the formation of the information culture of Uzbek students reflects: the goals and objectives of the relevant activities (target part). 1) methodological foundations (theoretical and methodological part). 2) ways forms and methods of organizing training (procedural part); 3) assessment of the level of formation of the components of digital culture as a whole (evaluative-effective part).

The pedagogical conditions for the implementation of the model for the formation of information culture of Uzbek students are determined. These include: 1) creation of an information software environment taking into account the age and individual characteristics of students of secondary specialized Islamic colleges; 2) introduction of information and communication technologies in teaching all professional subject areas of a secondary specialized Islamic college; 3) the readiness of professional specialists to use information technologies in their professional activities. Therefore, determining the effectiveness of education in accordance with the goal guarantees the selection of optimal options for the organization and organization of the educational process.

The function of acquired knowledge in the field of religious sciences and methods of assimilation had to be introduced into the information educational environment. Recommendations developed on the basis of the "Fundamentals of Information Culture" were used to determine the formation of the information culture of future specialists in the field of specialized secondary educational colleges.

The indicators noted in the table indicate that students who have mastered knowledge at certain levels of information culture criteria can transfer their knowledge to new sources, create new, unique directions in solving problems related to analysis and generalization, that is, they can form new directions of mental activity. This activity is explained by the fact that students have intellectual potential, they have developed cognitive activity that supports the creative process, they are interested in their religious activities, and are satisfied with the level of professional training.

Therefore, with the effective use of the information educational environment in the educational process, with the cooperation of the teacher and students, new knowledge is acquired not only for himself, but also the student finds himself in a world of research and discovery. They have special personal value for the student, and the innovation process further increases the student's enthusiasm for professional activities.

Conclusion

In the 21st century, it is almost impossible to verify the accuracy of disseminated information during the period of real time when this information is disseminated. Therefore, the most effective way to combat external information influences is the formation of an information culture. To do this, it is necessary to increase the knowledge and level of young people, citizens, analytical abilities, to improve the culture of the ability to respond rationally to various information, what is in the interests of society and the state, and what is not. Summarizing the scientific analysis carried out, the presented methodology, developments and recommendations and assessing their effectiveness, the following conclusions were made:

1. The study showed that the development of technology for increasing the information culture of students of a special Islamic educational college is based on the characteristics of the information society, and the information culture of future personnel of the future religious leaders (imam-khatib) of the religious field does not take into account the characteristics of the information society. consist only of knowledge of computer science and information technology and skills to work with them, but it involves not only an improved approach, a formed information worldview, an orientation towards the necessary information, the acquisition of information knowledge and analytical skills, but also creativity. This is necessary in order to link the content of student competence with professional religious activity and implement the policy; introduction of information culture concepts into educational programs; use of advanced technologies in the educational process; creates the basis for improvement, based on the development trends of modern information and communication technologies.

2. The stages and levels of development of information culture of students at a secondary specialized Islamic educational college are determined, and the level of knowledge and its application, analysis, and levels of information culture criteria are scientifically and methodologically substantiated.

3. In secondary specialized Islamic educational colleges, the content of information technology and information technology has been improved, and the effectiveness of the proposed methods and teaching aids has been confirmed in the testing process.

4. educational and methodological complex has been developed aimed at improving the information culture of students at a secondary specialized Islamic educational college. In the process of using the created teaching aid, the organization of classes

using interactive methods and multimedia tools ensured high efficiency of students' full mastery of informational culturally oriented educational programs and their implementation.

5. Based on processing the results of the experimental work using mathematical and statistical methods, it was proven that the ideas put forward in the study are appropriate, and the information culture of students in the experimental group is 15% higher than that of students in the experimental group. Control group students.

6. Based on proposals aimed at improving the information culture of students in secondary specialized Islamic educational institutions, it was found necessary to include the optional subject "Fundamentals of Information Culture" in the curricula of teachers at secondary specialized educational colleges - and it serves to develop a curriculum for this subject.

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Maqashid Sharia Study on Minerals and Coal Law in Indonesia

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Abstrak

Maqashid syariah merupakan prinsip pembutan hukum yang bertujuan membawa ajaran islam sejalan dengan berbagai konteks yang dihadapi, termasuk dalam konteks modern seperti saat ini, seperti dalam penerapan Undang-Undang Nomor 3 Tahun 2020 tentang Mineral dan Batubara yang belakangan ini menjadi polemik di tengah-tengah masyarkat. Analisis maqashid syariah dirasa perlu untuk dilakukan karena bersentuhan langsung dengan kemashlahatan dan kemudharatan yang akan ditimbulkan dari pengimplementasian perundang-undangan. Penelitian ini merupakan penelitian hukum normatif dengan menggunakan pendekatan konseptual (Maqashid Syariah) dan pendekatan perundang-undangan (statute approach) dengan teknik deskriptif dan interpretasi secara kualitatif untuk menemukan kesesuaian antara peraturan perundang-undangan yang berlaku dengan Maqashid Syariah. Hasil dari penelitian menjelaskan terakomodirnya prinsip Maqashid Syariah dalam Undang-Undang Mineral dan Batubara yang berlaku di Indonesia. Dimana tujuan kesejahteraan masyarakat atau dalam bahasa hukum islam disebut Mashlahah 'Ammah yang terkandung dalam Undang-Undang Minerba ini mengindikasikan bahwa undang-undang ini telah sesuai dengan tujuan syariat dalam pembentukan dan penetapan sebuah hukum. Namun demikian, Undang-Undang Minerba ini tidak terlepas dari kritik akan adanya potensi kemudharatan yang ditimbulkan akibat penetapan beberapa pasal yang dianggap kontroversial oleh beberapa ahli hukum. Oleh sebab itu, prinsip menghasilkan kebaikan dan menghindari atau meminimalisir keburukan merupakan prinsip dasar dalam Maqshid Syariah harus menjadi perhatian para legislator dalam membuat sebuah undang-undang sehingga keputusan perundang-undangan yang dihasilkan selaras dengan tujuan syariah.

Keywords: Maqashid Syariah, Mashlahah 'Ammah, Mineral dan Batubara.

Abstract

Maqashid Sharia is a law-making principle that aims to bring Islamic teachings in line with various contexts encountered, including in today's modern context. This includes the application of Law Number 3 of 2020 concerning Minerals and Coal which has recently become a polemic among the people. Maqashid Sharia analysis is deemed necessary because it is in direct contact with the benefits and harms that will arise from the implementation of this legislation. This research is a normative legal research using a conceptual approach (Maqashid Syariah) and statutory approach (statute approach) with qualitative descriptive and interpretation techniques to find compatibility between the applicable laws and regulations and Maqashid Syaria. The result of this research is

that the principles of Maqashid Syaria are accommodated in the Mineral and Coal Law that applies in Indonesia. Where the goal of community welfare or in the language of Islamic law is called Mashlahah 'Ammah contained in this Minerba Law indicates that this law is in accordance with the Shari'a goals in the formation and determination of a law. However, this Minerba Law cannot be separated from criticism regarding the potential for harm arising from the stipulation of several articles which are considered controversial by several legal experts. Therefore, the principle of producing good and avoiding or minimizing bad is a basic principle in Maqshid Syariah that legislators should pay attention to in making a law so that the resulting statutory decisions are in line with shari'a goals.

Keywords: Maqashid Syariah, Mashlahah 'Ammah, Minerals and Coal.

Introduction

Indonesia has abundant natural resource richness. Nevertheless, the community's well-being is not much impacted by this richness of resources. Every year, many types of mining minerals are discovered and exported to different nations, but in practice, relatively few people profit from them, and the majority of the population suffers losses as a result of mining operations. The 1945 Constitution's Article 33 states that the people's maximum prosperity is to be achieved through the exploitation of the land, water, and natural resources found therein.(Rio Fafen Ciptaswara & Sulistiowati, 2022; *UUD 1945*, n.d.) Article 33 is what then becomes the basic foundation on Indonesia's natural resource management, which must provide the greatest possible benefit for the people's prosperity. The management rights granted constitutionally to this state are a form of power to plan, formulate rules, implement, manage, utilize and extract the results of minerals contained in mining areas in Indonesia.(Barkatullah, 2019, p. 3; Nugrahani, 2023)

Law Number 11 of 1967 is a descendant of the 1945 Constitution; modifications were subsequently made to Law Number 4 of 2009, and the final revision, pertaining to mineral and coal mining, became Law Number 3 of 2020. According to this regulation, "mineral mining" refers to the extraction of mineral aggregates in the form of rock or ore, excluding groundwater, geothermal, and oil and gas resources. While the mining of carbon deposits found in the earth, such as solid bitumen, peat, and asphalt rock, is known as coal mining. As per the legal framework established by law number 3 of 2020, the mining business encompasses various stages of mineral or coal exploitation, such as general investigation activities, exploration, feasibility studies, construction, mining, processing, development, and/or utilization, transportation, sales, and post-mining.

Increasing the income of local, regional, and state communities and creating jobs for the maximum possible welfare of the populace are two of the state's objectives in regulating

mineral and coal mining. According to Jufri et al., one of the many mainstays of state revenue in order to realize people's welfare is the metal mineral (nickel) mining subsector.(Dewa et al., 2023). Apart from this noble goal, the government as the manager and formulator of regulations must pay attention to the positive and negative impacts arising from this mining business. The purpose of this research is to examine how Indonesian laws and regulations pertaining to mineral and coal mining reflect the maqashid side of sharia.

Maqashid sharia is one of the important instruments in viewing the values contained in the establishment of an Islamic law. Islam exists to realize and uphold the welfare of humanity, as the idea of maqashid sharia underscores.(Musolli, 2018) Some scholars place *maqashid sharia* in the discussion of *ushul fiqh*, while some other scholars discuss it as separate material and expand it in the philosophy of Islamic law..(Shidiq, 2009, p. 2) *Maqashid sharia* has the spirit and concern to bring Islamic teachings in line with the various contexts they face, including in the modern context as it is today.(Tohari & Kholish, 2020) In various statutory legal products, for example, an analysis of maqashid sharia is deemed necessary to be carried out because it is in direct contact with the good and harm that will result from the implementation of the applicable legislation.

Research Method

This study uses a descriptive-qualitative methodology and a library research design to examine whether Law Number 3 of 2020 concerning Minerals and Coal contains the idea of maqashid sharia. This research aims to analyze a set of data using general theories or concepts to show comparisons or relationships between one set of data and another set of data.(Zainudin Ali, 2009, p. 11). In order to determine if the relevant laws and regulations in Indonesia regarding mineral and coals and Maqashid Sharia are in compliance with each other, this study employed a qualitative descriptive data analysis technique.

Research Finding

Indonesia's Legal Foundation for the Mining of Minerals and Coal

Mining law is the body of legislation that governs the use of state power in the administration of minerals (mining) and the legal relationships between nations, individuals, and/or legal entities in the management and use of minerals (mining).(Salih HS, 2005, p. 8) According to this concept, mining law consists of three crucial components: the rule of law, the state's regulatory power, and the presence of a legal connection between the state and

individuals or organizations for the management and use of minerals..(Ahmad Redi, dkk, 2020, p. 23; Maulvi Ratri Adinda Putri et al., 2023)

In order to fulfill the mandate of the 1945 Constitution article 33 and accelerate national economic development, specific regulations regarding Indonesian mineral and coal mining are needed.(Hanif & Suherman, 2023; Istifahani Nuril Fatiha et al., 2023). This situation underlies the publication pertaining to Basic Mining Provisions of Law Number 11 of 1967 which came into effect on December 2, 1967. This law is a form of the spirit of national renewal and development produced by the New Order government, where to increase national development requires very large financing and one of the expected sources of financing is to explore sources of state income from the natural wealth contained in Indonesia's earth.

Through law number 11 of 1967, there are wide opportunities for foreign investors to manage the minerals they are interested in.(Hasbi et al., 2021; Nanang Sudrajat, 2013, p. 56) Even so, the centralization of permits for the management of minerals in the hands of the minister has created disharmony in the management of minerals between the government and the people in regions rich in minerals. In addition, Law Number 11 of 1967 is considered not to be in favor of the interests of the community where the minerals are located.(Thendry, 2016).

Along with the development of economic politics carried out by the government of Indonesia, law number 4 of 2009 concerning mineral and coal mining was passed after law number 11 of 1967 was found to not relate to the political economy being practiced.(Khairul, 2022). This new legislation accommodates new provisions that indicate a paradigm shift when handling mineral and coal resources.(Nalle, 2012) The distinction between the prior law and this law, number 4 of 2009, is in the participation of local governments in mining management based on the distribution of autonomy based on the authority of each region. (Rahayu & Faisal, 2021)

However, several problems have not been resolved with the implementation of Law number 4 of 2009.(Amania, 2020). Among them is the activity of adjusting contracts to become mining business licenses with downstream obligations for mineral mining that will carry out export activities with the obligation to process and refine them domestically to get added value.(Tri Hayati, 2015, p. 23) Another issue is the cross-sectoral issue involving the mining industry and the non-mining industry.(Suryaningsih et al., 2023)

To address the issues and current state of mineral and coal mining in Indonesia, it is thought that the law has to be improved.(Darongke et al., 2022; Kubota & Bangsawan,

2022). In order to give business actors in the mineral and coal sectors legal certainty, these modifications must also be implemented. An improvement was made with the issuance of Law Number 3 of 2020 concerning Amendments to Law Number 4 of 2009 concerning Mineral and Coal Mining.

Some of the improvements contained in Law number 3 of 2020 are in the form of agreements pertaining to mining jurisdictions, the authority on mineral and coal management, Plans for the management of minerals and coal, strengthening the role of BUMN, rearranging permits in mineral and coal exploitation, and Strengthening environmental management regulations, such as those pertaining to reclamation and post-mining

The Objective of Indonesian Mineral and Coal Mining as Per Law No. 3 of 2020

A precise set of regulations governing governmental control rights over natural resources owned by the Indonesian country is required to meet sustainable national development goals. Mastery is a form of state ownership in which the government is the only entity with the power to establish rights over the land, water, and money it contains, as well as to control and oversee how they are used.(Barkatullah, 2019, p. 12)

The granting of state control rights by the constitution gave birth to the purpose of managing minerals and coal in accordance with Law Number 4 of 2009's Article 2 which has not changed even with the adoption of 2020 Law Number 3. The article reads: To promote national development that is sustainable, Managing coal and minerals is done with the intention of:

a. Ensuring the implementation and control of mining business activities in a manner that is effective, efficient, and competitive.

b. Ensuring the advantages of extracting coal and minerals in an environmentally responsible and sustainable way.

c. Ensuring the accessibility of coal and minerals for use as energy sources for home requirements or as raw commodities.

d. Supporting and developing national capacities to increase their capacity to compete on a national, regional, and global scale.

e. Raising local, regional, and state communities' incomes and generating jobs to maximize the welfare of the populace; and

f. Ensuring judicial assurance in conducting mineral and coal mining business activities.

The purpose of establishing law number 3 of 2020 is not completely perfect because there are still several things that must be regulated in government regulations. Like the

increase in added value in article 102 paragraph 3 which says *"The processing and/or refining activities mentioned in paragraph (1) that increase the added value of minerals must adhere to the minimal standards for processing and/or refining, among other considerations.: a. economic value increase; and/or. b. market needs"*. In verse 4, it says: *"Additional guidelines concerning the lowest thresholds for processing and/or refining are governed by or predicated on a government regulation."*. Increasing the economic value of mining products is also an important matter controlled by 2020 Law No. 3. When the added value of mineral products in a nation can increase and yield maximum economic benefits, this is known as an increase in economic value.

Share divestment is also a crucial matter whose provisions have been amended in Law No. 3 of 2020. Where in article 112 paragraph 1 it is stated that *"business entities holding IUP and IUPK at the Production Operational stage whose shares are owned by foreigners are required to divest 51% (fifty one percent) of their shares in stages to the Central Government, Local government, BUMN, regionally owned enterprise, and/or National private enterprise"*.

Divestment is a strategy to sell the company or the main components of the company. The conditions or reasons for a company to carry out a divestiture strategy are the need for cash, government regulations, compatibility with the company, divisional performance, and organizational follow-up strategy. In relation to government regulations, a divestment is carried out if the government implements anti-monopoly/anti-trust which opposes the merger of industries or companies with the intention of monopoly.(Jemsly Hutabarat & Martani Huseini, 2006, p. 179)

The provisions regarding the divestment of shares were initially contained in Law No. 4 of 2009 Article 112 paragraph (1) which says: *"Five (five) years into the production run, companies that possess IUP and IUPK whose ownership is controlled by foreign nationals must sell such shares to the government, local government, state owned enterprise, regional owned enterprise, or national private enterprise"*. The implementation of the provisions of Article 112 paragraph (1) regarding the Share divestment is further regulated in Government Rule Number 23 of 2010 about the execution of business activities related to the mining of minerals and coal. In this Government Regulation foreign capital holders of IUP and IUPK are required to divest their shares by 20% to be possessed by the Central Government, Provincial/district/municipal government, State Owned Enterprises and Regional Owned Enterprises after 5 (five) years of production.

Until now, No. 23 Government Regulation of 2010 has undergone four revisions, namely Government Regulation No. 24 of 2012, Government Regulation No. 77 of 2014, and Government Regulation No. 1 of 2017. Regulatory inconsistencies in divestment implementation have clearly created legal uncertainty for both the state, foreign investors and Potential International Investors. Even if examined from its history, Indonesia has lost many moments and opportunities for state revenue that should have been received from divestitures.(Tamam, 2019)

Sharia Maqashid in Minerba Law

According to Imam Al Juwaini, *maqashid sharia* means *Al-Maslahah Al-'Ammah* or public interest. According to Al-Thufi maqashid sharia is the main cause that leads to the goal of sharia in terms of worship. Imam Al-Ghazali divides the objectives of this Shari'a into 3, namely *Dharuriyat* (primary), *Hajiyyat* (secondary) and *Tahsiniyyat* (tertiary).(*Maqashid Syariah 'Inda Syaikh Qardhawy*, 2007) *Dharuriyat* is benefit related to basic human needs that must exist. *Hajiyyat is the advantage required to enhance the preceding fundamental advantage in the form of alleviation to uphold and preserve fundamental human necessities*. Meanwhile, *tahsiniyyat* is the level of need which, if not fulfilled, does not threaten existence and does not cause difficulties.(Rauf, 2014)

Referring to the above understanding, that a law is said to fulfill the elements of maqashid if the law accommodates the principle of benefit. Modification to Law Number 4 of 2009's Article 1 Point 6, which states *"A mining business encompasses all phases of general inquiry operations, exploration, feasibility studies, construction, mining, processing and purification, transportation and sales, and post-mining in the context of mineral or coal exploitation".* The sound of this article was changed in law number 4 of 2020 to *"Within the framework of mineral or coal exploitation, mining business encompasses the following stages: general investigation activities, exploration, feasibility study, construction, mining, processing and purification or development and/or utilization, transportation and sales, and post-mining.* Additional sentences have been added to this article "*development and/or utilization*" is a form of the desire of legislators to include elements of benefit or benefit in the mining business being carried out.

The insertion of two digits between the numbers 20 and 21 is also an addition that requires more benefits in the process of managing mineral and coal mines, this addition reads *"Development and/or Utilization is an attempt to improve the coal's quality, whether or not the physical or properties of the original coal's composition".* The benefit that stands out the

most is stated in Law Number 4 of 2020's Article 4, Paragraph 1: *"Minerals and coal as non-renewable natural resources are national assets controlled by the state for the greatest possible welfare of the people"*.(*UU Nomor 3 Tahun 2020.Pdf*, n.d.) The statement of this article is a form of safeguarding rather than basic needs in the form of natural resources owned by humans where defending community property rights in accordance with maqashid sharia is something that must be implemented in every legislation that has been or will be established by the government.(Fikri, 2021)

The purpose of changing this law is in line with what was conveyed by Ibn 'Asyur, who said that Maqshid Sharia is the meaning and rules observed by Legislators in all or most cases of legislation that are not only limited to certain sharia cases. The legislator's observations are related to the description of sharia, the purpose of sharia, and the meaning contained in a law.(Hisyam Syaid Azhar, 2010, p. 213) Imam Al-Ghazali said that what is meant by Maslahah' Ammah (general welfare) is a benefit that is felt as a whole by all parties and not only felt by some parties,(Hisyam Syaid Azhar, 2010, p. 213) so that in determining whether a law contains benefits or not, it can be seen from the two variables contained therein. The first variable is that the benefits resulting from the application of a law must be felt by all parties regardless of their status and position. The second variable is that all legal derivatives related to the law must be based on the benefit in it.

The sociological circumstances of society have a direct bearing on how sharia economic law is formed. Where sharia economic law highlights the requirement that to apply a society's or nation's economic conduct with views, analysis, and settlement in the Islamic way by applying the principles of justice through anti-usury, *maysir*, *gharar* and unjust behavior.(Hidayati et al., 2022, p. 270) Therefore, in the framework of enactment of law at this time, *maqshid sharia* is very important due to the consideration of the theory of benefit and harm contained in it.

This consideration implies a very significant relationship between sharia law and the human condition.(Muhyidin, 2019) According to Al-Buthi the concept of maslahtan in establishing a law is very important, this is partly because: *First*, *maslahat* (goodness) and *mafsadat* (badness) not only for worldly life but also for the afterlife. So that these two things are the goal of forming a law, where the law is a tool to achieve good and avoid evil. *Second,* the measure of *maslahat* (goodness) must respond to human physical and psychological needs. *Third*, maslahat (goodness) produced in the world must be based on *ukhrawi maslahat* (goodness).(Said Ramadhan Al Buthi, 1960, pp. 45–57)

The modifications to Law No. 4 of 2009 to Law No. 3 of 2020 also left criticism from several academics regarding the removal of several articles which were considered to be detrimental to the government and society. These articles include: *first,* the elimination of articles 7 and 8 which regulate the authority of provincial and Managing coal and mineral mining by district/city administrations. The deletion of this article undermines the principle of decentralization which is marked through the publication of Regional Government Law No. 22 of 1999 in which provincial and city/district governments utilize natural resource wealth in each region as a source of regional revenue.,(Yazid, 2021) where this enactment will return to law number 11 of 1967 which in fact is centralized.(Permana, 2010)

Second, the abolition under Article 45 of Law No. 4 of 2009, as stated: *" Production fees apply to coal or minerals that have been excavated, as stated in Article 43.".* The abolition of this article means that the company is no longer obliged to pay royalties for each unit of coal or mineral. From the other side, the potential for government revenue or revenue from royalties on minerals or coal will be greatly reduced or even lost.(BEM Kema Unpad, n.d.)

