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**Embroidering Socio-Religious Peace: The Synergy of Muslim and Catholic Youth  
on the Island of Java Indonesia**

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**Abstrak**

Di tengah maraknya isu radikalisme dan fanatisme agama di beritakan di berbagai media surat kabar dan sosial, kehadiran kaum muda sangat dibutuhkan untuk menjadi agen moderasi dan toleransi. Penelitian ini bertujuan untuk memahami peran pemuda Muslim dan Katolik dalam menciptakan masyarakat yang moderat dan toleran. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Lokasi penelitian: Dusun Kenteng, Desa Kembang, Kapanewon Nanggulan, Kabupaten Kulon Progo, Provinsi Daerah Istimewa Yogyakarta. Teknik pengumpulan data dilakukan dengan wawancara, observasi, dan dokumentasi. Penelitian ini menghasilkan beberapa temuan sebagai berikut, yaitu: 1) Nilai-nilai moderasi dan toleransi yang diterapkan di masyarakat dapat diindikasikan melalui beberapa hal, yaitu kemauan untuk menerima perbedaan, mengedepankan komunikasi dan dialog, dan lain-lain. 2) Peran pemuda Muslim dan Katolik dalam menciptakan masyarakat yang moderat dan toleran dilakukan melalui beberapa pendekatan, yaitu: pendekatan agama; pendekatan olahraga; dan pendekatan sosial

**Kata Kunci:** *Pemuda, Muslim, Katolik, Moderat, Toleran*

**Abstract**

During rampant issues of radicalism and religious fanaticism reported in various newspapers and social media, the presence of young people is needed to become agents of moderation and tolerance. This study aims to understand the role of Muslim and Catholic youth in creating a moderate and tolerant society. This research uses a descriptive qualitative approach. Research location: Kenteng Hamlet, Kembang Village, Kapanewon Nanggulan, Kulon Progo Regency, Yogyakarta Special Region Province. Data collection techniques were conducted by interview, observation, and documentation. This research resulted in the following findings, namely: 1) The values of moderation and tolerance applied in the community can be indicated through several things, namely the willingness to accept differences, prioritize communication and dialogue, and others. 2) The role of Muslim and Catholic youth in creating a moderate and tolerant society is done through several approaches, namely: religious approach; sports approach; and social approach.

**Keywords:** *Youth, Muslim, Catholic, Moderate, Tolerant*

## **Introduction**

The current globalization paradigm has given birth to elements of liberalism ideology from Western countries (Hikmah et al., 2023). Looking further, the concept of awareness of religious tolerance in Western countries is still very minimal, although there are some individuals who are close to mutual respect, but this is only due to certain factors including relatives, friends, relatives, or coworkers (Julita, 2020). The meaning of the term tolerance is not only recognizing and accepting differences but also respecting differences, being open to each other, and not causing riots if there is something different (Fitriani, 2020). Religious tolerance is a social system carried out by humans in response to the existence of diversity and religious plurality in a country. In daily life, the implementation of the concept of tolerance can be seen and realized from social activities in the community, whether these activities are in the public interest or individual interests. (Hadi et al, 2023).

Indonesia is a diverse country consisting of a wide variety of ethnic, tribal, language, religion, culture, and social status. Diversity is one of the characteristics of the Indonesian national identity, where the symbol of diversity can be termed “Bhineka Tunggal Ika” which means different but still one (Jamaluddin, 2022). Indonesia is rich in differences, one of the manifestations of diversity and differences in Indonesia can be seen from the religious beliefs or beliefs adopted by local communities such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Freedom of religion has been regulated in the 1945 Constitution (UUD), namely Article 29 paragraphs (1) and (2) which reads, "The state is based on God Almighty, and the state guarantees the freedom of each resident to embrace their respective religions and to worship according to their religion and belief (Mirsal, 2022). The existence of diversity often triggers conflict between communities so that not a few adherents of each religion assume and have the belief that the value of the teachings they have adopted is the most correct teaching. Thus, this can result in easy disputes and divisions between people if there are differences (Syamsuriah & Ardi, 2022)

In Indonesia, the attitude of tolerance of religious life has become a crucial issue until now, because there are still many phenomena that reveal a conflict in the name of religion in various regions. Religious differences are often a potential for conflict, where it is raised deliberately (Syamsuriah & Ardi, 2022). As reported by the mass media that records

religious conflicts in Indonesia, there are major religious conflicts that have become a record for the journey of the Indonesian nation such as the following events; *First*, the inter-religious conflict in Aceh occurred between Muslims and Christians where the Islamic protesters asked the government to demolish several churches. *Second*, inter-religious conflicts where in 2018 as many as 11 monasteries and 2 foundations were vandalized by residents in Tanjung Balai, North Sumatra. *Third*, the next conflict occurred in Sampang in 2004 where this inter-religious conflict was between followers of Ahlus Sunnah Wal Jamaah and adherents of Shi'ah Islam. At that time, 2 houses of other Shi'ah followers were burned and the mosque was also damaged by 500 residents who claimed to be Ahlus Sunnah wal Jamaah (Abdullah et al., 2023). *Fourth*, in Papua also occurred in 2018, which began with the demands of the Association of Churches in Jayapura Regency to dismantle the Al-Aqsa Sentani Mosque Tower (Jati, 2022).

In addition, there have been many conflicts, disputes, divisions and hostilities caused by diversity itself. The Denny JA Foundation noted that during the 14 years after the reformation period, there were at least 2,398 cases of violence and discrimination that occurred in Indonesia. Of the total number of cases, 65 percent had a religious background. The remaining ethnic violence is around 20 percent, gender violence is 15 percent, and sexual violence is 5 percent (Muksin, 2022). Not only that, but the understanding of religious extremism is also something that is often found today. The phenomenon is often related to political and religious aspects. The problem of extremism is a state in which a person or group understands a teaching in an extreme and excessive manner (Khaswara, 2022). In the era of globalization, where technology is developing so sophisticatedly that various kinds of information will be easy to obtain including the ideas of extremism that have been very wild. As opposed to extremist thinking, religious moderation is an alternative answer to create a balanced understanding of religion that is not different (Fahri, M., & Zainuri, 2019).

Islam is a religion of *rahmatan lil alamin*, a religion that never teaches about violence, so that in understanding religion it should not be too extreme. The term moderation when combined with religion, will give birth to a religious attitude of tolerance, and mutual respect (Salik, 2020). Religious moderation also means an attitude of reducing violence or avoiding extremism in religious practice. This term refers to the attitude and efforts to make religion as a basis and principle to always avoid radical behavior or expression and always look for a middle way to unite all elements in community life throughout Indonesia (Muhtarom et al, 2020).

Examining further, the term religious moderation in Islam has been explained in Q.S. Al-Baqarah: 143, Allah Ta'ala says by calling “*Ummatan Washatan*” which means the middle people (not leaning left and right) he is in the middle. According to Prof. M. Quraish Shihab, the word “*Wasathiyyah*” is a balance in all matters of worldly and *ukhrawi* life which is always accompanied by efforts to adapt to the situation faced (Muhtarom et al, 2020). The concept of religious moderation is formulated as an effort to actualize the doctrine of Islam as a universal religion. Moderation is a policy that helps develop social-religious harmony that helps develop personal, family, and community affairs so that the relationship between a person and others can be more extensive (Kusnawan & Rustandi, 2021). Religious moderation is seen as a moderate attitude in the actualization of Islamic values in accommodating diversity in Indonesia. This attitude is used as an option as a foundation in instilling values of tolerance and harmony. This attitude is important as an effort to maintain national integration (Fadlillah et al., 2023).

Religious moderation is important to be understood by all levels of society to foster an attitude of tolerance and openness to differences and diversity of traditions. In implementing the values of religious tolerance and moderation in the community, all parties must take part in realizing social peace (Suprayitno et al., 2020). One party that has a crucial role is the existence of youth. Islam gives an important position and role to the youth. With all the advantages they have, youth are expected to do better and take part in progress compared to other elements of society. The young generation is the best human resource (Nugroho et al., 2020). Indicators of a nation's progress or decline depend on the quality of today's youth (Irfala, 2023). Thus, youth must be the pioneers of religious moderation in maintaining the social harmony of the Kenteng Padukuhan community.

Research on religious moderation in the past three decades has been increasing. However, there are still many studies that do not analyze more deeply the role of Muslim and Catholic youth in realizing a moderate and tolerant society. There are several examples of articles that explore fathers' parenting patterns for children such as, “*Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility*” by Pajarianto (Pajarianto et al., 2023). Furthermore, the article entitled “*Indonesian Youth Communication in the Challenge of Mainstream Media and Religious Moderation Values*” by Hakim (Hakim et al., 2021). Similar research “*Religious Moderation in Promoting Moderate Attitudes among the Young Generation*” by Muttaqin (Muttaqin et al., 2023). From previous research studies, it seeks to provide an understanding of the concept of religious

moderation actualized by the younger generation. Therefore, the research that researchers are currently analyzing has a uniqueness and novelty, namely, the collaboration carried out by Muslim and Catholic youth in creating socio-religious peace through the tolerant attitude of the people of Padukuhan Kenteng Yogyakarta.

## **Research Method**

This research uses a qualitative research method with a field study approach. This kind of research method was chosen in order to describe the real situation in the form of a narrative about the concept of socio-religious peace: the synergy of Muslim and Catholic youth to realize a moderate and tolerant society in Java. The data sources in this study consist of primary sources and secondary sources, while the primary sources are several informants, namely local community and youth leaders, while the secondary sources in this study are books, articles that explore religious tolerance and moderation. This research is qualitative-descriptive research, so there are several steps in the research procedure, namely, *First*, orientation, which is the stage of describing what the researcher hears, sees, and feels and asks; the researcher only knows about the information he gets. *Second*, reduction is the stage of researchers in reducing all the information obtained in the first stage. Researchers filter out important data and get rid of unimportant data. *Third*, which is the stage of in-depth analysis by researchers of the information and data obtained, so that it will produce meaningful knowledge building, hypotheses, or new knowledge (Harahap, 2020).

In this study, data were collected by means of observation, interviews, and documentation. Data analysis techniques using Miles and Hubberman, namely data condensation, data display, and conclusion drawing (Mukhtar et al., 2020). Then presenting the data is the stage where researchers try to organize the data systematically and finally drawing conclusions, which is the stage of researchers in verifying the data and compiling it into a clear picture of research findings, which is the answer to the link between hypotheses and theories.

## **Research Finding**

### **Conceptualization of Religious Moderation**

In Indonesia, the term religious moderation has become popular again in the last three years, this is inseparable from the program of Minister of Religion Lukman Hakim who set 2019 as the year of religious moderation of the Ministry of Religion, at the same time the

United Nations also set 2019 as the year of International Moderation. (*The International Year of Moderation*) (Hefni, 2022). In addition, recently Indonesia's diversity has been tested, where extreme religious attitudes are expressed by a group of people in the name of religion, not only on social media, but also on the streets. Not only in Indonesia, even the world is facing the challenge of groups of people who are exclusive, explosive, and intolerant in the name of religion (Sutrisno, 2019).

In general, moderation or *wasathiyah* is often understood as a centered, balanced, and centralized attitude. In the context of Islam, *wasathiyah* contains a concept of humanistic-dialogistic values that puts brotherhood ahead of power, justice, harmony, tolerance among religious peoples, as well as away from extremism. Muslims associate the concept of religious moderation with the word "*wasathan*", as mentioned in the Qur'an surah al-Baqarah verse 143, "*Thus have We made you a people of warnings, that you may be witnesses to the deeds of men, and that the Messenger may be a witness to your deeds..*" (Nasikhin et al., 2022). The word "moderation," which means middle way in Arabic, is known as "*al adl.*" Every Muslim is expected to have a fair attitude not only in terms of the teaching of religion and law but also in other necessary disciplines. Moderation is also regarded as a virtue that helps create social harmony and maintain balance in the individual's life, both in the family and society contexts as well as in broader human relationships. (Sofyan et al., 2023).

Religious moderation, according to the Ministry of Religious Affairs of the Republic of Indonesia, is defined as a religious approach that takes a middle course without favoring extremes. The aim is for individuals who apply religious moderation not to fall into harsh or fanatical attitudes in the practice of their religious teachings, so that they can be regarded as moderate people. Furthermore, Minister of Religious Affairs of the Republic of Indonesia, Lukman Hakim Syaifuddin, stated that religious moderation also plays a role in fostering tolerance and promoting gathering at both the local, national, and international levels. Rejecting radicalism and liberalism is a wise decision to strike a balance between the advancement of civilization and the maintenance of peace. To respect and appreciate differences so that we can live together in peace and harmony. (Abdillah et al., 2024). Furthermore, to address the cultural diversity in Indonesia, the Ministry of Religious Affairs of the Republic of Indonesia encourages the practice of religious moderation among officials and staff through various activities such as seminars and regular celebrations. One important aspect of religious moderation is the arrangement of holidays and religious vacations. Everyone who embraces religion has the right to a holiday or celebration of their religious

holidays, like Idul Fitri and Idul Adha for Muslims, Christmas for Christians, Nyepi for Hindus, Waisak, and others. On the other hand, there is the Forum of Religious Clusters (FKUB), which is tasked with monitoring the level of inter-ethnic clusters, which are gradually increasing in Indonesia (Muzakky, 2022).

Based on the various definitions above, both generally and in the version of the Ministry of Religion, the author draws the conclusion that religious moderation is an attempt to impose an attitude of mutual protection, righteousness, and peace between one believer and the other, so that extreme things such as acts of terrorism, racism against other religions, and the negative domination of the majority group over the minority do not happen. The author also analyzes that the concept of religious moderation under way in the Ministry of Religion has been running according to its portion, namely with the existence of equal respect for every belief recognized in Indonesia, as well as with the presence of religious education in schools.

Furthermore, scholars have some moderation-related views. Yusuf al-Qaradawi argued that moderation is a view or attitude that always tries to take the middle way between two opposing or excessive attitudes so that neither of them does not dominate in one's mind. This means that Islam is a very moderate religion, not extreme in all things, not excessive in religion, not extremist in belief, but a mercy to the whole world (Nurnaesih et al., 2023). Muhammad Ali As-Shalaby argues related to the word *wasathiyah* (a term often compared to moderate/moderate); he has several meanings, namely, fair and optional, best and medium, most knowledgeable, fair, good, and medium (Ritonga, 2021). In a more practical context, Kiai Hasyim Asy'ari highlights the importance of building brotherhood and tolerance, starting with the family environment. In essence, friendship is regarded as a form of brotherhood that begins in the family environment. If the culture of mercy can be applied properly, then brotherhood can be realized on a broader scale, both in the internal religious context and in the nation's society. Brotherhood and tolerance are considered to be the essential values that must be instilled in every Muslim. Both values have their own importance for Muslims because diversity of views can trigger social conflict (Anandari & Afriyanto, 2022).

Tolerance among religious peoples has been practiced since the time of the Prophet Muhammad SAW, such as when he received the Christian messengers from Najran and welcomed them in the Nabawi Mosque. Ibn Ishaq, one of the friends of the Messenger, narrated that when sixty Christian Messengers came from Nejrana to Medina to meet the

Prophets, he welcomed them at the mosque and allowed them to worship there, although some friends tried to prohibit it. The Prophet (peace and blessings be upon him) said: "Whoever kills one of them, he will not smell the smell of paradise." The attitude of tolerance was also shown in war, where the Prophet established rules such as the prohibition of killing women and children, the good treatment of prisoners of war, and the ban on extermination without an apparent reason (Munif et al., 2022).

The Prophet (peace and blessings of Allah be upon him) also gave an example of tolerance in other matters. When Muhammad entered Mecca, the people of Quraisy, including their leaders, were in panic because they thought he would retaliate for the treatment of those who had driven him out before. However, Prophet Muhammad offers peace and guarantees security. He did not avenge, but forgave their past sins, so that without battle, the people of Mecca and the Quraisy leaders gathered together before him and declared Islam. This story shows that the Prophet Muhammad is not a tough and avenging leader. He forgives those who have offended him, especially when they are in a weak state. Again, the Prophet did not force the people of Mecca to embrace Islam; the decision to pronounce the two sentences was their own will. (Abdillah et al., 2024).

The discourse of religious moderation does not only exist in Islam, but in other religious teachings there is also the concept of moderation in religious teachings, such as in Confucianism with its concept of yin yang, because yin yang is the philosophy, thought and spirituality of a Confucian believer who wants to live in dao Yin yang is a middle attitude, not an extreme attitude (Mukhibat et al., 2023). Anything less is as bad as anything more. In relation to religious moderation, the most important teaching of Hinduism is *susila*, which is how to maintain harmonious relationships between fellow humans, which is one of the three causes of well-being. Compassion is central to moderation in all religions. Whereas in Buddhism, the essence of the teachings of religious moderation can be seen from the Enlightenment of the Buddha which originated from Sidharta Gautama. He pledged the four precepts of endeavoring to help all beings, rejecting all worldly desires, studying, living, and practicing the Dharma, and striving to attain Perfect Enlightenment (Huda & Kediri, 2022).  
The Level of Religious Moderation of the People of Padukuhan Kenteng Yogyakarta

Based on the data obtained from the interviews, it can be said that the level of moderation and tolerance of the people of Padukuhan Kenteng has been considered good. They have lived side by side since many years, even though the number of KK (Family Card)



is also balanced between Muslims and Catholics, there has never been a conflict or significant problem. Head of Kenteng Padukuhan, Suyatna, S.Pd., said:

“The number of KK (Family Cards) between Muslims and non-Muslims is only a small difference of 3-4%, out of a total of 170 KK (Family Cards). So far, there has never been a problem between Muslim and non-Muslim residents. The tolerance that has been built is quite good, mutual cooperation and togetherness are shown in everyday life.” (Interview with Suyatna, November 15, 2023).

Then after the researchers conducted interviews with Muslim and Catholic community leaders, they said the same thing, that religious tolerance and moderation in Kenteng Padukuhan had been considered good. Bambang Sukaca, as the Head of the Takmir of Al-Hanif Kenteng Mosque, stated:

“In certain cases, we, as the Takmir of Al-Hanif Mosque, understand living in Kenteng Padukuhan cannot only rely on the strength of fellow Muslims, but also non-Muslims. For example, when there is a recitation activity, we usually borrow the parking lot of SD Kanisius Kenteng which is right next door to Al-Hanif Mosque. Vice versa, when they need the mosque parking lot, we are also happy to allow it.” (Interview with Sukaca, November 15, 2023).

Reinforcing the statement of Mr. Bambang Sukaca, from among Catholic leaders, Drs. Yohannes De Britto Sugiman also argued that the people of Padukuhan Kenteng have a good attitude of moderation and tolerance:

“While living side by side with Muslims, there has never been a problem or conflict between religions. In Padukuhan Kenteng itself, what happens is mutual help, love, and affection between religious communities, because basically we are all God's creatures. For this reason, excessive fanaticism and extremism in religion are never justified. Universal good must be maintained in social life.” (Interview with Sugiman, November 16, 2023).

Indicators of religious tolerance and moderation in the Kenteng Padukuhan community can be found in many social-community activities, such as arisan, sinoman, PKK, happy and sad celebrations, and so on that involve elements of the community from various religious backgrounds. Francisca Maria Endang Siti Suwarningsih, S.Pd., one of the Catholic leaders said:

“There are many associations in Kenteng Padukuhan, whose members consist of various beliefs. Among these associations are PSK (Persatuan Sinoman Kenteng), PKK, arisan, RT/RW associations, and so on. In addition, in some happy parties and sad events such as the death of someone, Muslims and Catholics work together to work together to ease the burden of those affected by the disaster. In a happy party, we as Catholics also do not hesitate to invite Muslims to attend and pray. of course, we also realize that every event must have an element of worship or prayer, so that

if the procession exists, we who are of different beliefs still respect and are silent. I was also touched at the last Merti Padukuhan Kenteng activity, there were prayers from two faiths, namely Islam led by Mr. Bambang and Catholicism led by Mr. Sugiman himself. I have never seen this in other Padukuhans.” (Interview with Suwarningsih, 16 November, 2023).



**Figure 1. Activities of the Sinoman Kenteng Association**

Mrs. Endang's statement above illustrates how tolerance and moderation are highly upheld, so that when there is a resident who is affected by a disaster there is a sense of helping each other, as well as when celebrating or celebrating happiness, it is not limited to people of the same faith, but also across beliefs so that they can be happy and pray for each other. Endang also emphasized that the prayer delivered in an event in Padukuhan has two versions to represent each faith, namely Islam and Catholicism. Apart from the establishment of the association, the elements of moderation and tolerance are indicated by the celebration of Eid al-Fitr and Eid al-Adha by Muslims and non-Muslims.

During Eid al-Fitr celebrations, there seems to be no boundary between Muslims and non-Muslims. All groups are happy and welcome the holiday, which is traditionally called halal bi halal or syawalan. Especially for the halal bi halal or syawalan tradition, researchers found data where Muslim and non-Muslim communities attended the event, because it could be a place to stay in touch, where they were led to say the syawalan pledge which contained sentences of mutual forgiveness for each other. This is clear evidence of harmony and tolerance, not discriminating between one faith and another. In fact, every year after Eid al-Fitr, non-Muslim community members also visit their neighbors and stay in touch and provide food in their homes. Nurlaeli Darojatun, S.P., S.Pd., a Muslim leader said,

“When Eid arrives, there seems to be no difference between the Muslim and non-Muslim communities. In every house there is food to welcome guests who arrive. This tradition runs every year.” (Interview with Darojatun, 17 November, 2023).

Suyatna, S.Pd., as the head of Padukuhan Kenteng agreed with Mrs. Nurlaeli's statement,

“Kenteng hamlet has a unique family structure. There are families where the husband and wife have different religions, and the children are also different. From the facts and data we have, this uniqueness is only found in Padukuhan Kenteng, but they still reflect good religious tolerance and moderation by respecting and loving each other.” (Interview with Suyatna, 15 November, 2023).



**Figure 2. Kenteng Hamlet Merti Activities**

Based on the information above, tolerance has been incarnated in every Kenteng Padukuhan community. Then regarding moderation, researchers found observation data where the narration of sermons, lectures, and religious studies conducted at local mosques and churches always teach unity, integrity, and peace. Especially for Muslims themselves, in every slaughter of sacrificial animal meat always set aside a few percent for Catholics. The technical distribution of sacrificial meat is through cards that have been sent to each house two days before the sacrifice. Therefore, the face of religion preached in the Padukuhan community does not seem rigid and instead is flexible and moderate.

In addition to the distribution of sacrificial animal meat, religious moderation is also reflected in the distribution of shadaqah towards the end of the month of Ramadan. Observations made by researchers found results where the Al-Hanif Kenteng Mosque always gave several bags of rice to non-Muslim residents in need. The head of the takmir of Al-Hanif Kenteng Mosque, Bambang Sukaca, said:

“In social preaching, we need to show a face that is soothing and encouraging. Regardless of differences in beliefs, we must still do good and help each other. Together to realize the welfare and progress of the Padukuhan, I think it is important to continue to preserve. Helping each other in Kenteng Padukuhan is not limited to one religion. When celebrating the death of someone, non-Muslims often help Muslims, of course, with the things they can do, such as keeping the parking lot safe, lending each other facilities such as tents, coffins, and preparing food and drinks for guests. Then during Ramadan, when all Muslims focus on the mosque, Catholics help guard their homes, and vice versa. During Christmas celebrations, when Catholics leave their homes to go to church, it is Muslims who will guard their homes.” (Interview with Sukaca, 15 November, 2023).

Thus, the community of Kenteng Padukuhan, which consists of Muslims and Catholics, can always coexist harmoniously. This is reflected in social activities, celebrations of death and happiness, celebrations of religious holidays of each religion and traditions of the Padukuhan community.

#### **Embroidering Socio-Religious Peace: Collaboration between Muslim and Catholic Youth in Creating a Moderate and Tolerant Societal Climate**

As the people of Kenteng Padukuhan already have a good tolerance value and attitude of religious moderation, the next generation of youth can be expected to maintain the prosperity, peace, and unity of the community in Kenteng Padukuhan. Youth have the potential where they do not hesitate to get along with friends of different beliefs, in fact they are often involved in cooperation in activities and organizations. Drs. Sugiman, a Catholic religious figure and Sugito Tri Manunggal, a senior youth of Kenteng Padukuhan said,

“If I look at it, it seems like there are no boundaries for young people nowadays, they tend to be more able to get along with each other. In fact, in every Catholic death celebration, many young Muslims are quick to help with everything. This could be a potential to maintain inter-religious harmony in Kenteng hamlet in the future..” (Interview with Sugiman, 16 November, 2023)

“I hope that these young people will become the next generation who together advance Kenteng Padukuhan. We are above differences, Bhinneka Tunggal Ika so we must remain united.” (Interview with Manunggal, 17 November, 2023).



**Figure 3. Kenteng Hamlet Merti Activities**

A similar perspective was conveyed by Galih Pramudya Pangestu, S.Pd., as a member of the Teen Mosque and Youth Organization,

“The younger generation is easy to bond with, no matter the religious background. They easily form chemistry, even from the smallest things. I agree that the role of youth can lead to interfaith harmony, especially since they can easily communicate with each other through social media.” (Interview with Pangestu, 18 November, 2023).

Researchers then interviewed several young people from non-Muslim circles, and they all agreed that the value of tolerance and religious moderation is important in social life. They consider that in terms of association, there is no need to see differences in beliefs, since childhood they have often played together and have always been taught to respect each other. Setyo Adi Nugroho, one of the Karang Taruna activists from the Catholic community said,

“In Padukuhan Kenteng, we are all like family, not discriminating against each other. While making friends with Muslims, they also have a friendly and easy-going attitude. As a Catholic youth, I also feel that in every youth activity we are given time to worship, for example the event on Sunday morning we are allowed to be late because we must worship first at the Church. Then when we were in Karang Taruna we also helped each other without discriminating against religion and others. In addition, our personal experience also helps each other regarding college assignments, starting from giving input, or even getting involved in helping friends' work.” (Interview with Nugroho, 18 November, 2023).

