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ISLAM, SCIENCE, AND CIVILIZATION:
Prospect and Challenge for Humanity

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Proceeding of the 1ˢᵗ Joint International Seminar
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Prospect and Challenge for Humanity

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PREFACE I

Discussing the relation of Islam and science leads modern scholars to learn many distinguished muslim scientists in history such as al-Khawarismi (780-850 AC) and Ibnu Sina (980-1037 AC). This two Uzbekistanian scholars inspired us to use science in accordance with the spirit of revelation. According to them, science is a responsibilty to Allah and not a power to dominate others. As a father of astronomy, al-Khawarizmi wrote *Zij al-Sindhind* (Astronomical tables of Sind and Hind), an infuencing work consisting of approximately 37 chapters on calendrical and astronomical calculations and 116 tables with calendrical, astronomical and astrological data. This work became the first Arabic calendar based on the Indian astronomical methods. The work contains tables for the movements of the sun, the moon and the five planets known at the time. This work marked the turning point in Islamic astronomy. Up to now, Muslim astronomers is owing him whenever studying astronomy. Until the current time the name of al-Khawarizmi is called whenever scholars trace the root of modern astronomy as well as they called Ibnu Sina in modern medicine.

Like al-Khawarizmi, Ibnu Sina, the father of modern medicine, wrote about 100 treatises. Some of them are tracts of a few pages. Others are works extending through several volumes. His 14-volume *The Canon of Medicine* was a standard medical text in Europe and the Islamic world until the 17th century. An Arabic edition of the *Canon* appeared at Rome in 1593, and a Hebrew version at Naples in 1491. Up to the year 1650, the *Canon* was still used as a textbook in the Western universities. In the museum at Bukhara, there are displays showing many of his writings, surgical instruments from that period and paintings of patients undergoing treatment. The attention of Ibn Sina cleared away the effect of the mind on the body. He wrote a great deal on psychology. He also introduced medical herbs that, in the current time, is growing tremendeously.

After transforming from IAIN to UIN, UIN Walisongo has strong eager to educate youth generations in mastering science and technology in parallel to revelation. Such kind of paradigm we called as *the unity of sciences*. This paradigm views that all science are actually in unity eventhough their concern are differs each others. In the framework of this paradigm, all sciences must be understood as a tool to be close to God, to be responsible to Him, and to be pious in front of Him. This paradigm emerges

because of our awereness, that epistemologically, all sciences come from one God, whatever they are. Ontologically, all sciences learn everything created by God, whatever they are. Axiologically, all sciences have the same function namely helping human being to reach happiness for their life in the wordly life and the hereafter, whatever their nations and races.

Finally, I would like to express my appreciation to the committee of this 1st Joint International Seminar (JIS) for their hard efforts to publish this proceeding. My deep respect to all my colleagues from UTM Malaysia who have the common spirit to develop the new direction of science and technology with UIN Walisongo. Last but not least, from the deep of my heart, I would like to express my gratitute to all authors in this proceeding. I hope, this proceeding become a proof that we have the same responsibilty to our civilization.

Semarang, 12 September 2015

Prof. Dr. H. Muhibbin, M.Ag.
Rector of UIN Walisongo

PREFACE II

The 1ˢᵗ Joint International Seminar on Islam, Science and Civilization: Prospect and Challenge for Humanity (ISCPCH 2014) was held in Semarang, Indonesia from November 18-20, 2014. The seminar provided an excellent international academic platform for all the researchers, practitioners, academicians, teachers and students in related fields to share their knowledge, experiences and results in re-exploring the values of science and civilization from Islamic perspective. ISCPCH 2014 features unique mixed topics delivered through four main themes: Humanization of Science and Technology, Unity of Sciences for Humanity, Muslim Contribution to Asian Civilization, and Science and Technology for Future Agenda. Apparently, the ISCPCH 2014 proceeding collects the up-to-date and state-of-art knowledge on Science, Technology, Sociology, Economics, Management, Culture, and Law. All the accepted papers have been submitted to stringent peer-review by two expert referees. The papers were selected based on originality, significance and clarity for the purpose of the seminar. The seminar program was extremely rich, insightful and featuring high-impact presentations of selected papers.

We sincerely hope that the seminar would not only show the participants a broad overview of experiences, practices and the latest research results on related fields, but also provide them with a significant platform for academic connection and exchange. This seminar provides opportunities for the presenters and delegates to exchange new ideas and experiences face-to-face, to establish research relations and to find global partners for future collaboration. The seminar is jointly organized by two universities, Islamic State University of Walisongo, Semarang, Indonesia and Universiti Teknologi Malaysia, one of the five research universities in Malaysia. Many academicians, professors and students played an important role in the successful holding of the seminar, so we would like to take this opportunity to express our sincere gratitude and highest respects to them. They have worked very hard to meet the deadline in reviewing papers and making valuable suggestions for the authors to improve their work. Their dedicated and outstanding works help ease the tasks of editors of the seminar proceeding. We also would like to express our sincere gratitude to the external reviewers, for rendering extra assistance in the reviewing process, and to the authors for contributing their research result to the seminar. Our deepest thanks also go to the volunteers and staffs for their long-hours of work and generosity they have

given to the seminar. At the same time, we also express our sincere thanks for the understanding and undivided support of every author of the paper. Owing to time constraints, imperfection is inevitable, and any constructive criticism is very much welcome. Last but not least, we would like to thank each and every of the authors, speakers, participants and volunteers for their great contributions to the success of ISCPCH 2014.

Assoc. Prof. Dr. Hamdan bin Said
Deputy Director (Relations) UTM International

INTRODUCTION

Muslim had contributed greatly to science and the world's civilization, although some people denied it. The fall of Baghdad in 1258 began the weakness of Islamic civilization and science influence. The European Renaissance occurred in 15th century, made European experiencing kinds of science and civilization consolidation that lead to the emergence of modern science and technology. Up to the 21st century, the world's civilization had generated the modern science and technology achievement, which is actually established on the values and life experiences of Western society, as civilization's reference with all of its weakness and advantages.

One of the Western science and civilization shortcomings is that they are away from the value of divinity (secularism). It was a result of Western civilization experience in establishing science that was away from the church. As result, science and civilization established had no any soul of divinity. The science and civilization which were absent from those values made a major impact on human civilization journey in the following time.

One effect of that situation is the emergence of humans and nations that conquer science and civilization, but they are actually in a humanitarian crisis. They just make science as power rather than responsibility. The real impact of this situation is the emergence of desire to dominate, control, and exploit other nations and even destroy nature. If this continues to happen, the science without the deity value would be a dangerous weapon for humanity and civilization. It can be proved with the high natural damage caused. Since modern science was found, the damage on earth in the last 200 years decayed more severe than that in the previous 2000 years. Global warming and weather anomaly are two facts that are undeniable.

The modern science and civilization have not only drawbacks but also advantages. They make humans lives easier through various technological inventions. However , the all advantages factually are not commensurate with the threat generated considering to the advantages are only secondary (*hajiyyah*), and even tertiary (*tahsiniyyah*), meanwhile the threats are primary (*dharuriyyah*),that meant threatening lives and destructing human civilization.

Surely, an effort to reexplore divinity-based science foundation is urgent in order to find out a friendly science paradigm for human civilization. This effort is highly

needed for the sake of humanity. The science threatening humanity just like a black magic that leads to a regret. Consequently, to those are gifted with science should be getting involved in this search.

This International Seminar is intended and aimed at reexploring the values of modern science that have been lost. Considering the curret crisis of modern civilization, constructing principles of modern science which are based on divinity and humanity is a must as well as formulating spiritualized frame-work of modern science. Therefore, this proceeding identifies not only the agenda of modern science and technology which are based on divinity principles, but also extensive strategic networks for Islamic science development that are useful for civilization development. Through this proceeding, UIN Walisongo in cooperation with UTM Malaysia performes civilizational duty to discuss some important topics such as the humanization of science and technology, the unity of sciences for humanity, Muslim contribution to Asian civilization, and science and technology future agenda. The target of this proceeding is to compile strategic formula in the face of prospects and challenges for the efforts to fulfill the divinity values to modern science.

Editors

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RELIGION, SCIENCE AND CULTURE
(Integrated-interconnected Paradigm of Science)*

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Abstract

Ian G. Barbour classifies the relation between religion and science into four patterns, namely, conflict, independence, dialogue and integration. What are then the implications and consequences of the paradigm of dialogue and integration when applied in the science of religion, especially Islam, i.e *Ulumu al-din*, through the perspective of contemporary Muslim thinkers? It is important to discuss since the practice of religious education in general still applies the paradigm of conflict and independence. Both the paradigm of conflict and or independence and dialogue or integration tend to have a great influence on the formation of socio – religious and cultural way of thinking both in the private and in the public space. My arguments to be put forward is that the relationship between religion, in this case *Ulumu al-din* (Islamic religious sciences) and sciences, natural, social as well as cultural ones need patterns of integrated-interconnected relations and dialogues. The types of relation between religious disciplines and disciplines of natural sciences, social and culture in the modern and the post – modern era are semipermeable, intersubjective testability and creative imagination. Islamic Studies (*Dirasat Islamiyya*) requires a multidisciplinary approaches, interdisciplinary and transdisciplinary. Scientific linearity or the government policy of linearity approach in a higher education, in a tight mono-disciplinary science, will lead to an understanding of religion and religious interpretations having no contact and relevance with their environment. New type of religious thinking independently capable in discussion and dialogue of the subjective, objective and intersubjective aspects of science and religion will create the emergence of the new type of religiosity in contemporary multicultural era of the global world. All of this will take more efforts to undertake more serious reconstruction of scientific methodology and the methodology of scientific studies of religion in this Muslim country from the upstream, the religious philosophy of science to the downstream, the process and its implementation in educational praxis.

Contextualization of Problems

There are at least, as Ian G. Barbour observes, four patterns of the relationship between religion and science: Conflict (Enemies), Independence (Strangers; everyone stands on their own), Dialogue (Partners; mutual communication) or integration (unity and synergy). To take an illustration, there are four important events in Indonesia in 2012 and 2013, which more or less described the types of relation between religion and science in the country.

First, on February 17, 2012, the Constitutional Court (MK) decided new provisions, to complete article 43, paragraph 1 of Marriage Act 1974, provides that "a child born outside

marriage has a civil relation with her mother and her mother's family as well as with the man as her father having been proven scientifically and technologically and/or other evidence under the law showing any blood relations, including civil relationship with his family". With this provision, the civil rights of the child of a *sirri* (informal) marriage between the deceased Moerdiono (sorry, I quote the name, following the way a mass media to mention), former Minister of State Secretary, and Machica Mochtar. Constitutional Court ruled that the deceased Moerdiono is the biological father of M. Iqbal Ramadan, as the child of the *sirri* marriage with Machica Mochtar based on scientific evidence (DNA).[1]

Religious Courts in Jakarta, initially decided on a lawsuit proposed by Mochtar Machica that a child of *Sirri* marriage (which is allowed by religion (Islam)-because it is not recorded in the Office of Religious Affairs or the Office of Civil Registry-the child that was born from the Sirri marriage can only be ascribed to the mother, but not to the (biological) father.

In the pre-modern era, in accordance with the level of development of science at the time, it is biologically difficult to prove who the real father of a child is who is born of a woman/a mother, whose father is, for some reason or another, unknown. Scholars of religion (*fuqaha'*) in the classical or medieval period as well as in the most part of the moslem world today take it as for granted those pre-scientific agreement. However, the agreements and provisions which were previously not problematic, they suddenly became a problem when other evidence can be found through the research work of science, especially biology and medicine, which thrive in the modern era. Modern biology and medicine can prove medically and biologically DNA test to analyze the biological father of a child born of a woman.

When religious judges ignore scientific evidence, it was simply because they only decided a set of judgments based on expertise and consensus of the religious scholar/Islamic jurisprudence as stipulated in the middle of the century manuscript *fiqh* (pre-scientific), and it would therefore appear that the paradigm used by the judges is a paradigm of conflict or independence from modern science. The judges are said to have used the paradigm of conflict, if the middle century religious scholars' understanding, interpretation and scientific agreements are still used in the modern era and they are not willing to engage in dialogue, are reluctant to make use of the input that can be derived from the findings of modern biological science. Paradigm of independence, if each institution, those are the institutions of Religious Court (PA) and the Constitutional Court (MK), can stand independently above the their own foundation of legality and authority, without dialogue and adjustment at all. Unfortunately, not all religious judges in the country agree with the decision of the Constitutional Court's decision based on scientific evidence.[2]

Secondly, is still associated with *sirri* marriage between a public official, an active regent, with a woman who married for a few days only. After the divorce through SMS, then mass media issued the divorce publically and became a national issue, so the President, after receiving inputs from the Ministry of Home Affairs and Regional Representative Council (DPRD), finally

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* A paper presented for Joint International Seminar on *Islam, Science and Civilization: Prospect and Challenge for Humanity*, UTM-IAIN Semarang, Hotel Pandanaran, Semarang, 19 Nopember 2014.

[1] http://www.dakwatuna.com/2012/02/18766/pakar-putusan-mk-terkait-anak-diluar-nikah-dekati-aturan-kuh-perdata/#ixzz1poZ2qXJH accessed August 1, 2013.

[2] About encounter jurisprudence and the advancement of modern science, especially in medicine, further Ebrahim Moosa "Encounter Science and Jurisprudence: Various Views of the Body in Modern Islamic Ethics", in Ted Petters, Muzaffar Iqbal and Syed Nomanul Haq (Eds.), *The Lord, Nature, of Man: Religion and Science Perspective*, translation Ahsin Muhammad, Gunawan Admiranto and Munir A. Muin (Bandung: PT Mizan, 2006).

dismissed the regent from his position as a District Head. The reason is simple and predictable: they still used paradigm of conflict. The conflict between religion, as it has been normally referred to the paradigm of jurisprudence (*fiqh*) and science, in this case, as it is referred to the social sciences and contemporary humanities is clearly seen in this case. This case then shows us that the paradigm of conflict remains strongly and deeply embedded in the culture of socio-religious thinking of the practical actors in the country. Not necessarily a public official and mainly the layman, is able to bring into a dialogue, combine or integrate religious science, social science and contemporary humanities in everyday life.

The applicability of the method of *qiyas* or analogy in religious thinking in religious-*Fiqhiyyah* type thinking (read: not philosophical and scientific) still remain dominant in thought and argument presented in the public space.[3] When pushed by the reporters in a press conference that the Regents was not just to the his married woman of *sirri* and broke the Act of Women and Child Protection, his answer emphatically denied that what he did was unjust or unfair because he held his reason that he had given the woman some money. It is like a purchasing process in which he strongly held that he was entitled to return his purchased goods to the owner after he realized the goods were damaged or corrupted. To make an analogy of a woman with merchandise (*Fiqhiyyah* type of religious understanding) is opposite and contrary to the new human consciousness (philosophy), which is supported by the contemporary social sciences and humanities, on non-derogability (principle of degradation of human dignity with no reasons) and human dignity/*al-karamah al-insaniyyah* (upholding the dignity of humanity) a person, both men and women. It means that the treatment of the humanbeings (male or female; adult or child; ordinary or special/disabled/ difable) can not at all be equated with treating someone for goods, objects, animals or plants.[4]

The third is the case of Sampang Madura i.e.[5] The burning of homes and the removal of the right to life and the lives of individuals or groups on earth homeland Indonesia. Religious leaders in the area and some in the central government, as well as local political leaders were suddenly caught up in the understanding of the past science of religion (*Ulumu al-din*) saying that Shiites are heretics. This statement is contrary to the al-Azhar scholars' religious advice (*fatwa*) issued in 1959 which stated that Shiite sect is one of the legitimate trends of jurisprudence in Islam. Not only that, there still seems to be a reality that the religious leaders and politicians in the region still equalize the management of a constitution-based modern state with the management of conflict between religious sects and schools of thought written and encountered in books or religious books they used to read in Islamic educational institutions conventionally. The term *taubatan nasuha* (true repentance) is defined politically and unilaterally, ie by leaving or

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[3] Regarding the method of qiyas in Islamic religious thought which needs to be refined and developed into a "wide analogy" (al-qiyas al-wasi '), of traditional deductive structure to a form of abduction (considering the largest possible number of cases that are related to the topic , further Jasser Auda, Maqasid al-Shari'ah as Philosophy of Islamic Law: A Systems Approach (London: The International Institute of Islamic Thought, 2008), h.179.

[4] http://www.tempo.co/read/news/2013/04/23/063475354/Aceng-Fikri-Akhirnya-Jadi-Tersangka, and http://regional.kompas. com/read/2013/03/01/17565127/DPRD.Garut.Resmi.Usulkan.Agus.Hamdani.Jadi.Bupati, accessed August 1, 2013. Also M. Amin Abdullah, "Agama dan Perempuan" (Religion and Women), *Kompas*, February 8, 2013.

[5] Concerning recent developments of Syi'ah-Sampang cases, can be followed in *Kompas,* "Pengungsi Syi'ah: Rekonsiliasi Warga Berjalan Positif" (Syi'ah Refugees: Reconciliation Citizens Walking Positive), August 3, 2013, p. 1 and *Kompas*, "Pengungsi Tidaj Diminta Bertaubat" (Refugees Not Requested Repent), August 13, 2013, p. 4, and *Kompas,* "Krisis Keberagamaan: Mereka Mendamba Toleransi" (Diversity crisis: They yearned Tolerance), August 18, 2013, p. 3.

ignoring Shiites and back to Sunnis again, and vice versa. Why didn't they try to implement mutual respect of the rights of people living per person or different groups within a modern country that upholds the constitution as the national and state guidelines? What went wrong? What is wrong here?

Fourth, the one that will continue regularly to happen every year is the determination of the beginning of the month of Ramadan and Eid al-Fitr. The struggle-not to call it a paradigm of conflict-between religion and science has always been exhibited in a public space and there are no signs of ending any time soon. Conflict, or the difference between the counting system to determine the beginning of Ramadan by *rukyat* (seeing the beginning of the month empirically, using the naked eye -assisted by using the telescope) and the calculation systems by computation called *hisab* (by rational calculation) as has long been practiced in the calculation of the lunar calendar. The problem is that the conflict between religion and science in the middle of the century was triggered by different understanding and interpretation of the church and the astronomic computation on the planet rotation, which was between geocentric and heliocentric schools, while the conflict in the modern era, at least in the homeland and in the Muslim world in general, is a preliminary determination of the beginning of Ramadan between the followers of *rukyat* experts and *hisab* experts. Consequently, though it is not as tragic as in the middle century era, but it still makes a social uncomfort because it is associated with the social interests of the people nationally, both related to the internal affairs of the religion itself (the timing of *Takbeer* is the end of fasting for Muslims in eastern part of Indonesia which is 2 hours earlier than the people in the western part, or it is the preparation for Iedul Fitr prayer), and also to the transportation, and the determination of holiday. More than that, there is also social discomfort or socio-psychological tension when following the council's annual meeting on *ithbat* (initial determination of the beginnings of the Ramadan and Shawwal) held by a government one day before so that in terms of management the implications and consequences of the decision in the meeting can not be anticipated.

Not necessarily the people or groups who have mastery of religious science will automatically be able to understand and recognize the development of science outside his field of expertise well. Linearity fields of science, especially in the religious sciences, seem to have a high risk in the social life in the wide sense, especially in public spaces such as in this present moment, of course after the development of information technology including social networking. Religious knowledge or jurisprudence that is not accompanied by sociology tend to shake and reduce the position, dignity someone has. Science of *Kalam/Aqidah* not accompanied by sociology and anthropology will make one's faith is full of discomfort, if you live with other people of different beliefs and religions and vice versa. So, any experts in the fields of anthropology, sociology, medicine who do not understand *fiqh* in relation to social issues related to women can also bring *madarat* (disadvantages) or unpredictable risks. Individual piety reflected in the ritual acts of worship, not necessarily ensure the establishment of social piety, let alone public piety. Public piety such as among others, mutual respect to other people or different groups, equality before the law, respect for human rights and dialogue can not be integrated in a way of thinking, cultural, socio-religious thought as a whole. It is in this context that there should be any academic discussions on how the relationship between religion, science and culture in order to develop and encourage to get really deeper understanding on their related issues.

Based on the four illustrations of important events that occurred in the country it shows that the relationship between religion and science is still not so harmonious, less harmonious, not to mention conflicting. Not all areas of life style shows such a relationship, for the problem lies on how to manage the resolution of tensions that always appear between them. This paper does not intend to abolish and ignore the existing problems, but to propose philosophical and scientific clarification or solution on why these things still happen and how to find any good scientific way-out and academic efforts through educational media in the future that would help reduce the unnecessary tensions.

Integrated-interconnected Science

As briefly described above that the conflict or independence type of relationship between religion and science was not comfortable to live in the life of an increasingly complex. Many of the holes that trap, full of risk, if the choice of the relationship between religion and science is a conflict and or independence. Ideally, the relationship between the two is much better leading to dialogue and Integration. Theoretically, by taking inspiration from Ian G. Barbour and Holmes Rolston, III, there are 3 key words that describe the relationship between religion and science having dialogical and integrative patterns namely Semipermeable, Intersubjective Testability and Creative Imagination.

First, **semipermeable**. This concept is derived from the biological sciences, where the issue of Survival for the fittest is the most prominent. The relationship between "causality" based-science and religion based on the "meaning" is semipermeably patterned, i.e. between the two are penetrating. (The conflicts between scientific and religious Interpretations arise because the boundary between causality and meaning is semipermeable).[6] The relationship between science and religion is not separated by the walls or thick wall that is not possible to communicate, so tightly and rigidly insulated or separated, but mutually penetrating and permeable. Partially penetrate each other, and instead of free and total. There still looks borderline demarcation between disciplines, but the scientists of different disciplines to communicate and open with each other and accepting input from disciplines outside the field. This mutually penetrating relationship can be clarificative, complementatif, affirmative, corrective, verificative and also transformative.

In describing the process of transformation of IAIN to UIN in 2003/2004 academic year, I draw a pattern of relationships between religious scientific disciplines and non-religious ones metaphorically is like the "spider web of science", where among the various different disciplines are mutually interconnected and interacting actively and dynamically. That is to say that the types of relation between the various disciplines and the scientific method have integrative-interconnective patterns.[7] The one that is rarely read or eluded from the metaphoric picture of "spider web of science" is the dashed line resembling pores attached to the dividing wall between the various scientific disciplines. The wall is not only interpreted in terms of the boundaries of disciplines, but also from the limits of space and time, mode of thinking (world view) or *'urf* in the technical terms in Islamic science, namely, between thought culture and

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[6] Holmes Rolston, III, *Science and Religion: A Critical Survey* (New York: Random House, Inc., 1987), h. 1.

[7] M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-interkonektif (Islamic Studies in Higher Education: Integrative –interconnective approache)*, (Yogyakarta: Pustaka Student, 2006), p. 107.

patterns of classical, medieval, modern and post-modern era.[8] The pores are like the wind hole on the wall (ventilation) that functions as a regulator of the incoming and outgoing air circulation and exchange of information between the various scientific disciplines. Each of these disciplines, including world view, cultural thought, tradition or *'urf* that accompany it, can freely communicate with each other, have dialogue, and break to send messages and fresh input findings in the field to other disciplines outside the field. There is an exchange of scientific information in a free, convenient and carefree there.

Each of these disciplines can still maintain each own identity and existence, but there is always an open space for dialogue, communicate and discuss with other disciplines, in which not only can discussions between disciplines clump internally, such as physics or mathematics, but also are able and willing to discuss and receive input from external knowledge, such as the social sciences and humanities. Islamic religious sciences, or more popularly known as *Ulumu al-din* is not an exception here. It also can not stand alone, apart, isolated from relationships and contacts with others outside its science. He must be open and willing to open up and engage in dialogue, communication, receive feedback and criticism and also be in synergy with the natural sciences, social sciences and humanities.

There are no scientific disciplines whatsoever that shut down themselves, and are enclosed by a fence and the tight confines of their own. Boundaries of each discipline is still there and obvious, but the limits are rather than light-tight and soundproof. There are small holes or pores in the wall attached to the boundary of scientific disciplines that can be influenced and penetrated by other disciplines. The overview of scientific commmunity and community of researchers in the present time is no longer such an idea of scientific community and community of researchers in the previous era that just gathered expertise in one discipline only, but collecting and ready to listen to input from a variety of different disciplines. Here, the concept of linearity science-although it is fine when viewed from the administrative bureaucracy of science, but in the scientific world view, the concept has been questioned by many scientists themselves. The following excerpt from the opinion of Holmes Rolston, III:

"The religion that is married to science today will be a widow tomorrow. The sciences in their multiple theories and forms come and go. Biology in the year 2050 may be as different from the biology of today as the religion of today is from the religion of 1850. ***But the religion that is divorced from science today will leave no offspring tomorrow.*** From here onward, no religion can reproduce itself in succeeding generations unless it has faced the operations of nature and the claims about human nature with which confronts us. The problem is somewhat like the one that confonts a living biological species fitting itself into its niche in the changing environment: ***There must be a good fit to survival, and yet overspecialization is an almost certain route to extinction.*** Religion that has too thoroughly accomodated to any science will soon be obsolete. ***It needs to keep its autonomous integrity and resilience. Yet religion cannot live without fitting into intellectual world that is its environment.*** Here too the fittest survive."[9]

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[8] After the publication of Jasser Auda's work on *Maqasid al-Shari'ah as Philosophy of Islamic Law: A Systems Approach*, (London: The International Institute of Islamic Thought, 2008), I was helped by him , by drawing illustrations on pages 58, 196 and 204 of his book. It's just that the terms and understanding the term semipermeable is less underlined there.

[9] Holmes Rolston, III, *Op. cit*. h. vii. Italics and bold of me.

At first glance, there seems to be, from this quote, an answer to why many public figures, including prominent religious scientists and non- religious figures-who were once covered by the mass media in our mother land – are now falling from their high positions he held, because they are not, among others, able to, and perhaps even not willing, let alone, to have dialogue and of course integrate as well as interconnect their religious science (perhaps they got their religion of science along time ago and have not had time to update their files and data of their existing religious knowledge) with the natural sciences, social and humanities as their new intellectual environment when they are at the top of their career of bureaucracy life and public figure in public spaces.[10]

Second, **Intersubjective testability**. The second sign that marks the dialogical and integrative relationship between science and religion is Intersubjective subjectivity. The term comes from Ian G. Barbour in the context of a discussion about the workings of natural science and the humanities,[11] but in this paper I will try to develop it by using illustrations drawn from phenomenological approach to religion. To Barbour, each of Object and Subject plays a major role in the scientific activities. The Data are not "independent of the obsever" because the situation on the field of research has always been intervened by scientist as an experimental agent itself. Therefore, Concepts is not given away by nature, yet is constructed by scientists themselves as creative thinkers. Therefore, an understanding of what is called the objective must be refined or completed into intersubjective testability, i.e. when all the scientific community come together to participate to test the level of truth of meaning and interpretation of data obtained by researchers and scientists from the field.[12]

In the logic of the world of science today, especially in relation to the discussion of science and religion, the technical terms are called subjective, objective and intersubjective.[13] In religious studies, especially studies on phenomenology of religion-through the help of anthropological research through grounded research (ethnography) – observers and researchers can record what is encountered in everyday life on the ground of things that can be described objectively. The researchers of anthropology of religion found and took careful note of things that are so-called by religions include some basic elements as follows: 1) doctrine (believe in certain things), 2) ritual (perform certain activities), 3) leadership (invest authority in certain personalities), 4) *nass* / scripture text (hallow certain texts), 5) history (tell various stories), 6) morality (morality legitimate) and also 7) tools.[14] The seventh element generally exists objectively in the public life and trust and religious followers wherever they are. However, it is the functions of observers,

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[10] Holmes Rolston giving the nature to any scientific theory that had enough with itself, not willing to accept the input and experience of the theory and other disciplines with the term "Blik". Blik is the theory that evolved arrogant, too hard and tough to be softened by the experience (A Blik is a theory grown arrogant, too hard to be softened by experience), Holmes Rolston, III, *Op. cit.*. h. 11.

[11] Ian G. Barbour, Issues in Science and Religion (New York: Harper Torchbooks, 1966), h.182-185. Also his work has been translated into Indonesian, Spokesperson Lord: Between Science and Religion (When science meets religion: Enemies, Strangers or Partners?, 2000), translation of ER Muhammad (Bandung: Mizan Publishers, 2002).

[12] Ian G. Barbour, *Ibid*. p. 183.

[13] Joseph A. Bracken, *Subjectivity, Objectivity & Intersubjectivity: A New Paradgm for Religion and Science (*Pennsylvania: Templeton Foundation Press, 2009).

[14] James L. Cox, *A Guide to the Phenomenology of Religion*: *Key Figures, Formative Influences and Subsequent Debates* (London: The Continuum International Publishing Group, 2006), p. 236. Cf. Ninian Smart, *Dimensions of the Sacred: An Anatomy of the World's Beliefs* (London: Fontana Press, 1977).

researchers and scientists (subject) who construct and record the basic elements (fundamental structure) in the religion.

However, when the seven basic elements in religion, which according to the vision of the observers (researchers; religious scholars) they are objective-universal-as they can be found everywhere-have been held, interpreted, understood, practiced and carried out by individuals, groups per group in a particular cultural context and language (community of believers), then slowly but surely, what is considered to be objective by earlier observers will turn out to be subjective in interpretation, understanding and experience of the followers of the teachings of their respective religions. The Community of believers is often difficult to understand the objectivity of human religiosity, because certain interests have always been inherent in the world of subjects and actors in the field.

Any shifts from objectivity of researcher to subjectivity of actor, at least, can be characterized as what is believed, understood, interpreted and lived by individuals, groups and classes per group per group or community are considered and believed to be something that can not be blamed, not inviolable, debated at all (non-falsifiable) and compared with others (incommensurable). When such a sociological process appears, then what once looked objectively by observers, researchers, scholars have shifted into subjective territory by the perpetrators and adherents of religions and beliefs that exist in the field. Here lay the sharp turns, especially where groups of people are often lost compass and clues to the direction of their future journeys. If the observers, researchers, scientists and scholars of religion (religious scholars) see diversity and pluralism in the interpretation of religions (both externally among followers of religions and internally, in a religious environment itself) as a sociologically reasonable thing and then observers and scientists try to find the "essence" of diversity within diversity (Essences and Manifestations), then vice versa, for the actors in the fields of religion and belief (believers and confessionalist). For the believers, and what they believed is the most correct and can not be questioned, let alone be blamed by other groups of different (non-falsifiable).

The Location of sharp turns and crucial point is here. In the view of scientific (scholarly perspective), in the midst of sociologically religious diversity and pluralism(Manifestations), then what we need to look for are the "Essences" (*Haqiqat* and *Ma'rifat* in the language of *Tasawwuf / Sufism*) of the different religions, while in the view of the patterns or type of religious thought-*fiqhiyyah* (Islamic/ Christian/Buddhist perspective, or other religion and belief), then the only religion and belief adhered by himself and his group (Manifestations ; *Shariah*) alone is the true (non-falsifiable). The implications and consequences of the two models of thinking can be estimated. Indonesia and the world religions everywhere are facing such problems and thorny issues. There is always tension between the two patterns or types of thought. The religious leaders and community leaders need to obtain supplies more than enough to be able to manage and bridge the different interpretation and tension.

So, are religion and religious life are objective or subjective? The answer will determine how the pattern of religious life in a multiethnic, multilingual, multi-religious, multiracial and multicultural society should be in Indonesia. Religious studies and religious understanding are really unique, *sui generis*. This can not be equated with researches in social science and natural science as well. Because there is an element in religion that almost can not be abandoned altogether, the "involvement" (full engagement) and "unreserved commitment" (a unbargained

commitment).[15] Therefore, the religious studies and religious understanding are always objective-cum- subjective and or objective-cum-subjective. Indeed, there is an element of objectivity in religion, but at the same time there is always an element of subjectivity attached in it and vice versa, religion is essentially patterned subjective (Fideistic subjectivism),[16] but will soon be absurd, if a person and the more than that if a group of religious people who gathered in the school of, sects, denominations and organizations, fell on blind fanaticism and reject the other colleagues who interpret, embrace and believe in different religions and beliefs. To avoid being stuck acute subjectivity, then the religious clergy need to recognize the existence of objective elements (Scientific objectivism) that exist within religions. By doing so, the existing tension in the region a dire subjectivism can be mitigated or reduced by scientific enlightenment through the introduction of an objective in the area of religion through an empirical research. Objective and subjective areas in the study of religion can not be separated.

After identifying the struggle between the objective world and the subjective one in the study of religion, which can be formulated into *objective-cum-subjective* and or *subjective-cum objective*, then the next cluster of thought, which is "intersubjective" will be more easily understood. "Intersubjective" is the mental position of scientists (scientific mentality) that can bring intelligently between the subjective and the objective world into dialogue within a scientist in the face of the complexity of life, both in the world of science, religion, and culture. Intersubjective can not only be found in the area of religion, but also in the world of science in general. Communtiy of Researchers always works within the framework of intersubjective testability. Such kind of life is too complex to be solved and overcome with only one discipline. Overspecialization and linearity of science are hotly discussed and debated now. Collaboration between the various disciplines is necessary to solve a wide range of complexity of life. Input and criticism from various disciplines (multidicipline) and cross-disciplines (transdicipline) became highly needed to be able to understand the complexities of a better life. Linearity science conceived in an *ad hoc* way will narrow one's scientific insight, if confronted with the contents of the scientific issues beyond the reach of scientific field.

Third, **Creative Imagination**. Although the logic of inductive and deductive thinking has been able to accurately depict the specific part of the workings of science, but unfortunately in the general description scientists tend to leave the role of the creative imagination of scientists themselves in the work of science. Indeed, there is logic to test the theory, but there is no logic to create the theory. There is no effective recipe to make the original findings.

Generally, scientists are aspired to their academic careers to be able to find a new theory. Doctoral students were always encouraged by their promoters to present new findings as a contribution to the development of science (contribution to knowledge). How does a new theory come from? **New theory often arise from a scientist and researcher's courage to combine various ideas that have been there before, but these ideas are isolated from one another**. Koesler and Ghiselin,[17] tend to hold that the creative imagination both in the scientific world and the world of literature is often related to any efforts to coordinate two different concepts of

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[15] Ian G. Barbour, *Op. cit.*, pp. 218-9.

[16] Richard C. Martin (Ed.), *Approaches to Islam in Religious Studies*, (Tucson: The University of Arizona Press, 1985), p. 2

[17] Ian G. Barbour, *Op. cit.,* p. 143.

framework. He synthesizes two different things and then form a new unity, rearrange the elements of the old configuration into fresh configurations, new ones. Often a new theory emerged from a genuine effort to connect the two unrelated things at all. Newton has connected two widely known facts, namely the fall of an apple and or rotational motion on the moon's rotation, while Darwin currently sees any analogy between the pressure of population growth and survival of animal species. There are parallels between creativity in the fields of science (scientist) and art (artist). Campbell, as quoted by Ian G. Barbour, wrote as follows:

> "For it has been admitted that though discovery of laws depends ultimately not on the fixed rules but on *the imagination of highly gifted individuals, this imaginative and personal element is much more prominent in the development of theories; the neglect of theories leads directly to the neglect of the imaginative and personal element in science*. It leads to an utterly false contrast between "materialistic" science and the "humanistic" studies of literature, history and art.... What I want to impress on the reader is how purely personal was Newton's idea. His theory of universal gravitation, suggested to him by the trivial fall of an apple, was a product of his individual mind, just as much as the Fifth Symphony (said to have been suggested by another trivial incident, the knocking at a door) was a product of Beethoven's."[18].

What will happen if the above description is associated with a state of mind, legal education in contemporary Muslim culture? It is now the time to begin to dare to rethink about the thought and practice of Islamic religious education in view of the necessity of using creative imagination in the process of learning and lectures. Islamic religious sciences in the present era, let's call some as examples such as: jurisprudence, worship, *Kalam/Aqeedah/ Tawheed*, *Tafseer*, *Hadith*, History, Morality, should not longer be sterile from encounter, intersection and struggles with other disciplines outside itself. Religious education in general and Islam in particular can no longer be delivered to students in its isolation and closeness of input from other scientific disciplines and vice versa. Teachers and lecturers need to think creatively and have a creative imagination, and dare to associate and bring a description of certain science into a dialogue in the field of science in relation to religion, discussions and encounters with other scientific disciplines. If this step is not done, then the religious instruction in school, let alone college tuition, will gradually lose its relevance with life issues and its surraroundings which of course is increasingly more complex.

The cases referred to the introduction at the front of this paper reflects the lack of creative imagination that is able to connect and bring into dialogue between social science and contemporary jurisprudence, and, more specifically, between the science of *fiqh* of marriage and gender issues in the present era. The disability to make a dialogue and the integration of science Kalam/Aqidah / Tawheed (*Ulumu al-din*) with new experience and knowledge in order to manage life as a nation-state in the frame of modern state constitution (the idea of constitution) makes the case in Sampang-Shiite and another case such as Cikeusik-Ahmadiyya, and the relationship between followers of religions in various parts of the country become disharmonious or less harmonious, easily cracked (fragile), so that they are easily trigged, fueled

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[18] Ian G. Barbour, *Op. cit*. p. 144. I italize and bold my self.

and exploited by various interests from outside the local area, whatever the motives and origins of the events.

The absence of intersubjective testability process between two or more disciplines (multidiciplinary approach) makes the understanding and interpretation of religion-which is generally only based and followed in accordance with available *nass* or religious texts-to be isolated from the life around locally, regionally, nationally and globally-so it is easy to feel obsolete or outdated (not relevant; crisis of relevance; expiry) and can even lead to really unnecessary social casualties. Scientific and religious life are trapped and stuck in the old mindset which was closed and unable have a honest and open dialogue with other scientific disciplines and experience.[19] The criteria of semipermeable in scientific format of interconnection and integration does not work at all but leads to a worse situation and cause more problems than benefits for a multicultural era.

Religion and Science in the Contemporary Muslim Thought

The final section of this paper describes how contemporary Muslim thinkers to think hard to face the situation and history that have changed, without loss of religious and cultural identity. How they use semipermeable criteria, intersubjective testability and creative imagination in building scientific concept, in an effort to develop Islamic religious disciplines in the contemporary era ? How their efforts to bridge the ever-present tension between "objectivity" and "subjectivity", between the "scientific" and "religious" ? Could subjective-cum-objective criteria and or objective-cum -subjective be applied to the new Islamic science, to the new *Ulum al-din*?

No one can deny if it is said that in the last 150 to 200 years, the history of mankind experienced tremendous changes. Remarkable changes occurred in human history in managing and improving the quality of life in relation to nature, man and God. Mighty change in the development of science, social order and social-political-economic, energy, law, urban planning, environment and so on. The enormous changes, according to Abdullah Saeed, among others, related to globalization, migration, science and technology advances, space exploration, archaeological discoveries, evolution and genetics, general education and literacy progress of mankind. Above it all is a growing understanding and awareness of the importance of human dignity (human dignity), a closer encounter between religious communities (greater inter-faith interaction), the emergence of the concept of nation-states that have an impact on equality and equal treatment to all citizens state (equal citizenship), not to mention gender equality and so on. The tremendous social changes that had an incredible impact and change the patterns and modes of thinking and religious views (religious world view) both within the Muslim community and other religious communities.[20]

Although the change is everywhere, including human knowledge also move, grow and develop, but there is still a problem. Still often found understanding and belief that (knowledge)

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[19] Cf.Jasser Auda's statement, which I quote as follows: "Without incorporating relevant ideas from other diciplines, research in the fundamental theory of Islamic law will remain within the limits of traditional literature and its manuscripts, and Islamic law will continue to be largely 'outdated' in its theoretical basis and practical outcomes. The relevance and need for a multidiciplinary approach to the fundamentals of Islamic law is one of the arguments of this book*." Op. cit.,* p. xxvi.

[20] Abdullah Saeed, *Interpreting the Qur'an: Towards a contemporary approach* (New York NY: Routledge, 2006), p. 2

Islam believed and regarded as the absolute (absolute), can not be changed (immutable) and transcendental (always associated with a substance that is above / holy / grand). Understanding of the knowledge of religion (Islam) is considered and believed not change, absolute as that which is now being criticized by scientists and men of skill present era, as stated by Nidhal Guessoum, an Algerian national Muslim scientists, as follows:

> "... The next important issue is the need to engage the Islamic scholars in a serious dialogue and convince them that Scientists have much to say on topics that have for too long remained the monopoly of the religious scholars and their discourse. While there is no doubt in people's minds that human knowledge evolves and grows, it is understood that often religions, especially Islam, are (is) absolute, immutable and transcendent principles, which are set in rigid frames of reference. But **we know today that religions-and Islam is no exception-can not afford to adopt a stationary attitude, lest they find themselves clashing with and overrun by modern knowledge, and religious principles appear more quaint and obsolete**."[21]

In the treasury of religious thought of Islam, especially in the **Usul al Fiqh** approach, it is usually called *al-Tsawabit* (things believed or assumed to be "stagnant" or "remain to", "unchangeable") *wa al-Mutaghayyirat* (things believed or assumed to be "fluctuating" or "changing". It is also named as "*al-Tsabit*" wa "*al-Mutahawwil*".[22] Both are then more popularly known as *Qath'iy* (definite; sure) and *Dzanniy* (indefinite; not sure). While in the philosophical approach, since Aristotle until now, scholars have also recognized what we call "Form" and "Matter", One-Many, Universal-Particular, Objective-Subjective.[23] Later, in the world of anthropology (of religion) especially in the scope of study of phenomenology of religion, there developed the terms General Pattern and Particular Pattern.[24]

The unresolved of the binary opposisition type of thinking, in which *Fiqhiyyah* type of religious thinking (subjective) versus *falsafiyyah* – scientific type of thinking (objective), if mapped more historically-anthropological, actually includes and incorporates three layers of entities, namely (1) Mentifact, which includes value, values, beliefs (belief), thought (thought), ideas and world view more generally, (2) Socifact, ie when ideas, values and thoughts that enter into the social world, so it forms the groups, organizations, schools of thought, denominations,

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[21] Nidhal Guessoum, *Islam's Quantum Question: Reconciling Muslim Tradition and Modern Science* (London dan New York: I.B. Tauris and Co Ltd., 2011), pp. 343-4. I made the Italized and bold my self.

[22] Adonis, al-*Tsabit wa al-Mutahawwil: Bahts fi al-ibda' wa al-itba' 'inda al-arab* (London: Dar al-saqi, 2002).

[23] To Josep van Ess, it is here that there emerge the visible differences between the way of thinking followed by *Mutakallimun* and *Fuqaha* on the one hand and philosophy on the other hands. dan *Falasifah* di sisi lain. "Aristotelian definition, however, presupposes an ontology of matter and form. Definition as used by the *mutakallimun* usually does not intend to lift individual phenomena to a higher, generic category; it simply distinguishes them from other things *(tamyiz).* One was not primarily concerned with the problem how to find out the essence of a thing, but rather how to circumscribe it in the shortest way so that everybody could easily grasp what was mean". To get more details, see Josep van Ess, "The Logical Structure of Islamic Theology", in Issa J. Boullata (Ed*.), An Anthology of Islamic Studies,* Canada, McGill Indonesia IAIN Development Project, l992, no page number. Jasser Auda supports by saying " ... the jurists' method of *tamyiz* between concepts, whether essence-or description-based always resulted in defining every concept in relation to a 'binary opposite.' The popular Arabic saying goes: "Things are distinguished based on their opposites' (*bizdiddiha tatamayyaz al-ashya'*)". See Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Sistems Approach*, London and Washington, The International Institute of Islamic Thought, 2008, p. 212.

[24] Richard C. Martin considers the '*general pattern*' as '*common pattern*' or *the universals of human religiousness Op.cit.,* p.8.

sect, community, following the accompanying social institutions and behavior, attitude and the patterns of relationships and social interactions; (3) Artifact. Relationship between embodied and symbolized in the physical world such as building a place of worship (mosque, church, synagogue, temple), institutions (socio-religious, educational, economic, cultural), manuscripts, books, inscriptions, art objects, tools, worship, music, painting, laboratory, transportation tools, ritual objects, tombs and so on are the things that are inseparable from the entanglement between Mentifact and Sociofact.[25]

It is a difficult question to answer-but still can be pursued-how this type of logical thinking in religious matters patterned in triadic type of relationship, involving three components at the same time can be operationalized in the field of thought in general and in religious education in particular? Particularly in Islamic education, especially when religious people in general and Muslims in particular are facing the powerful social change in a globalizing world ? Values even in areas mentifact was moving constantly-changing dynamically according to the dynamics of the development of science, social and cultural beliefs vis a vis the (system of belief) is also still in the area mentifact, insisted that religious belief or world view can not be changed anytime and anywhere. In practice, it is not easy to operationalize, and consider the braid linking all three in one unified whole, not separately, in the field of thought, education, preaching, law, bureaucracy and so on. The difficulty is partly because each person and group (Socifact) often have confined and trapped in the network preunderstanding, *taqalid-taqalid*, habits of mind, manners (Mentifact) which has been owned, and entrenched within certain limits even handcuff. Therefore, a lot of doubts to enter the renewal and improvement of the concept of religious understanding and clashes here and there, both at the level of persons or individuals, especially at the level of social followers and groups of schools, sects, denominations, social organization-religious environment internally and extern religious communities.[26]

As mentioned above, the entity analysis tools often think in two different scientific traditions of this treasure, namely *Usul al-Fiqh* (a type of Islamic religious thought) derived from the text or *nass* of the holy book, the Koran and Hadith, and *Falsafah* or Philosophy (philosophy and science) based on logic and scientific methods. These two types of thinking are often contradictory, conflicting and opposite, to not call it a conflict. Consequently, this binary opposition is very difficult to resolve. It remains forever the contested territorial area between *Usul al-din* (the fundamental structure of values human diversity in general, universally applicable) on the one hand and *Usul al-madzhab* (premises and the formation or establishment of sects, schools of thought, group, religious organization in the community) on the other. Should both type of thought meet and dialectic naturally and peacefully in the human inner world of thoughts and deepest, without external interference-causing political controversy and social conflict.

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[25] Sartono Kartodidjo, Methodological Approaches in the Social Science History (New York: Scholastic, 1992), p. 2.

[26] In the case of violence in the name of religion has always been involved tissue between mentifact, socifact and artifact. Banning the construction of places of worship and especially their destruction (artifact) can not be separated and are always driven by religious thought patterns and understanding the rigid-rigid-closed (mentifact), and patterns of social relations that are not harmonious (socifact). More complete data on the complexity of inter-religious relations in the country can be examined in the Annual Report on Religious Life in Indonesia in 2009 and 2011 (Center for Religious and Cross-cultural Studies (CRCS), Graduate School, Gadjah Mada University, Yogyakarta), 2009 and, 2011.

Religious people in general, prefer to choose either-or option, choose one of the two types of options available (*fiqhiyyah* or *falsafiyyah)*. This type of binary thinking, namely choosing between two options available is now being criticized by contemporary Muslim scholars and scientists, because this choice pattern over pattern of thinking led to a closed and antagonistic, and are less conducive to deliver to the order of the mindset of an open society-many choices.[27] Rarely can choose both (both important for a dialogue). Ad hoc methods of religious thought is very difficult to accept the philosophical-scientific thought pattern (*falsafiyyah-ilmiyyah*) and not able to negotiate and compromise between the two, between thinking patterns of *falsafiyyah* and *fiqhiyyah*. Thus, it is still far from an attempt to reach a step of dialogue, let alone integrate between the two.[28]

Sharp distinction between the two traditions and patterns of scientific thinking in analyzing and mapping the socio-religious issues at hand and the way out to resolve this difficult probem is the central theme in an effort to reconstruct and build contemporary horizon of Islamic science, including the *ulumu al-din*, namely the trilogy of science education in public school (Islamic religious doctrine/ Aqidah, Ibadah/Worship, and Akhlaq/Morals) are being tried seriously reformulated by the reformers of Islamic thought, among others, such as Muhammad Abduh, Fazlur Rahman, Mohammad Iqbal, and even more so by the contemporary Muslim theologians and thinkers as some of their thought I alluded to here, namely Abdullah Saeed (Australia), Jasser Auda (Qatr and Dublin) M. Fethullah Gulen (Turkey and Pensylvania). Another contemporary Muslim thinkers much. The third contemporary Muslim thinkers just as an example of how they respond to the changing times and social changes that took place in the present era and the implications in the design of renewable methods of Islamic education.

What type of rapproachment we need? Entering into a new type of thinking or rapproachment, in which religion, science and culture are closely intertwinned and encountered, it is necessary for whoever dealing with **the religious matters** to discuss the basic structure of thinking that underlies human thinking (humanities) in general and at the same time the basic structure of the Islamic religious thinking in particular (*Ulum al-din*). Entering into the domain of religious or scientific epistemology called *Ulum al-din*, inevitably, experts, researchers and users of scientific religious services in pratice must be willing to be in touch and familiar with the basic structure of scientific or scholarly approach of *Fiqh* with its various branches of science (Fiqh, Kalam, Tafsir, Hadith), while entering into the domain of **the social changes** in the era of nation-states and global inevitably involving human experience (human experience) in general. Human experience involving the scope of human thinking in more general terms (Rationality), scientific

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[27] Jasser Auda, *Op. cit.* h.50, 212, 214; 216; 218; 226-7.

[28] Serious discussions on the relation between religion and science in Indonesia, if I am not mistaken, are very rarely held conducted well but sporadically, unprogrammable and unplanned. If Ian Barbour assumes there are 4 patterns of relation between both of them i.e.: Conflict, Independent, Dialogue and Integrity, there are in fact conflict and Independent only. See further, Ian G Barbour, *Issues in Religion and Science*, New York, Harper Torchbooks, l966, also Holmes Rolston, III, *Science and Religion: A Critical Survey*, New York, Random House, l987. In the Islamic thought known in Indonesia, there were less efforts done by scholars. The initial efforts have been done so far by Abid al-Jabiry, *Madkhal ila Falsafah al-Ulum: al-Aqlaniyyah al-Mu'asirah wa Tathawwur al-Fikr al-Ilmy,* Beirut, Markaz Dirasaat al-Wihadah al-Arabiyyah, 5th print, 2002; also Mohammad Shahrur, *Nahw Usul al-Jadidiah li al-Fiqh al-Islamy: FIqh al-Mar'ah,* Damaskus, 2000 and Nasr Hamid Abu Zaid, *Naqd al-Khitab al-Diniy* (Qahira: Sina li al-nasyr, 1994) and there is still little accessible sources-not to mention some of which their presence are denied in various circles of religious scholars in religious colleges, especially in the non-university community.

thinking method (Method)) and the new values (Value) arising from the encounter between the three.[29]

In such a perspective, I will explain the world arena map of contemporary epistemology of Islamic studies with implications for building a new educational philosophy and practice of Islam in the face of huge of social change , through three contemporary Muslim thinkers, namely Abdullah Saeed, Jasser Auda, and Fethullah Gulen.[30] However, due to limitations of time and place, I just focus on Abdullah Saeed, the *mujtahid* models / contemporary scientific thinkers who strive how Islamic scientific developments can now be parallel and in line with other scientific developments. Jasser Auda will only briefly mentioned and M. Fethullah Gulen will not be described here.[31]

Thinkers, writers, scholars and researchers of contemporary Muslim-in different levels-have the ability to build a dialogue and intertwine the paradigm *Ulum al-din* (religious knowledge of Islam), *al-Fikr al-Islamy* (Islamic Thought) and *Dirasat Islamiyya* (Islamic Studies) in a good manner. Namely, *Ulum al- din* (*Kalam, Fiqh, Tafsir, Ulum al-Qur'an, Hadith*) or the Islamic theology in general are reconciled and made a dialogue in earnest, integrated and interconnected with contemporary *Dirasat Islamiyya* (Islamic Studies) by seriously considering the input and use way of thinking and methods of modern science, the social sciences and humanities as a contemporary analysis of religious thinking.[32] In a study of contemporary Islam, they no longer use the model linearity in approaching the problem, and instead the study of *fiqh*, *kalam*, or *tafsir* are integrated and interconnected with the natural science disciplines (biology, medicine), social sciences, such as history, sociology, anthropology and the humanities as well as the contemporary methods of science in general.

Abdullah Saeed's Development of Methods of Qur'anic Interpretation

Muslim scholar Abdullah Saeed[33] is an educational background in Arabic language and literature and Middle Eastern studies. Combination of educational institutions attended, namely

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[29] Comparing with Jasser Auda, Op. cit., h. 155-6 ; 160.

[30] Of course there are many other contemporary Muslim thinkers who have the same concern and concerns, such as Mohammad Shahrur (Syrians), Abdul Karim sorus (Iran), Fatima Mernissi, Riffat Hassan, Hasan Hanafi (Egypt), Nasr Hamid Abu Zayd (Egyptian), Farid Esack (South Africa), Ebrahim Moosa (South Africa), Abdullahi Ahmed al-Naim (Sudan), Tariq Ramadan, Omit Safi, Aboe Khaled el-Fadl and others like Mohammad Arkoun, Muhammad Abid al-Jabiry (Morocco), not to mention the Muslim thinkers of the ground water. My experience teaching at the post- graduate program IAIN and UIN, and more-over the S 1, is still rare students who know well the methods and ideas of contemporary Muslim thinkers.

[31] To Jasser Auda can be found in my paper in the journal Science Sharia and Law, ash- Syir'ah, Vol. 46, No.. II, July-December 2012, pages 315-368 are for M. Fethullah Gulen in a paper titled "Reconstruction of Philosophy of Islamic Education in the Era of Social Change" workshop that I delivered in the curriculum of Islamic education doctoral program, University of Muhammadiyah Malang, May 18, 2013.

[32] I have elaborated the relationship between the three clusters of Islamic scholarship, which is between Ulum al-Din, al-Fikr al-Islamiyya Diirasat Islamy and in writing "mempertautkan Ulum al-Din, Al-Fikr al-Islamy and Dirasat al-Isalimyyah: Scientific Contribution of Islam for Global civilization" in Saridjo Marwan (Ed), They Talk of Islamic Education: A Flower Bridges with Africa, (Jakarta: PT RajaGrafindo Persada, 2009), H.261-298.

[33] He is now the Director of at Asia Institute, University of Melbourne, Director of Centre for the Study of Contemporary Islam, University of Melbourne, Sultan Oman Professor of Arab and Islamic Studies, University of Melbourne, and Adjunct Professor at Faculty of Law, University of Melbourne. His Educational Background: Arabic Language Study, Institute of Arabic Language, Saudi Arabia, 1977-79, High School Certificate, Secondary Institute, Saudi Arabia, l979-82; Bachelor of Arts, Arabic Literature and Islamic Studies, Islamic University, Saudi Arabia, 1982-1986; master of Arts Preliminary, Middle Eastern Studies, University of Melbourne, Australian, Master of Arts,

education in Saudi Arabia and academic careers in Melbourne Australia making it competent to assess the Western and Eastern world objectively. Saeed is very concerned with the contemporary Islamic world. Spirit in him is how Islamic teachings can apply at any place and time as well as in the real context of life as a Muslim minority living in Western countries. Such spirit is what he refers to as Progressive Islam. Subject is called progressive Muslims. Progressive Islam is an attempt to reactivate progressive dimension of Islam in a fairly long period of torpor was suppressed by the dominance of the text. This text domination by Mohammad Abid al-Jabiry referred to as the dominance of rational type of Bayani epistemology in Islamic thought.[34] Methods of thinking used by progressive Muslim is he called progressive-*ijtihadi*. Before described how the framework and Islamic religious mindset is patterned Progressive-*ijtihadi* this, it is good to see the position of Muslim progressive trend of thought in Islam that exists today.

To Saeed, there are six groups of Muslim thinkers nowadays, whose patterns of religious thoughts and epistemology are different to each other (1) *The Legalist-traditionalist*, emphasizing on laws interpreted and developed by Moslem scholar pre-Modern period; (2) *The Theological Puritans*, focus on ethical dimension and Islamic doctrine; (3*) The Political Islamist*, having tendency of political aspect to finally found an Islamic state; (4) *The Islamist Extremists*, having tendency of using their hardness to fight every individual and group assumed as their enemies, Muslims as well as non-Muslims; (5*) The Secular Muslims*, having an opinion that religion is a private matter; and (6*) The Progressive Ijtihadists,* that are the modern thinkers on religion coping to re-interpret the religious teaching to meet the needs of the modern society's requirement. It is in this category where the position of Progressive Moslems is.[35]

The characteristics of *The Progressive Ijtihadist* Muslims' thoughts as explained by Saeed in his *Islamic Thought* are as follows: (1) they adopt the view that some areas of the traditional Islamic law need the change and substantial reform in order to correspond to the needs of Muslim society in this time; (2) they tend to support the importance of new fresh *ijtihad* and methodology in their *ijtihad*s to anticipate the contemporary problems; (3) some of them also try to combine the traditional Islamic scholarship with modern Western education; (4) they believe

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He is a productive academic writer. His works have been written and published in books papers and articles in various themes. His major works discuss about Islam and West, al-Qur'an and Tafsir, and Contemporary Trends of Islam on economics of Islam and Jihad/terrorism. His works are among others: *Interpreting the Qur'an: Towards a Contemporary Approach* (London: Routledge, 2006); "Muslim in the West and their Attitude to Full Participating in Western Societies: Some Reflections" in Geoffrey Levey (ed.), *Religion and Multicultural Citizenship* (Cambridge: Cambridge University Press, 2006); "Muslim in the West Choose Between Isolationism and Participation" in *Sang Seng,* Vol 16, Seoul: Asia-Pacific Center for Education and International Understanding/UNESCO, 2006); "Jihad and Violence: Changing Understanding of Jihad among Muslims" in Tony Coady and Michael O'Keefe (eds.), *Terrorism and Violence* (Melbourne: Melbourne University Press, 2002); and Research on 'Reconfiguration of Islam among Muslims in Australia (2004-2006)'.

[34] Mohammad Abid al-Jabiry, *Bunyah al-aql al-araby, Op. cit.*

[35] Abdullah Saeed*, Islamic Thought: An Introduction*, London and New York, Routledge, 2006, pp. 142-50. See also, (Ed.), *Progressive Muslims: On Justice, Gender and Pluralism*, Oxford, Oneworld Publications, 2003. Tariq Ramadan assumes there are 6 tendencies of Islamic thought at the end of 20th and 21st centuries, those are *Scholastic Traditionalism, Salafi Literalism, Salafi Reformism, Political Literalist Salafism, Liberal or Rational Reformism,* dan *Sufism.* See Tariq Ramadan*, Western Muslims and the Future of Islam,* New York: Oxford University Press, 2004, h. 24-28*.* The categories and classification of Islamic thought launched by Saeed and Tariq Ramadan are really different from the common ones in the world of Islam in the 1980th when scholars tend to elaborate more the differences between *Traditionalism* and *Modernism*, which later emerge as a course such as Modern Trend in Islam*.*

that social change in intellectual domain, moral, law, economy or technology, must be reflected in Islamic law; (5) they are not involved in dogmatism or *madzhab* of law and certain theology in their approaches; and (6) they emphasize their thoughts on social justice, gender equity, human rights and harmonious relationship between Muslim and non-Muslim.[36]

At a glance, it seems that patterns of contemporary epistemology of Islamic science, in the eyes of Saeed, differ from pattern of traditional epistemology of Islamic science. The use of scientific method and traditional epistemology scholarship is visible where *nas*s of al-Qur'an become the central departure, but its interpretational method has been dialogued, combined and integrated with the new usage of epistemology, entangling contemporary social sciences and humanities and critical philosophy.

Abdullah Saeed's opinion above can be compared with the opinions of Jasser Auda as follows:

> ".... The second impact of the proposed condition of a 'competent worldview' is 'opening' the system of Islamic law to advances in natural and social sciences. Judgements about some status quo or ' reality ' can no longer be claimed without proper research that is based on sound and 'competent' physical or social sciences methodology. We have seen how issues related to legal capacity, such as 'the sign of death,' 'maximum period of pregnancy,' 'age of differentiation,' or 'age of puberty,' were traditionally judged based on' asking people.' Since 'methods of scientific investigation' are part of one's worldview, '.... I would say that 'asking people' can not be claimed today without some statistical proof ! ! This takes us to the realm of science (natural and social), and defines a mechanism of interaction between Islamic Law and other branches of knowledge."[37]

Abdullah Saeed did not mention the use of methods and approaches explicitly there-Jasser Auda firmer mention it-but the inclusion and use of the term 'modern western education' is one indication of the entrance to deliver the lovers of Islamic studies and the new or the fresh *Ulum al-din* in the direction of contemporary I mean. Here is not just a means western territory, but rather on experience and scientific development of the region. Also the issues and problems of contemporary Humanitas evident when Saeed called social justice, especially gender equity, human rights and harmonious relations between Muslims and non-Muslims. Contemporary humanities issues that sticking to a public space can not be understood, chewed and concluded well, if the Islamic scientific epistemology still using methods and approaches long *Ulum al-din*.

In the Epilogue, Chapter 12 of his book, Abdullah Saeed explains his critical views and study *Ulum al-din* and Sharia Sciences (old), which consists of the *hadith, usul al-fiqh* and *tafsir* if you just stop and be satisfied with using the method, ways of working and that the old

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[36] Abdullah Saeed, *ibid*. h. 145-154. Compare with M. Abu-Rabi' s view criticizing traditional and literalist Islamic education in this era considering *sociology*, *anthropology* and *Critical Philosophy* as herecies in Islamic education. "The core of the field revolves around Shari'ah and Fiqh studies that have, very often, emptied of any critical or political content, or relevance to the present situation... Furthermore, the perspective of the social sciences or critical philosophy is regrettably absent.....The discipline of the sociology of religion is looked upon as *bid'ah*, or innovation, that does not convey the real essence of Islam". See Ibrahim M. Abu-Rabi', "A Post-September 11 Critical Assessment of Modern Islamic History", in Ian Markham and Ibrahim M. Abu-Rabi' (Eds.) *11 September: Religious Perspectives on the Causes and Consequences*, Oxford, Oneworld Publications, 2002, p.34 and 36. I bold some words here.

[37] Jasser Auda, *Op. it*., h. 203-4. My bold.

paradigm.[38] Then, in terms of interpretation (Qur'anic exegesis), he filed an alternative method to understand the scriptural texts in accordance with the demands of development and the level of education and literacy mankind today's era. It seems clear that Abdullah Saeed continue and further develop methods of interpretation of the Qur'an, which is more nuanced hermeneutical, Fazlur Rahman of its predecessor.[39]

Social issues and social approaches commonly studied in the social sciences and contemporary humanities issues examined in a critical-transformative contemporary philosophy needs to be a new benchmark in the definition and reformulate the study of Islamic sciences, especially the science of *kalam* and science sharia, *fiqh, tafsir, hadith* science major transformation under the umbrella of Islamic religious education in the Islamic world in general and Indonesia in particular. Contemporary humanities issues, which formed a new religious mindset can not be bargained for students at the university level-the future leaders of multicultural era – multireligious in the future-both at the level of S 1 (undergradute), 2 (magister), and how much more S 3 (Doctorate). Reconstruction and development paradigm of scientific epistemology of Islamic education should also be reflected in the curriculum and activities, syllabus and literature used by lecturers and students.

Conclusion

Interconnect-integration paradigm of scientific knowledge (*takamul al-ulum ; izdiwaj al-ma'arif*) is necessary for the study of religion and especially the study of *Ulum al-din* in the present, let alone the future. If not, then the implications and consequences will be much more complicated both in the social order, culture, the more political, politics both local, regional, national and global. Linearity religious knowledge will lead learners myopic view of life in the reality of an increasingly religious society is not simple as before but complex, as complex as life itself.

What if this conversation is associated with the debate in level of higher education in universities in the country in general ? I will end this speech by quoting the statement of Umar Kayam, while delivering inaugural speech at the University of Gadjah Mada, May 19, 1989, as follows:

"My hope is also now you also begin to realize that modern science can no longer stand alone. Modern science, social sciences or humanities or science whatever, will not be able to go forward when he was squaring himself. Maybe you will immediately say aloud to us the fact that the course faculty on campus are still many fragmented. Forgive ! Your teachers, including those that now stand before you, is the product of a compartmentalized curriculum. And our teachers are also the result of the product as well compartmentalized. So the great- grandparent boxes, boxes birth grandparent, grandparent boxes boxes childbearing, and child birth box grandchildren box. Box, box, box, box, box. Precisely because you are in this situation and condition and boldly speak out I would like to advise of the lectern so that you begin to free ourselves from the prison to release the box sciences. Begin to greet your comrades are compartmentalized in the near-near you. Have talked with political science and sociology and history of

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[38] Abdullah Saeed. *Op.cit.* h. 145-149.
[39] Abdullah Saeed, *ibid*. h. 145-154.

Indonesian literature or any literature ? Have talked to a lot of English literature Indonesian literature, sociology and anthropology, and psychology sometimes with ? C.P. Snow so many years ago had complained and warned us of the dangers of boxing in *The Two Cultures*. In fact, he wants the social sciences and humanities many mutual talk and communication with the natural sciences."[40]

How it relates to religious sciences ? It's much more complex, as in religion there is the idea of sacred, sacred, holy, the idea of *qat'iy* (can not be changed), the idea of *qat'iy* associated or attached to the human understanding and the subjective interpretation of God (Fideistic subjectivism). A mutual talk and communication in a dialogue between religion and science will be much more difficult, of course. But with the advent of new thinkers, thinkers who bring new insights, efforts to explore it more and more difficult road open, despite the need to work extra hard and continuous. The description above may bring hope, pave the way towards a better discussion, weighty and more productive for the days to come.

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[40] Umar Kayam, "The Transformation of Our Culture", Inaugural Speech for Professorship at the Faculty of Letters, Universitas Gadjah Mada, Advance Pronounced Senate Open Meeting Gadjah Mada University , Yogyakarta, May 19, 1989, h. 37.

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COSMIC SIGNS, FORGOTTEN ELEMENTS OF THE QURANIC SCIENCE*)

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Abstract

The Quran contains eight hundred verses of nature and its behavior. There are three patterns of the Quran in describing them: explicitly, implicitly and symbolically. It is shown that, different from scholars who usually use these verses as explanation of scientific miracle of the Quran, these verses can be considered as source of ideas to build a theory of nature and its behavior. This approach is a part of epistemology and called as islamuc epistemology.

Introduction

Advanced of Modern Science and Technology. Science and technology have been rapidly growing. The relation between mass and energy, $E=mc^2$, was found in the early 20th ccentury, Its application, atomic hydrogen bomb, was succsefully realized in the middle of the same century. Hiroshima and Nagasaki in Japan are ruined by virulence atomic bomb. Surprisingly, after that tragic incident many countries develope technology of nuclear arsenal.

At early of the second middle of twentieth century, science and technology jerked longer humankind. Space science and technology succesfully delivered Russian astronout Yuri Gargarin wade through outerspace during 108 minutes, and American astronout Neil Amstrong landed on the moon. In the late twentieth century, Hubble telescope did not stand on the earth instead orbitting on the hight 330 miles and gives pictures of celestial previously unimagined

The biggest microscope in the world was created to search the smallest particle in the universe. That microscope is Large Hadron Collider at Conseil Europeen pour la Recherche Nucleaire (CERN) in Geneva shaped circular tunnel with circumference 27 kilometers and planted in the depth 100 meters underground at the area between Geneva International airport and mountain Jura.

The birth of World WideWeb (www) in the early 1990 decades can be considered as a revolution in the field of information and communication. www based on concept of hypertext is one of the projects at CERN which is called ENQUIRE aimed to facilitate the exchange of very large information among researcher of high energy physics. Before the development of web, CERN is a pioneer in the techology of internet at early 1980s.

Super-Kamioka Neutrino Detection Experiment (Super-Kamiokande) is another example of physics laboratory never imagined most people. This laboratory has a cylindrical tank of stainless steel filled 50.000 tons purely water. On the wall of tank are 11.146 extrasensitive photomultiplier each has diameter 51 cm. The laboratory that is in the depth of one thousand

meter from earth surface located on the foot of Kamioka mountain in Hida, about 250 kilometer from Tokyo to southwest, was designed to trace proton decay and neutrino coming from atmosphere and sun.

The cloning as an asexual repoduction of organism is an amazing achievement in biology. Asexual reproduction is a naturally occurring phenomenon in many species, including most plants and some insects. In biology, cloning is the process of producing similar populations of genetically identical individuals that occurs in nature when organisms such as bacteria, insectsor plants reproduce asexually. Scientists have made some major achievements with cloning, including the asexual reproduction of sheep and cows.

Now, technological products have been flooding the daily life, not only in the big cities but also corner of the village even on the mountainside. Miscellaneous football league in the domestic as well as in the European continent can bee watched by people in the purilieus. Handphone are owned and used not only by executive or commissioner of national corporation but also housemaid, driver of people mover, street trader and even students of elementary school.

Makkah al-Mukarromah and Madinah al-Munawaroh are two holy cities annually visited by the millions of moslem in the world. Public transport necessary in large amount to serve the needs of the pilgrims transportation. The gouverment of Saudi Arabia has been trying hard to provide all facilities. The big buses made in China and German can be found easily on the roads of the two cities and between them.

Shortly, technological products have filled and closed upon our daily life. Unfortunately, almost all product are not made in moslem countries. Science has been developed quickly but moslem just gave birth three nobel and field medal scientists. They are Abdus Salam in physics, Ahmad Zewaail in chemistry and Maryam Mirzakhani in mathematics.

Thre is a special note for three brilliant moslem scientist above. They took PhD degree and grew as well as become prominent scientist not in their own country but in abroad. Salam studied and stayed in Britain then move to Italy, whereas Zewail and Maryam studied and stay in America till now. This fact give rise a question about relation between Islam and science so the moslem don't engage in developing science and its application. How does Islam as a heaven religion consider science as man made?

Sorrow of Modern Society. Modern civilization has been giving rise an extraordinary advance in matter. Unfortunately, this civilization also offers crisis of environment and humanity in serious condition. Environmental damage as greenhouse effect, depletion of ozone at atmosphere, piled of industrial waste as methyl mercury and radioactive waste, become integral part of the order of modern life.

Fukushima Daiichi Nuclear Power Plant disaster hit by a tsunami triggered by the magnitude 9.0 Tōhoku earthquake, and possibility of nuclear war become a terrify specter. The individual alienation and broken family are a trend of people in big cities. Broken family in turn give birth apathetic generation that is easily trapped in consuming drugs. Suicide becomes an ordinary incident that can occure to people of all age.

We know the industrial products have been distributed to purilieus but at the same time they also emerge an social-economic gap. People just became passive consumer without ability to choose and classify the product. The technological products sometime are not needed and at

the other side people's income didn't significantly increase. The gap is not only occurred in big city and purilieus but also in the global level i.e between developed and the third countries.

A social phenomena strengthening and prevalent in the modern century is human trafficking, as trading of human at all mode by criminal to get money. Human trafficking is global phenomena motivated by the demand and triggered by poverty and unemployment. The number of victims is ever increasing in many countries over the world. The victims often get into hardness, deception or forcefulness and then exploited as forced labor, sex waiter or domestics.

Other phenomena of modern life is the weakening of religious norms and strengthening of individual life. Along with this lax religious norms, free sex lifestyle grows extensively. Undeniably, Japan is one of the foremost country in science and technology. But people are also difficult to deny that Japanese society is also plagued free sex lifestyle. One of the edition of the Hiragana Times in the year 2000 reported the results of a questionnaire which states that 90.6 percent of Japanese girl who will marry had not a virgin anymore. The European students who first entered Japan was stunned by this fact. In their opinion, Japanese youth is more western than European itself. Furthermore, they called Japan is a sex's paradise.

The norm weakening phenomena of ralatedness male-female occurs in big cities of the world including one in moslem countries. More advanced city or country is laxer its religious norm, more extend sexual intercourse and free sex. Religion wears away and is over a barrel facing modernism guided and supported by science and technology.

Science Building and Modern Science

The material advancement of science and technology was also accompanied by bankruptcy value of human transcendence. Therefore, it is fruitful asking whether this bankruptcy related with the presence of science with all its characteristics. Science is defined as systematic knowledge, an exploration into the realm of matter based on observations, and looking for a relationship between a various observed phenomena and are able to test itself. Science, which is based on objectivity that can be retested and as contribution of all scientists on the Earth regardless of race and religion. Considering its properties then it is not all science or human knowledge can be categorized as science. For example, witchcraft is a science in society but not referred to as a science.

In simple one, science and any theory can be ilustrated as a camera and its portrait of nature is not nature itself. Therefore nature that is displayed in portrait will depend on position of the camera and opacity or clarity of the camera lens. Once Hubble produce blurry images of galaxies far away in space. Camera lens of telescope built for twenty years with the involvement of ten thousands scientists and engineers as well as spend two billion dollars experiencing misplaced in fiftieth of hair. Then, astronomers of NASA did a repair mission and the result is an clear image that is totally different from the previous one.

Another example is in the field of cosmos physics or cosmology. Everyone knows genius figure Albert Einstein who in his young was ever supposed as slow and late thinking and did not qualify examination in Germany. Einstein formulated a famous formula $E = mc^2$ of his theory of special relativity. Einstein has ever received the higest award in science, a nobel prize physics for his explanation in photoelectric effect, Unfortunately, now we know photoelectric

effect becomes one foundations of quqntum theory that Einstein didn't like. Quantum theory was criticized by Einstein with his famous phrase, "I do not believe that God was playing dice".

But Einstein is a great and the greatest not for his two theories, but because of his another theory, the theory of general relativity. After the total solar eclipse in May 29, 1919 which proved the prediction of curvature of space-time of his theory, Einstein was named by the media as the greatest physicists of the twentieth century. Some scientists say, if Einstein was not born, special theory of relativity still will be born, but we do not know when the general theory of relativity are born if Einstein was not born. Another illustration is given to describe the greatness of Einstein, if science can be likened to the contents of a book, the book will just contain two figures, that is the genius Albert Einstein and the prince of mathematics Karl Friedrich Gauss, and other scientists will be just a footnote.

Nevertheless, the greatness of Einstein did not break of the sides of humanity which is weak. Einstein's was still a human being with potential of fault. Until the early of twentieth century, people in general and scientific community believes that the universe remains as current situation in the infinite past and future. Einstein also hold this view, the universe is static

Subsequently, in 1917 Einstein introduced a vacuum constant to obtain a solution of his own field equations in theoy of general relativity. Using this vacuum constant, Einstein successfully obtained a solution describing the static universe assured by almost all common and scientific society at the time. This is a theory or portrait of the universe formulated by Einstein

At that time, there was no scientist who give attention to the holy book, included al- Qur'an. Even today the majority of Islamic scholars themselves are still reluctant to bring the Qur'an in the realm of science. Whereas al-Qur'an is guaranted authenticity, from beginning has provided information that the sky extends.

وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْيْدٍ وَإِنَّا لَمُوسِعُونَ

Wasa'a-yawsa'u-was'an (وَسَعَ - يَوسَعُ - وَسْعًا) broaden, expanse, so that this verse has meaning:

We built the heaven by Our authority; and We are the Lord of power and expanse. (QS the Dispersing 51:47)

It means, at that time anyone who understand well Arabic language and read this verse may convey a question of the meaning of extending sky in the static universe. Or more extreme, anyone could deny the idea of static universe based on information from al-Quran Surah adh-Dzariyat of forty seventh verse. But, at that time, nothing to do because al-Qur'an were only understood as a mere carrier of morality messege not bestower early signal and information about the nature and its behavior.

The views or beliefs of the static, remains, unchanged and everlasting universe acquired a theoretical justification. Scientists who formulated this theory is the greatest physicist in the twentieth century, Albert Einstein. This kind of universe clearly becomes a problematic for religious people who believe that the universe began and will end. But again, since medieval religious doctrines far removed from the realm of science.

But the story changed in 1929 whe1n astronomer Edwin Hubble and his colleagues Milton Humason at the Mount Wilson California, using the 100-inch and 200-inch telescope, got twenty nine galaxies. After analyzing the spectral lines of these galaxies, they could conclude that the

light of all the galaxies is shifted toward red spectrum (redshift). This means that galaxies are moving away from the Earth. In another word, the universe expands, not static.

The scientific community could not reject the conclusion of the expanding universe. Einstein honestly admitted that the model imposed by introducing a vacuum constant as the biggest mistake as in his famous statement, "This is the biggest blunder of my life". Einstein's subjectivity was guided by opinion of the majority, finally known that is wrong.

Formally, the above illustration states that science is not neutral or free value. Einstein was influenced by the public opinion about the eternal static universe so that seek and got a vacuum constant for solution of the field equation and supported the opinion of his society.

Indeed, in principle, every science building is always built on three pillars or foundations derived from values, myths, a growing views in the society in which science is built and developed. The three pillar are ontology, axiology, and epistemology. Pillars of ontology is related to the subject or the reality of what is accepted as there is and can be assessed or known. Axiology is related to a purpose of science formulated, for what. While epistemology is related to a method and sources of knowledge, using what and how the knowledge can be obtained.

Today modern age and civilization are the era initiated and signed by the revival spirit of the ancient Greco-Roman tradition by Europeans in the middle Ages. History records the spirit and enthusiasm of resurrection, known as renaissance is characterized by conflict and contradiction between science and Christian religious dogma. Science has been growing and evolving in the spirit of rejection of God and transcendence.

Scientific materialism became a ontological pillar of modern or western science, reality consists only of matter, space and time. Nothing more. The soul does not exist, thinking is no more than a molecular processes. The principle of scientific materialism is a continuation of materialism or atomism of Democritus. In senior high school this scientific materialism is taought and transferred in a very famous phrase, "Matter is not created and cannot be destroyed".

Axiology of western science is only for satisfaction of intellectual adventure of the scientists and for science building itself. All kind of science can and should be built along the fund or budget available.

For epistemological foundation, western science accepts and glorifies rationalism, empiricism, and objectivism. Empirical sensory experience is formulated through scientific methods. Facts are a source of knowledge, and knowledge shall not exceed the facts and relationships contained in. This is the core of positivism. Because from beginning, science has freed himself from or out of religious dictum religious then-Christian scriptures moreover al-Quran aren't taken as a source and reference of ideas or basis of epistemology.

The-Quran and Islamic Science

Various technological products that overwhelm everyday life also show something uncomfortable. From these various products, almost none of them is created by moslems. Islamic society just to be users. Similar case also occurs in sciences, from several hundred scientists of Nobel prize winner and medal field, Islam just has three, Abdus Salam in Physics, Ahmad Zewail in Chemistry, and Maryam Mirzakhani in mathematics.

From these three moslem scientists, there is one thing in common. They all are from Islamic countries, Salam from Pakistan, Zewail from Egypt and Maryam from Iran but they took

doctoral program not in their native country itself but in abroad, in developed countries. Salam studied doctoral in United Kingdom and settled there, then in Italy. Zewail and Maryam studied doctoral and live in USA until right now. The question, do the Islamic countries have not opportunities for scientist grows? How actually Al-Quran talking about sciences and technology?

Science we discussed in preceding are is a science becoming a foundation of technology that is natural sciences not humanities sciences. Natural sciences is a science with nature as its object and divided in the field of astronomy, biology, physics, chemistry, geology, pharmacy, medical and agricultural as well as the application of technology. Therefore, the easiest and practical step to obtain a description and point of view of Al-Quran about nature and its phenoemena is to identify all of verses related with natural objects, alive or inanimate matter and their phenomena. For example, we classify as cosmic signs or ayah al-kauniyah if contains word of water, cloud, iron, star, bird, light, blood, gold, ginger, ship, thunder, sky, zarrah and so on. Directly accounting gives 1108 verses in general. Further sorting by considering specific message leaves 800 verses as cosmic signs

Two verses containing words of sky, heaven السماء- السموات and earth الارض as follows can be samples. First,

$$لَهُۥ مَا فِى ٱلسَّمَـٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ$$

Whatever is in the heavens and the earth , belong to Him. He is all-high and supreme.
(QS asy-Syuuraa 42:4)

The information of this verse is still too general and not leade directly to special concept of earth and sky, although both of sky and earth included in this verse. In the tawheed or monotheism world view, reality consists of *khaaliq* خالق *and makhluq* مخلوق , *creator and creature*. Creator just one and only one, Allah SWT, the others are creature. Creatures are material and immaterial one; for example sky, earth and ite contain are material creature whereas soul and dream are immaterial one.

Second,

$$وَمِنْ ءَايَـٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ$$

Nother of His Signs is that the heaven and the earth stay in position by His command;....
(QS the Romans 30:25)

This verse contains specific information, sky and earth standing up straight because of Allah's command. The questions that can be proposed are how, when, how many time and how much strong Allah's command for standing up the sky and earth. The answers of those questions can bring to the basic concept or theory of creation of the sky, earth or universe.

Third, there is a verse has told about condition after doomsday which has classified as natural verse. For example,

$$\text{وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلاً ۝}$$

There will they drink a cup favoured with ginger. (QS Time 76:17)

This verse really gives information of a mysterious one, paradise. The problem is, occupants of paradise will be given a beverage which mixed by ginger, *zanjabiila* زنجبيلا plants which existed on earth. The simple question, why ginger is and not hot coffee nor tea, young coconut ice nor avocado juice. The answer of the question will leade to science of ginger and its family.

To get idea of properties and behavior of nature someone has to make dialogue intensively wirh the-Quran. The dialogue will give rise something valuable if one understand Arabic well. The Quran uses three patterns of speech on nature that are explicit, implicit and symbolic.

First, pattern of explicit communication. The peculiar feature of bee namely its stomach can produce a various beverages as medicine and be able to cured for men has been explicitly declared. The beverage is none other than honey.

$$\text{ثُمَّ كُلِي مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِي سُبُلَ رَبِّكِ ذُلُلاً ۖ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ}$$
$$\text{مُّخْتَلِفٌ أَلْوَٰنُهُ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَأَيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ۝}$$

And suck from all fruits and flit about the unrestricted paths of their Lord. A drink of various hues comes out of their bellies which contains medicine for men. In this is a sign for those who reflect. (QS the Bees 16: 69).

The honey has been informed clearly, then the question is how many kinds of bee and their honey on earth. Does each bee have a different honey? Does each honey have ability to heal different disease? Scientist of biology, chemistry, and pharmacy can use this signal becomes a starting point of their research.

Second, pattern of implicit communication. Al-Quran tells about secrets and eminent of ant which different from pattern of bee. Theatrical narration of the Prophet Sulaiman's during their trip to be select chosed to deliver a message on the secrets of ant

$$\text{حَتَّىٰ إِذَآ أَتَوْا عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا مَسَٰكِنَكُمْ لَا}$$
$$\text{يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ}$$

The most popular translation of this verse is [At length, when they came to valley of ants, One of the ants said:"O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing."; (QS the Ant 27:18)]. A soft and minimalist translation, based on this translation one may propose a very simple question, what gender of an ant just we discussed is.

In this ayat, there are four keywordss which are *qaalat* (قالت), *namlah*(نملة), (يا) and *udkhuluu* (أدخلوا). *Qaalat* is the past verb which based on subject of a third female person, so the meaning is 'she said'. *Namlah* is from *namlun* and *attaa ul-marbuuta* which is the main sign for *isim muannats*

(feminine noun) or the feminim verb. *Namlun* is a male ant whereas *namlah* is a female ant. In this ayat, *namlun* tells us about a plural meaning, too. So, it can be considered as a irregular plural noun (jamak taksir). *Yaa* is a exclamation word or *harfun nidaa'i*, oh!. *Udkhuluu* is a command verb (*fi'il amr*), come in.

Analysis of these four keyswords tells us that the ant is a female ant, shouting to give a commando or instruction to its people. It means that the female ant which is showed in this verse is the leader of ant's colony, exacly the queen of ants. Thus, the specific and incisive translation said that [when they arrived in the ant's valley, the queen said : "Oh, the ants, come in your nest so you can't be trampled by Sulaiman and his army, meanwhile they aren't aware"].

The earlier translation comes from text's analysis and does not the explisit expression of the verse as it were the bee. In short, the translation as the queen of ant doesn't come from the text itself [ملكة النمل]. Thereby, there is a big possibility of the translation is right or conversely, and this is a challenge to do research about the rightness. In the scienctific perspective the queen of ant can be considered as a hypothesis followed by a planned and organized research activity to answer the rightness of understanding about the queen of ant. The derivation of hypothesis from any source including Al-Qur'an is nothing but a epistemology of the building of science.

A basic question based on the same verse of al-Quran still can be developed. Al-Qur'an is believed by moslem as a great miracle until doomsday. In the same time, Al-Qur'an said that is not thing which is created in a game (Q.S 21:16) and in vain (Q.S 38:27), however, for the right purpose (Q.S 15:85). The questi, why isn't it cockroach, fireply, ant-lion etc? What is the virtue of ant from all animals?

Another question which can be asked is, wether the present ant is still brainy as one in the era of prophet Sulaiman or how much perspicacity the present ant is. Can the ant identify the object in its surrounding? How can the ant's sensor identify the object? What is kind of the ant sensor? The language of the queen of ants could be understood by the prophet Sulaiman using what frequency of sound. Many question may be proposed and motivate to perform further research in the characteristic and behavior of ants and their colony. All of these is a part of epistemology of science's building which can be explored from Al-Qur'an and we can say it as a Islamic epistemology.

Third, a pattern of symbolic comunication. Al-Qur'an said

$$لَا ٱلشَّمْسُ يَنۢبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ$$

Neither can the sun overtake the moon, nor the night outpace the day; each of them keeps coursing in its orbit. (QS Yaasiin 36:40)

The sun isn't possible to precede the moon, it means the angular velocity of the sun relative to the earth is smaller than one of the moon. Mechanical analysis and confront with highness phenomenon of the crescent moon in the west horizon will lead to a conclusion that the earth rotates, doesn't come to rest.

Else, a more accurate observation on this text give us an interesting fact that there is a series of characters on "*Kullun fiy falakin*" (كل في فلك). This phrase is also the main idea of verse, all of celestial objects circulates on each orbit. If characters are writen separately, it will be clearly seen the order as follows:

$$\text{ك – ل – ف – ي – ف – ل — ك}$$

The order of these letters shows a left-right symmetry whith the center letter is *ya*. The question then wether the orbit of planets are symmetry. If yes, what kind of the symmetry is. All question have to be answered by a step by step research. This is an Islamic epistemology of Islam, an epistemology using Al-Qur'an as a source of ideas and be a part of huge building of Islamic science.

Islamic Science. Back to the static universe which was accepted by almost all scientist until early twentieth century and justified by the famous scientist Albert Einstein. The static and eternal universe exacly aren't appropriate with Islam. Scientific materialism, which is concise in a statement that matter isn't created and can't be destroyed,exacly is completely in conflict with the fundamental doctrint of Tauheed which is concised in expression laa ilaahaillallaah and further described in *arkanul iman* and *arkanul islam*. All of ideas building and civilization of Islam have to rest on these both principles. *Arkanul iman* consists six principles of Iman (believe) which are believe to Allah, believe to Angel, believe to the prophets, believe to the book of Allah, believe to doomsday, and believe to the good and bad predestination.
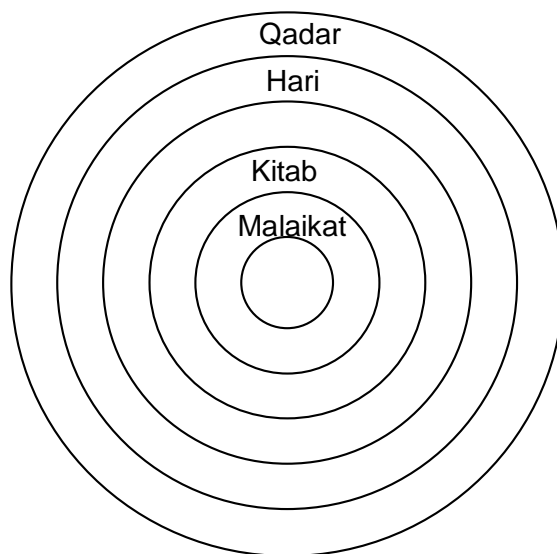
Figure 1. The Pillars of Iman

Materialism taught in physics clearly in conflict or inconsistent with the pillars of faith. Matter that are not created has implication that matter exists in infinitely past time without beginning of the creation which means it does not require the creation and the role of the Grand Creator.

A matter can not be destroyed implicated in the denial of resurrection as the end of universe. Refusal Judgment in turn also rejection on the day of resurrection and reckoning of

good and bad deeds of each person . Since the are no doomsday and day of reckoning then a violation and relaxing a sexual intercourse continually increase.

However, science is growing rapidly and some have close conformity with the holy book especially al-Qur'an including the theory of the expanding universe as mentioned in the beginning . This fact revive the views and beliefs of Muslim scholars that the Qur'an does not only contain clear instructions and practical solution of all humanity problems but also a large number of scientific miracles.

Shortly, a lot of theories and scientific discoveries confirm the truth of the holy book al-Qur'an . It also has been intimated by the al-Quran .

سَنُرِيهِمْ ءَايَـٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ﴿٥٣﴾

We will show Our signs to them in the horizons of the external world and within themselves, until it becomes clear ti them that it's the truth. Is your Lord not sufficient? He is a witness over all things. (QS Adoration 41: 53)

This verses has interesting implications. The signs on the horizon and in human itself will show the truth of the Quran that consists of 30 juz, 114 surah and 6236 verses. From these 6236 verses 800 of them are verses about nature and their phenomenon. It means, nature, mankind and their phenomena will justify the eigh hundred natural verses which is a diagrammatically given by figure 2.
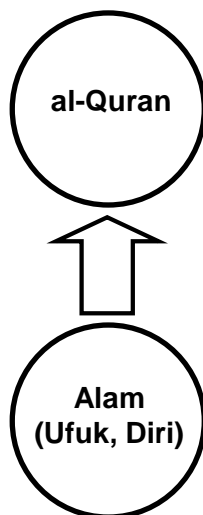
Figure 2. Scientific Miracle Al-Quran version Fusshilat 53

The idea that al-Quran offers many scientific and other miracles is not wrong but less elegant since obe sees al-Quran as justification only for any scientific theory rather than as a source of value or knowledge itself. Al-Quran as guidance spesiffik should also be understood specifically as a guide for scientists to get an idea and build a related theory. Because the natural phenomena will show definitely the truth of the Quran then the reverse is also true . Quranic

verses will demonstrate and provide information about any theory and certain natural phenomena as stated in the following verse

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ

Ramadan is the month in which the Quran was revealed as guidance to man and clear proof of the guidance, and criterion … (QS the Cow 2:185)

and strengthened by the verse

هَـٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

(Al Quran) This is a clear declaration for mankind, and a guidance and a warning for those who perseve themselves from evil. (QS the Family of Imran 3:138)

In the epistemological perspective, the last two verses above state that al-Quran can be a source of knowledge of nature and variety of the natural phenomenon, as Figure 3. It means that al-Quran can be basis for a building of the natural sciences. In this perspective, it is simply to understand that the Islamic scienc can be understood as a science that has premises can be derived directly from the verses of al-Quran.
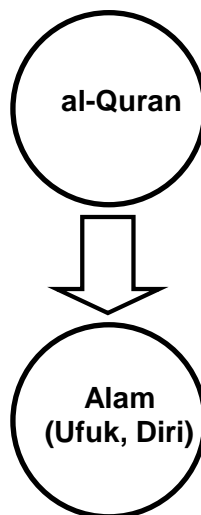
Figure 3. Islamic Science

An example of verse containing epistemology and scientific miracle at once is QS al-Hadiid 57: 25

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ۝

In this verse, it is told us that Allah have sent down the iron. The question that we can immediately propose is the iron has been sent down in the what form and where from. If the iron was sent down in the form of lumps, of course it is hard to be accepted and it was not supported by the historical data of the rain of granules or pieces of iron metal. The atomic idea of iron as introduced by Democritus in the ten centuries before al_Quran was revealed becomes more understandable.

The question is the iron atoms were send down from what object. From birds flying in the sky or celestial objects such as the sun, moon, and stars? These simple and relevant questions allow us to make some early assumptions for a planned, sustainable, and scalable research. The questions may be proposed by anyone and be a part of epistemology based on al-Quran.

Finally, science shows us that the metalic atoms are created at the beginning of the creation of universe and at the core of the stars. At the center of the star is going on the thermonuclear process of the hydrogen, deuterium, helium, carbon, neon, oxygen, silicon, and so on. The creation of the iron atoms begin when the temperature at the center reaches a million degrees Kelvin and heavier metalic atoms are created when the temperature is higher. Then, when the temperature of the center reaches about 15 million degrees the stars are ready to collapse or explode. When it happens, the exploding stars are called supernova, the elements of stars including iron atoms are thrown out the entire space. Around the stars. It means this verse actually can lead to the idea of thermonuclear and the supernovae that is supported by the QS al-Mursalat 77: 8.

فَإِذَا ٱلنُّجُومُ طُمِسَتْ ۝

The information of the sending down the iron atom may be considered as the basis of Islamic epistemology because it can be thought logically, but the following facts can only be found coincidentically or in other word it is unreasonable. The fact is there are twenty six words of Allah in surah al-Hadid from the first until twenty fifth verse which states the sending down the iron atoms. The twenty six number is nothing but an atomic number of iron (ferum Fe) atoms which means the number of protons or electrons of the iron atom is twenty six. Thereby, the number of words Allah in the surah al-Hadid (Iron) is equal to the number of electrons or protons in the iron atom. The fact of twenty six number is a purely miracle of al-Quran because it can be found coincidentically.

Conclusion

Al-Quran has clearly stated that the appointment of the degree of glory a person or group of people within countries even require faith and science (QS. Al-Mujaadalah 58:11). whereas modernism dictum stated that knowledge is power. It means there is no choice for the Islamic

world in addition to rose in mastering science and technology. However, as it has been described before, only science and technology in accordance with the basic principles of Islam which must be developed. The need for science and technology based on this revelation requires effort planned, systematic, and measurable.

Cosmic signs which amounts to eight hundreds needs to socialized continuously. Their complete understanding demands mastery of the Arabic and minimal basic mathematics. Therefore, it needs to develope educational institutions including Arabic language, philosohy and science.

We have already known the pesantren as classical Islamic educational institutions. Pondok pesantren or pesantren only teachs classical knowledge of Islam such aqidah, fiqh and tasawwuf. In the future pesantren are expected to give birth scholars of sharia or Islamic law. Modern pesantren combines classical subjects of pesantren and general science as tought in the public schools. The future projection of the alumnus of the modern pesantren is the birth of moslem scholars having a sufficient Islamic knowledge.

Institution we need is an institution that transcends traditional and modern pesantren as well as conventional school, that is the trensains. Trensains is an abbreviation of pesantren of science and is a synthesis of pesantren and public school. However, trensains doesn't incorporate material lesson of pesantren and general science as given in the school. Trensains majoring in understanding the Qur'an and al-hadith, the natural science and their interaction. The last point, the interaction between religion and science is a typical material of trensains that does not exist in the pesantren even if modern pesantren. The interaction of religion and science requires a basic understanding of philosophy which is in turn necessitates philosophy in the curriculum of trensains.

Trensains can be applied to the university and senior high school level. Different from alumnus of the classical pesantren who is projected to be ulama sharia, the alumnus of trensains is projected to be scientist on the field of natural science, engineering, medial and agriculture who have a solid basis knowledge of the Quran and a philosophy. Now, there are two trensains of senior high school level that has been going on. They are trensains in Sragen Centre Java, trensains starting since the academic year 2013/2014 and trensains in Jombang since 2014/2015.

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ISLAM AND THE CHALLENGE OF THE SECULAR STATE
(The Integration of Religion and Democracy in Indonesia)

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Abstract

The presentation examines questions and problems that are now central to modern political debates about the role of religion in politics, especially to questions of how much separation of religion and state is required for democracy to work. Despite its significant role in world politics, religion has largely been understudied in areas of political science interested in democratization theory. Contrary to normative theories of democracy and secularization, the presentation starts from the empirical observation that democracy co-exists globally with a great variety of patterns of religion-state separation. More specifically it argues that the analysis of the space Islam occupies in a modern democratic state like Indonesia provides significant insights into questions of what democracy actually requires vis-à-vis secularism thereby challenging democratic theorists, comparativists and policy activists to re-examine the terms of the debate and to provide new conceptual and policy alternatives where appropriate.

Religion and Democracy: Historical Perspectives

The intellectual struggle following the end of the Cold War over the conception of the new world order continued the assessment of prior generations of social scientists that religion could be neglected as a viable public force or that its resurgent variations that had begun to make themselves felt in religious movements that inspired political revolutions in Iran and Nicaragua stood in inevitable tension to modernization and democracy. Works such as Fukuyama's *The End of History* and Huntington's *The Clash of Civilizations* were examples of these trends. Whereas Fukuyama proposed a view of the world that posited secular western liberalism, both economically and politically, as victorious and incontestable on the level of world-ordering ideology, the discourse dominated by Huntington and theorists of his ilk saw societies around the world as separated and in inevitable conflict on account of deep, immutable differences. In the first instance, religion confidently could be neglected as non-viable challenge to liberalism in any discussion over the political order, whereas the second strand of Huntington-style discourse continued to posit all but secular religion as incommensurable with modern democracy.[1]

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[1] Here it is important to remember that for Huntington compatibility with democracy is premised on a culture's ability to separate religion and state. Of the world's many religions, in Huntington's view, Western Christianity is among the few for which the separation of religion and church is a key characteristic. This doctrinal ability of Western Christianity to separate religion and church has allowed Western culture—for which Western Christianity is the main provider of "civilizational identity—to accommodate democracy. By contrast, most other

The idea that all but secular manifestations of religion are in unavoidable tension with democracy is not new. In one form or another, the idea that secularization is inseparable from the concept of modernization has been carried through much of western thinking since the time of the Enlightenment and has been a staple of modern social theory from the empirical predictions of Durkheim and Weber to the normative prescriptions of political liberalism as expressed in the work of Rawls and his influential strand of political philosophy.[2] Critical voices on the question of secularization began to assert themselves with the late 1980s.[3] A growing body of scholarship emerged that raised questions not only about the empirical veracity of the secularization paradigm but also about its normative dimensions. Scholars such as Jose Casanova, David Martin, and even earlier proponents of the secularization paradigms such as Peter Berger began to examine not only the de-secularizing tendencies in many parts of the world but also the often desirable contributions religious movements were making to processes of democratization.[4] With few exceptions, the majority of studies analyzing the viable interplay of religion and democracy remained focused on cases within the Christian tradition. Studies drawn from Islamic traditions remained few and far between.[5]

Democratic Transition in Indonesia

The question of what viable role religion can play in processes of democratization in Muslim-majority countries has regained momentum with Indonesia's remarkable transition from autocratic governance to democratic reform that began with the downfall of the New Order in May 1998.[6] Indonesia's achievements are even more notable when one considers the immense challenges the country faced at the eve of the Reformasi period. Apart from issues with governability stemming from the archipelago's vast geographical and linguistic diversity, the transition to democratic governance coincided with the "Asian flu," the worst economic crisis the country had experienced since its existence as an independent nation; centrifugal forces from East Timor to Aceh threatened national integrity with demands for decentralization or secession;

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cultures are unable to do the same because their identity-forming religions lack the required ability to separate religion and state. See, for instance, his remark that "[i]n Islam, God is Caesar; in China and Japan, Caesar is God; in Orthodoxy, God is Caesar's junior partner" (70). More will be said below about Huntington's specific views on the compatibility of religion and democracy in different cultures.

[2] José Casanova's opening chapter of his *Public Religions in the Modern World* remains a valuable examination of the historical dominance of the secularization thesis in western and much of non-western social thought. See José Casanova, "Secularization, Enlightenment, and Modern Religion," *Public Religions in the Modern World* (Chicago: University of Chicago Press, 1994), 11-39.

[3] John Keane offers a highly critical analysis of the totalizing and anti-democratic dimension of the secularism discourse. See John Keane, "The Limits of Secularism," *Times Literary Supplement,* Jan. 9, 1988, 12-13.

[4] Especially Pentecostal traditions in Latin America received a fair amount of attention early on in the changing debate on de-secularization and its potential contributions to civil society and democratization. Two examples of compelling studies on this phenomenon are David Martin. *Tongues of Fire: Conservative Protestantism in Latin America* (Oxford: Blackwell, 1990) and Bernice Martin, "From Pre- to Postmodernity in Latin America: The Case of Pentecostalism," *Religion, Modernity, and Postmodernity*, ed. Paul Heelas with the assistance of David Martin and Paul Morris (Oxford: Blackwell Publishers, 1998), 102-146.

[5] E.g., 'Abd Allah Ahmad An-Na'im, ---, "Political Islam in National Politics and International Relations," *The Desecularization of the World: Resurgent Religion and World Politics*, ed. Peter L. Berger (Grand Rapids, Mich.: Ethics and Public Policy Center and Eerdmans, 1999), 103-121.

[6] Among the most thoughtful studies that have taken up the subject of democratization and Islam in Indonesia are Robert W. Hefner's *Civil Islam: Muslims and Democratization in Indonesia* (Princeton, NJ: Princeton University Press 2000) and, more recently, Mirjam Künkler, Mirjam and Alfred C. Stepan (ed.), *Democracy and Islam in Indonesia* (New York: Columbia University Press, 2013).

the history of the military's involvement in the political process further raised questions about the country's potential for democratic reform; finally, the shortcomings of the 1945 constitution that had governed the country since independence further dimmed prospects for the successful development of democratic institutions. Against all of these odds, a decade into the transition Indonesia emerged from the turmoil with greater economic growth and political stability than had been expected even by more optimistic observers. Particularly impressive from the perspective of political reform have been democratizing constitutional changes including the rejection of attempts to include Islamic legal regulations in the constitution in August of 2002, a series of successful general and presidential elections, and the military's withdrawal from the political arena. Taken together with the solid growth the Indonesian economy has experienced since the middle of the 2002s, the resolution of regional conflicts, and the wide public support democratic governance enjoys according to national polls, the prospect for democratic consolidation in Indonesia appears perhaps surprisingly bright.[7]

While some like Barton (2010) have described the Indonesian transition as an out-and-out success story, others have cautioned against an uncritically positive reading of the developments and the prospects for democratic consolidation (e.g., Elson 2010). Reasons for hesitation are a growing Islamist presence and the state's accommodation of Islamic political agendas both nationally and regionally. Among the more visible examples of this trend are the rise of Islamic political parties after 1998, successful attempts since 1999 to introduce regional Shari'a regulations or Peraturan Daerah (*Perda*) in several provinces, the political influence of Indonesia's highest Islamic advisory council, Majelis Ulama Islam or MUI, on the public discourse with recommendations such as the 2005 fatwa that declared pluralism, liberalism, and secularism to be western values and thus antithetical to traditions of Islamic thought, high-profile legal campaigns such as the anti-pornography bill of 2006, as well as the continued presence of Islamic militant and vigilante movements.[8] These all highlight at a minimum that the process of democratic reform and consolidation has been accompanied by a simultaneous process of Islamic resurgence and growing presence of Islamic actors and symbols in the public and political spheres.

In light of the Islamic resurgence that has marked the process of political transition in Indonesia over almost two decades, it may surprise that the country has been considered free and democratic by the major political science indices since the middle of the 2000s. In the Freedom House ranking of civil and political rights, Indonesia has consistently scored a 2 on the scale of political rights, which is the second-highest possible score on Freedom House's scale from 1 to 7. Similar, on the Polity IV dataset, which ranks countries by regime types on a 21-point scale from -10 to +10 with the vertical threshold for democracy set at +6, Indonesia has

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[7] Recent surveys show the general openness and moderate outlook of the Indonesian Muslim population on questions of democracy, civil rights, and interfaith tolerance Surveys presented in Esposito and Mogahed (2007) and Mujani (2007) reveal levels of support for democracy, including a nuanced understanding of civil rights such as freedom of association, freedom of press, and legal equality including equal rights for women, that are comparable to polling data on these items in European and North American countries.

[8] On the 2005 MUI fatwa see Piers Gillespie, "Current Issues in Indonesian Islam: Analysing the 2005 Council of Indonesian Ulama Fatwa No.7 Opposing Pluralism, Liberalism and Secularism," *Journal of Islamic Studies* 18:2 (2007), 202-240. On the anti-pornography bill see Pam Allen, "Challenging Diversity? Indonesia's Anti-Pornography Bill," *Asian Studies Review* 31:2 (May 2007). Regional Shari'a regulations are discussed in Michael Buehler, "The Rise of Shari'a By-laws in Indonesian Districts: An Indication for Changing Patterns of Power Accumulation and Political Corruption," *South East Asia Research* 16:2 (2008), 255-285.

received a score of +8 since 2005.[9] Although it is clear that democracy remains contested in Indonesia, the country's successful transition and the continued strong support for its democratic institutions draw attention to a number of fallacies in dominant political theory about the relationship between religion and democracy as pointed out by Alfred Stepan (2000).[10]

Religion and Democracy: Intellectual Fallacies

As we begin to address some of the misinterpretations of the relationship between Islam and democracy to which the Indonesian case alerts us, it is helpful to remember what started us on our line of inquiry. Let us recall the argument Huntington had put forward about the incompatibility of most of the world's religious traditions with democracy. For Huntington a key characteristic of the West has been the ability to separate church and state. This ability to distinguish temporal from spiritual authority is for him a unique doctrinal characteristic of Western Christianity. It is a characteristic he finds missing from the doctrinal range of many of the world's great religious tradition such as Islam, leading him to the assertion that Muslim societies—like those shaped by Confucian and Eastern Orthodox traditions—remain incapable of supporting the types of institutions democracy requires. Indonesia's transition to democracy calls into question Huntington's assessment of Islam's doctrinal determinism to fuse religion and state. The development of what Robert Hefner (2000) has called "Civil Islam" as democratic alternative to Islamism in fact dates back into the second half of the New Order period. Developed within both traditionalist and modernist circles, politically progressive understandings of Islam found their most visible expression in the thought of Nurcholish Madjid and Abdurrahman Wahid. Their movement for the Renewal of Islamic Thought (*Pembaruan Pemikiran Islam*), which manifested itself in a vibrant civil society sector of Muslim individuals and non-governmental organizations, consciously drew on core principles in Islamic traditions such as social justice and human dignity to argue from within an Islamic framework against political authoritarianism, religious or otherwise. The ability of highly influential leaders and organizations within the Muslim community to find and mobilize doctrinal elements in the Islamic tradition to make the case for democracy demonstrates not only the broad spectrum of political voices among Indonesian Muslims on the question of the relationship between religion and democracy but, more important, the polysemic nature of Islamic tradition itself. The "assumptions of univocality" fails to recognize, as Stepan (2000, 44) reminds us, that all traditions contain elements that can and have been used to justify the political construction of both democratic and anti-democratic institutions.

The public contributions of Muslim leaders, Islamic political parties, and civic organizations to the political discourse—regardless of the side they take in the debate over democracy—indicate that Indonesia has never fully separated religion from public and political affairs. Foundationally, the Pancasila as the philosophy of the state enshrined in the preamble to the country's constitution sets forth the significance of religion to Indonesian political identity. In

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[9] See Freedom House, *Freedom in the World*, available at http://www.freedom-house.org/report/freedom-world/2015/indonesia, accessed February 22, 2015. Polity IV data sets are found in *Polity IV Individual Country Regime Trends, 1946-2013*, available at http://www.systemicpeace.org/polity/polity4x.htm, accessed February 22, 2015.

[10] Stepan distinguishes four fallacies (empirical, doctrinal, methodological, and normative) that are reflected in political thought on the relationship between Christianity throughout Western history and that distort contemporary discussions about the chances for democracy in Muslim societies (2000, 40-46).

addition to the influence of religious actors on the political process outlined above, the affirmation of religious values in the state's foundational philosophy also means that the state intervenes in the religious domain in a variety of ways such as through the establishment of a Ministry of Religion that regulates among others an Islamic court system as well as a state-run Islamic education system. From a Huntingtonian perspective such interventions must appear as clear violations of the necessary condition for democracy: the separation of religion and state. We will recall that Huntington's claim about Western Christianity's unique compatibility with democracy is premised on the assertion that the separation of religion and state is a *conditio sine qua non* of democracy, a condition he sees met only in Western Christianity. On closer inspection, however, Huntington's assertion of religion-state separation in Western Christianity stands up empirically neither to historical nor contemporary political realities. Recent global studies investigating existing levels of religion-state separation reveal that high levels of religion-state separation are the exception in western democracies. Virtually no western democracy from North America to Western Europe, New Zealand, and Australia has a rigid separation of religion from the affairs of the state. Quite the reverse, most governments interfere substantially in the religious realm by way of their support for state churches, religious instruction in public schools, and political parties with religious affiliations.[11] These observations empirically challenge the received wisdom reflected in Huntington-style arguments about religion-state separation as precondition and key-characteristic of democracy. Such challenges have given rise to new ways of thinking about the relationship between religion and state in democracy theory that share in common the notion that there can be no fixed, timeless and universally applicable distinction between religion and state the world's democracies outside of the requirement for a minimal degree of autonomy for both religious and governmental realms from the interference of the other.[12]

Next to doctrinal and empirical observations the Indonesian cases affords us in the debate over democracy and the secular state, Indonesia's transition also speaks to the other two misinterpretations Stepan points out that frequently plague democracy theory and its views on religion. The first is a methodological one. Stepan calls it the fallacy of "unique founding conditions" (2000, 44), which presumes that a certain set of social, political, and economic conditions have to be in place before democracy can take root. Here the Indonesian case is instructive in that the absence of a strong middle class at the time of the New Order's demise as well as a limited civil society sector—two conditions frequently connected with the rise of democracy—were thought to seriously impede the development of stable democratic institutions in Indonesia. Although it does not fully explain the complexities of the country's successful democratic transition, it is evident in retrospect that Indonesia's civil society accomplished much more than was expected at the outset of reform precisely because of the strong pro-democratic involvement of religious leaders and their institutions. Both Abdurrahman Wahid and Amien Rais as leaders of the two largest Muslim mass organizations, Nahdlatul Ulama and Muhammadiyah, which are estimated to have a combined membership of about 50 million, functioned as guardians of public civility and managed to mobilize a broad

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[11] See Jonathan Fox, *A World Survey of Religion and the State* (Cambridge, MA: Cambridge University Press, 2008).

[12] Stepan (2000) has termed this the "twin toleration" between religion and state in democracies. An-Na'im (2008) has a conceptually similar understanding expressed in his concept of the "religiously neutral state."

coalition of supporters for democratic reform.[13] The observation that Indonesia was able to mobilize a culturally indigenous set of social resources in support of democratic reform to make up for what it lacked in terms of the conditions present at the birth of western democracy guards us against the methodological fallacy of presumed unique founding conditions. That religious leaders and civil society organizations have been so important to Indonesia's transition, however, also leads us to consider a fourth and final misinterpretation of the relationship between religion and democracy in much of political theory. It is the normative assumption, elaborated most compellingly by the political philosopher John Rawls, that a democratic polity out of necessity "takes the truths of religion off the political agenda."[14]

As is evident even to the most casual observer of the Indonesian scene, Islam has not been "off the political agenda" in the new Indonesia. Public debate has included countless instances in which Rawl's normative call for the exclusive use of free-standing, reason-based arguments is circumvented by actors who openly and forcefully base their positions in theological discourse. New parties have come into being that run on decidedly religious platforms; various regions throughout the archipelago have sought the implementation of Islamic law; the Indonesian Ulama Council or Majelis Ulama Indonesia (MUI)—although its state-sponsored role is conceived of in non-binding and advisory terms—continues to exert a marked influence on the legislative branch; and the People's Consultative Council deliberated (even though it eventually rejected) a new proposal to adopt the Jakarta Charter, which had been incorporated briefly into Indonesia's constitution in 1945, thereby reviving longstanding constitutional debates over an explicitly Islamic basis for the state. Religion is clearly and often quite powerfully "on" the political agenda in Indonesia. Rather than configuring religiously-based arguments in the Indonesian public debate as a violation of democratic norms and detrimental to the political process, we should think of them with An-Na'im as necessary and legitimate negotiations over the appropriate role of Islam in a society in which religion remains a powerful provider of symbolic meaning for a majority of the population (2008, 257). Even though the inclusion of theological discourse in the public debate violates Rawl's secular conditions, the use of religious arguments can be beneficial to the success of democratization precisely in those instances in which religious communities are uncertain about the compatibility of democracy with their religious worldview. Moreover, as Kalyvas (1998) shows in a historical examination of European democratization processes, frequently the integration of religious actors and their institutions into the democratic system was not the result of their forced exclusion from public debate but rather a long history of political negotiations in which religious communities participated in the democratic bargaining process to enhance their self-interest and made strategic choices that ultimately led them to accept democratic rules.[15]

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[13] On the contributions of Muslim mass organizations such as Muhammadiyah and Nahdlatul Ulama to shaping the public consensus in support of democracy in the Reformasi period see Mirjam Künkler, "How Pluralist Democracy Became the Consensual Discourse Among Secular and Nonsecular Muslims in Indonesia, in: *Democracy and Islam in Indonesia*, ed. Mirjam Künkler and Alfred C. Stepan (New York: Columbia University Press, 2013), 53-72.

[14] John Rawls, *Political Liberalism*, expanded edition (New York: Columbia University Press, 2005), 151.

[15] See Stathis N. Kalyvas, Stathis, "Democracy and Religious Politics: Evidence from Belgium," *Comparative Political Studies* 31:3 (June 1998), 292-320.

Florian Pohl

Revisiting the Challenge of the Secular State in Indonesia

What can we say in the final analysis about the challenge the secular state poses to the future of Indonesian democracy? Religion, specifically Islam, has been a significant player in Indonesian politics and is likely to remain a major element in public and political discourse in the foreseeable future. But our discussion of common misconceptions about the religion-democracy binary should dispel the fear that such involvement on the level of the state spells inevitable doom for the country's democratic prospect. Worldwide comparisons of political regimes just do not reveal any straightforward correlation between the levels of separation between religion and state and democracy to warrant demands for complete separation (Fox 2008). And although some degree of separation of religion and state seems to be required for democracy to work, on the level of generalization this requirement does not extend beyond minimalist concerns to keep the state from completely dominating political life or, inversely, to protect religious life from full regulation by the state.[16] Such minimal requirement does not equate the secular state with one in which religion is fully removed from public discussion, politics, and the state. What is more, under certain conditions, as we explained above, it is conceivable that the involvement of religion has positive, democracy-enhancing effects by increasing societal legitimacy for democracy among population segments for which religion remains a major source of identification.[17] For the Muslim community the challenge of the secular state remains thus to articulate alternative political theories from within an Islamic framework that scale up the tradition's resources in support of democracy and thereby to continue to shape the democratic consensus by incorporating Islamic-based arguments into the public discourse. On the side of the state one of the key challenges for Indonesia's democratic future will be to manage the conflicts over religion's role in the political process that inevitably arise from the participation of religious groups in democratic bargaining in ways that open up third possibilities between the two extremes of an Islamic state or anti-religious secularism.[18] Neither the fusion of religion and state nor the hostile elimination of religion from all political discourse exhausts the remarkably broad range of religion-state relationships among the world's democracies to which Indonesia must continue to add its own voice.

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[16] This idea of core autonomy of religion and state is identical with the concept of "the twin tolerations" developed by Stepan (2000).

[17] Driessen (2010) points out that this is particularly the case for societies, such as Indonesia, where we find a high degree of religious homogeneity along with strong public relevance of religion and where state restrictions on religion or lack of support could trigger anti-democratic resentment. See Michael D. Driessen, "Religion, State and Democracy: Analyzing Two Dimensions of Church-state Arrangements," *Politics and Religion*, 3 (April 2010), 55-80.

[18] See Assyaukanie's (2009) stimulating study that develops the concept of the "religiously democratic state" as one of these third ways between the two extremes. Luthfi Assyaukanie, *Islam and the Secular State in Indonesia* (Singapore: Institute of Southeast Asian Studies, 2009).

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Panel I
(Humanization of Science and Technology)

THE UNITY OF SCIENCE AS UIN WALISONGO PARADIGM
(A Philosophical Approach)

Muhyar Fanani
UIN Walisongo Semarang

Abstract

Transformasi IAIN ke UIN di Indonesia dalam sepuluh tahun terakhir, telah memicu debat paradigmatik di kalangan ilmuwan muslim di negeri muslim terbesar di dunia ini. Perdebatan berujung pada hampir disepakatinya paradigma integrasi yang melandasi semua UIN di seluruh Indonesia. Muncul belakangan, UIN Walisongo mengusung paradigma *unity of science*. Banyak pertanyaan muncul terkait paradigma ini. Tulisan ini menjawab tiga pertanyaan yang sering muncul yakni apa dan mengapa paradigma tersebut muncul, serta bagaimana paradigma tersebut diimplementasikan di UIN Walisongo. Tulisan ini menjelaskan bahwa paradigma *unity of science* memandang semua ilmu pada dasarnya adalah satu kesatuan yang datang dari Allah melalui ayat-Nya, baik ayat *qauliyyah* maupun *kauniyyah*. Oleh karena itu, semua ilmu harus saling berdialog dan mengantarkan satu tujuan yakni membawa pengkajinya mengenal dan dekat dengan Allah sebagai *al-Alim* (Yang Maha Tahu). Paradigma ini memiliki prinsip-prinsip, pendekatan, dan strateginya tersendiri. Terdapat tiga sebab munculnya paradigma ini di UIN Walisongo, yakni munculnya keinginan merespons dari para intelektual kampus sembilan wali ini terhadap fenomena tiga krisis, yakni krisis dalam ilmu-ilmu modern, krisis dalam ilmu-ilmu keislaman, dan erosi tradisi lokal. Krisis pertama membawa manusia pada bahaya kerusakan alam. Krisis kedua mengantarkan umat Islam menjumpai irelevansi antara ilmu-ilmu keislaman dengan problem kehidupan. Sementara kondisi ketiga membawa manusia mengalami keterasingan diri. Ketiga keadaan itu sama-sama berbahaya bagi kelangsungan hidup manusia. Terpanggil untuk menanggulangi bahaya tersebut, UIN Walisongo mengimplementasikan paradigma *unity of science* dengan memenuhi sembilan syarat universitas Islam guna melahirkan manusia paripurna (*insan kamil).* Sembilan syarat itu meliputi menjadikan tauhid sebagai dasar pendidikan, membangun sains Islam melalui riset berkelanjutan, memiliki staf yang saleh, memiliki sistem yang bagus dalam seleksi mahasiswa, membangun organisasi yang baik, mengislamkan sains, membangun kurikulum inti, membangun lembaga pendukung, dan mengembangkan metode pengajaran yang Islami. Semua upaya mewujudkan sembilan keadaan itu sedang berlangsung di UIN Walisongo sepanjang dua tahun terakhir

Keywords: unity of sciences, spiritualization of modern science, humanization of Islamic sciences, and revitalization of local widom.

Introduction

The transformation from IAIN to UIN in Indonesia, the biggest Muslim country in the world, in the last ten years asks people to rethink the old question of what is actually science according to Islam. Does Islam have a specific concept of science different from the western view? This question triggers long and wide discussion in the Indonesian academic world during last decade. Some scholars think that Islam has no specific concept of science. Science is a neutral "gun". There is no "Islamic gun" nor "western gun". "Gun" is a "gun" that means neutral. Meanwhile, others believe that Islam has a specific worldview on science that differs from the western worldview.

As an Islamic university, UIN Walisongo is promoting the paradigm of unity of science to steer its transformation from an Islamic state institute to an Islamic university. Many questions come relating to the paradigm. What actually is this paradigm, why does this paradigm emerge, and how does the paradigm work in the university are the most common questions. This paper tries to explain those three questions. To get a clear explanation, I am using a philosophical approach. This approach provides an explanation about the fundamental structure of the paradigm.

What is the Unity of Science?

The integration between Islam and science at UIN Walisongo refers to the paradigm of the unity of science (*wahdat al-ulum*). This paradigm asserts that all science is essentially a unity coming from and leading to God through His revelation and nature either directly or indirectly. Therefore, all the sciences are supposed to be in mutual dialogue and lead to one goal, that is, to take someone who learns the sciences to acquaint with and get closer to God as *al-Alim* (The All-Knowing).[1] The axiological emphasis of this paradigm is very important. Many Muslim thinkers proposed this kind of axiological standpoint. One of them is Mahdi Ghulsyani. He said that the main goal of Muslim people is getting close to Allah and hoping His compliant. Science merely functions whenever it was used for getting Allah's compliant.[2]

Such paradigm is not new. The paradigm has been practiced by the classical Muslim scientists such as Ibn Sina (980-1037AC), al-Kindi (800–870AC) and al-Farabi (874-950AC). They studied Greek sciences, which emphasize logos-contemplative-non-experimental but they adapted and modified it with the scientific recommendations of revelation that emphasized empirical observation to the facts of nature.[3] The two kinds of sciences were tied in a single entity by revelation. Those scientists studied all kinds of sciences and engaged them in dialogue for the sake of knowledge and enrichment. Shahid Rahman argues about the unification of sciences made by those scientists by saying:

> "The underlying idea is that a purely descriptive theory has less value if its assertions cannot be translated into practice, since the aim of science is not to describe nature—which is the Greek way of inquiring (through logos)—but to produce knowledge by effectively acting upon it. It is this outstanding insight which led the Arabic tradition to

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[1] *Laporan Pokja Akademik,* UIN Walisongo Semarang, 2013.

[2] Mahdi Ghulsyani, *Filsafat-sains menurut al-Qur'an,* trans. Agus Effendi (Bandung: Mizan, 1993), 55.

[3] Shahid Rahman (Eds.), *The Unity of Science in the Arabic Tradition: Science, Logic, Epistemology, and Their Interactions* (New York: Springer, 2004), 15.

ignore the sharp demarcation lines drawn by the Greek imagination that keep the various scientific disciplines apart. But the practical benefit goes beyond the material aspect of theoretical research. The usefulness of a scientific theory should nevertheless be understood in a wider sense, including the possible application of its concepts and forms of reasoning to another theoretical, empirical or even social discipline. Logical concepts were fruitfully used in Grammar and the analysis of the Arabic language, logical rules were applied to legal reasoning, Ophthalmology was fully and definitely integrated into Optical studies, Algebra was closely developed in conjunction with Geometry, Arithmetic was effectively applied to Algebra, and so forth. Was this interdisciplinary approach a happy coincidence or something which was carefully worked out?"[4]

Engaging those sciences in a dialogue enriches a scientist's insights. That is why the classical Muslim scientists are actually doctor *ulama*, philosopher *ulama*, and mathematician *ulama*. In other words, the paradigm of unity of sciences will give birth to an encyclopedic scientist who masters more sciences, views all branches of science as a holistic entity, and draws dialogically all that knowledge into a rich compounds. The unity of sciences does not produce scientists who put all the knowledge in their brain like newspaper clippings that do not greet each other, but they will be able to process it into a coherent description of a scientific phenomenon. Such scientists are described by Rahman as an encyclopaedic scientist. Rahman writes:

"…One of the remarkable features of many Arabic and Islamic intellectuals is the encyclopedic nature of their formation, which was sustained throughout the classical Islamic era from al-Kindī to Maimonides, to refer just to those major figures who are known to the western historians…"

The keen modern scientists fighting for the pradigm of a unity of sciences were Otto Neurath (1882-1945M) followed by Rudolph Carnap (1891-1970) and his friends in the Vine Circle. However, Neurath actually had no concept of unification which involved revelation (Qur'an) in his paradigm of unity of science. Neurath claimed that unity was the effort to combine the methodology of natural sciences with the humanities and social sciences.[5] Meanwhile, the unity concept developed by UIN Walisongo is the unification of all disciplines to provide a revelation foundation as a background or unification binder. UIN Walisongo's paradigm of the unity of sciences can be described further with the figure below:

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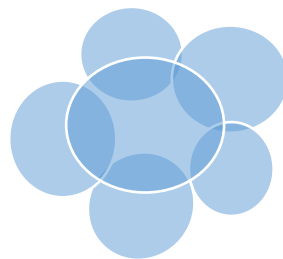
[4]*Ibid.,*26.
[5]John Symons (eds.), *Otto Neurath and the Unityof Science* (New York: Springer, 2011), 223.

The figure above describes that the middle circle refers to revelation, while the outer circle refers to nature. The other five circles refer to religion, humanities, social sciences, natural sciences, mathematic and computer sciences, and applied and professional sciences. The figure above demonstrates that the unity of sciences means that the source of knowledge must be from the revelation either directly or indirectly and that it also exists in the area of nature which comes from God. The unity of sciences can also be described as a form of a federal state like the United States of America. Here, any science is allowed to develop like a state in the U.S. However, all of the states are united by certain things such as foreign policy and taxes. That is how a unity of sciences is. Any branches of sciences are tied in a single entity both directly and indirectly and rooted in revelation and nature. Those revelation and nature can be squeezed as the recognition of God (tawheed). The above figure is also different from the paradigm of separation of sciences that has been developed in Western thought and it can be illustrated as follows:

The figure of separation of sciences above shows how each group of sciences is separate from each other. The middle circle shows the revelation that cannot be connected to the five other sciences. Also, each science of those five sciences does not connect to the other.

The unity of sciences developed by UIN Walisongo is also different from the unity of science developed by Neurath. Neurath's view can be illustrated as follows:

The figure above shows two groups of sciences as illustrated by two circles, namely natural and social sciences/humanities. The wider circle refers to natural sciences while the smaller one refers to social sciences and humanities. Neurath argues that the social sciences and humanities should use one standard of language and method which is developed by the natural sciences. Thus, the two groups of sciences can be united by the same scientific language and methodology. Responding to the unity developed by Neurath, Carnap as quoted by Symons, writes:

> "In our discussions, chiefly under the influence of Neurath, the principle of the unity of science became one of the main tenets of our general philosophical conception. This principle says that the different branches of empirical science are separated only for the practical reason of division of labor, but are fundamentally merely parts of one comprehensive unified science. This thesis must be understood primarily as a rejection of the prevailing view in German contemporary philosophy that there is a fundamental difference between the natural sciences and the Geisteswissenschaften (literally 'spiritual sciences', understood as the sciences of mind, culture, and history, thus roughly corresponding to the social sciences and humanities). In contrast to this

customary view, Neurath maintained the monistic conception that everything that occurs is a part of nature, i.e., of the physical world. I proposed to make this thesis more precise by transforming it into a thesis concerning language, namely, the thesis that the total language encompassing all knowledge can be constructed on a physicalist basis."[6]

Furthermore, Carnap as quoted by Symons explains:

"All sciences must be capable of formulation in the universal language of physics. There is no room, in this respect, for the distinction between natural sciences and sciences of the spirit. Psychology studies the behaviour of human beings that is intersubjectively describable in physical language, i.e. behaviourism. Sociology studies the behaviour of human groups, i.e. socialbehaviourism."[7]

To make this more understandable, one can say that UIN Walisongo simbolizes its paradigm with the beautiful, valuable, and lightening diamond that has an axis in its middle. The middle axis represents Allah as a source of value, doctrine, and science. Allah reveals Qur'anic verses and *kauniyyah* verses as a place for science exploration that complete each other and can not contradict each other. Exploration of Allah's verses produces five clusters of sciences that all of which will be developed by UIN Walisongo. Here are those five clusters:[8]

1. Religion and humanities are sciences that appear when human learn about religion and themselves, like Islmamic sciences, art, history, language, and philosophy.
2. Social sciences are sciences that appear when the humans learn the interaction between each other, such as sociology, economics, geography, politics, and psychology.
3. Natural sciences are sciences appear when humans learn natural phenomena, such as chemistry, physics, space, and geology.
4. Mathematics and computer sciences are science that appear when humans count the social and natural phenomenon, such as computers, logic, mathematics, and statistics.
5. Professional sciences and applied sciences are sciences that appear when people use a combination of two or more sciences to solve the problems faced, such as agriculture, architecture, business, law, management, and education.

The following figure illustrates the paradigm of *wahdat ulum* (unity of sciences).9
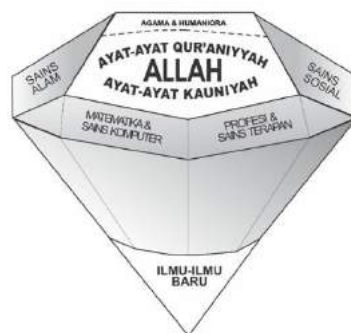
6*Ibid.,*227.

7*Ibid.,*228.

8 *Laporan Pokja Akademik*, UIN Walisongo Semarang, 2013.

9 *Ibid.*

The illustration from the figure above states that the alumni of UIN Walisongo are supplied with the sciences that are guided by God's revelation. All developed sciences must fulfill three requirements. They are: leading people to know about God, being useful for the human life and nature, and motivating the development of new sciences based on local wisdom.

Alumni graduated from UIN Walisongo have three main characteristics, such as:[10]

1. Fearing to God as the source of all knowledge.
2. Having a powerfull commitment to provide a real contribution to the persistence of human life and nature.
3. Being able to develop new knowledge based on the roots of Indonesian culture.

The unity of sciences has five principles. The principles are as follows:[11]

1. Integration. This principle believes that all sciences are interconnected unity and come from the verses of God obtained by means of the prophets, mind exploration, and exploration of nature.
2. Collaboration. This principle combines the universal values of Islam with modern science in order to improve the quality of life and human civilization.
3. Dialectic. This principle sugests the intensive dialogue among revealed sciences, modern science, and local wisdom.
4. Prospective. This principle believes that wahdat ulum will produce new knowledges that is more humane and ethical and useful for the development of human dignity, the quality of nations, and preservation of nature.
5. Pluralistic. This principle affirms the plurality of reality and methods in all scientific activities.

Besides having principles, the paradigm wahdat ulum also has an approach. The approach is theo-anthropocentric approach. This approach guides the reviewer to always make God the beginning and destination of all scientific processes without leaving the human role.[12]

In terms of strategies to implement the paradigm of the unity of sciences, UIN Walisongo has three strategies, namely: [13]

a. Humanization of the Islamic sciences.
b. Spiritualization of modern sciences.
c. Revitalization of local wisdom.

Those three strategies have each meaning. Humanization means reconstructing the Islamic sciences to be more touch and give solutions to the real problems of human life in Indonesia. The humanization strategy of Islamic sciences includes all efforts to integrate the universal values of Islam with modern science in order to improve the quality of life and human civilization. While spiritualization means providing devine values or ethics for secular sciences to ensure that essentially all sciences are oriented to improve the quality of human life and nature and not to insult or destruct either. Spiritualization of modern sciences includes all efforts to build new sciences that are based on the awareness that all sciences come from Allah and are obtained through the prophets, mind exploration, and exploration of nature. While

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[10]*Ibid.*
[11]*Ibid.*
[12] *Ibid.*
[13] *Ibid.*

revitalization of local wisdom is a reinforcement of the noble teachings of the nation. As last strategy, revitalization of local wisdom consists of all efforts to be faithful to the noble teachings of the local culture and its development to strengthen the national character.

Why does the Paradigm Emerge?

The unity of science paradigm emerges because of three conditions, namely crisis in the western science, crisis in the Islamic sciences, crisis in the local wisdom. The first crisis brought human beings came to the dangerous condition because of the ruin of nature. The second crisis brought human beings to a condition of irrelevance between Islamic sciences and life problems. The third condition brought human beings to the alienation of their selves. Those three conditions are dangerous conditions.

1. Crisis in the western science

In a western history, since the Renaissance came in the West (14th-17th century AC), scientists got a greater position in the heart of people. The Christian clergymen got lost their charisma. Why? Scientists fulfill the nature of curiosity of human beings, while church authority bridled it during the middle ages (4th-14th century AC) as a plea in order to get total complience from the people. That is the beginning of secularization of science and religion. Actually, secularization had strong background that was the battle during centuries between scientists and Christian clergymen. Such kind of secularization is unknown in Islam. From the very beginning of Islamic civilization, Islam never killed the scientific instinct of human beings. Islam always fertilizes the spirit of learning and scientific reasoning. In other words, Islam combines the science and *iman* (believe). Islam gives a great position to the scientists. People who have expertise are highly valuable and eminent, meanwhile those who are not they will be underestimated. On the civilization level, Islam tought that the more civilized people, the more noble they are.

The 21th century was the time for western civilization to dominate and its domination was so obvious. Why is it obvious? The main reason was it had a strong tradition of absorbing knowledge that was so great. So great that it was so difficult to be imitated by the other civilizations. This strong tradition had been developed by western scholars since the era of the Renaissance that began in Florence, Italia, since the 14th century. One of them was Bacon (1561-1626). He could be considered as the initiator of the development of the tradition through his inductive experimental observation method that was discussed in his book *Novum Organum*.[14] Since then, many western scholars took part in shaping the great tradition. Because of this, it made western civilization victorious. The victory was the result of science revolution that had been done since the Renaissance era.

After 500 years leading human civilization, western modern sciences inwhich no other except the result of the Renaissance was being accused. The western modern sciences were seen as not ideal sciences. They made the nature become more critical fastly and multidemensionally that puts human beings in danger. By contrast, humanistic sciences, such as philosophy, made human beings not ideal. Western modern humanistic sciences produced a western worldview and this worldview produced a crisis of the humanities. History shows that up to the 21st century, the world's civilization makes the modern science and technology achievement, which

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[14] C.A. Qadir, *Filsafat dan Ilmu Pengetahuan dalam Islam,* trans. Hasan Basri (Jakarta: Yayasan Obor, 1991), 20.

is actually established from the values and life experiences of Western society, as civilization's reference with all of its deficiencies and excess.

One of the Western science and civilization shortcomings is that they are away from the value of divinity (secularism). It was a result of Western civilization experience in establishing science that was away from the church. As result, the science and civilization established did not have the soul of divinity. The science and civilization which were absent from those values made a major impact on human civilization journey in the following time.

One effect of that situation is the emergence of humans and nations that conquer science and civilization, but they are actually in a humanitarian crisis. They just make science as power rather than a responsibility. The real impact of this situation is the emergence of desire to dominate, control, and exploit other nations and even destroy nature. If this continues to happen, the science without devine value would be a dangerous weapon for humanity and civilization. It can be proved by the high natural damage caused. Since the beginning of modern science, the damage on earth in the last 200 years decayed more severe than that in the previous 2000 years. Global warming and weather anomaly are two facts that are undeniable.

Indeed, the modern science and civilization have not only drawbacks but also advantages. They make human lives easier through various technological inventions. However, the advantages also cause threats which endanger living things. Unfortunately, all its advantages were not equal with its threats. Why? In fact, the advantages of modern sciences are secondary (*hajiyyah*) in nature even tertiary (*tahsiniyyah*) ones, while the threats caused are primary (*dharuriyyah*), and may threaten lives and destruct human civilization.[15] Therefore, an effort to reexplore divinity-based science foundation is urgent in order to find out a friendly science paradigm for human civilization. This effort is highly needed for the sake of humanity. The science threatening humanity just like black magic that leads to regret. Consequently, those gifted with science should be getting involved in this search.

The awareness of natural and humanity crisis pushes scholars to reintegrate science and ethic. For Muslim people, here it is the moment to reintegrate scence and revelation as was done by great scientists such as Ibn Sina and al-Farabi. UIN Walisongo believes that it is a proper time to make correction to scientific civilization which was deviated by the West. Western modern science was built based on western experience which was not in touch with revelation even in the minimum fashion, namely moral values. Therefore, the characteristic of western science is the exact demarcation between science and revelation; science and religion; science and ethic. Actually, such kind of secular science brings people to have split personality attitude that separates human beings between their mind and spirit; smartness and piety, science and behaviour; body and spirit. Whereas, human beings consist of spirit and body. Such separation made humans become not human anymore.[16]

2. Crisis in the Islamic Science

The crisis of Islamic sciences comes because of shallowness or superficiality in epistemology. Al-Jabiri said that the Islamic intelectual tradition has three kinds of paradigms, namely *bayani, irfani,* and *burhani.*[17] The lack of deep exploration of those three paradigms leads

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[15]Abu Ishaq asy-Syathibi, *al-Muwafaqat,* Edisi: Syaikh Abdullah Darâz, (Beirut: Dar al-Kutub al-Ilmiyah, t.t.), III-IV.

[16]Interview with Prof. Kamal Hasan (IIUM), Thursday, October 24, 2013, 11 am - 2 pm in Rector room, IIUM, Gombak, Kualalumpur, Malaysia.

[17]M. Âbid al-Jâbirî, *Bunyat al-Aql al-Arabî,* cet. 3 (Beirut: al-Markaz ats-Tsaqafî al-Arabî, 1993), 539-547.

the Muslim people to backwardness. The lack of deep exploration in *bayani* leads Muslim people to be dominated by literalism. The lack of deep exploration in *irfani* leads Muslim people come to spiritual or character crisis, eventhough in the modern life, a strong character is very urgent. The lack of exploration in *burhani* leads to a lack of innovation and creativity in science. In short, the lack of deep exploration in Islamic epistemology leads Muslim people to the condition of backwardness.

The word epistemology is coming from two words in Greek. The first is *episteme* meaning knowledge, the second is logos meaning theory. Therefore, epistemology is theory of knowledge. Epistemology is a branch of philosophy that discusses the source of knowledge. The fundamental questions that want to be answered by epistemology are what knowledge is, where it can be found, and how it can be found.[18] The best book that describes Islamic epistemology is a book entitled *Bunyat Al-Aql Al-Arabi* by Muhammad Abid Al-Jabiri. According to Al-Jabiri, Islamic epistemology has three points:

- The first is *Bayani*. It is a kind of Islamic epistemology that sees the source of knowledge in the form of *naql* (text). This *naql* is primary knowledge for example: Al-Quran, Sunnah, Ijma'. Meanwhile, secondary knowledge comes from the senses and the mind. This epistemology is used in tafsir, fiqh, usul fiqh, Arabic language and many more. This epistemology is the distinctive invention from the Arab that will not be found in any other society.[19]

- The second is *Irfani*. It is a kind of Islamic epistemology that argues that the source of knowledge is intuition. This Islamic epistemology has a very unique method in gathering knowledge. It is called *kasyf*. It is very special because it cannot be rationalized, verified, or argued. Because of those things, *Irfani* is a kind of epistemology that is difficult to be understood. It is a kind of epistemology that uses individual experience. Therefore to understand it completely the individual must experience it by him/herself. Its loyal followers are the sufis. Since they apply this Islamic epistemology in constructing theories, the result of the theories is using metaphor instead of language with clear or direct meaning. Habitually, the sufis use poems and stories to communicate their message about truth.[20] This epistemology may exist since ancient Greek times. Plato, Hermes, Pythagoras are the example of scholars applying this epistemology.[21] From ancient Greek, this epistemology entered Islamic culture and was applied by the Sufis.[22]

- The last is *Burhani*. This kind of epistemology views the source of knowledge is the intellect. Ibn Khaldun calls this epistemology as *ulum al-aqliyah* (knowledge by intellect). Usually, this kind of epistemology is called philosophy epistemology. It is because of its application of Greek intellectual tradition. The scholar/thinker behind this is Aristotle.[23] The characteristic of this epistemology is to maximize the brainpower to seek the actuality. History testifies

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[18]William James Earle, Introduction to Philosophy (New York-Toronto: Mc. Graw-Hill, Inc, 1992), 21; D.W. Hamlyn, "History of Epistemology", in Paul Edwards (ed.) Encyclopaedia of Philosophy (Leiden: E.J. Brill, t.t.) 8-9.

[19]M. Âbid al-Jâbirî, *Bunyat al-Aql al-Arabî.,* 20, 38, 556; al-Jabiri, *Takwin al-Aql al-Arabi,* (Beirut: al-Markaz ats-Tsaqafî al-Arabî, 1991), 339.

[20]Sari Nusaeibeh, "Epistemology", in S.H. Nasr and Oliver Leaman, History of Islamic Philosophy (London-New York: Routledge, 1996) I: 830.

[21]M. Âbid al-Jâbirî, *Bunyat al-Aql al-Arabî., 251.*

[22]*Ibid.,* 251-371.

[23]*Ibid.,* 383-4.

that Islamic civilization had a strong tradition of absorbing knowledge. This was so great that the other civilizations, even western civilization, could not match it. This happened from about the 8th century until the 12th century. By that time Islamic civilization had better tradition in engaging knowledge. Names like Jabir B Hayyan, a chemist (721-815), Al Kindi, a philoshoper (801-873), Al Khwarizmi (w. 863), a mathematician and an inventor of algebra and arithmetic, Al Mas'udi (w. 956), a historian, Ibn Haitham (965-1039), sociologist, and many more are examples of intellectuals that were the product of this kind of epistemology.[24] They are proof of how great the Islamic civilization was compared with other civilizations. In fact, Islam was shaping western civilization in absorbing knowledge. Many western scholars in that time were absorbing knowledge from Islamic civilizations. In fact, Bacon's inductive experimental observation that was the backbone of western revolution of science was clearly explained in the Qur'an and many Muslim scientists had used it far before Bacon.[25] However, the deep spirit to explore was absent in the Muslim civilization after the fall of Baghdad in 1258 AC. The spirit of exploration moved to the western scholars. Meanwhile, the concept of science in Islamic view is different from western view.

The lack of deep exploration on Islamic epistemology leads people to have a superficial understanding of science. In Islamic perspective, defining science is not an easy job. Imam Haramain and Al Ghazali even said that science could not be defined. It could only be classified, it could only be given illustrated by example.[26] Science has the same meaning with *Wissenschaft* (German) and, *Wetenschap* (Dutch). Etymologically, the word science comes from Arabic *Alima* means to know. In Latin derivation, science comes from *scion* or *scire* means to know. So, etymologically science is knowledge. However, terminologically, many difficult definitions are coming out.[27] Rosenthal defined various definitions of science formulated by Islamic scientists. In the middle ages, according to him, from numerous science definitions that were written by Islamic researchers 12 definitions were chosen.[28] They are:

1) Science is a discovering process, or it can be called the beautification of the learning process. This beautification will lead one to comprehend the learning process. Al Ghazali, Imam Haramain, Al Amidi, Ibn Qayyim al Jauziyah and many more supported this kind of definition of science.

2) Science is cognition (*ma'rifah*), in this case it is inner confidence. This kind of definition is endorsed by Al-Ghazali, Al Baqillani, Ibn Hazm, Ibn Abd Al Barr, etc.

3) Science is the process of absorbing and finding knowledge (*idrak*) through mental awareness. This idea was recommended by Al Amidi, Ibn Arabi, Al Kindi, etc.

4) Science is the process of elucidation, classification, keeping, and determination process. Imam Haramain, Al Amidi, Al Iji etc. supported this definition.

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[24]Seyyed Hossein Nasr, *Science and Civilization in Islam* (New York-London: New American Library, 1968), 42-58.

[25]C.A. Qadir, *Filsafat.*, 20.

[26]Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam* (Leiden: E.J. Brill, 1970), 48.

[27]Al-Jurjani, *at-Ta'rifat* (Singapura-Jiddah: al-Haramain, t.t.), 155.

[28] Franz Rosenthal, *Knowledge Triumphant.*, 48.

5) Science is a big picture of *ma'na* concept, mental and imagination (*tashawwur*) formation process, and mental verification (*tashdiq*). This definition was supported by Fakhruddin ar Razi, al Amidi, al Ghazali etc.

6) Science is belief. This definition was based on muta'zilah principle, however it was widely used by everyone.

7) Science is memory, thoughts, an image, a vision, an opinion. Ibn Sab'in, Ibn Arabi, Al Iji etc. supported the idea.

8) Science is a kind of heart movement. This idea was supported by al Asy'ari, and an-Nazzam.

9) Science is dependable. Its meaning is determined by the perception between the subject and the object. This definition came from al-Amiri, al-Amidi, Ibn Hazm, etc[16].

10) Science may be defined in the relation to the action. Meaning that, it must be shared and applied.

11) Science is minimizing hesitation.

12) Science comes from intuition. It is also the result of introspection. This kind of description is usually used by Sufis who acknowledge the existence of *laduni* (knowledge by acquaintance) knowledge or science that comes directly from God without the process of study.

Those were various definitions of science which have existed in the Islamic intellectual tradition. Generally, it can be concluded that Islamic science tradition consists not only of physical things but also spiritual ones. Therefore, there are two kinds of sciences in the Islamic intellectual tradition. They are:

1) *Kasbi* knowledge (knowledge by demonstration). It is a kind of science that uses physical things to learn/study it. For example, physics, philosophy, chemistry, mathematics, history, and many others. Additionally, usually there is certain place for facilitating the learners to learn this kind of science. For instance, a university, an academy, or a college.

2) *Laduni* knowledge (knowledge by acquaintance). This type of science is more spiritual than physical. It is not learnt through physical things, but it is achieved through nearness to God. In other word, increasing the number of prayings is necessary in this kind of science. Additionally, purifying the heart is also essential in this science. There is no special place for this type of science since it comes directly from God. The science is not taught in the university, but it is delivered by a personal expertise.[29]

Those two kinds of sciences were endorsed by different intellectuals. The first was being supported by Jabir Al-Hayyan, Al-Kindi, and Ibn Khaldun etc. The second was being supported by Al-Qusyairi, at-Tauhidi, Ibn Arabi, Al Hujwiri, and many more. From this point, it is clear enough that the idea of science in Islam is quite different from a western one. In Islam, both *kasbi* and *laduni* knowledge are exist. Meanwhile in modern western tradition, science is only seen trough through the eyes of *kasbi* knowledge. However, since the fall of Baghdad 1258, Islamic sciences had an epistemological dullness that lead to a lack of exploration and innovation in science.

3. Crisis in the Local wisdom

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[29] M. Abid al-Jabiri, *Bunyat al-Aql al-Arabi.,* 251-371.

I want to discuss very briefly this kind of crisis. Modernization and globalization erode the values of local wisdom all over the world. The impact of this phenomena is the alienation of the modern person. They forcibly removed from their heart of their tradition. The next impact of this is the changing values in the society. Life becomes more pragmatical, transactional, and farther from wisdom. If this change continues, human beings will come to ruin. Why? All those changes actually reduce the essence of life. Such reduction leads to disaster the essence of humanity.

How does The Paradigm Work at UIN Walisongo?

The above explanation clearly states that UIN Walisongo develops its academic world based on the paradigm of a unity of sciences, which reintegrates Islam and the sciences. Actually, the way to implement such a paradigm in the university has been discussed by Islamic education experts since the 1970s. The concept was then narrowed in topical seminars throughout the Muslim world and was made a core topic in the First World Conference of Muslim Education in 1976 in Mecca.

The first world conference on Islamic education in Mecca always becomes a reference in discussing the concept of the Islamic university. World-class experts met at the conference to think through the development of the concept to raise the Islamic world from adversity. Syed M. Naquib Al-Attas, the keynote speaker of the conference, presented a paper entittled "Preliminary Thoughts on the Nature of Knowledge and the Definition and Aims of Education". He suggested that to develop the Muslim world, fixing the concept of education in Muslim world was highly needed. The university running based on the concept of Islamic education must be built to enlighten the people. His proposal was widely accpeted. The proposal was then re-presented at the second world conference on Islamic Education in Islamabad, Pakistan, in 1980 through his paper entittled "The Concept of Education in Islam". Al-Attas even required the help of those who have authority to realize the idea. He claimed that the support of all parties to run Islamic education on the basis of an Islamic philosophy of sciences philosophy was highly needed.30

Al-Attas was consistent and had a big role in realizing the Islamic university that adhered to the philosophy of Islamic sciences. He sent a letter to the Islamic Secretariat to immediately establish an Islamic university in 1973. One of the letter paragraph was as follows:

> "An Islamic university has a different structure from Western universities, a different scientific concept of what is considered as a science by Western scholars, and different goals and aspirations of the Western conception. The goal of higher education in Islam is to establish a perfect human or universal man ... A Muslim ulama is not a specialist in one field of science, but he or she is the one who has a universal outlook and has authority in some interrelated field of science."31

The above quotation suggests that the Islamic university should be orientated to create alumni who have authority in not only a particular field but also a comprehensive perspective on a scientific problem. Al-Attas refers to the comprehensive perspective as the perfect human

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30Wan Mohd. Nor Wan Daud, *Filsafat Pendidikan Islam Syed M. Naquib al-Attas,* trans. Hamid Fahmy, et al, (Bandung: Mizan, 2003), 460.
31*Ibid.,* 206.

(*insan kamil*) who can sense the presence of the Creator in the sciences studied. The perfect man is the one who can reveal the nature of God in his or her behavior and appreciate the essential unity with the divine form without losing its identity as a servant.32 Western university actually aspires to form "what could be termed as a universal human who has the ability in various interrelated fields of sciences", it is similar to perfect man in Islamic terms. But that aspiration was never realized because they do not encounter such figure in the West. While Islam has a real figure that is the Prophet Mohammed.33

Al-Attas asserts that the Islamic university must be able to realize the goals to humanize human beings both physically and spiritually. Unlike the western university, the Islamic university is like the physical body of a human that is controlled by the brain to gain a specific purpose. Al-Attas writes:

> "like a man with no personality, modern university does not have a uniting important center and a permanent basic principle as final destination. It pretends to think of something universal, even claims to have various faculties and departments as if they are the unity of body members but do not have a brain, or even soul, but they are only aimed at administrative functions for physical improvement and development ... Various faculties and majors within the university do not work together, each of them are busy with its own desire, and the freedom of wills."34

Al-Attas' critique of Western universities as part of the no-spirit-educational system is very reasonable. Al-Attas argues the impact of secular education system is the emergence of a desire for modifying the material and education of purposes in order to link and match with industry's and economy's demands, especially in the United States and the United Kingdom in the past decades. Strangely, such expectation is adopted and developed by universities in the Muslim world. The university should not run away from the spiritual principles just for the sake of economic efficiency and bureaucratic supremacy.35 The Islamic University must retain the substantial mandate in creating a perfect human who is healthy spiritually, intellectually, and physically.

Al-Attas' view on the concept of an Islamic university is in line with Hamid Hasan Bilgrami's and Syed Ali Ashraf's views. Bilgrami states that the Western university's foundation is a materialistic one; it does not have a true education foundation, a spiritual foundation in nature. Here, the Islamic university actually has it, but it has been forgotten. So, it is necessary to immediately establish an Islamic university that is able to stand on an Islamic spiritual foundation.36

In order to realize an ideal university, Bilgrami proposes nine requirements for a university to be an Islamic university. UIN Walisongo is at this time in the process to realize all those requirements. The summary of the nine requirements and the achievements of UIN Walisongo are as follows:

1. Based on the concept of *tawheed* and comprehensive education.

32*Ibid.,* 208.
33*Ibid.,* 212.
34*Ibid.,* 225.
35*Ibid.,* 227.
36Hamid Hasan Bilgrami dan Sayid Ali Asyraf, *Konsep Universitas Islam,* trans. Machnun Husein (Yogyakarta: Tiara Wacana, 1989), 63.

The Islamic university should always be aware of the basic goal in creating alumni with balanced personality. The Islamic university is not just a place to educate, it is rather a place to humanize humans. In other words, the Islamic university is a place to create a complete human with tawheed, intelligence, and noble character. Bilgrami writes:

> "The concept of Islamic education covers everything. It is said so because it is based on tawheed. The education in Islamic universities are not limited to a few areas of study separated from the overall outlook of life. The basic concept of tawheed reflects itself in every aspect of Muslim life."[37]

> "Education is not about gaining knowledge on certain field of study; it is rather about the right attitude formation, emotion and feeling development, healthy outlook development, and efforts to make someone as a useful and sympathetic society member who is willing to do goodness, where science plays an important role. On the other hand, the science seen separately with virtues characteristics will only develop incomplete personality based on the personal interests, or even a "personal interest that does not have clear objectives."[38]

UIN Walisongo is currently undertaking a hard effort to this first requirement institutionallly, conceptionally, operationally, and architecturally. Institually, UIN Walisongo built paradigm, vision, and organization in parallel to the priciple of unity of sciences. The vision, for example, is "The leading reseacrh Islamic university based on unity of science for humanity and civilization."[39] Conceptually, UIN Walisongo steers its three services namely education, research, and society service toward the realization of three strategies to achieve unity of sciences that are spiritualization of modern sciences, humanization of Islamic sciences, and revitalization of local wisdom. Operationally, UIN Walisongo is in the process of reconstructing the road and pattern of three services. These are education through reconstructing of the curriculum, research through reconstructing a strategic plan of research development, and society service through reconstructing a strategic plan of society service development. Architectually, UIN Walisongo is in the process to build comfortable facilities with the support of IsDB budget.

2. Based on research to build Islamic sciences.

Bilgrami likens this step as the same step taken by Princeton University in the U.S which conducts serious research about the road map to achieve liberal education goals. In this case, the Islamic University should do the same. Bilgrami writes:

> "The Islamic University will not exist just because of the money, the certificate of establishment, the buildings, or the presence of many scholars in various fields. If Muslim scholars cannot uphold the core of sciences, grasp the metaphysics concept contained in the Qur'an and Sunnah, and formulate basic Islamic Definition of the social

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[37]*Ibid.,*64.
[38]*Ibid.,* 65.
[39]Internet website: http://www.walisongo.ac.id/?p=akademik, accessed 15 November 2014.

sciences, nature, and humanities; there will only confusion of the various existing definition instead of textbooks reflecting the Islamic definition."[40]

In the last two years, UIN Walisongo has conducted research in all branches of sciences based on the paradigm of unity of science. Here are some examples of research titles funded by UIN Walisongo: (1) Paradigm Transformation and Its Implication to the design of Science Curriculum: Study on UIN Syarif Hidayatullah, UIN Sunan Kalijaga, and UIN Maliki. (2) Islamic Values in the Education of Science and Technology in Malaysian Higher Education. These titles show the spirit to know how to spiritualize the process of learning in science and technology in higher education.

3. Having pious and sincere staffs who are upholding Islamic values.

Staff must have a teacher soul that enlightens students' conscience. Nurturing students should be done wholeheartedly. It is not based merely on a transactional relationship but rather a moral call of a teacher to students. It is certainly not easy to do but the teachers in the past were able to do it. They were able to inculcate nobility in each of their students.[41]

UIN Walisongo realizes that developing staff to achieve good performance is a must. Therefore, continuing and sustainable staff development programs are in progress in the support of the IsDB project. Some of those programs are conducted in this country and some are abroad.

4. Having qualified student selection system.

The selection system created as an effort to select the best candidates must be done without compromise. The university's success is highly dependent on how good the students' quality is. A great university that chooses below standard students will be difficult to urge its students to run. Conversely, a less great university with a high quality students will be able to run more quickly in transforming into a great university.

UIN Walisongo still has a big problem dealing with student's input. This is because of the late transformation from IAIN to UIN. The society believes that "the non-religion" study programs are more interesting than "religion" study program. Therefore, most potential and clever students prefer to chose "the non-religion" study programs. In fact, IAIN did not open "the non-religion" study programs. As a consequence, the "religion" study program as the core business of IAIN recieved very low quality input.

5. Creating an effective organization.

The university must appoint a person who understand the process of education Islamization and is capable of running the organization. He or she must be given complete freedom to shape the university infrastructure to ensure the advancement of the university he or she leads to achieve the desired goals. Relating to this requirement, UIN Walisongo has been in the process of developing an effective organization system since the last three years.

6. Running the program of knowledge Islamization but accepting openness and freedom as well.

The university must run the program of Islamization of all science branches through the research of science development, textbooks rearrangement, teaching methods Islamization, but

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[40]Hamid Hasan Bilgrami dan Sayid Ali Asyraf, *Konsep Universitas Islam.*,74.
[41]*Ibid.,* 76.

the university must remain open and uphold academic freedom at the same time. The Islamization project should not fetter a university, but it should maintain the balance of Islamization, openness, and freedom. Students must be trained to think independently as well as to keep their faith and respect the revelation and Prophet Muhammad. They also must be taught to have a correct understanding of metaphysical world as introduced in the Qur'an.[42] The unity of science paradigm at UIN Walisongo is a proof that the institution is moving into this direction.

7. Creating a core curriculum.

The Islamic University should make Qur'an and Sunnah the core curriculum. Both are sources to understand the nature of humans, to form human's personality, to formulate the basic principles of science, and to be a source of reference for the core curriculum. The curriculum refers to all works done by the university to achieve the desired results either in the classroom or outside the classroom situation. The core curriculum is the most essential effort. The core curriculum should not only be developed by a small committee of several people, but it should be discussed by the big committee that involves plenty of people before an Islamic university is established. The committee should consist of the Islamic sciences scholars, especially the Qur'an and Sunnah, and the modern science scholars. Why? The essence of the core curriculum is the combination of naqli and aqli sciences.

The Islamic university curriculum should refer to *as-Suffah* Institutions in Nabawi mosque which was directly led by the Prophet. Indeed, the institution did not leave any document of a curriculum. However, it was known that what the Prophet Muhammad taught at the institution referred to all skills required including spiritual, intellectual, and vocational abilities. The prophet combined the skills of heads, hands and hearts in order to create a complete human who can live happily in both this world and the hereafter.[43] To simplify, the following excerpt from Bilgrami's article gives a good guide:

> "In Islamic perspective, the core of all curriculum development is a fundamental and unchangeable truth that is the principle of tawheed. Consequently, the way of the West to adapt itself to the social and cultural trends by ignoring the values does not meet the interests and teaching of Islam. Although the Islamic curriculum justifies a number of books as a must, while giving priority to the source of all knowledge, that is Qur'an, but it can not be called as (replaced by, MF) Catholic framework..."[44]

Referring to the educational insitutions in the golden era of Islam, Bilgrami proposes that the curriculum must combine two kinds of science: the naqli (perennial knowledge) and the aqli (acquired knowledge). The details of the knowledge are as follows:

The *Naqli* (Perennial Knowledge):

a. Qur'an includes Qur'an reading, Qur'an memorization and Quran Tafseer.
b. Sunnah includes Prophet and his companions' Sirah, Tawheed, Foundation of Islamic Jurisprudence (*Ushul al-Fiqh*) and Islamic Jurisprudence (*Fiqh*), Arabic language.

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[42]*Ibid.,* 80-1.
[43]*Ibid.,* 84.
[44]*Ibid.,* 84.

c.   Additional areas of study include the Islamic Metaphysics, Comparative Religion, and Islamic Culture.

The *Aqli* / Acquired Knowledge (Taught in Islamic Perspective):

a.   Imaginative Sciences (arts) include the Art and Architecture of Islam: Literature.
b.   Intellectual sciences include social sciences (theoretical): Philosophy, Education, economic, political sciences, history, Islamic civilization (including Islam ideas on politics, economics, social life, war and peace), geography, sociology , Linguistics, Psychology (by reffering to the Islamic concepts in Qur'an and Hadith and the description of the Sufis in the early days of Islam), Anthropology (deduction results of Qur'an and sunnah).
c.   Theoretical natural sciences: Philosophy of Science, Mathematics, Statistics, Physics, Chemistry, Biological sciences, astronomy, and others.
d.   Applied Sciences: Engineering and Technology, Medicine, Agriculture and Forestry.
e.   Practical Sciences: Trade, Administration Sciences, Library Science, Homemaking Science, Communication Studies.

The core curriculum becomes compulsory subjects which are studied by all students of the Islamic university.[45] That way, all students know Islamic definitions of all branches of science before they determine their specialization skills. Considering the limited credits they have, the students do not need to take all Islamized modern science subjects but they can take one or two of them as an example. The recommendation of The Second Islamic Conference in 1980 explained that the curriculum at the third level of the university should be based on a basic curriculum with the following objectives:

a.   Installing a deep understanding of Islam and Muslims so the students are ready to fight for Islam and Muslims.
b.   Special sciences either aqli or naqli should be taken by students after consultation with their advisor.
c.   Strengthening students' balanced personality development through public lectures mainly on Islamic Civilization and Philosophy of Science / Islamic Education.[46]

Preparing materials, conducting research, formulating concepts, writing textbooks, and upgrading lecturers are necessary to make the curriculum implementation more effective. All of those steps can be done before the class begins so that everything is going well during the teaching-learning process.

Relating to curriculum developmnet, UIN Walisongo is in the process of designing the curriculum of all study departements. The document of curriculum shows that all curricula stated the unity of science clearly as well as fulfill the KKNI (Indonesia National Standard Qualification) and SNPT (National Standard of Higher Education).

8.   Establishing supporting institutions.

An institution is needed to realize the institutional goals. The Islamic University should establish the institutions in charge of certain aspects that become the institution's ideals. The institution could also be an experiment to find an institutional composition or specific task. Each

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[45] Husain Muhammad Makhluf, *ad-Da'wah at-Tammah wa at-Tadzkirah al-Ammah* (ttp.: Dar al-Fikr, t.t.), 37.
[46] Hamid Hasan Bilgrami dan Sayid Ali Asyraf, *Konsep Universitas Islam.*, 86-9.

institution will play a particular role like a musical instrument in a music concert. UIN Walisongo, is at this time preparing to develop effective supporting institutions to serve the vision of the university.

9. Developing an Islamic teaching methodology

The Islamic teaching methodology refers to a teaching method that is able to embed the Islamic personality and instill unified-Islamic values-knowledge. In other words, the Islamic teaching methodology is a teaching methodology that educates students with integrated sciences (not secular sciences). The integrated science means a science that owns doors of God's presence in every paradigm, theory, assumption, and postule. Related to this idea, Bilgrami writes:

> "In the first or second years, students must take a number of basic subjects because the expected end result of this Islamic university is a balanced human personality. They should be taught in a way so that they realize how the concept that arise attachment will ultimately be sourced in Islamic metaphysics as stated in Qur'an and Sunnah ... What is expected is to teach students Islamic Definition of all disciplines and apply the methodologies that will help them to pursue their specialties and find whether various good Islamic viewpoints, anti-Muslim, or even anti-religion."[47]

Such teaching methodology is certainly not easy to be found, but the effort to find it should be made continuously through continuous research, theory rearrangements, textbooks rearrangement and lecturer or teacher training. Why? Those efforts are needed because it has been too long that the universities in Muslim countries just imitate the secular teaching methodology developed by the West. There is even a belief saying that the truth is just emerging from the West. Although some errors of western teaching methodology have appeared, the Muslim world has not dared to correct them before the West does so. It's certainly a big loss for Muslims because Muslims must return to the basic concepts of Islamic education.

The first Islamic World Conference in Mecca in 1977 had provided a good direction by referring to Ibn Khaldun's science classification stating that science is basically divided into *naqli* and *aqli*. Some experts liken the naqli with the term of *al-'Ulum al-qa'imah* and perennial knowledge. While the aqli is also called muktasabah. The Islamic university should teach the first science, *naqli*, as the basis of the entire educational process employing appropriate methodology. Then it is followed by teaching the second type employing the appropriate teaching methodology that introduces the involvement of God not makes humans farther from Him.[48]

Dealing with the Islamic teaching methodology, UIN Walisongo is in the process to build Teaching Center under The Academic Taskforce program. This Teaching Center develops the strategy and methodology to perform the unity of science in teaching methodology in the university.

Conclusion

It is clear that UIN Walisongo are in the process to implement the paradigm of unity of science. According to UIN Walisongo, Islam has a specific paradigm that is unity of science that

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[47]*Ibid.*, 96-7.
[48]*Ibid.*, 97.

finally become basis to build an ideal Islamic university. This paradigm asserts that all science is essentially a unity coming from and leading to God through His *ayat quliyyah* and *ayat kauniyyah.* Therefore, all the sciences are supposed to be in mutual dialogue and lead to one goal that is to take someone who learns the sciences to acquaint and get closer to God as *al-Alim* (The All-Knowing). This paradigm has certain principles, approaches, and strategies.