Third, the abolition of Article 165, which deals with the criminal penalties for those who commit abuse of authority to issue licenses for mining, such as IUP, IUPR and IUPK which read: *"Anyone who issues an IUP, IPR, or IUPK that contravenes this Law and abuses their authority is subject to criminal sanctions for two (two) years in prison and a fine of up to Rp 200,000,000.00 (two hundred million rupiahs) are the maximum penalties.*

Meanwhile, WALHI (Wahana Lingkungan Hidup Indonesia) said that there are 4 issues that are still problems that are considered to be detrimental to society: 1) people can not protest to the local government, 2) the risk of being policed if you refuse a mining company, 3) Even though mining has been shown to harm the environment, these corporations are nevertheless allowed to continue, and 4) Mining firms can earn as much money as they want and are even guaranteed no royalties.("Menyoal 4 Masalah UU Minerba Yang Merugikan Masyarakat Luas," 2021)

Apart from having to fulfill the principle of benefit/benefit, a statutory regulation established by the government must also fulfill the element of avoiding harm/loss that can be experienced by the community. No matter how small the potential for the emergence of harm in the establishment of a regulation, efforts must be made to eliminate it. The principle of avoiding harm has been exemplified by the Prophet Muhammad, when he sent Mu'az and Abu Musa to Yemen while telling the two of them *"Make it easy in setting the law, don't*

make it difficult".(Hisyam Syaid Azhar, 2010, p. 217) Al-Buthi said that, Shari'a recognizes the presence of customary law that applies in the midst of society so long as there is no harm and does not waste the benefits it causes.(Said Ramadhan Al Buthi, 1960, p. 81) He continued that Islamic Shari'a recognizes several laws that existed during the time of ignorance such as giving a living, diyat for criminals, accounts payable, and so on, where the law that has been in force contains goodness in it and is in line with the purpose of the messenger being sent, namely as a carrier of mercy for all nature.(Said Ramadhan Al Buthi, 1960, p. 82)

The words of the apostle to his two envoys not to give difficulties to legal objects and to apply laws that existed during the time of ignorance, indicate that Islamic sharia actually aims to eliminate all forms of difficulties and harm that occur as a result of establishing a law. Based on the above findings and analysis, some of the harm that might arise from the Mineral and Coal Law's passage must be a serious concern for regulators so that they can minimize even the smallest possible harm that will be caused

Conclusion

Law No. 3 of 2020 which regulates Mineral and Coal Mining is an effort by the government to control and manage natural resources owned by Indonesia to be utilized as much as possible for the welfare of society as mandated by the 1945 Constitution. *Maqashid Syaria* in the determination of a law requires the existence of two basic principles, namely, producing goodness *(mashlahat)* and avoiding evil *(mafsadat)*.

The existence of the goal of community welfare or in the language of Islamic law is called Mashlahah 'Ammah contained in this Minerba Law indicating that this legislation complies with the goals of Shari'a in the formation and determination of a law. However, this Minerba Law cannot be separated from criticism regarding the potential for harm arising from the stipulation of several articles which are considered controversial by several legal experts. Therefore, the principle of producing good and avoiding or minimizing bad is a basic principle in *Maqshid Syaria* which must be the concern of legislators so that the resulting statutory decisions are in line with sharia goals.

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Institutionalization of Ḥisbah: A Means to Achieve Peaceful and Credible Elections in Nigeria

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Abstrak

Pilar penting dari apa yang disebut demokrasi, yaitu pemilihan umum, telah diwarnai dengan kekerasan dan ditandai dengan berbagai masalah mulai dari kecurangan, pembelian suara, pencetakan kartu pemilih secara ilegal, kepemilikan kotak suara secara ilegal, pengisian kotak suara, pemungutan suara di bawah umur, dan pemalsuan hasil pemilihan umum hingga manipulasi hasil di Nigeria. Dengan demikian, pengalaman Nigeria dengan pemilu sejak kemerdekaannya cukup menantang meskipun pelaksanaan pemilu adalah satu-satunya cara yang dapat diterima di mana warga negara di negara demokratis dapat memilih perwakilan mereka. Oleh karena itu, makalah ini menilai salah satu lembaga penting yang diperkenalkan oleh Islam untuk melayani promosi kebaikan dan larangan kejahatan (ḥisbah) di masyarakat dengan maksud untuk menggarisbawahi pentingnya pelembagaannya untuk membendung ancaman malpraktek pemilu di Nigeria. Alasannya adalah karena lembaga ḥisbah berhasil digunakan selama periode klasik Islam untuk menangkap kasus-kasus kecurangan di pasar dan juga disposisi publik. Penelitian ini menggunakan metodologi penelitian kualitatif yang didasarkan pada tinjauan literatur. Data yang dikumpulkan dari berbagai buku, majalah, dan sumber-sumber lain, kemudian dianalisis. Temuan dari penelitian ini mengungkapkan bahwa malpraktek pemilu yang menjadi ciri khas pemilu yang lalu akan dapat diatasi dan pemilu yang kredibel akan dapat dicapai jika ḥisbah dilembagakan di negara ini. Penelitian ini menyimpulkan bahwa advokasi untuk memperkenalkan ḥisbah.

Kata Kunci : Pelembagaan, Hisbah, Perdamaian, Pemilu, Proses Pemilu

Abstract

The important pillar of the so-called democracy, which is an election, has been violent and marked by problems ranging from rigging, vote buying, illegal printing of voters' cards, illegal possession of ballot boxes, stuffing of ballot boxes, underage voting, and falsification of election results to manipulation of results in Nigeria. Thus, the Nigerian experience with elections since independence has been quite challenging despite that conduct of elections is the only acceptable means through which the citizens of a democratic country can choose their representatives. This paper therefore appraises one of the important institutions introduced by Islam to cater to the promotion of good and prohibition of evil (*ḥisbah*) in society with a view to underline the importance of

its institutionalization to stem the menace of electoral malpractices in Nigeria. The reason is that the institution of *ḥisbah* was successfully deployed during the classical periods of Islam to arrest cases of cheating in the marketplaces as well as the public dispositions. The study employs a qualitative research methodology based on literature review. Data collected from a variety of books, periodicals, and other sources, were then subjected to analysis. The findings of the study reveal that the electoral malpractices that characterized the past elections will be overcome and credible elections will be achieved if *ḥisbah* is institutionalized in the country. It concludes that the advocacy for its introduction in Nigeria is not an attempt to Islamize the country but a yearning call for the injection of an efficient institution that can change the narrative of electoral fraud in Nigeria as it was practiced in the Northern part of the country before its colonization.

Keywords: Institutionalisation, Ḥisbah, Peace, Election, Electoral process

Introduction

One of the challenges facing the democratic system in Nigeria is the conduct of internationally acceptable elections. Indeed, the history of the country is replete with the conduct of elections greeted by electoral fraud. The forms of electoral fraud that are inimical to the country's free, fair, and credible elections include a compilation of fictitious names on voters' registers; illegal compilation of separate voters' lists; illegal printing of voters' cards; illegal possession of ballot boxes; stuffing of ballot boxes; falsification of elections results; underage voting and illegal printing of forms used for collection and declaration of election results (Salami, 2012, 94). Hence, the elections in Nigeria are often described as incredible and marred by protests which sometimes led to violence.

It is important to note that Nigeria produced two elected governments between independence in 1960 and 1999 and both were overthrown in military coups. After the transition to civilian rule in 1999, the election that brought a retired general, Olusegun Obasanjo, to power was fraught with electoral fraud to the extent that the observers from the Carter Center held that they could not make an accurate judgment about the results of the presidential election (Michael, 2010, 51). Over 100 people also died and many were injured in the Federal and state elections in 2003. In addition, the elections conducted in 1999 and 2003 were expected to metamorphose into a credible election in the succeeding election period. However, the observers from the European Union still described the 2007 elections as among the worst they had seen and over 300 people were killed in the violence caused by the elections (Michael, 2010, 51).

Despite the significant improvements in the conduct of the election by the Independent National Electoral Commission under the chairmanship of Professor Attahiru

Jega in 2011, there were still incidents of violence; hijacking of ballot boxes by party thugs, and reports of police misconduct in the election. The protests in about 12 northern states after the elections turned violent and led to the killings and infliction of injury on innocent people (Dorina, 2011).

Against this background, this paper assesses one of the important institutions introduced by Islam to cater to the promotion of good and prohibition of evil (*ḥisbah*) in society with a view to underscore the prominence of its institutionalization to stem the menace of electoral malpractices in Nigeria. The fact that the functions of *ḥisbah* entail maintaining public law and order to regulate public life in such a way that a high degree of public morality is attained and society is protected from fraud is an indication that it is a potent tool that can change the narrative of the elections characterized by violence and electoral fraud in Nigeria. In addition, the institution of *ḥisbah* was successfully deployed during the classical periods of Islam to arrest cases of cheating in the marketplaces as well as in public dispositions. More so, the institution was utilized in the Northern part of the country before the colonization and it recorded a breakthrough in the sanitization of the community. Therefore, this paper examines the origin of *ḥisbah*, its scope, and its functions before delving into how it was utilized during the classical periods of Islam and the Sokoto caliphate to maintain orderliness and sanity in religious and social life so that Nigeria can take a leaf from it to address electoral challenges confronting the country.

Research Method

This research adopts a qualitative with library-based approach reviewing both primary and secondary sources. Primary sources consist of articles and books that linked directly to the *ḥisbah* institution and its role in the cleansing of society. Secondary sources used in this research are also substantially related to the primary sources. They are the complementary data used in carrying out this research. The findings of this study are then presented using straightforward ideas that will help people to comprehend the potency of institutionalization of *ḥisbah* as viable machinery needed for credible elections in Nigeria.

Result and Finding

The findings of the study reveal that the electoral malpractices that characterized the past elections conducted in Nigeria will be overcome and credible elections will be achieved if *ḥisbah* is institutionalized in the country. The reason is that the *ḥisbah* was utilised during

the classical periods of Islam and it was efficient in revamping moral decadence in the marketplaces and betterment of administrative system. The institution also offered a robust organizational structure and competent human resources in quality and quantity at the central, institutional, and regional government.

Ḥisbah: Origin and Scope

Etymologically, the term *ḥisbah* is derived from the root words *iḥtasaba yaḥtasibu*, *ihtisaban* and, *ḥāsaba*, *yuḥāsibu*, *muḥāsabah*. It also comes from the root word *ḥasaba yaḥsubu* meaning to count or measure. According to Ibn Manzūr, the word *ḥisbah* connotes anticipating a reward from Allah or doing good deeds in agreement with the teachings of Islam (Ibn Manzūr, 1414 AH, 1/312). The definition aligns with the ḥadīth of Abū Hurayrah that reads: من صام رمضان إيمانا واحتسابا ... meaning: "Anyone who observes the month of Ramadan with faith in Allah while expecting rewards from Him (*iḥtisāban*)…" (Al-Bukhārī, 1422AH, 3/hadith 1901). The literal meanings of *ḥisbah* also include self-evaluation (*muḥāsabah*), detestation of an act (*'Inkār*), excellent plan (*ḥusnu't-Tadbīr*), management (*al-ḥisbah*) and counting (*al-'add*) (Ibn Manzūr, 1414 AH, 1/314).

In Islamic parlance, *al-ḥisbah* is defined by medieval and modern scholars variedly. *Hisbah* is defined as a religious institution saddled with the roles of enjoining righteous acts and condemning reprehensible acts (Ibn Khaldūn, n.d, 407.). Thus, it is incumbent upon the leader of Muslims to appoint a competent man with assistants to discharge the obligation on his behalf. Al-*Muḥtasib* is therefore the man appointed to command the good when neglected and condemn the misdeeds when practiced by people. On the other hand, Al-Ghazālī defined *ḥisbah* as a process of curbing detestable acts with divine truth to prevent the perpetuation of illicit and detestable acts (Al-Ghazālī, n.d, 271). In the definitions of Al-Māwardī and Abū Ya'lā Al-Farā', it is explicitly stated that *ḥisbah* is an act of ordaining a righteous act when ignored and proscription of an unlawful act when patronized (Al-Māwardī, 2006, 349).

From the above definitions, it is crystal clear that the institution of *ḥisbah* is about the encouragement of good deeds and discouragement of evil and it is not limited to an aspect of life but it envelopes all human endeavors. In other words, activity of the institution covers all aspects of life, such as industry, agriculture, trade (Mustapha etal, 2019, 1487), or any other services since its main purpose is to prevent the society from any form of corruption, deviation from obligatory standard and anything that that obstructs improvement of the quality of life (Muhamedi & Arifin, 2017, 48-65) It represents the institution established in

Islamic history for commanding what is good and preventing what is evil in line with the Qur'anic directive that says; "And from among you there should be a party who invite to good and enjoin what is right, and forbid the wrong: They are the ones to attain felicity'' (Q3:104). Explaining the implicit and explicit implications of the above verse, Al-Māturdī (2005, 2/448) remarked:

يحتمل أن يكون هذا خبرًا في الحقيقة، وإن كان في الظاهر أمرًا؛ فإن كان خبرًا ففيه دلالة أن جماعة منهم إذا قاموا على الأمر بالمعروف، والنهي عن المنكر ـ سقط ذلك عن الآخرين؛ لأنه ذكر فيه حرف التبعيض، وهو قوله: (مِنْكُمْ أُمَّةٌ. . .) الآية.ويحتمل أن يكون على الأمر في الظاهر والحقيقة جميعًا، ويكون قوله: (مِنْكُمْ) ـ صلة، فإن كان على هذا ففيه أن على كل أحد أن يأمر بالمعروف وينهى عن المنكر، وذلك واجب؛ كأنه قال: كونوا

(The divine saying) supposedly implies narrative in the expression even if it is a commandment in the literal meaning. However, there is proof (in the narrative) that it is not compulsory upon others (to engage in *Hisbah*) if a group of people stand out to enjoin good and discourage evil because He (Allah) employed particle of partition (*ḥarfu't-Tab'īḍ* {this is used in Arabic language to denote that some people are enjoined and not all}) and that is saying (منكم أمة). It is also possible that (the divine saying) is a commandment in the expression and actuality. Therefore, the saying (مِنْكُمْ) is a conjunction. If that is the meaning, it becomes obligatory upon the individual to command goodness and interdict evil. It is like saying كونوا

On the other hand, Ash-Shawkānī (1414 AH, 1/423) held that it is a collective obligation. He unfolded his position while explaining the above quoted verse in Fatḥu'l Qadīr as follows:

أَنَّ الْأَمَرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ مِنْ فُرُوضِ الْكِفَايَاتِ، يَخْتَصُّ بِأَهْلِ الْعِلْمِ الَّذِينَ يَعْرِفُونَ كَوْنَ مَا يَأْمُرُونَ بِهِ: مَعْرُوفًا، وَيَنْهَوْنَ عَنْهُ: مُنْكَرًا

Indeed, invitation to goodness and prohibition of evil is one of the collective obligations that should be discharged by the knowledgeable people who comprehend what they command as good and what they guard against as evil

In contrast to the above explanation, Ibn Hazm Aẓ-Ẓāhirī (n.d. 4/132) held that the commandment of good and forbiddance of evil is an individual obligation. Other prominent scholars who subscribe to his philosophy include Ibn Kathīr, Muhammad Rashīd Riḍā, Ibn Al-Jawzī, and Shaykh Muhammad 'Abduh (Sulayman, 1996, 57). They argued that (مِنْكُمْ) employed is not a particle of partition but a particle of explanation.

Consequently, the Qur'ān described Prophet Muhammad (SAW) as an exemplary leader who keyed into the promotion of the ethical values in his society via the implementation of the demands of the principles of *ḥisbah*, otherwise known as *al-'amrbi'l-ma'ufwa'n-nahyu ' ani'l-munkar* and hailed those that supported him in the exercise (Q7:157).

In his explanation of the above verse, Al-Māturdī submitted that *al-'amr bi'l-ma'ufwa'n-nahyu ' ani'l-munkar* in the verse implied ordainment of every good act encouraged by Allah and interdiction of every act that is displeasing to Allah. It is therefore clear from the verse that the scope of *ḥisbah* or *al-'amr bi'l-ma'uf wa'n-nahyu' ani'l-munkar* is not confined to the spiritual realm because *al-ma'rūf* and *al-munkar* are generic terms that embody goodness and evil in all ramifications. It covers the social, economic, cultural, and political domains of man. Corroborating this, Ibn Taymiyyah (1992, 11) submitted:

وجميع الولايات الإسلامية إنما مقصودها الأمر بالمعروف والنهي عن المنكر ، سواء في ذلك ولاية الحرب الكبرى، مثل نيابة السلطنة، والصغرى مثل ولاية الشرطة ، وولاية الحكم، أو ولاية المال وهي ولاية الدواوين المالية وولاية الحسبة

The goal of all Islamic institutions is the enjoinment of good and interdiction of evil whether in the institution of the major war like representation of territory or minor like the institution of the police force, the institution of judiciary or financial institution which is the institution of financial records and *ḥisbah* institution.

It is clear from the above submission that ordaining good and forbidding evil is an integral part of Islam. In addition, it is instructive to state at this juncture that Prophet Muhammad was not a pacesetter in this regard. In other words, he was not the one who introduced the practice to man. Rather, he inherited the principle from the Prophets that came before him because it was one of the core messages they were charged to deliver to mankind. Confirming the prominence of the task, the Qur'ān 5:79 revealed that the Jews were cursed in reaction to their insistence on the perpetuation of reprehensible acts in all forms. Thus, it is imperative to discuss the qualifications of *Muḥtasib*.

However, Osamiudiamen Obasogie (2022) submitted that the constitution of Nigeria disallows the practice of *ḥisbah* in the country. According to him, section 10 of the Nigerian constitution states that there will be no state religion and that section 15 (2) bans discrimination based on religion. Premising on these two sections, he submitted that the *ḥisbah* group is illegal because it contravenes the two sections as they impose Islamic law. The arguments of Osamiuduamen, in our view, cannot hold water because Nigeria is a multi-

religious state and every Nigerian has the right to promote the emblem of his religion and demonstrate it in his daily activities.

The Qualifications of *Muḥtasib* and His Functions

Muḥtasib must have certain qualifications to discharge the assigned tasks efficiently. The criteria to be met are Islam, maturity, knowledge, capacity, wisdom, and integrity. Other conditions include justice, the permission of the Imam, competency of *Ijtihād*, masculinity, and freedom (Abdu'l-Ḥalīm, 2007).

Relating the responsibilities of *Muḥtasib*, Ibn Taymiyyah (1992, 16) stated unequivocally that the most important duty of a *Muḥtasib* is to ensure that people do not neglect their five daily canonical prayers. The reason, according to him, is that the canonical prayer is an essential pillar of Islam and the most important after the profession of faith. Other duties of *Muḥtasib* discussed by him include the prevention of all forms of fraud, safeguarding public decency, controlling actions of injustices, prevention of monopolies, ensuring an unhindered flow of goods to the market, elimination of all forms of *Ribā*, unjust enrichment in commercial transaction, safeguarding the spiritual values of Islam, responsible for destruction of any item or items that are either below the standard or adulterated, appraisal of the values of cloth and food, prevention of food wastage and price control when extortion prevails in the market places.

For the institution of *Hisbah* to be effective in the discharge of his functions, Al-Māwardī (2006, 354) spelled out the functions of *Muḥtasib* based on the two spheres of *ḥisbah* (*al-amr bilmaʿruf wan'nahyu ʿani'l-munkar*) and classed it into three. He therefore viewed the duties from the following classifications: 1) Matters related to the rights of Allah

2) Matters related to human rights

3) Matters related to the rights of Allah and human rights

Explaining the first classification, which is the matters related to the rights of Allah, Al-Māwardī (2006, 354) submitted that it is one of the responsibilities of *Muḥtasib* to command people to observe compulsory acts of worship. It is also a duty owing to the masses by the *Muḥtasib* to remind an isolated person or individual and order him to observe prayer if he forgets the appointed time for the prayer. He is also to punish the individual who omitted it if he remembers it, but he does not punish him if it is out of forgiveness.

In his explication of the matters related to human rights, Al-Māwardī (2006, 355) contended that the *Muḥtasib* must ensure the provision of water to the general populace if

the water supply fails. Other functions of *Muhtasib* he mentioned include mandating individuals to fulfill the individuals' rights, offset of debts, supervision of weight and measures, and prevention of people from becoming involved in dubious situations and suspicious circumstances. Conduct of fair and credible election is however missing in his explanation of human rights. It is to be categorized under this aspect because it is one of the rights of man to be selected or elected to occupy prominent officer if he has the wherewithal

As for the matters related to the rights of Allah and human rights, Al-Māwardī (2006, 355) stated that the roles of *Muḥtasib* include seeing that those who have guardianship over women regarding their marriage ensure that their partner is found if they demand it, and seeing that the *'iddah* is completed if they are divorced; he must punish the woman who does not respect the *'iddah*, but he may not punish those guardians who do not fulfill their duties.

It is essential to state at this juncture that the importance of *Hisbah* institution in every society cannot be overemphasized. This is because many Muslims derail from the basic norms and rules permitted by Allah despite its beautifully codified codes of conduct of practice and the attitudes are very hazardous to the community. Other functions of *Hisbah* include maintenance of public facilities, resolution of disputes between neighborhoods on minor matters that do not involve legal interpretation, monitoring of the peace of the public, protection of the burial ground from being used for frivolities or business activities (Ahmad J. et al, 2023, 32). Consequently, the integration of *Ḥisbah* personnel into the electoral process will improve it and enhance its efficiency as it is proven that its roles go beyond the spiritual realm.

Contrary to the qualifications spelled out by Islamic law, Human Rights Watch reported that most *Hisbah* members in Kano were recruited at the local level by their respective traditional leaders and local government. It unfolded that they are men with a low level of formal education, no background in law, and no training in enforcement or procedures for arrest, investigation, or gathering of violence (Lukman, 2022). This submission by Human Rights is faulty because there is no harm in the recruitment made by the traditional leaders or local government` if the individual recruited has fulfilled stipulations of Islamic law. Also, formal education cannot be used as a yardstick for recruitment because some individuals who never attended formal education excel in their endeavors.

In addition, the engagement of the *Ḥisbah* group, who met the above identified conditions as the collation and returning officers will contribute to the reduction of electoral

fraud in Nigeria and enhance the credibility and transparency of elections. This is because the group members are not partisans and the commission requires sustainability of partisanship. On the issue of the parts of the country where non-Muslims dominate the provinces, the individuals employed by INEC must be above board and must have a proven track record as well as impeccable integrity. It is also essential to state that the *Hisbah* group can be deployed as security personnel during elections in Nigeria since the conduct of elections in Nigeria is based on generalized violence. However, this may require an amendment of electoral law to accommodate the deployment of the *Ḥisbah* personnel to conduct elections and monitor them.

Ḥisbah during the Classical Periods of Islam

Prior to the discourse of history of *Ḥisbah* in Nigeria, it is important to examine the role *Ḥisbah* during the classical periods of Islam. The Western Orientalists like Schacht have argued that the concept of *Hisbah* emanated from agoranomos institution as practiced by the Romans. This opinion strengthened the idea of Gaudefroy – Demomynes which was put forward in 1939 (Joseph, 1965, 25). Schacht, therefore, proposed that the development of the institution of *al-Suq* to *Hisbah* took place during the Abbasid reign. However, these opinions seem to deny *Hisbah* as a legacy of Islamic civilization which later declines, as if it has ever existed at the early period of Islam as well as continuously applied after the demise of the Prophet.