Then, Adrianus Adi and Antonious Aji as young people from the Catholic community also gave their views on the urgency of tolerance and moderation for the younger generation,

“The value of tolerance and moderation is important to have and implement, because it can avoid conflict between religious communities. In youth activities or youth organizations, there are people of different religions, but they still show mutual respect and do not discriminate against minorities. The attitude of tolerance in youth has been shown in the solidity of carrying out events.”

“We live in a village, so tolerance is important because it always prioritizes cooperation. What we feel is that the Padukuhan itself prioritizes cooperation over religious communities. A current example is the youth organization. The youth organization is dominated by these two religions. However, these differences still make the event run smoothly without any obstacles. We respect each other during Friday or Weekly Mass. Then, another example when organizing the 17 August competition as well as its preparation.” (Interview with Aji, 18 November, 2023)



**Figure 4. August 17 activities in Kenteng Hamlet**

Some Catholic youth view that tolerance and moderation are the main keys to building solidarity and good chemistry, so that in carrying out social-community tasks can be completed optimally. Regarding chemistry or solidarity, the head of the Youth Mosque Al-Hanif Kenteng, Wisnu Cahyo said,

“We often ask for help from our non-Muslim friends, for example when there is a grand recitation, and we are clearly short of personnel. To maintain security and order, they help us. In another case, every year we also borrow drumband equipment from SD Kanisius Kenteng, which happens to be next door to the mosque. In addition, during Eid al-Fitr celebrations, they help guard the parking lot when all Muslims are praying. For our association, as Muslims we also often play together, healing with non-Muslim friends. Because of this, we can build solidarity with each other.” (Interview with Cahyo, 16 November, 2023).

Wisnu's statement above is corroborated by Endah Saraswati, a young activist of the Youth Mosque who argues about the tradition of takbiran on the night of Eid al-Fitr which always borrows facilities from non-Muslims,

“My experience in Kenteng Padukuhan is that there is a mosque and a private Catholic school close together. Although the mosque and the school are close, I saw that both respect each other and can tolerate each other. For example, the mosque youth need to borrow equipment to be used for takbiran. At that time, we mosque youth borrowed it from the school, and it was allowed. In my opinion, that is a good attitude of tolerance. Then during the Eid al-Adha celebration, the Eid al-Adha committee also gave meat not only to the Muslim community but also to people of other religions.”

The description of the interview results above shows the attitude of tolerance that can be upheld through the role of the younger generation, for example in religious celebrations. Next, the researcher also interviewed Anjar Wicaksono, as the Head of Karang Taruna where the youth organization can be the starting point for instilling religious moderation and tolerance,

“In every Karang Taruna meeting, I always try to break the ice, teaching the meaning of togetherness, not necessarily looking at the background of friends who are Muslim or non-Muslim. This kind of solidarity among the younger generation has a huge impact on inter-religious harmony. Bahkan, pada salah satu program Karang Taruna juga pernah mengadakan bakti sosial Panti Asuhan yang mayoritas anak-anaknya beragama Katholik. Melalui program ini, harapannya bisa memahamkan artinya toleransi antar keyakinan khususnya pada generasi muda.” (Interview with Wicaksono, 17 November, 2023).



**Figure 5. Social Services to Catholic Orphanages**

Solidarity between young people of different beliefs is reflected in the celebration of religious holidays. Dwi Apriliani, a young woman who is also an activist for Youth Mosques and Karang Taruna, said that non-Muslim friends always maintain good relations after Eid al-Fitr, they also do not hesitate to wish Muslims a happy Eid.

“There are many values of tolerance that are applied among the younger generation, for example, during Eid al-Fitr, Catholics participate in celebrations such as open houses or providing banquets at homes. During Eid al-Adha, neighbors like to give sacrificial meat, both Muslims and Catholics. Then at Christmas, Catholics like to give light cookies to Muslim neighbors. These things make the community live in harmony despite having different religions.”

Agreeing with Apriliani, Yuliana Ira, a member of the youth organization from the Catholic community, said that the tradition of keeping in touch with friends of different faiths continues to be carried out every Eid celebration, they visit each other and congratulate each other,

“During Eid al-Fitr, both Catholic and Muslim members visit each other's houses, Catholic friends also congratulate each other during Eid al-Fitr celebrations.”



**Figure 6. Marti Padukuhan Kenteng**

Solidarity is the main key in advancing Kenteng Padukuhan, starting from the younger generation. Based on the researcher's observation, some time ago in August 2023 there was an event that brought together various layers of society, both young and old from different religious backgrounds. The event was called "Marti Padukuhan Kenteng" which was held precisely on August 18, 2023. The activity contains Kirab Budaya as an expression of gratitude for all the favors and provision from God. From the preparation of the Kirab, which is dominated by young people, to the preparation of traditional clothes and consumption, all elements come together and work together to create a good climate of community harmony. Anjar Wicaksono had this to say,

“Merti Padukuhan Kenteng some time ago successfully brought us all together. I saw cooperation and solidarity, especially from Muslim and non-Muslim youths in this



case. During the weeks of preparation, even the rehearsal of the parade was held at night, making the togetherness very pronounced. Hopefully in the future, it can continue to be held.” (Interview with Wicaksono, 17 November, 2023).

The role of the younger generation to become a moderate and tolerant society is very large and significant, how the Kenteng Padukuhan remains harmonious between religious communities tomorrow is determined by what the youth are doing today. The potential of the younger generation in Kenteng Padukuhan must be optimized through deliberations between organizations and activities that always bring them together. With the formation of a good sense of solidarity, an attitude of tolerance will arise by itself, mutual respect, appreciation, love and compassion can always be embedded in every society.

In conclusion, based on the author's analysis of the research data, it can be stated that socio-cultural and political factors are very influential in creating a moderate and tolerant spirit in the younger generation. Nevertheless, it does not mean that the older generation is not more harmonious in social life. The author would like to emphasize that with the flexibility of communication through social media, young drivers of different religious backgrounds form a good circle of friendship. They organize activities together, such as exercising, hanging out somewhere, attending each other's wedding parties, and sharing food or snacks on each of their holidays. The younger generation of the Kenteng Padukuhan has a "*guyub rukun*" mantra, which affirms that when living in the village, one must have a gotong royong spirit, help each other, and unite; not be divided by any status, whether rich or poor, people or officials, Islam or non-Islam, and so on. On the other hand, the Kenteng Padukuhan have a fairly high percentage of young people who go to school or college, so they have an open mind and an insight; non-extremists tend to be moderate.

Politically speaking, the younger generation has never made any distinction between one option and the other. Therefore, if differences are found, they respect each other and do not impose their choices on each other. As a result of this political factor, the elderly are sometimes experiencing a sensitive situation. It is because some of them are members of a certain party. Just like it happened a few years ago when Kenteng was elected Chief of Staff. The senior group of non-Islamic groups protested because the Dukuh elected was not a native of the Kenteng Padukuhan but the Pronosutan Padukuhan. The protests were even reinforced by the covenant signed by them. In the end, this protest was not successful, as it proved that the person concerned did not violate any regulations because he had moved to be a native citizen of the Kenteng Padukuhan a few years earlier. After such an incident, the

senior group returned to its normal status, although there may still be some awkwardness. This is seen as a mere minor political dynamic.

## **Conclusion**

The understanding of moderate values among the youth has shed light on the importance of such efforts to continue introducing good understanding among them. Youth have several potentials to not only be a medium for disseminating moderate ideologies, but also as agents who can move as the frontline in counteracting extreme-exclusive ideologies today and in the future. The emergence of religious groups that tend to be closed and consider their group as the only best is a serious challenge, especially for religious people. This activity turned out to have a positive impact on increasing the knowledge and awareness of youth about the potentials that become obstacles to the creation of a peaceful, tolerant and inclusive social life today.

In this study, there is a strong collaboration between Muslim and Catholic youth to create a moderate and tolerant society in Kenteng Padukukan Yogyakarta hamlet by taking several social approaches, namely; holding 17 August activities, healthy walking, establishing silaturahmi through religious approaches such as halal bi halal, helping in preparing the needs of Christmas activities; sports approaches such as badminton communities, social approaches such as sinoman tradition activities, social services to catholic orphanages, and kenteng hamlet mertu activities.

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## The Principles of the Issue of Resurrection According to the Propositions of Muslim Thinkers

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### **Abstrak**

Masalah kebangkitan adalah salah satu prinsip dasar agama-agama samawi bahwa semua nabi samawi memiliki misi untuk mengajak manusia untuk percaya kepada Hari Kiamat setelah dipanggil untuk menyembah Tuhan Yang Maha Esa. Di antara agama-agama samawi, Islam telah menunjukkan perhatian khusus pada masalah kebangkitan dan prinsip dasar ini telah dibahas dan direnungkan oleh banyak pemikir Muslim. Selain aspek keagamaan, masalah kebangkitan adalah hal yang sangat penting karena sifat umum umat manusia bercampur dengannya dan manusia cenderung menuju kebahagiaan dan keberuntungan. Dalam artikel ini, sebuah upaya dilakukan untuk menyelidiki pentingnya dan perlunya masalah kebangkitan, hakikat kebangkitan, jenis-jenis kebangkitan, pertanyaan-pertanyaan tentang kebangkitan dan pembuktiannya berdasarkan perspektif Islam, dengan menggunakan metode deskriptif-analitis. Terlepas dari semua dalil-dalil yang telah ditetapkan untuk membuktikan masalah kebangkitan, dapat dinyatakan bahwa fitrah manusia cenderung pada tujuan akhir di luar dunia material ini yang tidak melihat dirinya terbatas di dunia ini dan melihat dunia di luar dunia material ini dalam cakrawalanya.

***Kata Kunci:*** Kebangkitan, Islam, Al-Qur'an, Pemikir Muslim, Hari Pembalasan

### **Abstract**

The issue of resurrection is one of the basic principles of divine religions that all the divine prophets had the mission to invite people to believe in the Day of Judgment after being called to worship the Only God. Among the divine religions, Islam has shown special attention to the question of resurrection and this basic principle has been discussed and pondered by many Muslim thinkers. In addition to the religious aspect, the issue of resurrection is of fundamental importance since the general nature of humans is mixed with it and humans tend towards happiness and good fortune. In this article, an attempt is made to investigate the importance and necessity of the issue of

resurrection, the nature of resurrection, the types of resurrection, the questions of resurrection and its proof based on the Islamic perspective, using a descriptive-analytical method. Apart from all the proofs that have been established to prove the issue of resurrection, it can be stated that human nature tends to an end beyond this material world that does not see himself limited in this world and sees a world beyond this material world in his horizon.

**Key Words:** *Resurrection, Islam, Holy Quran, Muslim Thinkers, Day of Judgment*

## **Introduction**

One of the most difficult and controversial issues in the history of philosophical and theological thoughts is the issue of resurrection. The problem of resurrection has different dimensions for discussion and theologians, philosophers and mystics have different approaches to this issue. How to resurrect a human being, the return of corpses on the Day of Judgment, and the difference in how the body is resurrected are among the issues that have always been discussed and have seen different approaches.

The issue of resurrection is one of the commonalities of all divine religions, but Islam has shown special importance to this issue, and this has caused detailed and comprehensive discussions among Muslim scholars. Resurrection is one of the principles of Islam, and in many verses of the Holy Quran, resurrection and its details and other related issues are mentioned for various purposes. On the other hand, resurrection is mentioned in many hadiths and its details are reported. Islamic philosophers and theologians have also paid attention to the issue of resurrection and have expressed arguments to prove it and reject questions about it. These explanations about resurrection are based on epistemological, ontological and especially anthropological principles. Anthropological theories have a direct influence on the position of thinkers on resurrection. Islamic beliefs about resurrection have always been criticized by atheists, and therefore it is necessary to defend these ideas and refute questions. The importance of the issue of resurrection in Islam is so great that it is known as one of the fundamental principles of Islam. Therefore, it is necessary to address this issue and reject the questions of atheists.

Jafar Anwari (2008) in the article "physical resurrection from the view of Islamic sages" has examined the physical resurrection and the topics related to this type of resurrection. Shahab al-Din Wahidi and Kobra Bashirinia (2015) in the article "comparative study of resurrection in the Quran and Testaments" have investigated the inter-religious question of resurrection between three



holy books. So far, there has been no research that focuses on the principles of resurrection, i.e., the nature, types, doubts and proof of resurrection in the Islamic perspective, and this research tries to answer these questions with such a focus.

What is the necessity of discussing the issue of resurrection and what is its importance? How is the Islamic description of the issue of resurrection? Why is there a lot of attention to the issue of resurrection in Islam? What types of resurrection have been proposed in Islamic thought? Regarding the physical and spiritual being, what questions have been expressed about the resurrection? What evidence can be used to prove the resurrection?

### **Research Method**

In this article, by using the descriptive-analytical method we want to investigate the importance and necessity of the issue of resurrection, the nature of resurrection, the types of resurrection, the questions of resurrection and its arguments according to the Islamic perspective. The subject of the research is the thoughts of Muslim scholars about the Last Day. What kinds of resurrection have been proposed in Islamic thought? What questions have been raised about the resurrection of physical and spiritual beings? What evidence can be used to prove the resurrection? Data were collected through a literature review and analyzed using a descriptive qualitative approach.

### **Research Finding**

#### **The Importance and Necessity of Discussing Resurrection**

Man is a purposeful being who pursues specific goals and objectives in his thoughts and voluntary actions, and his attitude towards these goals plays a fundamental role in drawing the outlines of his life. Undoubtedly, the highest goal of every human being is to achieve happiness, but people's image and interpretation of happiness are not the same; he who considers his life limited in worldly life and considers death as the end of his life, seeks his happiness in the limited life of this world, but someone who sees death as rebirth and believes in life after death has another interpretation of happiness.

In the eyes of a person who believes in the afterlife, the true happiness and ultimate perfection of man depends on salvation; salvation that is realized in the hereafter, and therefore, in this world,

one should live in such a way that the end of the hereafter is happiness. Such a person considers this world as the farm of the hereafter and believes that he will receive the punishment and reward of all his deeds on the day of the hereafter. In the opinion of a person who believes in resurrection, the world is a means, not a goal, and worldly life has no intrinsic value, but rather a bridge that must be crossed safely and set foot in the afterlife (Saeidi Mehr, 2013, vol. 2: h. 204-205).

On the other hand, believing in the resurrection and the afterlife gives meaning and significance to human life, and that humans continue to live a healthy and principled life in order to achieve a good goal. But the lack of belief in resurrection makes human life empty and meaningless because when there is no purpose for the limited human life in the world, all human activities and efforts will be empty and meaningless. Therefore, the basis of adherence to ethics is the principle of resurrection, because believing in resurrection causes a person to avoid moral limits and to be adorned with moral virtues, because he sees the afterlife in front of him, where he must answer for his actions. But the lack of belief in resurrection causes unrestrainedness, debauchery and sin and leads society to chaos. Therefore, the principle of resurrection is necessary for the moral life of man, which adorns him with moral virtues and keeps him away from moral vices.

In continuation of the mission of the previous prophets, Islam has given a high place to the topics of resurrection and hundreds of verses of the Holy Quran have directly and indirectly addressed the issue of resurrection. In some verses of the Holy Quran, faith in the resurrection and the Day of Judgment has been mentioned and emphasized independently along with faith in God. On the one hand, the Holy Quran has explained the possibility and necessity of the afterlife in various ways and has answered the questions of those who deny the resurrection, and on the other hand, in several verses, it has explained the nature of the blessings and punishments of the afterlife and its relationship with good and bad deeds, and through this passage, in addition to informing man of his afterlife, it has invited him to do good deeds and avoid ugliness. In the narrations and hadiths of the Prophet, great teachings about resurrection and the afterlife have been expressed

Also, man's faith in resurrection and life after death, along with belief in the connection between this world and the hereafter, plays a very important role in the intellectual and practical conduct of man, and hence we see the fundamental differences between the lives of those who believe in the resurrection and those who deny it. According to this basic role, the human mind requires to reflect on its afterlife and research various aspects of this issue using the resources he

has. The importance of the issue of resurrection is to the extent that even people who doubt its occurrence do not find themselves without the need for research and investigation, because the mere possibility of the resurrection, even if it is small and weak, since the occurrence of the resurrection is a serious and important matter, man requires research and investigation.

### **The Nature of Resurrection**

Based on the foundations of theologians, the question remains that if death is an existential matter and the antithesis of life, what is the priority if life is replaced by its opposite and not its opposite by life, and if the condition of life is destroyed as soon as life declines, what does this death entail? On the other hand, if resurrection is the end of life and is considered one of the non-existent things, how is it compatible with the creation in the verses of the Holy Quran? And in principle, how can the life of purgatory and the relation of knowledge and perception in the verses and hadiths to the dead be justified with the decline of life, which is due to the decline of knowledge and understanding?

Some believe that there is no resurrection and human life is limited to this world. Mulla Sadra in explaining their opinion says: "Among the popular illusions and the opinions of ignorance are the words of those who forbid the mixing of souls and bodies and say that man is nothing but this body, and man becomes mortal with death and decline of life, nothing remains of him except scattered materials, and man is also like other animals and plants, when they perish, no trace of them remains. Therefore, happiness and misery are unique in this world" (Mulla Sadra, 2006, vol. 9: h. 162-163). Philosophers believe that the human soul remains after death, either in pleasure that is indescribable due to its greatness, or in pain and suffering that cannot be described. Then this pain is permanent for some, but for others it disappears with time. People are different in the degree of pleasure and pain and this difference has no limit, just as people are different in worldly levels and its pleasures, and that difference is not limited. This is eternal pleasure for perfect and pure souls and eternal pain for imperfect and impure souls, and it is an ending and transitory pain for perfect and sin-tainted souls, and these souls do not reach perfection except by seeking perfection and purity (Al-Ghazali, 2017: h. 237).

Suhrawardi considers resurrection as the forms of bodies and says: "What is said about bringing corpses back to life is formed in different ways in this world, and the miracles of the prophets in bringing people back to life are proof of this" (Suhrawardi, 2015, vol. 3: h. 234).

Many Islamic thinkers believe that the human body on the Day of Judgment will be the same as the worldly body, so that the parts of the worldly body, including molecules, cells, and even atoms, will remain in nature after death, and all of them belong to God's knowledge, and nothing is beyond the scope of God's knowledge, and God will keep the same body that was in this world with the soul in the hereafter, without loss or deficiency (Helli, 1987: h. 320-321). From Allameh Helli's point of view, human identity is formed on the Day of Judgment with the main parts of the body and their gathering together, and these parts of body will be rewarded or punished, and therefore these parts are never destroyed and correspond to the human soul (Helli, 1984: h. 87). Allameh Tabatabai believes that the afterlife body is like the worldly body in such a way that the actuality of the body is the soul, which is an eternal thing, and with its presence, the changes that occur in the body do not create a disturbance in the existence of a person in this world and the hereafter. (Tabatabai, 1982: h. 67). Ibn Arabi believes that the afterlife body is different from the worldly body, because the human temperament in this world and the hereafter are different from each other, and the enjoyment of the blessings of heaven is related to his inner being, and it is for this reason that he provides whatever he wants there and transforms it in any way he wants (Ibn Arabi, 1980, vol. 3: h. 289).

In Islamic thought, resurrection is explained as a bridge that transports a person from this world to another world, and this is the most important feature that is explained in the explanation of the nature of resurrection. Resurrection is the return of the soul to the body again with the permission of the Almighty God, which causes people to rise again from the earth and appear in the presence of God.

## **Types of Resurrection**

### **Physical**

The meaning of physical resurrection is that man will be present in the afterlife with his physical existence, and the blessing and punishment of the afterlife will be physical. According to physical resurrection, after death, our body, which is the true human being, will disintegrate, but at some point, in the future, God will take that buried body from the earth and revive it in the form of a human person. This theory can be considered the revival of the body. Most of the jurists and theologians believe in this type of resurrection because they do not believe in the celibacy of the soul, but they think of it as a body that flows through the human body like the flow of fire in coal

and is destroyed at the same time as his death. Therefore, the followers of this group consider only the body as reversible during the resurrection (Eji, 1988, vol. 8: h. 297).

Ahl al-Hadith believe that the soul is a physical body, like the flow of water in the soil, and the world is limited to the external aspect, and that pleasure and pain are only sensual. Another basis that is used in their words is that the objectivity of an object goes back to its substance. Regarding whether the body that will be resurrected on the Day of Judgment is the same body that was in this world or not, there are three views among Islamic theologians.

1. Some theologians divide the human body into main and non-main parts and believe that what will be restored on the resurrection are the main parts of the body and there is no need for the non-main parts to be recreated.
2. A group believes that the human body is destroyed after death, but God will resurrect the destroyed body on the Day of Judgment. According to this view, there is no difference between the human body in this world and his body in the hereafter.
3. Some theologians believe that it is not necessary for God to restore the same worldly human body in the hereafter; Because God creates new bodies in the shape of people's worldly bodies, and the soul of each person returns like his worldly body. According to this point of view, the otherworldly body is different from the worldly body in terms of its nature, but it is the same in terms of appearance and shape, but since the identity of each person is his soul, the difference between the worldly and the afterlife body does not harm the identity of people.

Thinkers who believe in physical resurrection are divided into several groups.

1. The first group considers humans to be equal to the same material body and they believe that humans are destroyed by death and that God will recreate them in the hereafter. One of the foundations of this view is the possibility of reviving because by not accepting this principle, it will not be possible to re-create the human beings who were annihilated by death, and since God's power does not belong to possible things, the principle of resurrection and life in the afterlife will be distorted. Many Ash'ari and Mu'tazili theologians believe in this view.
2. The second group believes that the parts of the human body are separated by death and the connection between them is lost, and with the loss of this connection, human life ends, and God will put the separated parts together again on the Day of Judgment. And because of this

reconnection, man finds another life. According to this point of view, resurrection is the return of different parts of the body to their original state.

Fazel Miqdad believes that this view is based on four premises.

- a. The human body is made up of material parts that are not destroyed by death, but only their connection are lost.
  - b. There is a void in the universe, because otherwise, the movement of different parts towards each other would not be possible.
  - c. God is capable of all possible things, including bringing together and rejoining the disparate parts of the body.
  - d. God has knowledge of all general and partial matters, and therefore He distinguishes the body parts of each human from the body parts of other humans (Fazel Miqdad, 1990: h. 406-409).
3. The third group believes that the human body is soft and luminous. According to this view, man will be present in the afterlife with a physical soul, and his pleasure and torment will also be physical. According to this view, resurrection means the return of the human soul to God. The followers of hadith and some jurists are supporters of this view.

A theologian who considers the truth of man to be merely material and considers death to be the disappearance of the material thing and resurrection to restore that perishable thing, necessarily believes in the mere physical resurrection. In addition to the fact that this view has problems in the discussion of the truth of man, death and the principle of resurrection, it also has ambiguities and problems in the principle of the quality of resurrection. According to the believers of this point of view, in order for the punishment and reward to be given to the sinner and the good person fairly, it is necessary for the redeemed person to be the same as the worldly person. It seems that the last word of the theologians in explaining this sameness is to appeal to the originality of nature, which is based on the description of non-existent nature (Ashtiani, 1979: h. 276).

### **Spiritual**

The meaning of spiritual resurrection is that a person will be present in the afterlife with a spiritual existence (incorporate) and the punishment or reward in the afterlife will be spiritual. Many philosophers who believe in the celibacy of the soul believe in spiritual resurrection. According to this point of view, the human body will be accompanied by his body in the hereafter to achieve some of his goals and achieve some perfections that cannot be achieved except in this way. According to this view, when the soul reaches its required perfections, it no longer needs the

body, and death occurs in this state. According to this point of view, the human body is only a means to reach perfection and has no other aspect or identity other than this. Proponents of this point of view believe that the happiness of man lies in bringing his theoretical and practical powers to perfection. The perfection of intellectual or theoretical power is in acquiring knowledge, and the perfection of practical power is in acquiring moral virtues and avoiding moral sins and vices. Masha'is believe that the body is an existing thing, and every existing thing is indestructible except for the Almighty God, and what remains is only the soul, and the humanity of a person is in his soul, not in his body. After death, the pleasures and pains of the body are connected to the abstract world from the speaking soul, and if the pleasures and pains of the body are paid attention to in the Sharia, it is to pay attention to the world of meaning. As a result, pleasure is exclusive to spiritual pleasures and sensual pleasures cannot be ignored.

Mulla Sadra states: "Philosophers following the Masha school consider the resurrection to be only spiritual because after the connection between the body and the soul is severed, all forms of the body are destroyed and the return of the soul to the body is no longer possible because what is destroyed does not return, but the soul is not like this and will continue to remain because it has celibacy and is immortal; therefore, only the soul will return in the Day of Judgment" (Mulla Sadra, 2006, Vol. 9: h. 165).

He also states: "Some philosophers have opened the chapter of interpretation and have interpreted the verses of the Holy Quran that clearly refer to physical resurrection as spiritual resurrection; with the justification that the audience of the Quran were Bedouin Arabs who did not understand spiritual matters. And the Arabic language has always been associated with majaz and metaphor. Therefore, according to this group, talking about physical blessings is an allusion to the existence of spiritual blessings" (Mulla Sadra, 1979: h. 221).

