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Preface

We are delighted to introduce Proceedings of the 3rd International Symposium On Religious Life (ISRL 2020). This conference has brought academicians, researchers, developers and practitioners around the world. In collaboration with Indonesian Consortium for Religious Studies (ICRS) and Indonesian Institute of Sciences (LIPI), the Agency for Research, Development and Training of the Ministry of Religious Affairs (MoRA) convened bi-annual symposium with the following main theme: “Religious Life, Ethics and Human Dignity in the Disruptive Era”.

The 3rd ISRL highlighted the role of religion and ethics in the disruptive era that erode human values, civility, and dignity. In the processes of development and techno-logical revolution, religion can play an essential role in providing spiritual, moral, and ethical guidance. In the context of the Covid-19 pandemic, religion is perceived in two ways: on the one hand, some faith communities have been willfully negligent and become ‘super-spreaders’ of the dangerous virus by defying stay-at-home orders. Yet, on the other hand, religion has also galvanized its adherents to support economically vulnerable and marginalized communities affected by the lockdown and social restrictions. Likewise, in democratization, religion gives society the necessary dynamic thrust to maintain its vibrancy, resiliency, and sustainability. This Symposium is therefore expected to delve into the complexity of how religion, religious values and faith communities confront the contemporary challenges to uphold ethics and human dignity.

We strongly believe that ISRL conference provides a good forum for all academicians, researcher, developers and practitioners to discuss all religious Life, ethics and human dignity. We also expect that the future ISRL conference will be as successful and stimulating, as indicated by the contributions presented in this volume.

M. Adlin Sila, Dicky Sofyan and Ahmad Najib Burhani

Contents

Religion and Women Leadership

Women, Religion and COVID-19: Cohesive Agency, Resilience-Building and Inter-spatial Performance 1

Leonard Chrysostomos Epafra, Ida Fitri Astuti

The Involvement of Women and Children in the Bombing Attack in Indonesia 10

Anik Farida, Zakiyah Zakiyah, Koeswinarno Koeswinarno

Women's Leadership in Asta Brata 19

Budiana Setiawan

Religion, Public Health and Pandemics

The Resistance of Social Groups: Religious Behavior Phenomena during Covid-19 Pandemic 29

Adison Adrianus Sihombing, Muassomah Muassomah

The Integration of Religion, Culture, and Science in the Interpretation toward the Covid-19 Pandemic: Sapa Aruh by Sri Sultan Hamengkubuwono X 43

Agus Iswanto, Koeswinarno Koeswinarno, Anik Farida, Joko Tri Haryanto

Impact Analysis of the 2020 PSBB Policy Enforcement on Online Taxi Driver's Income During the Covid-19 Pandemic in DKI Jakarta 53

Dwi Fazriani Ashal, Dewi Khairani, Yusuf Durachman

Religious Moderation

The Dynamics of Religious Moderation in Bangka Island 64

Ahsanul Khalikin, Reslawati Reslawati

Mainstreaming Religious Moderation on Millennial Generation through Religious Literacy on Social Media 79

Haris Burhani, Hendri Purbo Waseso, Siti Atieqoh, A. Luthfi Hamidi

Religious Moderation in Indonesian Mosques: A Study of Two Mosques in the Bekasi City 93

Anik Farida, Mary Silvita

Religious Moderation in Pre-Marriage Courses 106

Daniel Rabitha, Ismail Ismail, Novi Dwi Nugroho

Developing Research Tool Of Religious Moderation: Learning From Islam 119

Deva Alvina br Sebayang, R. Adang Nofandi

Tolerance Management in Oikumene Senior High School As Strengthening Religious Moderation 134

Asnandar Abubakar, Rosdiana Muas, Husnul Fahimah Ilyas, Amiruddin Amiruddin

Measuring Religious Tolerance, Harmony and Dignity

The Role of the Mosque and the Implementation of the Wasatiyya Concept in Islam: Understanding its Socialization and the Role of the State (Case Studies) 147

of the four Mosques: Baitul Ridwan and Ar-Rahman in Bogor and Al-Mujahidin and Al-Istiqomah in South Tangerang) <i>Suhanah Suhanah, Lukmanul Hakim</i>	
Harmonization of Tradition and Religion in Ngukus Tradition in the Community of Ujungberung, Bandung <i>Zulkarnain Yani</i>	158
Opportunity for Harmony? Social Empathy of Ahmadi and Sunda Wiwitan Women during Pandemic <i>Siti Aliyuna Pratisti</i>	168
The Harmony Of Religious People Perspetive Of Christian Group: Intra And Inter-Religious Relations In Ambon <i>Sitti Arafah, Basman Basman</i>	176
Gender, Religion, Belief and Spirituality	
Barakong: Cultural Sufism in the A'burangga Tradition to the Bantaeng Kings' Descendant <i>Muh. Subair, Saprillah Saprillah, Idham Idham, Abu Muslim</i>	188
Tarekat Tajul Khalwatiyah Syekh Yusuf Gowa Between Conflict and Asceticism <i>Raudatul Ulum, Rita Sukma Dewi</i>	203
Epistemology of Qur'anic Peace Education: Based on Ricoeur's Hermeneutics and Tafsir Tarbawi (Educational Exegesis) <i>Rosidin Rosidin, Masyithah Mardhatillah, Moh. Mansur Fauzi, Mohammad Rohmanan</i>	219
The Fascination of Dimas Kanjeng: Social Phenomena between Religion, Mystical and Economic Motives <i>Achmad Rosidi, Agus Mulyono, Wakhid Sugiyarto</i>	236
Religious Life of the Millennial Generation	
Transitional Religiosity: The Religion of Generation Z <i>Leonard Chrysostomos Epafras, Hendrikus Paulus Kaunang, Maksimilianus Jemali, Vania Sharleen Setyono</i>	247
Religious Alms, Charity and Philanthropy	
Social Wellbeing and Collective Happiness (Study of "Sedekah Selamatan Sir" on Career Development) <i>Samsul Arifin, Akhmad Zaini</i>	258
Cash Waqf Fundraising at Indonesian Waqf Agency (BWI) <i>Fauziah Fauziah, Umul Hidayati</i>	266
"The Effect of Waqf Literacy in Realizing Excellent Service for Waqf Administration by the Officer of Waqf Pledge Deed (PPAIW)" in 2020 <i>Asnawati Asnawati, M.E. Burhanudin</i>	279
Halal and Sharia Industry	
Intermestic Factors of Indonesia's Halal Certification <i>Adkhilni Mudkhola Sidqi, Akmal Salim Ruhana</i>	296

Religious Tourism and Pilgrimage

- Reproductive Health in Hajj Worship (Relationship of Husband and Wife Sexuality and Menstrual Management) 309
Umul Hidayati, Fauziah Fauziah
- Phenomenon of Umrah Backpacker Implementation: Case Studies in Bekasi and Bogor 318
Fakhruddin M, Achmad Ubaidillah
- Dilemma of Sexuality Service for Hajj Pilgrims in Saudi Arabia 329
Agus Mulyono, Fakhruddin Fakhrudin, Umul Hidayati, Koeswinarno Koeswinarno, Edi Junaedi

Religion and Ethics of Conflict Prevention and Peace Building

- Guru Bacarita: An Encounter With Post-Conflict Peacebuilding in Ambon 339
Abdul Jamil Wahab

Intra and Inter-Religious Conflicts and Distrust

- Tradition and Religious Struggle: Social Conflict of Keraton Agung Sejagat In Purworejo, Central Java 349
Mustolehudin Mustolehudin, Siti Muawanah, Joko Tri Haryanto, Sulaiman Sulaiman
- Unlucky Political Strike, Spirit of Jihad and a New Church Building Plan The Case of St Faustina Catholic Church Building Proposed in Bogor of Indonesia 362
Ibnu Hasan Muchtar, Moh. Zaenal Abidin Eko Putro

Religious Intolerance, Extremism and Radicalism

- Unseen Migration of Young Muslim Girl: The Experience of Critical Thinking Returnee of Ex-ISIS Sympathizers as the Inspiration for Prevention Model of Radicalism in Indonesia 372
Iklilah Muzayyanah Dini Fajriyah, Kustini Kosasih, Rahmah Nur Fitriani

Women, Religion and COVID-19: Cohesive Agency, Resilience-Building and Inter-spatial Performance

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Abstract. The present article is an outcome of four-month research, from May to August 2020 entitled *Reshaping New Urban Living: Indonesian Women and Coronavirus*. It focuses on women's experiences during pandemic through four observations, i.e., on women's workers, social-religious women's activists, women in religious minority groups, and on women with disability. The insights drew from sixty-eight women of six religious' preferences, including the adherents of ancestral religion in ten cities in Indonesia. Our research confirmed a cheerless circumstance of women, which in many cases is a prolongation of the pre-pandemic situation. Nevertheless, we testified different levels of women's impressive performance such as in the emergence of domestic level religious authorities, cohesive familial relationship, and others. However, in large part there was inadequate deliberation of meaning making from the traditional religious authority upon women's performance, in particular for women with disabilities.

Keywords: Indonesian women, religion and pandemic, religious experience, women experience, COVID-19.

1 Introduction

April 21, 2020 was distinct from the other April Twenty-Firsts. The Kartini Day, as it is renowned, the Indonesian Women's Emancipation Day, passed without open and public celebration, most of it reformatted for online display. Online media however, reporting the women's impressive performance in different walks of lives as the outcome of historical achievement of emancipatory process since the pre-colonial period. The regular celebration of Kartini Day usually created a space of public criticism as it was more concerned with outward appearance, symbolic performance rather than the substance of elevating women's status and condition. The pandemic heightened this cynicism, as what is considered as achievement, turned out creating extra burden and new demand for women's social role [14]. Female presidents of the world might be praised for their responsiveness in dealing with pandemic and it also goes to the numerous women's initiatives and creativity in the household level. But in the larger geopolitical context, women are "disproportionately" demanded for a larger and active role in fixing the social challenges such as being a peacemaker, maintainer social resilience, and so forth [21].

The effect of the pandemic toward women evolved and still need further assessment to be aware of its full impact [2, 23]. Earlier periods of pandemic indicated women's low exposure

to the virus against men, as men were more mobile and as women were more disciplined in maintaining health protocol [4, 17, 24]. Nevertheless, beyond that, in terms of social position women are persistently vulnerable. They were susceptible to the challenge of reproductive health as the governmental program of family planning almost solely relied on women, to the economic downturn that affected the government and education sector, which was dominated by women. Besides, women have the vulnerability in the informal sector, are exposed to domestic violence, and bear multiple burdens as the consequence of work and school from home [2, 4].

In 2019, the average household size of Indonesian families is 3.9, in which 37% women were housekeepers [3]. Mid- and large size families suffered so much with the pandemic in term to maintain domestic wealth and healthy emotional management. We might expect the post-pandemic condition of families trapped in low-net wealth conditions [cf. 18].

Besides the vulnerability in health and social space, stronger women's position before the legal stipulation is still an uphill struggle. The reluctance of lawmakers on the realization of the much expected sexual violence bill (*Rancangan Undang-Undang Penghapusan Kekerasan Seksual*, RUU-PKS), by excluded it from the National Legislation Program (*Prolegnas*) priority list aggravated women's position, as the pandemic attested the soar of domestic violence [19]. While the bill definitely could not cope with the pandemic situation, the urgency of it effectuated in the post-pandemic.

Nevertheless, in such complicated situations, Indonesian women displayed disproportionate resilience and became the agent of domestic and social cohesion. They also to a degree shaped the urban living through their inter-spatial performance, including in the virtual realm. Despite extra challenges faced by women with disabilities, they maintained creativity and found new meaning of social solidarity. The following is the presentation of our research and observations to them.

The present article is the outcome of research that attempts to understand women's conditions and their maneuver among social spaces that shaped urban living during the pandemic. Within the above intricacies, the investigation is also directed at the role of religion, both in reimagining women's status and as an element on shaping women's space. Three topics highlighted our research, i.e., cohesive agency and resilience-building, inter-spatial performance, and commonality and incommensurability of women with disabilities.

2. Methods

The present paper is the outcome of four-month research, conducted between May to August 2020. Due to the pandemic context of research activities, hybrid media space [cf. 16] is the main methodology through which it focused on the convergence condition of social spaces and social practices, among private, semi-private and public, online and offline, domestic and communal governance, as it informs the complicated relationship between agency and the state. It signaled the prominent role of new media and digital technology in devising women experience during the pandemic, manifested in work-from-home, physical and social distancing, shopping, selling, communication, and others.

The techniques of data collection and analysis are included, literature studies, interview and focus group discussion, social media and internet observation. This research method is employed to answer some research questions on (1) how Indonesian women respond to the COVID-19 pandemic; (2) how Indonesian women's manoeuvring among spaces (public,

domestic, and virtual) might shape new urban living during and post-pandemic; (3) Urban living connotes at least the inter-household relationship, household-based commerce, communal and digital collective activities, urban setting of domestic affairs, women's career, and so on; (4) how does religion reimagine Indonesian women and women's status within the context of pandemic; and (5) how religion shapes women's religiosity within the context of pandemic.

We collected insights from 68 women, from ten cities, i.e., Bandung, Banda Aceh, Denpasar, Madiun, Malang, Pontianak, Ruteng-Labuan Bajo, Salatiga, Tomohon-Manado, and Yogyakarta. They were divided into four clusters of observations, i.e., women's workers, social-religious women's activists, women in religious minority groups, and women with disability. They are aged 24 to 57 years old, working in different sectors from household wives to academics. In terms of religious preferences, those consisted of 35 Muslims, 15 Christians, 10 Catholics, 5 Hindus, 1 Buddhists, and 2 Ancestral religions. Among the Muslims, there were the representatives of religious minority groups, i.e., three Ahmadis.

The selection of women's workers is more or less obvious as those reflecting the most affected group by the pandemic. Meanwhile the other three, i.e., social-religious women's activists, women in religious minority groups, and women with disability are the group gaining less attention in many researches. Those, furthermore, are more relevant to our main concern in understanding the relationship between religion and COVID-19. The cluster division was not rigid as we encountered overlapping categories, notably between social-religious activists and women's workers.

3. Research Results

3.1 Women's Workers

We were focusing the observation of women's workers in five places, i.e., Salatiga, Malang, Tomohon-Manado, Pontianak and Bali. Altogether we collected data from 26 women, single and married, which consisted of health sector workers (*nakes, tenaga kesehatan*), teachers, civil servants, entrepreneurs, bank employees, pastors, university students, private sector clerks, and academics. While economic challenges in different degrees faced by most of our informants, the pressure for familial women mostly came from the extra burden for them to handle domestic and regular jobs, notably families with minors. In addition, for the health workers the most worrisome to them is becoming the potential transmitter of the virus to their families. For the single women, their challenge mostly on the undecided future and the payrolls deduction as the country faced the economic downturn.

3.2 Social-religious Women's Activists

Social workers' group embraced the insights from fourteen women, in two places of Madiun and Ruteng-Labuan Bajo, but also included the insights from Bali's two focus group discussions. The occupation of the informants are Catholic nuns, teachers/social workers, household women, entrepreneurs and academics. The main challenge for almost all activists and social institutions/communities is the limitation of movement. However, these women activists did a number of maneuvers to deal with it. The activities of the humanitarian group

forced them to adjust their strategy without surrendering the substance of humanitarian actions. Some important things related to strategies to get through the pandemic include generating and implementing new (creative) ideas using safe mediums for personal health and in line with health protocols to break the chain of virus spread. Through these new platforms of activity, women activists succeeded in extracting social and humanitarian concerns from elements of society that had not yet appeared before the pandemic. They even use it to trigger social change and to appropriate it with the existing patriarchal culture.

3.3 Women in Religious Minority Groups

Women's experiences within the minority religious groups sought insights from the representations of Ahmadi, Hakka's, and Sunda Wiwitan's women. Altogether, we learned from ten women about their story in dealing with their position in the context of pandemic.

In general, pandemic prevented these groups from outright discrimination and persecution from the others, which usually haunted them in the pre-pandemic, notably toward Ahmadi, and Sunda Wiwitan communities. After the research period, indeed Sunda Wiwitan's community in Cigugur, Kuningan faced public resistance on their cemetery construction [11]. Meanwhile, all of our informants actively participated in social activities. They found more acceptance from the public that helped reposition their engagement with the larger community.

3.4 Women with Disability

To gather information from women with disabilities, the local researcher interviewed eight women in Yogyakarta from various backgrounds, i.e., lecturers, housewives, domestic workers, social activists and private sector workers. As people with disabilities, they experience greater challenges during the pandemic, besides the stigma that considers them to be disabled people who are unable to carry out certain activities. Nevertheless, they engaged actively in social solidarity, which ensured their acceptance. In general, they are sincere to what has become predestined or "something necessary" as people with different abilities. Their acceptance of their own condition forms a deep and rooted spirituality, which in turn helps them cope with the pandemic.

4. Discussion

4.1 Cohesive Agency and Resilience-Building

Women at work is a complex phenomenon beyond the traditional feminist vision of liberating women through work, as many of them were not coming from the privileged class, and further complicated with the attachment of women workforce with generally male dominated system [10].

Women's resilience is overwhelming indeed. The COVID-19 pandemic transformed social lives in a radical way, including women's condition. Our research revealed important changes such as women workers turned household cooks, nutritionists, food security maintainers, home teachers, husband psychological counselors, and others, those might be an unpretentious disappearing the split between domestic and public space assignment. Multiple roles carried by many household women during the pandemic suffered their private lives, such as the

disappearance of me-time, which carried with it the roller-coaster emotional posture, in particular to those with limited domestic space.

Rather than being a traditional site of concession and negotiation between members of the family, between male and female subjects, such as husband and wife in regards of social role, the nuclear family in pandemic tended to intensify the burden to the wife's shoulders, which forced the women to rearrange a new concession space as a compensation, for instance to their husband's loss of the permanent jobs. The situation is different among the family that husband and wife survived their existing jobs and are no more burdened with minors and underage children.

On the other hand, mastery with gadgets for general communication has also expanded as many women transformed themselves into new digital entrepreneurship. We testified the emergence of online entrepreneurship as well not only conducted by the veteran, but by household wives. For many households this online activity, oftentimes the outcome of mutual cooperation and networking with other woman producers, became a new social space for them to support their family. Those who already active in pre-pandemic social initiatives smoothly expanded it during the pandemic. A university girl who also an Instagram endorser extended her social sensitivity by donating 50% or more of her revenue to social causes, a sensitivity she already set before the pandemic through different activities she was involved with.

At the same time, the creativity of religious women, recognized earlier by some other observations [e.g. 7], to elevate themselves in a religious landscape continuously performed regardless cautious and in constant negotiation. Minor examples of that among the Muslims, notably Muhammadiyah's family during the earlier phase of pandemic many of them were not only taking the lead in maintaining domestic and community resilience, but also endorse their own religious authority in domestic space, as most of religious activities go home. Muslims and Christians passing two important religious holidays, Ramadhan month and Eid al-Fitr (*Idul Fitri*), and Easter with each reflective spiritual period allowed many religious families maintaining stronger relationships among the family members.

Along with other societal elements, women are actively involved in social solidarity, and the creation of supporting groups. Praise goes to the numerous women's initiatives in the household level, such as collective production of personal protective equipment (PPE) and maskers, and others. Women active in creating new social space, such as women teachers establishing "homeschooling," i.e., creating "schools" at their homes as many students could not afford long-distance learning, or school from home (SfH), which implied the internet connection and gadget possessions. This indeed a negotiation against the government directive that limited the possibility of offline learning in schools, and at the same time a reshape of urban living as they became the agency to disperse learning centers into houses.

Among religious minority groups in our research, Ahmadi's and Sunda Wiwitan's women pandemic enhanced their social space as they involved in solidarity activities which helped them to escape from discriminative eyes. Furthermore, for the Sunda Wiwitan community, the endorsed social and physical distancing simply confirmed their age-old religious practice of measuring the gap between subjects during their worship session.

Hakka's women in Banda Aceh embossed further the women's resilience and highlighted how pandemic allowed for repositioning women in minority groups. Hakka is a micro-minority among Indonesian Chinese community, which is mainly dominated by Hokkienese. Through their activities within the umbrella of Yayasan Hakka Aceh (Aceh Hakka Foundation, *Ya Chin Kechia Ci Chin Huei*), they became the field organizers to social activities such as providing cheap street foods, via *Warung Murah Fakir Miskin* (Inexpensive Food Stall for the Poors) initiative. This interfaith interaction - as they are Christians and

Buddhists - further strengthened when collaborating with local Acehese Muslim communities.

4.2 Inter-spatial Performance

Some observations indicate that in general Indonesian women “emancipation” still within the curfew of gender ideologies that “place women in the home, as carers of husbands and children,” while working women enjoyed only limited autonomy regardless more exposure in the public space [8]. Such conditions in large part are still prominent in the present pandemic.

After six months of pandemic many issues are settled down and some of earlier ordeals, such as the debate, polemic on conducting offline and online worship dissipated. Nonetheless, some are persistent. Household economy remained vulnerable which in many cases forced women to rearrange their domestic and external affairs. Pandemic forced many, including women to redefine the meaning of *house* and *home*, *family* and *household* -- which in Indonesian those terms appeared more subtle, *rumah* and *rumah tangga*.

Inter-spatial performance embraces different modes of presence in space and virtual space. Those spaces became a continuum. It seemed in the first months of pandemic male masculinity was in crisis. Many of the main victims of the infection were males and in the social landscape, those who suffered layoffs found themselves in difficult positions as they lost control of their lives in public while awkward in domestic space. This condition pregnant with potential domestic discord and uneasiness that in many cases a fertile soil for domestic violence. Those who survived came out with stronger husband-wife relationships and rebalancing household roles. Many cases demonstrated the women's mobility to sell products and services, while the domestic handled by the husbands.

As the above indicated that in order to survive, low-income households compelled some women to appear in the virtual world, a fortnight transformation to digital women entrepreneurs. Others inhabit the inter-spatial voids by becoming street vendors, *sembako* middlewomen, and online sellers for basic foods. Our informant in the Districts of Greater Manggarai (West Manggarai, Manggarai and East Manggarai) initiated *Ute Dite* (lit. Our Vegetables), a social media-based service for selling farmer's vegetables.

This includes the long-distance household arrangements, popularly known as LDR (long-distance relationship) in which the husbands - mostly the husbands - have to live in distant working places far from the family. While communication technology could cope with the challenge of distance, *distantiation* is a real problem for the wives who handled the daily routine.

Women in social activism, in particular among the religious-based communities, in this case Catholic nuns in the Regencies of Manggarai and West Manggarai, demonstrated resilience in the pandemic. Their burden increased and they encountered many difficulties, but they also found spiritual empowerment. Since earlier periods of new spiritual women's spaces in medieval Europe, spirituality was a space for self-actualization, notably in convents. Convents were not only a religious institution with specific social function, but it also a spiritual space to claim the sacred feminine. Similar feelings shared by health workers when they found more spiritual empowerment and meaningful life once they aligned their job with religious values.

One of the informers, who organizes a shelter house for the victims of domestic violence, demonstrated the enhanced spatiality and initiatives such as creating the network of social solidarity, providing social spaces for the victims, and furthermore, creating mixed online-offline entrepreneurship to support the members of the community.

Despite the raising awareness and inclusivity, urban, public, interspatial, and domestic space, pre- and during the pandemic remained the same: generally unfriendly to the diffables and people with disabilities [e.g. 13, 1, 15]. This condition gives more gravity for women with disabilities during the pandemic. In terms of social space, many of them need personal assistance for mobility and other necessities, which in turn physical distancing is difficult to implement. The ordeal faced by mainstream religious institutions manifested in the debate of physical or online worship is beyond the problem encountered by our disabled informants. For the accessibility to the house of worship is not yet settled for them. Most of them remained at the peripheral of the sacred spaces.

4.3 Between Commonality and Incommensurability: Women with Disabilities

The contrast between commonality and incommensurability of women, in large part is dealing with limited attention of religious authority in meaning making of women's role and performance in the context of pandemic. Many women's actions are considered ordinary and routine, hence slipped from specific theological addressing from religious authorities. This is even more problematic for the diffables and women with disabilities. In general, religious institutions do not provide discourse infrastructure to address the incommensurability.

The social and religious hesitance to deal with the diffables and individuals with disabilities is prevalent. Disability was often connected with both the discourse of purity and pollution, even with morality and sin, which as social scapegoat violence toward them was part of divine sanction and the process of social reintegration [9].

Except some positive cultural imagination, e.g. people with disabilities holding esoteric power [20], modern discourse mainly informed by medical perception and the ideology of developmentalism [6, 12, 15]. Diffability and disabilities are religious and social construction on the ideal of humanity and normalcy. In the social landscape such construction manifested in the debate upon the terminology and the evolution of the term [20, 22, 25]. Such a framework that preserved the marginality condition of the diffables and people with disabilities. Recently, however there were growing religious literatures that are more transformative and sensitive to their experiences [e.g. 5, 12, 20], nevertheless there is still much to work with, in particular in dealing with special cases such as women with disabilities in pandemic context.

Interviewing our informants, i.e., women with visual impairments, hearing and physically disabled, revealed the power of self-religio/spiritual mobilization. Most of them construct their spirituality within the social solidarity intensified during the pandemic. Interestingly further that our informants constructed their own spirituality through redefine the meaning of *hikmah* (wisdom) and *tawakkal* (trust), introduced by both Muslim and Christian informants. That pandemic is not seen as a negative force, God's punishment, but as medical reality in which part of God's purposive plan. Others elucidated further by emphasizing the dimension of "blessing in disguise" as they have opportunities to (re-)manage their lives: making stronger social connections, creating a more hygienic environment, and forced to be more creative to survive the daily challenges. Nevertheless, those spiritualities are hardly an instant product of religious spontaneity. Their marginal situation in the pre-pandemic provided a stronger base for the present resilience and endurance.

5. Conclusion

The three aforementioned highlights on cohesive agency and resilience-builder, women's interspatial performance, and the challenge of commonality and incommensurability, might easily fall into the glorification of women and its roles during the pandemic. Pandemic shifts in a painful way the interpersonal relationship between male and female, the meaning of household, and social arrangement at large. The scope of challenges resisted the exclusive claim of a single agency that both suffered and transformed. Everybody is in pain. Furthermore, we attested the tandem of male-female partnership in dealing with difficult situations, and larger social solidarity created by all walks of life, including cross-confessional and interfaith initiatives.

Nevertheless, the pandemic affected us differently. Women are more vulnerable in different levels, while the social transformation made by women indeed prominent, a major building block in maintaining social cohesion and resilience, in community and domestic level, regardless less recognized and maneuvering within the persistent gender ideology. Besides, limited religious meaning making for the appropriation of women's role and performance is rather frustrating, in particular for women with disabilities.

Our research suggests for greater appreciation of women's contribution, including religious recognition of their important role in shaping domestic religiosity, and for strategic actors for community endurance.

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The Involvement of Women and Children in the Bombing Attack in Indonesia

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Abstract. This paper discusses women and children involvement in the terrorism in Indonesia. As it is the fact that in the first half of the 2018 there was bombing attack in Surabaya and Sidoarjo East Java involving women and children as the main actors. This action marks as a new strategy of terrorist group in Indonesia to employ them as the martyr of their battle. Indonesia has experiences a series of bombing attacks for many years with the men as the main perpetrators. In the past, women in the jihadist group are usually as the housewife and nurturing their children as well as supporting their husband by providing logistic. Data of this article was collected using interview, observation and documentary research. Findings of this study shows that nowadays, using women as the martyr was an effective way to gain the terrorism goal for the following reasons; firstly, women have skills to transfer their knowledge to their children including the radical thought, therefore all member of the family are involved in the bombing actions. Secondly, women are less suspected than men; therefore they will freely attack at the public sphere. Thirdly, women can play many roles in the terrorism act both in the back and the front line of actions. Furthermore, this study also found that the daily performances of those actors of terrorism are similar of common people and they interact with their neighbors in which this different from the past where generally terrorist families live as a “closed” group.

Keywords: Women and children in terrorism, bombing attack, suicide bombing.

1 Introduction

In the first half of 2018 Indonesia faced a series of terrorism act that were done by a terrorist group. It was started with the attack at Mako Brimob and the suicide bombing at three different churches in Surabaya East Java and then followed by another suicide bombing at the front gate of police office in Surabaya and at a Rusunawa (a very modest flat) in Sidoarjo East Java [1]. In these East Java incidents, there are women and children involved in those terror attacks. This case is the first action in which women and children engaged in the suicide bombing and terrorism in Indonesia.

The involvement of women in terrorism in Indonesia is actually begun a long time ago; however they were not as the persons in the front line of the terror attack. There were many cases as reported here; firstly, in June 2005, Mumfiatun, the second wife of Nurdin M Top

(the terrorist) was sentenced three years imprisonment. She was sentenced for hiding her husband as a terrorist. She knew that her husband was hunted by police as the terrorist suspect and knew where her husband hide, but she did not report him to the police. Her silent and her action made her husband did further terror action freely. Secondly, Ingrid Wahyu Cahyaningsih, Nina, Dewi, and Ubaedah are among eleven women arrested by police criminal team of Polda Jaya (police squad of Jakarta province) in 2004. These four women are suspected associated with the Cimanggis terrorist attack. Then, one of those women named Ingrid was continued to be proceed at the prosecution office. Thirdly, Putri Munawaroh, the wife of Susilo Adib alias Hasan who hide Nordin M Top for three months in their house. At that time, Nordin M Top was hunted by police because he was involved in the bombing attack at JW Marriot hotel and Ritz Carlton hotel in Jakarta in 2009. For those months, Putri Munawaroh served Noordin M Top with food and drink until they were arrested by Densus 88. Then, she was detained for ten years started from 29 July 2010 because she hid the terrorist suspect.

Fourthly, in the mid August 2013 Jakarta Police arrested a woman from Aceh, she was accused as selling water soft gun illegally in Cimanggis Depok West Java. During that apprehending, police seized weapon type automatic colt caliber 25. From the investigation, it was detected that she was the wife of Abu Sofyan, a terrorist detainee who was sentenced for ten years custody; he was jailed for selling weapon to the terrorist network in Aceh [2]. Fifthly, a study done by [3] mentioned the involvement of women in the terrorism. In his writing, [3] discussed about Paridah, the wife of Mukhlas, one of the Bali bombing actors; Mukhlas was also a former fighter in Afghanistan. She was married with Mukhlas arranged by her father. After this marriage, Mukhlas indoctrinated her wife with the radical teaching for almost a month. Then, Paridah become one of the followers of the Islamic radical group. It is said that a housewife in the radical group, besides as the “bearer” of children, she becomes a teacher for her children, so that in the future those kids will be fighters. They teach their children abide by the teaching given by their husband. This is an important step since these children will become future fighters in the battlefield and continue their parents’ struggles. At the same time, the role of women becomes significant to build their children characters [3].

All those women played significant roles in supporting their husband’s doing, however they did not play role in the front line as amartyr. Munfiatun, Putri Munawiroh, Ingrid and Paridah as well as other women have knowledge of Islamic radical teaching and they encourage their husband to engage as mujahid (combatant at a war zone). Those housewives and women are usually responsible to take care of their husband and their children as well as to encourage them to take a part in the battle. In addition, women provide logistic for their husband and encourage them to be brave during the warfare.

The participation of women and children as martyr in the terrorism action is a new phenomenon in Indonesia, although, there is previous action done by women without children related to terrorism. Firstly, Dian Yulia Novi (28 years) is the first woman in Indonesia who tried to be a “bride”, a term for the suicide bomber. She planned to explode herself with bomb at the president palace. Her plan was failed; she was arrested by Densus 88 (A special anti terror squad) in 10 December 2016 in Bekasi West Java. She was a migrant worker who had worked in Taiwan from 2013 to 2016. She was sentenced for 7.5 years of detention. This punishment was shorter than the initial demand asked by the prosecutor in which they asked for 10 years imprisonment. She was reported as affiliated with Bahrun Naim, the Bombing actor at Thamrin street Jakarta in 2016. She was suspected as influenced by ISIS doctrine mentioning that there will be terror in Indonesia, if she could not go to Syria. Secondly, Ika Puspitasari alias Salsabila was arrested in December 2016 as she was planned to explode

bomb in Bali. She was initially a migrant worker in Hong Kong. She was sentenced for 7.5 years detention as she found guilty for providing money for her husband activity related to ISIS activities in Syria. She was eagerly supporting jihad activity, in which she was tried to be “bride” but she failed (Utama, 2017; Purnama, 2016).

The case of women and children (family) as the actor of terrorism then becomes an interesting fact, since this is a new phenomenon in Indonesia. Bombing case in Surabaya marks as a new history of terrorism development in this country. Therefore, it is important to study this theme. This article explores this issue starting with the discussion of the chronology of the bombing incidence in Surabaya and Sidoarjo East Java. It is continued with the discussion of how the involvement of women and family is considered as an effective way to reach their goal compare to the male actors.

When discussing women in the terrorism network issues, women are both victims and actors at the same time. Culturally, in a patriarchal culture, women are very obedient to their husbands in any condition. Marrying women is one of the modes to recruit women to be involved in the terrorism group. In addition, many women are considered more susceptible to be influenced, especially those who have problems in their family and economy. Using women in the terror attack also has strategic-tactical aspects; this is because women as perpetrators of terror will deceive law enforcement officials, so that the perpetrators of terror are identical to men.

The very massive propaganda done by terrorist network and the recruitment model through social media gives hope for women to move to areas where the terrorism network is developing. This is because they feel that the network can accommodate various grievances, dissatisfaction with living under un-Islamic values, a sense of injustice in their home country, the desire to enjoy life under the Islamic state as part of *amaliyah* and the economic promise of a high salary and all the tantalizing free facilities.

2 Research Method

This article was written based on a research done in 2018. This is a qualitative case study focusing on the case of suicide bombing in Surabaya and bomb explosion in Sidoarjo East Java Indonesia happened in May 2018. Data was collected by employing three different methods namely; (a) interview; it was done with the relevant key persons, primary and secondary informants including police officers, forensic police team, pastors, management team of three churches in Surabaya, government officers, neighbors of the terrorists, village administrators, and people living around the terrorists' house. This interview was conducted to search data related to these elements; the chronology of the incidents, and the backgrounds of the terror actors and their family. (b) Observation; in this phase researchers observed the place of bomb explosion in three churches and Rusunawa in Surabaya and Sidoarjo as well as observed the neighborhood where the terrorists live. (c) Library research; this method was utilized to seek the written document related to the topic of this study. This includes reports from the online newspaper and magazine, previous research reports, articles from the academic journals, books and other related documents.