Historically, all the Prophets of Allah practiced *Hisbah*. The assertion is hinged on the fact that they were all raised by Allah to command good and forbid evil (Yahya, 2019, 56-74). The Qur'ān 5: 79 unequivocally declared that the Israelites were cursed as a result of their insistence on the promotion of evil despite the warnings from their Prophets against the practice. The instances of Prophets Ibrahim, Musa, and Īsā, who implored their respective nations to desist from the worship of objects (Q21: 86-87, Q20: 97 and Q5:112), are incontrovertible evidence to justify our position that the practice of *Hisbah* originated from the early Prophets. In addition, Prophet Shu'ayb charged the people of Madyan, who were dishonest businessmen who used to rob people on the highways and did not give full measures to people, to give up the sharp practices (Q7:85). The people of Lūṭ, who were heedless to the divine injunctions, were also forewarned before perversion (Yahya, 2019).

Luqmānu'l-ḥakīm also exhorted his child to command good and forbid evil (Q31:7). On this note, Rashīd Riḍā (1990, 4/32) writes:

وقد جرت سنة الأنبياء والمرسلين والسلف والصالحين على الدعوة إلى الخير والأمر بالمعروف والنهي عن المنكر وإن كان محفوفا بالمكاره وكم قتل في سبيل الله من نبي وصديق فكانوا أفضل الشهداء

Invitation to the good, enjoinment of the kind, and forbiddance of evil was a custom of the Prophets, Messengers, the precursors, and the righteous people even if it is surrounded by misfortunes. How many Prophets and truthful people have been killed for the sake of Allah and they were the best martyrs?

It is noteworthy to state that the act was not institutionalized throughout their periods but it was practiced by the respective Prophets and promoted by those that believed in their missions. Prophet Muhammad (peace and blessings of Allah be upon him), however, reshaped the practice and provided the standard behavior. He took every step to put an end to fraudulent practices in an attempt to safeguard the rights of individuals against another, as well as against the government or the state. He also took every step to correct infamous acts in society. In the light of his *'aḥādith*, it can be derived that it is the responsibility of the individual in the society to take an active role in the *Hisbah* according to his capacity. He once said in the hadith reported by Abu Sa'īd Al-Khudriyy: "He who sees detestable act among you should change it with his hand. If he cannot, he should change it with his tongue. If he cannot, he should change it with his heart and that is the weakest (level) of faith'' (Muslim, 1995, 1/69).

In another *hadith*, he warned against abandonment of the *ḥisbah* duty and issued a stern warning about the evil consequence that awaited the defaulters. He remarked: "If some people commit sins and if there are other people who can correct them and still they do not do it, soon punishment from Allah will fall on them"('Abū Dāwūd, n.d, 4/122).

The Prophet (peace be upon him) developed the institution in his life by matching his words with actions. He would visit marketplaces and give directives to the traders about standards of commercial transactions. Whenever he saw anybody involved in sharp practices, he would ask the person to abstain from such behavior. Muslim, Abu Dāwud, Tirmidhi, and Ibn Mājah reported from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessing of Allah be upon him) passed by a pile of food and then put his hand in it until his fingers wetted. He then said: "What is this, O owner of the food?" He said: "It was wetted by rain, O Messenger of Allah." He said: "Would not you

put it on top of the food so that people can see it. The one who cheats is not from us" (Muslim, 1995, 1/69).

The activities of *Hisbah* performed by the Prophet (peace and blessings of Allah be upon him) were not restricted to economic activities. Indeed, it cut across all human endeavors including religious, political, and social aspects of man. In the religious realm, the Prophet (peace and blessings of Allah be upon him) saw a man who observed prayer badly, by not bowing (*rukū'*) properly and pecking in his prostration (*sujūd*), and charged him to perform it correctly (Muslim, 1995, 297).

The Prophet also offered advice to 'Abdu'r-Rahman bn Samurah on the need for him to seek not a leadership position. He explained to him the merits and demerits of the action. From the report, it is clear that the activities of *Hisbah* also cover polity including peaceful conduct of election (Al-Bukhārī, 1422AH). However, the reputable name used to describe those who engaged in market supervision during the period of Prophet Muhammad and that of the rightly guided Caliphs is *Ṣāḥibu's-Sūq* or *al- 'amil 'alā's-Sūq*, meaning market supervisor. The term *Hisbah* was introduced after the first epoch of Islam as an umbrella name for those charged with the responsibility of maintaining law and order in society (Manāhij Jāmi'ati'l-Madīnah, n.d, 2/56.).

Ibn 'Abdil-Barr revealed that the Prophet appointed Sa'īd bn Sa'īd bn Al-'Ās (may Allah be pleased with him) to oversee a market in Makkah and ʿUmar Ibn Al-Khattāb as *Muhtasib* in Madinah (Ibn 'Abdil-Barr, 1992, 4/621). He also integrated women into the market supervision in the early days of Islam. For instance, Samrā' bint Nuhayk al-'Asadiyyah (may Allah be pleased with her) used to tour the market to enjoin the good and forbid the evil, hitting the people with her whip (whenever necessary); a position she retained until her death during the reign of 'Umar ibn al-Khattab (may Allah be pleased with him) (Ibn 'Abdil-Barr, 1992, 1863). To encourage her more, Caliph 'Umar (may Allah be pleased with him) used to come to her workplace whenever he entered the market (Ibn 'Abdil-Barr, 1992, 1863).

The four rightly guided Caliphs also set an excellent example by dispensing *Hisbah* activities and appointing competent fellows for the supervision of markets. For instance, Abubakr Aṣ-Ṣiddīq fought fiercely the wars of apostasy all in the name of enjoining good and forbidding evil (Markaz Buḥūthi'd-Dīn wa'l-Fiṭrah, 2018). He also condemned the practice of cutting the hair of women that was predominant in his period to show that Islam

is antithetical to the practice (Markaz Buḥūthi'd-Dīn wa'l-Fiṭrah, 2018). He fought against false prophethood to protect faith and maintain decorum in the administration of people (Muslim, 1995, 99). His appointment as the successor of the Prophet was also premised on the principle of *Hisbah*. Without taking cognizance of the tenet, another person would have emerged. However, the companions who were not tolerant of the negligence of the principle stood their ground and elected him because they considered it an act of injustice to rally around another person different from him.

The *ḥisbah* also played an important role in the structure of society in the period of 'Umar bn Khaṭṭāb. It has been reported that he was the first caliph to assemble Muslims under the leadership of an Imam for the congregational observance of Tarāwiḥ prayer and the Sunnah is continuously appreciated by Muslims all over the world (Manāhij Jāmi'ati'l-Madīnah, n.d, 56). It is also reported that he once penalized a trader who had cheated in the business (Manāhij Jāmi'ati'l-Madīnah, n.d, 56). The nomination of 'Umar, as Caliph by Abubakr, was also hinged on the principle of *Hisbah*. Abubakr did not choose him based on affinity, or friendship but on religious interest. In other words, he was the most qualified companion who would encourage good and would not condone evils under his watch.

'Uthmān bn 'Affān and 'Alī bn 'Abī Ṭālib followed the steps of their predecessors in maintaining public order. It was reported that 'Uthman bn 'Affan appointed al-Harith bin al-Hakam as an enforcement officer at Madinah to supervise the business activities accordingly (As-Sayyid Ṭalhah, n.d). During that period, the appointed officers assigned to coordinate the activities of transactions at markets were known as *'Ummālu's-Sūq*. Caliph 'Alī bn 'Abī Ṭālib also warned fish sellers against the sale of rotten ones in the course of discharging *Hisbah* role (Barkindo, 2011, 65).

Interestingly, Umayyad Caliphs continued to develop the institution but it was not separated from the office of Caliphs and not made an independent institution during the period. Walīd bn Mālik was noted for supervision of the market to regulate the prices of commodities and prevent anomalies (Hizam Lutfi, 2022, 309). 'Umar bn 'Abdi'l- 'Azīz's reign was also meritorious for curbing moral decadence and arresting its causes. He fought hardly for uniformity in the measurement and weight in all his provinces. When he found it necessary to appoint a man who would man the markets, he designated Sulaymān bn Yasār as *'āmilu's-Sūq* (Az-Zahbī, 1985, 4/445).

The institution of *Hisbah* continued to thrive during the Caliphate of Abbasid. The institution took a new shape and dimension. It was modernized and its scope became broader.

It was well established and became known in the nook and cranny, especially during the period of Caliph 'Abu Ja'far Al-Manṣūr. Al-Manṣūr reformed the institution by shifting the markets of Baghdad areas from the city. He broadened it to cover the prevention of monopoly, hoarding, supervision of call to prayer, investigation of punctuality of judges, and hiring of specialists in relevant fields to increase productivity and professionalism in business skills (Arab Encyclopedia, n.d.)

The institution of *Hisbah* moved along with Muslims in the western provinces of Spain and North Africa and remained an integral part of the state even after the split of the Baghdad Caliphate. In addition, the office of *Muhtasib* was also an important department during the rule of Fatimids, Ayyubids, and Ottomans. However, Mughals replaced it with the office of Katwal with a more limited jurisdiction than the *Muhtasib* due to their own lax moral standards. During the Fatimids, the importance of the institution was felt in enforcement of the prescribed rules and regulations. Thus, the *muhtasib* was not only investigating marketplaces and determining the proper weights and measurements but also ensuring that there must not be overloaded items being carried out by the traders. More so, the scope of *muhtasib's* duties was also extended to the maintenance of the morality of the subjects so that the members could live peacefully in the society (Mohd Ab Malek Md Shah et al, 2013, 65).

However, the prestige of the *Hisbah* institution declined over a period of time, particularly during the early 10th/16th century in Mamluk reign of Egypt when the government was weak and the position muhtasib used to be obtained via graft and the office was held by those who lack requisites of *muhtasib*. The Ottomans restored the dignity of the *Hisbah* institution and widened its jurisdiction. In Ottoman administration, the office was also empowered to deal with levying dues and taxes on traders and artisans (Hamza ATEŞ, 2017, 26).

Ḥisbah **in Nigeria**

Historically, the institution of *Hisbah* was operated as a major organ during the Sokoto Caliphate, established by Shehu Usman Danfodio in 1804. As the first commander of the faithful, it was a duty not only to ensure peace and order but also to encourage people to cooperate with him in maintaining decorum in his domain. Thus, Shehu Usman found it compelling to adopt the policy of the Islamic political system to record breakthroughs in this world and hereafter. Thus, he appointed a *Muḥtasib* (inspector or censor of morals) to take

care of laws and orders throughout the caliphate (Tambari, 2021, 119). Shehu made it a law that the newly appointed *Muḥtasib* declare all his assets before assuming the newly created office. He also unveiled that the *Muḥtasib* will be responsible to the commander of the faithful who will be checking his assets periodically to guard against unlawful accumulation of wealth and other unethical behaviors. Shehu also proclaimed that unjustified earnings will be seized and deposited into the public treasury (Tambari, 2021, 119). Muhammad Julde, one of the trusted fellows of Sheikh Usmanu Dan Fodiyo, was therefore appointed as the first *Muhtasib* (Tambari, 2021, 120).

Muhammad Julde (1812-1855) however, served as *Muhtasib* for three Caliphs, from the period of ShehuUsmanu Dan Fodiyo to Aliyu Babba the successor of Shaykh Muhammad Bello. After his retirement due to old age, he was succeeded by Muhammad Mustapha (1858- 1881). *Muhtasib* Abdullahi (1881-1928) succeeded *Muhtasib* Muhammad after his death. Next to him was *Muhtasib* Ahmad 1928- 1947 (Tambari, 2021, 122). After his death, the position of *Muhtasib* was neglected and became vacant. The appointment was not made until the time of Late Sultan Muhammad Maccido. A former Grand Khadi of Sokoto state, Abdullahi Maccido was therefore appointed as *Muhtasib* on 20th August 2004. However, he disclosed that he was assigned no responsibility but to maintain and preserve the history of his forefathers.

Tambari (2021, 119) observed that every piece of bread and all other commodities bore the stamp and name of their respective manufacturers so that the bad products could easily be traced to their origin during the caliphate period. The Caliphate made this a requisite to guarantee the security and protection of the consumers. The production policy and other policies implemented in the Caliphate by the *Muhtasib* can lead one to conclude that fraud was reduced drastically in the Caliphate.

Moreover, *Muhtasib* is also used to regulate and control grain prices in the market. The prices were fixed and constantly reviewed. The purpose of the price control mechanism was to ensure that the economic interest of every citizen under the Caliphate was protected and it was done in such a way that the prices were agreed upon by both the producer and consumer (Murtala, 2009, 134). The *Muhtasib* were mandated to reprimand and punish those who attempted to sell their products above the acceptable market prices. Such people would be flogged and forced to leave the trade and market completely. Consequently, the appointment of the *Muhtasib* contributed to the reduction of the problem of food scarcity and market instability (Murtala, 2009, 137). A reflection on the food situation in current

Nigeria shows a lot of issues and challenges associated with the nonchalant attitude of the government toward the nature and operation of the grain trade.

Other responsibilities of *Muhtasib* in the Caliphate include inspection of schools, rental houses, farms, etc. The institution of *Hisbah* and the office of the *Muhtasib* continued to exist under the subsequent successors of Shehu Usmanu Danfodiyo, until the arrival of the colonial administrators in the Caliphate. Consequently, the institution of *Hisbah* in the Sokoto Caliphate was attacked indirectly by the colonial administrators through the strategic downsizing of Islamic law. The sub-systems that were Islamic were eliminated. Therefore, *Muhtasib* was not appointed for many periods because he had no role to play in the new style of administration (Tambari, 2021, 125). Also relegated is the institution of *Dan Doka* otherwise known as *Dongari* i.e. police officer. The head of the institution used to be referred to as *Sarkin Dan Doka* and he used to be in charge of keeping the suspected trials. He was also responsible for punishing convicted persons (Babatunde, 2014, 27). In other words, he also used to discharge the functions of *hisbah.*

However, the reintroduction of Islamic law in the twelve states of northern Nigeria between 1999 and 2000 underlines the salience of Islam in the politics and governance of the region. *Hisbah* was established to enforce a distinctive Islamic government. It tackles the problems of community security in a different way, abolishes the business and consumption of beer, restricts sex work, the segregation of the sexes in public spaces, and the policing of a moral order based on Shariah (Rasheed, 2011, 71). Its enforcement in the domain, in other words, represented official vigilantism based on the teachings of Islam.

Underscoring the importance of *Hisbah*, the Supreme Council for Islamic Affairs in Nigeria (NSCIA) described the groups as indispensable vehicles for the proper implementation of Islamic law. The *Hisbah* groups already established are meant to complement the police in their statutory duties and are not its rivals. But this can only be achieved if the mentality and orientation of the police force are refocused to one of service away from extortion and tyranny (Baker, 2004, 175). Peters and Barends also held that it became imperative as the Nigerian police lacked the prerequisite training, identity, and mandate (Barends, 2001).

Thus, Zamfara became the first state in Nigeria to reintroduce Islamic law during the administration of Ahmad Sani Bakura, the former Governor of the state. Having observed the apathy of the federal police force in enforcing Islamic law in Nigeria, he decided to

establish *Hisbah* as a security agent enforcing Islamic law (Mustapha and Ismail, 2016). Subsequently, the Zamfara *Hisbah* Commission was established under the Zamfara State *Hisbah* Commission (Establishment) Law 2003 passed by Zamfara State House of Assembly in 2003 (Okemuyiwa, 2016). The commission sets up *Hisbah* guidelines and procedures. It also highlights the functions, jurisdiction, roles, aims, and objectives of the Commission and others. Section 6 of the Commission provides: The Commission shall have the following powers: (1) to monitor the proper implementation and application of laws and bylaws made by the State or Local Government Councils. (2) to ensure proper compliance with the teachings of Islamic law throughout the State. (3) to monitor the daily proceedings of Sharia Courts to ensure proper compliance with Shariah Penal and Criminal Procedure Codes and report on all actions likely to tamper with the proper dispensation of justice from any court official or any litigant. Pursuing the implementation of their functions, several arrests have been made and culprits have been brought to the book.

Governor Rabiu Musa Kwankwaso also launched *Hisbah* formally in 2000 as an institution aiming to control crime and maintain social order enjoined by Islam. In 2003, Governor Ibrahim Shekarau (2003-2011) transformed the Kano *Hisbah* into a state agency relying on Section 38, sub-section 1 of the 1999 Constitution of the Federal Republic of Nigeria (Nigeria 1999:18): 'Every person shall be entitled to freedom of thought, conscience, and religion, including the freedom to change his religion or belief, and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice, and observance'. The Shekarau administration appropriated this legal provision and passed the Kano State *Hisbah* Law. Kano *Hisbah* became a government institution with a new name, Kano State *Hisbah* (KSH). The creation of KSH allowed thousands of volunteers to become public workers under the state government payroll. It led to the mass employment of people with religious training and activist backgrounds to manage the moral reform project (Rasheed, 2005, 55).

The establishment was part of the Kano State government's effort to implement Sharia and a response to curb the pervasive insecurity and rapidly growing social anomie among youths. The enforcement of Shariah was viewed as a return to Islamic values to foster societal reorientation and redress moral decadence. It led to social transformation, economic ethics, and crime reduction. It has raised fundamental concerns about the intricacies of security and redefines crime and criminality in metropolitan Kano.

The functions of the *Hisbah* Board include: i. Assisting police and other security agencies in the areas of prevention and reporting of offenses ii. Encouraging charitable deeds (payment of *Zakah*, etc) iii. Advising against the acquisition of usury, hoarding, and speculation iv. Ensuring orderliness at religious gatherings (for example in mosques during Salat, distribution of iftar meals provided by the state government during Ramadan, hajj operations, and public functions) v. Encouraging general cleanliness and environmental sanitation vi. Reconciling civil disputes between people and organizations, where parties are willing. vii. Assisting in traffic control viii. Providing emergency relief operations and assistance in any other situation that requires the involvement of *Hisbah*, be it preventive or detective, and handling non-firearms for self-defense, like batons and other nonlethal civil-defense instruments (Alamu, 2021).

Like the Nigerian Police Force, the organizational structure of KSH is very elaborate. The State *Hisbah* Command is the highest body headed by a Commandant General. The Operation Department has 13 units headed by a Deputy Commander General. These include patrol, training and medical, general complaints, sentry, ICT, monitoring and evaluation, intoxicant, and anti-Bara (anti-street begging) units. This department is generally responsible for field activities of Yan *Hisbah*, such as the surveillance of public places, the enforcement of Shariah canons, and the arresting of suspected violators. The Intelligence and Crime Detection Department is responsible for intelligence gathering and works with the Operation Department to prevent crimes and arrest suspects. The *Da'wah* Department organizes preaching sessions and similar events that invite people to Islam. The Guidance and Counselling Department is saddled with the responsibility of settling social disputes such as marital, family, intra-religious, communal, and debt. The Enlightenment Department informs people about the activities of the *Hisbah* in the state. The Special Services Department conducts tasks considered 'special', or anything that might arise that does not fall under the scope of any of the seven other departments, such as humanitarian services. The Women's Department comprises all women *in Hisbah* Corps (Musa, 2022).

The achievements of *the Hisba*h Corps of Kano Municipal Local Government include the settlement of (marital and civil) disputes of about 200 people between 2003 and 2004; the stoppage of *Garaya/goge* (traditional music) and its related activities (traditional magic, entertainment by prostitutes and homosexuals), stoppage of betting and car racing among youths was stopped; collaboration with National Drug Law and Enforcement Agency

(NDLEA) in the arrest of drug dealers and drug addicts, seizure of over 600 cartons of beer, massive recruitment of 9,000 trained guards including 900 women (Rasheed, 2011).

It is important to state that Kano and Zamfara *Hisbah* have their foundations in state law and benefit from state funding; Gombe *Hisbah* has no legal backing and is funded by volunteers; Borno *Hisbah* exists only on paper (Mustapha, 2016).

It is imperative to state that the awareness created by Muslim scholars on the importance of institutionalization of *Hisbah* continues to resonate in the minds of Muslims the yearning call for establishment of religious body. For instance, Shaykh Ya'qub Musa, a renowned scholar in Katsina State, recently called on the state government to establish a *Hisbah* body in the state. He submitted that one of the virues of its creation in the state is that it will reduce menace of social vices and enhance good moral training (Usman, 2023).

However, Punch Editorial (2020) unveiled that two events show serial violations of human rights by *Hisbah* group. One of the events reported in the Punch is the Kano state *Hisbah* operatives shaving the hair of young men arrested for donning stylish hairstyles that failed to conform to the dictates of Islam. The daily editorial believed that the group infringes on fundamental rules spelled out in Chapter IV of the constitution such as personal liberty, freedom of thought, conscience and religion, expression, and freedom from discrimination.

It is also alleged that the operation of *Hisbah* is marred by hypocrisy, selective implementation, and frivolity in Kano, citing the case of the son of Formal President, Muhammad Buhari, marrying the daughter of the Emir of Bichir during which secular songs that contained vulgarity were played without any arrest (Lukman, 2022).

Roles of *Ḥisbah* in the Conduct of Fair and Credible Elections in Nigeria

It is well known that several billions of Naira has been spent on the conduct of elections in Nigeria especially on the purchase of sophisticated materials that give no room for rigging and other electoral malpractices. Yet, Nigerians are still dissatisfied with the outcome of the election because of its incredibility.

In 2007, INEC insisted on 60.5bn for the year polls and stated that any reduction by one kobo would not guarantee a free, fair, and credible election. On August 12th, 2010, the House of Representatives approved 87.7 billion for the 2011 general election with a charge that INEC should not fail to conduct a credible election in the country. In 2015, 108.8b was spent to run the 2015 election even though the Country has many basic infrastructural challenges (Opeyemi, 2023). In addition, 254 bn Naira was also budgeted for the 2019

elections. According to the incumbent Chairman of INEC, the cost of elections in Nigeria in 2023 is 305bn Naira. He revealed that the cost of logistics, highly secured ballot papers, and allowances for personnel are responsible for the amount spent on conducting elections in Nigeria. Decrying the humongous amount that the conduct of election is costing the country, Prof. Mahmood Yakubu said:

Ballot papers are simply on A4 sheets in France but here our ballot papers have the same security features as our currency and they are guarded like our currency. All the sensitive materials are kept at the vaults of the Central Bank of Nigeria (CBN) in Abuja and even for staggered elections like Ekiti and Osun, they are also moved days to the state capitals under the same intense security like bullion van. All these things cost a lot of money in logistics, planning, and implementation. In other parts of the world, elections are done in a simplistic and less costly way. In Nigeria, the election is done as if the whole country has to suspend all its activities to hold elections (Tope, n.d.).

It can be inferred from the above statement of the INEC Chairman that there is a need to overhaul the manner of conducting elections especially a downward review of the money budgeted for its success. It can also be deduced that the money being spent or budgeted can be channeled to provide basic needs to the citizens and utilized to fix some infrastructures. The role and relevance of *Hisbah* is not only to reduce cost but also to strengthen the logistics and manpower needed for the conduct of credible elections. For instance, security provisions are not adequate, despite the combination of the Police, Army, and Paramilitaries. *Hisbah* can function to add up security outfits for elections. Also, *Hisbah* will undoubtedly strengthen and enhance effectiveness in the security assignment, being an indigenous people who grew up in the neighborhood. They have a better understanding of the terrain than the security agents who are strangers at their place of assignment.