Finally, it can be stated that the meaning of spiritual resurrection is that human souls return to their bodies on the Day of Judgment after being separated from their bodies. And this return of the souls to the body takes place when the speaking soul of a person reaches the stage of intellect after passing through the stage of potential intellect and then enters the stage of actual intellect. It is by reaching this stage that the human soul finds the power to perceive rational things in actual form, and as a result, it finds compatibility with rational and abstract things and is united with them (Sabzewari, 1983, Vol. 5: h. 289)

**Physical-Spiritual**

Some theologians believe that resurrection is both physical and spiritual. al-Ghazali, al-Kaabi, Halimi, Raqeb Esfahani, Sheikh Mofid, Sheikh Tusi, Seyyed Morteza, Allameh Helli, Allameh Tabatabai and many others are followers of this view. This is a comprehensive and combined view of the views related to physical resurrection and spiritual resurrection and considers resurrection to be both spiritual and physical. According to this view, man appears in the afterlife with a physical-spiritual existence, and his afterlife is both physical and spiritual, and just as man benefits from body and soul in his life in this world, he will also benefit from body and soul in the hereafter, and the pleasures or torments of the afterlife are both physical and spiritual. One of the prominent features of this view is that it is significantly consistent with rational arguments and the themes of the verses of the Holy Quran and hadith.

Ibn Sina states: "According to this group, the life of the body depends on the life of the soul, and in the second creation, the soul returns to the body. Some of them consider the soul to be spiritual and intangible, while others consider it to be a subtle body. Therefore, the righteous soul has two types of rewards; one is physical reward, such as looking at God and joining the realm of the kingdom, and the other is pleasure and comfort that is specific to the body, such as eating and drinking in heaven. In addition to physical torment, such as being far away from the world of the kingdom, despair and fear, a sinful person will have sensory torment related to the body, such as heat and cold" (Ibn Sina, 1985: h. 36).

This point of view is in perfect harmony with the verses of the Holy Quran, because in some verses of the Holy Quran, physical resurrection is mentioned, and in some other verses, spiritual resurrection is emphasized, and yet it can be said that the resurrection accepted by the Holy Quran is also the physical-spiritual resurrection, which seems reasonable from an intellectual point of view.

**Questions of Resurrection**

Questions about resurrection differ according to whether it is physical or spiritual.

The most important question about the physical resurrection is related to the resurrection of man. This question is that after death, the human body is destroyed, and the corporeality of resurrection also requires that the destroyed body be recreated, but it is impossible for such an event to happen, and the human body will no longer be the previous body after death.



Another question related to physical resurrection is the question of eating and being eaten. This question has two interpretations.

The first interpretation: sometimes it happens that a human being feeds on the body parts of another human being, and as a result, the human body parts enter the body of another human being. This may happen through the eating of one person's flesh by another person, or the parts of the dead body become food in the soil, and after going through the stages of decomposition, it finally enters the body of another person through nutrition. Now the question is whether on the Day of Judgment and when the souls return to the body, the parts that have been transformed [eaten] are part of the body of the eater or who that being eaten?

In response to this question, theologians have taken two different ways.

1. A group based on the separation of the main and non-main parts of the body has expressed an answer based on three premises.

First premise: the truth is that the human body is made up of the main components that are constant from the beginning of worldly life until the time of death.

Second premise: what is necessary in resurrection is reviving the main parts of the body, and it is not necessary to revive the non-main parts.

Third premise: if the main part of the body of the person who has been eaten enters the body of the eater, it becomes a non-main part of the body of the person who eats, and in this case, it returns to the body of the person who has been eaten, and there is no defect in the body of eater.

2. Some believe that the identity of a person is his soul. Therefore, if Almighty God provides a body in the afterlife from a material other than the material of a person's worldly body, while it is united with the worldly body in terms of appearance, physical resurrection has taken place, and it is true to say that the person present in the hereafter is the same person who lived in this world for a while.

The second interpretation: The second interpretation of this question is that sometimes, through a process, a part of the body of a believer may enter the body of an unbeliever. In this case, by torturing an unbeliever in hell, it is necessary that a part of the believer's body also suffers without sin, which is an example of injustice, while God is just and does not issue injustice.

In response to this question, theologians have stated that the person who perceives pleasure or torment on the Day of Judgment is the human soul, not his body, and the body is only a tool for

understanding sensual pleasures and pains. Therefore, the presence of some of the body of a believer in the body of an unbeliever does not cause injustice to that believer, because it is the soul of the unbeliever that is the real perceiver of torment, and the soul of a believer does not perceive any pain and torment due to the presence of a part of his body in the body of an unbeliever.

In this regard, Allameh Tabatabai says: "The body is subordinate to the soul, and the relationship between the body and the soul is the same as the relationship between the shadow and the person. Therefore, for whatever reason the person or parts of the person changes, the shadow also changes. When God creates or restores someone, He first gives him the soul and then the material parts. Determination and identification of the body is by the soul, and the body is determined immediately without hindrance after the determination of the soul" (Tabatabai, 2002, vol. 2: h. 376). He also states: "The question of eater and who that being eaten is false because the origin of both worlds as well as their survival requires divine intervention. Therefore, having or not having a model is meaningless because the otherworldly body is like the worldly body in the sense that it is a body, not its example, and when it has all those characteristics, it will no longer look like the otherworldly body, but it is the same worldly body" .

To solve questions related to physical resurrection, Islamic philosophers believe that the afterlife body is like the worldly body; that is, the essence of the body consists of two essences of matter and form, which matter is the result of talent and power that causes a physical being to change. Therefore, the afterlife body of a human being is the last form resulting from the changes in the world, which has lost the material that carries the power and talent, and no more changes take place in it, and a kind of stability is created in it. Then, on the Day of Judgment, the soul enters the body and begins its life in heaven or hell.

Questions related to spiritual resurrection are also in two categories: basic questions and constructive questions.

Basic questions are on the denial of the celibacy of the soul, and it is clear that if we oppose the celibacy of the soul and consider it to be purely physical affairs, there will be no room left for the acceptance of spiritual resurrection. Constructive questions are also such that they believe in the principle of celibacy of the soul, but they do not believe that the celibate soul remains forever after death.

One of the most important questions related to spiritual resurrection is the question of reincarnation. In rejecting the reincarnation of the soul, Ibn Sina considers the creation of the soul,

not its oldness; that is, when the material is susceptible, a special soul is created by Almighty God for that body, and this occurrence of the soul is not accidental, but it is obligatory to do so. Now, if, according to reincarnation, another soul belongs to this body after the death of the body, it is necessary for this body to have two souls, and this is impossible because, firstly, every perceiving human being is only one soul, and secondly It is impossible for the second soul to be in the body, but it has no properties and does not affect the body (Ibn Sina:1984, h. 109). On the other hand, according to reincarnation, it is necessary for the number of births and deaths to always be the same, while this is not the case, and this causes the issue of "wandering souls" to be raised.

### **Proof of Resurrection**

Various arguments have been presented to prove the principle of resurrection, which are stated below, the most important arguments in proving the issue of resurrection. The argument of wisdom in proving resurrection: The main premises of this argument are as follows.

1. God is wise in the sense that it is not possible for Him to act in vain, and God is needless, and no goal or purpose can be imagined for His supreme nature. However, His action is wise and purposeful, and His purpose is to reach the perfection of creatures.
2. The current human creation is a divine act and has a specific goal based on divine wisdom.
3. The ultimate goal of human creation is to achieve eternal perfection, and the realization of this end depends on the existence of the afterlife, because if a person's life is limited due to the complexity and greatness of his existence and his infinite talents in the short life of this world, and with death, his existence is destroyed and does not transfer to the eternal world, then his creation is in vain.

Therefore, divine wisdom requires the existence of the afterlife, where a person will eventually be transferred there and stay there forever (Saeidi Mehr, 2013: h. 274).

In the Holy Quran, these verses refer to this argument: "And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them" (Ad-Dukhân: 38-40).

The argument of justice in proving resurrection: This argument relies on the attribute of divine justice to prove the resurrection and its interpretation is as follows.

1. God is just, and it is not possible for Him to issue an act of oppression
2. Divine justice requires that each of the righteous and the wicked receive the reward and punishment they deserve for their actions.
3. There is no doubt that all people in the world do not see the full reward of their deeds, and many good people do not receive the reward of their worthy deeds, and many sinners are not punished according to their punishment

Therefore, divine justice requires that there be another world in which people will be fully rewarded and punished for their actions, both good and bad.

The argument of mercy in proving resurrection: One of the attributes of Almighty God is the attribute of mercy, and its meaning is that God fulfills the needs of creatures and guides and achieves each of them to the perfection they deserve. As Allameh Tabatabai says about this: "Mercy consists of meeting the needs of the needy, and delivering everything to the one who deserves it, and giving it to him" (Tabatabai, 2002, vol. 7: h. 25).

The creation of man with his characteristics clearly indicates that he deserves eternal life; because: Firstly: He has the idea of eternal life.

Secondly: He wanted eternal life, and he wishes for it.

Thirdly: based on the system of faith and righteous action, man is placed on a level beyond natural and animal life, and acquires superior vital talent and eternal happiness, just as based on the system of disbelief and debauchery, he gets a vital entitlement lower than animal life, which also does not fit into the form of worldly life.

Therefore, if after this temporary and unstable life, there is no stable and eternal life, the merit and deservingness in man will never be realized, and this is not compatible with divine care and mercy. In fact, the worldly life not leading to the afterlife is like no embryo, despite being created with a series of equipment suitable for life outside the womb and having the ability to achieve it, and his life after the end of the temporary life in mercy ends completely, and this is against the wisdom and mercy of God.

This argument is also mentioned in the Holy Quran and this honorable verse refers to it: "Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe"(An'am:12).

The argument of keeping the promise: God, through divine prophets, has promised the resurrection and rewards to the righteous, and from the point of view of reason, keeping a good covenant and violating it is unseemly and illegal, and because God is abhorrent of any kind of unseemly and unjust qualities, therefore He will fulfill His promise and establish the Day of Judgment. Allameh Helli in this regard says: "It is obligatory to keep the promise, and God is wise, it is obligatory to raise the dead" (Helli, 2006, vol. 1: h. 203).

The Holy Quran has also clarified and emphasized in several verses that the Day of Judgment is a divine promise and there is no doubt about its fulfillment, where it praises those who are generous (ulwa al-al-bab) and reminds them that they say to God in the position of prayer: "Our Lord! You will indeed gather mankind on a day in which there is no doubt. Indeed, Allah does not break His promise" (Al-Imran:9).

God Almighty also says: "And Paradise will be brought near to the righteous, not far, [it will be said], "This is what you were promised - for every returner [to Allāh] and keeper [of His covenant] (Qāf:31-32).

The argument of the Day of Judgment, an occult and divine report: The argument of fulfillment of the promise only proves the necessity of the resurrection in the case of the righteous, those who have been promised a reward. Here is another rational argument whose meaning is general, and its interpretation is as follows:

1. God has announced the occurrence of the Day of Judgment.
2. Divine news is true.
3. Therefore, the occurrence of the Day of Judgment is certain and definite

## **Conclusion**

The issue of resurrection is one of the main and fundamental issues of divine religions, which has always been mentioned and emphasized in the holy books. The history of religions shows that all divine prophets, after calling to worship the One God, called people to believe in the Day of Judgment and warned them against that. In the Holy Quran, compared to other holy books of divine religions, there is more mention and emphasis on the issue of resurrection, and this has caused Muslim thinkers to express many and thoughtful debates in this field, and this is one of the reasons why Islamic thoughts about resurrection have been criticized a lot.

In Islamic thought, resurrection is explained as a bridge that transports a person from the worldly realm to the hereafter, and the world is explained as a field whose products, which are our actions and beliefs, will be harvested on the Day of Judgment. Many Islamic thinkers believe that the human body on the Day of Judgment is the same as the worldly body and there is no substitute for it; in this way, the parts of the worldly body, including molecules, cells and even atoms, remain in nature after death, and all of them belong to God's knowledge, and nothing is beyond the scope of God's knowledge, and God will keep the same body that was in this world with the soul in the hereafter without any loss or deficiency, and it is not the case that the body in the hereafter is different from the worldly body.

In Islamic thought, resurrection has three physical, spiritual and physical-spiritual aspects. The meaning of physical resurrection is that man will be present in the afterlife with his physical existence, and the blessing and punishment of the afterlife will be physical. According to physical resurrection, after death, our body, which is the true human being, will disintegrate, but at some point, in the future, God will take that buried body from the earth and revive it in the form of a human person. The meaning of spiritual resurrection is that a person will be present in the afterlife with a spiritual existence (incorporate) and the punishment or reward in the afterlife will be spiritual. Many philosophers who believe in the celibacy of the soul believe in spiritual resurrection. According to this point of view, the human body will be accompanied by his body in the hereafter to achieve some of his goals and achieve some perfections that cannot be achieved except in this way. According to this view, when the soul reaches its required perfections, it no longer needs the body, and death occurs in this state. This view is accepted by many mystics. According to the physical-spiritual resurrection, man appears in the afterlife with a physical-spiritual existence, and his afterlife is both physical and spiritual.

The truth is that physical-spiritual resurrection is more reasonable and logical than the two previous views, and the compatibility of this view with anthropological foundations and Quranic themes is the main proof of the validity of this theory. On the other hand, by paying attention to our intellect, we find that the happiness of the human soul is in knowing God and loving Him, and the happiness of the body is in understanding physical things. On the other hand, in worldly life, the combination of these two blessings is not possible, and a person who only cares about spiritual matters will be deprived of physical pleasures, and also a person who only cares about physical pleasures will be deprived of spiritual pleasures.

Also, there is no doubt that the ultimate happiness of man depends on the union of the happiness of body and soul with each other, and although this cannot be realized due to the limitations of this world, it will be realized in the hereafter. Therefore, the union of spiritual pleasures and physical pleasures in the hereafter is possible, and since the goal of human creation is to achieve this happiness, it will happen.

Although arguments such as justice, wisdom, mercy, and other proofs have been stated to prove the resurrection, the strongest argument in proving the resurrection can be considered the nature of a person. In this way, a person naturally realizes that beyond this world, another world is waiting for him, and his life is not limited to this world, and he will answer for his good and bad deeds on the Day of Judgment.

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## Adolescent Marriage in Paser Kalimantan, Indonesia: A Maqashid Syari'ah Perspective

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### Abstrak

Penelitian ini mengkaji pernikahan di bawah umur di Kabupaten Paser, Kalimantan Timur, Indonesia, yang didorong oleh faktor sosio-ekonomi, pendidikan, dan budaya. Meskipun telah ada Undang-Undang Perkawinan No. 16 Tahun 2019, pernikahan di bawah umur masih terus terjadi karena rendahnya pendidikan, kesulitan ekonomi, dan norma-norma budaya. Dengan menggunakan pendekatan kualitatif, termasuk observasi, wawancara, dan analisis dokumen, penelitian ini mengidentifikasi dampak negatif terhadap kesehatan, pendidikan, dan kesejahteraan psikologis, serta melanggengkan kemiskinan dan ketidakstabilan sosial. Kerangka kerja atau cara kerja Maqasid Syari'ah Jasser Auda, yang menekankan fleksibilitas dan kesejahteraan holistik, memberikan solusi yang komprehensif. Studi ini merekomendasikan penegakan hukum yang lebih ketat terhadap undang-undang usia pernikahan, inisiatif pendidikan untuk meningkatkan kesadaran, dukungan ekonomi untuk meringankan tekanan keuangan, dan keterlibatan masyarakat untuk mengubah norma-norma budaya. Meningkatkan layanan kesehatan dan sosial sangatlah penting. Mengintegrasikan Maqasid Syari'ah dengan kerangka hukum dan sosial kontemporer menawarkan pendekatan yang kuat untuk menangani pernikahan di bawah umur dan mempromosikan masyarakat yang adil dan suportif.

*Keywords: Pernikahan Di Bawah Umur, Faktor Sosial Ekonomi, Maqasid Syari'ah*

### Abstract

This study examines underage marriage in Kabupaten Paser, East Kalimantan, Indonesia, driven by socio-economic, educational, and cultural factors. Despite Marriage Law No. 16 of 2019, underage marriages persist due to low education, economic hardship, and cultural norms. Using a qualitative approach, including observations, interviews, and document analysis, this research identifies the negative impacts on health, education, and psychological well-being, perpetuating poverty and social instability. Jasser Auda's Maqasid Syari'ah framework, emphasizing flexibility and holistic welfare, provides a comprehensive solution. The study recommends stricter enforcement of marriage age laws, educational initiatives to promote awareness, economic support to alleviate financial pressures, and community engagement to change cultural norms. Enhancing health and social services is crucial. Integrating Maqasid Syari'ah with contemporary legal and social frameworks offers a

robust approach to addressing underage marriage and promoting a just and supportive society.

*Kata Kunci: Underage Marriage, Socioeconomic Factors, Maqasid Syari'a*

## **Introduction**

Underage marriage remains a persistent and critical issue in various regions, including Kabupaten Paser, East Kalimantan (Lianto Lau et al., 2023; Prasetyo et al., 2022; Susilo et al., 2022). Defined as marriages involving individuals below a legally mandated age, underage marriage leads to numerous social, economic, and health challenges (Suhan et al., 2022). Despite the enactment of laws aimed at regulating marriage age, such as Indonesian Marriage Law No. 1 of 1974 and its amendment through Law No. 16 of 2019, underage marriages continue to occur (Ahmad Dakhoir & Sa'adah, 2023; Ihsan et al., 2023; Wiranda & Khisni, 2021). In Kabupaten Paser, economic hardship is a significant driver of underage marriage. Many families view early marriage as a strategy to alleviate financial burdens, driven by the prospect of dowries or reducing the number of dependents (Kok et al., 2023). This economic pressure is compounded by low levels of education, particularly in rural areas, where limited educational opportunities leave marriage as one of the few viable options for young girls (Eriska et al., 2023; Heriandini & Deddy Effendy, 2023). The lack of education correlates with higher rates of underage marriage, as it diminishes awareness of individual rights and the consequences of early marriage (Salma Chalisha, 2023).

Cultural norms and traditions also play a critical role in sustaining underage marriage. In many communities, early marriage is seen as a way to preserve family honor, especially in cases of premarital pregnancy (Daka et al., 2023; Karadeniz Yağmur, 2023). Social expectations and pressures from family and community members compel young girls to marry early to avoid the stigma of being unmarried or pregnant out of wedlock. These cultural practices are deeply ingrained, making it challenging to change behavior even with legal regulations in place (Banlanjo, 2022).

The impacts of underage marriage are profound. Health-wise, young brides face increased risks of complications during pregnancy and childbirth, including maternal and infant mortality, as well as psychological stress and physical health issues due to the lack of maturity (Goel et al., 2022). Educational impacts involve school dropouts, limiting educational and professional opportunities and perpetuating the cycle of poverty and dependence (Liang & Yu, 2022). Psychologically, young brides often experience higher

rates of depression, anxiety, and domestic violence due to their lack of emotional and psychological readiness for marriage. Socially, underage marriage contributes to higher divorce rates, unstable family structures, and ongoing poverty (Mitchell, 2023; Weckesser & Denny, 2022).

Addressing underage marriage requires a comprehensive and context-sensitive approach. This study utilizes the Maqasid Syari'ah framework as articulated by Jasser Auda, which emphasizes the protection of religion, life, intellect, lineage, and property (Fajri, 2022; Muchasan et al., 2023; Sa'diyah & Hasanah, 2022; Tohari et al., 2022). Maqasid Syari'ah provides a holistic understanding of human welfare, focusing on flexibility and adaptability to contemporary challenges (Ni'ami & Tutik Hamidah, 2023). This approach is particularly relevant in addressing the complex socio-economic and cultural factors driving underage marriage in Kabupaten Paser.

By applying the Maqasid Syari'ah framework, this study employs the Maqasid Syari'ah framework as interpreted by Jasser Auda (Anshori, 2019; Ghozali & Musfiroh, 2023; Zakaria, 2021) due to its comprehensive and flexible approach to Islamic law. Auda's framework emphasizes a holistic understanding of human welfare, considering not only legal aspects but also the socio-economic and cultural contexts in which laws are applied. The system features developed by Auda, such as Cognitive Nature, Openness, Wholeness, Interrelated Hierarchy, Multidimensionality, and Purposefulness, support a legal system that is adaptive, contextual, and aimed at achieving comprehensive justice and societal benefit. This approach is particularly relevant for addressing the complex issue of underage marriage, which involves various factors such as health, education, and economic stability. Auda's interpretation focuses on the objectives of protecting religion, life, intellect, lineage, and property, aligning with the study's goal of mitigating the negative impacts of underage marriage on health, education, and social stability. With legal flexibility that encourages adaptation to contemporary realities, this approach ensures that the proposed solutions are relevant and effective in the current socio-cultural context. Therefore, integrating Jasser Auda's interpretation of Maqasid Syari'ah provides a robust theoretical framework that addresses not only the legal aspects but also promotes holistic welfare, ensuring culturally relevant and practically applicable solutions in Kabupaten Paser.

By applying the Maqasid Syari'ah framework, this study seeks to explore how underage marriages align with or contradict Islamic principles. The framework offers a robust theoretical basis for formulating strategies that are both legally sound and culturally relevant. Through qualitative research methods, including observations, interviews, and document analysis, the study gathers comprehensive data on the prevalence, causes, and impacts of underage marriage in Kabupaten Paser (Hands, 2022; Suravi, 2023). This approach ensures that the proposed solutions address the root causes and are tailored to the local socio-cultural context.

This study underscores the urgent need to address underage marriage in Kabupaten Paser by leveraging the Maqasid Syari'ah framework. This approach not only contextualizes the practice within Islamic law but also provides practical and culturally sensitive solutions aimed at promoting the well-being of affected communities. The insights gained from this research will contribute to policy recommendations and community-based interventions that align with both Islamic principles and modern legal standards, ultimately fostering a just and supportive society.

Furthermore, the study aims to evaluate the various impacts of underage marriage on the adolescents involved and their families. This includes assessing the social, economic, and psychological consequences of marrying at a young age. By understanding these impacts, the research seeks to highlight the significant challenges faced by underage married couples and the long-term effects on their well-being and development. Through these objectives, the research aspires to generate insights that will inform targeted policy recommendations and effective community-based interventions.

These recommendations will aim to address the root causes of underage marriage, mitigate its negative impacts, and promote practices that align with both Islamic principles and modern legal standards, ultimately contributing to the betterment of the community in Kabupaten Paser. Unlike previous studies that focus predominantly on statistical prevalence or legal and health impacts, this research provides a holistic, context-sensitive approach (Arini Zubaidah, 2023; Awaliya Safithri, 2020; Bahrul Ulum & Muslihun, 2023; Darussamin et al., 2023; Kamarusdiana & Farohah, 2022; Rizki et al., 2022). By incorporating the objectives of Islamic law, it ensures that the proposed solutions are both legally sound and culturally relevant (Nurliana, 2023; Saad Saleh Al-Gharafi, 2023). The study critiques the limited scope of prior research, which often overlooks the complex

interplay of underlying factors and fails to offer comprehensive, multidimensional solutions. Through qualitative methods and a robust theoretical framework, this research presents novel arguments and perspectives, advocating for tailored legal reforms, educational initiatives, economic support, and community engagement (Mitchell, 2023; Weckesser & Denny, 2022). The innovative integration of Maqasid Syari'ah with contemporary legal and social frameworks not only addresses the root causes of underage marriage but also aligns with modern human rights standards, making it a significant contribution to policy-making and community interventions aimed at promoting the welfare of young individuals in Kabupaten Paser.

The novelty lies in applying the Maqasid Syari'ah framework to propose flexible, context-sensitive, and holistic solutions that go beyond mere legal enforcement. This study advocates for a multidimensional approach, including legal reforms, educational initiatives, economic support, and community engagement, to address the root causes of underage marriage. Additionally, it highlights the importance of improving health and social services to support the overall well-being of young individuals. By aligning contemporary legal and social frameworks with the holistic goals of Maqasid Syari'ah, this research offers a robust and innovative strategy to combat underage marriage, ensuring that the solutions are culturally relevant and practically applicable in the local context of Kabupaten Paser. This integration of theoretical and practical approaches provides a unique contribution to the discourse on underage marriage and its mitigation

### **Research methods**

The methodology used in this study, conducted over a twelve-month period from January 2023 to December 2023, employed a qualitative research approach to gain a deep and contextual understanding of underage marriage in Kabupaten Paser (Adlini et al., 2022; Hayes, 2023; Wallwey & Kajfez, 2023). The research involved direct and indirect observations of social dynamics, cultural practices, and daily life activities within the community, providing first-hand insights into the environments where underage marriages occur. A total of 50 respondents were interviewed, including adolescents involved in underage marriages, their parents, religious leaders, community leaders, and local government officials. Structured interviews with 20 respondents ensured consistent

questioning, semi-structured interviews with another 20 respondents allowed for in-depth exploration of specific topics, and unstructured interviews with 10 respondents encouraged open discussion of essential issues. Document analysis of legal documents, marriage records, previous research studies, and relevant government and non-governmental reports supplemented the observational and interview data, contextualizing the observed practices within broader legal and policy frameworks. Participants were selected using purposive sampling to ensure a representative mix of individuals from different socio-economic backgrounds, educational levels, and geographic locations within Kabupaten Paser. Ethical considerations were rigorously maintained, with informed consent obtained from all participants, ensuring confidentiality and the right to withdraw from the study at any time. This comprehensive approach provided a robust analysis of the causes, impacts, and potential solutions for underage marriage, enhancing the reliability and validity of the findings and contributing to informed policy-making and community interventions.

## **Research Finding**

### **Theoretical Review Summary**

The phenomenon of underage marriage, particularly in regions such as Kabupaten Paser, is deeply rooted in a complex interplay of legal, religious, socio-economic, and cultural factors. This review synthesizes key theoretical perspectives relevant to understanding and addressing this issue.