The unity of science paradigm emerges because of three conditions, namely: crisis in the western sciences, crisis in the Islamic sciences, crisis in local wisdom. The first crisis brought human beings to the dangerous condition because of the destruction of nature. The second crisis brought human beings to the condition of irrelevance of Islamic sciences for life problems. The third condition brought human beings to the alienation of themselves. Those three conditions are dangerous conditions.

To implement such a paradigm, UIN Walisongo performs the nine requirements of an Islamic university to produce *insan kamil.* Those nine principles are *tawheed* as a basis of education, building Islamic science through continuing research, having pious staff, having a good system in selecting excellent students, being well organized, Islamizing science, building the core of the curriculum, building support institutions, and developing Islamic methods in instruction. All efforts to make the nine requirements come true are in progress at UIN Walisongo during the last three years[]

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FIQH FORENSICS
(Integration between Sciences and Islamic Law)

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Abstract

The emergence development on technology in forensic science has become a phenomenon to *muslim* community around globe. It is expected that forensics field will constantly grow in this 21st century with more sophisticated and impressive beyond belief technologies. The term *fiqh* forensics is a combination of 'the theory and philosophy of Islamic law' and 'the scientific approach in investigation' which can explain on the crucial need to combine and integrate on these two fields. This article attempted to explore more on the concept of *fiqh* forensics and its application towards human life especially in the field of *al-'Uqubat* (punishment). Focus of this study is related to the issue of autopsy and identification process of deceased. Deductive, inductive and historical methods on textual analysis were used in this research. Finding shows that the combination of these two fields is a must in order to fulfil the *maqāsid al-Ammah* and the integration must be in accordance to Islamic guideline, ethics, maxims, and approaches.

Introduction

As in history sciences and religion were never been separated. The prophet (p.b.u.h.) once said to the companion regarding the pollination of date trees by bringing the male parts into contact with female parts showing that Islam does not have any restriction in worldly matters likewise in the matter of technology. What should be taken into consideration is the way on how we use the technology, the ethics, the approaches made, and the principles related if it has anything to do with the integration within the boundaries of what Islam suggests or offers to humankind. The use of DNA for example shows how human being blessed with '*aql* to colour up life accordingly to the needs of *fitrah*. Every human action in the world will be counted accordingly as *taklif* from Allah. Redefining the meaning of all these word in a simple introduction, sciences could not be separated from religion, as religion is the guidance in applying the sciences into worldly matters to ensure that the *maqasid al-Shari'ah* is fulfilled. With that, this paper aimed to elaborate on the concept of *fiqh* forensics within the limitation of forensic pathology and identification of deceased.

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The Concept of *Fiqh* Forensics

This paper introduced a new concept in integration between the application of sciences and Islamic law. The term '*Fiqh* Forensics' originally suggested in this paper to demonstrate on the integration between sciences and Islamic law in order to show the importance of these two elements. In general the concept of *fiqh* forensics has not been properly discussed in Islamic classical references. Its existence in classical references is in separation chapter sometimes mainly discussed under the topic of *al-Qarinah*, *al-Bayyinah* and *al-Qiyafah*. Furthermore, classical manuscripts also show that the topic of forensics (referred to forensic pathology in this paper) is appeared to be highlighted under the *ahkam al-Jarahah* (rule of wound), *mafqud* (al-Zayla'i, 1992) and *al-Janaiz* (al-Sharbini, 1994).

The word *'fiqh'* is an Arabic word which literally defined as deep understanding, full apprehension and obtaining sufficient knowledge of the religion (Ibn Manzur, 1994). In al-Bahr al-Muhit by al-Zarkashī (1994) *fiqh* is *al-'Ilm bi Ahkam al-Shar'iyyah al-'Amaliyyah min Adillatiha al-Tafsiliyyah* which is translated as the practical knowledge of revealed rulings derived from detailed evidences or scripts. Khatib al-Sharbini (1994) describes the relevancy of *fiqh* is under the knowledge in concerning the actions of *mukallaf* whether permissible, prohibited, recommended and others. *Fiqh* termed a vast scope in everything related to the practical of human life such in Muamalat, Munakahat, Mawarith, Ibadah, and even 'At'imah (foods) (al-Zuhayli, n.d.).

The word 'forensic' derived from Latin word *'forensis'* or *'forum'* which originally to demonstrate on the act of debating in legal circumstances. In Ancient Roman period, the Roman used to have senate to have public debate in discussing political issues and government policies which believed to be known as *'forum'*. Until now, some of universities, college and high schools in European countries named their debating team as *'forensics team'* for any debate competition or occasion. In comparison, basic science is a systematic combination of knowledge and some definite methods such as experiment and observation while forensic science is the skill of carrying out scientific approaches to solve cases or investigation. These cases or investigation are not limited to criminalistics basis but extended to other types of investigation. In this manner, *fiqh* forensics termed as a practical knowledge derived from the revealed rulings gained from detailed scripts concerning the actions of applying scientific methodology in legal purposes or investigation purposely to the Islamic court.

With the limitation of research to the autopsy and identification of deceased which is known to be some of the most important parts in forensic science (Sachs, 2003). Autopsy or also known by the word cadaver, necropsy and post-mortem is performed by specialized pathologists either for the legal or medical purposes. When it comes to the forensics term which is autopsy for legal purposes, it is called forensic pathology (Anthony J, 2008). Meanwhile, to identify a dead body is the most important part in forensic pathology. Mainly identification of a dead body acquired by making comparison between the characteristic (*ante-mortem* data) of a missing individual with evidence found from unidentified body (*post-mortem* data). The analysis can be done by analysing characteristics of the face, various external peculiars, body features and/or personal belongings. These methods however become irrelevant due to the principle of progressive changes (Sharma, 1989; Kamdar & Pandey, 2011) which some features of the body may lost because of the external implication such as incineration and decomposition (al-Amad, 2009). In

this case, scientific approaches for example fingerprint, DNA, medical and dental characteristics analysis is crucial to be carried out as these methods are in similar level of certainty.

History of Autopsy and Identification of Deceased In Islam

As mentioned before, the topic of forensic pathology in Islam appeared to be focussed in certain chapter of *fiqh* discussions. In Mughni al-Muhtaj by al-Sharbini (1994) if a dead pregnant woman known to be buried with her alive child in the womb, the body of should be exhume and the child have to be saved. This action is also applied to the same case whenever some other's belongings or property such as very expensive ring is confirmed to be buried with the dead that cannot be replaced by any kin or deceased relatives it is permissible to exhume the body to get it back (al-Haythami, 1983).

Related to the identification of dead body, in reference to *fiqhiy* manuscripts research found that the identification of deceased is discussed under few topics. In a discussion of *al-Tashabbuh bi al-Kuffar*, certain definite debates on the topic of wearing apparels which formally declared as religious wears of *ahl al-Dhimmah* such as *Zunnar* (girdle), *Ghiyar* (distinctive clothing), cross and other apparel termed as *(ziyy al-Kuffar)* (Levy-Rubin, 2011; Ibn al-Qayyim, 1997; al-Tikriti, 2005). Highlighting that the discussion on if John Doe's found in Muslim territory wearing those mentioned before, the apparel wore by the person can be some sort of recognition element of the dead body. al-Nu'mānī (1998) and al-Qurtubi (1964) in their exegesis of verse 273 Sūrah al-Baqarah stated that:

This paper is not going to elaborate more on the topic of *al-Tashabbuh bi al-Kuffar* and its implication towards faith but the most interesting part to be focussed is how Islam has made mentioned the guideline in handling dead body which its identification is unknown. How al-Qurtubi (1964) and al-Nu'mānī (1998) gave a prescription on how to distinguish between the body of *muslim* and *non-muslim* in his period of time based on the regional situation and climate on politic and governance. The prescribed girdle, apparel and circumcision mentioned are some sorts of external peculiars in forensic pathology analysis. As in this new dawn of technology, the girdle and circumcision may not determine religion of dead body, but may give extra evidence by analysing the fabrics, circumcision rate of people, and apparel wear. Medical report of patient in circumcision may be considered as support to identification process. It really helps to minimize the use of biological analysis such as DNA analysis because the analysis is high in cost.

The father of surgery and pathology, Abu Qasim al-Zahrawi signifies on the importance of surgery to identify and find the cure of diseases. The first ever published encyclopaedia entitled *al-Tasrif li man 'ajiza 'an al-Ta'lif* although detailing on the pathology practice and thinking, the imperious illustration, efforts, work, and contribution on the manuals of surgery has opened the new horizon towards surgery (al-Tikriti, 2005). The most important part of the encyclopaedia incorporates three books of surgery namely: cauterization; incisions, wounds and venesection; and bone-setting (Golzari *et al.*, 2013). The incisions became pioneer to autopsy nowadays of the Y-shaped incisions procedure, T-shaped incisions, and the tools and instrument design from his surgery records are still being used by pathologists.

Ibn Qayyim, al-Qarrafi, Ibn Farhun later made mentioned in their manuscripts in recognition and emphasise on the philosophy of forensic evidence to be highlighted to ensure justice could be given in the right way. Moreover their manuscripts also emphasised on the

importance of bringing circumstantial evidence to court in order to fulfil the realisation of *maqasid al-shariah* (Ibn al-Qayyim, n.d.; Ibn Qayyim, 1991; Ibn Farhun, 1986).

The Islamic Maxims of Performing Autopsies and Identification of Dead Body and Ethics

Islamic jurists whom agreed upon the permissibility of conducting autopsy have come out with guidelines and maxims in handling autopsies. The permissibility of conducting autopsies and identification of deceased are restricted to regulatory from various interpretations of scripts. Due to the principle of *al-Qasd* derived from the maxim of *al-Umur bi maqasidiha* (matters are judged by intentions) the act of conducting autopsies is permissible based on the intentions. This maxim is sourced from the authentic narration of 'Umar al-Khattab (al-Bukhari, 2001: No. 1). As long the autopsies and identification are intended to solve the puzzles, completing investigation and not aimed to harm and embarrassed the body it is allowed. Organ theft is the most common issue relating to autopsies (Regamey, 2012; Campion-Vincent, 2002). There were many cases showed that stealing organ during autopsies has become worst case scenario. Islam has strictly barred and prohibit any kind of exploitation to dead body except for the purposes of court evidencing procedure, investigation on to know the murderer or causes of death and also for clinical purposes (diseases analysis, human anatomy study *etc.*).

From the maxim of the necessity which render what would otherwise be prohibited into permissible (*al-Darurat tubih al-Mahzurat*) lead the autopsies which could be considered as prohibited in Islam as it brings harm and dishonoured dead body which contradicts scripts such as the prohibition of chopping off the face of dead enemy (*tumatthil*) (Muslim, n.d.: No. 1731), the rules of honouring the dead body of human (Surah al-Isrā': 70), and the prohibition of damaging and breaking any kind of bone from the deceased (Ibn Ḥanbal, 2001: No. 24379; Ibnu Mājah, n.d.: No. 1616; Abu Dāwud, n.d.: No. 3207) as Islam is very strict at this stage. However, when it comes to the necessity principle, few regulations applied:

1. Autopsy conducted is aimed for legal purposes within the approval of *al-Qadi* or judge.
2. Autopsies have to be done in order to preserve *maslahah al-'Ammah* in order to accomplish any crime investigation.
3. Other alternative methods such as three dimensional (3D) imaging tools should be given priority rather than incisions.

The maxim of *al-Darurah tuqaddar bi qadar al-Hājat/ bi qadarihā* (necessities is limited to the extent of thereof) out the borderline and limit of conducting autopsy. The application of the maxim here is autopsy is allowed only with the permission of judge or authority if there is any sign of doubt on the causes of death. Let say if the dead body identified been poisoned from external peculiar, judge in order to bring justice to the dead body and family has to order pathologists to conduct autopsy and analyse the chemical evidence from the deceased. Pathologists have to first determine the least incision that they could made to minimise the damage to the body. If there is alternative such analysing blood or any fluid related without any incision, it is a better choice.

Relatively, there are few other maxims *qadai* could be applied such as *al-Thābit bi al-Burhāni ka al-thābit bi al-A'yān* (what is established by evidence is similar to that established by seeing) (al-Zuḥayli, 2006). As the data from autopsies could be as authentic as the *al-Shahādah* in

evidencing cases, the pathologists have to testify anything related to the autopsy as expert witness and provide the documented details to the court for the court to make consideration. It is either can be used in defending and accusation of a case. Furthermore, the maxim of *Dalilu al-Ashay'i fi al-Umūri al-Bātinah yaqūm maqāmahu* which demonstrates that in invisible matters, the evidence of the thing stands for it. The word *'dalil'* here refers to *al-Qarinah* while *al-Batinah* described as indiscernible matters, that impossible to be see or recognized in which the interpretation could be varied and need explanationand clarification (al-Harayri, 1999: 160). Zarqa' (1989: 345-346) in his explanation of this maxim stated that appearance of something (circumstantial evidence) can be the judge in the case of indiscernible mater for example, the intention of killing is considered to exist if the tool used on the act is normally used to caused death and if this happened, there is a consequence of *al-Qisas*.

To be detailed, there are also few ethics that need to be followed by pathologists in conducting autopsies of forensic experts in identification of deceased procedure. The ethics are as follow:

1. To minimize the body part that needs to be analysed-derived from the maxim of *al-Darurah tuqaddar bi qadar al-Hājat/ bi qadarihā* (Zarqa', 1989).
2. Honour the deceased as it is alive and not to humiliate the dead body (al-Bukhari, 2001: No. 1393).
3. Keep the secret of the body and its *aurat*-due to the principle of necessity, minimizing the body part to be uncovered is the best as the rule of *aurat* applied even to the dead body (al-Sharbini, 1994).
4. To be professional and handling the process with care and soft in action (al-Nawawī, 2005: 56).
5. To return any organ removed in the process to its place and perfect any stitch in wound/incision made.
6. Cover the dead body with appropriate cloth when not in used or before/after procedure.
7. To be done in calm and silent condition, suggested to praise and remembering Allah in handling the procedure-noisy and external disturbance considered as dishonouring deceased.
8. Avoid delaying the burial process if every procedure of autopsy done (al-Bukhari, 2001: No. 1315).

With that, the autopsy could be in sync with shari'ah guideline. It is suggested that the authority to be in charge with these ethics and regulations. These ethics could also be applied on the autopsy for clinical purpose.

Realisation of *Maqāsid al-Ammah* through Autopsy and Identification of Deceased

The perfection of Islam appropriately deals with the entire pivotal elements of humankind. Islamic law fulfilled the needs of humankind and the society hierarchically based on the nature of human. Every single aspect of Islam has its own significant which Allah has made mentioned of them in various scripts of al-Quran and al-Sunnah. The theory of *maqāsid* begins in the 9th century when al-Tirmidhi al-Hakim wrote books entitled *'al-Salah wa maqasiduha'* and *'al-Hajj wa maqasiduha'* which explain on the 'secrets' behind each acts of worship in *al-Salah* and *al-Hajj* (Auda, 2010) until now still being one of the most discussed topic in Islam. *Maqasid al-Shari'ah* is

the knowledge on the objectives of legislated rule in Islam derived from Qranic verses and the authentic scripts of al-hadith. All in all, to be brief figure below shows on how of scholars have conclude of the hierarchy of *maqāsid* in Islam.
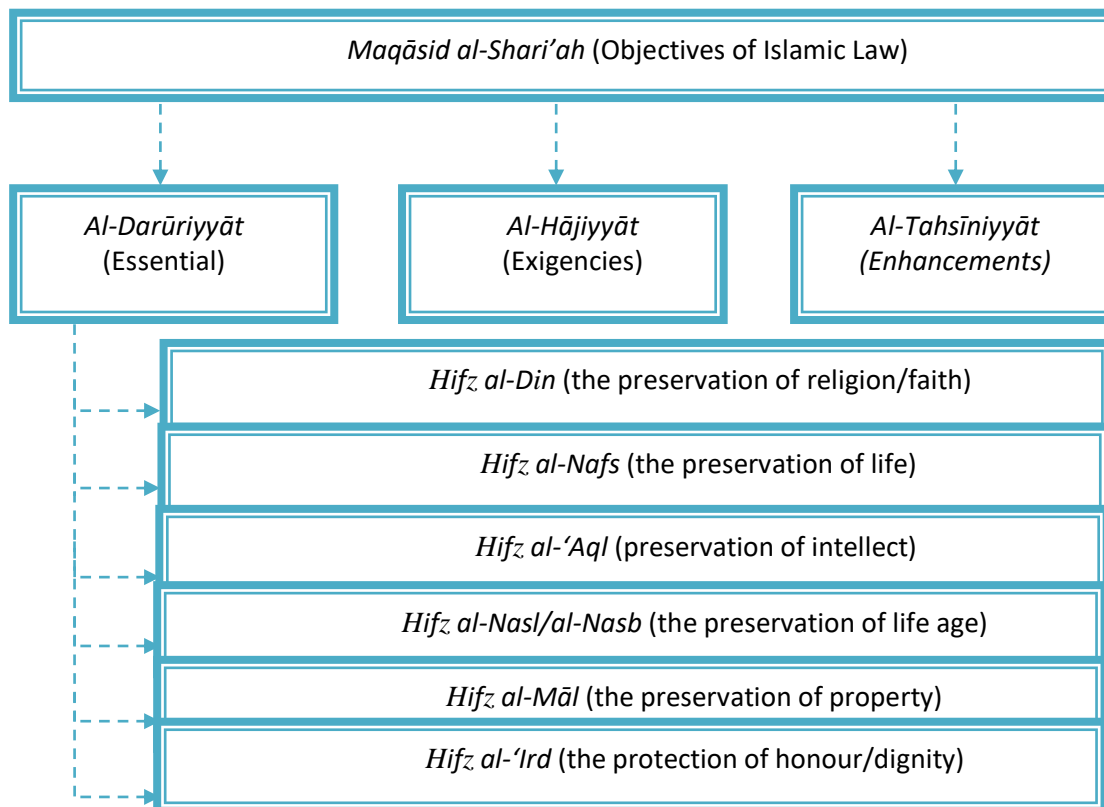
Figure 1 Hierarchy of The Objectives of Islamic Law (dimension of levels of essential) adapted from al-Ghazali (1993: 1/172), Auda (2010: 3), al-Shāṭibī (1997: 3/47) and Ibn 'Arabi (1999: 5/478)

Majority of scholars agreed to classify *Hifz al-'Ird* (the protection of honour/dignity) under *Hifz al-Nasl/al-Nasb* (the preservation of life age). Five important elements that need to be fulfilled in systematic arrangement under the classification of necessity are also the most important elements in human life. As for this paper, autopsy and the identification of deceased have their own role in realising these five elements of *maqasid*.

First of all, the tragedy of Malaysia Airlines Flight 17 (MH17) in Malaysia has opened the eyes of the world on the importance of identification of deceased in forensic pathology towards humankind. MH17 was a scheduled international passenger flight from Amsterdam, Netherland to Kuala Lumpur, Malaysia that was shot down on 17 July 2014, killing all 283 passengers and 15 crew on board. The Boeing 777-200ER airliner lost contact about 50 km from the Ukraine–Russia border and crashed near Torez in Donetsk Oblast, Ukraine. Remember on how few *tafsir* scholars urged to identify deceased from the appearance and decide to bury the deceased based on the identification of the dead body which later elaborated by jurist scholars to be synchronized with their customs, *'urf*, and governance code. Every religion has its own burying ritual and the ritual signifies as religious protocol in which *muslims* are strictly

prohibited to follow other religion. In the tragedy of MH17 airline, the identification of deceased is the most important part in forensic approaches as well as finding the culprit for the crime. Each body or piece of tissues found at crime scene has to be analysed to make it possible for the burying process. As a an experienced forensic scientist, Bassindale (2014) considered this tragedy as a mass disaster when almost all of the identification of 283 passengers and 15 crews of mixed background of religion have to be identified through the guidance of forensic analysis for similar cases such as earthquake, volcanoes, tsunami and flood (Budowle *et al.,* 2005). Once victims or person have been identified, the kinship of the family could be confirm for the other purpose such as taking further action on the *al-mawārīth, al-'iddah,* and other rule, if not the person who cannot be found could be considered as *al-mafqūd* which bring other ruling code for their kin. Hence, forensic analysis conducted on dead body could lead into the preservation of other elements of necessity such as the preservation of property through the completion of inheritance rule, the preservation of lineage through the confirmation of death, cause and time relating to the *ahkam al-'iddah* for pregnant women or not. In fact that to preserve the necessity of property, some scholar opined that it is allowed to exhume dead body for the purpose of fulfilling the *maslahah* relating to property and life age (al-Haythami, 1983; al-Sharbini, 1994)

As in Islam, the preservation of religion is the highest ranking in necessity which to be preserved more. In this case, the preservation of religion in burial ritual can be attained from the determination of deceased by any method of analysis. This case study although cannot directly prove that forensics analysis could determine someone religion, at least it is an evidence that forensics could lead to the perfection in preserving religion as every religion has its own burial code. Without determination by forensics analysis, there will be lacks in distinguishing mingled deceased. It is as likely the same as other essential elements of necessity. Of course in any case relating sudden death, murder cases, attacks, and killing through poison, the post mortem helps a lot in preserving human life (*Hifz al-Nafs*). As in Islamic law, the rule of *Hudud, Diyat, Ta'zir, and Qisas* could be given chances in urging on a new perspective of shari'ah court as it can be accepted in court as *al-Qarinah* by major scholar and also as *al-Bayyinah* as opined by other scholars (Ramlee, 1997).

Discussion

Given, post-mortem aims to realise *maqasid al-Shari'ah* brings calmness and tranquillity to society through justice and law. This field develops very quickly as for the time of this paper prepared, new horizon of post mortem analysis and identification could be a solution for the religious issue regarding maxims and ethics in conducting autopsies and identification process. Let us take a look on the shows the hype circle for emerging technology presented by Jackie Fenn (2010).

As 3D technology is developing drastically in the coming 10 years, virtual autopsy for now could be recognized as a 'shari'ah compliant' way to conduct autopsy. No incisions will be made onto dead body and get fast results without holding the body for long time (as suggested by Islamic bioethics in autopsy) and analysis will be more accurate within the supervision of forensics experts. Regarding this 3D topic, forensics experts also could consider applying the 3D method on facial reconstruction, footprints identification, and fingerprint examination thus will help judge in considering the truth of any cases as circumstantial evidence in civil court, or as *al-Qarinah* in Shari'ah court. As the precision and the accuracy can be improved by time, it then

could be suggested as *al-Bayyinah* in shari'ah court by adapting the opinions of al-Zayla'i (1992), al-Qarafi (1994), Ibn Farhun (1986) and al-Zayla'i (1992).

Figure 3 Hype Cycle for Emerging Technology
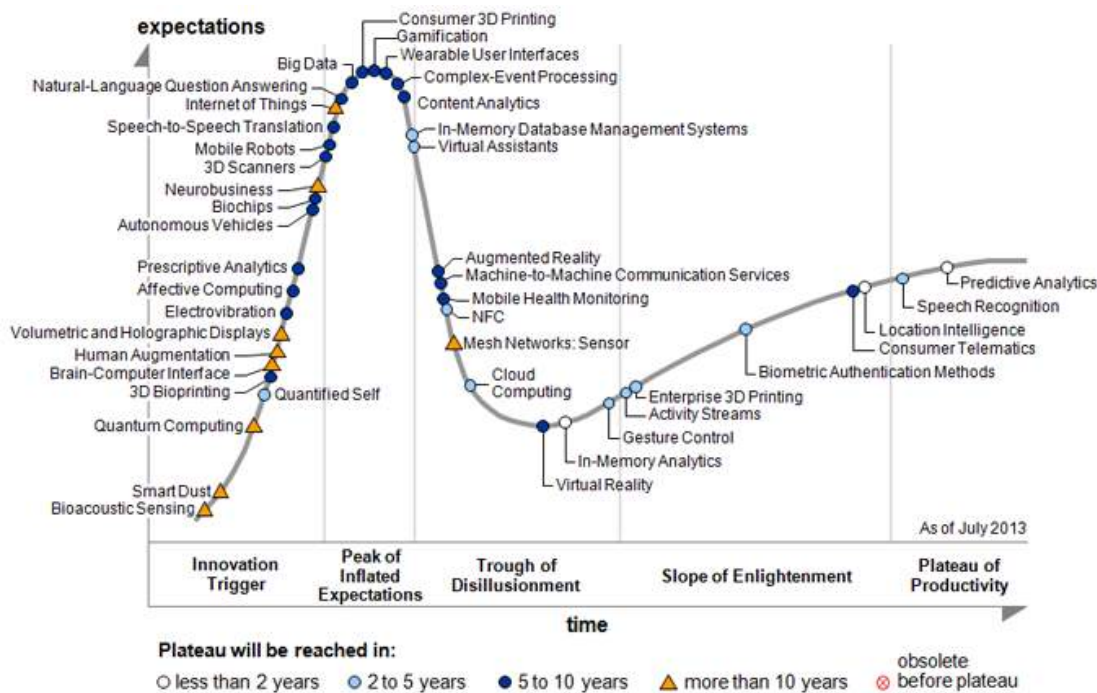
Conclusion

To sum up the foregoing, the integration of sciences and religion through the concept of *fiqh* forensics has proved that sciences and Islam are in need of one another. Any attempt to separate the science with Islam could lead to the redundancy of any of each. Research suggests more elaboration on other topic relating to the concept of *fiqh* forensics to give a strong support in order to rejuvenate the role of Islamic law in the eyes of world. *Wallahu a'la wa a'lam*.

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ISLAMIC INDONESIAN MOVIES AS HUMANITATION OF ISLAMIC COMMUNICATION SCIENCE

Primi Rohimi
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Abstract

In Da'wa theories, movies are media for da'wa. As media for da'wa, movies nowadays become a successfull media. Qaradawi supports the success of the production of the movies because in this field the Mosleem people especially are faced with the invasion of western culture.

Islamic Indonesia movies had increased significantly since 1998 although had produced since 1960s. But mosleem response to the Islamic Indonesia movies had been positive and negatif because there are various interpretation of Islam in the movies. However, Islamic Indonesian movies can shows reality. It because movies are products of movie societies. It means there are humanitation between movies and realities.

The aim of this paper is to study literary and observe the fact about various Islamic Indonesian movies. It also studies connection with humanitation of Islamic Communication Science.

The paper results caracterization about Islamic Indonesian movies as humanitation of Islamic Communication Science. They are Islamic themes, Islamic movie makers, Islamic process of production, Islamic players, and Islamic symbols. It also results the genre of Islamic Indonesian movies (fiction and non fiction) and models of analysis (reception, content, semiotic, discourse).

Keywords: movies, humanitation, science.

Introduction

In Da'wah theories, the movies occupies function as a medium of dakwa. Films facilitate dakwa[1]. The movies is now in the process of successful media dakwa. Qaradawi supports the successful production of the movies because in this area the Mosleems faced with the invasion of western culture especially[2]. Mosleems should not avoid the West who are already doing dakwa with movies.

Movie theaters had a lot of played in television and in people own homes. In Movies Indonesian Law stated that the showing of the movies can be made via the big screen, television,

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[1] Asep Saiful Muhtadi, 2012, *Komunikasi Dakwah, Teori, Pendekatan dan Aplikasi,* Bandung: Rosdakarya, page 111

[2] Qardhawi, Yusuf, 2010, *Fiqih Jihad: Sebuah Karya Monumental Terlengkap tentang Jihad menurut al Qur'an dan Sunnah,* Jakarta: PT Mizan Publika. Page. 145

and network information technology[3]. This definition comes from the fact that the development of media technology impact on Islamic movies production.

The number of movies about Islam and the many enthusiasts who produced the movies show that the movies are significant phenomenon in society. As a consequence, the study of Islam movies is increasingly important. Studies of Islam in Indonesian movies appeared when people watch movies with a critical to a discussion in Indonesia.

Islamic Indonesian movies has increased significantly since 1998 although actually been produced since the 1960s. It is believed from the emergence of movies that title *Titian Serambut Dibelah Tudjuh*. Islamic themed movies produced by Islamic Indonesian movie makers not only deliver dakwa or kyai lectures. Problems of social humanists also displayed with the Islamic solution.

In the communication process, the movies can give you an idea of human problems and touches the human heart with a camera shot on the human angle. Thus it can be said that Islamic Indonesian movies is the humanization of Islamic Communication Studies.

Islamic themed movies or dakwa usually always caused controversy. Mosleems responded positively Islamic movies and negatives as there are many interpretations of Islam in the movies. However, the movies can show the reality of Indonesian Islam and the reality of the problems in society. This is because the movie is a product of the movies society. This means there is humanization between movies and reality.

Mosleems who are disagree with movie from the beginning they did not like the movie, they still do not respond positively to the movies. They even gave a "fatwa" misguided and illegitimate. Forbiden entering cinema, ticket queuing, mix of men and women in cinema is forbidden, female movie players are unlawful. All will be the basis of the prohibition of a movies and cinema. Moreover, the phenomenon of Indonesian movies are featuring many open shots open "aurot".

On the contrary, mosleems who are basically like movies, tend to look at the positive when there is a rather hedonistic movie. Movies that are humane, justice, or the historical background, pure love etc. are considered worthy to watch. Movie is a medium of communication that is humanizing. Islamic Indonesian movies saw a more humane human.

The purpose of this paper is to study and observe the facts about a variety of Islamic Indonesian movies. This paper also studies the relationship about movie with the humanization of Communication Islam.

Islamic Indonesian Movies Review

Islamic Indonesian movies are often refered to as religious movies. Religious movies have become part of the movies in Indonesia for a long time. Lukman Hakim argues that in the 1990s, the genre of Islamic religious movies patterned urban, whereas in the 1980s the genre of movies more set in the Islamic rural[4].

Religious movies in the 1980s and 1990s show the mystical Islam as a religion dogmatic. Mystical dogmatic here put Islam as a solution to overcome the problems of the supernatural. So religious movies in this era take many scenes and cast out demons using magical items. "Kiai"

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[3] Undang-Undang (Indonesian Law) No.33 about Indonesian Movies chapter 30

[4] Lukman Hakim, *Citra Islam dalam Film dan Sinetron*. http://eprints.sunan-ampel.ac.id/547/1/citra_is-lam_dalam_film_dan_sinetron_lukman_hakim_februari_2010.pdf diakses pada 03 Agustus 2014.

or sacred texts displayed with magical connotation to disappear, fly, out of sight, and other magical things.

In the 2000s, there was a shift in the use of religious symbols. Islam is more associated with urban communities. Interaction with the magical world of Islam has not looked, replaced with profane things, and talked about love, education or family conflict. However, substantially sub genre of urban Islam is not much different from the 1980 religious movies until the 1990s.

Patawari found religious movies is a sub genre of drama that raised religion as its central theme[5]. The movies is also often equated with religious dakwa movies because in the resolution of the issue is always adjusted to the values of Islam. Cinematography is used to display Islamic symbols. Religious movies are movies that displays the values and certain symbols in one religion as the background of the story and in this case is Islam.

Symbols of Islam in Indonesian movies criticized by Abdul Firman Ashaf as a necessity given the world of entertainment Indonesian history that try to serve the audience, mostly mosleems[6]. Moreover, Islam is an interesting theme for mosleem tensions in the face of modernity that can be seen from different perspectives. Abdul Firman Ashaf concluded in Indonesian Islamic-themed movies, there are two types of religious themes, they are religious spells and religious praxis.

Religious mantra is when Islam is shown verbally with verses of the Qur'an and hadith as an exorcist and other evil creatures. While religious practice are religious rituals that when implemented, can immediately banish evil and become a solution to the problem.

Religious spells and religious praxis in Indonesian Islamic-themed movies are almost the same understanding of the opinions Lukman Hakim and Arsal in 2010. Arsal Aminudin performed analysis on Islamic symbols that appear in the post-New Order Indonesia movies. According to these symbols represented in the form of synthetic mistic which occurs acculturation between traditional Islamic culture met with modernist Islam[7]. Islam movies no longer appear in the form as an exorcist, but is present in a variety of dialogue and religious narrative form more complex. Post of new order, Islam present a more realistic and more academic.

Humanization in Islamic Indonesian Movies

Islamic propagation is dakwa towards human values and human civilization[8]. And then came the term humanization. The definition of "humanization" in the dictionary is defined as the growth of humanity and humanitate[9]. Toha Chabib defines humanism as humanity, namely objective values bounded by a particular culture, the value of freedom, liberty, and happiness[10]. So the meaning of humanization in Indonesian Islam movie is the same with interpreting the story of humanity that exist in the movies.

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[5] www.cinephilia-cine.blogspot.com diakses pada tanggal 23 Juli 2010

[6] Abdul Firman Ashaf, 2008, *Sinema Religius, Mantra atau Praktis?*, dalam Lampung Post, Lampung

[7] Arsal Amiruddin, 2010, *Islam dalam Film Indonesia:Studi Semiotika Terhadap Film-Film Pasca Orde Baru*, makalah tidak diterbitkan

[8] Muhammad Al-Bahy, *Islam Agama Dakwah Bukan Revolusi*, (Jakarta: Kalam Mulia, 1997), hal. 45.

[9] Tim penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, cet. 3, Jakarta, 1990, hlm. 192.

[10] Chabib Toha, *Kapita Seleksi Pendidikan Islam.* Pustaka Pelajar. Yogyakarta. 1996. Hal. 27

The epistemological meaning of Islam is the message of what the movies is trying to say. In each story, the movies should carry a payload of Indonesian Islamic messages, the message of dakwa. Every shot implies the reality of the problems of mosleems.

In studies ontological, discussion focused on the presence of Indonesian Islam movies in society. The movies have become a part of the community. Not only reflect reality but the movies also bring social change. Islam movies in Indonesia experienced many ups and downs along with the understanding of Islam.

In the term of axiology, usability Islamic Indonesian movies focused on entertainment. Manufacturers interesting movie audience not only by presenting unsightly spectacle but also as an entertainment business strategy.

This paper produces movies characteristics of Indonesian Islam as the humanization of Communication. Observed characteristics of which are themes in the movie is a story about Islamic themes. Islam movie theme should not always be about the history of the Prophet or the Companions. Islam movie theme could be about diversity and the problems of mosleems are displayed with the storyline and artistic scene but humane. Humanism Islam theme in the movie is shown on a story that is realistic and reasonable and not magical or mystical.

To explore the themes of Islam that can be used as a story in the movies, it takes fresh ideas of the playwright. Islam movie script writer would have to have the maturity to understand the teachings of Islam. So even though the theme of the movies tells the story of everyday Islam mosleems, but thick with preaching and vision of Islam.

The problem is, the understanding of Islam in Indonesia is very diverse. So mosleems, especially in Indonesia needs to have some sort of special institutions for the Islamic story writer. The authors of the movies's story of Islam should know the vision, mission, and even the Islamic law of story.

Characteristics of the following is a movie maker who certainly Islam faith. From producers, directors, cast and crew will be ideal all reflect Islamic movies. But if it is not met as a whole, at least the majority of the movies crew were mosleems. Islamic aqeedah is the basis of course will result in a more humanistic understanding of Islam.

The next character is a production process that takes into account the rules of Islam. The production process is one of the views from the scene or dialogue that would not exploit things that are forbidden in Islam. Other characteristics of the most obvious criteria is the use of the Islamic symbols in the movies as a dialogue with a mosleem, dress, and quote the Quran.

Indonesian Islamic movies genre are fiction and non fiction. The moviess tells the facts of history without reduced and coupled including non-fiction movies. While fiction is the kind of movies that the story is fictional or imagination, though inspired by a true story and history.

In discussing the movies there are many types of analysis that are often encountered. Among these are the reception analysis, content analysis, semiotic analysis, and discourse analysis.

The analysis focuses on the reception of meaning and deep understanding of media texts, and how individuals interpret media content[11]. Reception analysis will focus on the intersection between text and audience. The most important theoretical concept of reception analysis is that the text of the movies and the audience instead of the meanings attached to the media text, but

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[11] Baran, Stanley J. 2003. *Mass Communication Theory; Foundations, Ferment, and Future*, 3rd edition. Belmon, CA : Thomson

the meaning is created in the interaction between the audience and the text. In other words, meaning is created for watching movies and text processing.

The theory of reception has an argument that contextual factors affect the way audiences watch movies. Contextual factors including the identity element of the audience, the audience's perception on the movies or movies genre and production, even including the social, historical and political issues. In short, the theory of reception put the audience in the context of the various factors that influence how the watch or read and create meaning from the text.

Content analysis is a research that is in-depth discussion of the content of a written or printed information in the mass media. A pioneer of Content analysis is Harold D. Lasswell, who pioneered the technique of coding symbol, emblem or message that is recorded systematically, then give interpretation.

Semiotic is a study or analysis methods to examine the mark in a scenario context, images, texts, and scenes in the movie into something that can be interpreted. Meanwhile, the word "semiotic" itself comes from the Greek, semeion which means "sign" or seme, which means "a sign interpreter". Semiotics is rooted in classical and scholastic studies on the art of logic, rhetoric, and ethics[12].

The signs are the devices that we use in an attempt to find a way in the world, in the midst of human beings, and human beings together. Semiotics, or in terms of Barthes, semiology, basically want to learn how humanity to make sense of things. Interpret (to signify) in this case can not be confused with communicating (to Communicate). Interpret means that objects not only carry information, in this case the objects were about to communicate, but also constitute a structured system of signs[13].

Next will be shown movies of Islam in Indonesia that show humanization. In 1959 Asrul Sani wrote the screenplay as well direct a movies *Titian Serambut Dibelah Tudjuh*. The movie was remade in 1983 and directed by Chaerul Umam. The movie was ever delayed three years due to capital constraints[14]. Asrul Sani won the best screenplay award in the 1983 Indonesian Movies Festival for this movie. The movie is about a teacher who came and tried to bring about change in a village, but is not favored by residents. They then tried to get rid of the charge of attempted rape against a girl. Meanwhile, a resident who is considered pious accused of a young girl as immoral after the girl refused his persuasion. A religious teacher who was visiting the village community then try to expose the hypocrisy of the village. This movie communicates humanity messages to the audience. They are honesty, patience, changing spirit in positif perspective and fight against hypocrisy.

In 1962 a movie about the pilgrimage titled *Panggilan Tanah Sutji (Tauchid)* had produced. The movie was directed by Asrul Sani. This movie is about Halim, the ship's doctor is often served to the Mecca but never desired to perform the pilgrimage. He eventually moved to fulfill the fifth pillar of Islam after meeting with three people who want to perform the pilgrimage. This movie also communicates humanity messages to the audience. They are faith of course meaning of pilgrimage.

In 1964, there was a movie that depicts the atmosphere of the pilgrimage, it is *Panggilan Nabi Ibrahim*. The movie was directed by Misbach Jusa Biran. This movie includes semi-documentary

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[12] Kurniawan, 2001, *Semiologi Roland Barthes,* (Magelang: Yayasan Indonesiatera, 2001), hal. 49

[13] *Ibid*, hal. 53

[14] http://indonesiancinematheque.blogspot.com diakses pada tanggal 20 Mei 2010

movies category. Documentary movies can show humanity simbols widely because there are less dramatically plot such in fictions.

In 1975, Chaerul Umam directed a movie *Al Kautsar* based on the screenplay by Asrul Sani. The movie had invited a reaction because there is a scene ustadz kissed the lips of a young village girl who fell into the river, that want to help the girl to breathe through his mouth to suck up water. Islamic da'wah whole movie was recorded first successful religious movie in the national movies history. The movie received an award at the 23rd FFA Bangkok. This movie communicates humanity messages to the audience. They are helping spirit in humanity perspectives even in emergency cases can break Islam norms.

Appeared in 1977 movie directed Chaidar Djafar titled *Panggilan Kabah*. At first, the movie will use the title *Menuju ke Tanah Suci*. This movie played by mosleem artis. Kabah as a symbol of hajj show that hajj is a declaration of humanity universal.

In 1978, Asrul Sani wrote the screenplay and directed the movie *Para Perintis Kemerdekaan* inspired by a novel by Hamka entitled *Di Bawah Lindungan Kabah*. Due to hit the cost, the new movie finish in 1980. In FFI 1981, the movie was awarded the H. Usmar Ismail for the best theme that expresses one phase of the national struggle in politics, religion, and emancipation. The movie was originally titled *Di Bawah Lindungan Kabah*. The movies was not allowed to take pictures in Saudi Arabia. The movie is also required to change the title of the *Para Perintis Kemerdekaan*. Then, the propagation of Islam movie loses commercial power of the popularity of his novels.

Di Bawah Lindungan Ka'bah movie is a drama movie about Indonesian struggle. This movie tells the story of the rebellion of the Minangkabau (West Sumatra) to Dutch colonization in about the 1940s. The Netherlands are due to injustice against the people of Indonesia to provide and uphold the right to speak the truth in sermons that are often echoed in mosques by Islamic expert priest.

At first, this movie tells the story of an Islamic expert priest who lectured to establish the truth for all to come together and help each other to be the more advanced and have faith in God without any political purpose. However, the Dutch thought different and catch scholar, took him to court and then put him into a prison. This ultimately makes Minangkabau people hate the Dutch who are inhumane.

The movie also tells the story of a husband and wife Mosleem Minangkabau in Padang. In Islam, a pious husband is entitled to keep his wife. However, the husband in this movie is very strict in watching his wife. If there is a finding of fault though slight, her husband was going to whack it out to release the upset for the reason that this is the right way in Islam. But the wife felt did not sin with her husband and also according to the Islam is not allowed in that way. The point is the wife also wants to be a woman who has a life of her own.

Finally, the wife asked for a divorce indulge feel oppressed and hope to resolve this problem. However, Islamic priest in the village did not agree with the decision and do not care about the situation and let the wife's life miserable with her husband to support the opinion. At that time, the wife felt that the teachings of Islam as oppressive to women and the wife wants to leave out of the deeds and teachings of Islam. But it was postponed after divorce request is received by the Shariah court in Padang. The wife who has been divorced eventually became

strong again, vibrant, charismatic and willing to uphold the doctrine and defend the rights of the Indonesian and Islam though oppressed by the Dutch colonists[15].

Perjuangan dan Doa movie (1980) is a movie directed and play by Rhoma Irama. The story is about Rhoma Irama with his Soneta Group arising in various areas with the intention of dakwah. They received both welcoming and chalenges for commercialize religion. The chalenge is the struggle of Rhoma. He convicts friends of drunkenness and women. He also managed to resucitate the prospective in-laws who were enslaved liquor until almost raping his own daughter, Laila. Even against opponents from the school of Al Muthainah, Rhoma successfully convinced that music can be used as a media of dakwa[16].

In 1984 the movie *Sunan Kalijaga* become the popular movie in Indonesia with ticket buyers over than 575.000[17]. *Sunan Kalijaga* movie produced more than USD 1 billion at that year. *Sunan Kalijaga* movie obtain the best movie posters S.Toetoer Cup and Malik Jamaladin Cup for the producer, PT Tobali Indah as the idealistic producer.

In 1985, some of the story of the movie is produced following the *Wali Songo*. At that time, Raam Soraya one of Indonesian producers, saw the trend favored movies are movies with the themes of religion. Raam was decided to produced the movie titled *Sembilan Wali*. Besides *Sembilan Wali*, there was movie *Sunan Gunung Jati*. There was also a movie titled *Sunan Kalijaga dan Syech Siti Jenar* directed by Sofyan Sharna.

The Islamic movie about strugle in 1988 is *Tjoet Nyak Dien* directed by Eros Djarot. The movie was awarded the Citra Award for the best movie in 1988, and is the first Indonesian movie premiered at the Cannes Movies Festival in 1989[18]. This movie shows equality men and women which is humanity issue too.

In the 1991 movie *Nada dan Dakwah* duet of Rhoma Irama (King of Dangdut) and Zainuddin MZ (popular Islamic priest) received a good reception from the audience even got Citra Award for Story and Sound. The movie, directed by Chaerul Umam revolves around the conflict between the community and the land ownership of a conglomerate.

Fatahillah movie produced in 1997. This movie tells about the priest who fought to expel the Portuguese and then establish Jayakarta or Jakarta now. The movie got a standing ovation from the public. Unfortunately, only a week screening of the movie, suddenly there was instructions from the government at that time to stop the circulation.

Kiamat Sudah Dekat movie released in 2003 directed by Deddy Mizwar. The movie was followed by a version of the soap opera that aired during Ramadan. This movie communicate humanity symbols like friendship and love.

Director Garin Nugroho made a movie *Rindu Kami PadaMu* (2004) by taking the theme song from Bimbo (Indonesian senior popular music grup). The story is about a variety of life and problems in a market. There is Pak Haji Arief who has mosque that had not the dome due to lack of funds. There was a husband who left his wife for bad behavior and tried to be good to serve in the mosque but also had problems with her daughter who was a child and very naughty. There is a widow who owns small shop. There is a beautiful girl who ran away from home because her father ignored. There is a mute girl stutter when speaking and like to paint.

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15 http://id.wikipedia.org diakses tanggal 30 Juli 2011
16 http://perfilman.pnri.go.id diakses pada 30 Juli 2011
17 http://arsip.gatra.com diakses pada tanggal 30 Juli 2010
18 http://indonesiancinematheque.blogspot.com diakses pada tanggal 20 Mei 2010

There is a girl who works in one of the boarding houses in the area who secretly assessed by one of the egg traders who has naughty brother. The characters and the problems described alternately tried glimpses but each issue also followed up to completion. The number of figures and this problem makes the storyline sometimes have to sacrifice important information, such as suddenly there is donations dome of the mosque. But the problems are human problems. And movies can show all the problems to audience who maybe never had all the problems.

The movie *Kantata Takwa* is a documentary musical movie that was released in 2008 and directed by Eros Djarot and Gatot Prakosa. This movie is based on the concert project Kantata Takwa band at Bung Karno Stadium in Jakarta in 1991. The movie had experience a lot of difficulties in the making because it was loaded with social and political themes. Sharp criticism of the system of government that is repressive Indonesia New Order at the time led to the production takes 18 years to be released. The movie played the premiere in Indonesia began on 26 September 2008 in Jakarta in Indonesia Blitzmegaplex cinema network and then in various international movies festivals.

3 Doa 3 Cinta movie (2008) mired in controversy because of the director 's record boarding school life for what it is. Good and bad sides come together. That is, the attempted presented is a reality. Thus we see that santri asleep during prayer, morning erections, practice polygamy of clerics, to the phenomenon of homosexuality in boarding schools. Honesty can only be produced in such a way that it knows movie makers boarding school life. Nurman Hakim, the director and also screenwriter of the movie, had lived in boarding schools. At the end of the movie, Nurman even dedicates his movies to "my friends at the school". This personal story is then drawn Nurman be a microcosm of a macrocosm to explain the dichotomy of Islamic society.

Kun Fayakuun movie is a religious drama movie adaptation of H. Yusuf's story ideas, an Islamic Indonesian priest who was quite famous. The movie was released on April 2008. The story is about persistence of a simple glass seller and his wife in daily life.

Sang Murabbi movie in 2008 is a biography movie which tells the life of the late KH Rahmat Abdullah (1953-2005). The movies was directed by Zul Ardhia. While at the end of the movies, there are testimonials from KH Hilmi Aminuddin (Chairman of the Shura Council PKS), Tifatul Sembiring (PKS President) and Dr.Hidayat Nur Wahid (Chairman MPR RI).

Syahadat Cinta movie is a movie released in 2008 directed by Gunawan Paggaru. The movie itself is lifted from the bestselling novel of the same title written by Taufiqurrahman Al-Azizy.

Mengaku Rasul movie is Indonesian movies produced in 2008. The movie was made with the inspiration of the common events that occur in the community especially the younger generation cult phenomenon rife in Indonesia even in foreign countries. Story apostolate that underlie this movie departs from the many heresies which the teaching leader claimed to be a prophet who was sent to do the purification Aqeedah of adherents. This is what happens in Guru Samir. Through his boarding school, Guru Samir used religion to gain wealth and power.

Doa yang Mengancam is an Indonesian movie released in 2008. The movie was directed by Hanung Bramantyo. This movie tells about Madrim, a porter, who felt himself most unfortunate fate in the world. His friend, Kadir, a mosque guard suggested Madrim prayed diligently. Madrim follow this advice but fate never changed. A robbery incident inspired Madrim. In his prayer he threatened God and gave a deadline of three days. If prayers were not answered, it

will turn into a demon. I believe there are a lot of people who has profile like Madrim in this real world. And this movie can warn us about the real consequences.

Ayat-ayat Cinta movie (2008), directed by Hanung Bramantyo based on the work of best-selling novels Habiburahman El Shirazy considered extraordinary by movies society of Indonesia. Although the story in the movies and the novel Ayat- Ayat Cinta set lives in Cairo but the shooting was not done in the city. But the messages are strong effects in Indonesia at that time. Love and poligamy are the issues.

Perempuan Berkalung Sorban movie is a religious drama movies directed by Hanung Bramantyo based on the same titled novel by Abidah Elkhalieqy. In the initial release, the movies sparked controversy related violence that appear in the movies. This movie also become the discussion about women equality.

Ketika Cinta Bertasbih movie featured the entire background of the novel is turned on with the shooting of the actual location in Cairo, Egypt. Shooting of the movie carried out since October 2008 at the Indonesian Embassy in Egypt, around the city of Cairo and Alexandria, Cairo International Airport, the Nile, the Pyramids of Giza, Al-Azhar University and even that has not allowed foreign movies shooting in that location. The depiction of the setting is so beautiful and amazing is a plus of this movie which is not found in the movie industry in recent decades.

Emak Ingin Naik Haji movie is a social themes raised people's daily lives. More specifically, *Emak Ingin Naik Haji* flicked social phenomenon of mosleem families who live well and can be many times the pilgrimage while many other mosleem families who are unable to perform the fifth pillar of Islam or the hassle of saving money for years to realize her dream of hajj. "Emak" (mother) is a representation of a group of people who longs to Mecca but due to financial problems. While Juragan Haji with his family with full ease can perform Hajj and Umrah whenever they want. There is also Mr Joko, who forced himself to go on pilgrimage because he wanted to show off his Hajj title to scoop vote in elections.

Conclusion

Development of movies in Indonesia is highly dynamic. It has been a shift in the Indonesian movies shows, especially Islamic movies. Islamic movies was displayed harshness and mystic , now display more humanist. Islamic Indonesia movies can be overview of concrete application of Islamic Communication Studies. Communication Studies Islam is not the only understood in theoretical but practical also. Movies in Islam implementation of Islamic Communication Studies show human side of that science.

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ANALYSIS OF KNOWLEDGE BASIC PHYSICS CONCEPTS ARE INTEGRATED WITH ISLAMIC VALUES
(The Case in the Physics Education Department IAIN Walisongo Semarang)

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Abstract

Physics is the study of natural phenomena. The concepts or laws of the physics are no conflict with the Qur'an. The Qura'n does not polarize between science and religion. This research aims to determine the level of students' knowledge of physics education IAIN Walisongo in integrating the basic concepts of physics with the arguments of the Qur'an. The methods used are the documentation and test methods. The results of this study indicate that knowledge of physics from the education of students in understanding the arguments of the Qur'an relating to the basic concepts of physics is low, it is because the curriculum of Islamic sciences in physics education has not shown any clear knowledge integration. The integration of Islamic values can be embedded in concepts of physics, physics teaching methods, the attitude of educators, and the environment.

Keywords: Physics Concepts; Integration and Islamic Values

Introduction

Advances in science and technology (science and technology) should be able to help human life is not dangerous to human life. The reality, the progress of sciences and technology is damage the moral humans. Humanitarian crises (moral crisis) are increasingly growing including in Indonesia. Therefore, the existence of Islamic Religion (PTAI) is becoming one of the spearheads to help overcome the crisis of the human (Sholihan, et.al, 2013). PTAI produce graduates generations of scientists who have a noble spirit by performing the proper integration between scientific tradition, whether religious sciences, social, humanities, and sciences (Abdullah, 2004; Bagir, 2005). Sciences developed west is essentially based on the separation between science and moral precepts (ethical) especially religious (Berghout, 2012). Giving a spiritual touch to science can be developed by integrating science. Integration is meant is to enter substantive values of Islam into the building either at the level of scientific epistemology, ontology, and axiology (Fanani, et.al., 2014).

State Islamic Institute (IAIN) Walisongo develop unity paradigm of sciences (Wahdat al-ulum) in order to integrate science. This paradigm asserts that all of the science of mutual dialogue and lead to the one goal which is to deliver someone more familiar and closer to God, the All-True (al-haqq). Implementation of this paradigm should be incorporated into existing curriculum, by arranging the appropriate curriculum based on the unity of sciences (Fanani, 2014). To implement this paradigm,

IAIN Walisongo have a strategy: The humanization of the Islamic sciences, spiritualized of modern sciences, and local wisdom.

The application of Islamic religious values in the learning process can lead to the awareness of learners to get closer to God (Abdullah, 2004). Science is part of Islam and essentially comes from Allah SWT. Learning science should deliver to the awareness of the value of goodness and salvation. This value will create kindness among humans or science-based humanities. Goodness that comes from Allah SWT in learning will form a noble character. According to Mohammad Qutb, education is the process to shape the holistic and balanced human (Mok Soon Sang, 2004). The main objective of education is to develop the potency of human's intellect, physical, emotion and spiritual towards the level of perfection (Hasan, *et.al*, 2013)

Basically, the existing curriculum in the Department of Physics Education, Faculty of Science Education and Teaching Learning (FITK) UIN Walisongo, has given the charge of Islamic religion courses are quite a lot which is 36 credits (curriculum Department of Physics Education in 2010) and the rest are for educational courses and a physics course. This means that existing curriculum in the Department of Physics Education FITK UIN Walisongo have to equip students with the sciences of Islam and science are sufficient, so that graduate students of Department of Physical Education is expected to be a scientist and also understand Islam properly as well as having a noble character. The provision of Islamic religious knowledge that this stout enough, then the students of Department of Physics Education as a physics teacher candidates are able to implement Islamic values well into the physics of matter and the teaching methods of physics.

The learning of physics requires the existence of a conceptual relationship between the representation of macroscopic, microscopic, and symbolic. A representation of concepts in physics, interpreted through a central process by linking these concepts with other concepts similar or relevant (Kohponen and Pehkonen, 2010). Physics contains a lot of the values of life. Moral values that can be developed in this regard concerns the value of honesty, curiosity, and openness (Wu, 2002).

In this paper, I want to the analysis of Knowledge Basic Physics Concepts are Integrated with Islamic Values: The Case in the Physics Education Department IAIN Walisongo Semarang.

Methodology

This research is quantitative descriptive with using documentation and test methods. This research was conducted at the Department of Physics Education IAIN Walisongo Semarang. The sample in this research is student class of 2011 Department of Physics Education, who has graduated Islamic religion courses and subjects of basic physics I and basic physics I (total of sample 20 students). The research data were tested using the descriptive. The hypothesis was tested using a t-test (Arikunto, 2005) . The hypothesis of this research is :

The null hypothesis is the ability of Islamic religious knowledge student of Department of Physics Education, FITK IAIN Walisongo class of 2011 in integrating the basic physics concepts with the same proposition smaller naqli with the value of 60.

Alternative hypothesis: the ability of Islamic religious knowledge students of Department Physics Education Department, FITK IAIN Walisongo class of 2011 in integrating the basic physics concepts to the argument naqli greater than the value of 60.

Result and Discussion

Data from the value of the Islamic religion courses and basic physics course obtained from documentation the student of Department of Physics Education, while data on the value of the capability of integrating knowledge of the basic concepts of physics with arguments naqli obtained through testing, the value of data as shown in Table 1. The Description of the ability of students in understanding the basic concepts of Islamic religious knowledge, the basic concepts of physics and upon ability to write Arabic in integrating Islamic religious values with the basic concepts of physics as it is shown in Table 2.

The calculation result of t-test showed that the value of t-test = -1.36, while the value of t table with df = 20-1 = 19 to the 5% error level is equal to 1.729. Ho rejected the decision whether or received is shown in Figure 1. Based on Figure12, it appears that t was dropped at the reception area of Ho. Thus Ho accepted and Ha is rejected. So it can be concluded that the average ability of Islamic religious knowledge of students of Department of Physics Education FITK IAIN Semarang Walisongo class of 2011 in integrating the fundamental concepts of physics with arguments naqli lower than the passing score is a score of 60. The results of the ability to integrate of Islamic values with the concept of physics is less 25%. This is due to learning course on Islamic religious subjects and physics subject are still separate (not integrated in the material, method and attitude of lecture and environment).

Table 1 Data values of fundamental physics, the value of religious subjects and tert ability to integrate the results of research

No	Respondent	Value				
		Basics Physics I	Ulumu Qur'an	Tafsir	The integration of science and technology	Integration Test
1	001	75	79	79	80	83
2	003	68	78	77	77	79
3	004	73	78	75	76	74
4	005	80	80	76	80	99
5	006	73	80	80	80	82
6	007	67	80	78	80	38
7	010	66	77	72	77	89
8	012	73	79	79	75	77
9	014	68	75	79	77	100
10	015	72	80	80	80	97
11	018	67	77	76	78	76
12	019	71	77	73	80	90
13	025	78	78	73	74	61
14	026	75	79	75	70	100
15	027	78	77	71	71	59
16	029	71	78	78	80	75
17	030	72	80	78	80	66

18	032	75	79	76	80	100
19	033	70	78	71	78	73
20	035	75	75	79	80	85
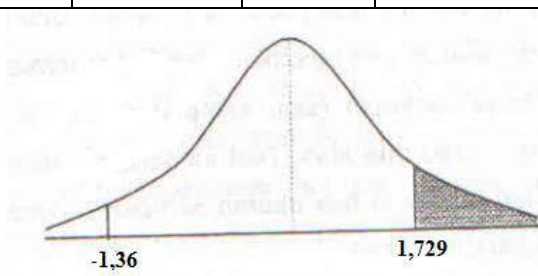
Figure 1 Regions acceptance or rejection of Ho (Test Right Party) (Arikunto, 2005)

Table 2 Description of the ability to write Arabic students of Department of Physics Education class of 2011

No.	Respondent	Description		
		Concept of Religion	**Write Arabic**	**Concept of Physics**
1	001	less good	very nice	less good
2	003	medium	very nice	less good
3	004	less good	very nice	less good
4	005	nice	very nice	nice
5	006	medium	very nice	medium
6	007	less good	less good	less good
7	010	medium	very nice	less good
8	012	less good	nice	less good
9	014	nice	very nice	medium
10	015	medium	nice	nice
11	018	medium	less good	medium
12	019	medium	less good	medium
13	025	less good	nice	less good
14	026	nice	very nice	nice
15	027	less good	less good	less good
16	029	medium	very nice	medium
17	030	less good	nice	less good
18	032	medium	nice	nice
19	033	medium	very nice	medium
20	035	medium	nice	less good

In Table 2 shows that the ability of students of Department of Physics Education class of 2011 in the Arabic writing on average good, although understanding the basic concepts of Islamic religious knowledge as well as knowledge of basic physics concepts are still low relative. This is caused by the high school educational background of students from the Department of Physics Education average is a graduate of Madrasah Aliyah and also caused when the process of learning the Arabic language courses students are required to be able to write Arabic and the Arabic writing can interpret. The ability to write Arabic to students is good, also is caused by a high school education background and the Arabic language course in university (IAIN Walisongo Semarang).

Ideally, Islamic studies should be able to respond the challenges brought by the modernity at the level of theory and application. Therefore, teaching and learning Islamic studies should be developed as the relevant subject to cope the contemporary needs of the modern world in light of the principles as stated in al-Quran and al-Sunnah (Ashari, *et;al.*, 2011). Islam should become part of global modernity and should be brought into line with the age. Islamic studies have to retain all principles of Islam and to inspire all human beings on the ways to live in this modern world in coexistence and peace. Spiritual well-being was focused on its effectiveness of influencing students to handle their college life. Spirituality well-being always related to one's quality of life, where one is experiencing a healthy spiritual growth with a purpose of life.

Conclusion

Knowledge of physics from the education of students in understanding the arguments of the Qur'an relating to the basic concepts of physics is low, it is because the curriculum of Islamic sciences in physics education has not shown any clear knowledge integration.

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Panel II
(Unity of Sciences for Humanity)

EPISTEMOLOGY OF SCIENCE DEVELOPMENT
BASED ON THE PARADIGM OF THE UNITY OF SCIENCE IN THE STATE
ISLAMIC UNIVERSITY WALISONGO SEMARANG
(Islamic Guidance and Counceling as a Model)

Sholihan
UIN Walisongo Semarang

Abstract

State Islamic University Walisongo constituted the conversion of the State Institute for Islamic Studies Walisongo. State Islamic University formulated a blueprint for the academic development with the integrative paradigm. It was stated in the blueprint that the paradigm applied in the development of science in the State Islamic University Walisongo is the paradigm of the Unity of Science. In this paper the author will discuss that paradigm, starting with the concept, principles, and symbolic illustration. Due to the paradigm of The Unity of Science is an underlying form of belief as well as purpose in the development of science, it also discussed the strategy to achieve them. In addition, this paper will also discuss the implementation of the paradigm in the development of science operationally in the State Islamic University Walisongo. Islamic Guidance and Counseling Islam, which is part of the Dakwah Science will serve as a model in the implementation .

Keywords: The Unity of Science, Dakwah Science, Guidance and Counseling, Humanization of Islamic Science, Islamization of Modern Science, Islamic Guidance and Counseling.

Introduction

Science and religion are two things that have a very important role in the history of human life. Both have a long history of relations. In the long history the relationship between science and religion experienced a variety of different patterns of relationships. At certain periods the relationship between the two is close, but in the other periods the relationship between the two are separated, and even conflictual.

Science can be understood in a general sense, that is as objective knowledge, structured, and organized on the order of the universe; and can be understood in a special sense, namely as a mere product of modern thought. If science is understood in terms of the former, surely such knowledge has grown extensively in the pre-modern civilizations such as China, India, and Islam. The most notable difference between the science that developed in the pre-modern and modern times lied in its position related to religion. In pre-modern civilizations science closely

related to religion.[1] In contrast to the pre-modern science which was closely related to religion, modern science escaped from religion. Modern science is the study of the universe models developed by West philosophers and scientists since the seventeenth century, including all of its practical applications in the area of technology.[2] Therefore, in a historical perspective, the separation between science and religion occurred in the modern age.

Of course, the relationship between science and religion in its history is not that simple, but there is a relationship in other variative forms. Studies on the relationship between science and religion had actually been carried out by experts since a long time ago. Among the experts who conducted a study on the relationship between science and religion, Ian G. Barbour was considered as the most popular expert. Barbour in his study, *When Science Meets Religion*, mapped the relationship between science and religion into four typologies, namely conflict, independence, dialogue, and integration.[3]

According to Barbour, the relationship between science and religion is called as conflicting when science and religion as opposing and in certain cases even hostile. Relationship between science and religion is called independence , when science and religion walk on their own field work, the way to do, as well as the purpose, without disturbing or caring of each other . The relationship between science and religion is called as dialogue when the relationship between science and religion are mutually opened and respectful. While the relationship between science and religion is called as integration, when the relationship between science and religion based on the belief that basically the study area, the design, and the purpose of the both is the same and one.

Interestingly, the study conducted by Barbour showed that the development of the relationship between science and religion proceeded toward an integrative relationship- pattern. The development of thinking on the relationship between science and religion that leads to a harmonious relationship in the form of integration at the beginning of this third millennium is increasingly prevalent, including in the Muslim world.

In the Islamic world, the idea of integration of science and religion can be grouped into two main currents. The first is the thinkers who tried to execute the integration between science and Islam by using science, especially social science and humanities that emerged in the 19th century and afterward. What Hassan Hanafi, Fazlur Rahman, Mohammed Arkoun and Mohammed Abid al-Jabri did may be cited as an example of a trend that represents this current of thought. This is called by Amin Abdullah the "Humanization of Islamic science".[4] Humanization of Islamic Science is necessary because the Islamic science have been considered as too theocentric.[5] Therefore, Humanization of Islamic Science and is referred to as the strategy in the development of Islamic science development which is intended that the Islamic science can provide contextual understanding on Islam with the challenges of times with the help of modern science and even

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[1] Osman Bakar, *Tauhid dan Sains: Esai-esai tentang Sejarah dan Filsafat Sains Islam*, transl. Yuliani Liputo (Bandung: Pustaka Hidayah, 1991) p. 73.

[2] *Ibid.*, p. 214

[3] Ian G. Barbour, *When Science Meets Religion* (San Fransisco: Harper Collins, 2000).

[4] Amin Abdullah also mentioned some contemporary Muslim intelectuals but Hanafi, they are Fazlur Rahman, Mohammed Arkoun, and Mohammed Abid al-Jabri, whose ideal may be included in the "Humanization of Islamic sciences". See M. Amin Abdullah, "Al-Takwil Al-'Ilmy: Ke Arah Perubahan Paradigma Penafsiran Kitab Suci", *Paper* presented in Temu Ilmiah Program Pascasarjana IAIN/STAIN se Indonesia, Semarang 11-12 November 2001.

[5] See A. Qodry A. Azizy. "Penelitian Agama di Dunia Barat" in *Jurnal Penelitian Walisongo,* Pusat Penelitian IAIN Walisongo, Ed. 13, 1999.

contemporary, such as history, philosophy, anthropology, linguistics, which in turn is expected to answer the historical challenges, especially the liberation of Muslims from the shackles of backwarness.

The second is the thinkers who tried to execute the integration between science and Islam by providing a vision of Islam into the modern Western science. This is called the idea of Islamization of Science, as developed by figures such as Seyyed Hossein Nasr, Mohammad Naquib al Atas, and Ismail Raji al-Faruqi. The first two figures are better known as the figures who are philosophically have pointed out the weaknesses of modern science, and raised the possibility that Islamic science is manifested as an alternative, and simultaneously provide the philosophical foundation. Meanwhile al-Faruqi was widely known as the figure who remarked the idea of Islamization of Science, not only in the form of a philosophical foundation but also in the methodological offers and program of action.[6]

In Indonesia, the development of the thinking about the integration of religion and science found its momentum significantly when some of the State Institute for Islamic Studies (IAIN) transformed into the State Islamic University (UIN). By transforming into UIN, there was an attempt to perform integration between Islam and science more intensive, both through Humanization of Islamic Science and Islamization of Science at once.

UIN Walisongo which is a conversion of IAIN Walisongo, as well as the other UIN which were converted beforehand, has also formulated a blueprint for the integrative academic development. It was stated in the blueprint that the paradigm used in the development of science in UIN Walisongo is the paradigm of The Unity of Science. The crusial issue here is the way to implement paradigm of The Unity of Science in the development of the sciences by UIN Walisongo operationally. This paper will discuss the implementation of the paradigm of The Unity of Sciences that by taking the science of Islamic Guidance and Counseling as a model.

The Unity of Science as the Paradigm of Scientific Development of the State Islamic University Walisongo

As mentioned in the previous section, that some State Islamic University, which constituted the transformation from State Institute for Islamic Studies, has brought a paradigm of integration in their scientific development. It may be mentioned here for example, the State Islamic University Sunan Kalijaga, the State Islamic University Maliki, and the State Islamic University Syarif Hidayatullah Jakarta. The State Islamic University Sunan Kalidjaga Yogyakarta carried the paradigm that was called Integration– interconnection with the symbol of the spider webs. The State Islamic University Maliki carried paradigm called Integration with the symbol of the Tree of Science. Meanwhile The State Islamic University Syarif Hidayatullah Jakarta, eventhough had no any special designation for carrying the paradigm and also did not have any special symbol for it, but the paradigm of scientific development can also be expressed as integrative.[7]

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[6] Ziauddin Sardar, *Masa Depan Islam*, terj. Rahmani Astuti (Bandung: Pustaka, 1985) pp. 92-6.

[7] See Miftahuddin, *Integrasi Keilmuan di Indonesia: Studi atas Integrasi Keilmuan pada Tiga Universitas Islam Negeri (UIN) di Indonesia Tahun 2002-2013*, Dissertation, unpublished (Semarang: Program Pascasarjana IAIN Walisongo Semarang, 2014) and Muhyar Fanani et.al.. *Transformasi Paradigma dan Implikasinya pada Desain Kurikulum Sains: Studi atas UIN Syarif Hidayatullah, UIN Sunan Kalijaga, dan UIN Maliki*, Research Report, unpublihed (Semarang: LP2M IAIN Walisongo Semarang, 2014).

The State Institute for Islamic Studies Walisongo have been transformed into State Islamic University Walisongo since 16 October 2014 based on the President's Regulation (Peraturan Presiden Republik Indonesia) Number 130 Year 2014 also carried integrative scientific paradigm, which is called by The Unity of Science. The paradigm of The Unity of Science is explisitely mentioned in the Rector's Decree Number 04 Year 2015, about the vision and mission of State Islamic University Walisongo Semarang. Completely the vision is: "Leading Research Islamic University based on The Unity of Science for Humanity and Civilization in Year 2038". In addition, the details of The Unity of Science paradigm was described in the manuscript of IAIN/UIN Walisongo Academic Development Paradigm.[8]

As a name for the scientific paradigm, indeed The Unity of Science is not a new paradigm. The Unity of Science paradigm in the world of science is better known as a paradigm promoted by philosophers who are members of The Viena Circle, especially Rudolf Carnap. Carnap believed that all branches of science are fundamentally part of one comprehensive unified science. This view was a reaction against the doctrine popular in Germany at that time that science was fundamentally split into two kinds, the natural and the "spiritual sciences" (covering social sciences and humanities), and in this light may be thought allied to the rejection of metaphysics and the verification principle. Unity was connected with physicalism through the thesis that the total language covering all science can be constructed on a physicalistic basis.[9]

The term of the Unity of Science is also used by Shahid Rahman to refer the paradigm developed by Muslim philosophers in the classical period of Islam. The philosophers of classical Islam, from al-Kindi through Ibn Rushd, termed the paradigm as the Unity of Science because its encyclopedic characteristic.[10] Even the term of The Unity of Science also used to refer to Aristotle, a Greek philosopher classic that has historically influenced the classical Islamic philosophers.[11]

In contrast to The Unity of Science developed by the Vienna Circle, paradigmatically The Unity of Science carried by UIN Walisongo constitutes the belief that all knowledge comes from God as *al-'Alim* (the Omniscient). Consequently it meant that there is no dichotomy between the verses *Quraniyyah* and *Kauniyyah*; there is no dichotomy between science that comes from God and man. This paradigmatic belief is then elaborated into the principles of the paradigm as follows:

1. *Integration*. This principle believes that the building of all sciences as an interconnected unity of which are sourced from the verses of Allah either obtained through the prophets, exploration of sense, and exploration of nature.
2. *Collaboration*. This principle combines the universal values of Islam with modern science in order to improve the quality of life and human civilization.
3. *Dialectics.* This principle necessitates intense dialogue between science that is rooted in revelation (revealed sciences), modern science, and local wisdom.

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[8]POKJA Akademik Program IsDB IAIN Walisongo. *Paradigma Pengembangan Akademik IAIN/UIN Walisongo,* Manuscript, 2013.

[9] See John Symons et.al., (eds.), *Otto Neurath and The Unity of Science* (London: Springer, 2011) p. 227.

[10] See Shahid Rahman et. al., (eds.), *The Unity of Science in the Arabic Tradition: Science, Logic, Epistemology and Their Interactions* (London: Springer, 2004).

[11]See Malcolm Wilson, *Aristotle's Theory of the Unity of Science* (Toronto: University of Toronto Press Incorporated, 2000).

4. *Prospective.* This principle believes that *wahdatul ulum* will produce a new science, which is more humane and ethical beneficial for the development of the dignity and the quality of human beings as well as for the nature conservation.
5. *Pluralistic.* This principle believes the plurality of realities, methods, and approaches in all scientific activities.[12]

Although the paradigm of The Unity of Science believed that science was not dichotomous, but in the current reality the science is dichotomous. In Indonesian context, science is still distinguished into public and religious science. That is why, The Unity of Science, in addition to a basic belief is also viewed as a goal as well. Because science is still a dichotomous reality, many efforts are needed to put it together. In order to attempt the unification, it is required a specific strategy, they are:

Firstly, Humanization of Islamic Science. The Humanization of Islamic Science is to reconstruct the Islamic science to be more touch and providing solutions for the real problems of human life. The strategy of Humanization of Islamic science encompass all the efforts to integrate the universal values of Islam with modern science in order to improve the quality of life and human civilization .

Secondly, Spiritualization of Modern Science. The meaning of Spiritualization of Modern Science is giving a foothold of the values of divinity (*ilahiyah*) and the ethics toward the modern science to ensure that essentially all of sciences oriented to improve the quality/ survival of human being and nature and not insult/destruct the both of them. Strategy of Spiritualization of Modern Science encompasses all efforts to build new science that is based on the awareness on the unity of science, all of which are sourced from the verses of Allah either obtained through the prophets, exploration of sense, as well as nature.

Thirdly, Revitalization of Local Wisdom. The definition of Revitalization of Local Wisdom is the reinforcement of the noble teachings of nation. The strategy of local wisdom revitalization consists of all the effort to remain the teachings of the noble teachings of local culture and its development in order to strengthen the nation's character.[13]

The paradigm of The Unity of Science promoted by the State Islamic University Walisongo is symbolically illustrated by a very beautiful diamond, emiting light, with interconnected side and axis, as seen below.

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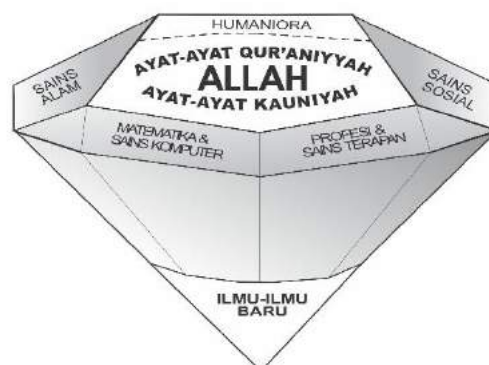
[12] POKJA Akademik Program IsDB IAIN Walisongo. *Paradigma Pengembangan Akademik IAIN/UIN Walisongo...,* p. 5.

[13]Ibid., pp. 5-6.

From the picture above, it can be explained that the most central axis depicts Allah as a source of values, doctrine, and science. Allah revealed the verses of *Qur'aniyah* and *Kauniyah* as the exploration sphere of knowledge as the complementary and will not be contradictive. Exploration on the verses of Allah produced five clusters of science, all of which will be developed by State Islamic University Walisongo. The five groups of science are:

1). Religious and Humanity Sciences, namely the sciences that arose when people learn about religion and the self, such as Islamic arts sciences, history, languages, and philosophy.

2). Social Sciences, the social sciences that arose when people learn about the interaction between each other, such as sociology, economics, geography, politics, and psychology.

3). Natural Sciences, when human beings learn about natural phenomena, such as chemistry, physics, space, and geology.

4). Mathematics and Computing Sciences, is the science that arose when human beings quantize the social and natural phenomenon, such as computers, logic, mathematics, and statistics.

5). Professions and Applied Sciences are the sciences that arose when people use a combination of two or more sciences above to solve the problems it faces, such as agriculture, architecture, business, law, management, and education.[14]

Thus it has been described the paradigm of The Unity of Science of the State Islamic University Walisongo. From the description it may be mentioned, although all the paradigm of State Islamic University which is the transformation of State Institute for Islamic Studies, including State Islamic University Walisongo and other State Islamic University that have been referred to above, conceptually carried the paradigm of integrative scientific, but had certain specific tendencies that distinguish the one and the other. In the study of Miftahuddin for example, it was mentioned that the paradigm of the State Islamic University Sunan Kalidjaga is more in line with the paradigm of Islamization of science, the paradigm of the State Islamic University Maliki Malang is more in line with the paradigm of Islamic Scientification, while the paradigm of the State Islamic University Syarif Hidayatullah Jakarta called the paradigm of Dialogic which is open and critical.[15] It could be that in the conceptual level there are differences between the paradigms, but the difference appears to be caused by the factors that support the implementation operationally. Although applying the three strategies, seemed paradigm of The Unity of Science of the State Islamic University Walisogo want to fix "the shortcomings" of the three other state Islamic universities, but it remains to be proven in the implementation operationally in the development of science. Pertaining to this case, history that will prove it.

Islamic Guidance and Counseling as the Specialization of Dakwah Science

Substantially, *dakwah* may be seen as two different things. The first as an activity, and the second as a science. As an activity, *dakwah* essentially is a movement of Islamic transformation into the life order of personal, family, *jamaah, ummah*, and the state. Whereas as a science, *dakwah*

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[14]*Ibid*., pp. 2-3.
[15]Miftahuddin. Integrasi Keilmuan di Indonesia: Studi atas Integrasi Keilmuan pada tiga Universitas Islam Negeri (UIN) di Indonesia Tahun 2002-2013, *Dissertation*, unpublished (Semarang: Program Pascasarjana IAIN Walisongo Semarang, 2014).

constituted the unity of knowledge which is systematically arranged and having specific theoretical and practical purposes. *Dakwah* as a science had the theoretical position as an explanator and decision maker toward the direction of dakwah activities presently and the future in line with the development of science and technology.[16]

As a discipline, Dakwah has experienced a long development. Studies of Dakwah have been executed by the Ulama and Islamic scholars of the classical period of Islam until today, from the historical, systematic, practical, to the philosophical dimension. Interestingly, studies on dakwah philosophically, particularly about epistemological bases generally was not done in the Middle East, but in Southeast Asia, particularly Indonesia.[17]

Discipline of Dakwah science that was developed in the Islamic Higher Education currently is based on the Decree of the Minister of Religious Affairs No. 27 of 1995, which was later refined by the Decree of the Minister of Religious Affairs. No. 383 of 1997, which was marked with the birth of the Faculty of Dakwah Curriculum 1995 and refined by the Curriculum 1997. Since that time the curriculum and also the departments in the Faculty of Dakwah obtained a clear epistemological foot-path, so as a system of higher education dakwah can be declared to have epistemic feasibility. Epistemological foot-path for deciding the department at the Faculty of Dakwah, which then has the implications to the purpose of education and the curriculum, was resulted from the meeting of the dean of the Faculty of Dakwah and the experts on Dakwah science throughout Indonesia in State Institute for Islamic Studies Syarif Hidayatullah Jakarta in 1994, that was held the Ministry of Religious Affairs.

Within the epistemic framework, Dakwah Science may be understood as theoretical and applied science of Islam to foster, organize and engineer the future life of the people and the Islamic civilization in accordance with the ideals of the realization of *khairul ummah*. Discipline of Dakwah science consists of four main disciplines :
(1). The discipline of Islamic Communication and Broadcasting
(2). The Discipline of Islamic Guidance and Counseling
(3). The discipline of Islamic Community Development
(4). The discipline of Dakwah Management.[18]

The discipline of Islamic Dakwah is manifested in the majors/departments: Islamic Communications and Broadcasting, Islamic Guidance and Counseling, Islamic Community Development and Dakwah Management. Decisioning of Dakwah Faculty into four departments is based on the thought, that dakwah is an activity that invites human beings into the path of Allah (the Islamic system) in all aspects of life . This activity took the forms of:
(1). Inviting by the ways of the spoken and written media (*dakwah bi al-lisan bi al-qalam*) . This emerged the Department of Islamic Communications and Broadcasting and the Department of Islamic Guidance and Counseling. Islamic Communications and Broadcasting is Dakwah targeting to the general public (mass), and so the need is media that can reach the massive

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[16] Amrullah Ahmad. "Konstruksi Keilmuan Dakwah dan Pengembangan Jurusan-Konsentrasi Studi", *Paper* presented in Seminar dan Lokakarya *Pengembangan Keilmuan Dakwah dan Prospek Kerja* (Semarang: Fakultas Dakwah IAIN Walisongo, 2008) p. 1.

[17]*Ibid*., p. 4-7.

[18]Ahmad, Amrullah, *Dakwah Islam sebagai Ilmu: sebuah kajian Epistemologi dan Struktur Keilmuan Dakwah*, *Paper* presented in Pertemuan Dekan Fakultas Dakwah IAIN se Indonesia di Prapat Medan 18-20 Juni 1996.

audience. While the Islamic Guidance and Counseling is Dakwah targeting to small groups of people, even individuals, especially those having any problem, so it needs an approach fit to that goal .

(2) Inviting by the action (*da'wah bi al- hal*) . This missionary activity is called as the Islamic community development. Islam community development or social, economics and environmental actions. Islam is a concrete action system that offer alternative model for problem-solving on ummah problems in terms of social, economic and environmental in Islamic perspective. In the tradition of the Prophet's dakwah that was known as dakwah with *uswatun hasanah,* which indicated models (example) of the Prophet Muhammad in solving the pelople's problems. This missionary activity generated the department of Islamic Community Development.

(3) Managing and organizing the inviting activities and results of the invitation activities. This dimension is the organizational aspects of inviting activities which has scope of managing the inviting activities itself (*bi al-lisan, bi al-qalam, dan bi al-haal*) and maintaining and developing solicitation the results if Islamic preaching in the form of Islamic institutions having the mission of Islamic Islam. This dakwah activity generated the department of Dakwah Management.[19]

With epistemological bases, as already described, it appeared that in the development of Dakwah Science the integration process between religion (Islam) and modern science had been happened. In the science of Islamic Communications and Broadcasting there is integration between Islam (Dakwah Science in the old sense) with, in particular, Communication Studies. In the science of Islamic Guidance and Counseling there is an integration between Islam (Dakwah Science in the old sense) with, in particular, the the science of Guidance and Counseling and Psychology. In the science of Islamic Community Development there is an integration between Islam (Dakwah Science in the old sense) with, in particular, Sociology and Anthropology. While in the science of Dakwah Management there is an integration between the Islamic Dakwah (Dakwah Science in the old sense) with, in particular, Management Science .

Islamic Guidance and Counseling as a Model of Science Development with the Paradigm of the Unity of Science

Integration between Islam and science which is happening in the Dakwah Science as described above may be seen as the effort in Humanization Islamic Science and Islamization of Modern Science as well. The discipline of Islamic Guidance and Counseling can serve as an example of the integration.

Within the framework of Dakwah Science, Islamic Guidance and Counseling which is a specialization of Dakwah with the target of human beings in small communities and even individual, whether having no problem, or the more who have social and psychological problems, have to apply the science of Guidance and Counseling and Psychology that has developed in such a way, as a major supporter science of the Islamic Guidance and Counseling. In other words it can be stated, that the Islamic Guidance and Counseling is the integration between Dakwah Science in the old sense and Psychology. This means there has been a process of Humanization of Dakwah Science .

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[19]*Ibid.*

Meanwhile within the framework of Guidance and Counseling science, Islamic Guidance and Counseling can be stated as an alternative approach of Guidance and Counseling that had been there, the Guidance and Counseling which is based on the concepts of Western Psychology. Islamic Guidance and Counseling is a Guidance and Counseling with a vision of Islam. Islamic Guidance and Counseling thus can be called as a part of the effort of Islamization to Modern Western Guidance and Counseling science.

If the two strategies in the paradigm of unity of sciences, the Humanization of Islamic Sciences and Islamization of Modern sciences has been done in the development of Da'wah Sience, then what about the third strategy, the revitalization of local wisdom? Within certain limits, the third strategy has also been done, for example, with the inclusion of the subjects of Islam and Javanese culture in the curriculum of the Faculty of Dakwah and Communication.[20]

Conclusion

Based on the explanation above, it can be concluded that in the discipline of Islamic Guidance and Counceling that was developed in the Faculty of Dakwah and Communication there has been a scientific integration between Islamic and Modern Science, and in a certain extent also the local wisdom. That is why, it can become the model for developing of sciences in the State Islamic University Walisongo based on the paradigm of the Unity of Science.

Nevertheless, it must be acknowledged that the existence of the science of Islamic Guidance and Counseling, both in terms of Dakwah Science and within the framework of the science of Guidance and Counseling, is arguably still relatively new. Thus it is needed serious efforts to strengthen and develop continuously in line with the paradigm of The Unity of Science which formed the basis for the development of science in the State Islamic University Walisongo.

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[20]About the curriculum of the Faculty of Dakwah and Communication completely, especially the curriculum of Study Program of IIslamic Guidance and Counceling, see Buku Panduan Program Sarjana (s.1) dan Diploma 3 (D.3) IAIN Walisongo Tahun Akademik 2014/2015, pp. 249-70.

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UNITY OF SCIENCE ACCORDING TO AL-GHAZALI

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Abstract

The dichotomy of science caused both positive and negative effect for development of civilizations; such as poverty, economic colonialism and dehumanization, Therefore, the unity of science is an interesting and important to be discussed for developing a new and prosperous civilization. This paper discusses the unity of science according to Imam al-Ghazali (d. 1111) and its urgency to the issue of human life. For al-Ghazali, science must be unified in the aspect of ontology, epistemology and axiology. This tree aspect of knowledge united in one entity; such as three angles in a triangle. From the side of ontology, knowledge comes from God and cannot be separated from God, so all science is commendable. From the aspect of epistemology, the nature of science is the light coming from the illumination light of God. Science can be obtained by optimizing the function of reason and also can be obtained through revelation or inspiration. The validity of science depends on how and sources used to obtain it. Knowledge is not for knowledge, but knowledge for human prosperity. To realize the concept of the unity of science takes hard work, patience and stages; namely equal treatment on scientific and religious knowledge, dialogue, integration and interconnection between science and the end is the unity of science.

Introduction

The debate over the issue of epistemology has very long roots. The debate happened in the Ancient Greece. Heraclitus example, argues that the universe is always changing and the world is always in motion. The implications of this ideology is that the truth became the subject of scientific study will be changing also and the truth is only temporal and never fixed. Parmenides even question what is captured by the senses. He rejected the results of perception captured by the senses as knowledge, otherwise he just accept the only real truth; in the form of concepts possessed by the mind; such as 7 + 4 = 11. For him the truth based on the senses as the snow is white does not have any basis of the clarity and uncertainty[1]. Such opinion was followed by Plato. He stated that there is an idea beyond sensory scope, it is fixed and unchanging and eternal.[2]

Plato was criticized by Aristotle, for him, the terms and understanding are not the result of an innate universal but both are the result of a long process of human observation. Aristotle

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[1] Imam Wahyudi, *Pengantar Epistemologi*, Yogyakarta: LIMA, 2007. 87
[2] Mufid, Fathul, *Epistemologi MullaSadra(Kajian tentang Ilmu Husuli dan Ilmu Huduri),* Disertasi Program Pascasarjana IAIN Walisongo Semarang, 2012. 103

recognized the limitations of the senses in understanding the reality of the object, but the observation and investigation repeatedly causes the mind has capability to abstract the object from the concrete one[3]. Furthermore, there was a movement pioneered by Neo Platonism. Plotinus tray to combine the opinion of Plato and Aristotle, unfortunately, Plotinus was more inclined to the opinion of Plato. For him, The One is the base of everything. The One is the origin, which is perfect, being the First Cause of all existing. Such opinion was followed by Islamic philosophers; such as Al-Farabi, Ibn Sina, al-Suhrawardi Maqtul and other Islamic philosophers.

The efforts of Integration between the science and religion has been discussed by the philosophers of Islam; such as, first, Abu Nasr al-Farabi (870-950 AD), known as the Second Teacher. Al-Farabi is very famous with his efforts to harmonize between Plato's and Aristotle's paradigm. Al-Farabi argued Aristotle even denies the existence of Plato's ideas, but he will find it difficult to understand the first cause of the universe. He will find difficulty in understanding the issues of divine forms[4]. Second is the Ibn Sina. As a Muslim philosopher, he synthesizes the Platonic and Aristotelian epistemology with philosophical ideas based on God's word in Surat al-Nur verse 35. Based on the content of the verse, Ibn Sina states that human beings have a receptive ability (*quwwat isti'dadiyah*) which likened to a niche (*misykat*) that can emit light. Furthermore, the human mind has other power to acquire the knowledge through the perceptions. This capability was illustrated by God as a lantern (*al-mishbah*). The emergence of a primary manifestation is the foundation for a secondary form that is understood by the human mind. This is the ability of the human mind as a glass (*zujajah*). Acquisition process can be through the primary form of contemplation is referred to as the olive tree (*sajarah Zaitunah)* or the deep thinking that is described as oil from olive trees. The highest glory of the ability of the human mind is described as the ability to divine oil (*zait*) that seems to shine though is not touched by the fire (*yakadu zaituha yudhi' walau tamsashu al-nar*)[5].

Although Imam al-Ghazali through his book *Tahafut al-Falasifah*, strongly criticized the previous Muslim philosophers including Avicenna, but he agree with Avicenna's interpretation of of *Surat Al-Nur:* 35.[6] The concept of Light is became the basic principle unity of science.

Discourse on the Unity of Sciences

The concept of cosmology since pre-Socratic Greece, especially in the question of which one (the one) and the many (the many) caused epistemological debate among scientist. The philosophers have different views about the existence of this world. Parmenides views the world as a "static substance", on the other hand, Heraclitus thinks the world is always a changing (becoming), Empedocles views the world consisted of four elements, Democritus argued the world is atomic, Pythagoras assume that the world is a number, Plato thinks of it as a form and Aristotle thinks of it as a category. According to Plato, knowledge is one, while the

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[3] Musa Asy'ari, *Filsafat Islam Kajian Ontologis, Epistemologis dan Aksiologis dan Perspektif,* Yogyakarta: LESFI, 1992, 23-24

[4] Mehdi Ha'iry Yazdi, *Ilmu Hudhuri Prinsip Epistemologi Dalam Filsafat Islam,* Bandung: Mizan, . 29-30

[5] Ibn Sina, *Kitab Al-Isyarat wa al-Tanbihat*, Kairo: 1060, Vol. II. 390

[6] Al-Ghazali elaborates the concept of Light in his *Miyskat al-Anwar wa Mashafat al-Asrar,* Beirut: Alam al-Kutub, 1986

diversity of knowledge is parts of the one. Therefore, Plato recognizes the language, arts and other as part of knowledge.[7]

In the history of Islamic science the discourse of knowledge has also emerged. Al-Kindi, known as the father of the Muslim philosophers, argues that human knowledge can be classified into two, namely the knowledge of senses that originates from the senses and the idea's knowledge. First knowledge associated with the empirical objects. Human observation causes human concept of the object and the image is stored in retentive faculty to be maintained and perpetuated. Instead, the ideas of knowledge related to the non-material object, the truth based on logical and inevitable inference from the principle of intuition. The object of rational knowledge is also associated with other forms achieved through abstraction of objects that are sensory.[8] The division carried out by Al-Kindi above is actually based on different sources of knowledge and not on the nature of science itself, because both are attempts to describe the object as it is.

Furthermore, al-Farabi divides knowledge into three kinds; physical science, philosophy and psychology. First, the object of physical science is human physical; such as heat, cold, smell, see and feel. Second, Psychology is the science that deals with the ability of the soul; the science generated by the ability of the human imagination, such as imaginative power or imagination to combine or separate the whole impression there resulting in pieces, and the results can be right and could be wrong. Third, philosophy (ilm al-'aqli) is the science which is based on the power of thought which enables human to understand the various terms, so that they can distinguish between the noble and the useless, good and bad and any other values and meaning.[9] The concept of emanation that was carried by al-Farabi also shows the ability of humans to acquire knowledge derived from the path of an angel (angelic) through capacity human ideas. This indicates that the reality of science (haqiqat al-ulum) cannot be separated from the reality the matter that as a result of the process of emanation.

Ibn Sina argues that knowledge is abstraction in understanding the shape of the object. Furthermore, he stated that true science can be obtained through reason. Besides, Ibn Sina also had a theory of purified soul (*al-Ruh al-Muqaddas*) which has connection to the Universal Soul through the process of inspiration and revelation.[10] After Ibn Sina, Imam al-Ghazali also discusses the issue of knowledge in the Ihya " Ulum al-Din. In general, Imam al-Ghazali acknowledges the existence of two sources of knowledge; namely reason and inspiration or revelation. Discourse on science continues after Imam al-Ghazali; such as al-Suhrawardi Maqtul, Ibn Arabi, Mulla Sadra and other's scholars.

Scientific discourse is never stopped and continued even during the age of renaissance. At the end of the 16th century, Francis Bacon stated that the unity of science is the result of the organization of material object that is found in the form of a pyramid with different levels of generalization, these are classified according to the disciplines related to human ability. In accordance with Pythagoras, Galileo stated that the Book of Nature (natural law) was written by God in the language of mathematical symbols and geometric truth. In the 17th century, and the

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[7] The Metaphysics Research Lab, "The Unity of Science," *The Stanford Encyclopedia of Philosophy,* Stanford: Stanford University, 2014, . 3

[8] Majid Fakhry, *A History of Islamic Philosophy*, New York: Columbia University, 1987, hlm. 116-117

[9] Ahmad Zainul Hamdi, *Tujuh Filosof Muslim: Pembuka Pintu Gerbang Filsafat Barat dan Moderen,* Yogyakarta: Pustaka Pesantren, 2004, hlm. 76-77

[10] Abu Ali Ibn Sina, *Ahwal al-Nafs*, terj. M.S Nasrullah. Bandung: Pustaka Hidayah, 2009, . 167-168

systematization of Newton's mechanical philosophy which is based on the basic concepts and the first law of mechanics becomes the most promising framework for the unification of natural philosophy.

According to Christian monotheism, knowledge reflects the idea that the world is governed by laws dictated by God. From this tradition emerged unification efforts such etymologies science compiled in the sixth century by the Andalusia Isadora, Bishop of Seville, the works of the Catalan Ramon Llull in the Middle Ages and the works of Peter Ramos France during the Renaissance. Llull introduces the icons of trees and forests as a description of the organization representing different disciplines, including law, medicine, theology and logic. Nevertheless, all knowledge united in the knowledge of the secrets of creation.

For both Descartes and Leibniz,[11] as Ramon Llull, the unity of science is determined by the rules of analysis into elements of an idea, and synthesis in combination. According to Descartes, the science of geometry, with a demonstrative reason is simple and obvious, is a paradigm for the purpose of bringing together all the knowledge. According to him, metaphysics is the root, physics is a tree and its branches are mechanical science, medicine and morals. In addition, Kant states that unity is the principle of the rule of reason, an ideal guiding of empirical science, the process of inquiry to complete based on the concept and empirical principles (concepts and principles of the understanding and realization of empirical phenomena).[12] Kant's idea set the terms of reference for a discussion of the unification of the sciences in Germany thought throughout the nineteenth century.[13]

Wilhelm Ostwald states that the 20th century was "the century monistic". In 1904, German psychologist and Harvard professor Hugo Munsterberg held the congress entitled "Unity of Knowledge". Invited speakers were Ostwald, Ludwig Boltzmann, Ernest Rutherford, Edward Lamington Nichols, Paul Langevin and Henri Poincaré. In 1911 the International Committee led by Ostwald's Monism held its first meeting in Hamburg. Two years later Ostwald published a monograph entitled "Monism as objective Civilization" (monism as the Goal of Civilization). In 1912, Mach, Felix Klein, David Hilbert, Einstein, and others signed a manifesto aimed at the development of a comprehensive view of the world based on the unification of science.

In the 20th century, the unity of science becomes a typical theme of philosophy of empiricism. The follower of logical empires, known as the positivistic logic and especially the founding members of the Vienna Circle manifesto adopted the "unity of science without metaphysics", a unification models based on the demarcation between science and metaphysics: the unity of method and language in all sciences.

At the end of the International Congress of Philosophy, held in Prague in September 1934, Erath proposed a series of International Congress for the Unity of Science. This Congress took place in Paris, 1935; Copenhagen, 1936; Paris, 1937; Cambridge, UK, 1938; Cambridge, Massachusetts, 1939 and Chicago, 1941. For activities of congress and organization, Neurath founded The Unity of Science Institute in 1936.[14]

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[11] Garber, D., *Descartes' Metaphysical Physics. Chicago*: University of Chicago Press, 1992, dan Gaukroger, S., *Descartes' System of Natural Philosophy*, 2002

[12] Kitcher, P., *Projecting the Order of Nature in Kant's Philosophy of Physical Science,* R.E. Butts, Dordrecht: Reidel, 1986

[13] Wood, A. and S.S. Hahn., *The Cambridge History of Philosophy in Nineteenth Century (1790-1870),* Cambridge: Cambridge University Press, 2011

[14] The Metaphysics, *The Unity*, l9

After World War II, the discussion of the unity of science involves both philosophers and scientists at the Inter-scientist group discussions were held in Cambridge, Massachusetts. The group is joined by scientists from various disciplines, from quantum mechanics expert (Kemble and Van Vleck), cybernetic an (Wiener) and economists (Morgenstern).[15] In the late 1960s, Michael Polanyi and Marjorie G. organized a series of conferences funded by the Ford Foundation, which focused on the theme of the unity of science. Their general character is interdisciplinary and anti-reductionist. The group was originally a discussion group called "Study Group on Foundations of Cultural Unity" but later changed to "Study Group Unity of Knowledge." At that time a number of US and international agencies have been promoting interdisciplinary projects in the academic field.[16]

In the modern Islamic intellectual history, the separation between religion and science knowledge happened. Even some Islamic societies still think that both these sciences have different entities that cannot be harmonized. They assume both have different areas, and also have different formal and material objects, research methods, criteria of truth and the status of each theory.[17]

At least there are various pattern of the relationship between religion and science: The first is the conflict (conflicting); the assumption that between religion and science are incompatible. Second is the independence, the assumption is that there is no relation between the science of religion with science of knowledge. Third is a dialogue, there is interaction between religion and science. Fourth is the idea that religious knowledge and science is a unified as one entity (*wahdat al-Ulum).*

That the reason why Muslim thinkers encourage the integration between the science of religion with science; such as Fazlur Rahman, who views the importance of anthropological approaches in the Islamic study, Abdul Karim Soroush stating that Islamic study and science both have relative characteristic , because both are the result of human interpretation, Ibrahim M. Abu Rabi who drives the need for historical approach, hermeneutic and a dialog between religion and contemporary issues, Abdullah Saeed and Jasser Auda is pushing the need for fresh and progressive *ijtihad* trough using methods of modern science even Nidhal Guessoum in his book, Islam's Quantum Question: Reconciling Muslim Tradition and modern science stated that the theologians should encouraging scientists to inform their findings to scholars of religion as part of a religious treasures. If not then the role of religion would be threatened and replaced by science in the future.[18]

Unity of Sciensce According to Al-Ghazali

1. Unity of Science in the Side of Epistemology.

Epistemology is the branch of philosophy that discusses the nature of science, its source as well as its validity. Epistemology is the systematic knowledge about sciences.[19] In Islam, there is no distinction between science and knowledge. Islam only uses term of *ilm* for both. The word

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[15] Galison , P., *The Americanization of Unity of Science*, in Deadalus, hlm. 127, Winter 1998

[16] The Metaphysics, *The Unity*, 11

[17] M. Zaenuddin, "Paradigma Pendidikan Islam Holistik" dalam *Jurnal Ulumuna,* Vol. XV, No. 1, 2011, 81

[18] Nidhal Guessoum, Islam Question: Reconciling Muslim Tradition & Modern Science cited by Prof. Dr. M. Amin Abdullah. Pentaloka di Hotel Horison Semarang , 9 Oktober, 2014.

[19] Imam Wahyudi, *Pengantar Epistemologi*, 1

ilm can be defined in terms of knowing things according to the thing itself. Thus there is no different between knowledge and sciences, both observe the true nature of the object.

Etymologically, *Ilm* means to know, the word *ilm* is derived from the Arabic *'alima, ya'lamu, ilman* which means to know or find out. Imam al-Ghazali defines science as follows: *Al-Ilm ma'rifatul al-syai ala ma huwa bihi*.[20] It means "the science is knowing something (object) according to the thing itself". This definition supports the notion that there is correspondence between subject and object. There is a match between the knowledge of the subject with the objective conditions on an object.

In line with the Imam al-Ghazali, Mulla Sadra states that science is the obtaining of the essence of the object to a separate reality of its existence or form, as the acquisition of which is essential and formal.[21] For Sadra, there are requirements for true knowledge; first, the science should be able to know the essence of the object that is free from the existence or the outer shape of the object. Secondly, the knowledge must be up to the ability of the subject's perception either intrinsic or formal. Such science is referred to acquired knowledge which is obtained by the subject through the conception of thought. Imam al-Ghazali also acknowledges the Gnostic knowledge (*ilm mukasyafah), Laduni or hudhuri* (knowledge by present). He says *ilm mukasyafah* occurs through the illumination of the light on the pure heart, as the result the heart knows the appearance of truth (*al-Haqq)*.[22] The appearance is clear and real without any doubt in it. This knowledge only occurs in the pure soul of human kind.

Mulla Sadra also gives another definition of science. He says that knowledge is human potency or ability to describe the perception of the object.[23] In the book of *al-Hikmah al-Muta'aliyah*, Sadra also asserts that knowledge is a picture of the presence object in the perception of humans. Sadra defines the knowledge as the presence of self-image concerning the object. This definition suggests the unity between objects (*al-ma'lum)* and subject (*al-'alim)*. Imam al-Ghazali only approve the true knowledge; the knowledge to reveal the object correctly without error and mistakes.[24] This knowledge only acquired through illumination. *Bi nur qadzafahu Allah Ta'ala fi al-shadr wa dzalika al-nur huwa miftah aktsar al-ma'arif*[25] (through the light illuminated by Allah in heart and the light is the key to most knowledge).

From the elaboration mentioned above it can be seen that according to Al-Ghazali the essence of knowledge is the light. Furthermore, Imam al-Ghazali explains the meaning of light. For the layman, light refers to something that possible to be seen, it's also cause another thing possible to be observed; such as the sun.[26] For the selected people (*ahl al-khawash)*, light is defined as the soul which has power to know the object (*al-ruh al-bashirah)*. The soul has power to know him and the real object (*al-mudrikah*) instead of light illuminating the object. As for selected people (*khawash al- khawash)*, the actual light is God, while the other light is nothing. He says that *anna al-nur al-Haq huwa Allah Ta'ala wa anna isma al-nur li ghairihi majazun mahdhun la haqiqata lahu)*.[27]. Imam Al-Ghazali did not deny that the potency of human perceptions to

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[20] Abu Hamid Muhammad al-Ghazali, *Ihya' 'Ulum al-Din,* Semarang. Thoha Putra, t.th, Vol. I,. 29
[21] Mulla, Sadra, *Mafatih al-Ghaib,* Teheran: Academy of Philosophy, 1984, 108
[22] Al-Ghazali, *Ihya',* Vol. I, . 21
[23] Mula Sadra, *Al-Madzahir al-Ilahiyyah,* Qumm: Maktab al-'Alam al-Islami, 1377 H,, 89
[24] Abu Hamid Muhammad al-Ghazali, *al-Munqidz min al-Dhalal,* Mesir: Ali Shabih wa Auladuh, 1952, 26-
[25] Al-Ghazali, *Al-Munqidz,*. 31
[26] *Ibid.,* 120
[27] *Ibid.,* 119

recognize the object, but the human perception has limitations comparing to the power of the light of human intellect (*aqal*). Human Intellect able to know himself and others, able to capture objects that are very close and very far away, can see the thing behind the veil, can capture aspects of the inner sense. Intellect capable of knowing untouchable object, know the object more accurate than the eye.[28] Furthermore, the ability of intellect may be fooled by a variety of imagination and opinions. To save the mind from influence of various imaginations is very difficult (*wa fi tajridihi 'Amrun adhimun*[29]). The intellect will be free from the influence of the imagination and the other after the dead. At that time, the veil of the human mind is opened (*mukasyafah)* and eventually even human reason can know the various secrets and also shown throughout their deeds.[30]

Furthermore, Imam Al-Ghazali explained that the heart or soul is the place of knowledge either the knowledge by present or acquired knowledge. Both types of knowledge dwell in the heart. The first knowledge is divine grace, while the second acquired by human efforts; such study, observation and others. For Imam Al-Ghazali, the knowledge by present is a divine grace, so it depends on the God will.[31] Basically, the relationship between physics and metaphysics is like the relationship between the objects depicted in the mirror and its image. Thus, the image in the mirror is like something that exists in nature (physic), it is nothing but the actual reality is in the realm of metaphysics. Thus, direct observation of something is more convincing than knowing something through its picture. So *ilm mukasyafah* is the noblest knowledge. It is the highest quality of knowledge.[32] The top one is the knowledge of the prophets, because they can know the reality of the thing through the process opening kasyf (*tankasyif lahu kulla al-haqa'iq*) without any effort. It is divine grace and it is also happen in a very short time. Finally, the servant will be close to God in the sense of meaning and the essence and character, not in the sense of a place and distance (*qurban bi al-ma'na wa al-haqiqah wa al-shifah la bi al-makan wa al-masafah*).[33]

In general, there are three paradigm of knowledge; rationalism, empiricism and intuitionism or revelation. Imam al-Ghazali in *Ihya 'Ulum al-Din* divides into two sources of knowledge; reason and revelation. The knowledge originated from the reason is called rational knowledge (*Ilm ghair al-syariyah*) while knowledge derived from the prophets is called (religious knowledge) *ilm syar'iyyah*.[34] This classification of knowledge followed by Mula Sadra in his book Iksir al-Arifin.[35]

Generally, the object is the source of knowledge. The object is something can be found by the subject. It is only existence that is possible to be the real object. All existence (*wujud*) has two dimensions; the first is the inner dimension (it is called as metaphysics) and the second is the outer dimension (it is called as physics). The relationship between outer and inner dimensions of the existence is like content and the cover or skin. Inner dimensions of the existence are on the angelic realm (*'alam al-malakut*), while the external dimension of the existence are the real realm

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28 *Ibid.,*. 121 -127
29 Al-Ghazali, *Misykat,*. 127
30 *Ibid.*, 128. See also QS. Qaf: 22

31 *Ibid.,*. 128. See also QS. Qaf: 22
32 Al-Ghazali, *Ihya'*, Vol. I,. 20
33 *Ibid.*, Vol. III, 8.
34 *Ibid.*, Vol. I,. 72-74.
35 Mulla, Sadra, *Iksir al-Arifin*, Tokyo: Jami'ah Tokyo, 1984, 133

(*'alam al-syahadah*). Thus, every existing in the angelic realm have a tangible manifestation in this world, on the other hand, all of existing in this angelic realm exist in this world.[36]

Existence (*wujud*) is a basic of reality, it is obvious and clear, so it is impossible to define an existence because its existence impossible to be restricted by the words or anything. The existence (*wujud*) is what we found. It includes anything that is found either in the form of action, all causality, all the ideas, imagination and others. *Wujud* (existence) in the term of Islamic epistemology oppose *mahiyah* (essence). *Wujud* (existence) is an objective reality, whereas *mahiyah* (essence) is the notion of objective reality in particular. Each of the entities must have *mahiyah* (essence), because *mahiyah* (essence) is not possible without being (existence) and not necessarily vice versa.

According to Imam al-Ghazali, the wujud (existence) consists of four levels. The first is the existence in *Lawh al-mafudz;* it is an existence according to God's determination. Only God knows this existence for God is the One Who Knows both the unseen and real thing. Human get this knowledge through a process of revelation. The third is the *wujud khayali* (imaginative existence); it is an image in the mind of human. Fourth is a *wujud al-Aqli* (rational existence); namely the existence derived from the imagination into the heart of human kind.[37] The first and second levels are spiritual and metaphysical existences, while the third and the fourth are physic.[38]

As a philosopher and mystic, Imam Ghazali admits the power of reason and intuition (*dzauq*) as the source of knowledge. Furthermore, Imam al-Ghazali acknowledges the gradation of the quality and validity of the science. First the knowledge obtained by following the others (*taqlid*). Following the opinion of others is the lowest kind of science. The second is knowledge of the reason. Imam al-Ghazali explains that the reason is the source and principle of science. Knowledge for the mind is like the fruit of the tree, the sun and its light and sight and the eyes[39]. The statement asserts that science would not exist without reason. Furthermore, al-Ghazali admits that humans have a different ability to get the knowledge. In general, all people having primer knowledge: like an ability to distinguish between the possible and impossible things. In addition, the human mind has difference ability to master and control the lust. As the result, humans have different ability in understanding the object. Human's mind is like the lights. Although the light is one but its qualities and colors are many[40]. The third is knowledge of felling. This knowledge is more accurate and trusted one. It is the result of unity between the subject and the object *(wujdan)*. In end, al-Ghazali states that knowledge is more trusted than faith, while the felling is highest than the science.[41]

Imam al-Ghazali explained five reasons why the heart has no power to illuminate the truth. The first is because the quality of heart is not perfect. Secondly, the heart is dirty and full of lust. Third, the heart is facing to the other than Allah. Fourth, the heart veiled by knowledge. Fifth, the heart does not know true direction. (*al-jahl bi al-jihat*).[42]If the heart was free from five things

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[36] Mufid, *Epistemologi,*. 148-149
[37] Al-Ghazali, *Ihya'*, Vol. II,. 20
[38] *Ibid.*
[39] *Ibid.* Vol. I, 82-83
[40] *Ibid.*, 87-88
[41] Al-Ghazali, *Miyskat,* 167
[42] Al-Ghazali, *Ihya'*, Vol. III,. 13

mentioned above, the heart knows the reality of existence because the heart is divine, deity (*amr rabbani)* and noble.[43]

The ability of humans to reveal the essence of something depends on the quality of intelligence possessed by human kind. For Imam al-Ghazali, human intelligence has five levels: First is the intelligence that is sensory (*ihsasi*); the intelligence to recognize objects through the senses. This intelligence is the primary intelligence possessed by all animals. The second is imaginative intelligence (*imaginary)*; The ability to absorb and store images that are recognized through the senses. Third is the rational intelligence (aqli); i.e. intellectual ability on understanding meaning of the thing. This is the essence of human kind. Fourth is the intelligence of thinking (fikri); i.e. intellectual ability to finds creative innovation and new knowledge. The last is pure or prophetic intellect. This intelligence will get an illumination of God and finally has divine knowledge (*al-ma'arif al-rabbaniyyah*). This intellect has an ability to understand the metaphysical object, state beyond reason *(thur wara' al-'aql)*. The last intelligence possessed by the prophets and saints, it is given by God. All of the above intelligences are lights that cause objects to be known.[44]

2. Unity of Science in the side of Ontology

According to Aristotle, ontology is the theory or study of being (existence) as the basic of all reality. Ontology is synonymous with metaphysics, philosophical studies to reveal the real nature of the original (real nature) of the object to determine the meaning, structure and principle of the thing. For Imam Muhammad al-Ghazali, knowledge is one of God's characters. In the book of *Ihya 'Ulum al-Din,* he stated: *Al-'ilm huwa ma'rifah al-syai' ala ma huwa bihi. Wa huwa min shifatillah ta'ala. Fakayfa yakunu al-sya'i ilman wa yakunu ma'a kaunihi ilman madzmuman.*[45] Meaning: "Knowledge is knowing something according to the thing itself. He is of the nature of God, the Most High. How is it possible that a so-called knowledge while it is bad. "Then al-Ghazali asserted that all sciences are prestigious knowledge.

According to the Qur'an, God knows everything.[46]" Even "He knows the unseen, everything in the ocean and on land, the fallen leaves and seeds are wet and dry all known to God.[47]" God knows all things by His knowledge. Knowledge may not substantively limited by boundaries, because science can break through all boundaries.[48] All science is the science of God, whereas the Essence of God can not be known, except to the extent of God's mercy to His Essence introduced through the His names and attributes.[49] The claim that science is one of the attributes of God shows that the ontological knowledge is unity with God. God character is unifying with God. (*la hiya la huwa wala hiya ghairuhu).* For al-Ghazali God is The Light and knowledge is also light. The quality of the knowledge depends on the quality to approach the source of the knowledge, God. The Prophet stated that "God has seventy veils that are composed of light and darkness, suppose if all veils opened than everything can be seen will burn with the glory of His face."[50]

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[43] *Ibid.,* 14.
[44] Al-Ghazali, *Myskat*, 165-167.
[45] Al-Ghazali, *Ihya',* Vol. I,. 29
[46] QS. Al-Nisa' 176.
[47] QS. Al-An'am 59.
[48] William C. Chittick, *The Sufi Path of Knowledge,* New York: State University of New York Press, 1989, hlm. 148
[49] *Ibid.,* 153.
[50] Al-Ghazali, *Myskat*, 175.

Furthermore, Imam al-Ghazali divides humans into four; People who are veiled by darkness, people are veiled by the darkness and his light simultaneously, people are veiled by light alone and the last one is the one who arrives to the Reality of Light (God). The first group is divided into groups of atheists; namely that the naturalism that recognizes the natural law is the order of nature itself. The group of people who are busy with the affairs of his life and his soul veiled dirty and lust.[51] The second group is veiled by both light and darkness. In general they can be classified into three categories; firstly, people are veiled by the darkness of sense, imagination and divine light. The third group is veiled by light. This group divided into three kinds. the first theologian who knows the meaning of God's nature but he believes that God is the mover of the nature. Second is the theologian who recognizes the nature of God and he believes that the angel is the mover of creature. Third believes that God is the mover all creature though His command to the angel. They are all veiled by the light of their knowledge. The last group is the one who reach God. In this state, human lost his awareness (*fana'*) and unify with God.[52]

3. Unity of Science in Axiology

Axiology is part of the philosophy of science that questioned how humans use their knowledge. Axiology is a term derived from the Greek meaning Axios "value" and logos meaning "theory" or "science". Imam al-Ghazali gives a high value on science. The assessment is based on both of revelation and the reason. Al-Ghazali cites many verses of the Qur'an and several *hadits* and words of the scholars associated with the primacy of science. In addition, that human love something because of three kinds of reasons; loved for other reasons, loved for the essence, loved because of both reason simultaneously. Money is loved not because its essence, but for others. Happiness in hereafter and to see God in the Hereafter is loved by their essences. Healthy body and science are loved for both reasons. That's why science is categorized as something very precious.[53]

Because science is a very noble and beneficial to humans, the Imam al-Ghazali require people to seek knowledge. If a science is needed and should be owned by any individual, then science becomes science become mandatory knowledge upon him. If such knowledge is needed for social life, then look for that knowledge is mandatory for all member of society. This mandatory is not linked to religious issues, but depending on the needs of a person or group for their social welfare.[54] Al-Ghazali divided knowledge into two; knowledge for life, it is a science which deals with issues relating to the ordinary issues; as the science of architecture, trade and arithmetic, and so forth. Second is knowledge of hereafter. This knowledge governs and directs humans to save them in the Hereafter. This knowledge covers the method to manage and purify the heart and knowledge by present.

From the side of axiology, al-Ghazali classified Islamic scholar into two; worldly scholar and hereafter scholar. The division is based on their different motivations. Worldly scholars looking for wealth, while the pious scholar looking for God's pleasure. Imam al-Ghazali describes the characteristics of pious scholars as follows:

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[51] *Ibid.*, 177-179
[52] *Ibid.* 183-185
[53] Al-Ghazali, *Ihya'*, Vol. I,. 13
[54] *Ibid..* 15-16

1. They are experts in worship (*' Abidan*).
2. They are ascetic person (*zahidan).*
3. They are master on the afterlife knowledge.
4. They understand about the benefit of being in the world.
5. They are sincere person.[55]

In detail, al-Ghazali mentions the characteristics of scholars' hereafter as follows: first they do not use science to find the world's wealth, because people who have knowledge will knows that the world is not worth. Second, they only obtain useful knowledge. Third, they do not like luxurious clothing, food and other living accessories. Fourth, they stay away from the ruler to maintain purity of their heart. Fifth, they are very careful in their fatwa. Sixth, they are more tend to inner science; the science that deals with how to cleanse the heart, knowing the science of the hereafter and others. Seventh, they always strive to strengthen their religious beliefs. Eighth, they are sad and silent because they are very afraid of God. Such an attitude is reflected in their clothing, behavior, silence, speech and so forth. Ninth, they have more confidence in the knowledge that originates in the heart compared with the theoretical sciences in the book. Tenth, they are keeping away from the teachings of heresy; they maintain their action according to the behavior of the prophet's companions.[56]

Discussion

It is known that the concept of unity of science in the thought of Imam al-Ghazali is the whole holistic and integrative concept. It involves all aspect of philosophy of science; i.e. an ontology, epistemology and axiology. Ontologically, knowledge is one of the attributes of God. It is impossible to be separated from His Essence; attribute is not God but not others. Epistemologically, the essence of knowledge is light and true light is God. This light illuminates the heart of human. There are two methods for the knowledge: The first is through the process of illumination of the light of God into the heart. The second is through optimization of senses.

Axiologically, all sciences have the same final goals. Al-Ghazali always gathers knowledge (*al-Ilm)*, condition of the heart (al- hal) and actions (*al-amal*) in one concept. The concept of al-Ghzali's *Wahdat al-Ulum* is not the same as the concept of *Tawhid al-Ulum;* because the concept of *Wahdat al-Ulum* not required islamization of the knowledge because science can not be separated from the Essence of God. *Wahdat al-Ulum i*s different from an Islamization and the integration of science as conceived by Isma'il Raji al-Faruqi[57], Nuqaib al- Attas[58], Amin Abdullah and others. Both Islamization and integration recognizes the dichotomy of science. Islamization of Sciences, Integration and interconnection are method and process toward unity of sciences (*wahdat al-ulum).*

The concept of *wahdat al-ulum* rests on truth and belief that all knowledge comes from God. God gives His knowledge to human through two ways; His speech and His creation. Both have the same function; both are symbol of Truth (*al-Haqq*). Both contains (fixed) *muhkamat* verses and also unclear verses *(mutashabihat)*. The classification of the Qur'anic verses (*ayat qur'ani*) and

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[55] *Ibid.,*. 25

[56] Imam al-Ghazali, *Ihya',* Vol. I, hlm. 60-72

[57] Langkahnya lihat Ismali Raji *al-Faruqi, Islamisasi Pengetahuan,* terj. Anas Mahyuddin, (Bandung: Pustaka, 1984) *. 98*

[58] Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1933), 174.

natural verses (*ayat kauni)* into *muhkamat* and *mutasyabiha* is still debatable among Islamic scholars. It is caused by different quality of the Islamic scholar on understanding both Islamic teaching and sciences. Therefore, unity of science requires equal treatment between the Qur'anic verses and kauni verses. Because the truth is one, while both Quran and the nature contains symbol or sign of the truth. This approach is called by Theo – antropho centris.

Wahdat al-ulum denies the separation between scientific knowledge and religion. Knowledge is the result of the process of knowing or understanding the object. While the objects are either physics or metaphysics object. Physics objects can be known by human intellect through their senses, while the metaphysical object obtained through illumination from the light of God through the optimization of spiritual intelligence (spirits) possessed by humans. Therefore, humans have two abilities; the ability to capture objects that are in the area of intellect (*thural-aql*) and the ability to capture objects that are beyond the reason (*thur wara 'al-aql*).

Wahdat-al-ulum acknowledges human intellect and revelation as a source of knowledge. As a result, *wahdat al-ulum* will lead human civilization in harmony for the human prosperity, because the concept of Wahdat al-ulum makes serious efforts to unify all aspect of knowledge; epistemology, ontology and of axiology.

To refuse dichotomy of science and religion, *wahdat al-ulum* offer alternative strategy and solution. The strategy includes several stages: First is the stage of equel treatment toward religious knowledge and scientific knowledge. In this phase, both are seen as the science produced by the human mind, so there are aspects of rationality in both. The next stage is the dialogue between religious sciences with other sciences trough process of integration and interconnection for new comer on science. This new science is not enough but it must appear in the form of action.

Conclusion

The concept of the unity of science (*wahdat al-'ulum*) restore the position of science in the position of a holy and righteous; Science is the light coming from the Light of The Light (Allah), it must be applied with the sincere intention for God's pleasure. The concept of *wahdat al-'ulum* al-Ghazali covers three main aspects of the philosophy of science; ontology, epistemology and axiology.

The unity is one as a whole; like the three angles in a triangle. Thus the concept of the unity of sciences will cause *Islam rahmatan lil alamin*. Unity of science requires serious work and patience. For the implementation, its need gradual strategy; beginning from equal treatment of sciences, dialogue among the sciences, integration and interconnection and finally unity of sciences.

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ISLAMIC PHYSICS

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Abstract

Current Physics almost attain its highest civilization to draw a single theory from a complexity of science approach including a convergence of time and four forces. The purpose of this study is to provide a theoretical basis in the form of functions that can be used as a basic theory in the complexity of modern science. Islam is derived from 3 consonants: sin, lam, mim. These function based on basic philosophy consists of ontology of Islam, epistemology of kaffah, and axiology of seven quran. Time and space is transformed from words of seven and Quran where the formula is: H = A . h (S, L, M). Formula of time and space is derived from Quran: QS. A-Hijr: [15]: 87, QS. Al-An'am [6]: 19, and QS. Ali Imran [3]: 19. The resultant of integration Islam and science, can be found in the equation: H = T. W (E, S, G). These two functions is pairing between 'Islam and conventional' or 'religion and science'. In these functions each variable has a twin on the other side. This modeling is just the tabulation to explain the problem question, whether Islam can bridge the complexity of sciences.

Keywords: Islam, Physics, Kaffah, Hahslm, Quran

Introduction

In the last decade, scientist have collaborate in multidiscipline studies to find a single theory (Theory Of Everything) from a complexity of science approach including a convergence of time and space. In the realm of macro cosmos and micro cosmos there are four forces that will always remark in any system or sub-system of life, these four forces are: weak nuclear force, gravitational force, strong nuclear force, and the electromagnetic force. Scientists collaborate to integrate Einstein's General Relativity Theory of Gravitation with Quantum Physics Theory to concrete the evidence of M Theory that is symmetry of the four forces. Even Stephen Hawking stated there must be a single theory that had been researched for 3000 years to establish the grand design of the universe.

According to spiritual approach, religion states that all knowledge comes from Allah Swt. that have been codified in Quran where Islam is the answer of science. Rahmatan lil alamin in Islam is an integral part of the embodiment in living systems along together with human beings, in the environment, and the universe. These rahmatan lil alamin means all life originated from the concept of Islam. In other words, the concept of the four forces in physics should be based on Islam.

Grand Unified Theory and Islam should go together that means Science and Islam certainly in accordance with nature and universal values. So that the center point of the bridge for human civilization is Islam. In this research revealed that science begins with Islam as a comprehensive system. Science and Islam have a foundation of thinking, as a theory to be implemented in the

field simultaneous with the convergence of science. Modern science should be synchronized between theory that derived from Quran and the modern technology that can be proved by simulation and modern technology. Knowledge needs the corridor of truth science such as the concept of the integration between religion and science.

The universe came into a system that has dedicated rules. System within the scope of the universe is wonderfully spacious and big. With the scale that can reach over billions of yearly speed of light, it makes science relatively very slow to cover the existence of this universe.

According to scientists, the life that surrounds human existence can be separated into three size, for instance on the human scale or macro cosmos, under human scale or micro-cosmos, and in the midst of massive human or cosmic man.

Recent scientific progress has reached the highest level in human knowledge. When all of the science that is already near its perfection, there was a vacuum or inertia or indecision to determine the truth of the science that will be universally expressed in the question: What is the epistemology in today's science where the knowledge is growing rapidly?

The entire science that is being developed by scientists and scholars are looking for a new foundation as a safe point to return to the leaps of science.

Then came the questions to answer the above problems in the form of puzzles the need for a new epistemology which is able to bridge the human desire to reach the top of science with the availability of data and information.

Then the problem will convergence problem in a question: Is Islam capable to explain the complexity in the modern science?

Description began from the general philosophy that Islam is a system, later Islam can be a particular function in a series of equations or formulas. Islam as the main foundation of the system, in Quran stated that 'dyn (system) beside Allah is Islam'.[1]

a. Philosophy In Islamic Physics

Philosophy in Islamic Science based on three main independence entities but integrated in a system, there are human being, god, and worship[2]. The principal of Islamic Knowledge on philosophy determined that is: universe had been created by god for worship. Dimension of this Islamic Science differentiates Islam from other knowledge system for instance the Darwin's Evolution. The Philosophy of Islamic Science is relevant with logical values, aesthetic, and ethical paradigm which is based on Islam to be benefited among knowledge behavior of human being.

b. Ontology

In Islam, sciences values came from Quran and Hadits in the form of universal principles. While other knowledge system only focused at causality and positive in a laboratory activity, Islam preferred to have ethics and values that is implied in theory activity. These values always constitute in every single Islamic environment.

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[1] QS. Ali Imran [3]: 19 إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ
Indeed system beside Allah is Islam.

[2] Refer to QS. Aa_Zariyat [51]: 56 وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ
And I (Allâh) created not the jinns and humans except they should Worship Me (Alone)

The big picture of Islamic Science is based on kaffah thinking, that can be labelled as everything sciences, while Stephen Hawking proposed the theory of everything. The appearance of this everything sciences concept represent the beginning of whole life system.

The ontology of Kaffah concept is Islam. This can be conjunction with existing life system in human being, environment, and universe. All creations by God could be pointed as the form of Islam.

The word of Islam has root word from 3 initial letters and there are 's' or sin in Arabic س , alphabet 'l' or lam ل, and alphabet 'm' or mim in Arabic م. There is sentence in Holy Book from Moslem, Quran, as a ultimate source the meaning of ontology for Islam, that is QS. Ali Imran [3]: verses 19.

$$\text{إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَـٰمُ}$$

Really, the system beside Allah is Islam.

c. Epistemology

The new concept can be made a Scientific Method if it has fundamental of knowledge according to basic science. One of requisite in philosophy study is epistemology. Epistemology is philosophy branch that study exhaustively the whole process to obtain science. Epistemology studied about knowledge philosophy that is related to origin of science, how to get knowledge, and validity of thinking.

Islam can be meant as a system with holistic approach, comprehensive view, and Kaffah perspective. Then Islam as a system becomes the root of concept to integrate in science concepts that called Kaffah.

Kaffah Science emerges in epistemology based on the argument that all concept of basic life is Islam as a system. This epistemology can be found in a sentence of Quran Surah Al-Baqarah [2]: verses 208,:

$$\text{يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً}$$

To religious people enter all of you into Islam by Kâffah.

d. Axiology

Studying about epistemology is not enough, without describing its axiology. In consequence of Islamic epistemology, there has to involve a picture of axiology. Analysis in Science Of Islam for axiology explains about know how in values and benefit of the knowledge. Human being will not conduct something without involving factor of advantages and disadvantages.

Function of epistemology in Kaffah Science made axiology in the form of equilibrium for human real life. Begin with ontology as Islam for the fundamental of life, then epistemology as Kaffah for science, and then axiology in the form of application of knowledge such as good and bad for balance.

In this axiology a relation has 2 matters representing good and bad. The existence of Islam can be done by Kaffah concept. The equilibrium between well and ugly can be read in QS. Saba [34]: verses 28 which expressed 2 matters that is "carrier of good news and giver of commemoration"

بِيَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱدْخُلُوا۟ فِى ٱلسِّلْمِ كَآفَّةً ﴿٢٠٨﴾
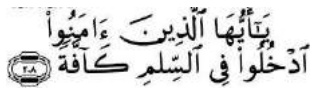
We have not sent thee but as a (Messenger) to all mankind, giving then glad tidings, and warning them.

e.   Methodology Of Islam

Science Of Everything based on above 3 science philosophy framework. First, ontology made Islam as basic thinking. Second, Kaffah epistemology of Kaffah represented value of science. Third, axiology performed the balance in regard to good and bad.

From this three frameworks, it can be built new paradigm that is Scientific Method of Islam. This methodology can be referred to Quran with words 'Silmi Kâffah', with interpretation the word ' silmi' is derived from letters of sin lam mim, and sinlammim is a root of Islam.

Scientific method of Sinlammim represents one of the solutions to break the stagnation of new science in order to solve some elementary problems. Sinlammim is important to become a counter balance in overcome basic question of science. This new paradigm in line with growth of human latest knowledge that already need to look for a middle course of problems in existing science by having new way theory related to spiritual. From time to time human being wishes better civilization and can answer the basic question of life. One of the example how the methodology in Sinlammim can be seen on human hand.

Fig 1, *Method of Islamic Hand*
Source: Property Of Owner, Roikhan,MA, 2006.

Islamic Science can be developed in academics environment by integrated with Quran and Sunnah, and also bring the concept of 4 dimensional elements where first element is straight, second element is nature, third elements is God, and fourth element is religion.

Methodology in modern physics has postulates that God has created time and space. This two main dimensions are believed to have become the method of approach in search for identity of the universe. In modern physics major component of time deduced have different relativity between moving and stationary objects, so the measurement of the time will vary according to the distance and speed that occurs on an object to another object. Whereas beyond the dimensions of time, space dimension is expressed on a body.

Dimensional space is identical to an object. Every object has four forces that covers the system of the object composed of:

a. Weak nuclear force
b. Gravitational force
c. Strong nuclear force
d. Electromagnet force

All four existing forces are based on experiments the forces that separate from one another. In the meantime, scientists strive combine these four force in a single theory. For the sake of unmasked the creation of the universe.

In Quran, four forces was described as power of one single entity. Allah Swt. asked whether any power greater than syahadah[3]. In this question, there is knowledge implicitly about the existance of power or forces in every single system or sub system. In mechanical physics, when a car is moving so there will be some forces around the car such as contact force, friction, air resistance, and gravity force. In other hand, when a man is doing activity there will be some witness to push the activity, pull factor, underpressure force, and motivation force. So that, when a car is moving can analogued with a man is doing activity. A car has some forces, and a man has some mystical dimensions. So that, syahadah in religion can be intepreted as a forces in modern physics.

Result and Discussion

Implicitly, the Quran declares that God has given to human being two things those are 'seven repeated' and 'Quran glorious'. Meaning that are stored from the phrase 'seven repeated' interpreted as the dimension of time. The reason that reinforces that 'seven repeated'; could be categorized as an element of time that is the numerical of one week consists of seven days, and as well that the absolute dimensions attached to human beings is the time, while other dimensions beyond time tends to change continuously.

For the phrase 'the Quran glorious' interpreted as a dimension of space. By transforming the Quran itself   to the amounts of surah in one Quran as 114 surah. Then the Quran consists of 114 surah are formulated in a factorial number those are 2, 3, 19, where the calculation of the multiplication of 2x3x19 equal to 114. Viewed by one digit, these numbers will consist of a number 2, number 3, number 1, and number 9, so there are four stand alone numbers. These four numbers (2,3,1,9) are reflections of the four forces that exist in modern physics such as the weak nuclear force, gravitational force, strong nuclear force and electromagnetic force.

While in other role, in accordance with the rules of Arabic language, the word Islam is derived from the basic 3 consonants: sin lam mim (م)(ل)(س). Numbers that form total number of surah in one Quran (2.3.19) turned out identical to the number of sinlammim that is 3:19. so that the translation of God gave 'seven repeated' and 'noble Quran' is consistent with the concept that God created the system with Islam in it.

The basic form of the word consists of 3 letter are main word to form the word Islam. Then formed the basis of the word will be written in a simple equation for Islam is sinlammim.

In the root of function, there were sinlammim or SLM, it came from transformation numbers to alphabets. Numbers 3,1,9 are identical with hijaiyah (sin)(lam)(mim) (م)(ل)(س) or SLM, where this transformational can be seen in human hand. In left hand showed numbers 3,1,9, while in

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[3] QS. Al-An'an [6]: 19. قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً Is there anyhing (power/foces) greater than syahadah?

righthand showed hijaiyah S,L,M. And after transformational 3,1,9, there are two numbers left: 7 and 2. Number 7 closes to hijaiyah Alif or A, and number 2 closes to hijaiyah ha or h (little ha)[4].

Function 1

Islam as a Guidance= Alif ha (Sin, Lam, Mim)
Where, Islam consist of Sin = S, Lam = L, Mim = M with additional ha=h and Alif=A

Formula:
H = A h (S, L, M) …………….. (1)

From the statement system of Allah is Islam, obtained equation is written in a simple, but actually not exactly the same absolute, that equation approach only provides convenience in reading the formula, such as God = Islam, which read as in the sight of Allah is Islam. The analogy of the equation is a line that states minus three is not exactly the same, because it is only to facilitate the reading of the equation, which is actually must complete written that 'Dyn On the side of Allah = Islam'.

In addition to the letter, in Arabic there are also numbers. The figure has been used in human life since the beginning of time as a symbol to communicate a universal basis.

If God will give human the symbol of life in the natural world, the symbol would be a symbol of the fundamental and applicable to all. The symbol of human communication which used is the root of numbers or digital root.

The Formula of Digital Root are:

$$S(n) = n - \max_{0 < x \le 9x} (9x < n)$$

The above formula can be simplified by:

$$S(n) = n - 9 \left\lfloor \frac{n}{9} \right\rfloor$$

The normal formula which can be extract in Excel is (1+MOD(n-1,9))

Table 1, *Digital Root*

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[4] Hijaiyaj ha (little ha / h) is different with H (big ha / H). But in English Alphabet hasn't covered this similar letter of h, where in Arabic little ha (h) has different spelling with big ha (H). Some languages used transliteration of this little h and big hah by written in double h (Hh) for big ha and little h (H or h) for little ha.

No. Urut	1	2	3	4	5	6	7	8	9	10
Akar Bilangan	1	3	6	1	6	3	1	9	9	1
	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑
	1	3	6	1+0	1+5	2+1	2+8	3+6	4+5	5+5
	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑
Jumlah	1	3	6	10	15	21	28	36	45	55

Source: Result Analysis, 2008.

Actually, the process of digital root through several common calculations that sum arithmetically produces triangular number which is the sum of the natural numbers from 1 to n.

$$T_n = 1 + 2 + 3 + \cdots + (n-1) + n = \frac{n(n+1)}{2} = \frac{n^2+n}{2} = \binom{n+1}{2}.$$

In the table easier to see how the process of counting natural numbers into triangular numbers then become digital root.

Original Numbers
1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26,27,28,29,30,31,32,33,34,35,36,37,38,39,40

Triangular Numbers
1, 3, 6, 10, 15, 21, 28, 36, 45, 55, 66, 78, 91, 105, 120, 136, 153, 171, 190, 210, 231, 253, 276, 300, 325, 351, 378, 406, 435, 465, 496, 528, 561, 595, 630, 666, 703, 741, 780, 820, 861, 903, 946, 990, 1035, 1081, 1128, 1176, 1225, 1275, 1326, 1378, 1431.

Digital Root
1,3,6,1,6,3,1,9,9,1,3,6,1,6,3,1,9, 9,1,3,6,1,6,3,1,9,9,1,3,6,1,6,3,1,9,9,1,3,6,1,6

Concept of Science Thinking in Islam shows that the sum of positive integers (1,2,3,4,5,6,7,8,9,10,12,13, etc.) produce evidence of the greatness of God

In digital root figures seen the 3 groups of numbers which appear repeatedly, they are:

Group I: 3,1,9,

Group II: 9,1,3, and

Group III: 6,1,6.

Group I, is the root of the same digits as the symbol on the left hand of human. Number 3 as little finger, ring finger and middle finger. Number 1 as the index finger. And the number 9 as thumb. As well as the digital root of 319 associated with Quran Surah al-Baqarah [3] Paragraph 19.

In group 2, the digital root are 913. This figure can be seen as a hijaiyah letters: sin lam mim. or numbers 9,1,3. With the equation number 3 for the letter sin, number 1 for letter lam, and the number 9 for the letter mim.

And group 3 is the root digits 616 can be said: beside 1 is 6, or in Asmaul Husna there are Allah (1), Rahman (2), Rahim (3), Malik (3), Holy (5), Salam (6), can analogue as beside 1 is 6 or beside Allah is Islam (Salam). And also numbers 6,1,6 can be represented as 6 and 1, or in one digit can be as 7 from 6+1.

Then the one in the model above equation is in the form of numbers. Sinlammim based approach, gained some measure of letters and numbers such as:

A=7, h=2, S=3, L=1, M=9

So that there are equal numbers 4 = 7,2(3,1,9), where added up the numbers in brackets will form one digit number is 4, which is the root number of 7+2+3+1+9 = 22. Then 22 added up to 2+2 = 4.

Function 2

$$4 = 7.2(3,1,9) \dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots(2)$$

There are models of the equation H = Ah(SLM), that is also contained in the Quran verse which states that God gives '7 repeated' and 'Quran glorius'. The quote is reduced to an equation:

H = 7.2(3,1,9) or 4 = 7.2(3,1,9).

Where, 7 is seven, and 2(3.1,9) is a Quran, where result calculation of 2x3x19 is the same with numbers of surah in one Quran that is 114 surah. Then from this approach, it resembles the equation.

H=A.h(S,L,M) or H=7.2(3,1, 9)

Where, H=4 (Ha), A=7 (Alif), h=2 (ha), S=3 (Sin), L=1 (Lam), M=9 (Mim).

So the result of the 'Theory Of HAhSLM is a formula from the word Islam itself, then the equation are H=Ah(SLM).

Continuing the translation of the meaning of '7 repeated' and 'Quran glorius' by interpreting in an infinite arithmetically as root number (1,3,6,1,6,3,1,9,9, ... and etc). Then the sequence of numbers one digit is represented by numbers. So the equation becomes:

H = (1,3,6,1,6,3,1,9,9, ...)

And simplified into :

H = 7.2 (3,1,9).

The laws of nature are universal value in line with the true value of the universality of divinity, since the universe was created by God. Formula in 'Methodology Of HAhSLM" will be modeled on the existing time and four forces, as outlined:

Function 3

Theory Of HAhSLM:

H = Time.[Space]

F = T [W(G,S,E)]

H = A [h (S,L,M)]

H = T [W(G,S,E)] ....(3)

Where four forces are:

W=Weak Nuclear Force

G= Gravity Force.

S= Strong Nuclear Force

M= Electromagnetic Force

Numbers 7.2(3,1,9) can also be referred to the Quran states that 'the way of the Lord'. So, as the ijtihad in Islamic Science to be the foundation for further scientific construction methods, formulas can be held to be one of the formulas derived from Islam, or it may be mentioned that the formula based on Quran is H = A.h(SLM). Each variable has its own explanations using analogies multilevel approach

Summary

Integration between Islam and science, especially physics, scientists agree that the life of the macro cosmos and micro cosmos, there are one dimension for time and four forces for space dimension that will always be there in every single system and sub-system of life. With additional time dimensions, so there will be 1+4 stand alone symbols to draw the dimension of time and space.

This modeling H=Ah(SLM) is only the simple tabulation to iterate the question whether Islam can bridge science to be a establish knowledge. So the purpose of this study is to provide a theoretical basis in the form of functions that can be used as a integral point for the complexities of modern science with reference to scripture and universal values given by Allah Swt.

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IMPLEMENTATION MODELS OF SCIENTIFIC APPROACH IN LEARNING OF ISLAMIC EDUCATION

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Abstract

Islamic Education ideally actualizes harmony, peace, and respect among internal religion and inter-religious. However, Islamic education must face the different fact in its practice. There is missed function in Islamic education which should actualize the harmony, peace, and respect. Here, the Islamic education plays important roles which is not only indoctrination but also it uses the scientific approach. This study aims to know the implementation models of scientific approach in learning of Islamic education.

This research belongs to descriptive-qualitative that investigates implementation models of scientific approach in learning of Islamic education. The subjects of the study are teacher, students, student and teacher book of Islamic and moral education that conducts the Curriculum 2013 in Senior High School. The researchers use interview, observation, and documentation to collect the data. The data are analyzed by interaction model. The trustworthiness of data analysis is carried out through method triangulation and source triangulation.

The scientific approach uses realistic models of Islamic Education by asking the students in the previous meeting that they do an observation of the Islamic phenomenon on their environment based on the main subject. Those observed phenomenon are followed up in real condition and contextual by teacher in accordance with the next step of components in scientific approach. This case differs with the concept of teacher book, student book, syllabus, and lesson plan. This model creates the student can develop their tolerance to encounter the difference of religious reality in their environment. Through the acquaintance causes the student has sociable and open-minded to face the reality of Islamic life in their environment

Background of the Study

According to Government Regulation Number 55 year 2007 article 2 of Religious and Spiritual Education, it stated that religious education has its functions to create devout and godly man in Indonesia and to make them virtuous man in order to maintain inter and intra-religious peace and harmony. It is also stated in Article 5 (4) that Religious Education realizes harmony, peace, and inter-religious tolerance or intra- religious tolerance.

However, the aim of religious education doesn't work properly in its practice. Religious education fails to realize the harmony, peace, and inter-religious tolerance or intra- religious tolerance.

Megawati explains that religious education precisely develops exaggerated fanaticism so that it causes less religious tolerance, (May 18, 2004, Solopos). In line with the above opinion,

religious education has been more concerned with the superficial cognitive. Munadi states that this only memorizes recitations text without practice the meaning of those texts. These unrefined texts causes students just become a robot who cannot make sense of real life in their society. They impose society as applicable in the text that is released from causes inherited and causes pronounced (2005:50).

The cause of the failure on education of moral, character and religion oriented is educational process that is not always in line with the real life faced by the learners. It is also caused by the lack of training in order to prepare their future. Whereas, educational process is implemented in order to fulfill the student's needs in leading the social life whether it is from tolerance or togetherness parts, and especially in realizing the life is complex. In addition, religious education still have tended to doctrinal and monolog. It is also filled with formality that resists the reality of religion. Thus, this is in line with Munadi (2005:50) that the impact is there are many rigidity of religion and lack of religious tolerance whether it is in line with their belief or not.

According to Syamsul Ma'arif (2005), the failure of religious education is caused by several factors. First, education system is ideological authoritarian. Second, religious education is only thought formalistic literally so that pluralism concept does not appear in life. The third, teaching materials are given separately and also does not cover integrality, holistic, wholistic, continuity, and consistency. This causes religious values does not cover in teaching materials. Moreover, it only develops intellect not emotional and spiritual intelligence.

Curriculum 2013 tries to eliminate the negative behavior in Islamic education (PAI) by scientific approach. According to Rangga Sa'adillah (2014), scientific approach still has problem in Islamic education subject, especially in observing. The students are provided with teaching materials based on facts (can be sensed empirically) or phenomena that can be explained logically or reasonable, while there are many materials of Islamic education come from intuition not observation only.

Therefore, this study will examine the implementation models of scientific approach in Islamic education. This paper tries to reveal the scientific approach prepared by Islamic education teacher and the learning models of Islamic education with scientific approach.

Theoretical Review

1. Scientific Approach

Learning based scientific approach is more effective than traditional learning. The result study of Wieman proves that traditional learning has 10% of information retention from teacher after 15 minutes and 15% in gaining conceptual understanding. Then, learning based scientific approach explains that retention of information from teacher is more than 90% after 2 days and gaining 50-70% in conceptual understanding. Research-based learning refers to the way a person acquire knowledge. The way of acquiring knowledge can be explained in the following:
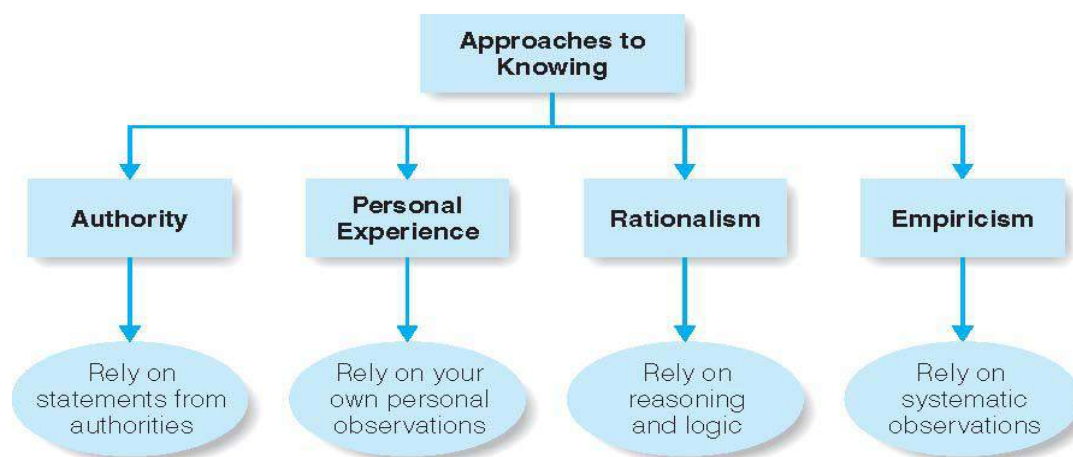
Figure . Approaches to knowing.

Research-based learning refers to the empiricism in which student acquires the knowledge derived from systematic observation of events.

Based on Instruction for Curriculum 2013, learning activities in scientific approach are observation, inquiry, exploration, association, and communication for all subjects.

The following explanations are the steps scientific learning in Curriculum 2013:

1) **Observing**. This activity focuses on the students, in which the teacher must be conditioning and providing materials in order to create activities like viewing, reading, listening, and paying attention to the event. This activity is in order to develop objectivity. Objectivity means that an observation can be replicated, observed by more than one person under a variety of different conditions.

2) **Inquiring.** This is the second steps that the teacher must inspire the students for asking question and giving feedback. Hopefully, this activity can be an habit continually in learning process.

3) **Exploring.** In this step is well-known as an experiment, the student tries to gain information from various sources. The students are forced to think critically and to discuss the information with their partners.

4) **Associating.** At this step students are supposedly able to connect with other material, make the formulation and conclusions about what they have learned. The result of this step will be communicated in the last step.

5) **Communicating.** The series of scientific learning are ended with communicating the result of the previous lesson. In this last step, the student must do presentation, discussion, and conclusion as the result of the communication.

Those five steps are integrated in learning process. Thus, the students can develop their mind-on and hand-on. Those steps above close to constructivism learning concept. Constructivism is a philosophy of learning founded on the premise that, knowledge is constructed by human themselves. Construction of knowledge based on constructivist views that the students actively create cognitive structures in interaction with their environment. With the help of the cognitive structure, the students construct the meaning in reality. Cognitive interaction will happen as far as the reality is constructed through cognitive structure created by

the students themselves. Cognitive structure continually must be changed and adjusted based on the demands of environment and changing organism.

2. Islamic Education

Islamic education actually compromises the scope of knowledge, attitude, and psychomotor. Related to the process of acquiring Islamic knowledge, Al-Siba'iy divided into three forms. First, sometimes it is in the form of valid news. It is believed by the recipient, such as the messages of Allah mentioned in Holy Quran. Second, it can be the valid result of experiment or observation. Third, it can be come from legal sense of the problem that has not explanation, whether it is through the valid message or the result of experiment or observation. The scientific learning of the argument above should be the second form that is the knowledge is acquired from the result of experiment and observation.

3. Theoretical Framework

The knowledge, attitude, and skills will be deeply rooted within oneself if they get deep impression in process of acquiring the knowledge. The depth impression must be experienced by the students themselves assisted by the environment -teachers, among the students, physical and psychological environment. The close environmental involvement in integration of objective learning and fun learning process makes the students can construct their experience into the new meaning of knowledge that can be used as their life provision. Similar with the statement above, Ilhamdi (2004) found that Islamic education with science based learning process of SMP Negeri 2 Sintang Kalimantan Barat develops the active student involvement and interaction with the materials and environment.

Research Design

This research was based on a field survey and employed a descriptive-qualitative that tries to understand the phenomenon of scientific approach implementation of Islamic education learning process at SMA Negeri 4 Surakarta. This study will be conducted from June to September 2014. The subjects of this study are Islamic education teacher and the student of grade X at SMA Negeri 4 Surakarta. Techniques of collecting data used in this research are observation, interview, and document analysis. The trustworthiness of data analysis is carried out through method triangulation and source triangulation. The collected data will be analyzed using interactive analysis.

Data Description

1. Preparation of Scientific Approach by Islamic Education Teacher of SMA Negeri 4 Surakarta

Ministry of Education and Culture starts to apply Curriculum 2013 in 2013 which begins only on certain subjects of elementary school in grades 1-4, Junior High School in grade 7, and Senior High School in grades in grade 10. Meanwhile, Islamic and moral education starts in 2014 for all grades. Curriculum 2013 of Islamic and moral lesson at SMA Negeri 4 Surakarta has been conducted along with the other lesson since 2013.

a. Scientific Approach on Student Book

Teachers do preparation based on the student book. The descriptions of scientific approach in student book grade 10 are as the following:

Table 1.1 The Description of Scientific Approach in Student Book.

Component	Sub- Component	Activities
Observing	Open the deep heart	
	Criticizes the environment	Observe the following news quote or events, then write the moral value or give critical comment that led to the theme of keeping the peace with the introspection, positive thinking, and solidarity!
Inquiring		
Exploring		Activity 3: Find out the other arguments, Quran or Hadith of Al- Asmaul Husna! Activity 3: Find out the verse of Quran or Hadith that explains the nature of God in al Asmaul Husna : al Karim, al-Mu'min, al wakil, al Matin, al Jami', al 'Adl and al Akhir.
Associating		
Communicating		

The description above shows that scientific approach in part I of student book only develops observing and exploring components. The exploring component is only limited on news quote or events in the book. Thus, the students only sit in the class. Similarly, exploring activity is limited on the text as the following statement:

Activity 3: Find out the other arguments, Quran or Hadith of Al- Asmaul Husna!

Activity 3: Find out the verse of Quran or Hadith that explains the nature of God in al Asmaul Husna.

The explanations of this book are not in accordance with components of scientific approach. It can be incomplete book of using scientific approach. It may risk on the weak of implementation.

b. Scientific Approach on Teacher Book

Teacher book has been used by teacher operationally although this is not in accordance with student book. Bellow is the description of the teacher book:

Table 1.2. The description of Scientific Approach in Teacher Book

Component	Sub Component	Activity
Observing		Teacher asks the students to observe the description/pictures on the "*Membuka Relung Kalbu*"

		Teacher asks the students to review holy Quran: Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10
Inquiring		
Exploring		Teacher guides the students to look the column *"Mengkritisi Sekitar Kita"*. The students express their opinion about moral value from the text/pictures on the column *"Mengkritisi Sekitar Kita"* Teacher gives the additional explanation and strengthens description of the text/ pictures.
Associating		Teacher and students concludes the main points of the lesson based on the student text book in the summary column..
Communicating		The students express the moral values contained in the text/pictures. Teacher gives the additional explanation and strengthens description expressed by the students about the text/pictures. The students express the result of their review of holly Quran in Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10. Teacher gives additional explanation and strengthens description expressed by the students about the result of their review holly Quran Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10.

In progress of scientific approach, this teacher book tries to lead teachers for realizing. The form of direction is like "*Membuka Relung Kalbu*" is touching heart and feeling of the students in order to do deep contemplation and appreciation (muhasabah) that can be caused learning motivation.

In this activity, the students are facilitated by teacher to do reflection from the result of students experience or picture in the book. The obstacle process is still limited on the picture on the teacher.

This is deepened in subject: "*Mengkritisi Sekitar Kita*" is motivating the students to push their thinking ability by observing, questioning, giving comment, and analyzing the text book related to the situation and condition in their society and nationality.

It is not much different from the previous subject; it is still limited on illustration and explanation in the book. Thus, the scientific approach is still weak in this context.

It can be known from the statement in the teacher book as follow:
Mengkritisi Sekitar Kita
1) The students examine the text on the "*Mengkritisi Sekitar Kita*" in the text book.
2) The students give the comment to the result of their observation from the text.
3) The students are given additional explanation and the strengthen description

4) The students answer the question on the column "Student Activity" in the worksheet pr piece of paper, then teacher gives the point in the form of portfolio.

The term observation of the description above still concerns on text and picture in the book. This activity causes the weakening of main subject development on the related chapter.

The implementation of scientific approach in communicating components is conveyed on the subject of group work.

Bellows are the statement:

Teacher must do these following activities when there is group work/ task:

1) Teacher divides the students in the class into group consisted of maximum 5 students.
2) Each group does the task in accordance with the command in the student book, then teacher do mentoring.
3) Each group presents the result and the other groups response, then teacher do observation and evaluation (excellent, good, fair good, or poor).
4) Teacher gives the comment or strengthens description towards materials discussed by the students.

The objective of scientific approach has been clearly seen in the component of communicating. This leads teacher to do implementation. Thus, it can be seen that the aim of new implementation is on the observing and communicating components.

c. Scientific Approach on Lesson Plan

Lesson Plan arranged by teacher has shown scientific approach. The description of Scientific Approach on Lesson Plan is as follow:

Table 1.3 The description of Scientific Approach on Lesson Plan

Component	Sub Component	Activity
Observing		Examine the material and observe Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; dan Q.S. Al-Hujurat (49) : 10. Observe the advantages of self-control, Islamic relationship or solidarity, and positive thinking through the video or other media.
Inquiring		Asking about the content of Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; dan Q.S. Al-Hujurat (49) : 10 and the related hadith. Asking the advantages of self-control, Islamic relationship or solidarity, and positive thinking.

Exploring		Discuss the meaning of Q.S. Al-Anfal (8) : 72; Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10, and related hadidth. Analyze *asbabun nuzul/wuru*d Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10 and the related hadith. Identify the self-control, Islamic relationship or solidarity, and positive thinking from Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10 and the related hadidth. Analyze the advantages and wisdom of self-control, Islamic relationship or solidarity, and positive thinking from Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10 and the related hadith.
Associating		Make conclusion of the content meaning of Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10 and the related hadith.
Communicating		Present the meaning, the advantages, and wisdom of self-control, Islamic relationship or solidarity, and positive thinking from Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10 and the related hadith individual or group. Present the result of the discussion of self-control,

		Islamic relationship or solidarity, and positive thinking from Q.S. Al-Anfal (8) : 72); Q.S. Al-Hujurat (49) : 12; and Q.S. Al-Hujurat (49) : 10 and the related hadith..

The descriptions above gradually have been completed from observing, inquiring, exploring, associating, and communicating. However, there is ambiguity between component and activities description.

There are differentiation activities between lesson plan and syllabus. Those are:

Inquiring how to read Q. S. Al-Anfal (8) :72 Q.S. Al-Hujurat (49) : 12; dan Q.S. Al-Hujurat (49) : 10,

Proposing the question relates to rules of *tajwid*, asbabun nuzul, and the meaning of Q. S. Al-Anfal (8) :72 Q.S. Al-Hujurat (49) : 12; Q.S. Al-Hujurat (49) : 10,and the related hadith.

The difference is seen that there is a tendency an error step in achieving of basic competence that stated Understanding holy Quran: QS. Al Anfal (8): 72); QS. Al Hujurat (49):12; QS Al Hujurat (49):10. It also in implementation of inquiring component about hadith about self control (*mujahadah an nafs)*, positive thinking (*husnuzhon*), and solidarity (*ukhuwah*). This case causes the expert that must answer not teacher or the other. This actually must be based on the observation of the students towards the object. If the object is in the form of audio visual, the students can observe the way the participant pronounces. The students can asks to the expert if they still have problem of understanding. Then, the students can apply and practice the knowledge which got from the expert. The differences of the answering result enable them to compare and to communicate with their friend in the class.

d. Learning Models of Islamic Education teacher Using Scientific Approach in SMA Negeri 4 Surakarta

Islamic education teacher of SMA Negeri 4 Surakarta conducts learning model using scientific approach which is based on 5M, namely:

1) Observing

In the observing, the teacher asks the student to tell about the result of observation regarding to the content of Q.S Al anfal (8) : 72, al Hujurat (49) and the hadith of self control (*mujahadah an nafs)*, positive thinking (*kusnuzza*n) and Islamic relationship or solidarity (*ukhuwah*). After telling the result of their observation, the teacher asks the other student to give a comment about what have been delivered by their friends. The observation result of other main subject indicates that the teacher asks the students to observe Islam development in their region. Then, each student is assigned to express the example of Islamic activities done continually. This activity is strengthened with the statement of teacher:

Nowadays, the requirement of curriculum 2013, teacher talks less. It is enough to ask the students doing discussion by several steps started from reading book, finding the problem or phenomenon about what is happening in the society, making group discussion, and each group must present the result in front of class.

That indicates the component of observing in implementation of scientific approach leads the main subject in its context. The contextual is not only in the level of main subject but also the context of the student environment. Therefore, it reflects the atmosphere of locality in learning process of Islamic and Moral Education. Moreover, it can make students understand the difference in the context of environment.

2) Inquiring

After conveying the result of observation and getting comment from several friends, the teacher evokes the students to ask some the questions as the progress of the observation result. For example, teacher asks what is the form of Islamic relationship that can be seen in your society?. The students are commanded to answer. Then, teacher give chance to ask regarding to the subject material. According to Islamic teacher of SMA Negeri 4 Surakarta, the portion of teacher for asking is done in evaluation for example daily examination. In addition, the students must be active to ask.

3) Exploring

The next step is exploration. The students are asked to do group discussion. Each group consists of four students. Every group discuss about the meaning of Q.S. al Anfal (8) ; 72, al Hujurat (49);12, al Hujurat (49); 10 and the related hadith.

4) Associating

Beside discussing *asbabun nuzul and asbabul wurud*, in associating, the students ask to identify the forms of self-control, the example of positive thinking, and the wisdom of self-control. Then, the student must find the verses of Quran and hadith which has the similar meaning.

5) Communicating

In this step a student of group as the representative to presents the result of their discussion. When the representative is presenting in front of class, the other students asks to pay attention and to give comment.

In the step of commenting and concluding, the students ask to do group discussion divided into four groups. Then, each group presents the result in front of class. However, in this activity teacher have not given affirmation and reinforcement toward the result discussion which have not been understand by the students. Communicating step can develop student's leadership as argued by the teacher:

Group discussion can develop organization consisted of leader, secretary, and the members which is forced to communicate each other and another group.

Discussion

Based on the explanation of scientific approach above, it can be seen that there is no exact boundaries of scientific approach. As the result, there are differences in its implementation. The term observation of Islamic and Moral teaching in student book, teacher book, or lesson plan differs with the observation suggested in the scientific approach book of curriculum 2013 published by Kemendikbud (Ministry of Education and Culture). The requirements of observation from this book are:

The observation activity can be done in learning through the following steps,

1. Determine the object that will be observed.

2. Make the directive of observation in accordance with the scope of object that will be observed.

3. Clearly determine the needed data that must be observed both primary and secondary.

4. Determine where the set of object that will be observed.

5. Determine clearly the process of the observation that will be conducted for collecting the data in order to make easily and to go smoothly.

6. Determine the way and taking note of the observation result by using book note, camera, tape recorder, video record and the other instrument.

Those directives show that the observation activity must have the proper object. Although in the concept of teacher book, student book and lesson plan does not show the obvious observation. Teacher makes a breakthrough the steps which differ with the lesson plan. Thus, there is no synchronization between the concept and reality. Similar with the component of inquiring, there is no exact concept. The component of inquiring in scientific approach characterized as the development in the form of the trustworthiness data got by the student in process observation or other. In scientific development, the students need to clarify their findings to the source information or the expert. This indicates that it is important to combine the collaboration between teacher and the expert out of the school.

The inquiring activity stimulates the students to conduct the next component, that is exploring. The students are practiced to explore their findings at the previous component.

The next step is association. This activity evokes the student to be able to classify the various ideas and to associate the various events in order to save in their memory. The learning activity of Islamic and Moral Education will be complicated when it combines the daily phenomenon of various Islamic group with the arguments which become reference of each group. This case tries to train the students to face the difference. Furthermore, the students communicate the result of the previous component. Thus, the students practice to conduct the research and to make the written and oral report.

Implementation of scientific approach make the students have principal on the pattern of *ta'aruf* (acquaintance) as it has been commended by Allah in Q. S Al Hujurat verse 13:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ

لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ﴿١٣﴾

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

Acquaintance can make students develop their respect to tolerant the difference of religion. As Allah says in these two following Surah:

Surah Al-Mu'minun

فَتَقَطَّعُوٓاْ أَمۡرَهُم بَيۡنَهُمۡ زُبُرٗاۖ كُلُّ حِزۡبِۭ بِمَا لَدَيۡهِمۡ فَرِحُونَ ﴿٥٣﴾

But they cut off their religion among themselves into sects, each part rejoicing in that which is with them.

Surah Ar-ruum

مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾
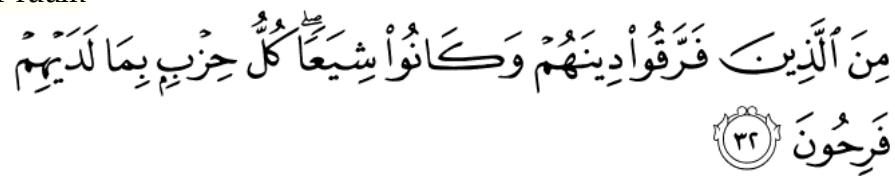
[Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.

Those surah assert that through the acquaintance or knowing each other can give understanding to students about the difference of religion or Islamic life in the compound society. This is as the result of scientific approach.

Conclusion

1. Scientific approach prepared by Islamic education teacher of SMA Negeri 4 Surakarta.

Student book, teacher book, lesson plan, and syllabus are used to prepare scientific approach. There is difference perspective of using the terms in each component of scientific approach. Therefore, there is difference on writing the term of operational activity.

2. Learning Model of Islamic education teacher using scientific approach in SMA Negeri 4 Surakarta

The scientific approach uses realistic models of Islamic Education by asking the students in the previous meeting that they do an observation of the Islamic phenomenon on their environment based on the main subject. Those observed phenomenon are followed up in real condition and contextual by teacher in accordance with the next step of components in scientific approach. This case differs with the concept of teacher book, student book, syllabus, and lesson plan. This model creates the student can develop their tolerance to encounter the difference of religious reality in their environment. Through the acquaintance causes the student has sociable and open-minded to face the reality of Islamic life in their environment

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FORENSIK BIOLOGI DALAM PENJAGAAN NASAB
(Satu Pengenalan)

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Abstrak

Maqāsid al-Shari'ah memberi penekanan kepada setiap *masālih* atau *al-Daruriyyāt*, diikuti dengan *al-Hajiyyāt* dan juga *al-Tahsiniyyāt* secara hirarki. Antara yang menjadi topik utama dalam perbincangan mengenai *al-Daruriyyāt* adalah *Hifz al-Nasl/nasb* iaitu penjagaan keturunan. Dunia mengakui bahawa sains forensik memberi peranan yang konsisten dalam kehidupan manusia. Namun tidak ramai mengetahui bahawa keberhasilan sains forensik menyelesaikan kes mempunyai signifikan yang besar kepada penentuan keturunan yang membawa kepada salah satu dari elemen penting dalam *al-Daruriyyāt* dalam *Maqāsid al-Shari'ah*. Oleh itu, artikel ini bertujuan untuk mengkaji peranan sains forensik dalam menentukan nasab. Kajian ini juga mempunyai objektif untuk menganalisis teks klasik yang mempunyai elemen sains forensik yang membawa kepada penentuan nasab, mengkaji teknik bersesuaian untuk menentukan nasab dan menganalisis kes berkaitan penentuan nasab yang dibuktikan melalui sains forensik. Metod yang digunakan adalah analisis secara historis, induktif dan deduktif. Limitasi kajian adalah kepada penentuan nasab melalui analisis trait fizikal dan serologi darah dalam kes yang tidak berkaitan dengan fiqh jenayah. Hasil penelitian mendapati bahawa forensik biologi merupakan suatu ketepatan dalam menjaga nasab dan tertakluk kepada metodologi fiqh muasir atau semasa yang relevan dan menjadi harapan kepada masyarakat moden.

Kata kunci: Maqāsid al-shari'ah Forensik biologi, trait fizikal serologi darah, hifz al-nasl/nasb, al-qiyafah, al-qarinah.