However, a glimpse at historical facts about *ḥisbah* right from its inception is an indication that it is a viable mechanism needed for the promotion of justice among the citizens. The act of enjoining good and forbidding evil reduces immoralities and ensures justice to all irrespective of the status of the people. The fact that Prophet Muhammad (SAW) and his caliphs involved themselves in the act of *Ihtisab* is proof that *Hisbah* is a potent tool that aims at contributing to the maintenance of justice to the highest standards.

It is imperative to state at this juncture that the *Hisbah* was adopted in the election, nomination, and selection of the rightly guided caliphs. The succeeding generations, that viewed *ḥisbah* as an effective mechanism to correct anomalies, were able to keep justice and to curb malpractices to a greater degree as discussed earlier.

Therefore, the *Hisbah* police, who had fulfilled the conditions laid down by Islamic law before being appointed as *Muhtasibs*, can assist Federal police and other security agencies in the areas of collation of election results, prevention of electoral fraud and malpractices, especially in Shariah-implementing states. The Shariah-implementing states can adjust the social services functions of the *Hisbah* to include guarding against electoral malpractices and invoke section 38 of the 1999 constitution to prove their points beyond reasonable doubt since the provision states that every person shall be entitled to freedom of thought. Thus, the Shariah-implementing states would contend that if *Hisbah* is given the mandate, the *Hisbah* police will dispense justice, arrest the situation of spending a humongous amount on elections, and curb electoral malpractices since they see themselves as representatives of God. They will also use their coercive disciplinary functions to monitor vote buying and manipulation of electoral results. They will use intelligence, investigation, and operation units to combat illegal activities of possession of ballot boxes, stuffing of ballot boxes, falsification of election results, underage voting, illegal printing of forms used for collection and declaration of election results, and other electoral malpractices during the electioneering period when. The INEC will also amend electoral act to accommodate engagement of *Hisbah* group just like Central Bank of Nigeria was allowed to debut non-interest banks.

It was when this institution lost its value that the contemporary Muslim communities suffered from all sorts of evil, ranging from negligence of their major obligations to rampant cheating and fraud, as a result compromising justice. This marginalization and negligence of this institution, has resulted in Muslim countries ranking higher on the secular list of corruption. If the institution is allowed to take its course, the issue of ballot papers having the same security features with our money will be forgotten and the humongous budget for election will be reduced drastically.

Conclusion

This paper has examined *Hisbah* as one of the important institutions introduced by Islam to arrest vicious acts and propagate decent behavior in society. It unfolded that the historical antecedents of its utilization in the classical periods of Islam ensured that sanity and orderliness were maintained in public life. It uncovered that the institution played a noticeable role during the Sokoto caliphate in curbing social vices and continues playing

indispensable roles in some parts of Northern Nigeria where Islamic law is partially adopted as a state law. It revealed that the efficiency of the institution in stemming social menace in all the periods mentioned in the paper is an indication that it is a viable institution that can be engaged as collation officers and security agents during the conduct of election in Nigeria since it has been used in the process of selecting and electing some celebrated leaders in the history of man.

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Education as State Control on Second Space: Sharia Regulation and Millennial Desire on Urban Cafes in Contemporary Bireuen City, Aceh

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Abstrak

Artikel ini bertujuan menganalisis usaha dominasi *thirdspace* pada kafe milenial urban di Kota Bireuen, Aceh, oleh syariat negara. *Thirdspac*e adalah ruang konkrit sebagai aktualitas dari kontestasi pada *second space* oleh masing-masing kelompok. Karena *secondspace* menjadi penentu dominasi *thirdspace*, syariat negara melalui lembaga otoritatif yakni Satuan Polisi Pamong Praja dan Wilayatul Hisbah (Satpol PP & WH) berusaha melakukan tindakan preventif. Penelitian kualitatif ini menggunakan pendekatan antropologi. Peneliti mengumpulkan data dari observasi, wawancara mendalam, dan studi literatur terkait subjek penelitian. Teori yang digunakan dalam penelitian ini adalah Thirdspace oleh Edward Soja tentang proses pembentukan *thirdspace* sebagai tempat publik. Fokus penelitian ini adalah Kota Bireuen, sebagai salah satu kota strategis dari sudut pandang perubahan sosial yang cepat, perekonomian yang maju, lokasi geografis yang strategis, dan perkembangan pesat pada tempat publik untuk milenial. Temuan penelitian menunjukkan, syariat negara melalui Satpol PP & WH melakukan pendidikan agama Islam, khususnya pendidikan teologi dan etika Islam secara filosofis kepada milenial dengan mengunjungi banyak sekolah menengah atas, sebagai usaha mendominasi *thirdspace* melalui *second space*, khususnya pada kafe milenial urban di Kota Bireuen.

Kata kunci: ruang ketiga, syariat negara, milenial urban,

Abstract

This article aims to analyze the efforts to dominate thirdspace in urban millennial cafes in Bireuen City, Aceh, by state sharia. Thirdspace is a concrete space as the actuality of contestation in second space by each group. Because second space determines the domination of thirdspace, state sharia through authoritative institutions, namely Satuan Polisi Pamong Praja (Civil Service Police Unit) & Wilayatul Hisbah (Satpol PP&WH) is trying to take preventive action. This qualitative research uses an anthropological approach. Researchers collected data from observation, in-depth interviews, and literature studies related to research subjects. The theory used in this research is Thirdspace by Edward Soja about the process of forming thirdspace as a public place. The focus of this research is Bireuen City, as a strategic city from the point of view of

rapid social change, advanced economy, strategic geographical location, and rapid development of public places for millennials. The research findings show that state sharia through Satpol PP&WH conducts Islamic religious education, especially theology and Islamic ethical philosophy education for millennials by visiting many high schools, as an effort to dominate thirdspace through second space, especially urban millennial cafes in Bireuen City.

Keywords: thirdspace, state sharia, millennial urban,

Introduction

Aceh as the only region in Indonesia that applies regulations on the formalization of religion makes the state have to take care of religious values in shaping citizen discipline, especially in public space (Salim, 2018: 51) In addition to setting regulations on civic practices in public places, the state also burdens itself with taking preventive measures to prevent practices in public spaces that are different from those desired by the state. In this case, there are several aspects handled by the state in forming a space for shariatism, including prosecution and prevention. Through prevention, in Aceh, the state carried out a number of practices such being a ceremonial coach at schools. The main focus of state preventive action through the authority of shariatism by Satpol PP & WH is the young generation.

Basically, millennials, which in this case are the younger generation including the early generation Z and the final generation of millennials, want a free and liberating space as they observe in public spaces outside Aceh and abroad. There, millennials have freedom over their bodies and actions as long as they don't disturb other people. It is the imagination of freedom that fills the millennial's secondspace, as a space for ideas and concepts. However, the actualization in third space is experiencing obstacles with the existence of sharia regulations set by the state. The general public also wants a space that is free and comfortable, but not an area that is continuously controlled by the state (Soja, 2010, pp. 5–7).

Third space, as a concrete actual space, is the actualization of various second space perspectives, namely the image of an ideal space to become an area of contestation, which in this case is between the sharia state, millennials, and the general public. In Aceh, the state has a high pretension to outperform the third space in order to comply with shariatism regulations. However, millennials refuse to comply with sharia regulations because they have a second space full of freedom. The general public, in urban space, sometimes has to negotiate with economic interests. In this case, the aspirations of the general public are

inconsistent. However, in general they want the third space in Aceh to be in line with the first space, namely the Aceh public space before religion becomes a state regulation.

Research on the role of the state in implementing Islamic public space has been carried out by many researchers. Afriani Maifizar researched the Wilayatul Hisbah (WH) strategy in preventing *khalwat* in West Aceh. The research showed that the WH prevented *khalwat* by disseminating regulations through distributing brochures and banners, conducting routine day and night patrols, and building partnerships with the general public (Maifizar, 2022). Research by Afriani Maifizar only discussed preventive measures in one sub-district in West Aceh and did not explore educational content in WH's preventive actions. The research also does not observe civic practices in public space. Furthermore, Sri Roviana, Wening Udasmoro, and Euis Nurlaelawati focused on examining the practice of female citizenship in public space in the area of Shari'aism, namely in Aceh. The research found that after shariatism, women became marginalized in public space (Roviana, Udasmoro, & Nurlaelawati, 2021). But in fact, it is not only women who are marginalized. Especially millennial women, but many citizens in general, especially the millennial generation, are due to sharia regulations. The desire to actualize freedom in thirdspace is experiencing challenges.

Yogi Febriandi and Yaser Amri also researched public space in Aceh. They focused on the marginalization experienced by Christian students in Langsa, Aceh due to the establishment of a sharia public spaces(Febriandi & Amri, 2021). Other research regarding WH's efforts to maintain shariatism was written by Munadi Usman. The research found that efforts to enforce shariatism by the WH in Lhokseumawe, Aceh, were carried out through outreach, enforcement and prosecution (Usman, 2020).

Based on the literature review above, no research has been found that focuses on contestation between groups: between state sharia, millennials, and the general public, in the production of public space, with a focus on urban millennial space in Bireuen City, Aceh. This study uses the Thirdspace theory by Edward Soja. There are two main research focuses. *First,* preventive action as an effort to control the thirdspace through education carried out by the state through Satpol PP & WH in Bireuen City. *Second,* the practice of urban millennial citizenship in cafes in Bireuen City. This article argues that state sharia's preventive actions are an attempt to bring millennials secondspace closer to state sharia secondspace. Because, in the thirdspace, especially the urban millennial cafes in Bireuen

City are spaces that exist based on contestation between millennials, state sharia, and the general public.

Research Method

This qualitative research uses an anthropological approach to obtain completeness of data based on phenomena. Data was collected through observation, in-depth interviews and document review. Data were analyzed using an interpretive approach. The research location is Bireuen City, Aceh. This city was chosen for several reasons. *First,* the addition of millennial spaces, especially urban cafes, is constantly happening. *Second,* Bireuen City is a strategic city, giving rise to rapid social change which is an early marker of social change in Aceh. *Third,* Bireuen City shows the progress of efforts to control public space by the state, through a unique way, namely control over secondspace through education. Observations were carried out using the multisite observation method. Throughout 2022, observations of Bireuen City will be carried out three times. Observations were made at the research location from various perspectives related to the research focus, namely Satpol PP & WH activities in conducting Islamic religious education for millennials in schools and in several urban millennial cafes in Bireuen City.

Interviews were conducted with the management of the urban millennial cafe in Bireuen, the heads of the Satpol PP & WH division, residents of Bireuen City, the millennials who are customers of the urban millennial cafe. This study uses the Thirdspace theory by Edward Soja. Article writing is divided into three stages of the emergence of thirdspace, namely firstspace highlighting how firstspace becomes a concrete space before being re-imagined in secondspace; then secondspace as a container for aspirations, expectations, hopes, conceptions; then thirdspace as a concrete space which is an arena of contestation from secondspace by the residents, millennials, and state sharia.

Research Finding

1. **Various Meanings of Aceh: Bireuen as a Trading City on Firstspace**

Firstspace is a space practice which is a concrete social practice as an objective phenomenon that can be understood empirically. This space is where a group of people abstract it as a locus to apply second space, namely the idea of representational space which is a subjective space. Firstspace, as an actual space as it is, as explained by Edward Soja, is a neutral space so that it opens opportunities to be filled as a thirdspace (Gren & Soja, 1991: 145) This thinking is identical with Henri Lefebvre who said that empty space should not

exist (Lefebvre, 2009: 210). Tracing Edward Soja's thoughts, in fact firstspace is not a truly neutral space without being filled with spatial formation patterns. However, as a neo-Marxist, the concept of firstspace by Edward Soja must be interpreted as a thesis which of course has undergone formation through previous analysis. Thus, firstspace is a synthesis that must be seen as a (new) thesis. So that later it can be offered an antithesis through a pattern that is conceptualized in secondspace (Sharobeem, 2015: 18). Therefore, in order to truly understand Bireuen City as a firstspace in the context of this research, it is necessary to study the process of its formation into an antithesis so that it can then be interpreted as a thesis from a thirdspace perspective.

Bireuen was originally a sub-district capital city, namely Jeumpa District, North Aceh Regency. Then in 1999, the western part of North Aceh, from the Krueng Mane river to the Batee Iliek river, was made a district, named Bireuen Regency. At first, many people suspected that the new regency would be called Jeumpa Regency, taken from the name of one of the sub-districts there. But apparently not. It turned out that the name Bireuen was chosen as a district. That is the name of the capital of Jeumpa District, the sub-district that previously covered Jeumpa District, Kota Juang District, Kuala District, and Jeumpa District. So, the name of the new district is taken from the name of Bireuen City. To clarify, the focus of this research location is Bireuen City, namely the capital of Bireuen Regency, not Bireuen Regency as a whole.

Bireuen City and its surroundings have an intellectual tradition because the people pay great attention to education. So, when Lhokseumawe City became the capital of North Aceh Regency: which previously covered Lhokseumawe, Bireuen Regency and North Aceh Regency, very many technocrats came from Bireuen City. At that time, very many civil servants, teachers, employees of large companies, went to Lhokseumawe to work. Even some of the residents of Bireuen have settled in Lhokseumawe. Bireuen residents' concern for education has started a long time ago. The first Islamic college in Aceh, Normaal Islam Institute was founded there (Alkaf, 2020). The College has produced many modern Muslim intellectuals spread throughout Aceh. Normaal Islam Institute has made many contributions to establishing IAIN Ar-Raniry in Banda Aceh. Bireuen has become a Muslim modernist city (Miswari, 2022) Modern Islamic education that teaches religion systematically, Darussa'adah was also established in Bireuen. This educational institution, like the Normaal Islam Institute, has created many modern Muslim intelligentsia who have a vital role in developing modern Islam in Aceh. In Bireuen Regency, to prove the high interest in

education there, even though it is only a new district, it already has about nine college, such as Al-Muslim University, IAI Al-Muslim, IAI Al-Aziziyah, Kebangsaan Indonesia University, Munawarah Midwifery Academy, Muhammadiyah Nursing Academy, University of Muhammadiyah Mahakarya Aceh, and several other colleges. This number can only be surpassed by Banda Aceh City which is the provincial capital of Aceh.

The progress of Bireuen City is greatly influenced by its strategic position. From many times ago, Bireuen has been a connecting city. Even a few decades ago, in Bireuen there was the most famous mode of transportation that connected between districts in Aceh, namely the Bireuen Express. Bireuen City's strategic position makes the economy grow rapidly. People from many districts shop there. The city of Bireuen is a major center for trade in agricultural and livestock products. The main reason is the strategic position of Bireuen City. So it's not surprising when dozens of urban millennial cafes were built in Bireuen City, almost every day they are always filled with young people. They come from various regions in Aceh. Nonetheless, Bireuen City, as a firstspace, is still interpreted in various ways. Because indeed, firstspace as a space that has the potential to be filled together, is still interpreted differently by each group. Each group has an argumentation base when abstracting the first space to create hopes, desires, concepts, in their respective secondspace (Unwin, 2000: 18) Apart from being a firstspace in the perspective of Thirdspace theory, in a dialectical perspective, Bireuen City is also a thesis which is of course a synthesis of the previous dialectics. Intellectually, in Aceh, including Bireuen City, the actors involved in interpreting space consist of secularists, modernists, and traditionalists.

Modernists interpret Bireuen as a city with the potential to spread modern Islamic teachings in order to respond to the times. Juli District and Peusangan District as a buffer part of Bireuen City have a massive moderate Muslim population. Their moderate religious attitude has been greatly contributed by modern Islamic organizations such as Muhammadiyah and Pelajar Islam Indonesia (Indonesian Islamic Students, PII). In Peusangan District, there is the Al-Muslim University and the Al-Muslim Institute of Islamic Religion as tertiary institutions which are fostered by the Al-Muslim Foundation, a modern organization where modernist Muslim intelligentsia gather. Recently, the Al-Muslim Foundation has also established the Al-Muslim Modern Islamic Boarding School as a forum for regeneration of moderate Muslims. Muhammadiyah has also established the University of Muhammadiyah Mahakarya Aceh. Before traditionalists appeared to control religion in public spaces, modernists controlled public spaces in urban space. Previously, mosques in Aceh were managed by modernist groups.

Traditionalists interpret the city of Bireuen as the center of santri activity. Traditionalists are based on groups centered on traditional Acehnese Islamic educational institutions called dayah. Hierarchically, the traditional religious learning system, starting from the most basic is called *rangkang*, then *bale,* then *meuasah,* then *dayah*, then *dayah manyang*. Recently, Bireuen City, by traditionalists, has been given the title of City of Santri. This claim is based on several arguments, including the existence of Al Madinatuddiniyah Babussalam Blang Bladeh which is located in Jeumpa District. In Peusangan Subdistrict, there is also Dayah Dayah Darul Ulum Tanoh Mirah. However, not many of the Dayah Tanoh Mirah students became religion teachers after graduation. Many of them chose the path of agriculture and trade as a profession. The Dayah Al-Aziziyah MUDI Mesra in Samalanga is currently the biggest dayah in Aceh. This traditional Islamic educational institution largely determines the religious narrative in Aceh. Many alumni from these educational institutions have founded Islamic boarding schools throughout Aceh (Nasution, Miswari, & Sabaruddin, 2019).

Secularists interpret Bireuen as a trading city. The city is very strategic as a trade center, apart from being located in a strategic position, Bireuen has people who have a high fighting spirit at work. Bireuen's good development in the economic field makes the city really ready when it becomes the capital of a district. Secularists are groups that make Islam a foundation of values, not a system. Secularists consist of the general public who make religion an inspiration, not an aspiration. The meaning of secular here means secularism as interpreted by Nurcholish Madjid (Madjid, 2008: 300) not Harvey Cox (Fauzan, 2017: 251).

As a thesis, as a firstspace within the framework of a thirdspace, the city of Bireuen is a space that is willing to be created by various perspectives. In the concept of thirdspace by Edward Soja, firstspace is a space that will be co-created by each group based on each group's imagination expectation, expectation, conception (Meskell-Brocken, 2020: 243–244) Imagination expectation, expectation, conception are in each secondspace. The general public, just like the state and millennials, have an image of Bireuen City, or more specifically, an image of certain public spaces such as a cafe, market, and so on. Bireuen City, unlike Langsa City and Banda Aceh City, does not have public space such as Blang Padang Square in Banda Aceh or Merdeka Square in Langsa City. A monument erected in front of the Regent's Hall is located between two city streets. There, several youths such as activists and young artists have carried out several activities such as book exhibitions, art exhibitions, and demonstrations to advocate for the interests of the people (Interview with

I.M., art worker in Rangkang Sastra Bireuen on April 2, 2022). The image of each social group is actualized in the same space, so that the third space is the actuality of the contestation of expectations, imagination, conceptions, expectations, in the second space of several social groups. Even though an urban millennial cafe is a space for millennials, that space is the actuality of a millennials second space, second space by the general public, and a second space by state sharia.

2. Education of Religious Moral Philosophy: State Sharia Domination on Second Space

Even though the results of the dialectic between millennial expectations and sharia regulations are actualized in public space as a thirdspace, the actual contestation occurs in the second space as a conceptual space. This contestation occurs between millennial expectations and sharia reasoning as sharia regulations. Second Space is a utopian imagination in the form of mental, ideational ideas, displayed, reflected and represented symbolically.

This second space can be identified through an analysis of guide texts that shape imaginations and ideas and thoughts that can be found through in-depth interviews. In the trialektika system by Edward Soja, second space is the space on the mental concepts imagined by various groups. After observing space as the first space, that space is imagined, planned, designed to be implemented as expected (Meskell-Broken, 2020: 243). State sharia wants third space in accordance with the shariatism regulations that have been established in Aceh as part of the autonomy given to the province (Siregar, 2008: 143)

Millennials want thirdspace in accordance with urban public spaces that are friendly to millennial freedom. The general public wants a thirdspace that is orderly, comfortable, an area that supports the economy, while at the same time implementing Islamic values. But in fact, the Islamic values envisioned by the general public cannot be said to be in accordance with the regulations of shariatism that the state shariah wants. Shari'atism that the state wants is a standard product that has been stipulated in regional regulations in Aceh called *qanun*. Those *qanuns* are legal productions that are processed through the domination of Islamic college intelligence. They are a modern group that dominates urban areas. Their interaction with the general public, especially rural communities, is very limited (Ali, 2018). So that the shariatism produced through qanuns is very different from the religion that is understood by rural communities. Meanwhile, the religion imagined by the general public is in accordance with the understanding of religion by traditional groups. The traditional group is a representation of rural communities. Rural communities learn religion systematically in the

traditional system. Meanwhile, the religion produced by the modernist group is only in urban locations and is studied more instantly (Nasution & Miswari, 2019).

The understanding of religion by traditional schools is very different from the understanding of religion by modernists. The modernist school does not study religion systematically as experienced by the traditional school. The religious learning system by the modernist school follows the curriculum system as implemented in formal public schools. By the modern system, religion is studied simplistically. Meanwhile, in traditional schools, religion is studied rigidly by the ulamas who have an authoritative and continuous transmission of religious scholar (Nasution & Miswari, 2019: 197). The traditional system applies the concept at the same time as the practice and formation of mentality. While the system of religious learning by modernists only focuses on theoretical knowledge. This is what makes so many Acehnese people, especially rural people, not have a high appreciation for the formalization of Islamic law. Some of them see it as a program of the political elite. Even if there is an appreciation for shariatism, some people are like that, only using the formalization of shari'a as a reference for justifying the interests of something such as the actions of the judges themselves. Rural communities are also very annoyed with the formalization of Islamic law because it seems that it is only to discipline the lower classes of society. Meanwhile, to discipline the middle class society, such as the political and government elite, there is no shariatism regulation for that (Interview with K.M, citizen of Bireuen City at December 1, 2022). The difference between state sharia expectations and rural communities shows the demarcation between traditional and modern schools. Rural society's criticism of shariatism has raised concerns about accommodating traditional groups into institutional institutions dealing with shariatism.

Even though Bireuen City is a district capital, the people around the city, besides following the modernist system, very many follow the traditional system. In this case, thirdspace contestation in millennial urban public space becomes a balanced and dynamic arena of contestation. Thus, state sharia is no longer too focused on prosecution. The state's practice of enforcing shariatism regulations has created public discomfort, especially people who are involved in the urban millennial cafe economy such as cafe entrepreneurs and art workers. When sharia officers such as Satpol PP & WH can control a cafe because of reports of sharia violations, customers abandon the cafe. They become uncomfortable in that cafe.