3 Result And Discussion

3.1 Chronology of Bomb Explosion in Surabaya and Sidoarjo East Java

On Sunday morning, 13 May 2018, there were bomb blast at three churches in Surabaya, at Church Santa Maria Tak Bercela, church Pantekosta Pusat Surabaya (GPPS) Sawahan, Gereja Kristen Indonesia (GKI-church). The first detonation happened in Church Santa Maria Tak Bercela in Ngagel Madya street Gubeng Surabaya at 07.13 WIB (Western Indonesian standard time), and about five minute later the second bomb explosion occurred in GKI-church at Diponegoro street Surabaya, and then at around 07.50 WIB the third bomb exploded at GPPS in Arjuno street Surabaya.

All the terror actors at those three churches are death. Based on the identification done by a police forensic team (INAFIS), East Java, it is identified that all of them are related as a family. Here is the list of the perpetrators; Dita Oeprianto (47 years old), PujiKuswati (43 years old), Yusuf Fadhil (18 years old, a boy), Firman Halim (16 years old, a boy), Fadhila Sari (12 years old, a girl), and Famela Rizqita (9 years old, a girl). In this case, Dita Oeprianto and Puji Kuswati are husband and wife; meanwhile the rests are their children.

On Sunday morning, Yusuf Fadhil and Firman Halim went to Church Santa Maria Tak Bercela at Ngagel MadyaStreet 1 by motorbike. Both carried bomb by putting it in his lap. They entered the church gate at around 07.13 WIB, they were stopped by Bayu, a volunteer as the church security guard. Those boys drove the motorbike quite fast and forced to enter the front yard of the church, Bayu pulled the motorbike, the boys and their motorbike fell down, then the bomb exploded. This explosion killed six people including the bombers and Bayu as well as the church attendees, and injured 30 people. The bombexploded very strong and damaged the front part of the church (Interview with Lauren, a management staff of Church Santa Maria Tak Bercela, and observation on the site, 16 May 2018).

Puji Kuswati (the mother) and her two daughters (Fadhila Sari and Famela) were dropped by Dita Oepriarto (father) using an “avanza” car in front of the church. Then, the mother and her daughters enter to church GKI at Diponegoro Street. Puji Kuswati carried a bag containing bomb, while those two kids carried bombs tied as their belt. At around 07.50 WIB, these three people enter the church through the unusual route for the pedestrian, so that they were stopped by the security guard and asked, “what purpose do they enter the church?”, Puji Kuswati answered “I am sorry, Allahu Akbar” and then suddenly the bomb exploded. This explosion caused Puji Kuswati and her children died and injured many people there. This incident did not caused death of the parishioners (Interview with, Yossua, the board member of GKI Church, 16 May 2018).

After dropping his wife and his daughters earlier, Dita Oepriarto went to Pantekosta church at Arjuna Street by driving an “Avanza” car containing bombs. He entered the church at 07.50 WIB. At that time, Daniel, a church activist who managed the traffic of worshippers in front of the church, tried to stop the car. After that, the car hit the church gate and did not enter the church, then the car blow up lead to many casualties; there were seven parishioners and the bomber death, many people injured, several motorbikes around the church were burnt, several cars damaged, and the church building were also damage. The bombing in this church can be categorized as a big explosion that caused serious properties damage, many wounded persons and death (Interview with Awal Soediono, GPPS church board member at Arjuna Street Sawahan Surabaya, 16 May 2018).

According to the coordinator of public relation regional police East Java, Police grand commissioner F Barung Mangera, S.I.K, the suicide bombers are associated with the Jamaah Ansyarud Daulah (JAD) cell in Surabaya. This group is closely related with the JAD-

JAT (Jemaah Ansharut Tauhid), groups that supported ISIS. Even, Dita Opriarto was known as the leader of JAD Surabaya. Furthermore, F Barung Mangera mentioned that involving family in the terrorism is a new strategy of JAD terrorism, the daily performance of the terrorists are the same as other people in their neighborhood. They wear their cloth as other Muslim fellow, Dita Opriarto do not have beard, as it is usually common for people involving in the radical group having beard. His wife was also wearing the common Muslim women have, she did not wear *niqab* that covered all her face except her eyes. They interacted with people around them in their neighborhood and participated in the social activities in their area, so that they were not exclusive. Even, they were known as “good and friendly” neighbors by their surroundings (Interview with F. Barung Mangera, 16/05/2018, and interview with several of Dita Opriarto’s Neighbors, 19/05/2018).

After the bombing blast at those three churches, there is further bomb explosion at the late evening (around 9 PM) at the same day, on Sunday 13 May 2018 at Wonocolo-Low-cost apartment in Sidoarjo, East Java, which is about 16 KM far from the downtown of Surabaya. According to people (eyewitnesses) living in that place, the first explosion happened at 18.30 WIB (Western Indonesian Standard Time). That explosion came from the unit occupied by Anton Febrianto’s (47 years old) family at the fifth floor of Block B. They thought that the explosion caused by gas cylinder which is usually for cooking. Residents at that place wanted to try to help them, then they saw three people laid on the floor covered by blood and some cables at that house, they suspected that it was bomb. Then they did not help them, and made a phone call to police office, few minutes later many polices along with the Densus 88 and Gegana team came to that place. At that time, Anton Febrianto was alive; he held the bomb igniter and tried to fight against the police. Then, the police shoot dead Anton Febrianto at that place (Interview with the Eyewitness, 18 May 2018). According to the police, such bomb at that house will be exploded at other places, but it was prematurely exploded. Later, it was known that Anton was a close friend of Dita Opriarto, the actor of bombing at GPPS church. Both are affiliated with JAD.

The explosion at that place caused three people died namely; Anton Febrianto, his wife named Puspita Sari (47 years old), and his daughter named Hilita Aulita Rachman (17 years old). This explosion led to two children of Anton Febrianto, injured namely the daughter (11 years old) and the son (10 years old). These two children were sent to Khadijah hospitals for treatment, and then they were sent to Bhayangkara hospital. Meanwhile, another of his son was safe, since he was not home at the time of incident.

On Monday morning, 14 May 2018, another bombing was detonated at the front gate of metropolitan Police Office of Surabaya East Java. This was happened just one day after the previous incident; it looks like a series of planned actions. From the recorded video of CCTV, it was seen that there were five people, they rode two motorbikes. On the first motorbike, there were two people and one kid sat at the front. Meanwhile on the second motorbike, there were two people. When they arrived at the front gate, at the check point, the first explosion happened from the first motorbike, and then it was followed by the second bomb blast coming from the second motorbike just in few second.

All those five terror actors are coming from one family, Tri Murtiono (51 years old), Tri Ernawati (44 years old) the wife of Tri Murtiono, and their children namely MDAM (20 years old), MDSM (16 years) and AAP (8 years). At that time, APP was carried out on the first motorcycle and flung away on the floor but he was safe. On the other hand, all those four people death on the crime scene. This incidence caused four polices and six people were injured because of that two bombs blast. Furthermore, it is known that Tri Murtiono is a friend of Dita Oepriarto, the bomber of Pantekosta church.

3.2 The Involvement of Women and Children in Terrorism

The involvement of women and children within a family as a bomber is new phenomenon in Indonesia. It has never done before; one family consisting father, mother, and children committed a joint bombing. In many previous bombings in the country, bombing has always been carried out by men. There was a woman named Dian Yulia Novi who planned to explode bomb in Bekasi West Java known as pan bombing in 2016, but this was failed. She would explode it by herself without any children or family. Thus, the involvement of women and children as the actor of bombing was a new phenomenon in Indonesia. But this is not new in other countries, as there are several bombing cases in several countries. For instance, women are mostly involved as the actors of terrorism. From 2000 to March 2007 there were 46 of 110 of the actors were women [3].

Related to how people are willing to participate in the terrorism, [6] describes that to become a terrorist there are five ladder conditions that must be passed. Initially, the individual interprets the material condition; on the first step, individuals look for solutions about what is perceived as unfair treatment; then, in the second step, the individual builds physical readiness to solve the problem by attacking “the enemy”. Those people who are actively looking for opportunities to launch attacks increase at a later stage, namely taking action against those who are considered enemies. On the third step, individuals identify themselves by adopting the moral values of their group. The crucial developments are on this third ladder to the fourth ladder, in which someone enters a terrorist organization, and there is only a small possibility or even no chance to get out alive. The fifth stage, the individual are psychologically ready and to commit of terrorism [6].

That Mogadham’s view can be used to look at how and why women and family are involved in the front line of terrorism. The first, a father is influenced by radical thought and he has experienced of what Mogadham’s said, then he will transfer his knowledge and experience to his wife and his children. Furthermore, he will invite his wife and his children to participate in the action which is labeled as jihad, or fighting against their enemies. Moreover, one of the characters of terrorism is persistence, in which they will struggle continuously and ready to take any challenges and risks their life until they achieve their goals. With this persistence character, the leader of terrorists constantly trains their members and forms cadres. They also use many methods to attract people, so that those people will have interest in terrorism ideology. Once those people are influenced by such ideology, they will voluntarily participate in bombing actions disregarding the ethic of humanity values [7].

Women engagement on the front line of terrorism in Surabaya Indonesia was almost similar with the idea of women or wife as the second commander of jihad after her husband. It was told in Saputro’s article that Paridah’s story, the wife of Ali Ghufron, one of the Bali Bombers 1, mentioned that the roles of women in the Islamic radical group are as the good wife and teacher of their children. In this sense, women’s roles are mostly on the domestic sphere. However, the wives actively support their husband on doing jihad, or committing violence actions. The husband holds the central role in the family and plays as the commander during jihad. Once their children grown up, the wife might become the second commander which will be ready to go to the battle field with her husband at anytime when it is needed by their group. Then the wife will commit suicide bombing as her husband command [3].

In the past, the wives of terrorist commonly take a part in the domestic space; as a wife, nurturing and teaching their children. The wife will educate their children and made their father who commits terror actions as their idol. A woman especially a wife plays important role in this stage, since a mother will easily transmit any ideologies including radical thought

to her children. The character of women, feminine, will easily reach their children and convince them about values that need to be affirmed; therefore children will hold those values robustly. Gender segregation that differentiates man and women roles, make women easily transforms any values to their children, and these values are going to influence the children during their grown up [8].

The wife's mental attitudes were influenced by the doctrines thought by her husband or her *ustadz* (Islamic teacher) who is usually the leader in the group's network. As it is the fact that the culture of Jihadist group, there are two types of patriarchal commando namely the husband and the *ustadz*. In the structure of Jamaah Ansyarud Daulah (JAD) who is affiliated with ISIS, each member has to have readiness to do "*istisyhad*" (readiness to die as a "bride" or bomber). From the beginning, the doctrine spread to the members is *jihad* meant *qital* (war) that is the main compulsory. This doctrine is placed higher than other religious services like prayer, fasting, and hajj. Thus, death during the war should be the main goal of each member of the group. Hence, an opportunity to be a bomber is their dream, and they will be selected to do such action when their leader picks them as the bombing actor [9].

There is a doctrine told to women/wife in this group network that in Islam there are women heroes as mentioned in the classic literature; for instance, during the Prophet Muhammad's time, there were many women involved in the jihad with their bravery. To name some of those women are Aisyah (the daughter of Abu Bakar), Safiyyah, Hafsa (the daughter of Umar bin Khatab), Nusyaiba (Umm 'Umara), and other women. The life history of those women was told repeatedly as part of the doctrine, so that it will encourage women in the group to be engaged in the jihad. This teaching is in accord with the fatwa that jihad is compulsory for men and women because the "Islamic" nations in the world are weak.

The involvement of women and their children in the bombing action in Surabaya and Sidoarjo depicted that women played significant role not only as the main actor of terrorism but also as the inviter of the bombing action to their children. This is a fact that woman is effective to reach her terrorism goal for the following reasons; firstly, women are perceived as having effective skill in transmitting radical thought in the family especially to their children. This is in line with the role segregation between men and women in which woman has domestic tasks teaching and nurturing their children. The radical thought was transmitted through family education. Secondly, many studies show that women are less suspected than men. Bloom [10] mentioned that most security officers did not frisk women when they enter certain place or crossing the border. If there is a frisk toward woman, the terrorist group will use it as propaganda that the security officer harassed a woman. In addition, the involvement of women in the suicide bombing is one of the ways to attract media attention, since a terrorist group needs media spotlight as part of their propaganda. Hence the affectivity of female suicide bomber is a way to draw media coverage. Bloom [10] said that media exposed female terrorists eight times more than male terrorists. Moreover, during their operation women clothing can hide the weapon including bomb like hiding in her belt, her bag, and her back pack.

Thirdly, multipurpose; the involvement of women in the terrorism might have various roles namely; recruiter of new members including her children, finance manager, providing budget and logistic, propagandist, messenger for enemy attacking, helping to hide terrorist escapee, clandestine activities to support their terror actions, collecting information of target of terror attack and movement of the security, as well as played as the suicide bomber. Thus, women are considered as effective and efficient strategy for terrorism.

Women as the actor of terrorism then contradict with the idea of sex and gender system offered by Radical feminist which said that sex and gender is the main source of

women oppression. As a result, women are placed as an inferior class, sub-ordinate and below the patriarchal values [11]. The case of Surabaya and Sidoarjo proves that women were able to be the main actor and to mobilize their family to commit suicide bombing. This research shows that women have power to transmit radical thought in the family and to determine the family values.

Why are women interested in joining a terrorism network, even becoming bombers as found in this study? Poole (2002) found that many Muslim women joined ISIS because they believed that ISIS offered a new religious ideology that was free from *thoghut*, or the enemy of God. By avoiding it, they will find the meaning of life, especially finding for justice. This sentiment strengthens in women, because women are a group in society who feel the most injustice. Therefore, it is time for women to fight against injustice by joining the terrorist network.

There are implications for the family if women become important figures of terrorism group, they will carry out their domestic roles and internalize the values in the family including the radical thought. Then, the terrorist family network began to form; women will start to invite family members, husbands and children to join. After that, they will invite their relatives. It seems that the use of the family is a shortcut in the radicalization process. All of the women bombers as found in this study invited and involved their families. Brotherhood in the family is the most effective method in forming a terrorist network. This is because the psychological influence that can bind and strengthen each other. With this method they not only become members of terrorist groups, but also become brothers and sisters (a relative). Furthermore, involving families in the terrorism through marriage is also easier way because the process of building trust is easier than with strangers or other unfamiliar people.

4. Conclusion

Bombing in Surabaya and Sidoarjo East Java Indonesia caused 25 people death consisting of 11 bomber and 14 people of victims. This case also injured many people and damaged properties at the scene and its surroundings. Actors of these cases are family members including father-mother-children. In addition, these people are affiliated with JAD, an organization that support ISIS. In this terror action women and children were actively engaged as actors. These cases show that women played significant roles in the jihadist group, not only as the main actor but also as the inviter of their children. In addition, their involvement as the fighters was a part of their support to their husband as the jihadist. The position of women in a terrorist group is actually vulnerable in which they are most likely to be involved in the terror activities. It is the fact that environment will influence their acts and behaviors. In this sense, women have to abide by their husband and they will have difficulties to reject the invitation to be engaged in terrorism actions. At the same time, women might have power to influence their children and to invite them to do terror actions. Besides, women in this group were also influenced by religious teaching given by the group leader or ustadz in the group. That is why women will have willingness to take a part in the terror actions.

As women now are involved in the front line of terrorism, it will give benefit to the terrorist group, for instance; they will get media exposure as this is part of their strategy to attract world's attention. In addition, one of the terrorism goals is spreading fear to the people; hence the continuous media coverage on their terror will make people afraid. Therefore, women in the group can be said that they played both in domestic and "public" space; managing their family, nurturing their children, and bombing actor.

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Women's Leadership in Asta Brata

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Abstract. Women are often considered inappropriate person to lead a society because most people believed if they lack leadership characteristics. Leadership is synonymous with masculine traits and is only owned by men. However, in historical fact, from time to time there have always been women leaders, both in Nusantara and in other states in the world. Even in modern era, many women have become leaders, from level regional to president and prime minister. All of the women do not lose their feminine traits, such as: graceful, humanistic, maternity, doing by feelings, and so on. In this regard, Javanese have a concept of leadership, that is called Asta Brata (eight traits of leadership), which was inherited from Hinduism. How does the application of Asta Brata's teachings in leadership traits of someone? Does the leadership traits have to be absolutely masculine? Is there actually a harmony between masculine and feminine traits in the leadership teaching of Asta Brata? The research is doing by desk research/ literature study). The method of data collection is used through literature that is relevant to the problem. The results showed that the good characters of leadership in Asta Brata's teachings are manifested in figures of gods, which are personifications of nature, namely: Surya, Candra, Kartika, Angkasa, Bayu, Samudra, Agni, and Pertiwi. The eight leadership traits reflect dualities, namely masculine and feminine. Masculine aspects of leadership are found in Surya (sun), Angkasa (sky), Bayu (wind), and Agni (fire). Meanwhile, feminine aspects of leadership are found in Kartika (star), Candra (moon), Samudra (ocean), and Pertiwi (land). Thus, the teachings of Asta Brata show equality between women and men in order to become leaders of a society.

Keywords: women, leadership, Asta Brata teachings, duality, gods.

1 Introduction

The discourse on leadership of women in a society is always to be an endless topic of discussion. The question that always arise, "Is it proper for women to be leaders of a society?". Moreover, from a religious viewpoint. As believed by most people, women are considered unworthy of leadership because they do not have leadership traits, such as: strict, firm, strong, brave, dignified, feared and respected by opponents, etc. Women are also considered to have weak traits when leading, such as: emotional, unlogical thinking, cowardice, etc.

Many leaders of religion deny women's leadership by using religion's propositions as the reasons. Many of them are cited verses in the holy book, which are believed to be the words of God through His messengers, to justify their opinion that women are not worthy to be leaders of a society. Based on their belief in religion, they believe that women are destined not to have leadership traits. However, if this is the case, the leaders of religion should admit that in their religion, women have a subordinate position, under the leadership of men. In this way, women

naturally remain unequal to men. Oddly enough, they still claim that their religion teaching if women have the same level as men.

Although many religion leaders refuse women's leadership, in historical reality, there were many women leaders from time to time, both in Nusantara and in other parts of the world. In the history of Nusantara (which is manifesting to be Indonesia now), there have been raised women leaders. In the Hindu-Buddhist era, there was Queen Sima from Kalingga Kingdom; Queen Tribhuwana Tungga Dewi and Queen Suhita from Majapahit Kingdom; Queen Wa Kaa Kaa, the founder of Buton Kingdom, which was passed on by her daughter, Queen Bolawambona; etc.

During the Islamic period, Aceh Sultanate was ever ruled by four sultanah (female sultans), namely: Sultanah Tajul Alam Safiyatuddin, Sultanah Nurul Alam Nahiyatuddin, Sultanah Inayat Syah Zakiyatuddin, and Sultanah Kamalat Shah. Meanwhile, Samudera Pasai Kingdom was ever ruled by two queens, namely: Nur Ilah and Nahrasiyyah (Putri, 2017).

In era of the Republic of Indonesia, we have many women who ruled regions also. For example, the head of regency/ municipality, there are Tri Rismaharini (Mayor of Surabaya Municipality, East Java Province), Airin Rachmi Diany (Mayor of South Tangerang Municipality, Banten Province), Ni Putu Eka Wiryastuti (Regent of Tabanan Regency, Bali Province), Karolin Margret Natasa (Regent of Landak Regency, West Kalimantan Province), Indah Putri Indirani (Regent of North Luwu Regency, South Sulawesi Province), and others. There are at least two female governors also, namely: Ratu Atut Chosiyah (Governor of Banten Province 2007-2014), and Khofifah Indar Parawansa (Governor of East Java Province), and a woman president, Megawati Soekarno Putri (2001-2004).

Interestingly, the women who are leaders of region do not lose their feminine characteristics, and turn to be masculinity, such as: decisive, harsh, strong, brave, and so on. They fixed as women generally, with their traits, such as:

graceful, humanistic, maternity, doing by feelings, and so on. In fact, they often seen do not hesitate to cry in public area when their hearts are touched by something, both sadly (for example: seeing people who are poor or experiencing disasters) or happy (for example: her region is rewarded for the achievements). Even though, crying easily is a weepy attitude and is considered to be against for good attitude leadership.

In this regard, Javanese people have a concept of good leadership, namely Asta Brata, which is inherited from Hinduism. Returning to the above statement, if there are many women leaders who do not lose their feminine traits in leading their region, how is Asta Brata's teaching in valuing to leadership traits of someone? Does the leadership have to be absolutely masculine character? The other side, is there actually a harmony between masculine and feminine character? This view is needed to provide an explanation about "worthy or not worthy" for a woman to be a leader for a society in the modern era, especially from point of view of Javanese society.

2 METHOD

This paper is a qualitative. It is a type of desk research/ literature study. The data collection method that used is through literature study as an effort to collect data that is relevant to the problem of the study. Literature study include books, papers, and other sources from printed and electronic/ internet media. In this case, literature sources are mostly obtained

through electronic/ internet media than printed media, because they are relatively easy to obtain in a brief time, but the validity data is responsibility.

In the study, analysis technique that used is content analysis. According to H. D. Lasswell et al., content analysis records symbols or messages systematically, then gives them an interpretation (Lasswell et al. 1952). Meanwhile, according to O. R. Holsti, the content analysis method is a technique for drawing conclusions by identifying various special characteristics of a message objectively, systematically, and generally (Holsti, 1969). In detail, it is described as follows: (1) objective means that according to rules or procedures that will consistently produce similar conclusions when examined by different researchers, (2) systematic means that categorization is carried out according to consistently applied rules which consist of guaranteeing selection and data coding, so there is no bias, (3) Generalist means that the research findings have theoretical references, so that the information can be linked to other attributes of the document and has high theoretical relevance.

According to Nasution, data analysis is a process of compiling data so that it can be interpreted. While data interpretation means give a meaning to analysis, explaining patterns or categories, looking for relationships between various concepts (Nasution, 1996). According to Sugiyono, data analysis is process of searching and arranging data systematically, that obtained from data collection by organizing data into categories, describing them into units, synthesizing, arranging into patterns, choosing which are important and what will be studied, and finally make conclusions. So, the result can be understood easily by themselves and others (Sugiyono, 2008: 335).

In this case aspects in content analysis used include: characteristics of nature in Asta Brata which are personified in figures of a gods (masculine) or a goddess (feminine), duality relationship of those natural characteristics, and tendency to give names of natural traits in both girls and boys. Then, the data that have been obtained are analyzed to be able to draw conclusions.

3 LEADERSHIP ACCORDING HINDUISM AND ASTA BRATA TEACHINGS

3.1 Position of Women to Men in Hinduism

Before discussing leadership traits, it is necessary to know position of women to men in perspective of Hinduism firstly. In Manawa Dharmasastra Chapter I, Verse 32, is mentioned (Pudja and Sudharta, 2003):

Dwidha krtwatmano deham
Ardhena puruso'bhawat
Ardhena nari tasyam sa
Wirayama smrjat prabhuh

meanings:

By dividing Himself/ into a part of male and a part of female (ardha nari), He creates Wiraja from the woman.

Based on the verse, it can be seen that God also "divides Himself" into a part of male and a part of female, so the two are "equally divided". This means that both man and woman are

God's creation, there is nothing better and worse, higher and lower. God creates man and woman as a balance. A harmony will be created if men and women can be united. Like mountains and oceans, even though the places are far apart, both of them are still united and in balance to maintain harmony of the world.

Furthermore, in Manawa Dharmasastra Chapter I, Verse 21 is mentioned (Pudja and Sudharta, 2003):

Sarwesam tu sa namani
 Karmanica prthak prthak
 Wedaçabdebhya ewadau
 Prthak samsthaçca nirmame

Meaning:

In fact He has predetermined names of deeds and characteristics of all of His creations from the beginning as words in the Vedas.

Based on the verse, it can be seen that God creates creatures in the world, with their respective names, attributes, and functions. Likewise, there are men and women, both of them are created with different names, different characteristics, and different functions. However, the differences do not mean that it creates different levels between men and women, but so that they can be worked together in in complementing each other in life.

3.2 Leadership Traits in Javanese Culture

One of leadership concepts that comes from Javanese culture is Asta Brata. Asta Brata is a teachings which was inherited from Hinduism. The teaching is adopted and used by Javanese people universally. Etymologically, the word of Asta Brata comes from Sanskrit. Asta means eight and Brata means practice or guideline (Suyami, 2008). Thus, Asta Brata can be interpreted as eight guidelines for everyone who want to be a good leader.

The word of Asta Brata comes from Manawa Dharma Sastra, one of Hinduism holy book that written in Sanskrit. The book states that a king must act based on characteristic of eight gods that are mentioned in Asta Brata (Pudja and Sudharta, 2003).

In essence, Asta Brata contain eight teachings of leadership behavior that symbolized by characteristic of gods which are personification of nature, namely: Surya (sun), Candra (moon), Kartika (star), Angkasa (sky), Bayu (wind), Samudra (sea), Agni (fire), and Pertiwi (earth). The characteristic of gods in Asta Brata are symbolization of elements of nature, which are manifested by Javanese people as leadership traits. Through Asta Brata's teachings, leaders are taught to emulate the nature traits into their behavior when leading a society (As'ad, Anggoro, and Virdanianty, 2011).

The explanations of eight leadership traits that refer to the nature traits are as follows (see As'ad, Anggoro, and Virdanianty, 2011).

a. Sun/ Surya

The sun has characteristic for emitting bright rays and giving energy to all creatures of his shines. Based on character of the sun, a leader should enlighten and provide energy or welfare to his/ her people.

b. Moon/ Candra

The moon has character of emitting a shady light in dark of night. The soft moonlight will be able to grow enthusiasm and hope in darkness. Based on characteristic of the moon, a leader should be able to provide encouragement or motivation to raise enthusiasm and hope of his/ her people, especially when they face economic difficulties and disasters.

c. Star/ Kartika

The star has a characteristic fixed in its place and does not change. This causes it useful for sailors and fishermen for guiding of directions when they in sailing across the oceans and when they returning to land. By taking characteristic of the star, a leader should be able to give instruction and advice to his/ her people. So, his/ her people can do their task without false or wrong ways.

d. Sky/ Akasa/ Angkasa

The sky has a character of wide and infinite, so it can accommodate whatever comes to it. Referring to characteristic of the sky, a leader should has extended knowledge. So, he/ she able to provide input and solutions to solve problems that are faced by people.

e. Wind/ Bayu

The wind has a character that always being everywhere, regardless of place and filling all spaces. Referring to character of the wind, a leader should be close to his/ her people, regardless of their degree and dignity. So, he/ she know situation of his/ her people and their desires. Thus, he/ she able to understand and absorb aspirations from people.

f. Ocean/ Samudera

The ocean is a place for compilation of water that flows from mountains, past through rivers, and disembogue into seas. The ocean has characteristic for cleaning the dirt of water that comes from its river estuaries. So, in the ocean the water will evaporating into the air and becoming rainwater. The rainwater becomes cool and refreshing water. By taking characteristic of the ocean, a leader should be able to accept criticism from his/ her people wisely and provide answers and soothing actions for their criticisms.

The ocean in a little and limited volume is called Apah or water. So, water can be represented symbol of the ocean.

g. Fire/ Agni

The fire has characteristics to burn up and destroy everything that comes and in contact with it. By taking character of the fire, a leader should be able to assertive, dignified, and brave to uphold truth and justice indiscriminately. He/ she must dare to punish someone who doing wrong or criminal and give reward to someone who doing right and meritorious.

The very large and unlimited number of fire is a huge fire from under the earth. Just a little part of it comes out to the earth's surface through volcanos. So, volcanos can be represented symbol of the fire.

h. Land/ Pertiwi

The earth has characteristics to give fertility generously and accepting waste and dirt that are bestowed upon it. Then, the earth cultivating them to be good materials again. Referring to characteristic the earth, a leader must have a generous, accepting all his/ her people with all

their differences, such as: customs, religion, character, and so on. All differences of his/ her people that have potential to be conflict are managed and united again in togetherness.

4 Discussion

4.1 Masculinity and Femininity Aspect from Asta Brata

Based on explanation Asta Brata's teaching, all of characteristics of leadership of deities can be divided into two aspects, namely masculine and feminine. Masculine aspects of leadership are found in characteristics of Surya (sun), Angkasa (sky), Bayu (wind), and Agni (fire), while feminine aspects of leadership are found in Kartika (star), Candra (moon), Samudra (ocean), and Pertiwi (land).

Why does aspect of leadership of a deity can be categorized as masculine, while other deity can be categorized as feminine? The answer is all of them can be traced in Javanese philosophies, that some of characteristics of nature objects in Asta Brata are complementary in dualities. The concept of duality is two things that are mutually exclusive in life, both physically and abstract. Duality of physically, for example: day-night, light-dark, life-death, old-young, male-female, rich-poor, and so on. Duality of abstract, for example: right-wrong, good-bad, cause-effect, perfect-defect, happiness-suffering, hate-love, and so on. Likewise, the eight of leadership traits in Asta Brata's teaching, some of them are complementary aspects of duality.

The duality aspects of some of the leadership traits in Asta Brata teaching are follows.

a. Duality of Pertiwi-Angkasa

Javanese society has a concept of duality of Pertiwi-Angkasa, namely "Ibu Pertiwi-Bapa Angkasa" (Land as a mother and Sky as a father). It means if all of creatures and live in the earth or land are lived and nurtured by Pertiwi or land in where they live. Creatures that living in the earth are also protected by Angkasa or sky, from extraterrestrial objects that will fall to the earth, such as asteroids and meteors. These extraterrestrial objects fail to penetrate the atmospheric layers in sky. If there the extraterrestrial objects fall into the earth, it make a very big disaster for all life in the earth. Angkasa also has a ozone layer of atmosphere that protects from radiation of sunbeam which is harmful to lives/ creatures

Due to the duality of Pertiwi-Angkasa, in this case Javanese people firmly views that Pertiwi is considered to have a feminine aspect, i.e. give a living. So, Pertiwi is being personified in figure of a woman (which is marked by her mention, "Ibu/ mother". Conversely, Angkasa is considered to have a masculine aspect, because his task for protecting. So, Angkasa is personified in a male figure (which is marked by his mention "Bapa/ father").

b. Duality of Surya-Candra

Javanese society have a concept of day and night as an inseparable part of existence of Surya (sun) and Candra (moon), because the sun appears during the day, while the moon appears in the night. The moon with her dim and cool light is personified in a female figure. So, she is called Dewi Candra or Moon Goddess. On the other hand, the sun with his very strong light that make our eyes dazzle, and make the air getting hot, is personified in male figure, and commonly referred as Dewa Surya or Sun God.

Why the moon is personified as a feminine aspect is shown by number of parents who give their daughters names that mean "moon" also, such as: candra, wulan, ratih, sitaresmi, and others. On contrary, the sun is considered to represent masculine aspect, is shown by number

of parents who give their sons names that mean "sun", such as: surya, raditya, bagaskara, sasangka, and others.

c. Duality of Segara-Gunung (Duality of Apah-Agni)

Javanese society have a concept of Segara-Gunung, that means "ocean and mount". The existence of mount and ocean is very important to create water and air circulation, for making harmony and welfare of creatures who lives on the land. The existence of mount and ocean causes air blow from the ocean to the mount during the day, then turn from the mount to the ocean at night due to differences in air pressure. The air that is moved over the oceans also carries water vapor from it. After moving towards the mount, it getting cools and turn down to the land as rainwater. The rainwater that falls on tops of the mount, seeps into the body of the mount and comes out again through springs on its slopes, becoming rivers that flow through valleys, lowlands, and finally go to disembogue, back into the sea. As long as the natural cycle occurs without any disturbance, so the harmony of lives on the land will always be maintained.

In concept of Javanese world view, the ocean is personified in figure of a woman, namely Nyi Roro Kidul or Ratu Laut Selatan (Queen of South Ocean). The other hand, the mounts, because of their dashing appearance, towering into the sky, and with dignity, they are personified in male figure. This is why, each mount has a masculine name to personify his appearance, such as: Eyang Lawu (Grandfather Lawu), Eyang Merapi (Grandfather Merapi), and others.

Furthermore, what is the relationship between duality of Segara-Gunung (ocean and mount) with Apah (water) and Agni (fire)? As people known, the ocean is a place for hold a very huge volume of water. On the other hand, many mounts that occur and grow up on the land because activity of "fire that break out from under the earth". The "fire that break out from under the earth" appears with volcanic materials, and make mound on that gets higher and higher, finally becomes a mount. Thus, Apah and Agni (water and fire) are "dualities in micro volume" of ocean and mount.

Like the oceans, water (and places that formed by water, such as rivers, lakes, springs) are also personified in figure of women, because of their characteristic of cool and refreshing for all of life. As an illustration, many rivers in India are personified in figures of "goddesses", and are given female names, such as: Ganges, Yamuna, Godesvari, Saraswati, and others.

In contrast to water, fire has characteristic to make heat and burning whatever gets his way. But fire is also useful for turning food into ripe. Thus, fire is personified in male figure, namely God Agni.

d. Kartika as a Feminine Aspect and Bayu as a Masculine Aspect

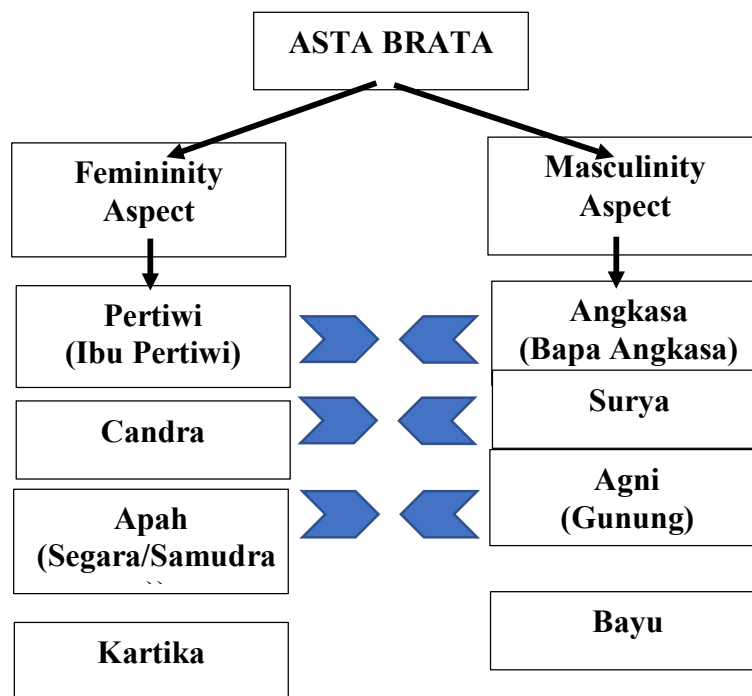
In contrast to the duality of Pertiwi-Angkasa, Surya-Candra, and Segara-Gunung in Asta Brata's teachings, it seems that Kartika (stars) has no duality relationship with Bayu (wind). However, basically Javanese people consider that the stars represent to feminine characteristics, because of their dim light and unchanging position in the sky. So, the stars become "silent directions", especially for fishermen and sailors when sailing the ocean. Why the stars in the sky are personified in figure of women is also shown by number of parents who give their daughters names that mean "star", compared to sons, such as: bintang, lintang, kejora, kartika, and others.