Pengenalan

Kemajuan teknologi masa kini memberi impak yang besar kepada evolusi ketamadunan manusia. Pengaruh teknologi dalam kehidupan harian manusia hingga kini tidak dapat dinafikan telah memudahkan urusan manusia dan membuatkan ianya menjadi lebih efisyen seterusnya mennjadikan segla kemungkinan menjadi realiti. Sepertimana manusia yang perlu kepada teknologi, begitu juga dunia yang sangat memerlukan teknologi untuk menambahbaik elemen teras bagi kehidupan. Sains forensik sebagai contoh, adalah salah satu cabang daripada bidang sains dan teknologi yang mengalami evolusi yang sangat pantas. Umum mengetahui bahawa sains forensik meliputi pelbagai bidang, dalam konteks perbincangan ini, sains forensik difokuskan kepada penghakiman kes yang berkaitan nasab. Namun, tidak ramai yang mengetahui bahawa sains forensik mempunyai peranan yang besar dalam merealisasikan

Maqāsid al-Shari'ah. Maqāsid al-Shari'ah secara umumnya berkisar kepada menjaga kemaslahatan masyarakat dan individu, dan ianya bertujuan untuk menjaga dan memelihara kemaslahatan ini seterusnya menyumbang kepada suatu suasana kondusif dalam kehidupan manusia untuk mengabdikan diri kepada Allah (al-Sulami, 1991). *Maqāsid al-Shari'ah* adalah suatu ilmu yang membincangkan mengenai objektif dan tujuan bagi suruhan yang telah Allah aturkan berdasarkan dalil-dalil syar'ie yang mu'tabar (*Al-Mawsu'ah al-Fiqhiyyah al-Kuwaytiyyah*, 1995).

Hal ini secara tidak lansung telah membuka dimensi kepada perbincangan yang meliputi ruang-ruang yang berkaitan dengan penjagaan beberapa elemen asas kepada manusia iaitu penjagaan agama, nyawa, 'aql, nasab/keturunan dan harta (al-Raysuni, 2006; Auda, 2010). Sebenarnya dengan kemajuan perkembangan teknologi dan kewujudan metod baru dalam sains forensik telah menambahbaik ketepatan dan meningkatkan kejituan bagi sesuatu ujian dalam sains forensik (Paola A. Prada, B.S., & Furton, 2008; Thomas, 2003). Persoalannya adalah bagaimana bidang sains forensik ini boleh memberi peranan kepada *Maqāsid al-Shari'ah* terutama dalam penjagaan nasab? Adakah terdapat bukti yang menunjukkan bahawa ianya diterima dalam Islam? Sejauh mana ianya digunakan pada masa kini meliputi kes-kes yang berkaitan penentuan nasab? Oleh itu, artikel ini berusaha untuk menyingkap persoalan tersebut.

Kepentingan Nasab dalam Islam

Sejarah Islam telah membuktikan bahawa nasab merupakan sesuatu yang amat penting dalam Islam sehinggakan terdapat ayat al-Qur'an yang khusus mengisyaratkan kepada penjagaan nasab. Ayat dari Surah al-Ahzab ayat empat hingga lima memberi garis panduan kepada proses memberi nasab kepada anak-anak kandung dan juga anak angkat (Ibn Kathir, 1999). Nasab secara literal bermaksud nisbah kepada sesuatu dan dari sudut epistemologi fiqh ianya dijelaskan sebagai *al-Qarabah* iaitu sambungan antara dua manusia dengan persamaan dari sudut kelahiran samada jauh atau pun dekat (al-Jurjani, 1983; *Al-Mawsu'ah al-Fiqhiyyah al-Kuwaytiyyah*, 1995; Ibn Manzur, 1994). Seperti dalam surah al-Ahzab ayat 5 Allah yang bermaksud

> "Panggillah anak-anak angkat itu dengan ber'bin'kan kepada bapa-bapa mereka sendiri; cara itulah yang lebih adil di sisi Allah. Dalam pada itu, jika kamu tidak mengetahui bapa-bapa mereka, maka panggillah mereka sebagai saudara-saudara kamu yang seagama dan sebagai "maula-maula" kamu. Dan kamu pula tidak dikira berdosa dalam perkara yang kamu tersilap melakukannya, tetapi (yang dikira berdosa itu ialah perbuatan) yang disengajakan oleh hati kamu melakukannya. Dan (ingatlah Allah Maha Pengampun, lagi Maha Mengasihani" (Surah al-Ahzab 33:5)

Ayat ini merupakan dalil kepada larangan menasabkan anak angkat kepada bukan ayah kandung (al-Jassas, 1984; al-Qurtubi, 1964). W. M. al-Zuhayli (1998) menyebut ayat ini adalah ayat ahkam yang mana terdapat beberapa larangan bagi penasaban anak kepada bukan bapa kandungnya. Penafsiran ayat ini juga dikaitkan dengan beberapa hadis yang juga memberi suatu garis panduan yang sangat jelas dalam permasalahan nasab dalam Islam (al-Jassas, 1984). Konteks penurunan ayat ini pada zaman Rasulullah s.a.w. adalah untuk menunjukkan peri pentingnya nasab yang mana pada ketika tersebut Rasulullah mempunyai anak angkat yang bernama Zayd yang tinggal dengan baginda sejak dari kecil. Setelah sekian lama tinggal dengan rasulullah s.a.w. maka datang keluarga Zayd untuk mengambilnya pulang kembali kepada

keluarga asal. Maka setelah persetujuan dicapai bahawa Zayd ingin terus tinggal bersama Rasulullah s.a.w. dan sejak dari peristiwa tersebut, maka masyhurlah Zayd sebagai anak baginda sehinggakan masyarakat Mekah ketika tersebut memanggil Zayd dengan gelaran Zayd bin Muhammad, bukan Zayd bin Harithah. Ayat ini kemudiannya mengubah situasi tersebut dan para sahabat tidak memanggil dengan gelaran tersebut lagi. Hadis 6766 yang direkodkan oleh al-Bukhari (2001) dan Muslim (1981) dengan nombor 63 dengan jalan Sa'ad bin Abi Waqqas dan Abu Bakar menyebut:

> "…Barangsiapa yang mengaku orang lain sebagai ayahnya, dan dia mengetahui bahawa orang tersebut bukan ayahnya, maka diharamkan syurga ke atasnya… (riwayat: Muslim: 6766)

> "….Barangsiapa yang mengaku orang lain sebagai ayahnya atau menasabkan dirinya kepada selain dari tuannya, maka ke laknat Allah, para malaikat dan manusia selurh ke atasnya, tidak diterima Allah daripadanya tukaran dan tebusan… (riwayat: Muslim: 63)

Kaedah Pensabitan Nasab Dalam Islam

Islam mempunyai kaedah tersendiri dalam mensabitkan nasab seseorang. Antara kaedah yang dibahaskan oleh para ulama' dahulu hingga sekarang adalah melalui *al-Firash*, *al-Qiyafah* dan *al-Iqrar*. *Al-Firash* dari segi bahasa merujuk kepada persetubuhan diambil sempena tempat berlakunya persetubuhan tersebut iaitu *al-Firash* (W. B. M. al-Zuhayli, n.d.). *Al-Qiyafah* pula bermaksud pemadanan fizikal sesuatu objek hidup dengan fizikal sesuatu objek yang lain. Ilmu ini pada zaman Rasulullah dipelopori oleh sebahagian dari kaum Arab antaranya Bani Mudlij yang mana terkenal dengan beberapa kisah pada zaman nabi antranya adalah kisah Usamah dan anaknya Zayd. Maksud *al-Iqrar* pula adalah pengakuan dan ianya terbahagi kepada pengakuan dari pihak si bapa dan juga si anak. Dengan *al-Iqrar*, si bapa boleh mengaku yang dia mempunyai anak yang bernama si fulan dan sebaliknya.

Hakim akan memutuskan samada dalam pengakuan tersebut terdapat keraguan atau tidak serta boleh meminta untuk mendatangkan bukti sokongan kepada pengakuan tersebut. Hakim juga boleh melihat kepada *al-Qarinah* atau petanda yang lain sekiranya berlaku perebutan kepada anak dengan jalan *al-Iqrar* yang dilakukan oleh lebih dari satu pihak[1]. Nasab anak juga disabitkan melalui kehamilan yang mencapai tempoh[2] tertentu. Terdapat beberapa lagi kaedah yang diperselisihkan ulama' dan perlu perbahasan yang mendalam seperti al-Bayyinah, al-Sima' dan Hukm al-Qadhi.

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[1] Kes seperti ini pernah berlaku pada zaman Nabi Sulaiman terhadap dua orang wanita yang mengaku memiliki bayi yang sama selepas serigala membaham salah seorng anak mereka. Nabi Dawud memutuskan bahawa anak tersebut adalah milik wanita yang lebih tua, akan tetapi selepas membawa perkara tersebut kepada Nabi Sulaiman, Nabi Sulaiman mengacah untuk mengerat anak tersebut kepada dua bahagian, maka terzahirlah bahawa wanita yang sebenarnya mempunyai hak terhadap anak tersebut lebih rela anak tersebut diserah kepada wanita yang lain. Ini adalah petanda atau disebut *al-Qarinah* yang menyaksikan bahawa seorang ibu sebenar mempunyai kasih saying yang luar biasa terhadap anak kandungnya. Peristiwa ini direkodkan dalam hadis bernombor 1720 olehMuslim (1981).

[2] Tempoh yang disebutkan mempunyai batasan terendah dan tertinggi. Ittifaq ulama' mengatakan bahawa tempoh terendah untuk sesuatu kehamilan bagi dinasabkan adalah enam bulan manakala paling tinggi adalah empat tahun bagi pendapat ulama-ulama'mazhab shafi'i, sebahagian hanabilah, dan satu pendapat dari malikiyyah, manakala dua tahun bagi pendapat hanafiyyah dan Imam Ahmad, dan lima tahun pula bagi pendapat yang masyhur dari Imam Malik.

Sains Forensik Dan Ketamadunan Islam

Secara ilmiahnya, sains forensik tidak dinamakan sebagai sains forensik di dalam Islam, dan ianya perkataan tersebut bukanlah berasal dari bahasa Arab. Bahkan forensik adalah kata nama yang berasal dari perkataan *'forensic'* yang bermaksud seni penghujahan (Kiely, 2000; M.Crim, Keith Inman, & Rudin, 2001) dan juga boleh didefinisikan sebagai 'pengaplikasian pengetahuan dan ilmu saintifik bagi menyelesaikan masalah perundangan; khususnya analisis saintifik bagi bukti fizikal' (Webster's, 1996). Manakala adjektif bagi *'forensic'* pula melambangkan suatu perkaitan, penggunaan, perbincangan umum dan penghujahan yang lebih spesifiknya di mahkamah atau juga melambangkan kepunyaan, pengguanaan, kesesuaian di mahkamah dan penghujahan awam. Pada zaman empayar Roman, Senat yang bersidang pada masa tersebut telah menamakan tempat persidangan mereka sebagai *'forum'.* Perkataan *'forensic'* sebnarnya bermaksud *'of the forum'* yang bermaksud hak penghujahan di mahkamah (Siegel, 2007). Alfonso R. Gennaro, Audrey Hart Nora, James J. Nora, Richard W. Stander, and Weiss (1935, p. 525) dalam Kamus Perubatan Blakenstion's Gould, mengatakan bahawa perkataan *'forensic'* adalah berasal dari bahasa *Latin*, *forensis* yang juga bermaksud *'of the forum'*, kepunyaan mahkamah atau undang-undang. Begitu juga perkataan 'sains' yang diambil dari perkataan *'scientia'* yang bermaksud ilmu (Alfonso R. Gennaro et al., 1935, p. 1226). Ia juga berasal dari perkataan *'scire'*, yang bererti 'untuk mengetahui'- yang mana ianya adalah sebahagian daripada sistem ilmu yang berasaskan daripada pemerhatian dan eksperimen. Glugston (1998) pula menyebut bahawa sains forensik adalah pengaplikasian teknik saintifik dalam penyiasatan sesuatu kes. Kesimpulannya penakrifan sains forensik adalah merujuk kepada suatu cabang ilmu sains yang diperlukan dalam proses penyiasatan membantu dalam pembuktian mahkamah (Pass, 2009).

Tegasnya, untuk mengaitkan sesuatu sains dengan elemen forensik adalah tidak begitu mudah. Sains asas hendaklah dikaitkan dengan elemen forensik iaitu adanya penyiasatan bagi sesuatu kes atau proses merungkai keraguan sesuatu insiden (Umi Kalthom Ahmad & Yacob, 2003). Sharma (1989) menyebut bahawa sesuatu elemen forensik perlu mempuyai tiga asas perkaitan antara; penjenayah, tempat kejadian dan bukti jika kes tersebut melibatkan jenayah. Analisis sains samada dari sudut biologi, kimia atau fizik hendaklah selari dengan tiga elemen forensik yang disebutkan. Sekiranya tidak, ianya hanyalah analisis sains yang normal dan dikenali dengan *basic science*. Sains forensik juga didasari dengan pelbagai prinsip asas seperti Prinsip Pertukaran Locard, Prinsip dalam Pembezaan, Prinsip Individualiti dan Analisis serta Prinsip Pembuktian dan dengan itu, sesuatu analisis atau penyiasatan forensik tidak dapat tidak akan menggunakan prinsip-prinsip ini yang dipercayai telah digunakan sejak awal penemuan sains forensik lagi (Baharuddin, Ruskam, & Yacob, 2013; Kamdar & Pandey, 2011; Kirk, 1963; Sharma, 1989).

Walau bagaimanapun, terminologi, kaedah dan prinsip asas forensik tersebut tidak banyak diulas dalam sejarah Islam menggunakan 'terma sains forensik'. Melihat dari aspek terminologi, sains forensik diertikan sebagai *al-Tibb al-Shar'i* atau *al-Tibb al-Qadai* yang lebih dekat diertikan kepada forensik patologi. Definisi ini diberikan oleh Yusuf K. Hitti (t.t, p. 258) dalam terjemahan beliau. *Fuqahā'* yang kebanyakannya dari zaman dahulu yang dipanggil *ulamā' al-Qadim* tidak banyak membicarakan tentang definisi tepat sains forensik dalam penulisan-penulisan mereka melainkan kepada beberapa definisi umum dan ringkas yang didapati dari pengkaji-pengkaji dalam bidang ini contohnya 'Azzām (2008, p. 28). Hal ini adalah disebabkan terma 'sains

forensik' tidak masyhur dan perkembangan teknologinya masih di tahap rendah. Dari kaca mata kesempurnaan Islam, dengan mudah dapat dilihat bahawa sains forensik sebenarnya telah ditemukan dan digunakan sejak dari asas penurunan al-Quran dan Sunnah lagi. Beberapa kes berkaitan penggunaan elemen forensik telah dijelaskan dalam al-Quran dan hadis samada secara jelas atau samar-samar. Kes-kes yang antara contohnya diceritakan secara jelas dalam Surah Yusuf ayat 18 (al-Suyuti, 1993; Sayyid Qutb, 1993; Sha'rawi, 1997), ayat 27 (Sayyid Qutb, 1993, p. 1977), dan juga pada ayat 94. Ayat-ayat tersebut kesemuanya adalah antaranya berkaitan dengan pengesanan bau, kesan koyakan pada baju dan saksi (konstruk bagi siasatan tempat kejadian) dan penggunaan darah palsu (*fake/fabricated blood*) dari kambing yang digunakan oleh saudara Nabi Yusuf dalam kes tragik penipuan saudara maranya tentang kematian Nabi Yusuf kepada ayah mereka Nabi Ya'qub (Ibn al-Qayyim, n.d.; Ibn Farhun, 1986).

Sains forensik juga pernah dalam banyak situasi diketengahkan penggunaannya dalam beberapa kes. Kes pembunuhan Abu Jahal dalam peperangan Badr oleh dua orang pemuda bernama Mu'az (al-Bukhari, 2001) dan kes penyiasatan Li'an bagi Hilal Bin Umayyah (al-Qazwini, 2007) juga antara kes yang menggunakan sains forensik dalam penghakiman. Kes-kes ini secara contohnya menggunakan elemen forensik yang pada zaman kini boleh diandaikan seperti *Blood Spatter Analysis (BPA)* dan juga sisasatan tempat kejadian (*Crime Scene Investigation).* Penggunaan sains forensk juga digunakan untuk pengecaman mayat pada zaman lalu sekiranya terdapat mayat yang tidak dikenali seperti yang diceritakan oleh ramai ulama' silam seperti Ibn Farhun (1986) dalam *Tabsirat al-Hukkam fi usul al-Aqdiyah wa Manahij al-Ahkam* dan Ibn al-Qayyim (n.d.) dalam *Turuq al-Hukmiyyah.* Antara teks klasik yang secara jelas mempunyai elemen forensik patologi adalah seperti:

'jika sekiranya seseorang menjumpai mayat di kawasan penempatan Muslim, dan padanya ada tali pinggang (zunnar) dan dia tidak berkhatan, jangan kebumikan dia di perkuburan Muslim, dan selesaikan kes ini selanjutnya menggunakan kaedah penempatan…'

dan teks:

'…dan jika sekira terdapat pada badannya kostum/pakaian (keagamaan yang melambangkan) kaum kafir seperti salib dan tali pinggang (zunnar) yang mana pada masa tersebut mayat Muslim bercampur dengan mereka (kafir); maka pakaian/kostum dan tanda digunakan untk membezakan (antara mereka)…' (Ibn al-Qayyim, n.d.; Ibn Farhun, 1986)

Teks seperti ini biasanya terdapat dalam kitab-kitab klasik yang melibatkan perundangan dan huraian terhadap ayat 29 Surah al-Fath, ayat 273 Surah al-Baqarah (al-Qurtubi, 1964; al-Zayla'i, 1992; Ibn Farhun, 1986). Selain daripada itu, terdapat beberapa lagi kes pada zaman Nabi Muhammad (s.a.w) seperti kes seorang lelaki yang tidak mengakui anak tersebut dari darah keturunan beliau. Sebagai tambahan juga, kes seorang wanita yang mendakwa seorang lelaki baik dari kaum Ansar telah melakukan hubungan seksual dengannya juga turut menjadi penanda aras kepada penggunaan elemen forensik dalam ketamadunan Islam. Analisis forensik dibuat terhadap kesan mani dalam kes tersebut yang berlaku pada zaman Sayyidina 'Umar al-Khattab semasa beliau menjadi *Khalifah* (al-Najdi, 1970; Bahnasi, 1989; Ibn al-Qayyim, n.d.). Penggunaan air panas pada tompokan tersebut boleh dikira sebagai reagen dan Ibn Qayyim

sendiri menyatakan bahawa ianya suatu yang menakjubkan (al-Zayla'i, 1992; Ibn al-Qayyim, n.d.; Ramlee, 1997).

Forensik Biologi Dan Penentuan Nasab Dalam Islam

Biologi memainkan peranan yang penting dalam sains forensik. Ia adalah salah satu cabang yang besar dalam bidang ini sehinggakan dinamakan sebagai forensik biologi. Forensik biologi adalah suatu proses mengaplikasikan analisis biologi dan metod serologi dalam membantu dalam penyiasatan (Pass, 2009). Terdapat pelbagai cabang dalam forensik biologi seperti patologi, antropologi, entomologi, odontologi, serologi, dan analisis cap jari. Adalah telah dipercayai bahawa forensik biologi (cap jari) telah digunakan seawal 700 sebelum masihi oleh masyarakat China untuk menentukan identiti sesebuah dokumen dan hasil arca (Baharuddin et al., 2013; Sharma, 1989). Sebagai limitasi kepada kajian ini, dua cabang forensik biologi: Analisis trait fizikal dan serologi darah dihimpunkan sebagai suatu tema dalam kajian kes yang melibatkan nasab dalam Islam. Secara turutan sejarah, penemuan-penemuan besar ini bermula dengan trait fizikal oleh Gregor Mendel pada 1865 diikuti dengan penemuan antigen A, B, AB dan O pada tahun 1930-an dan penemuan DNA pada tahun1953 oleh James Watson dan Francis Crick.

Trait Fizikal

Trait fizikal[3] bagi setiap organisma adalah salah satu asas yang penting dalam biologi (Henderson & Lawrence, 2008). Menurut hukum Mendel, setiap pewarisan mewariskan genetic tersendiri yang mampu membentuk trait fizikal tertentu yang berbeza dengan yang lain. Apabila ia dihubungkan dengan pembuktian terhadap sesuatu kes, ia mencapai kepada maksud asas sains forensik yang mengaplikasikan sains sebagai salah satu cara dan kaedah untuk sampai kepada kesimpulan bagi sesuatu kes. Trait secara linguis bermaksud suatu kriteria atau ciri khas bagi sesuatu benda hidup manakala dalam istilah biologi ianya dikenali sebagai '*phenotypic traits*' iaitu trait fenotip yang membawa maksud ciri-ciri dan karekter khusus terhadap fizikal yang terhasil daripada pewarisan genetik seperti warna mata, warna dan jenis rambut, jenis kerintingan rambut, arah rambut di bahagian hadapan, bentuk jari kaki dan bentuk telinga (Beckman, Böök, & Lander, 1960; Henderson & Lawrence, 2008). Trait fizikal ini juga menjadi asas kepada salah satu daripada prinsip asas dalam sains forensik iaitu Prinsip Individualiti (*Principle of Individualization*)[4] dan Prinsip Perbandingan (*Principle of Comparison*)[5] (Kamdar & Pandey, 2011; Sharma, 1989). McDonald (2011) dalam kajiannya menyenaraikan lebih dari 15 trait fizikal yang boleh diwarisi dari ibu bapa termasuklah trait fizikal bagi cuping telinga, bentuk jari kaki, bentuk ibu jari termasuklah kadar kelembapan *ear wax* (kotoran dalam telinga) yang dipengaruhi oleh alel genetik yang juga mempengaruhi bau badan. Dengan mengambil contoh yang berkaitan dengan trait fizikal pada kaki, penjelasan ini mula dipelopori

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[3] Trait fizikal adalah ciri-ciri fizikal yang memberikan suatu pengecaman kepada individualiti seseorang pemilik trait tersebut. Trait yang dominan akan lebih menonjol dari trait yang resesif.

[4] Prinsip Individualiti mula dipelopori oleh pakar forensik, Leland Kirk pada tahun 1963. Beliau menyebut bahawa tujuan utama sains forensic adalah untuk memberi fokus kepada dua objek yang dianggap dating dari satu sumber yang sama tetapi punya ciri berbeza dan setiap objek di dalam alam adalah unik.

[5] Prinsip ini menyatakan bahawa sebarang perbandingan terhadap sesuatu objek yang dianalisis hendaklah dibuat dengan membandingkan ia dengan suatu objek yang lain yang mempunyai kriteria dan ciri yang sama.

oleh Kaplan (1964) yang menyimpulkan bahawa kepanjangan ibujari dan jari kedua kaki adalah diwarisi.

Serologi

Dalam penyiasatan forensik, analisis serologi secara amnya adalah meliputi penyiasatan terhadap bendalir badan, sebagai contoh air liur, air mani, darah dan semua bendalir yang dijumpai di sesuatu tempat kejadian jenayah (Hill, 1997; Pass, 2009). Juga termasuk dalam serologi adalah pengkelasan kumpulan darah. Dari sudut sejarah, pengkelasan kumpulan darah mula ditemui oleh seorang doktor Austria yang bernama Karl Landsteiner yang berjaya menemukan tiga kumpulan asas bagi darah manusia yang pada ketika tersebut dilabel sebagai A, B, dan C[6] (Farhud & Zarif Yeganeh, 2013; Landsteiner, 2013). Pada tahun 1901 tersebut beliau cuba mencari sebab kenapa terdapat beberapa pemindahan darah yang Berjaya dilakukan tanpa sebarang komplikasi dan sebahagian yang lain membawa kepada kematian dalam abad tersebut (Learoyd, 2012; Welck, Borg, & Ellis, 2010). Hasilnya, beliau menemui terdapat tiga kumpulan darah utama yang terbentuk selepas mencampurkan sel darah merah dengan serum darah dari pekerja beliau. Setahun kemudian kelas darah AB pula ditemui oleh rakan sekerja beliau Alfred Von Decastello dan Adriano Sturli (Premuda, 1978). Sebenarnya dalam sains, gen yang menentukan pengkelasan kumpulan darah manusia A, B, dan O terletak pada kromosom 9 (9q34.1) dan dikenali sebagai ABO *glycosyltransferase* yang mempunyai tiga bentuk alel[7] dan mempunyai peranan dalam penghasilan *glycoprotein*. Penentuan kumpulan *glycoprotein* yang wujud di dalam darah seseorang adalah melalui pewarisan dari ibu bapanya dan seterusnya menentukan kumpulan darah yang dipunyai olehnya (Farhud & Zarif Yeganeh, 2013).

Kesimpulan

Setelah mendapati bahawa cabang trait fizikal dan serologi dapat membantu dalam penentuan nasab, adalah menjadi suatu tanggungjawab kepada umat Islam untuk bertaamul sebaik mungkin dengan perkara-perkara yang telah disyariatkan berkaitan nasab melalui kemudahan teknologi yang telah dikurniakan melalui perantaraan akal. Analisis trait fizikal dan serologi mampu untuk memberi suatu kaedah baru dalam penghakiman kes berkaitan nasab. Kemodenan dan perkembangan teknologi dalam sains forensik hendaklah dimanfaatkan bagi kemaslahatan ummah. Pemerhatian ini mendapati bahawa forensik biologi merupakan suatu ketepatan dalam menjaga nasab dan tertakluk kepada kaedah-kedah fiqh yang relevan mengikut kontek dan keperluan semasa.

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[6] Kemudiannya ditukarkan kepada 'O' huruf pertama dalam bahasa German 'Ohne' yang bermaksud 'tanpa/tiada' atau 'kosong'.

[7] 'Alel' adalah istilah yang berasal dari Yunani yang digunakan sebagai singkatan bagi '*alelomorf*' yang bermaksud bentuk lain bagi gen atau kelainan yang mana dalam bidang biologi ianya berkaitan dengan kepelbagaian fenotip.

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وحدة علم التصوف وعلم النفس
(دراسات عن حالات قلوب مرضى السرطان وعلاجها بالتصوف)

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ملخص

الصحة، لا يدري بها كثير من الناس وهم في حالة صحيّة. أن الصحة ومدى أهميتها يدريكها الناس عندما أصيب مرضا. جرت محاولات عديدة لإعادة صحته بدءا من شرب الأدوية الكيماوية بل يأتي إلى الطبيب البديل. الطريقة التي يسلك بها الناس أحيانا لا تهمّه ما إذا كان عقلانية أو غير عقلانية. كمثل السرطان الذى هو أكثر الأمراض المخيفة وأصبحت من إحدى أكبر أسباب الوفيات في العالم. وهو في حد ذاته من الأمراض المؤلمة يمكن أن يتسرى على جميع أجهزة الجسم. ويقدر أن كل ١١ دقيقة، واحد من سكان العالم لقى حتفه من مرض السرطان. للأسف، أن هذه الحقيقة تجعل الناس خائفا للاستشارة أو الكشف المبكر إلى الطبيب. ونتيجة لذلك، يكتشف كثير من الناس أنهم أصيبوا مرض السرطان في المرحلة الخطورة. وبالتالي، فمن المهم أن يعمل التوعية لمرضى السرطان للعلاج في وقت مبكر. ومن الناحية النفسيه، يوجد في الإنسان القلب الروحاني الذي يستطيع أن يحرك القوة وهي القوة التي تأتي من نفسه تؤثر إلى ٨٨٪ وقوة التفكير يؤثر إلى الشفاء بمقدار ١٢ % .والذي يعاني مرض السرطان يحتاج إلى الدعم والتحفيز من الآخر لتحسين الثقة في نفسه ضد الألم الذي يعانيه .

كانت أهمية الإرشاد الروحي في توفير الخدمات الصحية من قرار منظمة الصحة العالمية أن من جانب الدين (الروحي) هو من إحدى عناصر الصحة الكاملة لان الشخص الذي يعاني مرضا، وخاصة مرض السرطان، أصبح قلقا بل اكتئابا. والعلاج مننه هو كيف يجعل قلوبهم هادئة وأن الهدوء يؤثر تأثيرا كبيرا على الشفاء أو على الأقل يعجل الشفاء في نفسه ولأجل هذا، أن الحل مما يحتاج إليه مرضى السرطان، للحصول على أتم الصحة هوالتصوف.

المشكلة فى هذاالبحث كيف حالات قلوب مرضى السرطان ؟ وكيف محاولة توفير معالجة روحيتهم. فلذلك كان الغرض من هذا البحث هو معرفة حالات قلوب مرضى السرطان عند إصابتهم به ولتوفير معالجة قلوبهم عن الخوف العميق (القلق والاكتئاب)، بتزويدهم تعالم التصوف وإقناع قلوبهم.

أهمية البحث من ناحية النظرية، هي توفير المعلومات إلى الأطباء والجامعة الإسلامية، وخاصة كلية أصول الدين بقسم التصوف وسيكوترافي بجامعة والي سونجو الإسلامية الحكومية سيمارنج ومن الناحية التطبيقية، يمكن أن يكون هذا من نموذج علاج إسلامي لكل مريض حصوصا لمرضى السرطان عن طريق تحكم قلوبهم بحيث يمكن الحصول على راحة البال وفى هذه المقالة تبحث عن نظرية المعرفة والتطبيقية لمعرفة نفس المريض مع التصوف. ومن هنا يحدث الاتحاد بين علم التصوف وعلم النفس.

الكلمة الاساسية : التصوف – الصحة – السرطان

مقدمة

الصحة، لا يدري بها كثير من الناس وهم في حالة صحيّة. أن الصحة ومدى أهميتها يدريكها الناس عندما أصيب مرضا. جرت محاولات عديدة لإعادة الصحة بدءا من شرب الأدوية الكيماوية بل يأتي إلى الطبيب البديل. الطريقة التي يسلك بها الناس أحيانا لا تهمّه ما إذا كان عقلانية أو غير عقلانية. على كل حال، أن الجميع يأمل الشفاء مهما كانت طرقه (أمين شكور، ٢٠١٢: ٣).

السرطان هو أكثر الأمراض المخيفة وأصبحت من إحدى أكبر أسباب الوفيات في العالم. السرطان في حد ذاته من الأمراض المؤلمة يمكن أن يتسرى على جميع أجهزة الجسم. "تزايد سريع جدا لا يمكن السيطرة عليه وأنه يمكن أن ينتشر إلى الأعضاء الأخرى"، قالها الدكتور نور واتي من المستشفى دارمائيس السرطان في جاكرتا، في الآونة الأخيرة. ويقدر أن كل ١١ دقيقة، واحد من سكان العالم لقى حتفه من مرض السرطان. للأسف، أن هذه الحقيقة تجعل الناس خائفا للاستشار أو الكشف المبكر إلى الطبيب. ونتيجة لذلك، يكتشف كثير من الناس أنهم أصيبوا مرض السرطان في المرحلة الخطورة. وبالتالي، فمن المهم أن يعمل التوعية لمرضى السرطان للعلاج في وقت مبكر. من الناحية الطبية، السرطان من الأمراض المؤلمة والقاتلة. ١ وهذا يجعل مرضى السرطان قلقا بل اكتئابا نتيجة الخوف من عدم إمكانية العلاج واستمرار الحياة.

وتظهر دراسات أخرى ظاهرة مثيرة للاهتمام: أن ١٥-٢٠٪ من مرضى السرطان بوعي أو بغير وعي يرغب الموت، و ٦٠-٧٠٪ يأمل الشفاء ولكن بشكل سلبي، ويأمل أن يعالج الأطباء مرضه. والمتبقية ١٥-٢٠٪ منهم لا يريدون ضحية لهذا المرض، وبحثوا استمرارا عن طرق العلاج الممكنة. (http/ / www.mukisi.com)

ومن الناحية النفسية، يوجد في الإنسان القلب الروحاني الذي يستطيع أن يحرك القوة وهي الطاقة التي تأتي من نفسه وتؤثر إلى ٨٨٪، والطاقة التي تدافع من الخارج . قال إيربي سينتانوا(2000:15). فى كتابه "قوة الإخلاص" بأن قوة الشعور الإيجابية تبين أن أنماط التفكير يؤثر إلى الشفاء بمقدار ١٢ % ، في حين أن اليقين أو الاعتقاد يؤثر إلى ٨٨٪. والذي يعاني مرض السرطان يحتاج إلى الدعم والتحفيز من الآخر لتحسين الثقة في نفسه ضد الألم الذي يعانيه .

علاوة إلى عملية العلاج المبكر، والعلاج إليهم إلى الإرشاد الروحي هو جزء من الرعاية الصحية في معالجة احتياجات الحيوية- والروحية- الاجتماعية الشاملة (APA, 1992) لأنه من الضروري أن كل إنسان يحتاج إلى أساس الروحاني (الاحتياجات الروحية الأساسية) (دادانج هواري، ١٩٩٩: ٥).

قرار منظمة الصحة العالمية على أهمية الإرشاد الروحي في توفير الخدمات الصحية من جانب الدين (الروحي) إحدى عناصر الصحة الكاملة .(منظمة الصحة العالمية، ١٩٨٤) لأن الشخص الذي يعاني المرض، وخاصة مرض السرطان، أصبح قلقا بل اكتئابا. والعلاج منه هو كيف يجعل قلوبهم هادئة لأنها تؤثر تأثيرا كبيرا على الشفاء أو على الأقل يعجل الشفاء في نفسه. وهذا الحل ما يحتاج إليه مرضى السرطان للحصول على الصحة .من هذه الخلفية، فإن الباحث يقدم البحث تحت العنوان: حالات قلوب مرضى السرطان وعلاجه بالتصوف.

فروض المشكلة

بناء على ما سبق ذكره، وإضافة إلى خبرة الباحث على أنه من مصاب السرطان، توجد المشاكل النفسية لمرضى السرطان، وهي: كيف حالات قلوب مرضى السرطان ؟ وكيف محاولة توفير معالجة روحيتهم. فلذلك، أن الغرض من هذا البحث معرفة حالات قلوب مرضى السرطان وتوفير معالجة قلوبهم عن الخوف العميق (القلق والاكتئاب)، بتزويدهم تعاليم التصوف وإقناعهم من أن السرطان يمكن علاجه بوسائل الطبية وغير الطبية

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١ وقد بلغت نسبة الوفيات الناجمة عن السرطان في إندونيسيا ٦,٦٪. ومن المتوقع أن تزيد إلى ٦٠٪ في عام ٢٠٣٠ م. وفقا لتقرير المنظمة الصحة العالمية، أن السرطان من الأمراض غير المعدية التي هي أكثر سببا للوفيات في العالم بعد مرض الدماغ. (http://www.deherba.com)

وحدة علم التصوف وعلم النفس

المراد بالقلب هنا هو القلب الروحاني (العقل والقلب والناس والروح). و حالات قلوب مرضى السرطان يحيطها القلق والاكتئاب. للتعامل مع هذه الحالة، أن يقويهم بالمواقف الصوفية، مثل التحفيز والتشجيع، والشكر، والصبر، والقناعة، والرضا والتوكل على الله، بهذه الصفات أصبحوا هادئين ويمكن علاجهم بسرعة .

أهمية المشكلة

من الناحية النظرية، فإن فوائد هذا المشكلة هي توفير المعلومات إلى الأطباء والجامعة الإسلامية، مثل الجامعة الإسلامية الحكومية وخاصة كلية أصول الدين بقسم التصوف وسيكوترافي بجامعة والي سونجو الإسلامية الحكومية سمارنج ، للحصول على المفاهم الأفضل والاستقرار بالإضافة أن هناك قسمين للعلاج وهما العلاج الحادث والعلاج البديل وهو الذي يأتي من نفس المريض. وهذا ما يسمى بموقف الصوفية، الـذي يمكن أن ينمي الهـدوء، سواء كـان مـن نفسـه مـا يسـمى القـوة الذاتيـة(force) أو مـن غـيره مـا يسـمى بالسلطة (power).

ومن الناحية التطبيقية، يمكن أن يكون هذا من نموذج علاج إسلامي لمرضى السرطان عن طريق تحكم قلوبهم بحيث يمكن الحصول على راحة البال، وفي النهاية يؤثر على مناعية جسمه، وأخيرا أن يشفى أو على الأقل يعجل على علاجه.

الدراسات السابقة

توجد معلومات كثيرة بهذا الموضوع التي كتبها الخبراء، سواء كانوا من داخل البلاد أو خارجه. على سبيل المثال، وهو ما كتبه محمد أمين شكور وفاطمة عثمان تحت العنوان: الإنسان الكامل: تدريب تنظيم القلب (س م هـ) (٢٠٠٤)، ثم أكملاه بعد ذلك تحت العنوان: عـلاج القلب في تنظيم القلب (٢٠٠٧ و ٢٠٠٩)، الـذكر يعالج مرضي السرطان (٢٠٠٧)، العـلاج الصوفي (Sufi Healing)(٢٠١٢)، والبحث تحت عنوان: Self Healing. (٢٠١٢).

وكذلك، الكتاب الذي كتبه يوهايا س. براجا تحت العنوان " التصوف عند الشريعة الإسلامية". يبين فيه عن التصوف والطريقة القادرية والنقشبندية وكيفية معالجة ضحايا المخدرات. وكتاب آخر ألفه شمس البكري: قوة التصوف ريكي: صحة البدنية والروحنية بسيكوترافي الإسلامي، (٢٠٠٩). يبين فيه عن ريكي باعتباره من أشكال التأمل لزيادة الوعي الجسماني من ممارسيه، فإنه يمكن الجمع بطرق التصوف (للحصول على الوعي الروحي)، حتى ينتج شيئا مدهشا وهو الصحة البدنية والروحية، فضلا عن الإسلامية .

ترجم سليمان الكومايي(2002) كتابا ألفه ر.ن.ل. أوريوردان تحت العنوان: The Art of Sufi Healing إلى اللغة الإندونيسية بـ Seni Penyembuhan Alami: RahasiaPenyembuhan Melalui Energi Ilahi ، هذا الكتاب يبين المعلومات عن كيفية العلاج التي قام بها الشخص باستخدام العلاج التصوف. جمع فيه بين الصلاة والدعاء مع التأمل من أشكال العلاج.

كتب بيدي بخاري (٢٠٠٨)، كتابا المسمى: الذكر بالأسماء الحسنى: الحل لمعالجة المشاكل النفسية للمراهقين. وقدم فيه نتائج بحثه عن فوائد الذكر بالأسماء الحسنى للعلاج النفسي للمراهقين. وأظهر هذا البحث أن المرضى الذين عولجوا بالأسماء الحسنى، أصبح سلوكه أكثر تحفظا من الذين عولجوا بالنصائح والمواعظ.

ستيوارت جريسون (٢٠٠١)، العلاج الروحي (الشفاء الروحي) ودادانج هواري (٢٠٠٢)، البعد الديني في الطب النفسي وعلم النفس، يبينان معلومات مهمة عن العلاقة بين الدين والطب. وكذلك، أمير النجار (٢٠٠٤)، فسيكوترافي الصوفية في الحياة الحديثة

ولكيكون نور الجيراهي، التأمل الصوفي (السر والسلوك في الرحلة الروحية). ومع ذلك، فإنهم يؤكدون أفضلية التصوف من علم النفس للعلاج النفسي .

تنتشر في السنوات الأخيرة المقالات المتعلقة بالعلاج الإسلامي، مثل، " رسول الله هو الطبيب"، للأستاذ الدكتور عبد الباسط محمد سيد (٢٠٠٤) سوبر الصحة (حياة رسول الله الصحية)،لإيغازين الرمضاني.جميع الكتب والبحوث المذكورة ، لم تبحث تجريبيا عن حالات قلوب مرضى السرطان. وبعبارة اخرى ان أكثر الكتب والبحوث المذكورة لم تبحث عن نظرية المعرفة والتطبيقية لمعرفة نفسية مريض السرطان.

نظرية معرفة نفسية مصاب السرطان

٢.القلق الإيجابي

يؤثر جميع الأمراض على أعضاء الجسم فضلا عن السرطان، فإنه يؤدي أسباب التوتر الذي يشير التحذير الذي يحتاج إليه المريض. لأن القلق الذي يدير إليه الشخص بشكل جيد يحرّك الدوافع العالية. إن هذا الرد الفعلي هو منفتح يعني إن كل فرد يستجيب على النمط الفسيولوجي الذي يمكنه للأفراد التكيف والبقاء على الحياة ضد أي الضغوطات. وتتميز المرحلة الأولى من هذه المتلازمة ((syndrome بزيادة إنذار الجهاز العصبي الودي (تحرك القلب سريعا وخروج العرق البارد، وذلك لإعداد الجسم على أنشطة الطوارئ السـريعة). وفي المرحلـة التاليـة هـي المقاومـة، أي انخفـاض في نشـاط الجهـاز العصـبي السـمباتيكية (system sarafsimpatetik) ولكن korteks adrenal تفرز كارتيزول (kartisol)والهرمونات الأخرى للحفاظ في وقت طويل.

والمرحلة التالية هي إعادة البناء، وتعتبر من إحدى مراحل التكيف للوصول إلى استقرار العاطفية بعد التشخيص بأنه أصيب مرضا خطيرا. يحـرّك القلـق علـى النظـامين في الجسـم همـا sarafautonom وsystem adrenal– hipofisis sumbuhipotalamus(HPA). يُعِـدّ sarafautonom System الجسمَ للنشـاط الطـوارئ فـورا. ويتكـون HPAمنhipotalamus،وkelenjarpituitari و korteks adrenal. ويسلك HPA مسلكا على النحو التالي: الضغوطات التي يتلقاها الشخص،سيتم التقاطها بواسطة الجهاز العصبي الحسي ثم إرسالها إلى الجهاز العصبي المركزي. وفي هذه الحالة أن hipotalamus لـه دور هـام. ويـؤدي نشـاط hipotalamus إلـى kelenjar pituitary لإفـراز الهرمون adrenokortikotropik (ACTH).

ويحفز هرمونACTH korteks adrenalلإفراز هرمون الكورتيزول الخاص لتقوية الغذائي الخاص وزيادة مستويات السكر والمواد المغذية الأخرى في الدم.

يساعد kartisolالجسم على تحريك الطاقة للسيطرة على الوضع الصعب، ولكن تأثيره يتوقف على kartisol نفسه. ويمكن للمستويات المتوسطة من kartisol تحسين الانتباه وتشكيل الذاكرة وأن مستوياته المناسبة في الجسم يمكنه على مساعدة اصدار القرار الصحيح ومكافحة التهديد. وزيادة مستوياته يؤدي إلى نشاط الجهاز المناعي،مما يساعد على ذلك النظام.

٣. عملية إعادة البناء.

إن كل الإنسان قادر على إدارة القلق والتوتر لتحقيق البقاء والموقف الإيجابي بعد تعرضه نتيجة إصابته المرض، أو يسمى هذا بإعادة البناء (rekonstruction).وتعتبر إعادة البناء من إحدى مراحل التكيف للوصول إلى استقرار العاطفية بعد التشخيص بأنه أصيب مرضا خطيرا. أن عملية إعادة البناء تتكون من ستة مراحل :

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المرحلة الأولى، عندما تم التشخيص بأنه أصيب بالسرطان، تلقائيا يحدث أن إدراكه وعواطفه وفسيولوجيته غير معدة للسيطرة على هذه المشاكل، مما يؤدي إلى الارتباك والضياع والخوف من الموت،لوقوع الصراع الداخلي غير المناسب بين الواقع والأمل.

المرحلة الثانية هي العزلة: أن يحدث القلق في نفسه عن مستقبل حياته مما يمكنه إزعاج صورته الذاتية (self–image) وعلاقاته الاجتماعية.

المرحلة الثالثة هي الغضب واليأس إزاء عدم قدرته على مقاومة القدر اعتقادا منه أن ما حدث في نفسه عقاب من الله على أعماله السيئات والعجز على ذلك.

المرحلة الرابعة هي إعادة البناء، وفي هذه المرحلة يشعر أنه وجد في نفسه قادر على العمل، وبدأ يشعر أكثر قوة .

المرحلة الخامسة هي الاكتئاب مؤقتا، وقع هذا مرارا نتيجة الندم على أعماله السيئات في الماضي، على سبيل المثال الندم على سلوكه الماضية غير الصحيحة .

المرحلة السادسة هي اكتشاف قيم الحياة، أنه يدرك ضرورية التغييرات في السلوكية والمهارات حتى يتحقق النمو في الشخص وإيجاد الخيار الجديد من خلال المعنى الجديد. (LeMaistre، ١٩٩٩)

على الرغم من أن ليس كل الإنسان يستخدم جميع مراحل إعادة البناء السابقة، ولكنها تساعده على إدارة إدراكه وعاطفته وسلوكه لدعم جميع أنشطة جسمه لمقاومة الأمراض. وبالتالي فإن إيجاد السعادة في القلب أسهل.

علاج الصوفية

أقول بأن التصوف يكون حلا لعلاج المرضى وخاصة السرطان، وينتج من هذا التيقُن إلى الله الذي امتن إليه آلما، ويعتقد أن وراء هذه حِكَماً لا يعلمها إلا الله. الخطوات التي يسلك بها المريض لعلاج أمراضه وخاصة السرطان، هي:

أولا.هو تقوية الإيمان بالله، يمكن مقارنة هذا الحادث بآثار الحيوانات والسيارات والأشخاص.إذاً يمكن استخدام هذا الأثار لرؤية الإيمان، وهكذا يمكنه رؤية الإيمان ومعرفة آثاره.

ثانيا، التفكير الإيجابي في الأمور الإيجابية لابد أن يبدأ من موقف إيجابي أيضا.أن في الإنسان شيئ دائر يعاون بعضه على بعض، وهو "الموقف" الذي يجر على الرأي (وجهة النظر) أو الصورة أو الذاتية. وهذا الموقف يسيطر على المظهر، وهذا المظهر يوصل إلى الموقف. وبالتالي،فإن حقيقة الرأي والصورة الذاتية هي الرأي عن نفسه بحيث أنه كوّن نفسه أو أفسد نفسه. والخلاصة أن نفسه هو الذي يدير على حياته. لذا، عليه أن يتحدث التحدث الإيجابي وتشغيل فيديو أوالذكريات الإيجابية في العقل، ولا تشغل فيديو أو الذكريات السلبية، وعليك أن تجيد الثقة في النفس. وللوصول إلى هذا الاتجاه، عليك أن تحسن الظن إلى الله سبحانه وتعالى وغيره.

ثالثا،أن ينظم قلبه بالمقامات الصوفية والمحاسبة لان. بما يتأكد الحل الروحي فيكون القلب اطمئنانا٢ بما مثلا بالتوبة (يعنى الرجوع الى الله الى سواء السبيل) والورع (يعنى ترك الشبهات اوترك الفضول ولو كان حلالا) والزهد (لا يملك شيئا ولا يملكه شيئ او غني فى فقره وفقير في غناه) والصبر(اي عدم الشكوى عن الم البلوى) والقناعة (اي الرضا باليسير) والرضا(اي قبل ما اعطي الله مع الحب وارادة ثوابه) والتسليم (هو خضوع الجسد كالكائن المادي القابل والتعرض للقانون الطبيعي) والتوكل (هو القول باللسان والتفكير عن العقل بالاستسلام) والتفويض (هو القول والتفكيروالذوق القلبي عن الاستسلام) والشكرعلى نعم الله (اي الثناء بالجميل على اللسان والجوارح) والمحبة (هي الرغبة فى الله) وغير ذالك.

رابعا :أن يدعو إلى الله خضوعا وخشوعا. والدعاء هو الهمة ان يشفى الله من مرضه مع امتثال أوامر الله من فعل الواجبات والمندوبات .لقوله تعالى:وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ (المؤمنون٦٠). مع عدم وجوب إجابة دعوته لأنه مما استأثره الله لا ما استأثرنا. قال النبي صلى الله عليه وسلم: "ادع الله وانتم موقنون بالاجابة" اي انه مجيب الدعوة، فالله على ظن عبده به. كما قال رسول الله صلى الله عليه وسلم: "يقول الله عز وجل أنا عند ظن عبدي بي"

خامسا. أن يذكر إلى الله خشوعا وخضوعا يعني أن يذكر بالقلب الخاشع والاعضاء الخاضع. أن الذكر إلى الله يوصل العلاقة الحميمة معه.

سابعا. أن يسعى لتنفيذ أسلوب الحياة الصحية يعني الموازنة بين العقل والشعور والحفاظ على الغذاء الطيب وأن يسكن في بيئة صحية وأن يمارس الرياضة وأن يدعو إلى الله على الدوام معتقدا أنه مستجاب الدعوة.

سادسا. أن يسعى إلى العلاج الطبي وغير الطبي.

آثار التصوف الإيجابي تجاه نفس المريض

وقد سبق بيانه أن الذكر وسلوك التصوف أدى إلى الراحة والهدوء والاطمئنان في القلب لقوله تعالى: الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللهِ أَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ (الرعد ٢٨). وكذلك أنه يؤثر على الدماغ الذي يرتبط في العاطفية، وخاصة في hipotalamus، وهو جزء من الدماغ الذي يحصل على neoroendokrin المحافظ على توازن ضغط الدم وضربات القلب ودرجة حرارة الجسم والشعور.   أرسل hepotalamus المائع الناجم عن التوتر إلى الغدة الكظرية (adrenalin neorotransmiter noreprine). يؤثر انفعال النفساني على تشكيل الكورتيزول أو الهرمون الذي يستخدم لإعادة التوازن إلى الجسم أثناء الإجهاد.

وأدى ذلك إلى انخفاض المناعة و تسارع نبض القلب وارتفاع ضغط الدم. وكانت حالته بعيدة عن الاسترخاء حتى يتعرض للإصابة بالمرض. hepotalamus هو الغدة في الدماغ التي توازن(kelenjar endokrin) في الجسم بما في ذلك الغدة النخامية (kelenjar pituitary) والغدة الكظرية (kelenjar adrenalin) التي تنتج هرمون الكورتيزول (kortisol). وأدت حالة الهدوء إلى نشاط hipotalamus وبالتالي أنها تمنع إفراز الهرمون السلبي.

يعمل الجهاز العصبي اللاإرادي أو الأعصاب الحركية في حالة الهدوء، ويسيطر على الأجهزة التي لا يمكن أن يسيطر عليها الدماغ، ولأجل هذا يسمى بالأعصاب اللاإرادية التي تسبب ضغط الدم وضربات القلب وتقليل التوتر العضلي بحيث تكون مريحة، وكذلك تسبب انخفاض السكر في الدم وانخفاض الطاقة. ويسبب تأثير العصب السمبتاوي (syaraf parasimpatis) النفسية بالراحة والهدوء والإطمئنان والقدرة على التركيز.

تنتج حالة الهدوء موجات الدماغ ألفا التي تظهر في ظروف هادئة لأن في الدماغ مائع المسمى بالاندورفين (الكيميائية السعيدة).

الخلاصة

ان الشخص الذي يعاني مرضا، وخاصة مرض السرطان، أصبح قلقا بل اكتئابا. والعلاج منه هو كيف يجعل قلوبهم هادئة وأنها تؤثر تأثيرا كبيرا على الشفاءء أو على الأقل يعجل الشفاء في نفسه. وهذا الحل ما يحتاج إليه مرضى السرطان للحصول على الصحة فينال بها السعادة إن شاء الله لأن الدماغ ينتشر فيه كمياء التي تسمى بكمياء السعادة (indhorphine) .

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SAINS PERUBATAN DAN KESIHATAN DALAM TERAPI *AL-SHIFĀ'* IBN QAYYIM AL-JAWZIYYAH (691-751 H/1292-1350 M)

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Abstrak

Manusia dikurniakan akal fikiran dan memiliki kesedaran yang berpusat pada jiwa dan bersifat langsung. Kesedaran bukan lahir daripada fizik (jasad), malahan berpunca daripada jiwa (*al-nafs*) selaku kewujudan manusia. Oleh hal yang demikian kesedaran manusia perihal adanya rasa sihat, sakit, bahagia, kecewa dan seumpamanya adalah berpunca dari adanya *al-nafs* yang sedia berfungsi dalam jasad manusia. Sehubungan ini maka metode yang dikemukakan dalam perubatan dan rawatan mahupun penjagaan kesihatan oleh Ibn Qayyim begitu menekankan pendekatan membangun potensi dan daya kekuatan dalaman diri manusia. Kaedah ini dapat dijadikan pilihan rawatan terbaik bahkan juga menjimatkan dalam usaha manusia mencari kesembuhan. Sebagai Muslim sangat perlu secara terprogram memperhatikan unsur badan, memelihara dan memenuhi hak-haknya dengan sempurna. Merealisasikan matlamat ini, Ibn Qayyim menggariskan beberapa usul, panduan dan metode berkaitan penjagaan kesihatan, perubatan dan rawatan menerusi pendekatan terapi *al-shifā'*. Secara keseluruhannya ia terangkum di dalam metode umum terapi yang dikenali sebagai *al-usul al-thalāthah*. Pelbagai usaha dan kaedah yang dilakukan bagi mengekalkan atau mengembalikan kesihatan dan kesejahteraan adalah sangat berkaitan dengan penggunaan metode umum terapi tersebut. Namun keberkesanannya perlu kepada keutamaan dan kesesuaian mengikut kadar keperluan dan kemampuan fizik (jasad) dan jiwa (*al-nafs*) setiap individu yang berbeza antara satu sama lain. Pemikiran perubatan tokoh berwibawa ini dalam kepelbagaian hasil penulisannya akan dijadikan landasan perbincangan, seterusnya diteliti dan perhalusi.

Pendahuluan

Para ulama dan ilmuan yang memikul amanah ilmu sangat diperhatikan oleh Islam. Kedudukan mereka diberi pengiktirafan wahyu dengan keistimewaan ketinggian darjat[1] bahkan diperakui antara golongan yang paling khusyuk terhadap Allah SWT berbanding hamba-hambaNya yang lain.[2] Menyedari hakikat ini penulis dengan rasa rendah diri ingin mengkaji dan melakukan penilaian terhadap khazanah ilmu yang diwariskan oleh mereka. Menerusi dapatan hasil kajian yang dilakukan agar dapat memberi sumbangan ilmiah ke arah memperkasakan khazanah ilmu sekaligus menganjakan paradigma ummah kepada budaya

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[1] Surah al-Mujādalah, 58:11.
[2] Surah Fātir, 35:28.

kehidupan yang lebih baik. Dalam kertas kerja ini, penulis berusaha sedaya upaya memperhalusi karya-karya penulisan Ibn Qayyim bagi mendapatkan fakta-fakta berkaitan profesian perubatan, penjagaan kesihatan, metode-metode dan prinsip-prinsip umum terapi menerusi pemikiran perubatan beliau yang sangat bernilai.[3]

Menyoroti sejarah perkembangan ilmu setelah berkuburnya tamadun Greek Yunani bahawa aktiviti intelektual dunia kelihatan sepi tanpa apa-apa kegiatan yang boleh dibanggakan. Suasana ini berlarutan hampir seribu tahun sehinggalah kedatangan Islam pada abad ke-6 Masehi. Wahyu *iqrā'* yang disampaikan kepada Nabi s.a.w. telah memotivasikan umat Islam untuk meneroka ilmu pengetahuan dan mencari mana-mana khazanah ilmu bagi disirami dengan 'siraman air' *bismirabbik*. Warisan perubatan terokaan tamadun Greek Yunani telah diberi nafas baru oleh umat Islam. Khazanah ilmu yang diambil itu telah diadun dengan ramuan 'hikmah' berdasarkan wahyu dan sunnah yang berfungsi sebagai penapis (*filter*). Mana-mana konsep yang bersesuaian dengan keduanya diterima, manakala yang tidak melepasi tapisan (Quran dan Sunnah) tersebut ditinggalkan. Mereka berpegang kepada konsep yang ditegaskan nabi s.a.w.:[4]

الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ حَيْثُمَا وَجَدَهَا فَهُوَ أَحَقُّ بِهَا.

Maksud: "Al-hikmah adalah barangan mukmin yang tercicir, di mana sahaja ia ditemui, maka dia (mukmin) lebih berhak dengannya."

Akhirnya umat Islam bukan sahaja dapat menguasai berbagai bidang keilmuan bahkan juga berjaya mengatasi tahap pencapaian yang tinggi dari yang telah dicapai oleh orang-orang pada zaman sebelum mereka. Perkembangan yang pada mulanya perlahan akhirnya telah sampai kepada zaman kegemilangannya pada abad ke-8 Masehi. Pada ketika itu ramai doktor Islam muncul dengan pengetahuan tinggi dan mengetengahkan kajian bermutu menyebabkan mereka telah dijadikan rujukan bagi menyelesaikan masalah yang berkaitan dengan bidang perubatan.[5]

Pada sisi yang lain himpunan dan pembukuan hadis-hadis yang diusahakan oleh ulama ahli hadis tidak ketinggalan meriwayatkan hadis-hadis mengenai perubatan. Hadis-hadis ini diberi julukan sebagai *al-Tibb al-Nabawiyy*. Perkembangan ini memperlihatkan adanya usaha-usaha untuk mengimbangi kaedah dan pendekatan dalam bidang perubatan tersebut. Di samping terhasilnya karya penulisan yang merujuk kepada perubatan Galen pada masa yang

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[3] Fadzlur Rahman, (1993), *Health and Medicine in the Islamic Tradition*, S. Abdul Majeed & Co., Kuala Lumpur, hlm. 42-43 dan rujuk (1992), *Kesihatan dan Perubatan Dalam Tradisi Islam Perubahan dan Identiti*, (Terj Wan Mohd. Nor Wan Daud dan Shahrul Amar Abdullah), Dewan Bahasa dan Pustaka, Kuala Lumpur, hlm. 66-67. Berkaitan pengubatan penyakit jasmani penulis mendapati Ibn Qayyim sering memaparkan kaedah yang digunakan oleh para doktor untuk tujuan pengukuhan selagi tidak bertentangan dengan dalil-dalil al-Quran dan al-Sunnah. Di samping itu, beliau juga mengemukan hujah-hujah agama yang saintifik merangkumi rawatan aspek rohani mahupun jasmani. Hal ini membuktikan bahawa dalam penulisan perubatan Ibn Qayyim ini terkandung nilai-nilai kerohanian tinggi yang dapat dilihat dalam al-*Tibb al-Nabawi* di samping bayak hasil-hasil penulisannya yang lain. Penulis merumuskan bahawa metode penulisan perubatan Ibn Qayyim sebagai suatu pendekatan gabungan teori perubatan Greek dan hadis-hadis Nabi s.a.w. yang jelas berbeza berbanding penulisan para ilmuan sebelumnya. Ibn Qayyim al-Jawziyyah, (1992), *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, tahkik, takhrij dan taᶜliq oleh Shuᶜaib dan ᶜAbd al-Qadir al-Arnauth, Muassasah al-Risālah, Beirut, jld. 4, h l m. 5 - 1 0.

[4] Ibn Mājah (t.t), *Sunan*, Kitab al-zuhd, bāb al-hikmah tahqiq Muhammad Fuᵓād Abd al-Bāqi, Dār al-Fikr, Beirut, jld. 2, hlm. 1395, hadis no. 4169. Diriwayatkan juga oleh al-Tirmidhi (1983), *Sunan*, Abwāb al-ᶜilmi, bāb fi fadhl al-fiqh ᶜalā al-ᶜibādah, Dār al-Fikr, Beirūt, juzuk 4:152, hadis no 2822.

[5] ᶜAbd al-Razāk Asyraf Kailāni, *al-Ḥaqāᵓiq al-Ṭibbiyyah fi al-Islām*, hlm. 15.

sama lahir juga karya penulisan yang merujuk kepada perubatan nabi dan kemudiannya lebih dikenali dengan *al-Tibb al-Nabawiyy*.

Ibn Qayyim: Biodata Ringkas

Beliau ialah Syams al-Dᵌn Abū ᶜAbd Allāh Muhammad bin Abi Bakr bin Ayyūb bin Saᶜid bin Harith bin Makkiy Zayn al-Din al-Zurᶜi.[6] Gelaran al-Jawziyyah bersempena kemasyhuran bapanya Abu Bakar bin Ayyūb yang berperanan besar dalam usaha memartabatkan Madrasah al-Jawziyyah[7] di Damsyiq. Bertugas sebagai salah seorang pentadbir di madrasah tersebut sehingga diberi gelaran sebagai Qayyim yang bermaksud 'tunggak' yang dinisbahkan kepada madrasah al-Jawziyyah.[8]

Ibn Qayyim dilahirkan dan terdidik dalam suasana keluarga berilmu dan terhormat pada 7 Safar 691H bersamaan 20 Januari 1292M di sebuah perkampungan bernama Zara' bahagian tenggara Damsyik.[9] Kelahirannya setahun selepas berundurnya tentera-tentera *salib* dari bumi Syam pada tahun 690H. Pada usia yang masih kecil, beliau sering mengikuti bapanya menghadiri kelas-kelas pengajian di Madrasah al-Jawziyyah dan di sana beliau memulakan perjalanan menuntut ilmu. Di samping itu, beliau tidak melepaskan peluang menambahkan ilmu dari sekolah-sekolah lain di sekitar kota Damsyik. Hampir keseluruhan hayat beliau dihabiskan di Syam. Namun begitu, beliau telah beberapa kali pergi ke Mekah menunaikan haji dan menghabiskan beberapa ketika mendampingi Masjidil Haram. Begitu juga beliau telah beberapa kali bermusafir ke Kaherah. Ibn Qayyim dibesarkan ketika bidang keilmuan berkembang pesat di Mesir dan Syam dalam suasana yang melahirkan ramai ulama termasyhur dan banyak sumber rujukan dalam pelbagai bidang ilmu pengetahuan. Suasana keilmuan ini jelas mempengaruhi keperibadian dan kesungguhan beliau untuk menimba seberapa banyak ilmu dan menghasilkan karya penulisan.

Beliau juga dibesarkan dalam keluarga yang mementingkan ilmu pengetahuan. Suasana ini dapat dilihat melalui bapanya sebagai guru pertama yang mengajar beliau tentang ilmu-ilmu asas Islam termasuk ilmu fara'id dan bapanya sangat dikenali memiliki kepakaran dalam bidang ini.[10] Beliau juga tidak melepaskan peluang untuk membaca setiap buku kerana minatnya yang mendalam terhadap ilmu. Beliau sangat gemar mengulangkaji, menulis dan mengarang kitab. Di samping itu, kegemarannya yang lain mengumpul kitab.[11] Dari

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[6] Abu al-Fidā' al-Hafiz Ibn Kathir (1994), *al-Bidāyah wa al-Nihāyah,* tahqiq Ahmad ᶜAbd al-Wahāb Fātih, Dār al-Hadith, Kaherah, jld. 13-14, hlm. 252. Menurut Hassan 'Ali al-Nadwi nama sebenar beliau ialah Muhammad, gelarannya ialah Syams al-Dᵌn dan nama samarannya ialah ᶜAbd Allah. Manakala keturunannya adalah al-Zarᶜi. Abu Hassan ᶜAli al-Hasani al-Nadwi (1985), *Rijāl al-Fikr wa al-Daᶜwah fi al-Islām bi hayat Syaikh al-Islām al-Nāfiᶜ Ahmad Ibn Taymiyyah*, Dār al-Qalam, Kuwait, ed., 6, jld. 2, hlm. 316.

[7] Madrasah ini telah diwaqafkan oleh Mahyuddin Yusuf bin Abi al-Furaj ᶜAbd al-Rahmān bin ᶜAli bin Muhammad bin ᶜAli bin ᶜUbaidillah bin al-Jawziy al-Qurashi al-Hanbali. Ia antara madrasah terbesar yang cenderung kepada mazhab Hanbali di Damsyik.

[8] Ibn al-Qayyim al-Jawziyyah, (1992) *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, tahqiq, takhrij dan taᶜliq oleh Shu'aib dan ᶜAbd al-Qadir al-Arnauut, Muassasah al-Risālah, Beirut, jld. 1, hlm. 15. Lihat juga, Ibn Qayyim al-Jawziyyah (t.t.), *al-Wabil al-Sayyib min Kalim al-Tayyib*, tahqiq ᶜAbd al-Qadir al-Arna'uut, Nasyru wa Tauziᶜ Riāsah Idārah al-Buhuth al-ᶜIlmiyyah wa al-Ifta' wa al-Daᶜwah wa al-Irsyād, Saudi Arabia, hlm. 4.

[9] 'Umar Ridā Kahhālah (1957), *Muᶜjam al-Mu'allifin*, al-Maktabah al-ᶜArabiyyah, Damsyiq, jld. 9, hlm. 106. Ibn al-Qayyim al-Jawziyyah, (1992) *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 1, hlm. 15.

[10] Muhammad Muslim al-Ghunaimi (1977), *Hayat al-Imam Ibn Qayyim al-Jawziyyah*, al-Maktabah al-Islamiyyah, Damsyiq, hlm. 102.

[11] Menurut Ibn Hajar, Ibn Qayyim al-Jawziyyah begitu berminat dalam mengumpul kitab sehinggakan selepas kematian beliau, anak beliau menjual sebahagian besar kitab-kitab tersebut dalam jangka masa yang agak lama.

kesungguhan beliau mempelajari pelbagai ilmu pengetahuan, akhirnya Ibn Qayyim terkenal sebagai seorang ahli Fiqh, ahli Usul al-Fiqh, ahli Tafsir, ahli Bahasa Arab, ahli Ilmu Kalam dan Ilmu Hadith.[12] Malahan, mengikut Ibn ᶜImad, Ibn Qayyim juga adalah seorang yang alim berkenaan Ilmu Tasawwuf .[13]

Berbekalkan keilmuan yang dimiliki, Ibn Qayyim telah menjadikan dirinya begitu aktif untuk berkarya, bergiat dalam pendidikan, berdakwah, berfatwa, berjihad dan berhujah dengan golongan yang menyalahi al-Quran dan al-Sunnah. Kemampuannya telah menjadi tarikan dalam kalangan para pemerhati yang menempatkan ilmu sebagai puncak perhatian untuk menjadi murid-murid beliau. Mereka itu adalah antara ulama terbilang yang mempunyai kedudukan dalam dunia keilmuan. Antara murid-murid Ibn Qayyim yang turut mewarisi kehebatan dan keluasan ilmu sebagaimana gurunya ialah anak beliau sendiri Syarafuddin, Abdullah dan Ibrahim. Antara ulama lain yang terkenal ialah: Ibn Kathir al-Dimasyqi, Abdul al-Rahman bin Rajab al-Hanbali, Ibn ᶜAbd al-Hādi al-Maqdisi, Syamsuddin Muhammad bin ᶜAbdil Qādir al-Nablisi, Ibn ᶜAbd al-Rahmān al-Nablisi, Muhammad bin Ahmad al-Dhahabi, ᶜAli bin ᶜAbd al-Subki, Abu al-Tāhir al-Fairuz dan lain-lain.[14]

Menerusi sumbangan yang diabadikan oleh tokoh terbilang ini maka beliau antara ulama dan ilmuan yang banyak mewariskan kitab penulisan mencakupi pelbagai bidang ilmu. Kedudukannya bukan sekadar memiliki keilmuan yang tinggi tetapi juga ditunjangi dengan akhlak yang mulia. Kewibawaan peribadi dan ketegasan prinsip yang mewarnai kehidupannya sehingga sering menerima sanjungan yang tinggi dalam kalangan ulama. Hal yang demikian ini jelas kerana semangat dan keberanian dalam perjuangannya menegakkan yang hak dan membongkar kebatilan sehingga pernah dipenjarakan.

Berpandukan kepada catatan Ibn Hajar al-Asqalāni, di antara 712H dan 726H, Ibn Qayyim pernah berkahwin dan mempunyai 3 orang anak iaitu Ibrahim, ᶜAbd Allah dan Syarf al-Din. Beliau menyara kehidupan diri dan keluarga dengan bekerja sebagai guru dan Imam di Madrasah al-Jawziyyah. Akhirnya beliau meninggal pada malam Khamis 13 Rejab tahun 751H ketika berumur genap enam puluh tahun dan dimakamkan bersebelahan dengan pusara ibunya di perkuburan al-Bāb al-Saghir.[15]

Prinsip Asas Perubatan dan Kesihatan Menurut Ibn Qayyim

Kehidupan manusia tidak selamanya sihat. Ada ketika kesihatannya terganggu. Oleh hal yang demikian, bukanlah suatu perkara yang asing dalam pemikiran apabila dihujahkan bahawa kemunculan bidang perubatan seiringan dengan perkembangan hidup manusia dalam ketamadunan mereka. Kajian-kajian yang dilakukan terhadap bidang perubatan ini mendapati ia telah lama diketahui manusia dan melalui sejarahnya yang panjang. Zaman awal pertumbuhannya, ia begitu ringkas selaras dengan pengetahuan yang dimiliki dan keperluan kehidupan manusia ketika itu. Setelah itu ia mengalami perkembangan tahap demi tahap dalam

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Ahmad bin ᶜAli bin Muhammad Ibn Hajar al-ᶜAsqalāni (t.t.), *al-Durar al-Kāminah fi Aᶜyan al-Mi'ah al-Thāminah*, Maktab al-Hind, jld. 3, hlm. 400.

[12] ᶜUmar Ridā Kahhālah (1957), jld. 9, hlm. 106. Lihat juga, Ibn Qayyim al-Jawziyyah (t.t.), *al-Wābil al-Sayyib min Kalim al-Tayyib*, hlm. 4 dan 5.

[13] Abu al-Falah Abd al-Hayy Ibn ᶜImād (t.t.) , *Syadharat al-Dhahab fi akhbar man Dhahab*, Maktab al-Tijāri, Beirut, jld. 6, hlm. 168.

[14] Bakr bin ᶜAbd Allah Ab- Zayd, hlm. 107-118.

[15] Ahmad bin ᶜAli bin Muhammad Ibn Hajar al-Asqalāni (t.th.), *al-Durar al-Kaminah fi Aᶜyan al-Mi'ah al-Thaminah*, Maktab al-Hind, jld. 3, hlm. 400.

pelbagai ketamadunan sehingga lahirnya perubatan moden. Sama ada sifatnya yang tradisional atau moden, perubatan telah mewarnai kehidupan masyarakat bagi menyelesaikan masalah berkaitan penyembuhan penyakit.

Meneliti realiti kehidupan masyarakat dunia sekarang, dapat disaksikan bahawa berlaku peningkatan peratusan jenayah yang melibatkan diri, keluarga mahupun masyarakat walaupun wujud bidang psikologi moden sebagai jalan penyelesaian yang lebih berpengaruh. Situasi ini menggambarkan bahawa terdapat kelemahan psikologi moden untuk mengatasi permasalahan ini. Hal tesebut sangat berkait rapat dengan metode terapi kejiwaan yang dilakukan secara tidak berkesan kerana tidak merujuk kepada metode al-Quran dan Sunnah Rasulullah s.a.w. sebagai metode yang paling sesuai dengan sistem dan fitrah manusia.[16] Dalam usaha mencari kesembuhan sebagai seorang muslim amat perlu merujuk kepada kaedah perubatan yang perlu bertepatan dengan kehendak syarak bahkan membudayakannya sebagai suatu kaedah penyembuhan terbaik. Ini adalah kerana jaminan fakta-faktanya bersumberkan wahyu yang sangat diyakini kebenarannya dan Allah SWT Maha mengetahui setiap keperluan hamba-hambanya. Merujuk kepada asas sumber rujukan ini Ibn Qayyim menyatakan bahawa pendekatan yang digunakan dalam penulisan kitab perubatannya sebagai fasal-fasal bermanfaat menerusi panduan Nabi s.a.w. dalam perubatan. Keterangan beliau mengenai "*fusul nāfi͏ᶜah*" ini menggambarkan kaedah penyusunan fasal demi fasal yang mengandungi ilmu bermanfaat bersandarkan kepada panduan-panduan perubatan dan penjagaan kesihatan yang diamalkan oleh Nabi s.a.w. sendiri dan yang disifatkan juga kepada yang lain.[17]

Ibn Qayyim memberi nisbah perbandingan antara kaedah perubatan para doktor (*tibb al-Atibba'*) dengan perubatan Nabi. Beliau menjelaskan bahawa perubatan nabi merangkumi prinsip yang menyeluruh (*holistik*)[18] sementara ilmu perubatan saintifik memerihalkan perkara-perkara yang lebih terperinci. Kenyataan ini ditegaskan oleh beliau selepas memerihalkan pelbagai kaedah tradisi perubatan; sebab musabab secara analogi deduktif (*qiyas*), penyaksian (*mushahadah*),[19] pemerhatian (*ta'ammul*),[20] pengamatan (*tadabbur*)[21] dan penemuan ujikaji (*tajribah*)[22] yang dijalankan ke atas binatang dan intuisi yang benar oleh para ilmuan dan doktor.

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[16] Metode yang bersumberkan wahyu bertepatan dengan metode alami dan berjalan selaras dengan teori ilmiah yang benar serta merujuk kepada faktor kecerdasan dan fungsi manusia.

[17] Ibn Qayyim al-Jawziyyah, (1992), *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 5.

[18] Konsep perubatan *holistik* ini tersirat dalam pandangan Ibn Qayyim, menurut beliau bahawa Allah SWT menurunkan penawar bagi setiap penyakit kecuali mati dan mempermudahkan jalan kesembuhan secara syarak dan usaha manusia. Barangsiapa yang menghendaki untuk berubat dengan jalan yang disyariatkan Allah SWT dan mendapatkan bantuan daripada usaha manusia di samping menjalani urusan tersebut melalui pintunya, maka dia akan memperolehi kesembuhan-Nya. Sebaliknya, sesiapa yang mencari penawar dengan cara yang bertentangan dan dilarang oleh syarak walaupun diuji degan keberkesannya menerusi usaha manusia, maka sesungguhnya dia telah melakukan kesilapan yang besar berubat daripada suatu penyakit dengan penyakit yang lebih parah lagi. Lihat Ibn Qayyim, (1995), *Rawdāt al-Muhibbin wa Nuzhat al-Mushtāqin*, Komentar Ahmad Shams al-Din, Dār al-Kutub al-ᶜIlmiyyah, Beirut, hlm. 153.

[19] Penggunaan kaedah penyaksian peristiwa (*mushāhadah*) dapat dirujuk contoh penggunaannya oleh Ibn Qayyim, *Zād al-Maᶜād fi Hady Khair al-ᶜIbād*, (1992), jld. 4, hlm. 68, 97, 101, 116 dan 172.

[20] Perkataan *ta'ammul* (pemerhatian) dalam bahasa Arab merujuk kepada makna perbuatan mengulang-ulang untuk mencapai kepada hakikat dan ketetapan terhadap suatu pandangan (*al-tathabbut*). Lihat Ibn Manzur, (1996), *Lisān al-ᶜArab*, jld. 1, hlm. 212 dan Jubrān Masᶜud, (1986), *al-Rāid*, jld. 1, hlm. 352.

[21] Perkataan *tadabbur* membawa pengertian berfikir (pengamatan) dan melihat kepada suatu natijah atau kesan akhirnya (*al-tafakkur fi al-ᶜawāqib*). Lihat Ibn Manzur, (1996), *Lisān al-ᶜArab*, jld. 1, hlm. 283 dan Jubrān Masᶜud, (1986), *al-Rāid*, jld. 1, hlm. 378.

[22] Perkataan *tajribah* bermakna penemuan atau perolehan menerusi ujikaji yang dilakukan. Lihat Ibn Manzur, (1996), *Lisān al-ᶜArab*, jld. 1, hlm. dan Jubrān Masᶜud, (1986), *al-Rāid*, jld. 1, hlm. . Perkataan ini bayak digunakan oleh

Penjelasan beliau tentang perbandingan yang menjadi keutamaan perubatan Nabi teksnya adalah seperti berikut:[23]

<div dir="rtl">

من الأدوية التي تشفي من الأمراض ما لم يهتد إليها عقول أكابر الأطباء, ولم تصل إليها علومهم وتجاربهم, وأقيستهم من الأدوية القلبية, والروحانية, وقوة القلب, واعتماده على الله, والتوكل عليه, والالتجاء إليه, والانطراح والانكسار بين يديه, والتذلل له, والصدقة, والدعاء, والتوبة, والاستغفار, والإحسان إلى الخلق, وإغاثة الملهوف, والتفريج عن المكروب

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Beliau secara jelas menegaskan bahawa perubatan Nabi termasuk dalam ilmu hikmah[24] yang kemampuannya tidak dapat dijangkau oleh rasional akal oleh kebanyakan para doktor. Dalam ertikata lain, dapat juga difahami bahawa beliau berpegang teguh kepada prinsip bahawa wahyu adalah sumber rujukan ilmu – termasuk bidang ilmu perubatan dan penjagaan kesihatan – sangat diyakini kebenarannya secara mutlak. Oleh yang demikian, segala panduan dan bimbingan Nabi s.a.w. jelas mengandungi hikmah dan manfaat dalam urusan kehidupan manusia sama ada dunia mahupun akhirat.[25]

Umumnya, ilmu perubatan dan penjagaan kesihatan menerusi pendekatan terapi *al-shifā'* Ibn Qayyim secara keseluruhannya amat cenderung untuk memartabatkan prinsip-prinsip perubatan Nabi s.a.w kerana ia lebih bersifat *holistik* dan sarat dengan hikmah. Namun begitu, beliau turut mengiktiraf metode-metode yang digunakan dalam tradisi ilmu perubatan terdahulu. Hal ini dapat dirujuk khususnya dalam kitab perubatan beliau sama ada melalui pendekatan kaedah terapi penjagaan kesihatan, rawatan mahupun pengubatan yang dikemukan. Penjelasannya akan dibincang oleh penulis dalam perbahasan selanjutnya.

Profesion dan Pengamal Perubatan

Umat Islam bukan sahaja mewujudkan satu asas yang kukuh untuk sains perubatan moden, malah telah membina satu tugu yang hebat di atasnya. Aspek pembinaan hospital, cara pengurusannya, tatacara merawat pesakit dan akhlak para pengamal perubatan, hubungan antara pengamal perubatan dan pesakit serta batasannya adalah antara perkara penting yang telah disumbangkan oleh sains perubatan Islam. Hakikat ini telah diterima dan dicontohi oleh dunia sains perubatan moden hari ini dan tiada yang membantah kecuali oleh mereka yang

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Ibn Qayyim al-Jawziyyah, namun tidak ditemui kenyataan yang dapat membuktikan beliau menggunakan peralatan dan makmal sebagaimana proses ujikaji yang dilakukan seperti yang terdapat di masa kini. Perkataan ini penggunaannya oleh Ibn Qayyim al-Jawziyyah dapat dirujuk dalam *Zād al-Maᶜād fī Hady Khair al-ᶜIbād*, (1992), jld 4, hlm. 40, 48, 71, 89, 117, 170, 213, 231 dan 232.

[23]Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fī Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 11.

[24] Ibn Qayyim menjelaskan tentang kedudukan *al-hikmah* itu terbahagi dua: (1) *ᶜIlmiyyah* (teori) iaitu penemuan terhadap rahsia perkara-perkara yang tersirat dan mengetahui hubungan antara suatu sebab dan faktor penyebab sama ada secara kejadian dan perintah atau ketentuan dan syarak. (2) *ᶜAmaliyyah* (praktikal). Beliau turut menjelaskan bahawa tiga rukun *al-Hikmah* iaitu; Ilmu, berhati-hati dan tenang lawannya adalah jahil, kurang berhati-hati dan gopoh. Ibn Qayyim al-Jawziyyah, (2005), *Madārij al-Sālikin bayn Manāzil Iyyāka Naᶜbudu wa Iyyāka Nastaᶜin*, al-Maktabah al-ᶜAsriyyah li al-Tibaᶜah wa al-Nasyr, Beirut, jld. 2, hlm. 379-380. Imam al-shāfiᶜi mentafsirkan perkataan hikmah yang digandingkan dengan al-Quran sebagai sunnah antaranya ketika mentafsirkan ayat dalam surah al-Baqarah, 2: 129 dan surah Āli ᶜImrān, 3:164. Lihat Majdi bin Mansur bin Sayyid al-Shuri, (1995*), Tafsir al-Imām al-Shāfᶜi*, Dār al-Kutub al-ᶜIlmiyyah, Beirut.

[25] Menurut Ibn Qayyim, ilmu yang benar adalah berasaskan kepada hujjah al-Quran dan al-Sunnah dan memberi manfaat bagi yang memilikinya. Ibn Qayyim al-Jawziyyah, *Madārij al-Sālikin bayn Manāzil Iyyāka Naᶜbudu wa Iyyāka Nastaᶜin*, jld. 2, hlm. 372.

tegar kejahilannya.[26] Sehubungan dengan ini, maka keperluan profesion perubatan antara topik berkaitan yang perlu dibincangkan dalam kertaskerja ini.

Perubatan berasal daripada perkataan ubat yang membawa maksud benda yang digunakan untuk menyembuhkan penyakit atau menyihatkan badan. Justeru perubatan memberi erti perihal berubat atau perkara yang berkaitan dengan ubat dan usaha mengubati.[27] Istilah perubatan dalam bahasa Inggeris dikenali dengan perkataan *therapeutics* berasal daripada perkataan Yunani iaitu *therapeuein* bermaksud menyembuh[28] dan diungkapkan dalam bahasa Arab dengan perkataan *al-tibb* antara lainnya membawa makna profesion atau ilmu yang berkaitan bidang perubatan dan rawatan. Ia meliputi aspek jasmani dan kejiwaan (*shifā' al-jism wa al-nafs*) serta penjagaan kesihatan (*hifz al-sihah*), perasaan belas kasihan (*al-rifq*), perasaan hati (*tawiyyah*), adat kebiasaan (*al-ᶜādah*), sihir (*al-sihr*), nafsu syahwat (*al-shahwah*), keinginan (*al-irādah*) dan keadaan (*al-sha'n*).[29] Perkataan *tabib* pula membawa makna seseorang yang memiliki sifat belas kasihan, bijak dan mahir dengan ilmu yang dikuasainya.[30]

Gelaran *tabib* menjadi kiasan bagi orang yang bijak dan mahir dalam membuat keputusan dan menjatuhkan hukuman antara pihak yang berselisihan.[31] Berpandukan kenyataan maksud dan kiasan tersebut dapat menjelaskan tentang kemulian profesion perubatan bahkan pengetahuan mengenainya adalah sebahagian daripada ilmu Allah SWT yang menghubungkan kebesaran dengan ciptaan-Nya. Jelas di sini bahawa amalan perubatan membawa manusia dekat kepada belas kasihan Allah SWT bahkan suatu ibadat dan kebajikan selain daripada sebahagian bidang kerjaya untuk mencari rezeki.

Penulis mendapati penggunaan julukan dan gelaran yang digunakan oleh Ibn Qayyim dalam penulisan kitab perubatannya menggambarkan perihal sifat-sifat para doktor dan pengamal perubatan semasa zaman beliau dan sebelumnya. Nilai amanah dan tanggungjawab yang perlu dilaksanakan oleh para doktor dan pengamal perubatan turut manjadi aspek yang diberikan penekanan ketika memerihalkan sifat-sifat para doktor menerusi sandaran kepada perkataan *al-tibb* yang beliau gunakan dalam pelbagai versi. Umumnya, perkataan *al-tibb* dapat diistilahkan sebagai pengubatan terhadap pesakit meliputi penyakit fizikal dan rohani. Implimentasi metode pengubatannya pula diterapkan menerusi terapi penjagaan kesihatan, rawatan dan ubatan. Perlaksanaan tiga kaedah tersebut dapat diperhatikan menerusi fasal-fasal rawatan penyakit dalam kitab *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād* dan beberapa karya lain yang lebih cenderung dan berkaitan dengan terapi kerohanian.[32]

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[26] Ramli Awang, Zulkiflee Haron dan Mohd Nasir Ripin, (2012), *Sains Tamadun Islam*, Penerbit Universiti Teknologi Malaysia, Skudai, Johor, hlm. 88.

[27] Teuku Iskandar, (2000), *Kamus Dewan*, Edi ke-3, Dewan bahasa dan Pustaka, Kuala Lumpur, hlm. 1506.

[28] *Highroads Dictionary – Pronouncing & Etymological*, (1951), Thomas Nelson and Sons Ltd, London, hlm. . Mohamed Hatta Shaharom, (2000), *Perubatan – Psikologi – Islam*, Edi. Ke-2, Dewan Bahasa dan Pustaka, Kuala Lumpur, hlm. 3.

[29] Ibn Manzur, Muhammad bin Mukarram bin ᶜAli al-Ansāri, (1995), *Lisān al-ᶜArab*, Dār al-Ihyā' al-Turāth al-ᶜArabi wa al-Muassasāt al-Tarikh al-ᶜArabi, Beirut, hlm. dan Jubrān Masᶜud, (1986), *al-Rā'id: Muᶜjam al-Lughawi ᶜAsri*, Ed. Ke-5, Dār al-ᶜIlmi li al-Malāyin, Beirut, hlm. . Lihat juga Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 135-138

[30] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 132-146.

[31] Ibn Manzur, *Lisān al-ᶜArab*, hlm. dan Jubrān Masᶜud, *al-Rā'id: Muᶜjam al-Lughawi ᶜAsri*, hlm. . Lihat juga Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 135-138.

[32] Perbincangan aspek pengubatan rohani ini penulis mendapati ruanglingkup perbahasannya banyak dimuatkan oleh Ibn Qayyim menerusi penulisan beliau dalam kitab *Ighāthat al-Lahfān min Mashāyid al-Syaitān, Madārij al-Sālikin, Miftāh Dār al-Saᶜādah, al-Dā' wa al-Dawā' (al-Jawāb al-Kāfi), Rawdāt al-Muhibbin, Tibb al-Qulub, a l-Fawāid, Badāiᶜ al-Fawāid, Wābil al-Sayyib, al-Ruh* dan *Tariq al-Hijratayn wa Bāb al-Saᶜādatayn*.

Sehubungan profesion perubatan, selayaknya beroperasi mengikuti lunas-lunas rahmat Allah SWT tanpa menimbulkan sebarang permusuhan atau membuat apa-apa hukuman. Begitu juga, tidak memadai hanya sekadar menjadikan keadilan sebagai matlamat tetapi perlu bersifat belas kasihan dalam apa jua situasi dan keadaan. Kriteria ini seperti dijelaskan Ibn Qayyim sebagai suatu keperluan yang seharusnya dimiliki oleh mereka yang menyandang bidang kerjaya perubatan.[33] Status profesion ini juga tidak seharusnya tunduk kepada tekanan sosial yang di sebabkan oleh permusuhan atau perselisihan peribadi, politik mahupun ketenteraan. Hakikat yang perlu difahami bahawa setiap kepimpinan yang bebas dari kejahilan akan dapat mengekalkan keutuhan profesion perubatan dan melindungi kedudukannya dari permusuhan dan perseteruan. Realiti ini tersirat dalam kenyataan Ibn Qayyim dalam huraian beliau mengenai hadis yang mengandungi arahan Nabi s.a.w. sendiri selaku pemimpin agung ketika menziarahi pesakit supaya menghantarnya menemui *tabib* yang memiliki kepakaran.[34]

Menyediakan perkhidmatan perubatan dan keperluan pakar bidang adalah satu tuntutan agama ke atas masyarakat, iaitu fardu kifayah yang mesti disempurnakan bagi pihak masyarakat oleh anggota-anggotanya untuk mempelajari ilmu perubatan. Kenyataan ini diisyaratkan Ibn Qayyim dengan sandaran beberapa hadis[35] dan perumpamaan[36] dalam fasal petunjuk Nabi s.a.w. memilih rawatan daripada doktor yang lebih mahir. Turut menjadi tanggungjawab pemerintah untuk memastikan profesion perubatan dan pengamalnya memiliki kepakaran bagi memenuhi tuntutan keperluan sesebuah tempat atau negara.[37] Dalam Islam, beban tugas ini bukan hanya sebagai tanggungjawab pemerintah negara bahkan perubatan adalah satu keperluan agama bagi sesebuah masyarakat.

Pada dasarnya memelihara keselamatan nyawa seseorang adalah matlamat utama yang perlu dicapai. Menjelaskan hal ini Ibn Qayyim membincangkan tahap kepakaran yang perlu dimiliki oleh para doktor dan pengamal perubatan serta hukum-hukum berkaitan kecuaian yang dilakukan menurut pandangan syarak.[38] Namun, bagi merealisasikan matlamat tersebut

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[33] Kriteria "التلطف" كالتلطف بالصبي, والرفق به, بالمريض seperti yang disenaraikan oleh Ibn Qayyim sebagai asas yang perlu dimiliki oleh mereka yang layak digelar sebagai doktor dan pengamal perubatan yang cerdik lagi sempurna. Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 144.

[34] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 132-134.

[35] Hadis riwayat Imam Malik daripada Zayd bin Aslam bahawa seorang lelaki terluka sehingga bergumpal darah nya semasa hayat Rasulullah s.a.w. dan lelaki tersebut telah memanggil dua orang lelaki dari kalangan Bani Anmār. Kedua-duanya memandang kepada Rasulullah s.a.w. dan beliau berkata kepada mereka. " Siapa di antara kalian berdua yang memiliki kepakaran?" bertaya lelaki tersebut bahawa apakah dalam bidang perubatan ada istilah lebih baik wahai Rasulullah? Maka Baginda s.a.w. menjawab: " Tentu, kerana Allah yang menurunka sakit dan Dia juga yang menurunkan ubat dan penawar." Lihat Imam Malik, al-Muwatta', jld. 3, hlm. 328 dengan syarah al-Zarqāni dan hadis adalah mursal. Ibn Qayyim turut menyandarkan dengan bayak hadis-hadis lain seumpamanya, antaranya diriwayatkan oleh Amru bin Dinār dan Hilāl bin Yasaf. Hadis-hadis tersebut juga dikeluarkan oleh Ahmad, al-Tayālisi, al Tabrāni, al-Baihāqi dan Ibn Khuzaimah dalam kitab al-Tawakkul. Lihat Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 132-133.

[36] Tegas Ibn Qayyim bahawa begitu juga keperluan terhadap ahli fatwa dan petunjuk arah qiblat yang memiliki kepakaran dalam bidang masing-masing . Tambah lagi menurut beliau tentang keperluan ini adalah selari dengan kehendak syariat, fitrah dan rasional.

[37] Ibn Qayyim menjelaskan kepimpinan Nabi s.a.w. yang perlu diteladani ketika memerintahkan supaya pesakit yang diziarahi oleh beliau diutus kepada tabib yang memiliki kepakaran. Kiasannya seumpama keperluan terhadap mufti dan penunjuk arah yang mahir dan pakar. Kenyataan tersebut juga dapat dirujuk kepada kriteria yang disenaraikan oleh Ibn Qayyim sebagai asas yang perlu dimiliki oleh mereka yang layak digelar sebagai doktor dan pengamal perubatan yang cerdik lagi sempurna. Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 132-133 dan 143.

[38] Pengklasifikasian kepakaran para doktor dan pengamal perubatan yang dihubungkan dengan kadar kecederaan atau kematian pesakit disebabkan kelalaian atau kecuaian menurut pandangan Ibn Qayyim dibahagikan kepada lima kategori. Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 139-141.

perlu disertakan dengan rasa tanggungjawab untuk menjaga kehormatan, kemuliaan dan perasaan pesakit. Bahkan tidak dibenarkan sama sekali perlakuan yang mencabuli sentimen dan anggota tubuhnya. Seorang pesakit berhak menerima layanan yang sebaiknya, mendapat penjagaan rapi di samping sentiasa berasa selamat ketika bersama para doktor dan pengamal perubatan. Keistimewaan dengan diberikan kelonggaran dan pengecualian terhadap sesetengah hukum umum perlu disertai rasa dan sikap penuh tanggungjawab di samping menjalankan tugasnya dengan teliti dan cemerlang di bawah pemerhatian Allah SWT. Kecemerlangan itu memerlukan hakikat kesedaran seorang hamba yang menyembah Allah SWT seolah-olah dia melihat-Nya. Walau tidak dapat melihat-Nya tetapi Allah SWT sentiasa melihat hamba-Nya.[39] Sehubungan dengan profesion perubatan ini Ibn Qayyim membahaskan dalam beberapa fasal dan ceraiannya yang khusus mengenai kepentingan, kedudukan, kepakaran, keistimewaan dan tanggungjawab yang perlu dimiliki bagi mereka yang berkecimpung dalam profesion ini.[40]

Pandangan Ibn Qayyim Terhadap Ayat-Ayat *al-Shifā'* dalam al-Quran

Dalam al-Quran terdapat ayat-ayat yang menyebut tentang penyembuhan *(Ayat al-Syifā')*. Ia antara lain membentangkan pelbagai pengajaran penting berkaitan dengan penyembuhan penyakit, pemeliharaan kesihatan dan kesejahteraan diri. Namun, ayat-ayat yang dibincangkan di sini ialah enam ayat yang terkandung di dalamnya perkataan *Syifā'* bermaksud penyembuhan yang terdapat dalam surah-surah berikut:

1. Surah al-Isrā' (17: 82). Allah SWT berfirman:

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا

Terjemahan: "Dan Kami turunkan dengan beransur-ansur dari al-Quran ayat-ayat suci yang menjadi ubat penawar dan rahmat bagi orang-orang yang beriman kepadanya; dan (sebaliknya) al-Quran tidak menambahkan orang-orang yang zalim (disebabkan keingkaran mereka) melainkan kerugian jua."

2. Dalam Surah Fussilat (41: 44) Allah SWT berfirman:

وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥ ۖ ءَا۬عْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُوْلَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ﴿٤٤﴾

Terjemahan: "Dan kalaulah al-Quran itu Kami jadikan (bacaan) dalam bahasa asing, tentulah mereka akan berkata: "Mengapa tidak dijelaskan ayat-ayat-Nya (dalam bahasa yang kami fahami)? Patutkah Kitab itu berbahasa asing sedang Rasul yang membawanya berbangsa Arab?" Katakanlah (Wahai Muhammad): "Al-Quran itu, menjadi (cahaya) petunjuk serta penawar bagi orang-orang yang beriman; dan sebaliknya orang-orang yang tidak beriman, (al-Quran itu) menjadi sebagai satu

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[39] Kandungan maksud hadis diriwayatkan oleh Muslim, Sahih, dalam kitāb al-Imān, no. 8.

[40] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 132-135 (fasal 37 iaitu; petunjuk Nabi s.a.w. memilih rawatan daripada doktor yang lebih mahir) dan hlm. 136-148 (fasal 38 iaitu; petunjuk Nabi s.a.w. tentang akibat orang yang merawat sedangkan dia tidak mahir tentang perubatan).

penyakit yang menyumbat telinga mereka (bukan penawar); dan ia juga merupakan gelap-gelita yang menimpa (pandangan) mereka (bukan cahaya yang menerangi). mereka itu - (dengan perbuatan melarikan diri dari ajaran al-Quran, tidak ubahnya seperti) orang-orang yang diseru dari tempat yang jauh (Masakan mereka dapat mendengar dengan betul atau melihat dengan nyata)."

3. Surah al-Taubah (9: 14) Allah SWT berfirman:

قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ﴿١٤﴾

Terjemahan: "Perangilah mereka, nescaya Allah akan menyeksa mereka dengan (perantaraan) tangan kamu, dan Allah akan menghinakan mereka serta menolong kamu menewaskan mereka, dan ia akan memuaskan hati orang-orang yang beriman."

4. SurahYūnus (10: 57) Allah SWT berfirman:

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

Terjemahan: "Wahai umat manusia! Sesungguhnya telah datang kepada kamu al-Quran yang menjadi nasihat pengajaran dari Tuhan kamu, dan yang menjadi penawar bagi penyakit-penyakit batin yang ada di dalam dada kamu, dan juga menjadi hidayah petunjuk untuk keselamatan, serta membawa rahmat bagi orang-orang yang beriman."

5. Surah al-Nahl (16: 69) Allah SWT berfirman:

ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِنۢ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُ فِيهِ شِفَآءٌ

لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

Terjemahan: "Kemudian makanlah dari segala jenis bunga-bungaan dan buah-buahan (yang engkau sukai), serta turutlah jalan-jalan peraturan Tuhanmu yang diilhamkan dan dimudahkannya kepadamu". (dengan itu) akan keluarlah dari dalam badannya minuman (madu) yang berlainan warnanya, yang mengandungi penawar bagi manusia (dari berbagai-bagai penyakit). Sesungguhnya pada yang demikian itu, ada tanda (yang membuktikan kemurahan Allah) bagi orang-orang yang mahu berfikir."

6. Surah al-Syuᶜarā' (26: 80) Allah SWT berfirman:

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾

Terjemahan:"Dan apabila aku sakit, maka Dialah yang menyembuhkan penyakitku."

Perkataan" نُنَزِّلُ " dalam Surah al-Isrā' (17:82) bererti "Kami turunkan". Menurut jumhur ahli qiraah ia dibaca dengan diawali *nun* berbaris hadapan dan *zai* bertasydid. Menurut Ab- ᶜAmr ia dibaca tanpa tasydid (نُنْزِلُ). Bacaan dengan diawali huruf *yā'* dan *zai* tanpa tasydid (يُنْزِلُ) merujuk kepada bacaan Mujahid, al-Marwazi dan Hafs.[41] Manakala huruf *min* (مِنْ) dalam ayat ini, menurut pendapat yang rajih, menjelaskan maksud jenis dan spesifikasi yang dimiliki al-Quran dan bukan bermaksud "sebahagian" yang boleh ditafsirkan sebagai terdapat ayat-ayat al-Quran

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[41] Muhammad bin Ahmad al-Qurtubi, (1945), *al-Jāmi' li Ahkām al-Qur'ān*, Dār al-Kutub al-Misriyyah, jld. 10, hlm. 315. Muhammad bin 'Ali al-Syawkāni, *Fath al-Qadir*, jld. 3, hlm. 253.

yang tidak termasuk *syifā'* (penawar). Ibn Qayyim menyatakan perkataan 'min' dalam ayat di atas lebih bermakna jenis dan spesifikasi yang dimiliki al-Quran dan bukan bermaksud "sebahagian". Hal ini bersesuaian dengan ayat yang terdapat dalam firman Allah s.w.t.: [42]

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِى ٱلۡأَرۡضِ

> Terjemahan: "Dan Allah telah berjanji kepada orang-orang yang beriman di antara kamu dan mengerjakan amal-amal yang soleh bahwa Dia sungguh-sungguh akan menjadikan. Mereka berkuasa di bumi..."

Kata min dalam lafadz مِنكُمۡ tidaklah bermakna sebahagian, sebab mereka seluruhnya adalah orang-orang yang beriman dan beramal soleh.[43] Manakala perkataan شِفَاءٌ pula bermaksud "penyembuh". Penyembuhan yang dimaksud di sini meliputi kesembuhan atas segala penyakit, baik rohani mahupun jasmani, sebagaimana yang dijelaskan dalam tafsir. Terdapat banyak ayat-ayat yang menjelaskan tentang hal ini.[44] Sehubungan dengan ruanglingkup penyembuhan melalui al-Quran ini al-ᶜAllamah ᶜAbd al-Rahmān al-Saᶜdi berpandangan:

> "Penyembuhan yang terkandung dalam al-Quran bersifat umum meliputi penyembuhan hati dari pelbagai syubhat, kejahilan, berbagai pemikiran yang merosakkan, penyimpangan yang jahat dan pelbagai tendensi yang batil. Sebab ia (al-Quran) mengandungi ilmu yakin yang dengannya akan musnah setiap syubhat dan kejahilan. Ia merupakan pemberi nasihat serta peringatan, yang dengannya akan musnah setiap syahwat yang menyalahi perintah Allah s.w.t.. Di samping itu, al-Quran juga menyembuhkan jasmani dari pelbagai penyakit. Adapun rahmat, maka sesungguhnya di dalamnya terkandung sebab-sebab dan sarana untuk meraihnya. Apabila seseorang melakukan sebab-sebab itu, maka dia akan menang dengan meraih rahmat dan kebahagiaan yang abadi serta ganjaran kebaikan sama ada cepat ataupun lambat."[45]

Al-Quran diturunkan Allah s.w.t. untuk memberi petunjuk kepada setiap manusia, menyembuhkan pelbagai penyakit hati manusia khususnya bagi mereka yang diberi hidayah oleh Allah dan dirahmati-Nya. Kenyataan ini adalah suatu pegangan yang perlu diyakini oleh setiap muslim. Namun apakah penyembuhan melalui ayat-ayat al-Quran meliputi penyakit fizikal? Dalam hal ini, para ulama menukilkan dua pendapat: Ada yang mengkhususkan penyakit hati; Ada pula yang menyebutkan penyakit jasmani dengan cara meruqyah, bertaʻawuz, dan seumpamanya.[46]. Sehubungan dengan ini Ibn Qayyim menjelaskan pendiriannya bahawa:

> "Al-Quran adalah penyembuh yang sempurna dari seluruh penyakit hati dan jasmani, demikian pula penyakit dunia dan akhirat. Dan tidaklah setiap orang diberi keahlian

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[42] Ibn al-Qayyim al-Jawziyyah , *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 177. Lihat surah al-Nur: 55

[43] Muhammad bin Ahmad al-Qurtubi, (1945), *al-Jāmiʻ li Ahkām al-Qurʼān*, jld. 10, hlm. 316, Muhammad bin ᶜAli al-Syawkāni, *Fath al-Qadir*, jld. 3, hlm. 253 dan Ibn al-Qayyim al-Jawziyyah , *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 177.

[44] Abū al-Fidā' Ismāᶜil bin ᶜUmar bin Kathir (t.th.), *Tafsir al-Qurʼān al-ᶜAzim*, Dār Ihyāʼ al-Kutub al-ᶜArabiyyah, Kaherah, , jld 3, hlm. 60.

[45] ᶜAbd al-Rahmān bin Nāsir bin al-Saᶜdi, (2000), *Taisir Karim al-Rahmān fi Tafsir kalām al-Mannān*, al-Muassasah al-Risālah, Beirut, edi. 1, hlm. 465

[46] Ikhtilaf ini disebut oleh al-Qurtubi, *Tafsir al-Qurtubi*, 10:315

dan taufiq untuk menjadikannya sebagai ubat. Jika seorang yang sakit konsisten berubat dengannya dan meletakkan pada sakitnya dengan penuh kejujuran dan keimanan, penerimaan yang sempurna, keyakinan yang kukuh, dan menyempurnakan syaratnya, nescaya penyakit apapun tidak akan mampu menghadapinya selama-lamanya. Bagaimana mungkin penyakit tersebut mampu menghadapi firman Zat yang memiliki langit dan bumi. Jika diturunkan kepada gunung, maka ia akan menghancurkannya. Atau diturunkan kepada bumi, maka ia akan membelahnya. Maka tidak satu pun jenis penyakit, baik penyakit hati maupun jasmani, melainkan dalam al-Quran ada cara yang membimbing kepada ubat dan sebab (kesembuhan) nya."[47]

Enam ayat di atas disifatkan sebagai ayat *al-shifā'* oleh ᶜAbd al-Razzāq Ashrāf Kaylani[48] dan ulama yang berkecimpung dalam bidang perubatan yang melibatkan *ruqyah*.[49] Namun, Ibn Qayyim mempunyai pandangan yang sedikit berbeza dalam masalah ini. Beliau menegaskan bahawa tidak sekadar hanya enam ayat di atas sahaja sebagai *al-shifā'*, malahan ayat al-Quran seluruhnya adalah *shifā'*.[50] Merujuk kepada surah al-Isrā', 17: 82, Nurdeng Deuraseh turut menjelaskan bahawa al-Quran bukan sahaja sebagai sumber perundangan malah merupakan sumber kesembuhan daripada penyakit. Hal ini berdasarkan istilah *shifā'* turut dipakai sebagai salah satu daripada nama-nama al-Quran yang merujuk kepada kitab yang membicarakan tentang kesembuhan dan penjagaan kesihatan.[51] Kepelbagain maksud *al-shifā'* tersebut adalah berkaitan dengan dua konsep penting yang ada pada manusia iaitu kerohanian (*hawā*, *nafs*, *qalb* dan *ᶜaql*) dan fizikal (organ dan anggota tubuh atau jasad). Jelasnya ia menyentuh secara langsung dengan aspek-aspek seperti penyembuhan, rawatan dan pengubatan penyakit,

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[47] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khayr al-ᶜIbād*, jld. 4, hlm. 352. Kenyataan ini disokong oleh al-Syawkān³ yang berkata: *"Dan tidak ada penghalang untuk membawa ayat ini kepada dua makna tersebut."* Al-Syawkān³, *Fath al-Qadir*, jld. 3, hlm. 253.

[48] Beliau menegaskan hal ini ketika menjelaskan anjuran bercelak dengan madu selama empat puluh hari bagi mencerahkan mata. Teksnya: "ويستحب أن تقرأ آيات الشفاء عند استعمال العسل للاستشفاء............". Setelah itu beliau menyebut enam ayat *al-shifā'* yang tersebut di atas. Lihat, ᶜAbd al-Razzāq Ashrāf Kaylānī (1992), *al-Haqā'iq al-Tibbiyyah fi al-Islām*, Maktabah al-Risālah al-Hadithah, ᶜAmmān, hlm. 329. Pada halaman 325 beliau menyebut:

آيات الشفاء: وردت كلمة الشفاء ومشتقاتها فى ست آيات من القرآن الكريم........

[49] Antaranya, Saᶜid al-Lahhām yang menyebut sumbernya dari *al-Mawāhib al-Laduniyyah* dari Syeikh Abi al-Qāsim al-Qushairi yang anaknya ditimpa musibah penyakit. Beliau bermimpi bertemu dengan Rasulullah s.a.w. dan mengadu perihal anaknya yang sakit tenat. Nabi bertanya kepadanya dengan pertanyaan berikut: أين أنت من آيات الشفاء؟. Setelah itu beliau berfikir dan menemui enam ayat al-shifa' dalam al-Quran dan menulisnya, kemudian direndam dalam air lalu memberi anaknya minum dan setelah itu anaknya sembuh dari penyakit yang dideritainya. Lihat, Saᶜid al-Lahhām (1991), *al-Tadāwi bi al-Qur'ān al-Karim*, Dār al-Fikr al-Lubnāni, Beirut, hlm. 23.Lihat juga dalam tulisan Mahir Hasan Mahmud (2007), *Mukjizat Kedoktoran Nabi*, terjemahan Hamzah Hasan Lc, Qultummedia, Jakarta, hlm. 159-160.

[50] Ibn Qayyim al-Jawziyyah, *al-Dā' wa al-Dawā'*, hlm. 10. Teksnya: فأن القرآن كله شفاء. Dalam kesempatan yang lain beliau menulis bahawa al-Quran juga berfungsi sebagai 'ubat' (*al-dawā'*). Hal ini menurut beliau didasarkan kepada hadis riwayat Ibn Mājah (hadis no. 3501) yang menyebut: " خير الدواء القرآن ". Lihat dalam tulisannya *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld.4, hlm. 176 "*Fasl fi hadyihi s.a.w. fi ruqyah al-ladigh bi al-fātihah.*" Dalam bukunya *Ighāthah al-Lahfān min masāyid al-shaitān*, (1961), 2 juzuk, tahqiq Muhammad Sayyid Kaylāni, Mustaffā al-Babi al-Halabi wa Shurakah, jld. 1, hlm. 22, beliau mensifatkan ayat-ayat al-Quran keseluruhannya adalah *shifā'* dan rahmat kepada mereka yang beriman. Ujarnya dalam menjelaskan hal ini:" فالقرآن جميعه شفاء ورحمة للمؤكنين "

[51] Kebanyakkan karya mistik yang dihasilkan oleh penulis mengklasifikasikan ayat-ayat yang berkaitan *shifā'* sebagai *āyāt al-shifā'* (ayat-ayat kesembuhan), *āyāt husul al-sihhah* (ayat-ayat mencapai kesihatan), *āyāt al-hifz* (ayat-ayat pendinding), *āyāt al-istikfā'* (ayat-ayat penebus dosa), *āyāt dafᶜ al-shadāid* (ayat-ayat penolak bencana), dan *āyāt al-darar wa al-saqm* (ayat-ayat penolak mudharat dan penyakit). Lihat Nurdeng Deuraseh, (2009), *Preservation of Health in Islamic Law*, International Islamic University Malaysia, IIUM Press, hlm. 15.

pemeliharaan kesihatan juga kesejahteraan diri. Perbahasan mengenai aspek-aspek tersebut keseluruhannya berada dalam ruanglingkup kajian metod terapi (*al-shifā*) Ibn Qayyim yang menyentuh aspek fizikal dan kerohanian.

Terapi *al-Shifā'* Ibn Qayyim

Kajian mengenai pemikiran Ibn Qayyim telah banyak dilakukan khususnya berkaitan dengan aspek akidah, syariah, tafsir, hadis dan tasawuf. Kajian berkaitan aspek perubatan yang dilakukan hanya lebih kepada usaha terjemahan daripada kitab perubatan beliau yang wujud dalam pelbagai pendekatan terjemahan dan pemahaman yang berbeza oleh para penterjemah. Namun kajian berkaitan terapi dalam pemikiran perubatan beliau meliputi kaedah rawatan dan ubatan rohani (*ilāj wa tibb al-qulub*) dan fizikal (*ilāj wa tibb al-abdān*) belum dikaji secara mendalam. Oleh yang demikian, usaha memahami metode tersebut perlu kepada kajian ilmiah dengan memahami pengistilahan dan tema yang digunakan dalam berbagai latarbelakang bidang keilmuan dan pemikiran menerusi penulisan-penulisan beliau.

Istilah-Istilah berkaitan Metode Terapi al-shifā'

Terapi menurut bahasa sebagai kata nama kepada cara merawat atau mengubati penyakit; pengubatan; rawatan. Istilah *radio terapi* merujuk kepada cara mengubati penyakit dengan menggunakan x-ray; *occupational terapi* pula bermakna rawatan cara asuhan.[52] Metod terapi dilakukan secara proses pemulihan tanpa menggunakan ubat-ubatan yang mengandungi dadah atau pembedahan.[53] Dalam kajian ini metod terapi Ibn Qayyim adalah dikhususkan kepada kaedah yang berdasarkan kepada pemikiran perubatannya mencakupi aspek penjagaan kesihatan, rawatan dan ubatan sesuatu penyakit sama ada rohani maupun jasmani. Istilah-istilah dan tema-tema penting yang diguna pakai oleh beliau bagi menjelaskan maksud kaedah[54] terapi tersebut perlu dibincangkan terlebih dahulu dan perbahasannya seperti berikut:

(1) Terapi (*al-ᶜilāj*) dalam pemikiran perubatan Ibn Qayyim

Perkataan *al-ᶜilāj* digunakan oleh Ibn Qayyim dalam perbahasan berkaitan rawatan penyakit-penyakit yang di sandarkan kepada petunjuk-petunjuk Nabi s.a.w. juga cenderung kepada maksud terapi. Beliau membahaskan fasal demi fasal rawatan penyakit di bawah pembahagian jenis ubatan dan kaedah rawatan, tegasnya: "Terapi rawatan Nabi s.a.w. terhadap penyakit diklasifikasikan kepada tiga jenis iaitu; rawatan dan ubatan tabii (*al-ᶜilāj bi al-adwiyah al-tabiᶜiyyah*), rawatan dengan ubatan bersumberkan wahyu (*al-ᶜilāj bi al-adwiyah al-ilāhiyyah*) dan kombinasi kedua-duanya iaitu rawatan dengan ubatan tabii dan wahyu (*al-ᶜilāj bi al-adwiyah al-tabiᶜiyyah wa al-ilāhiyyah*).[55]

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[52] *Kamus Dwi Bahasa* (1998), Dewan Bahasa dan Pustaka, Kuala Lumpur, 1998, hlm. 1429.

[53] *Kamus Dewan*, (2000), Edisi ke-3, Dewan Bahasa dan Pustaka, Kuala Lumpur, hlm. 1306-1307.

[54] Istilah maksud terapi ini sangat berkaitan dengan pemakaian makna istilah yang digunakan oleh Ibn Qayyim dalam pengertian yang berbeza. Keseluruhan makna daripada istilah yang digunakan adalah milik mutlak pengarang kitab yang lebih mengetahui makna sebenarnya. Interpretasi maksud terapi yang dikemuka oleh penulis pula merujuk kepada kefahaman pengkaji terhadap tujuan dan makna penggunaan istilah-istilah yang ingin disampaikan. Oleh yang demikian maksud daripada interpretasi kaedah terapi yang pengkaji kemukakan tidak bersifat mutlak bahkan dapat dibentuk dan dikembangkan berdasarkan kemampuan pengkaji menilai menerusi pembacaan karya-karya penulisan Ibn Qayyim. Lihat Mana Sikana, (2005), *Teori sastera Kontemporari*, Pustaka Karya, Selangor, hlm.325-327.

[55]. Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, ﻡﻠﺣ ٢٤.

Secara ringkas Ibn Qayyim menegaskan tentang tujuan rawatan aspek fizikal perlu disandarkan kepada pedoman-pedoman Nabi s.a.w. dengan alasan bahawa:

(i) Tujuan utama perutusan rasul sebagai petunjuk dan menyeru kepada agama Allah SWT dan syurgaNya serta mengenaliNya. Perutusan beliau s.a.w. juga untuk menjelaskan kepada ummah mengenai perkara-perkara yang diredhai dan diperintahkan mentaatiNya, menjauhi kemurkaan dan larangan Allah SWT. Menyampaikan berita kenabian, kerasulan dan kisah bersama ummah mereka, mengkhabarkan tentang penciptaan alam dan hari kebangkitan juga tentang bagaimana sebab-sebab jiwa sengsara dan bahagia.

(ii) Rawatan aspek fizikal juga dilakukan bertujuan untuk menyempurnakan syariat.

(iii) Maksud yang paling unggul adalah terapi rawatan terhadap hati dan rohani, menjaga kesihatannya, menolak penyakitnya, di samping itu mencegah sesuatu yang merosakkannya.[56] Jelas di sini bahawa penggunaan istilah *al-ᶜilāj* termasuk dalam maksud terapi sama ada melalui pendekatan kaedah rawatan rohani atau jasmani. Rawatan penyakit yang bersesuaian dilakukan setelah sesuatu penyakit dapat dikenal pasti simptom dan kaedah rawatannya. Rawatan juga termasuk tindakan pencegahan penyakit (*dafᶜ al-marad*) daripada terus merebak, berterusan atau bertambah parah ketika penyakit mengenai seseorang.

(2) Ubatan (*al-Adwiyah*) dalam Pemikiran Perubatan Ibn Qayyim

Perkataan *al-Adwiyah* kata jamak kepada *dawa'* sering digunakan oleh Ibn Qayyim antaranya seperti dinukilkan dalam teks berikut:

من الأدوية القلبية, والروحانية, وقوة القلب, واعتماده على الله, والتوكل عليه, والالتجاء إليه,

والانطراح والانكسار بين يديه, والتذلل له, والصدقة, والدعاء, والتوبة, والاستغفار, والإحسان

إلى الخلق, وإغاثة الملهوف, والتفريج عن المكروب

Al-adwiyah seperti yang tercatat dalam teks dapat diterjemahkan sebagai terapi apabila Ibn Qayyim menghubungkannya dengan suatu kaedah atau cara perubatan antaranya kerohanian, kecekalan hati, keimanan kepada Allah SWT dan sebagainya.[57] Beliau turut menyandar perkataan *al-Adwiyah* dengan penggunaan jenis ubatan iaitu; *al-adwiyah al-mufradah* bermaksud penggunaan ubatan tunggal atau bukan sebatian dan ramuan. Sebaliknya penggunaan ubatan sebatian atau ramuan pula dikenali sebagai *al-adwiyah al-murakkabah* atau *aqrabādhin*.[58] Rawatan dan ubatan termasuk kaedah yang digunakan dalam proses terapi penyakit rohani mahupun jasmanai.

Gambaran *al-adwiyah* diterjemahkan sebagai terapi juga dapat diperhatikan apabila Ibn Qayyim turut menggunakan perkataan tersebut ketika menghubungkannya dengan penggunaan kaedah diet (*al-adwiyah min jinsi al-aghdhiyah*) sebagai sebahagian daripada kaedah terapi. Hal ini dapat diperjelaskan lagi ketika beliau menegaskan beberapa prinsip penggunaan ubatan yang turut disepakati oleh para doktor: "Selagi mana memadai dengan penggunaan

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[56] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm 24.

[57] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 11.

[58] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 10. *Aqrabādhin* adalah formulasi perubatan yang mengandungi ubat-ubatan (*drugs*) dan bahan-bahan pengubatan (*medications*). Sebahagian ramuan mungkin mengandungi tiryāq, makjun, sebatian minyak dan bahan-bahan pengubatan untuk penyakit-penyakit dalaman dan luaran. Rujuk The Encyclopaedia of Islam, (1991), new edition, E.J. Brill, Leiden dan Levey, M, (1973), Early Arabic Pharmacology, An Introduction Based on Ancient and Medieval Sources, E.J. Brill, Leiden

kaedah diet maka tidak perlu bertukar kepada penggunaan ubatan (*al-dawā'*). Selama mana boleh menggunakan ubatan bukan sebatian (*al-dawā'u al-basit*) maka tidak perlu menggunakan ubatan sebatian (*al-dawā'u al-murakkab*). Setiap penyakit yang dapat diatasi melalui kaedah diet dan langkah pencegahan (*al-himyah*) tidak perlu mengubatinya menggunakan kaedah ubatan".[59]

Oleh itu, perkataan *al-adwiyah* terkandung dalam maksud terapi apabila disandarkan kepada penggunaan kaedah diet makanan yang seimbang dan bergizi, ubatan dan pencegahan. Selanjutnya beliau menegaskan bahawa kecenderungan ubat-ubatan yang digunakan oleh Nabi s.a.w. dan para sahabatnya ialah ubatan asli, murni atau bukan sebatian (*al-adwiyah al-mufradah*) yang penggunaanya menjadi lumrah bagi sesetengah lapisan masyarakat dunia khususnya Arab, Turki, India dan kaum Badwi. Pendekatan ini juga dimaklumi dan penggunaannya menjadi kebiasaan yang diterima pakai oleh para doktor pakar (*arbāb al-tajārib min al-atibbā'*) yang memiliki kemahiran dalam bidang perubatan.[60]

(3) Kesembuhan (*al-Shifā'*) dalam pemikiran perubatan Ibn Qayyim

Perkataan *al-Shifā'* bererti kesembuhan menjadi matlamat utama yang diharapkan dalam setiap usaha berubat yang dilakukan. Dalam kenyataan Ibn Qayyim, beliau sering menghubungkan matlamat ini dengan kaedah-kaedah kerohanian yang dianggap paling selamat. Tegas beliau[61] " بل ههنا من الأدوية التي تشفي من الأمراض " ketika menyatakan perbandingan antara kaedah pengubatan dan ilmu menerusi sumber wahyu dengan keilmuan para doktor. Bahkan jelas beliau lagi, kaedah kerohanian ini dilakukan dengan jayanya oleh pelbagai bangsa yang berbeza aliran dan agama dalam merawat pesakit. Oleh itu, perkataan *al-adwiyah* yang tersebut di atas bermaksud sebahagian daripada media pengubatan iaitu terapi rawatan kerohanian yang diisyaratkan dan diyakini beliau antara kaedah paling berkesan untuk memperolehi matlamat daripada usaha terapi tersebut iaitu kesembuhan (*al-shifā'*)

Perkataan *al-shifā'* selain maksud kesembuhan dapat juga diterjemahkan sebagai penawar atau ubat, ruqyah atau jampi, kaedah rawatan, dihubungkan dengan solat yang membawa makna kaedah solat yang dapat menyembuhkan dan yang terakhir dihubungkan juga dengan sifat kebodohan (*al-ᶜiyyi*). Oleh yang demikian, istilah *al-shifā'* melalui pengertian yang tersebut, keseluruhannya terkandung dalam elemen-elemen terapi penyembuhan. Perincian perbahasannya telah dijelaskan dalam bab ketiga.

Tema-Tema dalam Terapi Kaedah Rawatan dan Ubatan Ibn Qayyim

Metode penulisan hadis antara pendekatan yang digunakan oleh Ibn Qayyim ketika membincangkan tentang rawatan penyakit sama ada berkaitan aspekn rohani mahupun jasmani.[62] Beliau turut menggunakan pendekatan fiqh dalam menghuraikan beberapa isu perubatan, penggunaan *qawāᶜid al-fiqhiyyah*, pendekatan tasawuf, namun kecenderungan ketika menggunakan pendekatan ini lebih cenderung kepada tasawuf sunni dengan meletakkan keutamaan kepada rujukan dalil dan hujah daripada al-Quran dan hadis dituruti dengan

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[59] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 10.
[60] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 11.
[61] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 11.
[62] Pengkaji mendapati Ibn Qayyim memuatkan perbincangan aspek penyakit jasmani menerusi kaedah pengubatan dan rawatan serta penyembuhannya secara sistematik dengan pendekatan fasal demi fasal dalam kitab *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād* atau *Tibb al-Nabawiy*.

rujukan lain. Huraian tentang istilah-istilah berkaitan perubatan dan menjelaskannya secara linguistik juga digunakan oleh Ibn Qayyim. Beliau sangat prihatin dalam menghuraikan istilah-istilah yang keliru dan kurang jelas sekaligus dapat membuktikan penguasaannya dalam pelbagai bahasa.[63]

Ibn Qayyim dalam kitab perubatannya turut menukilkan prinsip-prinsip dan asas-asas pengubatan ahli perubatan terdahulu dan semasa. Pendekatan ini dimuatkan dalam pendahuluan dan fasal-fasal terapi rawatan dan ubatan antaranya beliau menjelaskan: Sesungguhnya para doktor telah sepakat bahawa ketika memungkinkan pengubatan dengan bahan makanan maka jangan beralih kepada ubat-ubatan (kimiawi). Ketika memungkinkan menggunakan ubat yang sederhana, maka jangan beralih menggunakan ubat yang kompleks. Para doktor mengatakan: 'Setiap penyakit yang boleh ditolak dengan makanan tertentu dan pencegahan, janganlah mencuba untuk menolaknya dengan ubat-ubatan'."[64]

Ibn Qayyim turut memberikan justifikasi sesebuah hadis menerusi pendekatan sains perubatan berdasarkan beberapa kaedah saintifik. Melalui pendekatan ini pengkaji dapat memperhatikan bahawa beliau menggunakan beberapa sumber perolehan ilmu antaranya ialah penyaksian peristiwa *mashāhadah*,[65] pengamatan *tadabbur*,[66] pemerhatian *ta'ammul*,[67] dan penemuan daripada ujikaji *tajribah*.[68] Oleh yang demikian, pengkaji membuat rumusan apabila merujuk kepada sumber perolehan ilmu yang digunakan oleh Ibn Qayyim dalam rawatan dan perubatan, maka ia mencakupi sumber wahyu iaitu al-Quran dan hadis manakala sumber yang bukan wahyu pula terdiri daripada penyaksian, pengamatan, pemerhatian dan penemuan menerusi ujikaji.

Prinsip-Prinsip Umum Terapi *al-Shifā'* Ibn Qayyim

Ibn Qayyim menyebut bahawa ada tiga prinsip terapi dalam *Tibb al-Nabawiyy*. Beliau merumuskankan ketiga-tiga prinsip ini berlandaskan ayat-ayat al-Quran yang menyentuh tentang *rukhsah* yang diberikan kepada orang sakit dalam melaksanakan ibadah puasa, haji, dan solat. Ketiga prinsip itu adalah: [69]

(i) *Hifz al-Sihhah*.[70] Sehubungan dengan prinsip ini dalam Surah al-Baqarah (2:184) Allah SWT berfirman yang bermaksud:

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[63] Gambaran ini dapat dilihat melalui usahanya mendefinisikan sendiri beberapa istilah dalam fasal rawatan penyakit antaranya; taun, radang organ (*al-sitisqā'*), sejenis penyakit tulang/romothysme (*ᶜirqun nasā*), radang pinggang (*dhāt al-janb*), pening kepala dan migrain (*al-sudāᶜ*), kerongkong berdarah (*al-ᶜudhrah*), penyakit hati/hepatitis (*al-maf'ud*), sakit mata (*al-ramad*), bengkak (*al-waram*), kusta (*al-juzām*) dan sejenis kudis di bahagian kening (*al-namlah*).

[64] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 10.

[65] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 68, 97, 101, 116 dan 172.

[66] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 223 dan 239.

[67] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 247.

[68] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 231-232.

[69] Ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 5-10. Rozali Muhammad Isa (2002), *al-Tibb al-Nabawiy Panduan Rawatan Perubatan Berdasarkan al-Quran dan al-Sunnah li Ibn Qayyim al-Jawziyyah*, Percetakan Zafar Sdn. Bhd., Kuala Lumpur, hlm. 40-43.

[70] Maksudnya: Memelihara Kesihatan. Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 6.

 "…Maka barangsiapa di antara kamu ada yang sakit atau dalam perjalanan (lalu ia berbuka), maka (wajiblah baginya berpuasa) sebanyak hari yang ditinggalkan itu pada hari-hari yang lain…"

Dalam ayat ini, Allah SWT membenarkan orang yang musafir untuk berbuka puasa bertujuan menjaga kesehatan dan kekuatannya. Oleh kerana itu, salah satu yang harus dilakukan oleh seorang pengamal perubatan ketika berhadapan dengan pesakit adalah dengan memberi atau mencadangkan pengambilan makanan tambahan yang dapat memulihkan tenaga dan kekuatan tubuhnya. Berdasarkan pendekatan ini Ibn Qayyim al-Jawziyyah menggunakannya dalam kaedah terapi merawat pesakit kerana penyakit akan dapat disembuhkan dengan mengembalikan kekuatan sistem dalaman diri manusia yang diciptakan Allah s.w.t. untuk melawan penyakit.

(ii) Istifrāgh ʿan mawād al-fāsidah.[71]

Allah SWT berfirman dalam Surah al-Baqarah, 2:196 yang bermaksud:

"…Jika ada di antaramu yang sakit atau ada gangguan di kepalanya (lalu ia bercukur), maka wajiblah atasnya berfidyah, iaitu berpuasa atau bersedekah atau berkorban…"

Dalam ayat ini, Allah SWT membolehkan bagi orang yang sakit atau orang yang ada masalah di kepalanya sama ada berupa gatal-gatal, kutu dan sebagainya supaya mencukur kepalanya ketika berada dalam ihram. Melalui kaedah mencukur ini akan dapat memberikan laluan keluar wap-wap atau angin dari liang-liang halus pada kulit kepala. Keadaan ini dapat dikiaskan pada setiap sesuatu yang tertahan menjadi penyebab kepada penyakit seperti berlebihan darah, limpahan sperma, air mani, kotoran, angin, muntah, tidur, lapar dan dahaga. Berdasarkan kepada terapi ini, Ibn Qayyim al-Jawziyyah menjelaskan menerusi kaedah berbekam. *Hijamah* atau berbekam adalah salah satu kaedah terapi untuk mengeluarkan toksik, unsur-unsur yang mengotori darah dan sel-sel darah yang rosak kerana tua atau mati.

(iii) Himyah ʿan kulli al-mu'dhi .[72]

Sehubungan dengan prinsip ini Allah SWT berfirman yang bermaksud:

"…Dan jika kamu sakit atau sedang dalam musafir atau kembali dari tempat buang air atau kamu telah menyentuh perempuan, kemudian kamu tidak mendapat air, maka bertayammumlah kamu dengan tanah yang baik (suci)…".[73]

Firman Allah SWT di atas membolehkan bagi orang sakit yang terhalang daripada menggunakan air untuk bersuci dengan bertayammum menggunakan debu sebagai pengganti. Keringanan ini bertujuan mencegah daripada bertambahnya sakit dan menggelakkan penyakit yang dihidapi semakin parah. Berpantang itu dalam dua keadaan iaitu: Pertama ialah berpantang dari makanan yang boleh mendatangkan penyakit bagi yang sihat dan yang kedua ialah berpantang dari makanan yang boleh menambahkan penyakit bagi yang sakit.

Ketiga-tiga prinsip umum diperlakukan dalam setiap metode terapi *al-shifā'* Ibn Qayyim mengikut kadar kesesuaian dan keutamaannya. Proses yang dikemukakan secara

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[71] Maksudnya: Mengeluarkan unsur-unsur yang rosak. Ibn Qayyim al-Jawziyyah, *Zād al-Maʿād fi Hadyi Khair al-ʿIbād*, jld. 4, hlm. 6.

[72] Maksudnya: Pencegahan terhadap sesuatu yang merosakkan atau berpantang. Ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād fi Hadyi Khair al-ʿIbād*, jld. 4, hlm. 7.

[73] Surah al-Nisa':43

keseluruhannya dimurnikan degan nilai penuh kerohanian. Ringkasnya, tumpuan metode terapi *al-shifā'* ini memfokuskan kepada dua aspek iaitu:

(a) Metode Terapi Aspek Rohani (*Ruhiyyah*)

Pendekatan terapi menerusi kaedah kerohanian yang dikemukan lebih kepada usaha penjagaan dan penyembuhan aspek rohani atau kejiwaan berdasarkan pemikiran perubatan Ibn Qayyim. Metode-metode yang dibincangkan juga sangat berkaitan dan berkepentingan bahkan berpengaruh dalam proses penyembuhan aspek fizikal. Implimentasi terhadap metode-metode umum terapi Ibn Qayyim yang bersifat *holistik* dan penerapan kaedah *ishtibāk* yang dikemukakan dalam perbincangan bab sebelumnya juga menjadi asas keumuman penggunaan metod-metod terapi rohani *al-shifā'* Ibn Qayyim yang merangkumi kedua-dua aspek. Oleh hal yang demikian, setiap perbincangan yang menyentuh tentang metod-metod terapi terhadap penjagaan kesihatan dan pengubatan aspek rohani secara keseluruhannya turut juga bertindak sebagai asas kepada terapi aspek jasmani.

(b) Metode Terapi Aspek Jasmani (*Badaniyyah*)

Umumnya, pendekatan metode-metode terapi *al-shifā'* aspek jasmani Ibn Qayyim dapat disandarkan kepada beberapa asas penting iaitu; *husn al-tadbir* , *ᶜilāj al-tadbir*, *ᶜilāj bi al-ghidhā'* dan *ᶜilāj bi al-dawā'*. Metode-metode terapi *al-shifā'* jasmani atau fizikal menjadi aspek tumpuan dalam topik perbincangan, namun realitinya tidak boleh dilihat dalam bentuk yang terpisah dengan metodee *al-shifā'* rohani. Pendekatan terapi *al-shifā'* Ibn Qayyim lebih bersifat *holistik*. Di samping itu, pendekatan metode-metode terapi jasmani yang dikemukakan juga sangat mementingkan asas *ishtibāk* dan *qawāid al-usul al-thalāthah* yang padat dengan nilai-nilai penuh kerohanian. Keseimbangan kedua-dua aspek penyembuhan rohani dan jasmani ini menjadi asas penting dalam metode-metode *terapi al-shifā'* Ibn Qayyim.

Penjagaan Kebersihan dan Kesihatan

Tubuh badan adalah amanah Allah SWT yang perlu dipelihara sebaiknya. Sebagai Muslim sewajarnya secara terprogram memperhatikan unsur badan, memelihara dan memenuhi hak-haknya dengan sempurna. Ia tidak boleh dicemari unsur-unsur yang memudharatkan, malah wajib dijaga dan dipelihara sebagai aset utama manusia untuk melaksanakan peranannya di atas muka bumi selaku "*ᶜĀbid*" dan "*Khalifah*" Allah SWT. Perhatian yang demikian akan membawa seseorang kepada nilai kesempurnaan dan penuh ketaatan dalam melaksanakan semua yang diwajibkan Allah SWT kepadanya. Sehubungan dengan ini Allah SWT berfirman yang bermaksud:

> "Dan belanjakanlah (Apa Yang ada pada kamu) kerana (menegakkan) agama Allah, dan janganlah kamu sengaja mencampakkan diri kamu ke dalam bahaya kebinasaan (dengan bersikap bakhil); dan baikilah (dengan sebaik-baiknya segala usaha dan) perbuatan kamu; kerana Sesungguhnya Allah mengasihi orang-orang yang berusaha memperbaiki amalannya".

Menjaga dari kebinasaan di dunia ialah dengan mengelakkan diri dari kecederaan dan sesuatu yang memudharatkan. Manakala menjaga dari kebinasaan di akhirat ialah dengan menjauhkan diri daripada melakukan perkara-perkara yang mengundang kemurkaan Allah SWT iaitu berbuat dosa dan maksiat. Mereka yang berdosa dan bergelumang dengan maksiat, mengakibatkan kemudharatan dan kebinasaan hidup di dunia bahkan di akhirat

menjerumuskan diri ke dalam api neraka. Perbuatan ini memberi isyarat bahawa mereka mencampakkan diri mereka kelembah kebinasaan.

Menurut Ibn Qayyim, kesihatan yang perlu dijaga dan dipelihara oleh manusia merangkumi dua aspek iaitu kesihatan rohani – hati, keimanan dan unsur-unsur atau institusi-institusi dalaman – dan kesihatan jasmani – organ, jasad atau tubuh badan – manusia. Jika kedua-dua aspek ini dapat diperhatikan dengan sebaik-baiknya, maka jaminannya akan beroleh keselamatan dan kebahagiaan bukan sahaja di dunia bahkan juga di akhirat.

Perkataan sihat yang berasal daripada perkataan Arab iaitu" *al-sihah* ", dalam Islam bukan hanya sesuatu yang berhubungan dengan aspek fizikal (jasmani), bahkan merangkumi aspek kejiwaan (rohani). Sehubungan ini Ibn Qayyim menjelaskan konsep *al-Shihhah wa al-ᶜafiyah* - lazim diucapkan sihat *walᶜāfiat-* sebagai menghimpunkan dua kesejahteraan agama dan dunia. Kemaslahatan seorang hamba itu tidak akan sempurna di dunia mahupun akhirat kecuali dengan yakin dan *ᶜafiyah;* yakin yang mencegahnya daripada seksaan di akhirat, *ᶜafiyah* pula mencegah daripada penyakit-penyakit dunia dalam hati dan tubuh badannya.[74]

Ibn Qayyim membawa perbincangan ini dengan bersandarkan kepada beberapa hadis antaranya; disebutkan oleh Ibn Abbas bahawa telah datang seorang Arab kepada Rasulullah s.a.w. lantas berkata: Apakah yang selayaknya aku minta selepas solat lima waktu? Rasulullah s.a.w. menjawab: Mintalah kesejahteraan! Kemudian diulangi lagi pertayaan tersebut, maka pada kali yang ketiga dijawab oleh Rasulullah s.a.w.: Mintalah kepada Allah kesejahteraan di dunia dan akhirat"[75] Oleh kerana besarnya peranan kesejahteraan dan kesihatan seperti yang dinyatakan dalam hadis tersebut maka Ibn Qayyim menjadikan petunjuk-petunjuk Nabi s.a.w. sebagai asas panduan dalam urusan pemeliharaan kesihatan badan dan jiwa bahkan juga tentang urusan kehidupan dunia dan akhirat kerana ia sebagai petunjuk yang paling lengkap dan sempurna. Dalam dunia perubatan moden, istilah yang digunakan kepada penjagaan kesihatan *hifz al-sihhah* dikenali dengan perubatan pencegahan *preventive medicine* dan *tibb al-wiqā'i*.

Kesihatan sebagai anugerah Allah SWT yang tidak ternilai kepada hamba-hambanya. Oleh yang demikian, bagi setiap orang yang dianugerahkan nikmat kesihatan perlu menjaga dan memeliharanya agar kekal dalam nikmat tersebut seterusnya menjadi hamba Allah SWT yang bersyukur. Ibn Qayyim dalam kitab perubatannya secara kronologi membahaskan mengenai rawatan penyakit sama ada penyakit fizikal mahupun penyakit hati dan disusuli dengan penjagaan kesihatan. Oleh yang demikian, rawatan boleh disifatkan sebagai penyelesaian jangka pendek dan segera kepada permasalahan kesihatan yang dihadapi dalam bentuk serangan penyakit. Sementara itu, penjagaan kesihatan pula dapat disifatkan sebagai penyelesaian jangka panjang dan persiapan awal bagi menghadapi segala kemungkinan serangan penyakit yang boleh menjejaskan tahap kesihatan seseorang.[76]

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[74] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 216. Maksud dari konsep tersebut ialah sihat apabila seseorang memiliki kesihatan yang baik meliputi aspek rohani dan jasmani atau fizik dan psikik. Jika makna sihat seluruhnya berkaitan fizikal, maka *al-ᶜafiyah* pula meliputi segala bentuk perlindungan Allah SWT untuk hamba-Nya dari segala macam tipu daya. Menurut istilah Quraish Shihab (1996: 182) ia berfungsi bagi seluruh anggota tubuh manusia sesuai dengan tujuan penciptaNya.

[75] Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 216.

[76] Para ilmuwan Islam terdahulu memberikan perhatian yang mendalam terhadap aspek penjagaan kesihatan. Menerusi penelitian terhadap hasil-hasil karya tentang perubatan Arab dapat membuktikan bahawa satu pertiga daripadanya adalah membincangkan aspek penjagaan kesihatan. Ilmuwan Islam begitu mengambil berat tentang penjagaan kesihatan sepertimana kecenderungan mereka terhadap rawatan (*al-tibb al-ᶜilāji*) bahkan keutamaan

Secara keseluruhannya, Ibn Qayyim dalam kitab perubatannya menegaskan tentang penjagaan kesihatan merangkumi beberapa aspek luaran utama yang terdiri daripada penjagaan makanan, minuman, pakaian, kediaman, pengudaraan (*al-hawā*), tidur, waktu berjaga (*al-yaqazah*), pergerakkan yang teratur (*al-harakah*), kerehatan (*al-sukun*), memelihara hubungan kelamin melalui pernikahan (*al-mankah*), perkumuhan (*al-istifrāgh*) dan retensi (*al-ihtibās*).[77] Menjelaskan aspek-aspek yang tersebut Ibn Qayyim menegaskan; "Sesiapa yang memperhatikan petunjuk-petunjuk Nabi s.a.w. akan mendapati bahawa ia adalah sebaik-baik panduan bagi memelihara kesihatan dan kebersihan. Beliau merumuskan menerusi hasil pemerhatian (*ta'ammul*) terhadap petunjuk-petunjuk Nabi s.a.w. tentang penjagaan kesihatan. Kesuluruhan elemen-elemen utama aspek luaran tersebut sangat bergantung kepada pengurusan yang baik (*husn al-tadbir*).[78] Asas ini sangat penting dan berpengaruh untuk merealisasikan matlamat memperolehi keseimbangan tubuh dalam metode *al-shifā'* menerusi penjagaan terhadap kesihatan dan kebersihan.[79]

Kenyataan ini diperkukuhkan lagi dengan kenyataan Ullman,[80] Pormann dan Smith[81] bahawa perkara-perkara yang bukan bersifat tabii (*non–natural things*) ini apabila digunakan secara kuantitatif dan kualitatif dengan betul, pada masa yang betul dan dengan cara yang betul, maka ia mampu mengekalkan perkara-perkara yang tabii dalam kondisi yang betul. Lanjutan daripada itu, ia turut menjamin kesihatan seseorang sehingga tubuhnya tunduk kepada kemerosotan secara tabii, iaitu mati dalam usia yang lanjut. Sebaliknya, jika perkara-perkara yang bukan bersifat tabii ini diguna secara bertentangan dengan cara yang dinasihatkan maka ia akan menghalakan tubuh kepada situasi luar tabii dan menyebabkan keuzuran serta melanjutkan tempoh keuzuran seseorang. Selanjutnya beliau menjelaskan bahawa perkara-

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terhadap penjagaan kesihatan lebih didahulukankan berbanding pengembalian kesihatan. Menjaga sesuatu yang sedia ada (penjagaan kesihatan) lebih besar daripada mencari sesuatu yang telah tiada (rawatan). Lihat Kaadan dan Shāyib, (t.th), dalam sebuah artikel yang diterbitkan secara atas talian oleh International Siciety for The History of Islamic Medicine (ISHIM).

[77] Hal ini turut diketengahkan oleh Osman Bakar dan Elgood dengan sedikit perbezaan dan penambahan, menurut beliau penjagaan kesihatan mencakupi enam prinsip utama. Ia dikenali sebagai *sittah daruriyyah* iaitu; (1) Udara (*hawā*) dan persekitaran, (2) makanan dan minuman (*ma'kul wa mashrub*), (3) tidur dan berjaga (*naum wa yaqazah*), (4) senaman dan rehat atau pergerakkan dan ketenangan badan (*harakah wa sukun badani*) termasuk pergerakkan dan ketenangan jiwa (*harakah wa sukun nafsani*), (5) perkumuhan dan ritensi (*istifrāgh wa ihtibas*) termasuk mandi wap dan hubungan kelamin dan terakhirnya (6) keadaan mental yang merangkumi situasi marah, sedih, gembira, suka dan sebagainya. Melihat kepada kondisi keenam-enam elemen utama luaran tersebut adalah berbeza antara individu maka kaedah penjagaannya juga berlainan dan mengikut individu tersebut. Lihat juga Osman Bakar, (2008), Tauhid and Science: Islamic Perspectives on Religion and Science, ed. 2, Arah Publications, Kuala Lumpur, hlm. 112-119 dan Elgood, Cyril, 1970, Safavid Medical Practice: The Practice of Medicine, Surgery, and Gynecology in Persia between 1500 A.D. Luzac & Company Ltd., London, hlm. 17-18.

[78] Tambah beliau lagi dalam menyatakan aspek-aspek penjagaan kesihatan tersebut bahawa jika keseluruhannya dapat dilaksanakan dengan penuh keseimbangan, tepat dan sesuai dengan keadaan tubuh badan, negara (persekitaran), usia dan adat kebiasaan akan memberi kesan untuk kekal dalam kehidupan yang sihat atau lebih didominasi keadaan yang sihat hingga sampainya ajal." Ibn Qayyim al-Jawziyyah, *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 214.

[79] Jika keseluruhan elemen luaran dapat diurus dengan baik dan secara stabil serta dapat juga disesuaikan dengan keadaan tubuh, negeri, usia dan adat kebiasaan nescaya kesihatan, keselamatan dan keadaan tubuh akan lebih terjaga sehingga ajal bertandang. Sehubungan dengan ini, Ibn Qayyim menegaskan:

Ibn Qayyim al-Jawziyyah, "فإذا حصلت هذه على وجه المعتدل الموافق الملائم للبدن والبلد والسن والعادة، كان أقرب إلى دوام الصحة أو غلبتها إلى انقضاء الأجل". *Zād al-Maᶜād fi Hadyi Khair al-ᶜIbād*, jld. 4, hlm. 214.

[80] Ullman, Manfred, 2007, Islamic Medicine, Islamic Surveys, No. 11, Edinburgh University Press Ltd. Edinburgh, hlm. 97.

[81] Pormann P. E & Savage-Smith, Emilie, 2007, Medieval Islamic Medicine, Edinburgh University Press Ltd. Edinburgh, hlm. 44.

perkara tabii (*natural things*) adalah merujuk kepada aspek fisiologi yang merangkumi perbincangan tentang elemen (*arkān*), temperamen (*mizāj*), humor (*akhlāt*), organ (*a'dā'*), jiwa (*arwāh*), fakulti (*quwā*) dan fungsi (*af'al*). Perkara-perkara yang melampaui tabii (*extra-natural things*) pula adalah merujuk kepada keuzuran-keuzuran serta akibat-akibat dan simptom-simptomnya.[82]

Selain daripada pengurusan yang baik terhadap aspek-aspek luaran yang perlu ditangani dengan baik bagi memastikan kesihatan yang baik dapat dikekalkan, Ibn Qayyim turut ketengahkan berkaitan teori empat humor (*akhlāt al-arba'ah*). Sehubungan dengan teori humor ini, beliau memberikan penekanan kepada kepentingan dua elemen humor iaitu kelembapan (*al-rutubah*) dan kepanasan (*al-hararah*). Hubungan antara elemen kelembapan dan kepanasan membawa kepada berlakunya keseimbangan badan (*i'tidāl al-badan*) kesihatan dan daya konsistennya hanya dapat diperolehi jika terdapat unsur kelembapan yang dapat menandingi unsur kepanasan. Unsur pelembap sebagai makanan dan zat asas manakala suhu panas pula berperanan mematangkan bahan tersebut dan melenyapkan sisa-sisa penaghadaman yang tidak berguna di samping memperbaiki dan menstabilkannya. Apabila keadaan ini tidak berhasil maka ia akan merosakkan badan hingga tidak dapat berdiri tegak.[83] Bersandarkan panduan-panduan yang tersebut di atas dapat diperhatikan bahawa keseluruhannya terangkum di dalam metode umum terapi yang dikenali sebagai *al-usul al-thalāthah* oleh Ibn Qayyim. Implimentasi dan aplikasi berdasarkan metode umum ini juga perlu kepada kebersesuaian dan keutamaan mengikut keperluan dalam usaha mengekalkan kesihatan dan kesejahteraan mahupun ubatan dan rawatan dalam usaha mencari kesembuhan.

Kesimpulan

Al-Imam Ibn Qayyim ketika menganalisis konsep al-Quran dan sunnah berkenaan penyakit membahagikannya kepada dua: Penyakit jasmani dan penyakit rohani. Penyakit jasmani melibatkan tubuh kasar manusia manakala penyakit rohani pula melibatkan aspek roh dan kejiwaan serta fakulti-fakulti dalaman manusia.

Al-shifā' bermaksud kesembuhan adalah matlamat yang sangat diinginkan dalam apa jua bentuk usaha pengubatan yang dilakukan. Namun, konsep *al-sihhah wa al-'āfiyah* sangat perlu diutamakan. Oleh yang demikian bagi memenuhi matlamat tersebut maka metode umum

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[82] Pembahagian penjagaan kesihatan yang melibatkan perkara-perkara yang bukan tabii (*non-natural things*) adalah di bawah kawalan manusia bagi memastikan keadaan tubuhnya sentiasa sihat dan bebas daripada penyakit. Sebaliknya perkara-perkara yang bersifat tabii (*natural things*) dan perkara-perkara yang melampaui tabii (*extra-natural things*) adalah di luar kawalan manusia dan berfungsi dengan sendirinya dalam tubuh manusia. Pembahagian tersebut yang dilihat dari aspek penjagaan kesihatan adalah bersandarkan kepada pandangan ʿAli Ibn ʿAbbās al-Majusi dalam kitabnya Kāmil al-Sināʿah al-Tibbiyyah, namun pembahagian yang dilakukan adalah dari aspek ilmu perubatan. Lihat ʿAli Ibn ʿAbbās al-Majusi, 1924, Kāmil al-Sināʿah al-Tibbiyyah, jld 1, hlm 14.

[83] Ibn Qayyim al-Jawziyyah, *Zād al-Maʿād fi Hadyi Khair al-ʿIbād*, jld. 4, hlm. 213. Jelas Ibn Qayyim, kelembapan juga bertindak sebagai makanan bagi suhu panas, tanpanya pasti badan akan terbakar, kering dan rosak. Kedua-dua unsur ini mesti saling melengkapi kerana tubuh hanya boleh berdiri tegak dengan kedua-dua unsur tersebut. Setiap satunya menjadi bahan yang elok untuk yang lain. Panas menjadi asas kepada suhu lembap, memelihara dan mengawetkannya supaya tidak mudah rosak sebaliknya kelembapan bertindak sebagai asas bagi suhu panas, menyuntik zat dan memberi daya tahan. Sekiranya salah satu daripada dua unsur ini terlalu menguasai tubuh seseorang secara berlebihan maka akan berlaku masalah dalam tubuh sesuai dengan kadar lebihan unsur tersebut. Ujar beliau lagi, penjagaan kesihatan sangat bergantung kepada keseimbangan setiap elemen dalam tubuh.

perubatan *al-shifā'* Ibn Qayyim sesuai untuk diketengahkan. Hal ini kerana pendekatan kaedah perubatan yang dikemukakan lebih bersifat *holistik* merangkumi aspek hati (*tibb al-qulub*) dan badan (*tibb al-abdān*).

Ibn Qayyim turut memberikan keutamaan kepada prinsip dan kaedah yang penuh dengan nilai kerohanian dalam perbahasan metode perubatannya. Memenuhi kehendak konsep yang tersebut juga diperkukuhkan lagi dengan pendirian beliau terhadap sumber al-Quran dan al-sunnah. Tegasnya wahyu adalah sumber rujukan utama ilmu yang sama sekali tidak akan dapat mampu dicabar.

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Panel III
(Muslim Contribution for Southeast Asia Civilization)

KONTRIBUSI MUSLIM DI MALAYSIA DALAM BIDANG SAINS DAN TEKNOLOGI

Mifedwil Jandra bin Mohd Janan
Universiti Teknologi Malaysia

Abstrak

Dalam makalah ini dikemukakan sumbangan muslim dalam sains dan teknologi di Malaysia, berawal dari zaman kegemilangan ketamadunan melayu Nusantara sehingga zaman modern. Sains dan teknologi silam berawal di Nusantara pada abad ke-7 Masehi, dan berkembang seiring dengan ketamadunan Islam. Perkembangan Islam yang pesat di Asia Tenggara, melahirkan banyak ilmuan islam yang hebat dalam melanjutkan perjuangan mengembangkan Islam ke seluruh pelosok Asia Tenggara. Ada banyak bidang sains dan teknologi yang disumbangkan oleh Muslim Malaysia antara lain Pusat penyelidikan Atom, Institut Microielektronic System, Satelit komunikasi Malaysia, Koridor Raya Multi Media dan Aplikasi perdana e-Government.

Sains dan teknologi yang digarap adalah lebih meluas menuju kesempurnaan iman dan berbuat baik sesama insan melalui pelaksanaannya berteraskan sistem dan kaedah yang halal dan baik, berlawanan dengan sains dan teknologi yang dibawa oleh Barat yang diasaskan berdasarkan kepada fahaman sekular yang bersandarkan semata-mata untuk kepentingan manusia dan duniawi. Bidang sains modern di Malaysia mula berkembang pada tahun 1986 yang membawa dasar sains tulen dan teknologi dari Barat tetapi generasi seterusnya mengembangkan sains dan teknologi berteraskan pengajian Islam dengan menerapkan unsur ketuhanan bagi melahirkan generasi intelektual dan saintis yang berpaksikan Agama Tauhid.

Abstract

This paper is to explore the contribution of Muslims in science and technology in Malaysia, starting from the golden age of the Malay Archipelago civilization until modern times, science and technology began in the archipelago in the past century 7 'Masihi', and evolve with the Islamic civilization. The rapid growth of Islam in Southeast Asia, produced many scholars and Islamic scholars in connecting great struggle to spread Islam all over Southeast Asia. Science and technology is widely applied in the model of perfection of faith and do good unto others through performance-based system and method which is lawful and good, as opposed to science and technology brought by the West was founded by the secular backed solely for the benefit of mankind and worldly, modern science field in Malaysia began to grow in 1986 that brought the basic science and technology from the West, but to develop the next generation of science and technology based on Islamic studies by applying the divine element of producing a generation of intellectuals and scientists Religious faith is based.

Pendahuluan

Ajaran Islam telah tersebar merangkumi sebahagian Eropah, Asia Tengah, Asia Selatan, Asia Timur dan tidak ketinggalan Asia Tenggara. Kedudukan Asia Tenggara yang strategik di tengah perjalanan antara Timur-Barat menjadikannya sebagai wilayah terbuka kedatangan pedagang serata dunia.[1] Pedagang Islam juga turut terlibat dan berdagang di pelabuhan Perlak, Tanah Melayu, Pasai, Sulu, Acheh, Patani, dan Brunei. Asia tenggara bukan sahaja sebagai pusat perkembangan perdagangan tetapi juga sebagai pusat pertumbuhan dan perkembangan Islam, Agama Islam mula berkembang di Asia tenggara dalam abad ke 13 Masihi. Menjelang abad ke 15 Masihi, agama Islam berjaya meluaskan pengaruhnya hampir ke seluruh Asia Tenggara dan menamatkan pengaruh agama Hindu dan Buddha yang menguasai daerah tersebut sejak abad ke 15 Masihi.

Asia tenggara merupakan antara pusat perkembangan Islam yang sebahagian besar penduduknya menganut agama islam dan mazhab utama adalah sunnah wal jamaah. Islam merupakan agama rasmi di Malaysia, Indonesia dan Brunei, sebab utama penyebaran Islam di seluruh pelusuk dunia adalah untuk memperkembangkan minda masyarakat Islam yang menjadi teras kehidupan dari sudut politik, ekonomi, dan sosial masyarakat. Perkembangan Islam yang pesat di Asia Tenggara, melahirkan ramai ulama' dan ilmuan islam yang hebat dalam menyambung perjuangan mengembangkan Islam ke seluruh pelusuk AsiaTenggara.[2] Sumbangan tamadun Islam kepada berkembangnya pemikiran islam begitu mendalam dan luas, golongan pedagang arab bertanggungjawab membawa tamadun islam ke rantau Asia ini, hubungan perdagangan antara Semenanjung Arab dan Asia Tenggara telah lama wujud sebelum kedatangan islam lagi, rantau ini menjadi tempat persinggahan mereka dalam perjalanan sebelum ke negeri China untuk menjalankan perdagangan[3].

Menurut Dr Muhammad Zaki Badawi di dalam bukunya, "*Latar Belakang Kebudayaan Penduduk-penduduk di Tanah Melayu*" bahawa Islam telah pun sampai ke Asia Tenggara amnya dan di alam Melayu khasnya sejak abad ke-12 lagi. Bermulalah satu lembaran baru sejarah iaitu zaman bertamadun dan berkemajuan di Asia Tenggara.[4] Pemerintah Islam terbesar dan paling gah pada zaman tersebut adalah pemerintah Aceh, berbanding pemerintah –pemerintah Islam lain di rantau asia tenggara ketika itu , kedudukannya sebagai pusat pengajian Islam yang terpenting[5], selain faktor politik dan ekonomi yang kukuh menjadi faktor menjadikan pemerintah Islam Aceh begitu gah pada zaman kebangkitan Islam di Asia Tenggara. Pada abad yang ke -17 munculnya para ulama' dari segenap pelusuk Asia Tenggara yang memainkan peranan sebagai pegawai tadbir, mengajar dan mengarang.

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[1] Thomas W Arnold (1913), *The Preaching of Islam: A History of the Propagation of the Muslim Faith*, London. Lihat juga Rauf, M.A. (1964), *A Brief History of Islam with Special Reference to Malaya.* (Edisi pertama). Kuala Lumpur, h. vi, 115.

[2] Manasikana, *Sastera Islam Di Malaysia*, Kuala Lumpur : Penerbitan Sarjana (M) Sdn. Bhd., 1983, hlm.66.

[3] Muhammad Zaki Badawi. (1962). Latar Belakang Kebudayaan Penduduk-penduduk di Tanah Melayu. Kuala Lumpur: Dewan Bahasa Dan Pustaka.hlmn 37.

[4] D.G.E.Hall, (1972). *Sejarah Asia Tenggara*. Kuala Lumpur: Dewan Bahasa dan Pustaka, hlmn. 243.

[5] Abdul Rahman Haji Abdullah (1989). *Islam Dalam Sejarah Asia Tenggara Tradisional*, Kuala Lumpur: Penerbitan Pena Sdn. Bhd, hlmn. 106.

Penyebaran Islam di Asia Tenggara

Hubungan Perdagangan

Hubungan perdagangan wujud sejak abad ke-7 masihi, penyebaran islam berkembang kerana sifat pedagang Islam yang bijak, lemah lembut dan berpengaruh menarik minat penduduk tempatan untuk mendekati agama islam, malah pendakwah juga mengamalkan sifat berhemah dan tutur kata sopan dalam menyampaikan ajaran Islam serta hubungan yang baik telah terjalin antara pedagang islam dan pemerintah tempatan malah ramai pedagang islam dikurniakan jawatan shahbandar ketika itu. Para sejarawan tempatan cenderung mengatakan Islam telah datang ke rantau ini sejak abad 7 Masihi dengan usaha para mubaligh dari Semenanjung Tanah Arab. Sebilangan besar sejarawan Barat pula menegaskan kedatangan Islam ke rantau ini berlaku pada penghujung abad 13 Masihi dan di sepanjang abad 14 Masihi, iaitu kira-kira antara tahun 1292 hingga 1390 Masihi. Golongan yang bertanggungjawab membawa Islam pada tahun-tahun ini ialah saudagar-saudagar India dan China.

Pengislaman Raja dan Golongan Bangsawan

Raja dan golongan bangsawan merupakan golongan yang begitu berpengaruh di kalangan rakyat pada zaman tersebut maka apabila raja memeluk islam ia akan diikuti oleh rakyatnya, contohnya pengislaman Megat Iskandar Shah telah diikuti oleh pembesar Melaka, keluarga diraja dan rakyat jelata.

Perkawinan

Perkawinan adalah salah satu faktor berkembangnya Islam di Asia tenggara antaranya perkawinan siasah iaitu perkawinan di kalangan raja-raja, perkawinan pedagang Islam juga berlaku dengan puteri-puteri pemerintah tempatan. Peristiwa ini memudahkan lagi penyebaran Islam di rantau ini. Selain itu, terdapat juga perkawinan antara wanita Islam dengan lelaki bukan Islam seperti perkawinan Megat Iskandar Shah dengan Puteri Pasai dan perkawinan biasa antara pedagang dari semenanjung arab atau india dan penduduk tempatan, faktor perkawinan ini turut memainkan peranan penting di dalam penyebaran Islam.

Politik dan Penaklukan

Faktor politik dan penaklukan ini diterima oleh kebanyakan sejarawan Barat, walaupun sejarawan Islam menolak faktor ini sebagai faktor perkembangan Islam di Asia Tenggara. Penyebaran Islam tidak berlaku melalui peperangan, walaupun seolah-olah kelihatan peristiwa peperangan di satu-satu wilayah baru yang dimiliki oleh tentera Islam menggambarkan penaklukan dan penawanan secara paksaan Pengislaman penduduk di rantau ini berlaku kerana usaha dakwah dan perdagangan. Selain itu, konsep taatkan pemerintah juga menjadi sebab mereka mudah menerima Islam.

Perananan Mubaligh

Pendakwahan para ulama dan ahli sufi merupakan faktor penyebaran yang lebih meluas dan berkesan. Curahan bakti mereka diakui dan tidak dapat dinilai dengan material. Para ulama dan ahli sufi telah bertindak sebagai ejen perubahan yang memperkenalkan akidah baru

di rantau ini. Dakwah mereka dapat dijalankan dengan mudah kerana dibantu oleh akhlak mulia yang dipenuhi dengan sifat-sifat kerohanian. Selain itu, para ulama dan ahli sufi mudah bergaul dengan masyarakat tempatan. Mereka mempunyai keperibadian yang sesuai dengan ajaran Islam. Situasi ini memudahkan lagi proses Islamisasi di rantau ini.

Sains dan Teknologi dalam Ketamadunan Manusia

Berawal sejak tahun 3500 sebelum masehi dikenali zaman tamadun awal wujud dalam sistem pemerintah iaitu Babylon dan Mesir Purba. Pada tahun 1000 sebelum masehi wujud sains dan teknologi dalam tamadun Yunani, India dan Cina yang diklasifikasikan sebagai tamadun klasik. Zaman tamadun modern pula terdiri daripada tiga zaman iaitu Islam, Eropah Renaisans dan Eropah Modern pada tahun 500 masihi. Kronologi sejarah perkembangan sains dan teknologi dalam tamadun manusia turut direkodkan oleh George Sarton dalam karya agungnya History Of Science sebanyak lima jilid. Beliau telah membahagikan sejarah perkembangan ini kepada empat zaman utama secara umumnya. Peringkat-peringkat perkembangan tersebut antaranya ialah:[6]

i)   Tahun 450SM-500M dikatakan sebagai zaman Plato (Tamadun Yunani)
ii) Tahun 600M-700M, disifatkan sebagai keunggulan tamadun Cina.
iii) Tahun750M-1100M merupakan zaman kegemilangan sains dan teknologi Muslim.
iv) Selepas tahun 1100M pula dianggap zaman kecemerlangan Sains dan teknologi Barat.[7]

Sains dan Teknologi dalam Ketamadunan Islam

Sains dan teknologi dalam Islam membawa pengertian yang lebih luas daripada sains modern. Sains Islam tidak terhad kepada sains mengenai dunia bahan atau jasmani sahaja malah merangkumi sains al-Quran dan al-Hadis.[8] Teknologi pula mengikut perspektif Islam adalah penting dalam usaha pengukuhan budaya Iqra' dan budaya Qalam. Sebagai contoh, teknologi kertas yang diimport daripada negara China ke negara Islam melalui Samarkand sekitar tahun 704, kesinambungan daripada itu, pembinaan kilang kertas di Samarkand semakin berkembang pesat atas permintaan terhadap kertas yang tinggi. Keadaan ini berlangsung sehingga sebuah kilang dan gudang pengeluaran kertas dibina di Baghdad pada tahun 794.[9]

Ilmu Sains dan teknologi Islam mengambil kira kesemua unsur penting yang berorientasikan kebaikan, manfaat dan faedah bagi umatnya. Islam bukanlah sekadar satu peraturan kepercayaan agama, bahkan Islam adalah satu set etika dan idea yang merangkumi semua aspek kehidupan manusia. Sains dan teknologi telah menyumbangkan peradaban dan ketamadunan Islam yang gemilang[10]. Peradaban ini dan sumbangannya terhadap sains dan teknologi tidak mungkin berlaku tanpa daya rangsangan nilai-nilai Islam. contohnya Andalusia,

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[6] Sarton, G, (1967). *Introduction to the History of Science,* V. 1, Cambridge: The University of Cambridge Press, h. 23.

[7] Alias Bin Azhar. (2013*). Sains Dan Teknologi Dalam Ketamadunan Islam:Analisa Epistemologi Dan Metodologi .Jurnal al-Tamadun. Bil. 8 (1) 2013, 51-6.*

[8] Nasr, S.H. (1968), *Sains Dan Peradaban Di Dalam Islam*, (terj.), J. Mahyudin, Bandung: Pustaka, h. 42-47.

[9] Stock, Brian (1978). "*Science, Technology and Economic Progress in the Early Middle Ages*", dalam D. Linberg, (pnyt.), Science in the Middle Ages, London: University of Chicago Press, h. 13-14.

[10] Mahathir Mohamad (2003), "Mengembalikan Keagungan Islam Pada Zaman Silam", dalam. Hashim Makaruddin, (pngr.), Islam Dan Umat Islam: Ucapan Pilihan Dr. Mahathir Mohamad, Bekas Perdana Malaysia, (terj.), Norlida Jantan & Zaleha Abu Bakar, Kuala Lumpur: Utusan Publications, h. 79.

sebagai pusat ilmu pengetahuan di masa kejayaan Islam, telah melahirkan ribuan ilmuwan dan menginsiprasi para ilmuwan barat untuk belajar dari kemajuan IPTEK yang dibangun oleh kaum muslimin[11]

Sains dan teknologi yang diterap dalam islam adalah menuju kesempurnaan iman dan berbuat baik sesama insan melalui pelaksanaan berteraskan sistem dan kaedah yang halal dan baik. Pengkajian saintifik dan penerokaan yang diterap dalam Islam bukanlah hanya berkaitan ibadah sahaja bahkan sains dan teknologi mendorong manusia menuju kepada yang Maha Esa meliputi mekanisme keimanan, peribadatan dan memupuk nilai-nilai Islam seperti pemerintahan islam, amanah, keadilan dan kepentingan umum.