#### **Legal Framework**

Indonesian legal system has established specific regulations regarding the age of marriage through laws such as the Marriage Law No. 1 of 1974 and its amendment, Law No. 16 of 2019 (*Perubahan atas Undang-undang Nomor 1 Tahun 1974 tentang Perkawinan*, n.d.). These laws set the minimum age for marriage at 19 for both men and women, aiming to ensure that individuals are physically, mentally, and emotionally mature enough to handle marital responsibilities. Despite these regulations, underage marriages continue to occur due to various socio-economic and cultural pressures. These pressures manifest in several forms and originate from different social groups. Economically, families facing poverty often view underage marriage as a solution to reduce the financial burden by marrying off their daughters early, sometimes for a dowry or perceived economic relief. This economic pressure is prevalent in lower-income households where financial instability is a significant

concern. Culturally, there are deep-rooted traditions and norms within certain communities that perpetuate the practice of underage marriage. For instance, in rural areas and traditional societies, there is often a stigma associated with premarital pregnancy, and early marriage is seen as a way to preserve family honor. These cultural pressures are reinforced by community leaders and elders who uphold these traditions and influence the decisions of families. Socially, there is pressure from peers and extended family members who may encourage or even coerce young girls into marriage. This social pressure is often coupled with a lack of awareness and education about the negative consequences of early marriage. Young girls may also face emotional coercion, feeling obligated to comply with family expectations to avoid bringing shame or dishonor to their family. These socio-economic and cultural pressures collectively contribute to the persistence of underage marriages despite the existing legal frameworks designed to prevent them.

### **Religious Perspective Maqashid Syari'ah**

Maqashid Syari'ah, as interpreted by Jasser Auda, provides a framework for understanding the objectives of Islamic law, which are to protect religion, life, intellect, lineage, and property (Fajri, 2022; Muchasan et al., 2023; Sa'diyah & Hasanah, 2022; Tohari et al., 2022). This perspective emphasizes the importance of ensuring that marriages, including those of young individuals, meet these objectives. Auda's interpretation highlights the need for marriages to contribute positively to the well-being of individuals and society, ensuring that they do not lead to harm or injustice.

**Socio-Economic Factors:** Socio-economic conditions play a significant role in the prevalence of underage marriages (Kok et al., 2023; Sagalova et al., 2021). Economic hardship often drives families to marry off their children early, viewing it as a means to secure financial stability or to reduce the economic burden on the family. Additionally, lower levels of education correlate with higher rates of underage marriage, as education is a critical factor in delaying marriage and empowering individuals with knowledge about their rights and the potential consequences of early marriage (Eriska et al., 2023; Heriandini & Deddy Effendy, 2023; Salma Chalisha, 2023).

**Cultural Practices and Social Norms.:** Cultural norms and traditions significantly influence the practice of underage marriage (Banlanjo, 2022). In many communities, early marriage is seen as a way to preserve family honor, especially in cases of premarital

pregnancy(Daka et al., 2023). Social expectations and pressures can compel families to marry off their daughters at a young age to avoid the stigma associated with being unmarried or pregnant out of wedlock(Karadeniz Yağmur, 2023) . These cultural practices are deeply ingrained and can be challenging to change, even with legal regulations in place.

#### Psychological and Health Impacts

Underage marriage has profound psychological and health implications for those involved(Goel et al., 2022). Young brides often face increased risks of domestic violence, mental health issues, and health complications related to early pregnancy and childbirth. The lack of maturity and readiness to handle marital responsibilities can lead to marital instability and higher rates of divorce.

**The Role of Education:** Education is a pivotal factor in combating underage marriage(Liang & Yu, 2022). Increased access to education for girls is associated with delayed marriage and improved outcomes in terms of health, economic stability, and empowerment. Education provides young individuals with the knowledge and skills needed to make informed decisions about their lives, including the timing of marriage. The theoretical review highlights the multifaceted nature of underage marriage, encompassing legal, religious, socio-economic, cultural, psychological, and educational dimensions. Addressing this issue requires a holistic approach that considers all these factors, promoting legal enforcement, socio-economic support, cultural change, and educational opportunities. By understanding these interconnected aspects, effective strategies can be developed to mitigate the prevalence and negative impacts of underage marriage in regions like Kabupaten Paser.

#### **Discussion on the Perspective of Maqasid Al-Syari'ah by Jasser Auda on the Impact of Underage Marriage**

Maqasid Al-Syari'ah, as developed by Jasser Auda, is a framework that aims to achieve the objectives of Islamic law, focusing on the protection of religion, life, intellect, progeny, and property(Ni'ami & Tutik Hamidah, 2023). This holistic approach emphasizes that laws should promote human welfare and adapt to contemporary challenges. Auda's perspective on Maqasid Al-Syari'ah incorporates six system features: Cognitive Nature, Openness, Wholeness, Interrelated Hierarchy, Multidimensionality, and Purposefulness. These features collectively advocate for a legal system that is flexible, contextual, and aimed at achieving comprehensive justice and benefit for society(Elewa, 2020; Matnin et al., 2022).



## Impact of Underage Marriage from the Perspective of Maqasid Al-Syari'ah Cognitive Nature: Understanding and Interpretation

Cognitive Nature emphasizes the importance of understanding and interpreting laws based on knowledge and the reality of human experiences. Underage marriage, often driven by socio-economic pressures, cultural norms, and lack of education, undermines the well-being and development of young individuals. From the perspective of Maqasid Al-Syari'ah, it is essential to re-evaluate these practices to ensure they align with the objectives of protecting life, intellect, and progeny.

**Openness Adaptation to Context:** The Openness feature of Maqasid Al-Syari'ah suggests that Islamic laws should be open to interpretation and adaptation based on the context of time and place. In modern society, where the understanding of health, education, and individual rights has evolved, maintaining rigid practices such as underage marriage can be detrimental. Adapting the laws to set a higher minimum age for marriage would align better with contemporary understandings of maturity and readiness for marital responsibilities.

**Wholeness Comprehensive Approach:** Wholeness advocates for a holistic approach that considers all aspects of human welfare. Underage marriage often results in negative health, educational, and psychological outcomes for young brides and grooms. It disrupts their physical development, educational attainment, and emotional stability. A comprehensive approach to addressing underage marriage involves not only setting legal age limits but also providing education and economic support to families to prevent early marriages.

**Interrelated Hierarchy Balanced Prioritization:** Interrelated Hierarchy implies a balanced prioritization of various elements that contribute to human welfare. Underage marriage impacts multiple facets of an individual's life, from health to education to economic stability. Ensuring that the hierarchy of needs, such as education and mental well-being, is addressed before marriage can lead to more stable and prosperous communities.

## Multidimensionality Multifaceted Solutions

Multidimensionality in Maqasid Al-Syari'ah calls for solutions that consider various dimensions of human life. Addressing underage marriage requires a multifaceted approach, including legal reforms, educational initiatives, and community awareness programs. This

approach can help tackle the root causes of underage marriage, such as poverty and lack of awareness, and promote overall societal well-being

#### Purposefulness Achieving Ultimate Goals

Purposefulness focuses on achieving the ultimate goals of Shariah, which are to ensure justice, welfare, and the protection of human rights. Underage marriage often contradicts these goals by exposing young individuals to harm and depriving them of their rights to education and personal development. Reforming marriage laws to reflect the purposefulness of Maqasid Al-Syari'ah involves ensuring that marriage contributes positively to the lives of individuals and society as a whole. From the perspective of Maqasid Al-Syari'ah as articulated by Jasser Auda, underage marriage poses significant challenges to achieving the objectives of Islamic law. It often leads to adverse health, educational, and psychological outcomes, which contradict the principles of protecting life, intellect, and progeny. By incorporating the features of Cognitive Nature, Openness, Wholeness, Interrelated Hierarchy, Multidimensionality, and Purposefulness, a more just and beneficial approach to marriage laws can be developed. This approach would involve raising the legal age of marriage, providing comprehensive education, and supporting socio-economic development, ultimately aligning with the holistic goals of Maqasid Al-Syari'ah.

#### **Discussion on of Maqasid Al-Syari'ah Jasser Auda on the Minimum Age for Marriage Introduction to Maqasid Al-Syari'ah**

Maqasid Al-Syari'ah, or the objectives of Islamic law, aims to promote human welfare by protecting essential aspects of life: religion, life, intellect, progeny, and property. Jasser Auda, a contemporary Islamic scholar, has advanced this concept by integrating it with a systems approach, emphasizing that Islamic law should be dynamic, flexible, and context-sensitive. This perspective is particularly relevant when addressing contemporary issues such as underage marriage.

**Legal Framework and Underage Marriage:** Indonesian law, specifically the Marriage Law No. 16 of 2019, sets the minimum marriage age at 19 for both men and women. This law aims to ensure that individuals are physically, mentally, and emotionally mature enough to handle marital responsibilities. However, in practice, exceptions and dispensations often lead to marriages below this age limit, undermining the law's intent.

Maqasid Al-Syari'ah and the Minimum Age for Marriage Cognitive Nature Contextual Understanding

Cognitive Nature emphasizes the importance of understanding the socio-cultural context in which laws are applied. In the case of underage marriage, it is crucial to consider the socio-economic conditions, educational levels, and cultural norms that drive this practice. Jasser Auda's approach suggests that laws should be interpreted and applied in a way that addresses these underlying factors, ensuring that they effectively protect the welfare of individuals.

**Openness Adapting to Modern Realities:** Openness in Maqasid Al-Syari'ah calls for laws to be open to reinterpretation based on contemporary realities. The current socio-economic environment, advancements in education, and increased awareness of human rights necessitate a re-evaluation of the appropriate age for marriage. Setting a higher minimum age for marriage aligns with modern understandings of maturity and readiness, thereby protecting young individuals from the negative impacts of early marriage.

**Wholeness Comprehensive Welfare:** Wholeness advocates for a holistic approach to legal reforms. Underage marriage often results in adverse health, educational, and psychological outcomes, which contradict the objectives of Maqasid Al-Syari'ah. A holistic approach involves not only raising the minimum marriage age but also providing educational opportunities, economic support, and community awareness programs to address the root causes of underage marriage.

**Interrelated Hierarchy Prioritizing Human Development:** Interrelated Hierarchy suggests prioritizing various aspects of human welfare in a balanced manner. Ensuring that individuals reach an adequate level of education and mental maturity before marriage is essential. By doing so, the law prioritizes the development of young individuals, allowing them to fully realize their potential before taking on the responsibilities of marriage.

#### Multidimensionality Addressing Complex Issues

Multidimensionality requires addressing the multifaceted nature of underage marriage through comprehensive policies. This involves legal reforms, educational initiatives, and socio-economic support systems. Such a multidimensional approach ensures that all relevant factors are considered, providing a more effective solution to the problem of underage marriage.

**Purposefulness Achieving the Goals of Shariah:** Purposefulness in Maqasid Al-Syari'ah focuses on achieving the ultimate goals of justice, welfare, and protection of human rights.

Underage marriage often hinders these goals by exposing young individuals to harm and depriving them of opportunities for personal development. By reforming marriage laws to set a higher minimum age, the law can better achieve these objectives, ensuring that marriage contributes positively to the lives of individuals and society as a whole.

### **Jasser Auda's View on Minimum Age for Marriage**

Jasser Auda argues that the minimum age for marriage should not be determined solely by age but should also consider factors such as physical health, psychological maturity, and social readiness. He criticizes the practice of underage marriage for violating the principles of Maqasid Al-Syari'ah, as it often results in harm to the individuals involved and does not fulfill the protective and developmental goals of Shariah. Auda suggests that the minimum age for marriage should be flexible and context-sensitive, allowing for adjustments based on the specific needs and conditions of different societies. He emphasizes the importance of consultation and consent from parents or guardians, as well as the involvement of judicial authorities to ensure that any exceptions to the minimum age are justified and in the best interest of the individuals involved. From the perspective of Maqasid Al-Syari'ah, as articulated by Jasser Auda, setting a higher minimum age for marriage is essential to protect the welfare and rights of young individuals. This approach aligns with the objectives of Islamic law by ensuring that marriage contributes to the overall well-being of individuals and society. By incorporating cognitive understanding, openness, wholeness, interrelated hierarchy, multidimensionality, and purposefulness, the legal framework can be adapted to effectively address the issue of underage marriage and promote a more just and beneficial societal practice.

### **Discussion on How Jasser Auda Integrates the Concept of Maqasid Syari'ah with the Minimum Age for Marriage**

Jasser Auda's approach to integrating the concept of Maqasid Syari'ah with the minimum age for marriage is rooted in his broader framework of Islamic law, which emphasizes achieving the objectives of Shariah in a holistic, dynamic, and context-sensitive manner. Below is a detailed discussion based on his theoretical perspectives, including normative sources and the method of deriving legal rulings (wajhul istidlal):

Cognitive Nature and Contextual Understanding: Normative Source (Nash): "Allah intends for you ease and does not intend for you hardship" (Qur'an 2:185). Wajhul Istidlal: This verse indicates the principle of ease and removal of hardship in Islamic law. By

understanding the socio-cultural and economic contexts in which laws are applied, Auda suggests that the minimum age for marriage should be flexible, considering factors like physical health, psychological maturity, and social readiness. This ensures laws align with the realities of human experiences, promoting welfare and preventing harm.

**Openness and Flexibility:** Normative Source (Nash): "And consult them in the matter. And when you have decided, then rely upon Allah" (Qur'an 3:159). Wajhul Istidlal: This verse underscores the importance of consultation and flexibility in decision-making. Auda advocates for an open approach to Islamic laws, allowing for reinterpretation based on contemporary realities. Setting a higher minimum age for marriage aligns with modern understandings of maturity and readiness, thereby protecting young individuals from the negative impacts of early marriage.

**Wholeness and Comprehensive Welfare:** Normative Source (Nash): "Whoever saves one [life] - it is as if he had saved mankind entirely" (Qur'an 5:32). Wajhul Istidlal: This verse highlights the sanctity of life and comprehensive welfare. A holistic approach considers all aspects of human welfare, such as health, education, and psychological well-being. By ensuring that individuals are fully prepared for marriage responsibilities, Auda's framework protects their physical, mental, and social well-being, aligning with the objectives of Maqasid Syari'ah.

**Interrelated Hierarchy and Balanced Prioritization:** Normative Source (Nash): "And do not kill your children for fear of poverty. We provide for them and for you" (Qur'an 17:31). Wajhul Istidlal: This verse emphasizes the provision and protection of future generations. Interrelated hierarchy implies balancing various aspects of human welfare. Ensuring adequate education and maturity before marriage supports the Maqasid by fostering well-prepared individuals who can contribute positively to their families and society

**Multidimensionality and Multifaceted Solutions:** Normative Source (Nash): "And those who pray, 'Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous'" (Qur'an 25:74). Wajhul Istidlal: This verse reflects the multidimensional aspects of family life and the importance of well-being. Addressing underage marriage requires comprehensive policies, including legal reforms, educational initiatives, and economic support. Auda's multidimensional approach ensures that all

relevant factors are considered, providing effective solutions to prevent underage marriage and support societal well-being.

**Purposefulness and Achieving Shariah Objectives:** Normative Source (Nash): "Allah wants to lighten for you [your difficulties]; and mankind was created weak" (Qur'an 4:28). *Wajhul Istidlal*: This verse highlights Allah's intent to ease human difficulties, reflecting the ultimate goals of Shariah: justice, welfare, and protection of human rights. Underage marriage often hinders these goals by exposing young individuals to harm. Reforming marriage laws to set a higher minimum age ensures that marriages contribute positively to the lives of individuals and society, fulfilling the protective and developmental objectives of *Maqasid Syari'ah*.

**Practical Application and Recommendations:** Jasser Auda recommends that the minimum age for marriage should be guided by scientific studies and the principles of *Maqasid Syari'ah*. He suggests that the ideal marriage age is 25 for men and 20 for women based on psychological and sociological research. This age ensures individuals are mature enough to handle marriage responsibilities, safeguarding their welfare and that of their future children. By incorporating normative sources and Auda's principles, the legal framework can effectively address underage marriage, promoting a just and beneficial societal practice. Jasser Auda's approach to integrating the concept of *Maqasid Syari'ah* with the minimum age for marriage is rooted in his broader framework of Islamic law, which emphasizes achieving the objectives of Shariah in a holistic, dynamic, and context-sensitive manner. Here's a detailed discussion based on his theoretical perspectives:

**Cognitive Nature and Contextual Understanding:** Jasser Auda emphasizes the importance of understanding the socio-cultural and economic contexts in which laws are applied. He argues that the minimum age for marriage should not be rigidly determined solely by age but should consider various factors such as physical health, psychological maturity, and social readiness. This approach ensures that the law is not only aligned with the current realities but also upholds the welfare and best interests of individuals, which is a fundamental objective of *Maqasid Syari'ah*.

**Openness and Flexibility:** The principle of openness in *Maqasid Syari'ah* highlights the need for Islamic laws to be adaptable to changing circumstances. Jasser Auda advocates for a flexible approach to determining the minimum age for marriage, one that takes into account the evolving understandings of health, education, and human rights. By setting a higher

minimum age, the law can better protect young individuals from the adverse effects of early marriage, aligning with the objectives of promoting overall human welfare and preventing harm.

**Wholeness and Comprehensive Welfare:** A holistic approach, as advocated by Auda, considers all aspects of human welfare. Underage marriage often leads to negative health, educational, and psychological outcomes, which contradict the goals of Maqasid Syari'ah. Auda's framework suggests that the minimum age for marriage should be set at a level that ensures individuals are fully prepared for the responsibilities of marriage, thus protecting their physical, mental, and social well-being.

**Interrelated Hierarchy and Balanced Prioritization:** Interrelated hierarchy implies a balanced consideration of various factors contributing to human welfare. Jasser Auda argues that ensuring adequate education and mental maturity before marriage is crucial. This prioritization supports the objectives of Maqasid Syari'ah by fostering better-prepared individuals who can contribute positively to their families and society.

**Multidimensionality and Multifaceted Solutions:** Jasser Auda's principle of multidimensionality calls for addressing the issue of underage marriage through comprehensive and multifaceted policies. This includes legal reforms, educational initiatives, and economic support. By considering all these dimensions, the law can more effectively prevent underage marriage and support the well-being of young individuals, aligning with the holistic goals of Maqasid Syari'ah.

**Purposefulness and Achieving Shariah Objectives:** Purposefulness focuses on achieving the ultimate goals of Shariah, which include justice, welfare, and protection of human rights. Underage marriage often fails to meet these goals due to its detrimental effects on young individuals. By setting a higher minimum age for marriage, the law can better ensure that marriages contribute positively to the lives of individuals and society, fulfilling the protective and developmental objectives of Maqasid Syari'ah.

**Practical Application and Recommendations:** Jasser Auda recommends that the minimum age for marriage should be guided by scientific studies and the principles of Maqasid Syari'ah. He suggests that the ideal marriage age is 25 for men and 20 for women, based on psychological and sociological research. This age ensures that individuals are mature enough to handle the responsibilities of marriage and parenting, thus safeguarding

their welfare and that of their future children . Jasser Auda integrates the concept of Maqasid Syari'ah with the minimum age for marriage by emphasizing a flexible, context-sensitive, and comprehensive approach. His recommendations aim to protect young individuals' physical, mental, and social well-being, aligning with the broader objectives of Islamic law to promote human welfare and prevent harm. This approach not only addresses the immediate issues associated with underage marriage but also supports the long-term development and prosperity of individuals and society.

Research conducted in Kabupaten Paser, a region in East Kalimantan, Indonesia, reveals significant issues surrounding underage marriages, driven by various socio-economic and cultural factors. Despite legal frameworks designed to regulate the minimum age for marriage, underage marriages remain prevalent. From 2020 to 2022, there were numerous cases of underage marriages in Kabupaten Paser, often influenced by factors such as economic hardship, cultural norms, and lack of education. For example, in 2021, 1,089 underage marriages were reported across East Kalimantan, with a significant number occurring in Kabupaten Paser. These marriages are often conducted outside official channels, sometimes involving manipulated personal data to meet legal requirements. Several key factors contribute to underage marriages in Kabupaten Paser. Educational factors include low educational attainment among young women, which increases the likelihood of early marriage.

Limited education opportunities often leave marriage as the primary option. Economic factors involve poverty and economic instability driving families to marry off their children early, with high marriage dowries and perceived economic relief being significant motivators. Cultural norms and social pressures also play a crucial role, with deeply ingrained practices and the stigma of premarital pregnancy perpetuating early marriages. Additionally, rural areas with limited access to education and health services see higher rates of underage marriage. Individual factors such as peer pressure, familial expectations, and lack of awareness about the consequences of early marriage further influence decisions.

The impacts of underage marriages are profound. Health impacts include higher risks of complications during pregnancy and childbirth, including maternal and infant mortality, as well as psychological stress and physical health issues due to the lack of maturity. Educational impacts involve school dropouts, limiting educational and professional opportunities for young girls and perpetuating the cycle of poverty and dependence.



Psychologically, young brides often experience higher rates of depression, anxiety, and domestic violence due to the lack of emotional and psychological readiness for marriage. Social impacts include increased divorce rates, unstable family structures, and the perpetuation of poverty. Jasser Auda's interpretation of Maqasid Syari'ah provides a comprehensive framework for addressing underage marriage.

Auda emphasizes the need for laws to consider socio-economic and cultural contexts, ensuring that the minimum age for marriage is based on a thorough understanding of current realities. His principle of openness advocates for flexible laws that can adapt to changing societal needs and modern understandings of maturity and human rights. A holistic approach, as supported by Auda, considers the overall well-being of individuals, including physical, mental, and social health. Interrelated hierarchy suggests that ensuring adequate education and maturity before marriage should be a priority, supporting the broader objectives of human development and welfare. Multidimensionality calls for a comprehensive policy approach that includes legal reforms, educational initiatives, and socio-economic support systems. Purposefulness focuses on achieving justice, welfare, and the protection of human rights, aligning marriage laws with the broader goals of Shariah.

Based on the research findings from the study conducted in Kabupaten Paser, East Kalimantan, the roles of ulama (religious scholars) and umara (government officials) were not explicitly detailed regarding their involvement in addressing the issue of underage marriages. However, it is well-recognized that both ulama and umara hold significant potential to influence community practices and enforce policies effectively. Ulama can play a crucial role by providing religious guidance and interpretations that support the delay of marriage age, emphasizing the importance of welfare and rights of young individuals according to Islamic principles.

### **The Influence of Ulama and Umara in Changing Cultural Norms and Practices that Perpetuate Underage Marriage**

Their influence within the community can be pivotal in changing cultural norms and practices that perpetuate underage marriage. By delivering sermons, organizing educational programs, and engaging in community dialogue, ulama can help shift perspectives towards viewing underage marriage as detrimental to the holistic development of young individuals. On the other hand, umara are responsible for enforcing legal frameworks and implementing

policies designed to protect minors. Their role includes ensuring strict adherence to existing marriage laws, such as the minimum age requirement, and providing the necessary educational and economic support to families to alleviate the pressures that lead to early marriages. Umara can also promote awareness campaigns to highlight the negative consequences of underage marriage, working in collaboration with local leaders and organizations to foster a supportive environment for policy enforcement.

Integrating the active participation of ulama and umara in future research and interventions can offer a more comprehensive approach to addressing the issue of underage marriage. By leveraging both religious influence and governmental authority, it is possible to create a more effective and culturally sensitive strategy to protect and promote the well-being of young individuals in the community. This collaborative effort can contribute significantly to the reduction of underage marriages, ensuring that the solutions are not only legally sound but also resonate with the cultural and religious values of the local population.

Several recommendations are proposed to address the issue of underage marriage in Kabupaten Paser. Firstly, legal reforms should be implemented and enforced to ensure stricter regulations on the minimum age for marriage, set at 19 years according to Marriage Law No. 16 of 2019, and to tightly control exceptions and dispensations to ensure they are granted only in truly exceptional cases. Educational initiatives should aim to increase access to education for girls in rural and remote areas, alongside awareness campaigns in schools and communities about the negative impacts of underage marriage on health, education, and psychological well-being. Economic support should be provided to alleviate the financial pressures that drive early marriages, including economic assistance to poor families and skills training and empowerment programs for young women to provide them with alternatives to early marriage.

Community engagement is crucial, involving community and religious leaders in campaigns to change cultural norms and practices that support underage marriage. Programs such as discussions and workshops with community members can build understanding and acceptance of the importance of delaying marriage until an appropriate age. Additionally, health and social services should be improved to support the overall well-being and development of young individuals, enhancing access to and the quality of reproductive and mental health services for adolescents, and providing social services that support the welfare and development of young individuals, including counseling and psychological assistance.

Integrating the Maqasid Syari'ah perspective as articulated by Jasser Auda with contemporary legal and social frameworks offers a robust and contextual solution. It is essential that all actions taken to address underage marriage align with the primary objectives of Syari'ah, which are the protection of religion, life, intellect, lineage, and property. By implementing these recommendations, it is hoped to create a more just and supportive environment for all individuals and to reduce the prevalence of underage marriage in Kabupaten Paser.

## Conclusion

Research conducted in Kabupaten Paser, East Kalimantan, Indonesia, highlights the persistent issue of underage marriages driven by socioeconomic, educational, and cultural factors. Despite legal frameworks, such as the Marriage Law No. 16 of 2019, aimed at regulating the minimum age for marriage, the prevalence of underage marriages remains high. The factors contributing to this phenomenon include low educational attainment, economic hardship, and deeply ingrained cultural norms. The impacts of underage marriages are extensive, affecting the health, education, and psychological well-being of young brides and perpetuating cycles of poverty and social instability.