On the contrary, the wind is considered to represent masculine aspect because his power can destroy everything in his way. Just like names that mean stars, which are mostly given to girls,


names that have the meaning of "strong of wind" are also generally given to boys, such as: topan, lesus, halilintar, bayu, guruh, wayu, and others.

4.2 Asta Brata's Teaching is The Balancing of Leadership in Masculinity and Femininity Aspect

Based on the explanation above, it can be seen that the leadership traits that taught in Asta Brata actually show the balancing of masculinity and femininity aspects. The balance of the two aspects can be illustrated in the following chart.



Annotation:

 : Duality Relationship

Based on the explanation above, it can be seen that both in Hinduism and Javanese perspective, it does not matter if a woman becomes a leader of a society. Asta Brata's teachings teach that leaders must internalize themselves in order to have the eight character of objects that exist in nature as guide to be qualities of leadership. The thing that distinguishes between women and men in leadership is only their leadership style. Women will tend to carry out a leadership style according to feminine aspects, while men tend to adopt a leadership style according to masculine aspects of Asta Brata. The difference style also explains why, in general, women who heads of regional governments still do not lose their feminine traits.

Their leadership style can be accepted by their society, without having to change their personality to become masculinity, like men leadership.

5 Conclusion

The leadership of women in a society is still considered inappropriate for some people because women are considered not to have leadership traits, such as: harsh, firm, strong, courageous, feared by opponents, and so on. However, in historical reality, there were always women leaders, both in Nusantara and in other parts of the world. In modern era, there are always appear women who become regional leaders, starting from regency/ municipality, province, up to country. Even though they become regional heads or even president.

There are many perspectives that develop in society, that in order to be accepted as leaders of a society, women leaders must change their characteristics to suit the demands of leadership traits that are identical to masculinity. However, in reality, even though they become regional heads or even presidents, women leaders still do not lose their characteristics as women, such as: graceful, humanistic, maternity, doing by feelings, etc., which are not considered suitable characteristics for leading a society. The teaching of Asta Brata shows that to be a leader of a society does not have to be filled by masculine traits, but also feminine traits.

The qualities of good leadership in the teachings of Asta Brata are symbolized by characteristics of objects in nature which are personified as deity, namely: Surya, Candra, Kartika, Angkasa, Bayu, Samudra, Agni, and Pertiwi. The eight leadership traits reflect duality (two opposing but complementary aspects), namely masculine and feminine. The masculine aspect of leadership is found in characteristic of Surya (sun), Angkasa (sky), Bayu (wind), and Agni (fire). Meanwhile, the feminine aspect of leadership is found in characteristics of Kartika (star), Candra (moon), Samudra (ocean), and Pertiwi (land/ earth). Refers to the duality, Pertiwi complements each other with Angkasa, Candra with Surya, and Samudra (or Apah) with Agni (or Gunung). Kartika is not a duality to Bayu. Nevertheless, Kartika represents feminine character, while Bayu represents masculine character.

The masculine aspect of leadership naturally exists in characteristics of men who are leaders of a society. Likewise, the feminine aspect of leadership is naturally found in characteristics of women who are leaders of a society. Based on Asta Brata's teachings, it can be concluded that women have equality with men to become leaders of a society. However, women's leadership styles are different from men, because the feminine aspect of leadership is more dominant than masculine aspect.

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The Resistance of Social Groups: Religious Behavior Phenomena during Covid-19 Pandemic

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Abstract. Religious groups are supposed to obey the rules of religion and government, yet they, in fact, showed a lot of resistance during the pandemic of Covid-19. Their resistance against the policy of social-physical distancing and health protocol is found in many regions. The current study aims to reveal and show the resistance behavior of religious groups covering the forms of the resistance and the influencing factors. It employs a qualitative descriptive approach through observations, interviews, and documentation on the online news. It concludes that religious groups have a strong social power with great compactness influenced by their figure. Each of them is subject and obedient to every single words of the figures. In short, the resistance happens due to the loss of religious figures who obey the government rules. In addition, it was found that scriptural literacy is very necessary so that religious adherents are willing and able to dialogue their faith with other disciplines and not fall into excessive subjectivism so that it seems that the practice of living religion becomes irrational and ignores “other” as happened during the PSBB/lockdown period.

Keywords: Resistance, religious groups, social behavior, pandemic, covid-19

1 Introduction

The phenomena of religious life in the global world during the pandemic of Covid-19 were counter-productive against the essence of religion which ideally brings peace and safety. There had been various attitudes and behavior of religious resistance against the policy of the government to enforce the lockdown and large-scale social restrictions (PSBB) in March – May 2020. PSBB was issued to disconnect and prevent the transmission of Covid-19 which had become a global pandemic. Jamaah Tabligh still conducted an international gathering in Gowa, South Sulawesi attended by thousands of people [1]. A Religious event of Catholic, ordination of bishops was still held in Ruteng, Nusa Tenggara Timur Province [2]. Pastors kept forcing their congregations to attend a meeting for worship to prove that they were believers [3]. A pastor in Life Tabernacle Church along with the congregation of Pentecostal Oneness in Baton Rouge, United State, still conducted activities of worship with thousands of people [4]. Shincheonji Church in South Korea became the main source of infection of Covid-19 because the congregation refused the treatment and preventive actions against the virus infection. About 60% of the total national infections is considered to be derived from the church [5], [6]. The above phenomena reflected resistance of religious groups against government policy.

The religious phenomena confirmed that within emergency condition, when science failed to prove certainty and healing, people will easily accept the interpretation, rationalization, and justification of religious leaders [7]. It confirms the position of religion as the foundation of human life, especially during the hard times. Religion can provide meaning and promote human survival [8]. In common sense, people agree that religion can substantially contribute to promote health education and preventive actions against Covid-19 [9]. However, social reality proves that religious groups perform the hardest resistance against the policies related to Covid-19. They intentionally conduct activities involving hundreds even thousands of participants. Besides, they also open places of worship in which crowd gather.

Meanwhile, the study of religion in the pandemic of Covid-19 tends to examine the contestation of authority between religion and science in the modern world [10]–[13]. Scholars agree to support the idea of building relationships that strengthen one another, making dialogues and cooperation to cope with the complexity of life issues to develop human civilization. Another study assesses the religions that has been mediated in social media, which means that religion switches from empirical reality into virtual reality [14]. Religious learning is no longer performed through religious figures or experts but social media. The phenomena of religious behavior which are counter productive and various emerging views during the pandemic of Covid-19 are beyond scholar attention.

The reason the author uses a phenomenological approach to religion is because this study only intends to find the meaning of the phenomenon of religious behavior that emerged in the early days of COVID-19. In addition, this approach has also proven to be able to provide correct answers to religious problems. So that scholars usually use this approach in exposing religious issues, such as Eduardo Gross [15], Sonny [16], Zuzana Marie [17], Heddy [18], Ludger [19], Nurma [20], Peter McKenzie [21].

The study complements the shortcomings of the existing literature by providing a critical analysis on religious phenomena under the perspective of phenomenology. The religious phenomena show that religious leaders can influence people's practices, behaviors, and beliefs through the religious-based teachings. In this context, three questions are on concerns: firstly, the phenomena of religious behaviors happening during the pandemic; secondly, the factors influencing the phenomena; thirdly, the mission of the religion behind the resistance made during the pandemic. The answer to the third question is the main point of the current article.

This study is a descriptive qualitative research developed using phenomenology intended primarily to describe the religious symptoms under the perspective of the research subjects. The main attention is directed at awareness and knowledge of the subjects related to the religious behavior and actions. It refers to the religious behavior happening during PSBB or lockdown. Data are derived from information, articles, online news on the Internet related to religious practices during the pandemic, especially in March until June 2020. Phenomenology as a methodology aims to find the authentic meaning and ideal relationships behind the phenomena of relation in society.

This paper is based on three arguments: the fact that the global pandemic proves the immaturity of the congregation upon appreciating religion; the need of courage to conduct a dialogue across disciplines without losing the authenticity of their-own-religious truth; and the demand of the global pandemic to manuscript literacy so that the expected religious behavior responding positively to the life issues comes up.

2 Phenomenology

The term “phenomenology” derives from the Greek word *phenomenon* (what appears) and *logos* (science). Phenomenology means the science of phenomena or anything coming up in consciousness. Phenomenology is a philosophical approach that focuses on the analysis of the symptoms that come to human consciousness [22]. Mind perceives the variety of phenomena or experiences of human life hides meaning, so meaning must be found through awareness (Riyanto, 2018). Consciousness is the foundation and starting point to move, search, and find the meaning. For Husserl, consciousness has never been empty, but it is always connected with “the other”, which he means by intentionality. Consciousness is always directed at the field of everyday life, which is *intersubjective*. Thus, human beings in the world are interconnected so that the consciousness formulated among them possesses social character that they share to one another. The togetherness process may occur because humans always assume that the symptom, either a thing or an event, they experience can also be undergone by others. It means an intersubjectivity of the world [18].

Phenomenology aims to describe the phenomena or symptoms of consciousness and to show how it is constructed [18]. It means that things can be seen from an object, from the way they present themselves that we can capture the picture of the object in consciousness [17]. Gross suggests that phenomenology fit with the activities of religious study. Religion as a phenomenon is rooted from human experience over their relationships with the holy, sacred, or transcendent reality [15]. This relationship manifests in different forms of expression, such as language, doctrinal formulations, stories and myths, rituals, hierarchies of religion and administrative structures, forms of popular religions, arts, musics, architectures, and so on [23]. The experience and religious behavior are explored, reflected in the perspective of phenomenology of religion to find meaning [24].

3 Manuscript/scripture literacy

Literacy is the ability to use spoken and written language to express thoughts and feelings in everyday life so that other people can understand well [25]. Literacy refers to a competence in reading and writing in a written or spoken language. In the context of religion, it is known as literalism. Literalism becomes a challenge to understand holy texts. It is an understanding on religious texts by reading them based on the literal meaning without any concern on the context (Hardiman, 2015). Literalism needs to be addressed with scripture literacy so that the reader is not stuck in the extreme understanding upon reading a text. Scripture literacy means the ability to interpret a text through contextual, cultural, social, and political consideration. Also, it considers the time that separates the reader and the author, so the meaning of the text can be correctly revealed. That is why hermeneutics is an inevitability (Hardiman, 2015).

4 Relationality

The terminology of relationality becomes a keyword in the philosophical thought of Heidegger. As a philosopher of phenomenology, his attention focuses on the case of the existential experience of human beings. The implication is that the philosophy of relationality by Heidegger has existential-phenomenological character. The fundamental thought as a phenomenological truth is that no part of human's everyday life is meaningless. The everyday-

life experience of humans is a pilgrimage of subjectivity and relationality with Iyan. It means that human beings do not stop at being human, yet they are “subjective” and “relational” until they meet their Creator (Riyanto, 2018). Relationality is human nature. Nature means an inherent character within the subject. Thus, relationality is a characteristic which is inherent by nature within the subject (personal) since he/she is born. Relationality according to the perspective of Armadian is a transcendent activity of the subject. An activity where the subject crossed himself out of the closure and limitations towards others outside him/herself. Thus, relationality is an activity of directionality and openness. It means a motion of going out of ourselves towards others outside of me and openness to the other motions towards myself. The other, outside of “me” can be a “relation of me and text, me and phenomenon” (Riyanto, 2018).

According to Armada Riyanto, the relation of the subject with the text and also the subject with the phenomenon is dialogical. Dialogical means that the subject or the text and the phenomenon are both active. The subject moves out of himself towards the text and phenomenon. Text and phenomenon also move out towards the subject for “self consciousness”. It allows the subject to have “phenomenological imagination”, which is the ability to enter the world of the text that the reader seems to be the actors involved in the text or phenomenon. Phenomenological imagination delivers spirit and power to a text and phenomenon, so that the text and phenomenon which are previously dead and passive are alive and active (Riyanto, 2018).

5 Mediatization of religion

The development of information technology has changed the conventional communication patterns to the modern one, online. Internet-based modern communication is fast, broad, open, and able to penetrate the boundaries of space and time (Froust, 2011). On the one hand, internet-based modern communication brings positive changes to the religious life. Digital Media can enrich the source that presents religion in various dimensions [26]. However, internet is also considered as a threat against the social norms of religion and the authority of religious leaders [27]. It may happen because media can be a way of the existence of people's authority in the production of religious knowledge. It means that public participation in the production of religious knowledge increases. As a result, a source of authoritative knowledge is not single, no longer dependent on the charisma of religious leaders, but it refers to the channel of communication in different and more convergent forms. This shift is characterized by the technologization of religion [28]. Religious preaching is done through technology, displayed in social media, and widely spread fast [26].

The charisma of the leader used to be the deciding factor in the inheritance of values, the center of orientation, adored, and worshiped. Media distance the follower of a religion from leader and simultaneously turn compliance into a lawsuit because media have brought religion closer to the public by opening a broad space for public engagement. Public discussion through the community of netizens in Facebook, Tweeter, and Instagram shows that religion can be openly debated, even for issues which are not discussed previously in public [28]. Media technology bring a distance closer and bring human, message, discourse, and meaning together, that create a communication environment [29]. Media have provided the overall needs and satisfied all desire. Religion becomes the object of day-to-day discussion through the process of diverse and contestative interpretation. Religion is no longer absolute and elitist. Religion is represented in the popular form to reach out to the broad public [28].

6 The resistance phenomena of religious groups

The news related to religious group behavior during PSBB in Indonesia and lockdown in other countries are widely spread in the social or online media. There are various behaviors and views of people about the pandemic of Covid-19. As an example, a pandemic is perceived as a punishment and “calculation” to abortion and gay marriage [30]. The leader of Hindu (vegetarian) explained that the virus was *Avatara*, granted to restore the universal balance which was getting worse due to the increasing number of meat-eaters. Some teachers of India expressed that the virus was a collective negative karma and urged to return to a holistic and *Sattvic* lifestyle [7]. A priest in the US, in his speech, said that the pandemic was an extreme test of loyalty brought by the spirit of anti-Christ [4]. In Virginia, a priest kept opening his church and preaches “...unless I'm in jail or the hospital because people are healed” (in his church). In the end, he passed away due to Covid-19 [31]. Another case, a priest in the church of Tampa Bay, Florida asked all of his followers to shake hands with one another, while those who did not fulfill it were called ‘sissy’. Church was seen as the safest place. He said with humor, “If you cannot be saved in church, you are in serious trouble” [32].

A group of Muslims avoid the recommended preventive action by referring to Quran; “Allah is sufficient to us; and he is the extraordinary guardian” (The Noble Quran, 2016b) [9]. Similarly, in India, in the name of the sacred and hereditary tradition, Hindu-nationalists, the supporters of the political parties of Prime Minister, Narendra Modi rollicking, perform a ritual of drinking the urine of a cow to prevent Covid-19. A cow is believed to be the holy creatures that can prevent or heal a disease. One of the 200 drinkers said, “We have been drinking cow urine for 21 years, we also take a bath in cow dung. We have never felt the need to consume English medicine”. [33], [34]. Drinking the urine of a cow and having a party are perceived to be potential treatments against Covid-19 [35]. The urine of a cow is believed to have a substance that can strengthen immunity and eradicate virus [36].

Christians also believe that consuming water together with sacred soil on the grave of a monk, Maronite Mar Charbel, in Mount Lebanon can be used as a medicine against the infection of Covid-19 [37]. Thousands of congregations in Shincheonji Church Jesus in South Korea still do worship resulted in many of them are exposed to the virus of Covid-19. They believe that disease is a sin. The sufferer should attend the prayer to repent for sins [3], [38]–[40].

Some Christians claim that Covid-19 is a proof that the plagues of the book of Revelation, and specifically, the seven seals of Revelation 6:1-8:1, are happening now, and the return of Jesus is coming soon. For them, revelation can predict the pandemic of Covid-19 [40]. However, the more moderate leaders reject the idea that the pandemic is a punishment for sin. There has long been a tradition in the monotheistic religion that considers a disease a sin. Recently, radical Protestant fundamentalists and Catholics have been using the internet to spread their view that the pandemic is a punishment for various sins, from gay marriage, abortion, blasphemy, environmental pollution, paganism to magic [40].

Three meetings of Jamaah Tabligh in Malaysia, Pakistan, and India became the hotspot of Covid-19 [41], [42]. The members are stated positive Covid-19 [43]. The rate of Covid-19 infection among the ultra-orthodox Jews of Israel are very high compared to the other Israelis because they still carry the religious group prayers [44]. In the state of Punjab, Northwestern India, a 70-year-old Sikh, after returning from Italy and Germany, refused to be quarantined. He went to attend some religious meetings and even visited the festival of the Sikhs in another city. People in contact with him were tested and proved positive corona [45].

Another group that has not taken preventive actions is Jewish Haredi in Israel. Haredim is a group in Judaism Orthodox who strictly holds on to their interpretation of the law and Jewish values and against the modern values and practices. They believe that if they pray and learn, they can defeat the virus [46]. Another example 16,000 Muslim pilgrims visited Malaysia together, and after returning home, they spread COVID-19 to a half dozen countries [47].

Some Muslims also interpret that COVID-19 as “soldiers of Allah/Corona virus is the army of God”. The army of God means viruses which attack China who hurt the Muslims in Uighurs [48]–[50]. Some also argue that COVID-19 is a test and warning from God that human beings are not arrogant [51]. In Aceh, COVID-19 is viewed as a continuation of the plagues coming in their ancestor's era, so when dealing with the plague, [52] they use the logic delivered by the cultural experts of Aceh by looking back at the practices in the past. There is a belief that the virus can be prevented when the finger is intermittently affixed to the leaves of henna [53]. The behavior of anti-science, carrying religious teachings, was agreed upon by the scholars in Aceh, so during the month of Ramadan 2020, no mosques were closed [54] even though Indonesian Ulema Council (MUI) and the Ministry of Religious Affairs has issued a directive that places of worship should be free from the crowd [55]–[57].

News in the beginning of March 2020 stated that about 60 percent of the people infected COVID-19 in South Korea were from the cluster members of the church. Because, during the pandemic, they still perform ritual activity, indifferent to the warning of *social/physical distancing* clandestinely with high mobility of the sect members [58]. Another case occurred in the international meeting of Jamaah Tabligh at Sri Petaling mosque, Malaysia (28 February – 1 March 2020). The event was attended by approximately 16,000 people, including 1,500 foreigners. This event became the largest source of the spread of COVID-19 in Southeast Asia. After the case in Malaysia, Jamaah Tabligh still conducted another event in Gowa, South Sulawesi (19–22 March 2020) during the fast-growing epidemic of COVID-19. Within the dangerous condition, this event was attended by 8,223 people. They had gathered, given hugs, and eaten together in one tray with three fingers. One of the committees, Mustari Bahranuddin, proudly claimed the resistance and said, “*we are more afraid of God*” rather than COVID-19 [1], [59], [60].

In addition, in the conditions where an assembly and a less-than-one-meter distance were prohibited, a religious event of Catholics was still held on March 19, 2020. Mass Ordination in East Nusa Tenggara was still held under the pretext of the participant reduction, from seven thousand to a thousand people, and facilitated with thermo gun, hand sanitizer, and tight supervision. Under those reasons, they still held the event solemnly, attended by public. They had a different opinion from that of provincial government by holding the rituals. The regent of Manggarai Flores, Deno Kamelus, was powerless against the resistance of Diocese of Ruteng Mgr Siprianus Hormat [2], [61]. Another case happened in the ritual of Nyepi for Hindu on March, 24 2020 at Prambanan Temple, Klaten which was still scheduled with limited number of participants, approximately two hundred people. The executive committee of the Center of Parisada Hindu Indonesia (PHDI) of Central Java expressed that the ritual of Nyepi will still be conducted. The governor of Central Java, Ganjar Pranowo along with Forum for Religious Harmony (FKUB) agreed to implement *social distancing* in the places of worship and public areas. In the city of Raipur, Bangladesh (March 18, 2020) thousands of Muslims pray together to liberate Bangladesh from COVID-19. Under the Islamic faith, they run this event without the permission of the government and police. They show the prayer they call “*the Six Quranic Verses of Healing*” [62], [63].

7. The factors of resistance

Various attitudes, behaviors, actions and deeds that happen as religious phenomena articulate that religious people have different views with one another. According to the perspective of phenomenology, the variety of views and behaviors towards the global pandemic is driven from subjective experience that describes how humans build relationships with their religion. The resistant religious groups come up because in addition to distrusting science, Covid-19 leads to a significant change of the whole dimension of human life including the ritual practices. Making a major change to something that has long been consistently practised is something very hard and almost impossible for most people.

For Jews, praying at the wailing wall in Jerusalem is a very crucial tradition for them. Although Israel's chief of Rabbi, David Lau and Yitzhak Yosef, instructed the obedient Jews to stop visiting sacred sites, people still continue to pray there [40]. 2020 was a year when Jews celebrated the Easter day without any guests and a mosque in Regents Park, London was closed, and Muslims were required to pray at home. Muslims have been instructed to postpone the booking of hajj and umrah [64]. Similar action was taken by Jamaah Tabligh, the largest missionary movement of Islam in the world reemphasize to get back to a way of life in the era of the Prophet Muhammad, praying and eating together in the mosque. Human beings should only fear of God. Disease and health come from Him. Only God can determine the death and life [11], [65].

Such belief stimulates the actions irrelevant to science. Religious people quickly and confidently conclude that the pandemic is a punishment because modern people has been disobedient with religion. As a result, the advice on at-home temporary worship is considered as an effort to keep the people apart from the houses of worship (God). On the other hand, some people take advantage on the advances in information technology as media of provocation. Anyone, whether he or she has sufficient knowledge of theology, can write and spread ideas, opinions, personal views about religion during the pandemic. As a result, people who general study religion from social media and Youtube may easily be influenced, being careless about the health protocol [54], [66].

Some religious practices have changed. All religious interactions in public spaces have been stopped, including rituals of prayers, offline religious services, religious schools, pilgrimage, and any religious celebrations. As an alternative, churches, mosques, and synagogues provided creative ways by providing online services through live streaming, radios, and televisions. It does not have a communal dimension of direct interaction, and Christians do not give the opportunity to take a part in the Eucharist. The obligation to comply with the habit of abstinence from eating meat on Fridays during Lent was suspended by some bishops of the Roman Catholic during the pandemic of Covid-19, which coincided with Lent in 2020 [67].

8 The mission behind the resistance behavior of religious groups

In a severely difficult situation, human beings are always looking for protection to the power believed to grant help. Religious people generally refer to God. Human beings perceive that building a relationship with God is an existential necessity. And, it will be more noticeably viscous when disaster struck. People get closer to God because religion is the framework that gives meaning and meaning [68], especially in times of stress (Frei-Landau et al, 2020; Crystal L. Park, Donald Edmondson 2013). It is considered as a resource that

promotes resilience of the humans[8] and guides them in times of crisis [69]. Prayer becomes one of the common strategies and ways performed to face the difficulty.

Most people perceive that the attitude of resistance, ignorance, and other religious views on Covid-19 is something strange, illogical. Religious leaders, who are expected to play an important role in educating the society to be more anticipatory against the threat of the pandemic of Covid-19, provide ungrounded, illogical, and unscientific views about Corona virus. A relationship with God manifested in the worship leads to criticism and threatens a lot of people's safety. The nature of religion as a place to find peace, the depth of life, and hope is accidentally hidden and counter-productive [22]. Human's safety (life) becomes less valuable because of the inability to appreciate religion wisely. Giving a wise appreciation requires a deep and true understanding on the doctrine and the substance of the religion. In this context, scripture literacy is highly prominent. Scripture literacy means the ability of the followers to interpret the "text", so the content can be wisely and correctly understood.

Scripture literacy is necessary as a foundation to understand a text (religious teachings) upon looking for the original meaning as well as the dynamics of its development. The authentic meaning from the author is not only an "original message" but also a true reference. Because the meaning is a true reference, it has a "revisionist" or "corrective" intention in the sense of fixing the less precise meaning that has been widely spread (Riyanto, 2018). One important thing that becomes the nature or a kind of the sacred text it was written to build a civilization and life governance of human beings. It is impossible that a text is written to a ruin the civilization. A tyranny on a particular text may occur if people are too easy to deduce the meaning without any concern on the authentic purpose of the author, the context of the the author's era, and today's context. Therefore, hermeneutics is a necessity as the foundation so that the congregation are familiar with scripture literacy. This is a process of becoming, a process continually struggled, cultivated, and internalized in everyday life.

Another meaning that can be taken into account from religious behavior which is ignorant with science has indicated the darkness or loss of humanity orientation upon appreciating religious life. Religion is often reduced in to vertical relationship to God only. At this point, the humanity side of a religion is often overlooked. It is caused by the absence of human awareness. Awareness on the nature of human "relationality" with the "lyan", phenomenon, and "text". In the perspective of phenomenology, human always interpret everything in life because human world is meaningful. Phenomenology offers a broad tradition to study various ways of religious experience [19].

According to phenomenological perspective of Armadian, a religious experience is not seen as a single phenomenon in the sense of being independent. Phenomenon has a narrative, contrast, interpretive, and sustainable character. Phenomenon is narrative, which means that the experienced reality flows, not stagnant, dynamic, and it has a story. A story about the reality of human's everyday life, and he or she is the actor. The narrative appears when he or she is always looking for the meaning behind the reality. The reality is narrative because the nature of the event or phenomenon is relational. Events are narratives because they are related one another. Thus, the phenomenon relationality composes a story or narrative.

Phenomenon as a narrative often contrasts and feels strange. The actions of religious people who are ignorant with science are seen contrast and counter-productive, what is perceived to be right turns out completely different in reality. However, the contrast of the narrative makes the events of human life interesting. Human then asked, "what is the meaning of the contrast events?" That question triggered the elaboration of interpretation. The phenomenon/reality invites everyone to interpret because the nature of the reality is

interpretive. Reality always invites a human around to make interpretation, so people find the meaning. Looking for the meaning of the phenomenon means getting into the event or immersing self within the reality. The subject “I” related to the phenomenon is “invited” to make interpretation (Riyanto, 2018).

Phenomenon is narrative and continuous, which means that the events are not separated. The events of life are continuous. Various events of human life will never happen without meaning. A mind does not perceive it only as a sole event, but it declares a meaning. Meaning necessitates methodology, so the hidden meaning behind the phenomenon can be revealed. Meaning is the hidden truths within phenomenon while phenomenon is a reality known for what it is. It means that the experience of human life is understood through typical approach which belongs to the subject. The world of human experience is a subjective world undergone, drawn, cultivated, and nourished from everyday life. From everyday life, human beings produce life values. The values become principles, the guidelines of their life. Thus, human life becomes meaningful and worth living.

Conclusion

The philosophical discourse about the phenomena of religious behavior during the global pandemic proved the significant role of religion for human life. Even though the era has been advanced and sophisticated, the position of religion remains irreplaceable as the existential need of human. The variety and plurality of interpretation in religions come up from the internalized views, knowledge, understanding, and values. It confirms the viscous subjective element upon religion because the understanding and interpretation of religion are always attached with the element of subjectivity. In this context, scripture literacy is necessary that the adherents of religions are willing and able to discuss about faith with the other disciplines. Besides, they are expected not to fall into an excessive subjectivism, so the practices of religious appreciation do not feel irrational and ignorant to the others as what happened during PSBB/lockdown.

The discourse in the end leads us to the invention of the essence of religion. The call is getting more actual and urgent, particularly during the pandemic of Covid-19. There is a distance between the ideals of religion and the reality of religious life. Religion, which is supposed to be a place to find safety, peace, and solidarity turns to be counter productive. The above phenomena may be a signal that the effort to the wise appreciation of religion must always be cultivated. The ability to understand the content of a “sacred text” should be maintained and discussed along with the context, culture, and era, so we can show the elegant, humane, and civilized face of religion. Covid-19 becomes a challenge as well as correction for the adherents. Even, the relevance of religion is on concern within human life. This study has limitations because it only analyzes secondary data from the media. Read and interpret the phenomena that arise without direct interviews to reveal the motivations of the perpetrators. It is therefore imperative that future field research be carried out to complement this study. Finally, the problem of religiosity during Covid-19 may become a reflection of the history in the future. Religion and science ideally reinforce one another, not mutually negating.

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The Integration of Religion, Culture, and Science in the Interpretation toward the Covid-19 Pandemic: *Sapa Aruh* by Sri Sultan Hamengkubuwono X

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Balai Litbang Agama Semarang^{1,4}; Puslitbang Bimas Agama, dan Layanan Keagamaan^{2,3}
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Abstract. The interpretation toward the Covid-19 pandemic has influenced the pattern of response that has developed. However, studies about the public response to the Covid-19 pandemic with their various cultural knowledge is still lacking. The present study strives to fill the gap in the relevant literature through a closer examination on the interpretation toward Covid-19 by a cultural figure in the Province of Yogyakarta Special Region namely Sri Sultan Hamengkubuwono (HB) X. *Sapa Aruh* text is the main focus of the present study. This article discusses two things: how does *Sapa Aruh* interpret the Covid-19 pandemic? Why did this interpretation appear? The text is not only the read or the written text, but also the viewed and the listened text. It display in the social media channels of the Province of Yogyakarta Special Region. Using thematic analysis and hermeneutic method, the present paper confirms that the Covid-19 pandemic does not only invite scientific interpretation but also religious and cultural interpretation. This interpretation does not only appear in separated manner but also in integrative manner. The integrative approach cannot be set apart from the horizon of tradition, knowledge, and culture that opens up the interpretation. The *Sapa Aruh* text by Sri Sultan Hamengkubuwono X becomes the solid evidence of the integrated interpretation.

Keywords: Covid-19, interpretation, science and religion integration, Yogyakarta, *Sapa Aruh*

1 Introduction

Covid-19 Pandemic has resulted in numerous interpretations and responses. These responses can be found in the governments and the societies throughout the world [1]–[3]. The same situation also applies to the Indonesian government and society, which comprise numerous religious and, specifically, social communities [4].

The response of the religious people in Indonesia, which is represented by the religious organizations or assemblies, tend to hold positive view toward the virus-preventing or the virus-handling policy [4]. Various religious attitudes of the Indonesian people towards Covid-19 as well as several policies issued by the government have been shown by several studies; some are resigned, overly worried, and moderate [5], [6].

The studies on the response toward the corona virus have not discussed much about how the society or the local figures interpret the Covid-19 pandemic with their various

knowledges and traditions. A study has been conducted in order to investigate about the local community in Latin America has responded to the corona virus and the results of the study propose the prevention and the prevention of the corona outbreak within the local community, which generally shares the similar characteristics. One of the suggestions that have been proposed by the study is the necessity to consider the language and the worldview of the local community in delivering the information about the virus [7].

However, few further studies have been conducted toward the other communities of local culture or the response of the local culture toward the Covid-19. In addition, in the context of Indonesia, the studies about the response of the Indonesian government and society toward the Covid-19, such as the one conducted by Djalante et al. [4], are still general and have not tried to uncover such response in the level of local government, both in the province-level and the regency/capitol-level which influence of local culture is still strong like Yogyakarta (Javanese culture). Furthermore, the response of the Indonesian government and society in the local level, which has been inspired by the culture and its religious perspective, has not been done.

The interpretation toward the Covid-19 pandemic has influenced the pattern of response that has developed. Therefore, the understanding toward the interpretation of the local figures and their society becomes important to study [8]. This aspect has not been much pursued by the studies about the response toward Covid-19 in Indonesia that have been previously conducted. Although there have been the studies about the response of the Indonesian indigenous society toward the Covid-19 [9], the Yogyakarta Sultanate has not been included into such studies.

Departing from the above elaboration, the present study strives to fill the gap in the relevant literature through a closer examination on the interpretation toward Covid-19 by a figure in the Province of Yogyakarta Special Region namely Sri Sultan Hamengkubuwono (HB) X. Thus, the focus of the study is on the *Sapa Aruh* (greetings) texts by the Sultan, which have been read and broadcasted by several social media of the provincial government. *Sapa Aruh* is usually interpreted as “greetings” [10]; therefore, “*Sapa Aruh Sultan*” can be interpreted as “Greetings from Sultan.” Within the study, the elements of religion, culture, and science in *Sapa Aruh* will be mapped and the context that displays *Sapa Aruh* will be analysed.

The study toward Sri Sultan Hamengkubuwono X is interesting because Sri Sultan has two different roles. On the one hand, Sri Sultan is the Governor of the Province of Yogyakarta Special Region. This position urges him to adhere to the scientific suggestions from the medical staffs. On the other hand, Sri Sultan is the leader of the Yogyakarta Palace. This position puts Sri Sultan as the leader of people in the Yogyakarta Sultanate and certainly he is influenced by the worldview of the Javanese culture and Islamism. At the same time, the study of the interpretation toward Covid-19, which is influenced by the cultural knowledge, has the potentials to give birth to the cultural strategies for handling the typical epidemic [11].

The present study does not strive to identify the technical response of the Yogyakarta Government through its bureaucracy in preventing, and handling the virus outbreak such as the medical preparedness, the social aid, and the regulations that have been issued. On the contrary, the present study strives to identify the *Sapa Aruh* text as a form of interpretation toward Covid-19. Thus, the main argument of the study is that Covid-19 does not only invite the scientific interpretation but also the religious and the cultural interpretation. This interpretation does not only appear in a separate manner but also in an integrative manner. The integrative approach cannot be separated from the horizon of knowledge and culture tradition that has shaped the response.

2 Method

As having been explained in the previous section, the focus of the study is the *Sapa Aruh* texts by Sri Sultan Hamengkubuwono X from the Yogyakarta Sultanate. *Sapa Aruh* has been considered as an interpretation toward the Covid-19 pandemic in Yogyakarta. The first text of *Sapa Aruh* related to the Covid-19 outbreak in Yogyakarta was first issued by Sri Sultan on March 23rd, 2020, in Kepatihan Hall, the Office Building of the Governor of the Province of Yogyakarta Special Region. The first *Sapa Aruh* text was issued by recording the text that Sri Sultan read and the recording activities were performed by numerous media. Then, the *Sapa Aruh* text was broadcasted by the social media channels of the Province of Yogyakarta Special Region Channel with the combination of visual pictures, texts, and audio.

The first *Sapa Aruh* text is the main focus of the present study. The text, not only the read or the written text but also the viewed and the listened text, has been widely interpreted, because in the sequence of *Sapa Aruh* the audio-video display in the social media channels of the Province of Yogyakarta Special Region also appeared. Because of this finding, the qualitative content analysis in the form of thematic analysis will be implemented in order to uncover the data that answer the three research problems [12].