Penyelidikan islam berasaskan wahyu membawa setiap pengkajian menuju satu keputusan yang telah ditentukan iaitu membuktikan tanda-tanda ke-Esaan Allah S.W.T yang mencipta sesuatu tanpa sia-sia.[12] Terbukti sains dan teknologi Islam memberikan penekanan terhadap penyatuan antara sains dan agama perkara ini jelas berasaskan kepada konsep kesatuan ilmu Islam menurut paradigma tauhid.[13]dan bukanlah satu ancaman kepada akidah islamiah bagi fahaman saintisme. Kecemerlangan keilmuan dalam tamadun Islam pada tahun 750- 1100 Masihi telah melahirkan ramai tokoh ilmuan dan intelektual dalam pelbagai bidang dan dikagumi dunia sehingga kini. Antara ilmu yang telah diterokai para ilmuan islam dan sumbangan mereka kepada dunia adalah sains dan teknologi dan menjadi rujukan sehingga kini ialah:

i) Astronomi

Astronomi merupakan salah satu cabang ilmu yang berkaitan dengan kajian bulan, bintang, planet, galaksi, jirim antara bintang, nova dan pulsar serta apa jua bahan dan jasad yang terdapat di angkasa lepas.[14] Abd al-Rahman al-Sufi (903-986M) merupakan tokoh astronomi islam yang terkenal telah menyenaraikan lebih dari 1000 jenis bintang yang telah digunakan oleh barat sehingga kini tetapi telah diubahsuaidari bahasa Arab kepada sebutan Eropah seperti algharab diubah kepada algorab.[15]

ii) Matematik

Ilmu Algebra dalam bentuknya yang asli telah ditemui oleh sarjana Islam pada zaman kegemilangannya, sarjana Islam telah mempelopori ilmu algebra, perangkaan dan matematik gunaan dan mereka juga menggunakan ebra dalam bidang geometri. Tokoh ilmu matematik islam yang terkenal ialah al-Khawarizmi (780-850M), beliau memberikan sumbangan karya dalam perkembangan ilmumatematik apabila mengemukakan asal usul angka, karya-karya beliau telah diterjemahkan kedalam bahasa Latin oleh Prince Boniopagni, iaitu kitab *al-Jami' wa al-Tafiq bi Hisab al-Hind*. Kitab ini dikatakan ditulis beliau berdasarkan kepada matematik yang berasal dari India.

iii) Perubatan

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[11]Santoso,Joko.2013. Kontribusi Islam dalam Ilmu Pengetahuan. Diakses dari <http://masjack78.blog-spot.com/p/filsafat-ilmu.html>.

[12] Al-Quran, Ali-Imran, Ayat 190-191.

[13] Osman Bakar (1994), "Mewujudkan Tamadun Ilmu Berlandaskan Tauhid", dalam Baharudin

Ahmad (pngr), Falsafah Sains Daripada Perspektif Islam, Kuala Lumpur: DBP., h. 135-138

[14] Baharudin Yatim dan Sulaiman Noordin (1992). *Sains Menurut Perspektif Islam*. Bangi: Pusat pengajian Umum. UKM.

[15] Mustafa Daud (1991). *Tamadun Islam*. Kuala Lumpur: Utusan Publication& Distributors Sdn.Bhd.

Sarjana Islam Andalusia telah berjaya menghasilkan kemajuan yang amat membanggakan dalam bidang perubatan ini dan kejayaan mereka mengatasi pencapaian ahli-ahli perubatan Timur. Berdasarkan teori-teori baru, ahli-ahli perubatan Islam Andalusia telah berjaya melakukan eksperimen-eksperimen yang sukar. Tokoh ilmu perubatan termasyhur Islam ialah Ibn Zuhr (525H/1131M), di Barat beliau dikenali Aveesoon, beliau merupakan pakar perubatan yang terkenal di Andalusia, kitab *al-Taysir* karangan Ibn Zuhr telah diterjemah kedalam bahasa Latin dalam tahun (1289M) oleh Paravicius dengan nama *Theisir* dan dikenali sebagai buku perubatan dalam bahasa Inggeris *Facilitation Of Treatment* dan buku ini amat bernilai bagi dunia perubatan barat. Sarjana perubatan islam Andalusia amat teliti dalam semua operasi khususnya dalam bidang aetiology, patologi dan terapuitik. Pada zaman khalifah Bani Umaiyyah terdapat lebih kurang 40 buah hospital di Cordova.

Sains dan Teknologi dalam Ketamadunan Barat atau Modern

Tamadun Barat diasaskan berdasarkan kepada fahaman sekular yang bersandarkan semata-mata untuk kepentingan manusia dan duniawi, ketamadunan Barat menolak sama sekali sains yang merujuk kepada ketuhanan, wahyu dan kuasa ghaib kerana pada pandangan Barat, kepercayaan agama tidak patut dilibatkan dalam apa jua aktiviti sosial dan politik. Perbezaan ketara di antara kedua-dua tradisi ini ialah wacana sains Islam masih mengekalkan perspektif keagamaan yang dikaitkan dengan sistem etika Islam, dan pandangan alam yang dianggap medieval dan *neo-platonis* dalam tradisi intelektual Barat, sedangkan Barat banyak dipengaruhi oleh tradisi pemikiran *Enlightenment* dan *Counter-Enlightenment* yang kini muncul semula sebagai pemikiran modernis dan pascamodernis.

Perkembangan sains dan teknologi barat atau diistilahkan sebagai sains dan teknologi modern adalah berkaitan dengan perkembangan tamadun Barat. Kejayaan tamadun Barat untuk mempersatukan sains dan teknologi seterusnya memanfaatkannya dalam aktiviti ekonomi dan pembangunan sektor sosial, telah dilihat sebagai satu keajaiban yang diistilahkan oleh Ziauddin Sardar sebagai sentuhan Midas.[16] Tamadun barat menolak segala yang bersifat tradisional termasuk kehidupan beragama yang dianggap sebagai penghalang kemajuan sedangkan tamadun islam berpegang kepada agama sebagai cara hidup yang syumul.Sains modern yang ada pada zaman ini dilihat bermasalah kerana menimbulkan banyak isu yang berhubung kait dengan epistemologi dan etika.

Fahaman yang Mendasari Tamadun Barat

Sekularisme: suatu faham falsafah yang memisahkan pemikiran dan kegiatan hidup beragama dalam seluruh kegiatan hidup bermasyarakat dan bernegara. Merupakan fahaman induk kepada seluruh fahaman modern.

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[16] Ziauddin Sardar (1984), *The Touch of Midas, Manchester*: Machester University Press, h. 1.

Modernisme: mengajak masyarakat meninggalkan segala amalan tradisional ke arah hidup secara modern. Lantaran itu, agama juga mesti diubah supaya selari dengan pemikiran modern.

Rasionalisme: mengajak masyarakat berfikir secara logik dan menolak segala yang bertentangan dengan logik akal. Lantaran itu, kepercayaan kepada kuasa ghaib, alam akhirat, syurga, neraka dan sebagainya perlu ditolak.

Liberalism: mengajak masyarakat berfikir secara liberal bersikap terbuka menerima apa sahaja pemikiran dan budaya tanpa kawalan peraturan agama dan adat tradisi.

Kapitalisme: memberi kebebasan sepenuhnya untuk mengaut keuntungan dan faedah untuk peribadi tanpa mengambilkira kepentingan masyarakat.

Pragmatism: mementingkan kehendak majoriti dalam masyarakat walaupun salah dan memberi kesan kepada akidah dan akhlak.

Kolonialisme: penjajahan yang bukan sahaja menjajah aspek fizikal dan materialnya tetapi termasuk pemikiran dan adat tradisi masyarakat sehingga yang terjajah sukar untuk bangkit

Sebagai bangsa merdeka dan berdaulat kerana perasaan dan pemikiran mereka sentiasa terkongkong dan terjajah.

Materialism:mementingkan kekayaan dan segala yang bersifat fizik dan menolak aspek spiritual yang dianggap sebagai penghalang tamadun. Kuasa ghaib dan dosa pahala diketepikan oleh fahaman ini.

Hedonism: hidup hanya untuk bersenang-senang dan sebagainya.

Sains dan Teknologi dalam Ketamadunan Melayu

Pengertian sains dan teknologi yang digunakan oleh masyarakat melayu lama bukanlah berdasarkan kefahaman sains dan teknologi modern bahkan ia melibatkan pengetahuan bersistem hasil daripada cerapan, kajian, dan eksperimen beratus tahun para ilmuan zaman ketamadunan melayu lama.[17] Sains dan teknologi Melayu pada zaman tersebut, di bagi kepada tiga iaitu sains perubatan Melayu, ilmu Matematik dan kimia (peleburan logam).

Perubatan Tradisional Melayu

Masyarakat Melayu memiliki pengetahuan yang mendalam dalam usaha pemulihan daripada sakit-demam dan keuzuran. Sebelum kedatangan pengobatan modern, orang Melayu bergantung sepenuhnya kepada pengobatan tradisional Melayu ini. Apabila pengobatan modern gagal mengubati keuzuran atau sakit yang dihidapi oleh orang Melayu mereka akan kembali merujuk kepada pengobatan tradisional. Dengan kata lain kebergantungan orang Melayu dengan warisan perubatan tradisional ini masih lagi berlanjutan hingga ke hari ini. Antara buku perubatan melayu tradisional yang terkenal ialah manuskrib lama *"Ilmu Tabib"*

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[17] Mohd Koharuddin Mohd Balwi (2003) *Ketamadunan Melayu Dan Sains: Satu Analisis Awal Ke Atas Pencapaian Masyarakat Melayudalam Bidang Sains.* Jurnal Teknologi, 39(E) Dis. 2003: 47–61

yang bertarikh 1288, *Tajul-Muluk* ,*Kitab Mujarrabat Melayu* dan *This is The Medical Book of Malayan Medicine* telah diterjemahkan ke dalam bahasa Inggeris pada tahun 1886, buku tersebut kini dimiliki oleh The Pharmaceutical Society of Great Britain. [18] Perubatan tradisional terbahagi kepada dua iaitu:

Perubatan Tradisional Fizikal

Menggunakan kaedah diagnosa naturalistik misalnya dengan merasa denyutan nadi, memeriksa kulit, permukaan lidah, mata, perut, darah, telinga,kahak dan seumpamanya. Kaedah rawatan yang digunakan pakar perubatan zaman tersebut adalah dengan melakukan bekam untuk mengeluarkan darah kotor, berkhatan, urut, memulihkan tulang patah, penggunaan ubat-ubatan yang pelbagai jenis seperti daripada akar kayu, jamu dan juga pantang larang. bahan-bahan perubatan pula berdasarkan flora dan fauna yang mudah diperolehi daripada hutan, sekeliling kampung dan juga halaman rumah. Antara kemajuan ubat-ubatan Melayu tradisional ini ialah adanya penawar atau *antidot* untuk beberapa jenis kes keracunan. Terdapat bahan-bahan untuk merangsangkan muntah (*emetik*) yang digunakan oleh para pengamal atau pakar perubatanMelayu sejak dahulu dan kini dalam perubatan Barat modern.

Perubatan Tradisional (Pengobatan Kampung)

Pengobatan kampung atau lebih dikenali sebagai *supernatural* ialah *aetiologi personalistik* berkaitan dengan sakit yang berkaitan dengan gangguan agen terdiri daripada manusia, iaitu ahli sihir, atau bukan manusia atau hantu dan seumpamanya dan ketiga daripada kuasa luar biasa misalnya Tuhan.[19] Terdapat tokoh tertentu yang sangat dihormati dalam masyarakat kerana kepandaiannya dalam mengubati sakit ini, Mereka ini disebut pawang, dukun, tok puteri, tukang urut, tukang bekam, tok mudim dan bidan.[20]

Matematik

Bidang matematik atau lebih dikenali sebagai ilmu hisab pada zaman ketamadunan melayu lama dikuasai oleh tokoh-tokoh agama dan ulama' yang menimba pengetahuan ilmu hisab ini dari Asia Tengah. Matematik Islam telah lama berkembang pada zaman ketamadunan Islam sebelum matematik modern mengambil tempat dan golongan inilah yang telah mengembangkan ilmu hisab ini di tanah melayu dengan menulis kitab dan buku berkenaan matematik antara kitab lama berkenaan ilmu hisab ini ialah *Hisab al-Hind*, *aljabar, falak, logaritma dan geometri*.

Faktor lain penguasaan ilmu matematik ini pada zaman tersebut adalah melalui urusan perniagaan perdagangan di Kepulauan Melayu yang pernah menjadi pusat dagangan utama dunia ketika itu, urusan perniagaan memerlukan kemahiran menghitung yang baik. Urusan perniagaan timbang-menimbang, sukat menyukat, tukar-menukar mata wang, cukai, dan seumpamanya memerlukan pengiraan yang sistematikdan kepakaran matematik. Orang Melayu terkenal sebagai ahli pertukangan yang mahir, terlibat dalam pembinaan masjid, rumah

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[18] A. Samad Ahmad. (1988). *Warisan Perubatan Melayu*. Kuala Lumpur: Dewan Bahasa dan Pustaka

[19] Hashim Awang A. R. (1990). *Pengantar Antropologi Perubatan*. Kuala Lumpur: Dewan Bahasa dan Pustaka.

[20]Zhari Ismail dan Norhayati Ismail. (1995). *"Ubat-ubatan Melayu Tradisi masa Kini dan Prospek Pada Masa Hadapan"*,dalam Ismail Hussein (ed.). *Tamadun Melayu* . Jilid 5. Kuala Lumpur: Dewan Bahasa dan Pustaka.

kediaman, kapal layar dan perahu. Pelayaran juga menjadi perkara utama dalam kehidupan mereka yang juga memerlukan kepakaran dalam bidang matematik, antara cabang matematik tersebut ilmu falaklah yang menjadi warisan terbesar yang ditinggalkan oleh penulis Melayu silam.

Tokoh-tokoh ternama ilmu hisab yang menyumbang ilmu dan penulisan dalam bidang ini ialah, Syeikh Ahmad bin Abdul Latif al-Khatib al-Minangkabawi, Syeikh Abdul Rahman Muhammad al-Fatani, Syeik Ahmad al-Fatani, Syeikh Tahir Jalaluddin Perak, Syeikh Muhammad Ali Abdul Mutalib al-Minkabawi. Antara karya mereka, Syeikh Ahmad 'Abdul Latif al-Khatib mengarang kitab *Raudat al-Hissab fi a'mal al-Hisab, al Nukhbah al-bahiyyah, al-Jawahir al-Naqiyyah*, Syeikh 'Abdul Rahman Muhammad al-Fatani pula mengarang kitab *Minhaj al-Qawim pada mengetahui hisab dan taqwim*, Hasil karangan Syeikh Ahmad al-Fatani pula ialah *Ilmu Hisab dan Ilmu Falak*, Haji Umar Nuruddin pula *Miftah al-Ta'lim, al-Durr al-naqiyy fi ma'rifat arqam al-Hindi, Syams al-Fathiyyah* dan karya Syeik Tahir Jalaluddin ialah *Pati kiraan pada menentukan waktu yang lima dengan hal kiblat dengan logaritma*. Ilmu Hitungan , Ilmu Falak, Masalah Ilmu Bumi, Hitungan gedang dan Hitungan Kecil terdapat dalam simpanan atau koleksi J.A.W. Van Ophuysen, Belanda.[21]

Kimia (Peleburan Logam)

Kemajuan keilmuan logam Melayu, tamadun silam kebanyakannya pasti membangunkan teknologi persejatatan mereka sebagai lambang kedaulatan, kemahiran dan kesenian masing-masing. Senjata Melayu seperti keris merupakan senjata pendek yang digunakan oleh orang Melayu sejak zaman keagungan pemerintahan Kesultanan Melayu. sumber menyatakan pakar besi atau ahli Kersani pada zaman sebelum dan semasa Kesultanan Melaka telah memasukkan logam nikel pada hujung mata keris untuk menambahkan bisa. Nikel adalah antara logam yang cukup berbisa jika terkena pada luka. Walaupun elemen nikel tidak terlalu toksik.

Tamadun Melayu membuktikan bahawa mereka mengetahui keampuhan logam tertentu dalam teknologi mereka, teknik sepuhan (quenching) iaitu merendam keris yang panas berbara ke dalam air pelbagai suhu untuk mendapatkan kekerasan tertentu telah dikuasai oleh tamadun melayu ketika itu, malah rendaman keris panas ke dalam air kelapa seperti yang diamalkan dahulu merupakan salah satu teknik pembajaan austenit (austempering) iaitu pemanasan keluli untuk mengubah bentuknya kepada austenit, diikuti dengan pelindapan supaya pearlit dan bainit terbentuk secara langsung. Antara kemahiran mereka ialah melakukan teknik peleburan dan penghasilan material logam melalui kaedah peleburan dan penuangan. Antara hasil peleburan yang sering dilakukan ialah peleburan dan penuangan logam tembaga yang terdiri daripada aloi kuprum dan timah yang berdasarkan kaedah penuangan lilin lesap. [22]

Teknologi Pertukangan dan Seni Bina Melayu

Ahli teknologi pada zaman ketamadunan melayu dipanggil sebagai tukang atau pandai,[23] tukang merujuk kepada mereka yang mahir atau pandai membuat sesuatu barang manakala pandai pula lebih merujuk kepada tukang besi atau pembuat keris. Teknologi pertukangan dan

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[21] Mat Rofa bin Ismail. 1996. "Pembudayaan Matematik Dalam Gugusan Kepulauan Melayu", dalam Mohd Yusuf Othman (ed.). Siri Wacana Sejarah dan Falsafah Sains. Jilid 5. Kuala Lumpur, Dewan Bahasa danPustaka

[22] Wan Ramli Wan Daud. (1995). "*Sejarah Perkembangan Teknologi Melayu Satu Kajian Awal*", dalam Mohd. Yusof. Othman (eds.). *Siri Wacana Sejarah dan Falsafah Sains*. Jilid 4, Kuala Lumpur: Dewan Bahasa dan Pustaka.

[23] Muhammad Salleh (1982). *Rumah Melayu Melaka*. Jurnal Budaya Melayu, j.5 hlmn.64.

senibina dalam tamdun melayu ini diwarisi turun temurun secara lisan, teknologi ini bukan hanya dalam bentuk fizikal semata-mata bahkan didasari oleh petua-petua mistik dan animistic, kebanyakan pembuatan barang teknologi pada zaman ini bedasarkan keperluan masyarakat ketika itu, teknologi barangan mewah dicipta hanya untuk golongan atasan sahaja, pembuatan teknologi pada zaman tersebut pada awalnya hanyalah menggunakan bahan-bahan tempatan sahaja setelah berkembang teknologi, alatan teknologi dari luar telah dibawa masuk bagi penciptaan dan senibina yang lebih canggih pada zaman itu.

Dasar Sains dan Teknologi Modern Malaysia

Selaras dengan strategi mengutamakan pembangunan Sains Dan Teknologi (S&T), Pemerintah pada bulan April 1986 telah mengumumkan Dasar Sains dan Teknologi Negara. Dasar Sains dan Teknologi Negara adalah bertujuan "menggalakkan penggunaan S&T sebagai satu alat untuk pembangunan ekonomi, membaiki kedudukan fizikal dan kesejahteraan rakyat dan untuk melindungi kedaulatan negara, yang merupakan sebahagian daripada dasar pembangunan sosioekonomi negara."

Dasar Sains dan Teknologi Negara memberi fokus kepada usaha-usaha meningkatkan keupayaan berdikari dalam bidang saintifik dan teknologi untuk membantu aktiviti ekonomi dengan cara mewujudkan suasana yang baik untuk menggalakkan penciptaan saintifik dan memperbaiki infrastruktur dalam bidang saintifik, pelajaran dan lain-lain bidang yang berkaitan.[24]

Pelopor Sains dan Teknologi Modern di Malaysia

Kedua-dua bidang ini masih agak baru di terokai oleh sarjana muslim di Asia Tenggara terutamanya di Malaysia, Bidang sains modern di Malaysia mula berkembang pada tahun 1986 dan berkembang pesat sehingga kini, Malaysia telah melahirkan nama-nama besar dalam pelbagai bidang sains dan teknologi antaranya ialah pelopor sains modern Negara adalah Prof Datuk Dr Ungku Omar dalam bidang perubatan dan perkembangan Sains Negara, beliau menjawat jawatan sebagai pengarah pusat penyelidikan perubatan, beliau merupakan anak melayu pertama yang diiktiraf menjawat jawatan tersebut, beliau banyak berusaha memajukan dan meninggikan taraf pelajaran negara dibidang sains dan teknologi. Prof Datuk Dr Mohd Ghazali Abdul Rahman merupakan anak melayu pertama memegang ijazah biokimia pada tahun 1967 beliau menjadi pelopor dan Dekan bagi fakulti Sains,UKM, kemudian beliau menjadi Timbalan Naib Canselor selama sepuluh tahun dan telah membimbing ramai anak melayu ke peringkat PHD dalam pelbagai sub-bidang sains tulen ke luar Negara.

Tan Sri Dr Omar Abdul Rahman pula merupakan pakar sains veterinary. Prof Emeritus Datuk Dr. Ahmad Zawawi Ismail adalah pakar dalam bidang kimia. Prof Emeritus Datuk Dr Noramly Muslim adalah merupakan pakar sains pertanian dan beliau pernah menjadi penasihat sains kepada Perdana Menteri. Tan Sri Dr Ahmad Zaharuddin Idrus merupakan pakar bidang sains perhutanan, mereka ini adalah generasi pertama yang memberi sumbangan besar dalam membangun bakat dan dasar sains yang membawa bidang sains dan teknologi berkembang maju di Negara ini.[25]

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[24] Jabatan Penerangan Malaysia. Kementerian Komunikasi Dan Multimedia. www.penerangan.gov.my.
[25] Prof Emeritus Ibrahim Kamoo " sains modern untuk generasi muda" Berita Harian (feb 2014).

Generasi kedua pula merupakan pencetus gelombang pendekatan islam dengan cuba menggabungkan bidang pengajian sains dan teknologi dengan unsur-unsur ketuhanan dan Islam di Malaysia. Antara nama-nama besar generasi pencetus pendekatan Islam ini ialah Prof Dato' Osman Bakar, Prof. Dr .Shaharir Mohomad Zain, Prof. Dr .Bahruddin Yatim, Prof Dr. Khalijah Hj Mohd Salleh, Prof Hj Mohamed, Prof. Dr. Mashkuri Hj Yaakub, Prof. Dato' Annuar Zaini, Prof Dato' Dr. Abd Hamid Arshad, Prof Madya. Dr.Sulaiman Nordin, Dato'. Dr. Tengku Azman Syariffudeen dan ramai lagi yang menyumbangkan kepakaran mereka dalam pelbagai bidang sains dan teknologi berlandaskan syariat Allah S.W.T bagi melahirkan generasi intelektual dan saintis yang berpaksikan Agama Tauhid.[26]

Pelaksanaan

Untuk melaksanakan Dasar Sains dan Teknologi, Rancangan Malaysia Kelima (RM5) telah memperuntukkan sebanyak $4146 juta di bawah tanggungjawab Majlis Penyelarasan dan Kemajuan Sains Negara (MPKSN). Majlis ini dipimpin oleh Ketua Setiausaha Negara dan anggotanya terdiri daripada wakil agensi-agensi pusat dan juga saintis-saintis terkenal.

Seterusnya dalam Rancangan Malaysia Keenam (RM6), Sektor S&T telah diperuntukkan sebanyak $600 juta. Peruntukan ini ditujukan kepada rancangan memaju dan menyelaraskan projek-projek P&P dengan tujuan mempertingkatkan keupayaan teknologi tempatan. Implikasi yang penting berkaitan dengan tindakan ini adalah rancangan pembangunan S&T pada pertama kalinya disatukan dalam rancangan pembangunan ekonomi negara di bawah RM5. Integrasi rancangan pembangunan sumber-sumber S&T dalam RM5 dan RM6 akan menumpukan sumbangannya kepada usaha-usaha Pembaunan ekonomi.

Untuk menyelaras dan menguruskan pembahagian peruntukan RM5 dan RM6, MPKSN telah memperkenalkan satu skim khas, Program Penekanan Penyelidikan Di Bidang Keutamaan (IRPA: Intensification of Research in Priority Areas). Matlamat skim ini adalah untuk menentukan supaya projek-projek penyelidikan yang dijalankan oleh institusi-institusi diselaraskan untuk mencapai matlamat membangunkan keupayaan teknologi. Di bawah strategi ini, projek-projek P&P dibahagikan kepada 4 sektor iaitu, pertanian, industri, strategik dan perubatan. Berdasarkan statistik yang terkandung dalam RM6, 50 peratus daripada jumlah peruntukan P&P di RM5 telah digunakan dalam sektor pertanian, 34 peratus sektor perindustrian dan 17 peratus sektor-sektor lain.

Skim ini telah memperkenalkan sistem pengurusan P&P yang lebih terpusat. Mekanisma IRPA juga telah menggerakkan proses rundingan dan pencapaian kata sepakat di kalangan ahli sains dari sektor awam dan swasta. Tambahan pula, MPKSN telah disusun semula dan satu Jawatankuasa Kabinet Mengenai Sains dan Teknologi telah dibentuk.

Selaras dengan strategi meningkatkan keupayaan teknologi, Majlis Penyelarasan dan Pemindahan Teknologi Perindustrian yang dipengerusikan oleh Menteri Sains, Teknologi dan Alam Sekitar dan dianggotai oleh pengusaha-pengusaha tempatan yang terkenal, pegawai-pegawai agensi pusat dan pakar-pakar teknik dan saintifik daripada institusi-institusi penyelidikan, telah menubuhkan satu Jawatankuasa pada tahun 1987 untuk menggubal Pelan Tindakan Pembangunan Teknologi Perindustrian.[27]

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[26] Abdulllah Alwi Hassan. (1999). *Sumbangan Para Ilmuan Malaysia Dalam Pembinaan Negara Di Malaysia.* Seminar Kepimpinan Islam Serantau. Akedemi Pengajian Islam . Universiti Malaya

[27] Maklumat Kenegaraan.Arkib 1 klik. www.penerangan.gov.my.

Perkembangan Sains dan Teknologi di Malaysia

Kemajuan Sains dan Teknologi (S&T) merupakan satu ciri sebuah negara maju. S&T perlu dibangunkan sebagai pemangkin kepada aktiviti ekonomi dan menjadi penggerak kemajuan sesebuah negara. Hubungan S&T dengan ekonomi sangat rapat. Sesebuah negara yang maju ekonominya tetapi tidak ada aktiviti S&T ibarat manusia yang hidup sihat tetapi tidak punya lima pancaindera. Manakala negara yang maju S&T tetapi tidak mantap ekonominya, ibarat manusia yang lengkap pancaindera tapi tidak bertenaga. Kesan kedua-dua keadaan ini ialah negara akan bersifat statik. Malah mungkin akan jadi mundur. Sebaliknya perkembangan menggalakkan dalam kedua-dua bidang (S&T dan ekonomi) membolehkan sesebuah negara menjadi dinamik dan berkembang. Maka mutu dan taraf hidup masyarakatnya akan meningkat.

Antara faktor perkembangan ekonomi ialah kemajuan S&T. Ini kerana aktiviti ekonomi banyak bergantung kepada teknologi, dan ianya berkait rapat pula dengan kemajuan sains. Melalui penyelidikan sains, banyak teknologi baru dapat dibangunkan. Kemajuan teknologi membolehkan peralatan-peralatan baru dibina bagi tujuan aktiviti ekonomi. Bidang perindustrian, misalnya, banyak bergantung kepada teknologi. Antaranya keperluan dalam pembinaan bangunan, kemudahan infrastruktur dan alat pengangkutan, serta penggunaan mesin/robot dalam sektor pembuatan. Bidang perindustrian merupakan antara faktor kepada kemajuan ekonomi modern. Tanpa S&T, industri mungkin tidak akan berkembang. Akibatnya aktiviti ekonomi sesebuah negara tidak dapat berlaku dengan berkesan. Ini akan menjejaskan pendapatan dan hasil ekonomi sesebuah negara industri seperti Malaysia.

Matlamat meningkatkan keupayaan S&T berasaskan kepada hasrat untuk membentuk satu "ekonomi yang cekap teknologinya mampu melakukan penyesuaian pembaharuan dan pelaburan yang berteknologi intensif dan bergerak ke arah penggunaan teknologi yang canggih."

MINT – 1972

Telah ditubuhkan pada 1972 dan dikenali sebagai Pusat Penyelidikan Atom Tun Ismail. Pada Jun 1983 PUSPATI ditukar nama kepada Unit Tenaga Nuklear (UTN) dan diletakkan di bawah Jabatan Perdana Menteri. Pada Oktober 1990, UTN telah dipindahkan menjadi sebuah institut penyelidikan teknologi nuklear terunggul di bawah Kementerian Sains, Teknologi dan Inovasi dan dikenali sebagai MINT (Malaysian Institute for Nuclear Technology) pada 10 Ogos 1994. Ia bertanggungjawab memperkenal dan mempromosikan penggunaan sains nuklear dalam pembangunan negara.

MIMOS – 1985

Institut Sistem Mikroelektronik Malaysia atau (Malaysian Institute of Microelectronic System) didirikan pada tahun 1985 di bawah Jabatan Perdana Menteri dan telah dipindahkan menjadi sebuah agensi di Kementerian Sains, Teknologi dan Inovasi pada bulan November 1990. MIMOS bertanggungjawab membantu melaksanakan R & D kepada industri elektronik tempatan supaya menjadi lebih competatif dan inovatif.

Malaysia East Asia Satellite – 1996

MEASAT (Malaysia East Asia Satellite) merupakan nama barisan satelit komunikasi Malaysia yang dimiliki dan dikendali oleh MEASAT Satellite Systems Sdn. Bhd. Sehingga awal

2007, jaringan satelit MEASAT terdiri daripada tiga satelit geopegun yang direka dan dibina oleh Boeing Satellite Development Center (dahulunya Boeing Satellite Systems). MEASAT-1 dan MEASAT-2 dilancarkan pada 1996 dan MEASAT-3 pada 2006. Satelit MEASAT-1 dan 2 direka bagi membenarkan khidmat televisyen langsung kepada pengguna selama 12 tahun di Malaysia dan juga bagi khidmat perhubungan awam di kawasan dari Malaysia kepada Filipina dan dari Beijing hingga ke Indonesia.

Koridor Raya Multimedia – 1996

Koridor Raya Multimedia adalah satu inisiatif menarik dari Malaysia untuk industri global informasi dan teknologi (ICT). Projek ini diumumkan oleh Datuk Seri Dr. Mahathir semasa merasmikan Persidangan Multimedia Asia pada 1 Ogos 1996. Juga dikenali sebagai "MSC MALAYSIA" di Malaysia, Koridor Raya Multimedia bertujuan untuk menarik syarikat-syarikat IT dari seluruh dunia bertapak di Malaysia dengan menawarkan pengecualian cukai syarikat sementara serta kemudahan-kemudahan berteknologi tinggi. Multimedia Development Corporation telah diberi mandat oleh pemerintah Malaysia untuk menyelia perkembangan MSC.

7 Aplikasi Perdana e-Government – 1996

Bagi memantapkan objektif Wawasan 2020, satu usaha bersepadu telah dilaksanakan melalui tujuh inovatif Aplikasi Perdana. Aplikasi ini telah dibangunkan untuk melonjakkan Inisiatif MSC Malaysia dan mencipta utopia multimedia untuk pengusaha-pengusaha dan penguna-penguna yang inovatif di pelbagai bidang multimedia teknologi. Multimedia Super Corridor(MSC) menawarkan inisiatif menarik untuk rakyat Malaysia di era informasi ini. Tujuh aplikasi perdana MSC ialah Pemerintah Elektronik, Kad Pintar Pelbagai guna, Sekolah Pintar, Telekesihatan, Kumpulan R&D, e-Perniagaan dan Pembangunan Usahawan Teknologi.

Taman Teknologi Malaysia – 1996

Taman Teknologi Malaysia atau (Technology Park Malaysia-TPM) diwujudkan di bawah Kementerian Sains, Teknologi dan Inovasi yang dipertanggungjawabkan untuk membangunkan teknologi rakyat tempatan ke arah perindustrian. Objektif utama TPM ialah untuk membolehkan hasil penyelidikan dan inovasi yang dijana oleh organisasi penyelidikan awam dan swasta negara dikomersilkan. Tumpuan adalah terhadap promosi industri berteknologi tinggi dan koleberasi aktif antara industri, agensi pemerintah, institusi penyelidikan dan institusi akademik ke arah mempromosikan perpindahan teknologi.

ASTRO – 1996

Astro merupakan penyedia perkhidmatan televisyen satelit berbayar pertama di Malaysia di bawah MEASAT Broadcast Network Systems Sdn. Bhd., sebuah konsortium usaha pemerintah dan perdagangan. Astro memulai siarannya pada 1996 dengan permulaan hanya menawarkan 22 saluran pelbagai dan juga 8 saluran radio. Mulai 31 Ogos 2006, Astro menambah 7 saluran baru dengan memperkenalkan 3 saluran jenama Astro iaitu Astro Aruna, Astro Kirana dan Astro Ceria. 4 saluran baru yang lain ialah CCTV4, WaTV, Animax dan Zee TV. Selain itu, mulai 28 Disember, 2006, Astro telah menawarkan 4 lagi saluran baru iaitu Al-Jazeera English, ETTV Asia, BBC Entertainment dan saluran terestrial ke-enam Malaysia TV9.

MyKad / Kad Pintar – 2001

MyKad adalah inisiatif Pemerintah Malaysia untuk memberikan kemudahan kepada orang awam melalui sekeping kad pintar untuk pelbagai aplikasi. Tidak seperti kad-kad lain yang

sedia ada, MyKad menggabungkan pelbagai aplikasi Pemerintah dan swasta di dalam satu kad. Tambahan pula, MyKad yang berdasarkan teknologi kad pintar direkacipta agar berupaya untuk memuatkan pelbagai aplikasi baru di masa akan datang. Teknologi di sebalik sistem kad pintar adalah teknologi cip dan biometrik. MyKad menggunakan teknologi terkini yang menggabungkan pelbagai ciri keselamatan. Di antara ciri-ciri tersebut adalah pengesahan kad melalui kunci kriptografi yang simetrik. Sistem pengendalian pelbagai aplikasi dengan "firewall" dan platform cip yang selamat.

My Government – 2006

MyGovernment adalah singkatan untuk Portal Perkhidmatan Awam Pemerintah Malaysia. myGovernment merupakan gerbang utama kepada informasi dan perkhidmatan Pemerintah Malaysia melalui Internet. Anda juga boleh melayari lebih 900 laman web agensi-agensi Pemerintah Malaysia. Inisiatif ini dilaksanakan oleh Unit Pemodernan Tadbiran dan Perancangan Pengurusan Malaysia (MAMPU), Jabatan Perdana Menteri

Penutup

Kontribusi Muslim dalam bidang sains dan Teknologi cukp besar sejak zaman dahulu, bahkan ilmu itu berasal dan dikembangkan oleh Kaum Muslimin. Dalam masyarakat Melayu Malaysia pengertian sains dan teknologi yang digunakan oleh masyarakatnya bukanlah berdasarkan kefahaman sains dan teknologi modern bahkan ia melibatkan pengetahuan bersistem hasil daripada cerapan, kajian, dan eksperimen beratus tahun para ilmuan zaman ketamadunan melayu lama.

Pada abad 20 ini ada banyak bidang yang boleh dikaitkan sebagai agen yang melonjakkan kegemilangan sains dalam teknologi Muslim di Malaysia yang agama rasminya adalah Islam. Ternyata banyak jasa dan bakti yang di sumbangkan oleh tokoh-tokoh generasi Muslim terdahulu bagi melahirkan dan mengembangkan generasi saintis intelektual yang berlandaskan Islam di Negara ini, bagi menobatkan ketamadunan Islam dan membebaskan diri dari cengkaman penjajahan pemikiran ini agar dapat bangkit kembali untuk menguasai dunia dalam sains dan teknologi Islam. Islam merupakan satu-satunya agama yang mampu membawa manusia hidup pada alaf mendatang walau apa cabaran yang dihadapi dan tidak memisahkan antara keperluan agama dengan sains dan teknologi, seperti yang berlaku pada ketamadunan Barat.

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THE ROLE OF ABD AL-RAUF AL-SINGKILI AND HIS RELIGIOUS THOUGHT IN ISLAMIC DEVELOPMENT IN INDONESIA

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Abstract

This paper discusses about the phenomena of the Abd al-Rauf and his relationship with the Islamic leaders or theologians from Middle East. The paper also decribes about the history of al-Singkili, the relationship between al-Singkili and Middle-East Ulama, and position of this scholar in the Islamic school of thought. This paper employed secondary data that derived from research conducted by Azyumardi Azra and other researches. Having close relationship with leaders, Al-Singkili was a prominent Islamic scholar in the period. Despite difference beliefs with other scholars, the influence of Abd al-Rauf on religious and Islmic thought was significant.

Keywords: Al-Singkili, Relgious thought, Tassawuf

Introduction

In general encyclopedia, Abd Al-Rauf Al Sinkili is named as a religious leader, *Tasawwuf* expert, and an author from Sinkil (Aceh). He was famous as Teuku in Kuala because he was interred in Kuala Sungai Aceh. He had been studying for more than 16 years overseas including Mecca, Jeddah, Mokha, Zabid, Batalfakih. After finishing his study, he started to teach in Aceh in 1661.

His belief in God is contradictory with the belief of Hamzah Fansuri and Syamsudin. However, he still respects the differences unlike what has been conflicted by Nuruddin ar-Raniri. His thought and the understanding are included as the school of thought of Sunni. This paper focuses on the phenomena of the history of the Abd al-Rauf, his relationship with the Islamic leaders or theologians from Middle East and finally discusses his general school of thought using the approach of historical analysis.

This paper employed secondary data. Some were derived from researches conducted by Azyumardi Azra and other researches which were assumed to have comprehensive review related to the discussed topic.

The History of Al-Rauf Al-Sinkili

Abd al-Rauf al-Sinkili, Syekh or Syah Kuala (Sinkel, 1024/1615-Banda Aceh, 1105/1696) was named as a religious leader and the first outstanding Tassawuf person from Aceh by developing

the *Tarekat Syatariah* in Indonesia. His real name is Abd al –Rauf al-Fansuri. Dr. Liaw Yock Fang, the expert of Malay review from Singapore National University mentioned that the note on the history of Abd al-Rauf was not easy to get. This situation was also confirmed by Dr. Azyumardi Azra, he conducted a research in many places. During his research, he found a few data related to the al-Sinkili family.

The father of al-Sinkili, Syeikh 'Ali al-Fansuri, is an Arabian person marrying a woman from Fansur and staying in Sinkil where the son, Abd al-Rauf, was born. This was due to Aceh was the place mostly visited by traders from around the globe such as Arab, India, Persia, and China.

Abd al-Rauf received his first education from his home place, especially from his father. His father is a religious person establishing Islamic school or *Madrasah* in Indonesia. This school was enrolled by many students coming from various places in Aceh Sultanate. After that, he continued his study in Fansur. Fansur is the center of Islam and is a place connecting between Malayans and Muslim people from West Asia, and South Asia. Before visiting Arab in 1642, Aceh experienced a conflict between Wujudiah doctrin and the al-Raniry followers. There was no indication that al-Sinkili has personal relationship with al-Raniry in Aceh between 1637 to 1645. However, it was indicated that they have known each other and it was related to Hamzah al-Fansuri and Syamsuddin and the pact including the oppression to al-Raniry related to its followers.

On the other hand, at the time al-Sinkili was born, the expansion of Aceh Sultanate happened under the Sultan of Iskandar Shah, not only the regions of Sumatra coast, but also reaching Pahang, Kedah, Perak, and Johor. However, whenever al-Sinkili went to Arab, the Aceh sultanate went down. This was due to the lack of trust from society to Sultan. It was found that Sultan often forced his people to move to different places because of his power in invading certain regions. In 1629, the Malaka army, Johor, and farmers defeated the Aceh army causing the worst decline of Sultanate Aceh after the death of Sultan Iskandar Shah in 1641. Then, in the following years, Aceh was governed by several women leaders. This situation has triggered al-Sinkili moved to Arab to learn problem solving in coping with Aceh problems.

Al-Sinkili and the leaders (Ulama) of Middle East

In 1642/1643, when Sultanate of Aceh was ruled by Sultanah (woman leader called *Ratu* or queen) Safiatuddin Taj al-'Alam (1641-1675), Abd al-Rauf went to Arab to study religion. He visited eduction centre and religion education places during his way while doing Hajj between Yaman and Mecca. He then stayed in Mecca and Midinah to improve his knowledge on Al-qur'an, *Hadist* (Islamic stories), *Fiqih*, interpretation (Tafsir), and Tasawwuf. Therefore, possibly, at this place, al-Sinkili had his teachers or made friends.

Eventhough it was not easy to acquire information related to al-Sinkili as mentioned earlier, Dr. Azyumardi Azya noted that al-Sinkili had written his own biographical notes related to his study in Arab. His famous workds was 'Umdat al-Muhtajin Ila Suluk Maslak al-Mufridin". He wrote about his teachers, the place of his study and the materials he had learnt. They were 19 teachers (as his friends) whom he got the knowledge from. And there were 27 Islamic leaders he had had the contact with personally.

Having known that this widely network of al-Sinkili in Arab, the writer will simplify the areas into three. First is Persian bay (Qatar) to Yaman. Second is the area between Jeddah to Mecca, and the third is Madina.

First is the Persian bay to Yaman. al-Sinkili studied about al-Zahir.

a.   In Dhuha, Qatar, al-Sinkili learnt the knowledge from Abd Al-Qadir

b.   in Bait al-Faqih and Zabid, Yaman. This place was the centre of knowledge in Yaman areas.

In this region, al-Sinkili learnt materials from the family of Ja'man, such as Ibrahim bin Muhammad bin Ja'man, Ibrahim bin 'Abd Allah bin Ja'man (according to Muhibbi, he is the grandson of Ibrahim bin Muhammad bin Ja'man), and Qadi Ishaq bin Muhammad bin Ja'man. Some of the families of Ja'man were the students of al-Qusyasyi and Ibrahom al-Qurani. Some of the teachers of al-Sinkili who are from Ja'man families, the most important teacher is Ibrahim bin Abd Allah bin Ja'man (w.1672). He was famous as an expert of Hadist and Fiqih. He also actively produced *Fatwa* or Islamic decree. Hence, he was one of the most outstanding referring persons to consult. On the other hand, when al-Sinkli still studied in Zabid, he studied with 'Abd al-Rahim bin al-Shiddiq al-Khash, Amin bin al-Shiddiq al Mizjaji who were also the teachers of Muhammad al-al-qusyassyi and 'Abd Allah bin Muhammad al-A'dani, some of the best people in that area. In addition, he also established network with many religious leaders such as 'Abd al-Fatah a;=Khash, Mufti Zabid, Sayyid al-Tharir bin al-Husayn al Ahdal, and Muhammad Abd al-Baqi al-Mizjaji (the follower of famous Syabandiyah).

Second, in Jedda and Mecca, al-Sinkili studied about hadith and fiqih. He had some teachers as they are written below:

a.   In Jedda there were Mufti Jedda, 'Abd al-Qadir and al-Barkhali

b.   In Mecca, he had Badr al-Din al-Lahuri and 'Abd Allah al-Lahuri. The most important teacher for him was Ali bin Abd al-Qadir al Thabari. He was a well-known fikih expert in Mecca. Sinkili knew Ali because of Sinkili's teacher-Zabid Ali bin Muhammad al-Dayba who had good relationship with Yaman religious leaders, especially Ja'man family. Sinkili also had harmonious relation with Mecca religious leaders for enriching his knowledge and socio-intellectual. Those religious leader are Isa al-Maghribi, Abd al-Aziz al-Zamzami, Taj al-Din Ibn Ya'qub, 'Ala al—Din al-Babili, Zainal 'Abidin al-Thabiri, Ali Jamal al Makki and Abd Allah bin sa'id bin Qasyir al-Makki (w.1665) who was a muhaddits, a poet and also Muhibi's friend

Third, in Madinah Sinkili studied mental science such as tasawuf. At that time, he decided for completing his study to Ahmad al-Qusyasyi and Ibrahim al-Kurani. As a sign that tasawuf had been studied completely, al Qusyasyi pointed him as a leader of Syatariyyah and Qadiriyyah. Then, al Sinkili and al –Qusyasyi had good relationship. Based on Genealogycal history from West Sumatra, al-Sinkili had studied tasawuf and dedicated his life to al-Qusyasyi for several years. Next, one day Qusyasyi asked him to go back to Java. His teacher assumed that he had adequate knowled for developing Islam in his hometown. However, knowing the instruction, he became sad because he thought that he still needed to study.

Intellectually, he had the most moral duty to Ibrahim al-Kurani. It reflected from his papers and attitude. He thought that Kurani taught him much after the death of al- Qusyasyi. As a matter of fact, Sinkili and Qusyasyi did not have any tarekat genealogy so that the lesson that he got was pure science and knowledge for generating his understanding about Islam. Al- Sinkili regarded that al-Qusyasyi was his mistycal spiritual teacher.

Even though in Madinah, he spent most of the time to study about Islam to al Qusyasyi and al Qurani, but he also had relationship with famous religious leaders. They were Mulla Muhammad Syarif al Kurani, Ibn Abd al-Rasul al Barzanji, Ibrahim bin Abd al-Rahman al-

Khiyari al-Madani, a student- Ala al- Din al Babili, Isa al-Maghribi and Ali al-Basyir al-Maliki al Madani (w.1694) who was hadith expert.

Sinkili's adventures and experiences at overseas took 19 years. Most of his teachers and friends were mentioned in Arabic biography dictionary. They were outstanding persons at that time. Sinkili was from Moslem outskirt area. Then, he joined a network of religious leaders and fortunately, he could attract most of the religious leader in Haramayn. His educational background was very completed. He studied syari'at, fikih, hadith and tasawuf. His career, and works after coming back to Indonesia were great and they were histories of his efforts to harmonize syari'at and tasawuf. Al-Sinkili started his career as a teacher in Haramayn. Before going to Arab, he actually had got enogh knowledge about Islam for being spread out to the local Moslem.

Al Sinkili's Religion Type and Understanding

Having the certificate from al-Kurani, the arrival of al-Sinkili from Arab to Aceh created much curiosity in the palace of Syafiyyat al-Din. An officer- Katib Seri Raja bin Hamzah al-Asyi was sent to meet al-Sinkili. The officer gave many unclear religious questions and problems. However, he could answer the questions comprehensively and amazingly so that he was awarded to have a prestige position at the palace. He became Qadi Malik al-'Adil which was known as mufti. He was responsible for handling administrative religious problems. His succes in overcoming religious problems made him closed to the palace officers, so that; he had many opportunities to do more activities for the development of Islam.

As it had been stated above, after the death of Sultan Iskandar Shah II (Tsani), Aceh was leaded by a woman leader or queen (sultanah). Because of that condition, a question came up; it was whether a woman could be a leader in Islam. Knowing this question, al-Sinkili did not answer clearly. It was depicted from his book – Mir'at al-Tullab fi Tasil Ma'rifati al – Ahkam al-Syar'iyyah li al-Malik al-Wahab. The book was published because of the order from sultanah Taj al-'Alam Safiat al-Din (1641-1675). At first he was reluctant for writting the book since he was weak at Malay language, but finally, he decided to write as there were two persons who assisted him. The book was taken from Fath al-Wahab, and Syarhu Minhaju al-Tullab that were written by Abu Yahya Zakriya al-Ansari. In this case, Minhaj al-Tullab was the summary of Minhaj al-Tali-bin which was composed by Imam Nawai (w.676) and Minhaj al- Tali-bin was the summary of al-Muharrar, made by Imam Rafi'i (w.623 H). In fact, Al Muharrar was taken from al-Gazali's books - al-Wasit and al Basit.

In his book, Sinkili did not discuss woman leadership directly. Furthermore, when he talked about the requirements for being a judge, he also did not translate the word, dzakar. It indicated that he tried to be compromised with his intellect by accepting the women leadership and having no solution to the problem. Actually, it showed his tolerance. Then, now tolerance became his special character. During his career, he composed 22 books; they were fikih, tafsir, kalam and tasawuf.

Al-Sinkili and al-Kurani has similar character. They put a great attention to the reconciliation between syari'at and tasawuf or ilmu dhahir and mental science. It made neo-sufisme as Sinkili's lesson spread out from Melayu up to Indonesia. Sinkili had different main strean if it was compared to the other books just like Shirat al-Mustaqim, written by al-Raniri

and mir'at al Tullab. The book of Shirat only focused only on ibadat. While Mir'at talked about social, politics, economics and ibadat (mu'amalah ma'a al nas)

Here, Abd al-Rauf said that the doctrines of Islamic law were not only about ibadat, but it covered all life aspects. Abd al-Rauf was brave enough for having that new thought. At that era, there was not any religious leader in Malay who had tallked about the doctrines.

In tafsir, al- Sinkili also had a monumental work- Tarjuman al- Mustafid.P.G Riddel. He accomplished that research for having his Ph.D. In Australian university, he said that the work was the translation of al-Jalayn tafsir, and al-Baidawi tafsir was only one of his sources.

And then he added that one of his beloved students, Daud Runi joined to contribute in completing his works. The reference used by Daud Runi was Al-Khazin's interpretation entitled *Lubab Al Ta'wil Fi Ma'ani Al Tannal Jalayn*. Based on Azyumardi Azra, the interpretation selection from al Jalayn by al Sinkili was by chance. He had isnads which connected him to Jalal al-Din as Suyuthi either from al-Qusasyhi or al-Kurani.

Furthermore; according to Johns, although al-Jalalayn's interpretation only had little contribution to the development of the next interpretation science, but it was very good because it was clear and concise and included asbab al-Nuzul. By these characteristics, al-Jalalayn's interpretation was a good introduction text for Muslims who studied interpretation science in Malay-Indonesia regions. Al Sinkili translated the interpretation concisely and simply by controlling himself not to give comments and left the discussion on Arabic grammar. It means that Tarjuman al-Mustafid was easily to be understood by the readers and being their life practical guidance. This interpretation was the pioneer in Malay's region and gave contribution for the next interpretation's study.

About hadist's matters, Abd al Rauf wrote two books; firstly, Arbain Hadis' interpretation (by Nawawi because of sultanah Zakiyyat al Din's request), and secondly, al Mawa'iz al Badi'ah, the qudsi hadith collection. From those two books, al-Sinkili expected that the common people could improve their understanding about Islam, about the God and His relationship with the creatures, the heaven and the hell and the ways to get His sincerity. In this case, al Sinkili emphasized especially on the importance of each Muslim to find the harmony between the knowledge and the behavior. It was not only knowledge which could make a good person, but also good behavior was needed.

The specific lesson from al-Sinkili was his mystical lesson. In his book, Kifayat al-Muhtajin Ila Masyrab al Muwahhidin al Qailin bi wahdat al Wujud, he carried on the God's transcendence toward His creatures. He refused Wujudiyyah's opinion which emphasized on the God's immanence toward His creatures. In his opinion, before the God created the universe, He always thought about Himself which made Nur (the light) Muhammad, from this Nur Muhammad, the God created the permanent basic patterns (al-a'yan al-tsabitah), it was the universe potency which became the sources of external basic patterns (al-a'yan al kharijiyyah), it was the real creatures. Based on al-Sinkili, although al-a'yan al-karijiyyah was the emanation of Wujud Mutlak/ real creature, it was different with the God Himself; the relationship of those two beings was like the hand and its shadow. The later was different with the first. 25. But it was not dissimilar; it means that there was the shadow because there was the owner of the shadow. It was the relationship between Khaliq and makhluq.26. On the other hand, Snouck Hurgronje, this book (Kifayat al Muhtajin) was the summary of Umdat al Muhtajin's book. The Hurgronje's

opinion was supported by Katalogue Ph.S. Ronkel who said that the book was same with Umdat al Muhtajin.

The other books which concerned to tasawwuf were Daqaiq al Huruf and Bayan Tajalli. The two books supported the previous opinion. There was the similarity between the shadow existence and real existence/ Wujud haqiqi, it means that the God did tajalli (the self appearance in the form of the universe existence). The God's characteristics were seen indirectly on human, and relatively the perfect characteristics were seen on insan kamil/ the perfect person. Abd al Rauf disagreed with the infidelity practice done by Nuruddin ar Raniry toward Hamzah Fansuri's and Syamsuddin as Sumatrani's followers who were Wihdatul Wujud or Wujudiyyah. On his latest book, Abd al Rauf reconfirmed that how fun a person worshipped of God, but the Khaliq and His creature had their own meanings. 29. On his book Daqaiq al Huruf, Abd al Rauf tried to interpret the Ibn al Arabi's lyrics on Manazil al Insaniyyah by appearing its orthodox's characteristic, which can be seen as below;

We are the precious voices (but) unspeakable,
Trapped, unmanaged in the mountain's peak
I am in Him, and we are you and you are he, and all are in Him, only they who achieved him.

The same lines were cited in Asrar al-'Arifin by Hamzah, but Abd al Rauf had given orthodox explanation from Martabat Tujuh's Doctrine without changing the terminology.30. The tajalli's concept of Ibn al Arabi was heterodox and pantheismonis. The orthodoxy interpretation by Abd al Rauf was reflected on his effort moderately adopted with syariat which distinguished the God and human, a point which made different from Hamzah and syamsuddin Pasai. This Abd al-Rauf's understanding was seen on the practice of Syatariyyah tarekat which developed until West Sumatra through his student, Burhanuddin and until Java through Abd al Muhyi from Priyangan (West Java).31. The influence was seen on Tuhfah al Mursalah Ilah Ruh al Nabi's poem which was translated into Javanese on Sekar Macapat, even until the 19th century on Serat Centhini and Wirid Hidayat Jati.

Analysis and Conclusion

There were many opinions about the time of Abd al Rauf was born. There were historians who said that he was born in 1615 or 1620; these differences happened because Abd al Rauf did not write his own birthday, and there were few secondary data sources. It was understood since Indonesia was colonized by Portuguese and Dutch. To cope with the difference, it was more moderate if it was agreed that his birth was over 1615.

According to D.G.E. Hall in A History of South East Asia, in the early life of Abd al-Rauf, especially in Aceh, the politic and economic situations were in the highest victory and the early of impoverishment. It influenced Abd Al Rauf indirectly, he felt that he could get the education at his area calmly but then he was pessimistic because of the politic education. So he decided to go to Arabia. Based on the writer, it happened since he avoided the controversy of Wujudiyyah doctrine and ar-Raniry's lesson (the first was heterodox, the second was orthodox) and due to the politic ruin in Aceh Kingdom. Those two things marked out Abd al-Rauf, so it was possible after his coming back from Arabia; he tried to connect the two groups without hurting one of them.

There were many polemics about the originality of al-Rauf's Tarjuman al-Mustafid. Leaving go of the originality, he deserved to get the appreciation because he worked in Malay land in those days which could only be done by someone who really had the fine ability and persistence. So it was impossible to ignore his works. The books were the directions for Islam history in Malay land and the valuable contribution of Al-Qur'an interpretation study which placed the basic rules of translation and interpretation. Hence; the books encouraged the next studies on other interpretations.

Studying the subject of the study, Abd al-Rauf was an ulama/ an academician who had the excellent thinking framework, it means that his highest career was a sufi after he strengthened his knowledge of syari'at; he studied on fikih, hadis and tafsir and finally he studied on tasawwuf. His wide networks with many teachers and friends in his endeavor of study, indicates that he is a very flexible and tolerant person. His understanding on the concept of *falysil rahimah* may influence his attitudes. His high tolerance reflected by some contradictory occasions, he used to have role as a liaison. Therefore, the position of Abd al-Rauf in his works was to convey simple understanding to common people. He did this, because he understood well about the condition of community at that time. Another indication that describes the concern of Abd al-Rauf to the community was his success to persuade Syekh Ibrahim al Kurani to write a handbook for understanding the book of *al-Tuhfah al-Mursalah Ila Ruh an-Nabi,* a work of Indian scholar (1952). Abd-al Rauf did the persuasion, since the book of *al-Tuhfah al-Mursalah Ila Ruh an-Nabi* was very popular among students and scholars who studied religion.

With very conducive bonds between Abd al-Rauf and community, the influence of Abd al-Rauf's teaching was becoming greater after the decline of Nurrudin's influence. In this case, Abd al-Rauf were able to put himself as the most prestigious ulama (scholar) that he could developed his teaching based on his knowledge he learnt in the holy land. One of his students was Syekh Burhanuddin who built a surau (mosque) that became a center of Syatariyyah orders in Ulakan, located in the west coast of Sumatra. He was a prominent community leader who carried forward successful achievements of his teacher. As a center of Islamic proselytism based on surau system or pesantren, Ulakan became a center of both teaching and developing knowledge of religion. From this point "pedigree" or chain of leading suraus started. Wa Allahu A'lam.

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MANIFESTASI AKHLAK MENERUSI UNSUR-UNSUR ALAM DALAM BEBERAPA KARYA RAJA ALI HAJI

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Abstrak

Kertas kerja ini bertujuan untuk membincangkan mengenai peranan alam dalam menzahirkan sistem akhlak dalam masyarakat Melayu pada abad ke-19 Masehi. Penelitian dan penaakulan akal terhadap unsur-unsur alam yang berada di sekeliling diterjemahkan melalui bahasa sebagai medium untuk memperolehi ilmu yang benar dan mencapai keelokan akhlak serta budi pekerti. Pendekatan analisis konten digunapakai bagi meneliti beberapa karya Raja Ali Haji (1808-1872), seorang pujangga agung kelahiran Riau yang terdidik dalam sistem tradisi keilmuan Islam. Hasil kajian mendapati bahawa dalam masyarakat Melayu Nusantara, alam bukan sekadar dianggap sebagai tercipta untuk kesenangan hidup manusia malah ia turut berperanan untuk memanifestasikan ketinggian akhlak yang bertunjangkan kepada pandangan semesta Islam.

Kata kunci: akhlak, alam, Raja Ali Haji, bahasa

Pengenalan

Kewibawaan Raja Ali Haji (1808-1872) sebagai tokoh pujangga Melayu Nusantara abad ke-19 Masehi terserlah melalui karya-karya agung yang dihasilkan oleh beliau seperti *Kitab Tuhfah al-Nafis*, *Bustan al-Katibin*, *Kitab Pengetahuan Bahasa*, *Thamrah al-Muhimmah*, dan beberapa puisi beliau yang sarat dengan nilai ilmiah yang tinggi. Sebagai ahli bahasa yang dibesarkan dalam sistem tradisi intelektual Islam, Raja Ali Haji telah memperlihatkan fungsi bahasa Melayu sebagai alat untuk memperkukuhkan pandangan semesta masyarakat Melayu Nusantara yang pada ketika itu sedang berhadapan dengan tantangan kolonialisasi. Antaranya melalui kaedah penggunaan elemen-elemen alam yang pelbagai bagi mendidik dan menanam ketinggian akhlak dalam diri masyarakat Melayu yang sejak zaman berzaman, mempunyai hubungan yang simbiosis dengan alam sama ada secara fizikal, intelektual mahupun spiritual. Melalui pemerhatian dan taakul, mereka mengintegrasikan elemen-elemen alam dalam pelbagai hasil daya fikir dan daya cipta mereka. Peranan alam dalam kehidupan masyarakat Melayu bukan sekadar dilihat dari aspek manfaat fizikal semata-mata malah ia turut dilihat sebagai elemen penting dalam memperadabkan manusia.

Akhlak: Istilah-istilah yang Digunapakai Oleh Raja Ali Haji

Dari segi etimologi (Ibn Manẓūr, 2003), perkataan akhlak berasal daripada perkataan Bahasa Arab iaitu *akhlāq* yang merupakan kata jamak daripada perkataan *khuluq*. Perkataan *khuluq* pula berkongsi kata dasar yang sama dengan *khalaqa* yang bermaksud mencipta atau menjadikan, manakala *al-Khāliq* dan *al-Khallāq* merujuk kepada nama serta sifat Allah yang maha mencipta. Perkataan *khalq* pula mengandungi pengertian yang sesuatu yang diciptakan daripada asalnya tiada dan juga merujuk kepada penciptaan mengikut ketetapan (*taqdīr*). *Makhlūq* bermaksud yang diciptakan. Manusia adalah makhluk yang diciptakan dalam bentuk yang sebaik-baiknya (*fi ahsan al-taqwim*) dan dianugerahkan dengan fakulti akal yang membolehkannya membezakan antara yang baik dan yang buruk dengan berlandaskan kepada agama. Islam pula adalah agama fitrah (*din al-fitrah*) yang disampaikan melalui Rasulullah s.a.w. yang diutuskan untuk menyempurnakan kemuliaan akhlak (*li utammima makarim al-akhlaq*). Justeru, manusia seharusnya berakhlak sesuai dengan asal penciptaan fitrah manusia sebagai sebaik-baik kejadian, iaitu fitrah yang cenderung kepada kebaikan.

Menurut Imam al-Ghazali (Mohd. Nasir, 2010), akhlak ialah:

Suatu disposisi yang mantap dalam jiwa (*al-nafs*) manusia dan darinya segala perbuatan terhasil dengan mudah tanpa melibatkan daya pemikiran dan deliberasi. Sekiranya disposisi tersebut menghasilkan perbuatan yang mulia, iaitu perbuatan terpuji menurut pertimbangan akal dan syariat, maka disposisi tersebut dinamakan akhlak yang baik. Tetapi jika di sebaliknya ia merealisasikan perbuatan buruk (atau perbuatan yang keji menurut pertimbangan akal dan syariat), maka disposisi kejiwaan tersebut dinamakan akhlak yang buruk.

Manakalah Ibn Miskawayh (Mohd. Nasir, 2010) mendefinisikan akhlak sebagai 'sifat yang tertanam dalam jiwa yang mendorongnya untuk melakukan perbuatan tanpa memerlukan pemikiran dan pertimbangan.'

Dalam konteks penulisan Raja Ali Haji, walaupun beliau banyak menggunakan perkataan-perkataan yang berasal daripada Bahasa Arab, hampir boleh dikatakan perkataan 'akhlak' tidak begitu digunakan dalam penulisan beliau. Sebaliknya Raja Ali Haji menggunakan perkataan bahasa Melayu iaitu 'perangai' bagi menyampaikan maksud yang sama dengan istilah akhlak. Jika ada perkataan akhlak dalam karya beliau, ia menggunakan sepenuhnya kosa kata Bahasa Arab, contohnya *su' al-akhlaq* (Raja Ali Haji, 2005) dan *husnul khuluq* (Raja Ali Haji, 1993).

Seperti mana istilah akhlak dinisbahkan kepada *akhlak mahmudah/husnul khuluq* dan *akhlak mazmumah/ su' al-akhlaq*, istilah perangai juga dikaitkan dengan perangai baik dan perangai jahat atau perangai cela (Raja Ali Haji, 2005).

Kelima, perkara yang menegahkan mendapat 'ilmu itu *su' al-akhlaq wa 'umi'l-basirah*, ya'ni **jahat perangai** serta buta mata hatinya dan rahsianya daripada mendapat 'ilmu dan qadar kemuliaan 'ilmu sekira-kira tiada ia mengetahui akan qadar 'ilmu itu..

Di sesetengah tempat Raja Ali Haji (1996) menisbahkan perkataan perangai dengan yang mulia dan sia-sia.

Tatkala murka Tuhan yang sedia

Diambilkan **perangai**mu yang **mulia**

Dituturkan dengan **perangai sia-sia**

Tamak dan bakhil lobakan rupa

Kamus Dewan (2007) mendefinisikan perangai sebagai kelakuan, tingkah laku, tabiat, budi pekerti, watak. Walaupun berdasarkan kepada pengertian Kamus Dewan, perkataan perangai dan kelakuan adalah istilah sinonim, Namun Raja Ali Haji (2005) memperlihatkan perbezaan makna di antara istilah 'perangai' dan 'kelakuan'

Ada juga yang menyalahi dengan yang demikian itu atas **perangai**nya, sebab kurang periksanya atas **kelakuan** ibu bapanya atau sebab takburnya, sebab kebesarannya atau kekayaannya atau sebab tiada diingatkan oleh orang yang tua- tua.

Istilah perangai yang digunakan oleh Raja Ali Haji dapat difahami dengan maksud yang sama dengan akhlak, iaitu suatu dimensi rohaniah yang mendorong seseorang melakukan kebaikan atau kebaikan. Dengan kata lain perangai atau akhlak itu bukanlah ilmu tentang kebaikan dan keburukan, bukan daya yang membolehkan seseorang melakukan perbuatan baik mahupun buruk, juga bukan merujuk kepada perbuatan sama ada baik ataupun buruk. Sebaliknya ia adalah aspek dalaman yang ada dalam diri manusia manakala kelakuan pula adalah aspek luaran yang didorong oleh perangai yang sedia terbina dalam diri seseorang (Raja Ali Haji, 2005).

Kepada barang siapa yang masuk belajar di dalam kitab itu maka di dalamnya beberapa perkara. Setengah daripadanya hendaklah diikut seperti **kelakuan** dan perbuatan seperti yang tersebut pada Muqaddimah yang telah tersebut dahulu itu daripada segala adabnya dan lainnya kerana apabila diikutnya seperti yang telah tersebut itu nescaya terbukalah baginya 'ilmu ini.

Selain daripada istilah perangai, istilah pekerti juga turut digunakan oleh Raja Ali Haji dengan maksud akhlak.Dalam konteks penggunaan bahasa Melayu, pekerti biasanya turut dikaitkan dengan budi iaitu akal dan kebijaksanaan (Kamus Dewan, 2007). Dalam Kitab Pengetahuan Bahasa, Raja Ali Haji (1996) mendefinisikan 'budi' sebagai perkataan yang sama erti dengan akal, iaitu jika dengan bahasa Arab dikatalah akal dan orang-orang Melayu itu menyebut akal itu seolah-olah bahasa dirinya daripada sangat maklum dan masyhurnya maka di dalam hal yang demikian itu maka tiada dapat hendaklah kita ketahui makna akal itu memuliakan manusia jika ada ia tetap kepada manusia adanya.

Menurut Raja Ali Haji (1996), seseorang itu perlu kenal makna akal kerana dengan fakulti akallah manusia mendapat kemuliaan melebihi makhluk Allah yang lain. Melalui akal, manusia boleh membezakan di antara yang baik dan yang buruk, yang mulia dan yang hina sesuai dengan daya ikhtiar yang diberikan kepada manusia untuk memilih di antara keduanya dan seterusnya bertanggungjawab terhadap pilihan yang dibuat. Akal adalah fakulti ruh yang fitrahnya cenderung kepada kebaikan (Raja Ali Haji, 1996).

Aqal itu maknanya di dalam *Kitab Ittihaf al-Murid* makna akal pada lughah itu iaitu menegahkan yakni menegahkan yang mempunyai daripada berpaling daripada jalan yang betul yakni tiada ia mau pada jalan yang tiada betul.

Berpekerti mulia pula disifatkan oleh Raja Ali Haji (1996) sebagai tanda orang berakal, yang jika diteladani, boleh membawa kepada kebahagiaan.

Orang yang berakal sangatlah mulia   pakaian anbiya' dan awliya
Barangsiapa mengikut dia   ialah tanda orang bahagia
Tanda berakal merendahkan diri   kepada taulannya kanan dan kiri

Tiada peminta suka memberi	tingkah lakunya dengan ugahari
Tutur katanya lembut dan manis	pada ketika dalam majlis
Hati taulannya tiadalah membengis	mendengar cakapnya tiadalah kalis

Dalam sistem akhlak Melayu, pekerti turut dikaitkan dengan tahap keberagamaan seseorang individu. Ini jelas dinyatakan oleh Raja Ali Haji (1993) dalam Syair Siti Sianah yang menyifatkan seseorang yang jahat pekerti sebagai seorang yang kurang agamanya:

Setengah perempuan **jahat pekerti**
Inilah perempuan **kurang agama**

Hal ini pula sesuai dengan salah satu sifat orang berbudi atau berakal seperti yang dinyatakan oleh Raja Ali Haji (1996) melalui syair Melayu yang dimuatkan dalam Kitab Pengetahuan Bahasa,

Sebagi lagi tanda berakal   Perintah syarak tidak menangkal

Hubungkait di antara akhlak, agama dan akal yang terdapat dalam karya-karya Raja Ali Haji menepati pandangan tokoh-tokoh Islam seperti Ibn Maskawayh dan al-Ghazali dalam persoalan untuk menentukan kebaikan dan keburukan. Kedua-duanya sepakat mengatakan bahawa agama dan akal adalah dua kaedah yang dianugerahkan oleh Allah untuk manusia membuat penilaian tentang kebaikan dan keburukan. Dengan kata lain, frasa budi perkerti dalam sistem persuratan bahasa Melayu menggambarkan perilaku yang tertib dan baik yang ditimbang dengan kebijaksanaan akal manusia beserta dengan syariat agama.

Satu lagi istilah penting berkaitan akhlak yang turut digunakan oleh Raja Ali Haji ialah perkataan 'adab'. Dalam Kitab Pengetahuan Bahasa, Raja Ali Haji (1996) menulis definisi adab seperti mana berikut: di dalam Kamus 'Arabi pada *lughah **muhrikat'l-zarf wa husn al-tanawul*** yakni yang digerakkan oleh orang yang cerdik dan elok, barang yang dikerjakannya yang berbetulan dengan syarak dan adat yang indah kepada orang yang berakal dan orang yang mempunyai mata hati yakni orang yang dermawan.

Raja Ali Haji (1996) menyifatkan adab sebagai salah satu cabang ilmu yang boleh diajar dan dipelajari.Ianya boleh dilatih dan didisiplinkan kepada seseorang sehingga menjadi akhlak yang terbentuk dalam diri.

…serta ajar anak-anak kita ilmu fardu dan sunat dan **ajarkan dia ilmu adab** dan jika engkau banyak uzur atau banyak *ishtighal* maka hendaklah engkau serahkan kepada guru-guru yang mengajar Quran dan mengajar kitab…

Ini selaras dengan pandangan Ibn Miskawayh yang mengkategorikan akhlak kepada dua jenis, pertama: akhlak yang bersifat tabii dan semula jadi dan kedua: situasi kejiwaan yang diperolehi oleh seseorang melalui adat kebiasaan dan disiplin diri. Akhlak jenis kedua mungkin bermula dengan pendidikan dan deliberasi seseorang, tetapi dengan sokongan amalan yang konsisten, lama kelamaan ia akan beransur-ansur bertukar menjadi tabiat dan akhlak. (Mohd Nasir, 2010).

Manifestasi akhlak menerusi pena'akulan alam

Hubungan akrab masyarakat Melayu dengan alam yang berada di sekeliling jelas dapat dilihat melalui penggunaan perumpamaan dan kias ibarat yang mengambil contoh sebahagian unsur-unsur alam untuk membina akhlak peribadi mereka. Secara tidak langsung ini menunjukkan keupayaan masyarakat Melayu membuat pemerhatian dan penaakulan serta mensintensis unsur-unsur alam dengan menggunakan akal yang berpandu kepada agama dan ilmu .Penggunaan kaedah perbandingan dan kiasan adalah suatu kaedah yang turut digunakan di dalam al-Quran. Kekuatan kaedah ini adalah ia boleh menzahirkan makna yang dimaksudkan melalui gambaran ringkas dan menarik di samping memberi kesan yang mendalam kepada jiwa (Mohd Sukki, 2004).

$$\text{لَوۡ أَنزَلۡنَا هَـٰذَا ٱلۡقُرۡءَانَ عَلَىٰ جَبَلٍ لَّرَأَيۡتَهُۥ خَٰشِعٗا مُّتَصَدِّعٗا}$$

$$\text{مِّنۡ خَشۡيَةِ ٱللَّهِۚ وَتِلۡكَ ٱلۡأَمۡثَٰلُ نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُونَ} \ ٢١$$

[1]

Maksudnya:

Sekiranya Kami turunkan Al-Quran ini ke atas sebuah gunung, nescaya engkau melihat gunung itu khusyuk serta pecah belah kerana takut kepada Allah.Dan (ingatlah), misal-misal perbandingan ini Kami kemukakan kepada umat manusia, supaya mereka memikirkannya.[2]

Penggunaan unsur-unsur alam bagi memanifestasikan akhlak dan menentukan nilai baik dan nilai buruk dalam kehidupan merupakan gambaran daya kreativiti yang hanya dimiliki oleh manusia. Daya kreativiti ini tidak ada pada makhluk-makhluk lain yang sifat mereka hanyalah mengikut peraturan dan ketetapan Tuhan. Daya kreatif manusia baik sebagai agen moral terhasil melalui empat bentuk, iaitu 1) kreatif untuk memilih tingkah laku yang baik, 2) kreatif untuk mendapat ilmu yang baik, 3) kreatif dalam menyukai sesuatu yang baik dan, 4) kreatif dalam bertingkah laku secara baik (Abdul Latif, 2005). Kreativiti manusia bersifat subjektif dan berbeza di antara satu masyarakat dengan masyarakat yang lain. Unsur alam yang sama mungkin memberi gambaran nilai yang berbeza dalam kalangan masyarakat yang berbeza.

Banyak unsur alam digunakan dalam karya-karya Raja Ali Haji namun untuk tujuan kajian ini, perbincangan hanya dibataskan kepada sebahagian kecilunsur alam yang dinyatakan secara langsung oleh beliau bagi tujuan memberi gambaran tentang laku baik dan laku buruk manusia. Berdasarkan kajian, unsur-unsur tertentu memberi gambaran khusus untuk sifat-sifat tertentu pada diri manusia. Secara ringkasnya dapat digambarkan melalui jadual 1:

Jadual 1 Unsur alam dan gambaran sifat

Unsur Alam	Jenis Sifat	Gambaran Sifat
Batu permata (intan)	Positif	Sesuatu yang bernilai, bermanfaat, bercahaya
Air dalam gelas	Positif	Ikhlas, hati yang jernih
Binatang, haiwan	Negatif	Orang yang mempunyai banyak sifat buruk

[1] Al-Qur'an, Al-Hashr 59:21.
[2]Semua terjemahan ayat al-Quran dalam tulisan ini berdasarkan *Terjemahan Al-Quran Bahasa Melayu*, http://www.surah.my/

		sehingga hilang akal dan malu tetapi tidak sampai menyakiti orang lain
Binatang buas	Negatif	Orang yang mempunyai banyak sifat buruk sehingga hilang akal dan malu sehingga menyakiti orang lain
Syaitan	Negatif	Orang yang mempunyai banyak sifat buruk sehingga hilang akal dan malu sehingga menyakiti orang lain
Iblis	Negatif	Orang yang mempunyai banyak sifat buruk sehingga hilang akal dan malu sehingga menyakiti orang lain
Harimau, babi dan hular kala	Negatif	Mengusik dan menggangu hak dan harta benda orang lain

Berdasarkan penulisan Raja Ali Haji, didapati bahawa kerangka akhlak dalam pandangan hidup masyarakat Melayu bertunjangkan kepada lima komponen kata kunci utama iaitu agama, ilmu, akal, malu dan bahasa. Akal adalah satu fakulti yang suci dalam diri manusia. Oleh itu Raja Ali Haji (2005) menegaskan yang akal tidak berada dalam badan yang dipenuhi dengan sifat-sifat yang kotor.

Apabila penuhlah sudah segala sifat yang kehinaan pada badan seseorang maka keluarlah 'akal itu daripada kota tubuh yang busuk-busuk itu kerana ia tiada tempat baginya. Adalah apabila sudah keluar 'akalnya itu daripada badannya, malu pun mengikut jualah ia. Maka tatkala itu adalah hukumnya badan itu seperti binatang, itupun jikalau tiada menyakiti orang, dihukumkan seperti binatang yang buas atau seperti syaitan dan iblis yang kena la'nat Allah adanya.Inilah balanya yang ketiadaan 'ilmu dan 'akal.

Raja Ali Haji (1996) turut menggunakan salah satu unsur alam iaitu cahaya bagi menerangkan definisi akal, aqal itu tabiat perangai yang disediakan dengan dia memperdapatkan pengetahuan yang sukar-sukar seolah-olah ia cahaya yang terang di dalam hati tempatnya dan memancar cahayanya naik kepada otak dengan dia boleh membedakan benar dengan salah.

Menurut Al- Ghazali (1976), perkataan cahaya diberikan kepada 'benda-benda yang dengan sendirinya boleh kelihatan dan juga membuat benda-benda lain boleh kelihatan seperti bukan, matahari, lampu dan api apabila menyala'. Justeru al-Ghazali turut menamakan akal itu cahaya antaranya kerana akal mampu mengetahui seluruh alam wujud dan membuat keputusan yang tentu dan benar.

Manusia yang berakhlak buruk disifatkan sebagai tidak berakal. Rentetan daripada kehidupan tanpa akal pula, manusia akan hilang sifat malu, iaitu sifat yang digambarkan oleh Rasulullah s.a.w. sebagai sebahagian daripada iman. Menurut Hamka (1997), melalui kehidupan beragama akan timbul dalam diri seseorang tiga sifat iaitu malu, amanah dan benar (*siddiq*). Sifat malulah yang menghalang orang yang mempunyai akal daripada melakukan kejahatan, dan mendorongnya untuk bersifat dengan sifat-sifat yang baik. Malah Hamka (1997) menjelaskan lagi bahawa 'sebelum mengguna pakai undang-undang, terlebih dahulu orang dilindungi oleh hukum malu yang telah sebati dalam budi pekerti'. Ini menunjukkan bahawa sifat malu menjadi pendinding manusia daripada berperangai cela.

Berbeza dengan manusia, binatang memang tidak memiliki akal, ilmu dan malu. Oleh itu apabila seseorang manusia tidak memiliki ketiga-tiga perkara tersebut, maka dia disama tarafkan seperti binatang (Raja Ali Haji, 1996).

Iaitu kata *ahl al-mantiq haiwan sahil* yakni tiada ia berkata-kata dan tiada ia menerima tertawa bersalahan manusia iaitu *haywan natiq dahik bi 'l-quwwah* haiwan yang berkata-kata yang menerima tertawa *bi 'l-quwwah* adapun nafsu binatang yang bersekutu dengan manusia iaitu makan dan minum dan tidur dan jimak adapun ilmu dan akal malu tiada kepadanya sekali-kali demikian lagi manusia apabila tiada yang tiga perkara itu yakni ilmu dan akal dan malu maka iaitu samalah dengan binatang jua adanya.

Menurut Hamka (1997) daripada kehidupan beragama lahir tiga iktikad, antaranya ialah kepercayaan' bahawasanya manusia adalah makhluk yang termulia dan tinggi dimuka bumi'. Kepercayaan ini mendorong manusia untuk menjaga darjat kemanusiaannya supaya tidak sama seperti haiwan. Dalam Syair Nasihat pula, Raja Ali Haji (1993) mengingatkan bahawa kelakuan seperti binatang dan haiwan boleh mencetuskan kemurkaan Tuhan, menyebabkan hilang rasa malu dalam diri juga rasa hormat meskipun berstatus bangsawan.

Jika datang murkanya Tuhan
Ahli negerinya tidak ketahuan
Kelakuan seperti binatang dan haiwan
Hilanglah malu hilang bangsawan

Walaupun begitu Raja Ali Haji (1993) turut menyatakan untuk mendapatkan kemuliaan dan penghormatan, perangai jahat tersebut boleh diubah.

Inilah pesan ayahanda nan tuan
Kepada anakanda muda bangsawan
Buangkan fiil perangai haiwan
Supaya mendapat pangkat dermawan

Raja Ali Haji membahagikan tahap keburukan akhlak yang dianalogikan seperti binatang atau haiwan kepada dua bahagian iaitu kejahatan biasa yang tidak menyakitkan orang lain yang digambarkan dengan perkataan bintang atau haiwan sahaja. Tahap kedua ialah kejahatan yang melibatkan pencerobohan terhadap hak dan harta orang lain ditamsilkan seperti binatang buas, liar, ganas dan berbisa seperti harimau, babi, ular dan kala. atau syaitan dan iblis.

adalah **orang yang berakal memandang dia seperti memandang binatang** jua itupun juga ia tiada mengusik-usik harta benda orang atau hak mustahak orang dan juga ia ganggu dan mengusik hak orang atau harta benda orang maka **dipandang oranglah ia seperti binatang yang jahat-jahat yang buas-buas seperti harimau dan babi dan hular kala** demikian lagi pada pemandangan orang yang berakal dan bersopan yang tahu akan halnya masing-masing menjagai dirinya sahaja daripada kedatangan mudarat daripadanya adanya.

Orang yang kurang berakal dan kurang berbahasa pula disifatkan seperti raksasa manakala orang yang tidak mempedulikan agama dan adat seperti harimau mengejar rusa (Raja Ali Haji, 1996). Raksasa, gergasi atau disebut juga sebagai bota adalah sejenis makhluk seperti manusia yang sangat besar dan tinggi badannya (Kamus Dewan, 2007). Ia merupakan makhluk dalam cerita-cerita mitos dan lagenda yang digambarkan sebagai bodoh, hodoh, bengis, suka mengganggu dan makan manusia.

Setengah yang kurang akal dan bahasa
tingkah dan laku bagai raksasa
syarak dan adat kurang periksa
seperti harimau mengejar rusa

Dalam lingkungan masyarakat Melayu, akhlak dan bahasa mempunyai perkaitan yang rapat.Malah cara seseorang itu berbahasa merupakan gambaran kepada keperibadiannya dan akhlaknya. Frasa budi bahasa yang sering digunakan dalam konteks bahasa Melayu dengan sendirinya menjelaskan hubungan antara akal yang menjadi wahana untuk pencerakinan antara yang baik dan yang buruk, serta bahasa sebagai 'alat akal fikri yang mempengaruhi pemikiran si penggunanya' (al-Attas, 2007).

Malah Raja Ali Haji (1996) di dalam menghuraikan makna adab, telah menterjemahkan perkataan adab di dalam bahasa Arab sebagai 'adab budi bahasa'. Di dalam kitab *Ghurar al-Mabani wa Durr al-Ma'ani* "*husn al-adab yasturu umniyyatu qubuh al-nasab*", yakni elok *adab budi bahasa* seseorang itu menutup angan-angan orang akan keji bangsanya bukannya orang itu tidak berbangsa dan lagi katanya pula "*al-fadl bi'l-'aql wa'l-adab la bi'l-asal wa'l-nasab*" yakni kelebihan manusia itu dengan akalnya dan baik *adab budi bahasa*nya bukannya dengan asalnya dan bangsanya yakni jikalau anak raja sekalipun jika tiada beradab dan bermalu bersopan dan tiada berbahasa seperti bongkak pongah tutur katanya bangsat sombongnya takbur membesar diri tingkah kelakuannya jika raja besar sekalipun tiada kelebihannya kehinaan jua.

Adab dan sopan dikatakan berasal daripada tutur kata dan kemudiannya diikuti dengan kelakuan. Bahasa atau tutur kata menterjemahkan apa yang ada di dalam fikiran dan jiwa seseorang, justeru jika akhlak yang baik menjadi ciri kejiwaan seseorang, maka pertuturannya berupa yang baik-baik sahaja dengan menggunakan bahasa yang tepat bersesuaian dengan pandangan alam yang mendasari jiwanya. Kemahiran dan kefasihan berbahasa bukan sekadar memadai dengan mempelajari ilmu tentang bahasa secara khusus, tetapi mesti ditunjangi dengan ilmu, akal dan adab.Ini jelas dapat dilihat melalui catatan muqaddimah Bustan al-Katibin yang dimulai dengan perbahasan berkenaan dengan kelebihan ilmu dan akal sebelum memulakan perbicaraan mengenai ilmu mengenai bahasa.Ilmu yang terlebih dahulu perlu diutamakan ialah 'ilmu *al-din*, iaitu ilmu agama (Raja Ali Haji, 2005).

Antara pekerti baik yang ditonjolkan dalam penulisan Raja Ali Haji ialah sifat ikhlas yang digambarkan seperti air di dalam gelas:

Kerja kebajikan janganlah malas
zahir dan batin janganlah culas
jernihkan hati hendaklah ikhlas
seperti air di dalam gelas

Air adalah unsur alam yang sangat penting dalam kehidupan setiap makhluk yang bernyawa termasuk manusia.Raja Ali Haji (1996) mendefinisikan air sebagai 'satu jisim yang cair yang manfaat atas segala manusia dan binatang dan lainnya melainkan mengambil faedah daripadanya'. Frasa air di dalam gelas membayangkan air yang bersih, suci dan boleh diminum serta dapat menghilangkan dahaga. Perkataan ikhlas merupakan perkataan yang diambil daripada bahasa Arab yang mempunyai kata dasar yang sama dengan *khalis* yang bermaksud bersih, suci dan murni; iaitu tidak terkena sebarang campuran (al-Ghazali, 1998). Air juga selain daripada bersih ia juga membersihkan seperti mana firman Allah:

$$\text{وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ﴿٤٨﴾}$$

Maksudnya:

Dan Dia lah Tuhan yang menghantarkan angin sebagai berita gembira sebelum kedatangan rahmatNya, dan Kami menurunkan dari langit: **air yang bersih suci**.

Menurut Imam al-Mawardi (Mikdar, 2010), perkataan *ṭahūra* dalam ayat di atas boleh difahami sebagai bersih ataupun *muṭahhir* iaitu alat pembersih. Apabila Raja Ali Haji menganalogikan hati yang ikhlas dengan air, ia menggambarkan secara jelas tentang maksud keikhlasan hati iaitu hati yang bersih dan suci dalam melakukan sesuatu tanpa bercampur dengan unsur-unsur lain seperti riak dan sombong.

Elemen batu permata yang dijadikan perhiasan dalam masyarakat Melayu golongan istana dan bangsawan iaitu intan turut digunakan oleh Raja Ali Haji (1996) dalam karyanya sebagai gambaran kepada sesuatu yang bernilai dan berharga, yang perlu dijaga dengan amanah dan baik.

Ayuhai segala pegawai sultan
hendaklah jaga pada jabatan
kamu itu seperti intan
jangan dibuangkan ke dalam hutan

Menurut Streeter (1898), di Borneo [dalam konteks penulisan ini, Nusantara], orang tempatan menamakan berlian yang belum dipotong sebagai podi atau pudi manakala yang telah dipotong sebagai intan. Ini menunjukkan bahawa intan adalah permata yang telah melalui proses pemotongan dan penggilapan sehingga menjadikan ia lebih bercahaya, bernilai dan bermanfaat. Justeru pegawai sultan yang tediri daripada golongan yang beragama, berilmu dan berakhlak adalah orang yang mempunyai kedudukan yang tinggi nilainya berbanding dengan kedudukan rakyat biasa dalam stratifikasi sosial masyarakat Melayu.

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[3]Al-Furqan 25: 48

Bermula hendaklah dipilih orang-orang akan hendak dijadikan ahli al-mahkamah atau hendak dijadikan orang besar-besar yang lain daripada pekerjaan mahkamah maka hendaklah dipilih orang yang baik perangai lagi mempunyai maruah yang menaruh malu sopan dan beradab dan tidak bongkak pongah pada perkataan atau kelakuan lagi berilmu lagi ghalib beramal dengan amal yang baik dan tiada suka akan pekerjaan yang ditegahkan Allah dan rasulNya daripada segala yang diharamkan seperti judi dan sabung dan madat apalagi zina dan lainnya daripada segala maksiat yang besar-besar yang mewajibkan had dan ta'zir... (Raja Ali Haji, 1999).

Kesimpulan

Dalam lingkungan masyarakat Melayu, alam bukan sekadar sesuatu yang boleh dimanfaatkan sumbernya malah ia menjadi medium untuk memanifestasikan suatu sistem nilai yang terkandung dalam makna akhlak. Melalui alam, masyarakat Melayu menjadikannya sebagai perbandingan untuk memperlihatkan tentang aspek akhlak yang wajar dituruti dan juga yang mesti dijauhi. Justeru melalui penaakulan akal yang berpandukan kepada agama, unsur-unsur alam digunakan sebagai manifestasi kepada sistem nilai mengenai baik dan buruk yang menjadi panduan kepada masyarakat Melayu mengenai sistem akhlak yang bertepatan dengan fitrah manusia yang cenderung kepada kebaikan.

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SHARI'A REGIONAL REGULATIONS IN INDONESIA
(From Multiple Gender Perspectives)

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Abstract

Although religious matter are not mandated to local governments, many local governments in Inodonesia implemented *Shari'a* through regional regulations *(Peraturan Daerah)*. This implementation of *Shari'a* regional regulation will be analyzed from multiple gender perspective. Here, gender becomes a paradigm or theoretical framework, complete with basic assumptions, models and concepts. The ideology of gender is used to enunciate any division on the basis of sex, as well as its socio-cultural implications including any injustices, which is in the relation between men and women. This gender perspective is used to look at relation between men and women based on sexual division in the community. Attention will be focused on the patterns of interaction, the relations and the social separation between men and women, as well as its various implications. The analysis is done by content analysis i.e. to take data inventory, to simplify it, and further to generalize it. Result of research are restrictuct of women in many regional regulations in in Indonesia, is contrast to *Shari'a* tenets. Because, *Shari'a* permit her to have those rights without any restrictions. This means, contents of Shari'a regional regulations are gender biases.

Keywords: Shari'a, Regional Regulations, Indonesia, Gender Perspective

Introduction

Although the term of Shari'a is closely to *Fiqh* but it was debateable among scholars. Term *Shari'a* widely include *'aqidah, akhlaq,* and *shari'a* itself that consist of two principle divisons; *'ibadat* and *mu'amalat*. Meanwhile, overall understanding undertaken by Muslims, the provisions of the *shari'a* is called *Fiqh*. So, the term *Shari'a* in its limited meaning called *Fiqh*. But, actually *Fiqh* and *Shari'a* is something different. *Shari'a* is the divine law of the God is the ultimate subject *(shari')*, but *Fiqh* is human understanding of which the human being is the subject *(faqih)* (Fadhil Lubis, 2000).[1]

Calls for implementation of *Shari'a* in Indonesia, was begun in the Habibie's government era, that in the response to political reform agendas through implementation of regional autonomy. Habibie passed two very important laws to promote regional autonomy, law No. 22/1999 on Regional Government *(Pemerintahan Daerah)*, and law No. 25/1999 on balancing

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[1]Nur Ahmad Fadhil Lubis, *A History of Islamic Law in Indonesia* (Medan: IAIN Press, 2000.

finances between the central and regional governments (*Perimbangan Keuangan antara Pemerintah Pusat dan Daerah*). The first law (law No. 22/1999) delegated at least eleven areas of authority to the local governments, includes land matters, agricultures, education and culture, and other fields. These areas of authority are entrusted with districts (*Kabupaten/Kota*) throughout Indonesia, and not to the provinces (*Propinsi*). But foreign affairs, defence, security, justice, monetary and fiscal policy, religious affairs, and other fields are not mandated to the regions under the autonomy policy (Adisubrata, 2003).[2]

Although religious matter are not mandated to local governments, many local governments implemented *Shari'a* through regional regulations *(Peraturan Daerah)*. This implementation of *Shari'a* regional regulation in Indonesia will be described deeply from gender perspective. Here, gender becomes a paradigm or theoretical framework, complete with basic assumptions, models and concepts. The ideology of gender is used to enunciate any division on the basis of sex, as well as its socio-cultural implications including any injustices, which is in the relation between men and women. This gender perspective is used to look at relation between men and women based on sexual division in the community. Attention will be focused on the patterns of interaction, the relations and the social separation between men and women, as well as its various implications (Ahimsa Putra, 2000).[3] The analysis is done by content analysis i.e. to take data inventory, to simplify it, and further to generalize it (Muhadjir, 1998).[4]

Gender and Its Meanings: A Brief Explanation

Gender has many meanings, are:[5] *First,* gender as a foreign term with a specific meaning. It is undeniable fact that the term "gender" comes from foreign language. Indonesia language is not familiar with this term. As such, in some circles of Javanes, the word "gender" (read as gender) is often though to be *gender,* which is one of the instruments in the *gamelan* orchestra. As a foreign term whose meaning is relatively unknown, it is natural that this term may cause a certain suspicion in some people who have heard, and who perhaps have met briefly with those introducing this term in various discussion forums.

Originally, the term "gender" was also not popular with English speakers. However, since 1970's the popularity of that term has increased, along with the increasing strength and popularity of the feminist movement in the west (western Eourope and the United States). In its original language gender is usually connected with differentiation based on sex. Consequeantly, in discussions about gender the issue of male-female realtion is bound to arise. Nevertheless, gender is more than just differences between men and women. Differentiating on the basis of sex is known as sexual differentiation, whereas the the term "gender" refers to the result or consequence of this sexual differentiation. This is often confused in various discussion forums,

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[2]Winarna Surya Adisubrata, *Perkembangan Otonomi Daerah di Indonesia 2* (Semarang: Aneka Ilmu, 2003), p. 255.

[3]Heddy Shri Ahimsa Putra, "Gender and Its Meanings: A Brief Commentary", *A Paper Delivered in the Workshop Gender Sensivity in Management* by Women's Studies Center of IAIN Sunan Kalijaga, 18th September 2000, p. 11.

[4]See further, Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, 3th edition (Yogyakarta: Rake Sarasin, 1998), p. 49-51. See and compare with Peter K. Manning and Betsy Cullum Swan, " Narrative, Content, and Semiotic Analysis", dalam Norman K. Denzin and Yvonna S. Lincoln (*ed.*), *Handbook of Qualitative Research* (New Delhi: Sage Publications, without year), p. 463-466.

[5] This explanation about the meaning of term "gender" was taken from Heddy Shri Ahimsa Putra, "Gender and Its Meanings: A Brief Commentary", *A Paper Delivered in the Workshop Gender Sensivity in Management* by Women's Studies Center of IAIN Sunan Kalijaga, 18th September 2000, p. 4-13.

particularly amongst those who have only just become aquainted with gender issues. So, gender and differentiation on the basis of sex are two different thigs, and we must always remember this difference because in discussions taking place are unable to have the intended benefits.

Second, gender as a socio-cultural phenomenon. Sexual differentiation is something that is very natural and cannot be avoided. Denying sexual differences in order to struggle for gender equality is a very mistaken step, and this it seems, is what occurred in the early period of the feminist movement in west. Denying sexual differences is the same denying a very clear reality, which is the most important foundation for the continuation of human life on the earth. What who happen if the sexual differences based on very clear psysical characteristics were mixed around, or considered to be there? What would happen if a man was consired to be a women by his fellow men? And what if a woman was considerd a man by others? If these which occurred, human life would be in chaos and the human race could not survive because reproduction would not occure.

No one can deny there are sexual differences, because this is a natural phenomenon, and as such it is universal. There is no society that does not observe sexual differences. The problem is that sexual differences then seem to have implications or consequences for everyday life, and for some members of society these implications are considered to be detrimental . It is here that we enter the issue of gender, because we are no longer talking about sexual differentiation but rather about the consequences of that sexual differentiation. So we are talking of gender as a socio-cultural phenomenon and this starts from language.

As a socio-cultural phenomenon, gender is a relative concept. This means that tehe result of this sexual differentiation is not always the same from one society to another. Gender in Javanese culture is different from gender in Balines society. For example, in Java it is not appropriate for women to work lifting rock or building roads, yet in Bali this is consider quite normal. In several tribe in Papua, this differentiation results in a strict separation between men's houses and women's houses. Different sosio-cultural consequences arising from sex-based differentiation vary widely from one society to another and between one ethnic group and another. Therefore, gender as a social phenomenon is not universal, but relative and contextual.

Hence, "gender" as a social phenomenon refers to the consequences or social implications arising in a society as a result of differentiation based on sex, that is, male and female. The social consequences can be in the form of divison of labour, the wage system, socialization and so on. Gender as a social phenomenon refers to the cultural consequences or implications (that is the pattern and content of thought) occurring in a society as a result of this dualistic classification based on sexual differences, that is male and female.

The difference in interpretation of gender as a socio-cultural phenomenon, and gender as a foreign term based on sexual differentiation often causes differences in opinion. Those who struggle for gender equality consider the phenomenon of gender as something natural. This is not wrong, if they can explain that what they mean by gender is the socio-cultural consequences of sexual differentiation in general. Because sexual differentiation is something natural, then of course the social consequences of this will also be everywhere. Nevertheless this doesn't mean that the socio-cultural effects in another society.

Meanwhile, for those who are not fully familiar with the meaning of gender, iti is viewed as something relative, because they do not really understand it. Gender is something new, something strange, and therefore something that doesn't necessarily exist in their society.

According to this people, not all societies understand the explanation of gender as put forward by proponents of gender equality. In saying this, they are not wrong. Therefore gender is a term that comes from a specific society and culture.

So, the debate over the universality or relativity of gender can often not be settled satisfactorily, because each side stricks to their platform and does not try to understand the meaning of gender as seen from the other side. Differentiating between gender as a foreign term with specific meaning and gender as a socio-cultural phenomenon, can end the misunderstanding that so often occure.

Third, gender as a social awareness. In order to understand gender in academic discourse, we also need to look at to the interpretation of gender as a social awareness. Although each person knows of the differences between men and women, this not directly mean that it becomes something that we are aware of on a social or cultural level. Gender as a social awareness is, an awareness by member of a society that things stemming from sexual differences between men and women are socio-cultural matters, or are thing which are socially constructed. In this case, the members of that the society starts to realize that the divison of labour between men and women, for example, is not something natural or a given, but is a product of the history of adaptation, or a society's contact with another society and their environment.

Therefore, gender as a socio-cultural issue will only arise if a social awareness of gender itself has already started to develop. Only with such an awareness can one see that things connected to sex-based differentiation, in fact do not always have to be accepted as they are. One can see that this differentiation often makes one of the groups an society disadvantaged.

Fourth, gender as a socio-cultural issues. Differentiation between males and females, is actually not a problem for the majority of people, however this differentiation becomes a problem when it causes inequality, where those of a particular sex (usually men) enjoy a better position than that of women. Inequality here becomes injustice. The problem is that this male-female differentiation seem to have become the basis for this inequality. Consequently, according to some of those who struggle for gender equality, efforts to eliminate this inequality are in vain as long as the source make of this differentiation still exists, that is differences between men and women.

Gender as a socio-cultural issue is not only a practical matter but also a philoshopical and religious one. The problem of gender inequality and injustice cannot be solved by merely informing people of existence, but rather we must touch thet core of this inequality. Gender as a socio-cultural issue refers to gender inequalities which lead to various forms of injustice and oppression toward people of a certain sex (usually women), where all of this is in fact socially, culturally and historically constructed, and as such needs to be changed. This change is certainly not easy, because we need to be able to make a correct analysis as well as make appropriate conclusions. In this case, gender as a tool of analysis plays a very important role.

Fifth, gender as a concept for analysis. In a social science, the concepts used in analysis generally stem from concepts in everyday life whose meanings are not always clear and straightforward. In order for analysis to be done properly, and conclusions to be made accurately, we need concepts for analysis that are clear and consistent. We need definitions or boundaries on the concepts used, otherwise a crisscrossing of discussion can easily occur, whivh

in the end produced nothing, and just wastes time, energy and cost unnecessarily. As such, gender as a central concept needs to be defined.

The problem is, within the social and cultural sciences, the definition of this concept cannot be separated from the basic assumptions within a paradigm, where analytical concepts are but one of the component. Generally, these basic assumptions are philosophical viewpoints, and as such are also ideological. This is where the proplem lies, choosing which will be used, because in socio-cultural analysis no definition is considered as absolute or most correct. A definition is only a guide, something that shows the way, and is used by researchers so that they do not go off courses in their research. The choice of a definition for the concept of gender, is a philosophical and ideological choice, and as such, it is not an easy choice to make it. So, gender as a concept for analysis is the definition of gender used by an academic in studying gender as a socio-cultural phenomenon, or in studying issues connected with gender. In this case there is no one definition of gender that is considered the best or most appropriate.

Sixth, gender as a perspective. As well as being an analytical tool, gender is also sometimes used as a perspective from which to view reality or to study a socio-cultural phenomenon. Here, gender becomes a paradigm or theoretical framework, complete with basic assumptions, models, and concepts. In this case the researcher uses the ideology of gender to enunciate any division on the basis of sex, as well as its socio-cultural implications including any injustices.

Of course the bias of gender inequality will be seen clearly in the research results, yet this no causes for concern, because these are indeed the results. Therefore, gender as a perspective for viewing reality is a set of basic assumptions, models, concepts as well as the methods used to express and highlight the phenomenon of gender in the society, and the various socio-cultural issues it brings about. But using this perspective, like it or not, the sensitivity of the researcher to anything based on a sexual division will become stronger. Attention will be focused on the patterns of interaction, the relations and the social separation between men and women, as well as its various implications. For each of these meanings of gender cannot be interchanged. Furthermore, each also has a different degree of universality or relativity (Ahimsa Putra, 2000).

Implementation of Shari'a through Regional Regulations

Implementation of regional autonomy was begun in January 2001, but many problems have since arisen. For instance, there are concerns over the rising aspiration for the full implementation of *Shari'a* in particular region, especially Aceh (that now called as Nanggroe Aceh Darussalam), South Sulawesi, Cianjur, Tasikmalaya, Banten, West Sumatera, and South Kalimantan (*Suara Hidayatullah,* 2000).[6] Although religious matters do not come under regional authority, it appears that since local goverments are allowed to enact regional regulations or by-laws (*Peraturan Daerah*), such processes are imbued by local cultures and religious values that basically derived from Islamic law. In short, while religious affairs are not mandated to local governments, legal autonomy gained through decentralization has provided avenues for autonomous implementation of *Shari'a* throughout Indonesia (Salim, 2003).[7]

With such legal autonomy, regional leaders and local legislatures can pass by-laws endorsing some matters prescribed by the *Shari'a,* or can order people to refrain from doing

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[6] *Suara Hidayatullah*, "Gairah Syari'at Islam di Berbagai Daerah", July 2000.
[7] Arskal Salim, " Epilogue Shari'a in Indonesia's Current Transition: An Update", in Arskal Salim and Azyumardi Azra (*ed.*), *Shari'a and Politics in Modern Indonesia* (Singapore: ISEAS, 2003), p.223.

anything, prohibited in accordance with Islamic law. The local legislature of West Sumatera, for instance, has proposed a by-law on prihibition and eradication of immoral deeds (*ma'siyyah*). This bill states, " an adult woman is not allowed to be outside her home between the hours of 10 p.m. and 4 a.m. unless accompanied by a closed relative (*muhrim*) or if She must engage in something protected by law" (*Media Indonesia*, 2001).[8] The logic underlying this rule is that by prohibiting women from leaving the home at night, all activities that violate God's law will eventually disappear. The bill has raised many criticisms from locals and human rights activists. One feminist activist in the Seminar on "Women and the Islamic Shari'a: Indonesian Perspectives", held in Jakarta, asked why this bill was more concerned with prohibiting women, not men (*Kompas*, 2001).[9] The bill was considerd a denial of women's rights, and was criticized for unfairly placing the blame on women for an apparent rise in immoral acts in the city of Padang (local government center of West Sumatera) (Salim, 2001).[10]

Another robbery of women's right is the right to choose a spouse. The right to choose a spouse (husband) is a serious question that is directly linked to the essence and dignity of humans as free entities. Based on this principle the Prophet refused to adopt the traditional practice of forcing girls to marry men of the parents's choice. This is more or less the basis of the Islamic thinking in drawing the guidelines regarding the conduct of parents as guardian (*wali nikah*) when marrying their daughters.[11] In general, almost all Fikih Schools (*mazhab-mazhab fikih*) especially well known *al-mazahib al-arba'ah* (except *Hanafiyah*) also argued that *wali nikah* is one of requirement of marriage (*rukun nikah*), while the *Hanafiyah School* only as condition marriage (*syarat nikah*), and this for only the child or crazy although has puberty.[12] So, for *Hanafi School*, the women adult have right to contract herself.[13]

In Indonesia regulation, i.e. the Law of the Republic of Indonesia Number 1 of the Year 1974 on Marriage (UU RI No. 1 Tahun 1974 tentang Perkawinan),[14] there is no concept of *wali nikah* explicitly. In this Law, mentioned only requirement of consent of both parents if a person has not attained the age of 21 (twenty one) years (see, Article 6 [2-6]). The guardianship in this Law not relate to *nikah*, but to relation between parents and children and its property (see, Chapter X and XI).

In the later regulation, i.e. the Compilation of Islamic Laws –that endorsed by the Presidential Instruction of the Republic of Indonesia Number 1 of the Year 1991 (Instruksi Presiden RI No. 1 1991)-, there is more clear that *wali nikah* as one of the conditions and requirements of marriage (see, Article 14). The strange thing is *wali nikah* is a condition to be

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[8] *Media Indonesia*, "Jam Malam bagi Wanita akan berlaku di Sumbar" (Night-time restrictions to be applied for women in West Sumatera), 30 June 2001.

[9] *Kompas*, "Otonomi Daerah dan Rentannya Posisi Perempuan" (Decentralization and the vulnerability of women's position), 18 June 2001.

[10] Arskal Salim, " Epilogue Shari'a..., p. 223.

[11] Masdar F. Mas'udi, "Islam and Women's Reproductive Rights", in in Zainah Anwar and Rashidah Abdullah (*ed.*), *Islam, Reproductive Health and Women's Rights* (Kuala Lumpour: Sisters in Islam, without year), p. 9

[12] See for example, 'Abdurrahman al-Jaziry, *Kitab al-Fiqh 'ala al-Mazahib al-Arba'ah*, Juz IV (Kairo: Dar al-Bayan al-'Arabi, w.y.), p. 16-28; Sayyid Sabiq, *Fiqh al-Sunnah*, Juz II (Beirut: Dar al-Fikr, 1992), p. 111-117.

[13] See, Abi Bakr bin Mas'ud al-Kasani, *Badai' al-Shana'i fi Tartib al-Syara'i*, Juz IV (Beirut: Dar al-kutub al-'Ilmiyah, w.y.), p. 241-245; Ibnu 'Abidin, *Hasyiyah Radd al-Muhtar 'ala al-Durr al-Mukhtar,* Juz IV (Beirut: Dar al-kutub al-'Ilmiyah, 1994), p. 154-155.

[14] Although many Indonesian legal experts were sceptical about its impact on accelerating social changes in Indonesia, Azyumardi describe several impacts of the new Law. See further, Azyumardi Azra, " The Indonesian Marriage Law of 1974 An Institutionalization of the *Shari'a for Social* Changes", in Arskal Salim and Azyumardi Azra (*ed.*), *Shari'a and Politics...*, p. 88-90.

fulfilled by the bride only, and not also by the groom (see, Article 19). The more strange is, the one who can perform the function sa the *wali nikah* is a man (*laki-laki*) or male descents from the bride relationships (see, Article 20-22).

All opinions and regulations above indicated masculine gender, that placed women in the second class. This fact must be looked at from historical and sociological aspect. Because, like Roberts mentioned in his book on title " The Social Laws of the Qoran", the Arab society is patriarchal tribe. Roberts wrote : "… According to the theory of the Arab genealogists the groups were all patriarchal tribes, formend by subdivision of an original stock, on the system of kinship through male descents".[15] Besides that, the practice of infanticide, apparently confine to girls, suggests a belief that females were flawed, expendeable. The Quranic verses (Surah 16: 58-61) condemning infanticide capture the shame and negativity that Jahilia Arabs associated with sex.[16] 'Abdullah Yusuf 'Ali explained these verses, that the practice of female infanticide is condemned in scathing terms. Female children used to be buried alive by the Pagan Arabs.[17]

Based on that point of view, it was properly that women' Arab need a *wali nikah*. So, what Muhammad tried to reform in marriage law –in particular-, or that relate to women –in general-, was not final yet. This was a graduation of legislation (*al-tadrij fi al-tasyri'*) that must be appropriated to changes of the time and place.[18] Robert wrote: "… the character of Muhammad's reforms was determined by the customs of his time… on the constitution of Arab society".[19] Esposito also wrote:

> "the prevalence of marriage agreements which led to the general denial of any rights for women in marriage… provides the social context against which the life of the Prophet and the revelation of the Quran must be understood in order to see the profound social changes wrought by Islam… Quranic injunctions, intended to raise women's status and equality, represented some of the most radical departures from customary law in ancient Arabia".[20]

Based on all explanations above, I proposed that woman who is sound mind and has attained puberty (*balighah*), she has legal capacity to contract a valid marriage (*nikah shahih*) for herself, or though as a guardian for others. *Wali nikah* not must be a man, but woman either.[21] This my opinion in accordance with Engineer said, we have pointed out elsewhere that as far as the Quran concerned there is no concept of *wali* (marriage guardian). She is free to marry herself on the conditions she likes.[22] Meanwhile Muhammad Syahrur more emphasize the women age. If women age under the minimum marital age which determined by government, she has no right to marry except with consent of her *wali*. But, if she has attained of marriage age legislated, she has right to enter marital contract for herself without *wali nikah*.[23]

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[15] Roberts Robert, *The Social Laws of the Qoran* (New Delhi: Kitab Bhavan, 1977), p. 4.

[16] Leila Ahmad, *Women and Gender in Islam Historical Roots of a Modern Debate* (London: Yale University Press, 1992), p. 41.

[17] 'Abdullah Yusuf 'Ali, *The Meaning of the Holy Qur'an* (Maryland: Amana Corporation, 1992), p. 651.

[18] See, Moh. Fauzi, " Perempuan sebagai Wali Nikah (Woman as a Marriage Guardian)", in Sri Suhandjati (*ed.*), *Bias Gender dalam Pemahaman Islam* (Gender Bias in Islamic Thought) (Yogyakarta: Gama Media, 2002), p. 43. See and compare with, Nashr Hamid Abu Zayd, *Naqd al-Khithab al-Diniy* (Kairo: Sina li al-Nasyr, 1994), p. 126-135.

[19] Robert, *The Social Laws...*, p. 3.

[20] John L. Esposito, *Women in Muslim Family Law* (New York: Syracuse University Press, 1982), p. 15.

[21] Moh. Fauzi, " Perempuan sebagai Wali Nikah"..., p. 44.

[22] Asghar Ali Engineer, *Islam and Liberation Theology* (New Delhi: Sterling, 1990), p. 175.

[23] Muhammad Syahrur, *al-Kitab wa al-Qur'an Qira'ah Mu'ashirah* (Damaskus: al-Ahali, 1995), p. 626.

Conclusion

As a conclusion, a woman who sound mind and has attained puberty (*balighah*), she has all legal capacities; to enter marriage without *wali* and though as a guardian for other, even less only outside her home, she has not necessary accompanied by her *muhrim*. Restrictment of women -like in many regional regulations in the local governments-, there is contrast to *Shari'a* tenets. Because, *Shari'a* permit her to have those rights without any restrictions. This means, contents of Shari'a regional regulations are gender biases. *Wa Allah A'lam bi al-Shawab*.

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DEMOCRACY OF PESANTREN
(Spreading Peace Political Format)

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Abstract

Related to Abdurrahman Wahid notion, pesantren is a sub-culture of Indonesian culture. *Kyai* as caregivers of Pesantren becomes a central figure who is not only as the administrator of Pesantren but also as the community leaders and role models of Pesantren. There even states that Kyai at Pesantren like small kings who have full power over society who give him mandates. But characterization of Kyai in the world of politics can not be equated in its position as the leader of Pesantren.This is not because of Kyai unfit to be a role model in politics, but in the world of politics, pesantren using the perspective of Sunni, in which power is the duty of the group (*fard kifayah*), thus politic is served as *wasilah* / media not *ghoyah* / objectives in order to achieve community virtue .

The number of political practice in the name of political Islam as *khilafah islamiyah* in the Middle East such as al-Qaeda, ISIS and such, makes the impression of arrogant and intimidating Islamic politic. While involving in politic such political-style pesantren reflects a peaceful and friendship.

Keyword: pesantren, peace, Islamic politic

Introduction

Pesantren is traditional education system in Indonesia which is the most genuine and able to survive until now. Of course this is not just a natural process, but pesantren does have elements of a sub-culture that is unique and distinctive characteristic of Indonesian nation.

One of the uniqueness of this institutions is strong independence. He is free from all any forms of outside intervention. This institution, at some level, could be one example of a self-governing school -school which has a strong autonomy. Kyai freely express his ideas in running all activities with the main goal of improving the ability of students. To maintain this independence, pesantren held various types of economic activities to meet the financial needs. It also organizes training skills for the students, so that they can be independent soon after the completion of learning, without being dependent on others, including the government. The usual basic skills trained are, for example, trade, home industry, and various activities generating income.

Another apparent uniqueness comes from the autonomy, such as the autonomy of teaching materials (curriculum), how the delivery of teaching materials (method), place (location)of teaching and so on. The central point of the autonomy lies in the figure of kyai, so the ability of kyai will determine the "red-green" of pesantren. While on the other hand, the students have an outstanding submission to the kyai. Kyai not only serves as a transmitter of traditional religious knowledge but also as a spiritual guide.

Reality as mentioned cause of much criticism, especially in the midst of this changing world. Pesantren is considered closed, authoritarian, undemocratic because kyai is everything. Such criticisms are certainly not something that is making it up, but it departs from reality that can be sensed, though sometimes the apparent reality does not necessarily describe what actually happens within pesantren.

Along with the times, pesantren face which mostly grows in the agricultural community as an independent community, is no longer able to survive in the wind of democratization. Not a few pesantren are turning to politics with diverse arguments.

Political Parties in Islam

Etomologically political parties comes from the party and politics. The word "party" is derived from the English "part" refers to some people who same, congenial, and approval, especially in politics. While politics in English means the study that governs constitution, or the art of arranging and taking care of the state and the study of nation. [1]

So political parties are gatherings of people who has same ideologi or place/forum for filtering and rounding, as well as a gathering place for people who has same idea, ideals and interests. [2]

Political experts like PJ. Bouman, Carl J. Friedrich, and Mac Iver[3] also define political party as an organized group of people who are stable with the aim of seizing or retaining possession of the government for the leader of the party and mastering this gives the benefit of his party members that are ideally and materially.

Generally speaking, a political party is an organized group whose members have the same orientation of values and ideals. The purpose of this group is to gain political power and seize political position by means of constitutional, as well as to foster community participation.[4]

Political participation is one form of a variety of activities by political parties. Political participation includes all activities such as participating in the process of selecting political leaders either directly or indirectly, the activities in a general election, occupying in political institutions such as parliament or holding communication with the representatives of the council, campaigning, attending discussion groups and so on.

In the political study literature, it was found several different definitions of political parties. But political experts do not include aspects of ideology in formulating a definition of political parties. Ramlan Surbakti supposes, it is caused by the influence of the West insight that ideology is already dead. Whereas in fact every country must have an ideology, whether

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[1] BN Marbun, *Kamus Politik*, Jakarta, Pustaka Sinar Harapan, 2004, p. 144-5

[2] Deliar Noer, *pengantar ke pemikiran politik,* Jakarta, Rajawali Press, 1993, p. 209. Also in Wirjono Prodjodikoro, *asas-asa ilmu negara dan politik,* 2nd edition. Bandung: PT. Eresco, 1981. p. 100

[3] Robert Mac Iver, *The Modern State,* London: Oxford University Press, 1955, p. 397

[4] PJ.Bouman, *Sosilogi, pengertian dan masalah,* transl. Sugito and Sujitno, Jakarta:Yayasan Pendidikan masyarakat, 1959 p.65 Robert Mac Iver, *The Modern State,* London: Oxford University Press, 1955, pp. 397

doctrinal, a pragmatic or middle way of both, and this is reflected in the existing political parties in the country, regardless of the diversity of ideological definition used by each political party.[5]

That's why Ramlan Surbakti formulates a political party as a group of members who are well organized and stable, united and motivated by ideology, and trying to find and maintain power in government through elections and other legitimate means in order to carry out a public policy alternatives that they stack, as a result of the integration of the various interests that live in the community.[6]

Consequently the term Islamic party or parties that based on the symbols of Islam, the adherents of Islam and the substance of the teachings of Islam emerged. Indonesia as a Muslim-majority country can not circumvent the proliferation of parties calling itself as the Islamic party, both of which are textual or substantial.

For the format and shape of Islamic parties need to be formulated either as contextualization of Islamic teachings as well as a contribution to the development of Islamic politic in Indonesia.

Role of Kyai in Islamic Political Parties

In Indonesian society, religious leader or kyai is a respected and sometimes feared human figure. Awe, reverence, and the fear of society are created due to the capable of kyai in providing safety, comfort, and peace in that region. Often he is able to provide solutions to problems faced by the community. In fact, the community is not only a tribute to kyai but also to children and his families. The funny thing is the position in the social strata such as this is read intelligently and fully utilized by his children to treat some communities. The question then arises, because sometimes they behave and act "being more kyai than the kyai" itself.

It could express more honored that someone was being forced to become kyai because of the history. It means the history calls for him to be a kyai. For those excuses, we can check the individual conscience of kyai, whether they had ever aspire to be kyai, or in what percentage of kyai who used to initiate to be kyai. It could also, it is not forced to become kyai of history, but it is a historical accident.

Political kyai may differ diametrically with kyai politics. It is possible that a political kyai is on a mission of being kiai politics. But it may also be separated entirely political kyai with kyai politic. The mission of the his kyai lost because there are other more lucrative interests, usually in the material. If it were up to these issues, it all depends on each individual kyai.[7]

In this context, placing kyai only as a moral guardian of the nation seems to be too simple. But kyai is not limited to solely matters of morality. Kiai is human, too. For kyai did all sorts and kinds of political anyway.

Kyai politic in this context is not politic in the partisan sense, which is nothing more than a fight for the seat and power, who gets what in what way, how and when, which often lead to conflict. Kiai politic is politics in the broader sense, national politics, politics how to behave in

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[5] In any contemporary society, the presence of an ideology can not be avoided anymore. Because political society: without ideology is tantamount to a society without conflict and that is a nation without hope. R. William Liddle, *"Modenizing Indonesian Politics,"* in R.William Liddle (eds.), Political Participation in Modern Indonesia, New Haven, Conn: Yale University Southeast Asian Studies, 1973, p. 177

[6] Ramlan Surbakti, op.cit., P. 116. Deliar Noer, *Pengantar ke Pemikiran Politik,* Jakarta: rajawali, 1983, p. 209

[7] Imam Yahya, *Gerakan Politik Pesantren, Peran Kyai Mranggen dalam politik pasca Reformasi* (Semarang: IAIN Research Center, 2004)

plural life. So the doctrine of kyai is *Tasamuh, tawazun,* and *ta'adul*. [8] Kyai Politic is not who controlled whom and who controls what. Kyai Politics is a polite politics towards plurality.

Unfortunately, the doctrine of kyai politic which is *Tasamuh, tawazun,* and *ta'adul* is frequently used by politics kyai and politicians in general to further strengthen the basis of its legitimacy. The case of the elections in some areas confirms this reality. unluckily, after legitimacy reached, the kyai was abandoned. But kyai still remains high-minded and do not hold grudges.[9]

History says at the time the Dutch came to colonize Indonesia, they met with resistance from the authorities and *ulama* or kyai. Later, the Dutch were able to consolidate the ruling by holding communion with some prince and replace the others. The Dutch had started to intervene in the determination of the appointment of the prince. That means it can control the influence of the local authorities.

As against ulama, the Dutch could not conquer it. They (ulama) built mosques and Islamic schools in the countryside generally far away from the crowds of center of the kingdom.[10]

Pesantren they established was not only as a center for studying the teachings of the religion (Islam), but also as a training center and mental training against the invaders.

Along with pesantren, kyai gained the trust of the community and became a role model at the same time, it was not uncommon that even exceed the general portion, which is not only a role model in matters of religious life, but in almost all issues, including the life of the nation. So that is right if kyai is referred to as the inheritors of the prophets. Hence kyai has to stand above all groups.

Kyai Politics in Indonesia

Discussion of kyai in the new era of politics can not be separated from the role of kyai in supporting political parties. Kyai as a central figure in pesantren has an important role not only for the academic community but also for the surrounding communities boarding which they mingle in the the dailylife with. Often kyai becomes a matter of inter-elite struggle for the party to win the election in the *orde baru* era.

Kyai are not only cultural brokers, as explained by Geertz[11], but also political activists. Indeed, political activities are part of Islamic preaching (*dakwah*) movement conducted by kyai in muslim society. They could be a moral symbol for accomplishing political duties and most of people assumed that it has deceitfulness and weaknesses.

Unfortunately, cultural and political role embedded to Kyai were just like a lipstick beautifying surface of role. Most of kyai who struggle in political realm were attempted to

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[8] KH Said Aqil Siradj, *Kyai Politics* in www.said-aqil.com

[9] regency elections Case in Bangkalan Madura which has exposed a controversial Kyai Haji Fuad Amin who is the grandson of KH. Kholil Bangkalan Madura, the famous Kyai in Javanese in 19th century AD. He was also a member of the House of Representatives FKB DPR RI. Rozaki, Abdul M.Sc., *Menabur Kharisma , menuai kekuasaan , kiprah Kyai dan Blater sebagai rezim di Madura* (Jogjakarta: Pustaka Marwa, 2004)

[10] Islam as understood by Hodgson in his book; *The Venture of Islam,* divides the three forms of Islamic studies: *First,* Islamics or Islamic, the Islamic studies which focuses on Islamic study in the plains of mere theory. This study is emphasized for the development of the Islamic studies. *Second,* Islamicate, namely the study of Islam on the results of Islamic culture that has lasted several years or classical Islam. Third, Islamdom, is Islamic studies which concerns on the forms of an Islamic state or a state based or principled in the values of Islam. Marshall GS Hodgson, *The Venture of Islam,* Vol. 1, p.86

[11] Geertz, Clifford, *Abangan Santri Priyayi Dalam Masyarakat Jawa* (Jakarta: PT Pustaka Jaya, 1983).

concern on their adherent interests and to bring their party to a triumph of general election. In addition, a group of cultural brokers just become a justification for governmental policies.

To al-Ghozali, silent *ulama'* in the middle of heresies were considered as bad/worldly ulama' (*ulama al-su'*). This kind of ulama commonly speak and give fatwa as a mere platitude or possibly it is just discharging their duties and giving competence impression for public. It hardly could be understood that given fatwa came out from their sincerity addressed to advocate oppressed society. To be sure, society has a big expectation to role of kyai in political activities and their advocates to poor people.

Kyai's activities in political world actually tend to Islamic legal-oriented which stressed on *dakwah bil hal*.[12] They will pronounce the truth as loud as possible to warn *'amr ma'ruf nahi munkar*, for instance in the case of participating in parliamentary and presidential election, Kyai strongly hold Islamic legal principle *viz ma la yatimmu al-wajiib illa bihi fahwa waajib*.[13] General election is an instrument to elect a new leader of government meanwhile being obedient to leader is a theology-based compulsory. So that, election itself has regarded as a compulsory.

This compulsory is abandoned from the result whether the elected leader, later on, is faithful and fair or not, because these characters of a leader is connected with nation leader's charges as explained in principle; *tasharruful imaam ala al-raiyyah manutun bi al-maslahah*.[14] Thus the society only has right and compulsory to vote a just and capable leader.

From normative point of view, getting in touch with politics is considered as a form of Islamic relation of clerics. First, aspect of *dakwah bil hal*, politic plays a significant role in social life. In this era, nation state era, social life could not be separated from an attitude of politic. Every single government policies, from a small scoop to the biggest policy (regional to national), is a convention product of political institution. So, for some, political involvement is an effort to participate in power network and government. Indeed, Muslim community, trough a political participation, is able to contribute determining concept and social behavior within formulation of public policies.

Second, based on *fiqh siyasah* reports, the early problem which emerged after the death of Prophet Muhammad was a *khilafah*-Islamic leadership. Who will be the successor of prophet as state (politic) and religious leader. Al-Mawardi in his book, *al-Ahkam al-Shulthaniyah*, stated that *khilafah* problem had urgent position to elect prophetic successor and its function; protecting religion and controlling worldly matters (*kharatsa al-diin wa siyasah al-duniya*).[15]

Al-Mawardi gave more explanation that *Khilafah* could only be performed when the people (*umah*) have big loyalty to their leader, prophet and Allah SWT. This principles, then, had been articulated by *nahdliyin* group to act upon all of kyai's deeds including politic, social, and public matters. Submission to Kyai, who became political leader, gets its momentum to put religious text into action about *khilafah* and *imamah*.

Mainstream of Kyai Politic

Ulama should have been righteously consistent with their function as moral guardian and power controller. Their primary mission is laid on pesantren institution, madrasah, school and

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[12] M Ali Haidar, *Nahdatul Ulama dan Islam di Indonesia* (Jakarta: Gramedia Pustaka Utama, 1998), hal. 58

[13] , Ali Ahmad, *Al-Qawa'id al-Fiqhiyyah* (Damaskus: Dar al-Qalam, 1994). Atau dalam buku fiqh siyasah Imam Al-Mawardi, *Kitab al-Ahkam al-Sulthaniyyah* (Beirut: Dar Fikr, Tt), hal.

[14] *Ibid.*

[15] Imam Al-Mawardi, *Kitab Al-Ahkam al-Sulthaniyah* (Beirut: Dar al-Fikr, 1960), hal 5.

lay people in order to construct a humanistic modern civilization. They should become *rahmatan lil alamin;* to be a mercy for all social layer without discriminate ethnicity, tribe and religion. That is including the oppressed group and marginalized people caused by power structure and narrow-understanding of religion tenets.

In building a civilization, according to KH. Mustafa Bisri, ulama were supposed to keep a distance from power.[16] In this sense, they would be more powerful than the power itself and would not hegemonize powers for the sake of personal or group ambition. They would be unhampered to build values and institutions that will be embraced by the society. Not on the contrary, bringing the community as follower whom utilized to support the candidates or parties adopted in accordance with their subjectivity and interest.

As inheritant of the Prophet and those who has significant role in the community, the ulama ought to play theirselves as a moral figure, public guide, social character, and role models in everyday life. With those functions, then ulama have grasped a role as 'civilization enforcer' - borrowing a term of Gus Mus - and they can be fully grounded in the society. Indeed, such organic intellectual will give enlightenment and optimism for this country in future.

In the earlier period, the researches, national and international researchers, gave a serious attention the role of pesantren. They were interested in the existence and social role of pesantren. Hiroko Horikoshi, Japanese researcher, had observed the role of the Ajengan (Kyai) Yusuf Tojiri, who founded and led the pesantren of Cipari (Wanaradja, Garut). Horikoshi concluded that Kyai is not a "cultural broker" as theorized by Clifford Geertz. In his dissertation, Horikoshi assessed Kyai had "a cultural role". Horikoshi argued the theory of Clifford Geertz, "cultural broker" in the development process. Horikoshi's conclusion was obtained by conducting empirical studies, observation while his long stay in Cipari pesantren.[17]

Horikoshi findings had unveiled that kyai are not a high dam with a passive role, but they rather become a "social agent of Change". As agent of change, they decided what information should be conveyed to the public and what should be not, by their own choice and want.

The role of Kyai as "cultural broker", according to Clifford Geertz, showed that kyai take action like a dam accommodating so many manifestations (presence) of new cultures, and in turn releasing some manifestations of those new cultures.[18] This was an impact because so many things are beyond the control of pondok pesantren and eventually the culture was immediately swallowed by society. Impasse of performing the role of "cultural broker" will eventually stub the characters of that culture theirselves.

To capture culture role we can perceive architectural planning of pesantren buildings in the past. Let's take Futuhiyyah Mranggen pesantren as a sample. Futuhiyah pesantren located on outer edge of Semarang city which first established by Abdurrahman bin Qoshidil Haq in 1901. The building is begun with a gate next to the central market of Mranggen Demak.[19] In the middle of pesantren buildings site, there is a mosque which considered as a study center and community service. In the northern of mousque, we could see student chambers but now the

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[16] Saiful Amin Sholihin, *Tokoh Agama dan Pilihan Politik (www.islamlib.com)*, diakses 22/2/2004.

[17] Sebagaimana dikutip Abdurrahman Wahid, Pribumisasi Islam, dalam Muntaha Azhari dan Abdul Mun'im (eds), *Islam Indonesia Menatap Masa Depan* (Jakarta: P3M, 1989) hal. 81-96.

[18] Geertz, Clifford *Abangan Santri Priyayi Dalam Masyarakat Jawa* (Jakarta: PT Pustaka Jaya, 1983) hal.3-5.

[19] Prie GS Abdul Jabbar, *Sejarah Seabad Pondok Pesantren Futuhiyyah Mranggen* (Demak: Team Panitia, 2001).

mosque building is surrounded by chambers and Futuhiyah school buildings under the foundation of Futuhiyyah.

The preceding description, borrowing the term of Abdurrahman Wahid, proved an active participation of pesantren to plan an architecture of pesantren bulidings which had adapted the symbol of Javanese culture based on a puppet show (wayang). The students are those surrounding the way to "perfection of view". Perfection of religious knowledge will constitute a way of life in sailing trough days of society in future.

Learning and teaching process in pesantren environment is not simply; a mere transferring Islamic knowledge, mastering the religious sciences, but rather a process of construction of students's (santri) world view and behavior that after a few time returning to the community. In the contrary, kyai are those who had a flawlessness of view. In Sufism terminology, pesantren mosque located in the middle is a symbol of battle ring between a moral of *salikun*, which is going to be converted to behavior of *washilun*.[20]

Whether we realize it or not, pesantren has provided a substantial contribution in moral development, especially in the character formation in sense of spiritual. In this role, pesantren is identical with 'moral workshop' which subsequently has direct proportional to assumption that a graduate of pesantren, generalized as a highly virtuous and qualified figure in the religious sciences, especially Islam.

The Role of Political State

Middle East studies had recorded,[21] before and after the successful overthrow Iranian Shah regime in 1979, Imam Khamenei was a religion leaders (ulama), *mujtahid* (reformer of thought), *marja' al-taqlid* (the one which should be followed), as well as a politician admired and respected Iranian society. Khameini had written down his ideas and political doctrines since 1941 in his book '*Kashf al-Asrar*'.

In his political speeches, Imam Khamenei confidently insisted Iranian Shah Iran to abdicate from his position. Meantime the Shah of Iran made make a land-reform policy in 1963, Imam Khamenei firmly provoked a resistance movement, although finally he had to leave Iran to some countries Turkey (1964), Iraq (1964 to 1978), and France since 1978. In those three countries, Imam Khamenei continued his struggle against the regime of Shah.

Likewise imam Khameni, religious leaders has the same political role in this country. Such phenomenon can be seen on social and political role of the Nahdlatul Ulama (NU), social organization had involved in Indonesia practical politics. At the time of revolution, the religious leaders of NU created political movement by establishing three resistance troops against Dutch colonialism. First, Hezbollah front led by K.H. Zainul Arifin, second Sabilillah front led by K.H. Masykur, and third Mujahideen front led by K.H. Wahab Hasbullah.[22]

NU organization made some brilliant records When it converted to a religious leader. For instance, Minister of national affairs, Mr. Soenarjo, was a representation of NU. He made a policy as legal base for formation of first election committee. The committee were

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[20] Abdurrahman Wahid, Pesantren Sebagai Subkultur, dalam M Dawam Raharjo, *Pesantren dan Pembaruan* (Jakarta: LP3ES, 1995), hal. 40-60

[21] Satrio Arismunandar, *Posisi Gerakan Gerakan Islam di Timur Tengah* (Jurnal Islamika, No. 4 April-Juni 1991, hal.87-92.

[22] Anam, Khoirul, *Pertumbuhan dan Perkembangan Nahdlatul Ulama* (Solo: Jatayu, 1985).

representatives of existing political parties. Minister of Economy, Rahmat Mulyoamiseno, had restricted economic activities of foreign businessmen meanwhile he had protected and developed indigenous entrepreneurs as well.

In addition, NU leaders also played an important role in religion and education matters such as the construction of a national mosque, Istiqlal. This occurred when KH Abdul Wahid Hasyim, son of NU great leader, occupied as the Minister of Religious Affairs. Establishment of IAIN (a highest Institution for Islamic education) conducted by KH Wahib Wahab (Minister of Religious Affairs), the realization of Qur'an translation into Indonesian edition by Prof. K.H. Syaifuddin Zuhri (Minister of Religious Affairs), and organizing Musabaqah Tilawatil Quran-contest of Quranic recital- (MTQ) by KH Muhammad Dahlan (Minister of Religious Affairs).[23]

A great contribution had been given by religious leaders proven trough their acceptance of final form of state as Indonesia Republic based on Pancasila. Of course, it could not be considered a trivial political events. All of these are sincere devotion of religious leaders, with no any tendency and selfish attitudes, unless establishing the truth and eliminating oppression. Whereas it all began from an involvement in political affairs.

Conclusion

Regarding the elucidation above, it could be concluded as follow:

In pesantren community, politic is accepted not only as an art of leadership but also a set of endeavors to deal with worldly matters and worshipping rituals to prepare future life in hereafter. So every single of political behavior was based on principles and doctrine of *fiqh*; a number of values of formal legal embraced by kyai of pesantren

Establishing a political party is regarded as compulsion of *syar'I* because the constitution of syari'a affirms that political involvement is a necessity. By holding on fiqh principles "*mala yatimmul wajib illa bihi fahuwa wajib*" (all prerequisites which constitute a thorough fullness of obligatory, considered as obligation). So, founding political party and take an active role in politic become a must for pesantren community.

Klin-patron between kyai-santri, In pesantren, is built on suffistic foundation where kyai considered as *mursyid* whom must be obeyed by santri. This relation, kyai-santri, is not applied automatically in pattern of political relationship which is so fiqh-minded. Thus, it means a political decision of kyai must be absolutely followed by other kyai and santri who are under his patronage.

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[23] Ibid.,

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PENGARUH FAKTOR-FAKTOR DEMOGRAFI TERHADAP ORIENTASI SIKAP KEUSAHAWANAN MUSLIM DI MALAYSIA

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Abstrak

Penulisan kertas kerja ini bertujuan untuk mengkaji pengaruh faktor demografi iaitu pengalaman perniagaan, tahap pendidikan, kekerapan mengikuti latihan usahawan dan amalan kewajipan asas Islam terhadap orientasi sikap keusahawanan muslim di Malaysia. Orientasi sikap usahawan Muslim terbahagi kepada lima aspek iaitu etika muslim, keperluan kepada pencapaian, inovasi, kawalan personal dan penghargaan diri. Kaedah campuran kuantitatif dan kualitatif digunakan dalam kajian ini. Data dikumpul melalui soal selidik terhadap usahawan Muslim PKS yang menerima pembiayaan dari Majlis amanah Rakyat negeri Johor (MARA). Selain daripada itu, data kajian juga diperolehi melalui temu bual dengan usahawan penerima pembiayaan MARA, usahawan bukan penerima pembiayaan MARA serta pegawai MARA. Dapatan kajian menunjukkan keseluruhannya, tahap orientasi sikap usahawan Muslim adalah tinggi. Secara keseluruhannya, faktor-faktor demografi; pengalaman berniaga, tahap pendidikan, kekerapan menghadiri latihan usahawan dan amalan kewajipan asas Islam mempengaruhi orientasi sikap usahawan Muslim. Namun begitu masih terdapat aspek dalam orientasi sikap usahawan yang perlu ditingkatkan lagi ke tahap yang tinggi iaitu inovasi usahawan Muslim yang masih dalam keadaan sederhana. Ini menunjukkan bahawa pengusaha-pengusaha Muslim perlu lebih kompetitif dan inovasi dalam perniagaan. Bagi memastikan PKS akan terus menyumbang kepada pertumbuhan ekonomi nasional, kerajaan disarankan mencipta program-program latihan yang tinggi bagi membantu usahawan Muslim meningkatkan lagi inovasi. Kajian ini juga menyediakan peluang yang boleh diperkembangkan kepada industri-industri PKS yang lain seperti sektor perkilangan, pembuatan, pembinaan, pertanian dan telekomunikasi. Pengkaji-pengkaji akan datang mungkin kesan orientasi sikap usahawan terhadap prestasi syarikat dan menjadikan faktor-faktor demografi pula dan menawarkan pelbagai peluang pemasaran Islam yang berpotensi untuk usahawan-usahawan Muslim meningkatkan pertumbuhan dan memperbaiki prestasi. sebagai pembolehubah moderator dalam kalangan syarikat keusahawanan yang ingin melebarkan perniagaan ke luar negara. Ini sejajar dengan hasrat kerajaan yang ingin melihat peningkatan peranan usahawan Muslim dalam dunia globalisasi

Kata kunci: Orientasi sikap usahawan, Usahawan Muslim, Pengupayaan Keusahawanan, Kekerapan Latihan Keusahawanan ; Nilai dan etika Islam

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Abstract

The purpose of this study is to investigate the influences of demographic factors such as business experience, education level, frequency of entrepreneurial training and practices the mandatory principle foundation of Islam towards entrepreneurial attitude orientation of Muslim in Malaysia. Muslim entrepreneurial attitude orientation are divided into five aspects of Muslim ethics, the need for achievement, innovation, personal control and self esteem. The mixed method research design which are quantitative and qualitative methods were used in this study. The data were collected through questionnaires to Muslims SME entrepreneurs whose received funding from the Majlis Amanah Rakyat (MARA). In addition, the survey data obtained through interviews with entrepreneurs receiving MARA financing , entrepreneurs are not receiving MARA financing as well as officials involved in. The findings shown the level of entrepreneurial attitude orientation of Muslims is at high level. Overall, demographic factors ; business experience , education level , frequency of attending training entrepreneurs and practice the basic obligations of Islam affect the orientation of the attitude of Muslim entrepreneurs . However, there are still aspects of the orientation of the attitudes of entrepreneurs need to be increased which is innovation. Innovation level of Muslim entrepreneurs still in moderate level. This suggests that entrepreneurs need to be more competitive Muslims and innovation in business. To ensure that SMEs will continue to contribute to national economic growth , the government proposed to create training programs to help the Muslim entrepreneurs enhance innovation. This study also provides an opportunity for expanding profit margin to various sector such as manufacturing , construction, agriculture and telecommunications . Future researchers can conducts research on orientation attitudes of entrepreneurs may affects on company performance and investigate demographic factors as a moderator variable. Government's wish to see an increase in the role of Muslim entrepreneurs in a globalized world and offers a wide range of potential marketing opportunities for entrepreneurs Muslim growth and improve performance.

Keywords: Orientation attitudes of entrepreneurs; Muslim entrepreneur; Muslim Empowerment Entrepreneurship; Entrepreneurship Training Frequency; Values and ethics of Islam.

Pengenalan

Pembangunan dan pertumbuhan ekonomi sangat berkait rapat dengan *survival* kehidupan individu, masyarakat mahupun negara ini. Kedudukan penting perniagaan dan relevannya dalam konteks sistem ekonomi global telah mengangkat bidang keusahawanan sebagai suatu disiplin yang menjadi tonggak kepada pembangunan dan pertumbuhan ekonomi negara (Syed Othman Alhabshi, 1989; Ab. Aziz, 2001; Muhammad Ali, 2003). Agama Islam sendiri mengiktiraf keutamaan keusahawanan dalam mencari kehidupan yang terbaik dan diberkati. Hal ini dijelaskan melalui hadith Nabi Muhammad (SAW) yang bermaksud:

Baginda Nabi (SAW) telah ditanya; "Apakah jenis mata pencarian yang paling baik?". Maka Baginda menjawab; "Hasil usaha sendiri, dan setiap perniagaan yang bersih (dari tipu daya dan khianat)". (Hadis Riwayat al-Bazar)

Bidang keusahawanan merupakan bidang yang berpotensi luas dan mempunyai peluang yang tidak terbatas untuk diceburi oleh golongan belia khasnya Bumiputera justeru, usaha-

usaha membangunkan masyarakat usahawan Bumiputera dalam bidang ekonomi dan perniagaan perlu diberikan tumpuan. Dalam hal ini kajian Buerah (2007) menyimpulkan penumpuan tersebut harus diarahkan kepada tiga aspek penting iaitu sikap terhadap keusahawanan, kemahiran menguruskan perniagaan, dan program pembangunan dan latihan keusahawanan. Ini kerana hasrat untuk melahirkan masyarakat mandiri dan berdikari menuntut kepada perubahan sikap dan nilai. Pembentukan sikap akan membantu kepada proses pembangunan manusia yang seimbang antara roh dan jasad, kerana pembangunan usahawan Bumiputera tidak cukup sekadar penekanan kepada aspek-aspek luaran sahaja, malah ia memerlukan kepada pemupukan sikap positif terhadap bidang keusahawanan (Syed Othman Alhabshi, 1989; Buerah & Hussin, 2011). Malah Shetty (2004) menyarankan agar penyelidikan keusahawanan harus difokuskan kepada tahap atau orientasi keusahawanan.

Di Malaysia, fenomena keusahawanan hanya bermula sekitar tahun 1970-an iaitu setelah penggubalan dan pelaksanaan Dasar Ekonomi Baru (Ab. Aziz, 2001). Masyarakat Bumiputera selepas merdeka hinggalah pengenalan Dasar Ekonomi Baru masih merupakan golongan petani tradisional yang mengusahakan tanah dengan tanaman makanan untuk keperluan sendiri atau jualan kecil-kecilan dengan kadar pengeluaran yang terhad dan penggunaan teknologi yang ala kadar (Norhasni, 2007). Melalui pelaksanaan Dasar Ekonomi Baru (DEB), pelbagai agensi telah ditubuhkan untuk merancakkan pertumbuhan ekonomi negara terutamanya dalam sektor pertanian oleh kerana bidang keusahawanan Bumiputera pada waktu itu adalah berasaskan pertanian, seperti Lembaga Kemajuan Tanah Persekutuan (FELDA), Lembaga Penyatuan dan Pemulihan Tanah Persekutuan (FELCRA), Lembaga Kemajuan Pekebun Kecil Perusahaan Getah(RISDA), Padiberas Nasional Berhad (BERNAS), Lembaga Pemasaran Pertanian Persekutuan(FAMA), dan Institut Pembangunan dan Penyelidikan Pertanian Malaysia (MARDI). Kemudian diwujudkanjuga agensi-agensi yang lebih terarah kepada kemudahan kredit atau pembiayaan seperti Majlis Amanah Rakyat (MARA), Tabung Ekonomi Kumpulan Usaha Niaga (TEKUN), dan Perbadanan Usahawan Nasional Berhad (PUNB) yang pada asasnya bertujuan membantu dan menggalakkan usahawan Bumiputera supaya maju dan berkembang dalam bidang keusahawanan. Penubuhan agensi-agensi seumpama ini jelas menunjukkan keprihatinan dan kesungguhan pihak kerajaan (Norhasni, 2007)untuk mencorakkan hala tuju dan sudut pandang baru dalam masyarakat Bumiputera terhadap bidang keusahawanan dan pengurusan perniagaan yang dapat membantu meningkatkan taraf sosio-ekonomi.

Pengupayaan Usahawan Bumiputera

Dalam usaha mewujudkan kecemerlangan ekonomi yang mengutamakan peranan usahawan, menurut Buerah (2007) pelbagai dasar pembangunan negara telah diperkenalkan oleh pihak kerajaan seperti Dasar Ekonomi Baru (1971-1990), Dasar Pembangunan Nasional (1991-2000),Dasar Wawasan Negara (2001-2010), dan yang terkini Misi Nasional (2006-2020).Pandangan McClelland (1961) dalam (Wan Liz Ozman & Sulzari, 2002; Ab. Aziz & Zakaria, 2004) menjadi hujah rasionaliti kepada usaha ini yang menjelaskan antara faktor yang mendorong kepada kejayaan usahawan ialah faktor-faktor luaran, iaitu; bantuan dan sokongan kerajaan, ketersediaan bahan mentah dan buruh yang mudah dan murah, galakan daripada entiti perniagaan yang besar, dan permintaan yang menggalakkan untuk produk. Justeru,

melalui pelaksanaan pelbagai dasar yang telah diperkenalkan, hasrat membangunkan masyarakat usahawan Bumiputera menjadi semakin penting dan serius.

Walau bagaimanapun, kegagalan negara sehingga hari ini mencapai sasaran 30 peratus pemilikan ekuiti atau saham Bumiputera yang sepatutnya menjadi matlamat dalam DEB yang berakhir pada tahun 1990 menjadi satu petanda terhadap desakan kepada pengupayaan yang lebih giat dan tersusun dalam bidang keusahawanan khususnya ke atas usahawan Bumiputera sedia ada perlu dilaksanakan. Merujuk kepada dokumen Hala Tuju Transformasi Ekonomi Bumiputera yang dilancarkan pada 26 November 2011 dan kenyataan oleh Unit Perancangan Ekonomi (EPU) yang dikeluarkan pada 23 April 2012,pegangan ekuiti Bumiputera secara relatifnya tidak banyak berubah antara tempoh 1990 dan 2010 dengan Bumiputera hanya memiliki 19 peratus pada 1990, manakala 23 peratus pada 2010. Walaupun data yang diperolehi menunjukkan kenaikan, tetapi ia masih berada di bawah pencapaian sebenar. Bahkan jika mengambil pandangan Tan Sri Muhammad Ali Hashim, bekas Ketua Eksekutif Johor Corporation, ekuiti bumiputera yang sepatutnya dicapai ialah 65 peratus bukannya 30 peratus, kerana jumlah penduduk Muslim di Malaysia ialah 65 peratus.

Sementara itu laporan bertajuk "Teraju Dedah Keadaan Semasa Pemilikan Ekuiti Bumiputera" (2011) oleh BERNAMA mendedahkan, menurut Peneraju Agenda Bumiputera (TERAJU), sekretariat kepada Majlis Tindakan Agenda Bumiputera (MTAB), pemilikan ekuiti Bumiputera hanya lebih tinggi dalam sektor yang mempunyai sumbangan kecil kepada Keluaran Dalam Negara Kasar (KDNK) dan majoriti syarikat Bumiputera adalah kecil dengan 65 peratus daripadanya menjana keuntungan kurang daripada RM250,000.00 setahun. Menambah lagi kerisauan ini, kenyataan tersebut juga memaklumkan bahawa syarikat yang dikuasai oleh Bumiputera, dengan pegangan ekuiti sekurang-kurangnya 51 peratus, sekadar membentuk 25 peratus daripada anggaran 800,000 syarikat berdaftar di Malaysia. Seterusnya Badrila (2012) dalam Harian Metro melaporkan, bilangan syarikat Bumiputera telah menurun daripada 73,230 pada tahun 2009 kepada 70,216 pada tahun 2010. Selaras dengan matlamat negara mewujudkan Masyarakat Perdagangan dan Perindustrian Bumiputera (MPPB) yang benar-benar berdikari, keadaan ini seharusnya tidak boleh dipandang ringan oleh semua pihak, baik di pihak kerajaan, mahu pun masyarakat Bumiputera itu sendiri khususnya usahawan Bumiputera.

Pencapaian keusahawanan Bumiputera yang rendah tahapnya adalah berkait rapat dengan rendahnya tahap pencapaian ekonominya. Ironisnya, kecemerlangan ekonomi sesebuah negara banyak bergantung kepada tahap daya keusahawanan yang tinggi dalam kalangan usahawan (Muhammad Ali, 2003; Buerah & Hussin, 2011), dan keseimbangan taraf ekonomi di antara bangsa atau etnik (Mohd. Ali, 1994) terutamanya bagi negara berbilang kaum atau masyarakat majmuk seperti Malaysia. Namun pada hakikatnya, ekonomi negara pada hari ini, dan kebanyakan pencapaian ekonomi negara secara globalnya adalah hasil pencapaian keusahawanan daripada masyarakat bukan Bumiputera. Berdasarkan kajian terhadap syarikat Permodalan Nasional Berhad (PNB) dan syarikat-syarikat jawatankuasa pelaburan asing pada 2006 menunjukkan bahawa syarikat yang dikuasai usahawan Bumiputera lebih berkemungkinan untuk memiliki penyertaan Bumiputera yang lebih tinggi dalam pengurusan, berbanding dengan syarikat asing dan bukan Bumiputera (BERNAMA, 2011). Lantas, penguasaan Bumiputera dalam syarikat adalah penting bagi memastikan Bumiputera berupaya mengisi jawatan pengurusan sekaligus menambahkan pendapatan dan peluang pekerjaan

kepada ahli masyarakat (Mohd Noor & Samsuri, 2008)khususnya Bumiputera. Dapatan ini bertepatan sebagaimana disuarakan oleh Muhammad Ali (2003) yang berpendapat peningkatan status ekonomi Bumiputera hanya akan dapat dilakukan dengan memastikan para usahawan yang berkemahiran dalam bidang perniagaan diketengahkan oleh kerajaan atau pihak yang bertanggungjawab untuk diamanahkan mengetuai organisasi korporat dan mengurus aset strategik demi kepentingan bangsa dan negara.

Sikap Keusahawanan Bumiputera

Perkembangan Islam di Nusantara yang bermula berabad lamanya adalah hasil daripada keusahawanan Islam. Bidang ini telah memberi impak yang besar kepada sejarah Melayu dan Tanah Melayu khususnya apabila Raja Melaka memeluk Islam, maka Islam telah berkembang ke seluruh negara selari dengan perkembangan Melaka sebagai sebuah negara dan pusat perdagangan utama dunia. Amalan-amalan keusahawanan dalam Islam telah bertahan sekian lama sehinggalah penjajahan telah memesongkan dan mematikan segalanya (Mohd. Ali, 1994). Kesudahannya hari ini, golongan Bumiputera terutamanya Melayu-Muslim menurut Muhammad Ali (2003) sudah tidak mempunyai kelebihan minda dan jiwa raga warga penghijrah yang tersedia dengan konteks hidup yang mewajibkan penerimaan pembaharuan dan memaksa pembinaan sikap keusahawanan untuk survival.

Sikap majoriti Bumiputera-Melayu tidak berani untuk mengambil risiko, sedangkan ia adalah berlawanan dengan prinsip keusahawanan itu sendiri. Sikap ini sebenarnya boleh sahaja diperhatikan melalui pemilikan ekuiti Bumiputera 23 peratus tersebut yang menunjukkan kira-kira 12 peratus daripadanya adalah dalam bentuk pegangan amanah dan beberapa institusi kerajaan. Keadaan ini menunjukkan lebih separuh daripada saham yang dimiliki tersebut diuruskan oleh institusi kerajaan yang sekaligus melindungi Bumiputera daripada risiko sebenar perniagaan. Mereka merupakan pelabur pasif dalam perusahaan yang dijalankan oleh entiti kerajaan. Menurut Mahathir (2012), bukanlah menjadi matlamat DEB untuk memupuk sikap dan mentaliti pasif ke dalam diri masyarakat Melayu dan Bumiputera. Namun realitinya majoriti masyarakat Bumiputera bukanlah golongan yang berdaya usaha dan sanggup mengambil risiko.Hakikatnya sikap dan pemikiran, pandangan dan pegangan secara umumnya boleh berubah, begitu juga dengan aspek sikap terhadap keusahawanan (Muhammad Ali, 2003; Harris & Gibson, 2008).

Pendekatan sikap telah dipertimbangkan untuk menjadi salah satu alternatif yang lebih baik bagi kajian personaliti keusahawanan. Menurut Crant (1996), sikap keusahawanan boleh dirujuk sebagai pertimbangan atau kecenderungan individu untuk memiliki, menubuhkan dan menjalankan perniagaan. Sikap juga boleh diandaikan sebagai ramalan tingkah laku manusia. Sikap keusahawanan yang efektif dan beretika mengikut garis panduan ajaran Islam yang menjadi pegangan seseorang usahawan Muslim akan melahirkan ciri-ciri usahawan yang menepati kehendak ajaran Islam seperti kebebasan, kejujuran, berilmu dan berkemahiran, dan akauntabiliti (Buerah & Hussin, 2011).Usahawan mempunyai ciri-ciri tertentu yang membezakan mereka antaranya seperti sanggup mengambil dan menanggung risiko, berinovasi, berinisiatif, mempunyai penghargaan diri yang tinggi, berkehendak kepada pencapaian dan seterusnya mempunyai kawalan personal. Menurut Mohd Noor dan Samsuri (2008), kajian-kajian terdahulu telah banyak menunjukkan bahawa individu-individu yang mempunyai ciri-ciri ini mempunyai sikap yang tinggi untuk menjadi seorang usahawan.

Sebagai rumusan, setiap usahawan perlu mengenali dan memperbaharui diri sendiri. Hal ini dapat dibantu dengan menjalankan penyelidikan ke atas kesedaran dan sikap mereka.

Dalam menerangkan konsep Islam terhadap sikap keusahawanan, Ab. Aziz (2001), Norasmah *et al.* (2004)dan Ab. Aziz dan Zakaria (2004) telah menekankan keutamaan faktor agama dalam mempengaruhi sikap keusahawanan seseorang. Kekuatan pengaruh agama adalah bergantung kepada kesejagatan ajaran yang dibawa, iaitu sejauhmana teguh dan dalamnya kefahaman seseorang terhadap agama yang dianuti (Ab. Aziz, 2001). Justeru itu, sikap keusahawanan yang efektif dan beretika mengikut garis panduan ajaran Islam yang menjadi pegangan seseorang usahawan Muslim akan melahirkan ciri-ciri usahawan yang menepati kehendak ajaran Islam seperti kebebasan, kejujuran, berilmu dan berkemahiran, dan akauntabiliti (Norasmah *et al.*, 2004; Buerah& Hussin, 2011). Malah hal ini diakui juga oleh pengkaji Barat seperti Harris dan Gibson (2008) yang menyatakan sikap positif biasanya akan melahirkan bentuk tingkah laku kemahiran.Muhammad Ali (2003) pula berpendapat bahawa dalam urusan mengubah sikap dan tanggapan keusahawanan, umat Islam sebaliknya boleh belajar daripada masyarakat lain seperti Cina, Jepun, dan Eropah.

Keusahawanan dalam Islam menggunakan pendekatan yang berlandaskan kepada kekuatan akidah, pembangunan akhlak, dan semangat persaudaraan kemanusiaan sejagat(Ab. Aziz, 2001; Norasmah *et al.* (2004);Buerah & Hussin, 2011). Ab. Aziz (2001) menyatakan antara tanda dan bukti jelas kejayaan pendekatan keusahawanan Islam ini ialah dengan terbinanya tamadun Kesultanan Melayu Melaka yang berjaya menjadi antara hub perniagaan antarabangsa utama dan terpenting pada zamannya yang mendapat manfaat melalui perkembangan Islam yang dibawa oleh usahawan Islam.Sehubungan itu, Muhammad Ali (2003) berpendapat umat Islam harus mengamalkan konsep sikap keusahawanan seperti berikut; (1) tidak memandang ringan cabaran hidup dan sentiasa berwaspada terhadap segala yang berlaku, (2) mengendalikan segala aspek yang menyentuh langsung terhadap kejayaan sesuatu usaha, (3) membina perhubungan baik dengan semua yang boleh membantu, (4) menolak diri untuk bergantung kepada usaha dan kudrat sendiri (selain Allah) dan tidak mudah menyalahkan sesiapa selain diri sendiri andai tidak dapat mengatasi sesuatu cabaran, (5) serius dalam usaha memupuk semangat berkerjasama dan membina persefahaman yang mendalam, dan (6) menilai tinggi persatuan dan kesepaduan serta berusaha gigih membina suasana bagi menjamin kebulatan yang sangat penting bagi survival bersama.

Metodologi Kajian

Kajian ini dijalankan untuk mengkaji orientasi sikap keusahawanan Muslim dalam kalangan usahawan Bumiputera di negeri Johor yang mendapat bantuan pembiayaan dari MARA. Bagi menjawab tujuan dan masalah kajian, reka bentuk kajian ini telah dibina menggunakan kaedah kajian kuantitatif dan kualitatif. Kepelbagaian teknik pengutipan data ini digunakan sebagai triangulasi bagi tujuan pengukuhan data dan bagi mendapatkan kesahan dan kebolehpercayaan kajian (Buerah Tunggak, 2007). Responden soal selidik melibatkan 134 orang usahawan penerima pembiayaan MARA di Negeri Johor. Sesi temu bual melibatkan 10 peserta kajian yang terdiri daripada usahawan penerima pembiayaan MARA (UM) dan termasuk 2 orang pegawai yang berpengalaman mengendalikan program pendidikan dan latihan keusahawanan serta berurusan dengan usahawan dalam hal-hal pembiayaan keusahawanan.

Persoalan dan Objektif Kajian

Kajian ini dijalankan bagi meneliti orientasi sikap keusahawanan Muslim dalam kalangan usahawan Bumiputera di negeri Johor yang mendapat bantuan pembiayaan dari MARA.

Persoalan kajian penyelidikan ini adalah seperti berikut:

a. Apakah orientasi sikap keusahawanan Muslim dalam kalangan usahawan Bumiputera?

b. Adakah wujud perbezaan orientasi sikap keusahawanan bumiputera berdasarkan faktor-faktor pengalaman perniagaan, tahap pendidikan formal, dan kekerapan mengikuti program latihan keusahawanan?

c. Sejauh manakah pengamalan kewajipan asas dalam Islam yang lebih baik dalam kalangan usahawan Bumiputera dapat mempengaruhi orientasi sikap keusahawanan Muslim mereka?

Sehubungan itu, beberapa objektif kajian digariskan bagi mencapai matlamat tersebut, iaitu:-

a. menentukan tahap orientasi sikap keusahawanan Muslim dalam kalangan usahawan Bumiputera.

b. mengukur perbezaan tahap orientasi sikap keusahawanan Muslim berdasarkan faktor-faktor pengalaman perniagaan, tahap pendidikan formal, dan kekerapan mengikuti program latihan keusahawanan.

c. mengukur tahap pengamalan kewajipan asas dalam Islam yang lebih baik dalam kalangan usahawan Bumiputera dapat mempengaruhi orientasi sikap keusahawanan Muslim mereka.

Pengujian Hipotesis Kajian

Dapatan kajian hasil temubual dengan responden telah diperkukuhkan lagi denganpengujian hipotesis yang menggunakan kaedah kuantitatif. Berikut merupakan dapatan kajian bagi pengujian hipotesis –hipotesis kajian berdasarkan objektif kajian:

Orientasi sikap keusahawanan Muslim diukur dengan lima aspek iaitu etika muslim, keperluan kepada pencapaian, inovasi, kawalan personal dan penghargaan diri.

Tahap orientasi sikap keusahawanan Bumiputera Muslim

Tahap orientasi sikap keusahawanan diukur menggunakan min skor yang di cadangkan oleh Abd Majid and McCaffer (1997) dalam kajian-kajian sains sosial sebelum ini. Kategori tahap orientasi sikap keusahawanan Muslim diukur menggunakan julat skor seperti Jadual 1.0:-

Jadual 1.0
Julat Skor min

Tahap	Skor
Sangat Rendah	$1.0 \leq$ Min Skor ≥ 1.9
Rendah	$2.0 \leq$ Min Skor≥ 2.9
Sederhana	$3.0 \leq$ Min Skor ≥ 3.9
Tinggi	$4.0 \leq$ Min Skor≥ 5.0

Keputusan tahap orientasi sikap usahawan dan dimensi-dimensinya tertera dalam jadual 2.0.

Jadual 2.0: Min Skor Orientasi Sikap Usahawan dan dimensi-dimensinya

Pembolehubah	Min Skor	Tahap
Etika Muslim	**4.40**	**Tinggi**
Keperluan kepada pencapaian	4.28	Tinggi
Inovasi	3.96	Sederhana
Kawalan Personal	4.10	Tinggi
Penghargaan Diri	4.28	Tinggi
Orientasi Sikap Keusahawanan	4.21	Tinggi

Secara keseluruhan, skor min bagi pembolehubah orientasi sikap usahawan berada di tahap yang tinggi. Hasil dapatan kajian menunjukkan orientasi sikap usahawan berada di tahap yang sangat memuaskan. Kelima-lima aspek orientasi sikap usahawan (etika muslim, keperluan kepada pencapaian, kawalan personal dan penghargaan diri.) juga di tahap yang tinggi kecuali innovasi. Innovasi usahawan di tahap yang sederhana.

Perbezaan orientasi sikap keusahawanan Muslim dari segi pengalaman perniagaan, tahap pendidikan, mengikuti latihan keusahawanan dan pengamalan kewajipan asas.

Keputusan kajian mendapati orientasi sikap usahawan Musim mempunyai perbezaan yang signifikan dari segi pengamalan perniagaan. Penilaian dilakukan paras 0.008pada aras signifikan α =0.05 seperti dalam jadual di bawah.

Jadual 3.0
ANOVA Sehala Perbandingan Orientasi Sikap Keusahawanan Muslim Dari Segi Pengalaman Berniaga

Pembolehubah	F	Nilai-p	Signifikan/tidak
Etika Muslim	1.731	0.001	Signifikan
Keperluan kepada pencapaian	1.628	0.001	Signifikan
Inovasi	1.540	0.001	Signifikan
Kawalan Personal	2.949	0.023	Signifikan
Penghargaan Diri	1.198	0.015	Signifikan
Orientasi Sikap Keusahawanan	2.073	0.008	Signifikan

Keputusan Jadual 3.0 menunjukkan kesemua aspek orientasi sikap usahawan yang diukur oleh etika muslim, inovasi, keperluan kepada pencapaian, kawalan personal dan penghargaan

diri juga mempunyai perbezaan yang signifikan terhadap pengalam usahawan sebagai pengusaha dalam perniagaan. Hal ini menunjukkan bahawa lama atau tidak pengalaman perniagaan oleh usahawan muslim mempengaruhi orientasi sikap keusahawanan. Secara lebih terperinci, rujuk Jadual 4.0 untuk melihat tahap orinetasi sikap usahawan muslim mengikut pengalaman perniagaan oleh usahawan kajian ini:-

Jadual 4.0
Analisis Deskriptif Skor Min Orinetasi Sikap Usahawan Muslim Mengikut Pengalaman Perniagaan

Pembolehubah	Tahun	Skor Min
Etika Muslim	5 Tahun dan Ke Bawah	4.350
	6 Hingga 10 Tahun	**4.480**
	11 Hingga 15 Tahun	4.450
	16 Hingga 20 Tahun	4.160
	Lebih 20 Tahun	4.180
Keperluan kepada pencapaian	5 Tahun dan Ke Bawah	4.250
	6 Hingga 10 Tahun	4.290
	11 Hingga 15 Tahun	**4.390**
	16 Hingga 20 Tahun	4.160
	Lebih 20 Tahun	4.050
Inovasi	5 Tahun dan Ke Bawah	4.000
	6 Hingga 10 Tahun	3.980
	11 Hingga 15 Tahun	**4.020**
	16 Hingga 20 Tahun	3.730
	Lebih 20 Tahun	3.750
Kawalan Personal	5 Tahun dan Ke Bawah	4.110
	6 Hingga 10 Tahun	4.110
	11 Hingga 15 Tahun	**4.210**
	16 Hingga 20 Tahun	3.910
	Lebih 20 Tahun	3.680
Penghargaan Diri	5 Tahun dan Ke Bawah	4.210
	6 Hingga 10 Tahun	4.330
	11 Hingga 15 Tahun	**4.340**
	16 Hingga 20 Tahun	4.220
	Lebih 20 Tahun	4.130
Orientasi Sikap Keusahawanan	5 Tahun dan Ke Bawah	4.180
	6 Hingga 10 Tahun	4.240
	11 Hingga 15 Tahun	**4.280**
	16 Hingga 20 Tahun	4.040
	Lebih 20 Tahun	3.950

Dapatan kajian mendapati, secara keseluruhannya, usahawan yang mempunyai pengalaman 11 hingga 15 tahun dalam bidang perniagaan mempunyai skor min yang paling tinggi. Begitu juga dengan peningkatan tahap sikap keperluan kepada pencapaian usahawan, kawalan personal, inovasi dan penghargaan diri mempunyai skor min paling tinggi apabila usahawan mempunyai pengalaman dari 11 hingga 15 tahun dalam perniagaan. Ini

menunjukkan bahawa semakin lama pengalaman dalam meniaga atau mengusaha, ia memberi kesan kepada orientasi sikap keusahawanan Muslim.