Jasser Auda's interpretation of Maqasid Syari'ah offers a comprehensive framework to address these challenges. His principles emphasize the need for laws to be flexible, context-sensitive, and holistic, ensuring that they promote the overall welfare of individuals. Auda advocates for a higher minimum age for marriage, aligning with modern understandings of maturity and human rights, and considers various dimensions such as education, economic support, and cultural change. Several recommendations have been proposed to effectively combat underage marriage. Legal reforms should enforce stricter regulations on the minimum age for marriage, educational initiatives should promote awareness and access to education, economic support should alleviate financial pressures on families, and community engagement should work towards changing cultural norms. Additionally, improving health and social services is crucial for supporting the well-being of young individuals. In conclusion, integrating Jasser Auda's Maqasid Syari'ah perspective with contemporary legal and social frameworks provides a robust solution for underage marriages. By addressing the root causes and promoting the welfare of young individuals,

these recommendations aim to create a more just and supportive environment, ensuring that marriage contributes positively to the lives of individuals and society.

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## The Identity of Modern Muslim Women on Instagram

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### Abstrak

Penelitian ini bertujuan untuk mengungkap makna identitas Muslimah modern yang dikonstruksi oleh para selebgram melalui akun-akun mereka di media sosial seperti Instagram. Selain itu, juga menggali motif yang mendasari seseorang untuk menjadi selebgram di Instagram. Dengan menggunakan pendekatan fenomenologi, data dikumpulkan melalui wawancara mendalam dengan lima informan, selain studi pustaka dan observasi. Hasil penelitian mengungkapkan bahwa makna identitas muslimah dikonstruksi oleh selebgram dalam tiga kategori, yaitu: (1) Penegasan definisi muslimah adalah perempuan muslim yang mengikuti syariat Islam, menggunakan pakaian sebagai penutup aurat sesuai dengan syariat Islam, konten yang diunggah menampilkan konten yang positif dan tidak mengumbar aurat, dan dalam hal endorsement, menyeleksi produk yang diterima agar tidak melenceng dari ajaran Islam menjadi sebuah keniscayaan. (2) Motif selebgram muslimah terbagi menjadi dua, yaitu motif penggunaan simbol-simbol muslimah dan motif menjadi selebgram muslimah di Instagram. Dalam menggunakan simbol muslimah berupa hijab, motif terbagi menjadi dua, yaitu motif sebab dan motif tujuan. (3) Motif sebab terdiri dari: memenuhi kewajiban sebagai muslimah, dorongan dari keluarga, dan dorongan dari lingkungan. Motif tujuan terdiri dari: memenuhi kewajiban agama, melindungi diri sendiri, mematahkan stigma buruk terhadap muslimah, menginspirasi orang lain, dan memperbaiki diri sendiri.

**Kata Kunci:** *Makna Hijab, Identitas Muslimah Moderen, Instagram*

**Abstract**

This research aims to uncover the meaning of modern Muslimah identity, which is constructed by micro-celebrities through their accounts on social media such as Instagram. In addition, it also explores the motives that underlie a person to become a celebrity on Instagram. Using a phenomenological approach, data was collected through in-depth interviews with five informants, in addition to literature review and observation. The results revealed that the meaning of Muslimah identity is constructed by Instagram celebrities in three categories, namely: (1) The assertion of the definition of Muslimah is a Muslim woman who follows Islamic law, uses clothing as a cover for the aurat in accordance with Islamic law, the uploaded content displays positive content and does not expose the aurat, and in terms of endorsement, selecting the products received so as not to deviate from Islamic teachings becomes a necessity. (2) The motives of Muslimah celebgrams are divided into two, namely the motive of using Muslimah symbols and the motive of becoming a Muslimah celebgram on Instagram. In using Muslim symbols in the form of hijab, the motive is divided into two, namely the motive of cause and the motive of purpose. (3) Cause motives consists of fulfilling obligations as a Muslimah, encouragement from the family, and encouragement from the environment. The purpose motive consists of fulfilling religious obligations, protecting oneself, breaking the bad stigma against Muslim women, inspiring others, and improving oneself.

**Keywords:** *Construction of Meaning Hijab, Modern Muslimah Identity, Instagram*

**Introduction**

The hijab's popularity in Indonesia merits examination, particularly given that most Indonesian women adhere to Islam. Islamic sharia law requires Muslim women to cover their aurat, or private parts, using a hijab. The phenomenon of the hijab began to experience dynamics that attracted the attention of researchers, especially when political facts during the New Order era made rules prohibiting the use of the hijab in public spaces that were met with rejection from several parties. Even during the Reformation and post-Reformation periods, the hijab has now become a common item of clothing worn by Muslim women in Indonesia, even by some educational institutions, where it is often required as formal clothing.

Following the Reformation, the discriminatory attitudes and beliefs towards specific religions and ethnic groups that were prevalent during the New Order period began to dissipate. In her article, "Trajectory of Jilbab Construction in Indonesia," Laillia posits that in "A Battle of Diverse Interests," the Reformation is also identified as a significant factor in the development of the jilbab phenomenon in Indonesia. The headscarf, which was initially prohibited and regarded as a symbol

of political resistance, began to be worn openly. Everyone possesses the autonomy to determine their own attire, including the option to wear a headscarf in public spaces.

The use of the hijab by Indonesian Muslim women appears to be a growing necessity. In 2018, a shampoo company in Indonesia conducted a study that found that 72 percent of Muslim women in Indonesia have worn the hijab. This figure increased markedly from 2012, when it stood at approximately 47 percent. The number of individuals in Indonesia who utilize the hijab has continued to grow. A 2018 study conducted by a shampoo company in Indonesia revealed that 72% of Muslim women in Indonesia have worn a headscarf.

This figure has increased markedly from 2012, when it stood at approximately 47 percent. In 2022, the World Economic Forum (WEF) released the latest data regarding the total expenditure on jilbab by Indonesians during that year. The World Economic Forum (WEF) observed that the total consumption of headscarves in Indonesia reached 1.02 billion units in that year. The total value of transactions related to the purchase of jilbabs reached 6.09 billion US dollars, which is equivalent to 91.135 trillion rupiah. (Yogya's perspective, 2023).

In her article, "Hijabers," Annisa R. Beta examines the phenomenon of young urban Muslim women in Indonesia who wear the hijab and express a vibrant, fun, and colorful interpretation of Islam. The article "How Young Urban Muslim Women Redefine Themselves in Indonesia" reveals that one of the most prominent types of urban Muslims in Indonesia are "Hijabers," young women who wear the hijab and express a "fun" and "colorful" view of Islam. These women are active users of social networking sites such as Facebook, Twitter, and Instagram, as well as fashion blogs, utilizing these media as sources of inspiration for their fashion style choices. This may be regarded as a construction of identity among young Muslims in Indonesia (Rocamora, 2011: 411).

In the preceding generation (1990), the use of the hijab was perceived as unfeasible due to its initial association with oppression and the perception of the hijab as a symbol of rural women. The perception that the hijab is a symbol of Islamic oppression of women is held by individuals who adhere to a range of assumptions.

The hijab is frequently perceived as a symbol of oppression in popular culture. This view holds that Muslim women are subjugated by men, and that the hijab is a symbol of this subjugation (Bullock, 2002). This perspective is shaped by liberalist assumptions that fail to consider the nuances of Muslim women's lived experiences. This perspective is embraced by Western politicians and employed to advance agendas in the Muslim world (Bullock, 2002).

Misunderstanding of the hijab has led to the notion that Islam is an oppressive religion where clothing is associated with regression (Hassim, 2014). Muslim women often look for opportunities

to break down the discrimination created by the West. However, the majority of Muslim countries now present the hijab as a symbol of freedom. This is in line with the modernization of the country which then creates a new definition of the position of Muslim women in society (Hassim, 2014).

There are various oppositions to the use of hijab, especially in the world of work, one of which appears the phenomenon of the application of the necessity of Muslim women wearing hijab to remove their hijab to get a job, this phenomenon does not only occur in Indonesia but is a limitation experienced by women in the world. In fact, the perpetrators of this discrimination do not only occur in private institutions such as private companies, but also in government institutions such as schools, TNI, Polri and government offices. In relation to this, the researcher himself had observed a fellow student in the same class at SMAN 3 Bandung in 1984 who was prohibited from participating in class just because she wore a headscarf. This is one of the pieces of evidence that the state has repressed its citizens in relation to the use of jilbab. The form of resistance that the researcher's friend did at that time was by staying in school and not removing her headscarf, but bringing her own chair from home and sitting outside the classroom near the door so that she could still listen to the subject matter given by the teachers.

The advent of Muslim fashion on Instagram has created opportunities for Muslim women to pursue professional endeavors (Baulch & Pramiyanti, 2018). The term "Muslimah" denotes a woman who adheres to the Islamic faith. This designation also signifies a woman who is a member of a global community of Muslim women who are fashion-conscious, tech-savvy, and have established careers. They are agents of Islamic popular culture, both as consumers and creators of new audiences (Baulch & Pramiyanti, 2018).

A review of the literature on the representation of Muslim women in the media reveals that visual and textual portrayals of Muslim women are often shaped by prevailing images of Islam (Hassim, 2014). As a religious symbol and ethnic identifier, the hijab has become a vehicle for creative expression of female modesty. As Beta and Hum (2011) note in Hassim (2014), most countries in Southeast Asia depict images of modern Islam that permit Muslim women to express themselves through clothing, various accessories, and striking colors (Hassim, 2014).

The study of hijabers addresses an important question in the field of micro-celebrity analysis. Micro-celebrities are defined as a subset of celebrities who gain their status using social media, branding, and marketing strategies (Baulch & Pramiyanti, 2018). As Baulch and Pramiyanti (2018) have observed in their study of micro-celebrities, the phenomenon encompasses both elite and non-elite groups. The Hijabers Community (HC) group comprises 26 hijabers (Baulch & Pramiyanti, 2018).

Baulch and Pramiyanti (2018) examined the utilization of Instagram by hijabers as a platform for showcasing a middle-class style and disseminating messages, which is regarded as a primary obligation for a Muslim. As Beta (2014) also observed, although HC hijabers originate from the upper middle class, they are adept at establishing a style that resonates with young Muslim women, namely a blend of personal style and modesty (Beta, *Hijabers*: (Baulch & Pramiyanti, 2014).

Most studies on hijabers concentrate on elite groups who self-identify as such (Baulch & Pramiyanti, 2018; Beta, 2014). Baulch and Pramiyanti (2018) discuss how young urban Muslim women redefine themselves in Indonesia. Other studies on hijabers concentrate on a single micro-celebrity, examining the hijab styles displayed on social media (Hassim, 2014; Fauzi, Fasta, Nathan, & Jeong, 2020; Indarti & Peng, 2016). Other studies that address the communication experiences of Muslim women are confined to virtual spaces, such as Instagram (Manaf, 2018).

Moreover, the findings of Suhada, D. N., Demartoto, A., & Sunesti, Y. (2022) in their study, "Women in the Shadow of Self-Racism," A Phenomenological Study of Women Using Instagram, published in the journal *Interdisciplinary Social Studies*, posits that female Instagram users are constrained by self-racism and attempt to emulate the personas they admire on the platform. This study employed four informants from diverse ethnic backgrounds, including Arab, Batak, Chinese, and Papuan, as research subjects due to the significant representation of these ethnic groups in Indonesia. countries. In addition, this study can be the basis for further research in comparing legal systems and compulsory testament arrangements in other Muslim countries.

In a separate study, Baulch and Pramiyanti (2018) investigated the phenomenon of hijabers on Instagram. In the journal *social media + Society*, it was found that members of the Hijabers Community (HC) utilize Instagram as a platform to present their middle-class status and as a medium for da'wah, which is considered a Muslim obligation. This study examines the self-presentation of hijabers in the context of ongoing debates surrounding the implications of the micro-celebrity phenomenon for women's empowerment. The methodology employed is visual analysis, which enables an understanding of the meaning conveyed by hijabers through a combination of images and captions. Data were collected through in-depth interviews and a manual coding of HC members' uploads, which were analyzed for core and recurring patterns.

The article by Istiani, A. N. (2015), entitled "Construction of Hijab Fashion Meanings for Muslim Fashion Bloggers," published in the *Journal of Communication Studies*, was prompted by the author's observation that the development of Muslim clothing in Indonesia is inextricably linked to the influence of social media in shaping Muslim clothing styles as fashion trends. This

study aims to examine the understanding, motives, and experiences of Muslim fashion bloggers in disseminating hijab fashion in Indonesia on their blogs. A phenomenological approach was employed to examine the understanding, motives, and communication experiences of the six informants, who served as the primary source of information.

In addition to an analysis of the findings of previous research, researchers also employ several phenomenological theories as reference materials and as a basis for determining the research framework. In this instance, researchers employ Alfred Schutz's phenomenological theory and George Herbert Mead's symbolic interaction theory as a theoretical foundation

### **The phenomenological theory of Alfred Schutz**

Schutz (1962) posits that social research is distinct from other forms of research due to the active interpretation of the research objects by the very researchers attempting to interpret them. In order to achieve this, the researcher must utilise the same interpretative methods as the object of research, employing a similar approach to that which would be used in everyday life. Phenomenology seeks to establish a connection between scientific knowledge and the everyday experiences and activities from which these experiences originate. An emphasis is placed on individual experience, with the use of techniques such as narrative and interview data collection.

Furthermore, Schutz (1972) posits that phenomenology, as a method, is formulated to study and analyze individual lives in the form of experiences regarding phenomena or appearances, which are commonly referred to as the stream of consciousness. This reality is intersubjective, meaning that members of society share fundamental perceptions of the world that they internalize through socialization (Schutz, 1972). This enables them to interact and communicate. Nevertheless, the intersubjective does not exist within the individual; rather, it is constituted through social processes.

In this theory, Schutz mentions that looking into the future is essential to the concept of action. Action is behavior that is aimed at realizing goals in the future (Kuswarno, 2009). To describe the whole of human action, two phases are needed. The first phase is in order to motive (referring to the future) and the second phase is because of motive (referring to the past).

### **The Symbolic Interaction Theory of George Herbert Mead**

Symbolic interaction theory emphasizes human interaction with society that will give birth to meaning and interpretation of the concept of what is happening (West, 2008). According to George Herbert Mead, the core of symbolic interaction theory is about the "self". In his book entitled *Mind, Self, and Society* (1934), Mead argues that the perception of self is a process derived from the social interaction of individuals with others. Individuals are seen as sensitive, active, creative, and innovative beings (Mead, 1934).

Symbolic means symbols that have been agreed upon and become a shared perspective, but there are differences in meaning for each person because there are differences in experience (West, 2008). Experience (West, 2008). Mead explained three main concepts in this theory through the book *Mind, Self, and Society* (1934). The three concepts are interrelated to achieve symbolic interaction. The following is a summary of the three concepts from the book:

### **1. Mind**

Mead defines mind as the ability to use symbols that have the same social meaning. Mind is the initial process of individual meaning. It is through the mind that people make initial interactions with themselves. According to Mead, this mind gives rise to a reciprocal relationship of what people think about, which then gives rise to a social process of interpreting a phenomenon. This process consists of two aspects, namely movement and language. Both are the main context of individuals when interacting with others (West, 2008). The mind becomes the initial focus of human ability in interpreting the symbols found. Every person needs interaction with others to develop his mind.

### **2. Self**

This concept is the human ability to accept oneself as an object formed from different perspectives of others (West, 2008). Furthermore, Mead stated that the concept of 'self' is both an object and a subject. The object in question refers to itself as the basic character of other creatures so that it can achieve self-consciousness and underlie attitude-taking for itself and social situations. According to him, the 'self' first becomes an object before it is in the position of a subject. The 'self' undergoes a process of internalization or subject interpretation of the reality of the broader structure.

The human self-concept consists of 'I' and 'me'. The 'I' is the driver of human action and the 'me' is the part that understands social rules. 'I' is the impulsive, spontaneous and undirected tendency of the individual. 'I' has the potential to create new and creative activities. Meanwhile, 'me' refers to individuals who can cooperate with others. This makes 'me' a regulator so that the actor's behavior is directed and harmonious (goal-directed activity and conformity). These two aspects are inseparable because all meaning that resides in human beings passes through these two concepts. Mead observed that through movement and language, humans can become subjects and objects

### **3. Society**

Interactions that occur between people will always intersect dynamically through a social structure called society (West, 2008). Society and individuals in a social order shape each other

through social dynamics, symptoms, and actions. Individuals influence one another directly or indirectly. This creates new perceptions and perspectives that provide an overall view of society (Forte, 2004).

Symbolic interactionists believe that human behavior is a product of their interpretation of the world around them. Behavior is chosen based on how the individual interprets the situation. This theory contributes to the premise that modern Muslimah micro-celebrities on Instagram create and give meaning to the Muslimah identity on Instagram. This theory is also used to examine how the actions of modern Muslimah micro-celebrities on Instagram shape and give meaning to interactions through the hijab symbol, such that meanings are exchanged in the interaction process conveyed through Instagram.

### **Reseach Method**

In this study, the researcher used a qualitative method to analyze the meaning of using hijab for modern Muslimah identity among micro-celebrities on Instagram. This method is also used so that the researcher can obtain comprehensive information about the research subject, based on the research context. In addition, this method can reveal the information (Sugiarto, 2017).

The approach used in this research is phenomenology. According to Creswell (Creswell, 2007), this approach seeks to understand how an individual constructs meaning and concepts within the framework of intersubjectivity. Based on this concept, the subject, object, and researcher are the main keys in the research. In this study, the researcher seeks to find the identity of the modern Muslimah and the motives for the use of Muslimah symbols by Muslimah micro-celebrities on Instagram, as well as the communication experiences of Muslimah micro-celebrities on Instagram and in the surrounding environment. Therefore, phenomenological research is free from bias, which helps to reveal individual perceptions and experiences by challenging structural assumptions (Moustakas, 1994).

The research subject is the source of the data needed in conducting research. In this study, the research subjects were Muslim micro-celebrities on Instagram who use hijab. The subjects in this study have several criteria. According to Creswell (2007), the criteria for informants in phenomenology are people who have experienced the phenomenon being



studied with an ideal number of 5 to 25 participants. In addition, Kuswarno (2009) states that the main criteria for informants in phenomenological research are as follows.

1. Informants must directly experience situations related to the research topic.
2. Informants can re-describe the phenomena they have experienced, especially in terms of meaning and nature.
3. The informant is willing to participate in research activities.
4. Informants are willing to be interviewed and recorded during the interview or research.
5. The informant agrees to the publication of the research results.

The process of determining the subject is determined by purposive sampling, which has the following criteria 1) is a Muslimah micro-celebrity who uses hijab on Instagram, 2) has been using Instagram for at least 5 years, 3) has more than 10,000 active followers, 4) has a job other than micro-celebrity on Instagram. Based on the described criteria, the researchers found informants who fit the criteria listed below,

**Table. 1.** Informant's Data

No.	Nama Akun Instagram	Jumlah Pengikut	Pekerjaan
1	@taniaaa. dn	185 ribu	Business owners
2	@tarisyamln	49,4 ribu	Student
3	@widyatarmizi	13,8 ribu	KOL Specialist
4	@nabilaishma	1,2 juta	<i>Public speaker</i>
5	@nadyarosmania	41 ribu	Ibu rumah tangga

The object of this research is the modern Muslimah identity and the motives for using Muslimah symbols by Muslimah micro-celebrities on Instagram, as well as the communication experience of Muslimah micro-celebrities on Instagram and in the surrounding environment.

The data collection technique that will be used in this research is in-depth interviews. According to Masri Singarimbun (1987), an interview is a question-and-answer process between two or more individuals directly or through an intermediary (Singarimbun, 1987). In-depth interviews were conducted in a free and controlled manner. The data collected is broad and in-depth but meets the principles of validity and reliability so as to favor the research focus (Machmud, 2016). In-depth interviews are conducted to understand the

perceptions of young people in interpreting and constructing things based on their conscious experiences. During the interview, the researcher will record the activities to minimize data misrepresentation and obtain conformity to the interviewee's answers.

Data is an important element in research. The data that has been collected and analyzed will be used as the basis for drawing conclusions so that it needs to meet the validity requirements (Mekarisce, 2012). needs to meet the validity requirements (Mekarisce, 2020). Data validity aims to build trust as an indicator of the level of truth of research results based on facts in the field (Machmud, 2016).

In this study, the data validity checking technique used is triangulation. Triangulation utilizes data sources by comparing the data obtained. Triangulation can be carried out in three ways, namely (1) comparing the words of the research subject in public with private; (2) comparing interview results with documents regarding the research focus; and (3) discussing with several sources to reach a common understanding (Machmud, 2016).

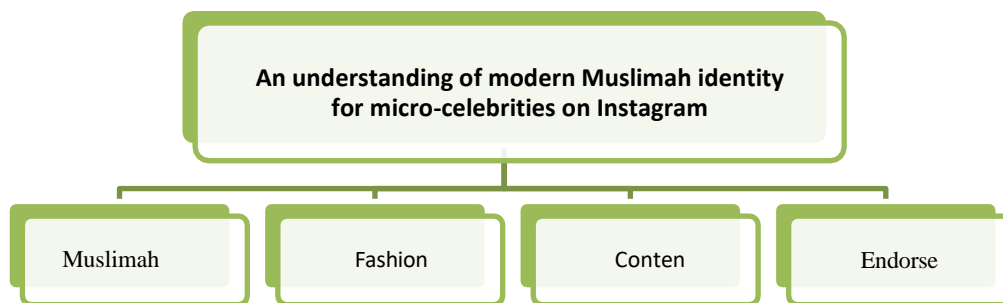
The triangulation technique is a combination of various methods to examine related events from different perspectives. Triangulation consists of four types, namely triangulation of methods, between researchers, data sources, and theories (Machmud, 2016). In this research, the triangulation technique that will be used is a combination of source and method triangulation. Method triangulation compares information in different ways (Machmud, 2016). This triangulation will be carried out if the data obtained is of doubtful validity.

The next technique is data source triangulation. This technique is a process of extracting data validity from various data collection sources (Machmud, 2016). Researchers will compare data from several sources to compare relevant perspectives to avoid bias when drawing conclusions. With this technique, it is expected that the data obtained is complete and saturated so that it can become the basis for drawing conclusions. The data analysis technique used in this research refers to the Miles, Huberman, and Saldana data analysis model known as the interactive model (Miles, Huberman, & Saldana, 2014). Miles, Huberman, and Saldana state that data analysis activities are interconnected activities before, during, and after data collection to build general insights called analysis (Sugiyono, 2017).

## Research Finding

### Construction of the Meaning of Modern Muslimah Identity

The construction of the meaning of modern Muslimah identity for micro celebrities on Instagram, which we found in this study, is related to her communication experience in defining herself as a Muslimah. Then, the hijab as clothing is also the meaning of their Muslim identity as micro celebrities on Instagram. These two meanings are also complemented by two other meanings where her identity as a Muslimah determines what content she should upload on Instagram. Another thing, as a Muslimah micro-celebrity, our research subject has an obligation to only endorse things that are not against Islamic law. In simple terms, the analysis of the research findings related to the importance of Muslim identity can be observed in Figure 1 below,



**Figure. 1.** Model of Modern Muslimah Identity Meaning for Micro-Celebrities on Instagram

The meaning of Muslimah identity is closely related to the experiences of micro-celebrities based on previous experiences and interactions with others (Schutz, *The Phenomenology of the Social World*, 1972). Based on Figure 1, it can be observed that Muslimah micro-celebrities on Instagram interpret modern Muslimah through the definition of Muslimah, clothing, uploaded content, and endorsements. According to Cooke (2017), Muslim women are first seen through their religious identity. Other things are considered secondary (ethnicity, nationality, occupation, and age) (Cooke, 2007).

First, Muslimah identity is interpreted through definition. The informants defined Muslimah as a Muslim woman who practices Islamic law. This is consistent with the Qur'anic definition of Muslimah, which states that a Muslimah is a woman who adheres to the teachings of Islam and performs all the duties and commands of Allah SWT. This is reinforced by the statement of informant TN, who defines Muslimah as a woman who is Muslim, practices Islamic law, and

covers the Awrad. TN's statement is also supported by the opinion of informant WD, who stated that Muslimahs are women who obey and carry out the commands of Allah SWT, such as wearing hijab, praying on time, and carrying out Islamic sunnahs. Informants TN and WD argue that Muslim women are Muslim women who fulfill religious obligations. This is supported by the statement of informant NB, who believes that a person's faith cannot be measured by her hijab. She stated that Muslim women are women who represent the teachings of Islam with good character, appearance, words, and behavior.

Second, the interpretation of Muslimah identity through dress. As mentioned in Surah Al-Ahzab verse 59: "Let them cover their entire bodies with their headscarves. The Surah emphasizes the teachings of Islam that a Muslimah must wear a headscarf. Cover her aurat with a hijab. As Islam teaches, a woman's body is aurat except for the face and palms. This rule is confirmed in Surah al-Quran An Nur verse 31: "Let them not show their ornaments (aurat) except what is (usually) seen. And let them draw their veils over their breasts and not reveal their ornaments...".

The rules regarding the use of hijab according to Islam are adopted by informants TN and NB. She admitted that she tried to cover her aurat and did not show any body parts that are forbidden by Islamic law. The obligation to wear the hijab is understood by all informants in this study. Nevertheless, ND and TR informants felt that they could not comply with Islamic law regarding the use of a good and correct hijab. Muslim women who wear hijab increase the visibility of women who fight for empowerment and understand technology to build connections among fellow Muslim women (Hassim, 2014). This is supported by the findings from the interview with informant Nabila. She stated that she is proud of the hijab. The hijab is her identity as a Muslimah, which is used to prove to the wider community that a Muslimah can have useful qualities. The informants in this study had an interest in hijab clothing before they started wearing the hijab. This was felt by informant TN who admitted that she maintained her appearance even when she was at home. Interest in hijab was also felt by informant ND, who admitted that she was inspired by fashionable hijab-wearing micro-celebrities. This is in line with Hassim (2014) who argues that the diversity of hijab is more conspicuous in line with Muslim women's struggle to be accepted in modern society (Hassim, 2014).