In the present study, not only the “semantic” (explicit) meaning but also the “latent” (interpretative) meaning will be uncovered. These meanings can be found by uncovering the meanings hermeneutically based on the Javanese culture and the religion, which become the category of the thematic analysis. Therefore, the meaning in the data from the *Sapa Aruh* text will be comprehended by using the hermeneutic method, namely uncovering the tradition and the horizon that becomes the background of the text

3 Result and Discussions

3.1 *Sapa Aruh* Texts

At least there are eleven *Sapa Aruh* texts that have been broadcasted in numerous social media of the Province of Yogyakarta Special Region through the Department of Public Relation. The eleven *Sapa Aruh* texts are divided into plain texts and audio-visual texts. Each *Sapa Aruh* text has different themes. Then, the first *Sapa Aruh* text is delivered in two languages namely Javanese and Indonesian (the Indonesian version will be translated into English) while the second until the eleventh *Sapa Aruh* texts is delivered in Indonesian under the tagline “*Greetings from Sri Sultan.*” In each broadcast of *Sapa Aruh* texts, different titles are displayed and the sequence of the *Sapa Aruh* text broadcast by the Province of Yogyakarta Special Government is presented in Table 1 below.

Table 1. The Sequence of *Sapa Aruh* Text Broadcast by the Province of Yogyakarta Special Region

No	Title	Date	Language
1	<i>Cobaning Gusti Allah Awujud Virus Corona</i> (The Trial of Allah in the Form of Corona Virus)	March 23 rd , 2020	Javanese and Indonesian
2	<i>Mangasah Mingising Budi, Memasuh Malaning Bumi</i> (Honing the Wits, Cleansing the Earth)	April 14 th , 2020	Indonesian
3	<i>Introspeksi untuk Berbagi dan Bangkit Bersama</i> (Introspection for Sharing and Rising Together)	April 21 st , 2020	Indonesian
4	<i>Kemanusiaan yang Adil dan Beradab</i> (Just and Civilized Humanity)	April 28 th , 2020	Indonesian
5	<i>Berkreasi dan Beribadah dari Rumah</i> (Create and Pray from Home)	May 5 th , 2020	Indonesian
6	<i>Terima Kasih bagi Para Patriot Kemanusiaan</i> (Thank You, Our Dear Heroes of Humanity)	May 12 th , 2020	Indonesian

7	<i>Membuka Misteri Illahi, Menggapai Keberkahan</i> (Opening the Divine Mystery, Achieving Blessings)	May 19 th , 2020	Indonesian
8	<i>Dengan Modal Sosial Bangun Tatanan Baru</i> (With Social Assets, Let's Build the New Civilization)	June 2 nd , 2020	Indonesian
9	<i>Menimbang New Normal, Pulihkan Ekonomi</i> (Consering New Normal, Recovering Economy)	June 9 th , 2020	Indonesian
10	<i>Hidupkan Birokrasi yang Melayani</i> (Reviving the Serving Bureaucracy)	June 16 th , 2020	Indonesian
11	<i>Menata Normal Baru Menuju Peradaban Baru DIY</i> (Organizing New Normall into New Civilization in the Province of Yogyakarta Special Region)	June 23 rd , 2020	Indonesian

From all of *Sapa Aruh* texts in Table 11, it is only the first one that has been delivered in two languages and that has mostly referred to Javanese culture both in the form of oral tradition and the manuscript. The complete version of the first *Sapa Aruh* text by Sri Sultan Hamengkubuwono X was been delivered in Javanese and Indonesian on March 23rd, 2020, from Kepatihan Hall, the Office Building of the Governor of the Province of Yogyakarta Special Region.

The first text of *Sapa Aruh* has used two languages. With regards to the statement, there are several sentences or paragraphs that cannot be delivered in the Javanese version of *Sapa Aruh* and this explains why two languages should be implemented in first *Sapa Aruh* text. On the contrary, the Indonesian version of the first *Sapa Aruh* text is not a translation from its Javanese version because there are several additions in certain parts of the text. The two versions of the first *Sapa Aruh* text were delivered in the same place and under the same title. The selection on the two languages can be seen from both the sociological manner and the psychological manner.

The aspects of culture, religion, and science that have been widely distributed in several parts of the first *Sapa Aruh* text can be elaborated further in Table 2 until Table 4.

Table 2. The Aspects of Javanese Culture in the First *Sapa Aruh* Text

Number	Quoted Text	Information	Source
1	<i>Wong sabar rejekine jembar, Ngalah urip luwih berkah</i>	Patient people earn the greatest fortune	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1</i> Text
2	<i>Gusti paring dalam kanggo sapa wae gelem ndalan</i>	God always give ways for those who strive forward	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1</i> Text
3	<i>Sing padha eling lan waspada</i>	Being wise and alert	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1</i> Text
4	<i>Datan serik lamun ketaman, datan susah lamun kelangan</i>	Don't be angry when you are in sorrow and don't be sorry when you are at loss	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1</i> Text
5	<i>Pada hari-hari ini yang sarat akan</i>	In the recent days of uncertainty,	The Indonesian

	<i>ketidakpastian, yang digambarkan oleh Pujangga Wekasan, Ranggawarsito, dalam Serat Kalatidha, suasana tidha-tidha yang sulit diramal,</i>	which has been described by the Last Poet Ranggawarsita in <i>Serat Kalatidha</i> , the situations become difficult to predict	Version of <i>Sapa Aruh 1</i> Text
6	<i>Késandhung ing râtâ, kêbêntus ing tawang.</i>	Always be careful to wherever we go and at wherever we are	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1</i> Text
7	<i>Agar eling lan waspada</i>	Being wise and alert	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1</i> Text
8	<i>Mangasah Mingising Budi, Memasuh Malaning Bumi</i>	Honing the wits, cleansing the earth	<i>Sapa Aruh 2</i> Text
9	<i>Golong Gilig</i>	The symbol of Yogyakarta Palace which represents the integration of God and His Servant or of the king and the people (the integration of the people and God)	<i>Sapa Aruh 3</i> Text
10	<i>Suwung Hamengku Ana</i>	Emptiness that supports existence	<i>Sapa Aruh 8</i> Text

Table 3. The Aspects of Islamism in the First *Sapa Aruh* Text

Number	Quotation	Information	Source
1	<i>Mugi Gusti Allah tansah paring berkah tumraping kita sadaya</i>	May Allah give His blessings to all of us	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1</i> Text
2	<i>Sabar-tawakal</i>	Be patient and hopeful	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1</i> Text
3	<i>Islam mengajarkan sebaik-baiknya manusia adalah mereka yang berguna bagi sesama</i>	Islam teaches that the proper man is the one who can be useful for his fellows	<i>Sapa Aruh 2</i> Text
4	<i>Di saat-saat menjelang datangnya</i>	At the coming of the nights of	<i>Sapa Aruh 7</i> Text

	<i>malam seribu bulan ini, semoga keberkahan dan keutamaannya dianugerahkan kepada kita, dengan menyingkirnya wabah ini dari Bumi Nusantara. In shaa Allah, jika kita berikhtiar...</i>	a thousand moons, may His blessings and virtues be given unto us through the disappearance of the pandemic from the Archipelago	
5	<i>Di balik keprihatinan itu semua ada hikmah dari Yang Maha Kuasa,</i>	Every cloud has a silver lining	<i>Sapa Aruh 6 Text</i>

Table 4. The Aspects of Science in the First *Sapa Aruh* Text

Number	Kutipan Teks	Keterangan	Sumber
1	<i>Lan uga wajib ngecakake aturan baku saka sumber resmi pamarentah kang wis diumumke ing masarakat</i>	It is obligatory to pay attention to the official source of the government that has delivered the announcement to the society	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1 Text</i>
2	<i>Waspada kanthi resesik diri lan lingkungane dewe-dewe. Nek krasa kurang sehat kudu ngerti lan narima yen wajib “mengisolasi diri” pribadi sajrone 14 dina.</i>	People should clean themselves and their own environment. In case of being unfit, one should understand and accept that 14-days self-isolation is obligatory for the sake of all people	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1 Text</i>
3	<i>Kanthi jaga, rada ngadohi kumpul-kumpul bebarengan yen pancen ora wigati tenan. Bisa uga kita rumangsa sehat, ning ora ana kang bisa mesthekake yen kita bener sehat. Malah bisa uga nggawa bibit lelara.</i>	The transmission of Covid-19 should be prevented by taking a good care of one’s self, avoiding crowd, and leaving the house if it is only necessary. It is possible that healthy individuals can be the virus carrier	The Javanese Version and the Indonesian Version of <i>Sapa Aruh 1 Text</i>
4	<i>Waspada, melalui kebijakan “slow-down”, sedapat mungkin memperlambat merebaknya pandemi penyakit corona, dengan cara resesik diri dan lingkungannya sendiri-sendiri. Kalau merasa kurang sehat harus memiliki kesadaran dan menerima kalau wajib “mengisolasi diri” pribadi selama 14 hari sama dengan masa inkubasi penyakitnya.</i>	One should be alert through the “slow-down” policy since the policy strives to slowdown the outbreak of the corona pandemic by cleaning the body and the environment. In case of being unfit, one should understand and accept that 14-days self-isolation is obligatory for the sake of all people	The Indonesian Version of <i>Sapa Aruh 1 Text</i>
5	<i>Jaga diri. Jaga keluarga. Jaga persaudaraan. Jaga</i>	Take a good care of yourself. Take a good care of your	The Indonesian Version of <i>Sapa</i>

	masyarakat, dengan memberi jarak aman, dan sedapat mungkin meng-hindari keramaian jika memang tidak mendesak betul.	family. Take a good care of your brotherhood. Take a good care of the society by providing a safe distance and avoiding crowds whenever it is possible. Do not travel if it is not necessary	<i>Aruh 1</i>
6	<i>Bisa jadi kita merasa sehat, tapi sesungguhnya tidak ada seorang pun yang bisa memastikan bahwa kita benar-benar sehat. Malah bisa jadi kita yang membawa bibit penyakit.</i>	It is indeed possible that we are healthy, but no one is able to confirm that we are completely healthy. Instead, it is possible that we become the virus carrier	The Indonesian Version of <i>Sapa Aruh 1</i>

The dimensions of the Javanese cultures in the first *Sapa Aruh* text is apparent from the Javanese proverbs such as: (1) *wong sabar rejekine jembar* (patient people earn the greatest fortune); (2) *ngalah urip luwih berkah* (surrendering your life in faith shall result in more blessings); (3) *Gusti paring dalan kanggo sapa wae sing gelem dalan* (God always give ways for those who strive forward); (4) *datan serik lamun ketaman, datan susah lamun kelangan* (don't be angry when you are in sorrow and don't be sorry when you are at loss); and (5) *kesandhung in rata, kebentus ing tawang* (always be careful to wherever we go and at wherever we are). In addition, Sri Sultan also refers to the "revelation" by the famous Javanese poet named Ranggawarsita about the times of uncertainty which has been described in *Serat Kalatidha*.

On the contrary, the dimensions of Islam that in the first *Sapa Aruh* text are the hope that Allah shall give His blessings and the messages to keep patient and persistent. However, in the second *Sapa Aruh* text, the dimension of Islam appears in the message that people should be helpful to one another. Similar situation is also found in the seventh *Sapa Aruh* text, which was broadcasted in Ramadhan and coincidental with the night of *Lailatul Qadar*. The *Sapa Aruh* text that has dominantly portrayed the integration of Javanese culture, Islam, and science in responding to the Covid-19 pandemic is the first one, both in the Javanese version and the Indonesian version.

Based on the first *Sapa Aruh* text, it can be interpreted that the Covid-19 pandemic has been a trial from God (*cobaning Gusti*), an uncertain situation (*tidha-tidha*), and the disease caused by a virus. This kind of interpretation gives birth to the efforts that should be necessarily performed namely bringing one's self closer to and praying to God, being alert and careful, and following the advice from the health authority of the government, which has been in accordance with the scientific perspectives.

3.2 Horizon Fusion

The next problem is: What has caused the appearance of the Sri Sultan's response in the form of *Sapa Aruh*, which has been full of the dimensions of culture, religion, and science? Referring to the concept of hermeneutics by Gadamer, these causes are proposed as the "forming horizon." Forming horizon is a set of knowledge and ethics that form the experience of an individual when he or she responds to something. The knowledge and ethics come from the past and are recollected when an individual should deal with something that has been considered as disaster like the pandemic. Although the knowledge and ethics come

from the past, both of them are not mere romanticism and useless for the present life. Instead, knowledge and ethics are contextualized into the problems that have been encountered and are fused into numerous solutions that have been offered by the present namely the dimensions of modernity and science.

The forming horizon itself can be viewed from two sources. The first source is the Javanese literature while the second source is Javanese worldview. The first source (Javanese literature) is apparent from the quotation in the first *Sapa Aruh* text. In this text, Sri Sultan mentions the name of the famous Javanese poet, Ranggawarsita, and his phenomenal literary work, namely *Serat Kalatidha*. This literary work is a poetic piece of art that delivers the Javanese cognition system and local wisdom. At the same time, this literary work is also able to shape the character education in relation to religion, ethics, morale, and good leadership [13], [14]. Furthermore, this literary text also delivers the philosophical thinking of the poet [15].

Serat Kalatidha is associated with the meaning of *kalatidha* or uncertainty [16]. The uncertainty is referred by Sri Sultan in the Javanese version of the first *Sapa Aruh* text (“*ing dina kang kebak was-was lan tidha-tidha iki*”) and the Indonesian version of the first *Sapa Aruh* text (“*pada hari-hari ini yang sarat akan ketidakpastian, yang digambarkan oleh Pujangga Wekasan, Ranggawarsita, dalam Serat Kalatidha, suasana tidha-tidha yang sulit diramal, penuh rasa was-was*”) (both versions can be literally translated into English as follows: “in the recent days that have been full of uncertainty”). This situation has been described by the Javanese poet, Ranggawarsita, as the times that are difficult to predict and full of anxiety. Thus, the first *Sapa Aruh* text describes the corona virus as a full-of-uncertainty epidemic because people who have been infected by the virus seem to be uninfected (People Without Symptoms).

As a Javanese literary text, *Serat Kalatidha* is full of the values from Islamic teachings. The reason is that the poet, Ranggawarsita, was a nobleman who used to study in an Islamic boarding school in the past. After learning Islam for several years in an Islamic boarding school, he became a *santri lelana* (a wandering Islamic student) and then entered the world of Javanese literature in Surakarta Palace [17]. In addition, *Serat Kalatidha* itself mentions several idioms or teachings that have been associated with Islamism such as asking for the help from Allah and the Prophet Muhammad in entering the times of uncertainty (“*Ya Allah, Ya Rasulullah kang sipat murah lan asih, mugi-mugi aparinga pitulung ingkang nartani ing lam awal akhir*”; literal translation: Oh Allah, Oh the Messenger of God who is generous and merciful, may You grant us the help to all of us from the beginning until the end”).

The tradition of Javanese literature is not only related to the literary texts such as *Serat Kalatidha* or the *Macapat* verses but also the tradition of Javanese literature in the wide sense. This matter deals with the proverbs that contain certain messages such as *eling lan waspadha* (being wise and alert), *wong sabar rejekine jembar* (patient people earn the greatest fortune), and *paring dalam kanggo sapa wae sing gelem dalam* (God always give ways for those who strive forward). The tradition of Javanese literature also encompasses the stories that have been passed down in the Javanese society.

The reference to the tradition of Javanese literature in the form of tales or stories that appear when social problems or huge disasters take place within the Javanese community is a common thing. For example, when delivering a speech about disaster an individual might tell about the story of Jabang Tetuko who had been tested inside the cauldron of Candradimuka Volcano before rose into Gatotkaca, a very powerful warrior [18]. Such stories are usually used by the Javanese society in order to deliver the message in dealing with disasters or in explaining the disaster occurrence.

Then, the second source of forming horizon is the Javanese worldview. The Javanese worldview is related to the Javanese cosmological view. the Javanese cosmological view ontologically teaches the relationship among individuals, the relationship between individuals and God, and the relationship between individuals and nature based on the existential unity (*manunggaling kawula Gusti*) [19]. Javanese people hold the perspective toward the unity and the harmony among individuals, nature, and supranatural being or God. Therefore, the centre of the Javanese ethics lies in the efforts to maintain the harmony among the society, the nature, and God. Such harmony ensures the condition of being safe that can be perceived. The harmony can be maintained when all elements in the cosmic constellation are put in the right place [20].

The implementation of the harmony is apparent in the integration of the aspects of religion, culture, and science when the Covid-19 pandemic is interpreted. The aspect of religion appears in association with the message that the pandemic disaster is a trial and therefore everyone should pray to God in order that they will be avoided from the virus transmission. Then, the aspect of culture is apparent in numerous quotations from the wise proverbs and the tradition of Javanese literature. Next, the aspect of science is apparent in the suggestion to follow the health protocols that the government has issued. The aspect of science and culture can be categorized as the “realm of mankind,” while the aspect of religion can be categorized as the “realm of supranatural being.” The three aspects are harmonized so that the harmonious condition can be achieved, and people can be avoided from the situations of uncertainty as having been mentioned in *Serat Kalatidha*.

4 Conclusions

The present study confirms that the Covid-19 pandemic does not only invite scientific interpretation but also religious and cultural interpretation. This interpretation does not only appear in separated manner but also in integrative manner. The integrative approach cannot be set apart from the horizon of tradition, knowledge, and culture that opens up the interpretation. The *Sapa Aruh* text by Sri Sultan Hamengkubuwono X becomes the solid evidence of the integrated interpretation.

The present study adds a new perspective with regards to the review on the response toward the Covid-19 pandemic. Up to date, the review of the response toward the Covid-19 pandemic is still limited to the disagreement between religion and science whereas the element of culture can also be implemented as one of the manners for interpreting the pandemic.

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Impact Analysis of the 2020 PSBB Policy Enforcement on Online Taxi Driver's Income During the Covid-19 Pandemic in DKI Jakarta

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Abstract. Public transportation is a means of transportation that is needed in several developing countries. One of the means of ground transportation is a taxi. Transportation plays an important role in meeting diverse human needs, such as the need for education, health, economy and others. Along with technological advances and the important role of transportation in everyday life, online-based transportation has been created, both online motorcycle taxis and online taxis. This study aims to see the extent of the impact of the implementation of the PSBB policy on the income of taxi drivers during the Covid-19 pandemic. This study used a qualitative method approach and involved 8 direct informants, namely online taxi drivers. The results of this study as a whole show that the existence of the PSBB policy that is enforced in DKI Jakarta in particular has a large negative impact. This policy causes the income of taxi drivers to decrease even up to 80% and it makes it very difficult to continue their daily life. The government has 5 programs to help the community including (1) Family Hope Program (PKH) for 10 Million Beneficiary Families (KPM), (2) Basic Food Card Program for 20 million recipients, (3) Pre-Work Card Program for 5.6 million participants with a total budget of IDR 20 trillion, (4) The government provides discounted rates for 450 VA customers and 900 VA subsidies, (5) Stimulus of People's Business Credit (KUR) which aims to ease the burden on SME.

Keywords: Impact, Income, PSBB Policy, Covid-19 and Online Taxi.

1 Introduction

Transportation can be defined as an activity to move a person (person or goods) from one place to another separately. The existence of transportation is none other than supporting daily human activities, and is a means of human mobility on land, sea and air. With certain control and control systems (traffic management, operating systems, and device procedures). That was Jinca's explanation[1]. One of the means of land transportation is taxis, taxis are a means of land transportation that have grown and developed quite rapidly and are one of the prima donna modes of transportation in several big cities including Jakarta.

Transportation plays an important role in meeting diverse human needs, such as the need for education, health, economy and others. Along with technological advances and the important role of transportation in everyday life, online-based transportation has been created, both online motorcycle taxis and online taxis. Online-based taxis have appeared in Indonesia, especially in big cities such as; Jakarta, Surabaya, Jogjakarta, and Bandung since 2015. The

emergence of online taxis in Indonesia has been greeted positively by the Indonesian people, because people consider that the presence of online taxis helps the needs of the community, helps people to travel to a place and can reduce unemployment in Indonesia. Some people who use online taxi services claim to be facilitated by the services provided by online taxi service providers in the form of on-site pick-up services. They only need to order online taxi services using their smartphones. We cannot hinder the development of the times. The more advanced this era is, the more sophisticated the technology is. What makes it interesting is the existence of this transportation which continues to operate in the midst of a virus outbreak that is currently sweeping all over the world, without exception, Indonesia. Coronavirus is a group of viruses that can cause disease in animals or humans. Several types of coronavirus are known to cause respiratory tract infections in humans ranging from cold coughs to more serious ones such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). The newly discovered coronavirus causes the disease COVID-19[2]. COVID-19 is an infectious disease caused by a newly discovered type of coronavirus. The new virus and the disease it causes were not known before the outbreak in Wuhan, China, in December 2019. COVID-19 is now a pandemic occurring in many countries around the world. The number of COVID-19 cases in Indonesia itself is now at 132,816 confirmed covid-19[3], and this has further weakened the national and international economy. Various business sectors are experiencing weakness due to this virus.

With the implementation of the Large-Scale Social Restrictions (LSSR) policy[4], stakeholders or business people must temporarily close their shops to break the chain of spreading this coronavirus. With the enactment of this large-scale limitation model, it certainly reduces passengers, which results in reduced income from taxi drivers. The increase in the price of basic necessities has also made life more difficult for taxi drivers, whose income is decreasing from day to day[5]. Taxi drivers as one of the informal sector professions in the transportation service sector experience socio-economic problems, especially in meeting the needs of family life.

Based on the background of the problems described above, the authors are interested in examining how the impact of the Corona Virus on the income of online taxi drivers at the time of implementing the PSBB policy in South Jakarta. So the authors compiled this study with the title "Analysis of the Impact of the PSBB Policy Enforcement Online Taxi Driver Income During the Covid-19 Pandemic in DKI Jakarta".

2 Methods

2.1 Approach This research

Uses a qualitative method approach. According to [6], qualitative research is research that intends to understand the phenomena experienced by research subjects (for example behavior, perceptions, actions, etc.), holistically and by means of descriptions in the form of words and language, in a context. special nature and by making use of various scientific methods. Qualitative research is used to examine the conditions of natural objects where the researcher is the key instrument. The data collection technique is done by triangulation (combined), data analysis is inductive and the results of qualitative research emphasize meaning rather than generalization. It is called a qualitative method because the data collected and the analysis are more qualitative in nature.

2.2 Research Focus

Determining the focus of research is important in qualitative research because it limits research to selecting which data is relevant and which is not relevant [6]. In accordance with the formulation of the problem, the focus of this study is to see how the impact of the implementation of the PSBB policy on changes in the income of online taxi drivers.

2.3 Research Informants

One of the characteristics of qualitative research is not too concerned with the number or number of informants, but more concerned with content, relevance, sources that can provide information, whether about people, events, or other things. Therefore, according to Sugiyono, the informant retrieval technique that is suitable for use in qualitative research is the purposive technique or the technique of taking informants which is determined based on certain considerations[7].

The informants in this study were taken from online taxi drivers, especially online taxi drivers in the DKI Jakarta area, as many as 8 people with the following details:

1. Online Taxi Driver : 7
2. Online Taxi Driver (Stop) : 1

2.4 Data Collection Techniques

The main data sources in qualitative research are words and actions; the rest is additional data such as documents and others. According to Maleong, qualitative research uses qualitative methods, namely observation, interviews, or document review.

The data collection techniques used in this study are as follows:

1. Interview (Interview). This interview technique is used to obtain primary data. Interviews were conducted by conducting direct questions and answers with informants, using interview guidelines that had been prepared.
2. Observation. This observation technique is used to observe directly the events / phenomena under study, in order to complement the primary data from the interviews

2.5 Data Analysis Techniques

The analysis technique used is a qualitative analysis of the interaction model of Miles and Huberman in Sugiono. The data analysis process begins with data collection, followed by data reduction, the data display and ends.

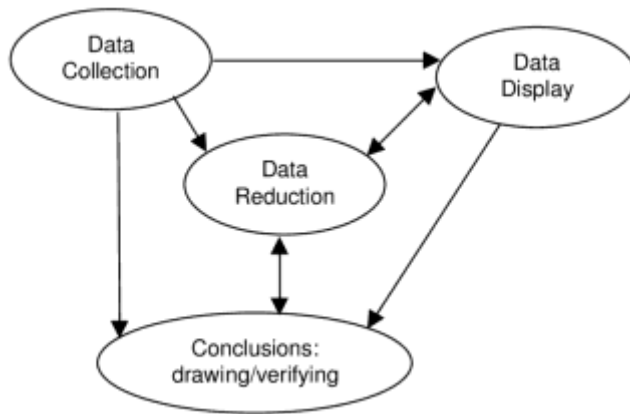


Fig. 1. Huberman, A.M & M.B Miles (1984). *Qualitative Data Analysis*. Beverly Hills: Sage.

3 Literature Review

Reminta Lumban Batu, et al., [8] in this research aims to investigate the effect of price and application service innovation on the decision to use Express Taxi services. The analysis shows that the price and application service innovation have a significant influence on service use decision variables. The results of this study enrich the literature on online taxi services. In addition, the results of this study are also useful for online taxi service managers to consider prices and service innovations in order to attract customer interest.

Arief Bowo Prayoga, et al., [9] in this research analyzed the Study of Brand Switching Behavior from Conventional Taxi Meters to Online Taxi. The sample of this study involved 155 respondents who used conventional taxi meters who had switched to online taxis in Jakarta. This study aims to determine what causes people's behavior in seeking variations in their needs in this technological era, especially on the causes of consumer movement from conventional taxis to online taxis. The results of this study indicate that product attributes affect brand switching decisions. Price setting affects brand switching decisions and variety seeking affects brand switching.

Yessa Fitri Yaning Tyas, et al., [10] in this research analyzes the characteristics of online taxi services to consumers. The sample in this study using normative law. This study aims to see the characteristics of online taxi services for consumers and also legal protection against consumers for the losses of online taxis. In this study, the results show that consumers have several complaints in the form of discomfort over the attitude of drivers who do not have ethics, both verbally and in deeds. This attitude will lead to potential harassment and other immoral acts.

Budi Setiawan, et al., [11] analyzed the Comparison of the Economic Impact of Network-Based Transportation and Conventional Transportation in Developing Countries: A Case Study in Palembang City. The sample in this study The population of the study were online taxi drivers and conventional taxi drivers in Palembang City. The research sample involved 20 online taxi drivers and 20 conventional taxi drivers. Testing data using the independent sample t test. The results showed that there was no difference between the income received by online taxi drivers and conventional taxi drivers.

Mojang Al Mukaromah, et al., [12] that analyzed the impact of online transportation on the socio-economic conditions of conventional transportation in Kediri. The sample of this research is data sampling using purposive sampling method and accidental sampling. This study aims to determine and describe the impact of online transportation on the socio-economic conditions of conventional transportation in Kediri. The results of research conducted starting in March 2019 show that the arrival of online transportation in the City of Kediri has an impact on the socio-economic conditions of conventional transportation, namely a decrease in the income of conventional transportation drivers caused by tariff problems, shifting of passenger interest.

Anggi Syahrul Romadi, et al., [13] on his research analyzes the effect of tariffs on the choice of online and conventional modes of transportation in the city of Banyuwangi. The purpose of this study was to determine the characteristics of travelers and the probability of travelers in choosing the mode of transportation. This study used stated preference methods, then processed it with a binomial logit model. The survey was conducted with the distribution to 100 respondents. On the difference in tariff (X1) the probability of online transportation is 75%, the probability of conventional transportation is 25%. The utility equation obtained is $Y = 1.143 + 0.000X1$.

4 Results and Discussion

Large-scale social restrictions (LSSR) in DKI Jakarta[14], which began on April 10, 2020, have been effective. The enforcement of this rule also affects online transportation operations. With the enforcement of the PSBB regulations, all Grab and Go-Jek applications are not allowed to carry passengers[15]. In addition, the number of passengers for online taxi services is also limited. Based on the monitoring of various media sites, for the online motorcycle taxi service provided by Grab, namely Grabbike, when an order is made to go to Jakarta, the service will instead be diverted to Grabcar. And for the Grabcar service, the number of passengers is also limited, namely for vehicles such as sedans, the statement is only for 1-2 passengers, while for larger vehicles the number of passengers is only 1-3 passengers[16]. Four-wheeled transportation services are still allowed to operate with a maximum number of passengers of 2 people so that physical distancing can be maintained. Chief of Corporate Affairs Gojek Indonesia[17], Nila Marita explained the prohibition of online motorcycle taxis or taxis carrying passengers during the implementation of the PSBB. All comply with the DKI Jakarta government's decision regarding the implementation of this PSBB as an effort to prevent and break the chain of spread of the coronavirus.

And for Go Food food delivery services, telematics services and GoMed drug delivery, as well as goods delivery services GoSend, GoMart, GoShop and GoBox continue to operate serving the public during the PSBB period. And the public or consumers can still use this service without direct physical contact. Online motorcycle taxi and taxi applicator partners consider that the implementation of the Large-Scale Social Restriction (LSSR) policy in DKI Jakarta is not quite right. This is because the regulations that have been in effect since Friday, April 10 2020 are not accompanied by a series of supporting policies, which can be a way out for informal workers such as taxis and online motorcycle taxis. Chairman of the Online Driver Association (ADO) Wiwit Sudarsono, both taxis and online motorcycle taxis are experiencing a decline in income of up to 80% after the enactment of the Work From Home (WFH) rule.

With the implementation of a policy that prohibits online motorcycle taxis or online taxis from transporting people, the government should provide a solution. Because with the demands given to drivers, the income of these drivers has decreased by up to 80%[18], especially those who are married and require to support their family, or pay installments. Here, direct subsidies are needed so that you can still get income to support your family and pay the installments for your vehicle.

This enforcement continues to be implemented and thus the driver's income or income remains stagnant in a decreasing range. Therefore, online driver partners who join various associations or organizations make a joint agreement letter to ask the government and applicators to reconsider matters related to welfare in the midst of the coronavirus pandemic (covid-19). There are three demands put forward[19], namely:

1. Requesting the government to provide Direct Cash Assistance (BLT) to business actors in the online transportation sector whose distribution is through business actors' organizations.
2. Requesting the government to provide clarity and certainty regarding the relaxation or suspension of vehicle installments to drivers of special rental transportation (ASK) until normal conditions.
3. Ask the applicant to postpone the 20% discount until the situation returns to normal and equip partners with personal protective equipment (PPE) in carrying out work and conduct campaigns to the community that special rental transportation is safe.

The Ministry of Transportation (Kemenhub) issued a circular letter to the Director General (Dirjen) regarding transportation operational instructions for the implementation of travel

restrictions for people in order to accelerate the handling of COVID-19[20]. The issuance of the SE Director General is in order to follow up the issuance of the circular letter on Task Force for the Acceleration of Handling COVID-19 Number 4 of 2020.

In general, the SE Director General regulates the operational instructions for transportation in each mode, including land, sea, air and rail. The Elements stakeholder involved consist of the local government, the Task Force for the Acceleration of Handling Covid-19, and operators of transportation facilities and infrastructure.

The main duties of the Ministry of Transportation in the field, namely the Heads of Land Transportation Centers, Harbormaster, Head of Airport Authority Offices, and Head of Railway Engineering Centers, are tasked with:

1. Supervising and controlling the implementation of the Task Force which in its implementation coordinates with transportation operators, TNI , The National Police, the Regional Government, the Covid-19 Task Force and other related agencies.
2. Supervise and ensure the establishment of guard posts and inspection by transportation operators in every transportation infrastructure including terminals, stations, airports and ports in accordance with health protocols.
3. Ensure transportation operators carry out the provisions of the circular letter on Task Force.
4. Report the results of supervision to each Director General.

Meanwhile, from the operator and transportation infrastructure element, the task is to:

1. Implement and comply with the provisions in circular letter on Task Force
2. Ensure ticket bookings can only be made through the head office or branches of the transportation operator.
3. Must ensure that prospective passengers meet the criteria and requirements stipulated in the circular letter on Task Force before being given a ticket.
4. Must ensure that the crews / officers of the operators of transportation facilities and infrastructure and passengers comply with health protocols at the time of departure, on the way, and upon arrival at their destination.

As stated in the circular letter of the Task Force that control, supervision and law enforcement are carried out by a joint team of local governments and elements of the TNI-Polri and transportation operators. If there are indications of violations, a sanction will be given in accordance with the applicable laws.

With the existence of a letter of agreement given to the government from every online driver association and organization, one of which contains asking the government to provide Direct Cash Assistance (BLT) to business actors in the online transportation sector whose distribution is through business actors' organizations. With the requests from various associations and actors, President Joko Widodo has come (Jokowi) decided to provide social protection assistance to informal workers such as taxi drivers, bus drivers, trucks to the kernet[21]. This assistance is still in the context of tackling the impact of the outbreak COVID-19.

Reporting from the finance.detik.com site, the government, namely President Joko Widodo, will provide assistance. The assistance provided will later enter into the safety program implemented by the Indonesian Police. Jokowi said the safety program was almost the same as the Pre-Work Card program. However, this program combines social assistance (bansos) with training. With the issued target of 197 thousand taxi drivers, bus / truck and kernet drivers, an incentive of IDR 600 thousand per month will be given for 3 months. The budget prepared is IDR 360 billion.

The government has also conveyed several social protection policies for people whose economies are affected by the Coronavirus (COVID-19)[22]. The first is the Family of Hope Program (PKH) for 10 Million Beneficiary Families (KPM). The distribution of PKH, which was previously per 3 months, will be made per month starting April. For April-June, KPM will receive PKH twice. The duration of this distribution will last for 1 year, with an increase in the budget from the previous Rp 29.13 trillion to Rp 37.4 trillion.

Second, the basic food card program for 20 million recipients. Previously, this program was for 15.2 million existing recipients with a total of IDR 150 thousand per month from January to February. Currently, there are an additional 4.8 million additional recipients with an amount of Rp 200 thousand per month from March to December. With this addition, the total budget prepared will be Rp 43.6 trillion from the previous Rp 28.08 trillion.

Third, the Pre-Work Card program for 5.6 million participants with a total budget of IDR 20 trillion. From this program, each participant will receive training fees, monthly incentives and surveys with a total amount of Rp 3.55 million. Currently, the government is also collecting data on workers affected by COVID-19, both those who have been laid off, have been sent home with unpaid leave, or those who have experienced a decrease in income, who will then be prioritized as recipients of pre-work cards.

Fourth, the government provides discounted rates for 450 VA customers and 900 VA subsidies. From the data, 450 VA households are 24 million customers, and will be given an electricity fee exemption. Meanwhile, for subsidized 900 VA households, 7 million customers will be given a 50% reduction in electricity costs. The validity period of this waiver is April-June 2020.

Fifth, the stimulus for the People's Business Credit (KUR) which aims to ease the burden on MSMEs. The policy scheme is through relaxation of the KUR distribution policy, through postponement of installments and an exemption of interest for 6 months. With the assistance provided by the government, it hopes to help informal business actors affected by the corona virus or Covid-19. Through programs that have been issued by the government, later on, they will still provide a source of food or life for people who feel affected by this virus and can continue their daily activities even in limited conditions with regulations that require all people to social & physical distancing.