Jadual 5.0
ANOVA Sehala Perbandingan Orientasi Sikap Keusahawanan Muslim Dari Segi Tahap Pendidikan

Pembolehubah	Nilai F	Nilai-p	Signifikan/tidak
Etika Muslim	0.837	0.526	Tidak Signifikan
Keperluan kepada pencapaian	1.147	0.339	Tidak Signifikan
Inovasi	0.525	0.757	Tidak Signifikan
Kawalan Personal	1.654	0.015	Signifikan
Penghargaan Diri	2.615	0.027	Signifikan
Orientasi Sikap Keusahawanan	2.839	0.025	Signifikan

Secara keseluruhan, kajian ini juga mendapati bahawa tahap pendidikan formal usahawan mempunyai hubungan yang signifikan dengan orientasi sikap usahawan dengan nilai kesignifikanan bersamaan 0.025 pada aras signifikan α =0.05. Kawalan personal dan penghargaan diri mempunyai perbezaan yang signifikan dari segi tahap pendidikan formal. Ini membuktikan bahawa tinggi atau rendah tahap pendidikan usahawan mempengaruhi cara pengawalan personal dan penghargaan diri seseorang usahawan. Namun begitu, peningkatan etika muslim, keperluan kepada pencapaian dan inovasi tidak dipengaruhi langsung oleh tahap pendidikan usahawan.

Jadual 6.0
Analisis Deskriptif Skor Min Orinetasi Sikap Usahawan Muslim Mengikut Tahap Pendidikan

Pembolehubah	Tahap Pendidikan	Skor Min
Kawalan Personal	Tidak Berkenaan	3.90
	LCE/SRP/PMR	4.10
	MCE/SPM/SPMV	4.20
	HSC/STPM/STAM/Sijil	3.91
	Diploma/Ijazah	4.07
	Master/PhD	**4.50**
Penghargaan Diri	Tidak Berkenaan	3.90
	LCE/SRP/PMR	3.40
	MCE/SPM/SPMV	4.23
	HSC/STPM/STAM/Sijil	4.06
	Diploma/Ijazah	**4.31**
	Master/PhD	4.30
Orientasi Sikap Keusahawanan	Tidak Berkenaan	4.16
	LCE/SRP/PMR	4.22
	MCE/SPM/SPMV	4.24
	HSC/STPM/STAM/Sijil	4.07
	Diploma/Ijazah	4.21
	Master/PhD	**4.43**

Dapatan kajian menunjukkan usahawan yang mempunyai Master/PHD sangat mempengaruhi orientasi sikap keusahawanan Muslim kerana skor min 4.43 lebih tinggi dari tahap pendidikan yang lain. Sama seperti sikap usahawan dalam megawal personal, usahawan yang mempunyai Master/PHD mempunyai skor min yang tinggi berbanding tahap pendidikan yang lain. Seterusnya, usahawan yang mempunyai Diploma/Ijazah mempunyai skor min yang tinggi iaitu 4.31 dalam sikap menghargai diri sendiri. Hal ini membuktikn bahawa pendidikan tinggi mempengaruhi peningkatan orientasi sikap keusahawanan Muslim

Jadual 7.0
ANOVA Sehala Perbandingan Orientasi Sikap Keusahawanan Muslim
Dari Segi Kekerapan Mengikut Latihan Usahawan

Pembolehubah	Nilai F	Nilai-p	Signifikan/tidak
Etika Muslim	2.307	0.062	Tidak Signifikan
Keperluan kepada pencapaian	1.954	0.023	Signifikan
Inovasi	2.301	0.031	Signifikan
Kawalan Personal	1.483	0.019	Signifikan
Penghargaan Diri	2.418	0.017	Signifikan
Orientasi Sikap Keusahawanan	2.119	0.043	Signifikan

Hasil dapatan di atas menunjukkan bahawa semestinya usahawan yang kerap menghadiri latihan keusahawanan dapat meningkatkan orientasi sikap usahawan Muslim (Nilai-p <0.05). Kesemua dimensi mempunyai perbezaan yang signifikan terhadap kekerapan menghadiri latihan keusahawanan kecuali etika muslim. Ini membuktikan bahawa tidak semestinya rendah atau tinggi kekerapan usahawan menghadiri latihan akan meningkatkan etika sebagai usahawan muslim.Menurut kajian-kajian berkaitan dengan keberkesanan kursus dan latihan keusahawanan mendapati bahawa latihan keusahawanan merupakan faktor penting untuk membantu usahawan meningkatkan ilmu pengetahuan yang seterusnya dapat diaplikasikan bagi membentuk kemahiran usahawan dalam perniagaan. Temu bual melalui kaedah kualitatif mendapati bahawa usahawan yang sentiasa datang latihan adalah penting dan dapat meningkatkan tahap orientasi sikap usahawan Muslim kerana ia sebagai satu kaedah yang terbaik di mana penambahbaikkan perlu dilakukan dari segi kandungan, modul katihan, persekitaran latihan dan cara penyampaian yang lebih berkesan kepada usahawan.

Jadual 8.0
Analisis Deskriptif Skor Min Orientasi Sikap Usahawan Muslim Mengikut Kekerapan Menghadiri
Latihan

Pembolehubah	Kekerapan	Skor Min
Keperluan kepada pencapaian	Tidak pernah	4.38
	1 Kali	4.22
	2 Hingga 3 Kali	4.25
	4 Hingga 5 Kali	4.29
	Lebih Dari 5 Kali	**4.32**
Inovasi	Tidak pernah	4.05
	1 Kali	4.09
	2 Hingga 3 Kali	**3.98**

	4 Hingga 5 Kali	3.93
	Lebih Dari 5 Kali	3.89
Kawalan Personal	Tidak pernah	4.01
	1 Kali	4.08
	2 Hingga 3 Kali	4.11
	4 Hingga 5 Kali	4.13
	Lebih Dari 5 Kali	**4.16**
Penghargaan Diri	Tidak pernah	4.15
	1 Kali	4.26
	2 Hingga 3 Kali	4.27
	4 Hingga 5 Kali	4.23
	Lebih Dari 5 Kali	**4.33**
Orientasi Sikap Keusahawanan	Tidak pernah	3.25
	1 Kali	4.25
	2 Hingga 3 Kali	4.19
	4 Hingga 5 Kali	4.15
	Lebih Dari 5 Kali	**4.32**

Analisis skor min di atas membuktikan bahawa usahwan yang kerap datang latihan keusahawanan mempunyai orientasi sikap keusahawanan yang tinggi. Analisis skor min usahawan yang datang lebih dari 5 kali adalah sebanyak 4.32 dan lebih besar skor min dari kekerapan yang lain. Usahawan Muslim yang menghadiri latihan lebih dari 5 kali lebih meningkatkan sikap usahawan dalam mengetahui keperluan pencapaian (Skor min=4.32), kawalan personal (Skor min=4.16) dan menghargai diri (Skor min=4.33). Walaubagaimanapun, sikap inovasi lebih tinggi dalam kalangan usahawan Musim yang menghadiri latihan keusahawanan 4 hingga 5 kali. Dapatan ini membuktikan bahawa semakin kerap usahawan Muslim menghadiri latihan keusahawanan, ia menyumbang kepada orientasi sikap keusahawanan. Hasil kajian menunjukkan kekerapan datang ke latihan usahawan tidak mempengaruhi etika muslim.

Namun begitu, aspek etika muslim mempunyai hubungan yang signifikan terhadap pengamalan kewajipan asas Islam. Pengamalan kewajipan Islam yang rendah atau tinggi mempengaruhi etika muslim dengan nilai kesignifikanan bersamaan 0.000 pada aras signifikan α =0.05. Rujuk Jadual 7.0. Dalam pada itu, tahap pengamalan kewajipan asas dalam Islam yang lebih baik dalam kalangan usahawan belia Bumiputera dapat mempengaruhi orientasi sikap keusahawanan Muslim

Jadual 9.0
Ujian-t Tidak Bersandar Perbandingan Orientasi Sikap Keusahawanan Muslim
Dari Segi Pengamalan Kewajipan asas Islam

Pembolehubah	Ujian-t	Nilai-p	Signifikan/tidak
Etika Muslim	-1.732	0.046	Signifikan
Keperluan kepada pencapaian	-6.463	0.000	Signifikan
Inovasi	-1.654	0.017	Signifikan

Kawalan Personal	-2.301	0.023	Signifikan
Penghargaan Diri	-1.915	0.036	Signifikan
Orientasi Sikap Keusahawanan	-3.426	0.003	Signifikan

Pada keseluruhanya, terdapat pengaruh yang signifikan antara pengamalan kewajipan asas Islam terhadap orientasi sikap keusahawanan. Keputusan ujian-t bersandar merekodkan keperluan kepada pencapaian, inovasi, kawalan personal dan penghargaan diri seseorang usahawan dipengaruhi oleh amalan kewajipan asas dalam Islam. Temubual dalam kalangan usahawan muslim mengakui bahawa menunaikan tanggunjawab kepada perkara-perkara asas islam adalah tunjang utama sebagai usahawan. Usahawan-usahawan yang ditemubual mengakui di samping menjadi pengusaha perniagaan, usahawan perlulah beriman yang melakukan amalan-amalan soleh kerana ia adalah penting sebagai elemen nerjayanya seorang usahawan Muslim.

Jadual 10.0
Analisis Diskriptif Skor Min Pembolehubah Orientasi Sikap Usahawan Dan
Tahap Pengamalan Kewajipan Asas Islam

Pembolehubah	Tahap amalan Kewajipan Asas	Skor Min
Orientasi Sikap Keusahawanan	Rendah	4.026
	Tinggi	**4.220**
Etika Muslim	Rendah	4.160
	Tinggi	**4.418**
Keperluan kepada pencapaian	Rendah	3.938
	Tinggi	**4.311**
Inovasi	Rendah	3.853
	Tinggi	**3.973**
Kawalan Personal	Rendah	4.000
	Tinggi	**4.108**
Penghargaan Diri	Rendah	4.180
	Tinggi	**4.290**

Jadual 10.0 di atas menunjukkan usahawan yang terpilih dalam kajian dan tinggi amalannya mempunyai skor min yang tinggi dalam orientasi sikap usahawan berbanding mereka yang rendah amalannya. Seterusnya, mengikut dimensi pengukuran juga membuktikan seorang usahawan muslim yang mengutamakan kewajipan asas dalam Islam dapat meningkatkan lagi etika muslim, keperluan kepada pencapaian, inovasi, kawalan personal dan penghargaan diri. Ini kerana skor min bagi usahawan yang tinggi amalannya dalam kewajipan asas islam adalah melebihi skor min usahawan yang rendah amalannya.

Perbahasan dan Cadangan Kajian Lanjutan

Berdasarkan dapatan kajian di atas, pengaruh faktor demografi dalam mempengaruhi orientasi sikap keusahawanan Muslim jelas menunjukkan hubungan yang signifikan. Namun begitu, jika dilihat dari segi aspek-aspek dalam orientasi sikap itu sendiri, tidak semestinya

tinggi atau rendah tahap pendidikan seseorang usahawan mempengaruhi etikanya sebagai seorang muslim, keperluan kepada pencapaian dan inovasi. Secara keseluruhannya, pengalaman perniagaan dan amalan kewajipan islam menjadi pengaruh utama dalam aspek orientasi sikap keusahawanan Muslim. Justeru itu, dapat dibahaskan bahawa tinggi atau rendah kekerapan usahawan Muslim hadir ke latihan keusahawanan masih tidak mempengaruhi etika muslim seorang usahawan. Dengan itu, langkah-langkah kerajaan, badan-badan berkanun, institusi-institusi kewangan perlu mempertingkatkan lagi kandungan pendidikan dan latihan keusahawanan mengikut cara berfikir dan sikap setiap golongan usahawan Muslim mengikut peringkat pendidikan, pengalaman berniaga, kekerapan mengikuti latihan dan amalan kewajipan Islam. Kesemua pihak yang berperanan membangunkan usahawan Muslim negara ini, perlu mempunyai kesedaran bahawa elemen terpenting pembinaan orientasi sikap usahawan adalah pengalaman perniagaan dan amalan asas kewajipan Islam sebagai seorang muslim.

Selain itu juga, tahap inovasi usahawan muslim berada di peringkat yang sederhana. Ini menunjukkan bahawa pelbagai latihan dan pendidikan perlu banyak menerapkan sikap inovasi dalam pembuatan produk dan operasi perniagaan usahawan ini. Agama Islam itu sendiri telah menggariskan panduan yang lengkap dalam menjalankan perniagaan dan membentuk sikap usahawan muslim yang cemerlang. Dari segi penambahbaikkan kajian pula, kajian ini memberi peluang dan boleh dijadikan sebagai contoh permulaan dengan memperkembangkan lagi golongan usahawan kepada industri-industri PKS yang lain seperti sektor perkilangan, pembuatan, pembinaan, pertanian dan telekomunikasi. Pengkaji-pengkaji akan datang mungkin boleh meneruskan kajian dari segi kesan orientasi sikap usahawan terhadap prestasi syarikat dan menjadikan faktor-faktor demografi pula sebagai pembolehubah moderator dalam kalangan syarikat keusahawanan yang ingin melebarkan perniagaan ke luar negara. Seterusnya, kajian boleh diperkembangkan lagi dengan memasukkan kesan pembolehubah mediator seperti kepimpinan usahawan terhadap hubungan orientasi sikap dan prestasi syarikat usahawan Muslim. Ini sejajar dengan hasrat kerajaan yang ingin melihat peningkatan peranan usahawan Muslim di peringkat antarabangsa atau global. Kerajaan telah menawarkan pelbagai peluang pemasaran yang berpotensi untuk usahawan Muslim berjaya dalam perniagaan dan memperbaiki prestasi syarikat yang diusahakan sehingga ke peringkat global.

Kesimpulan

Usahawan Muslim memang kaya dengan tatasusilanya, budaya dan sikap keusahawanannya yang dipengaruhi dengan pengalaman perniagaan, tahap pendidikan dan latihan keusahawanan. Kajian ini telah dapat membuktikan elemen terpenting dalam keusahawanan Muslim adalah amalan menunaikan kewajipan Islam dalam kalangan usahawan Muslim di Malaysia. Hasil kajian ini ini menunjukkan setiap individu usahawan yang menunaikan kewajipannya sebagai seorang Islam, telah melalui pengalaman berniaga yang lebih lama, berpendidikan tinggi dan kerap menghadiri latihan keusahawanan mempunyai orientasi sikap keusahawanan yang tinggi.

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TRANSFORMATION OF ORNAMENTAL STYLE IN MOSQUES IN WEST JAVA FROM ISLAMIC AUTHENTICITY PERSPECTIVE
(Case Study of Great Mosque of Cirebon)

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Abstract

Ornaments are an important component in the aesthetics of mosque architecture. A hadith transmitted by Muslim that says, "Allah is beautiful and loves beauty," has motivated the aesthetic values embodying Islamic ideology, history and culture. The relativity of aesthetic values and the differences in Islamic schools have also resulted in variations in the application of mosque ornaments.

Amidst the efforts in preserving traditional values in Indonesia, waves of Islamic renewal and purification that bring forth universal Islamic values are thought to threaten the role of the local ornaments in Indonesian mosques, particularly in West Java. The question arising from this phenomenon is: how can this phenomenon be proven and what does it mean?

Through synchronic, descriptive methodology using an aesthetic morphology approach as well as content analysis of local ornament elements and *arabesque*, this study aims at collecting and analyzing the typology of ornaments applied in the studied mosques to answer the proposed assumption and issue.

The result of this study shows that the frequency and content of the universal Islamic ornaments (*arabesque*) in modern mosques in Indonesia (in the category of great mosques in cities and regencies) are a majority. Data analysis of the Great Mosque of Cirebon city, for example, has proven this majority, even though Cirebon is widely known as a region rich and strong in its local ornaments. This fact has proven that the concept of Islamic renewal and authentication has threatened local values.

Keywords: Transformation, style, ornament, mosque, Islamic authenticity

Introduction

Amidst the pros and cons of the application of ornaments in a mosque, historical facts show a strong relationship between the mosque and its ornaments. This is evident in the greatness of the ornaments in great mosques, such as Masjid al-Haram (Mecca), Nabawi (Madinah), Dome of the Rock (Jerusalem), Great Mosque of Damascus (Syria), mosques in Ayyubiah and Mamluk eras (Egypt), Great Mosque of Cordova (Spain), Qarawiyin in Fez (Morocco), Isfahan (Iran),

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Great Mosque of Samarra (Iraq), Sinan-designed mosques in Istanbul (Turkey), Taj Mahal (India) and many mosques in Indonesia.

According to historical development, the ornaments of mosque architecture in Indonesia has shifted through transformation in form and style. This transformation is the result of the various ways and origins of the introduction of Islam into Indonesia, the differences in the methods of propagation, the many ways of thinking and the perception and attitude of each territory towards the Islamic influences; some are headed towards acculturation, while others may be more syncretic, eclectic, adaptive or adoptive towards the influences.

Phases of Transformation of Mosque Ornaments in Indonesia

1. First phase (1250-1600): The compromise in the proparagation of Islam by the Wali Sanga resulted also in the compromised ornaments that incorporate the previous Hindu and Budha ornaments, for example in Masjid Merah (Red Mosque) or Panjunan Mosque (West Java), Mantingan Mosque (Central Java) and Sendangduwur Mosque (East Java). The ornaments in these mosques contain a number of antrophomorphic figures, albeit disguised as birds, fish, dragons and apes.

Fig. 1: Syncretism in the Kudus mosque complex in Central Java. *Source*: Festival Istiqlal, 1991

Fig. 2: Pre-Islamic ornamental style on the gate of the Sendang Duwur mosque in East Java. *Source:* Festival Istiqlal, 1991

2. Second phase (16th-19th century, the rise and fall of Islamic kingdoms). Aside from the usage of the style in the previous phase, the Islamic taboo on the depiction of living beings is getiing piously obeyed, although not in its entirety, in the keraton (palace) art and cultural styles, for example.

3. Third phase (Early Independence era): From the beginning of the 20th century up to the 1950s and 1960s, the Islamic development, nationalism and national identity were mediated by modernism and the modern values (e.g., Istiqlal Mosque, Jakarta and Salman Mosque, ITB, Bandung). The impact of this phase is the elimination of local colors, including ornaments. The "ornament is crime" credo from Adolf Loos is highly influential in the theory and practice of architecture through the concept of the *International Style*.

4. Fourth phase (New Order era, 1970s-now, or the development era and after). Amidst the modernism and the modernist wave mentioned above, this era brought forth the issues of

preservation of tradition and re-traditionalizing based on the Javanese philosophy, Pancasila and Bhinneka Tunggal Ika (Unity in Diversity). The examples of this is the mosques built by the Amal Bhakti Muslim Pancasila Foundation. The *arabesque* ornament trend started occurring in this phase.

Brief History, Objectives and Influences of the Revival of (the Authenticity of) islam

The renewal or revival process of Islam in the beginning of the 20th century is inseparable from its pioneers, such as Jamaluddin Al-Afghani, Muhammad Abduh and Muhammad Iqbal. Both the Iran Revolution (1978-1979) and the advent of the Century of Islamic Revival in November 1979 (15 H) wanted the Muslims to return to a more authentic Islam, both as a religion and a way of life.

This new era brought about political, economical, social and cultural impact, from the propagation endeavors, the Islamic apparels in fashion to the booming of the building of mosques. The way the women in Egypt dressed, for example, was an expression of disappointment directed towards Western fashion so that they turned back to the Islamic tradition to achieve a more authentic and Islamic identity. Similar symptoms also occurred in Iran, Saudi Arabia, Pakistan, India, Malaysia, and Indonesia.

In Indonesia, the echoes of Islamic revival bringing about the authenticity of Islam have great educational, cultural, social and political influences (Daulay, 2009). The main purpose of the revival is to eliminate bid'ah (heretic) practices. The important figures of this revival are H. Abdullah Ahmad (Adabiyah, West Sumatera, 1909), KH. A. Wahab Hasbullah and KH. Mas Mansur (Taswirul Afkar, West Java, 1914), KH. Hasyim As'ary (Salafiyah, East Java, 1919), KH. Ahmad Dahlan (Muhammadiyah, Yogyakarta 1912), KH Muhammad Yasin (Mathla'ul Anwar), Syekh Achmad Soorkati (al-Irsyad, 1913) and KH. A. Halim (PUI, 1917), to name a few.

Fig. 3: Salman Mosque complex in ITB, Bandung, West Java, incorporating principles of purity and clarity as influences of modernism. Source: *Nafas Islam Kebudayaan Indonesia*, Festival Istiqlal, 1991:83

Mosque architecture –often a medium of the representation of taste, identity and symbol- is considered to be influenced, as well. In mosque architecture, there are values or contents rich in new and universal, both in making sense of 'traditional value' and conception of a more authentic 'identity.'

Spirit of Islamic Renewal or Authentication in General

There are three main themes in this new Islam, namely: 1) The establishment of Islamic (*sharia*) law, 2) application of Islam as a way of life, 3) Islam free from non-Islamic cultures and politics.

The revivalists observe that Islam in Indonesia needs to be purified, since it has become close to misunderstanding and lost its originality. This is caused by the considerably tolerant Islamization process that involves too many outside elements, resulting in hybrid, syncretic and diverse thought patterns, behavior and material culture.

At this point, Islamic revival and authentication offers reorientation, redefinition and retransformation based on a more complete (*kaffah*), perfect (*kamil*) and universal (*syamil*) Islamic system, which is more suitable for all situations and conditions.

Fig. 4: Harakatul Jannah Mosque in Gadog, Bogor, West Java, dominated by arabesque. Source: personal documentation.

Seeking authenticity is an effort to seek it what is fundamental, original and true, and to formulate a clear guidance as a "frame of reference" (see Fox, 2002, Rahmat, 2003, Rumadi, 2002 and Muljana, 2005 and Lee, 1997),

The bases of the idea of the "frame of reference" are undoubtedly Quran, hadith and past experiences. The concepts of the prophet Muhammad PBUH, his *sahabah* (companions) and the Arab world (Mecca and Madina in particular) are the concepts identical to the (birth) of the religion and culture of Islam, and is considered as an example set to be followed by Muslims everywhere and in every era. This idea of authenticity later sparked movements of identity politics, from the ideas put forth by Pan-Islamism pioneer, Sayyid Quthb, to the emergence of the theory of recognition by Taylor (1991), stating that recognition is constructed by two aspects: identity and authenticity.

This "looking back" movement in the Muslim world is what Geertz calls the "romanticism movement." Even the contemporary fundamentalists attempt to bring the past back as a manifestation of present development. (Serageldin, 2002:73).

Fig. 5: Geometrical Arabesque source:http://www.patternislamicart

Arabesque ornaments as manifestation of revival and authenticity of Islam

According to field observation, the practice of recycling *arabesque* ornaments in mosque architecture during the aforementioned fourth phase occurred massively, both on the coast and inland, in urban and rural areas.

The practice is called recycling because the new characters of modern mosque ornaments in Indonesia display "characters" and "values" of the golden ages of Islam, such as Seljuk (11th-13th century), Mamluk (13th-16th century), Ottoman (1300-1922), among others.

From various sources, it is known that *arabesque* is an expression of rejection towards living beings and idolatry. In *arabesque*, there are symbols or expressions of Islamic tauheed and ideology, an art form based on faith and submission towards Allah SWT.

Fig. 6: Floral arabesque.
Source:http://www.patternislamicart

The meaning behind the *arabesque* is seen as harmonius with the spirit of revival and authenticity that suggests the return to the teachings of Quran and hadith, as well as to the models of classical Islamic golden age whose dimension is considered universal.

Gambar 7: Arabesque tipe muqarnas.
Sumber:http://www.patternislamicart

In this context, according to Fanani (2009), calligraphy and *arabesque* function as denominators that equalize the local formats towards universality. *Arabesque* itself covers four categories: calligraphy, floral pattern, geometry and *muqarnas* (beehive) (see fig. 5,6.7 and 8).

The adoption of *arabesque* is an aesthetic transformation that displays a "new phase" or a certain cultural event that is part of the cultural background or agenda pertaining to the authentication process. From this perspective, mosque ornaments is considered a cultural code that defines both the aspiration and identity of Indonesian muslims nowadays.

Fig. 8: Calligraphic Arabesque.
Source:http://www.patternislamicart

Findings: Case Study: Analysis of Great Mosque of Cirebon

1. Table of typological analysis
    1. **Example of ornament content calculation**
    a. Total number of ornament entities = 52 (100%)
    b. Comparison of composition between local and universal contents
    *   Local/traditional (10) : 10/52 x 100% = 19,23%
    *   *Arabesque*/universal :

Calligraphy (11)	: 11/52 x 100% = 21,15%
Floral (12)	: 12/52 x 100% = 23,08%
Geometry (19)	: 19/52 x 100% = 36,54%
Muqarnas (0)	: 0/52 x 100% = 0%

*   Concentration of most frequent ornaments
Interior (31)
Mihrab/Qiblat/Imam (8)
Zulla/Ma'mum/Praying Room (12)
Podium/*Khutbah* (4)
Inner fence, inner dome, accessories (7)
 Exterior (21)

Minarets (1)
Ablution room, drum (1)
Dome, yard, gate, fence, accessories (19)

2.   Conclusion samples

1.	Traditional ornaments	:19,23% (Minority)
2.	Universal ornaments	:80,77% (Majority)
3.	Dominant ornaments	:Geometry (36,54%)
4.	Concentration of ornaments	:Interior sector

6.1.1.6 TIPOLOGI RAGAM HIAS MASJID : **MASJID AGUNG KOTA CIREBON**

SEKTOR : ☐ INTERIOR ■ EKSTERIOR

2. Chart of Recapitulation and Analysis of Composition of Form and Style of Ornamental Contents in Great Mosque of Cirebon
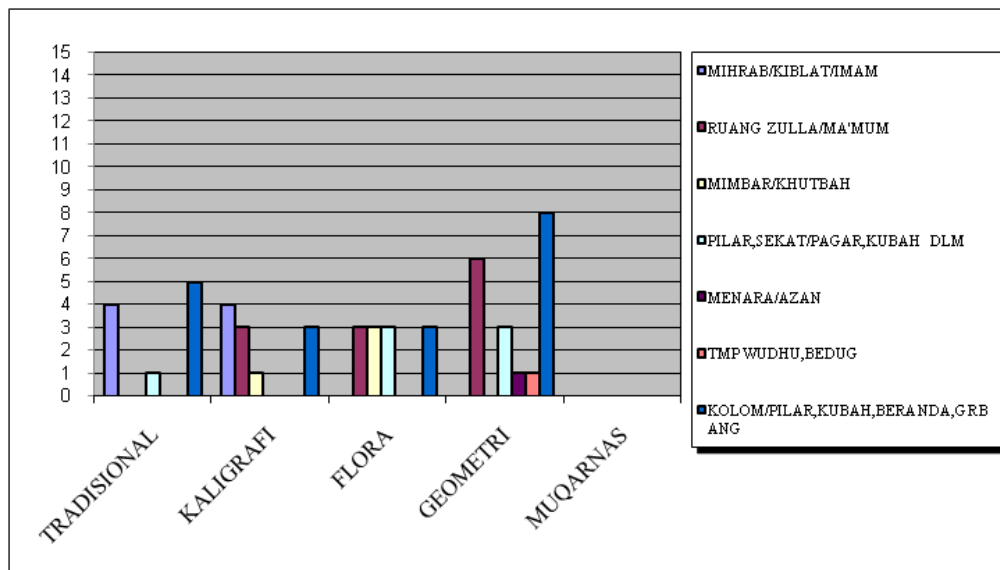
3. Charts of Comparison between Local and Universal (*Arabesque*) Ornamental Contents in Great Mosques in Cities and Regencies in West Java

6.1.5.3 GRAFIK KOMPOSISI KANDUNGAN UNIVERSAL

6.1.5.2 GRAFIK KOMPOSISI KANDUNGAN LOKAL
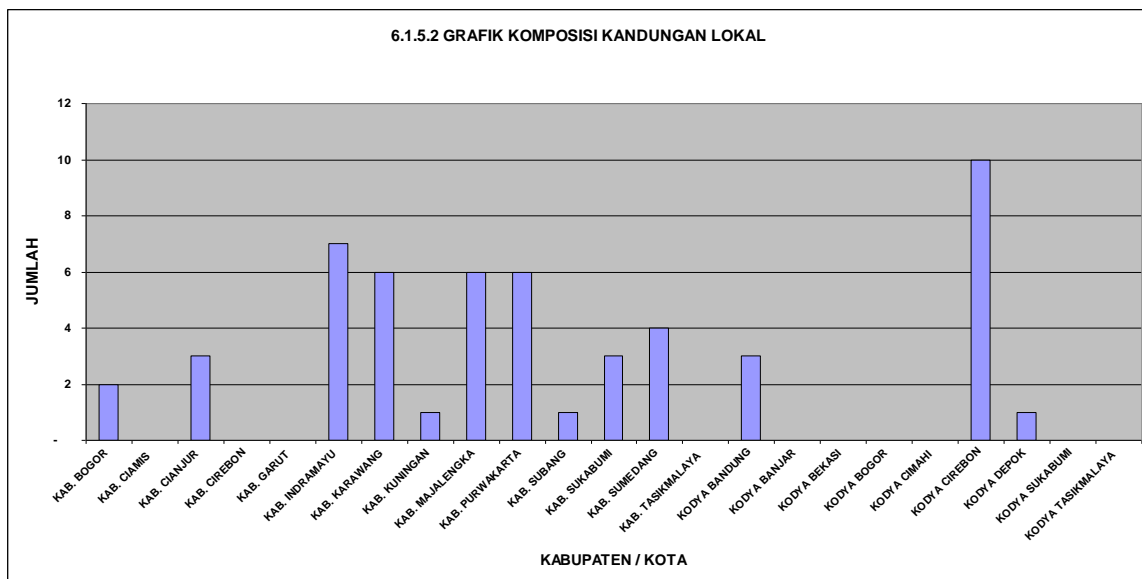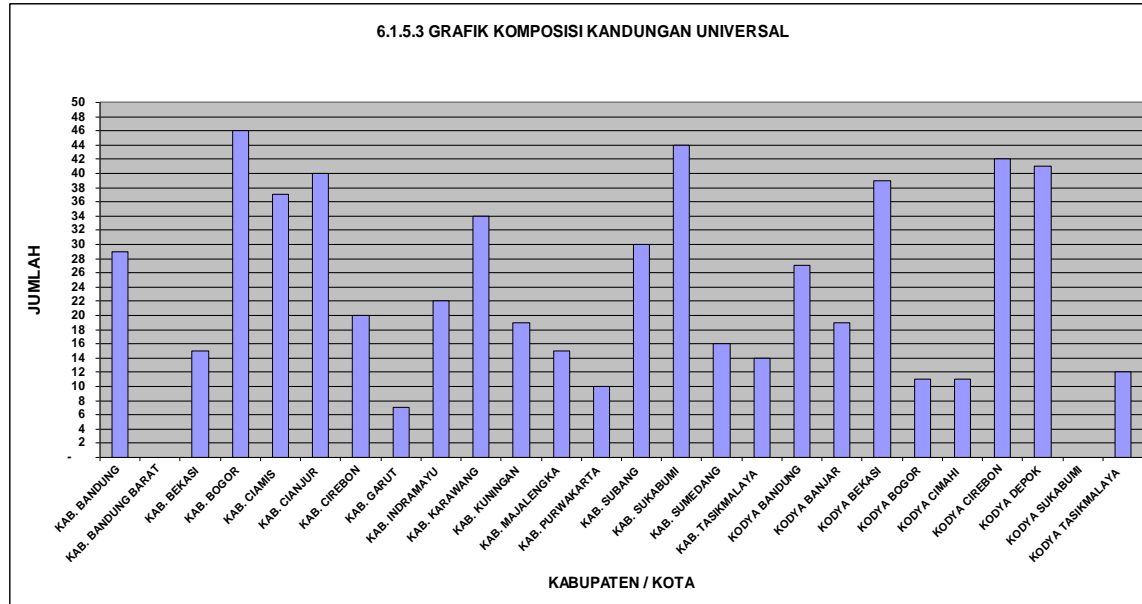
Description and Meaning

Of the 52 entities of ornaments in the architecture of the Great Mosque of Cirebon City, 42 (80.77%) of them are *arabesque*. In total, there are 11 entities of calligraphy, 22 entities of floral patters (10 are local ornaments) and 19 entities of geometrical patterns. There is no *muqarnas* (beehive) ornament. The most frequently used *arabesque* is the geometrical pattern with 19 entities (45.20%), followed by 12 entities of floral patterns (28.57%), 11 entities of calligraphy (26,20%) and the rest (10 entities) is local ornaments (23.80%).

In conclusion, the majority of ornaments in the Great Mosque of Cirebon is in *arabesque* style, of which local ornaments are a minority. This facts shows that the role and function of local ornaments are nearly abandoned. The diversity in the traditional-regional ornaments is replaced by the homogenous universality through *arabesque* images, the art that carries the predicate as an authentic and universally Islamic art.

Conclusion

The facts above have shown the consequences or influences of the Islamic revival movement. The risk of this choice is logical, considering the contemporary mosque ornaments signifies the mission of Islamic authentication, which aims at purging values considered heretic, such as the ornaments that contain depiction of living beings, myths and mysticism. This new style is also seen as an alternative model amidst the Western influences that are more cynical towards past cultures.

Fig. 9. Exterior of Great Mosque of Cirebon City. Source: private documentation

Muslims, as Islamic thinkers said, believe that what shapes a human being is not only what they think or believe, but also what they do. Sayyid Quthb separates the authentic Muslim and the common Muslim based on the way he behaves in this world. The authentic Muslim believes not only in what is defined by the Quran or hadith, but they also try to realize what they believe, a harmony of words, faith and deeds just as it was practiced in the classical golden age of Islam.

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INTERFAITH DIALOGUE
(Religion as A Mechanism Responding to Humanity Crisis in South East Asia Civilization)

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Abstract

In this globalised and cosmopolitan world of today, interfaith or inter-religious dialogue is no longer a commendable enterprise but a necessity. In this paper, religion is explained in its holistic context, the faith dimension and the social dimension in attempt to promote social responsibilities as personal responsibilities where everyone has a role and a responsibility towards this nation and this world. Indeed, the pains and miseries abound are not so much the reflection of the successes and the triumphs of the bad and evil but are more so testimonies of the failure of the good and the conscientious to affect goodness into society. This article highlighted and discussed the very pertinent issues concerning the call for interfaith dialogues among the South East Asia religions. It also highlighted religion as a mechanism responding to human crisis and important facts and its implications which surround the dialogue especially the socio- religious factor in South East Asia civilization. As far as inter relationship with other faiths is concerned, Muslim are not left in the lurch without any divine guidance. The Muslims have certain unique approaches and methodologies based on the Quranic teaching and the Prophets Islam is a universal religion which encompasses all aspect of life-past, present and future.

Keywords: Interfaith, Religion and Mechanism, Human Crisis.

Introduction

Since ancient times South East Asia has known by Muslim as the cradle of the earliest human civilization. The landscape has been traversed and crisscrossed by different peoples, races and communities. These confluences and convergences have produced world̈s major civilization and religious that makes Southeast Asia stands as an example to other regions of the world.

Every religion in South East Asia has mechanisms that can nurture persons to become productive in their thinking and action as well social dynamics and infrastructures that can build up societies, and therewith develop nations and civilizations. However each religion and

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religious in South East Asia has different understanding and perceptions of other community"s religions too. Even though some religions and religious communities look at religion as all-comprehensive and all-encompassing recovering every aspect of life and living, death and dying, the visible and the invisible, the celestial and the human, heavenly and earthly exercise but nothing is therefore outside the purview and the ambit of religion, and therefore there is nothing such as non- religious matters and nothing such as non-religious concerns; everything is thus part of religion.

In fact, in South East Asia, among such religion, there many also be those who choose to live a life fully devoted to spirituality, immersing themselves wholly into spiritual life, becoming devotees or elects. Somehow, there are some other religion that separated the spiritual from the worldly, and relate only affairs of spirituality to religion and come up with dichotomizing all matters and things into the religious and the non-religious division, and thereby divides between sacred and the profane, the spiritual and the temporal, the worldly and the other worldly.

Certainly, community in South East Asia understands and perceives religion in its own special way, quite different from the understanding and the perceptions of other communities on their religious. Likewise, each religion also interprets the faith items in its own special way and because of the adherents is religious in their own ways too. As such, each religion is therefore unique and exclusive, standing on its own identity and merits. Nevertheless, some other religions have separated the spiritual from the world, and relate only affairs of spirituality to religion, while regarding all other aspects of living to be non-religious concerns.

However, "An intelligent person will only miss three things, first preparing supplies for the return journey. Second, in searching pleasures for the soul. Third, seeking for meaning of life. An intelligent man know how to differentiate between men, is not awkward wherever he socialises with other. He divides humankind into two. First the masses, he guards his speeches to them and his words are limited in the way only a jeweller can identify a gem. Second is the learned, it is there that he appreciates the deliciousness of knowledge and reaps from those who have more than him. To those *equal to him he compares. Every moment is never wasted...*"[5]

Unfortunately, at the beginning of the new millennium, there has been a process of radicalization of the Muslim communities of South East Asia threatened to drown out the generally moderate voices of the Islamic faith. Several groups shaping their own images, including the liberals and militants. Muslim has to strive in an intelligent manner to ensure the sanctity of Islam"s image. This effort is riddled with many challenges because new interpretation is constantly dispensed from both Muslim and non-Muslims regarding the trust of the Islamic faith. This is motivated by a determination to see Islam only from a contemporary attempt to appraise the development of religion and the world at large. This situation led to the formation of militant at movement which links religion to terrorism even though Islamic teaching reject terrorism and prioritise consultation and harmonious existence. This situation is also the result of pressures amongst Muslim to front religion while engaging a non- Muslim community, or rather, the prevalence of exclusivist.

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[5] Hamka: *Adapted from the Islamic Thinkers .Radio Singapore International and Current AFFAIRS Dept. Mediacorps radio, 17 June 2004.*

Having defined radicalization and the issues associated with the process in general terms, one of the assumptions the violent extremism and the radicalization of the Muslim communities are recent phenomena as there have been some historical deviations from the norm. The colonial powers that combined ethnic and religious factors is the only major Islamist revolt in the modem history of Southeast Asia was the Darul Islam rebellion from 1942 to 1962 that known as Jemaah Islamiyah in Indonesia and co-founded by Abdullah Sungkar and Abu Bakar Baásyir. Although he did not participate in the rebellion, he has accepted the Darul Islam"s ideological while external factors provided the catalyst for radicalization and violent extremism in South East Asia (John Miller, 2009).

In the case of Malaysia is a multi-racial, multi-religious and multi-cultural country. The pluralistic character of the Malaysian society permeates politics, economics, as well as social and the religious life [6] in the nation, and also complicating the means and ways toward a communal relationship. Therefore, each religious and ethnic group has to play a catalytic role in maintaining the harmonious and stable life of the nation. In the Malaysian Constitution Islam is the official religion [7] of the country and it has been specified that being a Malay is to be a Muslim. The Constitution states that by Malay is meant a person or individual who professes the Muslim religion(Islam), speaks the Malay language and conforms to Malay customs or adat. This connotation is generally accepted by the Malays but for the new generation of Malaysians, other religions are subjects of debate and comment on this issue.[8] The religious and ethnic priviledges seemed to have their pros and cons for the citizens. On the one hand, this is a special position that preserves the Malay rights and identifies the position of Islam in the Malaysian government. On the other hand, especially to the other communities, it is a "legitimate interest".[9] Although this legitimate interest is considered a new phase in political thinking, it became entrenched in the country's political vocabulary. Later on it became the cause of conflict between the races.

The Constitution guaranteed and ensured that the Malays dominated both the Government and the administration of the country but in the economic sector the Malays are left behind when compared to the other races. Mostly the Malays were living in the rural areas and the outskirts of towns whereas the Chinese dominated the urban areas and cities. This economic and social stratification of the society made Malaysia more complicated and challenging to admininstrate. The climax of these complexities was an ethnic riot which exploded on May, 13 1969.

After this incident, The New Economic Policy (Dasar Ekonomi Baru) was launched by the government to create a Malay commercial and industrial entrepreneurial class, transfer equity shares to an individual Malays, and to redress the economic position of the Malays.[10] At the

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[6]Fred R. Von Der Mehden , Malaysia: Islam and Multiethnic Politics, in John L. Esposito,ed.,Islam in Asia: Religion, politics and Society, Oxford University Press, New York& Oxford, 1987, p. 179.

[7]Malaysian Constitution Clause 1 of Articles 3(1): *"Islam is the religion of the Federation: but other religions my be practiced in peace and harmony in any part of the federation".*, See :K.J. Ratnam, Communalism and the political process in Malaya, University of Malaya Press, Kuala Lumpur, 1965.pp. 120-121.

[8]Fred.R. Von Der Menden.op.cit., p. 175.

[9]op cit K.J. Ratnam, op.cit,. p. 105.

[10]see: Syed Farid al-Atas, Notes on Race and Class in Malaysia, Journal Institute of Muslim Affairs, Volume 12 : 1 January 1991, p. 121.

same time the federal government moved toward promoting the Malays Islamic dominance and the emergence of Islamic agencies and movements.[11]

A clear turning point for the Malaysian government's promotion of Islam was when the UMNO-led government represented by the new Prime Minister, Dr. Mahathir Mohamad, launched the Islamization program. The purpose of this program was to counteract the extremist Islamic agencies [12] and to supports the da'wah(Islamic mission) agencies such as PERKIM(Malaysian Islamic Welfare Association), INDAH(Da'wah Institute of Malaysia) etc. Furthermore, the government intended to intergrate the call for discipline and hard work, and the teachings of Islam at all levels, while emphasizing moderation in Islamization.[13] The joining by the ABIM's charismatic founder and leader into the federal government, subsequently energized and increased Islamic credibility in Malaysia.[14] Several programs of Islamization were launched and carried out by the government such as the establishing of the Islamic Bank, the International Islamic University, the Islamic Insurance(Takaful Islam) and the penetration of Islamic values into the government agencies.

The Islamization programs which emphasized the implementation of Islamic principles in economic, political and legal structure and the establishment of an Islamic state in accordance with the Shariah Law were not fully supported by the Malay communities.[15] All the Islamic awareness seemed to be supported by the government. At the same time the government also took special measures to restrain all activities which disturbed or tried to become an obstacle to the process of Islamization. Legal action or political means were to be used by the government to stop these activities. News laws and enactments were enforced to control the extremist religious groups, for example the opposition party PAS (Malaysian Islamic Party), Darul Arqam, etc. To the non-Muslim citizen , what they were concerned about was whether the Islamization or any enactment which is to be implemented will not infringe on their constituional rights and freedoms.

The conflicts among the Muslims and the criticism from the extremist Muslims toward the government programs also gave contributed to the erosion of the religious freedom of the non-Muslims and Christians in particular. Therefore , the Malay political leaders who were serious in their work of promoting Islamization strengthened the Islamic elements and put restrictions on certain rules in specific states of Malaysia. These restrictions were also related to the non-Muslim

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[11]*"After 1969 riot, the government policy, send students abroad to overcome the percentage of the Malays enrollment in science and arts discipline. These students get the Islamic awareness by involving themselves with the Islamic activities abroad like FOSIS(Federation of the Students Islamic Societies), MSA(Muslim Students Association)of America etc.,while in the local varsities, Muslim Youth Movement (ABIM) has become a platform for the graduates students from all universities and colleges to continue their Islamic activities.*

The emergence of the fundamentalist groups such as Darul Arqam Foundation and Jemaat Tabligh (The Tabligh groups) begun to pose a strong threat to the polital leadership of the Malay community such as UMNO (United Malays National Organization - The ruling Government Party).These movements and groups gave a strong threat and impact to the traditional religious groups", see: Mohammad Abu Bakar, Islamic Revivalism and Politics in Malaysia, Asian Survey, vol.21,1981, pp. 1041-1043, also see Judith Nagata,op.cit., pp. 85-130.

[12], Nagata,ibid., pp. 158-176;,

[13]see:Bruce Gale,ed.,Readings in Malaysia Politics, Pelanduk, P.J.; 1986, p.90 and Mahathir Mohamad, The Challenge,Pelanduk, P.J. 1986. p.15 as quoted in S. Batumalai, "An Understanding of Malay Quest For Islamization and a tentative Christian Response.", in Asia Journal of Theology, Vol 2: no 2, 1988 .p 220.

[14] Nagata,op.cit., pp. 158-176.

[15]The former Lord President of the Judiciary, Mohamad Salleh Abbas called for the extension of the Shariah to the whole population, Muslim and Non-Muslim alike, at an ABIM seminar, see: "Toward Islamization of Laws," in the Star, August 25, 1986, as cited in Michael Northcott,op.cit., p. 54.

religions in those states. Among the issues which had been raised by the non-Muslims, particularly the Christians, in responding to the restrictions on religious freedom [16] which affected the churches and the Christians were:

1. The banning of the Indonesian Malay Bible
2. The restriction on the import of the Christian lierature in Malay by the Home Minister in 1984, 3. Imposing a new regulation regarding the building of churches and mosques and suraus where the plans required 4,000 members to justify the building of one church while a surau could be built for only 150 Muslims.
4. The teaching of non-Muslims religious teachings in all schools (including Christian government aided schools) was banned during school hours.
5. The Education Ministry proposed the linkage of the teaching of morals with the teaching of "Islamic values" and introducing the Islamic Islamization and religion for all students.

Tacking these issues seemed to be more complicated although some of the restrictions are under the provision of the Constitution e.g. Clause (1) Article (3) Islam as the official religion and the provision of the Sultan and the Yang Dipertuan Agong, as the Head of Islam in his own state. Any kind of propagation to the Malays is prohibited. To the Christians and other religions, these are kinds of religious discrimination.

Another issue that really concerns the Christian and the non-Muslim is the issue of the Islamic State. To the non-Muslims the Islamic resurgence is moving toward and persuing an Islamic state.

The commitment of the Malay political leadership indirectly indicates that there is a great possibility of adopting Islamic law and the achievement of an Islamic State is a long evolutionary process.[17] The non-Muslim believe that the Islamic resurgence is a description of the implementation of a plan to re-establish Islamic values, Islamic practices, Islamic institutions, Islamic Laws and Islam as a whole entirely.[18]

A collective responce on the issue of the Islamic State was finally brought up officially, by MCCBCHS on March 10 1990,clarifying their rejection to the application of Shariah Law to non-Muslim. To them persuading non-Muslims to the application of Sharia law is against the constitutional rights and religious freedom. Indeed, they belief that they have their own sets of laws which flow from their religious belief and govern their own lives,they also belief that they are divinely inspired. For MCCBCHS "national unity" and "religious harmony" can be acheived through the principles of "unity in diversity" with appreciation and respect for others.[19]

Since the perception of religion and understanding about religious items are different, therefore the interfaith dialogue is one of the most impressive intellectual discourses as a mechanism responding to human crisis in South East Asia civilization. This is because on the

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[16]Paul Tan,"Human Rights, Freedom of expression and Belief," in Human Rights in Malaysia, Democratic Action Party Human Right Committee, Kuala Lumpur, 1986, pp 98-120., and Phillip Koh Ngee, Freedom of Religion in Malaysia-Legal Dimension, Graduate Christian Fellowship, Petaling Jaya, 1987 as cited in Michael Northcott, ibid.,p. 55.

[17]S. Batumalai,op.cit.,p.226.

[18]Chandra Muzaffar, Islamic Resurgence in Malaysia, Penerbit Fajar Bakti, P.J. 1987,p.90,as quoted in S. Batumalai, ibid., p.226.

[19]see :Document on MCCBCHS,in ISLAMOCHRISTIANA, Pontificio Istituto Di Studi Arabi E D'Islamica, vol 16, 1990,p.249.;see also:Olaf Sachumann,Christians-Muslims in search of common ground in Malaysia in Islam Christian-Muslim Relation (ICMR),vol 2,num 2,december,1991.,pp.256-257.

intra-personal dimension or faith aspect, religion has a mechanism that can cultivate and build up a person confident in himself or herself and comfortable with all others, human and non-human alike. There is no doubt that religion in the past had contributed towards social cohesion and national development. History is proof of the fact that behind some of the greatest civilization before, religion had been the motivating factor, shaping and colouring the civilization of intra-personal and interpersonal dimension. This is because religion is not only a personal matter but it is also social in nature.

The Necessity of Interfaith Dialogue

Today, interfaith or inter-religious dialogue is no longer a commendable enterprise but a necessity. Besides that it has became very essential with rest of the civilizations and religions in South East Asia. Taking lesson from the past, for a civilization to go on progressing and advancing today, learning and sharing with other people is necessary. Communication technology has made it happened. Communication technology has taken away boundaries and borders to someone across the South East Asia.

Inter-religious or interfaith initiatives normally take the form of dialogue or engagement. Interfaith dialogue is the discursive part where the dialogue partners and all participants will be discussing about the stance on certain issue which is even better if the authority of the religion be the representative of the religion. As for the interfaith engagements is the practical part than a doctrinal matter where the various faith communities cooperate and work together for a common good.

Interfaith dialogues can be a platform to chart out common plans and initiate actions to highlight and reaped for purpose of co-operation and initiatives for the whole of humanity such as justice world peace, the environment, among others. Interfaith dialogue can also diffused the tension by resolve issues between faith communities or even between members of faith communities who are competent, knowledgeable and committed to their religions to avoid misunderstanding, misconceptions or misapprehensions about the partners and participants if it is poorly explained, and thus will be a disservice to the religion. For example, Blasphemy is a very serious matter in Islam and the cases of Salman Rashdie and the caricature of the Holy Prophet had provoked harsh reactions from Muslims worldwide. Such acts are unacceptable to Muslims and no ideals on human rights and freedom of speech can be given precedence over the rulings on blasphemy. Another example is homosexuality which is unacceptable in many religions and human right ideals cannot supersede or overrule such a position among the religions.

The Qur'an says: *"This is the Book; wherein there is no doubt; guidance to those who fear God"*, (2:2). These pious ones are those: Who believe in the Unseen, are steadfast in prayer, and spend out of what we have provided for them; and who believe in what is sent to you and what was sent before you, and (in their hearts) have the reassurance of the Hereafter (2:3-4). At the very outset, the Qur'an calls people to accept the former Prophets and their Books. Having such a condition at the very beginning seems very important especially in the matter of interfaith dialogue.

In another verse God commands: "And discuss you not with the People of the Book, except with means better (than mere disputation)" (29:46). In this verse, the Qur''an describes what method, approach, and manner should be used. Bediuzzaman''s (1960) view of the form

and style of debate are extremely significant: "*Anyone who is happy about his opponent's defeat in debate is without mercy." He explains further: "You do not gain anything by his defeat. If you were defeated and he was victorious, then you would have corrected one of your mistakes."* Debate should not be for the sake of our ego, but to enable the truth to come out.

Therefore necessary that the dialogue partners be well versed in their religions in order to get an accurate view and stance of the religion on the matter to ensure that the discussion subtle matters of faith may be expounded. Interfaith dialogues can also be a platform to prevent possible communal flare-ups, and this is especially necessary for the multi-racial and multi-religious society such as Singapore. In order to bring about a greater understanding of Islam and Muslims amongst the multi-racial and multi-religious society of Singapore, Islamic Religious Council of Singapore (MUIS) has built up a Harmony Centre that was officially opened by the Prime Minister of Singapore, Mr. Lee Hsien Loong, on 7 October, 2006. The Centre is in fact a culmination and consolidation of many years of efforts by MUIS to be open and transparent in presenting Muslim life and culture to Singaporeans as seen through programmes such as mosque open houses, mosque visit programmes and collaborative initiatives between mosques and grassroots, national as well as community organisations. At the same time, the Harmony Centre also serves as an integrated hub for the promotion of greater understanding and engagement of people of all faith communities.

The Centre aims to 1) Promote a greater understanding of the true teachings of Islam and Muslims in Singapore; 2) Enhance interfaith dialogue and engagement at all levels: Leadership, community, grassroots, youths and students; through seminars, workshops, experiential learning journeys, visits, and other platforms and to 3) Strengthen the social bonds amongst people of the different faith communities to build a more cohesive and resilient society. At the same time, the Harmony Centre also serves as an integrated hub for the promotion of greater understanding and engagement of people of all faith communities.

Religion as a Mechanism Responding to Humanity Crisis

Although religion have structures and mechanism responding to humanity crisis but for religion to become an instrument of peace and not to be misused for violent purposes. Religion need to be understood in its proper perspective. To begin with, religion is only a path to reach God and cannot take the place of God and more to replace God. Therefore should not be worshipped. Unfortunately, in this modern contemporary it seems that religion is becoming fanaticism over religion to fit into own purposes. It even more dangerous when religion is used as weapons for retaliations over the oppressions and victimizations that they suffer.

All revealed religions are based on peace, security, and world harmony. War and conflict are aberrations to be controlled. An exception is made for self-defense, which must follow certain guidelines. Islam established rules to balance and limit war. For example, it takes justice and world peace as a basis: Let not the hatred of others to you make you swerve to wrong and depart from Justice (5:8). Islam developed a line of defense based on protecting religion, life, property, the mind, and reproduction. The modern legal system also has done this.

In fact Islam gives the greatest value to human life by saying that killing someone is the same as killing everyone, for one murder engenders the idea that anyone can be killed (5:32).

Although the interest in religion has improved a lot but religious communities still seem to be very divided and religion is now applied in various ways and for numerous purposes and certainly not only for worship.

Therefore, likewise to understands religion to be a mechanism for humanity, and interfaith initiatives as one of the instruments for harmonious co-existence. This is because the essence of religion sees on existences as interconnected parts, like a web with each existence interdependent and interconnected with all other existences. Thus to created new values and prospective in seeking solutions to issues that have pursued human thoughts are to rebuild a collapsed bridge, that is a bridge that links the intellectual tradition over time with the present; not only Islamic thoughts but also Western thoughts and other civilization. Professor Dr Wan Mohd Noor Wan Daud[20] explains;

> "In the history of Islam and humanity, there are some figures of higher esteem the others; such as Iqbal, Fazlur Rahman and Mohammad Abduh. Professor Naquib al-Attas represent on of such figures amongst modern Muslim thinkers. In fact, to me, he is more significant as he demonstrated his abilities to unite aspect of tradition that is useful till this day. In that respect he functions similarly to the way it was practiced by Imam Ghazali in the past, that is to appropriate from the Greek tradition, matters that are not in contradiction with Islam, and adopt and absorb these traditions into Muslim tradition. He criticized ancient Sufi traditions but he repaired and inserted it into the Syariah box. In that context, Professor Al-Attas assumed such a role. He did not reject the west, and did not reject matters that are scalar but appropriated the idea and included them in the framework of Islam. That is teemed as process of Islamisation".

On the other hand, the principle of developing a society bases on ethic and morality, it is very important a dialogue should happen between people who understand and are masters of knowledge. Professor Wan Mohd Nor summarises;

> "Professor Naquib emphasizes that true dialogue can happen only by inviting expert who represent Muslims, not experts who are by-product. These experts shod be respected by Muslims and are those who understand the West. They have dialogues on an equal platform, not as a student or slave but like how Imam Ghazali has dialogued, as an example. This is important as the Westerners must dialogue with people who can improve them. The Westerners know that they have many weaknesses, Therefore, if they only have dialogues with their students, they will not learn anything".

If we posses the true knowledge of Islam and its principles, surely we do not have to feel inferior in building relationship and dialogues between religion and civilization. This was proven by past Muslim thinkers who established the science of comparative research and dialogues between religion and civilization. It was important that a religious dialogue starts off from the points of similarities and to discuss universal principles, not emphasis on difference but when come to the dialogue that need to focus to issues linked with terrorism, the dialogues have

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[20] *Academic from the Institute of Islamic Thought and Civilization (ISTAC), Kuala Lumpur*

to be free from prejudice or bias to particular party (Ismail R.Faruqi, 2002). This will help diffuse misunderstanding or conception on what has to be asserted as concluded by Mohd Noor (2005);

> "What Faruqi meant by inter-religious dialogue that provides focus to issues linked to ethics are the issue of attentiveness of modeler community and the importance of issues of humanity be discussed internationally. He is of the opinion that the world's major religious can play this role. He is among those who advocate the principle that if we meant to have dialogues, we have to start in positive way. We have to observe the things that we share in common- for example, justice. All religions see justice as a value, if we speak of human rights, what is the value behind human right? The concept highlighted represents a concept for dialogue that is far from an apologetic attitude, and polemical or prejudicial speak for it. On the other hand, the critic when attempting to critique, does not assume that one's own religion is more correct than others".

However in developing reformation, according to Fazlur Rahman (1960) there are two mistakes. First, people read the Quran but fail to distinguish between the historical principles and the nature of history. Second, people teach and understand the Quran with the rejection of change and development.

Some of Fazlur Rahaman"s book include "Islamic Methodology in History"; "Major Themes of the Quran"; and "Islam and Modernity". Maarof (2005) illuminates;

> "There are few main things that can be derived from reading Fazlur Rahman's works. First, what is important is his review about the Islamic intellectual and social development. He felt that development. He felt that development was stunted and destroyed by two intertwined mistake. The first mistake came form those who read the Quran but failed to recognize differences between general principles and special responses to concrete historical events. These people have taken a rigid approach. As a result the second mistake ensued, which is a mistake more often committed by secularist groups. Through teaching and understanding the Quran by rejecting change and development, this group which has been said to be dogmatic created a situation where Islamic societies are faced with the choice of educating their community to suit the modern lifestyle through the painful decision of either ignoring the Quran or the modern world".

Prospect and Challenging of Humanity

In South East Asia, even though inter-religious dialogue has brought people of different persuasion and cultures closer together but most certainly cannot change the personal persuasion and confidence of the believer of a particular religion, nor replace the deep human longing for the Absolute. This is because the true inter-religious dialogue is not an encounter between religious systems in abstract ways but rather meeting human persons who share a common human nature. What makes it easy for us to converse and communicate with followers of other religions is the acceptance of them as brothers and sisters with deep respect for their freedom, especially their freedom of conscience (Edwin Millen, 1987).

The challenge in the South East Asia contemporary Muslim is not only to spread Islam but to strengthen it and unite Muslim towards a belief system that is viable. Reinterpreting the

religion without basing it genuine Islamic sources will only spark greater bickering amongst Muslim themselves and confuse the non-Muslim. In the end, Islam being simple and pure will be misinterpreted and deemed a complex religion.

Poverty is often hailed as a defining element of Muslim countries or territories with Muslim majorities. Sometimes the existence of a large number of Muslim is said to be the cause of poverty. Is this opinion true? Poverty is found to be multi-dimensional and does not have a single facet. This means that poverty has to be viewed form the angle of a country's structural, social development, education and the availability of various basic amenities, and even the characteristics of inhabitants themselves. According to an estimate by World Bank in 2004, if the poverty level is increased only to a minimum of 4 dollars a day in Indonesia, the number of the poor in the country will amount to about 115 million. How valid is the perceptions that poverty is linked to Islam?

Dr Scott Guggenheim[21], from the World Bank based in Banda Aceh, to help rebuild all the infrastructure after the tsunami, explains that there are many poor people in Latin America for example, Mexico, Brazil and Equador who are Catholic. Similarly, there are rich Muslims in countries like Malaysia, Singapore and India. In conclusion, the notion that wealth and poverty is related to a religion is misconception.

Islam encourages infrastructural development that provides all-encompassing benefits to the community. Islam also encourages developments to improve facilities and economy, in history Caliph Umar once ordered Egypt's governor, Amr bin Ash, to use a third of the nation's income to build bridges and dams for fresh water supply. Islam too encourages the development educational and knowledge facilities as a source for long-term economic growth.

Dr Scott Guggenheim explains that the problems face by the Muslim world, is perhaps not due to lack of natural resources like gas, oil and uranium which can be abundantly found in Saudi Arabia, the Gulf State, Indonesia and others, but the issue lies in the production and benefits derived from these natural resources which are not well distributed, in the pursuit of development and social balance. If these are distributed in a fair and just manner, congruent to the teachings of Quran and Sunnah, the poverty riddling many in the Muslim world can definitely be overcome.

Islam as an ideological force in life focuses on issues of poverty. In fact, poverty is seen as one of the biggest threats to faith. Professor Yusuf Qardawi, an eminent traditional religious scholar today, stresses that Islam commands its practitioners to battle against poverty. So who is to be blamed? Politics? Government? Culture? If we have truly internalized the essence of Islam, surely the poverty of life and spirit do not become as ambiguous issue as it is amongst members countries today.

Muslim Contributions to the South East Asia

From the above discussion it's made us revisit on how the previous Muslim Scholars have connected their belief and achievements toward the contemporary world especially in South East Asia and there are still followers that are not only carrying the duties but in fact has managed to expand more on what the previous Muslim schools have achieved.

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[21] Excerpts from the programme image, Radio Singapore International and Current Affairs Dept. MediacorpRadio 01 September 2005

We know that building relationship and dialogues between religion and civilization requires constructive methodological approach which respect to the spirit of tolerance as one of the high virtues of Islam. Thus the strategy of interfaith dialogue that has been introduced in the past by Rasulullah s.a.w and Imam Ghazali during their dialogue with non –Muslim has motivated one of the contemporary Muslim Scholar in Malaysia, Syed Muhammad Naquib al-Attas in his approaches. He is not only discovered convincing ideas, where the principles were based on the actual reality of life but these ideas are expounded to give effect and a new meaning so as to allow changes to our perspective is seeking truth, and at the same time seeking solution to issues that have pursued human thoughts. Besides that he has founded the establishment of International Institute of Islamic Thought and Civilization or ISTAC as one of the example of an Islamic University that researches multiple dimension of Islam in comparative perspective with methodology through Christianity, modern West, and other civilizations. ISTAC presented the approximation of the human being" deepest quest: aspiration for the best. Its construction was motivated by this noble ideal; its constitution was inspired by diven command to follow the way of knowledge.

In ISTAC, he established an important library. It contains a variety of Muslim languages such as Arab, Turkish, Urdu, Persian, and also a variety of works from great Western figures in English, Russian, German, Greek and Latin: it also compiles great cultures such as Chinese and Indian Civilization. He wants to produce Muslim intellectuals who were able to understand a variety of civilization, so that we can have dialogues armed with knowledge, not prejudice, especially in the context of South East Asia. Muslim in South East Asia is not isolated from other people. If in the Middle East, for example Saudi Arabia, other races often live isolated lives as there are not many Hindus and Christians. On the contrary, in Malaysia and Singapore, Muslims live with a large population of Christians and Jews. For this reason, Muslim intellectuals should understand and be sensitive towards the similarities and differences that exist without causing the disappearance of individual identity so he has produced and developed in ISTAC forms a unique subject and important in the history of Islamic education. He has continued the tradition of Muslim scholars such as Ibn Hasm, Al-Biruni, al-Sihrastani and many more by conducting active and positive dialogues between religion and civilization (interfaith dialogue).

The philosophy of Syed Muhammad al-Attas played, and still plays a key role in the discussion of most important issues concerning human history and its future. The philosophy of al-Attas represents today one of the most competent of teachings for well ove on billion Muslim the world. The quality of his work, in addition to his encyclopaedic knowledge and exceptional understanding of Western culture, arts and thought, rightfully reserves for him the title of "Modern Al-Ghazali", identifying Syed Muhammad Naquib al-Attas as one of the leading spiritual reapers of our time (Ferid Muhic, 2010).

His books are being published in hundreds of thousands of copies, translated in practically all world languages: his magnums opus, the *Prolegomena to the Metaphysics of Islam-An Exposition of the Fundamental Elements of the Worldview of Islam, and Islam and Secularism* became overnight and remained till today on the top list of bestsellers in this genre.

According to Ferid Muhic (2010), al-Attas systematically address the most convulsive inter-civilisation and inter-religious dilemmas which stigmatize the conflicting reality of our world. This relationship which inspires a permanent deeping of ideologically fabricated

misunderstandings between Christianity and Islam, leading to the intensification of open and dramatic confrontation between these two universalistic religions, and threatening even world conflict.

Therefore, the ideas of inter –faith dialogue has became the top program in UNESCO through the corridors of faith and mind. Through this program the real issue of inter-civilisation dialogue Muslim will see clearly how absurd is the quest to force one system to transform itself into some other, or even to destroy to be it refuses to accept this ultimatum!

What are the impact of the interfaith dialogue and religion as a mechanism responding to human crisis? In this case perhaps Muslim in Thailand might be an example. Despite of the tensions within the apparatus between global and local identities, the sectors of education is still strong which lead by Haji Sulong bin Haji Kadir (1895-1954). His madrasah *al-Muaref Al-Fataniyah* in Pattani, established in 1933, taught the Quran, fiqh (jurisprudence), tafsir (Quranic exegesis), Hadith grammar, theology, ethnic science, mathematics and the humanities. It thus combined modern secular education and vocation remained the al-Azhar model but later was closed in the 1940s as this madrasah has alienated the conservatism. Besides that he has urged his followers to fight for self- administration not self-governance, in line with *sha'ria* concepts. The objective is to create a duality of executive power with a different bureaucracy and would have introduced a multiplicity of government departments, incompatible with a modern centralized state. This is because, Sulong, who viewed *shari'a* a fundamental to Islamic identity and Islamic thought and believed in the inseparability of civil and religious law, the rights of believers and Islamic universalism, was genuinely applied by the rejection of separate Islamic Committee in Patani. Reformates" like Haji Sulong were disseminating a pristine form of Islam. Enduring influence in Sulong"s career had been Muhammad Abduh (1949-1905), Rashid Rida (1865-1935). Their philosophies had been incorporated into a reformed curriculum in the Thai pondoks since 1927. His direct action"s ideological inheritance was from Ibn Taymiyya and al-Ghazali. Sulong, who viewed shari„a as fundamental to Islamic identity and Islamic thought and believed in the inseparability of civil and religious law, the rights of believers and Islamic universalism, was genuinely appalled by the rejection of separate Islamic courts and the appointment of the Islamic Committee in Patani Sulong"s views on *shari'a* were progressive and less rigid on its punitive aspects.

Another two scholars such as Ahmad bin Muhammad Zain al-Fatani and Daud al-Fatani also have played a pivotal role in the spread and development of Islamic education. Their intellectual influence has left a lasting mark on the development of Islamic scholarship. Initially, the Thai state considered the educational programmes implemented by the pondok to be out-dated. Not recognizing their moral-cultural relevance, the idea was to streamline them along modern-secular educational lines. Finally, upon Muslim protest, the religion-moral aspects of this demand for an integrated form of education as a means of maintaining Muslim identity and preparing the youth morally for modern professional life were recognized. This led to the setting up of Islamic Private Schools. Contemporary Islamic education in Thailand is cultivated through both the pondok, which offers solely religious education, and the combined educational programmes disseminated by the Islamic Private Schools.

Somehow the inter-religious dynamic in Thailand reflects the need for dialogue and negotiation. But most importantly, it reflects the ability on the part of the political authorities to

recognize the ethno-religious variety. Therefore to pursue Muslim collective interest among Muslim parliamentarians the Muslim politicians had formed "Wahdah". It is the closest the Muslim politicians could get to using religion as a common bond. The attempt to form a Muslim political faction was also aimed at challenging the traditional alliance between the Democrat Party and the Muslims. Hence, for the first time in the history of modern Thailand a Muslim was made a full Minister in the Government of Banharn Sila-arpacha in 1995. The trend of having Muslim ministerial representation at the highest level of the Thai government was sustained in the coalition government of General Chavalit Yongchaiyut and Chuan Lekpai. Apart from this appointment there were also other Muslims who have been elected to successive Parliaments. At present the Speaker is a Muslim and the latest Thai Constitution bears his signature. The present Foreign Minister of Thailand in Chuan Lekpai's Coalition Cabinet, Dr. Surin Pitsuwan who is from the Democrat Party, is also a Muslim (Constitution 1998). With the changing trends in the parliaments, Thailand has constantly been making scientific and technologic advances and does not only created valuable knowledge that can be adapted but has extended to Thai local wisdom into commercial benefits, and raised the level of research and development activities as mechanism to drive forward economic and social developments, through an efficient use of resources and research networks. Besides that, with the changing trends, Thailand''s increased income from production industries and exports serve to highlight the essential importance of science and technology in the life of the nation. With the interfaith dialogue via internet for example enable Thailand not only enhancing competitiveness but keeping abreast of changes and promoting innovation especially the linkages between the research and the production sectors and with the production sector itself. Presently, Thailand promotes and supports scientific and technological research under three broad topics, namely genetic engineering and biotechnology, metallurgy and material science and electronics and computers, emphasizing the integration of research that is in line with nation development policies and strategies, along with pure research as academic achievements for Thailand''s sustainable development. Besides that the National Science and Technology Development Agency (NSTDA), set up in 1991 has developed into an organisation that emphasizes modern scientific and technological research, through research studies, development, design and engineering with the goal of making Thailand a leader in the world economy.

Back in Singapore, the establishment of Muhammadiyah since 1958 was somehow also related to the contributions of three Muslim religious teachers namely Rijal Abdullah, Abdul Rahman Haron and Amir Esa, who came to Singapore in search of employment in the aftermath of the Indonesian Revolution. They started to conduct classes in mosques and houses in various places in Singapore but later have attracted more than two dozen devoted students from Kampung Melayu and Lorong Tai Seng in Singapore respectively because the methods of teaching were similar; each of the teachers would read passages from the Quran and the Hadith, as well as key texts, such as Hasan Bandung''s *Soal Berjawab* and Haji Abdul Karim Amrullah''s (HAMKA) *Tasauf Modern* with the sole aim of enjoining their students to return to the true teachings of Prophet Muhammad *(Kembali Kepada Sunnah)* whilst adapting to the changes brought about by modernity. The curriculum included Theology,

Quranic Exegies, Islamic Jurisprudence, the Science of Hadith, Islamic history and Bid''ah (Innovations) in Islam[22]

The Muhmmadiyah we see today is not the same as the Muhammadiyah in the 1950s. This is because of the commitments shown by the committees lead by Muslim Scholars namely Shaik Hussein Yaacob and Abdul Salam Sultan. They are not only able to manage and convinced the colonial government but also the Muslism societies in Singapore. Through inter-dialogue with non Muslim in Singapore they have created better understanding among them. With better understanding that religion as the mechanism responding   to   human crisis   in
Southeast Asia thus enables   the Muhammadiyah movement in Singapore to sustain its relevance and vitality and at the same time opens to modernity of Science and Technology. The scholars in Muhammadiyah are not only able to expand Islamic Education but has built school, medical institutions and social welfare home represent other formal mobilizing structure that were employed effectively by Muhammadiyah in Singapore. In 1981, the first Kindergaten known as Tadika Muhammadiyah was establishing. Three years later, a weekend madrasah called Kelas Asas Bimbingan Agama (KABA) was started to to provide Islamic instruction to student in national schools. In 1989, Muhammadiyah Singapore, took over the administration of fulltime school name Madrasah Al-Arabiyah Al-Islamiyah (MAI), providing Islamic and secular education for male and female students at the primary and secondary school that major in Science Subject. Muhammadiyah Singapore with the support of Ministry of Community Development and Sports (MCDS) has set up a welfare home for juvenile delinquents on the same year when MAI was taken over. In 2000, Kolej Islam Muhammadiyah (KIM), a tertiary institute with diplomas and degree conferred by Institut Agama Islam Negeri (IAIN, or National Institute of Islam) in Indonesia to widen the provision of formal education to the Muslim public by Muhammadiyah Singapore. The Muhammadiyah Health and Day Care Centre for Senior Citizen (MHCC) were formally inaugurated on 14 April 1997.[23] The scholars have created new networks with other Islamic movements in South East Asia such as Angkatan Belia Islam Malaysia (ABIM, or Muslim Youth Movement of Malaysia) and Persatuan Islam Indonesia (PERSIS, or The Muslim Organisation of Indonesia).

A local Muslim scholar that has contributed on Islamic religious matters and was well-know among the Muslim community in Singapore is Ustaz Ahmad Sonhadji. He was not only as an advisor and source of reference on Islamic religious matters but was active in the Islamic Religious Council of Singapore (Muis) serving as council member of Muis for many years, and contributed in various workgroups constituted under Muis to deal with the community''s religious issues. One of his key contributions was through the Fatwa Committee, of which he had been a member since 1975. He had always been a progressive and forward looking scholar, and his ideas and thoughts were pivotal in advancing many issues deliberated by the Fatwa Committee such as waqaf development, zakat administration, determination of the beginning of the Islamic calendar through mathematical calculations and deliberations on NEWater. Among his contributions were his key insights into organ donation and the inclusion of Muslims under the Human Organ Transplant Act (Hota). He was also a resource person for the Religious Rehabilitation Group (RRG).

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[22] Asia Research Institute –National University of Singapore-August 2009.
[23] Interview with Osman Ahmad" by Khairuddin, 7 September 2008.

For his significant contributions to Muis and the community, he was awarded Muis highest award, Pingat Jasa Cemerlang in 1992. He was also awarded Muis‟ 40th Anniversary Award last year. Educated at Singapore‟s Madrasah Aljunied from 1937 to 1944 which straddled the period of Japanese Occupation, Ustaz Ahmad Sonhadji had authored many books and his best-known monumental work is the translation and interpretation of the Qur‟an into the Malay language. It took him more than 25 years to complete this task and it has subsequently been reprinted many times. His instructional book on performing the prayer has also been reprinted many times and is used by the majority of Muslims in Singapore. It has also been translated into other languages such as Korean and Sinhalese. The Ustaz Ahmad Sonhadji Mohamed Collection at Singapore‟s National Library comprises more than 1,000 publications in Jawi, Arabic and Malay, on Islam and the development of Islam in Singapore and Southeast Asia, and more than 500 manuscripts which are on loan. The manuscripts include notes of his sermons and Ustaz Ahmad Sonhadji was well-known among the Muslim community here as an advisor and a source of reference on Islamic religious matters. He was active in the Islamic Religious Council of Singapore (Muis) serving as council member of Muis for many years, and contributed in various workgroups constituted under Muis to deal with the community‟s religious issues. Educated at Singapore‟s Madrasah Aljunied from 1937 to 1944 which straddled the period of Japanese Occupation, Ustaz Ahmad Sonhadji had authored many books and his best-known monumental work is the translation and interpretation of the Qur‟an into the Malay language. It took him more than 25 years to complete this task and it has subsequently been reprinted many times.

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Whereas in Indonesia, they are many scholars that have contributed to Islamic knowledge and civilization. Hamka for example had contributed very much about Muslim modernist agenda of renovating the faith to meet the new demands of societies that are increasingly driven by science-based technological achievements. He was intensely concerned to reconstructs Islam as a "rational „religion and free from „superstitions‟ (*churafat*) and bid‟ah. The first chapter of *Perkembangan Tasauf* with an appeal to his readers to take cognisance of the new world in which they are living and he endorsed the exercise of

independent, reason judgment[24]. Indeed his defense of tasawwuf called on readers to consider a reasoned defense of Sufism based on historical evidence. His *Tasauf Modern*, likewise, mounts a soundly reasoned case for going beyond mere conformity to community religious norms to a subtle examination of personal motivation. He argued in *Perkembangan Tasauf*, the modern world faces unprecedented dangers *(playing on his opening reference to atomic energy technology)*. People feel overwhelmed by them and by the rapid passé of change. And referring passages from Kant, Voltaie and Nietzche as well as the Egyptian, Muslim Husain Haikal Pasja, he says modern people are also coming to realize that materialism is not really satisfying; a new interest in spirituality *(kerohanian)* is evident (1962 [1952]:9-11). Thus this has proven that a religion as mechanism responding to human crisis has been introduced since before. In fact there are other scholars such as Nurcholish Madjid, leading Pembaruan *(Neo-Modernist)*, Fazlur Rahman, Haidar Bagir, and Nasaruddin Umar. Their advocacy of terms to distinguish new constructions of Sufism from disparaged older and supposedly degenerate folk Sufism reveal tensions associated with reconciling reason and emotion in the lives of modern Muslims. Nurcholish Madjid for example, also popularly known as Cak Nur, was one of Indonesia"s popular intellectual. He was an icon of intellectual revival and Muslim movement in Indonesia. His ideas on pluralism have placed him alongside contemporary Muslim thinkers, even more so when Indonesia is presently undergoing a process of political change *(Alaiddin Koto, Lecturer, State Institute of Islamic Studies, Riau, Indonesia)*. Nevertheless, many regarded Nurcholis Madjid to be too liberal despite his mastery of classical and modern Islam. Alaiddin as a student of Nurcholish shared his experience that he left a mark in him. Now he has find a clear difference between traditional Islam and Islam that is taught Islam that we uphold is doctorial Islam that is substantial Islam or symbols that led us to disintegration. True Islam gives allowance for Muslims to think freely in a manner of using as highly profound and broadcast a mind as possible as long as these do not digress substantively from Quran and Hadith. This is very significant. As such, disunity happens in our society, especially on matters, relating to problem of jurisprudence and law.

What matters most is that Islamic civilization does not revolve around historical wars or the decline of a group of people. In fact the Islamic contribution has been constructive and effective towards society building and the expansions of minds as well as new ideas. It is certain that this intellectual exploration is influenced by thinkers of Islam. What important roles of theirs can we make practical us of today that.

Dialogue between Muslims and Non Muslims

Dialogue and relationship between Muslims and Non- Muslim in Malaysia is very rare. In past history for instance, the Christian-Muslim relationship and cooperation has not been very good except in individual relationships such as that of Milne and Abdullah. The post-independence dialogue between Muslim and non-Muslims at any institution or organization

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[24] This echoes Hamka"s lectures and writing on Quranic exergies, where he encourages modern Muslim to use well-informed critical reason to form their own independent judgments about the meanings of the holy text. However the level of skills he considered necessary for this were beyond the level of most of host readers, raising questions as to how autonomous they could actually be in religious matters (Riddell 2001:269).

level is rare . But there are possibilities for the dialogue to be held. In 1988 a meeting was held at Kuala Lumpur Islamic Center and the participants were Muslim ulamas and Christian seminaries.

A series of discussions on the common issues could lead toward better understanding and relationship between both religions. Openning the channel of communication among representatives of both would produce a good result. However, if a prejudiced attitude prevail on the part of either the Non-Muslims or the Muslims there will be no bridge of communication built in the dialogue.

Dr. Chandra Muzaffar has pointed out that the manipulation of religion by the authorities as a means of preserving the power of the elites places new constraints on religious freedom. To Chandra, the religious dialogue may be fostered through the alliance of Christians, Muslims and others who are really committed to work for a more democratic and just society.[25]

There is an urgent needs among religions to build the relationship of understanding in this pluralistic context. In Malaysia the need for the dialogue is very essential when related to the question of how to live together with other faiths how to learn from each other.

These relationships should be developed between people of similar rank or level in faith so that there is no possibility of manipulation. For example, a theologian should talk to theologians and there is a far several levels to be established in the Malaysian society. The dialogues have to honor a with code of ethics, to respect certain rules when all the parties concerned are participating in such programs. To Muslims there are Quranic procedures for conducting the inter-religious dialogues: al-hikmah(wisdom), al-man'izat al-hasanah(goodly counsel) and al-mujaadalah bi allati hiya ah-san (present the cause to them through argument yet more sound).

The dialogues would involve the mutual exploration of differences and similarities in each faith which comes through living and informed encounter with other traditions. Each party should be genuine and honest when engaging in dialogue.

Many Muslims should take up study of comparative religion in order to have a "mutual recognition". A geniune dialogue is a conversation among persons and not a confrontation between ideas. A fruitful dialogue must go beyond the letter of scriptures, creed and the tradition. Both groups must be ready with open heart to listen and learn from the divine voices through speaking revelation and history.

The future of the religious relationship in West Malaysia can be achieved with positive and genuine attitudes and honesty of both sides. A pragmatic approach based on the common recognition of religious pluralism and the demands of natural justice from within would result in a productive dialogue between the two faiths. In the context of Malaysia, public accountability of those in power should have a strong determination attitude in promoting consistently towards religious freedom and harmony. Therefore, consultation and mutual cooperation in religious matter between the authorities and the religious groups are important and it will help to reduce some of the religious tensions. If the idea of "Malaysia" is taken as a concepts of living together with different ethnic communities and religious groups, then living

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[25] Chandra Muzaffar, Islamic Resurgence in Malaysia, Penerbit Fajar Bakti, P.J. 1987,p.90,as quoted in S. Batumalai, ibid., p.226., see :Document on MCCBCHS,in ISLAMOCHRISTIANA, Pontificio Istituto Di Studi Arabi E D'Islamica, vol 16, 1990,p.249.;see also:Olaf Sachumann,Christians-Muslims in search of common ground in Malaysia in Islam Christian-Muslim Relation (ICMR),vol 2,num 2,december,1991.,pp.256-257.

together as neighbors with equal rights and acknowledged equal dignity should be pratice in daily activities.

There are indication signs of hope and possible way forward for mutual relationship betweenreligions, where fundamental values in both religions will guide to the way of love and live together harmoniously.

Conclusion

The global civilization that has created by Islam permitted people of diverse ethnic background to work together in culvation various sciences. Besides that it also succeeded in activating the mind and thought of the people who entered its fold. The religion of Islam was itself responsible not only for the creation of Southeast Asia in which people of many different ethnic backgrounds participated, but it played a central role as a mechanism responding to human crisis in developing intellectual and cultural life on a scale not seen before.

Religion is important for the development of moral and spiritual awareness that leads to the fulfillment of social and political responsibilities. Religion cannot be marginalized any longer. People of religion and people of conscience ought to rise up to the occasion, to do their bit for peace and stability and for a healthy and happy life for one and all. The great advantage of religion is that it transcends all boundaries and divides-national, political, racial, geographical, cultural, linguistics, etc. Religiuos scholars command respect and support, and even obedience in many instances, from accross the borders, and so can get people to rally together and reach out to one another for a certain cause more than leaders of other kinds. Religious atuhorities and people of religions cannot just be passive witnesses of events unforlind before the eyes-sad, depressing and even horrifying events. The echoes of pains across the globe are indicators of the failure to address problems and the failure to provide alternative solutions to the plight of humanity and the on slaughts on the environment. Religious teachings and messages are also generally universal in nature and so are appealing and acceptable to a wider audience that other forms of messages. Religiuos matters are regarded as personal matters and as such are attended to more sincerly and seriously than any other matters by the devout.

The search for principles of coexistence in a plurality of cultural and ethnic traditions has led to two conflicting views about the human need for some ethical framework. On the one hand, a number of secular and religious thinkers speak about the unavailability of universal standards of truth and morality that can be applied across cultural and religious traditions. On the other hand, some thinkers are convinced that there are universal, objective criteria that intuitively inform just and equitable interpersonal relationship.

Muslim sholars has played an important role in building up civilization including what we have today. They contributed immensely in terms of building up traditions of knowledge and new sciences, as well as establishing methodology in respective fields of knowledge like historical research, sociology and psychology. These thinkers have conceptualized specific theories and hypotheses in other similar research fields. Even till today, we benefit from their efforts in those fields. It has given rise to the creation of multitude of other fields like history and chemistry.

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AUSTRALIAN STATE PROTECTION TO THE MARRIAGE BASED ON RELIGION MULTI ETHNIC AND MUSLIMS MARRIAGE LEGALIZATION INDONESIAN AND SOUTH EAST ASIA

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Abstract

Australia is a country that has a monarchy system of federal law, in which the powers of government are divided into federal government democratically elected by the State Government or the Government of the territory. In the case of marriage, the legal rules of admission in the Family Court established under the Family Law Act. Does religion have no role in the implementation of marriage? Are there state protection for the perpetrator that only marriage based on religion? And How to practice marriage for Muslims to do with the country and its legality.

To answer this problem, it is necessary to collect the data. It is not just through books survey, but also through the field survey of the opinions of academics, religious leaders and society. Therefore, the authors came to Australia to conduct a field survey by Research Doctoral program and Visiting Professor (Risearch skill Programme For Internatonal University Academis) in the University of Queensland Australia, 7 October to 1 November 2013.

From the research, the rules of marriage law in Australian included in the territory Family Court established under the Family Law Act, where the religion factor have not rule on the marriage implementation. On this basis, the multi-ethnic marriage and unregistered marriage is popularly called de facto Spouse, Semen Leven, it is not a violation of law and moral transgressions. Can be called a violation of law if there are cases of polygamy and underage marriage.

No religious procedures as a condition for a valid marriage. Couples can have a valid marriage even if they do not embrace any particular religion. Religion or a particular religion is not important in a marriage. It will not be a problem in front of the law when there is a difference religion between the bride and groom. Therefore, the Muslims are free to carry out the marriage in accordance with the teachings of his religion throughout remain registered with the Register of Marriage celebrants to be recognized as a valid marriage. If not registered even though protected by the state, the marriage is considered invalid. This means it will not get welfare facilities provided by the Government.

Heterogeneity of the Australian Population

Australia is the multi-ethnic state, multi-culture and multi-nation. It is unique, because almost of every marriage always involves an element of different ethnic descent. Even from the different state. According to the Department of Immigration and Citizenship report, the tendencies number of different inter-ethnic marriage in Australia has always increase in every

year. More that 60% the Australian population has a mixtures cognation of two different ethnic. In fact, 20% of them had four more.

More than 20% of Australians were born overseas. More than half of foreign-born residents are from countries that do not speak English from Europe, the Middle East, Asia and Latin America. They then breed in Australia. When combined with the descendants of those born in Australia, their population numbers are 40% of the entire population of Australia.

According to the last census in 2006, more than 340,000 people identified themselves as Muslims is about 1.7 to 2 percent of the total population of Australia. [1] With the onset of regeneration, the longer the Australian Muslim community composition will change from immigrants grown to be a native. Now, almost 40 percent of Australian Muslims considers Australia as their place of birth. This resulted in large on how the new generation of Muslims themselves determining and articulating their identity. At the most superficial level, they often use English as their language of communication. At a deeper level, they see Australia as a dwelling house and no longer had any desire to return to their ancestral land so that the Australian Muslim population is heterogeneous in ethnicity and language. The largest ethnic group is Lebanese, Turkish, Arabic, Afghan and Indonesia.[2]

The ethnic and language were differences affecting the community initiatives, organizations and congregations. As a result, each ethnic group tends to gravitate towards cultural differences, religious or ethnic organization that has proven its clarity. For example: the mosque built by the Turks, mosque and intern organization controlled by the Turkish, the mosque which was built by the people of Lebanon controlled by Lebanon and so on. Thus, the Indonesians also have a plan to establish a mosque in accordance with the style of Islam in Indonesia which incidentally has a *mazhab* of experts Sunnah. According to Ann Black, [3] the number of Islamic organizations among 100 organizations affiliated with the school of Shi'i, Sunni, Ibadi, Ahmadiyya, hisbuz Tahrir, NU, and so on. In fact, NU has been officially opened by PCNU *Rois Syuriah* Prof. Dr. Nadzirsyah Hosen.[4]

Muslim Australian has multiple diverse compositions of social-economics. There are some Muslims who have reached positions of authority in business, politic and education. Nevertheless, the unemployment rate of non-Muslims aged 25-45 there at 5 percent; the unemployment rate is 12 percent Muslim for the same age group. Real socio-economic problems have become an obstacle to a positive and active integration in Australian society (A. Saeed, Islam in Australia, Allen & Unwin, 2003). In terms of the health of the current economy is evidenced by the relatively high Australian dollar, increased trade with China and several high profits and record on local businesses. All this is accompanied by inflation and unemployment low. Activity Worship In doing acts of worship of Muslims in Australia has more than 85 mosques including the mosque in the University of Queensland and about 50 *Musalla* (place of prayer), besides that in some areas far from the Mosque Muslim initiative to hire some buildings (eg building activity center community) to be a place of prayer Friday. To build a mosque requires certain procedures established by the government to fulfill its terms, as constructing

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[1] Nadzir Syah Hosen, *Wawancara*, 11 Oktober 2014 di Univercity of Queensland
[2] Cleland, Bilal. *Muslim di Australia: Sejarah Ringkas*. Melbourne: Majlis Islam Victoria, 2002. hal.53
[3] Ann Black,*Wawancara*, tgl. 16 ktober 2013,di Univercity of Queensland
[4] Putra dari Prof. Ibrahim Hosen, Ketua Komisi Fatwa MUI, Al-mahum

buildings for other public interests. It would be easier to build a mosque without having to apply for a building permit if the land used in the former church that can be bought / land use.[5]

Individually Muslims usually have problems in performing activities of praying during the working day, the most experienced trouble was at the time of Friday prayers. When facing the problem difficult to implement Friday prayers, devout Muslims opt out of the workplace or organize some Muslims adjacent to his workplace to carry out the Friday prayers, while the less devout Muslims worship implement chose to leave their Friday prayers.[6]

Religious activity in Australia is quite lively, it can be seen from the existence of the number of *Majelis Taklim* or prayer groups, even some fairly active Islamic activity seen doing various activities. Even though the acts of worship in Australia secular state is free to conducted as far as not containing political, but not yet or no religious institutions that regulate the interests of Muslims. For example *KUA, BAZ* (*Badan Amil Zakat and Sadaqah*), Waqf Institute, Hajj and so on. It becomes its own struggle for Muslims.[7]

Nevertheless, in general, relations between Muslims and non-Australian were good enough. Only, not long after the events of the explosion of a bomb in London July 7, 2005, the Western government perform the continuous campaign to impose a special laws for Muslims who live in Western countries. They tried to form an opinion that the new law was created with the intention to protect from the dangers of terrorist attacks. But it can not be avoided, the secret agenda of the campaign is targeting Islam and Muslims in Western countries immediately apparent. The secret agenda by the Government has shown a lot in common. Starting with the pretext to fight extensively what was they call radical and extreme. This strategy is targeted to divide (divide et impera) to give the title of Muslims as moderate Muslims and radical Muslims / extreme. The treatment of the general public or individual sometimes hampered because of the terrorist label devoted to Islam and Muslims. This is not fun for Muslims. Muslims who live in Australia are hoping to get more open freedom to make it easier to implement the activities of worship. This expectation is primarily addressed to the Labour government, Kevin Rudd as Prime Minister of Australia 26th and the media so as not to continually marginalize Muslims by giving labels that are not conducive.

Marriage in Australia

Even though marriage is rated as a natural act but in line with the code of ethics it has become an event of Law, which is becoming artificial in nature. This is because in general, the definition of marriage states that the main purpose of marriage is the regeneration of the children. In the meantime, sexual intercourse is only allowed to mate between men and women. The laws has seen a variety of domestic life and the essence of marriage and recognizes the rights and obligations, such as the right to sexual intercourse and duty to defend it. These rights will not arise for those who live together without marriage bond, or outside of legal marriage.

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[5] Hear Forsyth Fenti opinion, in Kuroby Mosque, Friday October 18, 2013, when researchers visited the mosque TSB. This mosque was also established within the educational institutions Tahfidz Koran. Many children aged 9-11 years had memorized the Qur'an. The mosque is also the center of Muslims in Bresbane activities, such as cooling a special place for Muslims corpse before it is buried, the more so for the bodies to be returned to his country.

[6] Saeed, Abdullah and Shahram Akbarzadeh, eds. *Muslim Communities in Australia*. Sydney: Percetakan UNSW, 2001, hal.23

[7] Ibid.

Marriage is the union of two people who gave the task and creates rights and obligations of each that should be implemented consistently, so that the state intervention through laws governing marriage and divorce as set the age of marriage and divorce. Thus, people are not free to define the marriage and end the marriage on their own accord, because marriage is not a contract or a bond that can be implemented simply by adults. Valid marriage can be done by certain people under certain conditions only. [8]

In order to get the legality of laws, the parties must be holding a marriage in a certain way as prescribed by the law. Legal marriage between one country and another country will be different, because of the marriage laws as other laws are affected by the values in a society where the law was exists. Countries with religious values dominate, it was very possible the application of marriage laws in line with the values and religious procedures as in Australia. [9]

Unlike the Indonesian Marriage Laws that defines marriage. Australian marriage Laws does not provide a definitive understanding of marriage, both in The Marriage Act 1961 (Cth), as well as in the Constitution of the Commonwealth. The definition of marriage can only be found directly in the Family Law Act 1975 with regard, the need to preserve and protect the institution of marriage as the union of one man and one woman to the exclusion of other people to go on in life. [10]

From the Family Laws, it can be concluded that in Australia marriage means the union of a man and a woman, which is just a man and a woman can marry. But there is no official definition of "man" and "woman" itself in one of the relevant legislation. Only Chisholm court stated that whether a person is male or female will be determined on the date of marriage and the meaning of "man" has the meaning, according to Australian usage habits.

Because marriage is a union / partnership between a man and a woman, then we can conclude that Australian laws does not allow for homosexuals to have their marriage recognized. Gay and lesbian activists in Australia considers that the legislation discriminatory, and unfair, so they want this law to be changed. They insist the state recognizes their rights as citizens and treated the same as other citizens.

Canberra Capital State Government formally submitted plans laws on Marriage Equality on 09/19/2013. If it aprove, homosexual couples will be married in the state of the Australian Capital Territory (ACT) later this year. Given this proposal submission lesbian couples welcome same-sex marriage bill in the state of the ACT, Canberra.

When the Draft Laws proposed same-sex marriage supporters were present in the parliament chamber immediately cheered. If the Draft Laws ultimately approved, Australian Capital territory will become the first state to legalize same-sex marriage. Debate on the bill is expected to be completed this year, with the full support of the Minister of State Shane Rattenbury of the Green Party as well as the eight legislators from the Labour Party.

According to the Chief Minister Katy Gallagher, same-sex couples will be able to carry out their wedding in Canberra before the end of the years. "We have promised during elections to be best friends for the LGBTI (lesbian, gay, bi-sexual, transgender, intersex)," he said. "This bill is proof that we promise." This is not the first time the ACT to try to legalize same-sex marriage.

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[8] Ann Black dari Deputy Director Centre for Publik , International & Comparative Law , ketika discussion on Islamic Law, di University of Queensland, 21 Oktober 2013. Cross Ceks dengan Fenti, tgl 18 Oktober 2013

[9] Manunggal Kusuma Wardaya, dalam Jurnal Voice of Constitution and Human Rights Vol.2 No.2 Februari 2009, hal. 199

[10] Ibid.

Earlier in 2006, the Civil Unions Draft Law was proposed but rejected John Howard government at the time.

But now suppose to be more difficult for the federal government to overturn the state law, because the cancellation effort must go through the process in a two-room federal parliament. Although the federal parliament now dominated the majority coalition headed by Prime Minister Tony Abbott, but in the Senate it requires the support of the federal Coalition senators from smaller parties and independent in order to achieve a majority.

It was estimated that, if this bill approved the state legislature ACT, will have been challenged to the Supreme Court by the government of Prime Minister Tony Abbott who did not support same-sex marriage. Abbott stated await legal advice on filing the bill. "ACT has the right to do anything within the framework of applicable laws," he said. "But we were known that our constitution regulated marriage issue as the federal government jurisdiction.

Apparently, the Australian Capital Territory (ACT), Canberra, eventually making a new history after becoming the first state in Australia to pass Law Same-Sex Marriage Equality. But the Federal Government of Australia stated that they had sued the laws in the Supreme Court. Australian Attorney General George Brandis has asked the hearing immediately. He asked the ACT Government to delay the implementation of the new law until after the lawsuit in the Supreme Court. but Canberra refused and still apply it as a plan. Thus, the current Australia has enacted the Marriage Act kind, just waited for the final decision of how the Supreme Court of Australia, whether passed a Law suit it, or reject it.[11]

Return to the previous discussion that the requirements for a valid marriage in Australia in s 23B of the Marriage Act, stating:

1. Whereas, the two parties are legitimate married to other people, not bound by the marriage of the other party;
2. That, the parties are not in a brother and sister relationship or ancestors and descendants, including the relationship created by adoption;
3. Whereas, the wedding ceremony performed by or in the presence of, the person under Australian law is valid;
4. Whereas, the consent of each party to the marriage was given freely and no element of fraud, duress, mistake or mental incapacity;
5. That each party has enough age, which is 18 for men and 16 for women.
6. There is no requirement that the marriage following the procedure religion.[12]

From the foregoing, it was not at all set about the role of religion in marriage. Therefore, it could be said that the religious ceremony was not a factor that determines the validity of the marriage. And both parties were not required to embrace a particular religion before marriage to obtain legal recognition of their marriage. In addition, the provisions of the age of marriage was solely intended to prevent divorce, were not intended to limit of births rate.

Form the provisions Marriage in Australia is valid if it is not bound by the marriage of others, it can be concluded that Australian law recognizes only monogamous marriage. A man can not have more than one wife and a woman nor could have more than one husband. This

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[11]Ann Black dari Deputy Director Centre for Publik , International & Comparative Law , ketika discussion on Islamic Law, di University of Queensland, 21 Oktober 2013. Cross Ceks dengan Fenti, tgl 18 Oktober 2013. Lihat, Marriage Act 1961.

[12]Ann Black, discussion on Islamic Law, di University of Queensland, 21 Oktober 2013

means that it is not possible for a gay or lesbian couple to have the validity of the marriage law in force in Australia. Their relationship will not have legal recognition as a couple 'normal'. On the other hand, even though Australia does not recognize polygamy, but there are opportunities as long as the guarantee of validity of polygamous marriages conducted outside Australia.

Rejection of polygamous marriage is in line with the traditional attitude of the courts of England and Australia.Dr. Marshall Clark of the Australian National University, Canberra insists that polygamy is expressly forbidden in Australia, although Imam Preston Mosque in Melbourne issued a statement polygamy better than divorce. (The wedding is celebrated in Australia should be monogamous. In the meantime, Australian law does not recognize marriage polygamy which is usually carried out by Muslims in the area of Aboriginal or Australian law. Similarly, carried out under the approval of both pihak.Ini means not consider valid marriage arises because of fraud or forced marriage. .

With the Australian laws that give age limit for a person to get married, it means that not everyone can have legal recognition of the validity of the marriage if it has not reached a certain age determined by law. This, in addition to ensuring that couples who want to unite their lives have reached a stage of adult life, mature enough to assume the rights and obligations of marriage, it is also intended that the marriage can not take place to achieve its objectives and divorce.

With the wedding ceremony performed by, or in front of the person under Australian law is valid. means that the procedure is not religious as a condition for a valid marriage. Couples can have a valid marriage even though they do not embrace any particular religion. Religion or a particular religion is not important in marriage. Then it will not be a problem in front of the law of religious differences between the bride and groom.

Multi Ethnic Marriage in Australia

As mentioned above that Australia is a country with residents of multi-ethnic, multi-cultural and multi-national. Unique because almost of every marriage always involves an element of different ethnic descent. Even from different countries. According to the Department of Immigration and Citizenship, the tendency of the numbers of different inter-ethnic marriage in Australia is increasing every year. More than 60% of Australians have a mixture of two different ethnic descent. In fact, 20% of whom had four more mixed ethnic descent. [13]

More than 20% of Australians were born overseas. More than half of foreign-born residents are from the countries that do not speak English from Europe, the Middle East, Asia and Latin America. Then they breed in Australia. When combined with the descendants of those born in Australia, their population numbers are 40% of the entire population of Australia.

So, do not be surprised if that happens in every marriage always involves two different ethnic elements. Although both white people, sometimes they come from different ethnic backgrounds. For example, a multi-ethnic marriages were performed by the Indonesian family. The bride is a descendant of Javanese mother and a German father, while the groom comes from Lebanese mother and Italian father. Another example, the bride is derived from the original Chinese mother and an Indonesian father. The groom's mother came from the Philippines and an American father. Marriage of various different ethnic skin types have different cultural

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[13]Kabir, Nahid. *Muslims in Australia: Immigration, Race Relations and Cultural History*. London: Kegan Paul, 2004.

backgrounds mixed together. This trend was welcomed by the Australian government. A phenomenon that adds to the strength of Australia as a nation. A nation that became a melting pot of various ethnicities to fuse together. [14]

Nevertheless, Australia's population is basically Christian faiths. But the Australian system of government that is both egalitarian and secular make the church's role to be limited only to things that are spiritual and delivered to each individual as a private affair. Doing church wedding is a matter of personal choice, no pressure and seemed to displease or tend to start at the left and prefer a hotel or other place that is deemed more convenient, beautiful and relaxing.

In general, a wedding in Australia conducted in a meeting room in a hotel or in a special building that provides services for meetings complete with banquet. Rare marriages performed in the home of the bride as in Indonesia. Australian society more often hold a wedding ceremony in commercial buildings or outdoor. Marriage officer not come from the church, but of those who are appointed by the government and has an official certificate, a kind of *PPN (Petugas Pencatatan Nikah)* Officer Registrar of Marriage in Indonesia.. Someone who expressed a desire to do a wedding can easily be done. Simply by filling out a form provided by the Department of Immigration and Citizenship within the month prior to the wedding will be held. Completed form is then given to the marriage officer or Register of Marriage celebrants. Furthermore, the marriage officer will register the marriage officially to the government.[15]

Official marriage in Australia can also be done by people of other countries, provided that meets the specified requirements. So for the Indonesian people who want to get married in Australia are also allowed and will be officially recorded. As Nia-Ale has conducted marriage officially in Perth Australia September 25, 2003 where the reception took place at the Sheraton Timika, Wednesday, October 8, 2003. [16]

Many agents who offer wedding from abroad in Australia. The package price is offered varies. All affairs marriages performed by the agents. Many people from abroad were satisfied with the range of services that have been provided. [17] In the submission form is no mention of the religious marriage of the bride. Intermarriage is not a problem, because the trust is a person's privacy.

The wedding ceremony is a flexible, there are no standards and specific rules. The important thing the bride and groom signed the marriage certificate and signed by two witnesses. Announce the marriage registrar's wedding, and the bride and groom sign the marriage certificate. So the wedding and the bride and groom officially declared as a legitimate couple. this has become the main event in a wedding party. Additional events such as; the bride and groom exchange rings / groom do not exchange wedding ring ceremony, and the bride and groom kissing each other. This event can be changed because there is no formal provision. The most basic is a marriage certificate signed by the bride and groom. The other is free affair submitted to each bride. Then the ring exchange ceremony as a symbol of the commitment of

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[14] Seprti perkawinan Fenti warga Indonesia dengan Forsyth, warga Australia, kini mereka tinggal di Australia,

[15] Perkawinan beda Negara ini juga dilaksanakan oleh Fenti yang warga Indonesia dengan Forsyth, yang sekarang tinggal di Australia, tetapi menurut keterangan Fenti, suaminya sebelum melaksanakan perkawinan sudah masuk Islam dulu. Fenti adalah salah satu ibu muslimah Australia aktifis kegiatan social dan agama, dia head of external Relation Division,Indonesia Islamic society of Brusbane. Peneliti bertemu di Islamic College of Brisbanem tgl. 11 Oktober 2013 dan di Masjid Kuroby, tgl 25 Oktober 2013

[16] Daftar para agen penyedia jasa perkawinan ini bisa dicari di internet. Salah satu contohnya, http://www.weddings-abroad-guide.com/just-get-married-australia.

[17]. Ibid.

marriage, can be replaced with another event, such as a tree planting event. The bride and groom have to prepare a piece of lemon trees and an empty pot, and then they planted trees together in an empty pot that has been provided. A symbol of commitment that is quite interesting.[18]

According to the bride, [19] they want to get out of the monotonous trend of wedding ceremony. They want to make everyone feel comfortable with the marriage ceremony took place. The symbols of marriage is only considered to follow the tradition of not adjust emotionally and bridal own volition. They believe that the ring exchange is pointless. The wedding ring is not always embedded in the fingers of people who have been married. Despite wearing a wedding ring, not a guarantee that they will avoid the affair. The most important thing is their commitment to marriage vows, not just exchange rings.

This event could be held in a church or in the open garden or elsewhere in accordance with the desire, as in the Mosque for Muslims. In general the event was brief, and rare speech. If there usually are not too long. Anyone can make a speech. There is even a poetry reading. there should be no musical accompaniment. Although, there are some people who use a small band as a musical accompaniment.

After the marriage ceremony, along with the signing of the marriage certificate, the event continued in the conference hall in a different time. If the marriage ceremony performed in the morning or during the day, then the banquet guests performed in the evening in an enclosed place. Ceremonial wedding took place at this event.

In the banquet guests, the wedding is sometimes treated by using a mixed culture. Usually, only the Asians who apply various cultures in marriage. Europeans tend to be more practical. For Asians, marriage is not just an individual problem, but also communication and social. So it is not surprising that in a marriage ceremony interspersed with eastern traditional ceremony that could confuse the west. However, the ceremony always takes place smoothly and festive.

In this banquet event, besides the ceremony held in the customs and speech of the elderly bridegroom, also a slide show of how the couple met and fell in love. Each bride gave an explanation about why they love each other. What has made them interested, fell in love, feel annoyed and so on. There is also a friend of the bride speeches and gives the story of his friend who is getting married. The event could take place filled with laughter and lively. If all had the chance to speak, then the free event was held. Usually filled dance with the opening of the dance floor, this is certainly an interesting thing for the people of Australia that most of them assume that the dance is part of the culture.

Spouse de Facto and Visa Permanent Resident

In the context of conjugal right, Siri marriage is a secret wedding which is legal based on Islamic laws, without any reports to the state department of marriage. Siri marriage has been existed for so many years ago. Spouse has no a legal certificate of marriage, but they live together for the rest of their life In Australia, there is also a Siri marriage based on Islamic laws and Siri marriage based on the people who want to live together as a spouse. Many spouse have

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18 http://www.weddings-abroad-guide.com/just-get-married-australia

19   http://4.bp.blogspot.com/-eZTV5f7l1Io/T1-tIlntZ9I/ARY/5LOvunMabQs/s1600/sydney-wedding-planners-weddings-on-beaches.jpg

no a legal certificate of marriage, but they live together in love and responsibility in handling the family well until the end of their time. This case happened because of there is no a requirement that marriage has to follow the religion rules (s 23B from UU marriage, (a)6), In ceremonial marriage has been held under Australian law is legal. It means without referring to religion marriage laws is legal. The people could have a legal marriage even they have no any religion. Being a religious person or not is not even really matter in this marriage case. So there will be no problem to the spouse who has different religion that want to get marriage under the Australian marriage laws.[20]

In 1994, ACT Legislative Assembly issued Domestic Relationship Act which recognizes a domestic relationship beside marriage. A domestic relationship could be defined as a relationship between the adult people where one gives support financially to the other one, and also a marriage according de facto. Moreover, Australia as secular-egaliter state which is good in justice for them who want to live together as a spouse without any legal certificate of marriage. They are the people who have the equal right. They also have a chance or a right to make the relationship legally under the state rules in marriageThe people have the rights to make a legal certificate of marriage, in the other side Siri marriage is not a violation as long as it follows the monogamy concept. A wedding which is held in Australia, has to be in the field of monogamy concept. Furthermore, Australian regulation in Family Court of Australia which was established base on The Family Law Act 1975, In section 23b, (1), That the person legally has the right to get marriage with another person. However, it does not recognize polygamous marriages are usually carried out by Muslims in the area of Aboriginal or Australian laws. Similarly, carried out under the approval of both parties. This means that it will not be considered valid if marriage arises because of deception or forced marriage. The biggest mosque in Victoria, Australia, advises the women to encourage their husbands to take a polygamy moslem wife, then the husbands divorce their wifes. Along the open day in the Lakemba Sydney mosque in the last weekend, Misi Islam Australia president, Dr Zakaria Mattehews, greets the aspects of syariah laws which have functions as a parallel law system. Yet criticism comes from the muslim side, Sherena Hasan as a sectreary of Victoria moslem council, said, that opinin can not be accepted. The statement can be a risk opinion which endangers the women. Shoutussa-lam.com[21]

A controversy to introduce the equality between syariah law and state constitution begin in February 2008 when Canterbury archbishop, Roman Williams, told about the role of syariah law will influence the England law one day. Therefore, based on de jure concept Australian moslem will never do a polygamy according to the legal Australian constitution. The Australian people also will never permit a marriage of lineage[22]

In the other side, a marriage based on religion/Siri marriage could be changed as a legal marriage, if they who do it enrolled their marriage to the state department of marriage. The definition of a legal marriage is a marriage which is proven by marriage certificates which is recognized by the Australian government. Australian laws confessed the concept of living

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[20] Ann Black, discussion on Islamic Law, di University of Queensland, 21 Oktober 2013

[21] SIDNEY (voa-islam.com)*21 Sya'ban 1433 H / 11 Juli 2012*

[22] Wawancara dengan Nadzir syah Hosen dari University of Wollongong, ketika Discussion on Islamic an Education in Australia di University of Queensland, 16 Oktober 2013

together as a spouse without a marriage (spouse de facto) which is proven by living together in 12 months before getting the resident permanent visa or the people who don't want to get it.

For them who have Siri relationship and for them who don't get marriage but living together as a spouse have to prove that they have a commitment and great willing to live together for the rest of their life.

In this proven case, either Siri marriage or living together without legal marriage have any conditions which has to be obeyed as follows:
1) Commitment and great willing in running the life together for the rest of the life.
2) A serious relationship
3) Living as one in a family.
4) A marriage age is 18 years old. But in the others countries 16 years old is legal. So Australian will accept that age as well.

This Relationship visa process has 2 steps:
a) Convincing and showing the proof that they are serious in their own relationship.
b) Medical checkup for preparing a letter of good behavior from the police. There might be an interview from Australian department of immigration to test the information that has already given to them. If they can finish this step, they will get a temporary resideny visa.

The second step will be begun for the next two years. And after the next two years, they will have a spouse temporary visa. In this second step, the Australian department of immigration would like to ask some requirements as follows;
a) Asking the proof from the spouse that they are serious in running a permanent relationship.
b) A declaration letter from the spouse relatives that probably know that serious relationship.
c) A letter of good behavior from Australian police that the spouse has ever been lived in Australia at least for a year.

The spouse has to do an interview to get know that they are able in mastering the information of marriage. If they can do the interview well, they will have a spouse permanent visa.

The above exception in waiting moment along 2 years to have a spouse permanent visa if:
1) In asking the permission, they already had 5 years relationship or more.
2) In asking the permission, they already had 2 years relationship and kids for their serious relationship.

If their relationships break up while they are still holding spouse temporary visa, they have to let the Australian department of immigration know about this case as soon as possible. Even though their relationship already broke up.

This legal marriage becomes very important because of Australian citizen. Siri marriage for muslim in Australia but they are not Australian people will not be recognized under Australian laws. And in the end, they can not use the state facilitations.[23]

Australian gives the public facilitations to their people because they are a prosperous monarchy state which is secular-egaliter. Their currency is still on the top level in the world monetary, they have a good cooperation trading with china, also they have huge natural resources from the rice field, and they could achieve a trading record. Those things are their own

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[23] Wawancara dengan Nadzir syah Hosen dari University of Wollongong, ketika Discussion on Islamic an Education in Australia di University of Queensland, 16 Oktober 2013

surplus in inflation. They can reduce the jobless people inside the nation which has 7.692.030 km2 for their territorial wide, and 23 million people less then Jakarta population.

Public facilities which is available for the people such as free education for them who want to study until senior high school degree, medical and insurance. Those facilities can not be reached form them who did a marriage siri. So siri marriage in Australia is not illegal.

Conclusion

In the case of marriage, the rule of laws into the territory of the Family Court established under the Family Law Act, in which the multi-ethnic marriage and marriage that is not recorded is popularly called unregistered marriages or Spouse de facto, cement leven were not a violation of law and moral transgressions. which is a violation of law is in case of polygamy and underage marriage.

Living together without the tie of marriage or illegal marriage (unregistered by Register of Marriage Celebrants) and if this not done by Australian's citizen, they will not be able to become Australian's citizen, which will make them not to be able to have the right to use facilities for Austraian's citizen. A marriage that is being registered in Register of Marriage Celebrants is the only one admitted as a legal marriage. When a marriage is admitted by the goverment, the couple will have the right to use the state's facilities such as free educatioan until highschool, health expense, insurance, etc.

Religion prosedure is not one of the condition for a legal marriage. A couple may get a legal marriage although they have no religion. A religion is not nessesary for marriage. So, the difference of religion and ethnic between the couple is not an issue. Hence, for an overseas couple such as indonesian or Asia are free to marry without worrying their religion as long as it is registered in the Register of Marriage Celebrants. Even if a marriage is in the protection of the state but not registered in the Register of Marriage Celebrants, the marriage will not admitted as a legal marriage which mean that the couple will not get the facilities provided by the goverment.

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MUSLIMAH FASHION AS THE EXPRESSION OF CIVILIZATION

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Abstract

Muslim clothing is now a communal phenomenon. Everyone knows and everyone is accustomed to wearing Muslim clothing. The tendency for the increasing number of Muslims wearing this dress has a tremendous impact in the Muslim fashion world . Fashion industry as well as information dissemination and marketing of mode become a very prominent phenomenon. How was the development of Muslim clothing illustrates the dynamics of the development of civilization of the Muslim community as well, because the development of the emerging fashion heirarchies on the source of knowledge, the knowledge and interpretation of the fashion.The development of the community setting can not be ignored in this context. The development of the sources of knowledge about fashion. as well as the dynamics of religious education in the community is very important in shaping the system of knowledge and meaning of fashion . With this background , this paper will present the followings . (1). What is the source of knowledge about the fashion referred by muslim community; (2) How about their knowledge about Muslim fashion and (3) How they interpret these Muslim fashion

Keywords: civilization, fashion, muslimah, heirarchy, knowledge, meaning

Introduction

 One of the expression of civilization is fashion. Fashion or clothing in the present context is no longer seen as objects with substantive functions as protection and cover of body. Clothing has a mixed meaning, between the actual and fantasy as well as the symbolic functions (Wilson, 1985; Schneider, 2010). The symbolic function or fantasy is a product formed by businesses media and shopping malls as well as department stores (Fiske, 1989; Featherstoe, 2001). Fantasy which is offered constituted the modernity, with the standard of style, and beauty. In this context it seems evident that life estetification was happened. This new cultural aesthetic view that life is ethically good life (Featherstone, 2001; Fasi, 1994).

However, the aesthetic standards continue to move as representation indicated by media and the disseminator of information as well as the other means of communication (Featherstone, 2001). Therefore, the media dominance effected to the mass through its programmes. Programmes in media was designed to show any mode of fashion, either it was showed by the programmes themselves or by the artist who performed in the programmes. The masses continue to direct himself in the new standards established by the media.

Muslimah, Muslim women, is one of the communities in society. Dressed for muslim community is not just dressing, but it experienced a very dynamic processes. Dressed among muslim is a religious expression, because in Islam there are certain rules that govern muslim dress. The text of the Qur'an which is used as a reference for Muslim women to dress is Surah al-Nur: 31 and Surah Al-Ahzab: 59. In other side muslim clothing is a social reflection of a particular religious teaching, so it can be said that Muslim dress is a religious phenomenon. The diversity in this sense is an expression of religious teachings that are applied in the social context (Spiro, 1973). In this regard, the strong influence of global culture in eliciting styles, it is difficult in today to find a community that is not affected by the global culture. Focussing on some majelis taklim in Semarang this article tried to analyse the phenomena of fashion among muslim women based on the concept related to civilization, such as the source of knowledge, the knowledge about fashion itself, and the interpretation among the women as the community wearing the muslim fashion. With these questions the idea about the kind of civilization today may be explained.

The Spread of Civilization

"Civilization" is a notion that developed in the 18th and 19th centuries in Europe explaining time as linear, cumulative and ameliorative. In cultural terms, civilization was the zenith of evolutionary development starting with savagery, moving on through barbarism and culminating in modernity. A classic perception of a consolidated Western civilization places its early beginnings in Greece and Rome, its later development in Romano-Germanic culture of the Middle Ages, and its zenith in modern Europe. On a grander, universal scale, the development of *human* civilization may recognize the contributions of a variety of past civilizations: Mesopotamia, Egypt, sometimes India and China, and the Middle East, but again modernity is achieved in Europe. That the summit of progress should fall in Europe has to do with alleged characteristics of superiority (Harris, 1968; Niessen, 2010) .

European voyages of discovery commenced in the fifteenth and sixteenth centuries, bringing all of the continents of the world in contact with each other. Colonialism intensified and integrated these contacts making them permanent. The emergence of the notion of civilization in these times highlights the fact that a new way of perceiving the globe and the relations among its parts had developed.This perception took a binary form, since the notion of civilization implied its opposite. There was civilization, and then there was everything that fell outside of that designation. Furthermore, this relationship was hierarchical. Civilization's opposite was denoted by such pejorative terms as *primitive*, *barbaric* and *uncivilized*, which supported the ideology of the superiority of the voyagers, the conquerors, the colonialists, and Europe in general. Because the notion of superior European civilization was *a priori*, the writing of Western European history could only be elitist and Eurocentric (Niessen, 2010)

With few exceptions, scholarly publications on fashion history have tended to situate fashion either at the culmination of cultural developments that began in pre-historic times and antiquity, or Greek and Roman times, or in fifteenth-century Europe. All lead up to what is characterized today as Western fashion. The term *fashion* is used to highlight the perceived uniqueness of the dress system that was found in Western civilization. Regardless of how the term is defined, this system of dress still predominates within research on dress. Even if other traditions of dress alongside Western dress are acknowledged by fashion historians, Western

European dress tends to remain the primary focus, regarded not just as one of many dress traditions, but as the most important and significant one in the world. Other clothing traditions are presented either as earlier moments in the temporal, linear trajectory towards modernity from which fashion has selectively plucked, or are lumped together as more or less undifferentiated folk or tribal examples of nonfashion (Niessen, 2010) .

Western Fashion as the Reference

Based on the above framework, Western fashion is characterized by change and hierarchy, two themes that are central to the notion of civilization. The view of fashion as unique because it undergoes rapid change, dubbed a "model of time as change" by fashion writer Ted Polhemus, has been the sturdiest pillar of accepted fashion wisdom. Fashion differs in this from "nonfashion" or "antifashion" forms, which, according to Polhemus and others, serve as a "model of time as continuity (the maintenance of the status quo)" because they are slow to change. According to this line of thought, there is no more immediately striking visual signal of the directional social progress characteristic of Western civilization than such rapidly changing dress forms. Of course the technological inventions before and after the industrial revolution, which spurred social change in the West, consequently engendering the notion of progress, also facilitated rapid changes in dress styles (Belfanti, 2009; Niessen, 2010).

The notion of civilization enshrined the belief in the social progress occurring in Western Europe, which would culminate in its superiority. Western dress in the eighteenth and nineteenth centuries, when the notion of civilization was most potent, was inextricably bound up in the display of social position. Not only crucial for demarcating the boundaries of civilization, it also demonstrated the status hierarchy within society. Class distinctions were visually indicated by clothing. At the time, European society was obsessed with the rules, means, and manners related to this display. According to sociologist Georg Simmel, the process of fashion involved the psychological needs to imitate and to be different. Distinctiveness was initiated by the elite but they were quickly copied by those who wished to be associated with them, as a result of which the elite were compelled, yet again, to initiate something distinctive. This process, by which a fashion that was initiated among the elite gradually made its way down the social ladder, has become known as "trickle-down". In the perspective of Simmel (1904 [1957]: 545, 546), the fashion process was unique to 'civilization' and categorically absent from primitive, tribal and classless societies, a distinction that recapitulated the opposition inherent in the notion of civilization (those within and those that fall outside).

Western dress went out into the world on the backs of missionaries, traders, colonial administrators, the military and their wives. The way they clad their 'civilized appearance' was inextricably blended with an associated set of behaviours related to hygiene and demeanour. This was inevitable; what was unprecedented was that the norm of a single, human civilization was impressed on the rest of the world. Universally, European dress became a sign of advancement. In defining *civilization* as "a stage of social development considered to be more advanced" and "polite and good-mannered," the *Oxford English Dictionary* indicated that the same word at once conveying the boundaries and the ideals associated with membership in European society. In colonized society, success was signalled by the appearance of having adopted European norms. The retention of indigenous dress, particularly if it failed to cover bodily regions that European norms required to have covered, was considered an immediate

sign of uncivilized primitiveness. The size of the world has been reduced by internet and rapid travel, and in the fashion industry production outsourcing is proceding at an unprecedented rate. Nevertheless, the general view of fashion globalization as newly involving other nations and peoples in the fashion phenomenon, is symptomatic of the persistence of the idea that fashion was localized in Europe, thus underwriting and engendering the conservative dichotomous view of those with fashion and those without it. The dualistic conceptual system associated with the notion of civilization has stymied inquiry into the possibility of alternative systems of fashion and dress and the exploration of such issues as the mechanisms of change in alternative systems. The regional interpenetration entailed by globalization engenders precisely the broader, more inclusive, plural definition of fashion recently advocated by fashion theorists. Histories of trade, production and consumption are giving more detailed insight into patterns and trends throughout the centuries, thereby dissolving the ideological blinkers that have allowed European identity and fashion techniques to stand alone on the pedestal of civilization (Belfanti, 2009; Niessen, 2010).

Media as Source of Knowledge on Muslimah Fashion

Mass media as a means of mass communication are undeniable in the life of society. Mass media, both printed as well as electronic, in the view of postmodernism is a source for follower, channel, and an example for the emergence of consumer culture. Expression of consumer culture as a form of cultural postmodernism in the field of fashion models is evident in the lifestyle of the people in the dress (Fiske, 1989; Featherstone, 2001). Here mass media acted as trend setter. Whoever is willing to be stated as "modern" she/he must be able to follow the mode performed in media.

The existence of various media resources in the community allows the media selection process is done by members of the community in order to express their tastes. The selection of the media as an information source, channel, and examples of the fashions that can be displayed in public life becomes an important issue in this context (Featherstone, 2001). It was usual that women in any place always have a certain time to watch media channel, like television or internet. This is because they need any newest information related to mode.

In relation to the use of the media as a channel of information it was revealed from the data that there is an almost uniform pattern pertaining to TV belonging. The all women have a TV set in their house and have a specific time to watch television. The television programs that are favorite for women are infotainment and mystical soap opera. In addition to watching television women also read the printed media, including newspapers, tabloids, entertainment magazines and women magazine. Data as revealed in the above explanation shows that all women enjoyed the presence of media and use it according to their own needs. The need for the type of media as well as the frequency and types of programs that are enjoyed by the women is highly depended on their social and economical segments. As Featherstone stated (2001) that in fact how women were dominated by media. These are clearly obvious from the above description.

Related to the information source for applying mode, there are some patterns that was seen among women to refer. The first is utilizing the electronic media as a primary source of information about the development of fashions. The second pattern utilizing print media such as women magazines and tabloids; and the third pattern is utilizing fashion books that are

supplied by tailors. The fourth pattern is buying clothing in department stores, and the fifth modeled the clothing worn by other people met on various occasions

Of some patterns recorded above it appears that the media has the easiest access that will allow women to obtain information related to their fashions. In the performances broadcasted by various television stations in addition to watch the substance of the show, the appearance of the characters in the show is something more interesting for women. Some things become women concern is how to dress, how to talk, and how to behave. It was evident here how media is very powerful in shaping people's behavior , including dress. It thus becomes clear as presented by Featherstone (2001) and Fiske (1989) that the media has replaced the centers of ancient civilization centered in an area of culture . Now the source of civilization changes is in the media.

Knowledge and Meaning of the Fashions

From watching television women got knowledge and experiences about fashion. The information about fashion was catched through fashion shows in television or other television shows that bring inspiration to women to emulate fashion that broadcasted on the television or worn by the artists who appeared in television program. It can be understood that television as a medium is really disseminate ideas about fashion. In this regard, fashion is not just clothing , but all things related to fashion included, like sense, interest, intelectual and social classes.

Women became aware about their knowledge on the variety of fashions. There are some relatedness between fashion and other things like place, material , model, color, production , and the orientation of clothing. The important point here is that now there is a common knowledge about the way people wearing cloth. The principle here is that there will be a specific fashion on specific event. It is usual now women spoke about appropriateness or inappropriateness of dressing.

As a result of the emerging knowledge of fashion concepts and terminology related to the accuracy in dressing, women then become familiar with the concept of good-looking dress, matching-dress, and the other terminologies related to how the best way for women to express their performance by wearing dress. In this context, as if there is a hegemony of the media toward women in general. All of the terms and concept generated by media. What became the reference by media is no more West Culture, but whoever can be available and exist in media (Niessen, 2010).

Considering to the development of media in relation to civilization is that the owner of this current civilization was largely those who have access to the media . Therefore, because those who have had access to the media is the artists, arts workers , athletes and entertainment workers , then in their hands the civilization will run . Featherstone (2001) called them as "culture brooker" or "new cultural intermediary" for mentioning those who always introduce new values, included values about fashion. In this context, civilization became an evidence because there are fixed-mode generated by media. Bourdieu (in Featherstone, 2001) referred to these professionals as "new intellectual". The new intellectuals, expressed themselves by adopting the principle "the mode of learning of life".

In this learning model of life people are invited to admire the identity, presentation, appearance, lifestyle and new experiences (Featherstone, 2001). For this process they actively promote and disseminate their lifestyle to an viewer extensively in collusion with intellectual

group to certify new areas such as sports, fashion, popular music and popular culture as valid intellectual analysis fields (Featherstone, 2001). The work of cultural intermediaries located between the media and the intellectual life.

What media introduced to public is about global value. Global value is the value disseminated by media as seen as a reference, and as a best choice. Discussing about global value is to discuss about globalization. Globalization in this concept is understood as a process of global integration toward a more unified and homogeneous world (Featherstone, 1995), global vilage (Albrow, 1990; Abdullah, 1999). Friedman (1995) stated that globalization is characterized by the dominance of a particular culture, which in this case is American culture. The statement of Friedman here denoted that American culture is the representation of exellent culture. It was the culture which is composed by the art of media.

Media supported by the "new intellectuals" helped to generate groups of viewer who adore the new symbolic system (Featherstone, 2001). The new symbolic system regarding the experiences, feelings, and new symbolic objects. The new efforts is what by experts called postmodern culture (Featherstone, 2001, 2005; Lane, 1999; Pease & Fook, 1999). Regarded to the new standard stated by media, viewers interpret the knowledge about fashion variably.

Once interpretation proceeded by the viewers , while the viewers also have different levels information and knowledge abaout fashion that is shown by media, so the emerging meaning will be differed . Meanings are shaped by the education, social background, economic, relationships, and religiosity. Those who have any possibility (Featherstone, 2001; Fiske 1989) to follow the trend in media will follow it because they saw it as a lifestyle that are considered as ideal. Because fashion and style is constantly moving and changing, they will continualy keep moving and changing. Here is the dynamics of fashion in relation to women as spectacler of television or other electronic media.

Based on the data, for women who have the possibilities to follow the existing models in the media due to economically feasible, as well as the level of social interaction which leads him to follow fashion, they will meet their needs with the patterns of fulfillment they usually do. Thus they feel satisfied for having achieved something considered ideal. Another group of women considered that the model in the media is only as a reference, and do not need to be followed completely . The important thing for them is that they meet their clothing needs and they performed well . While another group believes that the most important in a dress is clean and close the *aurot* , for this group fashion model is less important, although they considered that the television programs which show some modes of fashion are useful for getting some inspirations for the ways they apply their fashion.

From the description above, we see how the dynamics of women in dressing. Due to the different condition of the viewers , the experience and knowledge of the viewer got from that processes will be different too. The first group of women who always refered the changing mode in media saw that the knowledge about fashion they got from television is something very important for them because the mode set their life style. According to this group of viewer the media took part as mode-setter. Media too, as part of paradigm-setter in fashion, stated that what showed in media was seen as the ideal mode. Based on this thinking the followers of this idea always refer to the changing mode showed in media. This is what Featherstone (2001) and Fiske (1989) termed as consumer culture. In this context the followers of mode in media met

their need in super market and department store. This is common, both in general fashion and in muslimah fashion.

The two other groups saw media as not important as the first group. For example the second group referred on mode in media only as their reference on the time they needed the mode of fashion, but they needed not to follow all the changing mode preceeded in media. They only saw the fashion shows in media as the inspiration for considering any mode of fashion that they will choose. However, although they did not see media as important as the two other groups but still, they consider media in selecting mode of fashion.

Based on the data above it was evident that the mainstream civilization now is a global civilization . The point here is that this civilization be set by the media and disseminated broadly. Value offered by the media is the value choice of cultural intermediaries , namely the media activists and artists. Although this study focused on clothing and fashion, but it can track the processes of development of current civilization, because it involve the discussion about the sources of knowledge, how the knowledge absorbed by community members, and how they interpret the knowledge. It is evident that the combination of global ideas and religious idea generated a new civilization, which is specific for this century.

Closing

The current civilization is the combination af global culture that was disseminated by media and religious value. Focusing to the phenomena of fashion, there are three points that can be concluded. Firstly, women generally got the infomation about fashion from any kinds of media. The media can be either print or electronic media . Electronic media that is most widely watched is television and then the internet. While the printed media in the form of women's magazines, fashion magazines and fashion books.

Secondly, The knowledge of women about fashion very much shaped by the media. Whatever happens in the media women tended to follow and always try to refer to. How women interpret fashion depends on several considerations. For example, education, religion , and the wide of interaction in the community

Thirdly, dress or fashion is not just dress, but showed the condition of women who wore it. Due to considerations of women in dressing is largely determined by education , economic level , diversity , breadth of relationships that the purport of clothing is also dependent on their main consideration

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INTEGRATIVE INTERVENTION MODEL TO REDUCE STRESS AND IMPROVE PSYCHOLOGICAL WELL-BEING OF TEACHERS IN INCLUSIVE SCHOOLS IN SURABAYA

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Abstract

The increasing number of children who are born special need increasingly demanding understanding and proper handling and settlement. One form of the solution is to open a school inclusion, whether from private or public. Surabaya city education bureaus attention to inclusive education is quite large, but separately opened this school needs careful preparation and detailed enough, considering the school was not originally prepared as an inclusive school. Therefore there is a gap between the need and the necessary facilities, giving rise to many problems. One is competence resource, giving rise to a sense of weight and stress in performing their duties. The purpose of this study was to test the module integrative interventions model to reduce stress and improve psychological well-being and social skills. Subjects were teachers in inclusive schools are experiencing stress with moderate to high category, as many as 100 people, men and women. The subjects were divided into two groups, experimental and control, with a service life of between five to 10 years, from elementary school, junior high and Upper. Measuring instruments used DASS to mesure of the stess scale, and psychological well-being of Ryff adjusted. Intervention given the form of physical, psychological, and social communication using integrative media. Modules are arranged in six sessions during the two-day meeting consisted of introductions, brainstorming, sharing, exercises / role play, games and presentations. The materials module is a method of intervention to reduce stress and improve psychological well-being. The data was be analysed by t test. The results showed that there were significant differences in stress, psychological well being and social skills scores between pre and post test in experimental and control groups.

Keywords: stress, psychological wellbeing and inclusion

Introduction

Inclusive school is a school that implement inclusive education system. This means that special education is intended for children with special needs (special needs) and integrated into regular classes (Nofrianto, 2008). Children with special needs may be more in the ability of children with learning or children with certain limited capabilities. IDEA (Individuals with Disabilities Education Act) 1997 (Slavin, 2006) IDEA 2004 (in Slavin, 2006) sparked a provision that has the important influence that children with disabilities should not be placed in

environments that restrict them so that they can get what they want. It is this provision that eventually gave birth to the concept of inclusive education.

The number of children with special needs in Indonesia in 2010 around 324.000 lives while the number of special needs boy who can be accommodated as many as 15.144 in 811 schools spread inclusion in Indonesia ("Education for Children with Special Needs 249.000 People Not Touched" and "New School Inclusion There are 811 Indonesia ", 2010). Advisor to the Ministry of National Education Directorate PSLB, Eko Supriyanto said of this amount, approximately 30% of children with special needs can be accommodated in the new school superbly inclusions available and the remaining 70% have not been accommodated ("Limited Number of School Inclusion", 2010). Inclusion in the number of schools in Surabaya in 2010 there were only 12 schools inclusions ("Rp 6.2 Billion for 19 School Inclusion", 2010), while based on existing data in Surabaya City Department of Education until now there are 32 public schools scattered inclusions the entire area of Surabaya. Most of them are elementary school level (29 schools), one junior high schools and two high schools ("State School List Inclusion in Surabaya", 2011). One of the inclusion of a public elementary school in Surabaya has 639 students as a whole, in which 165 students of whom are children with special needs category of slow thinking, autism, hearing impairment, hyperactivity, blind and quadriplegic ("School Education Minister Visit Inclusion", 2009).

Related to the special needs of the children, it was not the same way to educate educating students in general. Teachers in general should be treated and require their students individually, as each student is unique and has the distinction between individuals ("sit on Film Gakusen", 2011). This means that a person differently based on their ability and interest so that children can develop according to its potential.

Similarly, teachers in inclusive schools. Teachers who teach in inclusive schools have a different task demands by teachers in regular schools in general. Teachers in inclusive schools not only convey a lesson, but also ascertain whether lessons can be well understood by the children with special needs. Teachers also need to ascertain whether the assignment can be understood by children with special needs, so that the child will be able to do their job as they are directed by the teacher. The work also did not lose weight is to keep the children feel comfortable in their environment largely different from the child who has special needs, so they can be more confident and not getting discriminatory treatment. Thus, to be an inclusion teacher needed extra patience and ability ("Constrained Inclusion School Readiness Teacher", 2010).

The other hand, the ability of teachers to educate children with special needs in inclusive schools is still relatively minimal ("In the School of Education Regular Inclusion Poor Attention", 2010). This is due to the teachers that there is still not well-prepared to deal with students with special needs. Their numbers were different. As there was at one elementary school in Surabaya inclusions country, the number of teachers in schools that there are 40 people, of which 22 of them teaching in inclusion classes. Comparison of teachers and students in grade 1 teacher inclusions are 3-4 people handle students with special needs, and still are nonpermanent ("School Inclusion Still Lacking Facilities", 2009).

Another problem that is also weighing a teacher at one of the public schools in Surabaya is the inclusion of curriculum and special facilities for children with special needs is not available right in accordance with the required standards. As a tool for therapy, therapists, hearing aids and props, so just adapt the curriculum in terms of the regular curriculum simplified ("School

Education Minister Visit Inclusion", 2009). Under these conditions, inclusion teacher workload is heavier when compared to the workload of teachers in the regular classroom. Excessive workload, which exceeds the ability of individuals often lead to job stress or job stress.

Stress is the result of physical or psychological pressure obtained from the source of stress. Health and Safety Executive (HSE, 1995 in Stranks, 2005) defines job stress as pressure and extreme demands given to someone outside of the ability to cope. Meanwhile, according to Cox (1993, in Stranks, 2005), understood as a state of psychological stress resulting from the public perception of an imbalance between the demands of work and their ability to cope with these demands.

Some indicators of stress include aggression, anxiety, lack of motivation, easily hurt, and increased absenteeism rate (Stranks, 2005). Absenteeism is one indicator of job stress. Currently absenteeism occurs almost worldwide. According to a survey, absenteeism in the United States reached 2% while in Barbados has reached 7% (Punnett, 2007). Although it has been trying to push through a reward or other means, but absenteeism can not be fully resolved. Absenteeism could also happen to anyone, ranging from government officials, private employees to educators (teachers). Research in Israel showed that in one month, approximately 29-42% of teachers ditching (Gazit, 1985; Egozi, 1989 in Ybema et al., 2010). As a result, 21% of subjects had to be canceled due to the absence of a teacher or teachers in the classroom.

Besides absenteeism, violence in the workplace can also be classified as an indicator of job stress (Stranks, 2005). The violence also occurs in the educators. Several times it was reported that teachers also often perform at his violence. Teachers often defend themselves with trivial reason to commit acts of violence, such as the students do not carry or complete an assigned task. An elementary school teacher in Bojonegoro reported violence and issued harsh words to his disciple ("Master Rude, Disciple II Bojonegoro SDN Fear to School", 2010). Deeds teacher makes his students traumatized to go to school, even wearing school uniforms were also traumatized. A teacher in the field are also reported to the police by the parents ("Teacher Hit Student Not Detained", 2011), because the teacher had slapped his cheek. Similar behavior is also shown by the head of a primary school in Surabaya. Head of the school students and teachers complained to the commission D DPRD Surabaya ("The SDN Tandes Proven Mayhem Teachers and Students", 2011). The complaint due to the improper actions committed during he served as principal. As students pinched neck, asking the students to do the dishes when the class hours as well as students with a cursing rant As a result, he was dismissed from his position and lowered its group.

Violent behavior or behavior absenteeism basically is one indication of job stress (Stranks, 2005). Stress is the most common reason behind the absence of behavior in the workplace (CCH Inc., 2002 in Kim, et al., 2006). Repeated absences behavior can also be interpreted as an indication that one requires recovery from stress at work (Ybema, et al., 2010). Absent at the time of work can also be seen as a consequence of stressful work conditions (stressful work condition) because the teacher was unable to work for health reasons or to try to prevent more serious stress (stress further) so decided not to go to work (De Boer et al., 2002; Johns, 1997 in Ybema, et al., 2010). Other indicators of job stress that is easily hurt, abnormalities in diet and alcohol consumption (Stranks, 2005). Furthermore, Adam (1987, in Kim, et al., 2006) showed that more than 70% absenteeism is positively associated with stress-related illness. It explains why someone would get sick more easily when stress and increasing behavior absent due to illness.

A study also showed that in 1998, there were 168 of the 326 secondary school teachers in Central Jakarta State stressed (Sugijanto, 1998).

A study conducted by the Slot (2012) using the results show that there are some behaviors that show symptoms of stress in teachers in two public elementary school inclusion. Some of these behaviors include nervousness when explaining the lesson to the students, easily offended and do not feel like working and irritability. The pilot study also has revealed that 5 of the 37 respondents stated that they were dissatisfied with their jobs. Nine out of 37 respondents said they are more susceptible to disease. Eleven of 37 respondents also acknowledged that the performance they showed today is nothing like what they expected. In fact, 2 out of 37 teachers stated openly that they often skip work (absent) for no apparent reason. The data described above indicate that the study obtained from the data that the symptoms of work stress on some of the teachers in two public elementary schools inclusion in Surabaya.

Similarly, studies conducted Hamidah (2014) on job stress in teachers in inclusive schools in Surabaya shows the results as listed in the table below.

Table 1. Number, Percentage Sample Teacher Job Stress and Categories Inclusion in Surabaya

No	Work stress score	Total subject	Gender Male	Female	Procentase	Category
1	0-14	15	5	10	3.5	Normal
2	15-18	87	31	56	20.6	Mild
3	19-25	203	16	187	48.3	Moderate
4	26-33	71	18	53	16.9	Heavy
5	34 above	45	5	40	10.7	Cronic
Total			75	346	100%	

Based on the above data show that the majority of subjects experiencing job stress in the medium category and the second largest is the light and heavy. These stress conditions will become more serious if not appropriate treated. Therefore, immediate action is necessary precisely in order to alleviate the individual and can minimize the impact of stress on work performance.

Seeing the impact that may result from stress, it would require a special handling. Stress should be addressed so as not to worsen and lead to other diseases. Attempts to deal with stress is called adjustment (Avery, 1990). Adjustment is an attempt to balance the desire to environmental demands regardless of the outcome whether it succeeds or fails.

Stress can be overcome in various ways, from the simple to the need of special treatment. Stress can simply be solved by relaxation, breathing exercise, meditation, regular exercise to apply time management and also cathartic (Stranks, 2005). Another way you can reduce stress and are included in the category of catharsis or emotional release is to use expressive writing, narrative, and also hypnosis or NPL (neuro language programming) (Mackenzie, 2007; Nandagopal, 2008; Smyth, 1999). There are so many ways that can be used to manage stress today, but the effectiveness of a strategy depends on many factors, ie internal factors and external factors of the individual. Therefore, social support of the environment also plays an important role in the management of stress experienced by a person.

School Inclusion

Definition of School Inclusion

School inclusion is one form of implementation of the system revolution special education (Slavin, 2006). In this inclusive education system, children with special needs are assigned to at least limit the environmental needs. This means that the education of children with special needs (special needs) are integrated into regular classes (Nofrianto, 2008). Inclusive education is a program intended for children with physical disabilities, mental and emotional (Slavin, 2006). IDEA (Individuals with Disabilities Education Act) in 1997 (Slavin, 2006) categorize children with special needs into 11 categories, namely learning disabilities (learning disabilities), difficulty talking or speaking (speech or language disorder), mental retardation (mental retardation), emotional or behavioral disorders (emotional or behavior disorder), disability bone (orthopedic impairment), other health impairment (other health impairment), deafness and hard of hearing (deafness and hard of hearing), the inability to see (visual disability), autism (autism), blind-deaf (deaf-blindness) and a brain injury that causes trauma (traumatic brain injury).

IDEA in 2004 (Slavin, 2006) and then change the terms Individuals with Disabilities Education Act Individuals with Disabilities into the Educational Improvement Act and then trigger a provision that has the important influence that children with disabilities should not be placed in environments that restrict them so that they can get what they want. FINALLY this provision that gave birth to the concept of inclusive education.

The concept of inclusive education consists of the concept of full inclusion, namely the concept that all children with special needs receive instruction in the general classroom setting, as well as the concept of partial inclusion where the majority of children with special needs receive instruction in the general classroom setting, but there are times when the children move on to special room that suits their needs (Slavin, 2006). An important task in the inclusive education system is to improve the social acceptance of children with special needs (Slavin, 2006). The method used for assignments to inclusive education to be effective is to involve children with special needs in cooperative learning with other nondisabled friends (Nevin, 1998; Putnam, 1998a in Slavin, 2006).

In accordance with the above description, the inclusive school is a school that implemented a system in which children with special needs are integrated into general classes with the aim of helping the child to adapt to its environment, including adapting to the school atmosphere in general.

Inclusion Teacher at School

Teacher

Definition of teacher can simply be defined as a person who have duty and responsibility to transform knowledge to his students at the school. Definitions related to the positions of teachers are teachers who have been authorized to teach in a particular educational unit, both in public and private schools (Sujanto, 2009).

The main role of the teacher as a teacher remains in the classroom (Education Development Team, 2007). The role of the teacher in the classroom is not only to explain and convey the subject matter alone, but there are still some other roles that also must be done by the teacher.

Harmer (2002, Science Education in the Development Team, 2007) to formulate the role of the teacher, there are several multi-purpose, among others, the teacher as controller, organizer, assessor, prompter, participant, resource, tutor and observer. As a controller, the teacher responsible for the course of the learning process. As an organizer, a teacher responsible for arranging students in learning activities. As an assessor, the teacher controls the learning success through the evaluation process. As a teacher prompter responsible for directing students to perform learning tasks. As an observer, the teacher becomes an observer of student behavior, learning materials and teaching-learning process.

While the Hedge (2001, Science Education in the Development Team, 2007) suggests that there is a balance of the teacher's role is categorized into four, namely the source of experience, management roles, sources of advice and facilitator of learning. A teacher also plays a role in directing and encouraging students while learning. In addition, the teacher's role is also to provide support to students who are emotionally troubled as less enthusiasm, lack of confidence or emotional problems caused by violence (Kay, 2003).

Teachers in the School Inclusion

Teachers in inclusive schools is the teachers who are directly involved in inclusive education system in particular inclusive schools. Related to these definitions, then the teacher has a specific role. The role is primarily associated with the task as giving support to children who have experienced violence (Kay, 2003). Children who experience child abuse is not just a 'normal', but children with special needs also experienced violence from the people closest to the surrounding environment. Violence experienced by children are often in the form of ridicule, humiliation or discrimination from the environment for the child's condition is different and we often refer to as discrimination. Associated with this condition, the teacher's role is to provide support and protect these children, especially in children with special needs (Kay, 2003).

Teachers should be involved more frequent contact with the child because basically teachers are professionals who are closer to the students than any other professional. While doing this role, it is possible that teachers have free time is reduced and the personal responsibility of teachers also increased. This role does have an impact, but if it is, then that role is not in vain. In addition to providing support, teachers also have other important roles. Teachers may be required to mentor children with special needs to receive the subject matter (Kay, 2003). That is because children with special needs to receive and understand the lessons are not as fast as children in general. Teachers need to be more patient in giving an explanation, especially in children with attention disorders so that the subject matter can still be received by students. This can drain the patience of teachers. Some teachers can not wait then do violence to his student, both verbal and non-verbal.

Thus, it can be concluded that teachers in an inclusive school teacher who not only perform its role in normal children in general, but also in children with special needs. Of course, the adjustment of roles and responsibilities carried out so that the learning process can still be effective.

Work Stress

Theoretical Model

Stress has become a topic of interest to be discussed and the public in a variety of areas, including in the areas of health, clinical psychology, industrial and organizational psychology, and other fields. It then triggered the birth of various explanations about the stress itself. Thus, the necessary theoretical model used as a basis for discussing about stress. one of which is the theoretical model described by Selye (General Adaptation Syndrome) as well as the model of Person-Environmental Fit Theory, which was developed by Caplan and French (Berry, 1998).

1. The General Adaptation Syndrome

Selye was an endocrinologist who devoted much of his career to studying the physiological processes associated with stress. General Adaptation Syndrome is a concept used to describe the process of Selye stress. In this theoretical model, Selye explains that stress is the body's defense response to stressors. Physiological responses are based on activation of several hormones and mechanisms of the nervous system in the long term. The theoretical model is then split in a stressful process into three distinct phases, namely:

a. Initial Alarm Reaction, which is the phase where the body is getting through changes in various hormones and the nervous system. Examples heartbeat quickened. In this phase, one can do in order to cope with stress is the fight-or-flight action. The response of the body will return to normal when the stress can be solved.

b. The Resistance Phase, the phase response of the body where there are some that have been returned to its original state (normal), but some of the other responses such as hormone systems are still in a state guard (still on the defensive). In the end, if the stress can not be resolved, then the body will enter the next phase.

c. The Exhaustion Phase. As mentioned above, if the stress is not too insurmountable, then the body will enter a phase of "exhaustion", which is where the body's response began to weaken and begin to attack the disease. In the end, the patient can reach the final phase, which is death, if this phase is not resolved soon.

d. Person-Environmental Fit Theory

This theory was developed by French, et al (1970 in Berry, 1998) after many years of study of how the social world affect individual adjustment as well as physical and mental health. This theory is oriented specifically on job stress. The core purpose of this theory is emphasized that the resources and demands of the work environment may or may not suit your needs, goals and abilities of employees, as well as identifying the range of conditions that may lead to strain (French, in Berry et al, 1997). This theory seeks to explain the relationship between the environmental variables that determine the nature of a person's stress and strain in the work setting (Harris, et al., 1999). Furthermore, the French (in Harris, et al., 1999) suggests that the stress and strain occurs when there is a mismatch between the characteristics of a person with the character of his work. In a sense, the demands of work not in accordance with the needs and abilities of a person, then that person will show signs of strain that would normally lead to physical illness.

This study uses a theoretical model developed by French, et al., The Environmental Person Theory. The election because of this theoretical model to explain the specifics on job stress. The

theoretical model was also assessed according to what happens on the field that caused the stress of work, that is a mismatch with the personal characteristics of job characteristics.

Work Stress Definition

According to the Health and Safety Executive (HSE, 1995 in Stranks, 2005) defined work stress as pressure and extreme demands are given to a person beyond his ability. 1999 (in Stranks, 2005), the Health and Safety Commission (HSC) states that stress is a person's reaction to excessive pressure or other demands were given to them. Stress will arise if the workload is too heavy and does not fit with the ability and time available (Stranks, 2005).

According to Cox (1993 in Stranks, 2005), understood as a state of psychological stress resulting from the public perception of an imbalance between the demands of work and their ability to cope with these demands.

Based on some of the above definition, it can be concluded that the definition of work stress is a psychological state that may lead individuals to behave in a dysfunctional workplace in response to an imbalance between the demands of work and their ability to cope. This situation requires an effort to resolve it. The effort is called adjustment (Avery, 1990). Adjustment is an attempt to balance the desire to environmental demands regardless of the outcome whether it succeeds or fails. Furthermore, according to Selye, stress can be divided into two (Berry, 1998), namely: 1. Distress, which is the body's response on negative or unpleasant events. 2. Eustress, which is the body's response to events that positive or pleasant. Different emphasis on these two in the end both physiologically stressful. Specific physiological responses include changes in the autonomous nervous system and the endocrine glands are triggered by psychological and environmental stimuli (Asterita, 1985 in Berry, 1998).

Stress Symptom

Everyone responds to stress differently, but many of the outward signs of stress can be immediately recognized. Stress is basically there are some changes in the body are complex and involve several levels, among others (Stranks, 2005):
1. Emotional: characterized by symptoms of emotional stress
2. Behavior: characterized by unusual changes in behavior.
3. Psychological: characterized by several psychological symptoms that appear as a result of stress

Effect of Stress

Stress can be fatal if not treated immediately. The impact of stress itself is not only for the individuals who experience it, but also for the environment as the organization eg (Stranks, 2005). Impact on the individual itself varies greatly from one person to another. Generally, most of the perceived impact of stress on the job can be identified that are expected to receive treatment early. Stress can cause some changes in the body are complex and involve multiple levels (Stranks, 2005), among others:
1. Emotions level , such as fatigue, anxiety and lack of motivation.
2. Cognitive Level, by increasing the possibility of error, and in some cases increase the accident through the fault.

3. Behavior level, such as changes in the pattern of relationships with colleagues, use of alcohol and cigarettes.
4. Psychological Level, in the form of an increase in health problems associated with headaches, high blood pressure, heart disease and others.