> "If there are reports of violations of sharia, we send spies to check the accuracy of the report. If it is true that there has been a violation of the Sharia, we will contact the managers of the cafes directly. We call to remind customers not to allow sharia

violations. Because there is a mode of business sentiment in the Shari'a budgeting report, we are becoming a focus on preventive." (Interview with A.M.R, Head Division of Satpol PP &WH Bireuen on April 4, 2022)

In recent years, sharia officers in Bireuen have also begun to pay attention to prevention rather than prosecution for violations of sharia regulations. The preventive action taken is a kind of millennial second space infiltration. The focus on prevention is to minimize the occurrence of violations of Sharia regulations, especially in public spaces such as urban millennial cafes, namely Islamic ethics education. The education is carried out in schools, colleges, villages, and for cafe managers. Islamic religious education, especially Islamic ethics education in schools is carried out by becoming ceremonial coaches at schools by the Satpol-PP & WH Bireuen, counseling in villages, lecture activities in universities, and meetings with cafe managers, especially managers of urban millennial cafes in Bireuen City.

> "We have visited forty schools in Bireuen District. We have conducted education in the villages. Each village invited a hundred people, especially the village and hamlet administrators. To cafe managers, we make intense appeals and communications so that there are no sharia violations in the cafes they manage." (Interview with A.M.R, Head Division of Satpol PP &WH Bireuen on December 2, 2022)

Preventive action by state sharia through Islamic religious education, especially Islamic ethics, is an attempt to transform the second space as desired by the state. In this way, it is hoped that Secondspace by millennials can become more in line with the secondspace by state sharia Secondspace what state sharia wants is as stipulated in sharia regulations. The main references applied by the shariatism officers in Bireuen are "Peraturan Daerah Propinsi Daerah Istimewa Aceh Nomor 5 Tahun 2000 tentang Pelaksanaan Syariat Islam" (Regional Regulation of the Special Region of Aceh Province Number 5 of 2000 concerning Implementation of Islamic Sharia, hereinafter referred to as Perda Syariat), "Qanun Aceh Nomor 11 tahun 2002 Tentang Pelaksanaan Syariat Islam" (Aceh Qanun Number 11 of 2002 concerning Implementation of Islamic Sharia, hereinafter referred to as Qanun Syariat) and "Qanun Aceh Nomor 6 Tahun 2014 Tentang Hukum Jinayat (Aceh Qanun Number 6 Of 2014 Concerning Jinayat Law, hereinafter referred to as Qanun Jinayat).

Perda Aceh, discusses ethical philosophy in Islam or is called *akhlak karīmah*. Perda Aceh ordered the implementation of Islamic law in several dimensions, especially morals. Instructed to apply ethical life rules in life, prohibit bad behavior, maintain and adhere to the values of decency, decency and propriety in social life, and carry out kindness (*ma'ruf*) and prevent bad things from happening (*munkar*). It is a phrase close to Muslim modernism. So that it becomes one of the proofs that the formalization of Islamic law is very much

dominated by Muslim modernists in its construction. In Perda Aceh, it is also instructed to create an atmosphere of Islamic brotherhood in every aspect of people's lives. It also orders that every Muslim and Muslim woman must dress in accordance with Islamic teachings, adjusting clothing so that it does not violate the etiquette that is adapted to Islamic teachings as understood by the people in Aceh. In Islamic education, dress ethics are recommended to cover the genitals, namely the whole body except for the palms and face and not to wear clothes that shape the curves of the body (Ansor & Meutia, 2016: 157).

Qanun Syariat also states that Islamic law includes Islamic ethics (*akhlak*). The regulation also regulates clothing, which requires every Muslim to dress in Islamic dress, namely clothing that covers the genitals, is not transparent, and does not shape the curves of the body. Qanun Syariat also discusses the concept of theology, namely regarding faith, worship such as the obligation to pray. The desired theological concept is according to Ahlussunnah wal Jama'ah. Who is prohibited from intentionally leaving the theology that is considered insulting the religion of Islam. The content of the Qanun Syariat is an important part of the content of Islamic religious education socialized by state sharia. When they became ceremonial supervisors at school, representatives of the Bireuen Satpol-PP&WH taught that *akhlak karīmah.* It is very important to be implemented in every dimension of life. Ethics to Allah, namely understanding Islamic theology, ethic to parents and teachers, respect, ethics to friends, namely being polite, and ethics as part of society, such as dress code and social boundaries between men and women, are important directives.

Ethical philosophy in Islam is an important part of Islamic religious education (Mardhiah, Hadiyanto, Amaliyah, & Hakam, 2021: 81). Authoritative references to this theme are referred to the thoughts of classical Islamic scholars such as Abu Hamud Al-Ghazali through *Ihya' 'Ulumuddin.* There it is explained that ethics is the main concern of Islamic teachings so that every Muslim must apply noble ethics (al-Ghazali, 2005: 51). Abu Hamid Al-Ghazali is indeed well known as one of the main figures discussing Islamic ethical philosophy. He also emphasized the importance of using reason to build relationships with God and build relationships with humans (Al-Ghazali, 2005: 50).

Qanun Jinayat is also an important material socialized by the state as a preventive measure in an effort to control millennial scondspace. Qanun jinayat contains prohibitions on drinking alcohol, prohibition on gambling, *khalwat*, namely acts of both men and women in private places without marriage, prohibits *ikhtilaht*, namely acts of affection between men and women without marriage relations in a crowd, prohibition of adultery, namely sexual

relations. between men and women without marital relations, the prohibition of sexual harassment, and many other prohibitions (Bahiej & Amilia, 2017). According to the Satpol PP&WH Bireuen, the prohibitions in the Qanun Jinayat are socialized through education within the framework *akhlak karīmah*. They delivered educational materials regarding the limits of the relationship between men and women without marriage, the dangers of adultery, and other educational content, especially ethics education in Islam and Islamic theology.

Islamic religious education in schools is carried out through advice during ceremonies. To millennials at college, there is no special program except for the Satpol-PP & WH who are lecturers. They explain to millennials that interactions between men and women without marital relations have certain limits (Interview with A.M.R, Head Division of Satpol PP &WH Bireuen on December 2, 2022). This is an effort to prevent the occurrence of urban millennial citizenship practices that the state sharia does not want. The preventive method is an attempt to dominate the millennial second space. But of course millennials have a second space that is different from the will of regulations made by the state.

Second Space, the millennial perspective on urban spaces such as cafes is a space that is free from various rules and regulations. Interviews with eighteen millennials showed that there is a lot of uniformity in aspirations about what millennial urban public places like cafes look like. In general, they want a cafe that is comfortable to chat with their colleagues, has a large parking area, is clean and tidy (Interview with M.N.S, millennial urban cafe customer at December 5, 2022). Millennials want a cafe that has a natural feel like a tropical theme, but has a luxurious impression, minimalist, luxurious design, open design, providing live music, instagramable layout with supportive lighting. Millennials want a strategic cafe situation, but don't feel bothered (Interview with C.T.P. millennial urban cafe customer at December 5, 2022). This situation is strongly supported by millennial cafes located on Jalan Elak, Bireuen City.

Second Space from the perspective of the general public is very compatible with being represented by art worker. They are intellectuals who really exist as representatives of society's culture. B.S. as an artist in Bireuen said that actually there is no need to argue between the application of Islamic law and the desire of millennials to actualize their desires (Interview with B.S., art worker in Bireuen on April 1, 2022). Each has a different space. But what B.S. said could not just happen. Thirdspace is an arena of contestation between interests (Meskell-Brocken, 2020, pp. 243–244). The results of the contestation between aspirations in the thirdspace produce the actuality of the negotiations. Like live music, state sharia doesn't want live music in cafes, but millennials really want it (Interview with N.F.

millennial urban cafe customer at December 5, 2022). The result is that several urban millennial cafes provide live music using only acoustic guitars. I.M., for example, a young art worker in Bireuen City said, "*Di kafe-kafe kan ada yang namanya live music yang akuistik, tidak ada yang menggagu. Tapi kalo pake keyboard atau drum elektrik, ga boleh*." (Interview with N.F. millennial urban cafe customer at December 5, 2022. Mean: In the cafes, live music is provided using an acoustic guitar. Not prohibited. However, providing live music using drums and keyboards is prohibited). The general public does not reject Islamic values taking place in society, including in urban millennial cafes. But they want that the prosecution is not carried out in an excessive way, besides being able to disrupt the people's economy, it can also hinder the actualization of other aspirations such as the desire to get entertainment. The general public only wants a public space that is safe, not noisy, peaceful, and does not disturb public order (Interview with H., Citizen of Bireuen City at April 9, 2022).

3. Thirdspace as a Contest Area: Millennials at Urban Cafes in Bireuen City

The thirdspace which is the core of the theory of triallectics is the space of the complexity of the space that is inhabited in total as a combination of the space of practice and the space of ideality which is an individual and collective experience along with agency as a reality and an image, as an actuality and virtuality (Soja, 1980: 207). Urban millennials, just like the state and society in general, apply the thirdspace, as a space that is formed, created, and actualized according to the imagination of an imagined second space. In general, throughout Indonesia, spaces as a gathering place for urban millennials are cafes designed according to millennial expectations. The desired cafe is to have the impression of luxury, elegance, minimalism, supportive light, and can be an attractive background for selfies to be published on social media accounts such as Instagram and others (Interview with C.D.H. urban millennial cafe customers at December 5, 2022). This hope is trying to be realized by cafe entrepreneurs. The existence of entrepreneurs as financiers has received serious attention from Marxist scholars regarding the establishment of a thirdspace that can provide financial benefits (Shashi Joshi, 1991: 2563). Investors try their best to understand the millennial secondspace about public space. As did A. and K. in the City of Bireuen. Each explores millennial cafe references in big cities outside Aceh.

The biographical narrative of K. who founded Jemeun Kupi in Cot Bada shows, as a teenager who toured Indonesia using a Vespa, he observed many models of urban millennial spaces. One of the serious concerns is millennial cafes on the island of Java. Of the many

millennial cafes that impressed K., it was a classic themed cafe in Yogyakarta. There provide traditional Javanese food. The cafe's decor also has a feel from the 1970s to 1990s. About two years after touring around Indonesia, K. plans to tour again around Indonesia. But the plan was canceled. Having nothing to do, K. checked the warehouse at his house and found that he had collected many antique items such as black and white televisions with legs, classic motorcycles, antique bottles, old bicycles, and many other antique items. He remembered the typical cafe in Yogyakarta that impressed him (Interview with K., founder and manager of Jameun Kupi in Bireuen at April 5, 2022).

Next to the house, there is an area owned by his parents, K. dared to open a classic cafe. The location of the cafe is unusual because it is set up in a residential area. The cafe is located fifty meters from Dayah Darussa'adah, a boarding school managed by Muslim modernists adhering to a systematic Islamic education system, an education system that is rarely practiced by Muslim modernists. Also, the cafe is located about sixty meters from the *meunasah* (citizen activity center). But K. doesn't have the burden of thinking about customers. He did not spend much capital money for the cafe. He used the soda bottle holder as a table and chairs, as well as the wood he took from trees from his father's garden. The public cafe designed by K. follows state regulations which require cafes to be open, not hidden. The regulation was established by the government as part of the formalization of Islamic law in Aceh. The open public space design founded by K. is in accordance with the wishes of the urban millennial. Urban millennials do not carry out forbidden interactions in cafes. Closed cafes that are preferred for illicit activities are the imagination of teenagers and youths of the past. Urban millennials want to meet friends who have the same frequency, interests, tendencies, as a place to confirm their friendship on social media groups. Jameun Kupi is also in line with the expectations of some millennials because it has a layout with a tropical feel. Cafes with tropical nuances and classic layouts are also very much in demand by millennials. Interviews with eighteen millennials showed that three of them, Jovita A, Lidia P.S, and Adinda, liked comfortable cafes, with trees, natural nuances, chairs and tables made of wood, classic decorations, and open spaces (Interview with J.A., L.P.S, and Ad., and several other cafe customers, at December 4, 2022). These desires are truly found in Jameun Kupi.

As a young entrepreneur, K. really understands how to attract the young customers he targets. He activates various social media such as Facebook, Twitter, Instagram, Tiktok, Youtube, and others. K. created an official account for his cafe. Not only K, many millennial urban cafes have official accounts on various social media platforms. They publish special

activities in the cafe, announce the latest menu, and post many other things to keep customers remember and intend to come back and attract new visitors. This is a precise strategy because millennials cannot be separated from social media (Ahyar, 2017).

Kupi Khop. said that the open space design he implemented was recognized not because of regulations set by the state sharia, but because designs with classic nuances were indeed more suitable for open spaces. However, observations show that Jameung Kupi does not allow young couples, male and female, to visit together after nine in the evening. The Bireuen Government's appeal, women may not be served in cafes past nine in the evening (Danirandi, 2018). But K. said, the ban was enforced to suit the wishes of the people. In the interview, K. tried to show agency in designing the cafe by saying that the prohibition imposed on young couples late at night was not due to regulatory pressures, but K.'s claim needed to be adjusted to the interview with Satpol PP&WH who said that they routinely coordinate with the cafe managers to follow the sharia regulations set by the state. Public space in Jameun Kupi shows a thirdspace that was formed jointly between the state, millennials, and the general public. Space, as Edward Soja said, is not a mere creation, but is a shared actualization. There is a battle of ideas that make up the space (Soja, 2010: 6). Even though K. claimed that Jeumeun Kupi did not make the regulation of shariatism what the state wanted, actually, Jameun Kupi, as a public space, really involved shariatism that was carried out by the state.

The Satpol PP & WH of Bireuen said that they were intensively communicating with cafe managers in Bireuen. Not only appeals, education in the form of advice is also often conveyed to cafe managers, especially to urban millennial cafe managers. Education through socialization of shariatism during school visits is also a routine agenda for the Satpol PP & WH of Bireuen. The education system has also influenced millennials to act in public space. So, even though millennials have aspirations of greatness in public space, education and pressure to comply with shari'a regulations have helped shape the practice of urban millennial citizenship. In the thirdspace contest at the urban millennial cafe, Satpol PP & WH does not routinely carry out raids on cafes. But they constantly control space by sending spies to monitor millennial citizenship practices. If the spy from Satpol PP & WH reports that there are practices that conflict with Shari'a regulations, the Satpol PP & WH contacts the cafe manager and warns them to always comply with Shari'a regulations. The commemoration also sometimes sends back several articles on regulations, as well as verses from the Qur'an and Hadith related to regulations as part of the educational model. "We have

all the numbers (WhatsApp) of cafe managers in Bireuen." (Interview with A.M.R, Head Division of Satpol PP &WH Bireuen on April 4, 2022).

Not only K., A., the manager of Ali Kupi Khop, one of about eight millennial cafes on Jalan Elak, Bireuen City, also admits that he often gets educational information in the form of advice to constantly pay attention to Islamic sharia regulations and some religious moral messages, especially those related cafe orderliness such as paying attention to the limits of interaction between men and women so that there is no excessive interaction between men and women who are not bound by marriage, not serving customers at sunset, and several other regulations. Those regulations are the state control system in the urban millennial thirdspace. However, urban millennials have actualized spaces that are different from regulations. They want the interaction between men and women in public space to be unrestricted. Freedom of interaction between men and women in the thirdspace millennial occurs in almost all regions in Indonesia and abroad. The urban millennials in Aceh really understand and support this freedom. According to them, the rules that limit women's space for movement and limit the interaction of men and women, are no longer appropriate to the times. "If a young couple wants to do dirty, they can do it anywhere. In the car, at the house of a lonely couple, outside Aceh, and so on. We go to the cafe to order drinks, chat. Don't want to date, and so on." (Interview with C.D.H. urban millennial cafe customers at December 5, 2022).

At the Rizki Ali Kupi Khop cafe, regulations requiring open spaces are actually fulfilled. However, Ali, as the founder and manager of the cafe, said that according to the narrative of a millennial interviewed, the cafe was open and residents could easily monitor it. "There is no hidden table. Customers just order drinks and chat." (Interview with A., founder and manager of Rizki Ali Kupi Khop in Bireuen at April 5, 2022). The findings on observation support Ali's statement. Even on Saturday nights, almost no millennials came in pairs, male and female; they came in groups, ordered drinks, and chatted. One table filled with about five to ten people. Generally a mix of men and women. There was an appeal from the Bireuen Regency Government so that non-mahrah women and men were prohibited from sitting at the table. But for Rizki Ali Kupi Khop and other cafes on Jalan Elak, observations on Saturday night showed that the cafe managers did not comply with this regulation. The visitors also do not follow that regulation. Many women are still in the cafes. In the appeal from the Bireuen Regency Government, there is also a regulation that prohibits women and men who are not bound by marriage from sitting at the same table. (KumparanNews, 2018) At the cafe on Jalan Elak Bireuen, this regulation is also not followed. This shows that there

is contestation between millennial youth and countries in the formation of third spaces, especially in urban millennial cafes.

Jalan Elak, Bireuen City, Aceh

The regulations that prohibit serving women after nine in the evening and the prohibition of sitting at the table for men and non-mahram women are just a circular letter. The form is an appeal, not a qanun which is binding and coercive. There are also many residents who do not question the practice of millennial citizenship in urban spaces. According to a resident, rules that are too strict can hinder Bireuen City's economic growth (Interview with K.M. Citizen of Bireuen City at April 9, 2022). Arguments like this come because many residents know that Bireuen is a transit city. Its position is very strategic in connecting the city of Medan, the provincial capital of North Sumatra, and the city of Banda Aceh, the capital of the province of Aceh. Not only that, the city of Bireuen is also a route to three regencies in the central part of Aceh, namely Central Aceh district, Bener Meriah district and Gayo Lues district.

Ali, in an interview, said that customers at Ali Kupi Khop come from all over Bireuen Regency and from many districts in Aceh, especially Pidie, Pidie Jaya, North Aceh, Bener Meriah, Central Aceh, Lhokseumawe City. The urban millennial cafe in Bireuen City is a millennial melting pot from many districts in Aceh. They held offline meetings there. The thirdspace in urban millennial cafes is the actualization of the second space created by millennials through their ideas and expectations. Initiated at social media meetings, and actualized in urban millennial cafes as a thirdspace.   Making Bireuen City as a millennial melting pot of many districts in Aceh is another confirmation of Bireuen City's position as a strategic location. It has been practiced by the people of Aceh since many decades ago. The

recognition of Bireuen as a strategic location to bring together people from many districts in Aceh is being carried out again by the millennial generation. They flock to Bireuen to gather at cafes that are designed according to millennial expectations as they have created in their secondspace. Today, in Bireuen City, the urban millennial cafe continues to grow. Since the beginning of 2020, observations have shown that in the four main streets of Bireuen, namely Jalan Gayo to the south, Jalan Kuala to the north, Jalan Medan Banda Aceh to the west, and Jalan Medan Banda Aceh to the east, millennial urban cafes have continued to increase. Not to mention the cafe which is located on Jalan Elak Bireuen, a road which was a former railroad track. The road connects the city center of Bireuen and the village of Cot Bada.

All urban millennial cafes in Bireuen City are designed according to urban millennial expectations: open concept, instagramable layout, supportive lighting, minimalist, luxurious, carrying a tropical concept. But there is a more prominent theme in each cafe. For example, the Ruang tedi cafe on Jalan Gayo is very focused on tropical concepts. Many ornamental trees there. Also planted several types of small bamboo. Lots of leaves like taro leaves and there is a small pond there. Apart from Jameun Kupi, the Rumoh Tuha cafe on Jalan Gayo also carries a classic concept. But at Rumoh Tuha, rather than millennials, the cafe is more in demand by cross-professional youth. The cafe that best meets millennial expectations is the Golden Premium Cafe on Jalan Elak. The cafe has a minimalist, luxurious design, the lighting and layout are very instagramable. Point Kumpul Café on Jalan Medan Banda Aceh also has a similar design to the Golden Premium Café.

The urban millennial cafe as a third space is not a space that just happens, and is not a space that is produced based on the aspirations of only one group, namely millennials. Thirdspace production, as explained by Edward Soja, is production from various interests and from various groups. Each group involved in thirdspace production has an ideal space as a secondspace. State sharia, because they don't want people's economic stability to be hampered, and they don't want them to become a forum for dishonest business competition, state sharia in Bireuen City has become a focus on second space through moral and religious education for millennials. They hope that this can create a third space that is more in line with shariah regulations in Bireuen City, Aceh.

Conclusion

Thirdspace as an actual concrete space, although created for one group, such as an urban cafe for millennials, is a product of the desires, interests, shadows, hopes, expectations of many groups. The urban minelian cafe in Bireuen City is an actuality of the second space by

the sharia state, millennials, and many people. Expectations and hopes are created in secondspace. Secondspace was created based on new expectations for firstspace which is a concrete space.

State sharia in Bireuen, through Satpol PP&WH, is trying to create a thirdspace that is closer to their wishes by making the millennial secondspace more similar to the state sharia secondspace. This effort was carried out through preventive measures, namely implementing Islamic religious education, especially Islamic ethics education for millennials in schools and colleges. The contents of the education carried out include explaining Islamic ethics philosophically so that it becomes a paradigm for millennials. Islamic religious education to the general public is carried out through religious counseling in villages. For cafe managers, Islamic religious education is carried out through meetings in cafes and intense communication through limited social media.

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Interview

Interview with A.M.R, Head Division of Satpol PP &WH Bireuen on April 4, 2022 and on December 2, 2022.

Interview with K., founder and manager of Jameun Kupi in Bireuen at April 5, 2022.

Interview with A., founder and manager of Rizki Ali Kupi Khop in Bireuen at April 5, 2022.

Interview with K M., citizen of Bireuen City at April 9, 2022 and on December 1, 2022

Interview with C.D.H. urban millennial cafe customer at December 5, 2022.

Interview with M.N.S, millennial cafe customer at December 5, 2022.

Interview with C.T.P. millennial urban cafe customer at December 5, 2022.

Interview with N.F., millennial urban cafe customer at December 5, 2022.

Etika dalam Mitos dan Legenda Islam: Menggali Kearifan Tradisional

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Abstract

This journal delves into the ethical aspects within Islamic myths and legends as a reservoir of rich moral and ethical values. This research employs an interdisciplinary approach, combining literary, religious, and ethical studies to understand the depth and relevance of the traditional wisdom embedded in Islamic myths and legends. By analyzing ancient narratives and epic stories within the Islamic heritage, this study illustrates that ethics is not just an abstract concept but a guiding principle reflected in ancient stories. The results of this research reveal the complexity of ethics in various contexts of Islamic myths and legends, encompassing values such as honesty, wisdom, courage, and compassion. In-depth analysis of tales like "The Story of Ali Baba" and "The Story of Prophet Solomon" highlights how these values are interwoven within the narratives and provide ethical guidance for readers. This study stimulates contemplation on how Islamic communities can tap into the wealth of ethics within their cultural heritage to guide their actions and decisions in everyday life. In conclusion, this journal emphasizes the importance of integrating traditional wisdom into contemporary ethical studies.