Third, the interpretation of Muslimah identity through uploaded content. Informant NB inspires her audience by disseminating Islamic teachings that are packaged in a generic way. According to Fealy and White (2008), Muslims now enjoy personalized and pluralistic Islamic teachings (F. & S., 2008). This is supported by NB's statement that he packa

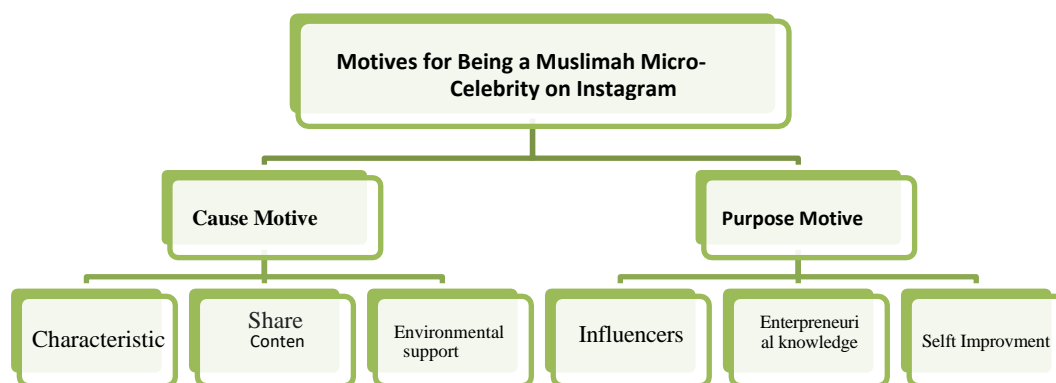
Fourth, the interpretation of Muslimah identity through endorsed products. All Muslimah micro-celebrity informants in this study chose the endorsed products they

received. Some of them choose products that are not in accordance with religious law. The refusal is based on the principles they hold for their self-image as hijab-wearing Muslimah micro-celebrities on Instagram. Informant NB said that she refused the offer of alcoholic products because of her beliefs as a Muslim. This is corroborated by the experiences of WD informants who refused offers of alcoholic beverages and cigarettes because they were harmed. As stated in Surah Al Quran Al Maidah verse 90: "O you who believe, verily intoxicants, gambling, (sacrifice to) idols, and casting lots with arrows are abominable deeds (and) among the deeds of the devil...".

In addition to alcoholic beverages and cigarettes, informant WD also refused an offer to endorse teeth whitening and weight loss products because they contained elements of lying. The prohibition of lying is written in the Qur'an, Surah An-Nahl, verse 105: "Surely those who invent lies are only those who do not believe in the verses of Allah, and they are liars". Informant WD also refused the offer of sexual products because it gave him mudharat. This is in accordance with what is prohibited in MUI Fatwa No. 24 of 2017.

### Motives for Becoming a Micro Celebrity on Instagram

The second research finding is about the motive for becoming a Muslimah micro-celebrity, we found a motive that when referring to protection is consistent with because of motive and to motive, as shown in Figure 2 below,



**Figure. 2.** Types of Motives for Becoming a Muslim Micro-Celebrity on Instagram

Based on Schutz, who stated that the overall representation of human action requires two phases, archieving goals (which refers to the future) and the second phase is the caausal of motive (which refers to the past) (Schutz, 1972).

In Figure 2, there are two motives to become a Muslimah micro-celebrity on Instagram, namely the cause of motive and purpose motive. Therefore, in this section, the researcher will discuss the informants' motives for becoming a Muslimah micro-celebrity on Instagram.

### **Cause Motive**

First, having a characteristic. According to Clarewells, micro-celebrities are individuals who use social media as a mechanism to create audiences and people who are famous in unusual ways. This is supported by the statement of informant WD, who admits that he is famous because he has an unusual characteristic. As a result of his characteristics, WD attracted people's attention so that his account began to have many followers. This strengthens the cause motive in the form of having one's own style in becoming a micro-celebrity.

Second, the regular sharing of content. The informants' consistency in sharing content helps them gain followers, which makes them Muslimah micro-celebrities. This is supported by informant TR's statement that her emergence as a micro-celebrity began with creating entertainment content, which then attracted the attention of the audience. Informant ND's assertion also reinforces these findings. He argued that the background of his emergence as a micro-celebrity was due to sharing photos on Instagram, which then generated responses from many people.

Third, encouragement from the environment. Encouragement from the surrounding environment comes from micro-celebrities on Instagram, work, and peers. This is corroborated by the statement of informant TR, who admitted that she was inspired by other microcelebrities and the income they earned. External encouragement was also experienced by informant WD, who said that his work as an MC and radio announcer in the past was one of the factors he could get a lot of followers from his connections.

The cause motive that comes from environmental encouragement in becoming a micro-celebrity is also reinforced by the statements of informants NB and ND. Informant NB said that she became a micro-celebrity because of the encouragement of her late

boyfriend. ND also said that the encouragement from her close friend led ND to become a micro-celebrity.

### **Purpose Motive**

First, to inspire others. There are different inspirations that informants want to convey by becoming Muslimah micro-celebrities on Instagram, namely inspiring hijab styles and inspiring people to wear hijab. Informant TN reinforces this motive with her statement of wanting to inspire others to be better and to use the hijab. According to Jones (2010), the use of hijab now conveys not only the idea of promoting new styles, but also about 'ownership' of styles and combinations of styles (Jones, 2010). This is reinforced by Tania's statement, who expressed her desire to inspire others to wear the hijab style that distinguishes her.

Informant NB also emphasized that her motive for wearing the hijab was to inspire others to be more confident in wearing the hijab. In addition, she wants to help Muslim women who have difficulty finding a hijab style for themselves. This is supported by the interpretation of informants WD and ND, who hope that their hijab will inspire other Muslim women to wear hijab.

Second, to explore the field of hijab fashion. This motive is supported by the statement of informant TR who stated that she wanted to explore herself in the field of hijab fashion. This is in line with Baulch & Pramiyanti's (2018) statement that hijab style is not just a floating sign, but an identity that can be adopted for Muslim women (Baulch & Pramiyanti, 2018).

Third, self-improvement. Informant WD reinforces the motive of self-improvement as the purpose of hijab because she wants to cover more aurat and pay attention to the clothes she wears. This was also stated by informant ND, who hoped that she could cover her aurat more tightly and pay attention to the clothes she wore to comply with Islamic law.

### **Conclusion**

Constructed by Muslimah micro-celebrities on Instagram into three themes: (1) the definition of Muslimah, namely Muslim women who practice Islamic law, (2) through clothing, namely covering the aurat according to Islamic law, (3) through upload content,

namely displaying positive content and not exposing the aurat, and (4) through endorsed products, namely selecting positive content and not exposing the aurat.

(3) by uploading content, namely displaying positive content and not exposing the aurat, and (4) by endorsing products, namely selecting products received so as not to deviate from Islamic teachings.

The research informants also have certain motives underlying their becoming micro-celebrities on Instagram, namely the motive of using Muslimah symbols and the motive of becoming a micro-celebrity on Instagram. In using Muslimah symbols in the form of hijab, the motive is divided into two, causal of motive and motive for archieving goals. The causal motive consists of (1) the fulfillment of Muslimah duties, (2) encouragement from family, and (3) encouragement from the environment. The motive for archieving goals consists of: (1) fulfilling religious obligations, (2) protecting oneself, (3) breaking the bad stigma against Muslim women, (4) inspiring others, and improving oneself. The motives of Muslimah microcelebrities to become Muslimah microcelebrities on Instagram are divided into two, causal motive and the motive for archieving goals. The causal of motive consists of: (1) having distinctive characteristics, (2) regularly sharing content, and (3) encouragement from the environment. Meanwhile, the motive for archieving goals consists of: (1) inspiring others, (2) exploring the field of hijab fashion, and (3) improving oneself.

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## The Roles and Rights of Women in the Modern Era from an Islamic Perspective

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### **Abstrak**

Peran dan hak perempuan di era modernitas telah mengalami perubahan yang signifikan. Akan tetapi perempuan terkadang menjadi obyek ketidakadilan sosial dalam kehidupan masyarakat dan diistilahkan sebagai makhluk second class. Islam memberikan penjelasan dalam alquran serta hadis bahwa tidak ada perbedaan hak antara laki-laki dan perempuan semua memiliki kesempatan yang sama untuk berkembang dalam berbagai sektor kehidupan. Penelitian ini menggunakan metode kualitatif dan kajian literatur. Obyek penelitian peran perempuan dan, hak perempuan dalam perspektif islam. Hasil penelitian 1) menjelaskan peran dan hak perempuan dalam perspektif islam. 2) menjelaskan tantangan dan hambatan perempuan masih menghadapi diskriminasi dan keterbatasan pada pendidikan dan peluang ekonomi serta sektor lainnya. Hambatan tersebut antara lain dipicu oleh norma sosial yang kuat, interpretasi agama yang konservatif, dan tantangan sosial budaya serta struktural. Kondisi ini perlu diatasi untuk mencapai kesetaraan gender sepenuhnya.

**Kata Kunci:** *Peran perempuan, Era modernitas, Perspektif islam*

### **Abstract**

The role and rights of women in the modern era have undergone significant changes, particularly in the last few decades. Nevertheless, women are occasionally the victims of social injustice and are consequently regarded as inferior beings. The Islamic tradition, as set forth in the Quran and the hadith, espouses the view that there is no distinction between the rights of men and women. Both genders are provided with an equal opportunity for personal and professional growth across a range of societal roles. This research employs qualitative methods and a literature review. The

objective of this research project is to examine the role of women and their rights in the context of Islamic teachings. The study will address two key objectives. The primary objective of this study is to elucidate the role and rights of women in an Islamic perspective. The objective is to identify and analyze the challenges and obstacles that women continue to face in accessing equal educational and economic opportunities, as well as other sectors. These obstacles are shaped by a complex interplay of social norms, conservative religious interpretations, and socio-cultural and structural challenges. To achieve complete gender equality, it is imperative to address these impediments and dismantle the structural barriers that impede women's advancement.

**Keywords:** *Women's role, modernity, Islamic perspective*

## **Introduction**

During the Jahiliyyah period, women were accorded no status in society and were consequently undervalued. The prevailing view was that women's primary responsibilities were limited to childbirth, domestic duties, and childcare. Women at that time were only regarded as servants, could be traded, and were not entitled to receive property as dowry or inheritance (Muhammad al-Ghazali). Consequently, the birth of a daughter was perceived as an unfortunate occurrence, and in some instances, the infant was buried alive. (Ath-Thabari, 1420 H)

Islam is a religion that is free from the tyrannical shackles of slavery, equal rights, and never emphasizes or highlights one anatomical community alone. Islam is a religion that espouses love and compassion for all people (Kasmawati, 2013). Women constitute half of society and are thus partners of men in the collective endeavor of maintaining and improving the condition of the planet. They also facilitate processes of empowerment. Through collaboration, the functioning of society can be optimized, facilitating the advancement of social and economic development. Furthermore, the principles of justice and moral rectitude can be upheld. Islam provides comprehensive protection for the civil rights of women, ensuring their obedience in fulfilling their responsibilities through various transactions, including commercial transactions, contracts, grants, wills, and other legal instruments (Fatimah, 2015)

The nature of women in Islam is often perceived by the public, scholars, and Muslims alike as existing along a spectrum of two opposing extremes. One perspective asserts that women in Islamic society are subjected to oppression, while another maintains that Islam affords women a distinctive and unparalleled status within the realm of religion and culture (Samsul & Hasibuan, 2011). The Quran and hadith do not prohibit women from pursuing education (Munir M. M., 1982). Similarly, Islam encourages both men and women to engage

in scholarly pursuits. The Prophet stated that studying is an obligation for Muslims, regardless of gender. Prior to the advent of Islam, a small number of women were literate, though their literacy was largely confined to certain social circles. However, following the advent of Islam, women were granted the liberty to pursue learning and expand their knowledge base. The Prophet himself underscored the importance of a kind and benevolent husband, a sentiment that further reinforced the notion of gender equality within the Islamic community (Samsul & Hasibuan, 2011). Consequently, the education of women flourished. Muhammad Amahzun posited that during the Medina period, the activity of studying was not exclusively dominated by men. Furthermore, women are afforded considerable opportunities, including a designated day for learning the teachings of the Prophet Muhammad SAW. The Prophet SAW consistently advocated for the value of educating women.

The nature of women in Islam is often perceived by the public, scholars, and Muslims alike as existing along a spectrum of two opposing extremes. One perspective asserts the advent of modernization in a multitude of fields, coupled with the exponential growth of science and technology, has precipitated a transformation in the patterns of women's movement and activity. Furthermore, it has exerted a profound influence on the ideologies, thoughts, and opinions of women regarding their erstwhile roles. The advent of modernity has transformed the lifestyle of women who previously occupied the domestic sphere, engaging in the management of the household. In the contemporary era, a significant proportion of women have assumed professional roles, thereby attaining financial autonomy. In the contemporary era, women are more assertive in demanding and expressing their rights. This encompasses the entitlement to equality with men in all matters, including the right to actively engage in public activities (Asriati, *Women's Career in Islamic View*, 2014). In the contemporary era, women are not merely active in domestic life; many are also engaged in social activities, including those related to education (Pratomo, *Education and Labor Force Participation of Women in Indonesia*). An analysis of the U-Curve Hypothesis was conducted in 2017. The concept of modernity can be understood as an effort to challenge the constraints of tradition, particularly the traditional dogmas that restrict individuals' autonomy in thought and action. (Venn, 2000)

The contribution of women to the field of education is irrefutable; however, it is arguably less substantial than their impact in the realms of politics and government (A. Samad, 2016). It is commonly accepted among experts that women have an essential role to play in the advancement of generations and nations. In consideration of their academic qualifications and personal integrity, women are able to assume a prominent and influential role. It is they who shape, determine, and color

the quality of the nation's younger generation. It is therefore reasonable to assert that the quality of the younger generation of idealists is largely dependent on the influence of women. An Arabic proverb states, "Women are the pillars of the country. If they are virtuous, the earth is virtuous; if they are corrupt, the earth is corrupted." (Isnaini). There is a common perception that the domain of science is exclusively male dominated. Women have not kept pace with developments in the sciences. Indeed, numerous women have made significant contributions to the advancement and evolution of science throughout its extensive history. The term "education" is defined as the collective effort of individuals, regardless of gender, to effectively and successfully disseminate values, customs, and ideal ways of life in a manner that is both sustainable and conducive to the continued development of human society. (Lilianti, 2017)

The role of women in Islam has been a topic of considerable public debate for many years, typically involving a range of conflicting opinions and viewpoints. Even though Islam affords women several clear rights, a multitude of traditions act as a barrier to their ability to achieve their full potential. It is therefore probable that the issue of women's rights is of little concern to them, as they seek to enjoy the same educational, political, economic, and social rights as men. In Islamic tradition, women are regarded as mothers, and their domestic duties are considered the pinnacle of virtue. Nevertheless, this perspective is contested by numerous contemporary Muslim women who aspire to pursue professional careers and assume more active roles within society. Considering the ongoing developments in technology and globalization, a growing number of contemporary Muslim women are advocating for a transformation in the traditional perception of the role of women within the context of Muslim society. They seek to be granted the same educational, political, economic, and social rights as men. In accordance with both legal and customary norms, as well as religious tenets, the status of women is regarded as inferior to that of men.

Nevertheless, this perspective continues to be a subject of contention in numerous Muslim-majority countries, where there is a tendency to adhere to long-standing traditions and values. Additionally, there is a discourse on the appropriate exegesis of the Qur'an and Hadith in relation to the role of women in Islam and its contemporary applicability. However, since the Second World War, there have been notable shifts in the status of women, largely because of the introduction of Western-style education systems in schools across the globe. The concept of emancipation, namely the establishment of equality between women and men in political and legal matters, emerged. Despite the ongoing debate surrounding the extent to which women and men can be equal in various aspects of life, the reality is that in many cases, women continue to fight for equality and begin to gain rights, thereby combining tradition and modernity.

There are also many examples of Muslim women who have achieved success and become leaders in various fields. For example, Malala Yousafzai, a human rights activist who fought for women's education and women's rights in Pakistan precisely in the swat valley of tehrik-i-Taliban Pakistan where at that time girls were prohibited from attending school. And a political activist and

Nobel Peace Prize winner who led the revolution in Yemen. Overall, the role of women in Islam is still a complex and evolving issue, and although there are still many challenges, many modern Muslim women have shown that they can fight for their rights and play an active role in society.

Therefore, in this paper we will discuss the role and rights of women from an Islamic perspective.

## **Research Method**

This research employs a descriptive qualitative methodology, with the findings supported by a comprehensive literature review. The subject of this research is an examination of the role of women, women's rights in education, and the Islamic view of the role and rights of women. This analysis is conducted from an Islamic perspective. The data collection techniques employed were documentation studies and observation. The data analysis is of a qualitative nature.

## **Research Finding**

### **The Roles and Rights of Women in Education in the Modern Era**

The Paradigm of Islamic Education in the Modern Era

The 2003 Indonesian Education System Law (No. 20) defines education as "a conscious and planned effort to create an atmosphere of learning and development so that students actively cultivate their potential for religious, spiritual strength, self-control, and personality, intelligence, morality, and the nobility of character, as well as the skills that they themselves and society require." The Big Indonesian Dictionary (KBBI) defines "education" as a word derived from "didik," with the suffixes "pe" and "an." This etymology indicates that the term signifies a method, approach, or activity of guidance and instruction. The act of teaching can be interpreted as a method of influencing the ethical and behavioral development of individuals or communities, with the goal of fostering self-confidence and maturity. This process occurs through various means, including education, learning, leadership, and personal growth.

From an etymological perspective, education can be defined as a process that alters the attitudes and behaviors of an individual or group of individuals, with the objective of fostering human maturation through teaching and training activities (KBBI, 2000). Education can be defined as all learning activities that occur throughout an individual's lifespan in any given context. Education occurs within the context of one's lived experience, manifesting in diverse forms and levels. It serves to facilitate the unfolding of an individual's inherent potential. Such learning activities facilitate human growth and development, enabling individuals to become more mature, intelligent, and capable. In essence, education is a system of change that facilitates maturity, intelligence, and self-development. The individual exhibits physical maturity, mental intelligence, and mature behavior.

These three objectives constitute the cultural framework of human life (Suparlan, 2008). In the strictest sense, education is synonymous with the institution of the school. This system is applicable to individuals who are enrolled in an educational institution, whether at the primary, secondary, post-secondary, or university level. The father of education, Ki Hajar Dewantara, is renowned for his teachings, most notably "Ing Ngarso Sung Tulodo" (in front by example) and "Ing Madyo Mangun Karso" (in the middle by work).

The concept of Islamic education encompasses several related terms, including ta'lim, ta'dib, and tarbiyah. The term "ta'lim" is typically utilized to delineate the pedagogical process, whereas "ta'dib" is defined as moral education, or the education of manners. This is referred to as tarbiyah, which signifies the act of training or teaching. In his analysis, Al Attas (cited by Langroll) presents a comparative overview of the three educational terms, delineating their respective meanings as follows: The term ta'lim is defined solely as "teaching," which limits its scope to a lesser degree than that of the term "education." In other words, ta'lim represents only a portion of the educational process. In contemporary Arab countries, the term "tarbiyah" is employed to denote several distinct meanings. The term "tarbiyah" is used to denote the act of caring for or protecting, as well as nurturing, which is commonly applied to animals and plants. Concurrently, the concept of education is integrated from its denotation of the act of teaching to encompass the entire social context. The term ta'dib is considered to have a more appropriate meaning. This is because the description of education derived from the meaning of ta'dib is not too narrow, encompassing only teaching and not including other living things, thus limiting its scope to humans. (Langgulong, Principles of Islamic Education, 2003)

Meanwhile, Yusuf Qardawi posits that Islamic education is the education of the whole person, encompassing the mind and heart, the physical and spiritual, morals and skills (Qardawi, 1980). Hasan Langgulong defines Islamic education as the preparation of the younger generation to assume roles that contribute to the betterment of the world and the achievement of spiritual fulfillment in the afterlife. This entails instilling knowledge and Islamic values that align with human endeavors, particularly the pursuit of virtue and the attainment of positive outcomes in this life and the next. He further elucidated that Islamic education, as previously defined, is a process of individual formation based on Islamic teachings revealed by Allah to Muhammad. This process aims to cultivate individuals who embody the highest moral standards and are capable of fulfilling their duties as caliphs on earth in a complementary framework. Such an approach is designed to foster collective well-being in this world and in the hereafter. The objective of educational work is to

Islamic education has undergone significant shifts at the level of paradigms, methods, and strategies, with the aim of developing a modern and contextually relevant approach to Islamic education. Furthermore, it is imperative that Islamic education remains aligned with the ideals and goals set forth in the Quran and Hadith, as well as with the national education goals, principles, and national philosophy. The principle of Al hifzu 'ala qodiimi as shoolih wa al akhzu 'ala Jadiidi al Aslah



(preserving good traditions and introducing new, better traditions) is a paradigm mantra that is useful for progress, continuity, openness to innovation, transfer of science and technology in the development of Islamic education. (Rahman, 2019)

### **The Rights of Women and Men at Education in Islamic Perspective**

The Qur'an does not impose any limitations on the educational rights of men and women in Islam. The Qur'an places great emphasis on the idea that the most esteemed individuals in the eyes of Allah are those who adhere to a pious way of life. There is no discrimination between women and men (Firdaus, 2019). The topic of gender and education is a relatively new area of focus in the field of education, with education policy at the global level increasingly addressing this issue, particularly in the context of Islamic education (Arisandy, 2016). Islam places a high value on the role of women and affords them a prominent position in society (Muis & Arifuddin, 2018). It is incumbent upon women to possess knowledge in order to educate the next generation and to enhance their standard of living.

In the domain of education and pedagogy, Islamic teachings espouse the equality of women and men in terms of their entitlements. This is elucidated by the verses of the Qur'an and the traditions of the Prophet SAW, which include, among others, the words of the Prophet SAW: "Seeking knowledge is obligatory for every Muslim and Muslimah" (HR. Muslim). In another account, the hadith is presented as follows: Abu Said Al-Khudri (r.a.) is reported to have said: A woman approached the Prophet and said: "O Messenger of Allah, men have collected all your hadiths, so grant us a day's instruction, so that we may learn from Allah through you." The Prophet SAW responded that on a specific day, they would convene in that location. Consequently, the women assembled, and the Prophet SAW approached them and imparted religious knowledge (HR. Bukhari and Muslim). Furthermore, Islam is notably consistent in its protection of women's empowerment rights through the educational process (Arif, 2018). Al-Qabis' emphasis on education is not exclusive to boys; he also advocated for the importance of educating girls, viewing it as a necessity on par with educating boys (Munir M. M., 1987). He held the view that women are intelligent individuals who possess effective communication skills and are intellectually capable (Anshori, 2015). Similarly, Ridha's opinion is that the Qur'an and al-Sunnah address numerous issues related to.

**Islamic Perspective on Women's Rights in the Workplace and Other Areas**

Islam places women in an esteemed position with the revelation of the Prophet Muhammad (SAW) and allows them to engage in diverse fields of work in accordance with their nature, thereby contributing to the development of society. Islam, whose norms originate from divine revelation, has positioned women in a highly esteemed and noble role, aligning them with men in humanitarian matters and rights.

In terms of employment, the Quran does not explicitly prohibit women from working. Any work that is considered a righteous deed is permissible for both men and women. Furthermore, the Quran promises both genders a good livelihood (*hayatan thayyibah*) (QS. Al-Nahl: 97).

Additionally, women serve as intermediaries for the creation of humanity on Earth, as ordained by the Creator. Women are uniquely positioned to contribute to the perpetuation and nurturing of the human race through their capacity to conceive, give birth, and educate their offspring. The role of mothers is undoubtedly a challenging one.

A number of concrete examples illustrate the evolution of the role of women in the modern era. One area where significant changes have occurred is in the field of education. Historically, access to formal education for Muslim women may have been constrained. In the modern era, however, the importance of women's education has become increasingly apparent. A considerable number of Muslim countries have implemented measures to enhance the accessibility of education for women. Consequently, Muslim women are now able to pursue not only fundamental educational opportunities but also more advanced forms of learning.

**Political Participation:** The role of women in politics has also undergone significant changes. In the past, the political participation of Muslim women may have been constrained or even prohibited. Nevertheless, Muslim women are currently engaged in political activities at various levels of government, including as members of parliament, ministers, and other political leaders.

**Career and Entrepreneurship:** Furthermore, Muslim women are becoming increasingly active in the professional sphere, pursuing careers and engaging in entrepreneurial activities. A considerable number of Muslim women.

**Women's rights:** The evolving role of women in Islam has also had an impact on the status of women in society. A considerable number of Muslim countries have enacted legislation that guarantees equal rights for women and men, encompassing areas such as inheritance rights, rights within marriage, and rights to reproductive health. Terminist movements in the Muslim world persist in their efforts to advance women's rights and address gender injustice.