The results of this study as a whole show that the existence of the PSBB policy that is enforced in DKI Jakarta in particular has a large negative impact. This policy causes the driver's or taxi driver's income to decrease even up to 80% and it makes it very difficult for them to continue their daily life.

With the large negative impact of the implementation of the PSBB policy due to the coronavirus, this implies the need for the government to better regulate and focus more on these informal workers by paying attention to the interests of all parties, both entrepreneurs or drivers, the community and also for the increasingly successful national economy. It gets worse if we look at the data that continues to be issued by the Minister of Finance or from the World Bank.

5 Conclusion

5.1 Conclusion

The existence of transportation is nothing but a support for everyday human activities, and a means of human mobility on land, sea and air. With certain control and control systems (traffic management, operating systems, and device procedures). One of the means of land transportation is taxis, taxis are a means of land transportation that have grown

and developed quite rapidly and are one of the prima donna modes of transportation in several big cities including Jakarta.

In 2020, the global economy cannot be measured only in the scope of the economy itself. The Coronavirus (Covid-19) is proof that a virus that disrupts health can cause economic instability in a country even on a global scale. With the large-scale social restrictions (LSSR) policy, stakeholders or business people must temporarily close their shops in order to break the chain of spreading this coronavirus. With the enactment of this large-scale limitation model, it certainly reduces passengers, which results in reduced income from taxi drivers. The increase in the price of basic necessities has also made life more difficult for taxi drivers, whose income is decreasing from day to day. Taxi drivers as one of the informal sector professions in the transportation service sector experience socio-economic problems, especially in meeting the needs of family life.

The corona virus outbreak (COVID-19) has had a considerable impact on the Indonesian economy. The impact could be minimized, but it depends on the policies taken by the government to overcome it. With various discussions and elaborations that I have explained above, as well as with the programs that have been issued with several stimuli both fiscal and monetary. Including policies related to anticipating the impact of Covid-19 transmission on the domestic economy (Economic stimulus I, II and III). The programs that have been implemented by the government include:

1. Family of Hope Program (PKH) for 10 Million Beneficiary Families (KPM)
2. Basic Food Card Program for 20 Million recipients
3. Pre-Work Card Program for 5.6 million participants with total budget of IDR 20 trillion
4. The government provides discounted rates for 450 VA customers and 900 VA subsidies.
5. Stimulus of People's Business Credit (KUR) which aims to ease the burden on Small and Medium Enterprise (SME).

With the assistance provided by the government, it hopes to help informal business actors affected by the corona virus or Covid-19. Through programs that have been issued by the government, in the future, it will still provide a source of food or life for people who feel affected by this virus and can continue their daily activities even in limited conditions with rules that require all people to social & physical distancing.

5.2 Suggestions

I can present such regarding the problems arising from the implementation of the PSBB in the midst of the Covid Pandemic on taxi drivers in the Jakarta area, which is the subject of this paper, of course there are still many shortcomings and advantages, due to limited knowledge. Therefore, I hope that readers will give constructive criticism and suggestions to the compilers for the perfection of this paper and writing papers for the next opportunities.

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The Dynamics of Religious Moderation in Bangka Island

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Abstract. Issues on fundamentalism, radicalism, extremism and terrorism have continued to spread for the last two decades, along with various cases that have encouraged them. Indonesia, which is known for its hospitality, mutual cooperation, kinship, and friendship, seems to have changed. In the historical trajectories recorded in inscriptions, cultural practices, and intellectual documents, Indonesia has indeed been considered as a tolerant or moderate state. It is interesting to see if this truth still exists or has been written off by new values. To portray such truth, this research is accordingly conducted in Bangka Island. With a qualitative method, the research data on how religious moderation in this area is actually maintained or has even changed over time according to the needs of the times are obtained.

Keywords: moderation, religion, culture, local wisdom

1 INTRODUCTION

The dynamics of moderation is something which is moving, resilient, solid, shifting, and progressive. This is what the research expects to find in Bangka Islands of Indonesia described in this article. The question is how society, government, and other stakeholders interact, communicate and associate one another, particularly on religious issues. Basically, Bangka Island is a unique example of this dynamic of moderation. With about 1.5 million populations, it's said to be the miniature of Indonesia as it represents various elements in the country, both in terms of religions and ethnic groups (1). In addition, the dynamics of the religious relationships shows some uniqueness. Although the island is basically in harmony, conflicts also arise, even more than once.

Such characteristics of moderateness, compromise, and rejection to violence and crime in moderate Islam can be found in the Malay cultural value system of Bangka Belitung. The moderate Islamic characters have dominated and colored the Malay cultural value system of Bangka Belitung. The character of moderate Islam has influenced the development of the Bangka Belitung's Malay culture, particularly in fusing Shari'a precepts with customary law. Moderate characters have allowed the Bangka Belitung people to accept different values. In the Bangka Belitung's Malay cultural beliefs, faith, worship, and morality are aligned with the local customs, which must be upheld and preserved (2).

Interestingly, the people of Bangka Island have traditions and values that keep the conflicts under control, not to spread over. In fact, in some cases, the local traditions are reproduced en masse to build and foster harmony among its people (3). In addition, religious moments are also used as a means of uniting racial and religious differences. Jargons fostering harmony are even made and displayed to be contemplated and institutionalized in their heart (3). However, cultural development with advances in technology and political system is feared to gradually replace or change traditions, characters, and media for their meetings. It is also likely to lead to frictions and provoke greater conflicts. As the miniature of Indonesia, Bangka

Island portrays and illustrates how Indonesia dynamizes the moderation needed to unite its people who are increasingly vulnerable to conflict. The paper tries to uncover the resiliency of Bangka people to sustain harmonious society.

2 RESEARCH METHOD

This article is resulted from a qualitative research. To gather data, the authors utilize some techniques such as in-depth interview, observation and literature review. The authors interviewed some influential figures in Bangka Island, such as academician, public servant as well as Islamic clerics.

3 RESULT AND DISCUSSION

1. The History of Bangka Island

Bangka Island is an integral part of Belitung Island as Indonesia's 31st province known as Bangka Belitung. During the British colonization, it was once renamed the *Duke of York's Island* by Sir G. Elliot Earl of Minto, the British Governor General in India. With an area of 11,693.54 km², Bangka is bordered by the South China Sea to the north, the Gaspar Strait, Karimata Strait and Belitung Island to the east, the Java Sea to the south, and the Bangka Strait and the East Coast of Sumatra Island to the west (4). Now, it has five regions: Bangka, West Bangka, Central Bangka, South Bangka and Pangkalpinang (1).

Several terms are used as the origin of the word "Bangka", such as Wangka, which means tin mining exploration and Bangka that means living around swamp areas as well as small huts (5). Bangka has also meant boat which derives from the word *wangkang* (Chinese). The boats are thought to be built in the coastal areas of West Kalimantan, located in the north of the Java Sea, Bangka and Belitung. There are at least four different ethnic groups; the People of the Land, the People of the Sea, the Chinese and the Malays. Before known as Malays, the indigenous people of Bangka were called "*Urang Lom*" (5,6).

Urang Lom refers to the people of the Land and the people of the Sea. They are known to be very reliable in Malayan waters, catching sea cucumbers and seaweeds (6,7). The People of the Land or also called the People of the Hill are people whose primary activity is farming rice and glutinous rice or pulut (5). *Lom* people applies a special rule in the social and cultural systems. The systems originally come from their ancestral traditions and survive in the midst of changing times (6). They practice as a means of contemplating and reflecting on themselves. The contemplation ritual, for example, becomes their way to communicate with nature and their ancestors. Rituals, curses, abstinence, spells and incantations in the cosmology of the *Lom* people are understood as a manifestation of social principles (6). Rituals always go hand in hand with the recitation of mantras, incantations and prayers in every customary ceremony carried out by the *Lom* people. In the process, the *Nujuh Jerami* and *Nambek Kubur* rituals, for example, show the existence of sacred elements that plays an important role in relations among human and between human and nature. Bangka Malays refers to two theories regarding their migration; first, they are from an area in Indonesia and then migrate through the Peninsula and cross over the nearest islands, Kalimantan, Sumatra, and the Philippines; second, they come from South China and cross over Kalimantan and the Philippines.

According to Bangka historians, the Malays are identical with Islam as they must be Muslims. For this reason, if the People of the Land or those of the Sea convert to Islam, they are often referred to as Malays because of their religion. Muslims in Bangka are Malay people. They speak Malay and have Malay customs. Those who are not Malay, but live in Bangka are Chinese - also called *Lom* people, because they are not circumcised or are not Muslim (5). A

literature source shows that around the 17th Century, there were large migrations from mainland China into Bangka Island. They came to open tin mining both as owners and also workers, and brought the technology to process the tin (8).

Those different ethnic groups built an inter-ethnic assimilation, then the term *Tong Ngin Fan Ngin Jit Jong* emerged, which was first familiarized by the former Governor of Bangka Belitung Province, Hudarni Rani, during her time of service (2002-2007). The meaning of the motto is the Malays and Chinese are equal. Due to its popularity, the term has continued to spread so widely that no separation among them. They are united with *Bhineka Tunggal Ika* (Unity in Diversity), living in harmony despite their differences.

2. Islamization of Bangka

Teungku Sayyid Deqy (9) gives more details about how Islam entered Bangka. It came in several phases as follow:

- a. In the 10th to 12th century, the Islamization in Bangka came around the Pejam, Mount Pelawan, Mount Cundong, Air Abik, Tuing, and Mapur areas and was brought by Shaykh Syarif Abdul Rasyeed from Hadhramaut, Yemen. He was known as Akek Antak.
- b. In the 13th to 14th century, the Islamization in Bangka was brought by Shaykh Sulaiman. He mostly introduced Islam in the Maras and Kota Kapur areas.
- c. In the 15th century, the Islamization in Bangka was carried out by the Demak war fleet that stopped over in the Tengkalat-Pejam and Mount Pelawan areas in Bangka and was on its way to Malacca to storm over the Portuguese.
- d. In the 15th to 16th century, the Islamization in Bangka was brought by Sheikh Cermin Jati and his descendants. It includes the Pejam-Tengkalat, Mount Palawan, Mount Cundong, Simpang Tiga, Air Abik, Mapur, Maras, Tiang Tarah, Bangkakota, and Permis areas.
- e. At the end of the 16th to 19th century, the Islamization in Bangka varied with the arrival of Panglima Tuan Syarah, Sultan Johor, Raja Alam Harimau Garang, Ratu Bagus from the Banten Sultanate, and the Palembang Sultanate in several periods. It has been introduced by Banjar scholars including Syeikh Siddiq, Gusti Kacil (Gusti Abdul Madjid), and KH Khotamar Rasyid recently (5).

The influence of Islam is present in various aspects, ranging from holiday celebrations, wedding procession, and memorials to other aspects of life. It can simply be seen from the way of dressing up, covering the essential or intimate parts of body (*aurat*).

3. Today's Bangka Island

As the center of the Bangka Belitung Islands Province, Bangka Island was once part of South Sumatra, then became a separate province, along with Banten and Gorontalo in 2000. The Bangka Belitung Islands Province was established based on the Law No. 27/2000 on the Establishment of the Bangka Belitung Islands Province on November 21, 2000. It consists of Bangka Regency, Belitung Regency and Pangkalpinang City. In 2003, the province was expanded with 4 additional regencies; West Bangka, Central Bangka, South Bangka and East Belitung. In short, the Bangka Belitung Islands Province is a regional division of South Sumatra Province.

As per September 2019, the data by the Regional Office of the Ministry of Religious Affairs in Bangka Belitung Province shows the population of Bangka Belitung with the following details:

No	Regency/ City	Estimated Number of Religious Adherents						Estimated population
		Islam	Christianity	Catholic	Hinduism	Buddhis	Confucianism	
1.	Pangkal Pinang City	208.574	10.750	9.502	81	19.651	10.002	258.560
2.	Bangka Regency	328.989	12.352	3.537	13	43.178	24.100	412.269
3.	Central Bangka Regency	196.243	1.995	1.375	47	10.684	6.493	216.837
4.	South Bangka Regency	232.945	1.150	1.070	328	4.053	6.516	246.062
5.	West Bangka Regency	222.434	2.299	732	22	15.332	602	18.987
6.	Belitung Regency	207.424	2.867	1.165	1.213	18.605	218	231.492
7.	East Belitung Regency	142.475	1.540	495	11	11.211	272	156.004
	Total	1.539.084	32.953	17.976	1.715	122.714	48.203	1.762.645
	Percentage (%)	87,3	1,9	1,0	0,1	7,0	2,7	

No	Regency/ City	Islam		Christia nity	Catholic	Hinduism	Buddhis		Confucianism	
		Mosque	<i>Mushalla</i>	Church	Church	Temple	Vihara	Klenteng	Pagoda	Pagoda
1.	Pangkal Pinang City	89	97	32	3	10	15	51	40	1
2.	Bangka Regency	175	230	58	6	9	22	60	79	2
3.	Central Bangka Regency	111	143	20	10	7	19	30	4	1
4.	South Bangka Regency	175	75	28	2	8	18	27	47	2
5.	West Bangka Regency	158	199	15	5	2	2	15	25	0
6.	Belitung Regency	135	111	13	1	6	17	35	12	2
7.	East Belitung Regency	173	37	11	3	4	23	26	16	2
	Total	1016	892	177	30	46	116	244	223	10

In the Meantime, The Number of Houses of Worship Built in All Cities and Regencies is as Follows:

4. The Recent Religious Intolerance in Bangka Island

According to the latest data of the regional office of the Ministry of Religious Affairs in Bangka Belitung Province, 6 incidents of religious intolerance have been occurred since 2007, as illustrated in the following points:

a) The Conflict with Ahmadiyya Religious Group

This conflict has happened twice, the first of which was on January 8, 2007 in Srimenanti Village, Sungailiat District, Bangka Induk Regency. The activity of this religious group led by Jamaluddin Feeli brought negative reaction from various mass organizations in

Bangka. In the end, a discussion was conducted between Ahmadiyya representatives and community leaders, the Head of Village, the Head of Environment, the Sungailiat Police Chief, the Head of Religious Affairs of Sungailiat, the Bangka Police, the Indonesian Ulama Council of Bangka, Muhammadiyah Representatives, and NU Representatives.

This discussion has generated the following agreements:

- The Ahmadiyya members are not allowed to carry out their activities
- They are not allowed to perform Friday prayer at home and use the *Sri Meranti* as the center of meeting to introduce the Ahmadiyya teachings
- The Ahmadiyya Religious Group is given the opportunity to introduce the Ahmadiyya teachings in areas that have not adopted a religion

The second conflict occurred on September 3, 2010. The People of Bangka and mass organizations demanded the local government of Bangka Regency to take a serious action because they didn't seem to be firm against the Ahmadiyya Religious Group. Their demands include the followings:

- Disbanding and banning all activities conducted by Ahmadiyya Religious Group
- Seizing all assets belonging to the Ahmadiyya Religious Group
- Returning Syarif Hidayatullah, the local head of Ahmadiyya, to his area of origin and prohibiting him from staying and living in Bangka Regency
- Requesting the law enforcement officials to guarantee that Ahmadiyya activities will not recur in Bangka Regency
- From these four demands, two points are finally decided:
- The Ahmadiyya Religious Group and all its activities in the *Sri Meranti* Village and its surroundings are disbanded.
- Ahmadiyya representatives receive compensation for their assets from the Local Government of Bangka Regency. Therefore, all assets in terms of land and buildings owned by the Ahmadiyya are controlled by the Local Government

b) The Establishment of Catholic Religious High Schools

On April 11, 2012, the establishment of Catholic Religious High Schools in Mangkol Village, Central Bangka Regency, was rejected by the Nur Kartini mosque management in Mangkol Village, even though it had attached 588 signatures from the surrounding communities. The local government of Bangka itself did not issue an agreement because it had not fulfilled the requirements referring to the Law No. 55/2007 on Permits to Establish Religious Institutions, including:

- The permit from the Regional Office of the Ministry of Religious Affairs of the Bangka Belitung Islands is in Air Mesu Village
- The permit from the village was issued by the Head of Village whose terms of office has expired
- The permit issued by the Village Consultative Body was under pressure
- The diocese has never held any socialization on the establishment of the school to the public in general
- The establishment of an educational institution must have a principle permit from the Ministry of Religious Affairs located in Pangkalpinang City

Due to the incomplete requirements, the Regional Leadership Coordination Forum conducted a review of the establishment of seminary or religious schools on April 16, 2012.

Finally, the Regional Representative Council of Indonesia-Indonesian Youth Mosque Communication Agency in Central Bangka Regency issued a letter of disapproval addressed to the Regent of Central Bangka on 26 April 2012. Such decision caused the Diocese of Pangkalpinang to establish a seminary school in Pangkalpinang City in the school complex areas and Bhakti Wara Hospital.

c) The Prohibition of Jami'atul Islamiyah Activities

The people of Jelutung II Village, Simpang Rimba District, South Bangka Regency, were uneasy and worried about the presence of Jami'atul Islamiyah which was considered to have caused disunity in the community. This is triggered by several things including:

- The different number of *raka'at* in *tarawih* prayer
- Conducting the Eid prayer on their own at Nurul Huda *Mushalla* (prayer room)
- The *Zakat Fitrah* (charity) paid by Jamiyatul Islamiyah followers was not fully distributed to nearby *mustahiqs* (those who are entitled to receive *zakat*), but brought to Palembang by the Jamiyatul Islamiyah professor, on KH Ahmad Apandi

In response to this case, the Head of Religious Office Affairs of Simpang Rimba, the Head of Jelutung II Village, the Secretary of Simpang Rimba District, the Head of Police and Nahdliyin Professional Entrepreneurs Association, the Village Secretary, community leaders, religious leaders, and the Chairperson of Jamiyatul Islamiyah (Ibnu Katsir) held a meeting on October 10, 2012. The results of the meeting are as follow:

- Religious activities on behalf of Jamiyatul Islamiyah in Jelutung II Village are stopped
- Inviting a religious teacher to conduct religious teachings at Nurul Huda Musholla in Jelutung II Village is prohibited
- The Eid and Tarawih prayer activities are held at Jami' mosque in Jelutung Village
- The *zakat fitrah* distribution is coordinated with the Amil Zakat (Zakat Organizer) in Jelutung II Village

d) A Muslim Graveyard Has a Crossbar

The people in Air Mesu Village, Central Bangka Regency, were in shock after a grave digger discovered a crossbar and Bible which were deliberately placed on a Muslim's grave on August 17, 2011. Therefore, the village officials and the police chief clarified and confirm the case to clear the air On August 19, 2011.

e) The Construction of a Church in Kace Village, Mendo Barat, Bangka Regency

The people in Kace Village, Mendo Barat District, held a protest concerning the construction of a church. They were worried that it would affect them in some ways. The construction was deemed to not comply with the Joint Decree No. 9/2006 and No. 8/2006, but it was not clear on which part. Finally, the Head of the Mendo Barat district, the representatives of the Ministry of Religious Affairs of Bangka Regency and the representatives of the Inter-Religious Harmony Forum held a discussion with the church officials. It was then decided that the construction of the church was stopped as it did not get the approval from the people.

f) The Reading of *Amsal* (Proverbs) at Bumi Asih Hotel, Pangkalpinang city

Such incident occurred on September 18, 2006, when all employees of Bumi Asih Hotel, both Muslim and non-Muslim, were required to read the Proverbs by the management. This caused protests and discomfort. To that end, a meeting was held at the Regional Office of the Ministry of Religious Affairs on September 21, 2006 in Bangka Belitung Province. This

meeting was attended by hotel employees, hotel manager and staff, Islamic Organizations, Himpunan Mahasiswa Islam (HMI or Islamic Student Union), Forum Kerukunan Umat Beragama (FKUB, or the Inter-Religious Harmony Forum of Province and the Inter-Religious Harmony Forum) of Pangkal Pinang City, the Head Unit of Bangka Belitung Regional Police, the Head of Islamic Affairs and Hajj Implementation at the Regional Office of the Ministry of Religious Affairs. The meeting has finally come to the following agreement:

- The reading of proverbs for Muslim is not required
- An apology from the hotel management is announced through the mass media

- The hotel management Decree is submitted to the leadership in Jakarta
- A *mushalla* (prayer room) is made available at Hotel Bumi Asih

Apart from the aforementioned incidents which are collected based on interviews and data searches in the mass media, both printed and online data, there are two other incidents of intolerance that have not been mentioned as follow:

g) A Young Man Makes Fun of the Verses in Qur'an

In April 2019, a young man and his friends mocked one another on social media. He then made a video ridiculing the reading of surah Adh-Dhuha and adhaan. Suddenly, the video, which was initially uploaded on Facebook, spread everywhere, causing criticism from many parties. This incident was finally handled by the police.

h) Gunawan Tjen's Post on Facebook (The Chairman of Chamber of Commerce and Industry, Pangkalpinang)

In August 2019, the online media was in shock by the news that a prospective soldier of French descent was allegedly involved in radicalism. This has caused various reactions from the communities, including the people of Bangka Belitung, one of whom is Gunawan Tjen, the Chairman of Chamber of Commerce and Industry, Pangkalpinang. He questioned and criticized the Indonesian Army for not carefully examining and assessing their prospective soldiers and posted it on Facebook. He included Islamic symbols in his posting. This caused bad reactions and provoked the Muslim in Bangka. Many disagreed with his post. In the end, he apologized to the Muslim communities and the case was closed.

5. The Dynamics of Moderation In Bangka Island

a. The Motto of Each Region

There are many values and events showing the moderation side of the people of Bangka. It can symbolically be seen from the motto of each regency/city. The motto shows the philosophy of life in the areas. As commonly known, Bangka Belitung province itself has a motto called *sarumpun sabalai*. *Sarumpun*, for example, is interpreted as one origin or one citizen although they come from different ethnic backgrounds. In the meantime, *sabalai* means one house or one place to live. Therefore, this motto emphasizes that although they come from various ethnic groups, the population of Bangka Belitung all live in one house which must be guarded together.

The motto of the regencies/cities in Bangka Belitung Island is equally impressive. The following points illustrate the motto of each regency/city, especially Bangka Island:

- *Sepintu Sedulang* is the motto of Bangka Regency. It means one house, one tray. This refers to the *nganggung* tradition. In this tradition, each person prepares trays of food and shares them equally and they eat together. It shows the culture of sharing with one another.
- *Sejiran Setason* is the Motto of West Bangka Regency. It implies this regency has citizens whose behaviors are based on kinship and togetherness.

- *Junjung Besaoh* is the motto of South Bangka Regency which literally means lift together, endure together. This shows the people in this regency uphold the spirit of mutual cooperation
- *Selawang Segantang* is the motto of Central Bangka Regency. The meaning of this motto is no different from other areas in Bangka. The means one door, one measuring instrument. The one door, for example, points out that the people of Central Bangka are open to good and constructive things. Meanwhile, *gantang* symbolizes the nature of mutual help and togetherness.
- *Pangkal Kemenangan* is the motto of Pangkalpinang city. This means it is the center of victory for the people of Bangka.

In general, the motto of each regency/city to emphasizes one thing in common, the people of Bangka are open to outsiders with new things and warmly accept them as long as they bring good things and improvement. Internally, they always build togetherness, accept differences, and prioritize mutual cooperation.

b. *Sambut Sepintu Sedulang* Dance

This is a welcoming dance for exalted guests. It is said to be a traditional dance that has deeply rooted as part of procession welcoming government officials and private guests who come to visit Bangka. It reflects the customs of the Bangka people who are friendly, polite, cheerful and happy, sincere and open to anyone, especially special guests who come to visit (10).

c. Adjoining Houses of Worship

There is a symbol of the closeness between Islam and Confucianism that has occurred since hundreds of years ago in Muntok, West Bangka Regency. Kong Fuk Miao Temple and Jami Mosque are two iconic buildings from Kampung Tanjung, Muntok District, that were built in the 18th century. The harmony that exists between the Malays and Chinese has been built since long ago. Drs. Elvian, a member of Regional Representative Council in Bangka claims the meeting between Muslim Malays and Confucian Chinese has long happened and they have respected one another (11).

During the construction of a mosque, for example, not only Muslim who come to contribute, but many non-Muslim are there to support it, in terms of giving donation or financing and working on it. This is what the adjoining mosque and temple in Muntok really portrays. The mosque was built in mutual help between Muslims and non-Muslims. The time range between the construction of the temple and that of the mosque is very long, about around 80 years. Interestingly, some of the building materials for the mosque were donated from the temple, one of which is the poles that prop Jami' Mosque.

The researcher took his time to visit Tanjung Bunga Village, Bukit Intan district, Pangkal Pinang City. According to the information he got, there are various houses of worship from different religions. The information is true and he captured the moments. He saw several houses of worship that have been built magnificently. Interestingly, the houses of worship adjoin. There are several houses of worship built and used for performing religious activities, including pagodas, monasteries and temples.

d. Local Government Policies

Several regional regulations have been established to support various local traditions that can unite the people. One of the regulations is the one issued by the Governor of Bangka Belitung Island No. 41/2018 on the Establishment of the Malay Customary Institution in Bangka Belitung Islands Province. It mentions several important things to note (12) as follow:

First, the institution is considerably established to promote culture, maintain diversity, and organize a mechanism that can involve the people in the development of

Culture. Second, the Malay Customary Institution is assigned to manage and solve various life issues by referring to the customs and customary laws of the people of Bangka Belitung Islands (Kartika, 2019). Based on these two points, it is very clear how local traditions play a role in resolving several conflicts that have occurred.

Further, the policies at the regency/city level also show a continuity of perspectives with the ones made by the provincial government; in the way they become local wisdom to unite the people. One of the regulations issued by the Regent of Bangka is the regulation No. 4 tz/2017 on the Preservation and Development of Customs and Socio-Cultural Values for the People of Bangka Regency.

Article 1 mentions the list of cultures that is protected and preserved. The cultures include *Nganggung*, *Besaoh*, *Rebo Kasan*, *Pantun*, *Barzanji*, and *Ngeruah*. *Nganggung*, for example, is the culture of carrying a complete meal on a pan covered by a food cover during religious celebrations (the detail of this culture is described in the next section). *Besaoh* is an activity of mutual help which is carried out among the villagers in turn. It is like *arisan* in terms of forestry/logging and other activities. Both *nganggung* and *besaoh* are actually media for the people to mingle with one another, regardless of their racial and religious backgrounds. For them, the cultures are not policies. They practice them in real life. In addition, Malay Pantun of Bangka is one of the cultural products that remain alive on the island of Bangka (one of the islands in the Province of Bangka Belitung Island).

1. The Tradition of Moderation in Local Cultures

Besides the aforementioned cultures, the people of Bangka Island have many moments of meeting among different ethnic and religious backgrounds as illustrated in the following points:

a. *Nganggung*

Nganggung is the culture of carrying a complete meal on a pan covered by a food cover during religious celebrations. The meal usually consists of rice, side dishes, fruits, and various cakes. In the meantime, the pan is a tray which is made of brass and has a round shape (3).

Basically, *nganggung* is a cultural tradition of the people of Bangka. This tradition is occasionally carried out to celebrate big holidays, Eid celebration, wedding ceremony, and welcoming guests of honor, among others. Basically, the *nganggung* tradition is a manifestation of the spirit of mutual help among the people. It aims at strengthening the relationship among the people in order to create harmony and peace (3).

The word *nganggung* itself comes from the word *anggung* which means to lift. People who take part in it usually lift their pan over their right shoulder. They then walk hand in hand to enter the mosque or village hall. The pans are placed in a long line. Those who come sit facing one another. After the committee gives them some sign, they open the pans and eat together. Besides eating together, they can interact and exchange ideas through this tradition (3).

One pan usually contains various kinds of food. One famous food menu in Bangka Island is *lepah kuning*. This yellow food tastes spicy and sour. The distinctive aroma of *belacan* and Toboali shrimp paste make this type of food more delicious. Through the *nganggung* tradition, the people maintain and strengthen their kinship and relationship. This is because this tradition is a form of mutual help and community togetherness in overcoming problems together.

During the *nganggung* activity, all the villages in Bangka Island are very crowded and lively. The indigenous people generally stop their daily activities or routines. This

tradition is usually carried out in *langgar*, *surau* or mosque on Friday (Suparta, 2017). During the celebration of Islamic holidays, besides Eid al-Fitr and Eid al-Adha, the people celebrate *nganggung* enthusiastically and with happiness. Through this tradition, the social dynamics and openness of the indigenous people of Bangka to people outside the village who come to visit are very visible. They greet and invite those who visit their village to stop by their house and serve them with the dishes they have provided (13).

The habit of mutual-help among the people of Bangka is very strong and is seen from various aspects of community life, ranging from activities with greater intensity to their daily routines. One form of the mutual help is building public facilities including mosques, customary halls, bathing places, cemeteries, and road construction, religious celebrations and occasions related to the life cycle, such as *aqiqah* (the sacrifice of an animal on the occasion of a child's birth), circumcision, Qur'an recitation, weddings, and memorials. In carrying out these mutual-help activities, the people always involve the *nganggung* tradition (13).

Almost all regions in Bangka are said to be familiar with *nganggung* tradition and practice it. Only the occasions or celebrations involving the tradition are different. In large-scale celebrations, it is somewhat different. The West Bangka, for example, is famous with a *Ketupat War*, South Bangka with the 1st of Muharram, Central Bangka with the celebration of *mauled* (the Celebration of the Prophet's Birthday), and Bangka Induk with *Rebo Kasan* or *Ruahan* respectively. Essentially, this tradition is a gathering place for the people (13).

On the other hand, *nganggung* itself is intended to promote solidarity in the way people come together, which may have started to fade. Its increasing development on Islamic holidays and memorials is a form of public concern to support the grieving families. In addition, it is also a form of mutual help among the people that needs to be preserved. It is said to be a means or media to gather them in one place in order to achieve their personality. The more often the *nganggung* tradition is held, the better their personality will be. For this reason, it is carried out and maintained by the people of Bangka.

b. The 1st of Muharram celebration

If *nganggung* is a tradition of bringing and sharing food, one of the occasions where it is carried out is during the 1st of Muharram celebration. Uniquely, such celebration is performed in all regions in Indonesia in different ways. The people of Bangka, for example, celebrate the 1st of Muharram in a village called Kenanga village, although there are those who celebrate it in their respective areas. The tradition of celebrating 1st of Muharram in Kenanga Village, Sungailiat district, Bangka Regency, has been going on for a long time. There is no historical record about the time it was originally celebrated. The results of interviews with several sources could not confirm when this tradition began.

During the 1st of Muharram celebration, the people come to the mosque in the morning carrying a *dulang* (a place to carry food) covered with food cover. Here, various snacks such *ketupat*, *rendang*, stew meat and others are placed in the *dulang*.

The practice of bringing one pan from one house is called *Sepintu Sedulang* or *nganggung*. This practice shows the strong mutual help among the people of Kenanga in particular and the people of Bangka in general. All the food served on the pan will be eaten together. Rusydi Sulaiman, a humanist, academician, and community leader of Bangka said:

“The 1st of Muharram is a religious celebration exceeding the crowds during Eid al-Fitr and Eid al-Adha celebrations. Besides the existence of *nganggung* carried out at the mosque, an open house is also held in each resident's house. They open the door all day long to welcome guests who come together from the neighboring villages and even outside the province. These guests come and take advantage of this moment once a year.”

The 1st of Muharram tradition has been used as an agenda at the provincial level. Here, the budget from the Regional Revenue and Expenditure Budget is allocated on this tradition. At this moment, the national level speakers are invited to deliver *tausiah* (giving advice). The people and public figures from all groups gather. Therefore, an informant mentions the commemoration of the 1st of Muharram is joyful and attended by all people, including those have different religions. Christians, Catholics, Buddhists, Hindus, and Confucians also attend the gathering by visiting the house of their acquaintances and enjoying the food they serve.

c. The Celebration of the Prophet's Birthday

The celebration of the Prophet Muhammad's birthday in Bangka mainly takes place in Kemuja Village, West Mendo District, Bangka Regency. During this celebration, people from all over Bangka Island come to the village and gather in crowd to have courtesy visit and the people of Kemuja hold an open house. In the morning, the people say a prayer jointly at the village mosque, and the *Nganggung* tradition is held.

This celebration is usually organized with several events. In 2017, for example, such celebration was linked to the Islamic Cultural Arts Festival and the Bangka Belitung Malay Festival. Both festivals welcomed the winners of the art competition to come on an open stage taking place on the Kemuja village soccer field and attended by the local residents and Bangka Regency and Bangka Belitung Islands Province officials.

In addition, an exhibition of old photos related to art and culture was also held, there were also photos depicting Sokarno's whereabouts, the first President of the Republic of Indonesia, when he was exiled in Bangka and various other historical photos that occurred in Bangka Belitung.

All informants have admitted the celebration of the Prophet's Birthday exceeds the crowds of Eid al-Fitr and Eid al-Adha celebrations. According to KH Hijazi Djama'in, the leader of the Al-Islam Islamic Boarding School in Kemuja, the people prepare meals for guests more than usual. He said,

"They have prepared a lot of chickens, for example, and the number is even more than usual, even up to 40 chickens. This is to welcome guests who come from different regions. They arrive in groups, with family or friends. They are not only from Bangka, but also other areas outside. In addition, they also have different religious backgrounds. Not only Muslims, non-Muslims also attend the open house."

d. *Sembahyang Rebut*

Besides the 1st of Muharram celebration and the celebration of the Prophet's birthday where inter-ethnic and inter-religious communities encounter, the Chinese People of Bangka also have a celebration involving communities from different religions. One of the celebrations is *Sembahyang Rebut*.

The Chinese culture recognizes three main prayers, *Kho ngian (Imlek)*, *Chin Min (Cheng Beng)*, and *Chiong Si Ku (Rebut)*. In every 15th of the 7th month in the Chinese calendar, the Chinese people perform *Chit Ngiat Pan* (a prayer carried out in the middle of the seventh month in the Chinese New Year) or *Sembahyang Rebut* (Chiong Shi Ku). They believe the door to the afterlife is open during this day (Khoi Kui Mun).

All spirits will come down to earth from the beginning of the seventh month. Among the spirits, there are those who roam or stray in an abandoned state. They desperately need food offerings. These abandoned spirits exist because they did not have children, died

unnaturally, and died for a long time. Sadly, their generations or descendants do not know them and make offerings.

Several places in Indonesia are familiar with *Chiong Si Ku* prayer. Buddhists call this prayer the *Ulambana* celebration. In the meantime, Confucians know it as *Jing Hao Peng* Prayer (general spirits). Taoist teachings call it as a *Tionggoan* celebration (Zhong Yuan). Interestingly, such prayer is famous for *Yu Lan Hui* (Chinese Spirit Day) in Sarawak and the Ghost Festival (Gui Jie) by the international community, respectively. During this celebration, various offerings are made, including tubers, nuts, vegetables and fruit and put before the Thai Se Ja altar. The offerings are served for the spirits before returning to the afterlife.