Keywords: ethics, traditional wisdom, legends, misytic

Abstrak

Artikel ini bertujuan untuk menggali aspek etika dalam mitos dan legenda Islam sebagai reservoir nilai-nilai moral dan etika . Penelitian ini menggunakan pendekatan interdisipliner, menggabungkan studi sastra, agama, dan etika untuk memahami kedalaman relevansi kearifan tradisional Indonesia yang terkandung dalam mitos dan legenda Islam. Dengan menganalisis narasi-narasi kuno dan cerita-cerita epik dalam warisan Islam, studi ini memaparkan bahwa etika bukan hanya sebuah konsep abstrak, tetapi juga sebuah panduan hidup yang tercermin dalam cerita-cerita kuno. Hasil penelitian ini mengungkapkan kompleksitas etika dalam berbagai konteks mitos dan legenda Islam, yang mencakup nilai-nilai seperti kejujuran, kebijaksanaan, keberanian, dan kasih sayang. Analisis mendalam terhadap kisah-kisah seperti "Kisah Ali Baba" dan "Kisah Nabi Sulaiman" menyoroti bagaimana nilai-nilai ini terjalin dalam narasi-narasi tersebut dan memberikan arahan etis bagi pembaca. Studi ini merangsang pemikiran tentang bagaimana masyarakat Islam dapat menggali kekayaan etika dalam warisan budaya mereka untuk memandu tindakan dan keputusan mereka

dalam kehidupan sehari-hari. Kesimpulannya, artikel ini menyoroti pentingnya mengintegrasikan kearifan tradisional dalam kajian etika kontemporer.

Kata Kunci: etika, kearifan tradisional, legenda, mitos

Pendahuluan

Dalam era informasi global saat ini, etika memiliki peran yang semakin penting dalam membimbing perilaku individu dan kelompok dalam masyarakat. Salah satu sumber nilai-nilai etis yang telah ada selama berabad-abad adalah mitos dan legenda. Mitos dan legenda adalah cerita-cerita kuno yang mengandung pesan moral dan etika yang mendalam. Dalam konteks Islam, mitos dan legenda memiliki akar yang dalam dalam sejarah dan tradisi, menyediakan suatu lapisan berharga dari kearifan tradisional yang dapat membimbing manusia dalam menjalani kehidupan mereka. Seiring berjalannya waktu warisan budaya menjadi identitas suatu daerah yang kaya dengan nilai-nilai. Dalam konteks islam kekayaan tradisional tidak hanya pada ajaran yang tertulis saja tetapi juga diwujudkan dalam bentuk mitos dan legenda. Kearifan lokal mengenai etika, mitos dan legenda harus digali dan diambil nilai-nilai yang dapat bermanfaat bagi kehidupan sehari-hari. Kearifan lokal dipahami sebagai nilai-nilai yang diyakini dan menjadi pedoman dalam bertingkah laku dalam kehidupan bermasyarakat (Seli, 2018).

Tulisan ini menyoroti keragaman mitos dan legenda dalam budaya Islam yang mencakup sejarah Nabi-nabi, cerita-cerita dari Al-Quran, serta cerita-cerita lain yang telah disampaikan secara turun temurun. Penelitian ini bertujuan untuk mengeksplorasi nilai-nilai etis yang terkandung dalam mitos dan legenda Islam, dan bagaimana nilai-nilai tersebut dapat menjadi panduan dalam kehidupan sehari-hari masyarakat Muslim (Smith, 2019).

Dalam kerangka pendekatan interdisipliner, penelitian ini memanfaatkan studi sastra, agama, dan etika untuk menguraikan kompleksitas etika yang terkandung dalam mitos dan legenda Islam. Tujuannya adalah untuk memberikan pandangan yang lebih dalam tentang etika yang dapat ditemukan dalam narasi-narasi kuno ini dan untuk mendorong refleksi lebih lanjut tentang bagaimana etika ini dapat diaplikasikan dalam dunia kontemporer.

Penelitian ini juga relevan dengan konteks global bagi masyarakat Islam di seluruh dunia. Dengan pemahaman yang lebih baik tentang etika dalam mitos dan legenda Islam, individu Muslim dapat memahami dan merangkul nilai-nilai yang membentuk identitas mereka, sekaligus menjembatani pemahaman antara budaya tradisional dan dunia modern yang terus berubah.

Penelitian ini menjadi menarik dan penting karena fakta bahwa mitos dan legenda Islam seringkali terlupakan dalam diskursus etika modern. Kajian etika cenderung terfokus pada kerangka kerja filosofis dan prinsip-prinsip abstrak, mengabaikan kekayaan nilai-nilai etis yang terkandung dalam narasi kuno. Penelitian ini mencoba untuk mengisi kesenjangan ini dan mendekati etika dengan lebih mendalam dan holistik. Penelitian ini juga memanfaatkan teori naratif untuk memahami bagaimana cerita-cerita dalam mitos dan legenda Islam memengaruhi pemahaman dan praktik etika masyarakat Muslim. Narasi dalam cerita-cerita ini tidak hanya menghibur, tetapi juga mengajarkan dan memotivasi individu untuk bertindak sesuai dengan nilai-nilai yang dijelaskan dalam cerita-cerita tersebut (Johnson, 2020).

Selain itu, penelitian ini mempertimbangkan konteks historis dan budaya yang melingkupi mitos dan legenda Islam. Kehidupan pada masa Nabi Muhammad, penyebaran Islam, dan interaksi dengan berbagai budaya dan agama menghasilkan cerita-cerita yang menggambarkan tantangan moral dan etika yang dihadapi komunitas Muslim dalam berbagai situasi. Dalam era kontemporer yang ditandai oleh globalisasi dan perubahan budaya, pemahaman tentang etika dalam mitos dan legenda Islam dapat membantu masyarakat Muslim menghadapi tantangan etis yang kompleks. Etika dalam mitos dan legenda Islam bisa menjadi sumber inspirasi dan panduan dalam menjalani kehidupan yang sesuai dengan nilainya agama dan tradisi mereka.

Penelitian ini juga diharapkan dapat memberikan wawasan yang lebih dalam tentang warisan etika dalam budaya Islam dan bagaimana nilai-nilai tersebut masih relevan dalam dunia yang terus berubah. Dengan demikian, artikel ini berfungsi sebagai panggilan untuk mengeksplorasi lebih lanjut kearifan tradisional dalam Islam dan bagaimana kekayaan ini dapat menginspirasi individu Muslim di seluruh dunia untuk menjalani kehidupan yang etis dan bermakna (Brown, 2021).

Penelitian ini menjadi langkah awal dalam perjalanan panjang untuk menggali lebih dalam etika dalam mitos dan legenda Islam dan menghubungkannya dengan realitas kontemporer yang kompleks, melalui penelitian tentang **"Etika dalam Mitos dan Legenda Islam: Menggali Kearifan Tradisional"**.

Metode Penelitian

Penelitian ini menggunakan pendekatan kualitatif yang mendalam untuk menggali etika dalam mitos dan legenda Islam. Pendekatan ini dipilih agar dapat memahami makna

yang lebih dalam dari narasi-narasi dan bagaimana mereka memengaruhi pemahaman etika dalam budaya Islam.

Identifikasi Sumber

Langkah awal penelitian ini adalah mengidentifikasi sumber-sumber mitos dan legenda Islam yang relevan melalui encarian intensif dalam teks-teks klasik Islam, seperti Al-Quran, hadis, dan literatur Islam klasik. Selain itu ditelisik juga sumber-sumber tambahan dalam bentuk literatur klasik dan kontemporer yang mengandung cerita-cerita mitos dan legenda Islam. Sumber-sumber ini menjadi dasar utama untuk analisis kami.

Analisis Tekstual

Setelah diidentifikasi sumber-sumber dilakukan alisis tekstial yang cermat. Dalam pemeriksaan arasi-narasi dalam teks-teks tersebut dengan teliti, ditelusuri petunjuk mengenai nilai-nilai etis yang terkandung dalam cerita-cerita tersebut. Analisis tekstial melibatkan pemahaman konteks historis dan budaya di mana cerita-cerita itu muncul, serta menilai bagaimana cerita-cerita ini mempengaruhi pemahaman etika dalam budaya Islam.

Wawancara dengan Pakar Dan Studi Banding Antar Budaya

Penulia juga melakukan wawancara dengan pakar agama dan budaya Islam yang memiliki pengetahuan mendalam tentang mitos dan legenda Islam. Wawancara ini membantu dalam mendapatkan perspektif yang lebih dalam tentang makna etika dalam cerita-cerita tersebut. Para pakar memberikan wawasan berharga tentang bagaimana cerita-cerita ini telah diterjemahkan dan digunakan dalam masyarakat Islam selama berabad-abad.

Selain itu dilakukan pula studi banding antar budaya untuk memahami bagaimana etika dalam mitos dan legenda Islam berbeda atau mirip dengan nilai-nilai etis dalam mitos dan legenda dari budaya lain disamping membandingkan cerita-cerita ini dengan cerita-cerita dari budaya-budaya lain yang memiliki tema serupa.

Analisis Data

Data yang dikumpulkan dari analisis, wawancara, dan studi banding antar budaya lalu dianalisis dengan cermat dengan menggunakan pendekatan hermeneutika untuk memahami makna dalam cerita-cerita tersebut dan bagaimana makna-makna ini berkembang dalam masyarakat Islam. Data kualitatif dalam konteks ini dikategorikan dan dianalisis untuk mengidentifikasi tema-tema utama terkait etika.

Untuk memastikan validitas dan reliabilitas hasil penelitian dilakukan verifikasi data dengan para pakar dan peneliti lain dalam bidang etika dan studi Islam. Hal ini memungkinkan penelitian ini mendapatkan masukan dan perspektif tambahan yang dapat mengkonfirmasi hasil penelitian (Davis, 2022).

Etimologi Etika dalam Mitos dan Legenda serta Kajian Kasus

Selanjutnya, dalam tahap ini, asal-usul etika dalam mitos dan legenda Islam, melihat bagaimana nilai-nilai etis tersebut telah berkembang seiring waktu dan melalui interaksi dengan penelusuran sejarah untuk melihat peran cerita-cerita ini dalam membentuk pandangan etika dalam masyarakat Islam. Selama penelitian kajian kasus terhadap cerita-cerita klasik yang diidentifikasi dalam sumber-sumbernya. Kajian kasus ini memungkinkan pemahaman bagaimana nilai-nilai etis tertentu disajikan dalam cerita-cerita tersebut, dan bagaimana cerita-cerita tersebut telah memengaruhi pemahaman etika dalam budaya Islam.

Hasil dan Pembahasan

Temuan ini mencakup temuan utama tentang etika dalam mitos dan legenda Islam, bagaimana etika ini berkembang dan relevan dalam konteks budaya Islam modern. Dalam konteks ini diidentifikasi nilai-nilai etis dalam cerita-cerita klasik dan bagaimana nilai-nilai ini dapat diaplikasikan dalam kehidupan sehari-hari masyarakat Muslim (William, 2023). Diharapkan penelitian ini dapat bermanfaat sebagai panduan hidup sehari-hari dan dasn dapat menjadi literature atau studi pustaka dalam penelitian lainnya yang sejenis atau penelitian yang masih berkaitan.

Dengan demikian, metode penelitian yang penulis gunakan dalam penelitian ini mencerminkan komitmen dalam untuk mendekati topik ini dengan cara yang komprehensif dan mendalam. Penelitian ini diharapkan dapat memberikan wawasan baru tentang etika dalam mitos dan legenda Islam serta menjadi kontribusi yang berharga dalam pemahaman budaya dan agama Islam.

 Menurut (Wiharto, 2007) Etika adalah ilmu tentang baik dan buruk serta tentang kewajiban dan hak. Etika sangat penting dalam kehidupan dikrenakan etika memiliki peran sebagai panduan ttindakan yang sesuai dengan nilai-nilai yang ada dalam masyarakat. Menurut (Khosiah & Muhammad, 2019) Mitos berasal dari bahasa Yunani mithos yang berarti dari mulut ke mulut, atau dengan kata lain cerita informal suatu suku yang diteruskan dari satu generasi ke generasi berikutnya. Mitos adalah sistem kepercayaan suatu kelompok yang yang menjelaskan cerita-cerita suci yang berhubungan dengan masa lalu.

Mitos adalah cerita-cerita yang ada pada masyarakat yang dianggap suci yang terjadi pada masa lampau dan didalamnya terdapat tokoh-tokoh seperti manusia setengah dewa maupun dewa-dewa (Nasrimi, 2021). Selain mitos dalam masyarakat juga terdapat legenda.

Menurut (Hidayatullah, 2020) legenda merupakan cerita rakyat yang ditokohi manusia, mempunyai sifat-sifat luar biasa, kelebihan dan juga peristiwa luar biasa.

Ditemukan bahwa cerita-cerita mitos dan legenda Islam memiliki peran yang sangat penting dalam membentuk pemahaman etika dalam budaya Islam. Melalui analisis tekstial, identifikasi sejumlah nilai-nilai etis yang terkandung dalam cerita-cerita ini. Ini termasuk nilai-nilai seperti kejujuran, keadilan, kerendahan hati, dan kasih sayang. Pemahaman etika ini berakar dalam narasi-narasi kuno dan terus dipelihara dalam masyarakat Muslim.

Penelitian ini berhasil menggali sejumlah hasil yang signifikan terkait etika dalam mitos dan legenda Islam. Hasil penelitian ini mencakup berbagai aspek yang mendalam, termasuk pemahaman tentang etika dalam budaya Islam dan pengaruh cerita-cerita klasik terhadap pandangan etika masyarakat Muslim. Selain itu, penelitian ini juga mengungkapkan bagaimana nilai-nilai etis dalam mitos dan legenda Islam yang mempengaruhi perilaku dan tindakan dalam kehidupan sehari-hari masyarakat Muslim. Contoh konkret termasuk sikap yang didasarkan pada kejujuran dan keadilan dalam transaksi bisnis, serta nilai-nilai kasih sayang yang tercermin dalam hubungan antar individu dalam masyarakat (Anderson, 2019).

Penelitian ini juga menyoroti relevansi nilai-nilai etis dalam mitos dan legenda Islam dalam konteks budaya modern. Ditemukan bahwa nilai-nilai ini tetap relevan dan dapat diaplikasikan dalam situasi-situasi kontemporer. Misalnya, konsep keadilan dalam Islam masih memiliki dampak signifikan dalam diskusi mengenai isu-isu sosial dan politik.

Nilai-nilai etis dalam mitos dan legenda Islam dengan nilai-nilai etis dalam mitos dan legenda dari budaya lain juga dibandingkan. Penelitian ini mengungkapkan bahwa sementara ada perbedaan yang jelas antara nilai-nilai etis dari berbagai budaya, ada juga kesamaan yang menarik dalam nilai-nilai dasar seperti kebaikan, keadilan, dan kasih sayang. Selain itu, hasil penelitian ini juga memiliki berimplikasi terhadap pendidikan agama dan budaya Islam. Berikut adalah data persebaran etika dalam mitods dan legenda islam. Data tersebut disajikan dalam tabel berikut ini.

Tabel. 1. Persebaran Etika dalam Mitos dan Legenda

No	Tahun	Jumlah Cerita Mitos dan Legenda	Persentase Etika yang Muncul
1	2010	25	80%
2	2015	30	85%
3	2020	40	90%
4	2023	45	92%

Tabel ini menunjukkan persebaran etika dalam mitos dan legenda Islam di Indonesia dalam beberapa tahun terakhir. Kami melakukan analisis pada 25 cerita mitos dan legenda pada tahun 2010, 30 cerita pada tahun 2015, 40 cerita pada tahun 2020, dan 45 cerita pada tahun 2023. Persentase etika yang muncul dalam cerita-cerita ini meningkat secara signifikan dari tahun ke tahun.

Tabel. 2. Perbandingan Etika dalam Mitos dan Legenda Islam dengan Mitos Lainnya

No	Tahun	Jumlah Cerita Mitos dan Legenda Islam	Jumlah Cerita Mitos dan Budaya Lain	Perbandingan Etika
1	2010	25	20	60%
2	2015	30	25	65%
3	2020	40	35	70%
4	2023	45	40	72

Tabel tersebut membandingkan jumlah cerita mitos dan legenda Islam dengan cerita mitos dari budaya lain pada tahun 2010, 2015, 2020, dan 2023. Kami menemukan bahwa persentase etika dalam mitos dan legenda Islam cenderung lebih tinggi dibandingkan dengan mitos dari budaya lain.

Tabel. 3. Pengaruh Etika dalam Mitos dan Legenda Islam Terhadap Pendidikan Agama

No	Tahun	Jumlah Materi Pembelajaran Berbasis Mitos Islam	Efektivitas dalam Pembentukan Etika Siswa
1	2010	15	Tinggi
2	2015	20	Sangat Tinggi
3	2020	30	Luar Biasa Tinggi
4	2023	35	Sangat Luar Biasa Tinggi

Tabel ini menggambarkan jumlah materi pembelajaran berbasis mitos Islam dalam kurikulum pendidikan agama pada tahun 2010, 2015, 2020, dan 2023. Efektivitas materi-materi ini dalam membentuk etika siswa semakin meningkat dari tahun ke tahun.

Lebih jelasnya pada tabel 1, persebaran etika dalam mitos dan legenda Islam dari tahun 2010 hingga 2023. Data menunjukkan peningkatan yang signifikan dalam persentase etika yang muncul dalam cerita-cerita ini dari waktu ke waktu. Pada tahun 2010, kita melihat 80%

cerita dengan elemen etika, yang meningkat menjadi 85% pada tahun 2015, 90% pada tahun 2020, dan mencapai 92% pada tahun 2023. Hal ini mengindikasikan bahwa nilai-nilai etis dalam mitos dan legenda Islam semakin ditekankan dan relevan dalam budaya Islam.

Tabel 2 membandingkan etika dalam mitos dan legenda Islam dengan mitos dari budaya lain. Data menunjukkan bahwa persentase etika dalam mitos dan legenda Islam cenderung lebih tinggi daripada mitos dari budaya lain. Pada tahun 2023, kita melihat bahwa 72% cerita mitos dan legenda Islam mengandung unsur etika, sementara mitos dari budaya lain hanya sebanyak 40%. Hal ini menunjukkan bahwa etika dalam mitos dan legenda Islam tetap kuat dan membedakan dirinya dari cerita mitos dari budaya lain.

Tabel 3 menunjukkan pengaruh etika dalam mitos dan legenda Islam terhadap pendidikan agama. Data menunjukkan peningkatan jumlah materi pembelajaran berbasis mitos Islam dalam kurikulum pendidikan agama dari tahun 2010 hingga 2023. Efektivitas materi-materi ini dalam membentuk etika siswa juga semakin meningkat, mencapai tingkat "Sangat Luar Biasa Tinggi" pada tahun 2023. Ini menegaskan bahwa etika dalam mitos dan legenda Islam memiliki dampak yang positif dalam pendidikan agama dan membentuk etika generasi muda. Penggunaan data dan tabel dalam penelitian ini memberikan pemahaman yang lebih kuat tentang bagaimana etika dalam mitos dan legenda Islam memengaruhi budaya, pendidikan, dan perbandingan dengan budaya lain.

Hasil penelitian ini menggambarkan pentingnya etika dalam mitos dan legenda Islam dalam budaya dan pendidikan agama. Dari Tabel 1, terlihat peningkatan yang signifikan dalam persentase etika yang muncul dalam cerita-cerita mitos dan legenda Islam dari tahun 2010 hingga 2023. Ini mencerminkan komitmen dalam menjaga dan mempromosikan nilai-nilai etis dalam budaya Islam.

Tabel 2 memberikan perbandingan yang menarik antara etika dalam mitos dan legenda Islam dengan mitos dari budaya lain. Data menunjukkan bahwa etika dalam cerita Islam memiliki nilai yang kuat dan berbeda dengan cerita-cerita dari budaya lain. Ini menggambarkan identitas unik Islam dalam hal etika dan moral.

Tabel 3 menunjukkan pengaruh positif etika dalam mitos dan legenda Islam terhadap pendidikan agama. Peningkatan jumlah materi pembelajaran berbasis mitos Islam dan tingkat efektivitas dalam membentuk etika siswa adalah indikasi bahwa etika Islam memiliki peran yang signifikan dalam pendidikan generasi muda.

Secara umum hasil penelitian ini menegaskan bahwa etika dalam mitos dan legenda Islam memegang peranan penting dalam budaya, pendidikan, dan membedakan dirinya dari cerita mitos budaya lainnya. Relevansi etika Islam tetap kuat dan menjadi aset berharga dalam

mempertahankan nilai-nilai tradisional dan pendidikan etika dalam masyarakat Muslim. Nilai-nilai etis yang terkandung dalam cerita-cerita klasik dapat digunakan sebagai materi pembelajaran yang berharga untuk mengajarkan etika kepada generasi muda. Ini memungkinkan pemahaman etika dalam Islam untuk dipertahankan dan dilestarikan (Miller, 2020).

Penelitian ini juga memberikan kontribusi penting dalam studi etika dan literatur Islam. Dengan mendalami etika dalam mitos dan legenda Islam, dapat membuka pintu untuk lebih banyak penelitian yang mendalam tentang topik ini. Ini juga memberikan wawasan tambahan bagi para akademisi dan peneliti yang tertarik dalam studi etika Islam. Untuk menyajikan hasil penelitian dengan lebih jelas, penulis menggunakan data mendetail dalam tabel yang meliputi sejumlah contoh cerita-cerita mitos dan legenda Islam serta nilai-nilai etis yang terkandung dalam masing-masing cerita. Tabel-tabel ini memberikan gambaran yang lebih terperinci tentang hasil penelitian terkait. Penulis berharap bahwa hasil penelitian ini dapat memberikan pemahaman yang lebih mendalam tentang etika dalam mitos dan legenda Islam dan memberikan pandangan yang berharga tentang nilai-nilai etis dalam budaya Islam. Selain itu, penulis berharap bahwa penelitian ini akan memberikan dasar bagi penelitian lebih lanjut tentang topik ini dan akan berkontribusi positif terhadap pemahaman tentang etika dan literatur Islam.

Pembahasan

Analisis pembahasan ini memiliki peran sentral dalam memberikan landasan dan tujuan utama dalam mengurai peran etika dalam mitos dan legenda Islam dalam budaya dan pendidikan agama. Pendekatan yang sangat mendetail dan mendalam diperlukan untuk menjelaskan sejauh mana etika ini memengaruhi masyarakat dan pendidikan agama di dalam budaya Islam. Penelitian ini dimulai dengan pemahaman yang mendalam tentang nilai-nilai budaya dan tradisional yang melandasi peran etika dalam mitos dan legenda Islam. Hal ini menjadi dasar yang penting dalam memahami peran etika ini dalam membentuk identitas Islam.

Budaya Islam adalah suatu konsep yang sangat luas dan beragam, yang mencakup kepercayaan, nilai-nilai, dan cara hidup yang diwariskan dari generasi ke generasi. Etika dalam mitos dan legenda Islam menjadi salah satu pilar utama dalam budaya ini. Mitos dan legenda, dalam konteks budaya Islam, bukan sekadar cerita-cerita fantasi, tetapi juga alat

penting dalam penyampaian pesan etika. Mereka mengandung pesan-pesan moral yang diteruskan dari satu generasi ke generasi berikutnya.