Factors causing stress

Something that causes stress is called the stressor. For more details, can seen from the diagram below.

```
┌─────────────────┐      ┌─────────────────┐      ┌─────────────────┐
│ Individu:       │      │ Fisical Respon: │      │                 │
│  • Stressor     │ ──►  │  • Behavioral   │ ──►  │    solution     │
│    event        │      │    Change       │      │                 │
│  • Not stressor │      │  • Fisical      │      │                 │
│    event        │      │    illness      │      │                 │
└─────────────────┘      └─────────────────┘      └─────────────────┘
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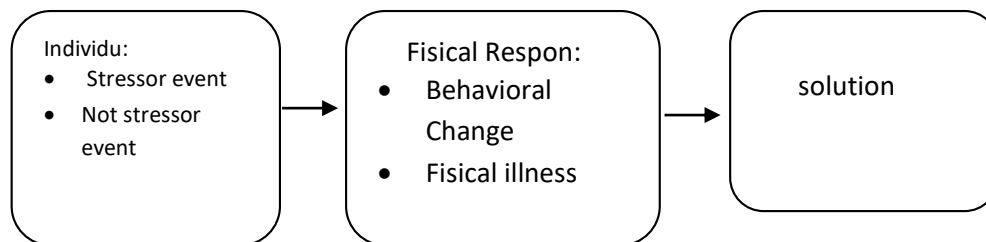
Based on the diagram, the individual that determines whether something is included in the events that cause stress or not. If something is considered as an event that causes stress, then something is called stressors, so that the body will adapt to the person physically, but if it is not considered as stressful event, then the body will not adapt to these stressors.

How to Cope with Stress

If stress has occurred, then there is no other way except to cope. Stress can be overcome by managing the stressor itself so as not to cause further impact. Some ways may work for some people, but it did not work on a few others. Some ways to do an individual to perform effectively coping with stress (Stranks, 2005), among others:

a. Relaxation

Relaxation is meant a deep relaxation technique that can be performed in conjunction with activities of daily living. Relaxation aims to control anxiety. Relaxation techniques that incorporate aspects such as control of breathing, physical tension (muscular) and soothe the mind or meditation.

b. Physical training

Some blend of physical exercise will be able to be a good program to control stress. Light exercises such as walking, cycling, swimming, dancing and aerobics are done in conjunction with activities that can increase heart rate and respiration are significantly such as squash, running and badminton.

c. Drugs

Actually, the use of drugs to control individual stress is not recommended, except through the suggestions and supervision by a doctor or other professional health care practitioner. That is because when we consume these drugs will lead to addiction and the individual may be impaired when troubleshooting through an error in the sense 'well-being'. In addition, due to the use of the drug, the individual's ability to cope with stress may also be disrupted.

d. Psychotherapy

Psychotherapy is one form of therapy that can be used to reduction experienced by a person. Various approaches in psychotherapy, namely: 1. Psychodynamic or psychoanalytic, behavioristic and 2. 3. 4. Humanistic and Cognitive Approach. 5. The approach is a combination of cognitive and behavioristic.

Psychological Well Being

The concept of psychological well-being first introduced by Neugarten (1961) as perceived by a person's happiness. People who achieve psychological well-being may be known by contentment and happiness that is felt in life. Study earnestly to the welfare of the psychology of social psychology studies to look at the factors that affect a person's assessment of the mood state of psychological well-being, contentment and happiness in the sense of a situation. The concept of psychological well-being after Ryff (1989) uses the concept of contentment and happiness. Both concepts are considered as an appropriate concept to describe the psychological well-being. The concept of psychological well-being derived from the 6 (six) markers, namely: (a) Admission to the above yourself, (b) positive relations with others, (c) autonomy, (d) Having goal of life, (e) Ability to develop personality and, (f) Ability to master of environmental (Ryff 1989). Many theories that define psychological wellbeing as happiness, and happiness is a fundamental element of contentment and happiness in life.

Based on such, the experts concluded that psychological well-being has the same concept with contentment and happiness in life. Furthermore Neugarten (1961) describes someone who has high psychological well-being is a person who has the following conditions: (a) Enjoys activity daily, (b) Assumes meaning of life, (c) Having been achieved to goal, (d) Has the self image positive, (e) Has the mood upbeat and happy (in Haditono 1992). Based on the above definition, concluded that psychological well-being is the subjective state of the individual in perceiving and reflecting contentment and happiness in his life. Welfare psychology in this study uses the concept of the theory of Ryff (1989).

Based on the theory Ryff, psychological well-being in this study refers to the state of a person who reflects their positive perceptions of themselves and others, have a positive relationship with others and environmental, happy to individually activity or in groups, are optimistic and happy in live life, and life has meaning and clear of the goal (Ryff 1989).

Methods

This research is a quantitative study in the form of experiments to test the effectiveness of the intervention then is done by using the test the difference between pre-test and post-test scores on stress, psychological wellbeing and social skills research subjects using t-test to the data pre and posttests. Subjects were school teachers who experience stress inclusion in the category of acute high up as much as 27 Those men and women. The subjects were divided into 2 groups: experimental and control. The experimental group was given treatment or integrative intervention, while the control group was given no treatment. Measuring instrument used scale of the DASS stress, psychological well-being scale of Ryff. Intervention is provided integrative intervention consisting of four kinds of treatments with 6 sessions of activity. Intervention integrative approach, from the physical aspects, psychological, and social in the form of physical intervention (motion and song), catharsis, counseling, sharing, brainstorming, role play, games,

and presentations and discussions. Operational definitions of research variables are stress and psychological well-being.

Results

Based on the analysis of research data found that there were significant differences between pre-test and post-test scores of stress experienced by teachers in the classroom inclusion. The results are shown in the table below.

Table 2. *Paired Samples Statistics*

	Mean	N	Std Deviation	Std error Mean
Pair 1				
Pretest	7.63	50	5.513	1.061
Posttest	5.67	50	3.971	.764

Based on the above table it appears that there is a significant difference only between the mean pre-test and post-test, the mean score of 7.63 became 5.67 after a given intervention. That difference has a significance level of .018 for 0058 for one tail and two tail. The significance level indicates that integrative interventions have a significant effect to reduce job stress in school inclusion teacher.

Table 3.Paired Samples Test

		Paired Differences							
					95% Confidence Interval of the Difference				
		Mean	Std.Deviation	Std. Error Mean	Lower	Upper	T	Df	Sig. (2-tailed)
Pair 1	pretest posttest	1.963	5.140	.989	-.070	3.996	1.984	49	.058

The following table gives an overview of the results of the analysis scores on psychological well-being of research subjects variables. Based on this analysis, it appears that there is a significant difference between the min pre-test and post-test study subjects, ie 12776.167 and 14318,288. Level of significance of the difference of 0:07 so stated as a significant difference. These data suggest that integrative intrevnsi can improve psychological well-being of research subjects significantly, with a significance value of .007 <than .05.

Table 6. Paired Samples Statistics

	Mean	N	Std Deviation	Std error Mean
Pair 1				
Pre Test	12776.167	50	319.292	1.061
Post Test	14318.288	50	842.252	.764

Table 7. Correlation of significant

	N	Correlation	Sig
Pair1 Pre Test Post Test	50	0.631	.007

Table 7. Paired Samples Test

	Paired Differences					T	Df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Pre Test Post Test	123.54 140	8.674	.989	3.996	7.563	2.638	49	.040

Conclusions and Recommendations

Based on the analysis above shows that integrative intervention able to reduce job stress and improve psychological well-being in school inclusion teacher. Therefore it can be said that the intervention model that can be used effectively integrative intervention models with an integrative approach between physical intervention, psychological and social.

Suggestions

Based on these results, the advice that can be given is individuals need to manage the stress that is felt by integrative approach, meaning that their management methods based from various aspects, physically, psychologically and socially for the result to reduce stress and improve psychological well-being.

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KARTINI'S RELIGIOUS THOUGHT AND
SKILL EDUCATION FOR WOMEN'S SELF-RELIANCE

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Abstract

Freedom is an important aspect of human life, including women. Islam provides a great opportunity for women to build their self relliance. At the time of Prophet Muhammad, women played important role in society and they enjoyed an opportunity to participate in vast public activities as men did. However, the social situation, especially in Abbasid Period, changed the role of women so that their role was contained more in domestic area. The containment of women's role in domestic area was endorsed under moral argumentation by religious scholars as well as educational system. Muslim scholars prohibited women from going out of their home without permission and accompanion of their husband or relatives in order to protect women's dignity. The limitation of women participation in public sphere caused the setback of women's role in various fields of life. Women tends to be inferior and dependent to men. In order to shift women's position equal to that of men, Kartini, a Javanese women muslim figure in 19th century, proposed a reformation of women status by encouraging them to pursue study and to acquire skill education. According to Kartini, self-reliance in economy is very aspect that is critical in building women's position equal to men. Self-reliance in economy was considered by Kartini as an instrument for women to raise their bargaining position and to enable them to make decisions for their own life. The paper is aimed to give brief description and to reveal following objectives: *firstly*, Kartini's thought about women's status and roles; *secondly*, the place of religion understanding of Kartini in building women's self-reliance by deconstructing myth of women as weak creature. *Thirdly*, the need of education skill to cultivate women's self-reliance in Kartini's thought.

Keywords: religion, education of skill, women's role, self-reliance.

Introduction

In Islam, women haven't only obligations but also rights to get result . They should also get the same rewards as men when they have the criteria of faith and good deeds. One of the rewards is gaining a good life (Qur'an 16:97). The women's rights have been implemented since the Prophet Muhammad's era. There are many Muslim women who had self-reliance personality and were able to carry out activities in various fields. The women, at the prophet's time, played varied and extensive roles such as Prophet's wife, Siti Khadijah who had an import-export business. In addition to her role as big trader Khadijah also helped Prophet 's *dakwah* with her power and wealth. Hafsa bint Umar bin Khattab was a woman known as the narrator and

writer of the prophetic traditions. Rufaidah pioneered the establishment of an institution that served as a hospital to treat injured people in the battle.

Women's roles in social and economy fields are low and even get worst, because of opinion that forbids women to leave the house, such as al-Qurtubi interpretation toward Al Ahzab chapter of verse 33. Although the order to stay at home in that verse is addressed to prophet's wife, Al Qurtubi argues that such order should be applied to all Muslim women in general (al-Qurtubi, 1967). The opinion that prohibits women to leave their house has greatly influence muslim women even some of them don't want to go to school by reason of that prohibition.

Javanese society also had prohibition for 12 years old girls to leave the house until the 19th century. Kartini, known as an Indonesian emancipationist, experienced a curfew tradition called *"pingitan"* or seclusion. She described that seclusion period was like in a prison and inhibited women to achieve progress. Therefore, Kartini passed her time by exchanging thoughts with various people through letters when she was in seclusion period. She had paved the shackles of seclusion tradition through media of writing to communicate with the outside world although she was physically confined within the walls of her house. Besides writing, Kartini also developed her skills in *batik* and carving. By doing so, she wanted to inspire that women could perform domestic and public roles by staying at home.

There are many factors cause women should stay at home such as socio cultural and political situations that strengthen the tradition continues to exist at the society. During Dutch colonial period in Java, the colonizers didn't only engage in battles that threatened life safety but also committed to women sexual harassment. As a consequence, people believed that the best place for women was at home. The division of household tasks, the husband was generally in public territory while the wife was in domestic one. In Javanese society, the tasks were ranged in three areas: the kitchen (cooking), wells (washing/ cleaning) and mattress (serve the sexual needs of the husband). In addition, women's domestic role did not run only in the past, but it had continued up to now because of many works that kept them staying at home. It totally put women's position as the inferior stigma existed in this global era.

Therefore, Kartini thought that understanding the religious teaching and providing skill education for women were important . It was because an improper understanding of religion could lead to misunderstanding. The reality in the community showed that many women have no jobs and were a lack of understanding of their religion. Consequently, most of them were highly affected by the myth and made them weak of confidence.

This is the study on history of thought and is aimed at getting a description of past events in order to obtain the benefits that can be used as an inspiration for the present and future. Historical method is used to show a description and process of historical events explored deeply to get an explicit wisdom. Meanwhile, hermeneutical method is to know the history of thought written in the text as well as to obtain conclusion of the text meaning and context.

Kartini 's Thought on Women's Roles

Kartini's thought on women's status and roles is the solution for the women's problems in their family and country. In 19th century,women in Javanese society did not have significant roles due to the tradition stating that girls of 12 years old should not leave their homes until a man came to propose. It showed the role of women at that time just to be a wife . A man-marriage proposal was the requirement that could free women from seclusion, and this resulted

the increase of polygamy in the society. Women had no choice but married the man who their parents choose including what Kartini experienced.

Kartini was under seclusion for four years. She told Stella Zeehandelaar that she was greatly suffered during the seclusion period because she was isolated from the outside world. During the seclusion period, Kartini felt like in prison as she did not have freedom to do useful thing for her nation's future. Therefore, she wanted a freedom for women so they did not rely on others. The seclusion had made women lose their potential.

Kartini's struggle for freedom was aimed to restore women potential in order to achieve progress for the nation (Armijn Pane, 1982). The seclusion was in fact the life-threatening colonial impact to all people including women during the physical battle. The colonial suppression against people had also resulted sexual violence against women. Therefore, parents prefer to require their daughters staying at home and forbidding them to leave the house except with their husbands. This could be said that the seclusion tradition ended when a man came to propose the woman who was in a period of seclusion .

Another problem found in the Javanese society in that time was an acknowledgement saying women's position was lower than men (*Konco wingking*).Thus, the wife had no right to argue or decide in family life. As mentioned in Palace literature such as in *serat* (script) *Wulang Estri* written by Sunan Pakubuwana X, woman was completely under the man's control and had an absolute obedience to the husband although her husband was willing to have other wives.

Since she was a teenager, Kartini viewed that society had different treatment to men. The society viewed that men had higher status than women. In domestic life, the wife was also seen lower than the husband. This was in contrast with Kartini's view that considered a wife was a husband's best friend. The wife was not only the mother of her children but also the housekeeper and husband's friend who can be invited to sharing about her husband's work. Woman was the first educator of the children.(Armijn Pane,1982) Therefore, women needed to be educated in order to perform their duty well. Education was not only to seek knowledge but also to build children's character. In addition, Kartini argued that school and family must be mutually supportive. Education at schools was to educate mind while life in the family was to establish children's personality and character. Then, it was obvious that the nation would be in progress when the women were totally involved in educating the future generation.

The integration of intellectual education and character building proposed by Kartini was appeared in women's roles. Kartini improved women's position, which was in Javanese culture not equal to men, to be men's partner as taught by Islam.

Religion and Myth Understanding

Kartini earned religious education since her childhood from her parents. Her mother, Mas Ajeng Ngasirah, was the daughter of a cleric named Kyai Haji Modirono from Mayong Jepara, Central Java. She taught religion to her daughter and children. Beside learning from her mother, Kartini also learnt to read Qur'an from the teacher who was appointed by her father. The teacher taught religion Kartini and her sister.

Kartini only learnt to read Qur'an and she didn't know its meaning. So, she could not take the teaching of Qur'an as a way of life. She admitted to her friends Stella Zeehandelaar, that she could not love her religion because she didn't understand what she read.

Kartini wanted to know the contents of Qur'an from the beginning of her study, but she got difficulty to understand it because it was written in Arabic. There was no Qur'an translation in that time because Qur'an translation was seen could reduce the sanctity of Qur'an. People just read the Qur'an literally instead of understanding its meaning. Consequently, many people read Quran but their behavior deviated from the guidance of Qur'an.

The Qur'an teacher who taught religion teaching was also limited to teaching Qur'an reading and prayer. Meanwhile, the social and moral aspects got less attention (Karel A Steenbrink, 1984). Therefore, many Muslims who had been performing the prayers, but they did not know the Islamic law, moral values or social interaction ethics. Their behavior deviated from Islamic guidance and did prohibiteds such as cheating, stealing, gambling, drinking, and fornicating. In her letter to Stella, Kartini told that the major deseases that damage the nation are opium and liquor that had spread widely among people. Moral damages due to the deviation of religious guidance could be repaired when the religious teaching methods could give understanding and open awareness to obey the Qur'an teaching.

Kartini felt that she got enlightenment in understanding her religion after following Qur'an exegesis recital delivered by Kiai Saleh Darat in Demak regency. By knowing the meaning of the Qur'an verses, someone would know the Islamic teachings derived from this holy book. As stated by Kartini to EC Abendanon, she felt close to God and got guidance after listening to the explanation of Qur'an content. A week before Kartini's wedding day, Kiai Saleh Darat asked Kiai Ma'shum, a scholar from Semarang, to deliver exegesis book entittle *Faiḍu al-Raḥmān fī Bayān Asrār al-Qur'ān* as Kartini's wedding gift (Ki Musa al Mahfud, 1978).

Studying religion by methods that give understanding will open a broad knowledge of Islamic teachings, especially that relate to women's issues. It is expected that women can distinguish between the true teachings and the myths that disempower women such as the myth saying that women has a weak intelligence and religion is seen as something natural. In fact, history has proven many intelligent Muslim women with high levels of spirituality such as the Prophet's wife and companions.

Kartini had found the right path in understanding the teachings of religion, by understanding the Qur'an as an important source of Islamic teachings. She could understand the link between effort and destiny. The things that she opposed before such as polygamy eventually she received it as destiny that brings goodness for themselves and struggle. It can be seen from Kartini's letter after marriage in which she did not complain to her friends anymore.

Skill Education and Self-Reliance

During the seclusion period, Kartini had learned skills such as batik, carving and painting. By having such skills, a woman would be able to gain confidence as well as income. As result, the woman would be self-sufficient and didn't rely on others and was considered equal to men.

The woman's role, which was the result of Javanese culture construction, considered woman as second creature who had no role in economic field. To illustrate this, there was a saying among Javanese people stating a wife was a *"konco wingking"* that meant woman's job was at the kitchen had no relation with earning money. So, woman's happines depended on her husband If the husband got happiness, so the wife did. Otherwise, if the husband was miserable then wife suffered anyway.

Kartini knew that the construction of the woman's inferior position and absolute dependence on her husband was not in accordance with the Islamic teaching. Therefore, Kartini reconstructed woman's roles according to interpreneurship culture through skill education.. The paradigm shift of that role was expected to open up public awareness on the importance of women's economic role. This was because women who good deeds in spite of the economic territory would get a reward that was equal to man who did public charity. Such view would establish idea that women and men were equal in society's view.

Skill Education would bring benefits. If women could meet their own needs, they would not depend on others. Self-reliance in the economic field would foster confidence and make decisions. It was because women had already experienced in resolving the difficulties they encountered in the economic field. This would make their confidence stronger and more able to resolve the problems. Women's self reliance was not to compete with the men, it was rather to assist or cooperate in building the nation instead.

The skills that the women had would enable them to choose where they worked either at home or outside home. All of these efforts could be done at home and were accessible to the public through the Internet such as online business. From this reality, the meaning of domestic role now could not be categorized as low.

The skills Education such as making *batik* could earn material profit. The skill was related to human's basic needs in the form of clothing and etc. Kartini's thought on skill was an effort not only to reduce poverty but also to empower women's self-reliance. The improvement of women's economic level was expected to give positive impact on their position as human beings that were equal to man.

Conclusion

The study of women's roles has provided a new meaning to Kartini's thought that women's roles do not only become the mother of children and housekeeper but also become the working partner for their husband. It is necessary to give formal education and character education so that women can perform their duties properly. In addition, they should receive skill education to foster economic self-reliance. They will have their own authority in decision making when they hold self-reliance. Women will be able to contribute in developing their nation when they have right and ability to make decisions in their life.

To get a true understanding of religious teachings on women issues, Muslim women have to understand Qur'an as a source of religion. Thus, the women will be able to dismiss the myths or issues of gender that are often said to be derived from the teachings of Islam. To restore the women's position as a human being that is equal with men, Kartini has reconstructed the women's role into a high value considering such role also has spiritual values. Finally, women should have a role in the economic field and good character in order to maintain the women and family honor. It is a solution needed by them in the global era in which for some reasons they must be self-sufficient in both economy and decision making.

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ROLE OF SOCIAL STUDIES IN BUILDING GOOD CITIZEN USING ISLAM STUDY ON SEMARANG CENTRAL JAVA INDONESIA

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Abstract

Possess cultural characteristics of religious gathering people living in village of Palebon and village of Central Pedurungan, district of Pedurungan, Semarang, Central Java, Indonesia in accordance with their ethnicity. The religious gathering is influenced by local culture and social studies. This action research has been conducted in form of a pilot project by providing a treatment through a process of internalizing Islamic teachings concerning good citizen, and using a dzikir and thinking approach in religious gatherings to building good citizen. This social studies-loading religious gathering has advantages for the participants, that is, they could get a comprehensive Islamic education, so they are very peaceful in their ritual worships and to be good citizen. The social studies in the society using a dzikir and thinking with the reflective inquiry approach as a finding is able to be good citizen.

Keywords: Good Citizen, Socialization of religious values, Social Studies.

Introduction

Piety critical thinking citizens should be entitled to a higher eminence, when compared to the good citizens. Good citizen is a member of a democratic society, humane and comply with government regulations and comply with, but not necessarily adhere to and comply with the rules of Allah and the Prophet. *"Each view holds that the central purpose of social studies education is to develop good citizen (Shaver, JP, 1991: 7; Barr D. at al 1977: 25; Parker, W and Jarolimek J, 1984: 6; R and Scott Woolever KP, 1987: 11)."* Social studies education in the community is used to form good citizens.

Social studies education based on the teachings of Islam is taken from the Quran and Hadith and ijtihat an alternative model of social studies education in the community. *"Four important models which fall outside the social studies, and which would appear to be important for the social studies (Herber W LJ and Murphy, 1971: 87)."* The teachings of Islam are the basis of social studies education with the assumption of axiomatic and perfection. The concept of Islamic teachings form the basis muamalah field of social science education is intended to modify the old concept.

Modification of social studies education is in the same rhythm with intraceptive and extraceptive knowledge in order to succeed the national education and to improve human resources in Indonesia. *"Social studies education is not only composed of the social sciences and humanities, but also will be concerned with the nature, purposes and unseen nature of man with a view of*

the nation and the people's living environment and human worship to Allah (Muhammad Nu'man Somantri, 2001: 45)." Naturally the same, social studies education with Islamic teachings, is an effort to instill values in accordance with good cultural citizen of Indonesia. The formation of good citizens using social studies educational materials is drawn from the simplified social studies. *"Is social studies the social sciences simplified for pedagogical purposes or something quite defferent (Wesley and Wronski, 1958: 31)."* Social studies educational materials form a good citizen piety and use traditional disciplines of the simplified social studies based on the teachings of Islam.

The main problem of research focused on social science education that takes materials from the public in a manner which conveyed in the majlis taklim not reflect the teachings of Islam and community-oriented, which is not yet linked the dynamic element in the congregation. Socialization of Islamic teachings in the majlis taklim seems that both traditional and clichés and also lack of systematic learning process and does not pay attention to the problems of the necessities of life and social life. This study aims to find a model of social studies education package in a society based on Islamic teachings. The assumption of this study is to be hold majlis taklim as educational institutions that educate the public to believe and be knowledgeable congregation useful, by way of deliberation, be familiar with the intention of worship, compete to do good, as ulil-albab, always worship Allah and muamalah, leave the useless things to be good citizens and pious so as to achieve the success of the world and the hereafter. *"O ye who believe, obey Allah and obey the Messenger (His), and ulil amri among you (Qur, an: Surah an-Nisa verse 59)."*

Research Methodology

This action research is a pilot project in an effort to form a good citizen by giving treatment through a process of internalization of Islamic teachings that discuss the social studies in the majlis taklim. *"With such spiritual resources we may draw nearer to even if we can never reach, the ideal of good citizenship which beckons to us in this little, (Bryce J, 1910:110)."* Action research method is used as a means of forming good citizens and pious, through the provision of social studies education at the majlis taklim. Determination of sample size is by using the sample group. Samples were taken from the village who organize majlis taklim. The size of the sample in the first stage of the neighborhood of each village, and then generalized to other neighborhoods.

Provision of study treatment was for 5 months and 15 days. *"The 150 hour agreements are plainly a product of distinctive Italian circumstance. They are also manifestations of an international trend toward education-provided for adults (Shaver, 1991: 164; Titmus C., 1981: 312)."* Majlis taklim held every two weeks with 8 treatment lecture and 3 treatment practices in community and practice at home each day approximately one hour for 5 months and 15 days or 150 hours.

Research data collection tool used models of social studies education package that has been validated. Structural models of social science education package shaped units of social studies subjects is based on the teachings of Islam contains: implementation guide, topic, the goals to be achieved, taklim material, the material and the direction of the discussion, participants taklim homework. The subject is arranged in models social studies education package includes: taklim intentions, a race to do good, ulil-albab, lawful business, communications, and the use of the Al-Qur'an, muamalah, not wasteful, investment, and charity. The validity of the instrument to validate the suitability of choosing verses of the holy Quran and Hadith also Ijtihat that formed

the basis for the organization of the material model of social studies education package using the Construct Validity.

Data collection begins with holding the majlis taklim treatment using the model of social studies education package. The process of action research and the results of treatment were evaluated to obtain the data until getting generalizations and after having considered sufficient level of confidence. Treatment process goes as follows: (a). Speaker was given a model of social studies education package; (b). Implementation of the treatment on the study conducted with the participation monitoring, evaluated each meeting, the results of repeated treatment the subject has not been achieved. Credibility is obtained by means of direct interaction, continuous observation, triangulation, peer debriefing, and member check hold. Transferability is cultivated in order to reach the internal validity generalization. Hold dependability and comfortability together is done through an audit trail.

The study procedures followed the circular process since the beginning of the study to set forth the results of research through several stages. Initial planning stage is formulation of research problems. General orientation phase strarts from preliminary survey and the preparation of educational material on the social studies community. Educational material on the social studies community material used for the development of a data collection tool that is validated then collated in a model of social science education package. Phase field activities focus through active participation. Transformability phase achieved by trying out instruments majlis treatment in some groups' taklim to show the same results. Instrument model of social studies education package generalize to other groups that have the same initial conditions with action research group. Stage reporting is the research results.

"*Data processing techniques is using the Comparative-Constant (Nasution, 1992: 139).*" Data processing procedures is not certain stage but through the process of analysis since treatment was held which includes: (a). Unitization then classified according to the direction of the research objectives; (b). Identifying a focus study of the talks process taklim majlis participants; (c). Describing the data dissemination models social studies education package, the application of the social studies in the community, teaching and learning, the social studies education function in the majlis taklim, the behavior of a good citizen suit facts obtained during the study. Facts used as concepts to be analyzed according to the elements of social studies education. The concepts are analyzed include the process of socialization, problem solving strategies, guiding principles, goals can be achieved, the social studies education role in the community, the function of the social studies education internalization concepts, a learning process, educational institutions in the community organizers , study material in the learning process and socialization system of islamic moral values implementation. The elements are analyzed in comparison with the findings of various types of conversations among people in the study to obtain the data of truth. Being understood by study of literature data compiled in the socialization of Islamic moral values sought relevance between Islamic teachings and concepts to be used as a generalization. Generalization is focused on the discovery model of social studies education package that can be used to form good citizens.

ACTION RESEARCH PROGRAM
PHASE I TRIAL PACKAGE OF CAPITAL

OPENING	STUDY MATERIALS	HOMEWORK	RESULT
Listening	Islamic Teaching Socialization	Intention taklim, study	Take note, question
Attention	Reflective Inquiry Methode	Discussion	Democracy, humanism
Careless	Social Values Internalization	Aware of worship kaffah	Humanism
Lazy	Social Motivation	Pray for goodness	Life spirit
Doubt	Social Behaviour	Dare to interact	Tolerant, solidarity

ACTION RESEARCH PROGRAM
PHASE II PACKAGE OF CAPITAL USE

OPENING	STUDY MATERIALS	HOMEWORK	RESULT
Listening	Islamic Teachings Socialization	Intention of worship	Take note, question
Independence	Compete in good deeds	Aware of worship kaffaf	Humanism
Individualist	Muamalah	Participation, solidarity	Discussion
Rational	Ulil-Albab	Problem solving	Make a decision
Origin	Mujadid	Choosing the appropriate	Democracy
Loneliness	Communication	Networking among pilgrims	Help others
Careless	Al-Qur'an, Hadist, Ijtihat	Principles of Islam teachings	Attitude and behavior changing
Unfaithful	Piety	Understanding rules	Good citizen

Forming a Good Citizen

Social studies education is informed to the public to form good citizens. Social studies education in the community carried out by reviewing the Qur'an and Hadith and Ijtihad. Social studies education directs community members to be good citizens with the intention of worship according the teachings of Islam. The teachings of Islam are used as a guide in the dissemination of social studies education in the community to make the community members want to be good citizens.

Institutions that disseminate the teachings of Islam into a number of people often called majlis taklim. *"Majlis taklim and recitation should be a source of amaliah activities intended to solve all the problems of society (Zarkasi Effendi, 1992: 89)."* Understanding taklim include reviewing orally and ordered execution of religious rituals and muamalah knowledge they have learned. In the first period of the history of Islam, the institution of the congregation is the only consultative institution for Muslims. So majlis taklim that disseminate social studies education with the basic teachings of Islam meant capable of forming good citizens. Majlis taklim is forming good

citizens by disseminating the moral values of Islam which include: taklim intention, compete in good deeds, muamalah, ulil-albab, lawful business, communications, the Qur'an and the Hadith and Ijtihat, piety.

a. Taklim Intention

The values of Islamic teachings are a driving force for the character formation of a great nation, and part of the formation of initiative values. Each charity depends on the intention, as mentioned in the Hadith inamal a'malubinniyah (Sidi Gazalba, 1989; 93). Initiative value is based on the intention of worship to God that can be used to form good citizens. Majlis taklim is fostering community in order to have the will to do goodness in the worship and muamalah equally. Social studies education in majlis taklim moves the society sincere intentions and willing to transform society into good citizens.

Learning resources of the social studies dissemination in the majlis taklim uses books that can govern life. In the Qu'ran surah Al Bayyinah verses 3 and 4, surah Hud verse 12: *Qur'an teaching that eternal and universal in its application (Sir M Safrullah Khan, 1992: 26)."Sukarno on June 1, 1945 states: ... the godless Islam according to the instructions of Islam Muhammad SAW ... (Sunoto, 1995: 26)."* Muslim communities learn the values rooted in the Qur'an and Hadith and Ijtihad for life guidance. Social studies education in majlis taklim applies developed Islamic teachings to form good citizens.

Teaching moral values of Islam should be practiced kaffah by Muslims. Quran verse 53, An Nisa verse 17:" Those Muslims who are aware of the mistakes made haste to leave the whole immoral acts, back into a human naturally (Abubakar Buraja, 1994: 23-42)." Qur'an Surah An Nur verse 22, Al-An'am verse 54: "worship will update itself continuously, and the changes that happen to realize the mistake (Abdurahman al-Nahlawi, 1989: 99)." People who examines the teachings of Islam as a whole has the awareness to perform the duties of worship through prayer, fasting, shadakah, lessons, pay zakat and muamalah by using the principles of the social studies which is based on the Qur'an and Hadith and Ijtihad. Awareness in muamalah is done without repeating the mistakes of society before they become good citizens.

b. Compete in good deeds

Inner power encouragement can be moved by holding the relationship between individuals and groups which are competing in good deeds. Inner power relations are social motivation derived from inter-personal interaction. Psychologists assume that in man there is one factor called motive. Motivation was the cause, directing, and integrating behavior. *"All who are in earnest for the common good have. I sup pose, some anticipation of the coming of an ennobled man-hood and woman hood; as some would say, the man of the measure of the stature of the fullness of, (Crider, AB, at al 1899: 434)."* Interaction with others and interpersonal interactions provide social motives. Social motives were grown from interpersonal interaction with others, or can be used to direct members of the public in shaping good citizens.

Moved in the heart by giving a spiritual touch through social studies education at the majlis taklim make community desire to grow, to live up to what is taught in the teachings of Islam. Inner power can be directed to do multiply muamalah. Heart of the community is directed to keep in touch with God in order to reproduce muamalah in society. In the Qur'an surah Al Baqarah verse 286: *achievement is the drive to compete in good deeds, in order to work together for the good (Dimyati at all, 1994: 56)."* The soul has a wide range of feelings and motivations of the nature and properties of Ar-Rahman Ar-Rahim and Al-Raghib has an idea of the sensitivity that

encourages the implementation of muamalah will be profitable. Habituation of prayer and remembrance in social studies education at the majlis taklim have an important role in building the spirit and muamalah perseverance of the community members as good citizens. Conscience gives a signal to prevent it from evil, and vice versa is a force for human to do good deeds, namely good citizen.

c. Muamalah

Prophet Muhammad offered and instilled new values, namely muamalah sympathetically, full-mannered, non-violent. Ali Imron surah Qur'an verse 112: *"members of the community as a social creature definitely need the help of other people or other creatures (Sidi Gazalba, 1992: 78)."* Social studies education will be coaching akhlak in the majlis taklim through fostering good citizens. Muamalah is as the practice of encouraging others to be good citizens and to behave in social togetherness.

Social behavior associated with the complexity of a social interaction, to bring the public landing. "Reframing citizenship status as an individual right is crucial to the shift. State practices relating to nationality and citizenship have historically been insulated from international law. That is beginning to change as citizenship moves into a human right fram,(Spiro PJ, 2011: 694".) Socialization is a necessary precondition for social activities, emplisit or explicitly provides an explanation of social behavior. The paradigm of social behavior focuses on the relationship between individuals and the environment. Social interaction is a complex moving power in implementing adherence and regulatory compliance as well as ahklak to interact with each other for forming good citizens.

d. Ulil-Albab

Scientific knowledge can be applied to all activities, all areas or all aspects of community life. Qur'an surah Ali Imran verse 190-191: *"Ulil albab produce experience and utilization in everyday life for always remembering God. (M Quraish Shihab, 1996: 442)"* Islamic morality with regard to the macro realm is a place to contemplate, reflect, take i'tibar, view and engage in meditation to find ways to establish a good citizen. Allah describes the properties of those who remember (dhikr), which has a brilliant mind, a heart response and the conscious mind into a good citizen.

Freedom of human thought is a provision on confidence in muamalah. Al Qur'an surah Kahf verse 30: *"Islam proclaimed the freedom to think and believe in yourself (Sir M Safrullah Khan, 1992: 11)."* Social studies education in majlis taklim familiarize members of society critical thinking in society, working, solving problems so that no restriction for intelligence and personal thoughts. *"Human reason and then also convince the rational logic (Awang Ramli, 2013: 84)."* Community members' intelligence is expected to be a major contributing factor to developing good citizens. The use of appropriate science community circumstances are expected to improve adherence, compliance rules for being a good citizen.

e. Communication

Public information would contain a truth. Al Qur'an surah Al Balad verses 8-10: "But good equipped him with the faculties or the truth and apprehentions of real savoring of truth and right speech and communication, and has indicated to him the right and the wrong with respect to the course of action he should take so that he might strive to attain his bright destiny. The choice is left to him moreover, god has equipped him with intelligence to distinguish between the riht and the wrong and the truth and the falsehood (Syed Muhammad Al-Naqibul Al Attas, 1979:24)." Sense of human thought can be said to make good and to communicate correctly, by

choosing a way of life that is both wrong and choose right from wrong. Words that are good and right in communicating the right information to all members of the community become good citizens.

Carried out eligible knowledge can be obtained through the information by listening and seeing. Quran verse 171 of Surah al-A'raf, verse 46 of Surah al-Hajj, verse 114 Thoha surah: *"with hearing, sight and sense, man can acquire knowledge, can observe the details of the universe, so they will know the content and benefits of God's nature is so a lot. (Sayid Sabiq, 1981: 71)."* In principle, every human is already mukallaf meaning of maturity, intelligent and ever informed to Islamization, burdened accountability into good citizens.

f. Mujadid

The ideas perceived as new by the individual is a renewal. *"An innovation is an idea, practice or object perceived as new by an individual (Lolier, 1971: 19)."* A practical idea or one that is perceived as new by an individual is a renewal. *"The nature of the modernisme supporters who interprets Islam in harmony with the demands of modern times (Awang Ramli, 2012: 23)."* Social studies education in majlis taklim uses the new ideas of advanced society in muamalah to form good citizens.

Social studies education in majlis taklim brings renewal in the community that can provide insight into good citizens. Islam as a universal religion that is always consistent with the time. The Prophet once said, *"God sent at the beginning of every hundred years a mujadiddid that will always update the understanding of religion (Amrullah Ahmad, 1985: 10)."* Mujaddid is as an innovator who describes the renewal of understanding to form good citizens. The emergence mujaddid in the community update the community by way of behavior improvement to be good citizens.

g. Al Qur'an, Hadist, Ijtihad

Changing people's habits which are indifferent can be pursued by way of social studies education at the majlis taklim to participate recitation. Prophet Muhammad in his struggle has been trying to change the habits of ignorance and consequently prophet obtains the fierce resistance of the musrikin. Al Quran surah Al Baqarah verse 170, surah Al Maidah verse 104, paragraph 1, surah Ibrahim: *"Qur'an changes them through the principles of Tawhid (M Quraish Shihab 1994: 249)."* The use of the Qur'an values to change the mindset and behavior of the community members from the rational into practice the teachings of Islam. Practice the teachings of Islam can influence the mindset and behavior of community members to be good citizens.

The values of Islam can be improved by practicing the Qur'an and Hadith as well as existing ijtihat onto ourself according to Sunnah in society. Qur'an Surah an-Nur verse 55, verse 53 of Surah al-Anfal: *"a nation will not advance unless the people themselves want to change it, Allah will change and adjust Sunnah in society (Sayid Sabiq, 1981: 2)."* Social studies education in majlis taklim familiarizes community members to adhere and comply with the rules and regulations in order to become good citizens.

Changing social structure use the majlis taklim to teach social studies that is based on Qur'an, Hadith and Ijtihad. Qur'an Surah an-Nisa 'verse 75: *"in the present context, fight in the way of Allah so that Muslims can fight to change what is called in the social studies as a super structure (Kuntowijiyo, 1994: 113)."* Many methods can be used in changes which affect the rational, empirical, normative educative, coercion power. The method of rational, empirical, normative and educative is selected based on certain assumptions. The use of normative educative

methode in society can change. The change in the super structure is social change which is expected so that community members become good citizens.

h. Piety

Public piety in facing globalisation by pledging becomes good citizens. Qur'an Surah al-Hajj verse 78: "the principles of Islamic jihad resulting in flexibility in the face of changes in society and modernization (M Quraish Shihab, 1994: 304)." Teachings of Islam can be used to overcome difficulties and community members can embed muamalah to form good citizens.

Pancasila ethics lessons in social studies education would support community members to live and practice their religion. Akhlak, an attitude that is already belong to us and will be a barometer act of piety. *"No other English word, so far as I know, fully expresses these complex relation: 'patriotism', 'nationality', 'suffrage', are all in different ways too narrow, (Matheson P.E, 1897: 22)."* Piety Indonesian citizens continue to be developed on the basis of Pancasila moral and directed to apply the values of Islam which continues to reflect the personality of the nation and enhance the noble values of good citizens.

The values of Islam are believed to be the way of life in Indonesian Muslim society in order to become good and pious citizens. Indonesian people that the majority of Muslims based on the Qur'an and Hadith and Ijtihad is not only practiced but also account for his piety to be good citizens. Qauliyah and qauniyah verses support education in the social studies in muamalah majlis taklim to form good citizens' piety.

Findings

Data and information were obtained through action research in the majlis taklim package that uses a model of social studies education in the community. Social studies education in majlis taklim socializing social studies are based on Quran, Hadith and Ijtihad serves to social moral, social partisipation, innovation and problem-solving skills to form good citizens. Reflective inquiry based on Sunnah of the Prophet is a teaching method in the model package of social studies education in the community, to familiarize the congregation majlis taklim able to solve the problem with dhikr and humanist critical thinking, also democratic. Members of the public who follow the payroll by using a model of social science education package in community benefit in establishing themselves as good citizens pious charity.

Social studies education in majlis taklim conveys the social studies and muamalah. Members of the public are becoming worshipers' majlis taklim which uses a model of social studies education package righteous deeds multiply by reading blessings on the Prophet Muhammad, the surah Yasin, tahlil and dhikr, as well as the prayer in congregation, tahlil and dhikr, as well as the prayer in congregation in the majlis taklim and being a good citizen. Social studies education in majlis taklim is a new event arrangement for majlis taklim which does not use lecture, while the majlis taklim familiar with lectures will only change the recitation order. Social studies education in majlis taklim agreed structure of the event: the opening, accompanied by reading and prayers, read a surah Yasin, Tahlil and dhikr, prayer, evaluation dialogue of homework, lectures, question and answer, including a post-test deliberation choosing the problem to be solved, democratic and humanist discussion, making decision as a problem solving, cover with accompanying social gathering, giving announcements and homework, financial reporting, donation, savings and loans, while meals and majlis taklim held in rotation by gathering receiver.

The task of the social studies education in majlis taklim is the practice of the social studies that is based teachings of Islam. Implementation of the social studies practise that is based on teachings of Islam should focus muamalah and ready to be good citizens. Handling the implementation of the social studies that is based on Islam at home or in the community can be done together and some are done by helping each other as well as others can be taken care of themselves. Practice of the social studies that is based on the teachings of the Islamic community or at home according to the model of the subject matter of social science education package agreed as homework and additional homework.

The state of society with low education who seeks additional knowledge through the majlis taklim usually uses the yellow book, Qur'an, Hadith and Ijtihad felt strange and difficult to understand or recall the terms of the social studies. They assume the social studies should not be applied in everyday life. Therefore, after they knew the purpose the model of social science education package in majlis taklim, they are ready to become pious good citizens. Fundamental ideas of social science education at the majlis taklim use alternative models outside the social studies which is based on Qur'an, Hadith and Ijtihad for giving confidence to members of the public, that the practice of the social studies axiomatic to form good citizens and pious. Models of social science education package made with regard to the state of society which mostly only understand local terms of worship, then the subject matter were obtained using materials from the Qur'an, Hadith, Ijtihad by using the method with the results of action research maudhui detailed as follows:

a. Ta'lim Intention

The meaning of intention and worship can be understood by giving materials about taklim and intentions. Based on the Hadith inamal a'malu biniyah and Qur'an Surah Al Bayyinah verses 2-3, the congregation has sincere intentions in taklim and able to think and take avail of all the charities that are made through worship. Based on the Qur'an surah Al 'Alaq verse 1-5, the congregation moved to the active learning and realize that he was wrong in intent to the majlis taklim accompanied by repentance will not notice the error to be good citizens and intend to serve to be a pious citizen.

Intention of worship in order to be carried in the daily actions given the subject matter of the Qur'an Al Imran verse 31-32 pilgrim makes out how to life in the Republic of Indonesia based on Pancasila should be able to be good citizens and pious. Practice the teachings of Islam which teaches social science education at the majlis taklim in everyday life in the community or at home given the job done with the house and contemplate the intention of worship. Worshipers practice the intention of worship in a way to think about it again or contemplate leaving for majlis taklim intention to worship and muamalah and become pious and good citizens. Worshipers done righteous deeds into good citizens and pious worship intended basmalah will always read in every execution of good deeds. Compete in good deeds.

Touching the hearts of pious worshipers in order to do good and become good citizens is done by giving the material of Pray, Dhikr. Based on the Qur'an verse 180 of Surah al-Isra, the congregation was moved by spiritual stimulation through holy recited verses of the Qur'an so that it grows a willing to improve the attitude of obedience, compliance and government regulations also Islamic law. Arriving at the house duties remembrance made a muslim whispering, wondering, confused, sad and justify to be good citizens and pious. Heart murmur

truth, moved by prayer and dhikr provide assurance that God is forming good citizens and piety.

The confidence of pilgrims to be good and pious citizens can be achieved through driven motivation which conducted by the Prophet Muhammad. Based on the Qur'an Surah an-Nahl verse 97, the congregation motivated to abide by and comply with the rules and the law also can grow to be good and pious citizens. Based on the surah Al Nasyrah Qur'an verses 5-6, the congregation was able to weigh the good and the bad and encouraged to become good and pious citizens in order to reproduce and apply humane and democratic.

Competing in good deeds is proper in order to be realized with the effort through instilling faith. Based on Al Quran surah Ali Imran verse 102, the faith which is embedded within the congregation will be able to grow in the dynamics in their own to be good and pious citizens. Humanist spirit and life expectancy grows into a brave fight for a democratic state and a nation of Indonesia is done by giving the piety material. Based on the Qur'an surah Nisa verse 59, the mental attitude of trust congregation grow brave fight in the way of Allah by obeying all the commandments of God, the Prophet and the Republic of Indonesia as well as leave any restrictions. Based on surah Al Baqarah verse 148, the congregation has spirit to become good and pious citizens and unyielding defend the sovereignty of the Republic of Indonesia. Strong mental attitude of congregation in faith and piety make good and pious citizens, brave and not afraid to face the dangers of global threats.

b. Muamalah

Muamalah is deal with the system of relationships between people. So, community will be able to interact in a complex with a lesson of muamalah. Based on Qur'an Al Imran verse 112, the congregation was able to move the revival by doing humanistic and democratic virtues. Pilgrims togetherness achieves the form of good and pious citizens with mutual assistance in being humane and democratic. Based on the Qur'an surah Al Baqarah verse 112, An-Nahl verse 90, the congregation was able to maintain themselves to always do good pious, humane and democratic to become good and pious citizens. The behaviors of pilgrims manage to become an example for the members of society who are still doing their own way.

Disclosure congregation in forming good and pious citizens that evolved into social behavior by being given a lesson of ahklak. Based on the Qur'an surah Al 'Asher verses 1-3, reminding worshipers to remember each other in conducting worship and muamalah, humanist, democratic during adhere to and comply with regulations and law, if there is one bequeath in truth, fostering citizens to form good and pious character so that it becomes automatic. Automatic attitudes as good citizens and pious with kinship material in Islam should make worshipers to be able to interact and participate socially.

c. Ulil-Albab

Communities that have a humane and democratic attitude should be taught a lesson of ulil-albab. Lessons of ulil albab provide materials about dhikr and think, so that the congregation is able to think critically. Based on Qur'an Al Imran verse 190-191 and the surah Ar Rad verses 19-24, worshipers by gaining knowledge of social studies education at the majlis taklim will open his mind to become good and pious citizens, his awareness to obey and comply rules and Islamic law, as well as being aware of the humanist and democratic.

Good citizens' piety developed by given the subject matter of independence thought. Based on the Quran surah Al Mulk verse 15, the congregation was able to adhere to and comply with

Indonesian government regulations and Islamic law by using their critical thinking to seek the freedom of human rights. Based on the surah of the Qur'an Hud verse 62: the congregation was able to use the muscles and brain to try to adhere and comply with government regulations and Islamic law, and leave the entire restrictions for becoming good and pious citizens.

d. Mujadid

Updates can be done in the community by providing a change of the lesson. Based on the surah Ar Rad Qur'an verse 11: pilgrims can change the attitude of himself and his society. Pilgrims courage in trying and attempting to use the reason and mind, accompanied by dhikr to be able to form good citizens in the majlis taklim. Pilgrims efforts that once have not been successful pursued with dhikr and deliberation that the good citizen is obedience to God according to the Word of God as mentioned in surah-Nisa verse 59. Pilgrims who appreciate the peace of remembrance and thinking can form a soul that has the capacity to be positive and try to abide by and comply with regulations government which is not political but be good and pious citizens.

Authoritarian and liberal attitude of community members can be changed by giving the subject of Beautiful Names (Asmaul Husna). Based on God's word verse 180 of Surah al-A'raf, worshipers who live Asmaul Husna up can be a humanist and democratic. Quiet soul with dhikr formed no longer arrogant attitude and pleases himself but became more compromise and thoughtful. Personal strengths of the congregation to renew his character make them want to be good and pious citizens.

e. Communication

Information obtained by the congregation from hearing and vision to consider choosing a good later imitated. Members of teaching should mimic the good information from the given material of media information. Lesson of information media starts from the subject of communication skills so that worshipers will be able to communicate between individuals or between people with speech that is polite and courteous. Based on the Qur'an Surah an-Nahl verse 78, the congregations in communicating with the congregation and between communities use hearing and sight and hearts for capturing information. The voices were close up to far and a variety of colors and shapes seen carefully by consideration so that could speak the truth and use those words to communicate the truth in an effort to become good citizens.

News obtained by the congregation grows a responsibility to use the correct information. Pilgrims who have held the truths said to be able to be inheritors of the earth and should carefully consider the subject matter which is heard or seen. Based on the Qur'an surah Al Ambiyaa verse 107, the congregation in obtaining information should not directly imitated, but contemplated and felt with the heart and mind, then consider the value of the benefits that can be used to form good and pious citizens.

The ability of the congregation in selecting appropriate information to be good citizens grow and develop with the given material taklim of world or global information. Based on the Qur'an surah Al Maaidah verse 3, the congregation understood as caliph on earth must evolve with the freedom of thought by taking information from all over to be good and pious citizens. Based on the Qur'an surah Al Mujaadalah verse 11, the congregation received the information with an open heart and then considered the heart and mind to be used when appropriate and correct. Utilization of the information obtained from the majlis taklim or fellow worshipers facilitate solving business problems encountered in obey and comply with government regulations and

Islamic law, and leave all restrictions. Information provided to the worshipers as news that allows the congregation to be able to have an open heart and mimic to become good citizens.

f.   Al Qur'an, Hadist dan Ijtihad

Members of the public are becoming worshipers of majlis taklim that teaches social studies that is based on Quran, Hadith, Ijtihad familiarized to recite Qur'an every majlis taklim. Material taklim about Qur'an is a guide to be good and pious citizens and remove worshipers from ignorance to humanism and democratic. Based on the Qur'anic verse 1 surah Ibrahim, pilgrims have open hearts to try becoming good citizens. The willingness of the congregation to try and to abide by and comply with government regulations and Islamic law and abandon any effort to ban taklim material endeavors. Based on Al Quran surah Ar Ra'd verse 11, the congregation felt the need to change his/her attitude by always trying to recite the Qur'an and read its meaning. Habituation life rested on the Qur'an, worshipers were given homework every day to analyze his actions had been in accordance with the Qur'an or break them. Then the pilgrims before doing something would consider good and bad.

Pilgrims efforts improve social morality for having a humanist and democratic attitude by giving materials about patience. Based on the Qur'an verse 35 of Surah al-A'raf, worshipers have piety in muamalah and worship, so they have fear to do wrong. Congregation piety gives personal power unyielding in fighting goodness and in running as good and pious citizens. The success of the congregation becomes good and pious citizens and patient in dealing with the task of trial from people who like to make fun to pious. Pilgrims with the ability to solve problems in patience can give understanding in society and the state based on Pancasila.

g.   Piety

Pilgrims live every day based on the teachings of Islam, including the practice of the social studies are also based on teachings of Islam. Social studies education in majlis taklim teachs social studies based on the Qur'an and Hadith and Ijtihad by using appropriate teaching methods according to Sunnah Rasulullah SAW will make the pilgrims who had received lessons in everyday apply it in their daily life by giving homework. Based on Qur'an surah Al Baqarah verse 285, and surah Al Maidah verse 7: We hear and we obey. People who hear and obey God's commands and leave the forbidden will show piety. Piety of pilgrims to obey God formed him automatically become good citizens.

Jamaat competing as virtues do righteous deeds that will give a good life by giving the material of taklim about righteous deeds. Based on the Qur'an Al Imran verse 112: pilgrims are able to move up to do good revival of piety. Piety of pilgrims keeps awake by giving homework to practice obedience to God and the Prophet Muhammad and the government. The spirit of worship from worshipers improve by increasing complete the obligatory prayers five times a day on time and to those who have prayed all trying to establish the prayer, adding sunnah prayers, dhikr all the time, diligently went to majlis taklim, infak, recitation, and practice, always intending to read basmalah and grateful by saying Thank God, and repent with istifar not to repeat the mistake again. Increased muamalah done by democratic, humanist, mutual assistance, tolerance, mutual respect, work lawfully, comply with government regulations to pay taxes on time, crossing over the bridge crossing or crosswalk, wear helmets when riding motorcycles and have a driving license, etc. Based on the Qur'an Surah an-Nahl verse 90, the congregation maintains himself from righteous deeds in order to be a virtuous person. InsyaAllah pious worshipers become good citizens.

Conclussion

Moral and social attitudes of worshipers who practice the social studies that are based on teachings of Islam, a social moral in choosing the good and the true done carefully. Pilgrims accuracy in applying the good and right should be selected and checked and used the clear legal basis based on the Qur'an, Hadith and Ijtihad to show piety good citizens. Piety good citizens are used to interact with each other to help, guide, encourage, remind each other to do the truth openly, honestly, does not distinguish from one another. The ability to choose social worshipers moral basis of truth and goodness forms good citizens.

Qur'an and Hadith and Ijtihad are the basis and source of knowledge in Muslim majority societies. Social studies education at the majlis taklim based on the Qur'an, Hadith and Ijtihad is Islam that discusses the social studies as a material to be disseminated in the form of models of social studies education package. Based on Qur'an surah Al Bayyinah verses 3-4, the surah Hud verse 12, that the teachings of the Qur'an is eternal and universal application. Social studies education socialized in the community through educational institutions in the form Islamic Majlis taklim by instilling the values of the social studies contained in the Qur'an and Hadith and Ijtihad.

Sunnah of the Prophet Muhammad is a basis for a method model in social science education package that comes with existing taklim method and the method of reflective inquiy. Social studies education in the community with a teaching method based on the Sunnah of the Prophet was able to accustom the public to practice the lessons that have been accepted in everyday life. Based on the Qur'an surah Al Baqarah 285 and surah Al Maaidah verse 7, we hear and we obey. Communities implement the Sunnah of the Prophet Muhammad kaffah and methods of reflective inquiry familiarize practicing Islamic teachings in the congregation.

Action research can find a model of the package of social studies education in the community by teaching the social studies that is based teachings of Islam can f orm good citizens of the piety of pilgrims. Pious members of society form good citizens with dhikr method and critical thinking. Dhikr habits and critical thinking based on the Quran Al Imran verse 190-191, members of the public who get used to do remembrance and critical thinking have a good response of being good citizens and consciously abide by and comply with government regulations.

The results obtained show that the action research social studies education in the community has a role to society in forming good citizens. Social studies education in communities arranged in the form of a package of social studies education model used in forming good citizens, still required treatment completely so that people can be good citizens. The complete handling is still needed so that people can be good citizens. With regard to the formation of good citizens will continuously achieve in the society and the state.

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PENTAKSIRAN AKHLAK SATU TINJAUAN DALAM SISTEM PENDIDIKAN DI MALAYSIA

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Abstrak

Pentaksiran merupakan sebahagian daripada proses pengajaran dan pembelajaran. Pentaksiran yang baik tidak hanya mengukur pencapaian kognitif malah melibatkan domain afektif dan psikomotor. Pentaksiran akhlak merupakan satu daripada elemen penting yang perlu ditaksir. Kertaskerja ini meninjau pendidikan akhlak dalam sistem pendidikan di Malaysia yang melibatkan kurikulum Pendidikan Islam sejak di sekolah rendah hingga pelajar menamatkan pengajian hingga ke tingkatan lima. Tinjauan juga melibatkan sistem pentaksiran yang digunakan dalam sistem pentaksiran sedia ada di samping mencadangkan strategi pentaksiran akhlak pada masa akan datang.

Kata Kunci: Pentaksiran, Pendidikan Akhlak, Pentaksiran afektif, Pentaksiran Akhlak

Pendahuluan

Pendidikan adalah proses berterusan bertujuan untuk melahirkan insan harmonis yang seimbang dari domain jasmani, emosi, rohani dan intelek. Proses ini melibatkan pembentukan hati, jiwa, akal, dan peribadi (El-Muhammadi 1987). Fokus pendidikan tidak terhad kepada perkembangan domain kognitif sahaja, malah perlu juga merangkumi perkembangan nilai insaniah. Pembentukan akhlak mulia yang merangkumi perkembangan nilai insaniah dalam kalangan murid sekolah merupakan agenda utama pendidikan di Malaysia. Hal ini jelas termaktub dalam penyata pendidikan antaranya Laporan Kabinet 1979 dan Akta Pendidikan 1996 yang kemudiannya dinyatakan di dalam Falsafah Pendidikan Kebangsaan Malaysia:

Pendidikan di Malaysia adalah suatu usaha berterusan ke arah memperkembangkan potensi individu secara menyeluruh dan bersepadu untuk mewujudkan insan yang seimbang dan harmonis dari segi intelek, rohani, emosi dan jasmani berdasarkan kepercayaan dan kepatuhan kepada Tuhan. Usaha ini adalah bertujuan untuk melahirkan rakyat Malaysia yang berilmu pengetahuan, berketerampilan, berakhlak mulia, bertanggungjawab dan berkeupayaan

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mencapai kesejahteraan diri serta memberikan sumbangan terhadap keharmonian dan kemakmuran keluarga, masyarakat dan negara.

Bagi melihat keberkesanan dan kejayaan tujuan pendidikan, pentaksiran perlu dilakukan untuk mengenalpasti penguasaan, kemahiran dan pengamalan murid termasuk penghayatan akhlak.

Pendidikan dan Pentaksiran

Pendidikan formal yang dibentuk dalam sesebuah negara adalah untuk mendukung cita-cita murni di dalam Falsafah Pendidikan dan Dasar Pendidikan sesebuah negara. Kejayaan sesuatu sistem pendidikan dinilai melalui tahap pembelajaran dan perkembangan murid semasa mereka melalui sistem tersebut.

Kualiti kemenjadian murid perlu ditingkatkan selaras dengan aspirasi negara Malaysia untuk meletakkan Malaysia dalam sistem pendidikan pada kelompok sepertiga teratas di dunia (Pelan Pembangunan Pendidikan Malaysia, 2013). Sejajar dengan Falsafah Pendidikan Kebangsaan, pendekatan Kementerian Pelajaran Malaysia terhadap pendidikan tertumpu kepada pembangunan murid secara holistik yang menekankan pembangunan intelek, rohani, emosi, dan fizikal, seiring dengan pembinaan identiti nasional yang kukuh.

Justeru, pengubalan kurikulum dan proses pentaksiran adalah bermatlamat melahirkan insan yang berkembang secara menyeluruh dari segi intelek, rohani, emosi dan jasmani. Bagi mencapai matlamat melahirkan insan yang menyeluruh, penilaian haruslah memberi penekanan kepada semua aspek termasuk akhlak pelajar.

Penekanan yang diberikan tidak hanya kepada penguasaan ilmu pengetahuan, peningkatan daya intelek dan pelbagai kemahiran malah penekanan juga diberikan kepada pembinaan akhlak. Insan seimbang dan cemerlang akan dapat dihasilkan melalui sistem pendidikan yang menyeluruh, tidak terpisah-pisah dan berkualiti (Hassan Langgulung 1988; Noor Lela 2008). Pendekatan terbaik bagi menilai tahap penghayatan Pendidikan Islam adalah melalui penilaian yang dilakukan ke atas diri seseorang tentang tingkah lakunya dalam melaksanakan ajaran Islam. Selaras dengan itu, Abdul Zubir (2007) telah menyarankan agar pentaksiran harus beraneka bentuk dan pelbagai cara pendekatannya selaras dengan penekanan memperkembangkan potensi murid secara menyeluruh dalam pelbagai aspek. Merangkumi pencapaian akademik, sahsiah, jasmani dan rohani.

Isu Pentaksiran di Malaysia

Prestasi dan pencapaian murid dalam peperiksaan dijadikan ukuran kepada kecemerlangan murid. Namun pentaksiran yang diamalkan pada masa kini tertumpu kepada menilai pencapaian murid dalam domain kognitif. Pentaksiran bukan kognitif seperti akhlak, budi bahasa dan sikap terhad kepada ulasan-ulasan subjektif seperti yang terdapat dalam surat perakuan murid setelah mereka tamat persekolahan (Lembaga Peperiksaan Malaysia 2006). Ali Ab. Ghani (2008) menambah, sistem pentaksiran murid sedia ada lebih mengarah kepada pentaksiran aspek intelek sahaja tanpa banyak tumpuan kepada penilaian pertumbuhan dan perkembangan potensi-potensi lain.

Jika keadaan ini berterusan, peranan pendidikan untuk membangun manusia yang seimbang adalah kurang berkesan. Justeru, kita memerlukan sistem pentaksiran yang komprehensif supaya bukan sahaja berkemampuan mengukur pencapaian akademik murid

malah boleh juga digunakan untuk mengukur pencapaian aspek lain seperti domain afektif dan psikomotor. Oleh yang demikian, pentaksiran menurut Abdul Zubir (2007), perlu direka bentuk bagi memastikan perkembangan potensi individu secara menyeluruh dan bersepadu selaras dengan Falsafah Pendidikan Kebangsaan tercapai. Hal ini diperkukuhkan oleh Ali Ab. Ghani (2008) bahawa konsep pentaksiran murid perlu diperluaskan skopnya bagi merangkumi domain keinsanan dan sahsiah murid.

Pentaksiran bukan sekadar melibatkan bidang kognitif malah termasuk aspek afektif. Amalan hanya memberi tumpuan berlebihan kepada bidang kognitif berbanding aspek afektif, psikomotor dan daya berfikir dalam pelaksanaan sistem pendidikan dikenal pasti antara masalah yang ketara dalam merealisasikan tujuan-tujuan murni Pendidikan di Negara ini (Wan Mohd Zahid 1993; Azhar 2006). Bagi Azhar (2006), kejayaan pelaksanaan pendidikan pada dasarnya bukan sahaja melibatkan proses-proses kognisi, tetapi turut melibatkan proses-proses metakognisi (kesedaran emosi dan jiwa), perubahan tingkah laku dalam diri seseorang dan penghayatan dalam konteks kehidupan sebenar. Persoalan seperti bagaimana tahap pencapaian murid dalam ibadat khusus, adab dan akhlak? Apakah petunjuk yang ada untuk menggambarkan prestasi dan potensi mereka? Adakah petunjuk-petujuk tersebut pula jelas sehingga memudahkan usaha untuk membangunkan lagi dimensi kemanusiaaanya.

Pelaksanaan pentaksiran juga merupakan suatu permasalahan. Masalah yang wujud termasuk kaedah pelaksanaan dengan penumpuan kepada pentaksiran terhadap pembelajaran (*assessment of learning*) berbanding pentaksiran untuk pembelajaran (*assessment for learning*); kesediaan guru *(paradigm shift);* kemudahan prasarana; latihan; kekangan tugas guru; aspek pentaksiran yang dinilai dan penghayatan guru terhadap matlamat sebenar pendidikan. Termasuk juga cabaran ke arah menyahut hasrat kementerian meningkatkan kerangka pentaksiran bagi menambahkan item yang menguji kemahiran berfikir aras tinggi. Hal ini tidak hanya berkaitan melahirkan murid yang memiliki pencapaian kognitif di aras tinggi malah pencapaian dalam aspek afektif dan psikomotor juga pada aras yang tinggi.

Hasrat Kementerian Pendidikan Malaysia memastikan pelaksanaan kurikulum yang bersepadu berdasarkan tanda aras antarabangsa dapat dilaksanakan dalam sistem pendidikan di negara ini. Hal ini bagi melahirkan murid dengan kemahiran yang diperlukan untuk bersaing pada peringkat global.

Pendidikan Akhlak Dalam Pendidikan Islam Di Malaysia

Matlamat yang dinyatakan dalam Sukatan Pelajaran Pendidikan Islam adalah untuk menghasilkan muslim yang berilmu, beriman, berketrampilan, beramal soleh dan berakhlak mulia berdasarkan al-Quran dan al-Sunnah supaya menjadi hamba dan khalifah Allah yang bertakwa dan menyumbang ke arah meningkatkan tamadun bangsa dan negara (KPM 2002). Sepanjang pelaksanaan Pendidikan Islam di sekolah sejak 1996 di dapati wujud kelemahan-kelemahan tertentu dan yang paling ketara ialah tentang kurangnya keberkesanan Pendidikan Islam terhadap pembinaan akhlak pelajar (KPM 1996; Zakaria et al. 1998; Asmawati 2003). Bagi mengatasi masalah tersebut kurikulum Pendidikan Islam telah disemak dan Pendidikan Akhlak Islamiah diperkenalkan sebagai salah satu komponen yang utama dalam mata pelajaran Pendidikan Islam menggantikan nama lamanya iaitu Bahagian Sifat dan Cara Hidup Islam bermula pada tahuin 1998 (Asmawati 2003). Selepas itu sukatan Pendidikan Islam disemak semula buat kali keduanya kerana dikatakan kurikulum Pendidikan Islam khususnya

komponen Pendidikan Akhlak kurang berkesan dengan berleluasanya gejala keruntuhan akhlak di kalangan pelajar Islam (Pengarah Jabatan Pendidikan dan Moral dalam Asmawati 2003). Ekorannya, kurikulum pendidikan akhlak sekali lagi mengalami perubahan ketara dari aspek sukatan pelajaran dan pendekatannya (Asmawati 2003).

Antara ciri kurikulum Pendidikan Islam Semakan yang dilaksanakan bermula tahun 2002 telah menekankan pembentukan dan pembangunan insan mulia yang berkeupayaan menyumbang ke arah pembangunan tamadun bangsa dan negara. Pelajar dibimbing secara berterusan tentang kehidupan beradab dan berdisiplin yang mengangkat martabat insaniah. Di samping itu penilaian terhadap murid-murid dibuat secara menyeluruh berdasarkan rujukan kriteria (Adnan Yusoff 2002). Bidang adab dan akhlak Islamiah menjadi satu komponen penting bagi mencapai objektif ketujuh dalam Sukatan Pelajaran Pendidikan Islam KBSR iaitu untuk menghasilkan pelajar Muslim yang mengamalkan adab dan menghayati nilai-nilai akhlak dalam kehidupan seharian (Sukatan Pelajaran Pendidikan Islam KBSR 2002a). Bidang ini memberi fokus kepada dua aspek berikut:

a. Kepatuhan terhadap peraturan dan cara hidup Muslim dalam hubungannya dengan Allah dan Rasul
b. Kepatuhan terhadap peraturan dan tatacara perhubungan manusia dengan diri sendiri, keluarga, alam sekitar, masyarakat dan negara.

Bagi bidang adab dan akhlak Islamiah sekolah menengah pula ialah untuk mencapai objektif ke sembilan dalam Sukatan Pelajaran Pendidikan Islam KBSM iaitu menghasilkan pelajar yang berakhlak mulia dan mengamalkan nilai-nilai murni sebagai tunggak budaya bangsa yang bermaruah (Sukatan pelajaran Pendidikan Islam KBSM 2002b). Adab yang telah diperoleh dan diamalkan di peringkat sekolah rendah diharap dapat dipertingkatkan di sekolah menengah. Adab ini berdasarkan cara hidup muslim dalam hubungannya dengan Allah, diri sendiri, keluarga, alam sekitar, masyarakat, dan negara.

Komponen Adab dan Akhlak Islam diperkenalkan KBSR dan KBSM mula dilaksanakan secara berperingkat-peringkat bermula pada tahun 2003 dan dilaksanakan sepenuhnya pada tahun 2005 (Asmawati 2003). Konsep adab dan akhlak Islamiah yang terkandung di dalam kurikulum Pendidikan Islam sekolah rendah meliputi lima kategori iaitu adab di dalam kehidupan harian, adab terhadap ibu bapa dan keluarga, adab dalam kehidupan bersosial, adab menuntut ilmu dan adab dengan al-Quran (Sukatan Pelajaran Pendidikan Islam KBSR 2002).

Terdapat sebanyak 47 elemen yang terkandung di dalam kelima-lima kategori tersebut. Elemen yang terkandung di dalam kategori adab di dalam kehidupan harian sebanyak dua belas iaitu adab makan dan minum, adab qada' hajat, adab tidur dan bangun tidur, adab mandi dan bersugi, adab berwuduk, adab berpakaian, adab berkenderaan, adab masuk dan keluar rumah, adab menghidang makanan dan minuman, adab berjalan, adab bertanya dan adab mengurus diri. Terdapat tiga elemen di dalam kategori adab terhadap ibu bapa dan keluarga iaitu adab bercakap dengan ibu bapa, adab menolong ibu bapa dan adab bergaul dengan keluarga. Kategori adab dalam kehidupan bersosial terdiri daripada dua puluh dua elemen iaitu adab bergaul dengan rakan, adab di masjid dan surau, adab bercakap dengan rakan, adab melayan tetamu, adab menziarahi orang sakit, adab menziarahi rakan, adab menziarahi orang tua, adab dengan orang tua, adab menziarahi jenazah dan kubur, adab makan di majlis keramaian, adab berjiran, adab berkumpul, adab berjual beli, adab bekerja, adab menziarahi jiran, adab ketika bermain, adab terhadap tempat dan harta awam, adab kecintaan kepada

negara, adab menjaga kebersihan sungai dan alam sekitar, adab rehlah, adab dengan manusia dan makhluk lain, dan adab dengan pemimpin.

Kategori adab menuntut ilmu pula terdiri daripada lapan elemen iaitu adab bercakap dengan guru, adab ke sekolah, adab belajar, adab semasa di sekolah, adab berhujah, adab menolong guru, adab menjaga harta benda sekolah, dan adab menjaga kebersihan sekolah. Kategori adab dengan al-Quran terdiri daripada dua elemen iaitu adab membawa dan menyimpan al-Quran, dan adab membaca al-Quran (Lampiran H).

Manakala di peringkat sekolah menengah pula, bidang pembelajaran adab berteraskan Akhlak Islamiah yang diperoleh dan diamalkan di peringkat sekolah rendah dipertingkatkan berdasarkan cara hidup muslim dalam hubungannya dengan Allah SWT, diri sendiri, keluarga, alam sekitar, masyarakat dan negara (KPM 2002). Selain dari itu, konsep akhlak juga turut dimasukkan di dalam beberapa bidang lain khususnya bidang tilawah al-Quran, hadis dan akidah (Sukatan Pelajaran Pendidikan Islam KBSM 2002).

Bagi konsep adab dan akhlak Islamiah yang terkandung di dalam kurikulum Pendidikan Islam sekolah menengah meliputi enam kategori iaitu adab di dalam kehidupan harian, adab dalam kehidupan bersosial, adab dalam menunaikan ibadat, adab terhadap ibu bapa dan keluarga, adab menuntut ilmu dan adab terhadap Allah dan Rasul (Sukatan Pelajaran Pendidikan Islam KBSM 2002b). Terdapat sebanyak 37 elemen yang terkandung di dalam keenam-enam kategori tersebut. Elemen yang terkandung di dalam kategori adab di dalam kehidupan harian sebanyak dua belas iaitu adab menjaga fitrah lelaki dan perempuan, adab berkawan, adab ketika ditimpa musibah dan menerima nikmat, adab berjiran, adab menjaga diri dan maruah, adab berfikir, adab berhias diri, adab menjaga orang sakit, adab musafir, adab bernegara, adab dengan pemimpin, dan adab berjuang. Elemen yang terdapat di dalam kategori adab dalam kehidupan bersosial pula terdiri daripada sebelas iaitu adab terhadap muslim dan bukan muslim, adab menerima dan melayan tetamu, adab bekerja, adab bercakap dalam majlis, adab amar makruf dan nahi mungkar, adab di tempat rekreasi, adab menjaga kemudahan awam, adab ziarah jenazah, adab menjaga alam, adab memberi dan menerima sedekah dan hadiah, dan adab berjual beli.

Kategori adab dalam menunaikan ibadah terdiri daripada lima elemen iaitu adab membaca al-Quran, adab di masjid dan surau, adab terhadap al-Quran, adab berdoa, dan adab beribadat. Sementara kategori untuk adab terhadap ibu bapa dan keluarga terdiri daripada tiga elemen iaitu adab dengan ibu bapa, adab bergaul dengan keluarga, dan adab berbakti kepada ibu bapa. Kategori adab menuntut ilmu pula terdiri daripada empat elemen iaitu adab menjaga harta di sekolah, adab berguru, adab menuntut ilmu, dan adab berpidato. Untuk kategori adab terhadap Allah dan Rasul terdiri daripada dua elemen iaitu adab zikrullah, dan adab menghormati Rasul

Pelaksanaan Pentaksiran Akhlak

Mentaksir perubahan dan perkembangan dalam domain afektif memang sukar untuk memastikan kebolehpercayaan berbanding dengan domain yang lain (Ali Ab.Ghani 2008). Apatah lagi untuk mengukur akhlak seseorang. Persoalan ini membawa kepada pembinaan skala-skala untuk mengukur domain afektif walaupun terdapat kritikan kemunasabahan dan kepentingan usaha untuk "*quantify*" akhlak seseorang (Azma 2006). Menurut Whaling (1995) kritikan mengukur domain afektif ini dapat disangkal memandangkan bahawa instrumen-

instrumen psikologi yang lain juga mempunyai kebolehpercayaan dan kesahan yang relatif. Menurutnya lagi kekuatan-kekuatan kuantitatif terletak pada kejelasan operasi dan keboleh ulangan oleh pengkaji-pengkaji lain.

Terdapat beberapa kaedah yang boleh digunakan untuk mengukur domain afektif seperti temuduga, ujian projek, laporan kendiri, introspeksi kendiri, pemerhatian naturalistik dan ujikaji (Spilka 2003). Namun begitu penggunaan soal selidik piawai (*standardized questionnaire*) adalah popular, ia dikatakan dapat mengatasi kesukaran dalam memperoleh laporan kendiri yang terperinci dan penganalisaannya jika kaedah pemerhatian digunakan (Azma, 2006).

Menurut Abdul Zubir (2007), satu teknik mentaksir yang boleh digunakan untuk menilai domain afektif ialah melalui temubual berstruktur atau pun tidak berstruktur. Temu bual berstruktur dilakukan secara berseorangan dan ditadbir secara cermat untuk memastikan murid mempunyai peluang untuk menggambarkan sikap dan perasaan mereka terhadap persoalan yang dikemukakan. Temu bual tidak berstruktur adalah hampir sama dengan perbualan biasa dimana guru mengemukakan tajuk tertentu untuk murid bercakap. Dalam mana-mana carapun murid mesti menyedari bahawa tujuan temubual tersebut dan lebih baik jika ianya direkod atau dirakam secara audio atau video. Dalam temu bual tanpa struktur, murid kerap kali dibantu dalam melahirkan perasaan mereka.

Hakikatnya, tidak ada satu sistem atau teknik pentaksiran yang dapat menilai keseluruhan sistem pentaksiran (Adnan, 2002). Justru sistem penilaian yang baik seharusnya memasukkan ujian bertulis, peperiksaan pencapaian, hasil penulisan seperti karangan, tugasan individu dan kumpulan, portfolio, ujian lisan, pemerhatian kendiri dan pemerhatian oleh guru dan pakar-pakar yang lain mengikut kesesuaian dengan kehendak kandungan kurikulum sesuatu mata pelajaran. Sistem pentaksiran yang adil untuk murid dan menguji semua aspek penguasaan, kebolehan serta nilai yang difikirkan penting adalah perlu dilihat lebih jauh lagi daripada yang biasa dilihat dalam bilik darjah. Sekalipun sistem penilaian yang sebegitu rupa bukan mudah atau murah untuk dibina, kualiti pentaksiran seperti ini adalah tinggi. Ianya akan sah dan tepat atau dipercayai dan yang terpenting ia akan memberi kesan dalam peningkatan prestasi murid.

Kebanyakan ujian yang dibuat dalam dunia pendidikan adalah berbentuk pentaksiran prestasi (Siti Rahayah 2008). Menurut beliau lagi, pentaksiran prestasi merupakan satu bentuk penaksiran yang berdasarkan kepada pemerhatian dan pengadilan. Bagi Adnan (2002), keberkesanannya tidak hanya dilihat dari sudut kognatif sahaja tetapi keberkesanan dari sudut perubahan tingkah laku dan amalan murid. Mengikut Siti Rahayah (2008), penaksiran prestasi memerlukan penaksir membuat pertimbangan tentang penataran murid terhadap pengetahuan, kemahiran dan ciri-ciri afektif mereka. Menurut beliau lagi, penaksiran prestasi biasanya dinilai oleh guru dan dibuat secara lisan. Guru perlu ada satu kriteria atau penskoran rubrik dan memerlukan pengawasan dan pemantauan. Prestasi seseorang individu boleh ditaksir secara (a) pemerhatian langsung, (b) analisis produk atau projek yang telah dibuat dan, (c) temuramah dengan individu lain.

Strategi Pelaksanaan Pentaksiran Akhlak

Bagi melaksanakan pentaksiran akhlak, beberapa strategi perlu dilaksanakan agar ia tidak menimbulkan polimik dalam kalangan masyarakat. Antara yang perlu difikirkan:
1. Mewujudkan task force bagi menghasilkan model pelaksanaan pentaksiran akhlak.
2. Melaksanakan model di beberapa buah sekolah sebagai perintis terlebih dahulu.

3. Latihan dan kursus berkaitan pentaksiran akhlak perlu diberikan kepada para guru.
4. Pemantapan struktur pentadbiran dan organisasi di Kementerian Pendidikan yang mengikut keperluan pentaksiran holistik seperti kewujudan kelompok guru pakar yang betul-betul boleh memberi bimbingan yang berkesan.
5. Mengupaya Pejabat Pendidikan Daerah di seluruh negara di Malaysia agar mampu menjadi tempat rujuk dan pemain barisan hadapan dalam pelaksanaan pentaksiran akhlak ini.
6. Bilangan murid dalam kelas sesuai dengan pelaksanaan pentaksiran akhlak ini. Nisbah hanya wajar mengambil kira jumlah guru yang terlibat dalam sesi pembelajaran dan pengajaran (PdP) sahaja. Maka jumlah guru dan bilangan sekolah perlu ditambah mengikut keperluan lokaliti.
7. Sistem sokongan guru dalam melaksanakan pentaksiran akhlak perlu dilengkapkan terlebih dahulu bagi menjamin kelancaran pelaksanaannya.
8. Penerangan yang jelas dan menyeluruh kepada masyarakat khususnya melibatkan pihak PIBG demi mengelakkan kekeliruan dan percanggahan maklumat di setiap peringkat pelaksanaan serta untuk memastikan aspirasi besar dari dasar ini benar-benar difahami oleh ibu-bapa.
9. Perlu mewujudkan mekanisme *'instrinsic motivation'* dan persekitaran yang menggalakan serta soleh.

Prospek Masa Depan

Pentaksiran akhlak yang disarankan mengambil kira bukan hanya bagi memenuhi hasrat Falsafah Pendidikan Malaysia malah lebih kepada penyempurnaan kemenjadian murid. Antara lain:
1. Selari dengan pembangunan murid secara holistik yang menekankan pembangunan intelek, rohani, emosi, dan fizikal, seiring dengan pembinaan identiti nasional yang kukuh.
2. Penekanan kepada aspek pembangunan akhlak sejajar dengan falsafah pendidikan Malaysia ke arah melahirkan rakyat Malaysia yang berilmu pengetahuan, berketerampilan, berakhlak mulia, bertanggungjawab dan berkeupayaan mencapai kesejahteraan diri serta memberikan sumbangan terhadap keharmonian dan kemakmuran keluarga, masyarakat dan negara.
3. Bertepatan dengan matlamat pengutusan Rasul untuk menyempurnakan akhlak manusia

Penutup

Pendidikan bukan semata-mata untuk melahirkan manusia robot, manusia cerdik semata-mata. Yang lebih penting ialah sifat insaniah yang bertakwa. Pendidikan yang dihasratkan adalah untuk memperkembangkan potensi insan secara menyeluruh dan bersepadu dari segi intelek, rohani, emosi dan jasmani berdasarkan kepercayaan dan kepatuhan kepada Tuhan. Kurikulum yang baik, pengajaran dan pembelajaran yang berkesan oleh guru dan murid, pentaksiran yang menyeluruh, kemudahan serta kelengkapan prasarana merupakan persiapan ke arah penyempurnaan hasrat tersebut.

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MAHFUZ AL-TARMASI'S WORK ON ISLAMIC LAW, INTELLECTUAL GENEALOGY AND THE CONTRIBUTION TO ISLAMIC INTELLECTUALITY IN NUSANTARA

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Abstract

The development of islamic intellectuality, especially Islamic law, in Nusantara can not separated from the development of intellectuality in the centers of islamic learning, especially in Mecca. Some outstanding scholars of Nusantara were trained educated in Mecca. They linked Nusantara scholars and with their associates from all part of Islamic World. Azyumardi Azra called "the network of Nusantara Islamic Scholars" as he describes well in his work. However, he did not specifically mention about islamic law. In fact, there were several Nusantara scholars who contribute to the development of Islamic law development in Nusantara and bridge the Nusantara intellectuality with the center of islamic learning especially in Mecca. One important figure, whose contribution is not adequately elaborated, is Muhammad Mahfuz al-Tarmasi. Al-Tarmasi's position can be well understood by examining his work and his role in learning circle. He are known for his work on prophet tradition (*hadith*) *Manhaj Zawi al-Nazar*, but his work on Islamic law is not widely recognized by contemporary Nusantara world. The publication of his huge work on Islamic Law under title *Hashiyah al-Tarmasi 'ala Minhaj al-Qawim* by *Dar al-Minhaj* Jeddah recently revive the importance of the work. *Hashiyah al-Tarmasi* is credited as the biggest extra-commentary of *Muqaddimah Ba Fadl*. His work reflect two things: *firstly*, the genealogy of intellectuality in Islamic law that al-Tarmasi and other Nusantara scholars have and *secondly*, the participation of Nusantara scholars in international discourse in the center of Islamic higher education in Mecca. Revealing these aspects will contribute to the understanding on development of Islamic intellectuality in Nusantara and on shared method and view that shape the character of Islam in Nusantara today.

Keywords: Mahfuz al-Tarmasi, Work, Islamic Law, Genealogy of Intellectuality, Nusantara Scholar

Introduction

Indonesian Islamic intellectuality flourished in 18 and 19 century due to the advance of transportation from Nusantara to the center for Islamic teaching in Mecca. The pilgrimage to Mecca as part of the pillars of Islam drove islamized local people to visit to the Holy land. The availability of transportation partly served by Dutch Government enabled more local people to

perform the hajj (pilgrim).[1] The situation, in turn, contributed to the more intense contact between local moslem and other moslems worldwide in the Holy Land. Hajj (pilgrimage) is basically religious activities, but it had impact to the socio-political and religious atmosphere as consequence of the contact between various Islamic communities and to the awakening of Islamic awareness among moslems in Nusantara.

The role of Mecca for the development of Islamic intellectuality among the people of Nusantara (*Jawi*) has been adequately pointed by Azyumardi Azra. Azra study on the network of Nusantara scholar in 17th – 18th century elaborates the era which was previously lack of information, called dark era. He shows the renewal of Islamic thought in Nusantara was driven by the contact between local moslems with their brothers from other Islamic world in Mecca and Madina. He reveals the link of knowledge and authority among Malay scholars with professors in Mecca and Madina.[2]

Although Azra has collected vast information from many sources and has eloquently depicted the network of Islamic intellectuality, his work has two major limitations. Firstly, he failed to highlight the development of intellectuality of Javanese scholar. He focused on the network of Malay scholars including those of Pattani, with some reference to Bugis-Makassar, Banjar, and Banten scholars. However, he payed less attention to the dynamic of intellectuality in Eastern part of Java Island, as he also noticed in his work.[3] Secondly, intellectual renewal he focused mostly is on Islamic sufism (tasawuf) on which he pointed the phenomenon of neo-sufism, as transmitted by Abdurrouf al-Fansuri. He tracked the chain transmission (*isnad*) of sufism from outstanding scholars in Mecca to Nusantara scholars, especially Nur al-Din al-Raniri, Abd al-Rauf al-Fansuri, Abd al-Samad al-Falimbani, Yusuf al-Maqassari, and Nawawi al-Bantani.[4]

Because of his focus on sufisme and its scholars, Azra failed to mention the role of scholars from other tradisional Islamic sciences, especially Islamic law. He pays less attention to Islamic law tradition. One figure that deserves to mention and recognize is Muhammad Mahfuz al-Tarmasi. Al-Tarmasi is an outstanding figure in 18-19th century for several reasons. *Firstly*, he was one of *imam* in Masjid al-Haram, a status that was respected by Nusantara moslems. *Secondly*, he influenced important Nusantara scholars, such as Hasyim Asy'ari (w. 1366 H), Muhammad Ihsan Jampes (1374), Baqir bin Muhammad Nur al-Jogjawi, Kiai Baidlawi Lasem, Kiai Ma'shum Lasem and Kiai Wahab Hasbullah Jombang.[5] *Thirdly*, he wrote some importance work, such as *Manhaj Zawi al-Nazar*[6] and *Hashiyah al-Tarmasi 'ala Sharh Ibn Hajar 'ala Muqaddimah*

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[1]Sea Transportation provided by VOC or Ducth Government increased the pilgrims to Holy Land considerably that between 1853-1859 there were 13.000 pilgrims to Mecca. The transportation service also changed the pilgrimage management, having been organized by kings, then organized by the Dutch Government. See Denys Lombard. *Nusa Jawa Silang Budaya*. Jilid II Jaringan Asia. Jakarta: Gramedia Pustaka Utama dan Efeo. Cet. III. 2005. P. 72-73

[2]See Azyumardi Azra. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Akar Pembaruan Islam Indonesia*. Jakarta: Kencana Prenada Media Group. Cet III. 2007. p. xx3-xxiv

[3]*Ibid*. p. 385-386

[4]Azra's work influences other researches on sufism in Nusantara such as conducted by Oman Fathurahman. Fathurahman writes his doctorate thesis on Shatariya in Minangkabau, West Sumatera. See Oman Fathurrahman. *Tarekat Syattariyah di Minangkabau*. Jakarta: Prenada Media Group, EFEO, PPIM UIN Jakarta, dan KITLV. 2008

[5]See biography of Mahfuz al-Tarmasi introductionary part of *Hashiyah al-Tarmasi 'ala Sharh Ibn Hajar 'ala Muqaddimah Hadramiyah*. Jeddah: Dar al-Minhaj. 2011. Jilid. I. p. 11-20; and Muhammad bin Yasin 'Isa al-Fadani. *Al-'Iqd al-Farid min Jawahir al-Asanid*. Surabaya: Percetakan Dar al-Saqqaf. Cet. II. Tth. p. 2

[6]Muhammad Mahfuz al-Tarmasi. *Manhaj Zawi al-Nazar Sharh Mandzumah Ilm al-Atsar*. Beirut: Dar al-Kutub al-Ilmiyyah. 2003.

Hadramiyah. The two works circulate internationally and gain attention from Islamic students from many countries.

Al-Tarmasi is well-known as *muhaddith* because of the popularity of *Manhaj Zawi al-Nazr*. However, *Hashiyah al-Tarmasi*, printed in seven volume by Dar al-Minhaj Jeddah, shows his capacity in Islamic law. The ability to write a huge work of Islamic law proves the important position of al-Tarmasi in Islamic law study in Haramain. However, his contribution and work on Islamic law gains less attention as it should be, whereas it contain valuable information on the chain of authorities in Islamic law acknowledged by Nusantara scholar and the participation of Nusantara Scholar in academic discourse in the center of Islamic higher learning, Mecca.

The paper is aimed to study the genealogy of konwledge shaping al-Tarmasi's work and thought in Islamic law and the contribution of his intellectual work to the understanding the relationship between Nusantara intellectual tradition and the center of Islamic learning in Mecca. By revealing the genealogy shaping al-Tarmasi's work, the dynamic of the thought of Islamic law, especially among Nusantara scholars, may be revealed. Despite his lack of reference to Java Island intellectuality, Azra contribution cannot be neglected, especially on his attention the the *isnad* (chain of transmission) system that underlines the network of scholars in Nusantara and Haramain (Mecca and Madina). The *isnad* system marks the quality control and legitimation of scholar to be regarded as authority in Islamic traditional knowledge, including Islamic law. The *isnad* system has developed since the early development of Islamic intellectuality and played important role in Islamic education until modern era.[7]

Biography of Muhammad Mahfuz Al-Tarmasi

Mahfuz al-Tarmasi is one of outstanding scholars from East Java. He was born in Termas Pacitan on 12 Jumadil Awal 1285 H/ 1868 M. He was born in the absence of his father who was in Mecca. He was raised by his mother and his uncles who were teaching him religious knowledges. He learnt basic Islamic teachings and was able to memorize Alquran before he reached adolescence.

His father picked up him and took him to Mecca in 1291 H/ 1874 M. He stayed there for few years, studying in international envirentment under supervison of his father. His father laid down a path for al-Tarmasi to deepen his knowledge and interest in religious study. He studied from his father *Fath al-Qarib Sharh al-Ghayah wa al-Taqrib*, *Minhaj al-Qawim Sharh Mukhtasar Ba Fadl*, *Fath al-Mu'in*, *Sharh Manhaj*, *Sharh al-Hikam li al-Sharqawi*, and *Tafsir al-Jalalain* to Surah al-Yunus.[8] His father acted as a mentor for him, especially in Islamic law.

He went back to Termas for a while with his father and then moved to Semarang and studied with an important figure in Semarang: Muhammad Salih (Darat) al-Samarani (d. 1903 M). In Semarang, al-Tarmasi studied several sources: *Sharh al-Mardini*, *Wasilah al-Tullab*, *Sharh al-Hikam*, and *Tafsir al-Jalalain*.[9]

He went to Mecca for second time and continued his study in 1880's. He met many great scholars in Mecca, Madina, and Egypt from whom he studied several subjects of Islamic sciences. He studied *Sharh al-Mahalli on Jam' al-Jawami'* and *Mughni al-Labib* from Mustafa bin

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[7]Azyumardi Azra. *Jaringan...* p. 375-376

[8]Mahfuz al-Tarmasi. *Kifayah al-Mustafid li ma 'Ala min al-Masanid*. Surabaya: Percetakan Dar al-Saqqaf. Cet. II. Tth. p. 3

[9]Belakang buku *Sharh Ba Fadl...* jilid 7 h. 860

Muhammad bin Sulaiman al-'Afifi. He studied literature and Islamic law from Abu Bakr bin Muhammad Zain al-'Abidin Shata al-Makki. He studied *Sharh Shuzur al-Zahab* from its author, 'Umar bin Barakat bin Ahmad al-Shami al-Biqa'i. From his father, al-Tarmasi studied *Fath al-Qarib Sharh al-Ghayah wa al-Taqrib*, *al-Minhaj al-Qawim*, *Fath al-Mu'in*, *Sharh al-Manhaj*, *Sharh al-Sharqawi 'ala al-Hikam* Ibn 'Ata'illah, and half of *Tafsir al-Jalalain*. From Muhammad al-Sharbini al-Dimyati, he studied *Sharh Ibn al-Qasi' 'ala al-Shatibiyyah*, *Sharh al-Durrah al-Mudiyyah*, *Sharh Tayyibah al-Nashr fial-Qira'at al-'Usyr*, *al-Raud al-Nadir li al-Mutawalli*, *Sharh al-Za'iyyah*, *Ithaf al-Bashar fi al-Qira'at al-Arba'ah 'Ashr*, and *Tafsir al-Baidawi bi Hashiyah Zadeh*. He also studied from Muhammad Amin bin Ahmad Ridwan al-Madani, Husain bin Muhammad bin Husain al-Habshi, and Muhammad Sa'id Ba Basil al-Hadrami.[10]

Al-Tarmasi open his *halaqah* (circle) of teaching in Mecca and attracted students from Nusantara and other countries. He taught in Masjid al-Haram on the Bab al-Shafa. He taught his disciples using eloquent (*fusha*) Arabic, and sometimes blended it with Javanese. Some his disciples later became outstanding persons in Islamic Education on Java, such as Raden Dahlan al-Samarani, Muhammad Dimyati al-Tarmasi (his brother, chief of Pesantren Termas), Kiai Khalil Lasem, Kiai Dalhar Magelang, Kiai Hasyim Asy'ari Jombang, Kiai Muhammad Faqih Maskumambang, Kiai Baidlawi dan Kiai Muhaimin Lasem, Kiai Nawawi Pasuruan, Kiai Abbas Buntet Cirebon, dan Kiai Abdul Muhith Surabaya.[11]He taught in Mecca and never returned to Java until his death in 1 Rajab 1338 H/ 1919 M. He was burried in ShataFamily's graveyard. He left one son, Muhammad bin Mahfuz.

He wrote valuable works, some of which are still published and read by students of Islamic education. Abd. Rahman notes several work of al-Tarmasi:

1. Al-Siqayah al-Mardiyyah fi Asma' al-Kutub al-Shafi'iyyah
2. Al-Minhah al-Khairiyyah fi Arbaina Hadithan min Ahadith Khair al-Bariyyah
3. Al-Khil'ah al-Fikriyyah bi Sharh al-Minhah al-Khairiyyah
4. Mauhibah zi al-Fadl Sharh Muqaddimah Ba Fadl
5. Kifayah al-Mustafid fi ma 'Ala min al-Masanid
6. Al-Fawa'id al-Tarmasiyah fi Asanid al-Qira'at al-'Ashriyyah
7. Al-Badr al-Munir fi Qira 'ah al-Imam Ibn Kathir
8. Tanwir al-Sadr fi Qira'ah Imam Ibn 'Amru
9. Inshirah al-Fawa'id fi Qira'ah Imam al-Hamzah
10. Tamim al-Manafi' fi Qira'ah al-Imam Nafi'
11. Is'af al-Matali' bi Sharh Badr al-Lami' Nazm Jam' al-Jawami'
12. 'Unyah al-Talabah bi Sharh Nazm al-Tayyibah fi al-Qira'at al-'Asyriyyah
13. Hashiyah Takmilah al-Minhaj al-Qawim ila al-Fara'id
14. Manhaj Zawi al-Nazr bi Sharh Manzumah 'Ilm al-Athar
15. Nail al-Ma'mul bi Hashiyah Ghayah al-Wushul fi Ilm al-Usul
16. 'Inayah al-Muftaqir fi ma Yata'allaq bi Sayyidina al-Khidr
17. Bughyah al-Azkiya fi al-Bahth 'an Karamah al-Awliya
18. Fath al-Khabir bi Sharh Miftah al-Sair
19. Thulathiyat al-Bukhari

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[10]See Tarjamah Mahfuz al-Tarmasi in the Introductory part of *Hashiyah al-Tarmasi.* P. 13-16 and Muhammad Mahfuz bin 'Abdullah al-Tarmasi. *Kifayah al-Mustafid...* p. 3-6

[11]Yasin al-Fadani. *Ittisalat* (on the last pages of *Kifayah al-Mustafid*). p. 54-55

20. Tahyinah al-Fikr bi Sharh Alfiyah al-Sair[12]

His works show great interest of al-Tarmasi toward *'ilm al-qira'ah*, *hadith*, and Islamic law. According to Abd. Rahman, Mahfuz's reputation among Javanese *santri* is greater than that of Nawawi al-Bantani, especially in *hadith* study. He got supervision from Abu Bakr Muhammad bin Satta al-Makki in learning *al-Jami' al-Sahih li al-Bukhari* and he was eligible to teach and to issue certification (*ijaza*) for students. He also got the chain of transmission of *al-Jami ' al-Sahih* back to al-Bukhari form Abu Bakr bin Shatta al-Makki.[13]

However, his competence is not limited to *hadith* field. Mahfuz taught several subjects in Mecca. Yasin al-Fadani's genealogy of teacers and books he learnt indicate subjects that Mahfuz al-Tarmasi taught in Mecca[14]:

1. Hadith (Prophet Tradition)
    a. Al-Jami' al-Sahih of al-Bukhari
    b. Sunan al-Daruqutni
    c. Al-Arba'in of al-Nawawi
    d. Riyad al-Salihin of al-Nawawi
    e. Manhaj Zawi al-Nazar of Mahfuz al-Tarmasi
2. Tafsir (Quranic Exegesis)
    a. Anwar al-Tanzil (Tafsir al-Baidawi) of Nasir al-Din al-Baidawi
3. Theology
    a. Sharh al-Aqa'id al-Nasafiyah of Sa'd al-Din al-Taftazani
4. *Usul Fiqh* (Islamic Jurisprudence)
    a. Sharh Mukhtasar Ibn al-Hajar
    b. Jam' al-Jawami' of Taj al-Din al-Subki
5. Fiqh
    a. Minhaj al-Talibin of al-Nawawi
    b. Majmu' Sharh al-Muhazzab of al-Nawawi
    c. Al-Idah fi al-Manasik of al-Nawawi
    d. Bahjah al-Hawi of Ibn al-Wardi
    e. Mughni al-Muhtaj Sharh al-Minhaj of Khatib al-Sharbini
    f. Al-Tahrir and its Commentary of Zakariya al-Ansari
    g. Manhaj al-Talibin and its Commentary (Fath al-Wahhab) of Zakariya al-Ansari
    h. Sharh al-Raud of Zakariya al-Ansari
    i. Sharh Bahjah of Zakariya al-Ansari
    j. Muqaddimah al-Hadramiyyah of Ba Fadl
    k. Mauhibah Zi al-Fadl Hashiyah Minhaj al-Qawim of al-Tarmasi
6. On Arabic Syntax, Morphology, Arabic Literature
    a. Talkhis al-Miftah (Kitab Balaghah)
    b. Mukhtasar al-Ma'ani of Sa'd al-Taftazani
    c. Kitab Sibawaih
    d. Tamrin al-Tullab fi Sina 'ah al-I'rab

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[12]Abd. Rahman. *The Pesantren Architects and Their Socio-Religious Teachings (1850 – 1950)*. Dissertation submitted in partial satisfaction of the requirement s for the degree of Doctor of Philosophy in Isalmic Studies. University of California Los Angeles. 1997. p. 149-150

[13]*Ibid.* P. 146 and 157-158

[14]Muhammad Yasin bin Isa al-Fadani. *Al-'Iqd al-Farid...* p. 2-127

    e.   Muwssil al-Tullab Sharh Qawa 'id al-I'rab

    f.   Milhah al-I'rab and Its Commentary

    g.   Al-Qamus li al-Fairuzzabadi

The data show the subjects from various Islamic sciences that al-Tarmasi taught. Although he is well-known as *muhaddith*, but his expertise and interest extended to Islamic law and Arabic. One may never expects that he taught more books on Islamic law and Arabic than those on *hadith*, but in fact he was really able to write and produce such extensive book as *Hashiyah al-Tarmasi/Mauhibah Zi al-Fadl*.

Hashiyah al-Tarmasi

Hashiyah al-Tarmasi is a *fiqh* work aimed to give more explanation of existing comentary (*sharh*) of a summary book (*mukhtasar/matan*). *Hashiyah* is called extra commentary because of its function to give more explanation on a summary book that has been explained by another author. *Hashiyah* work is a common phenomenon in the tradition of Islamic law writings. *Hashiyah al-Tarmasi* is an extra-commentary to *Minhaj al-Qawim* written by authoritative person of Shafiite school Ibnu Hajar al-Haitami. *Minhaj al-Qawim* is an commentary of *ikhtisar* (summary) work written by Abd Allah Ba Fadl, from Hadramaut (Yaman). The *ikhtisar* is called *al-Muqaddimah al-Hadramiyyah* or *Mukhtasar Ba Fadl*.[15] The tiny book was called by its author as *mukhtasar* (summary) and also known as *Mukhtasar Ba Fadl* or *al-Mukhtasar al-Kabir*.[16] The original *ikhtisar* comprises topics on ibadat, i.e. *taharah*, *salah*, *siyam*, *i'tikaf*, *hajj* and *umrah*, and *udhiyah*.[17] The book has also another name: *Masa'il al-Ta'lim* so that Sa'id bin Muhammad Ba 'Ali Ba 'Isyn named his comentary of the book as *Busra al-Karim bi Sharh Masa'il al-Ta'lim*, which is according to Ba 'Iysn is a summary version for his long original commentary (*Sharh*).[18]

Hashiyah al-Tarmasi is based on commentary of Ibnu Hajar of *Muqaddimah Hadramiyyah*, which is called *Minhaj al-Qawim*. The choice of Mahfuz al-Tarmasi to use *Minahj al-Qawim* as its basis for writing can be understood regarding to Ibnu Hajar al-Haitami figure. Ibnu Hajar is one of the most authoritative scholars among latest Shafiite and is celebrated for his masterpiece *Tuhfah al-Muhtaj Sharh Minhaj al-Talibin*. The work is a commentary work of famous Shafiite work by Muhy al-Din al-Nawawi *Minhaj al-Talibin*. *Tuhfah al-Muhtaj*, along with *Nihayah al-Muhtaj* by Shams al-Din al-Ramli, gained recognition from many latest Shafiite scholars (*muta'akhkhirin*), including in Indonesia. Sayyid 'Uthman al-Batawi, for instance, acknowledged that the most authoritative (*mu'tamad*) work among Shafiite scholars were *Tuhfah al-Muhtaj* by Ibnu Hajar al-Haitami and *Nihayah al-Muhtaj* by Shams al-Din al-Ramli.[19] Ibn Hajar al-Haitami

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[15]'Abd Allah bin 'Abd al-Rahman Ba Fadl. *Al-Muqaddimah al-Hadramiyyah fi Fiqh al-Sadah al-Shafi'iyyah*. Jeddah: Dar al-Minhaj. 2011

[16]It is called *al-Mukhtasar al-Kabir* because Ba Fadl also wrote smaller *Mukhtasar* on quarter of ibadah topics. See Tarjamah (biography) of Ba Fadl in an introductory part of *Hashiyah al-Tarmasi*. p. 30

[17]This topics are supported and also contained in *Minhaj al-Qawim*. See Ibnu Hajar al-Haitami. *Minhaj al-Qawim ala al-Muqaddimah al-Hadramiyyah*. Surabaya: Dar al-Ihya' al-Kutub al-'Arabiyyah. Tth. However the latest version published by Dar al-Minhaj Jeddah contains additional topics bai', iqrar, waqaf, and fara'id and omits the *'udhiyyah* topic existing in original version.

[18]See Sa'id bin Muhammad Ba 'Isyn. *Bushra al-Karim bi Sharh Masa'il al-Ta'lim*. Indonesia: al-Haramain. Tth. h. 2

[19]Sayyid 'Uthman al-Batawi. *Kitab al-Qawanin al-Shar'iyyah li al-Majalis al-Hukmiyyah wa al-Iftaiyyah*. Batavia: Percetakan Sayyid 'Uthman. 1312 H/ 1894 M. p. 15

(d. 865 H) was more prefered by Shafiite scholar in Hijaz, Damaskus, Kurdi, Dagestan, and Hadramaut as well as Nusantara than al-Ramli, although they are both in the same level of authority.[20]

Manhaj al-Qawim is not a large work. It comprises topics that al-Muqaddimah al-Hadramiyah does: al-Taharah, Salah, Jana'iz, Zakah, al-Siyam, I'tikaf, al-Hajj wa al- Umrah, and Udhiyyah. The topics are arranged under terms: kitab, bab, and fasl. Topics under kitab term are of al-Taharah, al-Siyam, al-I'tikaf, and al-Hajj wa al-Umrah, while the others are put under bab. Fasl is name for subtopic of kitab or bab.[21]

Hashiyah al-Tarmasi ala Minhaj al-Qawim is also known as 1) Mauhibah zi al-Fadl ala Sharh al-'Allamah Ibn Hajar 'ala Muqaddimah Ba Fadl and 2) al-Manhal al-'Amim bi Hashiyah Manhaj al-Qawim. The Hashiyah is not the only extra-comentary of al-Muqaddimah al-Hadramiyah. Sulaiman al-Kurdi, for instance, wrote a series of Hashiyah: 1) al-Mawahib al-Madaniyyah 'ala Sharh al-Muqaddimah al-Hadramiyah (al-Hawashi al-Kubra), 2) al-Qawl al-Fasl 'ala Sharh Muqaddimah Ba Fadl (al-Hashiyah al-Wusta), and 3) al-Hawashi al-Madaniyyah (al-Hashiyah al-Sughra).[22] The importance of Hashiyah al-Tarmasi in this study is the author who is from Jawah or non-Arab origin. Hashiyah al-Tarmasi, then, is a portrait of Jawah scholars who involved and played role in an international Islamic education held in Mecca, the center of Islamic world.

Besides al-Tarmasi, Muhammad Nawawi al-Bantani is an excellent *Jawah* scholar who lived and taught in Mecca. Al-Bantani is senior to al-Tarmasi for which the later studied to the disciples of the former.[23] Al-Bantani is a prolific writer who wrote in every single subject of traditional Islamic sciences. Al-Bantani also wrote a commentary work on Islamic law *Nihayah al-Zain fi Irshad al-Mubtadi'in*. The book is a commentary of *Qurrah al-'Ain* written by Zain al-Din al-Malibari, one of disciple of Ibn Hajar al-Haitami. *Nihayah al-Zain*, along with *Fath al-Mu'in*, is the most popular commentary of the *ikhtisar* of al-Malibary in Indonesia.[24]

However, *Hashiyah al-Tarmasi* is more extensive work in Islamic law compared to *Nihayah al-Zain*. It was originally printed in four volumes and then republished in seven volumes by Dar al-Minhaj Jeddah. Muhammad 'Abd al-Rahman al-Ahdal considers the *Hashiyah* as the most extensive extra-commentary work among contemporary Shafiite (*min awsa' hawashi al-muta'akhhirin*).[25] Al-Tarmasi does not only elaborate the *Minhaj al-Qawim*, but also add several topics to his *Hashiyah*: bai', rahn, hijr, sulh, hiwalah, wakalah, and other muamalah, and fara'id. According to Muhammad 'Abd al-Rahman al-Ahdal, the additional topics founded by al-

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[20]See Sulaiman al-Kurdi. *Al-Fawa'id al-Madaniyyah fi Man Yufta bi Qaulih min Aimmah al-Shafi'iyyah*. Damaskus: Dar al-Sabah/Jaffan wa Jabi. 2011. H. 59-61.

[21]Ibnu Hajar al-Haitami. *Minhaj al-Qawim...*-

[22]Introductory part of *Hashiyah al-Tarmasi*. p. 32. *Al-Hawashi al-Madaniyah* was published in 2008 by al-Haramain Indonesia. The book is focused mainly on the different legal opinions between Zakariya al-Ansari, Khatib al-Sharbini, Ibnu Hajar al-Haitami, and Shams al-Ramli. See Muhammad bin Sulaiman al-Kurdi. *Al-Hawashi al-Madaniyyah*. Indonesia: al-Haramain. 2008. P. 3

[23]Muhammad Yasin al-Fadani recorded that al-Tarmasi studied Sharh al-'Aqa'id al-Nasafiyyah from Zain al-Din al-Sumbawi, who studied from 'Abd al-Karim al-Sambasi, who studied from Muhammad al-Nawawi bin 'Umar al-Bantani. See Muhammad Yasin al-Fadani. *Al-'Iqd...*h. 45

[24]Muhammad al-Nawawi bin 'Umar al-Bantani. *Nihayah al-Zain fi Irshad al-Mubtadi'in*. Beirut: Dar al-Kutub al-Ilmiyyah. 2002. See also Zain al-Din al-Malibari. *Fath al-Mu'in bi Sharh Qurrah al-'Ain bi Muhimmat al-Din.* Cyprus: Jaffan wa Jabi. 2004.

[25]Muhammad 'Abd al-Rahman al-Ahdal. *Preface of Hashiyah al-Tarmasi* p. 8

Tarmasi when the manuscript was going to be printed.[26] Therefore, the *Hashiyah* has other name *al-Manhal al-'Amim bi Hashiyah al-Minhaj al-Qawim*.

Al-Tarmasi arranges his *Hashiyah* using several approaches and employing some other Islamic sciences. For example, he uses language approach in analyzing words and sentences of *Minhaj al-Qawim*. The approach is actually common in commentary work. Almost all commentary works (Sharh) and extra-commentary works (*Hashiyah*) use this kind of approach, such as *Hashiyah al-Baijuri 'ala Ibn al-Qasim* and *al-Iqna ' li Khatib al-Sharbini*.
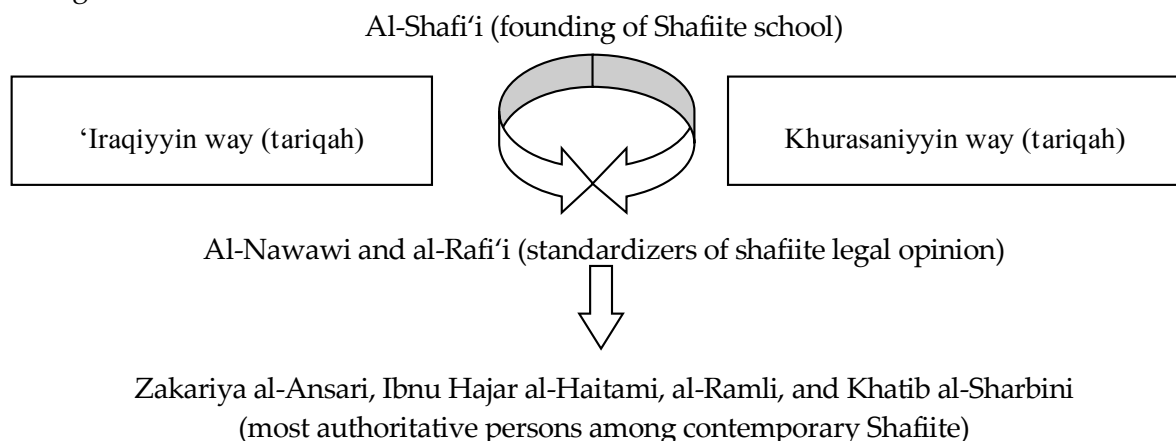
Intellectual Genealogy of Mahfuz al-Tarmasi

Hashiyah al-Tarmasi is a vivid manifestation of the expertise and interest of al-Tarmasi in Islamic law. His work shows his persistence and mastery on Islamic law. His work is used to be taught in Mecca to al-Tarmasi disciples, some of them are mentioned earlier. It can be assumed that his work was developed in the process of teaching and was used as manual for teaching of Islamic Law.

To place *Hashiyah al-Tarmasi* among Shafiite book and to put al-Tarmasi among contemporary Shafiite, one should pay close attention to the genealogy of knowledge of al-Tarmasi. Intellectual genealogy in Traditional Islamic education is part of legitimacy and pride. Intellectual genealogy constitutes the authority and legitimacy of a scholar on his mastery in a academic field.

Intellectual genealogy system in Islamic world was influenced by *sanad* system in *hadith* study. *Isnad* provides authentification information of chain of persons (*rajul*) that transmits a report from Rasulullah. The acceptability and autenticity of a report will be judged according to the complete link of the chain and the quality of a person. *Sanad* (*isnad*) system then was applied in the transmition of Islamic law.[27]

Al-Tarmasi whose background was *muhaddith* was really aware of the important to the chain of authority in learning, including learning of Islamic law. In two of his books he mentioned his chain of learning back to Muhammad, the Prophet. He understood keypersons and authorities in Shafiite as well as the benchmark for Shafiite legal opinion. Al-Tarmasi saught to prove his legitimacy by tracing back his authority to important figures in Shafiite schools in three generations:

Al-Shafi'i (founding of Shafiite school)

| 'Iraqiyyin way (tariqah) | | Khurasaniyyin way (tariqah) |

Al-Nawawi and al-Rafi'i (standardizers of shafiite legal opinion)

Zakariya al-Ansari, Ibnu Hajar al-Haitami, al-Ramli, and Khatib al-Sharbini
(most authoritative persons among contemporary Shafiite)

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[26]'Abd al-Rahman al-Ahdal. *Ibid*. p. 9
[27]Jonathan Berkey. *The Transmission of Knowledge in Medieval Cairo, a Social History of Islamic Education*. Princeton: Princeton University Press. 1992. p. 31

Firstly, al-Tarmasi build his connection to authoritative figures of contemporary Shafiite, namely Zakariya al-Ansari, Ibnu Hajar al-Haitami, Shams al-Din al-Ramli, and Khatib al-Sharbini. He traced back his knowledge to the persons through following chains:

1) Mahfuz al-Tarmasi 2) Abu Bakr bin Muhammad Shatta, 3) Ahmad Zaini Dahlan, 4) 'Uthman bin Hasan al-Dimyati, 5) Muhammad bin Ali al-Shinwani, 6) 'Isa al-Barawi, 7) Muhammad al-Dafri, 8) Salim bin 'Abd Allah al-Basri, 9) 'Abd Allah bin Salim al-Basri, 10) 'Ali Shabramalisi, 11) Mansur al-Tukhi, 12) Sultan Ahmad bin Salamah al-Mizahi, 13) 'Ali al-Ziyadi, 14) 'Umairah al-Barlisi, 15) Ibnu Hajar al-Haitami, Shams al-Ramli, and Shihab al-Ramli

Also 12) Sultan Ahmad bin Salamah al-Mizahi, 13) Salim al-Shabshiri, dan 14) Khatib al-Sharbini

Also 9) 'Abd Allah al-Basri, 10) 'Abd Allah Sa'id Ba Qasha'ir al-Makki, 11) 'Umar bin 'Abd al-Rahim al-Basri, 12) Muhammad bin 'Abd Allah al-Tabari, 13) Ibnu Hajar al-Haitami, al-Khatib, al-Ramli, 'Umairah, 14) Ibnu Hajar al-Asqalani, 15 Wali al-'Iraqi, 16) Zain al-'Iraqi, 17) 'Ala' bin al-Att, 18) Imam Nawawi, 19) al-Kamal Sallar al-Irbili, 20) Muhammad bin Muhammad, 21) 'Abd al-Ghaffar al-Qazwini, 22) al-Rafi'i, 23) Abu Fadl Muhammad bin Yahya, 24) Abu Hamid al-Ghazali

Also 14) Ibnu Hajar al-'Asqalani, 15) al-Siraj 'Umar bin Muhammad ibn Mulaqqan, 16) Jamal al-Isnawi, 17) Taqi al-Din al-Subki, 18) Ibn Rif'ah, 19) Taqi al-Din Ibn Daqiq al-'Id, 20) 'Izz al-Din ibn 'Abd al-Salam, 21) Fakhr a-Din ibn 'Asakir, 22) Abu Muhammad al-Nisaburi, 23) 'Umar al-Damighani, 24) Abu Hamid al-Ghazzali, 25) Imam al-Haramain, 26) Abu Muhammad al-Juwaini, 27) Abu Bakr al-Qaffal, 28) Abu Zaid al-Marwazi, 29) Abu Ishaq al-Marwazi, 30) Ibn Suraij, 31) Abu Sa'id al-Anmati, 32) al-Muzani, 33) al-Shafi'i.

Al-Tarmasi called the chain "tariqah al-Murawazah", that is also known as tariqah khurasan.

18) al-Nawawi, 19) Ibrahim bin 'Uthman al-Maghribi, 20) Abu 'Amru 'Uthman bin 'Abd al-Rahman ibn Salah, 21) 'Abd al-Rahman (Ibn Salah's father), 22) Abu Sa'd bin Abi Ishrun, 23) Qadi al-Fariqi, 24) Abu Ishaq al-Shirazi, 25) Abu Tayyib al-Tabari, 26) Abu Hasan bin Muslih al-Masirjasi27) Abu Hamid al-Isfira'ini, 28) 'Abd al-'Aziz al-Dariki, 29) Abu Ishaq al-Marwazi, 30) Abu al-'Abbas ibn Suraij, 31) al-Anmati, 32) al-Muzani, 33) al-Shafi'i, 34) Malik bin Anas, 35) Nafi', 36) Ibn 'Umar, 27 Nabi Muhammad

Al-Tarmasi called the chain as tariqah al-'Iraqiyyin.[28]

There is no clear evident whether al-Tarmasi learnt Islamic law from two tariqah or not. However, from the history of his teaching it can be concluded that he dealt with the sources of two tariqah indirectly. Al-Tarmasi taught *Minhaj al-Talibin*, a summary of *al-Muharrar* of Abu al-Qasim al-Rafi'i. He also taught *Majmu ' Sharh al-Muhazzab*, al-Nawawi's commentary work of *al-Muhazzab* written by Abu Ishaq al-Shirazi, a leading Iraqiyyin figure.[29] The indirect connection with Abu Ishaq al-Shirazi and the use of al-Nawawi as intermediary to their work can be well-understood from the perspective of latest Shafiite position toward work of *ashab al-wujuh mujtahid* whose rank are below al-Shafi'i. According to latest Shafiite, the opinion of legal jurist

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[28]Muhammad Mahfuz al-Tarmasi. *Hashiyah al-Tarmasi*...I. h. 210-211, See also Muhammad Mahfuz al-Tarmasi *Kifayah al-Mustafid*...p. 26-27

[29]The information of al-Tarmasi's teaching of the books is reprted by Yasin al-Fadani in *al-'Iqd al-Farid*...p. 70

before al-Nawawi (*ashab al-wujuh*) should not be referred before clarification and scrutiny.[30] The safer way is to rely on opinion having been scrutinized by al-Nawawi and al-Rafi'i.

The ulama after al-Nawawi and al-Rafi'i can not be classified as *mujtahid*. Some of them have special right of *ijtihad* and *ifta'* (issuing legal opinian) and may be classified as *mufti*, but their status is *muqallid*. Muhammad Nawawi al-Bantani is classified as the authoritative Shafiite persons, such as Ibn Hajar al-Haitami and Muhammad al-Ramli, as *muqallid* (follower of imitator), not as authority with right to issue fatwa (*mujtahid fatwa*).[31] Consequently, if Ibnu Hajar al-Haitami and Muhammad al-Ramli are not *mujtahid*, the Shafiite law experts coming after them do not have the right of *ijtihad*, too. However, the classification is disputable that Ibrahim al-Baijuri mentioned an alternative opinion that Ibnu Hajar, al-Ramli and Shabramalisi were entitled to do *takhrij* (issuing legal opinion using principle of the principle of higher level *mujtahid*).[32]

The right of *ifta'* (issuing fatwa) may be granted by a professor of law individually. The mechanisme is unique in Islamic law schools. The authority to be *mufti* is not granted or given by organizational authority, but granted by authoritative individuals through *ijaza*. According to Makdisi, there are three kinds of *ijaza* (licence) that can be granted by professor of law: 1) *ijaza* for teaching, 2) *ijaza* for issuing legal opinion, and 3) *ijaza* for both teaching and issuing legal opinion.[33] Berkey noted that some kinds of *ijaza* are related only to the certificate that student has studied a book to his teacher, that student has heard the dictation of a book by his teacher, or that student has read a book to his teacher.[34]

The individuals granting *ijaza* represent what Wael B. Hallaq called as epistemic authority. The authority in Islamic law traditionally is not based on organization, but it is based on acknowledgement by individual or professor. The legitimacy of the authority came from the mastery of legal methodology, access to Islamic sources and capacity to interpret legal sources.[35]

In fact, it is difficult to find out whether al-Tarmasi has been granted to issue legal opinion or not because the *ijaza* he accepted from his teachers was limited to teaching.[36] The position of al-Tarmasi in the strata of Shafiite legal experts must be *muqallid* or maximally *hamalah al-fiqh* (a person with mastery in law according to specific madzhab). This conclusion may be drawn from several reasons. Firstly, latest (*muta'akhhirin*) of Shafiite legal experts come to the consensus that there is no *mujtahid* (qualified legal expert to issue fatwa) after al-Nawawi and al-Rafi'i. They consider that Ibn Hajar al-Haitami and al-Ramli has limited authority to do *takhrij* (issuing legal opinion using methodology of mazhab's founder) so that the lower level of scholar than Ibnu Hajar and al-Ramli must have lower position than both persons. Secondly, the authority that al-Tarmasi's teachers granted to him was limited to teaching, not issuing fatwa. It shows that there is no direct acknowledgment of the capacity of al-Tarmasi to do *takhrij*. In case of Muhammad

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[30]'Alawi bin Ahmad al-Saqqaf. *Mukhtasar al-Fawa'id al-Makkiyah*. Beirut: Dar al-Basha'ir al-Islamiyyah. 2004. p. 72. The opinion is attributed by the author to Ibn Hajar al-Haitami and later Shafiite.

[31]Muhammad Nawawi al-Bantani. *Nihayah al-Zain*... h. 6 dan 9

[32]Ibrahim al-Baijuri. *Hashiyah al-Baijuri 'ala Sharh ibn al-Qasim 'ala Matn Abi Shuja '*. Beirut: Dar al-Kutub al-'Ilmiyyah. Cet. II, 1999. Juz I. H. 36 :

[33]George Makdisi. *The Rise of Colledge: Institutions of Learning in Islam and the West.* Edinburgh: Edinburgh University Press. 1981. P. 147-148

[34]Jonathan Berkey. *The Transmission...*p. 31

[35]Wael B. Hallaq. "Authority..." p. 273-274

[36]Muhammad Yasin al-Fadani informed that al-Tarmasi gain right to teach from his teachres *wa ajazahu mashayikhuh bi al-tadris*),[36] but there was no information about the right to issue legal opinion.

Nawawi al-Bantani, when he wrote *Nihayah al-Zain*, he clearly stated that his work was only to collect the opinions and statements of other writers.[37] He did not like to attrribute any legal opinion in his books to himself which shows his awareness of his position among Shafiite legal experts.

Although al-Tarmasi did not get authorization to issue fatwa, his chain of legal authorities from whom he accepted his knowledge on legal opinion has proven that he had access to qualified sources of learning. His learning materials had been recognized and checked by his teachers, and as his teachers' had been checked and verified by their teaches and so on to Prophet Muhammad.

The Importance of Mahfuz's Intellectual Genealogy

Intellectual genealogy played an important role in classical Islamic education in South Asean Islamic Education as well as in other part of the world. Intellectual genealogy served as quality assurance for education output as well as for maintaining the validity of materials of Islamic. Both functions shaped Islamic intellectuality in South East Asia, and in other Islamic World, until the advent of modern education. Both functions preserve the body of knowledge and intellectual tradition, stemming from the era of Islamic glory, and thus preserve the body of ortodoxy in the circle of Islamic scholars in South East Asia.

The quality assurance of the output implies that intelectual genealogy guarantees the competence of students whether he/she is eligible to finish his study, to be able to teach or to issue legal opinion. The crucial instrument in the quality assurance mechanism is *ijaza*. *Ijaza* (licence) originated from the transmission of prophet tradition (*hadith*), in which a *muhaddith* was seen to be eligible to transmit a report from prophet after he had listened the report from his master and had been permitted by his master to transmit it.[38] Later, the mechanism also applies in other Islamic sciences marking the awareness of moslem scholars to guarantee his disciples' qualification.

There are several kinds of licence (*ijaza*), mainly general and detail licence. General licence is issued by a teacher declaring that a student has accomplished learning, while detail licence is related to a specific book for students. Students who are granted a licences, for instance specific books, are eligible to teach. This kind of licence was received by al-Tarmasi from his teacher. A student who has gotten licence from a teacher can also pursue other licences from other teachers.[39] Al-Tarmasi also received licences from several teachers in different subjects.

Ijaza in the context of Islamic learning was not only a proof that students had accomplished their learning but also a way of authorization of student by his master/teacher. Authorization will provide the student with authority either to transmit, to teach or to issue legal opinion in Islamic law. The importance of authorization is shown well by Wael B. Hallaq, who highlights that authority operating in Islamic law is an epistemic authority. Epistemic authority, according to Hallaq, is a capacity to understand, to interpret, to elaborate and to apply Islamic law. The authority comes from the epistemological and hermeneutical mastery of a jurist enabling him to

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[37]Muhammad Nawawi al-Bantani. *Nihayah al-Zain*...h. 6
[38]See again Jonathan Berkey. *The Transmission*...p. 13
[39]George Makdisi. *The Rise*... p. 147

deal with and understand Islamic law sources.[40] By his capacity, the jurist holds an authority of religion in Islamic society and he also has capacity to grant other persons with such authority.

The process of authorization will guarantee the quality of disciples in Islamic sciences, including Islamic law. The authority of students is linked with the authority of his master so that the quality of student would be influenced by the quality of his master and vice versa. That is why the names of teachers and students can always be found in the biography of Islamic scholars.[41] The quality assurance of eduactional output by means of *ijaza* is unique model of Islamic education in guaranteeing the validity of teaching materials in Islamic education.

The validity of text is importance issue in traditional education whose materials were mainly manuscript. The materials of teaching were multiplied from hand writing to hand writing and was used by students for their study. The model of publication contained several weakness, one of which was corruption in the process of copying. Corruption of text and deviation are common problems of manuscripts, whichs can be found in many places in Indonesia, especially in pesantrens.[42]

The *ijaza* in Islamic law generally comprises the book that is authorized by a master to students and the certificate of authorization. In the case of al-Tarmasi and Yasin al-Fadani, they both clearly pointed the books they had learned and the genealogy of masters from which they could learnt. If a students got authorization, he is eligible to teach the book. The authorization is conducted by testing student of the content of the book. If he pass, he will get licence.

Authorization then involves secrutiny of student mastery of a book by his master/ teacher. It maintains the validity of the materials from deviations or corruption using estaphet process of scrutiny from one teacher to other and so on. From the tradition, it comes a folklore that one who learns without master, he will get instruction from satan. Teacher supervision is a requirement in Islamic learning traditions that was emphasized by Islamic scholars.[43] It shows the awareness of Islamic scholars to the validity of materials or correct understanding of the materials in teaching and learning process.

The *Kifayah al-Asanid* of Mahfuz al-Tarmasi is a complementary work for those who want to track the authority of Mahfuz al-Tarmasi in Islamic Law and the authority of legal opinion that al-Tarmasi cited in his *Hashiyah*. Al-Tarmasi was really aware that his authority was not independent, but dependent to the authority of his predecessors. Omitting the authority of his predecessor means depriving his own legitimacy from Islamic legal scholars, and reviving the authority means strengthening his legitimacy among Islamic scholars. Al-Tarmasi tried to attach his manual books to authoritative figures in Shafiite circle, mainly to three generations: from al-

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[40]Wael B. Hallaq. "Juristic Authority Vs State Power: The Legal Crises of Modern Islam." *Jurnal of Law and Religion*. Vol. 19. No. 2. 2003-2004. p. 243-244

[41]We can see the phenomenon in *Tabaqat* works or kinds of biograpical works. *Tabaqat al-Shafi'iyyah* by Ibn Kathir (d. 774 H/1373M), for instance, was written with the same style of tabaqat writing in hadith field. Imad al-Din Ismail ibn Katsir. *Tabaqat al-Shafi'iyyah*. Beirut: Dar al-Madar al-Islami. Cet. I. 2004. Juz 1 dan 2. The *Tabaqat of Shafi'iyyah* by Ibn Shuhbah is typical of tabaqat written by a jurist. See Taqi al-Din Abu Bakar Ahmad bin Muhammad Ibn Qadi Shuhbah. *Tabaqat al-Shafi'iyyah*. Beirut: 'Alam al-Kutub. 1987. Juz I-II

[42]The example of pesantren that preserves the manuscripts is Pesantren Sumberanyar di Pamekasan Madura. The Pesantren has specific library to keep manuscript from students who studied in that Pesantren in the Past and also several manuscripts owned by its Kiais. See Ahwan Fanani, Umi Masfiah, Awaluddin. *Penelitian Inventarisasi dan Digitalisasi Naskah Klasik Keagamaan di Kabupaten Pamekasan Madura Jawa Timur.* Penelitian Kelompok Reguler Lektur Balai Litbang Keagamaan Semarang Periode III Tahun 2010

[43]We can see the emphasize of teacher supervision in student's learning, such as in *ta'lim muta'allim* (teaching of learners). See Burhan al-Islam al-Zarnuji. *Ta'lim al-Muta'allim, Tariq al-Muta'allim*. Surabaya: Diyantama. Tth.

Shafi'i as founding father, from al-Nawawi and al-Rafi'i as *murajjih* (one with authority to determine strong and weak opinion in *mazhab*) of legal opinions among Shafiite and from later Shafiite (*muta'akhkhirun*), especially Zakariya al-Ansari, Shams al-Din al-Ramli, Ibn Hajar al-Haitami, and Khatib al-Sharbini. His attachment to these figure will guarantee the continuation of the authority in Islamic law and the right to transfer the authority to next generation of Islamic scholars because the authority and authorization, according to Makdisi, are transmissible. The legal opinions are considered also valid if they represent consensus of jurists' community, in this case the Shafiite jurists' community.[44]

Contribution of al-Tarmasi in Nusantara

Hashiyah al-Tarmasi (*Hashiyah*) is a prototipe of classical work written by Ulama of Nusantara in Islamic law. To understand the importance of al-Tarmasi's work, one should put the *Hashiyah* into the fiqh works written by Ulama in Nusantara. There are several fiqh works that have gained popularity among moslems of Nusantara. Several researches reveal that ulama Nusantara have produced valuable work on Islamic Law.

Sabil al-Muhtadin written by Muhammad Arshad al-Banjari, according to Bruinessen, might be the most widespread work of Nusantara scholar. It was taught in Kalimantan, Sumatera, and Malaysia. Besides al-Banjari, there were several Nusantara scholar whose work was used and recognized in Nusantara society, such as Dawud bin 'Abdullah al-Fatani, Sayyid 'Uthman al-Batawi, and Kiai Saleh Darat al-Samarani.[45] *Nihayah al-Zain* is one of monumental work of Nusantara scholar's work. It was written by most prolific Nusantara Scholar Muhammad Nawawi al-Bantani al-Jawi. He was teacher of many outstanding Nusantara's scholars, such as 'Abd al-Samad al-Falimbani, 'Abd al-Ghani Bima, and Zain al-Din al-Sumbawi. His *Nihayah al-Zain* is widely circulated in Indonesia and other countries.

Hashiyah al-Tarmasi also spread in some places in Nusantara. Although not so popular among Islamic students nowadays. *Hashiyah al-Tarmasi* was used to be mannual for teaching of Islamic law, especially by Muhammad Mahfuz al-Tarmasi in Mecca, and was recognized by Indonesian students in Nusantara at that time. What *Hashiyah al-Tarmasi* work contribute to Indonesia and South East Asia intellectuality, especially on Islamic law field, comprises following aspects:

Firstly, *Hashiyah al-Tarmasi* shows the involvement of Nusantara Scholar in an intense discourse on Islamic law in of respected center of International Islamic higher education. It shows the ability of Nusantara scholar to participate in international academic discourse that, in turn, indicates the important role of Indonesian scholar in contributing international sciences. *Hashiyah al-Tarmasi* used the same approach and methodology of thinking as majority of Islamic law writer at that time. We can see the use of linguistic approach, used in *Hashiyah al-Tarmasi*, in other Islamic law work, such as *Hashiyah al-Baijuri*, *Hawashi al-Madaniyah*, or *al-Iqna'* .[46] Al-Tarmasi also refer to main sources that are considered to be *mu'tamad*[47] by later Shafiite.

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[44]George Makdisi. *The Rise...* p. 270 and 271

[45]Martin van Bruinessen. *Kitab Kuning....* p. 126-128

[46]Muhammad Khatib al-Sharbini. *Al-Iqna' fi Hall Alfaz Abi Shuja'*. Surabaya: Maktabah Dar Ihya' al-Kutub al-'Arabiyyah. T.Th. Juz I-II

[47]*Mu'tamad* books in Shafiite are books taken as guidance by authoritative scholars because the opinions it contains are authoritative ones according to majority Shafiite. Sayyid 'Uthman. *Kitab Al-Qawanin...*p.14

Secondly, *Hashiyah al-Tarmasi* clearly indicates that Islamic intellectuality in Nusantara in 19th Century did not only come via second hand or mediating agents, but also directly came from primary sources and was transmitted to Nusantara by Nusantara scholars. Thus, of Islamic intellectuality, including Islamic law, in Nusantara can be regarded as a continuation of long tradition of Islamic intellectuality in the center of Islamic world. Although the auhtorities link proved the continuation of intellectual tradition, it also raises critics for its lack of originality in religious opinion. It may true, but the application of Islamic law depends on the judgment of situation and applicability of Islamic scholar, namely Nusantara scholar.

Thirdly, the chain of authorities that al-Tarmasi, and other Islamic scholars, preserves shows that Islamic teaching held by Nusantara scholars come from the center of Islamic higher learning and got their authority from the chain of authorities going back to main patron of Shafiite founding madhhab, i.e. Muhammad bin Idris al-Shafi'i. Al-Tarmasi was really keen in keeping his intellectual genealogy connecting his authority and knowledge to Shafiite leading figures, such as Abu Zakariya al-Nawawi, Abu al-Qasim al-Rafi'i, Zakariya al-Ansari, Ibnu Hajar al-Haitami, Shams al-Din al-Ramli, and Khatib al-Sharbini. This chain of authorities is kept for ensuring the autenticity of materials he transmitted to his disciples. The tradition shapes the nature and characteristic of Islamic intellectuality in Nusantara and South East Asian in general before the rise of modern educational system.

The wave of modernity gave impact to the institutionalization of educational system. The individual authority, either based on epistem, charisma, or tradition, was under challenge of legal rational authority. Modern Islamic education is highly influenced by the wave of change in which organizational system of education replaces traditional one and thus undermines the individual authority. The genealogy of knowledge or the chain of authorities is no longer considered important in the modern traditional system. However, the process in Islamic law will not directly and authomatically deprive the role of the individual authorities since Islamic law infrastructure maintains the importance of epistemic authority.

Conclusion

Al-Tarmasi is a portrait of 19th scholar whose work reflects the genealogy of the intellectuality of Nusantara's scholars, especially in Islamic Law field. His works show that Islamic law tradition, as well as other traditional Islamic sciences, developing in Nusantara cannot be separated from the development of Islamic intellectuality in the center of Islamic learning, especially Mecca and Egypt. Nusantara scholar shared method, authority, and learning materials with moslem scholars worldwide who also studied in the center of Islamic higher learning. They are all bound with the chain of authority that links them with main figures in Islamic intellectuality.

His *Hashiyah* is a legacy of the achievement of Nusantara scholars for their participation in international discourse of Islamic law. Although Nusantara is frequently referred as peripheral area of Islamic tradition, the Islamic knowledge developing in Nusantara was based on authoritative sources. The genealogy of knowledge, as reflected by the chain of authorities in Islamic law and other Islamic sciences, acted as quality control of the doctrine transmitted by Nusantara scholars to their disciples. The wave of modernity may change the structure of Islamic authority, but the shared doctrines embraced by moslem of Nusantara prove the endurance of the intellectual tradition developed and transmitted by al-Tarmasi's generation.

The contribution of al-Tarmasi' to the intellectuality of Nusantara's scholars may be appreciated less by contemporary moslems. However, the transmission of knowledge and the preservation of Intellectual genealogy cannot be neglected as key factor in cementing islamization in Nusantara. Al-Tarmasi's work and chain of authority are legacy of Islamic educational system that shapes the pesantren education today. The importance of al-Tarmasi's work and the chain of authority may be fading, but the Islamic observance in Nusantara today cannot be understood without recognizing the accummulative contribution of Islam scholars such as al-Tarmasi.

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Panel IV
(Science and Technology:
Future Agenda)

SAINS DAN TEKNOLOGI
(Agenda Masa Hadapan)[1]

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Abstrak

Silih bergantinya malam dan siang, putaran minggu, bulan dan tahun turut mengitari perubahan peradaban manusia selaku makhluk inovatif. Kemajuan manusia dilihat seiringan dengan perkembangan Sains & Teknologi (S&T) yang dipeloporinya. Peningkatan dalam kemajuan S&T sentiasa beroleh penambah-baikkan hari demi hari, bermula daripada peringkat perkakas paling asas menjadi yang paling canggih. Ia memberi dampak kepada seluruh dimensi kehidupan manusia termasuk akal budi dan jasmani. Corak berfikir, cara bertindak dan lingkungan tidak terkecuali menerima dampak sains dan teknologi. Namun, ke mana hala-tuju S&T moden kini untuk agenda masa hadapan? Apakah ia masih berada pada tahap sedia ada pada hari ini atau perlukan satu agenda baharu demi mewarnakan wajah dunia yang lebih bermakna tanpa permusuhan dan penuh humanis? Kertas ini cuba mengolah agenda yang sedang dan seharusnya berlaku untuk ditindak lanjuti bagi mengangkat martabat manusia sebagai *khalifatullāh fil ardi* dalam merangka sebuah agenda baharu S&T masa hadapan.

Pendahuluan

Agar perbincangan ini berada dalam ruanglingkup tajuk yang dibicarakan, istilah sains dan teknologi terlebih dahulu diberikan definisi. Asas ini diharap akan menjadi wacana penting dalam minda berkenaan agenda masa hadapan dalam perkembangan sains dan teknologi.

Sains: Boleh didefinisikan dalam berbagai pendekatan berikut:

1. "Rangkuman pengetahuan mengenai dunia fizikal, manusia dan masyarakat."[2]
2. "Pengetahuan yang tersusun berkenaan fenomena alam dan hubungan antara keduanya." (William C. Dampier-Whetham. 1911. 'Science', in Encyclopædia Britannica, 11th ed., New York.).
3. "Sains merangkumi: (i) Pemahaman yang teratur dan bersistematik, keterangan atau penjelasan berkenaan fenomena semula jadi. (ii) Matematik dan logik adalah alat yang perlu untuk usaha tersebut." (Marshall Clagett. 1955. Greek Science in Antiquity, New York: Collier Books).
4. "Sains adalah penjelasan yang sistematik mengenai fenomena yang dapat dirasakan atau dibayangkan, atau apa jua berasaskan penjelasan. Matematik mendapat tempat dalam sains

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[1] Kertas ini dibentangkan sebagai narasumber dalam Seminar "Islam, Science and Civilization: Prospect and Challenge for Humanity", on 18th-20th November 2014, at: Pandanaran Hotel, Jalan Pandanaran No. 58 Semarang.
[2] Ahmad Mattar (1981), *Sains Penggerak Masyarakat*, Bangi: Penerbit UKM, hlm. 5.

hanya sebagai salah satu bahasa simbolik yang dengannya penjelasan saintifik boleh dinyatakan." (David Pingree. 1982. "Hellenophilia versus the History of Science," Isis 83: 559).

5. "Sains adalah upaya berterusan untuk menemukan dan meningkatkan pengetahuan dan pemahaman manusia melalui penelitian berdisiplin. Menggunakan metode yang terkawal, para saintis mengumpulkan bukti yang dapat dicerapi dari fenomena alam atau sosial, merakam data boleh ukur yang berkaitan dengan pengamatan, dan menganalisis informasi ini bagi membina penjelasan teori tentang bagaimana segala sesuatu itu terjadi. Metode penelitian saintifik merangkumi hipotesis umum tentang bagaimana sesuatu fenomena itu berlaku, dan ada eksperimen yang menguji hipotesis ini dalam kondisi yang terkawal.[3]

Teknologi: Manusia menggunakan teknologi sejak berlakunya konversi sumber alam menjadi peralatan asas lagi sederhana. Penemuan pra sejarah terhadap bagaimana usaha manusia menghidupkan api meningkat maju kepada penyediaan sumber makanan dan penemuan roda bagi membantu mereka dalam perjalanan di daratan dan bahan-bahan terapung untuk perjalanan di air telah mencorakkan persekitaran teknologi dalam kalangan mereka. Perkembangan teknologi mutakhir, termasuk mesin cetak, mesin basuh, telepon, dan internet, telah memecah halangan fizikal dalam berkomunikasi dan memungkinkan manusia untuk berinteraksi secara bebas dalam skala yang lebih global. Namun, tidak semua teknologi telah digunakan untuk tujuan damai; pengembangan senjata yang terus meningkat memperlihatkan sebuah kekuatan destruktif telah dan sedang berkembang sepanjang sejarah, dari pertubuhan bertaraf *club* hinggalah kepada pembikinan senjata nuklir bertaraf negara.

Teknologi memberi kesan kepada masyarakat dan sekitarnya dalam beberapa cara. Dalam banyak masyarakat, teknologi membantu perkembangan ekonomi yang lebih maju (termasuk ekonomi global hari ini) dan telah memungkinkan munculnya kelas mewah. Juga banyak proses teknologi menghasilkan sesuatu yang tidak diinginkan oleh produk, yang dikenal sebagai pencemaran; menguras sumber daya alam sehingga merugikan bumi dan lingkungannya. Selain daripada itu berbagai implementasi teknologi secara langsung telah mempengaruhi nilai masyarakat dan teknologi baru khususnya sering menimbulkan persoalan baru dalam etika. Sehubungan dengan teknologi, Dr. Ahmad Mattar menegaskan:

"Teknologi dalam ertikata yang sebenar-benarnya ialah ciptaan alat-alat dan lain-lain rekaan untuk menolong manusia dalam memenuhi keperluan-keperluannya."[4]

Sayyid Mujtaba Rukni Musawi Lari (L: 1925) ketika memberi komentar terhadap pencapaian dan pemahaman sains moden antara lain menyebut:

"Subjek yang mesti dikaji oleh sains ujikaji ialah dunia benda – fenomena kebendaan semata-mata. Peralatan saintifik, dan kaedahnya untuk mencapai matlamat kajian itu merangkumi pemerhatian, hipotesis, uji kaji dengan kawalan, dan pembuktian. Mereka bekerja dalam dunia dan objek-objeknya, dari yang sebesar-besarnya hinggalah kepada yang paling seni. Oleh sebab itu mereka dianggap objektif dan berkecuali. Sekiranya penemuan mereka selaras dengan dunia nyata, maka penemuan itu diterima, jika

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[3] Begitu banyak definisi diberikan terhadap sains berdasarkan kecenderungan yang berbeza. Penyataan di atas adalah sebahagian daripadanya.

[4] Ahmad Mattar (1981), *Sains Penggerak Masyarakat*, hlm. 5.

sebaliknya mereka menolak. Pengujian membuktikan keselarasan sesuatu penemuan dengan dunia sekelilingnya."5

Menelusuri perbincangan di atas, nyata bahawa sains dan teknologi bukanlah sesuatu yang asing pada diri manusia. Manusia sendiri mencorak dan membentuknya menurut cita rasa yang dikehendaki. Justeru demikian, penentuan terhadap agenda arah tuju sains dan teknologi harus bermula dengan penentuan hala tuju dan matlamat manusia. Tanpa matlamat hidup dan hala tuju yang jelas, sudah pasti mengakibatkan sains dan teknologi yang dibawa manusia turut dicerna dengan corak tersebut. Sains-Teknologi tanpa matlamat!

Pernyataan ini memberi kefahaman bahawa sains hanya berfungsi menjelaskan secara rasional bagi menjawab persoalan mengapa dan bagaimana sesuatu fenomena alam ini terjadi. Kefahaman asas mengenai sains yang dinyatakan di atas kelihatannya telah mula berubah dan besar kemungkinan sengaja dijadikan agenda untuk kepentingan pihak terlibat. Beberapa fakta boleh dihujahkan dalam kenyataan ini dengan adanya penggunaan citra yang salah daripada ahli politik dan media massa. Konsep seperti *naturalism* dan *accidentalism* lantaran tidak memiliki syarat *scientific method* telah diangkat menjadi sebahagian daripada faham sains yang diterima. Mereka menyebar-luaskan kefahaman bahawa sains sebagai 'ilmu penentu' dalam segala hal termasuk aspek-aspek metafizik (ketuhanan). Apabila limpahan konsep ini telah membanjiri pemikiran masyarakat, maka sains disakralkan untuk menggantikan kepercayaan tanpa sedar.

Sains dan Manusia

Allah SWT mengajar kepada nabi-Nya Adam a.s. nama berkenaan semua benda. *Wa 'alla Ãdamal asmã' kullaha* – (QS, 2: 31)- iaitu segala kewujudan (*al-kã'inãt*), seperti tumbuhan (*al-nabãt*), haiwan (*al-hayawãn*), bukit (*al-jibãl*) dan lembah-lembah (*al-wudyãn*).6 Riwayat daripada Ibn 'Abbãs menyebut Adam di ajar oleh Allah nama-nama segala sesuatu termasuk mangkuk (*al-qas'ah*) dan penceduk (*al-mighrafah*).7 Nama-nama *al-kã'inãt* tersebut kemudiannya dibentangkan kepada para malaikat bagi menguji pengetahuan mereka. *Thumma 'aradahum 'alal malã'ikat* – kemudian nama-nama mereka dibentangkan kepada para malaikat. Gantinama *'hum'* dalam ayat di atas merujuk kepada *kã'inãt* yang berakal bagi mendominasi kalangan *kã'inãt* lain yang tidak berakal.8

Apabila diteliti ternyata bahawa nama-nama yang dibentangkan itu melibatkan pemerhatian terhadap alam nature yang diciptakan Allah. Hal ini sebenarnya adalah suatu isyarat kepada permulaan kajian sains kerana apa yang dikaji dalam sains adalah segala yang ada dalam alam semesta ini, khususnya yang wujud di bumi. Demikian sejarah asal muasal sebenar yang menjadi titik mula kelahiran sains. Ia seusia dengan penciptaan manusia pertama. Lantas dengan demikian, sains menjadi sebahagian daripada aktiviti harian dalam kehidupan manusia di bumi dengan memanfaatkan akal kurniaan Allah dan terikat kukuh dengan konsep metafizik. Integrasi ini dikenali dan dipraktikkan oleh para nabi a.s.s. selepas Adam a.s. Justeru dalam pandangan Islam, para nabi adalah pelopor kepada ilmu sains dan teknologi. Ilmu tentang menjahit pakaian, menulis dengan pena, pembikinan kapal dan seumpamanya telah

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5 Sayyid Mujtaba Rukni Musawi Lari (1983). *Knowing God*. Tehran: Ministry of Islamic Guidance, hlm. 21-22.

6 Muhammad Jawad Mughniyyah (1983), *al-Tafsir al-Mubin*, Tanpa Tempat, Nasyr Tawhid, hlm. 8.

7 Abdullah bin Ahmad bin Mahmud al-Nasafi (2000), *Tafsir al-Nasafi*, Beirut: Dar al-Ma'rifah, hlm.45.

8 Lihat, *al-Tafsir al-Mubin,* hlm. 8; *Tafsir al-Nasafi*, hlm.45.

wujud sejak zaman awal lagi.[9] Alexander the Great atau dalam sebutan al-Quran sebagai Zulqarnain (356-323 SM)yang berkepakaran dalam teknologi pembinaan bendungan kukuh campuran cairan tembaga dan besi masih belum mampu dibuat oleh manusia hari ini.[10]

Sains dan Konsep Metafizik

Sains yang difahami sebagai ilmu yang teratur dan tersusun dalam memahami alam bukanlah produk yang lahir daripada pemikiran moden semata-mata. Bentuk sedemikian telahpun ada pada sains sebelum lahirnya sains moden seperti yang tercatat dalam tamadun India, China dan Islam. Prof. Dr. Osman Bakar menulis:

"Pre-modern science, however, differ from modern science with respect to goals, methodology, sources of inspiration, and their philosophical assumptions concerning man, knowledge, and the reality of the natural world. Another major difference between pre-modern and modern science pertains to the place of science in relation to other kinds of knowledge. In pre-modern civilizations, science was never divorced from sipiritual knowledge. On the contrary, on finds an organic unity of science and spiritual knowledge."[11] (Bagaimanapun, sains sebelum kemunculan sains moden berbeda dari sains moden sehubungan dengan tujuan, metodologi, sumber inspirasi, dan tanggapan falsafah mereka tentang manusia, pengetahuan, dan realiti alam. Perbedaan utama antara sains pra-moden dan moden adalah berkenaan dengan tempat ilmu pengetahuan dalam hubungannya dengan pengetahuan yang lain. Dalam peradaban pra-moden, sains tidak pernah bercerai dari pengetahuan sipiritual. Sebaliknya, orang akan menemukan suatu kesatuan yang padu antara sains dan pengetahuan spiritual.)

Apabila manusia berpaling daripada poros metafizik (*spiritual*), maka aktiviti sains dan teknologi yang mencerna kehidupannya juga turut menyimpang. Persoalan kebenaran mutlak tidak lagi menjadi asas dalam kegiatan hidup. Bilamana benih ini bercambah dan berakar kukuh dalam diri wujudlah pemikiran mengabdikan diri kepada dunia beracuankan sains dan teknologi. Jelasnya, bila mana ada pemikiran manusia yang tidak mahu mengikut pertunjuk Allah, sains dan teknologi yang dibawa juga terarah kepada kebatilan. Samiri yang hidup pada zaman nabi Allah Musa a.s. dengan ilmu dan teknologi peleburan emasnya telah membentuk patung anak lembu sebagai sembahan baru bani Israil. (QS, 20: 84-88, 95-96). Firaun dengan kekuasaan politiknya telah mengarahkan para saintis dan ahli binaannya men*design* bangunan tinggi untuk melawan Tuhan yang didakwahkan nabi Allah Musa a.s. (QS, 40:36-37)

Amalan sains dan teknologi mungkar seperti contoh di atas, kelihatannya sedang diwarisi sebahagiannya dan menjadi agenda dalam tamadun barat kini. Meskipun ada sedikit perubahan dalam dasawarsa 1990-an dalam mana bertunasnya wacana sains dan agama di Barat,[12] namun ia belum mampu memudarkan warna sains *materialisme* dan *Darwinisme* yang telah bertapak kukuh berabad-abad lamanya. Terurainya ikatan sains dengan paksi ketuhanan ini telah didukung fahamnya oleh kebanyakan sarjana barat dan diterima pakai oleh sebahagian

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[9] Lihat, Ramli Awang dalam kertaskerja *Sains Dan Teknologi: Wacana Historiografi Dalam Gagasan Humanisasi Dan Islamisasi* dalam Seminar bersama FTI (UTM) dan UIN Sunan Kalijaga, Yogyakarta. Tempat: Convention Hall UIN Sunan Kalijaga Yogyakarta, Indonesia 22–23 Oktober 2013.

[10] Selanjutnya baca tulisan, Muhammad Alexander (2010), *Alexander Adalah Zulqarnain*, Batu Caves, Selangor: PTS Islamika Sdn. Bhd.

[11] Osman Bakar (2008), *Tawhid and Science*, Shah Alam: Arah Publications, hlm.61.

[12] Lihat selanjutnya dalam Ian G. Barbour (2002), *Juru Bicara Tuhan: Antara Sains dan Agama*, terj. Bandung: Mizan Media Utama, hlm. 21.

besar umat Islam. Ilmu seperti ini pernah disifatkan oleh Prof. Dr. Osman Bakar sebagai ilmu yang *'tersilap kandung'* atau bagi Prof. Dr. Sayyid Muhammad Naquib al-Attas sebagai *'terkandung dalam kezaliman'.* Hal demikian kerana ilmu itu telah kehilangan maksud tujuannya yang tertentu – yakni tiada mengenal asal usulnya, tiada mengenal tempat tepatnya, tiada mengenal cara gunanya, tiada mengenal alim maklumnya – dan dari itulah maka ilmu ini telah membawa kekacauan dan huru hara ke dalam diri dan kehidupan insan, dan bukan sebaliknya. Walhal ilmu sepatutnya membawa ketenteraman dan keamanan dan keadilan kepada umat manusia.[13]

Saintis antara Theism dan Atheism

Dalam perkembangan pemikiran sihat, tidak ada manusia yang secara sedar dan sengaja berusaha menghancurkan diri dan lingkungannya. Ada benarnya apabila Prof. Dr. Muhammad Zainiy Uthman menyebut bahawa akal ilmiah yang sihat tidak sekali-kali menjuruskan insan menuju kehancuran alamiah lantaran inginkan kekuasaan kerana kemusnahan dan kepupusan adalah natijah pemikiran yang tiada dapat diterima oleh akal sihat. Ujar beliau:

> "Penghapusan kehidupan, baik pada alam haiwan apatah lagi pada alam insan sejagat tiada sekali-kali diterima oleh agama samawi dan tradisi keagamaan anutan kebudayaan luhur insan. Adakah kita akan berdiam diri dengan 'pemikiran liar' dan kerakusan kuasa moden yang mengikut jejak-jejak sejarah imperaturia lama yang telah rebah dahulu tetapi dihidupkan kembali oleh masyarakat barat yang mahu menghapus dan menghamba-abdikan semua orang yang bukan barat yang lemah melalui sains dan teknologi? Masyarakat negara ini mesti difahamkan dan disedarkan dari leka terbuai dengan keajaiban sains dan teknologi yang mengancam kelangsungan hayat kehidupan insan dan ciptaan Allah SWT.[14]

Manusia sebahagian daripada alam yang diciptakan Tuhan. Konsep faham kebetulan dan 'semula jadi' yang dibawa oleh saintis moden barat mengarah kepada *atheism* dan *nihilism* adalah sengaja dirancang bagi menjadi sebuah agenda utama saintifik secara *pseudo science*.[15] Kelihatan hal ini sebagai sebahagian dari usaha menyahkan Tuhan daripada kehidupan dan secara langsung pula membangunkan konsep 'mempertuhankan sains,' atau sains menggantikan keyakinan agama. Perkara ini disuarakan oleh Ziaudddin Sardar ketika menjelaskan perbezaan asas antara sains barat dengan sains Islam. Ujarnya:

> "The major difference is in the belief system: while Muslim scientists believed in revelation and regarded reason as one instrument for moving toward God, Western scientists believe in rationality and dismiss all over other forms of knowing as nonsense. Western science ia a product of this belief. In the Islamic perspective, science ia one tool for the realization of religious goals; in the Western purview, science itself ia a universal religion. Thus David Landes in his classic book, *The Unbound Prometheus*, makes the

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[13] Lihat dalam Ramli Awang (2003). *Falsafah Sains & Pembangunan ke Arah Dimensi Baru*. Skudai: Penerbit Universiti Teknologi Malaysia, hlm.58.

[14] Muhammad Zainiy Uthman (2012), *Pemikiran dan Pembinaan Tamadun*, Kuala Lumpur: Akademi Kenegaraan BTN, hlm.81-82.

[15] A system of theories, assumptions, and methods erroneously regarded as scientific (suatu sistem tentang teori, anggapan, dan metode yang keliru dianggap sebagai saintifik). Lihat dalam http://www.merriam-webster.com/dictionary/pseudoscience.

point explicit: 'This world, which has never before been ready to accept universally any of the universal faiths offerd for its salvation, is apparently prepared to embrace the religion of science and technology without rervervation."[16]

Ia tidak lebih daripada usaha manusia *atheism* membelakangkan agama dan mengagungkan akal semata-mata. Walhal kedua-dua konsep *naturalism* dan *accidentalism* tidak pernah memberi apa-apa jawapan pun terhadap pertanyaan manusia mengapa ia terjadi secara saintifik. Dalam ertikata yang lain sains moden cuba meletakkan kedua-dua konsep ini sebagai 'pengakhiran' kejadian demi menafikan peranan Tuhan dalam mengatur-selia (*rububiyyah*) alam semesta. Pada masa yang sama mereka semua sedia mengakui bahawa sesuatu yang ada di alam ini tidak mampu menciptakan dirinya sendiri. Manakala ketiadaan tidak mungkin sama sekali menjadi sesuatu hingga menjadi ada. Pemikiran rasional saintifik seperti ini telah dinafikan peranannya dan memilih corak pemikiran yang *irrational*. Mengabaikan hakikat ini bermakna saintis bersedia membiarkan alam ini kekal dengan jawapan misteri yang berpanjangan. Hal ini disedari dengan begitu bermakna bagi John Malone dengan bukunya *Unsolved Mysteries of Science*.[17]

Sains yang berasaskan alur pemikiran rasional sepatutnya diikuti oleh para sarjana sains lantaran merekalah yang mengasaskannya. Namun hal demikian tidak berlaku lantaran ketebalan *darwinism*[18] dan agenda *hidden hand* yang sedia melatar belakangi profesi mereka.[19]

Oleh hal yang demikian amat tidak rasional bila ada pendapat daripada kalangan yang bergelar saintis kondang tetapi pada masa yang sama menolak method berfikir saintifik. Konsep-konsep dalam fizik kuantum, teori gerak, haba dan seluruh fenomena dalam alam bila dikaji memiliki tahap mula. Tidak ada fenomena dalam alam ini yang bersifat selanjar. Contoh sederhana dalam hal ini adalah sebuah mobil berkelajuan 120 km per jam. Untuk mencapai tahap kelajuan 120 km mestilah bermula daripada 0 (kosong). Kalaulah seluruh fenomena dalam alam ini memiliki watak yang sama, maka *universe* yang begini hebat tentu juga berkarakter sedemikian. Apakah mungkin dan rasional bagi seorang saintis mempertahankan pernyataan bahawa semua yang wujud terjadi secara sendiri dan kebetulan? Stephen Hawking and Leonard Mlodinow, dalam (*The Grand Design*: 2010) mengungkapkan:

"Because there is a law such as gravity, the universe can and will create itself from nothing. Spontaneous creation is the reason there is something rather than nothing,

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[16] Ziauddin Sardar (1989), *Explorations in Islamic Science*, London: Mansell Publishing Limited, hlm.97-98.

[17] Lihat John Malone (2001), *Unsolved Mysteries of Science*, New Jersey: John Wiley & Son's.

[18] Darwinism apabila diperhalusi ternyata tidak bersifat saintifik, tetapi sengaja diangkat ke persada dunia demi kepentingan pihak tertentu. Kerapuhan faham ini dapat dibaca dalam tulisan Harun Yahya (2000),*The Evolution Decet*, Istanbul: Okur Publishing; Mawlana Mohammad Abdullah (T.th), *Darwin and Evolution From the Point of View of a Muslim Scientist*, Delhi: Dini Book Depot.

[19] Selanjutnya untuk tema ini sila *tela'ah* tulisan antara lain Ralph Epperson (2013), *Invisible Hand: Kendali Zionis Di Balik Konspirasi Dunia*, terj. Jakarta: Change Publication; Gary Allen (2013) *The Rockefeller's File*, terj. Jakarta: Phoenix Publishing Project; Andrew Carrington Hitchcock (2011), *Zionist Conspiracy*, terj. Jakarta: Change Publisher; Michael Collins Piper (2004), *The New Jerusalem: Zionist Power in America*, Washinton DC: American Free Press; Stephane Downing (2007) *Holocaust: Fakta atau Fiksi*, terj. Yogyakarta: MedPress; Sabaruddin Hussein (2011), *Agenda Yahudi Menakluk Dunia*, Batu Caves: PTS Islamika Sdn. Bhd.; Noreaga & Achernahr (2013), The *Diary of Dajjal*, terj. Jakarta: Phoenix Publishing Project.; Henry Makow (2011), *Illuminati: Dunia Dalam Genggaman Perkumpulan Setan*, terj. Jakarta: Ufuk Press.

why the universe exists, why we exist. It is not necessary to invoke God to light the blue touch paper and set the universe going."[20]

Sarjana lain yang turut menyokong kenyataan di atas ialah Lawrwnce M. Krauss dalam bukunya *A Universe from Nothing: Why is Something Rather than Nothing*. Ujarnya:

"The amazing thing is that every atom in your body came from a star that exploded. And, the atoms in your left hand probably came from a different star than your right hand. It really is the most poetic thing I know about physics: You are all stardust. You couldn't be here if stars hadn't exploded, because the elements - the carbon, nitrogen, oxygen, iron, and all the things that matter for evolution - weren't created at the beginning of time. They were created in the nuclear furnaces of stars, and the only way they could get into your body is if those stars were kind enough to explode. So, forget Jesus. The stars died so that you could be here today."[21]

Kalangan saintis yang mendukung atheism akan bertindak apa sahaja demi meraih apa yang diingini. Tiada perisai dalaman diri yang menghalang mereka daripada bertindak non-humanis. Mereka tidak memiliki agenda ketuhanan atau kemanusiaan. Agenda yang mereka miliki adalah keuntungan material sementara, meraih kemasyhuran, sanjungan dan pemuasan nafsu rakus duniawi. Mala petaka inilah yang sedang mencengkam dunia sains dan teknologi moden hari ini. Demi meraih keuntungan dan kepatuhan kepada Pertubuhan Mason (Freemason) Henry Ford (1863–1947)[22] selain menghasilkan model kereta T turut membuat pesawat terbang dengan enjin *liberty* bagi kegunaan tentera dalam perang Dunia Pertama.[23] Laman *Web Grand Lodge of Free & Accepted Masons of the State of New York* melaporkan:

"A compendium of short biographies of famous Freemasons, published by a Freemason lodge, lists Ford as a member. The Grand Lodge of New York confirms that Ford was a Freemason, and was raised in Palestine Lodge No. 357, Detroit, in 1894. When he received his 33rd in 1940, he said: "Masonry is the best balance wheel the United States has."[24] (Satu ringkasan biografi singkat dari Freemason terkenal, diterbitkan oleh Lodge Freemason, menyenaraikan Ford sebagai anggota. The Grand Lodge of New York menegaskan bahawa Ford adalah seorang anggota Freemason, dan dibesarkan di Palestin Lodge No. 357, Detroit, pada 1894. Ketika ia menerima keanggotaannya yang

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[20]   Terjemahan bebas: "Lantaran ada hukum tertentu seperti daya graviti, alam semesta dapat mencipta diri sendiri daripada ketiadaan. Penciptaan spontan adalah alasan ada sesuatu berbanding ketiadaan, mengapa alam semesta ada, mengapa kita wujud. Tidak perlu meminta Tuhan menyalakan sentuhan kertas biru dan mengatur kelangsungan alam semesta."

[21]   Terjemahan bebas: "Hal yang menakjubkan adalah bahawa setiap atom dalam tubuh anda berasal dari sebuah bintang yang meledak. Dan, atom di tangan kiri anda mungkin berasal dari sebuah bintang yang berbeza dari tangan kanan anda. Ia benar-benar hal paling puitis yang saya tahu tentang fizik: Kalian semua adalah *stardust* (dedebu bintang). Anda tidak boleh berada di sini jika bintang tidak meledak, kerana unsur - karbon, nitrogen, oksigen, besi, semua hal yang penting untuk evolusi - tidak diciptakan pada awal waktu. Mereka diciptakan dalam tungku nuklir bintang, dan satu-satunya cara mereka dapat masuk ke tubuh anda adalah sekiranya bintang-bintang tersebut cukup baik untuk meledak. Jadi, lupakan Yesus. Bintang-bintang mati sehingga anda bisa berada di sini hari ini."

[22]   Lihat keahliannya dalam http://nymasons.org/mason/famous-masons/ford/. Capaian pada 25/10/14.

[23]   Lihat, http://www.thefamouspeople.com/profiles/henry-ford-122.php. Capaian pada 25/10/14; http://www.thefamouspeople.com/profiles/henry-ford-122.php. Capaian pada 25/10/14.

[24]   Lihat, http://nymasons.org/mason/famous-masons/ford/. Capaian pada 25/10/14.

ke-33 pada tahun 1940, ia berkata: "Masonry adalah yang roda keseimbangan terbaik yang pernah Amerika Syarikat miliki."

Demikian contoh teknologi industri apabila dikuasai oleh golongan Mason. Mereka memiliki agenda tersendiri dalam perniagaan yang sengaja dirancang demi meraih keuntungan.