The celebration preparation usually takes time and costs a lot. The Thai Se Ja statue which is designed look bigger and taller symbolizes the prosperity of the local environment. The statue is made of cloth or paper of five colors (blue, green, red, yellow and orange). Bamboos are used as the structure of the statue. An umbrella and protection flag is attached to Thai Se Ja's shoulders. The word *Lin* or *Liang* written on the flag means potent. Meanwhile, the umbrella that adorns Thai Tse Ja's shoulders known as the "*Payung Kramat/sacred umbrella*" becomes one of the auction items. It is believed to bring prosperity and protection. The auction funds go to the Pagoda treasury.

The peak of the *Sembahyang Rebut* is marked by the opening of red cloth or paper covering the eyes of the statue. This ritual is known as *Khoi Kong*. A hope for goodness is reflected in the writing on Thai Tse Ja's chest, *Hap Ka (Ham Cung) Phin On* – the Prosperity for all Citizens. The offerings at the Thai Tse Ja altar will be scrambled by the people. Everyone must get, even a grain of rice.

The *Rebut* ritual is held at midnight, at 00.00 WIB. After a sign is given, the people fight over to put their offerings at the altar. This is what makes this ritual known as *Sembahyang Rebut* (scrambling prayer). This is where all the people who are present, not only Chinese citizens, but also Malays and others, Confucians and Muslim, compete one another to get the offerings. Almost all informants agree to this, including Prof. Dr. Bustami Rahman. He said:

"I am a Chinese descent on my mother's side. So, Chinese culture is nothing new for me. Here, Chinese and Malay have been mingling for a very long time, like hundreds of years ago. In the *Sembahyang Rebut* ritual, for example, all communities are involved. As a child, I also fought over the food during the celebration. That has been a common thing, until now."

2. The Role of Social Media in Moderating Religious Communities

Ahmadi Sofyan, a cultural observer who ran for a member of People's Representative Council of Indonesia last year, claims the social media does not really bring a significant influence in Bangka as most of the conflicts can amicably be resolved through familial bond. The People of Bangka has a culture known as "*Ndak Kawa Nyusah*", meaning they do not want to get into a trouble and do not want to interfere. To this end, their relationship leads to the idea of respecting one another and not prying on someone else's business. A conflict in a certain area, for instance, does not cause other religions in other regions to interfere, let alone be emotional, even though they come from different religious backgrounds. In short, a conflict in one area becomes the problem for the people in the area. Here, another area does not need to take a part.

However, although the social media has not played a significant role, just yet, some indications have been identified and detected. This is in line with the one mentioned by Sayyid Deqy, the author of *Korpus Mapur dalam Islamisasi di Bangka*. He claims his friends who are actively involved on social media have experienced some intimidation from the Islamic

Defenders Front due to their posts on Facebook. The posts are deemed offensive to this movement. However, such issue does not lead to social conflict.

In fact, the thing to worry about, as stated by Bustami Rahman, is the current political system which prioritizes the power of money. It has the potential to cause major conflicts in society. Here, the political leadership is determined by the power of money. Those who are financially powerful are the ones who come forward to represent or lead the region.

“This political system will have an impact in the future. The minority that is economically powerful can control the majority. Consequently, it can easily cause social conflict. I’m worried that Bangka will experience it as the indications are starting to happen. Such political system is not healthy for the People of Bangka. Imagine, just because I was given a head scarf, a family member of mine was willing to vote a candidate who was probably not qualified.”

Both issues, the social and political media, attract the attention of leaders, cultural observers, and religious leaders in Bangka.

As mentioned above, the research has discovered several interesting findings about the dynamics of moderation in Bangka Island. The existence of several conflicts that have happened in Bangka Island is inevitable. This is something that can be covered up and all informants mention the same thing. However, they claim the People of Bangka Island have enough approaches and strategies to maintain and build moderation although they come from different ethnic and religious backgrounds. The approaches and strategies include the followings:

1. Unifying Religious Tradition

The Chinese and the Malays consider they are equal and stand on the same direction. Muslims as the majority population do not discriminate against the minority. In the same way, the minority also opens up to the majority. The Islamic New Year, the Prophet’s Birthday, and *Rebo Kasan* celebrations are proof of how Muslims are open to accepting anyone regardless of their ethnic and religious backgrounds. Each house conducts an open house for all guests without discrimination. Dishes are served and cooked more deliciously than usual. Indeed, it costs a lot of money. However, they are okay with it. Similarly, the minority, Chinese, for example, also involve Muslims and invite them to participate in celebrating the peak night of the *Sembahyang Rebut* ritual.

2. Adjoining Houses of Worship

As mentioned in the previous section, the houses of worship in Bangka Island are side by side. They were built adjoining one another. The mosque is next to the pagoda, the pagoda is side by side with the monastery, and so on. In addition, the process of constructing the houses of worship also involved different religious backgrounds, which is common in the island.

3. Government Support in Making Policy

The local government pays a great attention to building and keeping harmony among its people. It sees one of the essential things that can unite them is local traditions that have been rooted for a very long time. Therefore, it has made a policy and has even allocated funds on activities such as the celebration of Prophet’s Birthday, the 1st of Muharram celebration, and so on.

4. Excitingly, the celebrations involve the government, businessmen, customary leaders, religious leaders, and people in general. This means all elements of societies are involved and take a part in celebrating their togetherness in religious moments which are open for all parties.

5. Jargons, such as *Nda Kawa Nyusah*, *Fangin Tongin Jitjong* or the Malays and Chinese are Equal, *Sarumpun Sabalai*, *Sapintu Sadulang*, and others are continuously promoted to protect the basic principles of society. By constantly instilling the values of these jargons, the people can always remind themselves that they are one regardless of their differences. They are members of the Bangka Island communities who have religious and cultural diversity, but are essentially one and inseparable. Conflicts that have occurred are generally decided and solved based on deliberation and consensus. Unless a criminal element is involved. Here, such conflict will have legal procedures. However, the deliberation and consensus always takes precedence over others. This can be seen from the way the people solve the conflicts as illustrated in the previous section.

In short, these findings show the Bangka Archipelago has experienced an up-and-down regarding the harmony among its people. However, in general, the awareness of difference and the difference itself unifies the basic principles of the people of Bangka Island. This dynamic will continue to colour the island and nothing can stop it.

4 CONCLUSION

The people of Bangka have different cultural and religious backgrounds. The encounter of each background with one other has happened since hundreds or even thousands of years ago. Four pillars of harmony have been sustained and preserved in the life of the people in Bangka Island; religions with various rituals bring the people close together, political rulers make policies by referring to their different backgrounds, businessmen support the religious rituals, and customs in the way the customary leaders show their concern about maintaining the unity and integrity of the people of Bangka island. The meeting moments among people with different backgrounds are very important to maintain harmony and tolerance. The Islamic New Year, the Prophet's birthday, and *Sembahyang Rebut* celebrations are examples of local wisdoms which are carried out to maintain the harmony of the people.

Conflicts happen and they are inevitable. The conflicts here involve ethnic groups and religions. Some conflicts are decided and solved based on deliberation and consensus, but some take legal procedures due to the involvement of criminal elements. However, the conflicts show the existence of "*ndak kawa nyusah* (nothing to worry about)" has been rooted in the way everyone is given the opportunity to solve his/her own problems.

Recommendations

The government has an important role in building and maintaining the community moderation. For this reason, it must claim its role and clearly determine its position in society. The social media and political systems have the potential to change the harmony and moderation in the future. Therefore, the government and the people need to pay a bigger concern about these issues.

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Mainstreaming Religious Moderation on Millennial Generation through Religious Literacy on Social Media

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Abstract. The Internet currently exerts a significant impact on the millennial generation's growing racism through the strength of access to social media. This article explores the religious literacy of social media posts belonging to the millennial generation of Purwokerto and Cilacap on Facebook and Instagram that contain indicators of religious tolerance as a form of counter-discourse from the widespread posting of fundamentalist-radicalism. This research uses the techniques of phenomenological approach and data collection in the form of assessment, reporting, interviews and discussion of focus groups. The data was qualitatively analyzed using Bruner's theory of instrumentalism and Giddens' structuring to recreate the data collected. Research findings were (1) found 21 posts from 16 Purwokerto and Cilacap millennial generation social media accounts containing indicators of religious moderation; (2) origins of literacy and inspiration for posts came from religious leaders, Islamic boarding school teachings, direct experience, local knowledge, and online lectures; and (3) action motivation from the appearance of posts, namely existence, the momentum of the holidays and personal routines. The conclusion is that there will be no transformation of moderate religious literacy on social media if social media actors are inconsistent in building discourses of religious moderation.

Keywords: Religious Moderation, Religious literacy, social media.

1 Introduction

This Word document can be used as a template for papers to be published in EAI Core Proceedings. Follow the text for further instructions on text formatting, tables, figures, citations and references. The disruptive age affects nearly every aspect of community life [1]–[4]. This age involves acceleration of deductive and inductive modes of thought simultaneously to prevent the loss of space as inherent human potentials for imagination and innovation. Flexibility in coping with 'shocking' global circumstances is possible through a systemic and systematic philosophy of thought, such that it is not technology that controls humans, but humans that command technology.

In Indonesia's realm of religious life, the influence of the revolutionary period is more nuanced and troubling. It is difficult since religious life can not be separate from other areas of life, so that it can be easily corrupted and the "clarity" of religious teachings inevitably

transforms into "cloudy." The effect of the era of instability in religious life, in the nation and state sense, threatens the peace and tolerance of diverse societies like Indonesia. This is demonstrated by the use of faith as an identity politics [5], [6], which drags citizens' religious life into political circumstances that appear to sharpen religious differences and have the potential to be exclusive to certain religions.

Globally, the key weapon of the disruptive age paradigm is played by the complexity of information technology and social media [7], [8], as the youngest child becomes a new environment that is very successful in shaping one's religious trend [9]. This indicates the value of religious literacy as a preventive measure to preserve a healthy sense of faith. The purpose is national participation [9] as a measure of religious tolerance not being undermined by exclusive religious ideas.

The proportion of strictly religious comprehension is currently louder than moderate ones. The victims are social media activists whose religious literacy is poor, making it easy to justify and even indulge in spreading exclusive religious ideas, even if it is the beginning of opening the door to hate in the name of religion or the beginning of intolerances. This is evidenced by the results of the 2017 national survey carried out by PPIM UIN Jakarta which explained:

In the millennial generation or generation Z, the Internet has a huge impact on rising intolerance. Students with no internet connectivity have a more mild mindset relative to those with internet access. Although those with internet access are very high, 84.94%, the remaining 15.06% of students/university students have no internet access. The millennial generation seems to be relying more on cyberspace as a source of religious learning. If it's social media, blogs or websites, as many as 54.37 percent of students and university students learn about religion from the internet.[9]

The IPSK-LIPI team gave a warning about the emergence of acts of violence originating from social media in their research findings by writing:

The mechanism required by someone from the layman to be willing to commit acts of violence in the name of religion took at least five to six years before social media and instant messengers were widely used in Indonesia. But the method can now be transferred much quicker, for less than a year [10].

Mainstreaming religious moderation through religious literacy on social media is significant as an active religious moderation movement to maintain harmony in religious life in the current era of disruption. The religious moderation perspective used refers to the definition compiled by the Ministry of Religion which focuses on four key indicators, namely national engagement, tolerance, anti-violence and accommodation for local culture [9].

This paper aims to expose the phenomenon of social media posts on Facebook and Instagram that Purwokerto and Cilacap millennials have a substance of religious tolerance. This pattern is correlated with the state of religious literacy, in order to find an ideal construction on social media about the notion of a moderate movement for religious literacy.

2 Method

This qualitative research uses a phenomenological approach [11] to strengthen case identification both the dynamics and the process of the emergence of forms of religious moderation movements on social media as a phenomenon. Data was collected through observation and documentation on social media Facebook and Instagram, interviews and focus group discussions. Facebook and Instagram were chosen because the facts in the field show that the millennial generation of the Banyumas and Cilacap people are more familiar with Facebook and Instagram than with Twitter. In addition, the post traffic on Twitter is more dense so it is difficult to track. This observation is done by observing posts on Facebook and Instagram that contain indicators of religious moderation. After finding religious moderation posts, researchers document by doing screenshots of the posts. This process takes place from July 20, 2020 until August 15, 2020. From the results of these observations and documentation, the researcher contacted the informant to ask for his willingness to be interviewed and invited to the focus group discussion event.

With certain criteria, 21 posts were obtained from 16 Instagram and Facebook accounts. These criteria are, first, there are posts that contain religious moderation content; second, the account holder comes from Purwokerto and Cilacap areas; third, social media account owners are identified as millennial generations born in the 1980s, 1990s and 2000s; fourth, Facebook and Instagram accounts are active accounts that make at least four posts in the last month; fifth, the account is a social media account that has been maximized in 2018; and sixth, social media accounts already have at least 300 followers. Furthermore, the data was analyzed qualitatively using Bruner's instrumentalism theory and Giddens' structuration to reconstruct the collected data.

3 Results and Discussion

3.1 Forms of the Religious Moderation Movement in Social Media

From the results of observations and documentation on social media for Purwokerto and Cilacap's millennial generation, it is found that there are posts with shades of religious tolerance, namely, first, national dedication. Invitations or comments that include a sense of affection for the country and at the same time do not criticize the state vis-à-vis a religion represent posts with religious tolerance complexities relating to national commitment. Five posts are included along with a section of the caption:

... Our commitment as the nation's generation. Unifying when there are many differences. Moreover, Indonesia has a lot of diversity. In language, race, ethnicity and religion. So we need to uphold tolerance and be moderate ... (Instagram account @lailatuul1806)

... Thank you Gus Dur, because of you we can be open, smile and meet all groups without fear, because of you we can unite in differences because you Islam has a friendly face and because you Indonesia still exists... (Instagram account @waftakhul)

"Differences should be embraced, not discriminated against, because differences make the world colorful and we are brothers, one nation and one homeland." (Instagram account @nandaoktv14_) Tasamuh or tolerance is an attitude of mutual respect and respect for one another. Tolerance is also in accordance with Islamic values (*aswaja*) and Indonesian values (*Pancasila*).

Tolerance is a necessity in everyday life, especially to establish harmony between religious communities in the life of the nation and state, which is necessary for the unity and integrity of the Republic of Indonesia.

“Indonesia exists because of diversity” -Gus Dur (Instagram account @ahmadaziiz_)

If you want to change the ideology of the Nation or the flag of the country, please just go away from Mother Land, don't destroy OUR unity !!! Isn't it more beautiful to get along well together like this? (Instagram account @ogidanu_p)

Of the five posts, there is one inspirational image used by the @ogidanu_p Instagram account to start the caption. In the picture, six people are painting the Indonesian flag wearing different clothes and there is the back name "Buddhist, Islamic, Christian, Catholic, Confucian, Hindu". The following is a screenshot of the post from the image:



Figure 1. Instagram @ogidanu_p Social Media Post

Second, tolerance and non-violence. Tolerance is defined as mutual respect for differences. Meanwhile, anti-violence is defined as a peace-loving attitude. Tolerance and non-violence are indicators of one's religious moderation. On social media, an attitude of tolerance and non-violence is reflected in posts, both in the form of pictures and writing, which lead to awareness of differences as a gift and peace building as universal values that need to be preserved. Nine posts were included in the indicators of tolerance and anti-violence. Here are some caption excerpts and screenshots of the posts:

“... Religious differences are not a problem for us to keep in touch. Greetings Tolerance ... ”
 “The world is beautiful, peaceful and cool, When you accept differences”.

“... Take the wisdom from here. Train thinking, be vigilant, not radical. We are the same as humans, it's just that our beliefs and beliefs are different.... ”.

“Religion is nice and beautiful. The frog in the shell feels that he has had enough and feels broad. But when the shell is opened, he will feel that the world is wider than the shell. There's nothing wrong with standing under that building, right? Even got in. (Facebook account @tri mulyaningsih)

“The younger generation needs to participate in spreading tolerance, not even provoking it to divide the nation as it is today. We need to develop an attitude of pluralism to achieve tolerance between social and political systems”. (Instagram account @zidan_hm)

.... The existence of religion is to reconcile us fellow humans, so if you feel religious, then you are easy to blame and hate other sects or religions, it seems that something is missing with us, not in our religion. (Instagram account @waftakhul)



Figure 2. Social media post on facebook @tofa kamil



Figure 3. Instagram @ hendry9000's Social Media Post

Facebook account @Tofa Kamil as seen in Figure 2 made a video post on Facebook in the form of a lecture by a Buddhist religious figure, Bikkhu Uttamo. The contents of the video contain religious truths that are still relative when juxtaposed with other religions so that no one can claim to other religions that their religion is the most true. Whereas in Figure 3 is an Instagram account post @ hendry9000 in the form of a video depicting places of worship of various religions with the caption "the beauty of diversity".

Third, the "accommodating to local culture" indicator of religious tolerance is characterized as religious attitudes and behaviors that place local practices and culture as a type that is not often viewed from a normative side. This means local customs and culture are not rigidly perceived, so that pragmatic people are more accepting. The use of local knowledge as a value base for promoting peace in life represents an accommodative attitude towards local culture on social media. Here are some excerpts from the postings used in local culture accommodation indicators:

Culture is a characteristic of each region, which we must protect and care for. One of them is a regional dance where every movement has a philosophy that is closely related to ancient stories to convey a message that can be received by the community. (Instagram account @ dana_melati97)

...Mula kejawen bisa diwadaih nganggo islam, kristen, lan budha lsp.

*Kejawen uis ngajarna anane Gusti kang murbeng dumadi, kang akaryo jagad, Gusti kang onone tan kinoyongopo, tanpa winates deneng papan lan menungsa...
...Ajaran kejawen kuwe wis akeh sing cocok karo pituduhe al quran, mung beda nggone njenengi bae, mula tekane islam nang tanah jawa kuwe mung kari nyempurnakna wejangan2 leluhur kejawen sing wis tumancep nang tanah jawa, kanti nglurusna pinemu kang isih urung lurus. Merga miturut kitab babat tanah jawa, wong jawa kuwe anak putune nabi Tsis... (akun facebook @Dhemit Pbn)*

*Urip itu, setidaknya, saling ngapresiasi. Tentu, ngapresiasi hal-hal apik, hal-hal bener, hal-hal manfangat, hal-hal positif, hal-hal sing enteng, hal-hal sing dewek teyeng.
Sekedar ngapresiasi kuwe gampang-gampang angel. Nek ora sekang njero ati, sing ningyate tandes, anu angel. Angel. Beneran angel... (akun Facebook @Wahyu Ceha)*

If they see the people participating in *Tahlilan*, they are shocked, seeing people doing *Yasinan*, *Kendurian* and *Manaqiban*, watching people giving alms and they are shocked and getting dizzy. Very quickly shocked, not funk, blaasss ...
Please drink coffee first .. (facebook account @ Shuniyya Ruhama)

*Hahahaha...siki gari ana wong sok keminter...mbahas sedekah laut...wong kirane nek ora seneng Karo acarane ya aja ditonton...simpl..Ra sah kakean c**** Mawi ngomong musriklah,siriklah..njenengan urung gutul ngilmune mbahas kue...wis Madang Bae Madang Ben kuat ngadapi kenyataan. (akun facebook @aries wibowoo)*

Most of the posts above are uploaded via social media Facebook which is more text friendly so that most posts are not accompanied by pictures / photos.

3.2 Religious Literacy Social Media Activist Millennial Generation of Purwokerto and Cilacap People

Every post on social media reflects the owner's religious literacy. Gumiandari said "... religious literacy is an open attitude towards and knowing the values in other religions" [12]. This religious literacy needs to know its emergence both in terms of the reference sources used and the accompanying inspiration. The informants' religious literacy was traced by interview techniques and focus group discussion and focused on references and inspiration for the emergence of posts.

Based on the results of the data collection, references and inspiration for posts on social media were found, namely, first, religious figures. Gus Dur became a figure who inspired informants in his posts on social media. This emerged because there were four informants who claimed to be active in the Gusdurian Network. The Gusdurian network itself is a forum for anyone who is inspired by Gus Dur's exemplary values, thoughts and struggles. The owner of the facebook account @Tofa Kamil said:

I am a huge admirer of Gus Dur, so my Facebook posts come from my reading of Gus Dur's books. Like the book entitled Biography of Gus Dur, Islam Kosmopolit, and Ensiklopedi Gus Dur that I am reading. From Gus Dur's 9 values, I have studied humanity, which requires us to respect our fellow human beings.

The owner of the Instagram account @hendry9000 also said that posts about the beauty of diversity accompanied by videos of places of worship of various religions side by side were inspired by the figure of Gus Dur through the Gusdurian network. The owner of the Instagram account @hendry9000 is Christian.

Other social media account owners who were inspired by Gus Dur's thoughts are @ahmadaziiz_ and @waftakhul. Both of them revealed that they had direct experience with people of different religions when they joined the Gusdurian Network. This is what encourages them to make posts on Instagram related to religious tolerance. In the post @ahmadaziiz_, a famous quote from Gus Dur, namely "Indonesia exists because of diversity".

A religious figure other than Gus Dur who was the inspiration in the process of creating moderate postings was Cak Nun. The owner of the Instagram account @nanaaannisa admits that he is active as an online congregation from the Cak Nun youtube channel. This was revealed in the interview that “when it comes to characters, I often watch Cak Nun on Youtube. The problem is that when I listen to his lecture, my mind will not be narrow ”.

Second, teachings from the islamic boarding schools. The islamic boarding schools are a source of reference and inspiration for millennial generation of social media account owners in Purwokerto and Cilacap. This was revealed by an informant who made a moderate post. In fact, some of them have attended Islamic boarding schools. One of them is the Instagram account owner @nailurrobikh9 who says:

When I was in elementary school, I attended a place to learn reciting Al-Quran which was already like in Islamic boarding schools because I stayed once a week. And *alhamdulillah*, I was in Islamic boarding school for three years. And the books used by most of the *shafii madzhab*. So, one of the teachings of tolerance was obtained from there.

Islamic boarding school graduates tend to have a moderate attitude recognized by the owner of the @ahmadaziiz_ Instagram account, the @Wahyu Ceha facebook account and the @nandaoktv14_ Instagram account. The owner of the Instagram account @ahmadaziiz_ said that: the teachings at the Islamic boarding schools did affect my attitude because there we gathered with different people, from which I could understand the differences directly, including differences in religion.

The facebook account @wahyu ceha is more reflective in the process of posting on social media by revealing that "I did stay in an Islamic boarding school, but if it is a matter of posting on Facebook it is just an ordinary activity story". Meanwhile, the owner of the Instagram account @nandaoktv14_ admitted that he was inspired by his time at the Islamic boarding school by telling "my teacher act wisely when facing problems, sometimes in his recitation, interesting stories were inserted about differences". The results of the interview proved that Islamic boarding school were a source of reference and inspiration for the emergence of moderate-nuanced posts on social media.

Third, direct experience. Millennials in Purwokerto and Cilacap made posts on social media related to themes of religious moderation sourced from direct experience. This direct experience means being in direct contact with people of different religions, even frequently communicating and carrying out joint activities. This is evidenced from the results of an interview with the owner of the @waftakhul Instagram account by saying:

My first experience at church was strange. Because the church is a symbol of other religions. After meeting many good people from Christianity, Buddhism and even Confucianism through the Gus Dur Network, my perception of other religions is different. That experience is what I made writing material on Instagram.

The owner of the facebook account @Tri Mulyaningsing described his experiences when dealing with different people in religion as follows:

I once broke my fast at church, and I posted it on Facebook. So if we hang out with people of different religions because we are humans, I think our prejudice will disappear by itself.

Meanwhile the Instagram account @hendry9000 said that “diversity is exciting for me. I am a Catholic, but I have many Muslim friends, Buddhist and other friends. No problem. It's just beautiful. " The Instagram account @nanaaannisa said that "initially I had negative prejudices, but after being invited by my friends to church directly and meeting other friends of different religions, the prejudice disappeared". The @hanif_zidan account owner also shared his interesting experiences as follows:

I've been to churches, vihāra and temples. They received me well, even I was touched by the way they entertained. In my mind, how come. So I was served food, and separated with others because they knew that there are foods that cannot be eaten. That's really inspiring.

Some of the quotations from the interview indicate that practice teaches how to maintain a positive attitude. And this of tolerance attitude is an essential asset in the process of mainstreaming religious neutrality through social media.

Fourth, local wisdom. There are four posts on social media that show the source of inspiration comes from appreciating the traditions and values of local wisdom. The four posts are on the Facebook account @Dhemit Pbn, @wahyu ceha, @aries wibowoo and the Instagram account @ dana_melati97. This was confirmed by the results of an interview with the owner of the Facebook account @Dhemit Pbn by saying that “*I speak Javanese, so actually Java can accept all different religions, including myself.*” The owner of the Facebook account @wahyu ceha also revealed:

Saya senengane memang nulis cerita nang facebook, mas. Ceritanya juga ditulis berdasar pengalaman dewek bae. Misale bar ngapa, trus ditulis. Eh sekang ndilalah, postingan sing njenengan sebut kue intine anu ngomongi awake dewek, niate. Ben ora dadi wong sing pelit ngormati wong lia, ngapresiasi kan apik mbok mas. (I really like writing stories on Facebook. The story is also written based on my own experience. It looks like a sack wrapped in drawstring. Well, at least you don't give up without explaining yourself first. Ben is not so stingy that he appreciates lia, appreciates gold which may be good.)

From the above quotation, local wisdom in the form of the *ngapak* language appears to be used as an effective communication tool so that it is more relevant, especially to netizens who are native to Purwokerto and Cilacap. Meanwhile, the Facebook account @aries Wibowo said that “*postingan saya itu hasil dari rasa greget maring wong sing gampang ngomong sedekah laut kue sirik. Nek ora setuju kan ora usah ngaru aru lho mas*” (My post is the result of enthusiasm for those who can easily say sedekah laut kue sirik. If you don't agree, you don't have to worry about gold”. And the owner of the Instagram account @ dana_melati97 admits that “dancing is a characteristic of each region if it is guarded the same as we protect Indonesia”. Some of the quotations from the interview results prove that local wisdom cannot be contradicted with religion. Religious attitudes that are too normative can actually trigger frictions that are counter-productive.

Fifth, lectures in web. Social media posts created by the millennial generation can not be isolated from the sources of information acquired and from the process. The accumulation of experience from different sources gives structure to one's mindset. These sources may also be a source of inspiration and a source of reference. The classification of online lectures as a source of information and motivation is extracted from the results of interviews with informants. The online lecture in question was watching a video in the form of a recitation or a snippet of a religious teacher recitation on the YouTube channel which they think is interesting. Facebook account owner @tofa kamil has said:

I am normal in terms of religion, in essence, I pray five times a day. I don't master the yellow book. But I also enjoy listening to online lectures such as Gus Mus, Quraish shihab and also Gus Baha.

The owner of the Instagram account @nanaaannisa admitted that he often watches the youtube channel caknun.com. According to him, Cak Nun's delivery was very inspiring in establishing a peaceful and tolerant life. The owner of the Instagram account @ lailatuul1806 said, “although not often, I do occasionally watch lectures on Youtube which are cool to watch like Gus Mus's YouTube channel. Meanwhile, the owner of the Instagram account @hanif_zidan admitted that he was familiar with online recitation by saying:

“On Youtube, I like watching Gus Baha's channel because it is interesting and full of argumentation, besides that the delivery is also not serious, because most of the lectures are with various stories of the prophet's era.”

From the interview findings, online lecture options were targeted at religious figures who had tested their theological scholarship and had a sense of nationalism, too. This means that online lectures from moderate religious figures are becoming one of the reference sources for information that form a tolerant, therefore moderate mentality.

In addition, religious literacy is linked to how high the moderate attitude of the millennial generation of social media account owners is when confronted with posting articles and videos in cyberspace leading to an exclusive and narrow religious attitude. This resilience is illustrated by the responses of millennial generation social media activists in Purwokerto and Cilacap to the proliferation of social media posts containing elements of transnational Islamic ideology, exclusive Islamic ideology, and even posts that challenge the nation's unity and dignity.

In particular, there are some concerns about how the informants react to the basics of looking for religious material on the web site. This is necessary to monitor so that the informants are practically using the system to access religious material in the process. From the researchers' data collection, it was found that each informant has its characteristics in accessing diversity material on the website and in reacting to counter moderation messages.

The Facebook account owners @Tofa Kamil and @ Wahyu Ceha often link to those websites, which are transparent from a moderate point of view, when accessing religious material on the website. Tofa Kamil said, "I also read online newspapers and blogs, so long as they do not hurt anyone. And I typically access langugar.co, nu.online, alif.id "in particular. This was done as a precaution over the amount of Islamic posts which were exclusive. Meanwhile, Instagram account owners @ahmadaziiz and @nailurrobikh9 access religious posts on the website on the grounds that they are compatible with what they heard during in islamic boarding school. Instagram accounts @nanaaannisa and @lailatuul1806 tend to surf in cyberspace more frequently by looking at the origins of books published in posts such as when reading lecture assignment articles.

Owners of Instagram accounts @ dana_melati97, @ogidanu_p and @Aries Wibowoo admitted that they rarely accessed websites about religious posts. Even so, they claimed to have special considerations when it came to accessing religious posts on the Website. This was disclosed by @ dana_melati97 that:

I rarely access the website only if I forget certain prayers or readings. And that's just to remember, if what I opened was unfamiliar and a different version from what I memorized beforehand, I immediately started browsing again.

Meanwhile, in responding to posts on the website with counter-moderation nuances, almost all informants argued that a more careful and careful attitude was needed. As told by @zidan_hm that:

I once found a very good post relating to exclusive Islamic understanding. This post in the form of a long article contains the Islamic caliphate which hardly mentions the word "khilafah" but refers to it. I forgot the web address. The language is easy, the arguments are logical, accompanied by arguments too. If not careful, people who read can get carried away.

This fact positions moderate religious literacy as important for the millennial generation, who currently have easy access to digital religious posts.

3.3 The Phenomenon of Posting Religious Moderation on Social Media

As a phenomenon, religious moderation posts do not appear on their own. In the observation process on social media, posts that lead to a religious moderation movement are quite minimal. Of the 10 account searches with certain keywords, only one account was found with religious moderation posts. Meanwhile, in one account, one to two posts were found from all existing posts. The dominance of the most obvious post themes revolves around traveling, culinary and heartfelt themes.

In general, social media activists have their respective goals such as sharing information, product advertising, or other purposes. Based on the results of the focus group discussion, the posts on Instagram

and Facebook that they post, including posts with religious moderation nuances, have various chronologies of appearance and their main motives.

Researchers classified the primary motivation into three, namely first, being on social media. Posts with religious moderation nuances are not aimed at the mainstreaming movement, but exist on social media. This is evidenced by the chronology they make of posts, starting from visiting churches, vihara, temples and others and then posting photos of the results of the visit. Their position is the same when they do other activities whose locations are instagramable. Then they gave him interesting captions related to the photo. The right caption for interesting and unusual photos, such as a Muslim informant visiting the church, is written in the right language. From the caption, posts that use photos of places of worship mostly write the theme of tolerance associated with nationality, sometimes quoting quotes from religious figures. Another argument is that posts with religious nuances on one social media account are only found on an average of one post, besides that it is another post that is typical and commonly carried out by other millennial generations. However, one social media account was found that had up to four posts with religious moderation, namely the Facebook account @ Tri Mulyaningsih. Motivation to exist on social media is a common phenomenon among social media activists. This does not reduce the high value of posts with religious moderation because it is rarely done by other millennial generations.

Second, the momentum of the national holiday. Currently, the momentum of the national day is important for social media activists because it is an opportunity to compete to make interesting posts or photos with various accessories. Included in the context of this study are posts with religious moderation nuances and four posts were posted to coincide with or adjacent to national holidays. The four posts came from the Instagram account @ nandaoktv14_, @nanaaannisa, @ogidanu_p, and @zidan_hm. In terms of the language used, posts from the @ogidanu_p and @zidan_hm Instagram accounts were posted to commemorate the youth pledge day which falls on every 28 October. Meanwhile, the Instagram accounts @ nandaoktv14_ and @nanaaannisa do not directly link their posts with the commemoration of the youth pledge. The primary motivation for the emergence of this post in the focus group discussion was also emphasized by the informant that the post was deliberately made to enliven the youth pledge day. However, almost every post writes about diversity and Indonesianness. This means that their posts fall into the category of efforts to mainstream religious moderation on social media, even though they are not planned.

Third, personal routines. Social media can be used as a walking online diary for each owner. They tell their experiences and direct reflections of their lives by writing them on Facebook. Posts with religious moderation nuances that emerge from millennial generation Facebook or Instagram accounts in Banyumas and Cilacap are also found from the experiences and personal reflections of account owners. This is evidenced by the posting documentation of five Facebook accounts, namely @ Wahyu Ceha, @Tri Mulyaningsih, @Dhemit Pbn, @Aries Wibowoo, and @Shuniyya Ruhama. Of the five accounts, almost every day they post something on Facebook. The high intensity of posts made indicates that posting is routine, regardless of the content of the post in question. The researcher also saw the discipline of the @ Wahyu Ceha account in making posts, namely the title and content, almost all of the posts contain stories of his daily activities using the local language, occasionally Indonesian. Meanwhile, the @dhemit pbn account is very active in making posts with the theme of local culture using the *Ngapak* language. The primary motivation in making posts with religious moderation as a personal routine has great potential to become agents of the mainstreaming movement of religious moderation. They unconsciously and without a specific purpose have spread posts that contain religious moderation values through their diaries on Facebook. Social media Facebook is easy to use to write daily stories because Facebook can accommodate posts without a limit on the number of characters. Unlike Instagram which is more compatible for posts in the form of photos and short captions.

This moderate post on the social media accounts of the millennial generation in Purwokerto and Cilacap is quantitatively small. There are special conditions that must be met in order for this religious moderation movement to become mainstream. However, this has a positive impact that almost all informants do not know directly that their posts are included in the category of strengthening religious moderation on social media. Positive because the post is made without pressure and is pure religious expression and attitude supported by strong religious literacy.

3.4 Posts of Religious Moderation on Social Media in a Psycholinguistic Perspective

In the digital era, social media is a new form of civilization that spends a lot of time, especially for the millennial generation, regardless of whether it is productive or not in the process of using it [13], [14]. This new civilization in the form of social media is created because of the social, economic, political, religious and educational activities that take place in it. Certain posts on social media can quickly spread to the community and go viral.

For secular societies such as Indonesia, religious tolerance is a significant problem [15], [16]. Both practical and theoretical penetration are required so that religious tolerance becomes increasingly a spirit in the nation's and state's life so that disintegration never happens. Social media may be the best tool for entering people's lives to ground the thinking of religious tolerance to the growth of actual tolerance.