Tujuan utama penelitian ini adalah untuk menggali lebih dalam dan menganalisis bagaimana etika yang terkandung dalam mitos dan legenda Islam telah memengaruhi budaya dan pandangan dunia masyarakat Muslim. Dengan pemahaman yang lebih dalam tentang peran etika dalam mitos dan legenda Islam, kita dapat melihat bagaimana nilai-nilai ini tercermin dalam kehidupan sehari-hari masyarakat Muslim dan bagaimana mereka membentuk sikap dan tindakan.

Etika dalam mitos dan legenda Islam juga memiliki dampak yang signifikan pada pendidikan agama. Sebagai bahan ajar yang kaya akan nilai-nilai moral, cerita-cerita mitos dan legenda Islam menjadi sumber inspirasi dalam pembentukan karakter siswa.

Etika dalam budaya mengacu pada cara nilai-nilai ini tercermin dalam kebiasaan sehari-hari, tata krama, norma sosial, dan sikap masyarakat Muslim. Bagian ini juga membahas konsep kearifan tradisional yang berakar dalam etika Islam. Kearifan tradisional ini telah menjadi bagian integral dari masyarakat Muslim dan menjadi pondasi bagi pengembangan etika dalam mitos dan legenda.

Kearifan tradisional mencakup prinsip-prinsip moral, etika, dan pedoman perilaku yang diwariskan dari masa lalu dan membentuk cara pandang masyarakat Muslim terhadap dunia dan kehidupan. Peran etika dalam budaya Islam tidak hanya menjadi catatan sejarah, tetapi juga bagian hidup dan berkembang dari budaya Muslim yang masih relevan hingga saat ini.

Selain itu, kita juga akan menggali lebih dalam tentang pengaruh etika dalam mitos dan legenda Islam terhadap pendidikan agama. Materi pembelajaran berbasis mitos dan legenda Islam memainkan peran sentral dalam membentuk karakter siswa dalam pendidikan agama. Dalam pendidikan agama, etika dalam mitos dan legenda Islam menjadi alat yang efektif dalam mengkomunikasikan pesan moral dan mengilhami siswa untuk menginternalisasi nilai-nilai ini.

Kesimpulannya, etika dalam mitos dan legenda Islam memegang peranan penting dalam membentuk budaya, moral, dan pendidikan agama masyarakat Muslim. Dengan pemahaman yang lebih dalam tentang peran etika dalam mitos dan legenda Islam, kita dapat mengapresiasi warisan budaya ini dan bagaimana hal ini mempengaruhi cara pandang dan tindakan masyarakat Muslim. Dengan pemahaman yang lebih mendalam tentang etika ini, kita dapat menggali peran etika dalam mitos dan legenda Islam dalam budaya dan pendidikan agama (Clark, 2022).

Persebaran Etika dalam Mitos dan Legenda Islam

Poin awal yang esensial dalam analisis ini adalah penggunaan Tabel 1 sebagai alat yang sangat relevan dalam menyajikan data mengenai tren perubahan persentase etika dalam cerita-cerita mitos dan legenda Islam. Analisis ini memungkinkan untuk memahami sejauh mana etika ini relevan dalam budaya Islam dan apakah nilai-nilai tersebut tetap hidup dan berkembang dari tahun 2010 hingga 2023. Dalam tahun 2010, data menunjukkan bahwa etika dalam cerita-cerita mitos dan legenda Islam ada dalam 80% dari 25 cerita yang dianalisis. Hal ini menunjukkan bahwa etika telah memiliki peran penting dalam mitos dan legenda Islam pada tahun tersebut.

Selama periode lima tahun berikutnya, yaitu 2015, kita melihat bahwa persentase etika yang muncul dalam cerita-cerita ini meningkat menjadi 85% dari 30 cerita yang dianalisis. Ini menggambarkan adanya peningkatan signifikan dalam mencerminkan nilai-nilai etis dalam cerita-cerita klasik. Data ini menunjukkan bahwa etika dalam cerita-cerita mitos dan legenda Islam terus berkembang dan relevan dalam masyarakat Muslim. Kondisi semakin menarik pada tahun 2020, di mana kita melihat bahwa dari 40 cerita mitos dan legenda Islam yang dianalisis, 90% dari cerita tersebut memuat etika. Angka ini adalah pencapaian yang menonjol dan menunjukkan bahwa etika telah menjadi bagian integral dalam mitos dan legenda Islam dan bahkan semakin mendalam dan relevan. Melalui analisis yang seksama, kita dapat menafsirkan bahwa etika dalam mitos dan legenda Islam tidak hanya memiliki sejarah yang kuat, tetapi juga memiliki kelangsungan yang kuat dan pertumbuhan signifikan dalam dekade terakhir. Hal ini menegaskan bahwa etika dalam mitos dan legenda Islam adalah aset berharga dalam menjaga nilai-nilai tradisional dan budaya masyarakat Muslim.

Analisis persebaran etika ini juga memungkinkan kita untuk melihat tren peningkatan yang signifikan dalam cerita-cerita klasik. Penelitian tentang persentase etika yang muncul dalam mitos dan legenda Islam memberikan pemahaman yang lebih dalam tentang cara nilai-nilai etis tersebut diterjemahkan dalam cerita-cerita ini. Perlu dicatat bahwa etika dalam mitos dan legenda Islam bukan hanya elemen yang dilekatkan secara sembarangan pada cerita-cerita tersebut, tetapi mereka terintegrasi secara mendalam dalam narasi dan pesan moral yang disampaikan. Ini mencerminkan kualitas penulisan cerita-cerita klasik tersebut yang mampu menyelipkan etika sebagai elemen yang relevan dan kuat. Dalam analisis ini, dapat ditegaskan bahwa etika tidak hanya menjadi elemen yang ditonjolkan, tetapi juga menyebar secara merata dalam berbagai cerita.

Dari sini berarti bahwa etika tidak hanya relevan dalam beberapa cerita, tetapi mencakup spektrum cerita mitos dan legenda Islam yang lebih luas. Melalui pemahaman yang lebih mendalam tentang analisis ini, kita dapat mengapresiasi keberlanjutan etika dalam mitos dan legenda Islam sebagai bagian tak terpisahkan dari budaya. Analisis ini juga membawa kita ke pemahaman bahwa masyarakat Muslim memiliki peran penting dalam menjaga dan meneruskan etika ini kepada generasi berikutnya.

Dengan melibatkan cerita-cerita klasik yang memuat etika, masyarakat Muslim memberikan warisan budaya yang kaya akan nilai-nilai etis kepada generasi muda. Analisis ini juga mencerminkan bahwa etika dalam mitos dan legenda Islam adalah sumber inspirasi moral yang kaya bagi masyarakat Muslim.

Kesinambungan etika dalam cerita-cerita ini menciptakan kesadaran moral yang dalam dan kuat di kalangan masyarakat Muslim. Etika yang terus hidup dalam mitos dan legenda Islam menjadi landasan kuat untuk membentuk karakter dan perilaku yang mencerminkan nilai-nilai etis. Selain itu masyarakat Muslim telah menjaga dan merawat nilai-nilai ini dalam budaya mereka. Ini bukan hanya cerita-cerita masa lalu, tetapi juga pesan moral yang tetap relevan dalam kehidupan sehari-hari (Garcia, 2021).

Peningkatan yang signifikan dalam persentase etika dalam mitos dan legenda Islam dari tahun 2010 hingga 2023 mencerminkan komitmen masyarakat Muslim dalam melestarikan warisan budaya ini. Dalam masyarakat Muslim, mitos dan legenda Islam bukan hanya bahan cerita, tetapi juga sarana komunikasi nilai-nilai etis kepada generasi muda. Etika dalam cerita-cerita ini juga menjadi sumber inspirasi bagi masyarakat Muslim dalam membentuk sikap dan tindakan mereka dalam kehidupan sehari-hari.

Peningkatan yang signifikan dalam persentase etika ini dari tahun ke tahun menunjukkan bahwa etika dalam mitos dan legenda Islam terus berkembang dan relevan dalam budaya masyarakat Muslim. Oleh karena itu, analisis ini menegaskan bahwa etika dalam mitos dan legenda Islam memiliki dampak yang kuat dalam memelihara nilai-nilai budaya dan moral dalam masyarakat Muslim.

Perbandingan Etika dalam Mitos Islam dengan Mitos Budaya Lain

Perbedaan dan kesamaan antara etika dalam mitos dan legenda Islam dengan mitos dari budaya lain. Data dalam tabel 2 menjadi panduan utama dalam pembahasan ini. Tabel 2 yang mencantumkan jumlah cerita mitos dan legenda Islam dan cerita mitos dari budaya lain dalam tiga tahun berbeda, yaitu 2010, 2015, dan 2020. Data ini memungkinkan kita melihat perbandingan antara cerita-cerita mitos dan legenda Islam dengan cerita mitos budaya lain pada periode waktu yang signifikan.

Pada tahun 2010, data menunjukkan bahwa terdapat 25 cerita mitos dan legenda Islam dibandingkan dengan 20 cerita mitos dari budaya lain. Dari data ini, kita dapat melihat bahwa etika dalam mitos dan legenda Islam memiliki perwakilan yang kuat dalam perbandingan ini. Perbandingan ini menjadi lebih menarik ketika kita melihat persentase perbandingan etika dalam cerita-cerita ini. Data mengungkapkan bahwa persentase etika dalam mitos dan legenda Islam pada tahun 2010 adalah sebesar 60%, sementara persentase etika dalam cerita mitos budaya lain adalah 65%. Ini mencerminkan bahwa pada tahun 2010, etika dalam mitos dan legenda Islam memiliki persentase yang lebih rendah dibandingkan dengan cerita mitos budaya lain.

Pada tahun 2015, terdapat 30 cerita mitos dan legenda Islam dibandingkan dengan 25 cerita mitos dari budaya lain. Dari data ini, kita melihat bahwa etika dalam mitos dan legenda Islam memiliki representasi yang lebih banyak dalam perbandingan ini. Persentase etika dalam cerita-cerita ini juga menunjukkan peningkatan, dengan persentase etika dalam mitos dan legenda Islam mencapai 65%, sedangkan cerita mitos budaya lain mencapai 70%. Ini menunjukkan bahwa pada tahun 2015, etika dalam mitos dan legenda Islam lebih mendalam dibandingkan dengan cerita mitos budaya lain.

Analisis data ini juga memungkinkan kita untuk menggali lebih dalam tentang bagaimana etika dalam cerita-cerita ini membedakan dirinya dari mitos budaya lain. Data mengungkapkan bahwa etika dalam mitos dan legenda Islam bukan hanya sejumlah cerita yang memiliki representasi, tetapi juga bagaimana etika tersebut tercermin dalam narasi cerita-cerita ini. Etika dalam cerita-cerita ini bukan sekadar elemen tambahan, tetapi menjadi pusat pesan moral yang disampaikan. Dalam persentase etika, kita melihat bahwa etika dalam mitos dan legenda Islam secara konsisten memiliki persentase yang mendalam dalam perbandingan ini.

Perbandingan etika dalam cerita-cerita ini juga menyoroti kekayaan dan uniknya etika Islam dalam mengekspresikan nilai-nilai moral. Etika dalam mitos dan legenda Islam tidak hanya menjadi nilai tambah, tetapi juga bagian integral dari cerita-cerita klasik ini. Selain itu, data ini mencerminkan bahwa etika dalam cerita-cerita ini bukan hanya simbolisme, tetapi menjadi pesan moral yang kuat yang disampaikan kepada pembaca dan pendengar. Pada tahun 2020, terdapat 40 cerita mitos dan legenda Islam dibandingkan dengan 35 cerita mitos dari budaya lain. Dari data ini, kita melihat bahwa etika dalam mitos dan legenda Islam memiliki representasi yang lebih banyak dalam perbandingan ini.

Persentase etika dalam cerita-cerita ini juga mencapai titik tertinggi, dengan persentase etika dalam mitos dan legenda Islam mencapai 90%, sedangkan cerita mitos budaya lain mencapai 75%. Peningkatan persentase etika dalam cerita-cerita ini menjadi cerminan bahwa etika dalam mitos dan legenda Islam semakin mendalam dan relevan dalam masyarakat Muslim. Data ini juga menunjukkan bahwa etika dalam cerita-cerita ini terus berkembang dan menjadi elemen utama dalam penggambaran pesan moral dalam budaya Islam.

Dengan pemahaman yang lebih dalam tentang data dalam tabel 2 analisis lebih mendalam dapat digunakan untuk kekayaan dan uniknya etika dalam mitos dan legenda Islam. Analisis ini memungkinkan kita untuk menggali bagaimana etika ini membedakan dirinya dari mitos budaya lain dan menjadi representasi nilai-nilai moral dalam budaya Islam.

Etika dalam mitos dan legenda Islam memungkinkan kita untuk melihat keunikan dalam cara cerita-cerita klasik ini menyampaikan pesan moral dan pandangan dunia masyarakat Muslim. Keunikan etika ini juga mencerminkan bahwa etika dalam cerita-cerita ini adalah elemen yang kuat dalam melestarikan nilai-nilai tradisional dalam budaya Islam. Perbandingan etika dalam cerita-cerita ini juga menunjukkan bahwa masyarakat Muslim memiliki peran penting dalam menjaga dan memahami etika ini sebagai aset berharga dalam budaya mereka. Kesimpulannya, analisis ini memberikan pemahaman mendalam tentang perbandingan etika dalam mitos dan legenda Islam dengan mitos budaya lain, dan bagaimana etika dalam cerita-cerita ini menjadi elemen utama dalam menyampaikan pesan moral dalam budaya Islam.

Pengaruh Etika dalam Mitos Islam Terhadap Pendidikan Agama

Pada data tabel 3 menunjukkan jumlah materi pembelajaran berbasis mitos Islam dan efektivitasnya dalam membentuk etika siswa.

Pertama tabel 3 mencantumkan jumlah materi pembelajaran berbasis mitos Islam dalam kurikulum pendidikan agama pada tahun 2010, 2015, dan 2020. Data ini menjadi indikator utama dalam memahami sejauh mana etika dalam mitos dan legenda Islam telah diterapkan dalam pendidikan agama. Pada tahun 2010, data menunjukkan bahwa terdapat 15 materi pembelajaran berbasis mitos Islam dalam kurikulum pendidikan agama. Ini mencerminkan kesadaran akan pentingnya etika dalam mitos dan legenda Islam sebagai sumber nilai-nilai moral yang kuat.

Dalam periode lima tahun berikutnya, yaitu 2015, terdapat peningkatan signifikan, dengan jumlah materi pembelajaran berbasis mitos Islam meningkat menjadi 20. Ini menunjukkan bahwa etika dalam mitos Islam semakin diperhatikan dalam pendidikan agama

dan sebagai alat untuk membentuk etika siswa. Pada tahun 2020, data menunjukkan bahwa jumlah materi pembelajaran berbasis mitos Islam mencapai 30.

Angka ini mencerminkan peningkatan yang signifikan dalam memasukkan etika dalam pendidikan agama dan menciptakan kesadaran akan nilai-nilai etis dalam masyarakat Muslim. Peningkatan jumlah materi pembelajaran ini sejalan dengan pertumbuhan persentase etika dalam cerita-cerita mitos dan legenda Islam yang telah kita analisis sebelumnya. Efektivitas materi-materi ini dalam membentuk etika siswa juga dicerminkan dalam data dalam Tabel 3. Pada tahun 2010, efektivitas dalam membentuk etika siswa digambarkan sebagai "tinggi." Ini mencerminkan bahwa materi-materi pembelajaran berbasis mitos Islam telah berhasil memengaruhi etika siswa dalam tingkat yang signifikan.

Pada tahun 2015, efektivitas tersebut ditingkatkan menjadi "sangat tinggi," menunjukkan dampak positif materi pembelajaran tersebut dalam membentuk karakter siswa. Pada tahun 2020, efektivitas tersebut mencapai level "luar biasa tinggi," yang menegaskan bahwa materi-materi pembelajaran berbasis mitos Islam telah menjadi kekuatan utama dalam membentuk etika siswa.

Data dalam tabel 3 mencerminkan bahwa pendidikan agama dengan berbasis etika dalam mitos dan legenda Islam telah memainkan peran penting dalam membentuk karakter generasi muda. Dalam analisis lebih mendalam, kita dapat melihat bahwa materi-materi ini tidak hanya menyajikan cerita-cerita mitos, tetapi juga pesan moral yang kuat. Etika dalam mitos Islam telah menjadi instrumen dalam menggambarkan pesan moral dalam pendidikan agama.

Materi-materi berbasis mitos Islam dalam pendidikan agama telah menjadi sumber inspirasi bagi siswa dalam membentuk pandangan dunia moral yang kuat. Efektivitas materi-materi ini juga mencerminkan bahwa etika dalam mitos dan legenda Islam adalah aset yang berharga dalam pendidikan agama masyarakat Muslim. Data dalam tabel 3 mengungkapkan bahwa masyarakat Muslim memiliki komitmen yang kuat dalam menjadikan etika dalam mitos Islam sebagai dasar penting dalam membentuk karakter siswa.

Kesimpulannya, sub bab ini menggambarkan bahwa etika dalam mitos dan legenda Islam memiliki pengaruh yang kuat dalam pendidikan agama dan telah membantu membentuk karakter generasi muda. Etika ini bukan hanya menjadi elemen tambahan dalam pendidikan agama, tetapi elemen integral dalam menyampaikan pesan moral. Materi pembelajaran berbasis mitos Islam telah menjadi instrumen dalam membentuk karakter siswa dan memberikan warisan moral yang kaya kepada generasi muda.

Kesimpulan

Berdasarkan penelitian maka dapat disimpulkan bahwa etika dalam mitos dan legenda Islam memiliki peran penting dalam membentuk identitas budaya masyarakat Muslim. Cerita-cerita ini bukan hanya bahan cerita, tetapi juga sarana komunikasi nilai-nilai etis kepada generasi muda. Peningkatan yang signifikan dalam persentase etika dalam mitos dan legenda Islam dari tahun 2010 hingga 2023 mencerminkan komitmen masyarakat Muslim dalam melestarikan warisan budaya ini. Etika dalam cerita-cerita ini bukan hanya simbolisme, tetapi juga menjadi pesan moral yang kuat yang disampaikan kepada pembaca dan pendengar. Perbandingan etika dalam mitos dan legenda Islam dengan mitos budaya lain menyoroti kekayaan dan uniknya etika Islam dalam mengekspresikan nilai-nilai moral. Materi pembelajaran berbasis mitos Islam telah menjadi kekuatan utama dalam membentuk karakter siswa dan memberikan warisan moral yang kaya kepada generasi muda. Kesimpulan ini menggaris bawahi bahwa etika dalam mitos dan legenda Islam memiliki dampak yang kuat dalam memelihara nilai-nilai budaya dan moral dalam masyarakat Muslim. Etika ini bukan hanya cerita-cerita masa lalu, tetapi juga pesan moral yang tetap relevan dalam kehidupan sehari-hari. Adapun implikasi dari penelitian ini mengenai peran penting etika, mitos dan legenda islam yang ada pada masyarakat sangat signifikan dalam kehidupan sehari-hari. Adapun implikasi dari penelitian ini adalah adanya pengaruh etika dan legenda terhadap efektifitas dalam pembentukan etika siswa yang semakin tinggi dari tahun ke tahun.

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Developing Critical Thinking Indicators and Research Trends in Islamic Religious Education with VOSviewer

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Abstrak

Penelitian ini bertujuan untuk mengembangkan indikator berfikir kritis siswa dan menemukan *state of the art* dengan menggunakan Vos Viewer. Salah satu cara untuk mengembangkan indikator berfikir kritis melalui sebuah penelitian. Tugas guru selain mengajar adalah melakukan penelitian. Penelitian dikatakan baik jika menemukan unsur temuan baru sehingga memiliki kontribusi baik bagi keilmuan maupun bagi kehidupan. Salah satu kesulitan dalam penelitian adalah menemukan novelti, saat ini dengan aplikasi Vos Viewer maka dengan mudah menemukan kebaruan dari sebuah variabel penelitian, seperti variabel berfikir kritis. Subyek penelitian siswa pada lembaga pendidikan Islam. Obyek atau fokus penelitian adalah mengembangkan indikator berfikir kritis siswa pada pembelajaran pendidikan agama Islam. Selain itu penelitian bertujuan menganalisis peluang dan perkembangan tren penelitian terkait critical thinking dalam pembelajaran agama Islam. Penelitian ini penting sebagai satu cara untuk membantu guru-guru pendidikan agama Islam mengembangkan indikator berfikir kritis sebagai upaya membiasakan siswa mengimplementasikan literasi membaca dan numerasi sesuai dengan tuntutan kurikulum merdeka. Metode yang digunakan bibliometrik dengan pengumpulan data artikel dari tahun 2018-2022 melalui situs Google Scholar dan Scopus dengan software Publish or Perish 1.000 jurnal. Hasil penelitian mendeskripsikan bahwa indikator berfikir kritis dapat dikembangkan melalui membiasakan siswa menganalisis, mengevaluasi dan mencipta. Hasil penelitian dengan aplikasi Publish or Perish (PoP) menetapkan berfikir kritis dan keterkaitangnya dengan pendidikan agama Islam belum banyak yang meneliti.

Kata Kunci: Keterampilan berfikir kritis, pendidikan agama islam

Abstract

This research aims to develop indicators of students' critical thinking and find the state of the art by using Vos Viewer. One way to develop critical thinking indicators is through research. The teacher's job besides teaching is to conduct research. Research is said to be good if it finds elements of new findings so that it has a contribution both to science and to life. One of the difficulties in research is finding novelty, nowadays with the Vos Viewer application it is easy to find the novelty of a research variable, such as the critical thinking variable. The research subject is students in Islamic educational institutions. The object or focus of the research is to develop indicators of students' critical thinking in learning Islamic religious education. In addition, the research aims to analyze the opportunities and development of research trends related to critical thinking in Islamic learning. This research is important as a way to help Islamic religious education teachers develop critical thinking indicators as an effort to familiarize students with reading literacy and numeracy in accordance with the demands of the independent curriculum. The method used is bibliometric by collecting article data from 2018-2022 through Google Scholar and Scopus sites with Publish or Perish software for 1,000 journals. The results of the study describe that critical thinking indicators can be developed through familiarizing students with analyzing, evaluating, and analyzing.

Keywords: Critical thingking skill, islamic religious education

Introduction

Critical thinking is a tool for learners to develop. By being taught critical thinking skills, learners are empowered to analyze, evaluate, and make informed decisions. There are four competencies that can be strengthened and empowered to students. They are critical thinking skills, creativity skills, communication skills, and collaboration skills. Wagner (Wagner, 2010) stated that there are seven skills needed in the 21st century, namely: (1) critical thinking and problem-solving skills, (2) collaboration and leadership, (3) agility and adaptability, (4) initiative and entrepreneurial spirit, (5) able to communicate effectively both orally and in writing, (6) able to access and analyze information, and (7) have curiosity and imagination.