Some of the forces that have resulted in the marginalization of women in historical contexts have also perpetuated discriminatory attitudes towards women through the creation of negative and passive images of women. (Mernissi, 2000, pp. 117–118)

These changes have also encountered challenges and resistance in some cases. Some conservative segments of society may oppose these changes and maintain traditional views on the

role of women in Islam. Furthermore, there are socio-cultural and structural challenges that must be addressed in order to achieve comprehensive gender equality. In contrast to the minority view of women, Mernissi posits that Islam espouses the notion of the individual as a subject with autonomy and a sense of self-determination that endures throughout one's lifetime. (Mernissi, *The Veil and the Male Elite: A Feminist Interpretation of Women's Rights in Islam*, 1991)

### **Factors Impeding the Attainment of Gender Equality**

The advent of modernization in a multitude of domains, coupled with the exponential growth of scientific and technological advancement, has transformed the manner in which women engage in activities and has influenced their ideologies, thoughts, and opinions regarding their erstwhile roles. The contemporary era has witnessed a profound transformation in the lifestyle of women. Whereas previously they were largely confined to the domestic sphere, engaged in the performance of household tasks, the advent of modernity has seen a significant shift in this pattern of behavior. In the present day, a considerable proportion of women have assumed careers and have attained financial autonomy. In the contemporary era, women are more assertive in demanding and expressing their rights. This encompasses the entitlement to equality with men in all matters, including the right to actively engage in public activities (Asriati, *Women's Career in Islamic View*, 2014). In the present era, women are not merely active in domestic life; rather, they are also prominent figures in social life. (Pratomo, "Education and Labor Force Participation of Women in Indonesia: An analysis of the U-Curve Hypothesis (2017)

The concept of Islamic modernization can be defined as an understanding or tendency that aims to reconstruct and correct the values contained in Islamic teachings in a manner that aligns with the needs and meanings of Muslims in the present era (Azra, 2001). It may also be conceived of as an ideology, current, or movement that seeks to rectify and reinterpret Islamic values in a manner that aligns them with the demands and developments of the contemporary era. This is not a question of introducing a new form of Islam; rather, it concerns the evolution of Islamic beliefs and practices over time (Salim, 2017). The modernization of Islamic education represents a shift in traditional Islamic thinking and educational systems towards new and improved standards in accordance with contemporary times.

In the modern era, the role of women in Muslim societies has undergone a significant transformation. Muslim women are increasingly engaged in a range of fields, including politics, education, business, and professional careers. A considerable number of Muslim countries have enacted legislation that guarantees equal rights for women and men, including the right to vote and to be elected to office. The apparent disparity between men and women in values and behavior—or, as Janet A. Kourany notes, the fact that gender is "a basis for defining the different contributions that men and women make to culture and collective life by dint of which they are as man and woman"—is a topic worthy of further investigation.

The distinction between genders is what gives rise to gender injustice. As a result of the developments, Muslim women are also becoming more active in women's organizations and feminist movements that advocate for gender equality. Feminist thought forms emerged in Muslim societies that experienced a number of significant historical developments, including modernization, urbanization, the formation of modern states, colonialization and imperialization, national independence movements, wars and aggression, and democratization. (Badran, 1995). However, these changes were also met with challenges and obstacles. Muslim women continue to encounter discrimination and restricted access to education and economic opportunities. These factors include:

The presence of robust social norms and the prevalence of conservative religious interpretations represent significant obstacles to the advancement of women's rights in Muslim societies.

## Conclusion

. The status of women's education in Islam has undergone a significant transformation towards greater alignment with modernity. However, despite this progress, several challenges and obstacles remain. Islam does not restrict the right to education based on gender. The Quran asserts that the most esteemed individuals in Allah's eyes are those who are pious, regardless of gender. It is thus imperative that women be afforded equal opportunities to access education and develop their potential. In addressing the role of women in Islam between tradition and modernity, it is essential to pursue a convergence of Islamic traditions and values with aspects of modernity that advance gender equality and human rights, through processes of negotiation, discourse, and mutual respect.

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## The Meaning and Relevance of Social Piety in Muslim Societies

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### Abstrak

Dapat diamati bahwa kemajuan pemahaman dalam komunitas tertentu sering kali berfungsi untuk menerangi keberadaan dan pentingnya sistem kepercayaan agama. Hal ini dibuktikan dengan adanya etalase-etalase formal dan ritual-ritual keagamaan. Sebaliknya, apresiasi terhadap penerapan ajaran agama yang bersifat universal dalam konteks sosial kehidupan masyarakat masih kurang. Hal ini mendorong peneliti untuk melakukan penelitian. Penelitian ini mengacu pada teks-teks kesalehan dalam Al-Qur'an yang disebutkan dalam berbagai bentuk. Dalam bentuk kata benda (isim), lafadz al-shālihāt, lafadz al-shālihūn/al-shālihīn, dan lafadz shālihan. Selain itu, bentuk kata kerja (fi'l) berasal dari akar kata shaluha dan aslaha. Penelitian ini menggunakan pendekatan analisis kualitatif, dengan analisis isi yang digunakan untuk memeriksa teks-teks tersebut. Teks-teks tersebut bersifat deskriptif dan verbalistik, yang diambil dari Al-Qur'an dan Hadits. Untuk menguraikan data, penulis menggunakan berbagai pendekatan, termasuk pendekatan filosofis, semantik, dan sosiologis. Temuan penelitian ini menyajikan eksplorasi makna, atau isi, dari ayat-ayat kesalehan sosial, yang menunjukkan keterpaduan konsep kesalehan sebagai ekspresi kesadaran sosial.

*Kata kunci : Makna Kesalehan Sosial , Pendidikan Bermasyarakat,*

### Abstract

It can be observed that the advancement of comprehension within specific communities often serves to illuminate the presence and significance of religious belief systems. This is evidenced by the presence of formal storefronts

and religious rituals. Conversely, there is less appreciation for the application of universal religious teachings in the social context of community life. This prompted researchers to embark on a study. This research draws upon the texts of piety in the Qur'an, which are mentioned in various forms. In the form of nouns (isim), lafadz al-shālihāt, lafadz al-shālihūn/al-shālihīn, and lafadz shālihan. In addition, the verb form (fi'l) is derived from the root words shaluha and aslaha. This study employs a qualitative analysis approach, with content analysis used to examine the texts. These are descriptive and verbalistic in nature, drawn from the Qur'an and Hadith. To elaborate on the data, the author employs a variety of approaches, including philosophical, semantic, and sociological. The research findings present an exploration of the meaning of the matan, or content, of the verses of social piety, demonstrating the cohesion of the concept of piety as an expression of social awareness.

*Keywords: Meaning of Social Piety, Social education*

## Introduction

The Qur'an, as a holy book, is not only a guide for Muslims, but also a constitution for the life of mankind in all spheres. The Qur'an contains various elements of universal messages of piety and salvation in overcoming the problems of human life in the world to achieve happiness in the hereafter. One of the main purposes for which the Qur'an was revealed is to create a pious individual consciousness and to awaken the spirit of social piety, because the Qur'an contains various values of instilling divine faith and social laws that make the world protected from various deviations. There are 18 verses in the Qur'an that explain about piety and concretely through verbal descriptions explained in Q.S. Al-Baqarah verse 177 (Faruq, 2019). Therefore, Islam and the Qur'an have an important function in regulating three relationships for human beings, which include relationships with God, relationships with themselves, and relationships with society.

Piety must be possessed by religious people because piety is a result that shows that a person has truly learned, believed, and implemented religious teachings in his or her life. A person's piety can be seen in his or her behavior or conduct. Quraish Shihab has explained the definition of the word pious, the word pious means the end of harm or something useful and appropriate (Hadi, 2015). Therefore, the word good deeds can be interpreted as "all actions that are carried out with full awareness to achieve maslahat and prevent mafasid, namely things that are damaged and harmful". In other words, all work that is in accordance with one's function, nature, and ability.



As for Azzamakhshari (467 H- 528 H) defines the word pious specifically as someone who has good character that is pleasing to Allah SWT because of that, pious people are Muslims. In the Qur'an, which is a religious guide for Muslims, there are values of piety that Muslims must implement. The Qur'an, which is both a book and a guide, must be studied.

The truth of the Qur'an has also been proven through research by scientists. The miracles revealed by Allah to the prophets are a form of the truth of the Qur'an and all natural phenomena that occur are explained in the Qur'an as proven by the scientific research conducted (Athar, 2019). What needs to be emphasized is how to see the quality of Muslims' understanding of the content of the Qur'an.

This is certainly very important considering that the Qur'an is the life guide of Muslims, which, if properly implemented, will have a good impact on the lives of Muslims and will certainly affect the development of the world. The verses contained in the Qur'an become an implementation of education. Allah revealed the verses of the Qur'an as a true source of learning for mankind, and they can be used as the basis of education in the learning process. As is done by scientists who see the correspondence between the verse of the Qur'an and the existing scientific truth.

If you trace the substance of each context of the existing piety text, you will feel the social dimensions it contains. Understanding the text of the Qur'an by limiting it to the framework of ritualistic piety will feel far from the true purpose of the creation of the text itself. Therefore, it is important to translate and transform formal doctrines and religious rituals into the realm of social piety and real practice in order to provide help and defense of human values for the mustad'afin. This is what distinguishes this research from other studies that discuss the verse of piety in the Qur'an.

Most religious followers tend to display the formality of their worship rituals to show their identity in religion, they perform their worship obedience to Allah Swt by exerting all their abilities in carrying out the teachings of their religion. But at the same time they are ignorant, they actually leave the essence of worship that is very valuable in their daily lives, a worship that has a positive social value effect on the surrounding environment. If religion is involved or involved in a destructive context, then actually destructive movements in the name of religion are not exactly said to be acts of piety.

The ideal piety according to the Qur'an is a piety that synergistically combines ritual piety and social piety. The problem is that ritual piety cannot be measured if it remains in its framework. Ritual piety will be more measurable if it has been grounded in the realm of

social piety. Thus, it can be affirmed that ritual piety without social piety is meaningless piety for social life.

The scope of piety itself is not limited to individual worship activities, but also includes collective piety. Piety does not stop at ritual activities alone, such as midnight worship by multiplying rak'ahs, prostrations, multiplying prayers, and dhikr in solitude, but what is expected in piety is to perform worship by involving and praying for others, both close family, congregation, and surrounding community, such as praying in congregation, praying together, kubro istighotsah, jamiyah tahlil, nariyah, hadiyu, and others.

### **Research method**

The type of research used is qualitative research, which is research that explores a person's or group's thoughts about something through representative literature data that is relevant to the subject of the research. This type of research is called literature or library research. Literature research is a research technique that collects data and information through books, journals, and various other writings related to the research.

This research is also included in the descriptive qualitative research. Furthermore, this research takes the form of describing the content of the Qur'anic verses about piety. This research aims to conduct a study of the Qur'anic verses with the method of analyzing the Qur'anic verses and describing the meaning of the content of the verses of the Qur'an.

The main subject of this research is the characteristics of the verses of the Qur'an that are conceptually and contextually related to verses of piety. This study elaborates on the Qur'anic verses of piety, which are mentioned hundreds of times in various forms. Both in the form of nouns (*isim*), such as in the form of *lafadz al-shālihāt*, in the form of *lafadz al-shālihūn/al-shālihīn*, and in the form of *lafadz shālihan*. In the form of verbs (*fi'l*), both from the root *shaluha* as much as and how much from the root *aslaha*. Qualitative analysis was used in the research to conduct the review process. The review is carried out using content analysis where the texts studied are descriptive and verbalistic.

Meanwhile, to elaborate the data, it uses several approaches, namely philosophical, semantic and sociological. In analyzing the Qur'anic verses, the method that will be used is the Qur'anic verse analysis method of study. This method seeks to explain several verses from different aspects in accordance with the views, tendencies, and explanations of piety. This method explains the verses of the Qur'an and elaborates the texts of piety in the Qur'an. In this study, we have chosen Qur'anic verses about piety and their meaning in relation to social life.

## Research Finding

In the Qur'an, there are basically many verses that explain the meaning of piety, reaching hundreds of verses. The Qur'an, which contains verses or divine words, was revealed with the aim of giving an appeal and as a guide for Muslims in their daily life.

to live well in the world. The Qur'an tells people to be a people of tolerance and openness. The Qur'an instructs Muslims to invite non-Muslims to "kalimatun sawaa" (common ground). The lack of tolerance among followers of different religions, the lack of recognition of the right of every religion to live anywhere on this earth, and the sense of superiority of religion have been the causes of bloodshed and violence. Therefore, it is necessary to spread the values and thoughts of religious pluralism and tolerance through various dialogues. Although efforts have been made for dialog, the results of the dialog do not reach the lower levels of society. The Hadith narrated by the Prophet Muhammad is also said to be an explanation of the existing Qur'anic verse. Thus, the Qur'an and the Hadith are used as the main guidelines for all aspects of Muslim life, starting with the Sharia, Fiqh, and others. In this results chapter, several verses related to piety from the Qur'an and Hadith and their implementation in daily life will be explained.

## The Qur'anic Concept of the Meaning of Social Piety

Conceptually, to find out the verses that talk about social piety in the Qur'an, the characteristics include. Every verse that uses the plural form of mukhotob automatically indicates that the verse is talking about "social piety" as Allah SWT says:

اقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

"Establish prayer and pay Zakat."

In addition, to know the verses of piety can be seen from the words that have the meaning of piety among others: is the word صلح and its derivatives in the Qur'an mentioned 180 times. So also found the word that has the same meaning with the word piety such as the word البرّ (virtue) mentioned 20 times with 7 word forms, the word الحسن mentioned 194 times with 28 word forms, the word الخير is mentioned 186 times with 4 word forms, the word الطيب is mentioned 51 times with 12 word forms, the word المعروف is mentioned 39 times with 3 forms

Individual acts of good deeds that have a social impact can be categorized as social piety when they are performed in congregation, such as Friday prayers, Eid prayers, Istisqa' prayers, and others. Therefore, individual acts of good deeds that provide public benefits can be called social worship or social piety because the role of this worship such as Friday

prayers seems so clear in building a society that adheres to the commandments of Allah SWT when each member of the community performs it with full sincerity and commitment.. Likewise, they do amar ma'ruf and nahi munkar. There are some individual acts of piety that have a social impact, such as zakat, almsgiving, and hajj, which, if performed with sincerity and without selfishness, will have a social impact in building a strong society. The Qur'an has characterized social piety with the term "itsar", which means putting others before oneself.

### **The Meaning of Social Piety in Context (Community Life)**

Islam is not only a religion that takes care of the spiritual and aqidah, but it is also a guardian of the system and state, civilization, life order and social constitution. If the meaning of faith is embedded in the heart, the soul will radiate light through the rays of rabbani guidance, it will be a source of every good. If the worship of Allah SWT is performed correctly and earnestly, it will increase the sense of piety and clean character of a person. The person will then be able to prioritize social life because the purpose of worshipping Allah SWT sincerely and expecting His pleasure as part of tarbiyah (education), tahdzib (improvement), and taqwim (straightening up). Allah SWT is the richest of all worlds, therefore the testimony of the two phrases of the Shahada is evidence of glorification and pride for man. Therefore, he should not be subject to his fellow human beings. Prayers, which are a means of connecting a person with his Lord, serve to protect him from bad deeds and evil. Fasting aims at realizing its social fruits in the form of good fortune with piety and instilling the fear of Allah SWT in oneself either secretly or openly.

Hajj is a form of religious performance to achieve forgiveness and purification of the soul from sins. As for the worldly benefits, it is to unite the views of Muslims and strengthen the ranks of both those in the eastern and western hemispheres, in a sense of both joy and sorrow, as well as to introduce innovations and sources of wealth that help traders to transact with each other, exchange trade goods typical of the origin of each country, which ultimately can provide benefits for all (Al-Zuhayli, 1993).

In Islam, good deeds are honor and glory, the foundation of nobility of character and the path to success. Without them, a person cannot progress, cannot feel the passion of life. With good deeds, a person can live happily, can fill his emptiness, can even increase his wealth and property, and will certainly save him from God's punishment in the Hereafter, because God hates His unemployed servants. As psychologists say: "If you want to destroy someone, leave him without a job."

This world, with its lands and seas, its inhabitants, both men and women, is filled with various works and various occupations. Those who do such work think that they have done good deeds and that their deeds are accepted in the sight of Allah SWT. They are fulfilling their duty in this world in the best possible way. In reality, they do not realize the nature of the problem that among the works there are good and bad, there are pious and corrupt deeds, some are beneficial and some are harmful, some are in accordance with the commandments of Allah SWT and His guidance, some violate the commandments of Allah SWT and become misguided. (Al-Qardhawi, 1997) Among the habitual phenomena of civilized behavior is what Islam requires of a Muslim: to do good every day, to render voluntary services to the community, to help the weak become strong, to teach people who know nothing, to guide people who are lost, to help the weak and the needy. As Allah SWT says.

وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

"And do good that you may prosper." (QS. Al-Hajj [22]: 77)

Islam makes a Muslim like a spring full of goodness and benefit for the community around him. He does not count his wealth or his time. He is always grateful for the blessings of Allah SWT bestowed upon him and performs the rights of brotherhood that bind him to the community. Allah SWT has made it a sign of faith and has reconciled the bonds of brotherhood as He said:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Verily, the believers are brothers, so reconcile between your two brothers and fear Allah that you may find Mercy." (Q.S. Al-Hujurat [49]: 10).

One of the fruits of brotherhood is that a believer considers his brother as a part of himself. He feels happy when his brother is happy and sad when his brother is sad. This is mentioned in a Sahih Hadith:

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

"The faith of one of you cannot be complete until he loves his brother as he loves himself.

There are many verses in the Qur'an that speak about this since the beginning of its revelation in Makkah, which contain threats and warnings for those who ignore the feeding and drinking of the poor and do not encourage people to feed and drink the poor. (Alaih, 1949)

The following is a Makkiyah letter, namely the Word of Allah SWT QS. Al-Mudatstsir [74]: 28-44;

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ إِلَّا أَصْحَابَ الْيَمِيْنِ فِي جَنَّتٍ يَنْسَأَلُوْنَ عَنِ الْمُجْرِمِيْنَ مَا سَلَكَكُمْ فِي سَقَرٍ وَقَالُوا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ  
وَلَمْ نَكُ نُطْعِمِ الْمَسْكِيْنَ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِيْنَ

"Each one is responsible for what he has done, except the righteous who are in Paradise: they ask each other about the sinners, "What caused you to enter Saqar (Hell)?" They replied: "We were not of those who prayed, nor did we feed the poor.."

In the Sunnah, there are many hadiths of the Prophet (SAW) that tell us to do good deeds, such as feeding the poor. It was narrated from Abdullah bin Umar that the Prophet Muhammad SAW said, "Worship Allah, the Most Merciful, feed the poor, spread greetings, and you will certainly enter heaven in peace". (Al-Qardhawi, 1997) It was also narrated by Abdullah bin Umar that someone asked the Prophet Muhammad SAW, "What is good Islam?" The Prophet replied, "You feed and greet people you know and people you don't know.

The Sunnah of the Prophet Muhammad SAW has made social service as obligatory as Zakat or Sadaqah. But it is not only in the form of wealth, which only the rich can do, or in the form of work, which only the strong can do, or in the form of knowledge, which scholars have, or in the form of the political policies of those in office and those around them. What is meant is Zakat or social almsgiving that can be done by anyone based on his ability and potential that he can do, because Allah SWT never burdens His servants except according to what is given by Allah SWT.

Righteous deeds are not limited to worship and dhikr, such as reciting tasbih, tahmid, tahlil, and others, but include everything that is good for a person, his family, and his nation. The Qur'an encourages doing good deeds because they are accepted by Allah SWT. Allah SWT says:

لَهُ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

"It is to Him that good words will ascend, and good deeds He will exalt." (QS. Al-Fathir [35]: 10).

Also, the word of Allah in Surah Al-Anbiya [21]: 105 states.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

"And indeed, we have written in the Zabur, after it was written in the Az-Zikr, that this earth shall be inherited by My righteous servants.

There is a tendency in the attitude of some religious believers to show their existence and glory in religion through official religious activities and rituals. They do this to show them.

Taqarrub to Allah SWT is not limited to doing good deeds in the five pillars of Islam alone. This shows that one's piety is not enough to do good deeds that only benefit oneself, but it will be more perfect if doing good deeds can benefit oneself and the social environment

around him. If this is not the case, then religion has not played its role in establishing good social relations among members of the community. Therefore, in this state, religion is used only to improve the process of activities related to piety in individuals and has no connection with humanitarian matters.

From here, based on the above description, there are two kinds of piety, namely individual piety and social piety. The connection between the words "صلاح" (piety) and "فساد" (corruption) with development and justice is not clearly mentioned in the Qur'anic texts mentioned above, but it becomes clear when it is mentioned together with the word الأرض (earth), such as المفسدون في الأرض (they are the ones who cause corruption on earth).

Social phenomena that undermine social edifices such as injustice, murder, adultery, excess, extravagance, waste in the management of nature. Basically, piety in the Qur'an, even if civil values are not the basis, it cannot be marginalized from the record of faith, especially when it comes to earth piety, justice and development, which are the basis for the sustainability of a nation, and it also becomes earth piety. (Al-Hamid)

Therefore, it is necessary to instill in everyone's mind the correct understanding of good deeds, that good deeds are not limited to individual acts of worship, but also include collective good deeds, because they are part of a noble character. The perfection of his morals and piety has been made the purpose for which the Prophet Muhammad SAW was sent and the purpose of his message. Therefore, it is sufficient to prove the respect for moral values in the da'wah of the Prophet Muhammad SAW. (Al-Qardhawi, p. 257).

### **Relevance of Piety to Faith in the Lives of Muslim**

The perfection of one's faith is realized through the perfection of one's deeds. The act of good deeds becomes worthless if it is not accompanied by faith. It becomes a necessity for faith to give quality to good deeds. In fact, it is necessary for the existence of good deeds to be solid and strong. Likewise, good deeds are necessary for faith to have its fruits. In fact, it is necessary for faith to have its essence. The Prophet Muhammad said, "There is no faith without good deeds, no good deeds without faith. Faith is the basis of life. Because faith is the essential link between man and his existence, a binder that strengthens the existence of everything in this world with the One Creator. The binder leads him to a single rule that is approved by Allah SWT. Therefore, a foundation is needed to make the building stable.

The essence of faith belongs to all religions and faiths. The essence of faith is more open than Islam. Faith does not belong only to Muslims. Jews or Christians or Buddhists are believers as long as they believe in Allah SWT and there is recognition of faith in Allah

SWT in their hearts. The final attitude of religion and performance of religious duties is the presence of commitment and confidence in oneself as a servant of Allah SWT. Every act of worship should be only for Allah SWT. How many people act in the name of religion?

Discussions about faith are more important than matters of religious formality. This is because many people come from the same religion, but they are not the same in faith. Conversely, there are many people who belong to different religions but are united in faith. Faith is not limited to words that come out of the mouth, but must be embedded in a deep heart that will radiate light that plays a role in building a perfect human being. These principles draw attention to issues related to interaction between followers of different religions, especially between Muslims and Christians, in building tolerance.

Insan kamil (perfect human being) described by Imam Al-Ghozali is the perfect form of piety of mind and soul. In other words, a pious person is a believer who has spiritual awareness. He is known as a creature who always maintains a relationship with the Supreme Creator. A pious person does not forget his Lord. Allah SWT has forbidden to resemble people who do not observe the rights of Allah SWT. As Allah SWT says in Surah Al-Hasr: 19.

Sayyid Husein Nasr believes in this meaning of piety as mentioned above, where he sees that human beings are of two kinds, namely, the first is the holy man (pontifex), and the second is the earthly man (Promethean). The first is called traditional man, and the second is called modern man. Each has a different outlook on life.

The holy man knows himself and always tries to purify himself to the highest level and thinks in his work because he sees himself as a caliph in this life and is responsible for its prosperity because he realizes that he was created from the spirit of Allah's love.

The worldly man (Prometheus) forgets to meet his Lord in heaven. He always tries to defy the rules of Allah SWT and feels happy and at ease with the life of the world. He thinks that this world is heaven. His only goal in this life is to have as much fun as he wants, which makes him forget his Lord. He sees this life as a free market. Everyone can enter it freely and choose what he wants. Divine values, which are clean and pure, are lost on him, because purity is just an intoxicating dream in his eyes..

The above explanation explains that a pure and clean person is a pious person. His piety appears in his consciousness, in his thoughts, in his actions, and in his soul. Therefore, according to Sufism, this piety is not enough with good deeds alone, but requires more than that, namely the cultivation of ruhiyah consciousness, which can produce people in the image of divinity who have noble values.



To achieve this kind of piety, various efforts are required through the performance of all the duties and worship that are required along with contemplation. From this it follows that actions related to social affairs are not necessary, because all the worship and obligations performed are fulfilled by the spiritual values of righteous deeds that benefit the individual and those around him. If we pay attention to the activities of the Sufis and their books, we will find them full of information about the rules and instructions of worship that help to understand and translate the acts and words of worship into daily life, and the procedures for instilling values that come from within. For example, as Imam Al-Ghazali has explained, the types of worship that have high values, ranging from how to purify and maintain cleanliness to the movements in prayer and its secrets. When Imam Al-Ghazali talks about purification, his understanding of wudlu is different from that of other fiqh scholars.

Imam Al-Ghazali divided purification into four levels:

- a. Purification of body and soul.
- b. Purification of the limbs from bad deeds and sins.
- c. Purification of the heart from vile morals.
- d. Uprooting the values of shirk that exist in the heart.

From the above explanation, it is clear that pious deeds cannot be measured by dhohir deeds, but above all by the essence of worship. Therefore, when Ali Yafie talks about piety in general, he sees that it is not wrong to see a person's piety from his prayers, fasting, and Hajj. However, it would be better to see piety from various aspects, namely everything that a believer does, from purification to simplicity and sincerity, expecting only the pleasure of Allah SWT. Ali Yafie added that the piety mentioned is a concept developed in the world of Sufism that focuses on individual understanding, known as individual piety, not social piety.

The concept of cleanliness proposed by Ali Yafie and Imam Al-Ghozali will lead to a deep and comprehensive understanding. More than that, cleanliness has the same meaning as purification as understood by Sayyid Husein Nasr, which gives birth to simplicity and tawadlu and others that meet in the circle of devotion to worship Allah SWT.