Millennials in Purwokerto and Cilacap, through their posts on Facebook and Instagram, have unconsciously made a religious moderation movement. 21 posts from 16 social media accounts of the Purwokerto and Cilacap millennial generation are interesting initial findings to construct the concept of religious moderation on social media. This action is not a religious banality [17] because the posts are not generated from copy-paste, but rather a purely personal reflective language construction. This is why the findings of research data relating to these posts can be constructed using psycholinguistic analysis so that the conception of religious moderation in social media is not only based on pure theory. Specifically, this psycholinguistics is used to prove the correlation of the language used in posts with the real informants' thoughts.

Bruner, through his instrumental theory, states that language and thought are tools for the implementation of action [18]. The language used in a social media post is a form of action resulting from the thought processes that have been done before. Furthermore, Bruner explained the three stages in the thought and language process, namely the enactive, iconic and symbolic stages [18]. Posts that contain religious moderation language go through these three stages. Of the 21 posts, the posts that received the highest response were those on the @Shuniyya Ruhama facebook account with 526 likes, 194 comments and 59 shares. The post excerpt is as follows:

If they see the people participating in *Tahlilan*, they are shocked, seeing people doing *Yasinan*, *Kendurian* and *Manaqiban*, watching people giving alms and they are shocked and getting dizzy. Very quickly shocked, not funk, blaasss ... Please drink coffee first .. (facebook account @ Shuniyya Ruhama)

The enactive stage of the above post is awareness of exclusive Islamic actors who easily explain such practices as *tahlilan* as actions of *bid'ah*. This knowledge is obtained from direct experience of meeting people with exclusive Islamic views. Then proceed to the iconic stage, namely the composition of knowledge that is owned is contrary to experience so that language disagrees. This iconic stage is the process of processing information which comes into contact with their knowledge. Furthermore, the disagreement with the conception offered by exclusive Islam is symbolized by posting by choosing the language pattern of cynical satire which is the symbolic stage. The use of cynical satire language is also produced from a strong psychological process that attracts readers. Another interesting thing is that the language patterns used are responded to by many people, even the post was shared 59 times. In terms of meaning interpretation, the post is indeed simple and easy to understand for the reader.

The post that received the second highest response was the Facebook account post @Dhemit Pbn, which received 154 likes, 19 comments and 1 share. The post reads "The Creator of the Universe Gives You the Nation, So love Your Nation. Make Your Own Ancestors an Example". Its enactive stage is knowledge of the local traditional values that surround it. This knowledge was obtained from his love for cultural forms such as dagger and puppets as a fact about the heritage of his ancestors. His tendency towards local culture reinforces the picture that preserving culture for him is a natural impulse. This affirmation is an iconic stage that has undergone a process of discussion between facts and thoughts with mutually reinforcing results. This symbolic stage produces post language that contains recommended meanings. In terms of language, the post @Dhemit Pbn seeks to prove that following traditions is not against religion (creator of the universe) or the state (so love your nation).

The Instagram account post @nanaaannisa has the following caption:

.... Indonesia has diversity both in culture, race, ethnicity, language and religion. So one of the most important things is to uphold tolerance. How can you respect other people, people who are different from you. Is it not already contained in the value of Pancasila to the one "Godhead in One God" and the slogan "*Bhineka Tunggal Ika*", so there is no longer any reason not to unite. Let's put the differences aside, prioritizing one goal. Happy Youth Pledge Day, youth to unite Indonesia progress!

The post above received 140 likes which at the enactive stage were the result of the facts about the church and Catholics that they experienced firsthand, thus forming new knowledge. In the iconic stage, his prejudicial assumptions about the church and catholicism were refuted by the facts he saw. The result was that at the symbolic stage the @nanaannisa account made a photo post at church accompanied by a caption. In the caption, the words "How can you respect other people, people who are different from you. Isn't it already contained in the value of *Pancasila*? To strengthen the argument on the facts that he has experienced in the Church.

In a psycholinguistic perspective through Bruner's instrumentalism theory, religious moderation in social media must come from personal facts and experiences even though the language used is not formal. These personal facts and experiences are very useful in avoiding the banality of religious moderation. In addition, providing psychological meaning in the language of the post which is compiled gives its readers its own strength.

3.5 Movement of Moderate Religious Literacy Transformation in Social Media

The act of making posts by informants on social media is, in a phenomenological context, a type of functional conscience. This is because there is no common drive for organisation. This collective organizational motivation applies to the practice of creating posts that are collectively organized and have common objectives on social media. Inglis and Thorpe, in Kinseng, explicitly illustrate this definition of functional consciousness:

Phenomenology was the first to emphasize the idea of practical consciousness. This idea holds that most humans and most of the time, think and act "semi-consciously", rather than fully consciously. In everyday life, we do many things (act) "just like that," without going through a deep thought process. Many human actions are carried out as a "habit", a routine action only [19].

In addition, the development of the transformation of moderate religious literacy as a trend in social media allows for a mutual shift of mindset in the realistic consciousness of society. To understand this, Giddens' structuring and agency theory is important in order to turn moderate religious literacy into a social practice. Structuring and organization are the key subjects which are discussed in social theory. Within the context of this study, an agency is used to identify informants (actors), namely owners of social media accounts that represent the framework of an activity that enables new social structures to be created. That is, it is not dualism that positions agency and structuring, but duality. Kingsen identified six types of structure, one of which is discourse. In social media the framework of religious moderation discourse is largely autonomous where actors as producers of religious moderation discourse can not completely regulate it.

First, agency. Agency is the ability of a person (actor / agent) to think, behave and act independently, freely, and autonomously, according to their own will [19]. The action taken by the owner of the social media account (actor) in the form of making moderate posts is called an agency. This actor strives to create posts with no pressure, emerging as practical consciousness. Existing motivation for action does not diminish his status as an agent.

Second, actors through their agency actions in the form of religious moderation posts on social media form a structure in the form of religious moderation discourse. This religious moderation discourse autonomously forms its own world and can be lost if actors do not reproduce and reconstruct continuously. The individual actions of actors in social media greatly affect the age of discourse structuring of religious moderation. This is what Giddens calls duality, not dualism between agency and structure.

The moderate religious literacy transformation movement on social media requires three main things in practice, namely sources of reference and inspiration, motivation for action, and the language used in posts. The pattern used in practice involves three main components that influence each other, namely actors as agents of the transformation movement, moderate religious literacy, and the structure of religious moderation discourse on social media. The following is illustrated as below:

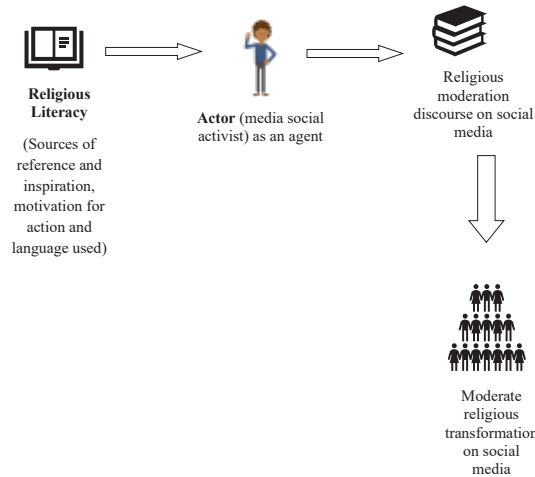


Chart 1. Moderate Religious Literacy Transformation Movement in Social Media

The three main components of the moderate religious literacy transformation movement on social media are interdependent. Actors cannot function if their religious literacy is not fulfilled and this will have implications for the formation of different discourse structures. The structure of moderate discourse does not last long if actors do not produce posts. The structure of moderate discourse in social media will continue to be reproduced through a process of transformation by forming new agents. In the end, the transformation of moderate religious literacy on social media cannot be carried out if the structure of moderate discourse on social media is weak because the agency is not processed.

This construction of the moderate religious literacy transformation movement on social media has debatable weaknesses. This is because researchers only rely on data in the form of cases that occur in the Purwokerto and Cilacap millennial generations through their posts on social media.

4 Conclusion

This study exposes and reconstructs findings on social media, Facebook, and Instagram about moderate religious literacy of the Purwokerto and Cilacap millennial generation. The result is first, types of religious neutrality from the number of 21 posts found on social media Facebook and Instagram were categorized based on three measures, namely national engagement, tolerance and anti-violence, and accommodation to local culture. The most type of posts are posts containing compassion and anti-violence, amounting 42 %. Second, Facebook and Instagram account ownership of religious literacy refers to points of reference and inspiration in five outlets, namely religious figures, Islamic boarding school teachings, direct experience, local knowledge, and online lectures. Third, Facebook and Instagram's phenomenon of religious moderation posts has inspired account owners' acts listed in three ways, namely on social media, the momentum of national holidays, and personal habits. Fourth, there is a link between thoughts and language that appears on Facebook and Instagram in moderate messages, moving through the enactive,

iconic, and symbolic phases. Fifth, the moderate movement for the transformation of religious literacy on social media assumes three key prerequisites, namely moderate sources of reference and inspiration, the impetus for action and language. Whereas the trend consists of religious literacy, actors as agents of the movement, and moderate discourse structuring that decides one another in the process of creating moderate transformations of religious literacy on social media.

Strengthening moderate religious literacy on social media in the next generation can be done by mobilizing various stakeholders including in this case are FKUB, Religious Moderation Working Group of the Ministry of Religion of the Republic of Indonesia and other related parties. The main subject in this policy brief is expected to come from the millennial generation who are still weak in moderate religious literacy. So that the millennial generation group that comes from socially-social organizations that are clearly moderate can be used as leader agents in producing agents of religious moderation activists on social media. The treatment that can be done is to provide intensive and structured moderate religious literacy to create a variety of posts that invite followers to behave or at least agree that religious moderation is important in the integrity of the nation, country and religion.

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Religious Moderation in Indonesian Mosques: A Study of Two Mosques in the Bekasi City

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Abstract. This paper discusses the conception of religious moderation by mosque organizers (a.k.a. DKM or Takmir Masjids), covering perspectives, attitudes and practices of religious moderation. The mosques under study are the Great Mosque of al-Barkah and the Nurul Islam Mosque in Bekasi City, West Java, Indonesia. Al-Barkah is a mosque representing the state because its management and funding comes from the state budget. The mosque's operational activities are under the control of the Bekasi City government. Meanwhile, Nurul Islam is a mosque managed by the community, under the KH Noer Alie Islamic Center Foundation, whose management and funding are independently under the foundation's control. The research was conducted during the Covid-19 pandemic in 2020, considered as a context to test the resilience of the mosque in maintaining the values of religious moderation in difficult situations. This study finds that the concept of religious moderation in the two mosques is different with the determinant variable is the subject, in which Al-Barkah as a mosque representing the state translates religious moderation in so far as all educational programs held are in line with government programs. The assumption is that the government is certain to have moderate perspectives, attitudes and practices in religion. Thus, differences in conceptions from the government are considered non-moderate. Meanwhile, the Nurul Islam Mosque, translating the concept of religious moderation in the middle path; it does not side with the views of the extreme right or the extreme left. However, this study also suggests that both mosques have something in common, namely, that religious moderation in these mosques has only reached the level of moderate perspectives and attitudes, not so much in the religious practices. In terms of tolerance, the views shown are strongly influenced by the narrative of majority and minority.

Keywords: Pandemic, Religious Moderation, Mosque, Bekasi City

1 Background

In a religious context, extreme views, attitudes, and behaviors often encourage adherents to refuse to accept other people's views of truth, and instead these factors persist in their own interpretation of the truth. It is from here that the term “hardline”, or extremism, is associated with religious practice. To understand the landscape of extremism, or hardline religion, both conceptually and empirically, we need to understand the significance of strengthening the vision of religious moderation. Extreme religious attitudes are obviously a major challenge for religious communities. In 2020, when the pandemic has been going on for

half the year, the attitude of extreme diversity is also a big issue that cannot be ignored. This issue has appeared several times during the pandemic.

On the other hand, mosque is perhaps one of the best places to strengthen religious moderation. This is in line with the spirit and soul of the mosque as the center of civilization and cultural identity for Muslims. Etymologically, mosque is taken from the root word “sujud” which means obedient, submissive with respect to God’s will. Then, in Islam, the essence of the mosque is a place for all activities (not just prayers) as a manifestation of obedience to God. So “sujud” or prostration in the physical sense means movement, and prostration in the inner sense is devotion. Therefore, devotion will indeed have a wider meaning than just a place of prostration.

As a center of civilization, mosque is very strategic. It is a place for inclusive and moderate religious attitudes. For this reason, it is necessary to develop a model of a mosque as a center for religious moderation. Based on these considerations, our research questions are:

- What perspectives, attitudes and practices of moderation education are carried out by the mosques?
- What strategies are in place in the mosques to develop religious moderation?
- What are the supporting and inhibiting factors in religious moderation in mosques?

Locus: Two Different Prototypes of the Mosque

The focus of this research study is two largest mosques in Bekasi City, namely the Great Mosque of al-Barkah and the Nurul Islam Mosque at the KH Noer Alie Islamic Center Foundation, Bekasi City. The Great Mosque of al-Barkah was chosen because it is a mosque representing the state. This mosque is managed by the Mosque Management Body, chaired by the Regional Secretary of Bekasi City, namely Dr. Reny Hendrawati. The task of the Management Body who was inaugurated by the Mayor of Bekasi City Dr. Rahmat Efendi in December 2019, is to provide Mosque’s careful planning and good management, and a strong commitment for the success of carrying out the vision and mission of the Mosque.

The Mosque’s management body must report all administrative activities both orally and in writing to the Mayor. In addition, the task of the management body is also to prepare a financing plan, including the maintenance and welfare of mosque management officers. Thus, the operational financing of the Al-Barkah Mosque is borne by the Bekasi City government. This is the reason why we called that the Great Mosque of Al-Barkah is a representation of the state mosque.

At first glance, a moderate impression appears from the mosque architecture. There are large minarets on the four corners of the Great Mosque of Al-Barkah. Two larger towers at the front and two smaller towers at the rear of the Mosque. The roof of the mosque is decorated with one main dome in blue with transverse accents and four small domes. The main door made of teak wood with geometric carvings, a typical of the Middle East architecture, will immediately welcome visitors.

When we enter the room in the mosque, we saw Jepara carved ornaments, especially on the pulpit and mihrab. This gives the impression that architecturally this mosque is very adaptive to local culture, namely Javanese culture. The acculturation process occurs by combining typical Middle Eastern geometric carvings on the dome and door with the Jepara architecture in the space in the mosque, namely the *mimbar* and *mihrab*. In this way, this mosque truly signifies a beautiful and dialogic blend of Middle Eastern and Javanese culture.

In contrast to the Great Mosque of al-Barkah, Nurul Islam Mosque, KH Noer Alie Islamic Center Foundation is an independent mosque that is not affiliated with the government, nor is it supported by government funding. All mosque activities are fully funded

by the KH Noer Alie Islamic Center Foundation as well as the implementation of its activities, are all coordinated and reported to the KH Noer Alie Islamic Center Foundation. The idea of establishing an Islamic Center in Bekasi came from KH. Noer Alie, an Indonesian National Hero, when on one occasion he told the Regent of Bekasi H. Suko Martono as follows: “*Saudara Bupati*, we don't have yet here anything like an Islamic Center. While you are a Regent, think about how to make it happen.”¹

The Bekasi Islamic Center is also equipped with a mosque building, namely the Nurul Islam Mosque as a donation from the Amal Bhakti Muslim Pancasila Foundation. This mosque construction began in mid-1992. Its construction was completed in July 1993. Meanwhile, the inauguration inscription was signed by President Soeharto.

According to information from a number of initial informants, Nurul Islam Mosque is considered as one of the mosques that can represent Islamic moderation, because based on the informants' experience, this mosque is quite open as it often hold programs and studies with diverse speaker backgrounds, from moderate to extreme ones. Although this mosque is not funded by the government, this mosque is considered to be quite disciplined in following government regulations in carrying out its activities. In the meantime, the al-Barkah mosque, because it is a local government mosque whose overall activities are within the corridors implemented by the government, this mosque should have implemented the moderation education function which is the government's national agenda, both at the central and regional levels.

Perspectives, Attitudes and Practices of Religious Moderation in Mosques

Tolerance is one of the important teachings in Islam, and attitudes and practices of religious moderation place great importance on being open and tolerant of differences. Unfortunately, in many places this tolerance is still limited only in views and attitudes, it has not yet become part of daily practice.²

Moderation in thinking is characterized by the ability to combine between context and the existing text. This means that religious thinking is not solely based on textual arguments, so that reality and context are forced to submit to the text. This way of thinking will encourage religious communities to move away from the ideals and main intentions of the religious messages themselves. This is because the text is not read in its context.

In the context of Bekasi City, in so far as the mosques under study, the religious activities are moderate. The local government acknowledges that it often carries out supervision, especially for mosques that are affiliated with the government. However, the supervision cannot be fully carried out, what is often done is coordination and appeals. As happened in the controversy regarding the pandemic outbreak and the Bekasi City government circular so that activities in places of worship such as mosques follow health procedures, there are still a few problems, as explained by a local government official below:

“So far, related to the pandemic, we have distributed circular letters to mosques regarding congregational worship. Incidentally, on Friday two weeks ago we said that we had made a regulation between the distance of the congregation, it had to be physical distancing, but the preacher protested: why are the jama'ah given a distance? this is a provocation to the

¹ Interview with KH. Abid, as chairman of the Islamic Center Foundation, who is also the grandson of KH. Noer Alie, on July 6, 2020.

² Jeremy Menchik, *Islam and Democracy in Indonesia: Tolerance without Liberalism* (Cambridge: Cambridge University Press, 2015).

congregation. Because of that we made a warning letter to the DKM so that the khotib concerned would not be used again in the future, because it had provoked the congregation."

It is imperative to note that many mosques in big cities are managed independently. Occasionally they coordinate with local governments, but more often than not they plan, organize and promote their religious activities openly and independently. As a result, the government cannot always supervise to what extent and how far the implementation of religious activities are carried out in these houses of worship.

Moreover, in Bekasi City there is only one mosque which is officially and financially funded by the Bekasi City budget, namely the Grand Mosque of al-Barkah. This number is considered to be less compared with other cities, which generally have three or more government-funded mosques. Even so, the government still controls activities in mosques, although not regularly.

During the Pilkada and Presidential Election since 2014, it is no secret that mosques are often used as campaign arenas. When the Pilkada, Pilgub and Pilpres were over, political issues never really moved away from the mosque. People love to discuss and discuss political matters in open spaces, and mosque administrators often invite preachers and preachers who openly and openly criticize the government. Or they transparently provide critical attitudes and views towards those who are considered detrimental to Muslims.

It seems that the Bekasi City government is not unaware of this. However, it seems that they are being very careful, and don't want to make the problem appear bigger. There is a sense of freedom of the pulpit, in the sense that there are many speakers in the mosque who speak freely and openly. The government has limited supervision. As explained by one Bekasi City government official below:

*"There is a government mosque, Masjid al-Barkah. Just to supervise, if the preacher upsets the atmosphere or disturbs the public, we will no longer invite the Ustadz ... If he is critical of the government, we are actually grateful, but if he has cornered government policies, that is what we will protect."*³

So, the freedom of the existing pulpit still allows preachers to talk about religion and socio-political issues. However, it seems that there is no clear and firm corridor regarding the intolerant and discriminatory attitudes of the speakers. It is only limited to an appeal and no longer invites speakers who are considered problematic.

However, based on the results of our interviews with a number of parties at the Grand Mosque of al-Barkah — a mosque funded by the Bekasi City government, religious moderation here is not necessarily better than other mosques that are not intervened by the government. The nursery for the values of religious moderation actually appears more dynamic and livelier in non-government mosques. This proves that government control is not really the determinant that the quality of religious moderation in mosques will be better.

The DKM or the management of the al-Barkah mosque also practically still uses a priori expressions and negative labels on people or activities carried out by certain groups of Muslims towards other religious communities. As an excerpt from our interview with one of the administrators and imams of the al-Barkah Mosque:

"In Bekasi there are also many secular NU (Nahdlatul Ulama) personalities who are also active in the Church. This is truly inviting to qiyamat (apocalypse). Yes, earlier, they meet

³ Interview with H. Mardanih., SE., M.Si (Head of Bekasi City Social Welfare) & Ridan, S.Ag (Head of Sub Division of Religious Development) on July 6, 2020.

*with the Mayor, they are very happy. It makes no difference how muamalah, how worship. This language is not exactly right, but make them murtad (apostate) already. Am I, right? They are participating in kebaktian (Christian religious gathering) programs, for reasons of tolerance. "*⁴

*"We, alhamdulillah, are all Muslims (laughing). Even our chairman is currently a Police man, who has no background in religious organizations. There are also some who are business entrepreneurs. Even if it is NU, we are here, moderate NU. Because there are three types of NUs; Traditional, Moderate and Secular. So, we are moderate NU. "*⁵

*"For people who read yasinan only, it's traditional NU. But if NU is moderate, it doesn't just read Yasin. Now for the secular NU, they don't do the Qur'anic gathering (laughing)."*⁶

The level of loyalty and obedience of the Mosque to the recommendations of the Bekasi City government also greatly depends on how and what form of relationship that is built by the government with the Mosque management. For example, whether the government consistent enough to pay attention to the prosperity of the Mosque or not, whether the government officials are active enough to attend congregational worship at the Mosque or not, or whether the government always keeps its promises to them or not.

Things like these also affect the level of trust and respect of Mosque administrators to the government concerned. This trust and respect then affect the level of compliance of the Mosque administrators with the instructions given to them by the government.

Unlike the Great Mosque of al-Barkah, the Nurul Islam Mosque which is under the control of the KH Noer Alie Foundation's Islamic Center does not appear to have an instructional relationship with the Bekasi City government. This is quite reasonable, because all mosque activities here are independently funded by the Foundation and the community. Nevertheless, Nurul Islam Mosque at the KH Noer Alie Foundation's Islamic Center has always shown a commitment to maintaining a harmonious relationship with the government. Such a thing is a supreme mandate that has been passed down from their predecessors.

The KH Noer Alie Islamic Center Foundation, which houses the Nurul Islam Mosque, is a foundation whose administrators are recruited based on kinship or *trah* relationships from KH Noer Alie's extended family. As the founder of the Islamic Center Foundation, KH Noer Alie has provided an example of how Muslim communities should work together with the government, with fellow Muslims and with other religious communities, in order to create an Islamic community order that is both safe, secure and peaceful.

As a direct descendant of KH Noer Alie, Mr. Abid Marzuki, the head of the KH Noer Alie Islamic Center Foundation said that KH Noer Alie is an example of *ulama* (scholars) who have a great love for his country, his homeland. He is also an example of a very moderate scholar. In its history, the KH Noer Alie Islamic Center (formerly known as the Bekasi Islamic Center) is the forerunner to the establishment of the first Ulama Council in Indonesia, namely the West Java Ulama Council. KH Noer Alie's national commitment was clearly visible when he appointed H.R. Soedarsono, Commander of the Siliwangi Military Region (Pangdam), as chairman of the West Java Ulama Council. From here, the idea of forming the

⁴ Interview with DKM Al-Barkah (Ustadz Nur Rohim, Ismail and Irfan) on July 7, 2020.

⁵ Interview with DKM Al-Barkah (Ustadz Nur Rohim, Ismail and Irfan) on July 7, 2020.

⁶ Interview with DKM Al-Barkah (Ustadz Nur Rohim, Ismail and Irfan) on July 7, 2020.

Indonesian Ulema Council was born. When MUI was born, KH Noer Alie's commitment to unity was also seen when he chose Buya Hamka, who incidentally had a Muhammadiyah background as the first chairman of the MUI.

What was done by KH Noer Alie, who has been recorded as history, was followed by the next generation. Mr. Abid said, KH Noer Alie had laid the foundation of the spirit of "ukhuwah Islamiyah" without differentiating between Islamic schools and groupings in synergy for the greater interest, namely the interests of the "ummah" as a whole, the interests of the nation and the Indonesian state.

Nurul Islam Mosque also prioritizes the spirit of protecting all groups and schools of thought (mazhab), but is still in the corridor that fulfills the principle of "Wihdah," namely the mazhab or sect must uphold the Akidah and Tauhid, and understand "Ahlu Sunnah wal Jama'ah." So, all groups are accepted, except for those that had been declared deviant by the Ulama Council.⁷

Therefore, it is not surprising that, in plain view, we can see the plurality of schools of thought in the Nurul Islam Mosque. Starting from Salafis, Wahabi, NU, Muhammadiyah and so on. Groups such as Shi'ah, Ahmadiyah or LDII are also welcome if they want to worship at the Nurul Islam Mosque, but not to hold study activities aimed at spreading their understanding. That is because the Council of Ulama has stated that their understanding has deviated from the Islamic teachings of "Ahlu Sunnah wal Jama'ah." The aim is to protect people from deviant creed.

The national commitment of KH Noer Alie as the initiator of the Islamic Center is also seen in his rejection of the formation of the United Republic of Indonesia (RIS). At that time KH Noer Ali announced a resolution which read: 1. Removing Bekasi from Jakarta, 2. Including Bekasi to West Java province (to become a thorn in the flesh), and 3. Returning Indonesia to become a Unitary State (NKRI). This national commitment was later also proven by the crowning of KH Noer Ali as "the national hero of the Republic of Indonesia" for three reasons; the Rawa Gede incident, the Bekasi people's Apel Raya, and the formation of the Indonesian Ulema Council.

Furthermore, Mr. Abid strengthened the proof of KH Noer Ali's national commitment when he disagreed with the government. As a former warlord with a religious background, KH Noer Ali is one of the opponents of a single principle, not against Pancasila, but rather a single principle obligation which is considered to be shackling all existing mass organizations.

However, his critical attitude towards the government did not necessarily lead him to use the ummat to oppose the government. KH Noer Ali actually prohibits his congregation from being different from the government in matters of publicity and worship. Mr. Abid said:

"Political ijthad may be different, but don't let the differences be drawn to the area of worship. For public affairs issues, we must follow the jumhur of ulama and the government."⁸

Even though the Nurul Islam Mosque has shown a very strong national commitment and maintains a harmonious relationship with the government, the Nurul Islam Mosque of the KH Noer Alie Islamic Center Foundation is not against those groups who have been critical of the government. So, it never refuses a lecturer or ustadz who is prohibited from speaking again if in his lecture the person concerned strongly criticizes the government,

⁷ Interview with Drs. Ahmad Saad Hamdany and Dr. H. M. Abid Marzuki Lc. M.Ed on July 6, 2020.

⁸ Interview with Drs. Ahmad Saad Hamdany and Dr. H. M. Abid Marzuki Lc. M.Ed on July 6, 2020.

as long as the criticism is conveyed in a justified manner, which does not contain slander and hoaxes.

Under normal conditions, activities at the al-Barkah Mosque can be seen in the form of the Majelis Taklim (Ta'lim Council), Saturday Sunday studies, youth associations, short lectures after compulsory prayer, sermons, recitation of the Qur'an, tahfiz qur'an, studies of Muslim shohih hadiths, study of book of Sufism, Ihya Ulumuddin, and the implementation of commemoration of religious holidays. This Mosque is also open to activities proposed by external parties or the general public who wish to use the mosque properly. All parties who wish to conduct a study at the mosque must coordinate in advance with the DKM management by attaching their proof of identity, title and theme of the study gathering to be held and the speaker, who will give lectures during the study gathering.

Any implementation of religious gatherings conducted by external parties will be directly selected by the Mosque leadership. Even though they do not apply too strict rules, the DKM will always remind all parties who will conduct a study gathering at this Mosque "not to discuss *khilafiyah* matters," let alone convey material that has the potential to offend other groups or that are provocative in nature. As said by one of the Imams of the al-Barkah Mosque below:

*"For parties who wish to become presenters in our study, they will be selected first, directly by Kiyai Jamaksari. He is more qualified in knowledge, because he has become a National and International Council of Judges, he has many communications and connections."*⁹

*"We will see what material to convey about, and who is delivering it. From the beginning, we always said that we should always take care of the material, please don't touch the issues of khilafiyah. Rather, prioritizing and maintaining the spirit of "ukhuwah Islamiyah," the brotherhood of all Muslims, and avoiding materials that would make friendship between Muslims difficult to materialize."*¹⁰

*"Marbots (Mosque organizers) are also used to controlling this kind things, if there is a speaker or lecturer that slanders others, then in the future we will not give them another chance. But if it doesn't get off track, that's okay. We don't have to make this mosque, exclusively all NU."*¹¹

However, during the pandemic, practically all communal activities in mosques were eliminated, and only reopened during the "new normal" period. At this time the mosque returned to carrying out congregational prayers and routine studies but by implementing the Covid-19 health protocol, namely by providing disinfectant booths, establishing safe disinfectant for prayer shafts, eliminating general prayer equipment such as prayer mats, sarongs and mukena, and obliging all worshipers' to immediately leave the mosque when the worship and study activities were over. It is forbidden to sit and chat with fellow congregation as is usually done in normal situations.

Indicators of Religious Moderation

Both the al-Barkah mosque and the Nurul Islam mosque of the KH Noer Alie Islamic Center Foundation have their own ways of controlling the quality of religious moderation in

⁹ Interview with DKM Al-Barkah (Ustadz Nur Rohim, Ismail and Irfan) on July 7, 2020.

¹⁰ Interview with DKM Al-Barkah (Ustadz Nur Rohim, Ismail and Irfan) on July 7, 2020.

¹¹ Interview with DKM Al-Barkah (Ustadz Nur Rohim, Ismail and Irfan) on July 7, 2020.

their respective places. The Nurul Islam Mosque, for example, maintains the neutrality of religious material delivered at the mosque, the DKM has a stamped agreement document that must be signed by all parties who will use the mosque to carry out study activities according to the vision of the Nurul Islam mosque, as explained in the document below:

*"In accordance with the vision and mission of the Bekasi Islamic Center, which always prioritizes UKHUWAH, WIHDAH and SYIAR in carrying out Islamic study activities at the Islamic Center, I will comply with the regulations not to provide study material that is" khilafiyah Furu'iyah "which can break the diversity" manhaj, ukhuwah. Islamiyah "and the Ummah Union. If that happens, then we are willing to be evaluated so that we will not be a user of the Nurul Islam Islamic Center Bekasi Mosque in Islamic studies conducted at the Bekasi Islamic Center."*¹²

In the course of their journey, they do not always comply with what is agreed upon, such as the rule of "not discussing *furu'iyah* matters." If this happens the DKM will take a policy, that is, if it happens in an internal review, the cleric will be eliminated or dropped from the Ustadz (speaker) list.

If it happens in an external study, the microphone or loudspeaker will be turned off directly by the Marbot, who is always on location standby for every event, and the speaker will not be allowed to speak in the study at a later date. As stated by Mr. Saad the secretary of the DKM Nurul Islam as follows:

*"We have eliminated ustadz who fill the study several times, maybe four times. The limits that cannot be tolerated here are indeed that, one cannot blame them, and disbelieve because they are different."*¹³

*"In the past, before I was here (before 2019), there were 40 Majelis Ta'lim held here, now they have been trimmed down so that now there are 12 Majelis Ta'lim only. Before I became a committee member, there used to be even "war training" here. But now it's banned. This is the process of screening this study as well as the consideration is that we must return to the khittah and vision and mission of the founding of this foundation by KH Noer Alie that everything we do here must be oriented to three basic principles, namely "Syi'ar, Ukhuwah and Wihdah." If it's just a study, we might only get the syi'ar, but it can destroy the wihdah if the content of the study contains coercion, wrongly blames and declare kafirs to others of different opinions. This is not justified."*¹⁴

In terms of religious moderation, the mosque's DKM is quite open and independent from outside influences, even the influence of the government is relatively small. However, many members of the DKM mosque administrators are affiliated with religious organizations such as NU, so the religious attitudes and views of these organizations also influence the mosque

However, what is happening now is actually a transformation due to the new DKM management since 2019. Previously, until 2018, the Nurul Islam Mosque had become a center for religious activities for groups that tended to be intolerant and radical, as reported by couple of studies and newspapers at the time.

¹² Print out of MoU paper for external user of Nurul Islam Mosque

¹³ Interview with Drs. Ahmad Saad Hamdany and Dr. H. M. Abid Marzuki Lc. M.Ed on July 6, 2020.

¹⁴ Interview with Drs. Ahmad Saad Hamdany and Dr. H. M. Abid Marzuki Lc. M.Ed on July 6, 2020.

The Nurul Islam Mosque prioritizes the spirit of protecting all groups and mazhabs, but is still in the corridor that fulfills the principles of Wihdah, namely the mazhab or sect must uphold the creed and Tawhid, and understand "Ahlu Sunnah wal Jama'ah." So all groups can be accepted, except for those that have been clearly declared "deviant" by the Ulama Council. Fatwas from MUI as the Ulama Council in Indonesia are considered as the most authoritative jurisprudence for Indonesian Muslim. Therefore, most of mosques in Indonesia, either it is government affiliated or the non government affiliated one, are most likely to follow the fatwas.

Unlike the Nurul Islam Mosque, the al-Barkah Mosque does not have standard rules and certain blueprint documents as a guide for carrying out activities at this mosque. Quality Control of religious moderation at the al-Barkah mosque is carried out by a selection process of studies to be held at the mosque, and supervision during the process of the gatherings. Parties and groups that deviate from the message that has been conveyed not to convey divisive (*memecah-belah*) messages and materials will be reminded by a process of "familial" dialogue (*kekeluargaan*). Parties deemed to be uncooperative will be prohibited from holding any more activities at the al-Barkah mosque in the future.

Supporting Factors

In our view, based on our interviews and observation during this study, the supporting factors for strengthening religious moderation in mosques are as follows. **First**, there is involvement or self-involvement between mosque administrators and activists with civil society institutions that are known for their moderate attitudes and views, like large religious organizations such as NU and Muhammadiyah.

This engagement factor is important to note considering the role and influence of groups, mass organizations or institutions known for their non-open, intolerant or discriminatory attitudes and views which also usually help to influence the attitudes and views of the management, activists and mosque congregations in the area. This can occur as a result of planning, implementing activities and mobilizing the resources involved in mosque activities which are closely related to the activity model, the content of the material and who is invited to fill in the material cannot be separated from how close or how far they are from influencing institutions to the mosque.

Indeed, a close association with these mass organizations is not a guarantee. However, involvement or self-involvement in the context of engagement at least provides an opportunity for planning, implementation and mobilization of resources that are closer to their attitudes and views, than others.

Second, there are charismatic figures who have a major role and influence for mosque administrators, activists and congregations. DKM mosque managers who have a respectful attitude and inherit certain values from the charismatic figure can encourage the creation of planning, implementation and mobilization of resources that better reflect the values held or taught by the charismatic figure. Sociologically, the internalization of these values can develop and grow in an environment or milieu which also supports the creation of a harmonious and conducive atmosphere and does not conflict with existing values.

Third, there is an accountable management of the mosque by trustworthy officials of the DKM Mosque, who are open and moderate. It is not a secret that if the management of a mosque is done carelessly, the results will definitely not be satisfactory. Certainly, many parties feel aggrieved and demand changes.