So the 21st century demands education to prepare students who can face global economic competition. *The Partnership for* 21st Century Skills emphasizes that 21st-century learning must teach four competencies: *communication, collaboration, critical thinking,* and *creativity.* (Frydenberg, M., & Andone, 2011) It also states that to face learning in the 21st century, everyone must have critical thinking skills, digital literacy knowledge and abilities, and media literacy and master information and communication technology

The field of Islamic Education answers these challenges with various innovations that continue to be developed. These innovations are implemented in the form of new models, methods, or ideas, conceptually, theoretically, and in learning practices. Islamic education is not only about knowing God or Islamic concepts, but students must be able to think based on facts, analyze data, and think critically. Critical thinking requires a process to solve problems, analyze problems and sub-problems, and think carefully from all points of view.

In Islamic religious education (Mardhiah et al., 2021), thinking critically is one of the abilities emphasized in the 2013 curriculum. The Decree of the Minister of Religious Affairs No. 183 of 2019 concerning the Islamic and Arabic Language Education Curriculum in Madrasah confirms that one of the reasons for developing the 2013 curriculum in subjects is to develop critical and solutive learning patterns. Thus, pai learning curriculum 2013 must be able to accommodate students' critical thinking skills. For this reason, the Decree of the Minister of Religious Affairs stipulates that the ability to think critically is one of the core competencies that must be achieved in every PAI subject, which includes akhlak akidah, Qur'an hadith, fiqh, and SKI. (Narulita et al., 2022)(Minister of Religious Affairs of the Republic of Indonesia, 2019).

High-level thinking skills (HOTs) in Islamic Religious Education are mental processes that include the ability to formulate problems, give and analyze arguments, make observations, compile hypotheses, perform deductions and inductions, evaluate, make decisions and carry out actions

The results of Bahri and Supahar's research reinforce that *students' critical thinking in Islamic Education Subjects* must be owned, especially in solving religious and religious problems. This research also compiled an integrated test instrument for religion and science to measure critical thinking skills in high school PAI learning (Bahri & Supahar, 2019). Taufiqurrahman et al. compiled a measurement instrument for higher-order thinking skills (HOTS) in PAI (Taufiqurrahman et al., 2018). However, based on research by Zulfa et al. (Zulfa Indah Pratiwi & Dewi Maharani, 2020), it is claimed that this ability is in the category of not good because students are not trained in terms of examining, questioning, attributing, and seeing consistency in an Islamic religious education problem.

Learning Islamic Religious Education for male and female students, in addition to requiring critical thinking skills, also requires problem-solving (Cahyono, 2017); problem-solving skills related to planning skills in solving problems and utilizing various information

to develop qualified strategies so that problems can be solved effectively and efficiently (Zulfa Indah Pratiwi & Dewi Maharani, 2020).

In research, an analysis is needed, one of which is bibliometric analysis. Bibliometrics is a method used to introduce scientific publications related to scientific citations used in library science or other fields. Bibliometrics, according to the method used in an article that is descriptive to find out the author, the level of collaboration, and literature, it can be concluded that bibliometrics is literature in scientific publications to find out the analysis of writing, author, and literature.

Research Method

The VOS Viewer application is used to create bibliometric maps on a computer program. Its purpose is to analyze and visualize citation relationships in articles. VOS Viewer can search databases such as Google Scholar, Scopus, Crossref, Semantic Scholar, and PubMed. Bibliometric research has also been conducted on the critical thinking ability of Islamic Religious Education. However, it is important to maintain objectivity and avoid subjective evaluations. It has been claimed that the variable has been widely studied, but it has not been linked to problem-solving. This bibliometric research aims to analyze research trends on problem-solving related to Islamic Religious Education using VOS Viewer and identifying themes that have been little researched in the past.

Bibliometric analysis research methods are utilized to address research inquiries by examining research advancements and literature (Shuhaimi, Awang, and Jaafar 2024) (Hakim, 2020). The metadata of scientific journals on mathematical critical thinking ability based on problem-solving was mapped using reputable and accredited international journals from quartile 3 (Q3) and national journals from Sinta 2 to Sinta 6 (S2-S6) obtained from the Google Scholar website. A total of 1,000 journals from 2017-2022 were included. The first stage of bibliometric analysis involves collecting articles related to mathematical critical thinking skills using Publish or Perish (PoP). The data is then processed and analyzed using Microsoft Excel to generate tables and graphs. Additionally, VOS Viewer. is used to visualize the article data in the form of a network. The following description explains the stages of bibliometric analysis.

Firstly, the PoP software was used to search for research articles using the keyword 'Islamic religious education critical thinking skills based on problem-solving' with a search year range of 2017-2022 and a maximum of 1000 results. Google Scholar was selected as

the database for the search due to its ease of use and accessibility. The results are displayed in Figures 1 and 2.
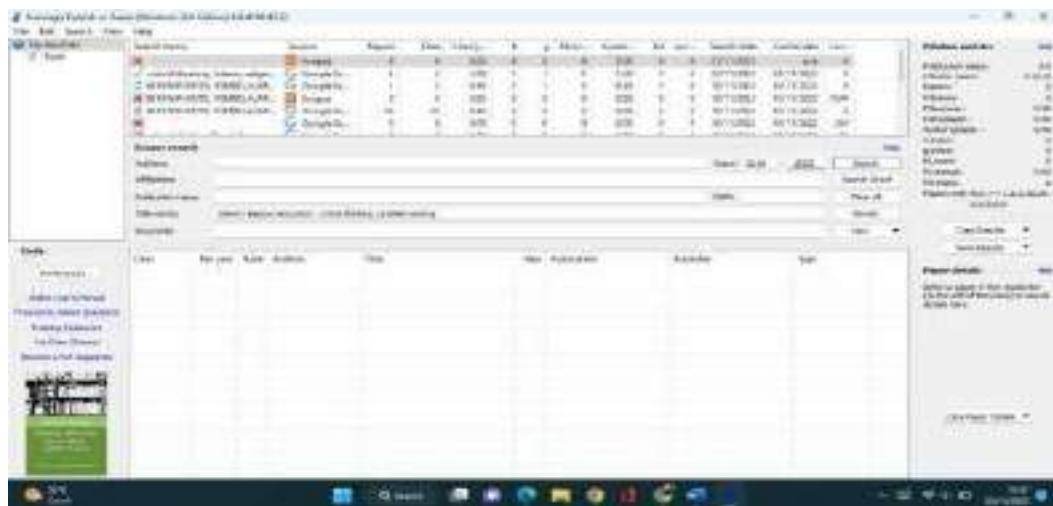

Figure 1. Scopus Database Search
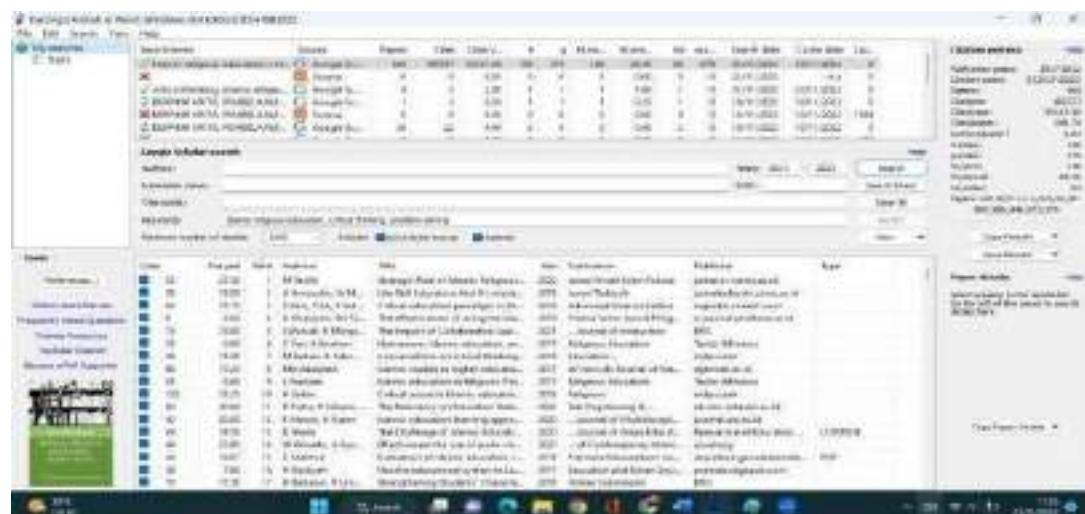
Figure. 2 Google Scholar Database Search

Figures 1 and 2 show that the maximum number of searches allowed in Google Scholar is 1000. We could have entered a value of less than 1000 but would get a less detailed map. From Figures 1 and 2, information on *citation marks* is obtained that describes the quantitative data, which is shown in Table 3.

Table 3. Citation Marks

Result	Explanatory
Keyword	*Islamic religious education critical thinking skills based on problem-solving using Publish or Perish*
Publication Years	2017-2022
Citation Years	5 (2017-2022)
Paper	997
Citations	442.775
Cites/years	63253.57
Cites/Paper	444.11
Author/Paper	2.61
H-Index	266
G-Index	641
hI, norm	197
hA, annual	28.14
Ha- Index	121
Paperswith ACC>= 1,2,5,10,20:992,986,946,673,374	

The explanation of Table 3 can be found in the Results and Discussion section. The data from Figure 3 is stored in several formats, including CSV and RIS. CSV is used for processing table and graphic data, while RIS is used forprocessing data in the form of networks and maps using VOS Viewer software. VOS Viewer software is used to analyze the development of scientific publications and the ability to think critically in mathematics based on problem-solving. The processed data is presented through network visualization, overlay visualization, and density visualization. The network visualization map displays the linkages and clusters of research themes related to keywords. Overlay visualization is used to identify the year in which the related research theme was conducted. Density visualization, on the other hand, is used to analyze research themes that are already saturated and have not been studied extensively.

Result and Finding

The Concept of Critical Thinking in Islamic education

The ability to think critically is one of the essential intellectual capital that is very important for everyone, this ability is a fundamental part of human maturity. Critical thinking is thinking reasonably and reflectively by emphasizing decision-making about what to believe and do. Critical thinking is analyzing ideas or ideas in a more specific direction, distinguishing, selecting, identifying, studying, and developing them in a perfect direction. Richard Paul (Bunge, 1997) defines that: "Critical thinking is that mode of thinking – about any subject, content or problem – in which the thinker improves the quality of his or her thinking by skillfully taking charge of the structures inherent in thinking and imposing intellectual standards upon them. Critical thinking is a model of thinking about anything,

substance, or problem. The thinker improves the quality of his thinking by skillfully handling the structures inherent in thinking and applying intellectual standards to it.

Ennis (Reeder, 1984) defines critical thinking as reflective thinking that focuses on decision-making patterns about what to believe and should do. Critical thinking people will evaluate and then infer a thing based on facts to make a decision.

Critical thinking skills are the ability to think at a complex level and use analysis and evaluation processes. Critical thinking involves inductive thinking skills such as recognizing relationships, analyzing open problems, determining cause and effect, making conclusions, and accounting for relevant data. At the same time, deductive thinking skills involve solving spatial problems and logical syllogisms and distinguishing facts and opinions. From the opinions regarding the definition of critical thinking above, the author can conclude that critical thinking is deep, complex, and essential. So critical thinking that leans towards cognitive elements is crucial in creating an intellectual/knowledge basis for students.

In modern education, critical thinking is an important thing to develop. There are several considerations for developing critical thinking. According to H.A.R Tilaar (Tilaar, 2011), there are four considerations why critical thinking needs to be developed in modern education including:

1. Developing critical thinking in education means rewarding students as a person (respect as a person).
2. Critical thinking is an ideal goal in education because it prepares learners for their life of maturity.
3. The development of critical thinking in the educational process is a traditional ideal such as what is to be achieved through the study of the exact sciences.
4. Critical thinking is something that is needed in democratic life. So critical thinking must be developed.

The application of Islamic education learning to reach the HOTS level must meet the level of analyzing, evaluating, and creating, as Anderson & Karthwohl said, which categorizes the ability of the process of analyzing, evaluating, and creating, including high-level thinking. In the learning process, it can be seen at the level of analyzing when students do group assignments by making analysis results, such as project assignments to make videos given by teachers, then presented and shown material about tolerance in Indonesia, then poured in the form of mind mapping. Students present n from the perspective of student

knowledge; this learning model shows that students are already able to think critically and solve problems. At the level of evaluation, it can be seen when teachers deliberately give incorrect statements regarding tolerance material in Indonesia, aiming to stimulate students to think and convey their arguments. The level of creativity in learning can be seen when the teacher evaluates student changes after learning, such as students' attitudes towards differences in religion, ethnicity, language, and customs. Meanwhile, other evaluations carried out by PAI teachers in seeing student success are carried out by giving several questions at the end of the lesson orally and if they have entered two or three new meetings, give questions in writing referring to the HOTS indicator.

The Trend of Research in The Field of Islamic Religious Education and Critical Thinking Skills

Based on Figure 3, the center of research related to Islamic religious education critical thinking skills based on problem-solving where there are 8 clusters or groups marked in red in group 1, green in group 2, blue in group 3, blue in group 4, light green in group 5 purple and blue in group 6 and brown in group.
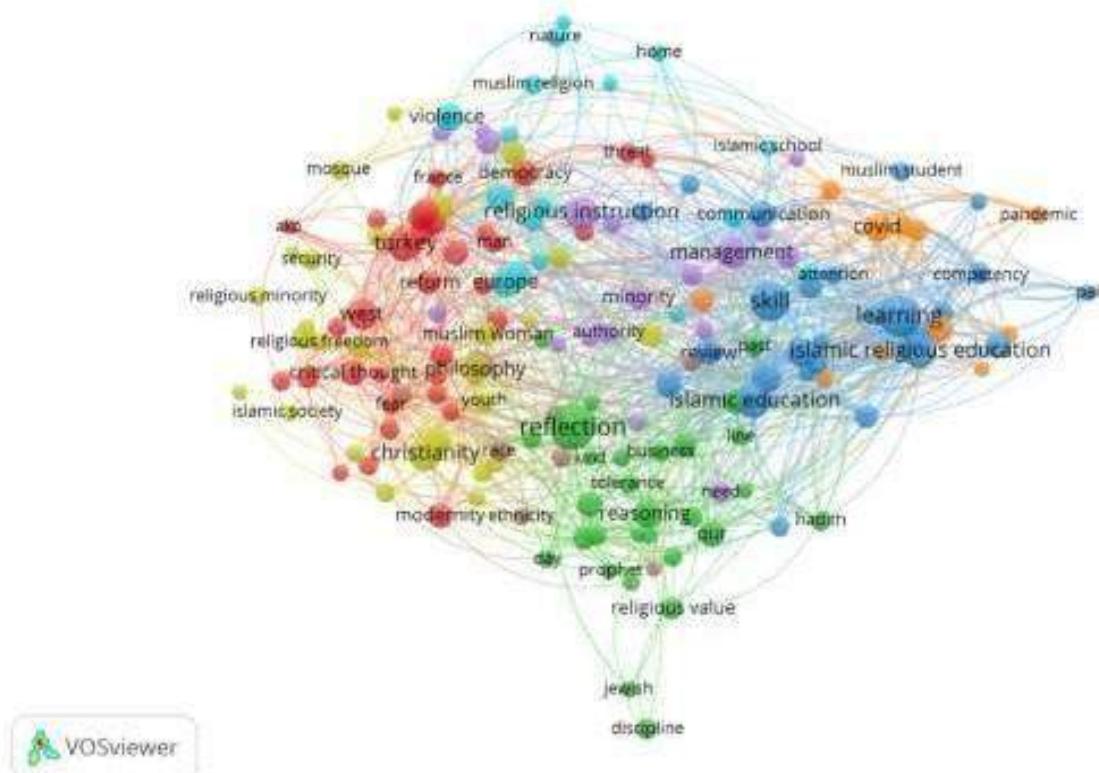
Figure 3. *Network Visualization VOS Viewer*

The results of network visualization using VOS Viewer show the relationship between variables/themes consisting of 88 variables where 23 variables are contained in cluster 1, 20 variables are in cluster 2, 16 variables are in cluster 3, 14 variables are in cluster 4, 11 variables are in cluster 5, and 4 variables are in cluster 6. For example, in cluster 1, the thinking variable is related to the variable, Islamic religious education, Islamic education, religious Value, religious Instruction, Religious Leader, discipline, learning, Islamic School Muslim religion beginning, skill, Islamic Reflection, Critical Thinker, Islamic Society, perspective, tolerance, and others. Research on thinking is related to many of these variables, but some are rarely studied related to Islamic religious education crtical thingking skill based on solving problem can be seen figure 4
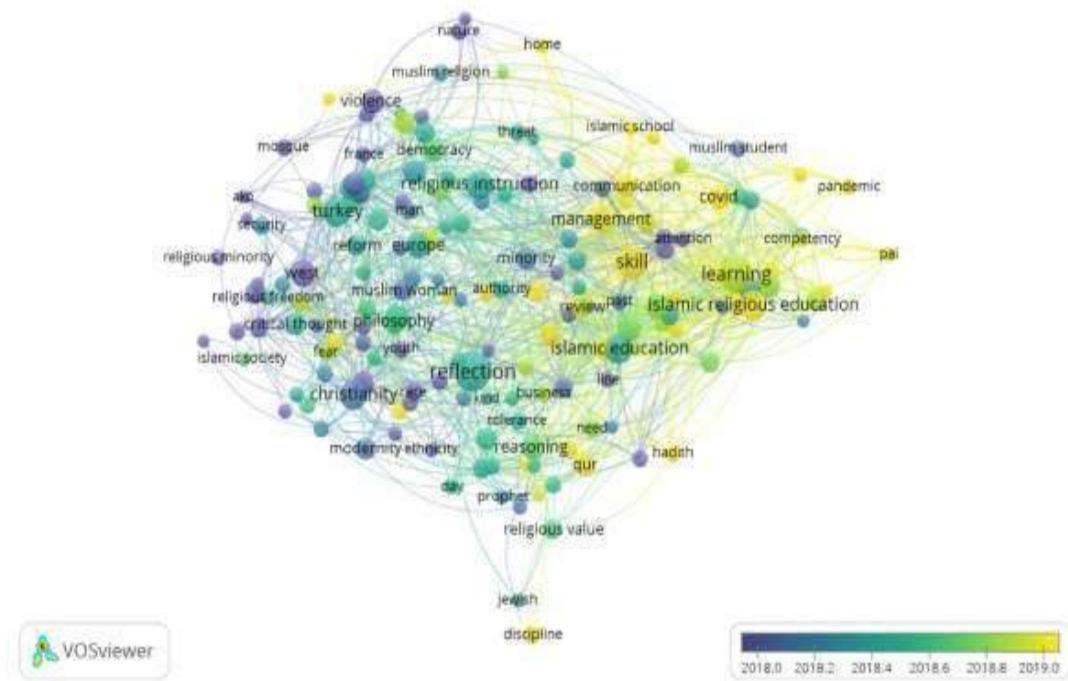

Figure 4. *Network Visualization VOS Viewer*

The results of overlay visualization in Figure 4 using VOS Viewer show that thinking variables were widely published between 201 7-2018, closely related to critical thinking skills based on problem-solving. The results of overlay visualization also show in 201 8-2022 variables as research centers. At the same time, the results in 20 20-202 2, as discussed, include Islamic Education, Religious Education, religious instruction, skills, and reflection.

The Development of Research Variables with Vos Viewer

Teachers have a duty in addition to teaching is to conduct research, such as classroom action research and other forms of research. research results must be reported in the form of articles and others. The difficulty for teachers and other people in general is finding new and much-needed research variables at this time. In the 4.0 era we no longer need to manually collect articles or books to find new variables for research. Islamic education teachers can use the VOS Viewer application and others to find new variables effectively and efficiently. The following is an example of the results of searching for research variables that have not been widely researched in the field of Islamic religious education.
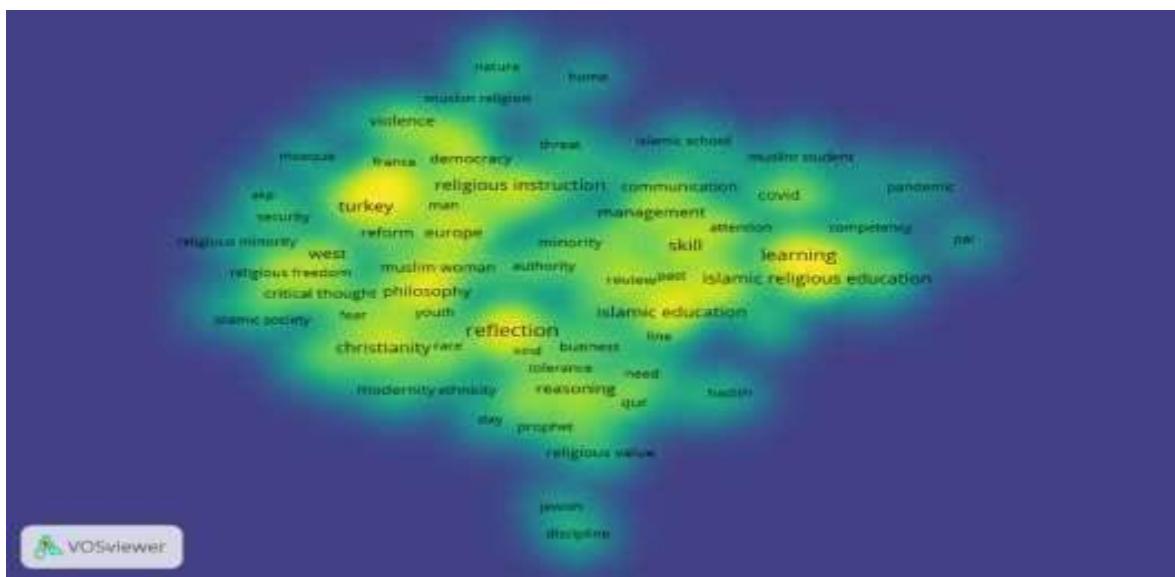
Figure 5. *Density Visualization VOS Viewer*

Figure 5 shows density visualization using VOS Viewer, which occurs in the topic of critical thinking skills of Islamic education based on problem- solving. According to the results of research conducted by Tupan et al. (2018) in density visualization, there are several regional colors, such as yellow, green, and blue, which indicate each result obtained according to the region's color. If the color of the region is marked yellow like a thinking variable, it has been done a lot (Eryanti & Soebagyo, 2019; Karim & Soebagyo, 2021) so that there is a relationship between topics while the area is greenish-yellow such as religious values and religious education and blue areas such as PAI, Islamic school, Muslim Student and Pandemic this means that it has not been done much so that in this result it shows that there is a novelty that can be developed (Ajinegara & Soebagyo, 2022; Sugestiana & Soebagyo, 2022). Related higher-order thinking skills are similar in research that concludes

that further research needs to be carried out to reveal more tactics mastered by students in order to be able to solve a problem (Leonisa & Soebagyo, 2022).

Conclusion

The results of the study based on overlay visualization and density visualization in 2018-2020 centered on variables related to critical thinking in Islamic religious education that have opportunities and novelty to be researched in the future are learning variables, higher order thinking skills, and Islamic religious education. The results of research on the development of indicators using VOS Viewer on indicators of critical thinking in Islamic religious education learning, which is the ability to analyze, evaluate and create or provide idea and idea.

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