Saintis yang terlibat dengan penyelidikan tentang fenomena alam tidak mampu menghuraikan kebenaran tentangnya melainkan terlebih dahulu mereka menerima dan mengakui bahawa alam ini ada pemiliknya. Penolakan terhadap hakikat ini dan meletakkan alam sebagai fenomena semulajadi tanpa tuan membawa akibat buruk pada pemikirannya dan mewariskan mala petaka kepada alam sejagat. Meskipun berbagai pencapaian yang diperoleh dalam bidang sains dan teknologi, sedang pada masa yang sama menolak kebenaran mutlak, mereka pasti gagal menghubungkan fenomena alam ini dengan hakikat kebenaran mutlak. Berbeza dengan sarjana muslim yang beriman dan mencari kebenaran dalam kajian yang dilakukan.

Hakikat ini boleh dicontohkan daripada pengakuan abu raihan al-biruni (973-1048m) seorang yang ahli dalam bidang astronomi, matematik, perundangan islam, bahasa, teologi, perubatan dan lain-lain bidang ilmu menyebut:

"My experience in the study of astronomy and geometry and experiments in physics revealed to me that there must be a planning mind of unlimited power. My discoveries in astronomy showed that there are fantastic intricacies in the universe which prove that there is a creative system and a meticulous control that cannot be explained through sheer physical and material causes."[25]

Ungkapan yang dituturkan oleh sarjana muslim pada abad ke-10 itu menjadi wacana yang sama bagi seorang sarjana muslim abad ke-21 ini. Dr. Muhammad Javad Bahonar (1933-1981) seorang sarjana daripada Iran antara lain menyebut:

"Sebaliknya alam semesta yang teratur secara sistematik dapat membantu kita mengenal Allah yang maha bijaksana dan maha berkuasa. Setiap fenomena dalam dunia ini hasil dari sebab tertentu dan munasabah yang sedia wujud dalam alam, dan penjelmaan segala fenomena itu adalah selaras dengan kehendak Allah. Dialah yang menghidupkan dan mematikan. Dialah yang membekalkan kita makanan harian, menurunkan hujan, kerana dialah yang menentukan sebab dan musabab kepada kejadian tersebut. Alam dunia beserta dengan semua hukum serta prinsipnya adalah berpunca dan dicipta oleh Allah."[26]

Pemerhatian dan penyelidikan tentang alam amat ditekankan oleh al-Quran sebagai wahyu daripada Allah. Khawaja Abdul Wahid pernah menulis:

"Al-Quran memperkenalkan kepada dunia idea undang-undang dan keteraturan alam, menghubungkan fenomena alam dengan sebab-sebab material, menanamkan semangat

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[25] Maksud: "Pengalaman saya dalam kajian astronomi dan geometri, juga eksperimen dalam fizik mendedahkan kepada saya bahawa di sana mesti (wajib) ada satu Minda Perancangan yang Maha Kuasa. Penemuan saya dalam astronomi menunjukkan bahawa terdapat kerumitan hebat di alam semesta yang membuktikan bahawa ada sistem yang kreatif dan kawalan yang penuh teliti lagi tidak dapat dijelaskan menerusi hanya sebab-sebab fizikal dan material."

[26] Muhammad Jawad Bahonar (1985). *A Few Words on Knowing Allah*. Tehran: Islamic Propagation Organisation, hlm. 18.

berfikir rasional, menggalakkan kajian secara langsung tentang alam menerusi pemerhatian dan percubaan, menghasilkan keinginan universal pengkajian saintifik dengan gesaan tafaqquh, tafakkur dan ta'aqqul, dan ini membuka jalan kepada cara yang betul memahami alam dan fenomena tabii."[27]

Kenyataan di atas memperlihatkan betapa perkembangan sains dalam peradaban Islam tidak disekat melalui aspek keagamaan; malah Islam itu sendiri berfungsi sebagai pemangkin kepada perkembangan sains, tidak seperti peranan yang dimainkan oleh institusi agama Kristian di Eropah Barat. [28]Berlandaskan semangat wahyu yang menghimbau penggunaan akal inilah yang membawa kepada perkembangan sains dan teknologi dalam peradaban Islam begitu maju. Mereka memiliki agenda murni dalam rangka mengabdikan diri kepada Allah dan memartabatkan status *khalifatullāh fil Ard*. Hanya kalangan sarjana sebegini yang mampu mengimarahkan alam menurut kehendak Pencipta – Allah SWT.

Inovasi dalam Sains Teknologi Kini

Berbagai bentuk inovasi berlaku dalam kehidupan sains dan teknologi. Rekaan terkini dalam berbagai aspek seperti industri permotoran, robotik, telekomunikasi dan seumpamanya. Ia tidak lagi seperti dahulu, malahan berubah bentuk, fungsi dan cara pengendaliannya demi memenuhi keperluan semasa.

Inovator mengubah banyak perkara. Mereka mengambil ide-ide baru, kadang-kadang dari mereka sendiri, dan kadang-kadang dari orang lain. Mereka mengembangkan dan mempromosikan ide-ide tersebut hingga diterima sebagai sebahagian dari kehidupan harian. Inovasi memerlukan keyakinan diri, berani menanggung risiko, kemampuan memimpin dan memiliki wawasan masa hadapan.

Henry Ford (1863–1947) seorang ahli industri warga Amerika dan pengasas pernah mengungkapkan kata-kata berikut lewat tahun 1940:

"Mark my word: A combination airplane and motorcar is coming. You may smile, but it will come."

Apa yang diungkapkan oleh Ford itu benar-benar menjadi kenyataan pada hari ini. Kita pada hari ini berada di puncak pencapaian teknologi. Paling tidak setiap warga dunia hari ini mengenal internet yang sebelumnya tidak pernah tergambar dalam minda. Kemajuan teknologi ini akan mendedahkan kita kepada dunia digital dan akan terus berkembang. Jelas kepada kita bahawa teknologi merupakan pendorong utama berlakunya inovasi. Dalam dunia yang sentiasa berubah inovasi sangat penting demi mempertahan dan memperluas kemampuan agar selaras dengan keinginan pengguna.

Dalam bidang permotoran sebagai contoh, mobil yang dahulunya bergerak di jalanraya, kini telah mula terbang di udara. Robot yang dahulunya direka sebagai sebahagian daripada alat mainan, kini berubah menjadi teman bercanda. Sejarah telepon turut berubah hingga menjadi teknologi tanpa wayar, kecil dan diberi julukan smart phone.

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[27] Khwaja Abdul Wahid (1978). *Islam and the Origins of Modern Science*. Lahore: Islamic Publication Ltd., hlm. 8.

[28] Abdul Latif Samian & Khairul Anwar Mastor (2000), *Perkembangan Sains dan Peradaban Manusia*, Bangi: Penerbit UKM, hlm.14.

Perubahan tersebut mempengaruhi kehidupan masyarakat dan sekaligus melibatkan sosio ekonomi, politik, kesihatan, pendidikan serta moral. Manusia tidak lagi terasing dari dampak teknologi. Beberapa contoh inovasi teknologi boleh diketengahkan dalam masalah ini:

1. Di Amerika Syarikat, sebuah syarikat persendiran (*private*) yang berkecimpung dalam industry penerbangan bernama Terrafugia telah berjaya menghasilkan mobil terbang (*Transition roadable aircraft*) yang diberi nama Terrafugia Transition.(Lihat Lampiran I)
2. Di Jepun seorang jurutera bernama Yusuke Sugahara, penyelidik dari Universiti Tuhoku, Jepun telah membuat prototipe kereta terbang pertama di negaranya..(Lihat Lampiran II)
3. Syarikat Aeromobil Slovakia dengan seorang jurutera pintarnya telah mereka-cipta prototaip kereta terbang yang diberi nama AeroMobil 2.5. (Lihat Lampiran III)
4. Syarikat kereta gergasi dunia, Volkswagen juga tidak ketinggalan dalam mereka cipta kereta terbang miliknya. (Lihat lampiran IV).
5. Di Amerika, MIT telah mereka-cipta kereta kecil yang boleh dilipat dan berkeupayaan berputar 360^0. (Lihat lampiran V).
6. Sekumpulan penyelidik dan innovator dari Carlifornia juga tidak ketinggalam mereka-cipta model kereta terbang diberi nama GF7. (Lihat lampiran VI)
7. Perhatikan model speda di bawah:

Rajah 1. Konsep speda juga turut berubah apakah ini teknologi masa hadapan?

Berdasarkan enam contoh di atas, persoalan sederhana disebalik perkembangan dan inovasi dalam teknologi kini ialah:

- Apakah semua ini menjadi agenda sains dan teknologi untuk masa hadapan?
- Ataukah perkara tersebut bukannya sebuah agenda akan tetapi sekadar peningkatan dan penambah-baikkan kepada teknologi sedia ada?
- Apakah motif disebalik rekaan tersebut?
- Apakah dengan adanya rekaan tersebut manusia menjadi semakin baik dan beradab?
- Apakah dengan munculnya berbagai rekaan baru yang serba canggih dalam dunia sains dan teknologi hari ini ada jaminan bahawa manusia dan lingkungan terpelihara daripada kerosakan yang dihasilkannya?

Agenda Sains dan Teknologi Masa Kini

Dalam kajian yang dilakukan, terdapat beberapa agenda utama kegiatan sains dan teknologi yang diterajui dunia barat hari ini. Antara lain:

1. Senjata Pemusnah

Umumnya dalam perlumbaan kuasa politik dan ekonomi dunia hari ini, sains dan teknologi memain peranan amat penting. Negara yang menguasai sains dan teknologi akan dapat menguasai dan mempengaruhi negara lain dan sekaligus menundukkannya. Agenda konspirasi ini dikendali oleh organisasi yang dikenali sebagai *New World Order* (NWO) – Pemerintahan Dunia Baru.**29**

Berdasarkan kepada konsep *'the power of technology'* negara-negara kuasa besar (*superpower*) tanpa ragu sedia membangunkan bidang penyelidikan dan pembangunan (R&D) sains teknologi meskipun menelan belanja yang mahal. Tujuannya tidak lain demi melaksanakan agenda konspirasi mereka menguasai ekonomi dunia dan memberikan keuntungan kepada Yahudi.

Agenda ini disalurkan menerusi sains ketenteraan dengan penyelidikan senjata canggih dan bersifat pemusnah bagi memberi rasa takut dan bimbang kepada negara yang sedang membangun. Pada masa yang sama mereka menjelmakan kumpulan-kumpulan 'terroris-upahan'.**30** Dalam hal ini negara adidaya berjaya mencetak minda gerun dan secara langsung mendambakan kebergantungan kepada negara adidaya tersebut. Mereka membelanjakan sebahagian besar perbelanjaan negara demi persiapan mempertahankan diri terhadap 'bayangan' menakutkan yang sengaja diada-adakan.

Ketika memberikan kata pengantar kepada terjemahan buku *Weather Warfare*, Wawan H. Purwanto seorang Pengamat Militer, Peneliti LPKN dan Dosen LEMHANAS, menulis berdasarkan laporan Gabungan Suruhanjaya Urusan Luar Negeri dan Suruhanjaya Pertahanan State Duma Rusia, antara lain menyebut di bawah program *High Frequency Active Auroral Research Project* (*HAARP*) Amerika Syarikat menciptakan senjata geofizik baru yang integral dan dapat mempengaruhi medium di dekat bumi dengan gelombang radio berfrekuensi tinggi. Signifikansi lompatan kualitatif ini dapat disamakan dengan transisi dari senjata tangan menjadi senjata api, atau dari senjata konvensional menjadi senjata nuklir. Jenis senjata baru ini berbeza dengan jenis sebelumnya kerana medium dekat bumi ini merupakan kesatuan yang memiliki pengaruh terhadap berbagai komponen yang berada di dalamnya. Laporan tersebut lebih lanjut menyatakan bahawa rencana Amerika Syarikat untuk membawa percobaan ilmiah berskala besar di bawah program HAARP, dan tidak dikontrol oleh masyarakat global, akan membuat senjata yang mampu mengacaukan komunikasi radio, menganggu peralatan yang

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29   Pemerntahan Dunia Baru (NWO) adalah sebuah organisasi yang sudah wujud selama berates tahun. Misi mereka hanya ingin menyambut kedatangan Dajjal. Pemerintahan Dunia Baru dipimpin oleh Iluminati dan dibantu oleh Freemason. Anggota organisasi ini terdiri daripada pemimpin-pemimpin dari organisasi dunia, seperti PBB, Dewan Hubungan Luar Negeri, IMF, World Bank, WHO dan banyak lagi. Organisasi Pemerintahan Dunia Baru dalam bahasa Latin dikenali sebagai *Novus Ordo Seclorum*. Lihat penjelasan ini dalam tulisan, Jerry D. Gray (2012), *Art of Deception*, terj. Batu Caves: PTS Islamika Sdn.Bhd., hlm. 106.

30   Lihat umpamanya dalam tulisan Andrew C. Hithcock (2014) *Zionist Conspiracy*, terj. Jakarta: Chance Publisher, hlm.165 menyebut: "Israel menjalankan 'operasi hitam' di kapal pesiar Achille Lauro ketika kepal itu berlayar dari Alexandria ke Port Said dalam wilayah Mesir. Kapal ini diculik, dan Israel semakin memperburuk kedudukannya, ketika seorang penumpang berkerusi roda, Yahudi warga Amerika, Leon Klinghoffer, diseksa dan dilempar keluar kapal, menyebabkan seluruh dunia marah, terutamanya di Amerika. Lebih jauh lagi orang-orang Yahudi memastikan hal ini menjadi berita utama hari itu di seluruh dunia, di media cetak dan television. Taktik ini dijelaskan dalam buku *Profits of War* (Keuntungan Perang). Di dalamnya mantan penasihat intelejen khusus untuk Perdana Menteri Israel, Yitzhak Shamir, Ari Ben-Menashe, menjelaskan bagaimana intelejen Israel telah mendanai kelompok-kelompok terror Palestin untuk melakukan serangan kepada sasaran Israel agar dunia terutama Amerika, bersimpati kepada Israel dan orang Yahudi serta membenci orang Palestin."

terpasang pada pesawat ruang angkasa dan roket, menimbulkan kecelakaan serius dalam jaringan elektrik dan jaringan minyak serta paip gas; memiliki dampak negatif pada kesihatan mental orang ramai di seluruh tempat.[31]

Dalam buku tersebut Smith mendedahkan bagaimana teknologi ini diupayakan untuk memodifikasi cuaca pada abad kini dengan teknologi penyemaian awan, menciptakan badai raksasa (tsunami), gempa bumi dan sebagainya lagi daripada bentuk-bentuk bencana alam buatan manusia.[32]

Ketika memberi ulasan terhadap HAARP, Jagad A. Purbawati menulis kajiannya seperti berikut: "HAARP – *High-frequency Activate Auroral Research Project* – merupakan suatu sistem senjata eksotik yang menjadi bahagian dari upaya mempersenjatai ruang angkasa dengan menggunakan 'interferometri gelombang scalar, iaitu suatu teknologi kali pertama ditemukan oleh ilmuan Nicola Tesla pada awal 1900an. Teknologi HAARP banyak digunakan oleh para konspirator untuk berbagai tujuan termasuk melakukan depopulasi penduduk bumi. Para penyelidik yang mengkaji HAARP mensifatkannya sebagai suatu teknologi menuju kelas baru persenjataan yang dapat mengubah dunia; merupapakan suatu [perlengkapan yang digunakan untuk segala kepentingan ketenteraan. Namun ketika disalah gunakan, alat ini akan mengacaukan cuaca. Dapat juga digunakan menentang kemanusiaan dengan cara mengubah apa yang orang fikirkan, percaya dan rasakan. Alat ini dapat digunakan untuk tujuan baik atau jahat, ibaratnya HAARP dapat menghasilkan muzik Mozart atau sebaliknya suatu melodi deretan kematian. Berbagai catatan teknologi menjelaskan bagaimana HAARP dapat digunakan – serupa dengan percubaan-percubaan ketenteraan, antaranya untuk memanipulasi cuaca global; mengganggu ekosistem; mematikan komjunikasi elektronik; mengubah mood dan keadaan mental kita. Ada tiga sistem komponen HAARP:

a. Komponen yang didasarkanpada lapisan ruang angkasa (lonosfera): HAARP menjadikan lapisan inosfera bumi sebagai senjata.

b. Komponen yang didasarkan pada lapisan Atmosfera yang disebut Atmosperic Plasma: HAARP menggunakan chemtrail sebagai suatu sistem sejnata berdasar plasma, dan sebagai sistem senjata bio-perang guna menentang populasi manusia.

c. Komponen yang didasarkan di atas atau di bawah tanah yang disamarkan sebagai kemudahan penyelidikan: Stesyen HAARP di permukaan bumi disamarkan sebagai fasiliti 'sumber tenaga' dan setidaknya ada pada 14 lokasi di seluruh dunia.

HAARP diarahkan melakukan fungsi berikut:

a. Senjata Radiofrekuensi SDI (*Strategic Defence Initiative*).

b. Perang lingkungan – perang cuaca: Diperkirakan pada 3 Mei 2008, mengakibatkan Perang Cuaca Siklon Myanmar menelan korban 78.000 jiwa, 56,000 dilaporkan hilang hingga 29 Mei 2008. Manakala Perang Gempa: Pada 12 Mei 2008 mengakibatkan Perang Gempa Tektonik China yang menyebabkan 68,000 korban dan diduga meningkat hingga mencapai 80,000 pada 29 Mei 2008.

c. Sistem perang ruang angkasa.

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[31] Lihat kata pengantar ini dalam buku Jerry E. Smith (2013), *Konspirasi Bencana Alam*, terj. Jakarta: PT Ufuk Publishing House, hlm.XXVII.

[32] Selanjutnya baca Jerry D. Gray (2012), *Art of Deception*, terj. Batu Caves: PTS Islamika Sdn.Bhd., pada bab 13, 'Membuat Bencana Alam' hlm. 260-286.

d. Sistem Pertahanan Misil.
e. Perang energi scalar terhadap target-target populasi dan daratan termasuk bangunan, tempat-tempat industri, pendudfuk serta individu-individu.
f. Senjata ELF dengan gangguan elektromagnetik dan manipulasi kejiwaan penduduk serta individu.
g. Senjata Biner dan Biologi terhadap manusia dengan menggunakan komponen chemtrails.

Jagat Purbawati menegaskan dalam tulisannya, selaku senjata pemusnah massal yang didasarkan pada ruang angkasa, salah guna HAARP mampu menghasilkan badai, taufan dan gempa bumi. Turut dicontohkan beberapa bencana yang terhasil daripada HAARP antaranya Taufan Katrina pada 23-30 Ogos 2005; Ribut Ophelia pada 8-16 September 2005; Badai Bertha; Taufan Myanmar 2008; Gempa di Cina 2008; Gempa & Tsunami Tokyo pada 11 Mac 2011.[33] Hakikat ini turut disentuh dan diberi penjelasan lanjut oleh Jerry E. Smith dalam tulisannya *Weather Warfare*. Jika sedemikian keadaannya jelas bahawa barat sengaja menjadikan manusia kini bermusuhan dengan sains dan teknologi.

2. Penipuan Dalam Sains Perubatan

Tidak hanya dalam teknologi persenjataan, agenda konspirasi sains teknologi Barat turut menular dalam bidang kesihatan. Mereka melakukan penipuan dan mengaut banyak keuntungan daripada projek ini. Teknologi perubatan yang dimiliki digunakan untuk mencipta berbagai 'racun' lantas mengatas namakannya sebagai 'ubat', vaksin dan sebagainya lagi. Media massa milik mereka turut berperanan mempromosikan keampuhan dan pada masa yang sama menanamkan kebimbangan serta ketakutan andaikata tidak mengambil ubat yang disarankan.

Aspartame: Iaitu sejenis pemanis tiruan yang mengandungi bahan beracun akan tetapi disahkan selamat untuk dimakan oleh FDA (*Food and Drug Administration*) [34] di Amerika Syarikat. Jerry D. Gray ketika mendedahkan bahaya *aspartame* menulis:

> "...Saya berusaha sebaik mungkin bagi memberi amaran kepada dunia berkenaan bahaya aspartame, dan pembohongan-pembohongan yang dilakukan oleh televisyen dan media Amerika Syarikat. Apabila maklumat dengan sengaja ditutup dan tidak disebarkan kepada masyarakat umum, itu dinamakan pembohongan ataupun lebih tepat lagi pengkhianatan media. Ini bukan etika kewartawanan. Pengambilan aspartame adalah berbahaya. Ia adalah satu fakta saintifik. Ratusan agensi di dunia membuktikan hal ini. Taip sahaja aspartame dalam kotak carian Google Search, akan keluar ratusan ribu cerita dan kertas-kertas penyelidikan yang ditulis, sama ada oleh para wartawan mahupun saintis yang menerangkan, betapa bahayanya aspartame kepada manusia. Sebanyak mana lagi bukti yang diperlukan bagi membuatkan kita percaya? Biarpun maklumat sudah tinggi menggunung, masih ada negara-negara dalam dunia yang mempercayai FDA, sehingga mereka tidak mempersoalkan keputusan FDA, walaupun jelas FDA salah."[35]

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[33]   Lihat Jagad A. Purbawati (2013), *The New World Order:Konspirasi Global Para Penyembah Iblis Menaklukkan Dunia*. Jakarta: Pustaka Al-Kautsar, hlm.302-204.
[34]   FDA adalah agensi kerajaan (AS) yang memantau penjualan ubatan, memberi kebenaran bagi mengedarkan ubatan dan mengesahkan ubat itu selamat dimakan.
[35]   Jerry D. Gray (2013), *Deadly Mist*, Batu Caves: PTS Islamika Sdn. Bhd., hlm.152.

Selanjutnya Jerry D. Gray menyenaraikan sebanyak 35 kesan racun *aspartame*, antaranya sakit perut, lelah, sakit dada, kepenatan yang kronik, kebingungan, insomnia, kematian, terketar-ketar cirit birit, mudah marah, muntah-muntah, tekanan darah tinggi, berlaku keguguran rambut, kebotakan ataupun lenipisan rambut, hilang daya ingatan (sebagai kesan paling umum keracunan), kebas kaki dan tangan (kekejangan) gatal-gatal dan lain-lain.[36]

3. Penyebaran Penyakit

Sains teknologi barat yang dikuasai oleh organisasi NWO dengan penuh teliti dan gerakan yang terancang secara sengaja menyebarkan penyakit untuk nantinya perlu mendapatkan ubatan atau penawarnya. Masyarakat yang ketakutan akan membeli pelbagai jenis ubatan dan vitamin sedang dalam ubatan tersebut jelas mempunyai kesan sampingan Gejala-gejala penyakit seperti AIDS, Flu Burung, Antraks, bahan Flourida dan Senjata Biologi adalah antara perkara yang diciptakan oleh saintis barat dengan agenda ingin membunuh manusia. Hal ini didedahkan oleh Jerry D. Gray dalam bukunya *Deadly Mist*. Berkenaan Flourida, Jerry mensifatkannya sebagai 'jenayah saintifik terbesar sepanjang abad ini'. Selain daripada itu, saintis yang dibeli oleh organisasi NWO ini turut menyemburkan *chemtrails* bagi mewujudkan masyarakat yang sakit.[37] Mereka mencipta virus, kuman dan bakteria dalam makmal dan kemudiannya menyebarkan kepada umum menerusi unggas, nyamuk dan sebagainya.

Dalam kesempatan yang lain sains perubatan menyarankan penggunaan vaksin bagi membendung penyakit.[38] Terdapat paling minimun 20 vaksin dicipta untuk kanak-kanak dan golongan dewasa, sedangkan vaksin itu adalah sesuatu yang berbahaya kepada kesihatan. Bahan-bahan yang ada dalam vaksin terdiri daripada:
- Rangkaian virus dan bakteria yang berasal daripada haiwan.
- Merkuri berada pada tahap ke2 dalam peringkat bahaya kepada manusia sesudah plutonium. Sejumlah merkuri masih terdapat dalam vaksin selsema seluruh dunia.
- Formalin.
- Formaldehida, Carsinogen.
- Aluminium, racun yang dapat menyebabkan kerapuhan tulang, sumsum tulang dan otak.
- Sel-sel haiwan daripada monyet, ginjal anjing, ayam, lembu dan manusia.
- Polisorbat 80, menyebabkan keguguran pada tikus betina.
- Gelatin babi dan lembu yang diketahui menyebabkan reaksi anafilaksi. Ia ditemui dalam jumlah yang sangat besar dalam vaksin cacar air.
- MSG (*monosodium glutamate*) dalam vaksin selsema inhalasi. Vaksin adalah senjata pengawalan penduduk yang digunakan oleh NWO. Mereka inginkan kanak-kanak sakit dan seterusnya mati. Tetapi sebelum itu, mereka ingin mengaut wang daripada seluruh manusia yang sakit. Tidak ada doktor yang baik akan menyuntik kita dengan bahan-bahan di atas. Kerana ia jelas akan memudaratkan kesihatan.[39]

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[36]   Ibid., hlm. 156-160.

[37]   Ibid. Baca "Jejak-Jejak Kimia (*Chemtrails*)" dalam buku Jerry D. Gray, *Deadly Mist*.

[38]   Ubat-ubatan yang dihasilkan oleh farmasi-farmasi Amerika Syarikat wajar diragui berdasarkan banyak kes kesan sampingan akibat penggunaannya. Hal ini berbeza dengan penghasilan ubatan dan vaksin dari Negara umat Islam, contohnya Republik Islam Iran. Baca selanjutnya dalam tulisan Husain Heriyanto (2013), *Revolusi Saintifik Iran*, Jakarta: Penerbit Universitas Indonesia, terutama bab lima 'Bioteknologi' dan bab enam 'Nanoteknologi'.

[39] J   erry D. Gray (2012), *Art of Deception*, hlm.290-291; Jagad A. Purbawati, *The New World Order*, hlm.266-278.

Oleh hal yang demikian menurut Jerry D. Gray lebih 30% daripada semua doktor Amerika tidak akan menvaksinkan keluarga mereka sendiri kerana mereka mengetahui vaksin tidak terbukti baik atau efektif, mengandungi zat berbahaya, menyebabkan masalah kesihatan yang serius dan mereka (para doktor) merawat pesakit dengan kesan sampingan yang serius kerana vaksin.**40**

Seringkali antibiotik disarankan oleh para doktor apabila pesakit datang kepada mereka dan dibekalkan bersama ubatan. Penyakit jangkitan saluran pernafasan di AS masih menerima antibiotik daripada doktor mereka sedangkan 90% jangkitan saluran pernafasan disebabkan oleh virus dan tidak perlu menggunakan antibiotik. Antibiotik tidak mengubati jangkitan virus, justeru lebih daripada 40% daripada sekitar 50 juta antibiotik ditetapkan pada setiap tahun di klinik-klinik adalah tidak sesuai.**41** Sehubungan dengan penipuan licik dalam sains perubatan ini, Jerry menulis:

"Sebenarnya, semua program pencegahan yang kita lihat, seperti mamogram percuma, dan program x-ray, adalah satucara bijak bagi mendapatkan pesakit. Mereka memberikan x-ray percuma bagi menakut-nakutkan orang ramai supaya bersetuju melakukan rawatan yang mahal. Kadang-kadang ia tidak diperlukan langsung dan hanya memperkayakan industri ubat. Alat mamogram kanser payu dara adalah satu penipuan besar. Alat itu yang menimbukan kanser."**42**

4. Dipopulasi Melalui Pemakanan dan Minuman

Suatu kenyataan yang agak janggal apabila makanan dan minuman dijadikan agenda pembunuhan massa. Makanan yang telah dimodifikasi secara genetik memberi kesan buruk kepada kesihatan. Hal ini bertambah buruk lagi apabila kita tidak ada pilihan tentangnya lantas menggunakannya tanpa disedari bahayanya.

F. William Engdahl (dalam Jagad Purbawati: 279) membangkitkan memo *Implications of Worldwide Population Growth for US Security and Overseas Interes*t yang menyinggung berkenaan kebijakan makanan, pertumbuhan penduduk dan bahan makanan asas yang dianggap strategik. Kebijakan tersebut dibuat oleh Nixon atas nasihat John D. Rockefeller III. Projek rahsia oleh birokrat Washington itu diberi label NSSM 200 (*National Security Study Memorandum 200*). Intipati memo tersebut berisikan bagaimana mengurangi jumlah penduduk bumi atau dalam bahasa yang berlainan 'membunuh' penduduk yang kononnya semakin berkembang dan mengakibatkan jatah makanan di bumi berkurangan. Pengalaman bencana kelaparan di negara-negara miskin (seperti Afrika) kelihatan mampu mengurangi kepadatan penduduk. Justeru langkah yang sama diambil tetapi dalam bentuk berbeza, iaitu disebaliknya dengan menyuguhkan makanan. Melalui agen-agennya NWO telah memicu penghasilan makanan yang banyak dengan memodifikasinya secara genetik. Sepertimana diketahui apabila diubah secara genetik, sifat alami tumbuhan itu akan terganggu dan menghasilkan reaksi tertentu dan antaranya ialah bahan-bahan beracun.**43** Antara firma yang terlibat ialah Monsanto Company

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40 Ibid., hlm. 289.
41 Jerry D. Gray (2013), *Rasulullah is my Docktor*, Batu Caves: PTS Islamika Sdn. Bhd., hlm.225-227.
42 Jerry D. Gray (2013), *Rasulullah is my Docktor,* hlm.219.
43 F. William Engdahl, *Seed of Destruction: The Hidden Agenda of Genetic Manipulation*, hlm. 55. Dipetik dari Jagad Purbawati, hlm. 280, nota 206.

Inc.**44** Iaitu sebuah syarikat yang berkait teknologi pertanian dan penghasilan racun yang diasaskan di St. Louis, Missouri, U.S. (1901). Firma ini terkenal dengan keganasannya lantaran menghasilkan *Agent Orange* dalam Perang Vietnam.[45]

Kenyataan rasmi Monsanto yang dipaparkan seperti *sustainable agriculture, fighting rural hunger, corporate social responsibility and sustainability* dan *human rights* ternyata bersifat 'gula-gula' untuk menarik minat dan menutup penipuan yang dilakukan. Hal ini didedahkan dalam *BestMeal. Info – You Are What You Eat! – GMO Food Poisoning* yang menyebut:

> "Monsanto telah menghancurkan planet kita sejak mereka menggunakan Agen Orange dalam Perang Vietnam. Monsanto mengumpulkan benih asal yang bersifat alami dan menggantinya dengan benih yang dimodifikasi secara genetik organisme = GMO. Monsanto bertanggung jawab untuk Agen Orange, aspartame dalam jajangan dan makanan, rBGH dalam susu kotor, penyebab kanker PCB, dan round-up pada 70% dari tanaman ladang kita. Monsanto telah menciptakan kemungkinan sangat nyata bagi kemusnahan spesies tanaman ladang yang sangat penting seperti jagung, kapas, canola, dan soya."[46]

GMO buat masa ini diharamkan di negeri-negeri Kesatuan Eropah (EU) dan penanaman jagung yang dibekalkan oleh Monsanto tidak dibenarkan di Jerman.[47]

Jelas kepada umum bahawa, Sains dan teknologi telah digunakan oleh NWO untuk depopulasi penduduk menerusi program pemakanan. Dalam hal ini mereka menetapkan sasaran penduduk dunia seramai 500,000,000. (lima ratus juta jiwa). Perkara ini tertulis pada *The Georgia Guidestones* di Atlanta. Arahan tulisan pada batu yang mengandungi sepuluh perintah dalam lapan bahasa yang berlainan ini menyebut: *"Pertahankan umat manusia di bawah 500,000,000 dalam keseimbangan kekal alam"* sebagai arahan pertama di samping sembilan yang lain. Demi merealisasikan arahan tersebut NWO telah melakukan agenda-agendanya selain daripada penyuntikan vaksin, telah meracuni makanan dengan mengatas namakan kajian sains dan teknologi. Genetically Modified Organism (GMO) ataupun Genetically Engineered Organism (GEO) yang dikenali hari ini adalah projek yang dirancang secara khusus. GMO adalah organisma yang memiliki pokok genetik yang telah diubah menggunakan teknik engineering. Teknik ini umumnya dikenali sebagai penggabungan teknologi DNA – menggunakan molekul DNA dari sumber yang berbeza yang kemudian digabungkan menjadi satu molekul sahaja untuk menciptakan gen yang baharu. DNA ini kemudiannya dipindahkan ke dalam satu organisme. Organisme yang bersifat transgenetic ini merupakan organisme yang telah disusupi DNA pelbagai. Apakah bahayanya jenis makanan ini? Dalam jangka masa panjang GMO menyebabkan kanser, kemandulan, bunuh diri dan berbagai keburukan lain.

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[44] Keterangan lanjut tentang firma ini sila rujuk http://www.monsanto.com/whoweare/pages/default.aspx.

[45] Selanjutnya rujuk http://en.wikipedia.org/wiki/Agent_Orange. (capaian pada 30/10/14).

[46] https://bestmeal.info/food/GMOs.shtml

[47] Cultivation of Monsanto corn was already banned in Germany. That's not really corn on your plate; it's just a pesticide that looks like corn. 80%+ of USA corn is seed made in a laboratory and has a number rather than a name like "corn" or "maize"... MON810 is what we eat in the USA, it's a GMO corn that produces BT (Bacillus thuringiensis) bacteria toxins in every cell including the part we eat, and the entire plant is actually classified as a "pesticide." The African harvest was 80% seedless. Our exports keep getting rejected because Europeans, Africans, Russians, even Chinese won't eat GMO corn - so they reject any contaminated import shipments. GMO corn is banned from using as animal feed in some countries. GMO corn causes cancer, organ failure in rats, sterility and a biotech company is even trying to put spermicide into OUR corn! WTF!? Most GMO corn is made in laboratories by Monsanto, Bayer, Dow (Hitler's chemical companies).

Makanan dan minuman yang mengandungi GMO apabila dikonsumsi akan berpindah ke tubuh manusia dan menjadi penyumbang kepada serangan jantung, luka otak, kanser, kegagalan organ, kemandulan, kematian bayi, keguguran, catat kelahiran dan seterusnya kematian.**48**

Selain makanan, air minuman juga menjadi sasaran mereka dengan memasukkan fluoride ke dalam air minuman masyarakat atas nama memelihara kesihatan air. Benarkah demikian?

Lebih daripada 50 kes studi yang dilakukan terhadap haiwan menunjukkan bahawa fluoride merosak otak dan menyebabkan perubahan tingkahlaku. Kajian yang dilakukan di China menunjukkan fluoride merosak otak janin dan hingga kini 23 kajian mengenainya dilakukan di China, India, Iran dan Mexico menunjukkan pendedahan fluoride yang tinggi terbukti penyebab penurunan tingkat IQ anak-anak. Analisis yang dilakukan oleh Joel Griffiths dan Chris Byson menyebut bahawa fluoride adalah bahan kimia kunci dalam produksi bom atom. Limpahan sejumlah jutaan ton terhasil dalam pembuatan bom sekelas uranium dan plutonium ketika era perang dingin untuk menghasilkan bom nuklir. Salah satu zat yang paling beracun diketahui ialah fluoride dan untuk gilirannya menjadi zat paling berbahaya pula bagi kesihatan kepada pekerja dan masyarakat sekitarnya.**49**

Apakah sesungguhnya bahaya fluoride selaku bahan pembuat bom nuklir kepada manusia? Bruce Spittle menegaskan dalam *Fluoride Fatigue* mengenai kajian bersama yang dilakukan oleh George L.Waldbott MD, Prof. Albert W Burgstahler Ph.D dan Prof. Lewis McKinney Ph.D dalam kertas laporan mereka berjudul Fluoridation: the Great Dilemma. Senarai ciri-ciri klinikal akibat keracunan fluoride ialah:

- Kelelahan kronik, masih tidak reda meskipun telah mendapat tidur dan rehat yang panjang.
- Sakit kepala
- Kering tekak dan pengonsumsian air yang berlebihan
- Kerap kencingSakit dan kaku otot serta tulang; merasa nyeri di punggung bahagian bawah, leher, rahang, lengan, bahu dan kaki
- Lemah pada bahagian otot-otot badan
- Kejang otot, muscle spasm, kejang tanpa disedari
- Gangguan pada bahagian perut seperti nyeri perut, sembelit, berdarah di tempat duduk, kembung dan lembek di bahagian perut
- Merasa mual, gejala seperti flu
- Berbintik kemerahan berbentuk oval atau lonjong pada kulit dan lenyap dalam 7-10 hari
- Ruam kulit atau gatal-gatal, terutama setelah mandi
- Radang mulut, juga kerana menggunakan ubat gigi berfluoride
- Hilang ketajaman mental dan kemampuan tumpuan
- Depresi
- Nerves yang berlebihan
- Kepeningan
- Cenderung kehilangan keseimbangan
- Gangguan penglihatan, ada titi-titik kebutaan pada bahagian pandang mata, kurang mampu untuk fokus

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48 Jagad A. Purbawati (2013), *The New World Order,* hlm. 282-283.
49 *Ibid*., hlm. 287.

- Kuku menjadi rapuh
- Ketidaksuburan pada wanita
- Fluorosis gigi dengan *discolouration* lapisan enemal gigi hadapan, tengah, seri atas dan bawah.

Peri bahaya yang dihasilkan flouride ini, para saintis dan doktor yang jujur menasihati orang ramai agar menghindari dari menggunakannya. Dr. Charles Gordon Heyd mantan Presiden Persatuan Perubatan Amerika Syarikat berkata: *"Saya prihatin pada kemungkinan air minuman dijadikan medium pembawa ubat-ubatan. Flouride adalah racun perosak yang menyebabkan kesan jangka panjang. Apa sahaja usaha yang dilakukan sebagai medium perosak, tidak dapat diterima sama sekali."* Prof. Albert Schatz penemu Streptomisin dan Pemenang Anugerah Nobel Mikrobiologi menyebut: *"Penggunaan flouride adalah jenayah terbesar yang dilakukan ke atas manusia berbanding dengan jenayah-jenayah lain."*[50] UNICEF dalam laporan yang dikeluarkan pada tahun 1999 menyebut: *"Beberapa buah negara kurang memahami berkenaan bahaya flouride kepada kesihatan tubuh, terutama kanak-kanak. Ini kerana tubuh kanak-kanak lebih mudah menyerap flouride berbanding tubuh orang dewasa."*[51]

Dilaporkan juga bahawa 98% negeri-negeri Eropah Timur seperti Austria, Belgium, Denmark, Findland, Perancis, Jerman, Itali, Luxemburg, Natherland, Norway dan Sweden tidak menerima air yang mengandungi flouride. Mereka berpandangan bahawa air untuk kegunaan awam tidak sepatutnya mengandungi flouride. Jepun dan India turut menolak dan melarang penggunaanya belakangan ini.[52]

Saintis yang berpengkalan di EPA (Environmental Protaction Agency) Washington menjelaskan peningkatan jumlah pengidap sindrom terowong karpus (*carpal tunnel*) dan sakit-sakit sendi, adalah disebabkan wujudnya flouride dalam air minuman. Sindrom terowong karpus adalah penyakit yang menyebabkan ibu jari terasa sakit, lembik, dan lemah. Ini disebabkan oleh tekanan saraf median pada titik yang melintasi terowong karpus daripada pergelangan tangan.

Flouride menyebabkan gigi menjadi rapuh. Saintis menyatakan flouride boleh menyebabkan masalah kepada sendi, otak, menjadikan tulang membengkok, osteoporosis, bahkan dapat menyebabkan kanser tulang. Flouride mempuyai pengaruh negatif kepada sistem saraf dan imunisasi badan. Selain itu ia memberi kesan kepada kanak-kanak daripada aspek dapat menyebabkan rasa letih, IQ rendah, ketidakmampuan belajar, sering lesu dan kemurungan.[53]

Menyedari bahaya fluoride kepada manusia, maka para konspirator memanfaatkannya bagi tujuan depopulasi penduduk dunia dengan menambahkan zat pembuat bom atom ini ke dalam air minuman dan juga ke dalam ubat gigi yang digunakan setiap hari.[54]

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[50] Jerry D. Gray, *Deadly Mist*, hlm. 133.
[51] *Ibid.*, hlm.133-134.
[52] *Ibid.*, hlm. 134.
[53] Ibid., hlm.135.
[54] Ibid., hlm.287-290.

Agenda Sains dan Teknologi Masa Hadapan

Paparan yang dinyatakan sebelum ini secara selayang pandang kelihatan menjurus kepada aspek kemusnahan ketimbang manfaat yang dapat diraih daripada sains dan teknologi. Pernyataan ini tidak bermakna penulis menafikan sumbangan yang dihasilkan oleh sains dan teknologi moden masa kini dengan segala kemudahan yang dimiliki. Hal ini selaras dengan penegasan yang dikemukakan oleh Pervez Hoodbhoy yang menyebut:

> "Sains moden mempunyai kewujudan yang nyata lagi jelas. Tanpa sains moden, kilang-kilang tidak mungkin menghasilkan barangan, tentera tidak mungkin berperang dan penyakit tidak mungkin digempur. Sains moden memungkinkan jasmani seseorang diterima beberapa ketika dari tempat yang berjarak ribuan batu dengan jet pesawat yang melintasi benua, jantung-jantung yang sakit diberi pengobatan dengan peralatan teknologi canggih serta pelbagai benih baharu tumbuhan serta haiwan dikaji di makmal-makmal. Dalam masyarakat industri pula, sains menentukan corak kehidupan individu, membentuk pandangan alam dan tata cara berfikir mereka, dan malahan menyerap masuk ke dalam hubungan kemanusiaan. Sebahagian dari hal ini wajar disesali manakala sebahagian yang lain wajar diterima dengan hati terbuka. Bagaimanapun, tidak seorang pun yang boleh mengingkari bahawa kekuatan sains moden begitu nyata dan terserlah."**55**

Meskipun sains dan teknologi hari ini mampu dan berjaya meneroka ke dasar lautan yang paling dalam; menggerudi ke perut bumi; terbang tinggi ke angkasa, namun tidak menyumbang kepada hakikat sebenar ketamadunan. Hal demikian lantaran yang bertamadun bukan bahan teknologi yang baku akan tetapi manusia yang mengelola aktivitinya. Justeru kritikan ditujukan kepada saintis yang merangka hala tuju sains dan teknologi.

Sepertimana dinyatakan sebelum ini, apabila sains dan teknologi dikuasai oleh mereka yang atheism, dunia akan sentiasa menjurus ke arah kerosakan yang menyeluruh. Hal demikian lantaran mereka memiliki agenda tersendiri dalam setiap aktiviti sains dan teknologi tajaan mereka. Paling minimun mereka melihat keuntungan material dan kesenangan duniawi menjadi matlamat utama. Oleh itu langkah-langkah baru perlu dibentuk sebagai agenda masa hadapan sains dan teknologi. Agenda baru yang dimaksudkan ialah:

1. Merdeka Minda dari Cengkaman Zionisme

Para sarjana sains dan ahli teknologi hendaklah memerdekakan minda mereka daripada cengkaman Zionism. Mereka dalam kerangka berfikir tidak seharusnya tunduk kepada kuasa politik Zionisme yang sentiasa membuat makar dan kekacauan kepada masyarakat antarabangsa yang tidak bersetuju dengan dasar mereka. Meskipun buat seketika mereka tidak berjaya memerdekakan diri daripada kuasa politik, ekonomi dan sosial Zionism; keampuhan minda merdeka mampu menjadi aset penting untuk mengorak langkah membentuk agenda masa hadapan yang lebih baik. Sains teknologi yang dihasilkan barat mampu diolah dan dimanfaatkan untuk kesejahteraan sejagat. Sebaliknya apabila minda mereka terkongkong serta bertaklid kepada pemikiran asing, itu merupakan pertanda bahawa kehancuran bakal menimpa mereka.

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55   Pervez Hoodbhoy (1992), *Islam and Science*, Kuala Lumpur: S. Abdul Majid & Co, hlm. 77.

2. Penyusunan Semula Kurikulum Pendidikan Sains

Agenda lain yang penting dibentuk bagi masa hadapan sains dan teknologi ialah penyusunan semula kurikulum dalam pendidikan. Negara-negara umat Islam khususnya disarankan agar menyusun semula kurikulum pendidikan sains pada semua peringkat. Bermula dari peringkat dasar hinggalah ke peringkat pengajian tinggi. Kurikulum tersebut mestilah menjadikan al-Quran sebagai rujukan utama dan bukan sekadar 'mengambil kira' atau 'meraikan' sahaja sepertimana yang berlaku pada hari ini. Hal demikian kerana wahyu inilah satu-satunya yang membawa pertunjuk kepada seluruh umat manusia. Dalam hal ini ia hendaklah disesuaikan menurut keperluan peringkat masing-masing agar tidak berlaku kekeliruan dalam ilmu. Konsep sains wahyu perlu diberi kesedaran dalam pembangunan kurikulum agar kekeliruan mengenainya dapat dihapuskan.

Generasi umat Islam hari ini perlu disuntik kesedaran dan keinsafan perihal keperluan dan keharusan mempelajari semua ilmu yang berguna dari siapa sahaja (*hikmah adalah barangan mukmin yang hilang*) sepertimana yang telah ditunjukkan oleh para sarjana dan saintis pada kurun-kurun awal Islam. Meskipun ilmu yang diambil itu bersumberkan ilmu barat, umat Islam yang bertakwa mampu membebaskan pengetahuan sains dari kehadiran interpritasi *Materialisme, Sekularisme dan Atheisme* barat dan menggantikannya dengan *tauhidisme* dalam paradigma berteraskan *world view* Islam sesuai keperluan sendiri.

Dalam merangka kurikulum sains dan teknologi, umat Islam perlu menghidupkan dan memperkasakan penggunaan bahasa Arab sebagai salah satu bahasa utama dalam dunia ilmu sepertimana pernah terjadi pada suatu ketika dahulu. Hal ini demikian kerana banyak khazanah ilmu (sains dan teknologi) karya ulama Islam dahulu yang masih belum dikaji dan diselidiki (masih dalam bentuk manuskrip).

3. Minda Terbuka dan Mendukung Sains Universal

Para saintis hendaklah menyingkirkan pemikiran dan aktiviti sains yang sempit, iaitu dalam sifat dan falsafahnya seperti *euro-centrik* atau mana-mana *regional*, *tribes*, dan *racial* tertentu. Mereka perlu mendukung bahawa sains adalah untuk manusia sejagat, bukan golongan tertentu. Dari aspek lain pula para sainstis hendaklah membuka minda dan menerima kritikan dengan fikiran terbuka selain berdialog dengan semua pemikiran tanpa pilih kasih. Sepatutnya tiada pihak boleh menabalkan dirinya mendakwa bahawa merekalah bangsa yang unggul dan bangsa-bangsa lain harus mengikut telunjuk mereka. Pemaksaan ke atas bangsa lain dengan berbagai helah seperti ancaman secara langsung atau tidak langsung agar tunduk kepada mereka boleh dianggap sebagai pencerobohan dan amalan tidak bertamadun.

4. Humanitarian

Pemikiran sains yang humanitarian perlu dikembangkan dan diamalkan oleh semua bangsa di dunia tanpa kecuali. Dalam hal ini sains dan teknologi harus dilihat sebagai *wasilah* penting untuk disyukuri bagi menyuburkan sikap saling hormat antara satu dengan yang lain. Masyarakat non Muslim perlu mengubah perspektif mereka terhadap Islam dan muslim. Fahaman meletakkan Islam dan Muslim sebagai musuh tradisi daripada dendam kesumat atas nama agama perlu dijernihkan. Media massa Barat tidak seharus memaparkan unsur-unsur berupa tuduhan liar terhadap Islam seperti teroris, extrimis dan seumpamanya. Usaha yang menjurus ke arah cemuhan, pelecehan dan 'demonologi' Islam perlu dihentikan segera. Biji

benih keharmonian antara manusia sejagat perlu disemai dan disuburkan dengan teknologi maklumat moden yang dimiliki dan bukan sebaliknya iaitu menggunakannya untuk menzalimi dan membunuh mereka. Usaha-usaha seperti ini dilihat sebagai mempurak-purandakan dunia dan memberi tanda ketiadaan kemanusiaan.

5. Jambatan Sains dan Agama

Dalam sejarah kemanusiaan didikan agama sering kali menjadi anasir penting memanusiakan manusia. Dalam beragama manusia menemui nilai sipirtual dan hal ini tidak ada pada sains moden. Justeru amat penting disuntik kesedaran integrasi agama dan sains untuk di tanamkan falsafahnya dalam kalangan para intelektual, saintis, guru-guru sains khususnya para ahli akademik di universiti-universiti. Sesungguhnya tiada percanggahan antara tujuan akhir agama dan sains. Agama mengajar bahawa seluruh makhluk di didik menuju Allah sepertimana diungkapkan dalam al-Quran:

> "Telah bertasbih kepada Allah apa yang ada di langit dan apa yang ada di bumi. Raja Yang Maha Suci, Yang Maha Perkasa lagi Maha Bijaksana." (Surah al-Jumu'ah, 62: 11)

Untuk mencapai tujuan ini, prinsip-prinsip sains terkini perlu di ajar dan dikurikulumkan di Fakulti-fakulti Pengajian Islam, Sekolah-sekolah Agama, Madrasah-madrasah serta pondok-pondok dan dalam kaedah yang sama, prinsip-prinsip asas ilmu agama perlu diajar di semua peringkat pengajian universiti-universiti (berbeza menurut keperluan bidang pengajian) khususnya di peringkat ijazah lanjutan secara perbandingan. Ini akan menjadi alat bagi membiasakan sarjana pengkaji yang tidak menceburi bidang pengajian Islam berpeluang mengenali pandangan semesta Islam. Lebih daripada itu ia memberikan peluang kepada sekolah-sekolah teologi (agama) untuk menggunakan penemuan sains terkini bagi menjelaskan kandungan hukum-hukum syariah.

6. Latihan Untuk Pakar-Pakar Saintis

Negara-negara umat Islam hendaklah mengambil langkah ke arah melatih pakar-pakar dalam semua bidang penting sains dan teknologi. Hal ini hendaklah menjadi agenda Negara yang diberi *priority*. Pusat-pusat penyelidikan hendaklah ditubuhkan ataupun ditambah kuantiti dan kualitinya bagi membolehkan para penyelidik Muslim bekerja tanpa ada apa-apa kebimbangan atau masalah. Pusat-pusat ini hendaklah dilengkapkan dengan segala kelengkapan yang perlu untuk kajian serta penyelidikan. Kekurangan kelengkapan sangat memungkinkan mereka beralih kepada pusat penyelidikan dan kajian milik orang lain. Secara tidak langsung pula bukan hanya mereka akan terperangkap dalam persekitaran faham *kemulhidan*, tetapi paling merugikan mereka terpaksa mengembangkan kepakarannya dalam berkhidmat kepada orang lain.

7. Kerjasama Penyelidikan dan Pembangunan (R&D)

Agenda kerjasama antara negara-negara umat Islam dalam penyelidikan saintifik dan teknologi wajar diperkasakan. Dasar utama dalam mencapai tujuan ini ialah dengan terbinanya penubuhan jaringan akademik antara universiti-universiti (MoU dan MoA) boleh dijadikan sebagai landasan khidmat permulaan. Selanjutnya, penyelidikan bersama dan pusat-pusat penyelidikan perlu dibentuk untuk membolehkan mereka bekerjasama. Dalam hal ini aspek-

aspek teknikal yang sepele perlu disingkirkan. Begitu juga sifat memihak kepada kebangsaan tertentu hendaklah dihapuskan. Keagungan Islam dan umatnya hendaklah dijadikan matlamat.

Penyelidikan saintifik perlu kembangkan sebagai suatu asas penting di seluruh peringkat pengajian mengikut kesesuaiannya bukannya sebagai aktiviti sampingan. Muslim wajar memikirkan perkara ini sebagai suatu kewajipan yang di*fardu*kan ke atas mereka oleh Islam. Adanya kesedaran ini menyebabkan mereka tidak bergantung kepada orang lain. Menjadi kebiasaan kebanyakan negara-negara umat Islam hari ini mengimport hampir keseluruhan teknologi asing beserta sedikit pengetahuan tentangnya berbanding dari melakukan usaha yang bersungguh-sungguh dalam penyelidikan saintifik. Kecenderungan sebegini tidak akan membawa negara-negara umat Islam ke arah pembentukan serta pembinaan saintifik dan teknologi yang mandiri. Teknologi import perlu disusuli dengan kerja-kerja penyelidikan asli.

Kesimpulan

Menelusuri perkembangan sains dan teknologi yang sedang berlangsung hari ini, kelihatan ia benar-benar mengundang semacam ketakutan kepada kehidupan manusia. Adanya manusia rakus dan bertindak demi kepentingan diri serta kelompoknya menyebabkan mereka tegar bertindak di luar batas-batas etika dan kemanusiaan. Mereka berselindung atas nama kajian sains dan teknologi bagi meraih tujuan yang dicita-citakan. Rancangan yang dilakukan begitu teliti dan terselindung sehingga masyarakat yang menjadi mangsanya tidak menyedari. Mereka terperangkap dalam 'sihir' kemajuan sains dan teknologi dan hidup dalam penipuan yang panjang. Justeru demikian dunia sains dan teknologi hari ini amat berhajat kepada agenda masa hadapan yang baharu bagi membentuk perubahan berperadaban dan selaras dengan nilai kemanusiaan sejati. Hal ini hanya dapat dicapai apabila manusia menyedari tujuannya diciptakan sebagai khalifah Allah di bumi.

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Lampiran I: Terrafugia Transition

Terrafugia considering TF-X, a vertical-takeoff flying car

Setakat ini, kira-kira 100 orang telah membayar deposit sejumlah AS$10,000 (RM30,502) untuk membeli Transition. Bilangan pembeli dijangka meningkat selepas kereta itu dipamerkan semasa **Pameran Automotif New.** Menurut syarikat berkenaan, Transition dijual pada harga AS$279,000 (RM850,952).

Kenderaan tersebut turut memerlukan landasan untuk terbang. Ketika ini, kereta itu menjalani satu siri ujian kemalangan bagi memastikan ia memenuhi piawaian keselamatan AS. Menurut jurucakap syarikat itu lagi, **kelajuan Transition boleh mencecah 112 km/jam** di jalan raya dan 185km/jam di udara.

Lampiran II: Kereta Terbang Buatan Jepun

Yusuke Sugahara, seorang penyelidik dari Tuhoku University, Jepun telah mencipta prototipe kereta terbang pertama di dunia. Ia merancang sebuah lokomotif serupa pesawat yang mampu terbang dengan kecepatan super. Teknologi ini didakwa selangkah lebih maju berbanding kereta cepat Maglev, yang mengambang akibat memanfaatkan gaya magnet.

Penampilan prototipe kereta terbang buatan Yusuke tak ubahnya seperti pesawat. Lokomotif itu dilengkapi baling-baling dan dua sayap. Teknologi serupa pesawat itulah yang mampu mengangkat badan lokomotif sedikit di atas tanah dengan kecepatan super.

Memang konsep kereta terbang bukan yang pertama kali di perkenalkan di dunia. Sebelumnya ada kerete Maglev (Jerman) yang memanfaatkan elektromagnet kuat. Kini Maglev mampu bergerak dengan kecepatan 360 kilometer perjam.

Urusan kereta cepat kini Jepang memiliki kereta berkecepatan peluru, Hayabusa. Kereta ini mampu melakukan perjalanan kilat secepat kecepatan peluru. Perjalanan sejauh 675 kilometer bisa ditempuh dalam tempo 3 jam 10 menit.

Prototipe kereta terbang buatan Yusuke ini yang digadang-gadang sebagai teknologi masa depan. Meski perlu perbaikan di sana-sini, para ilmuwan Jepang bertekad membuat teknologi baru pengganti kereta peluru yang jauh lebih berkesan dan cepat.

Lampiran III: Aeromobil 2.5

The Aeromobil flying car

AeroMobil is a "flying car" that perfectly makes use of existing infrastructure created for automobiles and planes, and opens doors to real door-to-door travel. In terms of automobile configuration, it fits to a standard parking space, its engine enables it to tank at any gas station, it is fully accustomed to road traffic, and as a plane it could both take off and land at any airport in the world.

With its ambition to become a real "flying car," the current version – AeroMobil 2.5 is a prototype of the third generation. AeroMobil 3 is stylish, comfortable for both the driver and passenger, and exceptionally combines the performance of a sports car with qualities of an "ultralight."

In 1989, the Velvet Revolution deposed Chechoslovakia's Communist government. The founders of the Slovakian company Aeromobil, who grew up behind the Iron Curtain dreaming of freedoms in the West, say their flying car offers the possibility of further liberation. "Currently we are in the very same situation when it comes to traffic," said Stefan Vadocz, the company's head of communications. "We are trapped in traffic, and we think traffic needs a revolution." The Aeromobil has been gestating since 1990; its design moving from a simple flying wing with

vestigial wheel to what resembles a supercar with considerable flight capabilities. It "has all the characteristics of a full fledged sports car and also full fledged light-sport aircraft," Mr. Vadocz said. "So there are no compromises

The most recent 'pre-prototype' version 2.5 has had about 40 hours of flight testing mostly takeoffs and landings, the company says. With a Rotax 912 driving the front wheels, the carbon composite and fabric skin Aeromobil has reached 100 M.P.H. on the road with range of up to 540 miles. Should its driver encounter traffic – or just desire a different perspective on the sky, where the Aeromobil would have a ceiling of about 6,000 feet, a range of 430 miles, and a top speed over 100 M.P.H.

The Aeromobil 3.0, which is to have a full carbon body and an obstacle avoidance and navigation system, is expected to begin road and flight tests in September, Mr. Vadocz said. Homologation and certification remain potential sticking points, but "if all the circumstances are in our favor, then we can ctart taking orders or start production in 2016."

As for price, he said, "We will definitely sell it as a superluxury vehicle – a few hundered thousand euros, on the nature of luxury car or light sports aircraft."

Štefan Klein

Štefan Klein has devoted the last twenty years into making his dream come true. It is a dream that only few people believed in – a flying car. Currently he works on prototype of AeroMobil 3.0 after he successfully tested concepts and pre-prototype.

Having graduated from Slovak University of Technology in 1983, Klein studied at the Academy of Fine Arts and Design (AFAD), and also at the École des Beaux Arts et Design, Saint Étienne in 1993. Klein became Head of Department for Transport and Design at AFAD where he had responsibility for leading innovative research projects for companies including Audi, Volkswagen and BMW.

KERETA TERBANG

AeroMobil 3.0 adalah prototaip kereta terbang yang menggabungkan prestasi kereta sport dengan kualiti pesawat ultraringan. Ia dapat terbang sejauh 700 kilometer dan minyak boleh diisi di stesen minyak biasa. Aeromobil 3.0 akan dilancar di Vienna pada 29 Oktober nanti.

Kipas

Enjin: Rotax 912, 73.5 kW (100 kuasa kuda)
Sayap menguncup ketika diguna sebagai kereta Kelajuan darat maksimum: 160 Km/j

Cermin tepi menguncup ketika penerbangan

Badan: Gentian karbon pada rangka besi

Kokpit:
Boleh muat juruterbang dan seorang penumpang. Stereng juga diguna untuk mengawal pesawat

Panjang landasan: 200 meter
Kelajuan berlepas: 130 Km/j
Kelajaun maksimum: 200 Km/j

Kepak pesawat besar menolong Aeromobil berlepas
Panjang sayap: 8.2 meter
Panjang: 6 meter
Lebar :   1.6 meter
(sayap menguncup)
Sumber: AeroMobil

Berat: 450kg
© GRAPHIC NEWS

Lampiran IV: Kereta Terbang Volkswagen

Difahamkan pihak syarikat kenderaan mewah gergasi dunia iaitu Volkswagen akan mengeluarkan kereta model terbarunya iaitu **kereta terbang**

Selalunya kita hanya melihat kereta sebegini hanya dalam filem fiksyen sahaja, tetapi kini kita boleh melihatnya terbang di hadapan kita bahkan jika mampu kita mungkin boleh memilikinya!

Lampiran V: Hiriko Kereta Kecil dan Boleh Lipat

Hiriko adalah kereta kecil dan canggih yang boleh dilipat hasil ciptaan MIT ini membuatkan dunia permotoran semakin berkembang.

Direka dengan teknologi yang canggih kereta ini hanya berdiameter panjang 1,5 meter dan hanya boleh memuatkan dua penumpang. Kebolehannya yang boleh dilipat membolehkan ia dibawa kemana sahaja ditempat yang sempit. Enjin hiriko terletak di bahagian rodanya. Hiriko juga boleh berputar di tempatnya sehingga 360 darjah.

Lampiran VI: GF & CAR Design Could Legally HIT 550 MPH – In The Sky

A group from California is designing a new super utility vehicle – a jet-powered flying car.

Greg Brown and Dave Fawcett are working on a design that they hope will yield something we've spent decades waiting for – a flying jet-propelled car. A sleek cross between a business jet with a luxury automobile, the GF7 drives on electric motors while on the ground, then can extend wings and use a 3,500-lb thrust jet engine to fly to 38,000 ft (12,000 m) and speeds of 550 mph (885 km/h). The (obvious) catch: if this ambitious project does get of the ground, it won't come cheap.
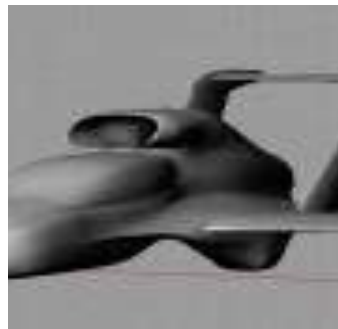
One thing that 21st century life seems to lack is a good selection of flying cars. For those of us growing up in the 1960s, TV shows about life after the year 2000 featured wonderful inventions – space ships, pocket flip telephones, and of course flying cars. Here we are 50 years later and flying cars have yet to become a commercial reality. I'm not the only person who feels a little let down, and some of those people are hard at working designing real flying cars.

Gizmag has reported on other flying cars, like the Terrafugia Transistion, the Aeromobile, the amazing PAL-V gyroplane three-wheeler, and even the flying box-truck AT Transformer.

This latest venture really takes the concept into Gerry Anderson *Supercar* territory by inventing a jet-propelled flying car that would be capable of speeds over 550 mph in the air, and highway speeds on the ground. This effort is still at its early stages, and frankly, the concept is a very big reach, but we did want to share the team's progress with you.

The principles behind the project are designer Greg Brown, and engineer Dave Fawcett, who is based in Napa, California. Fawcett, of Airboss Aerospace, has engineered many aircraft, including the Viper, the Maverick, and Javelin jets. The objective of the GF7 project is to create a four-passenger single-engine, reliable, and simple-to-operate flying car that can operate on both the freeways and the airways.

Brown told us in an interview that all flying cars are expensive. The team's betting that people who can afford one probably don't want to be driving a go-cart with a super-light chassis and a small engine. So the pair has created a vehicle with the comforts of a luxury sedan, fast cruising speeds, and full car performance. They decided to go all the way to a jet-propelled flying car with a turbine engine in the 3,500 pound thrust class (at 375 mph, one pound of thrust equals one horsepower).

The original vehicle concept was a two-seat, bubble canopy, tandem design (one seat behind the other), but Brown says no one liked the concept except fighter pilots like himself. The GF7 design has a basic folding wing, and is propelled on the ground by an all-electric 50 kWh battery pack that is recharged by the jet engine during flight. The anticipated road performance is 100 mph (160 km/h) top speed with a 0-60 mph time of 7-12 seconds, depending on fuel load.

Based on similar performance of electric vehicles they hope to reach 80-120 miles (129-193 km) of driving per charge, which should be adequate considering the myriad of small airports around metro areas. For those needing more distance driving, they did not rule out the possibility of installing a small auxiliary power unit to extend the driving range into the hundreds of miles. This eliminates the need for a separate, heavy internal combustion engine for ground operation.

The wheels and tires will retract into the fuselage in flight for streamlining. The delta wing span is 23 ft (7 m), which lends itself to high cruising airspeed while providing a smoother ride in turbulence, and with full span flaps provides a stable approach for landing. Twin vertical tails support a wide horizontal stabilizer in the back.

"The more we got into the systems the more we realized how complimentary they were," said Brown. "You can save jet fuel by using the electric motor to drive to the runway and start the turbine engine when you need it. The high torque electric motors assist the jet to accelerate for take-off reducing take-off roll – it will be like an afterburner take-off. Four wheels braking with large road tires reduce stopping distance, and the ample battery power makes for an excellent backup to support environmental and avionics systems in the air. To top it off, the turbine engine produces plenty of extra electrical capacity to charge the batteries."
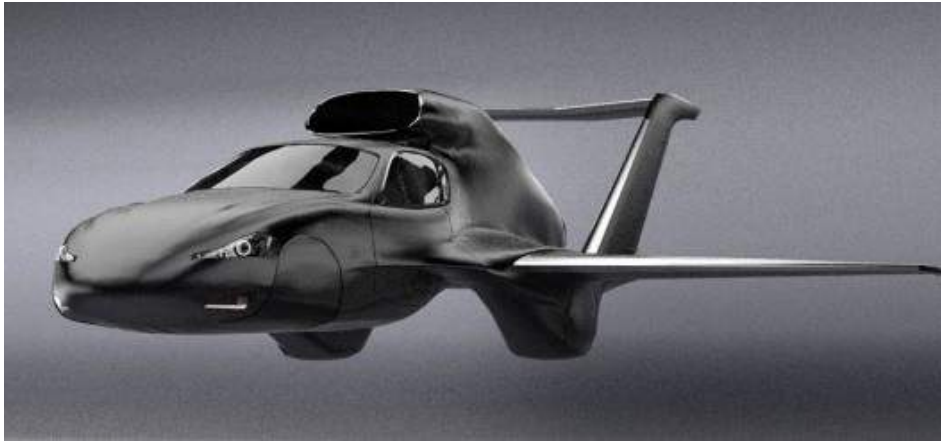
Brown told us that he and Austin Meyer, a software engineer and designer of the VP-400 and Xavian avionics, were seeking to make the aircraft as easy to operate as an iPhone, but still be a fully IFR (Instrument Flight Rules)-certified and pressurized at 8 PSI, allowing for cruising altitudes up to 39,000 ft (12,000 m).

"The GF7 is designed to get above [the FAA rule of] 10,000 feet and the 250 knot (450 km/h) speed restrictions quickly, then accelerate rapidly to 350 knots indicated airspeed, and stay fast all the way to the destination," Brown told us. "It's about achieving high speed and connecting cities in a regional area such as San Jose, Las Vegas, and LA or Dallas, Houston, and Austin. The GF7 is designed for short legs, so we are targeting cruising altitudes below 28,000 ft (8,500 m)."

The GF7, despite its looks, is a conventional aircraft. It would need a runway 2,500 ft (760 m) long for takeoff and landing. Approach and landing speeds should be around 90-110 knots (166-203 km/h). Cruising speeds would be between 0.75 and 0.82 Mach, and 350 knots indicated airspeed, which equates to a true airspeed of 550 mph at 25,000 ft. Expected range on a full tank is 700-1,000 miles (up to 1,600 km), depending on the flight profile.

The team hopes to have a flying prototype completed in about four years. There is no getting around the estimated selling price, which will be between US$3-5 million. This price range is around that of other jet aircraft of similar capability, such as the Eclipse 550, which sells for around $2.9 million.

Would there be a market for such a high end machine? First of all, the technical challenge of putting such a complex aircraft in a road-worthy package is daunting. Next, how do you get car insurance on a three-million-dollar vehicle? Other flying car teams, with the possible exception of those at Terrafugia, have fallen short in execution – and this jet-powered car will take a lot of capital investment to become a reality.

"The GF7 can increase the size of the region a person can influence in a day without the dependence on a team of support personnel," claimed Brown. "It saves time by flying fast and eliminating delays resulting from startup, shutdown, transferring to a ground vehicle and backtracking to a waiting airplane. With a GF7 there is no need for travel coordinators, or a staff of pilots and drivers at the ready. You don't need to pay for airport services, a rental car, or aircraft tie-downs, which also mean you can avoid busy airports."

"You can fly with jet reliability, over bad weather, and in leather-appointed luxury to airports with no services and have all the conveniences of a car when you get there," he continued. "For the private jet owner, when you want to fly your plane, you don't have to spend a half-hour hauling your aircraft out of the hangar. You leave from your house and go to whatever airport you want and get airborne. Airports become high speed on/off ramps. The GF7 is about independence, and removing barriers to flight, in a fast, comfortable, and reliable aircraft."

The developers suggest that their customers would emerge from the thousands of regional business managers who regularly travel between city clusters, and anyone who needs to operate at airports that don't offer ground transportation.

Of course, it's also for anyone who loves to fly ... and has deep pockets. "We're going to make an aircraft that delivers an amazing flying experience," enthused Brown.

FAILURE OF CONTEMPORARY SCIENCE AND WAITING FOR KORANIC PARADIGM

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Abstract

Modern science is built on the basis of the method philosophical rationalism, secular rationalism and empirical philosophic. View of reality through empirical and nationalism actually is narrowing only the real nature, that are regarded as reality. Nature is expressed in terms of naturalistic and rational. This paradigm completely devoid of spiritual meaning and symbolic interpretation. Therefore, the origin and nature of reality just based on sheer natural forces. According to modern science universe is created not creator of external nature, he was born at all just comes from natural events alone. In the many findings in science, Contemporary Science methods can not answer completely through the existing perspective. Modern science requires a new approach. The approach of the deep observation of universe, macroscopic nature and microscopic nature that all show the balance of the universe laws. This balance can be concluded that the universe was created from the single entity of creation laws by the Almighty Creator. Through this perspective, the word of God can be used as a referrer to discover the secret s of nature.

Introduction

No nation is allowed to say that science and technology are their contributions. Science and Technology are contributed by all the nations of the world. We can easily show the civilization heritage of various nations on earth. The fruits of a high civilization we can still see in some countries. Civilization originating from 3000 BC, for example: Ancient Egypt, Maya, Greece, China, India, Arab and Islamic commonwealth In 1956 the American mathematician George Sarton wrote "History of Science " (Sarton , 1959) . In a book that consist of 5 vulume Sarton divides the development of science over the period of time . Each period is time consuming about half a century . Certain period associated to the most influential scientist at the time. History of science started in 450 BC and ended around 1400 AD. Age of Greece , we will find the names of Plato . In the year 400 BC was followed by Aristotle , Euclid , Archimedes , and so on. From the year 600 to 700 AD we will find the name Hsuan Tsang and the I Ching of China

Period which goes into the book History of Science actually in Indonesia there are buildings that use science and high technology. Borobudur temple in Muntilan, Central Java is a product of culture which was built in 824 AD. This temple shows that have made by using of high technology and sophisticated management. Information on the construction of the temple is

very limited. No information is up to the international community as to what development process. Who is the architect? Of any material to build the temple was taken. How much manpower has been deployed? Lack of this information causes, advanced technology can not be met anyone scientist and technologist behind the establishment of Borobudur. So, none of the archipelago that can fit into his Sarton. One conclusion of professionals in civil engineering. This temple is more valuable and famous rather than scattered mysteries, but this temple has a design value of Architects and Civil Engineering and Project Management capabilities are high The development of science and technology very rapidly by commonwealth and Islamic Culture represented by the Arabs, Turks, Afghans and Parsia enliven science ages are between AD 750 to AD 1100. Scientific developments associated with prominent figures and phenomenal among others, Jabir, Khwarizmi, Razi, Masudi, Wafa, Biruni and Ibn Sina.

Islamic Empire and Science

Science achieve rapid growth in the period caliphate based in Baghdad includes two principles are allowed (1) ijtihad (debatable) and (2) dogma (non-debatable). Excitement in the development of science in Islam has spawned some very influential scientists in science . His influence is still felt to this day. Among others are Ibnu Sina (980-1037) "The Father of Modern Medicine" Ibn-Khaldun (1332-1406) "The Father of Social Sciences". After the year 1100, in his History of Science Sarton emerging European names like Gerado, Roger Bacon and interspersed with the names of Ibn Rushd, Nasiruddin, Tusi and Nafis, who preceded Harvey in the development of the theory of blood circulation. Since of the 1350 to "History of Science" was written, fully in the monumental book was marred by the names of Europe.

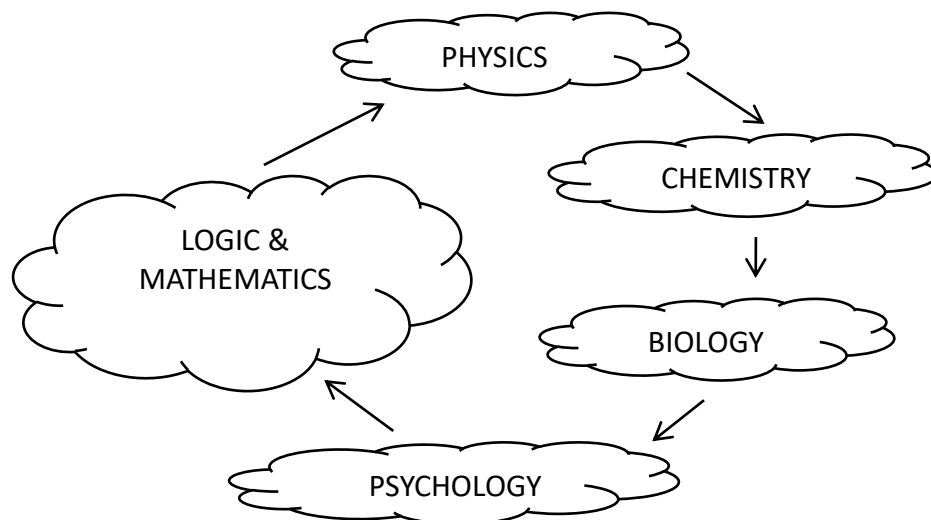## The Unity of Science and The Tree of Knowledge

Figure 1: Unity of Sciene (Pieget, 1950)

The Unity of Science in the development of science shown in Figure 1. In Unity of science, we find a closed cycle consisting of logic and mathematics, physics, biology, and psychology. In the unity of science has occurred diminution of human meaning. Human distinguishable with

other living beings such as animals and plants only on the mental system discussed in psychology. Man's relationship with God is not considered in the unity of science (see figure 1). So, in the unity of science, God does not enter into the discussion. The concept of the unity of science was strengthened by the tree of knowledge (Figure 2).

In the tree of knowledge, we also did not get religion science building gets a certain place only take formal object in the science of matter, life, mind, and culture that gave birth to the various fields of science.
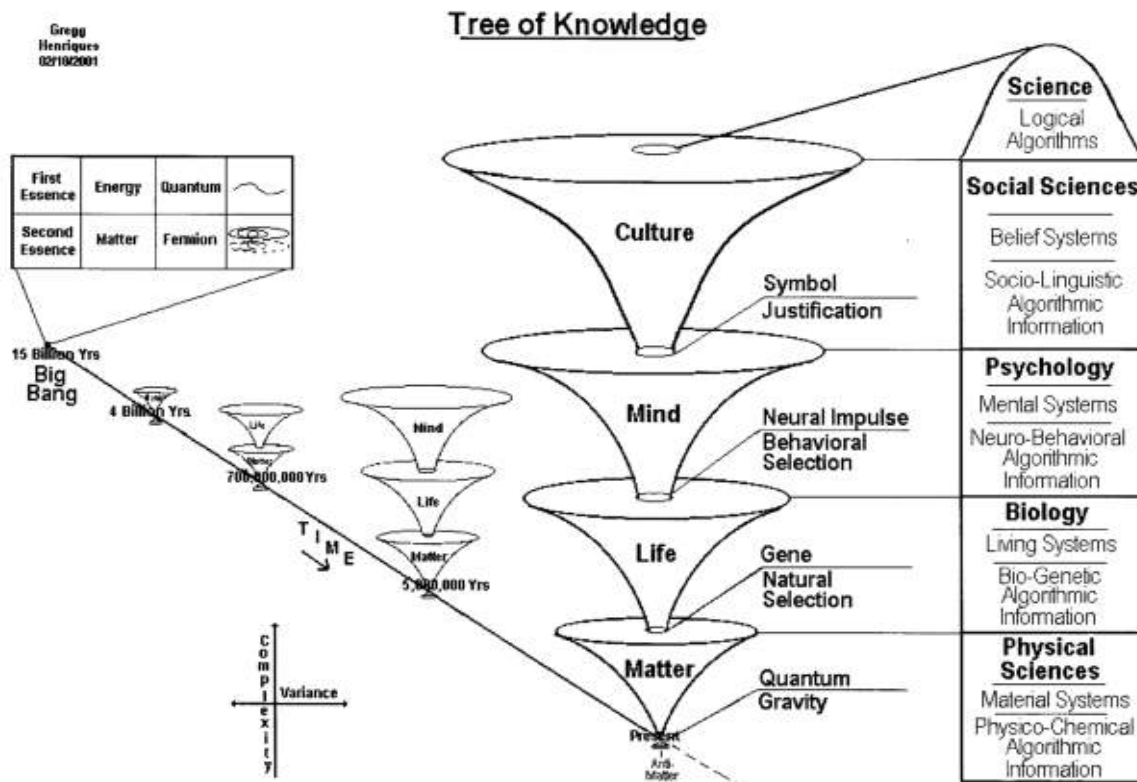
Figure 2: Tree of Knowledge

The Failure of Contemporary Science?

Science is built on three main pillars, namely ontology, axiology and epistemology. Ontology associated with a reality that can be studied. Axiology is the aim of science is built and developed. Epistemology related to how and a source of knowledge, with what and how the knowledge can be obtained. The three pillars of contemporary science developed Western entirety rests on the principle of Materialism. This principle reduced many principles of integrity as a human being.

Epistemology modern science consist of:
- Philosophical rationalism, which tend to rely on reason (reason) without the aid of experience or sensory perception
- Secular rationalism, which while receiving reason, tend to rely more on sensory experience, and deny the authority and intuition, as well as reject revelation and religion as a source of true science.

- Empirical philosophic or logical, which rested the whole science of the facts that can be observed, the building logic and analysis of language

View of reality through empirical and rationalism actually is narrowing only the real nature, that are regarded as reality. Nature is expressed in terms of naturalistic and rational. This paradigm completely devoid of spiritual meaning and symbolic interpretation According to m odern science, universe is created not require creators of external nature, he was born at all just comes from natural events alone.

Approach only contemporary philosophy of science rests on both empirical and philosophical rationalism and secular was not enough to answer the challenge of traveling science itself. The phenomenon of modern science in the microscopic scale that can only be answered through models that nobody believed with perfect confidence (haqqul yakiin). Modern science itself has not been able to address the mechanisms in human beings itself the result man has intellect (af-idah) which is a key condition for using the tools of science understanding Rationalism and Emprises. Building modern science based on Ontology , Axiology, Epistemology materialistic and secular rejects anything supernatural. Contemporary Science philosophy clearly implied rejection of the existence of God.

Reconstruction Science Qur`anic

Based on the failure of modern science, we need to reconstruct modern science. Reconstruction can be based on faulty science that everything that exists in the universe have the same properties. Starting from Cosmos (Universe), Macroscopic Nature , and Microscopic Nature shows similarities natural law. The similarity of this law because of the equilibrium universe originating from the Unity of Legal Origin of Creation and the Oneness of the Creator.
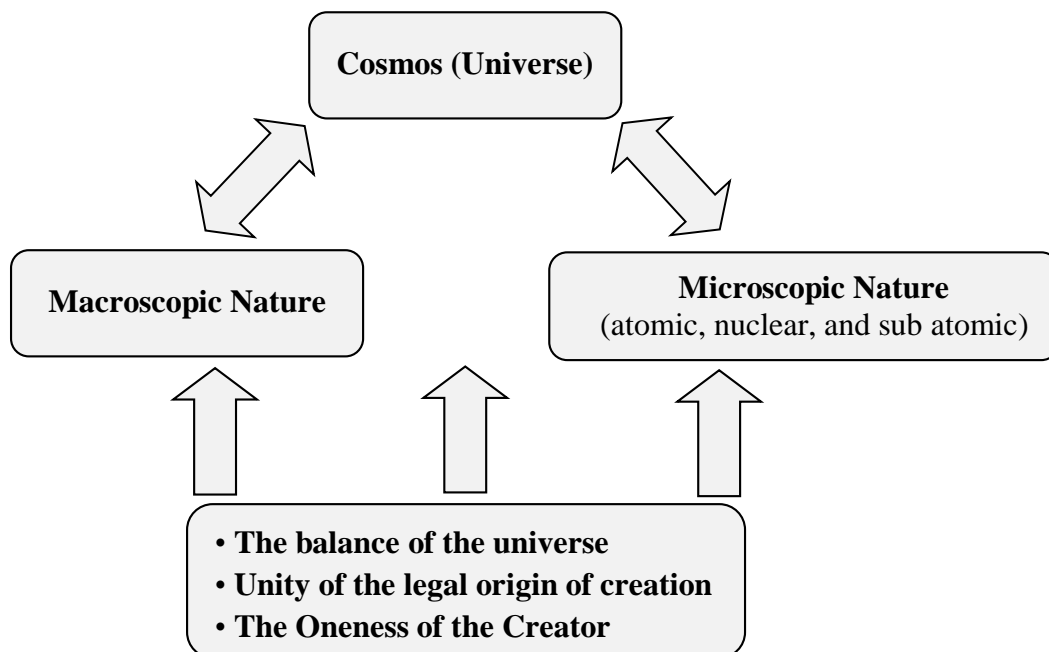

Figure 3: Reconstruction of Science

Development of science based on the Oneness of the Creator , we can use means that can be used to understand the science according to the Qur`an:

- External senses
- Intellect pristine
- Revelation and insperasi

The main capital for the understanding of science has been given by God since humans are born from the womb of his mother.

"And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be gratefull". (Q.S.16:78)

Word intellect (Fuad, af-idah) is interpreted as a means of perception and reasoning in addition to the hearth (qalb) is also a tool for perception and reasoning.

The Second Capital: Revelation of God

In the Qur'an there are about 800 verses "kauniyah" who can inform about nature. Signs of this phenomenon can be confirmed with experiments by using modern equipment. Interaction of information in the Qur'an with natural phenomena recorded in modern science has always been consistent. Al Qur`an verses can be used as a source of information for developing science. In the Qur'an confirmed epistemology updated by modern experiments by humans in the development of science can be interpreted that the Qur`an can be used as a foundation in building a theory of nature.

"Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah , the best of creators". (Q.S.23:14)

Revelation of God and inspiration can be used as means for understanding the science. This means unknown in the philosophy of modern science. Revelation as a means to understand the science of the pronouncement by God since 5 first verse that was revealed at the messenger in the cave of Hira`.

" Recite in the name of your Lord who created – Created man from a clinging substance. – Recite, and your Lord is the most Generous – Who taught by the pen – Taught man that which he knew not". ..(Q.S. 96:1-5)

Conclusion

Modern science is built on the basis of the method philosophical rationalism, secular rationalism and empirical philosophic. According to modern science universe is created not creator of external nature, he was born at all just comes from natural events alone. In the many findings in science. Contemporary Science methods can not answer completely through the existing perspective. Modern science requires a new approach. The approach of the deep observation of universe, macroscopic nature and microscopic nature that all show the balance of the universe laws. This balance can be concluded that the universe was created from the single entity of creation laws by the Almighty Creator. Interaction of information in the Qur`an with

natural phenomena recorded in modern science has always been consistent. Al Qur`an verses can be used as a source of information for developing science. In the Qur`an confirmed epistemology updated by modern experiments by humans in the development of science can be interpreted that the Qur`an can be used as a foundation in building a theory of nature.

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THE PRACTICE OF ISLAMIC LEADERSHIP PRINCIPAL AMONG TEACHERS

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Abstract

An effective and sturdy leadership based onto the principal itself managed to shape an excellent personality among the followers. Based on those, this research is focusing towards identifying the dominant Islamic leadership principals practiced by local educators from the eyes of the students. This research has been done at Maahad Johor which involved 147 students as respondent. The instrument used in this study was Questionnaires and the data collected were analyzed using *S.P.S.S for Windows Program*. The analysis revealed that principals, sincerity, the educator's insight, and teamwork within the organization have been initiated and at its highest level. While on the other hand, the principle of differences in opinion need to be improved further.

Introduction

Leadership is a process of social interaction that occurred daily. All of us participated, either directly or indirectly, with all kind of leadership activities. Our Prophet Muhammad P.B.U.H has stated previously that each of us are leader and every leader responsible to those he led (Al-Bukhari 9:2232). Leadership started from the family, followed towards the community and organization. All of us will ultimately lead, and making decision and acting as a leader.

Human society bears a responsibility to lead, and at the same time responsible to create a worldly peace. In line with this, Allah S.W.T has mentioned that leadership must be handed over to someone that are truly obedient to Him, pious, with strong mind, and able to balance between physical and spiritual needs (An-Nur: 55).

At school, teachers are looked upon as a leader in curriculum, human relationship and decision maker. As a leader, they bear the responsibility that determined the success and achievement of their students, in the same time making the organization competent and relevant all the times in accordance with the situation and current news. Unfortunately, not all of them have these qualities, personality and character that are essential as an effective educational leader within the school. As a consequences, there goes a situation where the teachers seem to be feeble, and defective in many ways, including in aspects of leadership as core curriculum.

Leadership among teachers are responsible in making sure that the goals and learning objectives of their students in class achieved. They can also become an advisor, referrer, and decision maker by perfecting themselves with knowledge and suitable skills. Teachers are appropriate in becoming a leader among the community, and bringing changes to the people.

Leadership in Islamic View

Leadership in Islamic view is overseeing and guiding human lives towards a better and secure environment. It is a process that initiate an individual or a community in obtaining the required objectives together. In hands with this, leadership plays a vital role in building a community or governed state based on the principal and procedures in Islamic ways. The best exemplary of leadership is the leadership practiced by Prophet Muhammad P.B.U.H that revolved within the worldly and hereafter. Allah has said in the Holy Quran:-

"And follow that which is revealed to you from your Lord. Indeed Allah is ever, with what you do, Acquainted." (Surah Al-Ahzab 33:2)

In Islam, the combination between religion, knowledge, and educating create a course of educational leadership which is in a whole while at the same time in precedent with Allah's will (Shah, 1999). The union of all these values is what makes up a leadership character within the educator (Talbani, 1996). Educational leadership in Islam is based upon the philosophy of an Islamic education, and its practice depends to the concept and Islamic culture in accordance with the Quran and Hadith.

Leadership in Islam is highly stressing on the human values such as teamwork that will help in managing dispute among them (Wan Marzuki, 2012). The Philosophy of 'Tauhid' that influences the leadership within, promotes to the effort of creating the spirit of *al-adl wal ih-san* that helps in the matter of community systemization. Generosity, forgiveness and delegation are very essential to live as a community. The stability and sturdiness of an organization and community can only be achieved if all these values can be exercised by each leader (al-Imran 3:159).

"So by mercy from Allah , [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely [upon Him]" There are five principal of an Islamic leadership that must be practiced by every leader. They are:-

1) Sincerity

Leadership in Islam are based on the trust and sincerity towards Allah S.W.T. Everything that we did and achieved are sincerely to obtain His blessing (Beekum & Badawi, 1999, p17). The utmost importance upon bearing the responsibility of a leadership are sincerity towards Allah, honesty and truthful. Upon obtaining the honesty within, it is unquestionable that help and guidance shall be received from Him. And as part of it, Allah S.W.T will gathered those who are sincere and truthful and guides them towards the path of becoming a sincere leader.

2) Visionary

great leader is a leader who has a vision and to share his/her vision within the member of the organization (Altalib, 1991; Jabnoun, 1994). A leader always planned, a plan which are solid, towards achieving the vision, and tools and phases to achieve it. A good leader is the one that is smart in dividing tasks to each member of the organization, where the tasks are suitable to their level of skills.

Also, a leader is the one that listed out rules and regulations, and guidelines so the tasks can be executed well. A leader always monitor the execution of the tasks, and lay his hand wherever in need, so that the quality of the outcome is not compromise. A leader must be creative in

expressing his vision to the organization in order to obtain a full commitment from the entire members of the organization, to achieve the required goal (Altalib,1991; Safi,1995; Bangash,2000).

3) Culture

There are lots of definition when it comes to culture. A culture is a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration, that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems (Schein, 1992). From the Islamic perspective, a culture is a shared values and believes in order to create an attitude norms (Scmircich, 1983). This can be viewed from the history of the Prophet where Muhammad P.B.U.H worked hard in cultivating and spreading the correct norms to his fellow *Sahabat* (Jabnoun, 1994) by detecting which part of the culture that need to be changed in order for submission to Allah S.W.T. Some examples of the culture norms that Muhammad P.B.U.H had instilled were good attitude, never spread false lie, no cursing, and never to speak lie (An-Nawawi, 1993).

Islamic culture that were instilled by Prophet Muhammad P.B.U.H towards his *Sahabat* were focusing more on believing in Allah and the Day of Judgement. Henceforth, it can be said that Islamic culture practice a dialog, opened and teamwork norms. It is also a shared of justice, discipline, knowledge, overall commitment, courage, strength, the strength to face any obstacles, and patience values. That is why, a culture has become an important part in a society. A culture cannot be shaped and created in one day or in a blink of an eye, but rather it is a process of molding that will require lots of time (Robiah K. Hamzah, 2002).

4) Teamwork

A great leader must be working hard to build a unity and teamwork among his followers within the organization he led, to be able to respond towards the progress and goal to be achieved (Safi, 1995 ; Bangash, 2000)

5) To criticize and to be criticized

A good, examplary leader is always the one who open up room for positive critics (AlTalib, 1991 ; Safi, 1995). Followers must be given chance and freedom to express any positive opinions or critics, and to make sure that their inquiries can be answered properly by the authorized personnel. This is where the responsibility as a leader can be viewed; to open up to his followers the freedom of speech, even if it is a critic (Siddiqi, 1997).

Objective

The objective of this study is to identified the principals of Islamic leadership that are practiced by the educators in Maahad Johor.

Methodology

This is a literature and descriptive studies (Janesick,1994; Gay & Airasian, 200; Punch 2000) as it will explain a phenomenon based on the result of the data analysis obtained by the writer which related to the student's perception at school under the governing state of Johor which is the Maahad Johor. This study is only a qualitative-based. Therefore, this study will be focusing more towards monitoring and the methods of monitoring; chosen for the purpose of data collection.

Source of Data

This research has been executed fully through library research. In order to be able to answer all the problems in-focus, the data has been divided into two sources; primary and secondary sources.

Data Collection

The overall data are collected and obtained through the content analysis; collecting and dividing the data, either directly or indirectly, from the primary and secondary sources, then being assembled systematically.

Data Analysis

At this stage, all of the collected data, after being studied and classified accordingly based on the problems studied, then analyzed using inductive and deductive methods. To strengthen the result obtained, the content analyzed further for reference text and idea from the result.

Results

This chapter will be discussing on the background of STAM's respondent, in the matter of religious and overall achievement. About 145 feedbacks from both male and female students have been analyzed, which include their opinion towards the five great principals of Islamic leadership that are presence within the teachers of Maahad Johor. The percentage distribution and the numbers of principal and values analyzed will include the sincerity, visionary, culture, teamwork, and ability to give and take criticism.

Student's Perception Towards the Teacher's Sincerity Aspect

Descriptive analysis to assess the student's perception towards the teacher's sincerity upon performing their task can be shown through the following table:

Table 1:Percentage score for student's perception towards the teacher's sincerity.
THE PRINCIPLE OF SINCERITY IN PERFORMING THEIR TASK

	Not Sure	No	Yes
Fully responsible	19 (13%)	6 (4%)	120 (82%)
Have the right intention	26 (18%)	2 (1%)	117 (80%)
Interested in their job	19 (13%)	2 (1%)	123 (84%)
Constantly giving religious advices	2 (1%)	1 (1%)	142 (97%)
Hardworking in their job	12 (8%)	1(1%)	132 (90%)

Table 1 revealed that all of the aspects tested pass more or equal to 80%, nearing to 130 students that personally felt that their teachers have a high quality of sincerity while teaching them. This can be shown through the aspect where the teacher constantly giving them religious advices; where almost all the respondent agreed on that matter.

Student's Perception Towards the Teacher's Visionary Aspect

The results for the study regarding the student's perception towards the teacher's visionary aspect can be shown below:

Table 2: Score percentage on student's perception towards the teacher's visionary's aspect
STUDENT PERCEPTION TOWARDS THE TEACHER'S VISIONARY ASPECT

Principle	Yes	No	Not Sure
Discussing the Student's Future	123 (84%)	9 (6%)	13 (9%)
Useful knowledge taught for future application	137 (94%)	4 (3%)	4 (3%)
Discussing goal to achieve in life	129 (88%)	7 (5%)	9 (6%)
Giving methods toward success	141 (97%)	3 (2%)	1 (1%)
Discussing the student's ambition	78 (53%)	28 (19%)	39 (27%)
Sharing the success achieved	110 (75%)	10 (7%)	25 (17%)
Idea sharing	113 (77%)	15 (10%)	17 (12%)
Explaning the real purpose of school	136 (93%)	3 (2%)	6 (4%)
Sharing the best way to attain success	131 (90%)	3 (2%)	11 (8%)

Table 2 revealed that 84% of the students agreed that their future success are shared and discussed often with their teachers.

Student's Perception towards Maintaining Positive Culture

Results on the student's perception toward the leadership culture can be viewed by the table below:

Table 3: Score Percentage for student's perception toward the teacher's principle culture
STUDENT'S PERCEPTION TOWARDS THE TEACHER'S POSITIVE CULTURE

Principle	Yes	No	Not sure
Showing Islamic culture	111(76%)	13 (9%)	21(14%)
Determined to instill Islamic values into the students	136 (93%)	4 (3%)	5 (4%)
Explaining the do's and dont's	133 (91%)	7 (5%)	5 (5%)
Socializing with the student	67 (46%)	3 2(22%)	46 (31%)

Table 3 stated that the average percentage of the student's perception towards the leadership culture among the teacher decreased to 77%. The socializing value with the student received the lowest percentage, followed by the aspect of showing Islamic culture. On the other hand, the aspect of instilling Islamic values into the student's life is staggering high at 93%.

Student's Perception in Regards to Teamwork within Organization

The result on the student's perception in regards to the teacher's teamwork is as followed:

Table 4: Score percentage of student's perception towards the teacher's teamwork
STUDENTS PERCEPTION TOWARDS ACTIVE TEAMWORK WITHIN THE ORGANIZATION

Principle	Yes	No	Not sure
Teacher's playing part in making the event successful	96 (66%)	22(15%)	27(18%)
Involved in problem solving scenario	93 (64%)	20(14%)	32(12%)
Taking part in organization	112(77%)	8 (6%)	25(17%)
Stressing regarding teamwork among students	114 (79%)	8(6%)	22(15%)
In liking with group activities	108 (74%)	9 (6%)	28(19%)
Accepting the decision as a team	79(54%)	23(16%)	43 (29%)
Not in favor of group dismissal	102(70%)	5 (3%)	38(26%)

Table 4 showed that the level of teamwork among the teachers through the eyes of the students. An average of 69% of the students stated that majority of the teachers have the overall principle of teamwork shown at school. On the other hand, average percentage of the teachers who gave their cooperation in problem-solving, activities, making decision together are between 50% - 70%

Accepting in Opinion Differences

The result of the study revealed differences in opinion based on the perception of the student as followed:

Table 5: Score percentage regarding student's perception towards the principle of differences in viewpoint
ACCEPTANCETOWARDS OPINION DIFFERENCES

Principle	Yes	No	Not sure
Teachers are interested to listen to the student's idea	81(55%)	16(11%)	48(33%)
Teachers accepting other's viewpoint	82 (56%)	15 (10%)	48(33%)
Never used his/her own opinion in decision making	68 (47%)	26 (18%)	51 (35%)
Teachers can accept critic	56 (38%)	9(6%)	80 (49%)

Table 5 revealed that the value of giving and accepting other's opinion among the teachers received the lowest percentage compare to the previous principles with average of 49% of students still think that their teachers are not fully able to accept any differences in other's viewpoint, while the other 38% of students believe that their teachers can accept critics.

Discussion From the Result

It is clearly shown by the obtained data result that out of the five leadership principles that are studied, three of them received the highest percentage. The principles of sincerity among the teachers were valued mostly by the students. Seeing their teachers doing their jobs well with full dedication, bringing up hopes for the student to become a virtuous person, under their guidances. This actually were once stressed out by the researchers of the past that showed students have a good relationship with their teachers as half of their life living and communicating with the students (Katzenmeyer & Moller, 2001). Henceforth, it is the teacher

who understand the problems that the student faced and it is them that really know how to resolve it, and finding suitable methods to help the student in achieving higher (Crowther, Ferguson & Hann, 2008) which will directly help the student to be more interested in the academic achievement.

The data above also revealed that teamwork among teachers need to be improved. Lack of social time with the students contribute gravely to the lower percentage, which causes the student not being able to get full attention from them. Based on the result above, it is clear that Islamic teaching really stressed out the importance of a competent and effective management. Jabnoun Nacear (2004) added that Islam encourages its follower to work as a team to produce an effective and competent result, rather than being alone. In addition, even our beloved Prophet Muhammad P.B.U.H has stated in his hadith through At-Tarmizi, quoted:

"The hands of Allah (Allah's help) always within a team"

Seeing these five Islamic principles that were studied, it is necessary for the educational institute to applied several methods in order to strengthen up their teacher's character when facing the student. This statement is in accordance with the opinion from Mohd Shahar Sidek (1996) that stated school management in Islamic ways is a discipline that will create teamwork, relationship and re-organization to achieve the ultimate goal of creation, which is to serve Allah. To explain further, researchers recommended that an effective and competent school management must take these into account:

To ease up school management in matter of resources that applied tools and energy

- To create a conducive environment, which revolved among the aspect of spirituality, emotional and togetherness. These aspects are able to strengthen up the 'akidah', and Islamic virtues that are based upon true knowledge, honesty, sincerity, respecting public problems, working together, and obedient to The Almighty
- To build up teamwork among the staff to create a team, which will lead to a positive and better environment.
- To increase the quality of the resources for school productivity
- To enhances the continuous leadership system so that even the school can contribute to the development of its community
- To help in translating and transferring ideas and educational theories toward system, activities and an effective educational method

Implication and Suggestion

From the study above, we would like to suggest several strategies to improve the leadership quality, whether at Maahad Johor or any other Islamic secondary school throughout the state of Johor.

In order to shape the future and to instill all of the good virtues towards the student, the teacher must play an important role first as a leader. That is why teachers are required to have all the principles of Islamic leadership in all matter and aspect so that they can become a good bridge and example to the student. Wan Rahimah Abd Kadir (1995) stated that the role of a teacher currently is not just limited to teach them new knowledge and self virtue, but also act as their facilitator and role model. It is the teacher who are going to monitor them in and out of the classroom. This characteristic will make the teacher a great leader at the eyes of the student.

The role of a teacher is not just limited to theoretical teaching, but it is expanded to educate, supervising, and guiding them in order to express their overall individual potential and to create a balance and harmonious person; from the aspect of intellectual, spiritual, physical and emotional; based onto the believe and faith to the One. This effort will ultimately produce an educated, well-mannered, responsible Malaysian citizen that are able to achieve self-satisfaction and even contribute greatly to the harmony and prosperity of Malaysia.

To realize this dream, we are proposing to all teachers practice the educational efforts based onto the Philosophy of Quran, that focusing on these three guidelines that must be followed:-

1. To give guidance and motivation that leads towards improvement in 'akidah', shaping a better character and to cleanse both physical and spiritual in order to gain a pious state for submission to Allah.
2. To stress the importance of educational aspects that need to be executed in order to guide and to shape a good self virtues, so as to level up our status and at par with the current community.
3. To stress on an effective approach for educating and guiding them towards success in realizing the human capacity as His caliph, through His guidance .

Conclusion

In order to shape an excellent student based onto the Islamic mold, it must be started from the educators and Islamic education teachers that will need to build a sturdy character, in line with the true Islamic ways. Confusion between the principles and the attitude of the teachers had caused half of the current generation been put at a cross road, unknowing which is the best way for them to face the more realistic and challenging life, ahead.

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Religion, Ethnicity And Conflict
(Considering Mediation as a Way for Peace Building and Conflict Resolution in Indonesia)

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Abstract

Mediation is relatively less known by the Indonesian people. As a potential country with wide conflicts, mediation can be an alternative in conflict resolution. In the history of Indonesia, the founding fathers had known the potency of conflict, especially religion and ethnicity based conflict, so they built a concept of unity in diversity. But lately those conflicts often occur. Indonesian society grew up into a society that does not respect differences in various spheres: social, politic, religion and ideology. Most of those conflicts are largely finished in the courthouse. Mediation that is expected as a way to give win - win solution is less appreciated. There are many obstacles for implementing mediation. This paper tries to examine the role of mediation in conflict resolution in the contemporary Indonesian society.

Keywords: Religion, Ethnicity, Mediation, Conflict Resolution, Building Peace

Introduction

Indonesia is multi-ethnic country where many tribes spread throughout the archipelago. Koentjaraningrat[1] mentioned that there are no less than 151 ethnic groups in Indonesia. The figures probably is smaller than that actually exists because our difficulty to mark a clan clearly. Moreover, a particular ethnic group mainly consists of small groups which have complex identities. It is different when compared to countries known as homogeneous country such as Austria, Germany, Somalia and Denmark.[2]

The presence of many ethnic groups, one thing that cannot be avoided is raising the diversity of their ideas concerning on the way of life (*weltanschaung*), values, orders, and ethnic

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[1] Koentjaraningrat, *Pengantar Ilmu Antropologi,* Jakarta: Aksara Baru, 1993, p. 30.

[2] In a multi-ethnic of Indonesian society, ethnic and ethnicity are idea and a reality that exists in everyday life. Our community members were born, educated and raised in the primordial atmosphere. In that atmosphere, the distinction between who "I am" and who "he/she is or you are" and who "we are" and "they are" are clearly demarcated, always repeated and reinforced, produced and reproduced in culture; and the boundaries are the boundaries of ethnicity. In the scope of ethnicity boundaries, *stereotype* and *prejudice* grow and established in unlimited period of inter-ethnic relations. Theoretically, when the two groups interact, it cannot be avoided three possibilities, i.e. cooperation, conflict and accommodation. The potency of conflict will be greater when ethnocentrism is used as perspective, which is an attitude that sees his culture as the one and only good culture. Misbah Zulfa Elizabeth, "Multi Etnisitas Indonesia dan Potensi Konflik di Dalamnya" in Musahadi HAM (ed.), *Mediasi dan Resolusi Konflik di Indonesia: Dari Konflik Agama hingga Mediasi Perdilan,* Semarang: WMC IAIN Walisongo, 2007, p. 9-13.

rules. Those diversities also appear in their behavior patterns and activities. In short, multi-ethnicity of Indonesia spawned cultural diversity that makes this country as a multicultural country.

Furthermore, Indonesia is also known as a multi-religious country. In addition to six official religions, those are Islam, Catholicism, Christianity, Hinduism and Buddhism, Indonesia is occupied by exuberate local religions, especially in the rural communities. As a result of the dynamics between religious doctrines and history, each religion expresses different religious understanding as well as various religious sects. There is no single face in religion.

The diversity, on one hand is a blessing as it actually reflects the wealth of cultural treasures. For it, Satjipto Rahardjo had a conclusion that Indonesia is well-equipped and promising laboratories for social sciences and humanities research. But on the other hand, diversity is a dangerous potency for conflict especially when the diversity is not able to be managed well.

Based on the empirical reality, the last one is often happened. The evidence suggests that conflict and dispute became everyday realities, ranging from political, economics, ethnic, to religious conflict. The number of those conflicts seem to increase after reformation era coincides with the negative excesses of freedom of expression that is not supported by spirit or awareness of civilized life.

Religion, Ethnicity and Conflict

As a multiethnic and multireligious nation, Indonesia has had "cushion culture" –a phrase from Anas Saidi, which is formulated in a common will, i.e. the ideology of *Pancasila*. The principle of *Bhinneka Tunggal Ika* (unity in diversity) represents Indonesian ideals of multiculturalism. Unfortunately, at the end of *New Order* era, and moreover, in the early of *Reformation* era till today, social conflicts have been emerging in various regions of the country. Those conflicts show that primordial ties as a susceptible factor, and frequently it is supported by egoistic religious spirit. Because of that, the ongoing conflict based on religious ideology has been running in the country.

Among many conflicts, religious conflict is interesting to research considering that the conflict has taken a lot of attention. Although many people are unwilling to mention conflicts in Ambon, Maluku, and Poso as religious conflict, but in reality those conflicts are caused by religious ideology, or at least, religion is the very important variable involved. In addition to the tremendous impact including the decline of social trust, religious conflict is generally difficult to solve, because it involves deeply psychological sentiments.

Religious conflicts occur both in different religion (known as interreligious conflict) and in one religion (known as *intra religious* conflict) as in the case of Ahmadiyah, Lia Aminuddin, Shi'i, and so forth.[3] As a non-partisan institution, government that is expected to dampen the conflict

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[3] Based on his observations, Peter Suwarno, identified several factors that contribute to religious conflict, i.e. religious fundamentalism, monolithic interpretation of religious texts, immature religious understanding, miss-communication among believers, and the reduction of public sphere for the development of moderatism. Another factors accounted by Suwarno are power syndrome of religious elite, the lack of separation between religion and state, no religious freedom, violence and judgment in the name of religion, the lack of supremacy of law, sectarianism and economic gap. Moreover, religious community tends to emphasize the importance of *fiqh* of the moral and the religious purification of the religious compassion. Suwarno seems to say that religious conflict is not really something *mono-causal*. The causes are very complex. See Peter Suwarno, "Konflik antar Agama: Kemungkinan Penyebab Penanggulangan dan Penyelesaiannya" in Musahadi HAM (ed.), *Ibid.*, p. 21-26.

in reality is not quite productive. In religious conflicts, the government often failed to play its role as a fair mediator.

In the study of conflict, it will be interesting to connect variables of state, religious freedom, and religious conflict. All of these three variables are related to one another. State should contribute to realize the principles of religion freedom in the life of society as part of human rights. This religious freedom should be supported by awareness of pluralism. State should guarantee that religious freedom will not be abused, which can lead to religious conflict.

Here, the state should take a role to arrange plural society, including religious plurality. The arrangement is not in religious belief but how each person can expresses his belief and in the same time does not damages other belief. The corridor is important because the state often let a radical group did what they want. It is the same with that the state permits it or even as sponsor in radical doing. In this context, the state often becomes a part of the conflict, not part of the solution to the conflict that occurs in society.[4]

Social histories in the world are never out of the conflict, whether they are from or caused by religious differences or non religious differences such as ethnicity, politics, economics, and culture. Lewis A. Coser[5] in his book entitled *The Function of the Conflict* said that conflict is usual for all people who are experiencing social and cultural change. Referring to the reality of conflict in human history, philosophers such as Thomas Hobbes said that the conflict ledding violence is a state of nature.[6]

In the Indonesian context, there are two strong variables coloring communal conflicts with the large losing of life and property such as Ambon case and other big cases in West Kalimantan. Two of those variables are religion and ethnicity. It is undeniable, a series of major conflicts seized the attention from the world after the fall of the Suharto regime often cannot be separated from religion and ethnicity variables.

David Bloomfield and Ben Reilly, after conducting a series of in-depth research and study in various horizontal conflicts in the Third World countries concluded that there are two fundamental elements that often combine and lead to a prolonged conflict. First, the identity element, namely the mobilization of people in communal identity groups based on race, religion, culture, language and so on. Second, distribution element which is related to economic resources, social and political in a community.[7] Bloomfield and Reilly's research appears clearly underlines that religion and ethnicity are important factors behind the major conflicts involving communal identity element since they are the most explicit communal identity. Especially if both factors are met collaboratively with unequal distribution of resources, conflict potentially grows "very fertile".

Understanding Conflict Reality

Conflict is not static because the characteristic are expressive, dynamic and dialectical. Conflict is defined in various ways depending on the angle of view. Conflict is an explosion of

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[4] Musahadi HAM, "Peran Negara dalam Kebebasan Beragama dan Rsolusi atas Konflik bernuansa Agama" in Musahadi HAM (ed.), *Ibid*, p. 47-57.

[5] Lewis Coser, *The Functions of Social Conflict*, New York: The Free Press, 1956.

[6] Nur Sholihin, "Agama, Konflik dan Teologi Baru", http://groups.yahoo.com/group/wanita-muslimah/message/13000 accessed on 19th January 2010.

[7] See David Bloomfield dan Ben Reilly as cited by Rusmin Tumanggor, Jaenal Aripin and Imam Soeyoeti, "Dinamika Konflik Etnis dan Agama di Lima Wilayah Konflik Indonesia", http://www.depsos.go.id/Balatbang/Puslitbang%20UKS/PDF/rusmin.pdf

disputes, competition or struggle for two or more parties on the same thing or more, either in the form of objects or positions. Albert F. Eldridge quoted by Eep Saifulloh Fatah[8] states that conflict is usually defined as a form of difference or disagreement of ideas, opinions, and interests in understanding between two or more parties. Conflicts can be either in non-physical form or physical form, be in the form of high levels of violence or be in the low levels that do not use violence.

Not all contradiction is conflict. Fedyani Ahmad Saifuddin[9] explained that a contradiction called as conflict when it is direct, signed by reciprocal interaction between the conflicting parties. The conflict also requires the contradiction based by awareness that they are different or opposite each other. In more detail, Ted Robert Gurr[10] mentioned a number of indicators can be referred as conflict: first, it involves two or more parties. Second, the parties attract each other in action (mutually opposing actions). Third, the parties tend to run coercive behavior to confront and destroy the other. Fourth, the interaction of the opposition is in a state of strict, so the existence of the conflict can be detected easily by observers who are not involved.

There are three key words that need to be understood correctly associated with this conflict: "different", "dispute", and "conflict". The "different" is a human nature, while the "dispute" occurs when two or more parties (can be individual or group) compete with each other to claim an object or position. Henceforth, the "conflict" is a situation that occurs when two or more parties demonstrate practices to eliminate rights of other regarding the disputed object or position.[11]

In the conflict, there are two key elements that will determine the winner. The first is the power, and the second is the level of awareness. Through these two elements, the movement of conflict and conflict resolution opportunities can be seen and projected as illustrated in the matrix.

Based on the matrix above the developments of conflict resolution are divided into four main stages. In box number 1 in the matrix, conflicts are latent or hidden, because people are not aware of an imbalance of power and the injustices that affect their lives. In this case, education for critical awareness is needed. The role of Education facilitator should be directed to improve the sensitivity and awareness of unbalanced relationships.

The increasing of conflict awareness will create change, and in the box number 2 is described as a confrontation. Basically, this confrontation is a series of options for how the conflict will be expressed and resolved. The choice is between violence and non-violence, or a combination of both. The changes will create a balance of strength, and in that relationships will create a mutual recognition of the existence of both parties, as well as lead to a conflict resolution. Recognition or admission will raise the participation of weak groups to bring basic needs and to legitimize its concern.

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[8] Eep Saifulloh Fatah, *Konflik, Manipulasi dan Kebangkrutan Orde Baru: Manajemen Konflik Malari, Petisi 50 dan Tanjung Priuk,* Jakarta: Burungmerak Press, 2010, p. 26-27.

[9] Achmad Fedyani Saifuddin, *Konflik dan Integrasi: Perbedaan Faham dalam Agama Islam,* Jakarta: Rajawali Press, 1986, p. 7.

[10] Ted Robert Gurr, "*Introduction*" in Ted Robert Gurr (ed.), *Handbook of Political Conflict: Theory and Research,* New York: The Free Press, 1980, p. 2.

[11] Boedhi Wijardjo, etc., *Konflik, Bahaya atau Peluang?, Panduan Latihan Menghadapi dan Menangani Konflik Sumber Daya Alam,* Bandung: Mitra-mitra BSP Kemala, 2001, p. 18.

In the box number 3 confrontations moved towards negotiations, and in this case, both parties have been aware of conflict, the mutual recognition, and mutual respect. Mutual recognition and respect shape the balance of power for negotiation.

In the box number 4, the successful of negotiation will conduct parties to get conflict resolution and refinement relation. This condition is called as sustainable living (survive) which justice and peace are exist.

Matrix: Four Phases of the Development of Conflict Resolution

		STABLE ←--→ UNSTABLE ←----→ DINAMIC		
POWER	BALANCED		3. NEGOTIATION	4. SURVIVE
	UNBALANCED	1. EDUCATION	2. CONFRONTATION	
		Hidden Conflict	Open Conflict	
		LOW ←------------------------→ HIGH		
		AWARENESS OF CONFLICT		

Source : Wijardjo[12] adapted from Adam Curle[13]

The Importance of Mediation as Alternative Conflict Resolution

Many figures, including religious leaders and institutions, hope that the civil society can play as a power to acquire conflict resolution which is certainly not through litigation procedures. They should optimize alternative dispute resolution such as mediation procedure. As one of the alternative dispute resolution, mediation is going to important option recently. It is caused by at least two factors. First, the main procedure, that is litigation, often does not work effectively. Second, mediation can be assessed to cover the deficiencies of litigation in the dispute resolution.

Unfortunately, the strengths of civil society cannot sufficiently reliable in this context. Religious leaders and religious institutions, generally, do not have adequate knowledge of the importance of the process of mediation in religious conflict resolution. Considering to Daniel

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[12] Boedhi Wijardjo, etc., *Konflik, Bahaya atau Peluang?, Panduan Latihan Menghadapi dan Menangani Konflik Sumber Daya Alam,* Bandung: Mitra-mitra BSP Kemala, 2001, p. 18.
[13] Adam Curle, *Making Prace,* London: Tavistok Press, 1971.

Nuhamara[14], our understanding of the concept of mediation, especially in the context of religious conflict, remains finite that causes mediation is not popular as religious conflict resolution. Based on the experience of conflict in Ambon, Nuhamara concluded that the mediation process in relation to religious conflict in Indonesia still face obstacles, especially the loss of trust each other. Still, the process was a very valuable experience that we can do the better mediation in the future, or we can create our model itself.

Indeed, mediation can be understood and practiced differently depending on community's character. Achmad Gunaryo[15] provided the conceptual categories of mediation, that are modern mediation and traditional mediation. The differences are as below:

Tabel
The differences of Modern Mediation and Traditional Mediation

	Modern Mediation	**Traditional Mediation**
Mediator	Educated in mediation	Uneducated in mediation
Mediator and disputant relation	Equal	Dominant, patront-client
Goal	Recognition, empowerment, conflict resolution	Conflict resolution
Strategy	Following firm rules	No standart
Value	Neutrality	Tend to biased
Norm	Written rules	Tradition
Operator	Institution or individual	Individual
Orientation	*Forward-looking*	*backward-looking*

What is reflected in table above indicates some fundamental differences between traditional mediation and modern mediation. Based on many experiences, Gunaryo conclude that mediation in Indonesia can be categorized as traditional mediation. The real indicator of this kind of mediation is the mediator has never received training in the field of mediation. For him, mediation is such as other forms of deliberation. Mediators are very dominant in determining the direction and the result. More than the condition, the relationship is like *patron- client*. The sole purpose of this mediation is to reach a final settlement so encouraging biased resolution. Another indicator is no strict rules in this mediation. The success of mediation is determined by the social position of mediator. The higher of the social position a mediator has, the higher probability of success in mediation he gets. Mediators are considered and treated as the most people know, and therefore they only need to be obeyed.

Mediation is defined by Christopher W. Moore[16] as: "*the intervention in a negotiation or conflict of an acceptable third party who has limited or no authoritative decision making power, but assists the parties in voluntarily reaching a mutually acceptable settlement of issues in dispute*". While J. Folberg and A. Taylor[17] defined mediation as: "the process by the which the participant, together with

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[14] Daniel Nuhamara, "Mediasi dan Konflik Agama di Indonesia: Pengalaman Kristen" in Musahadi HAM (ed.), *Op.Cit.*, p. 78-89.

[15] Achmad Gunaryo,"Mediasi Peradilan di Indonesia" in Musahadi HAM (ed.), *Ibid.*, p. 103-104.

[16] Christopher W. Moore, *The Mediation Process: Practical Strategies for Resolving Conflict,* San Francisco: Jossey-Bass Publisher, 1996, p. 15.

[17] Folberg J and Taylor A., *Mediation: A Comprehensive Guide to resolving Conflict without Litigation,* Cambridge: Cambridge university Press, 1984, p. 7.

the assistance of a neutral persons, systematically isolate dispute in order to develop options, consider alternatives, and reach a consensual settlement that will a accommodate their needs".

To achieve a mutually acceptable settlement or consensual settlement would requires modal, and the major modal is the desire and the good faith of the parties to ending their dispute, and sometimes, it needs third party to be implemented. Referring to the definition from Folberg and Taylor Moore above, it can be understood that mediation is a form of dispute resolution involving a neutral third party or impartially to assist the parties for finding options to the collective agreement as well as the mutually beneficial.

One important characteristic of mediation is self-empowerment. That was why Zatzel and Wixted[18] provided an interesting illustration of the mediation, namely: *a process that emphasizes the participant's own self- responsibility of making decisions that affect their lives. It is therefore a self empowering process."* In this way "*coersive, backward-looking, adversarial, and rights-based*" which has been the hallmark of a formal dispute resolution can be avoided.[19]

As one form of ADR (Alternative Despute Resolution), mediation can provide a number of advantages such as[20]: (1) to resolve a disputes quickly and relatively inexpensive compared to the path of litigation; (2) it is not restricted to the legal right of parties in conflict, mediation focuses on their real interests and emotional or psychological needs; (3) gives the parties an opportunity to participate directly and informally in their dispute resolution; (4) gives the parties an ability to control over the process and the result; (5) can change the results in through a consensus; (6) gives strong results and will be able to create a better understanding among the parties because the decision is made by themselves; and (7) to eliminate the conflict or hostility and it is different from adjudicative decision by a judge where hostility often still exists even though the dispute has been decided.

As a problem solving based on *win-win solution*, mediation is not well socialized and explored yet. Not many agencies take part in the process of conflict mediation in this country whereas in other countries such as the United States, South Africa and several European countries has been conceiving and practicing it. In fact, when compared to those countries, the potential for conflict in Indonesia is larger and more complex.

Many people believe that conflicts and disputes can only be resolved through the courts. Tragically, the Indonesian judiciary is not reliable for resolving their conflicts and disputes. The law enforcement, police, prosecutors, judges and lawyers are often incapable so think out the pejorative phrase such as "*If you have a dispute for a goat, do not take it to court, because you will not only lose the goat, but also a cattle*". This expression describes social trust that decline to the judiciary, and in the context, it is important to promote alternative and efficient conflict resolution.

So, the litigation is not the only way to resolve the dispute. Many ways can be taken in resolving the dispute. One alternative is through mediation. Culturally, this alternative solution has been long known and used by our traditional society. This method is effective and still alive in our community, and because of that, mediation has a strongly socio-cultural base.

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[18] G.W.K. Zetzel and S. Wixted, *A Trainer's Manual for Parent Child Mediation,* Mass: The Children's Hearing Project, 1984, p. 7-8.

[19] G. Goodpaster, *A Guide to Negotiation and Mediation,* New York: Transnational publishers Inc., 1997, p. 204.

[20] Syahrizal Abbas, *Mediasi dalam Perspektif Hukum Syariah, Hukum Adat dan Hukum Nasional,* Jakarta: Kencana Prenada Media Group, 2009, p. 25-26.

Court Mandated Mediation in Indonesia

Mediation is a process involving neutral third party to negotiate and to resolve the problem among disputing parties. The main goal is a compromise to resolve a dispute through private process, confidential, and cooperative. As an neutral third party, the mediator helps the parties (individuals or institutions) to take a resolve for their conflict by juxtaposing different interests of the parties.

In the process of mediation, all parties met privately with the mediator in the same time or in a different meeting. In this meeting, all parties share information, statement and explanation relating the problems faced and exchanging documents. All efforts essentially are directed to achieve "win-win", not to direct a win for client like a role as advocate.

Mediator does not impose a solution or binding conclusion but empower the parties to determine solutions they want. Mediator encourages and facilitates dialogue to help the parties in clarifying their needs and desires, to prepare a guide, to assist the parties in rectifying the differences of opinions and to work for something that can be received by the parties to find the binding settlement.

As a form of dispute resolution, mediation has a major scope in the private or civil area such as dispute in family, property, contracts, inheritance, business, banking, and so on. The mediation can be reached by either the court or out of court.[21] In Indonesia, mediation recently was formalized as an alternative dispute resolution in the Judiciary at least in the beginning of 2003.

Indonesian Institute for Conflict Transformation (IICT) in collaboration with the Centre for Research and Development of the Supreme Court (*Pusat Penelitian dan Pengembangan Mahkamah Agung*) supported by The Asia Foundation on July 24th 2003 in the Ballroom Aryaduta Jakarta has organized a seminar on "Supreme Court Legal Draft on Mediation Procedure in Court" (*Rancangan Peraturan Mahkamah Agung tentang Prosedur Mediasi di Pengadilan*). This seminar is a series of research activities "Mediation Integrated with the Court" (*Mediasi Terintegrasi dengan Pengadilan*) conducted by the three institutions mentioned above.

The need for institutionalization of mediation in the judicial system according to the results of the seminar was based on several arguments. Firstly, it is an effort to help the courts to reduce case accumulation. Secondly, it is important for the Indonesian legal system to provide broad access to people in resolving their conflicts and bring them to justice. This goal can be achieved when the legal system provides various forms of dispute resolution, including mediation. Thirdly, some of the advanced democratic countries such as Japan, USA, Canada and Australia have institutionalized mediation as a dispute resolution in addition to the adjudicative court process.

Fourthly, the mediation is often assumed to be an efficient dispute resolution. Fifthly, in the procedural law, the judge has to encourage the parties for negotiation first in order to resolve the dispute. But then the function of judge is for to encourage, not facilitate, so the parties have not been optimally explored the benefits of the negotiating process.

These efforts finally paid off with the release of the Indonesian Supreme Court Regulation Number 2/2003 on Mediation Procedures in Court. Besides that, the mediation has has also been

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[21] See Syahrizal Abbas, *Mediasi dalam Perspektif Hukum Syariah, Hukum Adat dan Hukum Nasional,* Jakarta: Kencana Prenada Media Group, 2009, p. 22-23.

used in the handling of disputes in the banking system based on Bank Indonesia Regulation Number 8/5/PBI/2006 on Banking Mediation released on January 30, 2006. However, the effectiveness of the regulations is still in a big question related to the limited expert in the field of mediation, lack of mediating institutions, as well as related to the socialization of mediation as an alternative dispute solutions are still very limited.

Supreme Court Regulation Number 2/2003 makes mediation as part of the court proceedings, as an integral part in the settlement of disputes in the court. Mediation in court strengthen peace efforts as procedural law article 130 HIR or article 154 R.Bg. It is confirmed in Article 2 of Supreme Court Regulation Number 02/2003, that is all civil cases filed in the first level court shall be to first be resolved through peace with the help of a mediator. But there is no consequence for the parties that refuse mediation or for the judge who does not offer mediation. Practically, the regulation is weak.

To remedy the weakness, there are released the Supreme Court Regulation No. 1/2008 on Mediation Procedure at the Court which is a refinement of the Supreme Court Regulation No. 2/2003 on Mediation Procedures in the Court. The enhancement is needed because in the Supreme Court Regulation No. 2/2003 found some problems, so it has not effective application in the court. The Supreme Court issued Regulation No. 1/ 2008 as an effort to speed up, to make cheaper and to facilitate the dispute resolution and to provide wider access to the justice seekers.

The judge of civil case has to follow the procedures of dispute resolution through mediation. If the judge reluctant to implement mediation procedure, it will make the judge's decision null and void (Article 2 Paragraph (3) Supreme Court Regulation). Therefore, in consideration of its decision the judge must declare that the conflict of parties has been pursued through mediation by mention name of mediator.

The releasing of the Supreme Court Regulation as already described, according to Gunaryo[22] actually intended to address the major problems in the Supreme Court, namely that the buildup of cases in the courts can be significantly reduced. Besides that, a number of values is also to be fought, for example the dispute resolution that more humane, faster and cheaper than litigation procedure. The element of empowerment seems also expected to be achieved because in this mediation the disputants are encouraged to find their own way to the resolution by their selves or acceptable mutual agreement.

Nonetheless, Muchyidin's research[23] showed that the idea has not been effectively realized yet. A number of problems encountered in the practical, such as: many judges who have never been trained as a mediator but they play a role as a mediator as well as they only assume that their task is to decide the case. They assume that mediation is not part of their job so they expect fee for the role of mediation.

The impact of the reality above is serious. It means mediation is not implemented surely and in the many cases of mediation, the parties are often represented by a lawyer. In fact, there is a tendency among lawyers to reject this dispute resolution model. For them, based on a study by Gunaryo[24], the practice of mediation gives negative effect to their income.

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[22] Achmad Gunaryo, *Ibid.*, p. 93-94.
[23] A. Muchyidin, *Mediasi sebagai Upaya Penyelesaian Sengketa di Luar Pengadilan,* Semarang: Thesis Program Pascasarjana IAIN Walisongo, 2006.
[24] Achmad Gunaryo, *Ibid.,* , p. 99-100.

Conclusion

Mediation, both within and outside the judiciary, is part of the conflict resolution. Mediation does not presume to touch "pre-conflict conditions" , because before a conflict or dispute occurs, mediation is not required. Actually there is an important noble task done before the conflict occurred, at the time of the conflict to post-conflict occurs. The Important duty is peace building. The concept of peace building is not only touch *manifest dimension*, but also the internal dimensions of humans, through inner transformation, such as the formation of perceptions, perspectives, thoughts and attitudes related with conflict and violence and how to use peaceful ways in resolution. Nonetheless, mediation occupies an important position as one of alternative dispute resolution.

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GENDER BIAS IN SCIENCES: CAN WE BE MORE OBJECTIVE?

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Abstract

Although science is thought to produce value free and "objective" knowledge, some critics claim that the essential assumptions and methods of science are very gender-biased. Gender biases appear predominant amongst researchers in science that stand in the way of obtaining an accurate description of the genuine differences between male and female. This paper will explore some aspects of gender bias in science, pay certain attention to issues around gender, and how this affects objective science.

Four principles of bias will be debated in this paper: alpha and beta theories, hypothesis, methodology, and results bias. Besides, gender bias in research is likely to be caused by: lack and nature of researchers. In psychology, there is evidence that gender is presented in a biased way and this bias leads to a distorted description of women. Also, both male and female scientists believe gender discrimination as a factor in women's decision not to choose a science career at all or to choose biology over physics.

Today, nevertheless, this gender bias is being phased out in many ways. Researchers currently are more sensitive than ever of the existence of these biases and the need to keep away from them. They are more aware to gender bias than their male counterparts and therefore implement measures in their research that allow for gender bias.

Keywords: gender bias, science, objective, research, theories, methodology

Introduction

It is clear that everything in science comprises some sort of bias, but what is notable is that this bias is often not recognized. Perhaps this is for the reason that one feature of the scientific approach in science is the try to be objective. To be objective is usually taken to intend standing apart from the subject that is being studied, and being free from bias (Banyard, 1999).

This might be possible to be objective if we are studying computer program, toxic, biology, but is it possible to be neutral when we are studying the behaviour and experience of people? It is difficult, if not impossible, to remain apart from the subject that is being studied when the subject is human behaviour and experience and we are a human being as well.

The word "bias" is used to imply that a person's or society's views are distorted in some systematic way. In this paper, I will explore some aspects of gender bias in science, pay certain attention to issues around gender, and how this affects objective science.

Gender Bias

Bias is defined as any tendency that impedes unprejudiced consideration of a question. Gender bias occurs because researchers' stereotypes and prejudices about gender become implicitly, unknowingly, but systematically carried out in the research process. It could be explained as a systematically erroneous gender dependent approach related to a social construct, which incorrectly regards women and men as similar/different (Ritchie, 2009).

Gender bias is behavior that shows favoritism towards one gender over another. The gender bias is often in support of males over females. Females are expected to exhibit feminine behavior and males are expected to act masculine.

The term gender bias is used interchangeably with the term sexism. Sexism is defined as the subordination of one sex usually female based on the assumed superiority of the other sex (Doob, 2013) or an ideology that defines females as different from and inferior to males (Andersen & Taylor, 2005). Sex is the basis for the prejudice and presumed inferiority implicit in the term sexism. The word gender bias is more inclusive than the term sexism as it includes both prejudice and discrimination in its definition. Studies of gender bias focus on gender rather than on sex. Furthermore, the term gender bias could include examples of bias against boys and men in addition to bias against girls and women.

In a large-scale survey of gender stereotypes in 30 different national cultures, Williams and Best (1982) found that there were many similarities across the various cultures. Men were seen as more dominant, aggressive, and autonomous; a more *instrumental role*. Women were more nurturance, deferent, and interested in affiliation; being urged to build an *expressive role*. This suggests some kind of universal, biological basis for gender stereotypes. However, we must not assume that any of these differences are always found. In addition, Whyte (1978) considered 93 non-industrialized cultures, and found that men controlled their wives in 67% of those cultures. There was equality of the sexes in 30% of the cultures and women controlled their husbands in the remaining 3%. Unsurprisingly, men were particularly dominant in non-industrialized cultures in which they were better equipped than women to perform tasks crucial within that culture (e.g., cultures engaging in frequent warfare; Goldstein, 2001).

Although science is thought to produce value free and "objective" knowledge, some critics claim that the essential assumptions and methods of science are very gender-biased. The tools of science have been an important resource for comprehending the nature, impact, and prospects for altering gender-based.

Gender issues are most often connected with society, politics and science. As with many disciplines, it is however, relevant to the study of human behaviour, and also natural science. The following are two examples of gender bias in sciences:

1. Psychology

Stereotypes about gender have been clearly common in science, especially in psychology, as well as in society in general. In psychology, there is evidence that gender is presented in a biased way and this bias leads to a distorted description of women. For example, it has often been claimed that women are more emotional than men. As this was expressed poetically by Alfred, Lord Tennyson:

> Man for the sword and for the needle she: Man with the head and woman with the heart.

It is completely accepted that is a gross excessive simplification of reality. However, it is worth mentioning that females characteristically score significantly higher than males on measures of negative affectivity (a personality dimension regarding to the experience of negative emotions like anxiety and depression) (Denollet, 2005).

One of the worst sinners was Sigmund Freud. He argued that anatomy is destiny, meaning that there are great psychological differences between men and women because of their anatomical differences. For example, Freud claimed that young girls suffer from "penis envy" when they realize that boys have a penis but they don't.

The greatest difficulty lies in distinguishing "real" from culturally created gender differences. There are some true differences, or at least that was the summary reached by Maccoby and Jacklin (1974) in a review of research on sex differences. They concluded that there were only four differences between boys and girls for which there was great evidence. This is a much smaller number of gender differences than would have been predicted by most psychologists. The four differences recognized by Maccoby and Jacklin (1974) were as follows: (1) Girls have greater verbal ability than boys, (2) Boys have greater visual and spatial abilities than girls (e.g., arranging blocks in specified patterns), (3) Boys have greater arithmetical ability than girls, but this difference only appears at adolescence, and (4) Girls are less aggressive than boys: this is found in nearly all cultures, and is usually appear from about two years of age.

As Shaffer (1993) pointed out, there are some differences that were not identified by Maccoby and Jacklin (1974). Firstly, girls express more emotional sensitivity (e.g., they respond more carefully to babies). Secondly, girls are less susceptible developmentally than boys and are less likely to suffer from learning disabilities, various language disorders, or hyperactivity. Thirdly, boys incline to be more physically active than girls.

From the above data, we can clearly see that science has been used to justify a number of sexist ones. There was a usual belief in nineteenth-century science that women were subordinate to men. For instance, Darwin wrote:

> The chief distinction in the intellectual powers of the two sexes is shown by man's attaining to a higher eminence, in whatever he takes up, than can woman – whether requiring deep thought, reason, or imagination, or merely the use of the senses and hands. (Darwin, cited in Shields, 1978).

One of the 'findings' of this period came from the pioneering physiological psychologist Broca, who studied the relative sizes of people's brains. He concluded that typically, women have smaller brains than men, and that this meant they were less intelligent than men. As Gould (1978) mentioned, however, the averages were not adjusted to have concern for height (taller people have bigger brains), or age (older people are more likely to have reduced brain size). The women in Broca's sample were smaller and older than the men, and these aspects describe the difference in the average size of the brains studied by Broca.

Furthermore, if we look at the following quotes from famous male psychologists we will start to get the picture:

> We must start with the realization that, as much as women want to be good scientists or engineers, they want first and foremost to be womanly companions of men and to be mothers. (Bruno Bettelheim, 1965, cited in Weisstein, 1992).

Much of a young woman's identity is already defined in her kind of attractiveness and in the selectivity of her search for the man (or men) by whom she wishes to be sought... (Erik Erikson, 1964, cited in Weisstein, 1992)

Nor will you have escaped worrying about this problem – those of you who are men; to those of you who are women this will not apply – you are yourself the problem. (Sigmund Freud, 1973. These lectures were first published in 1933)

These quotes all show a very male perspective of women. Many men have these opinions, but it is important to distinguish between personal perspectives and scientific descriptions of behaviour and experience. What makes the above so negative is that they pretend to be something more than the prejudiced perspectives of bar room critics. Even more upsetting is the quote from psychiatrist Antony Storr, below:

The idea of being seized and borne off by a ruthless male who will wreak his sexual will upon his helpless victim has a universal appeal to the female sex (Storr, 1968).

The idea that women want to be raped by violent men might have universal appeal to men but it surely has no appeal to women. It is terrifying to see male violence acceptable by psychology in this way. Kitzinger (1998) also points out that Erikson's model of identity across the life span is based on interviews with males, and Kohlberg's theory of moral development is based on a series of studies and interviews with males (Banyard, 1999).

The above quotes are just a selection from a large sample of possible contributions. Women have largely been dealt with by psychology either as a problem, or as the nurturers of children and men.

In 1906, Cattell produced the first edition of *American Men of Science*, which comprised 4,000 entries. Even though psychology was still a completely new science, the list contained 186 psychologists, of whom 22 were women. This achievement was all the more outstanding since up to the turn of the twentieth century, most of the major American universities would not permit females to take graduate degrees in psychology (Banyard, 1999). Moreover, Furumoto and Scarborough (1992) compared the careers of these females with their male colleagues and found that they were less likely to attain the same professional status, and those that did were all unmarried. They continued to note that a number of gender specific factors affected the experience of these women psychologists including (a) exclusion from certain positions because they were women, (b) having the responsibility for other members of their families that is not expected of men, and (c) a dilemma between marriage and developing a career.

Psychologists such as Carol Tavris (1991) have taken some psychological findings and put a different explanation on them. For example, Tavris (1991) noted that the following conclusions have been drawn from research into sex differences: (1) women have lower self-esteem than men, (2) women do not value their efforts as much as do men, even when they are doing the same work, (3) women are more possible to assert they are hurt than to confess they are furious, and (4) women have more difficulty than men in developing a different sense of self.

2. Physics

Meg Urry (2014) said that less than 20 percent of the Ph.D scholars in physics go to women in America, and only about half of those women are American. The different study goes a long

way toward delivering hard evidence of a continuing bias against women in the sciences. All of physics professors in the United States, only 14 percent are women (Pollack, 2013).

A figure that has hardly crept up even while fields such as medicine has approached parity. Another study found that in professions that were perceived as masculine, both men and women tended to give the position to the man even when the woman was the qualified person. When small numbers of women are present, they can become an "other" that stands in for the whole gender, magnifying perceived mistakes and potentially confirming a bias that women are less proficient in physics.

Presented with summaries of the accomplishments of two imaginary candidates, professors at six major research institutions were considerably more willing to offer the man a job. If they did hire the woman, they set her salary, on average, nearly $4,000 lower than the man's. Surprisingly, female scientists were as biased as their male counterparts.

According to a latest US study, students think males are more knowledgeable than females when it comes to teaching physics. On average, the male 'lecturers' received higher scores then the females. While female students gave slightly higher scores to female 'lecturers' male students valued male 'lecturers' greatly better (Lettice, 2010).

Furthermore, both male and female scientists view gender discrimination as a major reason woman choose to pursue careers in biology rather than physics, according to new research from Rice University, Texas, America. This investigation is supported by another research that both male and female scientists believe gender discrimination as a factor in women's decision not to choose a science career at all or to choose biology over physics. However, the two sexes still have differences in opinion about when discrimination occurs. Ecklund et al. (2012) stated that during interviews, males almost never mentioned current discrimination, considering that any discrimination in physical science classes probably took place early in the educational history (primary school), which they believe explains women's predisposition to biological sciences. However, woman scientists believe that discrimination is still happening in current universities and departments. Regardless of gender or discipline, just about half of all the scientists interviewed thought that at some point in women's educational life, they are discouraged from carrying on a career in physics.

Traditional research tended to focus itself on the male experience and point of view. Gender bias in research could be happened in the following areas: (1) theories, (2) hypothesis, (3) methodology, and (4) results.

1) Gender bias in theories

Hare-Mustin and Marecek (1988) thought over the issue of gender bias in psychological research comprehensively. Their beginning point was that there are two basic forms of gender bias: alpha bias and beta bias. As stated by them, *"Alpha bias is the tendency to exaggerate differences; beta bias is the tendency to minimize or ignore differences."* They used the term "bias" to refer to a preference to focus on certain aspects of experience rather than on others.

Alpha and beta theoretical bias occurred because of androcentric (male biased) beliefs. It employed as the standard or norm to explain the psychological experiences of both sexes. If female performs different behavior from the male norms, it seen as inferior, and what does not concern the androcentric world opinion is not investigated (Hare-Mustin and Marecek, 1990).

Febbraro (2003) revealed that these biases could be seen in the work/family literature. Alpha bias is involved when it is argued that women experience much greater work/family stress than

men, and so male-dominated structures need to be transformed as a result. Beta bias is engaged when it is argued that multiple roles increase the well being of women in the same way as men.

Alpha bias acknowledges the real and persisting differences between men and women. The example of this bias was arisen by Freud. He saw femininity as failed masculinity. Women were represented as inferior to men because they were jealous of men's penises and could not undergo the same Oedipus conflict. Critics like Horney (1926) claim that men may envy women's ability to have children and thus compensate in other areas.

In Western cultures, alpha bias has been more common than beta bias. For instance, Freud asserted that children's superego or conscience develops when they identify with the same-sex parent. Girls don't identify with their mother as powerfully as boys identify with their father. Therefore, Freud claimed that girls develop weaker superegos than boys. However, Freud did acknowledge *the majority of men are far behind the masculine ideal [in terms of strength of superego].* But there is no evidence to suggest such a generalization and to support Freud.

The approach adopted by evolutionary psychologists has often been criticized for its alpha bias. According to evolutionary psychologists, evolutionary processes in the development of the human species explain why men tend to be dominant over women, why women typically have much more parental investment than men in their offspring, and why men are more possible to commit adultery. Nevertheless, there have been serious cultural changes over the past 100 years or so, because of which it is increasingly argued that the evolutionary perspective shouldn't be used to justify gender differences.

There is some evidence for alpha bias in the diagnosis of mental disorders. Ford and Widiger (1989) argued that histrionic personality disorder (characterised by excessive emotionality) is often regarded as a distortion of stereotypical feminine traits, whereas anti-social personality disorder (characterised by hostility and aggression) is a distortion of stereotypical masculine traits. Histrionic personality disorder was diagnosed much more often when the patient was female, and anti-social personality disorder was diagnosed more frequent when the patient was male.

There is an ending point that needs to be made about alpha bias. Most journals in psychology are much more willing to publish significant findings than non-significant ones. As a result, it is likely that the published literature exaggerates the extent of gender differences in behavior. Additionally, researchers finding no gender differences find it difficult to publish their data.

On the other hand, Hare-Mustin and Marecek (1988) argued that beta bias is less common than alpha bias. They suggested that Bem's (1974) theory of psychological androgyny is an example of beta bias. According to that theory, it is psychologically healthier to be androgynous (having a mixture of positive masculine and feminine characteristics) than to have only masculine or only feminine characteristics. Individuals who can react to any situation with either masculine (instrumental) characteristics or feminine (expressive) characteristics are more flexible than an individual who behaves in a more sex-stereotyped way.

There is evidence of beta bias in experimental research, i.e., a tendency to reduce or minimize gender differences. Male and female participants are used in most studies, but there is typically no effort to analyze the data to understand whether there are significant sex differences. It may be possible that sex differences are found in psychological research because researchers disregard the differential treatment of participants. Male experimenters may treat

their female participants differently from their male ones. Thus, beta bias tends to produce sex differences.

The same reasoning can be applied to some psychological theories that show evidence of beta bias. Kohlberg (1963) put forward a theory of moral development based mainly on studies of moral dilemmas with males as the principal actors and with males as participants. He claimed that men tended to be at a higher level of moral development than women (see *A2 Level Psychology* Chapter 9, Cognition and Development). Kohlberg assumed that there were minimal differences between men and women in terms of moral thinking (a beta bias) and therefore it would not matter if he used only male participants since this would still represent all people. The outcome is a demonstration of gender differences.

The result of beta bias in psychological research is that we finish with a view of human nature that intends to apply to men and women alike, but in fact has a male or androcentric bias. This is true of Kohlberg's theory of moral development. It is also true of other areas of research. Asch's (1955) conformity studies involved all male participants. Psychological theories of conformity are thus based largely on male behaviour. Eagly (1978) found that females may be even more conformist, or at least they are more oriented towards interpersonal goals and therefore *appear* to be more conformist in experimental situations. What is clear is that a failure to attend to gender issues has oversimplified, exaggerated, and/or fudged gender differences.

2) Hypothetical bias

This bias may be evident in a marginalization of female research interests. Males may propose hypotheses that promote stereotypical differences between men and women. Androcentricism[1] is evident when research designs that disadvantaged females are used or when gender is ignored as an important variable. It could be happened as well in media effects research. Research has tended to emphasis on male physical violence, and on its effects on male viewers. This view is supported by research (e.g. Paik and Comstock, 1994 – 217 studies, 40% considered just males, only 2% females), whereas other research as shown that in many 'slasher' movies women are the main aggressors, in 56 movies 29%.

3) Methodological bias.

There are numerous ways in which research on gender differences can be biased and thus invalid. Another way in which findings can be decided invalid is through methodological gender bias, in which the design of the research biases the chances of the researcher obtaining some particular finding. Gender bias may be evident in biased sampling or the use of methods (e.g. laboratory experiments) that disadvantage women. Methodological gender bias is particularly likely to be found when the direction of gender differences relies on the precise measures of behavior that are engaged.

Gender bias in the methodology of studies can be found in: (1) the biased sampling of subject – many famous studies in psychology (e.g. by Asch, Sherif, Kohlberg, Erikson) only used male subjects and generalized the results to women; (2) the use of "male preferred" lab experiments, such as the laboratory experiment with its "manipulation" and "control" of "subjects". Many feminists prefer less distant and hierarchical techniques, such as interviews where the emphasis is on personal experience and joint participation; (3) the lack of controls to distinguish between innate differences and socialization or biased stereotypes (Weisstein, 1993).

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[1] *Androcentricism* is human behaviour that tends to be described by males from a male perspective.

Defectively methodology can lead to incorrect information in the results, without the researcher being aware of this. Taking improper knowledge as correct into account while managing further research has far-reaching negative consequences. One of these errors present, to some degree, in every single research is bias. It is a particularly risky one, since it usually goes undetected by the scientist. But if we are aware of its threat there are ways to avoid it. In research, it occurs when systematic error is introduced into sampling or testing by selecting or encouraging one outcome or answer over others. It comes in numerous ways and forms (Jelic, 2013).

For example, many researchers have addressed the issue of whether males or females are more aggressive. In one of the most thorough studies, Bjorkqvist et al. (1992) found that boys shown much more physical aggression than girls, but girls showed significantly more indirect aggression (e.g., gossiping, writing unkind notes) than boys. Armed with that knowledge, you could design a study to show apparently that boys are more aggressive than girls or vice versa.

In a nutshell, it is important for researchers studying gender differences to make sure that they compare the two sexes in a range of different situations and using several measures of behaviour. If that is not done, then there is a very real risk of methodological gender bias.

4) Reporting/results bias

Examples of bias in reporting: (1) Results that show gender differences may be reported in a way that tell about differences may well be exaggerating differences and demonstrating woman stereotypes or inferiority, e.g. concluding that women are more "field dependent" rather than "context aware" in visual perception, or have less self-confidence, rather than saying men are over-confident (Tavris, 1993). Gender differences in results are only average differences – variation in male and female scores means that, for example, some women will be superior to some men; (2) Selection of materials to be published. Male-biased editors and reviewers of psychology journals and books may filter out research on women, and studies that report no differences or finding contrary to male opinion (e.g. those that report very little pre-menstrual syndrome in women; and (3) Use of results. Those studies that report genuine difference between and women should not be used to discriminate against whichever sex seems weaker, but argument for increased training opportunities.

Gender bias in research is likely to be stemmed from: (1) Lack of researchers. Researcher bias may arise because women are not appointed to, or promoted in, academic positions in male dominated universities. Otherwise, female academics may find themselves marginalized into areas outside mainstream psychology; (2) Nature of researchers. Androcentric researchers are likely to propose hypotheses that: investigate stereotypical differences rather than real ones or similarities; do not investigate important issues to women, such as pregnancy, violence and discrimination; perpetuate biased ideas by, for example, searching for causes within women for different or abnormal behavior (e.g. pre-menstrual syndrome - research provides a biological account of women's behaviour and emotional states that shows them to be 'prisoners of their own biology') but in the environment for men (e.g. violent upbringing).

Judgements about an individual woman's ability are made on the basis of average differences between the sexes or biased sex role stereotypes, and this also has the effect of lowering women's self-esteem; making them, rather than men, think they have to improve

themselves (Tavris, 1993). Feminist propose even though differences may be minimal, as a result, they are used against females in a negative manner.

Maccoby and Jacklin (1974), in a thorough review of the research into sex differences, concluded that in the majority of areas no significant differences were found, and where they were found they were very small. The gender-biased views of famous figures in psychology, such as Freud and Bowlby, have been disapproved.

Objectiveness in Sciences

People cannot be free from bias because their behaviour and conversation are affected by the way they interpret the world and the opinions that frame these interpretations (Banyard, 1999). This goes against the scientific notion that science should be objective and detached rather than involved and active. However, other parts of this text define how science has been active in the continuance of warfare and propaganda, so it is not plausible to argue that it should stand outside the debate for political and social change (Banyard, 1999).

Most immediately, researchers suggest that gender inequities in the sciences cannot be expected to resolve themselves without concerted effort, and that this effort should focus, not (primarily) on adjusting women to existing institutions, but on promising that these institutions are responsible for changing entrenched practices that are responsible for the continued loss of trained scientific talent.

Nowadays, feminist anthropology has grown out of the anthropology of gender to encompass the study of the female body as it intersects with or is acted upon by cultural, medical, economic, and other forces (Kamala, 1997). This comprises the growth of feminist politics beyond cultural anthropology to physical anthropology, linguistic anthropology, and archeology, as well as feminist anthropology becoming a site for connecting cultural studies, history, literature, and ethnic studies.

Equal opportunity legislation and feminist science have performed the valuable functions of decreasing institutionalized gender bias and drawing attention to sources of bias and under-researched areas in any disciplines. Many more and more women are becoming psychologists, lawyers, doctors etc. So as gender bias should be corrected as they become the majority in academic sphere.

Research about sex differences in abilities (verbal, visual, spatial, and mathematical) is even smaller now than they were in the early 1970s (Hyde and Linn, 1988). However, there are clear (and increasing) gender differences in academic performance in the UK. For example, findings contained in a 2005 report indicated that girls outperformed boys at A level in 74% of state schools, a difference that probably reflects gender differences in motivation.

We now have countless examples of strong, educated, powerful and dynamic women in all sectors of society. These women and their achievements are testament to the radical change in both the variety of availability and the public perceptions of female roles in 21st century society. The paucity of studies to date that examine and confirm gender differences is impressive in both its depth and breadth.

The presence of women in the sciences, feminist critiques and feminist theories have contributed to changes in modern science as well as in studies of science. Gender bias is now changes and there has been development of feminist research methods and a more pronounced interest in women centred science. But an important goal of feminist science studies is to

encourage the presence of women and men who differ by race, class, nation, sexuality, disability, etc. and who can bring to science and science studies a multifaceted awareness of difference, power relations, domination, language and of the need for innovative methodologies. Having documented the absence and reasons for the absence of women in science in the industrialized nations, scholars have begun to examine the role of gender and science in developing nations and in the processes of development (Campion & Shrum, 2004). In addition, it is fair to say that women's voices are now louder in science than they were, but the body of knowledge that is used as science evidence still requires a further analysis that highlights its gender bias (Banyard, 1999). Also, more examination of gender, science and culture outside of western cultures is needed.

Conclusion

Science is conventionally understood as objective in the sense that scientific work and the results of that work are neutral from bias, particularly from gender bias. People cannot be free from bias because their behaviour and conversation are affected by the way they interpret the world and the opinions that frame these interpretations. It is difficult to remain away from the subject that is being studied when the subject is human behaviour and experience and we are human being too.

Currently, however, this gender bias is being fought. Scientists most frequent compare women against an implicit men norm, rather than on theirs own or vice-a-versa. There are more women working in the field of psychology than ever before and it is my belief that they are more sensitive to gender bias than their male counterparts and therefore implement measures in their research that allow for gender bias. The roles of women in society, especially in Western cultures have broadened significantly over the past fifty years. Now that the question of gender difference is no longer an problem. It remains only to continue to redress the balance that once, so heavily, favoured men and all things male. Equal opportunity legislation and feminist have performed the valuable functions of decreasing institutionalized gender bias and drawing attention to sources of bias.

Briefly, the objective perspectives on gender bias science arise from concerns to improve the lives of females by encouraging and using better understandings of the social and natural worlds, but the body of knowledge that is used as psychological evidence still requires a further analysis and examination that highlights its gender bias.

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مكانة المرأة بين الضغوط والاستقلال

Ali Burhan
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موجز

لم تنل قضية من قضايا المجتمع البشري مثل ما تناله قضية المرأة. فقضيتها السوداء في عصور الظلام قد شهدها التاريخ ولا ينكرها أحد من البشر. وذلك منذ أن كانت محتقرة في المجتمع محرومة للحصول على إنسانيتها الكاملة إلى أن تكون بضاعة تجارية تباع وتشترى حتى جاء الإسلام واهتم بها تمام الاهتمام ورفع شأنها وأعاد إليها كل حقوقها المنشودة. فقضية المرأة من القضايا التي أسيء فهمها أكثر من غيرها.

فقد اعتبر الإسلام المرأة كائنا إنسانيا كاملا مكرما فحفظ لها حريتها وأجاز لها التصرف كما تشاء في أموالها ضمن الدائرة المشروعة. وقد تكفل الإسلام للمرأة حرية المعاملات في ممتلكاتها الشخصية سواء كان في البيع والاشتراء والهبة دون حاجة إلى إذن زوجها أو ولي أمرها. فالمرأة في ظلال الإسلام قد تحررت إلى درجة لم تبلغ ولن تصل إليها في ظلال أي فلسفة أو نظام آخر من النظم الإنسانية الوضعية .

ومع هذه الحقيقة الواضحة الجلية، فقد أساء بعض الناس فهم التعامل مع المرأة مع الأسف الشديد أن هذه الإساءة مرجعها النصوص المقدسة التي تفهم على سبيل التسرع دون إمعان النظر فيها إمعانا يليق مع قواعد النقل الصريح وتوجيهات العقل الصحيح.

التمهيد

لم تنل قضية من قضايا المجتمع البشري مثل ما تناله قضية المرأة. فقضيتها السوداء في عصور الظلام قد شهدها التاريخ ولا ينكرها أحد من البشر. وذلك منذ أن كانت محتقرة في المجتمع محرومة للحصول على إنسانيتها الكاملة إلى أن تكون بضاعة تجارية تباع وتشترى حتى جاء الإسلام واهتم بها تمام الاهتمام ورفع شأنها وأعاد إليها كل حقوقها المنشودة. فقضية المرأة من القضايا التي أسيء فهمها أكثر من غيرها.

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والهبة دون حاجة إلى إذن زوجها أو ولي أمرها. فالمرأة في ظلال الإسلام قد تحررت إلى درجة لم تبلغ ولن تصل إليها في ظلال أي فلسفة أو نظام آخر من النظم الإنسانية الوضعية.

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المقدمة

تحدث العلماء – القدماء والمعاصرون – عن قضايا المساواة وحقوق الإنسان تحت عناوين مختلفة مثل المقاصد الشرعية والمصالح العامة والقيم النبيلة, وقد قرروا أن من أهم الأسس والقيم التي بنيت عليها مقاصد الشريعة العدالة والمساواة بين البشر، فالإنسان بصفته الإنسانية خليفة في الأرض وهو مخلوق مكرم, وتحقيق العدل وتطبيق المساواة بين الناس يرقى بالإنسان في التحضر والتمدن ويحقق له ما يصبو إليه من حرية وكرامة وسعادة, وكل أمر هذا شأنه فهو أمر الشارع ومراده من الخلق. وقد شاءت إرادة الله عز وجل وقدرته أن يجعل المرأة نصف حياة الرجل وشريكه، مكملة لسعادته ومساعدة له على أداء عمله والقيام بواجبه في الحياة.

لقد عني الإسلام أتم العناية بإعداد المرأة الصالحة للمساهمة مع الرجل في بناء المجتمع على أساس من الدين والفضيلة، والخلق القويم، وفي حدود خصائص كل من الجنسين الرجل والمرأة، فرفع شأنها، وكون شخصيتها، وقرر حريتها، ثم أناط بها من شؤون الحياة ما يتلاءم مع طبيعتها، فإذا نهضت بأعبائها أصبحت زوجة صالحة، وإما مربية ودعامة قوية في صرح المجتمع إذا صلح المجتمع كله.

١. مكانة المرأة عند أصحاب الديانات في الجاهلية.

احتقرت المرأة في حياتها طوال العصور القديمة وحجبت من الحصول على حقوقها في كثير من ميدان الحياة. بل إنها قد حرمت من الاعتراف بإنسانيتها الكاملة من كرامتها كإنسان ومساواتها للرجل في الحقوق والواجبات. فهي في المجتمع اليوناني أول عهده محصنة تستقر في البيت ولا تشترك في الحياة الاجتماعية العامة. وتطورت الظروف بعد ذلك وانقلبت إلى أن تصبح بضاعة تجارية تباع وتشترى لا إرادة لها ولا حرية ولا تتصرف حتى في أبسط الأحوال كتزويجها من الرجال. فوليها يزوجها ممن شاء وكيف ما شاء. بل كثيرا ما كان هذا التزويج موكلا للرجل من غير علمها ولا موافقتها. واستمرت هذه الحالة إلى أن ظهرت الحضارة اليونانية الشهيرة ولم تتغير أحوال المرأة في الدناءة والمهانة فابتذلت المرأة واختلطت بالرجال في الأندية والمجتمعات فانتشر الفساد وعمَّت المنكرات.

وكان العرب في جاهليتهم يحزنون إذا ولدت لهم بنت ويأخذ بعضهم البنت ويدسونها في التراب وأدا للبنات بدفنهن وهن من الأحياء، وهذا ما أخلده القرآن في قوله تعالى: { وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ . يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ . } (سورة النحل ٥٨– ٥٩). وكانوا يستثيرون بناتهم في الزواج قبل الإسلام. وكانت المرأة عند الإغريق مخلوقا نجسا، خلقت بعقل كعقل الكلاب، ومنحها الشيطان أخلاقا كأخلاق المردة والشياطين.

وكذلك اعتبر الرومان المرأة حيوانا نجسا يحرم عليها دخول المعابد، وهي غير أهل لأن تكون من أهل الجنة في الآخرة وهي معدومة الأهلية في نظر القانون عندهم. والخطيب اليوناني المشهور "ديموستين" يرى أن الرجل يتخذ العاهرات للذة والخليلات لصحة أجسامهم والزوجات للنسل، وكانت هذه الفلسفة هي شعار الرومان أيضا. والتوراة المبدلة تحمل المرأة مسؤولية غواية آدم وتعتبر الزوجات ملكا للزوج، فلا حقوق مادية أو إنسانية لها. والقرابين عند الإسرائيليين تختار من الفتيات يحرقن في النار لإرضاء الإله والحضارات البابلية والآشورية والسومرية في بلاد ما بين النهرين لا تقيم وزنا للمرأة ولا تجعل لرأيها قيمة، وكان الرجل عندهم لا يقتل بالمرأة. والصينيون كان يعتبرون المرأة دليل نحس، وسبب شقاء، ويحرمون عليها الخروج من المنزل أو النظر في وجه إنسان. وكان الهنود يعتبرون المرأة من الممتلكات التي تورث وليس لها حق التعليم ومهمتها توفير المتعة واللذة للرجل وعند وفاة الزوج تحرق معه لتنتهي حياتها معه. (أ.د. محمد عبد المنعم خفاجي ٢٠٠١: ٦٠٠).

٢. مكانة المرأة في الإسلام.

نالت المرأة كل حقوقها الإنسانية والمدنية والمادية في ظلال الإسلام. والإسلام قد جعلها كالرجل تماما في حق الرعاية والتعليم ومشاركة الرجل في بناء الأسرة وتربية الأولاد وتحمل المسؤولية في العمل من أجل مستقبلهم جميعا. وأمر الإسلام بالعدالة التامة في معاملة المرأة، وبالإحسان في عشرتها، وبالرفق في تكليفها بالمسؤولية، كما أنه حفظ لها كرامتها ورعى لها حقوقها كاملة. وحفظ الإسلام للمرأة شخصيتها المعنوية والأدبية والآدمية والإنسانية فارتفع بها إلى مستوى الرجل في كل شيء وحرم امتهانها وظلمها والجور عليها وأكل حقوقها، وأوصى بها توصية أكيدة وألزمها الإسلام بالعفة والأمانة وتربية الأولاد بمشاركة الرجل كما ألزمها بالمحافظة على عرض الرجل من عبادات وطاعات وفضائل وتكاليف، وحرم عليها الفاحشة والرذائل والقبائح والمعاصي (أ.د. محمد عبد المنعم خفاجي: المرجع السابق).

فقد شرع الإسلام للمرأة حقوقا وكرمها وصانها عن المهانة. فكفى دليلا حين قال في كتابه الكريم: {... وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا} ، (سورة النساء، الآية: ١٩) فهذا التكريم الإلهي قد فاق كل قوانين البشر. فالمعاشرة بالمعروف الواردة في الآية السابقة تستوجب كل تكريم واحترام للمرأة وتستوجب كل تقدير ورحمة ورأفة بها وتستوجب كذلك احترام ضعفها وشعورها الرقيق وتجعل الرجل في خدمتها يجاهد في الحياة ليعولها ويوفر لها الوقت لتربية أولادها وتنسيق منزلها وإعداد مطبخها وتنمية ثقافتها الدينية.

فهذا حجة الإسلام الإمام أبو حامد محمد الغزالي قال في شأن تعظيم المرأة في كتابه الإحياء: "واعلم انه ليس حسن الخلق معها كف الأذى عنها بل احتمال الأذى منها والحلم عند طيشها وغضبها اقتداء برسول الله صلى الله عليه و سلم فقد كانت أزواجه تراجعنه الكلام وتهجره الواحدة منهن يوما إلى الليل". (٤٣/٢).

وقرر الإسلام عدم التفرقة بين الذكر والأنثى في توجيهات الخطابي الإلهي وقبول التكليف الشرعي في عدة آيات: {يا أيها النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً} (سورة النساء الآية:١)، ومنها قوله تعالى: {يا أيها النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ. إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}، (سورة الحجرات، الآية: ١٣).

وقرر أيضا عدم التفرقة بين الذكر والأنثى في قبول جزاء الأعمال، إن خيرا فخير وإن شرا فشر في عدم آيات منها قوله تعالى {وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا}، (سورة طه، الآية: ٩٥)، ومنها قوله تعالى {وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى. وَأَنَّ سَعْيَهُ سَوْفَ يُرَى. ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى}، (سورة النجم، الآية: ٣٩-٤١)، ومنها قوله تعالى: {فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ ...} (سورة آل عمران بعض الآية:١٩٥). ومنها قوله تعالى: {مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}، (سورة النحل، الآية: ٩٥). فخطاب الله إلى البشر ورسالته إلى الناس متجهة إلى المرأة والرجل على حد سواء، وشخصية المرأة تجاه الرجل مستقلة تماما: فهي مطالبة بالإيمان بالله ورسله وكتبه واليوم الآخر ومخاطبة بكافة التكاليف الشرعية دون وساطة أحد أو وصايته , وهي تتحمل المسؤولية الكاملة في كل ذلك.

وأضيف إلى هذا التأكيد البيان النبي الشريف في الحديث الذي رواه أبو هريرة رضي الله عنه قال قال رسول الله صلى الله عليه وسلم: استوصوا بالنساء خيرا، فإن المرأة خلقت من ضلع أعوج، وإن أعوج ما في الضلع أعلاه، فإن ذهبت تقيمه كسرته، وإن تركته لم يزل أعوج فاستوصوا بالنساء خيرا (متفق عليه). وفي رواية أخرى من الحديث النبوي الشريف: **إن النساء شقائق الرجال (سنن أبو داود ١٦/١, والترمذي١٩٠/١). وقال صلى الله عليه وسلم: «خيركم خيركم لأهله, وأنا خيركم لأهلي», (سنن الترمذي ٧٠٩/٥). وهذه هي النصوص الصريحة من الكتاب والسنة بشأن مكانة المرأة في الإسلام.**