Generosity and stinginess are divided into several levels. The highest level of generosity is itsar, which is doing good to others with one's wealth when one is in need. As for generosity, it is giving unneeded wealth to others who may or may not need it. Giving what one needs to others is more difficult. For generosity ends when one gives to others in the midst of one's own need. Unkindness leads to selfishness. Even in need. How many miserly people withhold their wealth even when they are sick. He does not want to seek medical

treatment. He follows his desires and cannot restrain his lust because he sees things in material terms.

Generosity is one of the morals of Allah SWT. Itsar is the highest level of generosity. One day, Aisha gave a hundred thousand dirhams in charity while fasting. She was wearing only wet clothes. Her maid said to her after she had given the money. I wish you had kept some for breaking the fast. Aisha said: I forgot and remembered my mother; if you had reminded me earlier, I would have done it. This is the example of a noble woman..

With this morality and social nobility, mosques were built in the early days of Islam. Schools were established. Waqf income was abundant. Foster homes were built to care for abandoned orphans. Therefore, our history is distinguished by waqf in the form of social good that we know is unparalleled in the history of civilization of nations. We have various waqf scattered throughout the Islamic world in the form of mosques, schools and hospitals.

## Conclusion

This study states that there is a strong relationship between faith and good deeds because it is found that the phrase *الذين آمنوا* followed by the word *عملوا الصالحات*. shows that piety has a strong relationship with the perfection of one's faith where both are inseparable parts of each other. Therefore, the perfection of one's faith is realized through the perfection of one's deeds. Deeds of righteousness become worthless if they are not accompanied by faith.

Piety encourages people to be a people of tolerance and openness and orders the muslimin to invite non-Muslims to the "sawaa set" (the same word), namely, there is a common point of convergence in studying the issue of social piety between the heavenly religions that distinguish their Sharia.

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## Social and Religious Dynamics: Study of the Nyuguh Tradition in Pasir Gaok Village Indonesia

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### Abstrak

Tradisi merupakan suatu hal yang turun-temurun dilakukan oleh sekelompok masyarakat dan sulit untuk ditinggalkan. Indonesia adalah negara dengan berbagai suku, ras, dan agama sehingga memiliki beragam tradisi di dalamnya. Salah satu bentuk tradisi yang ada dalam masyarakat ialah seperti prosesi penghormatan kepada arwah leluhur yang sudah meninggal. Di Kampung Pasir Gaok, prosesi atau tradisi tersebut disebut dengan Tradisi *Nyuguh*. Penelitian ini bertujuan untuk mengetahui bagaimana prosesi dan makna yang terkandung dalam tradisi *Nyuguh* di Kampung Pasir Gaok serta implikasi seperti apa yang didapatkan dari tradisi tersebut. Metode yang digunakan yaitu metode kualitatif. Pengambilan data dilakukan dengan cara wawancara, observasi, dan studi pustaka. Hasil penelitian ini menunjukkan bahwa tradisi *Nyuguh* dilakukan oleh beberapa masyarakat di Kampung Pasir Gaok yang masih kental terhadap budaya. Tradisi ini berimplikasi pada hubungan vertikal (hubungan kepada Tuhan) dan hubungan horizontal (hubungan sesama manusia atau sosial) pada masyarakat Kampung Pasir Gaok Indonesia.

*Kata Kunci: Tradisi Nyuguh, Prosesi Penghormatan, Kelompok Masyarakat*

### Abstract

Tradition is something that has been passed down from generation to generation by a group of people and is difficult to abandon. Indonesia is a country with various tribes, races and religions, so it has various traditions within it. One form of tradition that exists in society is a procession honoring the spirits of deceased ancestors. In Pasir Gaok Village, this procession or tradition is called the Nyuguh Tradition. This research aims to find out the processions and meanings contained in the Nyuguh tradition in Pasir Gaok Village and what implications are obtained from this tradition. The method used is a qualitative method in which data collection is carried out by means of interviews, observation and literature study. The results of this research show that the Nyuguh tradition is carried out by several communities in Pasir Gaok Village who are

still strong in their culture. This tradition has implications for vertical relationships (relationships to God) and horizontal relationships (relationships between humans or social groups) in the people of Pasir Gaok Village Indonesia.

*Keywords: Nyuguh Tradition, Respect Procession, Community Groups*

## **Introduction**

Culture is a nation's identity. What distinguishes one nation from another is culture. Every nation has its own cultural diversity or variation. The Indonesian nation has a different culture. A nation that has a culture is also supported by characteristics that seem to be its identity at first glance (Sedyawati, 2014, h. 11). There is a lot of local wisdom in Indonesia. The local wisdom is owned by several indigenous groups, which contain many noble cultural values. The cultural value then becomes the identity of the indigenous group (Priyatna, 2017, h. 1312)

In essence, globalization brings a nuance of cultural values that have influenced people's lifestyles and tastes (Surahman, 2013: 29). Currently, cultural development is accelerating due to globalization factors that have penetrated all sectors. The ease of access to information and communication is one of the positive values of globalization. Not only that, globalization also has many negative effects on local culture, cultural values are increasingly fading because they are replaced by foreign cultures that are less suitable for the younger generation to follow and may even conflict with the national culture (Hendry Sugara, 2021, h. 2).

Indonesia is a unitary state consisting of different races, tribes, languages and cultures. Different cultures owned by each community group are the result of ethnic diversity and geographical location in Indonesia. Culture is an effort made by the community to continuously work to create a determination or behavior. In doing so, it creates a tradition that is passed down from generation to generation. Although tradition is generally seen as mystical and mythological, it is one of the things that can strengthen the relationship between communities. Tradition is not a dead object, but tradition is a living tool to serve people (Mardimin, 1994)..

The forms of tradition vary from rituals, traditional ceremonies, dresses, house shapes, and so on. Such is the case as happened and practiced in Kapung Pasir Gaok. Pasir Gaok Village is one of the villages in Gunung Malang Village, Tenjolaya District, Bogor Regency, West Java. The traditions and customs in Pasir Gaok Village are not very strong, but there are still several groups of people who carry out several traditions, one of which is the Nyuguh

tradition. The Nyuguh tradition is also found in several other areas, such as in Kuta Village, then in the Betawi culture, and also in Ciamis. Different regions, so different processes exist in the tradition. Some do the Nyuguh tradition once a year, some do it on the eve of marriage, and so on. So the researchers only focused on the Nyuguh procession or tradition in Pasir Gaok village.

Nyuguh tradition is a tradition that is usually done on certain days or usually done during Tahlilan. This tradition is one of the traditions in which there is a procession of respect for the spirits of ancestors by presenting or giving offerings to the spirits of these ancestors. This tradition is one of the traditions based on Hindu-Buddhism but practiced by Muslim communities. This phenomenon is considered interesting because of the cultural acculturation in Hinduism and Islam. Sesajen or Nyuguh is one of the legacies of Hindu Buddhism, animism and dynamic beliefs that acculturate with the Javanese culture and the culture of the archipelago (Aminullah, 2017). Sesajen or can also be called offerings are something that is used to be presented at certain times in the context of belief in spirits that are in a certain place (Koentjaraningrat, 2022, h. 349).

The religious aspect in the Nyuguh tradition in Pasir Gaok Village is in the form of rituals. The people of Pasir Gaok Village perform this Nyuguh tradition during Tahlilan, which means that the procession of honoring the spirits of the ancestors is performed by reading prayers or letters of the Qur'an. Thus, it can be understood that the Nyuguh tradition cannot be separated from the existence of religious aspects, namely Islam. But in practice, this Nyuguh tradition has indications of an element of shirk. Because there are values or elements that are not considered to be in accordance with the teachings of Islam, or it can also be said that there are elements of animism and dynamism in this tradition. Because in it there is a procession of honoring or worshipping ancestral spirits. Not all people in Pasir Gaok village follow this tradition, but most of them are people who are still traditional or still very obedient to the customs of their ancestors..

Animism is a tradition that believes in the presence of spirits. While dynamism is a belief in things that are highly valued (Woodward, 2006). In Ushul Fiqh, this culture of animism and dynamism is called "urf fasid, which is a habit that is repeatedly performed but contradicts the norms and postulates of shara" and contradicts the rules that exist in Islamic law (Ulfah Daryanti, 2021).

In the social dimension, religious rituals or teachings can have an effect or impact on several things. For example, work ethic, interpersonal relationships, concern for others, and

so on. A person's worship can be seen in the way he interacts with the people around him. The concept of *Hablum Minannas* can also be seen in the practice of religious rituals. Those who practice worship well can also place themselves well in society. Those who are more diligent in worship will have a sense of sympathy and a better attitude than those who are not diligent in worship (Nurlizawati, 2019).

The concept of symbolic interactionism theory according to Herbert Blumer (1900-1987) is that people act on something based on the meanings that exist in that something for them, the meaning is obtained from social interactionism carried out with other people. Based on this theory, the Nyuguh tradition performed by the community in Pasir Gaok Village has meaning for them to do it.

Research on the Nyuguh tradition has been done before, but in different research sites. Based on the previous research conducted in Rawa Bebek Village, West Bekasi District, the results obtained were that the Nyuguh tradition aims to commemorate the spirits of deceased ancestors and to increase love for Allah SWT. It is clear that in the Nyuguh tradition there is indeed a vertical relationship between human beings and God, but it has not been explained or seen the symbolic meaning of the horizontal relationship between human beings and their fellow human beings or social relationships.

Therefore, the researchers chose the Nyuguh tradition in Pasir Gaok Village as the focus of research because there are several reasons that the researchers find interesting to discuss. One of the reasons is that the Nyuguh tradition in Pasir Gaok Village is one of the traditions still practiced and believed by some people in Pasir Gaok Village who are Muslims. Therefore, researchers are interested in discussing and seeing how the Nyuguh tradition procession in Pasir Gaok Village, what symbolic meanings are contained and how vertical and horizontal (social) relationships exist in the Nyuguh tradition. Thus, the title of this research is "Social and Religious Dynamics: A Sociology of Religion Study of the Nyuguh Tradition in Pasir Gaok Village".

### **Research Methode**

This research method is a qualitative research method with descriptive analysis. This research also uses an ethnographic approach to focus research on society. The ethnographic approach is very suitable for researching cultural issues and research in the social field. To find out the meaning of the symbols contained in the Nyuguh tradition in Pasir Gaok village, there is a theory in Geertz's anthropology, namely symbolic interpretation theory. This research was conducted in Pasir Gaok Village, Gunung Malang Village, Tenjolaya District,



Bogor Regency, West Java. The data collection technique in this study was conducted through online interviews with one of the residents of Pasir Gaok Village, namely the son of one of the elders in Pasir Gaok Village. In addition, the researchers also made observations to observe how the Nyuguh tradition procession in Pasir Gaok Village. Literature review was also conducted to support the data from interviews and observations. Data analysis techniques in this study include transcribing interview results, data reduction, data presentation, and drawing conclusions.

## **Research Finding**

### **History of Nyuguh Tradition in Pasir Gaok Village, Indonesia**

In language, Nyuguh means to give or provide. The definition of Nyuguh in terms is to give or provide something in the form of food or drink to the spirits of deceased ancestors, especially to the spirits of respected ancestors or righteous people. The goals are: 1) To honor and remember the spirits of the ancestors of Pasir Gaok Village, 2) To be a wasilah or bertawasul so that prayers will be answered more quickly, dan 3) To be a reminder that the dead are still related to the living in terms of charity and prayer.

The Nyuguh tradition is one of the traditions practiced by several people in Pasir Gaok Village who still believe or adhere to the beliefs of the ancestors. Pasir Gaok Village is a highland or mountainous area located in Gunung Malang Village, Tenjolaya District, Bogor Regency, West Java. The majority of the population are farmers with uncertain sources of income. The majority of the people there are Muslims, but some people follow the beliefs inherited from the local ancestors.

This Nyuguh tradition has existed since the foundation of Pasir Gaok Village until now. In fact, this tradition is one of the traditions inherited from the local ancestors or forefathers and is still maintained to this day. The time of performing this tradition is carried out regularly and at certain times. What is contained in the Nyuguh tradition according to the people of Pasir Gaok Village Nyuguh is a form of respect carried out by the people of Pasir Gaok Village to the ancestors. It also means to please the spirits of the ancestors by serving their favorite food or drink.

The Nyuguh tradition in Pasir Gaok Village is divided into two types, some are performed regularly and some are performed only on certain days. The Nyuguh tradition is usually performed on : The regular ones are Monday nights and Friday nights at Maghrib time,, Nyuguh time is also carried out during the rice harvest (harvest), when there are

celebrations such as weddings (Hajatan), seven months, circumcision, and so on; Nyuguh time is also carried out when there is a 40-day death anniversary, celebration of Prophet Muhammad's Maulid, One Muharam commemoration, Eid al-Fitr, Eid al-Adha, and before Ramadan (Munggahan), and others.

At these times, the Pasir Gaok community who perform the Nyuguh tradition must have their own objectives according to the time of performance. But in general, at these times, many people have a desire so they perform the Nyuguh tradition and one of the purposes of performing Nyuguh is as a wasilah or bertawasul by mentioning ancestors or righteous people who have died so that the prayers offered are quickly answered by Allah SWT and also as a means of being grateful for the blessings that Allah has given. In addition, the purpose of the Nyuguh tradition on certain occasions is to connect the relationship between fellow human beings and also to share with fellow creatures of God.

### **Characteristics and Process of Nyuguh Rituals**

The Nyuguh tradition is usually carried out by the people of Pasir Gaok Village in sacred places, such as: 1) Gowah, which is a certain room in a house of Pasir Gaok Village residents which is devoted to storing rice or paddy as a tribute to Dewi Sri (Goddess of Rice). 2) Penjarahan, which is a sacred tomb or grave of ancestors that is usually routinely cleaned and regularly visited by some people of Pasir Gaok Village, and 3) In addition, the Nyuguh tradition can also be carried out in the homes of the residents of Pasir Gaok Village, for example during the tahlilan of death or tahlilan of thanksgiving.

#### **Procession of Nyuguh Tradition**

As explained above, the Nyuguh tradition in Pasir Gaok Village is divided into two types, so researchers will discuss them one by one,: Nyuguh tradition procession which is carried out regularly. The Nyuguh tradition which is carried out regularly by the people of Pasir Gaok Village is on Monday Night and Friday Night. They perform the Nyuguh tradition in their respective homes in the Gowah (a room where rice or paddy is stored). The purpose is to pay respect to Dewi Sri (Goddess of Rice). Because indeed some of the people of Pasir Gaok Village still believe and believe that Dewi Sri needs to be respected. For them, this means not worshiping or deifying rice, but that rice must be respected and loved. So that rice or rice must be treated politely and carefully. The process is as follows: 1) Prepare offerings or compulsory offerings consisting of bitter coffee, sweet coffee, sweet tea, bitter tea, and white milk as well as tampin (betel filled with lime, tobacco, and gambier) and rose water or flower water. 2) Saying the greeting “Assalamu'alaikum Warahmatullahi Wabarakatuh”, and 3) Inviting the ancestors usually with the phrase “Mangga dileueut

Nek/Kek". In addition to being done regularly, the Nyuguh tradition is also carried out at major events such as the Great Harvest (rice harvest), Wedding Thanksgiving (Hajatan), Islamic Holidays, and so on. The process is usually carried out in the following way:

It begins with the preparation of offerings or sesuguhan to be made during Tahlilan, and at harvest time the offerings are taken to the rice fields because Tahlilan is held in the fields. These offerings are divided into two types, there are mandatory offerings and there are non-mandatory offerings. Mandatory offerings are bitter coffee, sweet coffee, sweet tea, bitter tea, and white milk, which are the favorite drinks of the ancestors, and do not forget tampin (betel nut filled with lime, tobacco, and gambier), rose water, or can be replaced with other flowers, but it is better to use roses. Non-mandatory offerings such as bread, pastries, fruit, and side dishes cooked at the event must be served. Once prepared, the offerings are usually placed in the center of the tahlilan community, or in a special place if the Nyuguh tradition is held in Penjarahan.

Next, the procession continues with the recitation of dhikr, tahlil, and often the reading of the Maulid of the Prophet Muhammad SAW, usually led by local clerics or scholars. Then the introspection to Sheikh Abdul Qodir al-Jaelani. It aims to send prayers for the spirits of the grave or the spirits of the ancestors and introspection the purpose is to honor and hope that our prayers will be answered quickly by Allah SWT. In this Tahlilan there is a lot of goodness such as strengthening or strengthening the relationship between families, neighbors and other Muslims. Then also giving alms to help people in need, and so on. After the tahlilan is over, the obligatory offerings made earlier are left standing and may not be drunk or eaten after sitting for several hours. Non-obligatory offerings, such as various cakes, side dishes, etc., may be distributed or donated directly to those present. After the traditional Nyuguh procession, some people make pilgrimages to the graves of ancestors or deceased families. People

Nyuguh tradition means to give or provide something, as for the term, it is to give or provide something in the form of food or drink to the spirits of the ancestors or pious people in Pasir Gaok village. As explained earlier, the purpose of this Nyuguh tradition is to honor and remember the spirits of the ancestors and to remind us that the dead are still related to the living in terms of charity and prayer.

There are several meanings contained in the symbols of the Nyuguh tradition in Pasir Gaok Village, including the significance of obligatory and non-obligatory offerings (such as food and drink)

Actually, the meaning is that the people of Pasir Gaok Village still have a great respect for the ancestors. And one of the ways to honor them is to perform the Nyuguh tradition. It also means to make the ancestors happy or to make them happy by serving them food or drinks that they like. For example, tampin, which is betel filled with lime, tobacco, and gambier. Now, in ancient times the ancestors loved to eat tampin, which is betel filled with lime, tobacco and gambier, then the betel is folded and eaten. The same goes for other foods and drinks.

Another purpose of nyuguh is to tell the ancestors the happy news that their children or grandchildren are getting married. In this way, the wedding ceremony of the child or grandchild can be guarded by the spirits of the ancestors to prevent unwanted things or disturbances. If the Nyuguh tradition is not performed during the harvest festival, there may be disturbances or undesirable events such as very heavy rain, very strong wind, and so on.

With the Nyuguh tradition, it illustrates how the relationship between man and God (Hablu Minallah) and also the relationship between man and man (Hablum Minannas). The implementation of Hablu Minallah (relationships with Allah) is seen during Tahlilan, they pray or pray to God with prayers and recitations of the Qur'an such as Surah Yasin, and so on. Tahlilan is also a form of implementation of Hablum Minannas (relationship with people) in the Nyuguh tradition because tahlilan makes people gather, communicate, and interact. As such, it can strengthen relationships between people. In addition, the recommendation to give alms in the Nyuguh tradition is also included in the Hablum Minannas aspect.

### **Participant Characteristic**

In Pasir Gaok Village, as in several other villages that still perform the Nyuguh tradition, there are several groups of people who play a role in performing the Nyuguh tradition. Most of the Nyuguh tradition in Pasir Gaok Village is carried out by the elders or parents there. This is because, in general, the parents or elders are still very strong in the culture, so they do not want to leave the traditions that have been passed down from generation to generation by the ancestors. As in many religious traditions in Indonesia, religious leaders, such as local clerics, as well as community leaders, such as village heads or traditional leaders, also perform the Nyuguh tradition because they have an important role in leading the Nyuguh prayers and ceremonies. They guide the community in performing the tradition and expressing gratitude in a way that is consistent with religious teachings and local customs.

In addition, some people who still perform this Nyuguh tradition are the families of the elders or people who still have bloodlines from the ancestors. In Pasir Gaok Village, it

can be said that there are two groups of people, there are local residents, most of whom are descendants of elders, and there are also overseas residents who live in Pasir Gaok Village. The descendants of the elders who still practice the Nyuguh tradition range from children to teenagers to adults. This is because they have been taught and accustomed to the tradition since childhood. And maintaining the Nyuguh tradition also involves the participation of the younger generation. They are invited to learn the meaning and importance of this tradition and to play an active role in the preservation and continuation of the cultural and religious heritage so that it can continue to exist today. Implikasi Tradisi Nyuguh di Kampung Pasir Gaok

### **Implications of Nyuguh Ritual**

The Nyuguh tradition is one of the traditions practiced by several communities in Pasir Gaok village. This tradition contains spiritual values for the local community and also has deep implications for the vertical relationships or human relationships with their Creator, namely Allah SWT. The vertical relationship between human beings and their Creator can be seen in the Nyuguh tradition because it involves religious processions such as tahlilan, reading of Qur'anic verses and reading of prayers.

The Nyuguh tradition in Pasir Gaok village has extraordinary implications according to the people who practice it. One of the implications of the Nyuguh tradition for the vertical relationship of the Pasir Gaok Village community is that it makes the community more grateful and increases obedience to Allah SWT. Indeed, this Nyuguh tradition is performed to express gratitude for the sustenance given by Allah SWT by giving alms, eating together, and offering food to ancestors who have passed away. In this way, people can be more grateful for the favors that Allah has bestowed on His servants. With a deep sense of gratitude, the awareness of the importance of obedience and devotion to God will be stronger.

The Nyuguh tradition also has implications for man's sense of dependence on his Creator. For in addition to the ritual of offering prayers to the ancestors, Nyuguh is also a ritual of asking God for help. For example, the Nyuguh tradition performed at the time of thanksgiving before a wedding not only aims at telling the happy news to the spirits of the ancestors, but also aims at asking God's help so that all the affairs and wedding events that will take place will go smoothly. In this way, the servant's sense of dependence on his Maker Increased. Through the Nyuguh tradition, people can also respect existing religious traditions more. Not only as a form of respect for God, but also for the religious values inherited from

generation to generation from the ancestors. This can strengthen people's awareness to always maintain and practice religious teachings and values in everyday life.

The Nyuguh tradition in Pasir Gaok Village not only has implications for vertical relationships, but also has implications for human social relationships with each other or horizontal relationships. The social implication of this tradition is a form of harmonious relationship between ancestors and their children, or can also be referred to as the concept of *birrul wa lidain*, as well as the relationship between fellow residents of Pasir Gaok Village or *Hablu Minannas*.

The Nyuguh tradition can enhance solidarity and togetherness among the residents of Pasir Gaok Village. As explained above, the community plays a very active role in this tradition, especially when there are Islamic holidays or thanksgiving and other commemorations. Thus, the community works together and participates in the event together. *Tahlilan* is also a way for the community to come together and establish ties of friendship. So it can increase the solidarity and togetherness among the residents in the The Pasir Gaok community believes that by working together, the event will be held well and smoothly with minimal or no obstacles. The attitude of *gotong royong* must be handed down or passed on to the next generation. A harmonious, peaceful, and serene society is one that upholds the attitude of mutual cooperation in the environment.

Respect for ancestors or elders also has an effect on this tradition. This Nyuguh tradition teaches us that we should not forget the merits of our ancestors or elders, and that we should maintain good manners, respect, and obedience toward our elders. Even though the person is gone, we can still pray for him, we can do charity for him. In fact, when a person dies, three things are not cut off from him: *jariyah* charity, useful knowledge, and pious, devout children who pray for him..

In addition, this tradition also has implications for the mutual respect of the residents of Pasir Gaok Village. As mentioned earlier, not all people in Pasir Gaok Village practice this tradition. However, the mutual respect between those who do and those who do not is very visible. For example, during the thanksgiving before a wedding or celebration. People who do not practice this *nyuguh* tradition are still present during the preparation for the event, and they still respect the host. Even though they are not present in the tradition, they still participate in it. (LaVerne Xilegg Demientieff, 2023) (LaVerne Xilegg Demientieff, 2023).

The Nyuguh tradition also has implications for the youth in the Pasir Gaok area because this culture wants to teach where we come from, how we respect nature and serving food and drinks has an impact on the behavior of the youth in the Pasir Gaok area because the

Nyuguh tradition has an impact on the behavior of the youth in the Pasir Gaok area. Teaching traditional foods and foodway knowledge in a safe and supportive cultural context brings communities together and supports emerging Elders in stepping into their roles, restoring and protecting the transmission of culture. The hope is that future generations can know who they are and where they come from; understand the ways in which they are connected to land, water, and spirit; learn cultural and traditional skills and ceremonies; and share and teach all of this throughout their lifetime to those coming after them (LaVerne Xilegg Demientieff, 2023)

## Conclusion

The Nyuguh tradition is one of the traditions in Pasir Gaok Village, which means to give or provide something in the form of food or drink to the spirits of ancestors or pious people with the intention or purpose of honoring the ancestors and making superstitions with pious people. Nyuguh is performed by serving or providing obligatory and non-obligatory offerings such as bitter coffee, sweet coffee, bitter tea, sweet tea, white milk, tampin, rose water or flower water, fresh bread, various cakes, and side dishes.

The Nyuguh traditional procession in Pasir Gaok village is divided into two, some are performed routinely, namely on Monday night and Friday night at each resident's gowah, and some are performed at certain times or during Islamic holidays or other celebrations. The routine Nyuguh procession is performed by first preparing the dishes and then entering the gowah by saying greetings and invitations. The Nyuguh procession on certain days begins with the preparation of a meal, then continues with the recitation of Tahlil Remembrance and Maulid of the Prophet Muhammad SAW. The Nyuguh tradition aims to commemorate the spirits of the ancestors who have gone before us, namely that the deceased and the living are always related, not just to separate their deeds or prayers, and to increase love for Allah SWT.

The Nyuguh tradition in Pasir Gaok Village not only strengthens the vertical relationship with Allah SWT, but also plays an important role in strengthening the horizontal or social relationships among fellow community members. Through solidarity, togetherness, active participation and mutual respect, this tradition helps to maintain and strengthen social cohesion in the Pasir Gaok Village community.

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