ولو رجع المنصفون إلى عصر النبي صلى الله عليه وسلم ومكان ظهوره لما وجدو عملا يفيد النساء أكثر مما أتاه عليه الصلاة والسلام. فهن مدينات لنبيهن بأمور كثيرة. ويرى القارىء من النصوص الدينية السابقة مقدار اهتمام الإسلام بمنع عوامل الفساد الناشئة عن التعشق بين المسلمين لكي يجعل الأزواج والآباء في راحة ونعيم .. ولقد أصبحت للمسلمين أخلاق مخصوصة, عملا بما جاء في القرآن أو في الحديث, وتولدت في نفوسهم ملكات الحشمة والوقار, وجاء هذا مغايرا لآداب الأمم المتمدنة اليوم على خط مستقيم ومزيلا لما عساه كان يحدث عن ميل الشرقيين إلى الشهوات لولا هذه التعاليم والفروض.

Ali Burhan

أما ما ظهر في الآونة الأخيرة من قضية المرأة في المجتمع الإسلامي فإنه عبارة عن نقل المفاهيم الغربية الحديثة كرد فعل لعصور الظلام التي عاشتها أوروبا والتي نادت بتحرير المرأة وهي أصلا محررة في الإسلام بالمعنى الصحيح للحرية. وهذه النزعة الإنسانية اختزلت بقصد أو بغير قصد في مسألة العلاقة بين الرجل والمرأة وأنها قائمة على التجاذب والصراع بينهما, وبذلك لا ينتهي الجدل والتناوش بين ركني المجتمع, مما يؤخر الأمة ويشغلها عن قضاياها الحقيقية التي تقف حجر عثرة في نمائها واستعادة مجدها السابق, ومواكبة سير التقدم الحاضر واللاحق (علي جمعة محمد بالتصرف: ٢٠١٠/٤/٢٤م).

٣. المساواة التي نادى إليها الإسلام

جعلت شريعة الإسلام الحقوق الإنسانية التي تجب لكل إنسان ضرورات واجبة كالمأكل والملبس والمسكن والأمن والحرية في الفكر والاعتقاد والتعبير والعلم والتعليم والمشاركة في صياغة النظام العام. وهذه الأمور ضرورات في المجتمع يجب على الدولة أن توفرها لمطلق رعاياها ويستحق الأفراد على حد سواء مطالبتها لمجرد إنسانيتهم.

والمساواة في الإسلام لا تعني القضاء على الاختلاف أو التمايز بين الناس; إذ الاختلاف سنة كونية من سنن الله في خلقه, وهو حقيقة واقعة في الخلق, ولا يمكن محوها أو التغافل عنها, ولكن المساواة تعني العدالة، والعدالة تكون في عدم التفرقة بين الإنسان فيما يخرج عن فعله واختياره؛ ولذا يجب أن تطبق مفاهيم المساواة الإنسانية في إطار من احترام الاختلاف والتمايز بين الناس وعدم الاعتداء على هويتهم الذاتية أو محاولة مسحها أو محوها. وظلت المساواة واحترام الآخر ومعاملته بالقسط قيما أخلاقية راسخة في حياة المسلمين؛ فلم تقتصر المساواة في الإسلام على مجرد المبادئ المعلنة فقط؛ بل عاشها المسلمون في حياتهم كأمر عادي ليس في فعله عناء أو مشقة, وكانت المساجد مكانا يلتقي فيه الأبيض بجوار الأسود على حد سواء في العبودية لله، وفي الحج تتلاقى الأجناس جميعها بثوب واحد لا تمايز فيه. (علي جمعة محمد ٢٠١٢/٢/٥).

وجاء الإسلام ليعترف للمرأة بالمساواة مع الرجل ويقرر لها حقوقها كاملة لينقذها من ذلك الوضع المأساوي الشائن إلى أفق سامية على الصعد كافة، وتتنوع المساواة في الإسلام وفق ما ورد في النصوص على النحو الآتي:

١. المساواة في أصل النشأة، وذلك يتضح في عدة آيات منها قوله تعالى: {يا أيها النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً} (سورة النساء بعض الآية:١)، ومنها قوله تعالى: {يا أيها النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ} (سورة الحجرات، بعض الآية:١٣).

٢. المساواة في المصير، فقرر الإسلام أن مصير الإنسان أيا كان نوع جنسه ذكرا كان أم أنثى إلى الله الذي خلقهم أول مرة وكل واحد منهم ذكرا كان أم أنثى، أشارت إلى هذا عدة آيات، منها قوله تعالى: {وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا} (سورة طه الآية: ٩٥)، ومنها قوله تعالى: {وَأَنْ لَيْسَ

لِلْإِنْسَانِ إِلَّا مَا سَعَى. وَأَنَّ سَعْيَهُ سَوْفَ يُرَى. ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى} (سورة النجم، الآية:٣٩–
٤١)، ومنها قوله تعالى: {فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى
بَعْضُكُمْ مِنْ بَعْضٍ..} (سورة آل عمران بعض الآية:١٩٥)، ومنها قوله تعالى: {مَنْ عَمِلَ صَالِحًا
مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}،
(سورة النحل، الآية، ٩٥).

٣. المساواة في أهلية الخطاب الشرعي، فخطاب الله تعالى إلى البشر ورسالته إلى الناس متجهة إلى
الرجل والمرأة على حد سواء، وشخصية المرأة تجاه الرجل مستقلة تماما، فمن هذه الحالة نه قوله
تعالى: {إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا} (سورة الأحزاب الآية:٣٥)، ومنها قوله تعالى: {ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَةَ نُوحٍ
وَامْرَأَةَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ
ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ} (سورة التحريم الآية:١٠).

٤. المساواة أمام القضاء، فالإسلام قد تكفل حقوق المرأة للحصول على العدالة والتقاضي ورفع المظالم
إن وقعت عليها، وهذا يتضح في قوله تعالى: {يَاأَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ
وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا..}، (سورة النساء
بعض الآية: ١٣٥).

٥. المساواة داخل الأسرة بين الحقوق التي للمرأة والواجبات التي عليها، فأعلن الإسلام المساواة
والتكافؤ بين الحقوق والواجبات الأسرية للمرأة فقال تعالى : {وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ
بِالْمَعْرُوفِ..} (سورة البقرة بعض الآية:٢٢٨)، وأعلن كذلك حقها في الشورى داخل الأسرة في
أمر الأبناء وتربيتهم وغير ذلك من أمور الأسرة فقال تعالى في شأن فطام الأبناء: { فَإِنْ أَرَادَا
فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا} (سورة البقرة بعض الآية:٢٣٢)، وقال :
{وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ} (سورة الطلاق بعض الآية:٦) أي ليأمر كل واحد من الزوجين الآخر
بالمعروف في شئون الأسرة – من إرضاع للأبناء وتربيتهم وغير ذلك.

إن تعاليم المرأة يساير كل المسايرة جميع تعاليم الدين, وقد كان في عصر ازدهار الإسلام يفاض فيضا على
المسلمات, وكانت ثقافتهن حينذاك أرفع من ثقافة الأوربيات دون جدال. ولقد وضعت المرأة على قدم المساواة مع

الرجال في القضايا الخاصة بالمصلحة فأصبح في استطاعتها أن ترث, و   أن تورث, وأن تشتغل بمهنة مشروعة لكن مكانها الصحيح هو البيت. كما أن مهمتها الأساسية هي أن تنجب أطفالا.. وعلى ذلك رسم النبي صلى الله عليه وسلم واجبها: أيما امرأة مات زوجها, وهو راض عنها, دخلت الجنة.. وفي الحق أن تعدد الزوجات, بتقييده الانزلاق مع الشهوات الجامحة, قد حق بهذا التشريع الإسلامي تماسك الأسرة, وفيه ما يسوغ عقوبة الزوج الزاني (علي جمعة: ٢٠١٢/٤/٢٦م).

٤. شبهات حول مكانة المرأة في الإسلام

من خلال النصوص الواردة في القرآن والسنة على نحو ما سبق ذكره تبين وضع المرأة الحقيقي في حضارة الإسلام، وتوضح العديد من المسائل الخلافية في قضية المساواة بين الرجل والمرأة، بل وتمهد الطريق لإقامة علاقة إنسانية حضارية بينهما في المجتمع الإسلامي. اللهم إلا أن هناك بعض النصوص من الكتاب والسنة أيضا فهمت على وجه الشبهة وكدورة الفهم حتى كأن هذا الدين الحنيف هو مصدر الشقاء على المرأة والميل على مصالح الرجال وحدهم. فمن هذه المفاهيم المشبهة ما يلي:

أولا– أن ميراث الأنثى نصف ميراث الرجل

أن التمايز في أنصبة الوارثين والوارثات في الحقيقة لا يرجع إلى معيار الذكورة والأنوثة. فإذا كان هناك التفاوت في نصيب الميراث بين الذكر والأنثى فهذه التفاوت تحكمه ثلاثة معايير:

* درجة القرابة بين الوارث والمورث المتوفى، فكلما اقتربت الصلة زاد النصيب في الميراث، وكلما ابتعدت قل النصيب في الميراث دون أي اعتبار في الجنس.

* موقع الجيل الوارث من التتابع الزمني للأجيال، فالأجيال التي تستقبل الحياة، وتستعد لتحمل أعبائها يكون نصيبها في الميراث أكبر من نصيب الأجيال التي تستدبر الحياة.. فبنت المتوفى ترث أكثر من أمه، وترث البنت أكثر من الأب حتى لو كانت رضيعة وحتى لو كان الأب هو مصدر الثروة التي للابن والتي تنفرد البنت بنصفها.

* تفاوت العبء المالي هو السبب في التفاوت في أنصبة الميراث, ولذالك لم يعمم القرآن الكريم هذا التفاوت بين الذكر والأنثى في عموم الوارثين. وإنما حصره في الحالة المذكورة. فقال تعالى {يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ } (سورة النساء، الآية: ١١). ولم تقل الآية يوصيكم الله في عموم الوارثين. والحكمة في هذا التفاوت هي أن الذكر هو المكلف بإعالة زوجته الأنثى مع أولادها وذلك في الوقت الذي ترث فيه الأنثى مع أولادها وهي مقترنة بزوج يجب عليه إعالتها. فهي مع هذا النقص في ميراثها بالنسبة لأخيها الذي ورث ضعف ميراثها أكثر حظا

وامتيازا منه في الميراث. فميراثها مع إعفائها من الإنفاق الواجب هو ذمة مالية خالصة ومدخرة لجبر الاستضعاف الأنثوي، ولتأمين حياتها ضد المخاطر والتقلبات.

إن استقراء حالات ومسائل الميراث كما جاء في علم الفرائض يكشف عن حقيقة مذهلة تتضح من خلال هذه النقاط الآتية:

١. إن هناك أربع حالات فقط ترث فيها المرأة نصف الرجل.

٢. إن هناك حالات أضعاف هذه الحالات الأربع ترث فيها المرأة مثل الرجل تماما.

٣. إن هناك حالات ترث فيها المرأة ولا يرث نظيرها من الرجال، بمعنى أن هناك أكثر من ثلاثين حالة تأخذ فيه المرأة مثل الرجل أو أكثر منه، أو ترث هي ولا يرث نظيرها من الرجال في مقابل أربع حالات محددة ترث فيها المرأة نصف الرجل. (صلاح الدين سلطان ١٩٩٩م: ١٠ - ٤٦).

ثانيا– شهادة المرأة نصف شهادة الرجل

ومصدر هذه الشبهة فهم قوله تعالى سورة البقرة الآية: ٢٨٣ على سبيل الخاطئ والتسرع: {..وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى..}، فالشهادة في الحقيقة تكليف ومسؤولية، وعندما يخفف الله عن المرأة في الشهادة فهذا إكرام لها، وليس العكس، كما علينا كذلك أن نعلم أن الشروط التي تراعى في الشهادة ليست عائدة إلى وصف الذكورة والأنوثة في الشاهد، لكنها عائدة إلى أمرين: الأول: عدالة الشاهد وضبطه. والثاني: أن تكون بين الشاهد والواقعة التي يشهد بها صلة تجعله مؤهلاً للدراية بها والشهادة فيها. ومن المعلوم أنه إذا ثبت لدى القاضي اتصاف هذا الشاهد بصفات مثل رقة المشاعر والعاطفة فإن شهادته تصبح غير مقبولة، إذ لابد أن يقوم من ذلك دليل على أن صلته بالمسائل الإجرامية وقدرته على معاينتها ضعيفة أو معدومة، وهو الأمر الذي يفقده أهلية الشهادة على تلك المسائل.

ويجب عرض الحقائق الآتية لبيان هذه الشبهة:

١. شهادة المرأة وحدها تُقْبَل في هلال رمضان، شأنها شأن الرجل.

٢. تستوي شهادة المرأة بشهادة الرجل في الملاعنة.

٣. شهادة المرأة قُبِلت في الأمور الخاصة بالنساء، قال ابن قدامة في المغني: "ويقبل فيما لا يطلع عليه الرجال مثل الرضاعة والولادة والحيض والعدة وما أشبهها شهادة امرأة عدل. ولا نعلم بين أهل العلم خلافاً في قبول شهادة النساء المنفردات في الجملة، ويوضح الحكم بعد ذلك: تقبل شهادة النساء وحدهن – منفردات عن الرجال – في خمسة أشياء: ١– الولادة. ٢– الاستهلال. ٣–

الرضاع. ٤- العيوب التي تحت الثوب كالرتق، والقرن، والبكارة، والثيبوبة، والبرص. ٥- انقضاء العدة (١٤/١٩).

٤. كما أن شهادة الرجل لم تقبل قط «وحده» حتى في أتفه القضايا المالية. في حين أن المرأة قد امتازت على الرجل في سماع شهادتها «وحدها»، دون الرجل، فيما هو أخطر من الشهادة على الأمور التافهة، وذلك كما هو معلوم في الشهادة على الولادة وما يلحقها من نسب وإرث. وفي هذا رد بليغ على مَن يتهم الإسلام بتمييز الرجل على المرأة في الشهادة.

٥. شهادة المرأة تُقَدَّم أحياناً على شهادة الرجل بعد سماع الشهادتين: جاء في الفقه: يثبت خيار الفسخ لكل واحد من الزوجين لعيب يجده في صاحبه ... وإن اختلفا في عيوب النساء أُريت النساء الثقات ويقبل فيه قول امرأة واحدة، فإن شهدت بما قال الزوج وإلا فالقول قول المرأة، (المغني لابن قدامة).

٦. الشهادة لا تختلف كثيراً عن الرواية، وقد قُبلت رواية المرأة الواحدة، ولا تزال، في كل أمر حتى في الحديث، فالحديث النبوي الذي روته لنا امرأة عن رسول الله صلى الله عليه وسلم له حجية الحديث نفسه الذي يرويه رجل. (علي جمعة محمد: ٢٠١٢/٥/١٧م).

ثالثا_ حول تولي المرأة في الرئاسة

فالشبهة حول تولي المرأة في الرئاسة في الإسلام مصدره قول النبي صلى الله عليه وسلم: ما أفلح قوم ولوا أمرهم امرأة. هذا الحديث مع شهرته في الرواية، بصرف النظر عن صحته أو حسنه أو ضعفه لايد من التعرف على الظروف التي أحاطت بروايته. فملابسات قول الرسول صلى الله عليه وسلم لهذا الحديث تقول: إن نفرا قد قدموا من بلاد فارس إلى المدينة المنورة فسألهم رسول الله صلى الله عليه وسلم: من يلي أمر فارس؟، قال أحدهم: امرأة. فقال صلى الله عليه وسلم: ما أفلح قوم ولوا أمرهم امرأة.

ملابسات ورود الحديث تجعله نبوءة سياسية بزوال ملك فارس، وهي نبوءة نبوية قد تحققت بعد ذلك بسنوات أكثر منه تشريعا عاما يحرم ولاية المرأة للعمل السياسي العام. ثم إن هذه الملابسات تجعل معنى هذا الحديث "خاصة بالولاية العامة، أي رئاسة الدولة وقيادة الأمة. فمقام الحديث في امرأة تولت عرش الكسروية الفارسية التي كانت تمثل إحدى القوتين الأعظم في النظام العالمي لذلك التاريخ.. ولا خلاف بين جمهور الفقهاء ـ باستثناء طائفة الخوارج ـ على اشتراط الذكورة فيمن يلي الإمامة العظمى والخلافة العامة لدار الإسلام وأمة الإسلام، ولا حديث للفقه المعاصر عن ولاية المرأة لهذه الإمامة العظمى. لأن هذه الإمامة قد غابت عن متناول الرجال فضلا عن النساء منذ سقوط الخلافة العثمانية (١٣٤٢هـ/ ١٩٢٤هـ).

أما ولاية المرأة للقضاء التي أثارها البعض كشبهة على اكتمال أهلية المرأة في الرؤية الإسلامية، فإن هذه الشبهة يمكن توضيحها من خلال الإشارة إلى النقاط الآتية:

* إن قضية ولاية المرأة لمنصب القضاء هو فكر إسلامي واجتهادات فقهية، أثمرت أحكاما فقهية وليس دينا وضعه الله سبحانه وتعالى وأوحى به إلى رسوله صلى الله عليه وسلم. فهي من مسائل المعاملات وليست من شعائر العبادات، ويكفي في المعاملات أن تخالف ما ورد في النص، لا أن يكون قد ورد فيها نص.

والأحكام الفقهية مثلها كمثل الفتاوى تتغير بتغير الزمان والمكان والمصالح الشرعية المعتبرة. فتولي المرأة قضية فقهية لم يغلق فيها باب الاجتهاد الفقهي الإسلامي.

* ليس هناك إجماع فقهي في هذه القضية، فاجتهادات الفقهاء والقدماء حول هذا الموضوع هي اجتهادات متعددة ومختلفة باختلاف وتعدد مذاهبهم واجتهاداتهم.

* أن عدم ولاية المرأة لمنصب القضاء في العصور الإسلامية السابقة لا يعني تحريم الدين لولايتها هذا المنصب، فهي مجرد عادة جرت منذ هذا الزمان، ولم يعن ذلك تحريما. فالعادة مرتبطة بالحاجات المتغيرة بتغير المصالح والأحوال، وليست هي مصدر الحلال والحرام.

* أن علة اختلاف الفقهاء حول جواز تولي المرأة لمنصب القضاء، في غيبة النصوص الدينية القرآنية والنبوية كان اختلاف هؤلاء الفقهاء في الحكم الذي قاسوا عليه توليها القضاء، فالذين قاسوا القضاء على الإمامة العظمى قد منعوا توليها القضاء.

رابعا _ تعدد الزوجات:

فهم بعض الناس قضية تعدد الزوجات في الإسلام على سبيل الخطإ، فزعموا أن إباحة الإسلام لأن يتزوج الرجل أكثر من امرأة واحدة دليل على إدانة مكانة المرأة في الإسلام. وهذا يتنافى تماما مع ماهية الأمر في الدين. فهم يتناسون أن الإسلام جاء بالحد من تعدد الزوجات، ولم يأت بالدعوة أصالة إلى تعدد الزوجات كما يظنون. فعن سالم، عن أبيه؛ أن غيلان بن سلمة الثقفي أسلم وتحته عشر نسوة، فقال له النبي، صلى الله عليه وسلم: «اختر منهن أربعاً» (أخرجه أحمد في مسنده).

وفي المقابل لم يرد أمر لمن تزوج واحدة بأن يتزوج أخرى، وذلك لأن تعدد الزوجات ليس مقصوداً لذاته، وإنما يكون تزوج الرجل مرة أخرى لأسباب ومصالح عامة. (علي جمعة محمد: ٢٠١٢/٥/٢٤م).

فلم يرد تعدد الزوجات في القرآن الكريم بمعزل عن أسبابه، قال الله عز وجل: {وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا

تَعُولُوا}، (سورة النساء الآية:٣)، فالذين فسروا الآية الكريمة، أو درسوها كنظام إنساني اجتماعي فسروها بمعزل عن السبب الرئيس الذي أُنزِلتَ لأجله، وهو وجود اليتامى والأرامل، إذ إن التعدد ورد مقرونا باليتامى؛ حيث قاموا بانتزاع قوله تعالى: {فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ} ، دون القول السابق، الذي صيغ بأسلوب الشرط {وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى} ، وكذلك دون القول اللاحق، والذي يقيد تلك الإباحة بالعدل، حيث قال: {فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَة} .

فمن يذهب إلى القرآن الكريم، لا يجد دعوة مفتوحة صريحة للتعدد دون تلك القيود التي أشرنا إليها، ومن ذهب إلى السنة فسيجد أن الإسلام نهى عن التعدد بأكثر من أربع نساء، وشتان بين أن يكون الإسلام أمر بالتعدد حتى أربع نساء، وأن يكون نهى عن الجمع بين أكثر من أربع نساء.

إنّ نظام تعدّد الزوجات كان شائعاً قبل الإسلام بين العرب، وكذلك بين اليهود والفرس، والتاريخ يحدّثنا عن الملوك والسلاطين بأنّهم كانوا يبنون بيوتاً كبيرة تسع أحياناً أكثر من ألف شخص، لسكن نسائهم من الجواري، وفي بعض الأحيان يقومون بتقديمهن كهدايا إلى ملوك آخرين، ويأتون بنساء جديدات، والغريب أن الذين يحاربون نظام الإسلام في السماح للرجل بالزواج مرة أخرى في ظروف معينة يعانون من تفكك أسرى، وانتشار الفاحشة، وإباحة تعدد الخليلات (العشيقات) بلا عدد ولا حد، فالخليلة لا تتمتع بحقوق الزوجة، إضافة إلى ما يترتب على الأمر من خيانة الزوجة، وإسقاط حقوقها، ناهيك عن عدم الاعتراف بتلك الخليلة وبأولادها. فهي وحدها التي تتحمل ثمن أجرة الإجهاض، أو تعيش غير متزوجة (الأم العازبة)، لترعى طفلها غير الشرعي. (علي جمعة محمد: المرجع السابق).

٥. الخلاصة

وبعد ذكر السطور السابقة من مكانة المرأة عند أصحاب الديانات في الجاهلية، ومكانتها في الإسلام، والمساواة التي نادى إليها الإسلام بين الرجل والمرأة وبعض الشبهات حول مكانة المرأة في الإسلام في بعض النصوص المقدسة سواء كان في القرآن أم في الحديث النبوي الشريف، أقول إن المرأة محرومة من الحصول على حقوقها في الديانات السابقة قبل مجيء الإسلام بل هي في كثير من الأحيان مظلومة من قبل الرجال سواء كانوا من الأقرباء أم من الآباء، حتى جاء الإسلام ليعترف على مساواتها وليرفع مكانتها في المعاملة اليومية على حد سواء مع الرجال، وكذلك لإعادة كل حقوقها الضائعة طوال عصور الظلام، مع الملاحظة إلى الفروق الخلقية التي لا مناص لها من الواقع، وهذا الأخير هو السبب في وجود الشبهات على بعض النصوص التي فهمت على غير وجهها. والله تعالى أعلم.

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العنف ضد المرأة في الحياة العامة
دراسة موضوعية على تفسير القرآن

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ملخص

ثقافة العنف ضد المرأة بمختلف أنواعها فتنة تتزايد في السنوات الأخيرة. إن المجتمع العام والقوانين اللَّذَيْنِ يفترض لها أن ينصفا للضحية في بعض الأحيان يجعلاتها سببا في العنف ضد المرأة . من تلك الفتنة مارسته النساء من الرؤساء أو فى الشاشة التليفيزيونية. يقومون بالعنف جسميا و شفهيا, يتكلمون عن الشخص ألآخر دون الواقع }, الغيبة {, لغرض الكسب والشهرة. ما فعله فرحت عباس و وسائل الاعلام للفنانات مثل زسكيامكا فنانة شابة, نيا دانياتي أرملة و فيفك ديان ايراواتي مبلغة. أدت أعمالهم الى الفتنة ثم التعدى الى الحزن والألم. وعليه فإنه ليس من المبالغة إذا قيل إن العقيدة المولودة من عصر التنوير قد فشلت في إعطاء الرحمة. ففي هذه الحالة كثير من يبحث عن وجهة نظر أخرى في بناء المجتمع العادل . وأحد النماذج المختارة هو جعل القرآن هداية في حياة المجتمع العصري . وفي هذه المناسبة قد وضع الغزالي أفكارا لهذه الأمور بتقديم خمسة أسس لحماية الحقوق الإنسانية كطريق للوصول إلى الرحمة . والأسس الخمسة المذكورة تشمل : حفظ الدين ، وحفظ النفس ، وحفظ النسل ، وحفظ العقل ، وحفظ المال . والأسس الخمسة السابقة تدل على أن إقامة الحقوق الإنسانية يجب أن تراعى العدالة والكفاءة .

والمشكلة هي بالرغم من أن القرآن فيه الحق المطلق إلا أن الحصول عليه بحاجة إلى تفسيرات . ومن تلك التفسيرات طلع رأي يرى بأن المرأة إنسان في المرتبة الثانية . وهذا الرأي لا يخلو من تأثير التاريخ الذي صوّر منزلة المرأة في المجتمع والذي أثّر على المسلمين في فهم القرآن . وهناك دراسة تلخّص بأن التفسير الإسلامي القديم إلى هذه المدة كأنه يرى بأن أعمال العنف ضد المرأة جسميا يبيحه الكتاب المقدس ، فما بالك العنف غير الجسمي مثل الفتنة / الغيبة . وعليه فإن العنف ضد المرأة لا يعتبر شيئا مهما رغم أنه قد يهدد الحياة . وبمناسبة انتشار مظاهر العنف ضد المرأة فمن اللائق أن يسأل : هل العنف ضد المرأة يبيحه القرآن ؟ هل الفتنة و الغيبة تعتبر عنفا ؟ ، وكيف يرى القرآن الفتنة. فهذا البحث سوف ينظر من ناحية لون التفسير الآدبي و اللغوي, لنيل المستندات المتعلقة بموقف القرآن وتفسيره نحوى العنف ضد المرأة بكل أنواعها الواقعة فى المجتمع. يساعد هدا البحث طريقة التفسير الموضوعى باستخدام المصادر من كتب التفسير والمصادر الأخرى المتعلقة بالعنف للمرأة. كشفت نتيجة البحث من القضيتين السابقتين بأن تلك النوع من العنف ضد المرأة فى الحياة العامة بكل أنواعها فى كل العصور يدخل ضمن الفتنة التي لا يبيحها القرآن. وبالعكس فإن المرأتين اللتين تعرّضتا للعنف في الحياة العامة قد خلّدها القرآن لتكونا عبرة . فما يظنه الناس إلى هذه المدة بأن القرآن أقره ما هو إلا واحد

العنف ضد المرأة في الحياة العامة

من الأخطاء في فهم النصوص وهو مكتوب في كتب التفسير منذ القديم ودخل في أفكار الناس بسبب بناء ثقافة المجتمع الأبوي وهي حسب نظرية غلتونج يمكن أن يكون بسبب البيئة .

مفتاح الكلمة :العنف, وسائل اعلام, المجتمع الأبوي, الضحية

مقدمة

إن النساء في ثقافة المجتمع الأبوي يعتبرن شيئا مخيفا بالنسبة للرجال ، إنهن يعتبرن سببا في الخصام بين رجلين ، وسببا في العداوة بين القبائل، ودافعا لسقوط الرجل في قعر المعاصي ، بل بسبب النساء أصبح الذكي الطيب سفيها متوحشا . مع أن هناك حكمة تقول : إن الإنسان لا يخلو عن الخطأ ، ولذلك فليس هناك إنسان كامل . وعلى حسب النصوص القرآنية فإن الذي يحدد نوعية الإنسان هو العمل والتقوى . إذن فهل هذه الاعتبارات الجارية بين المجتمع صحيحة ؟

إن ثقافة العنف ضد المرأة بمختلف أنواعها فتنة تتزايد في السنوات الأخيرة . إن المجتمع العام والقوانين اللَّذَيْنِ يفترض لها أن ينصفا للضحية في بعض الأحيان يجعلانها سببا في العنف ضد المرأة . وعليه فإنه ليس من المبالغة إذا قيل إن العقيدة المولودة من عصر التنوير قد فشلت في إعطاء الرحمة . [1]

ففي هذه الحالة كثير من يبحث عن وجهة نظر أخرى في بناء المجتمع العادل. وأحد النماذج المختارة هو جعل القرآن هداية في حياة المجتمع العصري . [2] وفي هذه المناسبة فقد وضع الغزالي أفكارا لهذه الأمور بتقديم خمسة أسس لحماية الحقوق الإنسانية كطريق للوصول إلى الرحمة . والأسس الخمسة المذكورة تشمل : حفظ الدين ، وحفظ النفس ، وحفظ النسل ، وحفظ العقل ، وحفظ المال . والأسس الخمسة السابقة تدل على أن إقامة الحقوق الإنسانية يجب أن تراعى العدالة والكفاءة . ومن حيث الفكرة فإن تنفيذ الحقوق الإنسانية يعمل على طريقتين وهما جلب المصالح ودرء المفاسد . وعلى أساس هذه الفكرة فإن جميع الأنظمة الاجتماعية التي تعطي الشرعية لأعمال التهميش والعنف لا بد من الاعتراض عليها من أجل الدين والإنسانية . [3]

والمشكلة هي بالرغم من أن القرآن فيه الحق المطلق إلا أن الحصول عليه بحاجة إلى تفسيرات . ومن تلك التفسيرات طلع رأي يرى بأن المرأة إنسان في المرتبة الثانية . وهذا الرأي لا يخلو من تأثير التاريخ الذي صوّر منزلة المرأة في المجتمع والذي أثّر على المسلمين في فهم القرآن . [4] وهناك دراسة تلخّص بأن التفسير الإسلامي القديم إلى هذه

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[1] Mayoritas Korban KTP mengalami beberapa rentetan penderitaan. KTP yang sering terjadi di Wilayah Domestik kebanyakan pelakunya adalah suami, sedangkan di ranah Publik, mayoritas pelakunya pejabat (TNI, Polri dan PNS). Lihat Suharman, *Kekerasan terhadap Perempuan,* Refleksi sebuah Ketimpangan Kekuasaan Rezim Kehidupan yang ke laki-lakian, dlm buku Prasetyo dkk (ed), *Perempuan dalam Wacana Perkosaan,* Yogyakarta, PKBI, 1997, hlm.40

[2] Lihat QS al-Ankabut 21 :107 dan QS.al-Anbiya': 107

[3] Depag, *Proyek Pembinaan Prasarana PTIA*, IAIN Jakarta, Dirjen Kelembagaan AI, 1986, hlm 147

[4] Depag, *Proyek Pembinaan Prasarana PTIA*, IAIN Jakarta, Dirjen Kelembagaan AI, 1986, hlm 147

المدة كأنه يرى بأن أعمال العنف ضد المرأة جسميا يبيحه الكتاب المقدس ، فما بالك العنف غير الجسمي مثل الفتنة / التهمة . وعليه فإن العنف ضد المرأة لا يعتبر شيئا مهما رغم أنه قد يهدد الحياة .

فى حياتنا اليومية كثير من التهمة والفتنة, خاصة مليمارسه الفنانين المفتوحة فى وسائل الاعلام, سواء كانت الجرائد أو الشاشة التليفيزيونية أو الشبكة الاكترونية. بطريقة متعمدة يتكلم عن الشخص ألآخر لغرض الكسب والشهرة. مثل ما فعله فرحت عباس[5] لِؤُلغا سافترا المريض فى مستشفى سنجافورا. كتب فرحت فى الشبكة الاكترونية بأن سافترا قد توفى. طبعا ذلك الكلام فتنة مؤلمة أدى الى الحزن لمشاهدى تليفزيون لاسيما لسافترا والآسرة.

أتبع هذا العمل عدة وسائل الاعلام ,الدين يقومون بالنميمة والتكديب على الناس دون الواقع, بطريقة جماعية لأجل بيع جورنال ومجلة بجانب ترقية اقتصاد المؤسسة. شاهدنا كثيرا مستمرا عن النميمة فى البرامج التليفيزيونية من الصباح حتى الليل. وأصبح الجمهور متعودون على مشاهدتها يوميا, فأصبح ذلك البرنامج محتاجا و لازما عند المشاهدين.

الدى وصفه السابق من أحد الأمثلة من الرجال اللدين تعرضوا الغيبة والنميمة من وسائل الاعلام. اتضحت نتائج البحث الآخيرة بأن الدين تعرضوا ضحية وسائل الاعلام غالبا النساء. من النساء الفنانات فى اندونيسيا التى تعرضت الغيبة فى حياتهاهي: زسكيا مكا,فنانة شابة, زوجة هانم برحمنطيوا, منتج الأفلام [6], و فينا ميلندا,موديلة فنانة قديمة,[7] التى أصبحت أعضاء برلمان [8] ثم فيفك ديان ايراواتي,مبلغة, كانت موديلة و مغنية دينية. أقامت وسائل الاعلام بالغيبة عن تلك الفنانات الثلاثة بأنهن يفعلن كدا وكدا. بعض تعبير وسائل الاعلام واقع, لكن غالبة التعبير كدب عن حياتهم, المؤدي الى الفتنة ثم يتعدى الى الحزن وأحيانا يسبب فراق الآسرة.

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[5] Pengacara muda, mantan suami Nia Daniati, penyanyi melankolis yang naik daun pada tahun 90 an, cerai, karena farhat diissuekan selingkuh dengan Regina, dan sekarang menjadi istinya. Media sangat mengenal farahat sebagai tukang curhat di FB, dan kata-katanya sangat pedas ketika mengkriktik orang, banyak artis yang jadi sasaran kritikan Farhat, termasuk Ahmad Dani dan Anakanya, juga Rafi Ahmad, info tayangan TV.GOSSIP, KIIS dan OBSESI dan Lifestyle.okezone.com, *Penampilan Selingkuh Farhat Abbas Mirip Ibu-Ibu, Desember 2014.*

[6] Beberapa tahun lalu, sebelum menikah, Zaskia mecca (pemain film lorong waktu dan ayat-ayat cinta, sekarng istri Hanung Bramantio) sempat digossipkan pacaran dengan pria asal Turki bernama Laa Muthaalib, *Profil Biodata Artis, ZaskyaAdyameccaprofilcom.html.*

[7] Vena Melinda, Model yang memulai karirnya sebagai putri Indonesia tahun 1994. Istri Ivan Fadilla ini juga sebagai artis, yang dikenal lewat sinetron Bella Vista dan film tersanjung, telah beralih profesi menjadi anngota DPR RI I di senayan yang diusung partai democrat periode 2009-2014. Dia sempat digosipkan memilki Pria lain ketika status masih istri Ivan. Inilah artis2 yang beralih profesi menjadi anngota Dewan, *rahmatmuntaha.wordprss.com. html*

[8] Pipik *Dian Irawati*, mantan model vinalis cover girl aneka 1995, dan penyanyi religious, yang sekarang menjadi muballigah, janda ustadz Jefri al-Bukhari ini di issukan akan di lamar oleh Baim wong.Juga di gossipkan memilki hubungan dengan Henky Kurniawan, terpampang pula poto mesra mereka berdua di youtub.Full Ummi Pipik, Baim Wong, Widiawati dan Indra. Brugman@justalvin, 280-9-2014 " loveill, lead U back "*httpm.youtube.com/watch*

⁹ رأى الدكتور نيكولسون بأن الغيبة لها وجهين, الوجه الأول لمنتشر الغيبة: نالت الكسب والشهرة, لكن من الوجه الثاني يعني المفعول/ الضحية, تعرضت الخسران فى حياتها, سواء كانت من الناحية السمعة, و الناحية الاقتصادية أو من الناحية النفسية. ¹⁰

وهذا الواقع أدى إلى الألم ضد المرأة ضمن الجرائم أمام الجمهور فى المجتمع. ¹¹ وبمناسبة انتشار مظاهر العنف ضد المرأة فمن اللائق أن يسأل : هل العنف ضد المرأة يبيحه القرآن ؟ هل الفتنة ¹² والغيبة¹³ تعتبر عنفا ،وكيف يرى القرآن وتفسيره عن الفتنة . فهذا البحث سوف ينظر من ناحية لون التفسير الآدبي و اللغوي

فكرة العنف ضد المرأة وعودة "الوضع الراهن" للرجل

مصطلح العنف هو ترجمة لكلمة (violence) . كلمة (violence) مركبة من كلمة لاتينية (vis) بمعنى الطاقة والقوة ، و (latus) التي هي من أصل (ferre) بمعنى يحمل . إذن كلمة (violence) من الناحية اللغوية بمعنى يحمل القوة . وفي قاموس عام للغة الإندونيسية (kekerasan) أي العنف بمعنى (keras) أي القسوة (kekuatan) أي القوة (paksaan) أي القهر.¹⁴ فالعنف إذن جميع أشكال الأعمال التي يعملها شخص أو مجموعة من الناس على شخص أو مجموعة آخرين تسبب آثارا سلبية جسديا ، عصبيا أو نفسيا على من يوجّه إليه

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⁹ Intainment gossip seolah sengaja ditayangkan dengan jam tanpa putus, Setiap stasiun TV bergantian untuk menampilkan gosip terbaru hari ini, dengan versi masing-masing. Bahkan gossip terbaru dewasa ini dihadirkan menjadi menu utama tanpa Putus, sejak pagi buta jam 05.30. hingga menjelang malam. Hal tersebut merupan pembohongan dan pembohongan public, karena pemirsa tidak mendapatkan pendidikan apa-apa kecuali hiburan yang kurang bermanfaat. Seperti: tayangan : GO POT di Stasiun RCTI setiap sabtu ahad jam 05.30; Insert Pagi di Trans TV jam 06.30; Kiis di Stasiun Indosiar jam 07.00; Obsesi di Global TV jam 10.00; dll masih banyak. Anneahirua.com/gossipterbar hari ini, html.

¹⁰ Menurut majalah sxientific amerika edisi oktober 2008 bahwa gossip memilki peranan penting dalam menentukan evolusi manusia, untuk meningkatkan persatuan suatu group, oleh karena itu tidak mengherankan jika para selebriti senantiasa mejadi sasaran gossip, karena menyebabkan oplah tabloid dan tontonanpun meningkat tajam.. menurut Dr Nigel Nicholson: ada dua sisi penting tentang gossip. Dari sisi penyebarnya merasa didengarkan dan menjadi orang penting mendapatkan popularitas.Sementara dari sisi yang digossipkan kebanyakan mereka mengalami efek negative. Sementarisi itu berdasarkan hasil statistic Sosial issues Reserch centre umumnya 55 % gossip mengisi perbincangan wanita. Dan pada wanita dikatakan bahwa 67 % perbincangan wanita berisi gossip *www.antonydyomartin.com./2010/06/25/ motivasidibalikgossip.*

¹¹ Faqih, Mansyur, "Perkosaan dan *Kekerasan, Perspektif Analisis Gender*", dalam buku *Peremp Dalam Wacana Perkosaan*, 1998, hlm 78

¹²Ada beberapa pendapat para pakar dalam mendefinisikan fitnah, diantaranya diartikan kekafiran (QS 2: 217), dimaknai musibah, diartikan konflik (Qs 3, Ali Imran : 7), artinya binasa (Qs at-Taubah: 49); bermakna Korban Kezhaliman (QS Yunus: 85); bermakna gangguan (Al Ankabut: 10); berarti Kedustaan /Kericuhan (Al An'am: 23. Tiga yang terahir yang dimaksud judul tulisan ini.. Abu Umar Basyier, *Wacana Fitnah dalam Bahasa Indonesia dan Bahasa Arab*, Majalah Nikah Vol 7 no 03 (15 Juni-15 Juli 2008), Possibly related posts: (automatically generated)

¹³ Giibah, diartikan membicarakan aib orang lain, padahal manusia tidak suka, nama bainya dihina dan dinodai, istilah lain bergunjing atau mengumpat.Ketika Rasulullah ditanya oleh salah seorang sahabat tentang arti mengumpat, maka jawabnya; membicarakan keburukan orang lain. Jika yang dibicarakan itu benar , artinya telah mengumpat, apabila tidak benar, maka telah melakukan dusta. Sebagaimana telah difirmankan dalam (QS 49, al-Hujurat: 12: dan QS al-Humazah), http//riffadoli,blongspot.com/2012/9 ananiah, gibah,hasad,namimah, html.

¹⁴Rita S (ed),*Perempuan Menuntut Keadilan*, edisi III, Jakarta, Mitra Perempuan, 2006, hlm. IX

هذه الأعمال .^{١٥} بينما المقصود من العنف ضد المرأة في هذا البحث هو جميع الأنواع لأعمال العنف المبنية على التفرقة بين الجنسين في إيذاء المرأة . وتدخل ضمن أعمال العنف هنا التهديد والقهر وتحديد حرية المرأة .^{١٦}

يحدث العنف ضد المرأة بسبب اختلاف الخلفية الاجتماعية مما يجعل الناس لهم وجهات النظر المختلفة إلى المرأة . ولكن بصفة عامة تظهر المرأة دائما شخصية لها مشكلة مع جسمها . وهذه النظرة تُلوّن حياة الإنسان تكاد تكون في جميع الثقافات القديمة والديانات الكبيرة في العالم . بل تاريخيا يحدث العنف منذ خلق الإنسان كما حدث في أولاد آدم ثم في حياة الأنبياء. ثم في الثقافة اليونانية أخذ العنف شرعيته حتى يسمح للرجل بقتل زوجته . ويستمر أعمال العنف مع حدوث الحرب العالمية الثانية مثل تفجير هيروشيما ، أعمال العنف في فيتنام والعراق وغيرها . وقد حدث الأمر نفسه في إندونيسيا بحجة حركة إصلاحية . في الثقافة اليونانية تعتبر المرأة أداة لإشباع الغرائز الجنسية لدى الرجال . ولهم الحق في بيع المرأة . وفي الثقافة الهندية ينتهي حق المرأة في الحياة بانتهاء أجل زوجها . وترى اليهود بأن المرأة لعنة سبّبت في طرد آدم من الجنة . وفي عصر الجاهلية قتلت العرب الصبيات .^{١٧} إذن من الناحية التاريخية فإن العنف ضد المرأة موجود منذ بزوغ الإسلام . إن اعتراض العرب على الإسلام عبارة عن الاعتراض على القيم التي تمحو تفوق الرجال على النساء . وبعد وفاة الرسول ρ يعود نظام المجتمع الأبوي من جديد لإعادة الوضع الراهن للرجال الذي ألغاه نظام الإسلام الإصلاحي.^{١٨}

مجال وأنواع العنف ضد المرأة

بصفة عامة فإن العنف ضد المرأة ينقسم إلى مجالين : المجال الداخلي وفي الحياة العامة .

١ – : العنف ضد المرأة في المجال الداخلي

العنف ضد المرأة في المجال الداخلي يذكر غالبا بالعنف في داخل البيت / الأسرة . (rumah) أي البيت في اللغة الجاوية (omah) تتكون من (om) بمعنى (oo) والمقصود به السماء وهو رمز للقاعة التي لها صفة الذكورة . بينما كلمة (mah) بمعنى الاتجاه إلى الأعلى وبمعنى الأرض / الطين ويضمن معنى القاعة التي لها صفة الأنوثة . فالبيت (rumah) هو قاعة التقاء رجل بأنثاه . وهذا المعنى مأخوذ من الشعر حيث إن قائله بصفة غير مباشرة يدعو القارئ إلى التفكير عن البيت (rumah) في موضوع التفرقة .^{١٩} ففي البيت (rumah) فيه عناصر لغوية

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¹⁵ Nur Herwati, *Penanganan Kekerasan Berbasis Gender*, Peringatan CEDAW ke-19, Semarang, K3JHAM, Juli 2005, hlm 3.

¹⁶ Mansur Faqih, Perkosaan dan Kekerasan Perpektif Analisis Gender, Eko, Perkosaan dan Kekerasan, Perspektif Analisis Gender",Perempuan Dalam Wacana Perkosaan, 1998, hlm 13-14

¹⁷ Afifi, Muh Shadiq, *al-Mar'ah wa Wa Huququha Fi al-Islam*, Makkah, Dakwah al-Haq, 1402, hlm 18-20. Dan Al-Qur'an, Surah: at-Takwir 8: 8-9; an-Nahl 16: 58-59

¹⁸ Lily Zakiah Munir (ed), *Memposisikan Kodrat...*, hlm 51.

¹⁹ W.J.S. Purwadarminta, *Kamus Umum Bahasa Indonesia..*, hlm 836-837

يعارض بعضها بعضا . وذلك يتعلق بمحاولة التفرقة بين الجنسين (الذكر والأنثى) التي هي بطبيعة الحال تتصف بالطبقية . ومفهوم البيت (rumah) على مثل هذا متعلق بمفهوم تابع رغم أن التركيب الثنائي مثل هذا لا محالة يمكن أن يحدث في أي مكان وفي أي زمان .[٢٠]

إن العنف الذي حدث كثيرا داخل الأسرة هو العنف الجسدي والجنسي والنفسي مثل الضرب وممارسة الجنس المخالفة على البنات الصغار ، العنف الذي يتعلق بالمهر ، والاغتصاب في الزواج ، وإفساد العضو التناسلي للمرأة ، ومخالفة الحقوق في التناسل ، وتضييع المرأة اقاصاديا ، وزنى الأقارب وغيرها . والقائم بهذه الأعمال العنفية في الغالب هو العضو الأكبر في الأسرة بينما الضحية هم الصغار. والضحية في الغالب لا يعترض لعدم وعيه فيما يحدث . بينما القائم بهذه الأعمال العنفية يقوم بأعماله عن طريق إغراء الضحية بمقابل أشياء معينة مثل الحلوى أو اللعبة . وهو في الغالب شخص معروف ومحبوب لدى الضحية بحيث لن تفكرالضحية بأنه يعمل عملاسلبيا.[٢١]

٢ – : العنف ضد المرأة في الحياة العامة

وهذا الشيء يذكر غالبا بالعنف ضد المرأة في وسط المجتمع . ويدخل في هذا الأمر عمل مخالفة جنسية ، التحرش الجنسي ، التهديد الجنسي ، تجارة المرأة ، الإكراه على البغاء/pencabulan .. ، مخالفة الحقوق في التناسل ، وكذا القوقنين والأعمال التي تغصب حرية المرأة في المجتمع . إضافة إلى ذلك فإن أنواع العنف ضد المرأة تكون أيضا بشكل الهجوم الجنسي الذي يقوم به في الغالب من تعرفه الضحية مثل الزوج ، الأب ، أو عضو آخر في الأسرة ، الطبيب ، المدرب ، الموجه الروحي ، أو صديق العشق ، وفي الغالب القائم بهذه الأعمال يضع الضحية في فخّه أو يهدده . بينما من حيث الأنواع فإن العنف ضد المرأة له أنواع كثيرة .

أولا : العنف ضد المرأة جسديا وهو العمل الذي يقصد به إلى جرح أو إيذاء الغير باستعمال اليد أو بأداة . ومن أشكاله : الصفع ، الضرب ، شد الشعر ، الدفع بقوة ، الوطء بالرجل ، الركل ، الخنق ، الرمي بالشيء القاسي ، التعذيب بشيء حاد مثل السكين والمقص ، الكي و الإحراق . فهذه الأعمال تسبب الشعور بالألم ، والمرض ، والجرح البالغ بل قد يؤدي إلى الموت .[٢٢]

ثانيا : أعمال العنف النفسي وهو الأعمال التي من شأنها تقصد إلى الاستخفاف بسمعة المرأة سواء عن طريق الكلام أو الأعمال (كلام مؤلم ، كلام بذيء ، نهر ، إهانة ، تهديد) التي تضغط أعصابها . هذه الأعمال تسبب الخوف ، ذهاب الثقة بالنفس ، ذهاب القدرة على التصرف ، الشعور بالضعف وفقدان القوة ، أو الإصابة النفسية الثقيلة لدى الضحية .

[20] Muhajir Darwin dan Tukiran (ed), *Menggugat Budaya atriarki, Puslit Kependudukan* UGM, Yogyakarta, 2001, hlm 250-251

[21] Misyke S.T, KDRT......, hlm 13-15

[22] Farha Ciciek, *Ihtiar Mengatasi Kekerasn ...*, hlm. 40

ثالثا : أعمال العنف الجنسية وهي العنف الذي له أبعاد جنسية بما فيها أنواع من الأعمال غير المرغوبة ولها بُعد جنسي ويسمى بالتحرش الجنسي أو أنواع من الإجبار لممارسة جنسية المسمى بالاغتصاب .[23] وأعمال العنف الجنسي تشمل أولا : الإجبار على عمل جنسي يوجّه إلى من يقيم في الأسرة .[24] ثالثا : الإجبار على عمل جنسي يوجّه إلى عضو في الأسرة ليمارس الجنس مع شخص آخر لغرض مالي . ثالثا : التحرش الجنسي الذي لا يرتضيه الضحية . والتحرش الجنسي يمكن أن يحدث في أي مكان وفي أي وقت مثل : في مكان العمل ، في الجامعة / المدرسة ، في الحفلات ، وفي غيرها من الأماكن العامة . والقائم بأعمال التحرش الجنسي يمكن أن يكون صديقا ، أو عاشقا ، أو رئيسا في مكان العمل . رابعا : أعمال العنف الاقتصادي وهو التضييع الاقتصادي حيث لا يعطى النفقة أو يحددها أو المنع عن العمل اللائق في داخل البيت أو خارجه بحيث تكون الضحية تحت السيطرة .[25]

د . العنف ضد المرأة في الحياة العامة في نظر تفسير القرآن

١ . العنف ضد المرأة على شكل الفتنة الظالمة وبصورة منظمة

تصوُّر القرآن عن المرأة التي تعرّضت للعنف المنظم يُرمَز إليها بقصة آسية بنت مزاحم امرأة فرعون (وهو ملك رمسيس ٢ في مصر القديمة)[26] فقد تعرضت آسية للظلم مثل ما ذكر في سورة يونس . ففرعون ليس مجرد حاكم في عصره ولكنه أيضا اعتبر نفسه إلها لا بد أن يعبد . وهو يهلك أي إنسان لا يعترف به إلها حتى زوجته آسية . ومن فضائل آسية قوة إيمانه بالله ، فهي تفضّل أن تُعذَّب وتُؤذَى بل وتُقتَل بدلا من أن تترك عقيدتها ومبادئها . كما قال تعالى في القرآن الكريم : **[وضرب الله مثلا للذين آمنوا امرأة فرعون إذ قالت رب ابن لي عندك بيتا في الجنة ونجني من فرعون وعمله ونجني من القوم الظالمين]** . { التحريم : ١١ }

وهذه الآية الكريمة تشرح لنا بأن الله عندما ضرب مثلا فإن فيه حكمة كبيرة يجب على المسلمين أن يجعلوها عبرة . وقضية آسية تبيّن بأن العلاقة الجسدية والنفسية لا تؤثر في تغيير العقيدة . إن كفر الزوج الحاكم (فرعون) لا يؤثر في عقيدة آسية القوية .[27] ولذلك فإن المفسرين يرون أن فراسة آسية صحيحة عندما قالت لفرعون أن يجعلوا موسى عليه السلام ابنا لهم "ليكون قرة عين لي ولك".

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[23] Willa Chandra, *Kekuasaan dan Kekerasan, Menurut Johan,*Yogyakarta, Kanisius, 1992, hlm 22

[24] Justin M, *Kekerasan Terhadap Masyarakat,* hlm 34-36

[25] Marshana W, *Kekuasaan dan Kekerasan Menurut Galtung,* Kanisius, Yogyakarta, 1992, hlm 67

[26] M. Ali ash-Shabuni, *Shafwat at-Tafasir*, jild III, Dar all-Qur'an, Beirut, 1981, hlm 412.

[27]Muh Husen, al-'amdy, *Tafsir Abi Su'ud,* jild V, Beirut, Dar al-Ihya' al-Turats al-Araby, t.th, , hlm 176

رأى ابن القيم بأن قصة آسية دلّت بأن علاقة المؤمن بالكافر لا تضر المؤمن إذا خلّى المؤمن بنفسه عن الكافر بكفره ، لأن المعصية التي يعملها الغير لا يضرّ المؤمن شيئا رغم أنه في الدنيا عوقب بالفتنة التي أصابت أهل الأرض فيعمّ العقاب بحيث إنه لا يصيب الذين ظلموا خاصة . [28]

وعليه فإن الله قد جعل آسية عبرة في الاعتماد على النفس والعزية القوية sovereignty and strong (determination) . رغم أنها أصابتها فتنة كما أشار إليه القرآن في سورة العنكبوت وهي عبارة عن العنف الجسدي والعنف النفسي من الحاكم بشكل منظّم (من الزوج وقواد المملكة الذين من المفروض من شأنهم أن يحموها) . وكزوجة فإن آسية لا تقطع علاقتها مع زوجها باعتباره القائم بأعمال العنف وهي ظُلْمُهُ إياها ، ولكنها تبقى تحاول أن تعمل علاقة إيجابية وتتخلى عن الامنيات الصغيرة التافهة وتنشد الأمنية الكبيرة وهي الجنة في الآخرة . وعليه فإن الزوجة أو المسلمة التي تواجه العنف من زوجها لها أن تختار واحدا من الاثنين : إذا لم يكن هناك وئام في علاقتها الزوجية فلها أن تطلب الطلاق وهو الشيء الذي يبغضه الله رغم أنه حلال . الثاني : وهو كما فعلته آسية أن تصبر وترضى بأفعال وتصرفات زوجها رجاء الثواب في الآخرة.[29]

إن القضية المذكورة أعلاه تعتبر من العنف ضد المرأة ، لأن الضحية امرأة يعني آسية ، امرأة فرعون ، وتدخل ضمن نوع العنف المنظّم ، لأن الزوج ملك ، حاكم في زمانه ، باستطاعته أن يعمل قوانين منظمة لرعيته وباستطاعته أيضا أن يعمل حكما وعقابا على أي شخص يعمل خطيئة أو لم يعمل خطيئة حسب ما يمليه هواه . وتعتبر تلك القضية العنف ضد المرأة في الحياة العامة لأن من الإيذاءات التي عملها يقوم بها أمام المجتمع العام ويشاهده الناس . وتعتبر جماعيا لأن القائم بأعمال العنف ليس فرعون وحده وإنما يقوم به جماعة يساعده فيه قواد المملكة (القوم). والعنف المذكور يعتبر فتنة كما ذكره القرآن في الآيات السابقة يعني العنف ضد المرأة بظلمها وإيذائها . أما العنف الذي تعرضت له الضحية في الأسلوب السابق هو طلبها العون باستعمال كلمة " نجّني " .[30] هذه الكلمة دليل على أن الضحية تعرضت للإيذاء والتهديد . ويؤيده كلمة " الظالمين " بالجمع تدل على أن الضحية معرّضة للظلم من جماعة . والآية السابقة تبدأ بطلب الضحية العونَ من الخالق ، وهذا يدل على أن الضحية قد يئست وقد تعرضت للإيذاء في فترة طويلة جسديا ونفسيا . لذلك فإن الضحية تطلب العون من القادر المقتدر الذي فاقت قدرته ملك فرعون بأن تقول في أسلوب غير مباشر بأنها راضية بالإيذاء الذي تعرضت له على أن يعطيها المولى قصرا خالدا في الجنة .

28 M. Ali ash-Shabuni, *Shafwat at-Tafasir*, jild III, Dar all-Qur'an, Beirut, 1981, hlm 413
29 *Ibnu Katsiir*, jild II, hlm 147
30 M. Ali ash-Shabuni, *Shafwat at-Tafasir*, jild III, Dar all-Qur'an, Beirut, 1981, hlm 415

٢. العنف ضد المرأة : فتنة الافتراء التقليدية

تصوير القرآن للمرأة التي تتعرض للعنف النفسي يرمز إليه بقصة عائشة زوجة الرسول ρ . وفي هذه القضية

اتهمت عائشة بأنها قامت بعمل مخالف عن آداب الدين مع صفوان .٣١ والرسول نفسه كان لا يزال في شك من

أمرها لأنه لم يأته خبر من الله . حاول الرسول ρ أن يُطَمْئِنَ عائشة ، ويؤكد لها بأن الله سيُبْرِئُها من هذه التهمة إن لم

تعمل ما اتُّهِمَت بها . ولكنها إذا اقترفت ذنبا فعليها أن تتوب إلى الله لأن الله يتوب على من تاب . لمحت عائشة شكا

في نفس الرسول ρ بحديث الأفك الذي انتشر بين الناس . فشَكَتْ عائشة حزنها إلى الله وتطلب من الله العون أن

يكشف من الذي على حق في هذه الفتنة .٣٢ وأخيرا أنزل الله الوحي توضح براءة عائشة كما ذكر في سورة النور

الآبات ١١-٢٠ , ففي هذه الآيات منها المنع من نشر الإفك بين الناس : **[إن الذين جاءوا بالافك عصبة منكم**

لا تحسبوه شرا لكم بل هو خير لكم لكل امرئ منهم ما اكتسب من الإثم والذي تولى كبره منهم له عذاب

عظيم . لولا إذ سمعتموه ظن المؤمنون والمؤمنات بأنفسهم خيرا وقالوا هذا افك مبين] . النور: ١١ – ١٢

ومناسبة الآية بما بعدها من الآيات هو أن الله في هذه الآية فضح عيب الذين يحبون الإشاعة بين المسلمين . وفي

الآية التي تليها يبين الله للمسلمين ألا يتبعوا خطوات الشيطان ، لأنه يدعو دائما إلى الفحشاء والمنكر ومنه الفتنة .

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[31] Peristiwa itu terjadi pada tahun ke 5 Hijriah, setelah pulang dari pertempuran melawan Bani Musthaliq. Sewaktu akan pergi ke medan pertempuran, biasanya Nabi mengundi istri-istrinya untuk menyertainya dalam peperangan, dan Aisyah pada waktu itu mendapatkan kesempatan menyertai Nabi dalam pertempuran tersebut. Dalam perjalanan itu, Aisyah naik sekedup (tandu) yang diletakkan di atas punggung unta. Tandu ini mempunyai tutup, yang membuat orang tidak dapat melihat Aisyah. Hal ini terkait dengan turunnya ayat tentang hijab (QS. Al Ahzab: 53) yang memerintahkan orang yang mau bicara dengan istri Nabi hendaklah dari balik hijab/tabir. Dalam perjalanan pulang dari pertempuran itu, rombongan itu berhenti di suatu tempat dekat kota Madinah. Di tempat ini, Aisyah keluar dari sekedupnya untuk buang hajat. Setelah selesai ia kembali ke tempat semula, namun akhirnya ia keluar lagi untuk mencari kalungnya yang terlepas. Sewaktu ia kembali dari mencari kalung tersebut, ternyata rombongannya sudah berangkat. Dan orang-orang yang diberi tugas mengangkat sekedup (tandu) ke atas punggung unta itu, tidak mengetahui jika Aisyah belum naik ke tandu. Mereka juga tidak melihat isi sekedup dan tidak merasakan berkurangnya berat sekedup, karena rampingnya badan Aisyah. Aisyah yang tertinggal rombongan tetap berada di tempat itu dengan harapan ada yang mencari dan kembali menjemputnya. Harapan itu menjadi kenyataan dengan datangnya Shafwan bin Al Mu'aththal yang juga tertinggal pasukan. Dalam perjalananya menyusuri tempat itu, sambil memeriksa kemungkinan ada barang yang tertinggal, sampailah ia ke tempat Aisyah. Shafwan melihat bayangan Aisyah, karena ia pernah melihatnya sebelum turun ayat tentang hijab. Karena terkejut melihat Aisyah tertinggal rombongan dan sendirian di tempat itu, ia mengucapkan istirja' "*inna lillahi wa inna ilaihi raji'un*". Aisyah yang waktu itu mengantuk dan tertidur, kemudian terbangun mendengar suara Shafwan. Ia kemudian menutup muka dengan kerudungnya. Tanpa mengucap sepatah kata pun. Melihat masih ada orang yang tertinggal, Shafwan menyuruh untanya bersimpuh di depan Aisyah, sehingga Aisyah dapat naik ke atasnya. Selanjutnya Shafwan menuntun unta tersebut sampai bertemu lagi dengan rombongan pasukan yang sedang berteduh di suatu tempat karena hari sangat panas. Peristiwa Aisyah bersama Shafwan ini kemudian dijadikan bahan untuk membuat berita bohong (fitnah) menuduh Aisyah dan Shafwan telah melakukan perbuatan yang menyimpang dari norma agama. Yang Menyebarluaskan fitnah itu adalah Abdullah bin Ubay bin Salul, seorang munafik. Aisyah sendiri pada awalnya tidak mengetahui berita bohong yang tersiar di masyarakat, karena ia sedang sakit. Namun akhirnya ia mendengar berita itu dari Ummu Misthah (Ibu dari Misthah) masih saudara dari Abu Bakar yang menemani Aisyah waktu ia sakit. Mendengar berita bohong tentang dirinya itu, Aisyah menangis sedih. Untuk mencari kepastian tentang berita itu, Aisyah minta izin Rasulullah untuk mengunjungi orang tuanya. Rasulullah mengizinkannya, dan setelah bertemu ibunya, ia mendapat jawaban yang membenarkan berita itu. Maka bertambah sedihlah hati Aisyah mendengarnya. Lihat Al-Shabuny, *Safwat al-tafasiir*, jild I, bieirut, 1981, hlm 328, Perempuan Menggugat, hlm 57,

[32] Al-Shabuny, *Safwat al-tafasiir*, jild I, bieirut, 1981, hlm 333

ويتلوها بعد ذلك تعليم الآداب في دخول البيت والزيارة ، لأن في عدم الاهتمام بهذه الآداب يجد الذي يحب الإشاعة طريقه لتهمة الناس بالفحشاء والمنكر .[33]

والآية المذكورة فيها منع نشر الأخبار الكاذبة . وقد علّم الله المؤمنين عندما سمعوا خبرا يسيئ بسمعة مسلم آخر (مثل قضية عائشة) ألا يظنوا سوءا . وهذا ماذكره الله في قوله : **[لولا إذ سمعتموه ظن المؤمنون والمؤمنات بأنفسهم خيرا وقالوا هذا افك مبين .لولا جاءوا عليه بأربعة شهداء فإذ لم يأتوا بالشهداء فأولئك عند الله هم الكاذبون]** .[34] النور: ١٢ – ١٣

الدروس التي يمكن أن تؤخذ من قصة عائشة هي أن المسلمة إذا تعرضت للعنف النفسي (فتنة الافتراء) عليها أن تصبر وتفوّض أمرها إلى الله . بالإضافة إلى اللجوء إلى الأسرة ، والابتعاد مؤقتا عن الذي يشيع الفتنة ، وتُطَمْئِن نفسها وتحذر من أن تتعصب بأن تعتزل عن الناس وتتوكل على الله . وبعدما تم الاكتشاف على الفتنة والافتراء يمكن لها أن تتصل بالناس وتتعامل معهم كانت من قبل .[35]

وهذه الآية في الوقت نفسه درس للمسلمين في الحفاظ على اللسان ، لأن اللسان قد يصبح سيفا يقتل صاحبه ، بل في سورة الهمزة إن من لم يستطع أن يكفّ لسانه عن الشر يُدْعىَ بهمزة ولمزة أي الذي يحب السب والذمّ. والآية في أسلوبها مبدوءة بكلمة (ويل) وهي تدل على أن الإفك يؤدي إلى تأثير سلبي واسع على من حوله.[36] وأيضا على المسلم ألا يسيئ الظن بالناس بسهولة ، وألا يعلّق مع الناس على شيء غير واضح خاصة إذا كان يتعلق بالخيانة الأسرية والفتنة وهذه الأمور بحاجة إلى شهود ، لأن الفتنة أشد من القتل وهي قد تؤدي إلى اقتراف معاصي أكبر منها.[37]

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[33] Ibnu Katsir, *Mukhtashar Ibn Katsir,* Beirut, Dar al-Fikr, 1986, hlm 331

[34] Menurut ash-Shabuny, orang-orang yang suka menuduh perempuan shalihah dengan tuduhan yang kotor dan keji seperti yang dilontarkan kepada Aisyah, maka mereka akan mendapat hukuman, seperti yang disebutkan Allah: *"Dan kalau tiada kemurahan Allah dan kasih sayang-Nya kepada kamu, di dunia dan akhirat, niscaya kamu akan mendapatkan siksaan yang besar, karena tuduhanmu itu"* (QS. An Nur: 14). *Shafwat at-tafasiir*, jild II, hlm 122. Bukan hanya orang yang menuduh orang lain berbuat zina, tanpa bukti dan saksi, yang akan mendapat siksaan Allah, tetapi orang yang ikut ikutan menyebarkan berita bohong itupun akan mendapat siksa. Karena hal itu bukan perkara kecil, bahkan secara tekstual Allah mengawali kata-kata siksaan sengan subhana/ mahasa Suci, itu merupakan indikasi bahwa fitnah di atas sangat luar biasa keji, sebagaimana diterangkan Allah:*"Ketika kamu menerima berita itu dengan lidahmu, dan mengatakan dengan mulutmu perkara yang tidak kamu ketahui, dan kamu kira itu perkara kecil saja, padahal di sisi Allah suatu perkara besar"* *"Mengapa ketika kamu mendengar berita itu, tidak kamu katakan: "Tiada sepatutnya bagi kami berbicara tentang berita ini..Maha Suci Tuhan! Berita ini adalah suatu kebohongan besar"*(QS.AnNur 24: 15-16). *Shafwat at-tafasiir*, jild II, hlm 128. Allah juga menjelaskan bahwa penyebar berita fitnah itu diancam siksaan pedih di dunia dan akhirat, seperti ditegaskan Allah: *"Sesungguhnya orang yang menyukai tersiarnya perbuatan keji dalam pergaulan orang-orang yang beriman, dia akan memperoleh siksaan yang pedih di dunia dan dan di akhirat. Allah mengetahui, tetapi kamu tidak mengetahui "* (QS.An Nur: 19). Demikian kerasnya siksaan Allah terhadap orang yang menyebarkan berita fitnah itu, maka kaum muslimin yang hidup pada masa Rasulullah, maupun masa sekarang, dilarang mengulangi kesalahan, seperti tuduhan fitnah yang dilontarkan terhadap Aisyah. Peringatan itu disampaikan Allah-melalui firman-Nya: *"Allah mengajar kamu, supaya jangan mengulang lagi yang serupa itu untuk selamanya, kalau kamu benar-benar orang yang beriman"* (QS. Al- Nur 24: 17).

[35] Ibnu Katsir, *Mukhtashar Ibn Katsir,* Beirut, Dar al-Fikr, 1986, hlm 224

[36] *Shafwat at-tafasiir*, jild II, hlm 124

[37] Ibnu Katsir, *Mukhtashar Ibn Katsir,* Beirut, Dar al-Fikr, 1986, hlm 333

تعتبر الآية السابقة فتنة إيذاء (سورة يونس) وفتنة افتراء (العنكبوت) وهذه القضية تهدف إلى تغيير السمعة التي انتشرت في ثقافة المجتمع الأبوي من أن شخصية المرأة هي ناشرة الإشاعات ، فتّانة ، ثرثار . وإذا بالآية تبين صريحا بأن الفتنة على عائشة تبدأ من رجل يكره عائشة تلك المرأة المثقفة في زمانها ، فهو يكره كرها شديدا لغزارة علم عائشة ، فحاول أن يطيح بها أرضا بشتى الوسائل . وتبين أن مسيلمة الكذاب حصل على تأييد من الرجال في عصره الذين هم لا يرضون أن يعود الوضع الراهن (مكانة الرجل العليا) مثل أيام الرسول . فهذه الآية تدل على أن فتنة الرجال أشد من النساء عكس ما فهمه الناس إلى الوقت الحاضر .

والآية السابقة تعتبر العنف ضد المرأة بشكل جماعي وذلك لوجود كلمة " جاءوا " فهي للجمع ، فهؤلاء قاموا بالإيذاء وهو الإفك الذي تكرر ذكرها في الآية تدل على أن هذا العمل قاس وشديد ، بل كلمة "إفك" توصف بكلمة "مبين" تدل على أنه افتراء اختلقه القائمون به ، وبإضافة كلمة "شر" تدل على أن عملهم ظُلْمٌ . وقسوتهم تؤكد بكلمة "اثم" بمعنى ذنب عظيم . وفي آخر الآية "عذاب عظيم " تدل على أن هذا الأمر شيء كبير .

هـ . خلاصة

من القضيتين السابقتين يمكن أن يلخص بأن ذلك النوع من العنف ضد المرأة يدخل ضمن الفتنة التي لا يبيحها القرآن. النوع الأول يعتبر من عنف الفتنة ضد المرأة المنظّم من حاكم في زمانه جماعيا يساعده فيه قواد المملكة. والنوع الثاني من ضمن عنف الإفك ضد المرأة بشكل جماعي. إن المرأتين اللتين تعرّضتا للعنف في الحياة العامة قد خلّدهما القرآن لتكونا عبرة . من المثالين السابقين دل بأن أي نوع من الغيبة والفتنة مؤدية الى الظلم للضحية لا يبيحه القرآن من ضمن الغيبة التي عرضه وسائل الاعلام للفنانين والأشخاص المشهورة. فما يظنه الناس إلى هذه المدة بأن القرآن أقوه ما هو إلا واحد من الأخطاء في فهم النصوص وهو مكتوب في كتب التفسير القديم ودخل في أفكار الناس بسبب الثقافة الأبوية حسب نظرية غلتونج يمكن أن يكون بسبب البيئة .

وفي العنف ضد المرأة المذكور هناك من يضرب المثل بقصة المرأة (STW) ضحية الحاكم وبصفة منظمة ، وقضية المرأة (STNK) ضحية المجتمع بصفة تقليدية . فالنوعان المذكوران من العنف القائم بهما جماعة ، وهذا ما تدل عليه كلمة "قوم" وهي صيغة جمع ، وكلمة "جاءوا" ، فهم يعملون العنف بالإيذاء وهو الفتنة والكذب والإفك . وتوصف بكلمة "مبين" تدل على أنه افتراء اختلقه القائمون به ، وبإضافة كلمة "شر" تدل على أن عملهم ظُلْمٌ . وقسوتهم تؤكد بكلمة "إثم" بمعنى ذنب عظيم . وفي آخر الآية "عذاب عظيم" تدل على أن هذا الأمر شيء كبير .

عمل العنف ضد المرأة المذكور تعتبر فتنة يعني ظلم ، إيذاء وكذب . أما علامات العنف الذي تعرضت له الضحية فهي طلبها الاستعانة بكلمة "نجّني" وهذه الكلمة تدل على أن الضحية في شقاء تؤكدها كلمة " الظالمين" تدل على أن الضحية تعرضت للإيذاء . تبدأ الآية بطلب الضحية إلى الخالق مُبَيِّنَةً بأنها رضيت بما لاقتْ من الإيذاء على أن يعطيها الله قصرا في الجنة . وهذا يدل على أن الضحية قد يئست وتعرضت للإيذاء في فترة طويلة ، ونوع

العنف ضد المرأة في الحياة العامة

الإيذاء شفوي ، جسدي وعنف نفسي . أسلوب الآية السابقة من الناحية اللغوية منوَّع ، فيها إعادة كلمة على صيغة نكرة تؤيدها معرفة أو العكس لإقناع القارئ بأن قصة العنف ضد المرأة في النص المذكور عمل منكر . وهناك ما يستخدم التدرج في كلمة مختلفة ولكن المعنى واحد .

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مُسْتَخْلَصُ البحث

تحاول هذه الكتابة ان تطالع-موضوعيا-تحليليا- عن التطورات الحادثة في إطار الدعوة الإسلامية، التكنولوجيا والإنسانية. الدعوة من محاولة ارادية في حث الأفراد ليتركوا الظلام(darkness) وليسلكوا الى النور (brightness)، حتى في مصالحها لكل زمان، لا تقتصر الدعوة على عملية التغيرات لقيم دينية -نصيّا-، بل تكون مختارة من المعالجة ويلزم ان تقدر على علاج المشكلات للأمة في نواحى الحياة. هذه تطلب وجود النظام عمليا وإنتاجيا، حتى تمر الدعوة فعالية واستخداميا. التكنولوجيا من مباني جديدة للثقافة العولمية، فطبعا يدير دورا كبيرا في الحيلة والكيد للحياة والإنسانية. علاوة على كل فرد يحزن وفي قلق على عدم التقييد والسيطرة لتطور التكنولوجيا، نأخذ مثلا هربار مارجوسي (Herbert Marcuse) قد ذكر أن تطوّر التكنولوجيا بدون التقييد سوف يفرق الانسان من نفسه وبيئته، لا يصلح التكنولوجيا بالقيم الإنسانية، التكنولوجيا-في أول وقت-يساعد وظائف الانسان براحة وسهولة في اجراء الإرساليات الإنسانية (عبادة وخلافة)، رغم انه قد يدور بعكس ذلك، الانسان عبّادة التكنولوجيا حتى يفوتهم المجالات والقيم الإسلامية والإنسانية, بل يكونوا أدنى من البهائم. ههنا تأخذ تدور الدعوة الإسلامية، كيف تستطيع الدعوة الإسلامية على أداء المصالحة والموافقة في العلاقة او الرباط بين التطور التكنولوجيا والإنسانية. تلزم الدعوة الإسلامية على الإلهام والإيجاد الإبداعية للحركة العالمية " الإستجابة للتكنولوجيا " وكذلك بالعكس ان يلزم-أيضا- التكنولوجيا على إستجابة الأمة "، حتى تصل العلاقة او الرباطة الوثيقة المتينة والموافقة بين التكنولوجيا ومُستَخْدمِيْه للوصول الى ايجاد النظام الإنسانية المنبعثة، تعنى الوصول الى النظام الإنساني الحذاقة في التفكير، المتمهّر للجهاد والقدرة على المناسبة والمقتضية لتطور الأزمان.

الكلمات الأساسية : الدعوة الإسلامية، التكنولوجيا، إستجابة للتكنولوجيا، إستجابة للأمة.

مقدمة

الدعوة لغة يدعو، ينادى، يرافق، ياخذ.[1] واصطلاحا أكثر ما يعرفه العلماء في تعريف الدعوة حسب نظراتهم،[2] حقيقتها ان الدعوة من محاولة ارادية في تأثير ونداء الآخرين او

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[1] ابن منظور، *لسان العرب*، (القاهرة: المؤسسة المصرية، دون سنة). ص ٢٨١

[2] الشيخ سهل محفوظ برجوع الى الشيخ على محفوظ في كتاب *هداية المرشدين*، هو يعرف ان الدعوة محاولة تحث للعمل الخير، متابعة هداية الله، امر فيمن يعمل بالخير، ونهي بالسيأت، لنيل السعادة في الدنيا والآخرة. أنظر الشيخ سهل محفوظ *Nuansa Fiqih Sosial*, (yogyakarta: Lkis, 1994) hlm. 97. ثم عبد المنير ملحان بتقوية لنوع الدعوة بالحال يعرف الدعوة ان يغير الأمة من حال الى حال آخر احسن في نواحى الحياة بالهدف الأسمى إحياء تعاليم الإسلام، سواء كان للفرد، الأسرة، والمجتمع العام كنظام الحياة الجماعية. انظر عبد المنير ملحان، *Paradigma Intelektual Muslim*, (Yogyakarta: Sipress, 1993), hlm.100

المجموعة ليتبعوا سبيل الحق. تدير الدعوة–في لغة القرآن– دورا " لتخرج الناس من الظلمات الى النور " او استخراج العلاج المعدل والمعالجة من الظروف الظلمة الى الظروف المنير. تصطلح هذه المحاولة " بأمر بالمعروف ونهي عن المنكر ".٣

الدعوة من التطبيق لوظيفة الرسالة،٤ ويطلب لكل مسلم ان يشترك فيها. وللدعوة مجال واسع، لا يقتصر على المخاطبة على المسرح (بالكلام)، بل تستخدم الدعوة بالكتابة والوسائل (بالقلم والكتابة)، ومع الدعوة بالحال، وعند العلماء ان الدعوة بالحال أبلغ وافصح من كلتا السابقتان.

تدل المصطلحات المستخدمة على انشطة الدعوة ونوعها، منها الامر بالمعروف والنهي عن المنكر,٥ التبليغ،٦ والتبشير٧ والإنذار، كلها من وظائف الرسالة وجيول الرسول، وكلها تدل على أنشطة استيظاف الأمة الى الحال الخير من قبلهم.

عملية الدعوة الإسلامية تتطلب موافقة عناصر الدعوة بنفسها، تتدخل عملية الدعوة بالداعى والمخاطب ، المدعو، والرسالة والمادة، الطريقة او المنهج، والوسائل، والإستجابة. تحل كل عناصر في القسط، تتناسب مع الأحوال والظروف. الداعى مثلا فعليه الكفاءة والتأهل مخصوصة،٨ وايضا عليه الفهم بالمدعوين، كما قال رسول الله ص.م. " خاطبوا الناس على قدر عقولهم "، لأن ذلك من نجاح الدعوة الإسلامية. وكذلك ما تتعلق بعناصر الدعوة الأخرى، ويستحق الاهتمام الخاص لتحقيق نجاح الدعوة الاسلامية.

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٣ انظر الى سورة آل عمران: (٣):١٠٤ و ١١٠. وطبعا تكون مصطلحات كثيرة تدل على أنشطة بأنشطة الدعوة، منها "تبليغ وتبشير وتنذير وغيرها. وفي هذا استخدم الغزالى مصطلح الامر بالمعروف والنهي عن المنكر. حقيقة–للدعوة والامر بالمعروف والنهي عن المنكر شبيه في الهدف يعنى دعوة الآخرين وامرهم الى سبيل الله ونهيهم عن معصية الله. بل في المعنى الدقيق، استخدم الغزالى مصطلح "حسبة" التى نوع الدعوة تقدم مدخل السلطة، تجرى الحسبة بجيد اذاكانت السلطة في أيدى المسلمين وتقام الأحكام الإسلامية مقتضيا ورسميا.اذا شبه امر بالمعروف ونهي عن المنكر " بدعوة ثقافية "، فحمل مصطلح حسبة " بدعوة مسلسلة ". انظر الإمام ابى حامد الغزالى، *إحياء علوم الدين*، الجوء ٢، (القاهرة: دار الشعب، جون سنة)،. ص ١١٨٧، انظر أيضا محمد على عزيز، *علم الدعوة*، (جاكرتا: كانجانا، ٢٠٠٩)، ص ٣٩-٤١.

٤ وفي هذاكانت اختلافات الآراء بين المفسرين، هل الدعوة من واجبات المسلمين او لبعض منهم فحسب. اختلاف الآراء من اختلاف فهمهم لنصوص القرآن التي تبين واجبات الدعوة، يعنى في سورة آل عمران: ١٠٤، كلمة منكم من تلك الاية بمعنى تبعيضية بمعنى بعض يستلزم بأنشطة الدعوة، وبعض يفسر من بمعنى تبيينية يعنى الدعوة من الواجبات لكل مسلم. هذه قد بحثت في نصوص التفسير. انظر محمد الرازي فخر الدين ابن العلامة ضياء الدين عمر، *تفسير الفخر الرازي المشتهر بالتفسير الكبير ومفاتيح الغيب*، الجزء ٨، (بيروت: دار الفكر، ١٩٨١)، ص ١٨١-١٨٣. انظر أيضا الى ابي الفضل شهاب الدين سيد محمود الألوسي، *روح المعاني في تفسير القرآن العزيم والسبع المثاني*، المجلد ٧، (بيروت: دار الكتب العلمية، ٢٠٠٥)، ص ٤٨٨. انظر الى ابن جرير الطبري، *جامع البيان عن تأويل أيات القرآن*، المجلد ٣، (دار الفكر، ٢٠٠٥)، ص ٤٨. انظر الى سيد قطب، في *ظلال القرآن*، المجلد ١ (القاهرة: دار الشروق، ٢٠٠٤)، ص ٤٤٤.وغيرها.

٥ تذكر كلمة امر بالمعروف ونهي عن المنكر ثماني مرات في القرآن: الأعراف: ١٥٧، لقمان:١٧، آل عمران: ١٠٤، ١١٠، ١١٤، التوبة: ٧١، ١١٢، الحاج: ٤١. انظر الى محمد فؤاد عبد الباقي، *المعجم المفهرس لألفاظ القرآن الكريم*، (القاهرة: دار الحديث، ٢٠٠٢), ص ٥٨٨.

٦ انظر الى سورة المائدة: ٦٧ و ٩٩.

٧ المترادف بالترغيب والترهيب، انظر الى سورة السبأ: ٣٤، الحزاب: ٣٣، ٤٥، فصلت: ٤١، ٤، الأعراف: ٧: ١٨٨.

٨ يحتاج الداعى الى الله في اداء وظيفته ووظيفته مهمة الى عدة قوية من الفهم الدقيق والإيمان العميق والإتصال الوثيق بالله تعالى. انظر الى عبد الكريم زيدان، *أصول الدعوة*، (بيروت: مؤسسة الرسالة، ١٩٩٨)، ص ٣٢٥-٣٤٥.

أهم الشيئ في هذه الكتابة ما تتعلق بوسائل الدعوة، يعني الوسائل المستخدمة لتبليغ رسالة الدعوة للجميع.[9] لأن في العصر العولمي يجرى تطور تكنولوجيا في المعلومات سريعا. حتى يلزم ان تساهم الدعوة دوره. المعنى كيف تستفيد الدعوة كون تكنولوجيا المعلومات لمصلحة الدعوة. الآن لا تقتصر الدعوة باستخدام والوسائل التقليدية فحسب (خطابة منبرية)[10] بل تستخدم بالوسائل الحديثة مثل راديو، تلفاز، جوّال، وسائل فنية، والوسائل المتوافرة في شبكة دولية او انترنيت[11] وغيرها على حسب قوة الفكر الانساني. اذن استخدام تكنولوجيا المعلومات من وسائل الدعوة يكون موازنا لعملية الدعوة الإسلامية، حتى انبعثت الدعوة، مقتضية، ومتأدبة، مصاحبة لتطور الزمان.

ليست المشكلة في نطاق وسائل الدعوة توفير الوسائل، لكن في اختيار الوسائل المتوافرة. بسبب ليست كل الوسائل متناسبة بعملية الدعوة، لكن لكل الوسائل خصائص مختلفة. حتى يحتاج الاهتمام باختيار الوسائل موضوعيا بنظر الى توفيرها، تقسيطها وفعاليتها. يلزم كل عملية الدعوة ان تتوافق لعرض عملية الدعوة بالوسائل منطقيا. اذاكان هذا لا يعمل به نقص نجاح الدعوة الاسلامية في هذا العصر.

الآن نشاهد كيف استخدم المستثمر بالوسائل– منطقيا– مثل التلفاز لكيد حياة المجتمع بل يكون مستغليا للحصول على الأرباح فحسب، لكن قد التبس الدور الرئيسي لوسائل المعلومات كوسيلة المعلومات، للملاهى والتربية. كيف تنجح الدعوة الإسلامية لمرافقة الناس الى حقيقة الإنسانية (عبادة وخلافة) ؟ مع ان الوسائل تتضمن على الاستغلال في الناس والابتعاد عن الصدد الإنسانية ؟ ههنا تدور الدعوة الإسلامية دورا، تدبر الدعوة على تطور التكنولوجيا لا سيما للمعلومات لمساعدة الناس على اداء ارسالية انسانية ثم يسميه الكاتب بـ "الأمة تستجيب التكنولوجيا" وبعكس ذلك، يلزم ان يفهم ويحس تطور التكنولوجيا وانتشارها في احوال وظروف تطور الفكر الإنساني لكي لا يفجأ الناس بتكنولوجيا

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[9] Wardi bachtiar, *Metodologi Penelitian Ilmu Dakwah*, (Jakarta: Logos, 1997), hlm. 35.

[10] كانت الدعوة المنبرية فعالة مدى الأزمان، لكن هي من أسلوب الدعوة المستخدمة في احوال وظروف خاصة، بل تستخدم تكنولوجيا المعلومات المعاصر كوسائل الدعوة الإسلامية.

[11] Lihat Maya Rini Handayani, "Jejaring Sosial facebook dan twitter sebagai Media Dakwah", dan juga khotibul Umam," Game komputer sebagai Media Dakwah di Era Modern", dalam *Jurnal Ilmu Dakwah*, Vol. 32, no. 1, 2012, hlm. 111-129.

(technological–shock)، لا سيما مستغلّين بتطور التكنولوجيا حتى تتضيع النواحى الانساني، وهذا يقصده الكاتب بـ "استجابة التكنولوجبا للأمة".

عصر المعلومات والأزمة الإنسانية

يصلح ان نسمي هذه الثقافة بـــ" ثقافة المعلومات "،[١٢] بل يذكر كثير من الناس : "من يسيطر على المعلومات يسيطر على العالم". هذا ليس قول متقوّل، تذكرا ان مرور المعلومات يقدر على التحريك و الابداع في فكر المجتمع (public opinion) الذي يطيق على التقرير لصاحب الفكر لشيئ ما. قد شاع تأثر وسائل المجتمع في مجال الحياة، نشعر بان كثيرا من الناس استند نفسه لوسائل المجتمع للتعرف، والعلم بل للأداء وقياس شيئ. حتى لا يتفاجأ كل نواحى الحياة هي تشخيصي، اشتباه وتقليدي، بل تفاسير من صوت وسائل المجتمع.

نفهم أن تأثر وسائل المعلومات لنواحى الحياة شيئ مهم. سواء كان سلميّا تقدميّا او سلبيّا تأخريّا. طوال الزمان تساهم وسائل المجتمع–طباعية او الكترونية مساهمة أهمية في تكوين مرور الزمان. من وسائل كتابية فانتشر الى تأثير الفكر الإجتماعي حتى الى الوسائل البصرية التي تؤثر تاثيرا. لا ننسى ان كتاب satanic verses قد جعل سلمان رشدي مشتهرا مع انها في ناحية فكرته المعجبة ويعتبر من انحراف الإسلام، يحمله على تحكيم القتل من بلاد عراق. يحدث استجداد او الثورة في العالم مثلا استجداد او الثورة في فرنسا على فكرة J.J. Rosseau dan Montesquieu. استجداد او الثورة في المانيا الذي استند الى فكرة karl Marx dan Engels، استجداد او الثورة في امريكا تحت اشراف "Declaration Independen" نازي المانيا يتحرك تحت كتاب الفه Adolf Hitler " Mein Kamf". استجداد او الثورة في اندونيسيا من افكار مكتوبة لسوكارنو، محمد هاتا، شهرير، تان مالاكا، الشيخ وحيد هاشيم، وغيرهم.[١٣] وظهر ان الحركة و المنازعة الاستجدادية الثورية لا يخلص من افكار حاذقة من رجال ومبتكريها قد دعم بها ادوات

Asep Samsul M. Romli, *Jurnalistik Dakwah, Visi dan Misi Dakwah Bil-Qalam*, (Bandung: Remaja Rosdakarya, [١٢] 2003), hlm. 13-15.

Lebih lengkap mengenai Contoh-contoh ini baca, Asep Syamsul m. Romli, *Jurnalistik Dakwah*, hlm. 26-30.[١٣]

الوسائل–على الأقل وسائل كتابية بشكل كتاب او صحيفة– في دعاية الحركة منهم. هذا بمعنى في مجال كيادة اجتماعية (social Engineering) للوسائل الاجتماعية مساهمة كبيرة فيها. حتى وظيفتنا ان نقيد وسائل المجتمع كغذاء المجتمع الحاذقة، المؤدب، ويقدم شيئا ما يحتاجه العموم من مستخدميه.

عند ما دخل العالم الى القرن للمعلومات فطبعا يتبعه تغيرات كبيرة في مجال التكنولوجيا الاتصالية. نفهم ان تطور التكنولوجيا الاتصالية تمثل آليتها بمرور الزمان. هذا يحمل تغيرات كبيرة لنواحة الحياة الانسانية كما اعتبره Alvin Toffler في كتابه The Third Wave ان استجداد المعلومات هزت نواحى الحياة في انحاء العالم.[14] بل تشعر البلاد المتقدمة بوجود استعمار المعلومات واستعمار الثقافة.[15]

في الحياة التى امتلأها استعمار تكنولوجيا، يجاوز الناس عن الاعتزال (alienasi)، بل اشد هلكا تملق الناس بتكنولوجيا الذي من ابداعه. مثل محمد طلحة حسن هذه الظروف استنادا الى Jurgen Moltman ان لبس الناس الملابس لمتطلبات النموذج الانتاجي، ليس الباحث يبحث لرغبته في العلم لكن لنتاج الدراسة المطلوبة. ما زال أمثلة كثيرة لهذه القضية ثم ينهض الناس انهم قد اصابهم ازمة الحياة[16] والإنسانية.

حدث أزمة انسانية من تطور التكنولوجيا بدون التقييد وبدون التدبير معدلا حتى تتملق الناس بتكنولوجيا في اكثر، والحاصل سجن التكنولوجيا الناس وضاع التكافل الاجتماعي في الناس قالانسان تحيطه انتاجات التكنولوجيا. هذه القضية يلزم الناس الخلوص من سيطرة التكنولوجيا. ليس التكنولوجيا الا الوسائل لتسهيل امور الحياة والانسانية لا كالهدف.[17] اذا كان النهوض لا يعمل به فاهلك التكنولوجيا نواحى انسانية. وهذا من ازعاج لكون الانسان بنفسه. اذن، تدور الدعوة دورا يخرج الناس من الظلمات–من الظلمة لتطور

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[14] Zamakhsari Dhofier, "Urgensi Dakwah diEra Globalisasi", Kata Pengantar dalam Syamsul Munir Amin, *Ilmu Dakwah*, (Jakarta: Amzah, 2009), hlm.Ix.

[15] Zamakhsari Dhofier, "Urgensi Dakwah", hlm. Ix.

[16] M.Tholhah Hasan, *Islam dan Masalah Sumber Daya Manusia*, (Jakarta: Lantabora Press, 2005), hlm 150-151.

[17] Amsal Bakhtiar, *Filsafat Ilmu*, (jakarta: Rajawali Pers, 2013), hlm. 223-230.

التكنولوجيا– الى النور تعنى نظام الحياة الانسانية المعدلة، نظام الحياة الانسانية المستعدة لمرور الحياة السعيدة في الدنيا والآخرة.

التكنولوجيا لا تبقى المشكلة فحسب بل –اذا نحاسب– الآن ما زالت ازمات كثيرة او ظلمات[18] بانواعها نموذجها التى اصابت الناس المعاصر، المطلوب علاجه، من الظلمات الاول ضعف العلم (لا يواجه العلم الى حصول الحسنة في الدنيا والحسنة في الآخرة، لكن يواجه العلم الى استعراض الذكية الخالى المعنى). الثاني ضعف العمل (أزمة العمل ان الحياة لا تمثل حياة تؤدى الى الامن والراحة للجماعة، العلمية الاسلامية لا تعمل بها لمصلحة، لكن تتوقف في نظام التعاليم–مفهوميا، نقص التطبيق العملي). الثالثة ضعف الاقتصاد (أزمة اقتصادية: لا تميل أنشطة اقتصادية اليهم وهم ما زال في ضعف ومغلوب (ضعفاء– مستضعفين)، لكن تسيطر الاقتصادية بدون حد لفريق الرأسمالي. الرابعة ضعف الأخلاق (أزمة اخلاقية: يقتصر المعيار للصالح في رموز بدون وعي، الصالح الاجتماعي لا يسيطر، تقاس الصلاحية بسعي لتوحيد الله بدون اعتبار الناس ناسا. الخامس ضعف الجهاد (ازمة في الجهاد: لا يعتني الجهاد بجهاد لرفع الضعفاء والمغلوبين من الهلكة والاستعمار، التهديد وتفريق الناس، لكن يقصد الجهاد "بالحرب الخالص " برداء الاديان، المؤذى قدسية تعاليم الدين. السادس ضعف التمسك الاجتماعي (ازمة التكافل الاجتماعي: انتزاع روح الاتحاد، الرحمة، الاخوة، والتسامح والتعاون بين الناس. تزيد الأزمة في قائمة المشكلات للأمة المعاصرة.

الدعوة الإسلامية: من المعالجة المختارة

التحدث عن الدعوة، لا يقتصر على دعوة منبرية فحسب، لان للدعوة–عند الكاتب– شمولا واسعا. من الدعوة انشطة النداء والحض على الآخرين لعمل الخير وترك عن السيئات. لا يقصد موضوع الاسلام بفهم ضيق، لأن للإسلام مجال الرخصة للفهم. ليس الإسلام اسما، لا يقتصر على قيم، ولا قوانين، بل الاسلام هو الروح الحقيقية والنور الهادى له

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١٨ هذا المصطلح منقول من محمد طلحة حسن في كتابه " *Islam dan Masalah Sumber daya Manusia"*.

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الى درب الحياة والشفاء الكافي الوافي لأمراض البشرية والصراط المستقيم الذي لايضل من سلكه وسار فيه.¹⁹

من البيان السالف ذكره، الدعوة الإسلامية عملية ارادية للحث على الآخرين للإستسلام كافة. الاول في عملية، المصلحة، التوازن، والعناصر من عنصر مهم اعتناءه. هذه تؤذي ويزعج العاصر الثلاثة المستحقة للإعتزالة، منها اذا كان التكنولوجيا الآلية تؤذي المصلحة و توازن الحياة الانسانية فممنوع استخدامه وانتشاره.

ينتهى برنامج الدعوة الإسلامية الى استبانة الظلمات او ازمات مذكورة، فباستطاعتنا نحاول ان نحوّل المشكلات والنقائص قوة، ليست المحاولات سهلة، جدير للداعى —في هذا العصر— الكفاءات بنوعها لكي تتحق برنامج الدعوة بنجاح وبركة. تشتمل الكفاءات على خلقية الدراسة، ادارية، نظرية والأدب، الأسرة وشخصية،²⁰ كفاءة استجابية لتطور الزمان. بالكفاءة مثل هذه، جدير ان يكون الداعى مجددا ومستجدا الذي يقدر على وضع كونه ويعلى الحق للأمة المغلوبة والمهددة (ظاهرا وباطنا) ويجاهد على الظلم والاستعمارات بانواعها وشكلها، منها التكنولوجيا.

وبشمول الدعوة الإسلامية شمولا واسعا، ففي هذا الزمان يساهم الداعى دورا في مناسفة مرور المعلومات. مثلا يكون صحافة اسلامية مختارا أصيلا لعملية الدعوة الإسلامية. جدير ان نأخذ مرآة لسيرة محمد عبده عند ما اصدر مجلة المنار كوسيلة الدعوة المناسبة، كذلك قد اتخذ علماؤنا الشيخ عبد الرحمن وحيد او الشيخ سهل محفوظ انشطة صحافية وسيلة للدعوة الإسلامية. وتكون الصحافة الإسلامية موازنا لأنواع الأنشطة الصحافية التي في اواخر العصر تكاد قيمها الحقيقية في ضياء كمستعرض المعلومات الحاذقة، الحادئة و مثقفة.

تكون الصحافة الإسلامية— دون حجة— مختارا ومن أسلوب الدعوة الإسلامية المعاصرة. تذكرا في وظيفة اساسية لصحافة اسلامية تكون الإخبار والتربية والملاهي، مع ان الانسان لا يخلو عن المعلومات، التربية، والملاهي، حتى تستعرض المجال الثلاث المحاولات في

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¹⁹ انظر الى عبد الكريم زيدان، أصول الدعوة، ص ٩-١٥. وعز الدين ابن عبد السلام : ان الشريعة كلها مصالح، اقا درء المفاسد او جلب المصالح، كما ذكره الشاطبي وابن تيمية، وابن قيم الجوزية ان قيم الشريعة أساسها اقامة الاحكام ومصلحة الأمة في الدنيا والآخرة. الشريعة مبناها واسسها على الحكم ومصالح العباد في المعاشى والمعاد، وهي عدل كلها ورحمة ومصالح كلها وحكمة كلها.

²⁰ عبد الكريم زيدان، أصول الدعوة، ص ٣٠٥-٣٧٠، الكفاءة: التخاطب، القرآن والحديث، تحي النفس والروح، نفسية، تربوية، ومجال العموم، ورباطة انواع العلوم وتطبيقاتها في الحياة الإنسانية. أنظر الى. Samsul Munir Amin, *Ilmu Dakwah*, hlm. 78-86.

امر بالمعروف ونهي عن المنكر. تستحلّ الصحافة الإسلامية في مختارات الأسلوب للدعوة المعاصرة، وتساهم دورا امور، الأول تنتقد الصحافة الإسلامية للثقافة الأجانب، ويقدر على الاجتناء لانواع المعلومات من الخارج. الثاني تترجم الصحافة الإسلامية على الظروف و الأفكار الحديثة المتقدمة لكي لا يفاجئ الإنسانية. الثالث تتحد الصحافة الإسلامية للأمة من التفكك المتسبب من اختلاف الفهم لمفاهيم دينية، لا " للإستفزاز " في وجود التفكك. وكثيرا ما يعمل به.

تتضمن الصحافة الإسلامية على الحض وتنهض ادوات الغريزة الإنسانية للحياة السعيدة في الدنيا والآخرة او (سعادة الدارين). فطبعا، يلزم استخدام التكنولوجيا بانتقاء جيد ومناسبة بالتوافر، فعالية، واقتصاد، ومناسبة بتطور القوة الفكرية للإنسان. هذه لتكون الدعوة الإسلامية تحقق المرافقة بين تطور التكنولوجيا والإنسانية، ولا تبعد الإنسان عن مجال انساني.

الإختتام

في مرة ثانية شرح الكاتب ان هذه الكتابة لا تحاول ان تخالف بين تطور التكنولوجيا و الأزمة الإنسانية، لأن تطور التكنولوجيا من المظاهر والأزمة الإنسانية من عواقب عقلية اذا لا يقدر على السيطرة لمرور التكنولوجيا الفائضان دون توقف. ويحترم الكاتب اثنين من المذهب الذي يحاول بتطور التكنولوجيا، الفريق الأول يطالع القيم السلمية لتطور التكنولوجيا بدقيق بدون خوف، لأن في العصر الحديث الانسان يستعد بتلك. الفريق الثاني يتركز في الانتقادات والهمومات لتطور التكنولوجيا بدون حد، لأنهم يرون لحقيقة الميول الى أزمات انسانية التي من تطور التكنولوجيا دون التدبير.

يحقق الكاتب لكي لا يبعد التكنولوجيا عن الانسان من حقيقة الانسانية، بل يستفاد التكنولوجيا كوسائل لتسهيل الانسان في اداء الوظيفة الانسانية. اذن تأخذ تدور الدعوة الإسلامية دورا، التكنولوجيا–المعلومات– المتطورة كوسيلة الدعوة الإسلامية. هذه تتطالب أمرين: **الأول** يلزم للإنسان ان يستجيب للتكنولوجيا، والانسان يقدر على ادارة التكنولوجيا المتوافرة كوسائل لأداء الإرساليات الانسانية لا مغلوبة او عبّادة التكنولوجيا, **الثاني** يلزم

التكنولوجيا ان يستجيب للأمة، بمعنى كون التكنولوجيا وانتشاره مرافقا بالقيم الأساسية للإنسانية، لا يهلك التكنولوجيا نظام الحياة والانسانية. اذا استطاعت الدعوة على تحقيق هذين الامرين ("يستجيب الانسان لتكنولوجيا " و" التكنولوجيا يستجيب للأمة")، لا يستحيل لتحقيق الرجاء الأسمى لمفاخرة الإسلام والمسلمين (عز الإسلام والمسلمين) في هذا العصر. والله اعلم بالصواب.

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PROTECTION LAW FOR MUSLIM CONSUMER OF THE IMPACT OF TECHNOLOGY FOOD, DRUGS AND COSMETICS ABUSE
(A Socio-Legal Studies)

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Abstract

The progress in science and technology not only has successfully developed the exploration of every aspect of human life bringing the easiness and happiness, but also has added a lot of problem. High technology is a way to symbolize science by many groups of people who concern with new scientific experiment, for example, about the food they eat. Jewish concerned with their food on whether the food is kosher or not. Hindus and Buddhists concern with their food too. Muslims concern with their food for being lawful (halal). The Impact of technology influences the way they eat. If the animal is allowed to eat, they have to be sloughed according to Islamic Syari'ah. Other food items should be avoided such as pork, ham, lard, bacon and other bio-product of additive substance, including the problem of their food. The indicators of problem, according to me, include the law problem in Indonesia as well as social and economic problem.

Islam as a religion of which the teachings are universal, touches any areas including food technology and always carries a message of *rahmatanlilalamin.* The rapid technology in the field of food, medicine and cosmetics obviously crosses the geographical, religious and cultural border. The increasing travel and tourism opens other unpredictable possibilities. Slowly but surely, the dialogical process of various aspects of life around the world is able to create new cultural and religious entity. Finally, the problem of religiosity secularization-both objective secularization in which the religion has experienced the structural alienation and subjective secularization in the form of the release of religion credibility in human experience levels-needs to be overcome within the framework of socio-legal. The doctrine of *kosher* (kosher) is absolute so that truth is absolute. That is why kosher is a religious doctrine that should be followed by humans *(Muslims).*Configuring the legal certification of kosher products must not ignore that the doctrines of revelation is kosher. Philosophically, the *kosher* doctrine has been explainedclearly in Qur'an to which human is its targets, in order to be used for the benefit of his life. As the law state, Indonesia will continue to draw the legal procedures in the various events and aspects of life. When the law is enforced, it should be accompanied by local consciousness and wisdom. Sooner or later it will increase public participation. The basic idea is to realize the law state of the State of Anglo-Saxon type of which the core is the rule of law with two conditions: *First,* the supremacy before the law; *Second,* equality before the law.

Lately, the consumers began to lose their confidence in the law of *kosher* towards food, pharmaceuticals and cosmetics products because in many aspects, the consumers often become the victims of producers who abuse additive substances and other additives which their *halal*are confusing. The existing law seems to be unable to answer what people needs. So, it is necessary to initiate the legal protection of certification of kosher products comprehensively, including the

philosophy and methodological aspects as one of *ijtihad* legal discovery. The law invention can be done through process of interpretation, construction and refinement.

Keywords: Protection Law, Muslim Consumer, Technology, Socio-Legal.

Background of The Research

Islam as a religion of which teachings are universal, touches any areas including food technology and always carries a message of *rahmatan lil alamin.* The rapid technology in the field of food, medicine and cosmetics obviously crosses the geographical, religious and cultural border. The increase of travel and tourism opens other unpredictable possibilities. Slowly but surely, the dialogical process of various aspects of lives around the world are able to create new cultural and religious entity. Finally, the problem of religiosity secularization- both objective secularization in which the religion experienced the structural alienation and subjective secularization in the form of the release of credibility of religion in human experience-levels needs to be overcome within the framework of socio-legal. The doctrine of *kosher* (kosher) is absolute so that the truth is absolute. That is why kosher is a religious doctrine that should be obeyed by humans *(Muslims).*Configuring the legal certification of kosher products[1] must not ignore that the doctrines of revelation is kosher. Philosophically, the *kosher* doctrine has been explained clearly in Qur'an to which its targets is human, in order to be used for the benefit of his life. As the state of law, Indonesia will continue to draw the legal procedures in the various events and aspects of life. When the law is enforced as it should be, accompanied by local consciousness and wisdom, sooner or later it will increase public participation. The basic idea is to realize the law state of the State of Anglo-Saxon type of which the core is the rule of law in two conditions: *First,* the supremacy before the law; *Second,* equality before the law.

Lately, consumers began to lose confidence in the laws of *kosher* towards food, pharmaceuticals and cosmetics products because in many aspectsthe consumers often become the victims of producers who abuse additive substances and other additives which are doubtfully *halal*. The running law seems to be unable to answer what the people needs. So, it is necessary to initiate the legal protection of the certification of kosher products comprehensively, including the philosophical and methodological aspects as one of *ijtihad* law discovery.[2] Law discovery can be done through process of interpretation, construction and refinement. There are three (3) models of legal discovery, namely: *First,* the law discovery of conflict expressed through judicial mechanisms. *Second,* the law discovery which is expressed politically through the mekanism of legislation by an authorized agency.*Third,* the scientific discovery of laws is expressed through the mechanism of method or scientific norms. Legal discovery process based

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[1]The legal certification of halal products as regulation of halal food, drugs and cosmetics in Indonesia.

[2]Wael B. Hallaq's article is the most provocative, for he suggests that because the traditional socioeconomic infrastructure that supported the Shariah as social institution in the pre-modern world has vanished in the face of centralized state, the Syari'ah cannot be restored without revolutionary institutional changes in the Arab state that would, at minimum, give religious scholars the institutional independence to formulate a legitimate vision of Islamic law. See Wael B. Hallaq in Yvonne Yazbeck Haddad and Barbara Freyer Stowasser, (eds.), Islamic Law and the Challenge of Modernity, Lanham. MD : Altra Mira Press, 2004 as inm Abdul Hamid Abu Sulayman (ed.), *The American Journal of Islamic Social Sciences,* Washington, D.C. : The Association of Muslim Social Scientists & The International Institute of Islamic Thought, Volume 24, Winter 2007, Number 1, p. 99.

on the interpretation and construction through three different media are equally lead to the purposes of the law that creates balance and certainty.

Research Problem

The discussion on kosher and haram in Indonesia is something interesting, because[3]: *First*, more then eighty four per cent are Moslems. *Second*, especially in modern era all of foods, drugs and cosmetics are not independent subject but they use additive. The food pickling is a substance or mixture of substances rather than a basic food stuff, which presents in food as a result of any aspect of production, processing, storage or packaging. The term does not include the contamination possibility.

Some regulations for the establishment of kosher products certification in Indonesia are such as: Government rule (Number 23/1992 : Health), Government rule (Number 7/1996 : Food), Government rule (Number 8/1999 : Consumer Protection), President Instructions (Number 2/1991: Increasing Guidance and Production Control and Food Additive Rotation), Government rule (Number 69/1999 : Labelling and Advertising). However, in fact, some phenomena of kosher food and the law enforcement are not effective to make good condition)

According to the report of LP POM MUI, it is said that all modus that they have found without the attachment kosher label *(halal).*The time limit (expire date) is not used as the case in 1996, the stunning case of aromatic meat (aromatic sausage) in 1997, the chicken import (1999-2000), the wild boar soup (2000-2002), ajinomoto case (2001), heart import case (2001-2002), *ayam tiren* case (2003), Formalin and Boraks case (2006-2007), Milk with melamine case (2008) are cases. Hence, from that casessome question may be discussed in this paper:

1. How is the protection law for Moslem consumer?
2. What is the solution for Moslem consumer from the impact of technology food, drugs, and cosmetics abuse?

Analysis of Research Result

Related to the importance of *kosher* products, in a particular substance, there is a view that cannot be touched by the technology of laboratory. These conditions invite some people of the importance of *kosher* certification through a grading process from auditing field, the use of raw materials, additional materials to be brought by the experts.The protection and legal reforms is not only to meet the political stability or economic trend, but also to put in the context of broader social transformation.[4] Protection and legal reform is not only to fulfill the needs of the actual temporal or alone for the sake of political stability or economic growth, but also to be viewed as a part of efforts to transform the social system of unequal and discriminatory. The law must be operated as a strategy to dismantle the violence hidden in the consciousness and social structure as well as to perform legal protection to consumers to be fair and democratic.[5]

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[3] See Religious of Departement of Republic Indonesia, *Bunga Rampai : A Safety Halal Product in Members MABIMS Countries,* 2003, p. 89.

[4] Compare with Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,* Number 64/X/2006, p. 7.

[5] see Eric Schlosser, Fast Food Nation, New York, NY : Houghton Mifflin Co., 2001 in Abdul Hamid Abu Sulayman (ed.), *The American Journal of Islamic Social Sciences,* Washington, D.C. : The Association of Muslim Social Scientists & The International Institute of Islamic Thought, Volume 19, Spring 2002, Number 2, p. 134. This book was reviewed by Maria Hussein, Research Assistant, Whyislam.org Piscataway, NJ

Legal protection is a historical event and also a consequence of a set of facts that can be determined so that the legal community does not lost its social and historical character. Even the law itself maintains its historical and social elements, those are processed materials. Laws protection of Moslem consumer as a result of the dangers of food technology, pharmaceuticals, and cosmetics kosher that can be realized by considering the three (3) elements of the law, namely: ideal elements, operating elements and actual elements by attempting several steps: *First,* to realize the aspects of philosophy on every dictum article and to implement them totally. *Second,* to re-arrange the methodological aspects by applying sanctions based on the committed behavior. *Third,* to apply the law by using the active and repressive system, instead of just waiting. *Fourth,* to formulate the totally new rule and regulation as a special legal protection for the enforcement of *kosher* certification of the production of food, beverages, pharmaceuticals and cosmetics.[6] It's no longer voluntary or consciousness, but an obligation *(mandatory)* that bind to each producer.

The consideration of social engineering is more dynamic, in that the law is used as a means of making changes in the society. Thus, the law does not only merely confirm the patterns that already exist in the community, but also try to create new things or relationships. The relationship between law and social change is crucial because the law is invited to bring the changes in the society. Legal protection for Muslim consumers in the form of *kosher* certification of products should also not ignore the *mashlahat* aspect because its existence is significant and strategic.[7] Basically the discourse of *kosher* products is a legal effort to realize the benefit of human life, moreover, it becomes a prerequisite to the acceptance of deeds, and closely connected to the noble behavior.

Therefore, *maslahah* must animate every realm of law and the *maslahah* of religion must be the basis of an effort to realize the benefits for others.[8] Herewith, the legal protection of beneficiaries needs to be performed so that the application of certified *kosher* products can work effectively. Moreover, in *kosher* certificate there is no legal ideal *(rechtsidee).*

Ideal of law is a construction of mind that is a legal requirement to drive to how what ideal the public want. The law existence is a standard measure that is both regulative and constructive. Without legal ideals, then, the resulting laws will lose its meaning. Legal is positioned as the mainstream that will always be a commander in the law so that the law remains adhered and has an identity. Legal ideals is as well as a binder and base in the production of legislation because the ideal of law is planted in the ideal goal of the Indonesian nation, either in the form of ideas, taste, creativity, and mind. Moreover, in the establishment and enforcement of law as a system, it always receives input from other areas which then generate the output that is channeled into the community. The ideal of Koshercertification law will look real and be perceived directly by Moslem consumers. As the majority of consumers

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[6]See and compare with Corones, SG and Clarke Philip H, *Consumer Protection and Product Liability Law,* Australia, LBC Information Service, 1997, p. 32. Cotran, Eugene & Yamani, Mai (ed.), *The Rule of Law : in the Middle East and the Islamic World,* New York : I.B. Tauris Peblishers, 2000, p.21. Cotterrell, Roger, *The Sociology of Law : An Introduction,* London : Butterworths, 1992, p. 36. Cranston, Ross & Goode, Roy, (ed.), *Commercial and Consumer Law National and International Dimensions,* Oxford : Oxford University Press, 1993, p. 52.

[7] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,* Number 61, 2006, p. 6.

[8]Izzuddin, Abi Muhammad, *Qawaid al-Ahkam fi Mashalih al-Anam,* Kairo : Al-Istiqamah, tt., p. 36

who were ranked, Muslims must be protected from the contamination of *haram* food material ingredients, both the main ingredient and additive materials in the treatment process. Because the problem is more focused on the *kosher* direct relationship between man and God,[9] which should not be covered only for practical purposes, for example: economic interests, business, politics, stability and so on that have not been clear tendency yet.

Social change is always followed by an adjustment in terms of its legal life. However, if the law does not provide a response to the occurring social changes, a sign that he still maintains itself as an institution is closed. The legal protection of the guarantees of existing kosher products is not coercive to the parties, so as barren to secure the interests of Moslem consumers. *Kosher* certificates serve as a standard of quality control (SJH) and product standards (ISO) though.In addition, the principle of kosher assurance system basically refers to the concept of Total Quality Management of (TQM) that is an integrated quality management system which emphasizes on quality control at every line.

To achieve the above points, three aspects need to be emphasized in the limit of zero, zero and zero risk. With the emphasis on three (3) of the zero, there can be no *iota* of illicit goods that are used, there should be no processes that lead to the prohibition of the product, and does not pose a risk with this application. Hence, it is necessary to have the commitment of all parts of the organization management, starting from the procurement of raw materials to the distribution of marketing. Legal substance *kosher* certification would also be ideal if the work is supported by the structure that actually function properly. [10] The most important functions which are pursued are the realization of *halal*-guaranteed food, medicines, and cosmetics. Theoretically the *structural functionalism* begins with the four functions, namely: *Adaptation* (Adaptation); *Goal Attainment* (attainment of the goal); *Integration* (Integration); and *latency* (latency or pattern maintenance).

Society, both producers and consumers, is a sub-system of the social system, in addition to the behavior of the business, education, culture, and education thought. The systems are related each other, mutual support and interdependence (living systems). Linear motion and openness between organizational behavior, personality system of social systems, and cultural systems of society in kosher products would trigger the realization of legal system, the components of the structure, substance, and legal culture.

With its repressive power, every legal institution always needs what all parties are expected to act. The above explanation shows that there is an intense partnership between law-making body, the role holders and law enforcement as a party that plays a role sanction. While social and personal strength is always monitoring and is supported from various sectors, the law is enforced properly. The work of law will always be influenced by the workings of social and

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[9]Al-Qardawy, Yusuf, *The Lawful and The Prohibited in Islam,*Lahore : Islamic Publications, 1988, p. 121.Abd.Rahman, *al-IhkamSyarhUshul al-Ahkam,* (Jilid 4), Beirut : Dar al-Kutub al-Ilmiah, 1406 H. Rahman, Abd., al-Jaziri, *Kitab al-Fiqh ala al-Madzahib al-Arba'ah : Qism al-Muamalah,* Turki : Dar al-Dakwah, 1978, p. 132.

[10]Mohd. Ishaque, Qureshi, (ed.), *Aligarh Law Journal : Special Issue on Human Right*, Aligarh (India) : Faculty of Law Aligarh Muslim University, Volume XIII, 1998, p. 34. Deborah, Rhode, (edt.), *Ethics in Practice : Lawyer's Roles, Responsibilities, and Regulation,* New York : Oxford University Press, 2000, p.75

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personal forces. There is a synergy between the feedback Law-making, Law-enforcement and Stakeholders.

However, the feedback is based on the basic norm (*Grundnorm*) applies, and adapted to the role played by each other, so not value-free. The interrelation tripartite synergy will realize the order in the life of society. In connection to the needs of running by the law is to set the legal protection of interests that exist in the society. These interests must be arranged in such a way in order to achieve a proportional balance. The benefit is the establishment of a community structure in such a way to achieve maximum satisfaction of the need to avoid collisions and minimum   wastage. The interests are then grouped into three (3) categories, namely: public, social, and personal (individual) interest. Public interest consists of two, namely: *First,* the interests of the state as a legal entity in maintaining the personality and essence. *Second,* the interests of the state as the guardian of social interests. Whereas, the social interests include six (6) types of interest, namely: 1) the social interests in terms of public safety; 2) the social interests in terms of security institutions; 3) the social interests related to public morals; 4) the social interests regarding social security resources; 5) the social interests related to social progress; and 6) the social interests related to the life of the individual (the self, opportunities and living conditions).[11]

This is a critical attitude theory in understanding social reality, legal system and a commitment to develop a theory of law based on social praxis in order to reorganize the social structure in many ways experiencing inequality. According to the authors, this theory is very appropriate and relevant analysis to use a knife (knife analysis) to target the legal practice of kosher products in Indonesia, due to inequality, oddities and irregularities related to the application of the laws of kosher products in Indonesia lately.[12] Liberalism legal practice of kosher products, in particular, has been away from the philosophy of justice; especially by the producers as a result businesses that harm the consumer society. The same criticism is addressed to the government that seems to be weak in enforcing and protecting the law and in realizing Security Act Kosher Products slowly.

Kosher products are aspects of discourse which cannot be seen by the naked eye (*positivisasi*) because it is metaphysical and loaded with the doctrine of revelation. That is why the producers and consumers are expected to have the attitude and moral beliefs. The condition of people above would require the standards which are constructed through the truth, reality, and impartial thinking (*rationality*), as among the public must be different from each other. Some legal institutions are expected to resolve the issue of *kosher* food, beverages, pharmaceuticals and cosmetics for Moslem consumers, not to guarantee effective policy in applying the legal order. The apparent contributing factors are: a) the regulations created under certain circumstances, in which the position of the consumer in many unbeatable ways; b) legal partial order still makes a lot of loopholes for businesses to postulate one of the aspects of the law as justification.

Therefore, the ideal towards the agency of certification body must have the following criteria: *First,* represent the aspirations of the Muslim community and its members, consisting

[11]See and compare with Robert, Roberts, *The Social Laws of The Qoran : Considered, and Compared with Those of the Hebrew and Other Ancient Codes,* London : Curzon Press, 1977, p. 53. Russel Fox, Hon, *Justice in the Twenty-First Century,* London : Cavendish Publishing Limited, 2000, p. 67
[12]Salim, Arskal & Azyumardi Azra, (ed.), *Shari'ah and Politics in Modern Indonesia,* Singapore : Institute of Southeast Studies, 2002, p. 83

only Muslims, no other religion, to avoid any bias and conflict of interest. *Second,*get two groups of expertise, namely: a)the group of expertise related to food technology such as food technologists, chemistry, biochemistry, nutrition and others. b) a group of expertise in the field of Islamic law (scholars / institutions fatwa). *Third,* non-profit oriented (non-profit) mind. Although the costs need to incur by the manufacturer to support and to complement the activities of this institution ingredients, but the cost should not be excessive that eventually will burden consumers. *Fourth,* a vast network covers the entire territory of Indonesia in order to serve all producers scattered throughout Indonesia. *Fifth,* the independence is not represented or influenced by the manufacturer or the government. Government's role is clearly necessary to make regulations implying the force of law (such as government regulations) and supervision, but the government does not need to directly involve in the certification process. That is because, in addition to extending the bureaucracy, a conflict of interest may also occur when the elements enter into the institution of government. The examiner also has given the government the benefit of the producers, for example, in terms of money income countries.

Harmonization would also work well if the legal system can function properly. That is why Parsons also offers four (4) things that have to be resolved first, namely: *First,* legitimacy. That is all the institutions that form the basis for compliance to the rules. *Second,* interpretation. That is the meaning to concern with the determination of the rights and obligations of the subject through the application of certain rules. *Third,* sanctions. They are all institutions that confirm what sanctions, how its application is, and who apply it. *Fourth,* jurisdiction, i.e. institutions that defines the power authority to enforce the rule of law, and the class of what to be governed by the norms device. The doctrine *thayyib-kosher* (kosher and good / nutritious) is necessary to effectively inform and is operational to the public that is accompanied by insufficient infrastructure. One of the important means to safeguard the questioning doctrine is the presence of pranata kosher law that staying central, humanist, progressive, accommodative, and does not discriminate the Insurance Act Kosher Products.

The presence of three (3) applies force is necessary, namely: *First,* the strength of the prevailing juridical (*juristischegeltung*). The law has the power if the applicable juridical formation of formal requirements of the law has met. According to Hans Kelsen legal norms is applicable if the establishment has the power procedure according the higher level. A legal norms is the rules system hierarchies. In the *Grundnorm* (basic norm) the basis of the entry into force of all rules is derived from the legal system. From *Grundnorm* it can only be translated into force of legal norms and not the content. The discussion on the rule of law relating to *das sollen, das sein* deals with the legal sense.*Second,* the strength of the prevailing sociological (*soziologischegeltung*). Applicability or receipt of public law in a totally unrelated legislation of the fact is formed based on the formal requirements or not. So the emphasis in this case is the fact in the society. The strength of the rule of law in society are classified into two kinds: 1) according to the theory of strength (*machtstheorie*), the law enforcement haveit if it applies sociological enforcement by the authorities, regardless of whether or not it is accepted by the community. 2) according to the theory of recognition (*anerkennungstheorie*), the force of law applies sociological when received and recognized members of the community. *Third,* the strength of prevailing philosophy (*filosofischegeltung*). It has force of law which applies philosophy when the legal norms in accordance with the ideals of law (*rechtsidee*) as the highest positive value. According to Stammler, functions such legal ideals as "guiding star" (*leitstern*) for the creation of community

ideals. Although an "*end point*" that cannot be achieved, helpful and legal ideal, because, on one hand, he can test applicable law, and on the other hand, can drive positive law. Yet, it regulates the life of the community with coercive sanctions to something fair.

In this condition, the law is seen as the social realities that are always a dynamic process. For people who are still modest, the lives of humans in control of moral values are transcendental. Any legal order and its response is also versatile shades of value, but other matters in modern society. The role of diminishing values in social life is not to mention legal concerns. This awareness lead to the emergence of direct law, the law of life *(living law).* Rule of law is said to be alive because the law is embodied and expressed in the life of society itself.[13]

In sociological shift, the bill in law is very strategic in order to create the people's security and comfort (producers and consumers) which sets the storage, distribution, and presentation of kosher products according to laws actually facilitate the procedure in serving consumers (especially Muslim consumers).[14] Cultural pluralism and national diversity tolerance, in the context of Indonesia, have lived or a long time and become the tradition. However, the culture of origin (producing, buying and breaking the rules) will occur continuously. The cases of excessive use of other additives, and gelatin free, for example, will stay happen in life.[15]

Muslim consumers legal protection from the effects of food technology, medicine and cosmetics abuse are as follows: 1) Compliance with the manufacturer; 2) Awareness and knowledge of consumers; 3) Government attention in the form of monitoring and enforcement;[16] 4) Avoiding the practice of religious fundamentalism globalization kosher, kosher means the fulfillment of the target, not just *kosher* labeling or the appearance of kosher, but the nature of *kosher* food and *Thayib* (good); 5) The achievement of the ideals of law on kosher products; 6) the form of legal culture on kosher products; 6) There is harmonization of legal institutions regarding kosher products; 7) The accomplishment of lawful zoning despite the gradualism approach to system priorities; 8) The form of Insurance Act Kosher Products that has the rule of law.

The Law Enforcement of Kosher Foods, Drugs and Cosmetics

Enforcement mechanisms, bodies or procedures established to monitor and ensure that agreements or standards are respected in practice. [17]There are, at least, three big challenges, according to Din Syamsuddin at his speech on the 17th Anniversary of LP POM MUI. *Firstly*, liberalism which is growing irresistibly. In this case, liberalism relatively refuses any religious norms, including the kosher status of food. *Secondly*, global market and trade which is also neglecting such established religious norms. And the final third point, the rapid growth of

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[13]Information from interview result Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of *Ulama* (LP POM MUI) of the Central LP POM MUI which there is stay in Jakarta Town. There are two office, that : the first office in Istiqlal Mosque and the secondly in Bogor Town, West Java Province.

[14] See Religious of Departement of Republic Indonesia, *Bunga Rampai : A Safety Halal Product in Members MABIMS Countries,* 2003, p. 89.

[15]Ahmad H. Sakr, *Understanding Halal Foods : Fallacies and Facts,* Lombard : Foundation For Islamic Knowledge, 1996, p. 5-11.

[16] Compare with Matthew C. Stephenson, *The Price of Public Action : Constitutional Doctrine and Judicial Manipulation of Legislative Enactment Costs,* Copyright (c) 2008 Yale Law Journal Company, Inc.; Matthew C. Stephenson).

[17]See P.C. Sinha, *International Encyclopedia of Human Rights And Law,* Volume 1, New Delhi : Anmol Publications Pvt., Ltd., 2006, p. 4.

knowledge and technology, in food, medicine and cosmetics, particularly. Such growth, off course, becomes a strong challenge for LP POM MUI to exhibit its capability in following the dynamic growth. And at this point, facing these challenges, again, Din Syamsuddin states that there is no word of setback for LP POM MUI, because we have been at the point of no return, he says stressing.[18]

1. Legal Policy of Kosher from Government

Such suspected conditions are very possible, because we are very dependent on imported food. Almost all things we eat and drink involving raw materials, additive and supplement are imported from abroad. In this context, such materials can be agents, flavors, emulsifiers, improver, etc. and such imported materials, of course, can be suspected to be contained with *unkosher* things, such a pork, alcoholic beverages, and blood.[19]

2. Kosher Zone is a Solution

The effort to solve above problem is: *First*, make the rule amendment seriously. *Second*, producer have system guaranteed lawful and more carefully. *Third*, use standard operating procedure (SOP) and use kosher analysis critical control point. *Four*, consumer should be more critical and always study about law religion and law state. *Five*, create mutual relation between *ulama and all* scientists based on the knowledge of discipline.It is the solution because it is effective and experiencedfor lawful certification in Indonesia. LP POM MUI is the only one in Indonesia as so often LP POM MUI is a trouble maker which controls the gratification law in Indonesia. In a fact everything is not true because ofactual lawful certification given by volunteer, not obey. Monitoring and law enforcement are important to give guaranteed law product to society. Without monitoring and law enforcement symbol lawful to genuine product will never happen and never get lawful certification by institution which have never audit and have fatwa law by institution with competition.

Therefore, monitoring and punishment is important in order that consumer feelto be protected and given trust certification lawful and legalsymbol because both have given guaranteed to consumer.[20] The followings are series of recommendation to the consumers for food industries and batteries for Moslem countries as well. These recommendation are meant to bridge the gap between the different groups (producer and consumers), so that they will live happily. These recommendations are also good for the Moslem.

3. Effectiveness of Institution of Consumer Dispute Settlement *(BPSK)*

The existence of Consumer Dispute Settlement Institution *(BPSK)*is expected to give expectation to consumer to obtain Islam rights which is impinged by perpetrator of effort. On the other side the expectation of other perpetrator's effort can improve goods production and service, so that there is no complain from consumer to product quality and service. Equally, the existence of BPSK especially to the perpetrator efforts,cannot be assumed as disaster. However,

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[18] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,* Number 61/X/2006, p. 7

[19] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,* No. 59/X/2005, p. 7

[20] Compare with Roscoe Pound, Social Control Through Law, New Haven : Yale University Press, 1942, p. 25, 49-53, see also Roscoe Pound, "Sociology of Law," Chap. 11 in Twenteeth Century Sociology by. G. Gurvitch and W.E. Moore, New York : Philosophical Library, 1945, p.300. "Court" is used here to mean all government tribunals for deciding contested matters, and thus includes many administrative agencies.

it has to be made as lessonso that consumer is not possible. The perpetrator of effort to BPSK is a quality of service and goods for Islam goodness. [21]

4. Participation of Non-Governmental Organizations (NGOs) and Private Voluntary Organizations (PVOs)

Non-governmental organization (NGO) is a private association of individuals or groups that engages in political activity. International NGOs (INGOs) carry on their activities across state boundaries. The most prominent human rights INGOs include Amnesty International, Human Rights Watch, the International Commission of Jurists, and the Minority Rights Group. [22]Non-governmental organization, an organization that is not comprised of states and not part of any state agency. Commonly known as NGOs, these include professional organizations, independent human rights organizations, special interest groups, and other volunteer and charity organizations. [23]

In the period of new order, besides the growing role of the state in national development and the growth of the private sector, the third sector also experienced the growth. This sector is dominated by nongovernmental organization (NGOs) and private voluntary organizations (PVOs). [24]The development programs in the fields of consumer protection, health service, nutrition, rural credit, informal education, rural community development, environmental protection, etc. They have three main functions : *The first* is as a partner of government in development, where NGOs and and PVOs function as the "people's technocrats." *The second* is as a countervailing power to the excesses of development. *The third* is as an intermediary institution between society, the government, and the private sector.[25]One of some NGOs in Indonesian country is Indonesian of Consumer Institute of Council (*YLKI*, Consumer Protection) which the establishment of *YLKI* on 11 May 1973 was incited by the concern of a group of people about the using of domestic products, and how to protect consumers. The purpose of *YLKI* is to provide education and protection for consumers in order to create prosperous families.

The fields and forms of activity (consumer protection) is the main field of activity of *YLKI*.[26] Other fields like healthcare, clean water and sanitation, gender and law also support them. Activities in these fields are such as the forms of study, research, survey, education and publication, advocacy, seminar, empowerment of consumers, and community development and facilitation. The program is Advocacy, a publication of a magazine and the empowerment of women are the programs so far implemented by *YLKI*.

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[21] See Fiman Turmantara Endipraja, *Critical to Existence of Consumer Dispute Settlment (BPSK)* in Faculty of Law of Unpas, *LITIGASI Journal of Law Sciences*, Volume 7, Number 1 February 2008, p. 125

[22] See P.C. Sinha, *International Encyclopedia of Human Rights And Law,* Volume 1, New Delhi : Anmol Publications Pvt., Ltd., 2006, p. 7).

[23]See P.C. Sinha, International Encyclopedia of Human Rights And Law, *ibid*.

[24] Compare M. Habib Chirzin, The Development of Civil Society in Indonesia and the Role of Voluntary Organizations as in Abdul Hamid Abu Sulayman (ed.), *The American Journal of Islamic Social Sciences,* Washington, D.C. : The Association of Muslim Social Scientists & The International Institute of Islamic Thought, Volume 17, Spring 2000, Number 1, p. 22.

[25]*Ibid.*, p. 25.

[26]*Publication* : The foundation publishes a bimonthly, Consumer's news, and a newsletter, Indonesian Consumers Current. *Funding sources:* Aside from the funds obtained from joint projects, a great portion of *YLKI's* revenues also come from various agencies like the State Secretariat, Jakarta City government, USAID, and The Ford Foundation. *Membership and working area:* YLKI is a member of a number of networks like WALHI, YAPPIKA, HIV-AIDS, LM3, Consumers International, Pesticide Action Network, Health Action, and Sustainable Transportation of Asia Pacific. It operates at the national level. *Staff :* Presently, YLKI is operated by 30 full-time and 1 part-time staff members, including 17 professional and 14 administration workers.

5. Internalization of LP POM MUI force: a Certificate Application

This pleasant progress has been noticed by LP POM MUI. The organization has been strengthening its *kosher* assurance system as a base to secure *kosher* status of products. With the force of *kosher* assurance system which is well applied by *kosher* certified companies, it is expected that Moslem consumer right will be well protected. In that matter, the assessment toward kosher assurance system has to be done as well as the assessment toward the ingredients. It is to assure the continuity of the kosher production process. Some companies are successful and have good acknowledgement and recognition.[27]

It will be appreciated from the above discussion that certification issues are not simply about attaching accurate labels to food products, but involving the provision of a reliable guarantee concerning with the quality, provenance and safety of food. Additionally, to be effective, a kosher certificate needs to reflect consensus within the Muslim community and this is elusive in the Indonesia largely due to the ongoing debate about whether stunning prior to the kill vitiates that slaughter has been carried out in accordance with Syari'ah law. There is universal agreement, however, that meat is to be halal; the animal should be alive at the time of slaughtering and the animal should not be subjected to unnecessary pain or stress at any time. The translation into food law terms the primary issue is one of trades description and consumer protection. Stunning methods do not guarantee that every animal is slaughtered after stunning was alive at the time of slaughtering. The onus is on the certifier to prove that the animal was alive at the time of the cut. Does an inability to show conclusively that the animal was not dead constitute contravention of the Trades Description Act? The position is unclear. It is through the use of trademarks and labeling, and the policing of such marks so that consumer interests are protected. In countries with large Muslim populations, such as Indonesia, the great emphasis is placed on kosher certification by LP POM MUI, labelingkosher by government agencies and policing the certificate has become a top priority for enforcement agencies.[28]

Effective certification would assist greatly in the Indonesia, but the problems of illegal labeling and sales are much deeper, as this comment has demonstrated. From the perspective of Muslim consumers concerning with the authenticity of what is described as halal, certification of a product as kosher should go far beyond whether the animal was stunned or not. Muslims— and all consumers—deserve assurances that the products they consume are not contaminated by extraneous proteins.[29]Certification is intimately connected to quality standards. Kosher requirements include wholesomeness, which goes beyond a merely technical compliance with labeling and food safety standards. The controversy over stunning is compromising the probity of kosher products because it has stood in the way of developing a robust and consensual system of certification.[30] Unless the Muslim community clarifies, this brings task for those who mislead and has incorrect description of kosher products—including Muslim food producers,

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[27] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat, op. Cit.,* p. 11.

[28] See Mashudi, *Certification of Halal Product in Indonesia*, a result of research in 2006. Compare Tn. Hj*et al., 'Coordination and Standardisation of Halal Food and Products in Malaysia'*, paper presented at the International Seminar on Halal Food and Products, KUIM, Malaysia, 28–30 September 2004. *The Journal of Criminal Law,* p.212

[29] Al-Hafiz B.A. Masri, *Animal Welfare in Islam* (The Islamic Foundation: Markfield, rev. edn, 2007), n. 1 at 137.

[30] The provision of specific legislation has not resulted in a halt to claims that false halal certification has continued, according to the US Muslim organisation Sound Vision. See *http://www.soundvision.com/info/halalhealthy /halal.cuntries.asp*, accessed 19 March 2008. *Illegal Labelling and Sales of Halal Meat and Food Products p.* 213

retailers and restaurateurs whose illegal activities compromise the practice of religious beliefs—the community will remain unprotected. Specific legislation to outlaw the fraudulent sale of meat as halal, as has been introduced in many states in Indonesia, would increase confidence among Muslim consumers, but more legislative change is required.

The Implications of Research

The question of Kosher or Haram food is a straightforward matter. However, with international trade, there will be movement of food from non-Moslem countries to Moslem countries.[31] The coupled fact that is much of the special purpose raw materials (especially food additives) are manufactured exclusively by non-Moslem countries and will create problem for the local manufactures in preparing kosher foods. However, if the potential problem is understood much can be done to overcome this. At present, kosher raw materials can be obtained from oversea manufactures and efforts should be made to acquire his if one Islam producing kosher foods.[32] Part of the point of this Article is to suggest how the consideration of screening functions is served by LP POM MUI and Indonesian's Government may lead to productive suggestions ofeffective certification application.

1. Be attentive and careful of food additives

As Moslem, we must concern with consuming food and drug in human live, and so cosmetic usage, because almost all goods are influenced by additive, for example gelatin, fork, pig meat, etc. LP POM MUI reports. Nowdays, the use of gelatin in food industry is such common, such as emulsion food, pasta, soft candy, drinks, jelly and capsule. There is no local gelatin producer in Indonesia, this mean the whole gelatin that we use are still imported. As matter of fact, 40 % of gelatin in the world comes from pig. How is about the food that we consume every day? There are many sources of food ingredients, either from vegetables or animals. The purpose is to improve quality of the products such as the taste, texture, and color. In food production process additive is commonly used. Additive can be produced from chemical process of natural or synthetic substances. One important additive in food and pharmaceutical industry is gelatin.[33]

Gelatin is a natural product from collagen partial hydrolysis process. Gelatin can be used as gelling agent and non-gelling agent. Animals for producing gelatin are cow (bone and skin), pig (skin), and fish (skin). In food industry, gelatin is used to help creating new product variety. Producing gelatin is also an effort to salvage the waste of slaughterhouse. Unfortunately, mostly the main source of gelatin is pig. Pig gelatin is considered less expensive and has unique elasticity. Recently the cow gelatin production is increasing but its kosher status must always be supervised. Based on immersion process by using acid and base procedure, there are 2 types of gelatin, A and B. Type A gelatin is generally produced from pig skin and has protein coagulation point (isoelectric points) 7.5-9.0. Type B gelatin is generally produced from cow bone or skin and has lower isoelectric points, 4.8-5.0. Fish gelatin is categorized as type A gelatin.

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[31]Abdul Hadi, Abu Sari' Muhammad, *al-Ath'imahwa al-Dzabaih fi al-Fiqh al-Islami,* Jakarta : Trigenda Karya, 1997, p. 39. See Abi Al-Hasan, S. Burhanuddin, *The Hidaya : Commentary on the Islamic Laws,* Vol. II Part 3 & 4, Pakistan : Ilmi Graphics, 2005, p. 23

[32] See Religious of Departement of Republic Indonesia, *Bunga Rampai : A Safety Halal Product in Members MABIMS Countries,ibid.,* p. 94.

[33] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,* Number 72, 2008, p. 11.

In further development, the production process of gelatin from bone can be done by using acid procedure but with more simple process. [34]

There is no gelatin producer in Indonesia yet. Gelatin which is used for food, cosmetics, and pharmaceutical products in Indonesia is imported. World gelatin producers are 39 % from Europe, 20 % from North America, 17 % from Latin America, and 22 % from other countries. In food industry gelatin is mainly used for producing candy, jelly, cake, meat, milk, cheese, margarine, yoghurt, fish product preservative, flavor, food supplement and bath foam. In pharmaceutical industry gelatin is mostly used for producing hard and soft capsule. The comparison of gelatin usage for food and pharmaceutical is 60 : 40. [35]

Data from SKW Bio-system, a gelatin multinational company, shows that the consumption of gelatin in food industry is 154,000 metric ton. It is 68,000 ton for confectionery and 36,000 ton for jelly industry. Meat and milk industry consume 16,000 each, while low fat food and food supplement industry consume 4,000 ton each. In pharmaceutical industry, 22,000 ton gelatin is used for soft capsule and 20,200 ton for hard capsule. Other pharmaceutical and technical products consume 6,000 ton gelatin each. The comparison of production between pig gelatin and cow gelatin is 40:60. Not less than 44 % pig gelatin and 56 % of cow (skin and bone) gelatin has been used for food industry every year.

Indonesia itself is one of the highest importer country for gelatin. According to the data from BPS (Central Bureau of Statistic), in 2003 there are more than 1,000 tons of gelatin imported each year, with 6 million US $ trading transaction every year. Based on the data above, the consumption of pig gelatin is still big, almost a half of the world total production. [36]

Table 01
Import of gelatin in Indonesia

Year	Gelatin (kg)	US $
2001	3 115 382	8 683 771
2002	1 925 732	6 102 019
2003	1 102 019	6 962 237

Source : LP POM MUI which cited from (BPS, 2004)

Practically, gelatin industry produces several types of gelatin. They are gelatin film, gelatin powder, and gelatin pellet. These types of gelatin are used directly as food additives by big, middle, small, and home industries. The quantity of 4 gelatin films is the same as one tablespoon of gelatin pellet. As food additive which comes from animals, the kosher status of gelatin Islam the main consideration, but not all Moslems have knowledge about the source of gelatin. [37]

Another example is the lack of kosher franchise products. The variety of franchise products is increasing from day to day and dominated by food products. Food franchise reaches more than 60 % of total 284 franchise companies, but only 6 % or 18 companies have kosher certification from LP POM MUI. It means that *kosher* status of other products is still doubted. In

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[34] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,ibid.,* p. 11.

[35] Ibid.,hlm. 15.

[36] *Ibid.*

[37] *Ibid.*

the early 1980s, most of franchised foods were main course cuisines. However, in the period of 2000's the soaring products in food franchise business are refreshments. Nowadays it seems that food franchise tend to follow the business trend of café and other simple food outlets.[38] Franchise business owners become more aggressive. Even some brands have hundreds outlets, such as Buana Bakery, California Fried Chicken, Edam Burger, Baba Rafi Turkey Kebab, and BakmiLanggara (Langgara Noodles). There are many types of outlets such as café, restaurant, booth (indoor and outdoor), and cart. They also try to broaden their market. In order "to pick up the ball" they do not only sell their products in the malls, but also at schools, housing complexes, and on sidewalks.

In Indonesia, there are 268 food franchisors and 80 % of them are local brands. Unfortunately, the bustle of food franchise business is not followed by awareness to get kosher certification. In this largest Moslem country kosher certification should be a major consideration. It is really a pity. The good business is not accompanied by knowledge and sincerity to ensure the rights of Moslem customers in getting kosher products. Some producers use kosher label, although they do not have kosher certification. The following is a shortlist of food franchise which use kosher label without having official certification.[39]

Table 02
Franchise and Product in Indonesia

No	Name of franchise	Product	No. of outlet
1	Kebab Turki Baba Rafi	Kebab, pita bread, chanai bread, burger, hotdog, etc.	300's
2	Kebab Kings	Kebab, maryam bread, sandwich, etc.	40's
3	Anya kebab	Kebab, kebab bread, kebab burger, sandwich, etc.	75
4	Ikki Bento	Japanese food	60's
5	Darin	Burger, kebab, bread, etc.	30's
6	Bubur'qu	porridge	35
7	Royal crepes	crepes	150's
	Total	7 items	Estimation is 690's outlets

Source : LP POM MUI Journal, 2007

Many ingredients may be observed to verify kosher status. Those ingredients could be flour, corn, margarine, addible, oil and fat, meat, sauce, mayonnaise, as well artificial sweeteners and coloring. Actually, those ingredients may contain animal substances which may be kosher for Moslems, because even the animal is kosher; the slaughtering method is not always halal.

On the other hand, all substances derived from plants basically are permissible, except liquor, but if they had contact with other materials such as raising agent, sweetener, flavor, addible oil and fat, or margarine they may become *syubhat*. When consumers are having a meal,

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[38] Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,* Number 75/2008, p. 9.

[39] Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal......, ibid.*

they cannot tell all ingredients are being consumed. Unofficial kosher label is not a guarantee that products are really kosher. So, *halal*status can only be confirmed by a kosher audit. [40]

The materials below are food ingredients which may be used as evidence for simple kosher status analysis: 1) Meat, beef, lamb, buffalo and chicken. In the market there are *glonggongan* (meat soaked in water to increase weight) and unlawfully slaughtered animals. To avoid consuming non-kosher meat and to get *thayyiban* meat, food franchise which uses these ingredients must have *halal*certification. The common products of meat are burger, kebab, hotdog, and fried chicken. 2) Liquor such as wine, marine, beer, ang-ciu, and other alcoholic drinks. Liquor is usually used in Chinese food, Japanese food, desserts, and western cuisine. All products which use liquor are *haram*. 3) Animal fat, such as tallow and lard. Make sure that the food franchise which uses animal fat has *halal*certification.

The ingredients no. 4 to no. 8 below may contain animal substance, such as gelatin, tallow, etc., that may be *haram*. 4) Cooking oil, margarine, butter, mayonnaise, shortening, and other edible oil and fat products. 5) Cheese, MSG, and other fermentation products. 6) Tomato sauce, chill sauce, mayonnaise, and other emulsion products. 7) Coloring and artificial sweeteners, such as aspartames, etc. 8) Seasoning, emulsifier, flavor, and other additive which are difficult to detect only by naked eyes.

2. Be careful and attentive with your drugs

The factual case was as the incident of questioning the kosher drugs or *halal*status of Medicine on the dialogue between patient and doctor. A case reported from LP POM MUI in Surabaya stated that a patient complains to his heart specialist doctor. "*Doctor, how do you treat me?*" said the patient. We call him 'A. Rahman', to the doctor who has been injecting his body for several times. "*What's going on?*". The doctor is confused of the patient'sreaction with a question. "*The medicine you injecting me regularly is made of pork,*" said the patient. "H*ow do you know about it?*" said the doctor. "*look at the content and ingredients. It describes clearly that some of the ingredients are made of pork?*" The patient shows it to the doctor. [41]

This patient of heart has been treated with heparin injection medicine, a kind of medicine for anti-clotting blood to prevent stroke. The Moslem doctor who is also the child of prominent Ulama in East Java hears it surprisingly. So far, he does not realize that the medicine he had been injecting to his patients containpork. "*If I know that the medicine is made of pork, off course, I refuse it first and try to find other medicine as the alternative*'. It is clear the pork is *NajisMughollazho* or a heavy filth according to Islamic teaching. Even, it is injected to my body purposely. So it made me feel very uncomfortably," said the patient expressing his disappointment and furiousness.[42]

This incident has been experienced by a doctor, and then he told this story to LP POM MUI. Off course, it is very possible that similar case can happento other patients (s). A patient with diabetes, for instance, must be injected regularly with insulin, or other patient who must be treated with specific organ transplantation. Once again, it is very possible that those medicines are madeof fork. Unfortunately, such information never tells properly to Moslem patient. And in fact, the doctors themselves do not know about this information.[43]

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[40]*Ibid*., p. 11.

[41] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,* Number 67/2007, p. 6.

[42] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *ibid.*

[43] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *ibid.*, p. 9.

Actually, in a certain condition, using such medicine containing with pork is still debatable and controversial. But it is much better if the patient is informed about the condition, as his own right to get proper information. And the decision, then, is depend on his own choice either to use or to refuse such medicine.

In fact, a lot of medicine in our domestic market maycontain prohibited or forbidden substance and filth. Insulin, for example, is made of pork substance. Another example is lovenox, an injection medicine for anti-clotting blood. It is also made of fork. There is also another example, namely, Celeblyosin which is made of pork brain. There are just a few case to mention, that medicines contained with pork substance and hence is forbidden is Islam. In addition, there are some vaccines using kidney of monkey as the medium to grow; they are already contemnedby trypsin enzyme from pour, such as polio vaccine, hepatitis, etc. It is like a top of an iceberg phenomenon, there are very possible, that much more medicines containing with pork substance or have been processing and contaminating with such prohibited materials. And unfortunately, many doctors, medical workers, and pharmacist have not realized about this crucial thing.[44]

So, this is our homework, particularly for such medical workers, pharmacist, and off course, medical doctor. Namely, Moslem people must find the alternative and solution in processing and producing the kosher medicines. For the short termof requirement, at least, the Moslem doctors can be trained specifically on *halal-haram* materials for medicines. So they can use the information in prescribing medicines for their patients.[45]

3. Be careful and attentive with cosmetics

A nonplus fact appears on the circulation of cosmetics product. Mostly the circulated products in the market are appointed to be lawful for specific illness. According to Perkosmi (Indonesian Cosmetics Company Association) data, the sum of cosmetics and toiletries companies in Indonesia is about 744. Compared to the ascertainable data from LP POM MUI, the amount of cosmetics companies having got HalalCertificate are newly 23 companies. It means the sum of cosmetics companies which got kosher certificate are newly reaches 3% from the entire companies. Equally almost 97% cosmetics in the market arelawfully doubted. [46] This condition really concerns with Moslem's life.

Of all cosmetics companies, 500 ones are on middle and small scale. This amount has not been added yet with overseas companies that have been exporting their legal, illegal, and false products to Indonesia. Offcourse, we recount them, it might be more than 800's companies playing at this area. It means that the amount of cosmetics products which are defined lawfully ill may be more than 97%. If we cite the data of International Cosmetic Club, the imported number in Indonesia has reached 4 billion to 10 billion rupiahs of transaction per month. Even, along 2006 the import number hasreached 1 trillion rupiahs. Whereas, for the local market, Indonesian Cosmetics Company Association *(Perkosmi)* launched that the sales turnover can reach 40 billion rupiahs to one big company. This means the cosmetics market is not trifled. Conceiving one cosmetic product, they can sell the product with 5 thousands to hundred thousand or even million rupiahs, in which the number of products can attain thousand types.[47]

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[44] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *ibid.*, p. 10.

[45] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *ibid.*

[46] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,* Number 73 August-September 2008, p. 14

[47]*Ibid.*, p. 16.

Conversing *halal* aspect of cosmetics products, hence, a Moslem will view the following facts. A survey done by Jurnal*Halal*noted that mostly respondents confessed to use cosmetics products of famous brands, such as Pond's, Revlon, Olay, SKII, Maybeline, Nivea, Lancome, Dove, MustikaRatuBiokos, Oriflame, Ultima, Ovale, Viva, L'Oreal, Kose, Biore, La Tulipe, Sari Ayu, Body Shop, Shiseido, Jhonson, The Fuk, Eren, Siela, TulJye, Wardah, VICO, Larissa as well as the products released by Erha Clinic, Natasha, M3 Skin Care, Eva Mulya, JMB, Jakarta Skin Care and other products. The result is quite surprising, the percentage of cosmetics products usage having got kosher certificate is less than 5 % from total 60 mentioned brands. The rest is 95% or about 57 brands which represent cosmetic products which are defined lawfully ill.[48]

Nowadays not only cosmetics products are chummy to contact adult but also children and baby products have been circulated a lot in the market. This condition shows that cosmetic consumer segment extend progressively day after day.

LP POM MUI reported that recently, in this falseness era, cosmetics play a dominant role and function. They can change personal image in accordance with the purpose they object. They can also cover personal bad appearance and physical weakness to be more beautiful and attractive. At least, cosmetics can be used for freshness, skin as well as body care, and also protect our body from bad impact of oxidation, aging, sunlight and dust.[49] For these functions, consumers, particularly females, are interested much in cosmetics. In this regard, good appearance, pretty, and health are desired by most people. As for skin protection and care, without modifying the nature and without negative purposes which is forbidden according to Islamic laws, the use of cosmetics are allowed properly. Such good intention and desire, however, will be meaningless if the cosmetics made of unlawful and defiling filths materials based on Islamic teachings. One of the cosmetics materials which is growing more popular recently and mostly used by most female is placenta. Many kind of cosmetics use this material, such as softener cream, moisturizer, anti-aging, antioxidant, and others. Most cosmetics containing this unlawful material and are sold in our domestic markets are imported from overseas, particularly from China, Taiwan, and Japan.[50]

The placenta itself is a vascular organ within the uterus, connected to the fetus by the umbilical cord. It serves as the structure through which the fetus receives nourishment and eliminates waste matter into the circulatory system of a mother. When a mother gives suck a baby, the placenta is delivered as well. In placenta it still remains nutritious substances such as vitamins and hormones. As a result of a certain research, these substances can be used for skincare such as anti-wrinkling, antiaging, and skin freshness. The problem, then, is it allowed to use such material of placenta for cosmetics in Islam? Based on several studies, the placenta itself can be obtained from various sources, namely human placenta and animal one. The placenta from animal sources itself can also be obtained from kosher animals based on Islamis teachings, such as goat, cow, and unlawful one, such as pig. If the placenta is obtained from human source, then it is already clearthat Fatwa Commission of MUI has issued a specific fatwa on it: it is forbidden to use. The placenta from *haram* animalsis also forbidden to use; while the placenta from *halal* animals, such as goat and cowis being discussed by Fatwa Commission of MUI.[51]

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[48]*Ibid*.

[49] See Institute Analysis Foods, Drugs and Cosmetics of Indonesian Council of Ulama (LP POM MUI), *Halal of Journal : Peaceful for Ummat,* Number 56/X/2005. p. 6.

[50]*Ibid*., p. 7.

[51]*Ibid*.

Conclusion Remarks

Through a socio-legal studies and analysis theory of law protection for Moslem consumer from the impact of technology food, drugs and cosmetics abuse, this study tries to examine deeply the topic of construction law related to the public response that state regulation of halalproducts. The consequences of the use of socio-legal approach and the double movement would not make this study offer a paradigm of constructivism whichseems to penetrate the boundaries of philosophical, sociological, juridical, psycho-politic society, and economics. Here, this research was then become increasingly significant. This research study, whenever possible and applicable, concretes idea of the rationale for the need of the Law on Product Warranty Halal, legal principles, scope and substance to be "*guidance*" for the preparation of the Draft Law on Kosher Product Warranty. The manuscript of this paper, off course, in line with applicable regulations, is proposed for material consideration to accompany the application of preparation initiative Draft Law on Product Warranty Kosher by the Ministry of Religious Affairs to the President of the Republic of Indonesia. This initiative permission is expected to be realized (again) soon.

The ideal thing for agency certification body must have the following criteria: *First*, to represent the aspirations of the Muslim community and its members, consisting only Muslims, no other religion; to avoid any bias and conflict of interest. *Second*,to have got two groups of expertise, namely: a) the group of expertise related to food technology such as food technologists, chemistry, biochemistry, nutrition and others. b) a group of experts in the field of Islamic law (scholars/institutions fatwa). *Third*, non-profit oriented (non-profit) mind. Although the costs needs to covered by the manufacturer to support and to complete the activities of this institution ingredients, the cost should not be excessive that eventually will burden consumers. *Fourth*, a vast network covers the entire territory of Indonesia in order to serve all producers scattered throughout Indonesia. *Fifth,* the independence is not represented or influenced by the manufacturer or the government. Obviously, the government's role is necessary to make regulations containing the force of law (such as government regulations) and supervision but the government does not need to involve directly in the certification process.

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CONSTRUCTING AN ISLAMIC ECONOMIC MODEL FOR LOCAL AUTONOMY AND FISCAL DECENTRALIZATION
(A Preliminary Study)

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Abstract

Islamic economic system has developed for more than two decades in Indonesia with Islamic banking and finance as its frontrunner. During this developmental period, Indonesia has experienced political and economic development characterized by the reformation movement that followed by regional autonomy and fiscal decentralization. The regional autonomy and fiscal decentralization had in the last decade an important part for Indonesian as a democratic nation in awakening. However, the concentration of Muslim experts on economics and finance to regional autonomy and fiscal decentralization is still very limited. Based on this background, this study is aimed to construct an Islamic economic model for regional autonomy and fiscal decentralization in the Indonesian context. The analysis used is a literature review to develop a theoretical foundation for regional autonomy and fiscal decentralization in Islam with reference to the historical experience of Muslims. In addition, the analysis was also performed to evaluate the implementation of regional autonomy and fiscal decentralization in Indonesia with reference to the theoretical foundation previously established. The results of this study indicate that historically the concept of autonomy did not have a strong foundation and root in Islamic civilization. From the very beginning of Islam until the age of the Ottoman Empire, concept of Madīna as term used for urban life and centralized political system was more dominant in the construction of the Islamic community. The form of a more autonomous community and decentralized political system was found in concept of Balādiyya which known in Islam since the Ottoman Empire's involvement with the European community. From the concept of Balādiyya this study then arranged an autonomy and fiscal decentralization in perspective of Islamic economics then used it to analyze the condition of local autonomy and fiscal decentralization in Indonesia today. The results indicate there are many economic, political, and cultural issues that cause the objectives of regional autonomy and fiscal decentralization in Indonesia have not been reached appropriately.

Keywords: local autonomy, fiscal decentralization, Islamisation of economics

Introduction

This study departs from an academic anxiety related to the limited academic research in the field of fiscal policy especially in local context of Indonesia from Islamic economic perspective.

The academic anxiety also rises along with a hope that fiscal policy studies in Islamic economics will emerge in Indonesia and the world. A study of literature by Muqorobin (Journey of Islamic Economics in the Modern World, 2008) on the collection of Islamic economics in the Library International Islamic University Malaysia between the years 1994-2005, which is composed of 1,830 Arabic literatures, 2,593 English literatures, 189 Malay (including Indonesian) literatures, and 16 in other languages, namely French, Urdu and Turkish. He found that 20.75% of study focused on the banking sector, 19.28% on the financial sector, 18.91% on theory and methodology. Fiscal policy was in fourth position with a number of studies reaching 7.71%.

Studies related to banking and finance thus covers almost 40% of the study of Islamic economics. This indicates alignment with the booming growth of banks and Islamic financial institutions and the products associated with it (Muqorobin, Evolution of Islamic Economic Theory, 2008). More or less similar results will be found in a database search with international studies, i.e. JSTOR, ScienceDirect, and Springer. Haneef & Furqani (2007) also criticized the proliferation of studies in the field of finance and banking. They compared how easy to find studies in both areas when compared to related studies philosophical view of Islamic economics. Another similar anxiety has also been revealed by Ahmed (1989) stating that "A notable omission [in the Islamic macroeconomic literature] is how the government would finance its expenditure in an economy with no fixed-interest debt". Pryor (1985) also expressed similar anxiety by writing "I have seen no thorough discussion of fiscal policy in the Islamic economic system and of the degree to which the government could engage in deficit spending". These views are worth considering since the study in finance and banking applications dominated by axiom that bank interest is prohibited or haram (Naqvi, 2003, pp. 37-50), whereas in the context of modern government, it is very difficult to avoid debt as part of the financing. Thus, fiscal policy in the context of Islamic economics require greater attention from researchers.

Furthermore, Azid (2010) suggests a wider and more practical studies to be included in fiscal policy in the context of Islamic economic system by stating "This is the requirement to explore a more problem-oriented approach and give priority to operationalization of Islamic concepts and goals and to address the major issues like poverty elimination; income distribution; consumer behavior; fiscal policy and socio-economic development in the context of a just monetary and economic system".

The dominance of study in Islamic banking and finance as a sign of growth in these two sectors also have another challenging implication associated with financial inclusion. World Bank's (2011) data show that as of 2011 only 20% of those age 15 and over in Indonesia have accounts in formal financial institutions. From the same data, is also known only 3% of the population age over 15 have accounts associated with government assistance. Population age 15 years and over who receiving a loan from a formal financial institution in the previous year was also only about 9%.

The above conditions indicate that only one-fifth of Indonesia's population are integrated with the formal financial system, where Islamic financial institutions are part of it. This indicates that the central bank or government policies such as those relating to the Islamic finance industry have only a little impact on the Muslim population since the market share of Islamic financial institutions are still few. It is simply contrast for example with the government's policy on fuel subsidies, as one application of fiscal policy, which has high impact on the whole society (Dartanto, 2005) (Ikhsan, Sulistyo, Dartanto, & Usman, 2005). Thus, assessing fiscal policy in

Islamic economics has a very large element of *maṣlaḥah* because of its association with the "lives of many people" or hajat hidup orang banyak in Bahasa Indonesia.

In addition to the value of the benefits to the people of Indonesia, fiscal studies in Islamic economics is also expected to provide an alternative solution to a number of current international fiscal problems. The failure of some countries to manage fiscal policy, as will be described below is an overview of the importance of research in the field of Islamic economics to take part in this problem. Greek economy is recent example of the importance of sustainably managing fiscal policy. Greek economy faced complex problems associated with government debt, trade deficits, public services, taxes, standard of living and other problems. Given these problems occur when the world economy experienced a financial crisis in 2008, the Greek problem becomes more complex because it affects the confidence of investors and the impact on capital outflow (Manolopoulos, 2011, p. xi) (Krugman & Wells, 2013, pp. 718-719).

Greece's problems are also part of the economic problems in the Euro zone which since 1999 merged into a single currency, the Euro (The Economist, 2012). Currency unification was also followed by the establishment of the European Central Bank (the ECB) and at the same time the commitment to preserve the stability between member countries. Stability pact then became a reference that must be implemented by each member. However, as it has happened, a number of countries could not adhere to the pact so that, in addition to Greece, a number of countries such as Ireland, Portugal, Spain, and Italy or so-called PIIGS, also entangled with debt crisis which make many investors in doubt (Mankiw, 2013, pp. 356-357) (Krugman & Wells, 2013, pp. 825-826).

The United States experience in recent years also demonstrates the importance of better managed fiscal policy, which also opens an opportunity for the contribution of Islamic economics in it. Fiscal cliff for example is one of the crucial issues related not only to the politic, but also with the problems of society (U.S. News, 2012). Fiscal cliff that occurred in the United States is a condition whereas January 2013 a number of legacy policy administration before President Barrack Obama began to have impact and the government spending start having problems because of constraints in the approved budget by the Congress (The Economist, 2013) (Council on Foreign Relations, 2013) (Forbes, 2012) (About Money, 2012).

The United States and the European Union, which represent the advanced civilization today, are being plagued by problems of fiscal policy that would be an opportunity for Islamic economics to raise contributions. In two economic crisis experienced by Indonesia, the 1997/1998 financial crisis and the 2008 global financial crisis, Islamic financial institutions are proven to be more secure financial institutions, thanks to the application of Islamic financial system in it (Sudarsono, 2009; Faiz, 2010; Ahmed A. , 2010; Smolo & Mirakhor, 2010; & Trabelsi, 2011). If in both crisis the application of Islamic economics through financial institutions can make an important contribution, the same contribution in the application of the fiscal policy deserves more attention for studies and practices.

Given the wide scope of fiscal studies, this study will not examine all of its aspects, but as a foundation for further research. The research was positioned as a preliminary study for the elaboration of fiscal study on Islamic economics especially in the context of local autonomy and fiscal decentralization. As mentioned above the concentration of Muslim experts in discussing fiscal policy is very limited, moreover in the context of local autonomy and fiscal decentralization. Local autonomy and fiscal decentralization have been very important issues in

current development of Indonesia. As a new emerging and among the largest democratic country, Indonesia needs to show the Muslim world its capacity to develop its economy based on accountable and prosperous autonomy which emerged after the Reformation.

The main objective of this study then is to explore fiscal policy back in the early period of Islam and formulate its decentralized form to be used in the analysis in the case of Indonesia. To do so, this study will use literature study to gather previous ideas, history, and thought on the subject and then derive it to current analysis. This study firstly discuss the background of study as have been done in section 1. In section 2, this study will focus on the nature of Islamic cities as center for economic and political activities which then become main characteristics of centralistic tendency in Islam. It then explores, in section 3, alternative concept of power sharing in local context in form of historical development in the Ottoman Empire which give a room for Islamic model of autonomy. In section 4, the study deals with formulating of local autonomy and fiscal decentralization in Islam along with its implementation in the context of Indonesia current development. Finally section 5 concludes the explanation and discussion of the study.

Madīna as Concept of Centralistic Tendency in Islam

Given the limited theory of fiscal decentralization in Islamic economics, this section will discuss the theoretical framework that is expected to be a reference in analyzing fiscal decentralization in accordance Islamic economic perspective. Theoretical framework discussed refers to the two main concepts, namely *madīna* and *balādiyya*. A city for Muslims is not only a settled place to meet daily needs but also a place in which religious activities that require a collectivity, such as Friday prayers, can be implemented (von Grunebaum, 1955, p. 277). In Muslim history of civilization, city is also marked as a center of government where policy makers, especially in the field of Islamic law held by *qāḍis*, live and carry out their duties. The market as a center of Muslims economic activity is also usually placed in a city. The mosque as a center of religious activity, especially Friday prayers, is also regularly placed at the center of a city (Raymond, 2004, p. 551).

The above characters of a city along with the fact that the Prophet Muhammad PBUH was born in Mecca, which was the center of civilization in its time, suggests the nature of Islam tends to be centralized and its adherents tightly bound to the city. As in the classical period, the city became the center of activity that cannot be separated from a civilization, during the growth of Islam, the city was the center of development in various fields. City becomes the source and the main point of conflict which sometimes also becomes the beginning or the end of an era of power (von Grunebaum, 1955, p. 278).

Composition in a city in the Islamic civilization often reflect a heterogeneous condition when viewed from the origin of its society member. In general, the cities of Islam consists of three groups of the population, i.e. the military and the ruling elite; the local population; and the religious authority (Lapidus, 1973). Military groups, as the development of Islam, were mostly controlled by the slaves and the mercenaries so that were not the native of a city. They determined the official leaders of a city and at the same time also directed the policies taken (Lapidus, 1973). In some cases, changes in power within the ruling elite of a city also affects the layout and structure of a city. Eleventh century Baghdād for example undergone some changes during the transition between Buwaid to Seljuqs as its rulers (Makdisi, The Topography of

Eleventh Century Baġdād: Materials and Notes (I), 1959; Makdisi, The Topography of Eleventh Century Bagdād: Materials and Notes (II), 1959).

Local residents inhabiting a city were usually a group of tribes who have settled for so long in an area that later became big. Although they are the origins, this population group is not automatically become the ruler of the city that was once a territory of their ancestors. Even if they were able to occupy the top position, their power will continue to be shared with military force composed of slaves or mercenaries (Lapidus, 1973). The group of religious authority of a city in general was viewed as reference, especially in Islamic law based on specific mażhab or school of law. At some point, there are more than one school of law which implies the sense of a diverse population within a city (Lapidus, 1973).

Despite the diversity of life enveloping Islamic cities, in general, religion has become a unifying element of the identity. Thus, although there are differences in skins, languages, culture and other between ruling military, local population, indigenous tribes and religious leaders, Islam became the element that collects them all in a unified city (Lapidus, 1973). Islam as a unifying factor is important part in the formation of a culture of Islamic society within a city as well as obstacle to the dominance of outside influence to a Muslim society (Lapidus, 1973).

The importance of Islam as a unifying community a city cannot be separated from the economic and social conditions in most cities in general. The main cities in the Islamic civilization such as Cairo, Damascus, and Algeria have inequalities in wealth ownership among its residents (Raymond, 2004, pp. 552-553). Comparison between the wealth owned by a member of rich group and the wealth owned by a member of poor group in Cairo, for example, reached 1: 10,000, while in Damascus reached 1: 3,000 in the seventeenth century (Raymond, 2004, p. 553). This indicates the magnitude of the imbalance that if not because of Islam as a unifying factor certainly be a source of problems in the stability of the city.

Distribution of cities in Islam can refer to two patterns, i.e. spontaneous or natural and man-made or created. A city called natural if when Islam spread its area such a city has been existed. Such cities became a part of Islam after the liberation (*fatḥ*). While the created city was a new area built by Muslims for a number of interests. Such cities could be a new city in the near area of the capital, which is built for the authorities to take a break or at least get a break from the hustle of the city. Such city might also originated from a camp of concentration for the troops before conquering a city which gradually grew into an independent city. In addition, Islamic rulers also built the city as a fortress against enemy attacks so that the city is located on the border of the territory directly (von Grunebaum, 1955, pp. 279-282).

The cities in the Islamic civilization tends to grow rapidly with a variety of reasons. Among these reasons is the nature of Islamic teachings that not rigidly regulate citizenship of society member as a requirement to enter and live in a city. This has an impact on the rising number of people coming from outside of the city, ranging from nomadic, barbarian, or other groups of people. Another reason is the tendency among tribes to live in a complex or a part of the city to maintain unity. When a group in their tribe living in the city successfully, then the other tribe members will soon join in and occupy a number of areas in the city. This has an impact on the pattern of the classification of the region based on ethnicity and social institutions they carried (von Grunebaum, 1955, p. 294).

Another reason of fast development of a city comes from the city authorities who usually carries accompaniment: family, guards, servants and slaves. Besides that, groups of merchant,

artisan, and the working class also come to city trying to change their luck. Groups of merchant are usually able to be an important part of a city because their ability to influence the ruler (von Grunebaum, 1955, p. 294). All of these factors finally make cities become larger and centers of community activity. The structure of such a heterogeneous society is an important evidence that in an Islamic city a good administration pattern and power of ruler have worked well, in contrary to many critiques about early Muslim generation's capacity to build a city because their nature as nomadic tribe (Raymond, 2004, p. 554).

A number of cities in the history of Islam has become the center of economic activity, social, and cultural, as well as the capital of the state in which the ruling activity is held up to the entire territory. In the early days of Islam, the Prophet Muhammad PBUH and his companions migrated to a city named Yathrib which later became *Madīnah An-Nabī* (the city of the Prophet) or *Madīna*. A number of communities have lived in this city before Prophet Muhammad migrated: Arab tribes such as 'Auz and Khazrāj who later became Muslim and called *Anṣār*, Jews, and Christians. The companions of the Prophet Muhammad then called *Muhājirīn*. The combined number of groups is then a part of the community of the city of *Madīna*.

Prophet Muhammad later became the leader of the community through a collective agreement which is commonly called the *Madīna Charter*. The position of the Prophet in the agreement is political leader whose main task to maintain public safety in the city of *Madīna*. Since then, and especially after the conquest of Mecca, *Madīna* became the center of Muslim and a migration destination of many Bedouin tribes who embraced Islam. *Madīna* thus became the first capital of Islam. Character of *Madīna* as the capital also reflects the general character of the cities of Islam, as mentioned earlier. There is a Nabawi mosque as a center of worship and political activity of Muslims and there is also a market as a place of economic and cultural activities of the people (Kelen, 1999, p. 60). Such character can also be depicted Q.S. Al-Jumu'ah verse 11 which describes how the Prophet Muhammad left by the majority of worshipers in a Jumu'ah pray as a caravan passing.

Some history shows that this verse relates to Diḥyah ibn Khalīfah Al-Kalabī coming from Syria with Zayt's commodities when the Prophet was delivering the Friday khutbah (sermon) (Aṭ-Ṭabarī, 2001, pp. 644-645). Muslims at that time were in need of food because of hunger and rising prices (Aṭ-Ṭabarī, 2001, p. 646). When it then came a caravan carrying commodities and the people leaving Friday prayers, it can be concluded that the location of the market and the mosque are not far apart. This indicates the presence of a mosque and the market as a center of community activity as a standard pattern of a city in the Islamic civilization.

The concept of the city as the center of many activities along with all its benefits then became a magnet for many surrounding communities, including nomadic peoples in the past, namely the Arab Bedouin tribe. Medina became the attraction that causes acceleration of urbanization and growing not only as a center of economic activity, but also political and governmental activity (Raharjo, 1993).

Balādiyya as Concept of Decentralist Tendency in Islam

In contrast to the concept of *madīna* as the center of the organization and life of society, the concept of balādiyya offers a dynamic concept of power sharing to small cities or subordinate regions to regulate itself with reference to the provisions of the central government. *Balādiyya* emerged in the Islamic world firstly in Turkey in the context of its relationship with European

governance model (Lewis, 1986, p. 972). Efforts toward a model of power sharing on the part of smaller government started by Sultan Mahmud II in line with the abolition of Janissaries (Lewis, 1986, p. 972; Kia, 2008, p. 105; Encyclopædia Britannica, 2012b; Uyar & Erickson, 2009, p. 18). Iḥtisāb Inspectorate (*Iḥtisāb Naẓdreti*) was formed in 1242 H / 1827 AD with the task of being the center management duties such as checking the market, scales and dosing. Inspectorate is headed by the scholars (Lewis, 1986, p. 972). The next policy was introducing the system of region chief or *Mukhtār* (headmen) for some parts of the city of Istanbul. This policy was introduced in 1245 H / 1829 AD as a consequence of the weak position of the scholars to perform the inspectorate duties (Lewis, 1986, p. 972).

Mukhtār duties include recording the number of adult male population, noting their movement and migration as well as a number of other administrative tasks commonly performed by a *qāḍi* or priest. Mukhtār as a form of administrative element had been known in the context of rural communities in the past, but it was just introduced in the context of the city at this time. For the village with the Muslim population the term used is *Kōy Ketkhuddsi* and the term used in a Christian village *Kodja Baṣi* (Lewis, 1986, p. 972). In further developments, based on a decree in the year 1245 AH / 1829 AD, administrative formerly led by a mukhtār was now led by many people or become *mukhtārs*. For the first *mukhtār*, referred regulation on how to point him was still based on the central government's decision, but for the second and subsequent *mukhtārs*, the election is determined by the population in the related urban area (*maḥalle*) (Lewis, 1986, p. 972).

The concept of *Mukhtārs* was further reinforced by the presence of community leaders or elders (*ikhtiyār hey'eti*) with three to five people as members. The concept was also extended, previously only applied in Istanbul as the capital, it was then extended to other cities in the Ottoman Empire (Lewis, 1986, p. 972). Directorate of Government Buildings (*Ebniye-I Khāṣṣa*) was then established with main duties including caring for the old building and public facilities. Such duties were previously charged to the City Commission (*Shehremini*) which has been existed since the conquest of Constantinople and then removed in 1247 H / 1831 H (Lewis, 1986, p. 972). In the next stage a special city commission for Istanbul (*Shehremenat*) was formed with extra task, in addition to the ones posed to Shehremini, i.e. to oversee the market, price control and others. City Council (*Shehir Medjlizi*) consisting of unions and traders was set up to assist the Commission of Istanbul (Lewis, 1986, p. 973).

Because its role was considered less optimum, *Shehremenat* was then changed again into a Municipal Commission (*Intizām-I Shehir Komisyonu*) whose one of its members, Antoine Allion, was a member of the famous banking family that had long settled in Turkey. Other members are a number of leaders of the Armenian, Greek and Jewish communities, as well as Muslim leaders including Meḥmed Sāliḥ Efendi. Municipal Commission has main task of preparing the organization, rules, and procedures that are used for municipal standards in Europe (Lewis, 1986, p. 973). There are a number of reasons why this occurs, i.e.: (a) increasing public interest in Europe for trade and finance in Istanbul and (b) there is a new area as an extension of the city that require adequate public facilities and services (Lewis, 1986, p. 973). These services include roads, drains, water pipes, street cleaning, lighting, and so on (Lewis, 1986, p. 973).

The emergence of demand for public services along with the reform period in 1854 finally produced the Municipal Commission. The work of this commission is then reported to the High Council of Reformation (*Medjlis-i 'Alli-I Tanẓimat*), a council for reformation 1839-1976 during

the reigns of Abdülmecid I (1839-1861) and Abdülaziz (1861-1876) (Encyclopædia Britannica, 2012a & Çakır, 2009). The form of recommendations consisting of improvements in drains, pipes, regular street cleaning, road expansion, creation of specific organization at the level of the township to take care of local finance, enforcement special tax for the benefit of the municipal, and the establishment of a special commission to enforce the rules relating to the municipal (Lewis, 1986, p. 973). These recommendations were approved by *Medjlis-i ʻAlli-I Tanẓimat* in 1274 AH / 1857 AD, although not all of them can be implemented (Lewis, 1986, p. 973).

Implementation of this recommendation was limited to six districts in Istanbul, according to a rule (*maḍbaṭa*) issued on 21 Rabi 'al-Awwal 1274 H / October 9, 1857 AD. This rule asserts that the public service at the municipal and its improvement were required and must be provided. Expenses required for the provision of public services should not covered by the central government through the state treasury, but must be charged to a number of parties who benefit from the provision of such facilities (Lewis, 1986, p. 973).

Islamic Economic Model of Local Autonomy and Fiscal Decentralization

The exposure of the concept of *madīna* and *balādiyya* above shows that the concept of political power and financial management in Islamic history experienced a dynamic development. In the early days of Islam where the unity and integrity of the people were the main target in developing a stable government, the city grew as a center of power and finance. In further developments, a number of demands for facilities and infrastructure as more and vast area make a new model of government grow, the administration in smaller parts in a city or the emergence of new cities. In addition, the demand rose due to the interaction of Muslims with other nations with advanced knowledge on the distribution of power and finance in the city.

Following developments show how the power of government in the management of public finance is not solely the domain of the Muslim scholars but also the professionals as represented by the merchants and worker unions. Not only that, there are also models of the selection board member in charge of public affairs that complement the existence of certain officials appointed by the highest authorities in the government. This indicates a more open political and social system which then impact on the financial aspect.

Sharing of power and allocation of local resources in creating a better city as explained above indicate the main idea of local autonomy and fiscal decentralization which follow it. Countries with a large area, a huge number of population, and need or demand tend to be more decentralized in many aspect of its policies, including fiscal. Fiscal decentralization can be defined as "*an increase in taxing and/or spending responsibilities given to subnational jurisdictions*" (Tanzi, 2002). States, provinces, counties, districts, and other forms are part of the division of power in a state in order to accommodate fiscal decentralization (Tanzi, 2002).

In general, the form of fiscal decentralization can be a federalist state, such as Argentina, Australia, Brazil, Canada, India, Nigeria, Russia and the United States, or a unitary state, China, Indonesia, Colombia, Italy, Spain and others. Number of countries are now entering a period of fiscal decentralization with varying degrees of freedom at the local authority level. In addition to the size of the region, political development and public pressure can also generate a faster implementation of fiscal decentralization (Tanzi, 2002). According to Wellisch (2004, pp. 14-17) fiscal decentralization can bring some benefits i.e. (a) sensitivity to differences in territory

preferences, (b) opening of preference based on household mobility, (c) protecting the interests of future generations, and (d) preventing profit-seeking behavior of the government.

Besides some characteristics and benefits embodies as explained earlier, an Islamic economic model for local autonomy and fiscal decentralization should follow the ideals by which Islamic doctrines were based on. Faridi (1983) for example explained that a Muslim country has a number of socio-economic objectives such as justice or equality, distribution of welfare in society, increasing economic growth, and fostering culture in society. Thus, the government in a country with an Islamic economic system is requested to maintain an active role to build the dynamic between economic objectives and to provide more space for the emergence of community initiatives (Faridi, 1983). In other study, Siddiqi (1970, pp. 128-129) emphasizes responsibilities of a state to ensure the fulfillment of basic economic needs of the people living in areas of the country, creating economic growth, and reduce the gap in income inequality between them.

From this point of view it can be concluded that local autonomy and fiscal decentralization according to Islam are necessary conditions for better development in a large country like Indonesia. Larger area means larger distribution of people with different characters which can bring instability if the policies especially regarding financial issues are dictated from central government. Moreover the need of decentralization in fiscal policy is also maintained by the need to increase local initiative to improve their quality of socio-economic life. At this point some objectives carried by fiscal decentralization are also the objectives of Islamic economic doctrines.

Applying this concept to analyze recent development in local autonomy and fiscal decentralization in Indonesia today can bring many difficulties and paradox especially when related to its main purposes in emerging of the Reformation. Ismail & Hamzah's (Ismail & Hamzah, 2006) research on the impact of fiscal decentralization on economic growth in Indonesia in 1992-2002 for 26 provinces showed that in the expenditure variable has a positive and significant coefficient on economic growth. While income variable has a negative relationship to economic growth. It implies the effectiveness of decentralization to increase growth by the increasing spending in the local context but it fails to gain effect when related to income.

Such result confirms recent trends in the increasing gap between the poor and the rich. The increasing gap can easily be viewed from Gini coefficient which up to 2012 has reach 0.42 in urban area like Jakarta. As for 2002, 20% of richest class in Indonesia consumed about 41% of total wealth. This number increases dramatically in 2012 to 49% which indicated the larger share of economic development result enjoyed by higher order community in the society. This gap is still added by many paradox related to government policies which mostly benefited only the riches, such us subsidy of fuel, and others (Keberpihakan.org, 2013). It is obviously a paradox since the fast economic growth during the fiscal decentralization has increase GDP per capita from US$1,161 in 2004 to US3,475 in 2013 (Yudhistira, 2014).

Another intriguing issue in context of Indonesia fiscal decentralization is the fast spread of corruption. In 2004-2012 there are 290 corruption cases involving local elected-leaders, such governor, major, or other administrative apparatus. 52 of these cases went to the Commission of Corruption Eradication (Kompas.com, 2014). Corruption in local level of government will definitely imply the incapability to reach local autonomy and fiscal decentralization main goal to

enhance people socio-economic quality of life. Corruption in such level of government indicates the lack of sense of Reformation spirit which was originated in the idea to widen access to the people in local area.

Conclusion

There are very limited study in Islamic economics and finance in relation to local autonomy and fiscal decentralization. This preliminary study attempts to do so by describing to concepts related to development of political and financial center in Islam i.e. *madīna* and *balādiyya*. Previous discussions specify an Islamic economic model that which local autonomy and fiscal decentralization can be implemented. This model gathers ideals of Islamic doctrines in economics and historical point of view in the case of the Ottoman Empire. Local autonomy in Islam should be implemented to maintain economic objectives mainly increasing wealth and its distribution among people, protecting people interests, and improving local initiatives. For Indonesia today many objectives brought by the Reformation era haven't been achieved mainly due to the lack of capacity in creating a suitable policy and also by the rise of local level corruption which are paradox in relation to early ambition of regime change.

This study has many limitations mainly caused by relatively dependency on the case based on the history of the Ottoman Empire. It is then an important effort in the future research to extend the study with many other rulers of Islam as case study. However as preliminary study, this study can be viewed as noble endeavor to enhance further studies in Islamic economic thought and history related to local autonomy and fiscal decentralization which have become part in daily life of Muslims in Indonesia.

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