Accountability is important because mosque management is not only a matter of planning and funding, but also in terms of the extent to which the mosque has received a great public trust. If the public believes it, they will come as congregation and mosque activists who are ready to help with every activity.

Inhibiting Factors

First, there is a role or influence from policy holders at the regional level to mosques that are not in accordance with the spirit of religious moderation. This is like the opposite of being involved with or involving oneself in open and moderate religious organizations.

In this case, the attitudes and views of some Bekasi City government policies that are intolerant and discriminatory towards other groups are reflected in the management of the Grand Mosque of al-Barkah Bekasi City.

Second, there are religious attitudes and views that tend to be textual from DKM administrators and mosque activists. The attitudes and views of some DKM mosque administrators appear less open and intolerant of differences, such as in terms of their attitudes and views towards minority Islamic groups.

In this case, some of the DKM mosque administrators interviewed acknowledged the importance of tolerant attitudes and views. But at the same time they still have intolerant attitudes and views and tend to be discriminatory due to certain religious insights.

Third, the lack of communication and coordination with the parties who should be the stakeholders in the mosque. In fact, this is an important requirement for the implementation of routine educational and religious activities in mosques. This is certainly not an easy thing to do, but many mosques can actually communicate and coordinate in order to meet the needs of facilities and infrastructure by holding charity activities and openly asking for help from the community.

In the Great Mosque of Al-Barkah, where the majority of funding comes from local government sources, meeting the needs for facilities and infrastructure really depends on the extent to which the administrators can approach, communicate and coordinate with the government. If the government is responsive enough, all the needs of the mosque will be fulfilled quickly.

However, if not, then a critical attitude and distrust will emerge which in turn will lead to attitudes that do not reflect the values of religious moderation. For example, if the government is considered negligent in carrying out its promises and policies to Muslims, the mosque congregation criticizes them by inviting lecturers whose content is to criticize central and regional government policies, or even to stir up the atmosphere so that controversy arises.

If things like this are allowed to continue, then gradually a mosque like this will be filled and filled with religious activities that put forward a critical, controversial attitude but far from constructive critical attitude. Communication and coordination are important for every leader and administrator of the mosque in order to cultivate the values of religious moderation among fellow administrators and also congregations of the mosque.

2 Analysis and Discussion

The findings of this study indicate that religious moderation has not become a common practice among the community, including mosques and their congregational bases. Religious moderation is still limited to perspectives and attitudes.

For example, in tolerance (as an indicator of religious moderation), society has had a tolerant perspective and attitude, but has not yet reached the practice. This means that they both give respect to differences and at the same time accept these differences, but in

practice there are still double standards being found. For example, the perspective and attitude towards Shia. In general, they (mosques and congregational bases) have a moderate perspective on Shia, which is shown by giving respect to their followers, and their attitude tends to allow Shia groups to live in Indonesia.

But in practice they still claim that Shia cannot be included in the Islamic group, because there are differences in principles in them. Thus in practice they still reject Shia as part of Islam. Quoting Menchik (2016), this phenomenon is common in a community that shows the narrative of majority and minority. Sunnis are the majority in Islam in Indonesia, while Shia are the minority. In a majority-minority narrative like this, it is too naive to understand the agreement that exists between two parties as a pure agreement, which is based solely on the principle of equal rights and position, without any pressure of fear at all.

This majority-minority narrative is not just a matter of statistics, but a mindset, in which both parties have both internalized the dominant-subordinate pattern in their relationship. In the daily social interaction practice, although greeting each other occurs normally as if without any boundaries of identity, both parties have mutually realized who in the end has the right to "speak out".

In practice, persecution on behalf of the majority is one of the images that often appears. Sealing or burning of places of worship, prohibiting the implementation of traditional or religious rituals, to actions that directly threaten lives and claim victims.

Education is one of the alternatives to present the spirit of religious moderation in mosques. In other words, the mosque should be encouraged to have a role and function as a center for religious moderation education. Perspectives, attitudes and practices that are tolerant of differences must be born from the mosque.

Religious moderation education is inclusive education, not something exclusive that is separated into separate education. Heijmen (2005: 4) argues that inclusion is essentially an educational and social philosophy that values diversity, respects that all people are valuable parts of the community, regardless of differences. The inclusion philosophy views humans as equal even though they are different.

But how is the practice of these in the mosque? The diversity of congregants in the mosque is a necessity that must be respected. With an inclusive education strategy, each congregation has access and the opportunity to get this education. Whether he is a Shafi'i, Maliki, Hanafi or Hambali, they are given the right to receive education that is held in the mosque. In this way, the congregation is actually having a dialogue to get to know each other and each other, so that in the end moderate values will be born in the person.

3 Concluding Remarks

During the early pandemic period of 2020, especially between March – June, religious activities were almost non-existent in mosques. Then, it was done again during the New Normal period with a number of restrictions according to the health protocol.

Religious moderation education in mosques is one strategy for developing mosques to have moderate religious perspectives, attitudes and practices. It turns out that this is more comprehensive in mosques that are managed independently by the community where they have strong engagement with moderate civil society. Rather than a mosque that is funded by the local government. Why? This is because non-government mosques are more flexible in activities and funding, and have accountability responsibilities with mass organizations such as NU and Muhammadiyah.

Meanwhile, in mosques run by the local government, they are not always more moderate. Because the nuances of religious moderation depend on the regime or the ruling leadership in the government. So, the quality of religious moderation in mosques can be said not to be determined by whether they are managed by the government or not. But it is more about how the mosques are managed by administrators affiliated with moderate civil society organizations or vice versa.

To moderate diversity in the mosque environment, local governments and offices of the ministry of religion in regencies are expected to communicate and coordinate with regards to the mosque's planning, implementing and monitoring agendas for religious and educational activities inside the mosques. Not in the context of inhibiting but coordinating so that religious and educational activities can be better organized both in terms of planning and funding.

The religious moderation program should not be enforced as a government program in mosques, but the government, through the ministry of religion in cities and districts, can urge DKM administrators and mosque leaders to study and practice indicators of religious moderation. Of course this activity must involve DKM administrators and mosque leaders with large religious organizations that are open and moderate. National and local governments are encouraged to facilitate meetings, planning and implementation of these activities in the mosques.

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Religious Moderation in Pre-Marriage Courses

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Abstract. The research was conducted at several Subdistrict Religious Affairs Office (KUA) in Purwakarta Regency, Indramayu Regency, and Banjar City, West Java Province. This research was conducted on the prospective bride and groom participants at the pre-marriage course held by Subdistrict Religious Affairs Office (KUA) in prior to April 2015. This research understands the possibility of fostering a moderate attitude in preparing household relationships. Research using the concept of change management by Kurt Lewin consists of 3 stages of the model, namely Unfreezing, Moving, and Refreezing. This study provides an understanding that the cultivation of moderate attitudes is a major part of changing old habits to new habits, and this can occur during pre-marital courses.

Keywords: Pre-Marriage Course, Moderate Attitude, Three Stages of Change, Kurt Lewin.

1 Preliminary

Currently, the Indonesian people are facing the industrial revolution 4.0. Efforts are made to continue state policy to respond to these conditions. For example, the Ministry of National Development Planning (Bappenas) made the concept of quality and competitive Indonesian human development with the principles of being healthy, smart, adaptive, creative, innovative, skilled, and dignified (Director of Education and Religion, Ministry of National Development Planning/Bappenas, Role of Research on Religious Harmony for Development Planning National, 2019). One of the priority programs to support human development in Indonesia is to achieve family resilience. In addition, Indonesia is known to have a fairly dense population in the world. The fourth position of the population in the world, making Indonesia has considerable human capital, but it could also become an obstacle due to the population explosion. So that the government and society realize that realizing and striving for the population of the Indonesian people to become a big capital with the resilience of family resilience.

The Ministry of Religion, through the Pre-Marriage Course or previously known as “Suscatin (Bridal Candidate Course”)), seeks to build family resilience through the prospective bride and groom. Regulatory regulations have been issued by the Ministry of Religion to improve the implementation of the Pre-Marriage Course. For example, Perdirjen Bimas Islam Number DJ.II / 491/2009 concerning Bride Candidates Course, Perdirjen Bimas Islam Number DJ.II / 372/2011 concerning Guidelines for Implementing Pre-Marriage Courses, and

Perdirjen Bimas Islam Number DJ.II / 542/2013 concerning Guidelines Pre-Marriage Courses. All of these regulations are related to the family principle expected by the state and the Indonesian people.

One of the Work Units commonly known by the Muslim community as a place for marriage permits and pre-marriage courses is the Subdistrict Religious Affairs Office (KUA) (Religious Affairs Office) which is located in almost all sub-districts in Indonesia. In accordance with PMA (Minister of Religion Regulation) Number 39 of 2012 concerning the Organization and Administration of the Office of Religious Affairs, this Satker has 7 functions, one of which is the guidance service for *sakinah* (harmonies) families. The function of this service is of course related to the guarantee of family resilience. From the dynamics of the fact of the service, the function of these services simultaneously with the implementation of the Pre-Marriage Course can be a medium of information for prospective brides or couples who will help and support the values of national and state life. Not only that, the Pre-Marriage Course can also become the identity of each of the prospective bridal couples.

Currently, the Ministry of Religion is promoting religious moderation in order to maintain the values of national and state life. The Minister of Religion, Lukman Hakin Saifuddin, called priority religious moderation an important priority program. The Ministry of Religion is trying to make Indonesians aware that the relationship between religion and the state is mutual. This priority program can rely on the Subdistrict Religious Affairs Office (KUA) service function in terms of forming *sakinah* (harmonies) families and organizing pre-marital courses. However, if it is potential to be carried out, it is necessary to conduct research related to one of these things. One of the researches that can be carried out is the implementation of the Pre-Marriage Course, because of the nature of the implementation which tends to be carried out routinely and is related to the basis for the formation and awareness of the community regarding religious relations with the state, namely through the family.

Family can be interpreted as a small environment from the image of a country. If family formation can be said to be good for a country, then it can be strongly suspected that the state has the social capital to easily realize the direction of its development. So that many state institutions make the family a field of continuous study. Such as the Ministry of Religion with the family *sakinah* (harmonies) program, the Ministry of Social Affairs with the family of hope, and the Ministry of Health with the Healthy Indonesia program with a family approach. However, only the Ministry of Religion has a family preparation program through pairs of prospective brides.

The pre-marriage course is one of the Ministry of Religion's programs in creating *sakinah* (harmonies) families. *Sakinah* (harmonies) family is defined as a legal marriage, able to fulfill spiritual and material needs in harmony and balance, surrounded by an atmosphere of love between the internal family and the environment. The Pre-Marriage Course is an effort to create a *sakinah* (harmonies) family, through provision for the bride and groom before starting their life as a family. In fact, the Pre-Marriage Course could be the final reflection material for Catin before she is really sure that she will get married. Whether they (Catin) is the right match or not, this can be obtained through the Pre-Marriage Course.

Despite how strategic pre-marriage courses are for the Ministry of Religion and important for brides-to-be, is it possible to cultivate an attitude of moderation in religion? This is the point of this article being written. Of course it will try to provide an understanding of the importance of pre-marriage courses in preparing families in Indonesia.

Pre Marriage Course

In the Regulation of the Director General of Islamic Community Guidance Number DJ.II / 542/2013 concerning Guidelines for the Implementation of Pre-Marriage Courses (KPN), it is stated in article 1 that this activity is defined as providing knowledge, understanding, skills, and raising awareness to adolescents of marriage age about life household and family. In this definition of Pre-Marriage Course, it is assumed that teenagers at the age of marriage or in this case the bride and groom do not have an understanding of domestic life.

Of course they can get information about household life from any source, for example from parents, friends, social media, and so on. However, the information they obtained was not complete. So it is possible that they only get information from one aspect only, for example about the rights of husbands and wives or others. This is where the function of the Pre-Marriage Course is given to the bride and groom.

Pre-Marriage Course can provide a complete understanding of married life. The information that will be obtained from the Pre-Marriage Course can be said to be very complete, starting from the foundation of state law and religion in the household, marriage procedures, introducing family functions, and handling domestic conflicts. More details on the material that will be obtained by the bride and groom in the Pre-Marriage Course are listed below:

1. The basic group
 - a. Ministry of Religion Policy on Development of Sakinah (harmonies) Families
 - b. Policy of the Directorate General of Islamic Community Guidance on Implementation of Pre-Marriage Courses
 - c. Legislations concerning marriage and family formation
 - d. The law of hypocrisy
 - e. Marriage procedure
2. The core group
 - a. Implementation of family functions
 - b. Caring for love in the family
 - c. Conflict management in the family
 - d. Psychology of marriage and family
3. Support group
 - a. Andragogical approach
 - b. Preparation of SAP (Learning Program Unit) and micro teaching
 - c. Pre test and post test
 - d. Assignment / action plan

Religious Moderation

Moderation in the Big Indonesian Dictionary means reducing violence, avoiding extremes. Meanwhile, in Arabic the word moderation is called al-wasathiyah which means

justice, which is in the middle. This means that the word moderation can be interpreted in language as balance. In the Qur'an, the meaning of moderation is very much implied.

The meaning of moderation in the holy book of *Al-Quran* in Surah Al-Rahman verses 7-9, namely:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۗ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۚ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۙ

Meaning: 7). *And Allah has lifted the heavens and He put a balance (justice).* 8). *So that you don't cross the line.* 9). *And uphold the balance fairly and do not reduce the balance.*

Justice becomes the essence of the meaning of the direction of human life so that it does not live excessively. In that verse, the way of life does not transgress or exaggerate is to instill the principle of justice. This is one of the essences of how to have a moderate attitude. The principle of justice without the development of openness will be incomplete. In Surat Al-Hujurat verse 13 it is stated that:

وَإِنَّهَا لَأَنْبَاءٌ مِّنْ ذِكْرٍ وَأَنْتَىٰ وَجَعَلْنٰكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۙ

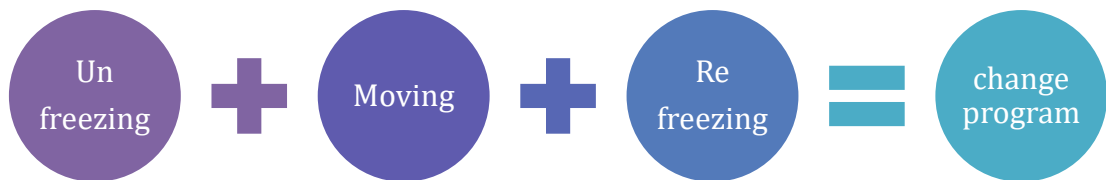
Meaning: (13) *O people, verily We created you from a man and a woman and made you nations and tribes so that you would know each other. Indeed, the most noble among you with Allah is the most devout among you. Allah is All-Knowing, All-Knowing.*

Verse 13 of the letter Al-Hujurat above reminds humans to be aware of the diversity that Allah created on this earth. If Allah wanted to create only one, then that could happen. However, Allah created all living things in this world in pairs and varieties. Human beings are asked to be aware of this so that they know each other. This command to get to know each other can be carried out with an open attitude towards the environment.

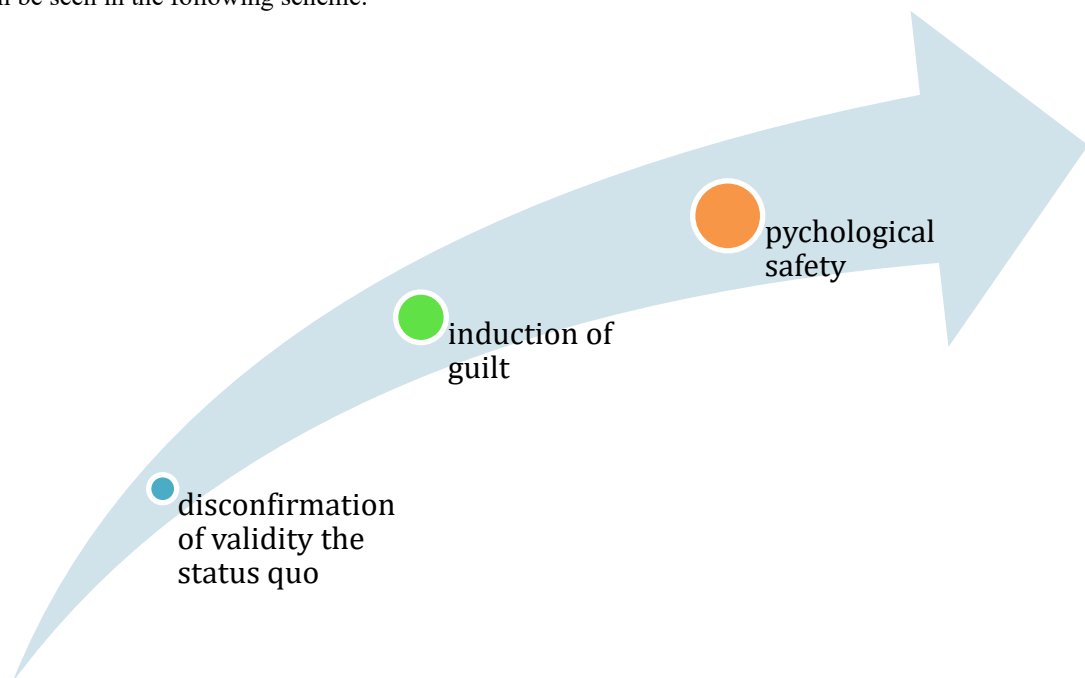
These two things are what the author underlines as the concept used regarding religious moderation in the Koran. Although there are other surahs and verses, the author views with an open attitude and principles of justice, the meaning of moderation in any case, including religion will be created. So, with the basis of how to respond to something, it will be easy to adjust to any change.

Kurt Lewin's Change Program

The context of this paper is about how pre-marriage courses can be a medium for prospective brides to accept change. The thing that they will naturally face as a change is the context of living together as a husband and wife. In this case, the author uses Kurt Lewin's theory of change. In his theory of change, Lewin offers a 3-step model towards fundamental change (Burnes, 2004). This can be seen in the following scheme:



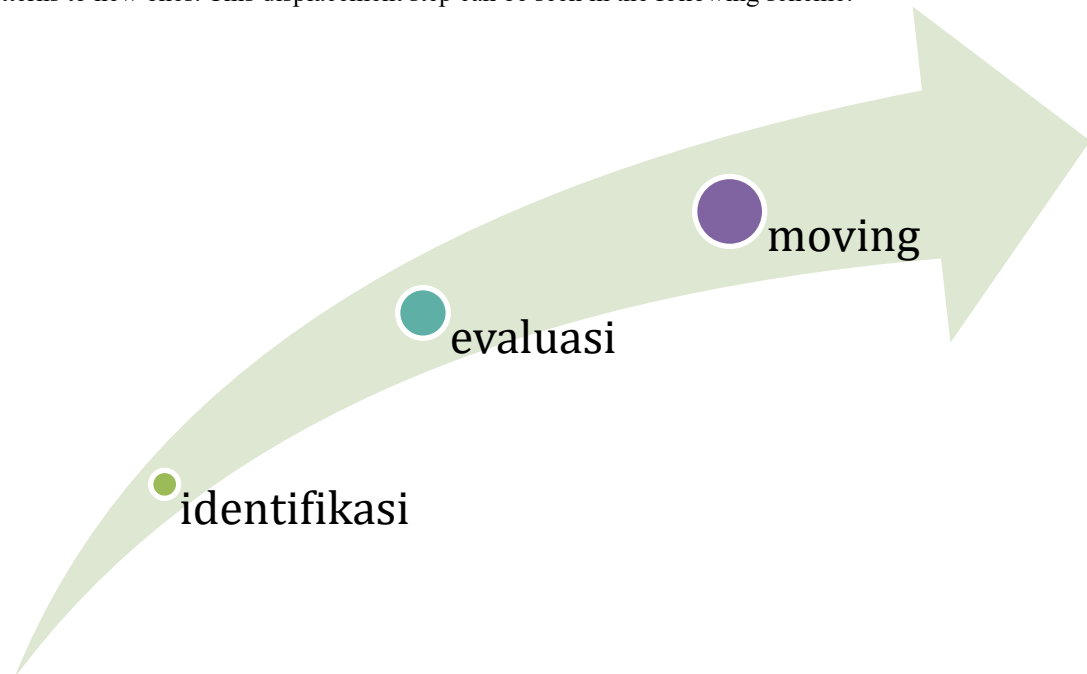
First, unfreezing can mean not being frozen. Lewin argues that basically, the desire to change behavior or habits begins with destabilizing old behavior or habits first. The first thing that needs to be done is to recognize the changes that will be faced. Then three things need to be done to be able to unfreezing, namely, agreeing on the need for change, accepting the anxiety that is being faced before making changes, and creating psychological comfort. This pattern can be seen in the following scheme:



When this process can be passed, change by adopting the right behavior will be possible. If the context is a married couple, then each partner will apply the proper behavior of a husband and wife.

Second, moving can be defined as "displacement". This achievement is not as easy as it means. This stage requires a separate motivation. In each individual has a number of peculiarities in creating motivation. What needs to be done is identification and evaluation.

Motivation here can be interpreted as reinforcing the desire to make a shift from old behavior patterns to new ones. This displacement step can be seen in the following scheme:



Third, refreezing can be interpreted as "re-freezing". This is the final step in the model change program stage. At this stage, the stabilization of the change in behavior is measured by the absence of old behavior. This stage will not be fully successful without other changes around it, such as culture, norms, policies and training. In the context of a husband and wife pair will carry out this stage if the new behavior is declared comfortable.

2 Research methods

This paper is based on the results of research conducted in Purwakarta, Indramayu, and Banjar Regencies regarding Subdistrict Religious Affairs Office (KUA) services in providing pre-marriage courses in prior to April 2015. The research was conducted using a qualitative approach. Data were collected using interviews, observations, and simple trials.

This paper is focused on the Subdistrict Religious Affairs Office (KUA) which organizes Pre-Marriage Courses in groups, namely the Subdistrict Religious Affairs Office (KUA) of Purwakarta, Indramayu, Widasari, and Purwahaerja Subdistricts. What is observed and used as a source of data from this paper is that the bride and groom took part in the pre-marriage course at the Subdistrict Religious Affairs Office (KUA) in prior to April 2015. During the Pre-Marriage Course which was observed in groups, on average there were 21 to 30 pairs of prospective brides taking the course pre-marriage. Some of them bring their prospective bride and groom, some don't, and some are accompanied by relatives or friends. But on average 75%, they brought their partner.

At first, when the course was conducted, the initial researcher observed the prospective brides who were not all present to listen to material from the Subdistrict Religious

Affairs Office (KUA) apparatus. Broadly speaking, the material presented by the Subdistrict Religious Affairs Office (KUA) includes material written in Perdirjen Number DJ.II / 542/2013, namely Ministry of Religion policies, policies of the Directorate General of Islamic Community Guidance on pre-marriage courses, laws and regulations on marriage and family fostering, law of munakah , and marriage procedures. These materials are presented briefly and clearly. Then in the next material the implementation of family functions, caring for love, conflict management, and marriage psychology is presented. Similar to the delivery of material by the first speaker, the second speaker also delivers briefly and clearly.

Furthermore, the researcher asked the participants and the presenters time to conduct a trial by providing interactive material to participants in the pre-marriage course. Researchers provide material on the introduction of self-concepts, elaborate on the function of husband and wife by mapping the potential of each bride and groom, and interviewing some of the prospective brides.

3 Discussion

The results of what researchers have done to prospective brides in pre-marriage courses at several Subdistrict Religious Affairs Office (KUA) districts in prior to April 2015, namely:

1. Introduction of the self-concept of each bride and groom

In the introduction of this self-concept, there are couples who already know each other, some don't know each other, and some who half know each other.

2. The function of husband and wife

In this introduction to the functions of husband and wife, researchers stimulate their potential attitudes in the family. This is done to determine the initial knowledge from researchers about their attitudes when taking the role of husband and wife.

Then the researcher offers a moderate attitude in the household. In this case the researcher refers to the letter Ar-Rahman verses 7-9, which in essence is important to display a moderate attitude in order to achieve justice.

3. Interview

Then, the researchers tried to capture prospective bridal couples who were purposively interviewed. The choice of interviewees was based on the enthusiasm of the bride and groom and those who were not fully familiar with their partner's self-concept. From the results of the researcher's study of the implementation of the sub-district Subdistrict Religious Affairs Office (KUA) service in Pre-Marriage Course, an understanding was obtained about how to change the understanding that was raised in the commitment to being husband and wife. Of course, the trends in each prospective bride and groom in each region are not necessarily the same. But at least, the understanding of researchers will provide an overview of the concept of change that can be contained in the Pre-Marriage Course.

Broadly speaking, the results of the researchers' understanding can be seen in table 1 below. The following table shows the stages of Kurt Lewin's change model, starting from

unfreezing, moving, and refreezing. The unfreezing begins with data collection about the old habits of the prospective bride and groom. Then they agreed to make changes, because they had anxiety about the appearance of disharmony in their relationship as husband and wife. So that in the end raises their supposition of psychological comfort. In creating this condition of psychological comfort they create motivation in the household. And finally, they agreed that they would bring up new habits in the household. Of course, these changes need to be constantly evaluated, such as by trying to study and understand the state of their respective environments.

Table 1.

Program to Change the Pre-Marriage Course subdistrict religious affairs office (KUA) target districts

Unfreezing			Moving	Refreezing	
Old habits	Agree to change and accept anxiety	Psychological comfort	Motivation	New habits	Enviromental Support
Get together with friends	Anxious about disharmony and a desire for change	Arrange a time to meet friends	Life long partner, advanced and rich together, realizing dreams together, harmonious relationship	Inform each other to the partner	The state of the family, the state of the job, the state of the friends
Hedonistic		Not hedonistic		Divide roles in managing finances	
Individualist		Accept partner's family presence		Visiting partner's family	
Tempramental		Be calm in dealing with problems		Instill positive and calm thoughts in the face of problems	

Easily attracted to other partners		Be loyal to your partner		Be loyal to your partner	
Not religious		Religious		Diligently worship together	

* Note: Researchers try to classify from a number of potential notes about old habits and the emergence of new habits.

In table 1 above, the old habits of the 21 Pre-Marriage Course participants at the Subdistrict Religious Affairs Office (KUA) are classified by researchers, namely, they have old habits that tend to be obstacles in later family life, such as frequent gathering with friends regardless of time, buying luxury items excessively, does not like to share stories with people who are not of the same view (more trust in friends), often displays anger in facing problems, likes to have relationships with many partners, and rarely performs religious activities (prayer and recitation).

Because of their old habits, there is anxiety about the relationship that is not harmonious and does not last long (let's say, the threat of divorce). They have an agreement to build a close relationship with each other. This is an agreement to make changes that arise from their respective statements. Like the appearance of the word, "don't want, don't want to, otherwise it won't happen".

Then, they each agreed to change their old habits, such as adjusting the time when they wanted to meet friends, not spending money, accepting their partner's family, being calm when facing problems, being loyal to their partner, and being religious. This agreement is strengthened by their motivation to live together harmoniously, faithfully, and with the desire to realize dreams together.

They hope that they will generate new habits such as, informing each other when they want to travel, dividing their roles in managing finances, visiting their partner's family, instilling positive thoughts when facing problems, being loyal to their partner, and being diligent in worshipping together. This new habit will be influenced by the environment of each partner, such as family conditions, work, and friends. So that an adjustment is needed to the situation.

Researchers obtained an understanding of the importance of Pre-Marriage Course for the prospective bride and groom through interviews with several participants. This Pre-Marriage Course is seen by one of the participants as being able to foster mutual respect and respect between partners. As revealed by ZN during an interview:

"This pre-marriage course can generate mutual respect and openness between husband and wife partners"

This statement from one of the couples or Pre-Marriage Course participants indicates that it is necessary to create mutual respect and openness when married. This can also be said to create a moderate attitude in the family environment, it is realized that the prospective bride

and groom need to exist. This moderate attitude begins in household life, then is accustomed to their social environment.

Old habits that they realize will interfere with their family relationships need to be identified and then replaced with new habits. This is represented by a statement by one of the IN participants;

"The habit of wasting salary money when you are still alone needs to be abandoned when you are married. If what I know, my future husband liked to hang out with his friends until he lost track of time, this should also be eliminated. Others, such as rarely praying and lazy to stay in touch, also need to be eliminated"

This is a habit that can exist in other couples. Another habit that is no less important, is even one of the causes of spouse divorce, namely, "cheating". This habit begins with an attraction to another partner before committing to a household relationship. According to one of the domestic participants, this habit also needs to be eliminated once they are married;

"The habit of my boyfriend or my future husband used to love chatting with other female friends. He has a lot of friends on Facebook who I often see to establish close relationships, from his inbox I like to see the messages"

One of the additional information that the researchers obtained was related to the trigger for the breakdown of the husband and wife relationship in Purwakarta from one of the religious leaders of the Subdistrict Religious Affairs Office (KUA) Purwakarta, namely, the influence of social media which is often misunderstood by couples, then disputes arise. This headman (KUA's Worker) with the initials TF said that:

"Most of what I pay attention to and from most who consult with me, they (husband and wife) complain about their partner's friendship on social media. There are many triggers for harmonious husband and wife relationships. One of them is understanding the habits of each partner before marriage. This can be open to understanding, through Pre-Marriage Course"

Even though most of the Pre-Marriage Course participants did not know the program that was given before they got married, they considered it important that the Pre-Marriage Course program be held even though there was a lack of availability of facilities and infrastructure owned by the Subdistrict Religious Affairs Office (KUA). This can be seen in the statements of some participants regarding the implementation of Pre-Marriage Course:

"Actually, this course is very important for us to know. At first I didn't know the name Suscatin or courses. We know from the invitation given by the Subdistrict Religious Affairs Office (KUA). Then we were interested in knowing it and it turned out to be important to us. But why is it called a course and it is short done? It should have been from the start that the length of time it would be held in accordance with the material presented. We'll accept that. Or just replace it with the term seminar, if you want it to be held in a short time. Through this PRE-MARRIAGE COURSE we can know how to be a good husband and wife according to religion and country. Then we know how to build a relationship to become a sakinah (harmonies) family. And we are also told how to pray when "relating" husband and wife. This Pre-

Marriage Course is important to hold. It's just that, the packaging of the material and the speakers must be people who are capable (competent or appropriate) in their field. The material about how to "relate" a husband and wife, the speaker is from a religious figure, it should be someone in charge of health (let's call it a gynecologist). Apart from that, we also hope that the support for facilities and infrastructure during the implementation of the Pre-Marriage Course needs to be improved".

The results of the researcher's study of the implementation of Pre-Marriage Course in the sub-district Subdistrict Religious Affairs Office (KUA) provide an understanding that the program is very effective in introducing and making the prospective bride and groom aware of a good family life. The creation of a physically and psychologically healthy family is decisive for the development of the Indonesian state. Mainly, planting a moderate attitude in the household can be made aware of from an early age for the prospective bride and groom. This attitude will determine the creation of a harmonious relationship between partners.

4 Conclusion

The researchers concluded that, religious moderation can be started from the time of ordering the family through marriage. Marriage is a religious guide. The formation of a *sakinah* (harmonies) or harmonious family is a great hope for couples and is very popular with any religion, including Islam. The pre-marriage course is a medium that can be used as a means of psychological change for the bride and groom. Psychological changes for the bride and groom through pre-marriage courses can use Kurt Lewin's concept of change. This concept of change directs the situation to be able to open up and accept the future of the bride and groom. Openness of attitude and willingness to accept changes from moderation, and can be a capital to be developed in any direction, including moderation in religion. This is because, the essence of moderation can be implemented as part of building a happy or harmonious family.

5 Suggestion

Researchers suggest that:

1. There needs to be more program changes to the implementation of Pre-Marriage Course in other Subdistrict Religious Affairs Office (KUA), so that it can better map and teach the formula for changing the prospective bride and groom.
2. Ministry of Religion needs to facilitate the implementation of the Pre-Marriage Course at each Subdistrict Religious Affairs Office (KUA) in the country, such as the addition of facilities and infrastructure, readiness of materials and presenters, and socialization of the implementation of the importance of the Pre-Marriage Course for prospective brides.

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Developing Research Tool Of Religious Moderation: Learning From Islam

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Abstract. Research on religious moderation has been popular since the discourse included in RPJM Indonesia 2021-2024. Differences in theological and religious practices that sometimes collide, have colored the dynamics of socio-religious in the context of diversity in Indonesia. Moreover, recently, the sharpening of segregation between different groups has led the discourse of religious moderation as the priority program of Religious Affairs under the tenure of LHS. Based on literature reviews of several existing studies, it is very important to build the research tools on religious moderation. This study aims to develop research tools on religious moderation. This study using qualitative research methodology in Islamic communities in the context of both internal and external diversity. The research conducted in Lasem Village which is known as a tolerant city, and at the same time is popular as center for Islamic boarding schools as well as Small China Town. Since the research locus is still limited on Islam, for more general purposes, this paper suggests the need for further studies on other religions.

Keywords: Diversity, Religious Moderation, Research Tools, Islam, Lasem.

1 The Problem of Religious Moderation Research

In 2019, at the end of the tenure of the Indonesian Minister of Religion, Lukman Hakim Saifuddin (LHS) (2014-2019), the Religious Affair released the book of Religious Moderation. Since the beginning of his tenure, LHS has set religious moderation as a priority for the performance of the Religious Affair. Religious moderation has even become one of the important issues in the National Medium-Term Development Plan (RPJMN) 2020-2024. Slamet Soedarsono, the Deputy of Bappenas' Political, Legal, Defense, and Security, stated that religious moderation is one of important issues in the National Medium Term Development Plan (RPJMN) 2020-2024. However, there are two major issues with the religious moderation program and its implementation in the hypothesis of this study. First, there is a paradigm where religious moderation programs are attached to deradicalisation efforts, where moderation is defined as neither extreme nor radical. And when talking about deradicalization or fighting extremism, it is often understood narrowly as religious extremism and leads to Islam (Nasir, 2019). Second, there have not been studies related to religious moderation research instruments.

First, LHS and the team were aware of such perspective he asserted “religious moderation”(moderasi beragama) instead of “moderation of religions”(moderasi agama). In

the beginning of the book, “Moderasi Beragama”, the authors explain that the reason for the importance of religious moderation is the diversity of Indonesia (Moderasi Beragama, 2019, p.10). Furthermore, the authors state that there is a misunderstanding on the religious moderation program (Moderasi Beragama, 2019, p.12). This perspective is also driven by the religious context in Indonesia which has recently been heating up politically. As admitted by Haedar Nasir, "by the provocations of the elites, many citizens are worried about the condition of the nation which is starting to drift apart these days." Iqbal, a lecturer at Center for Religious and Cross Cultural Studies Gadjah Mada university and an expert on conflict resolution and peace studies, revealed that political actors had recently used religious and cultural symbols in elections. So that the condition of the nation context where the religious moderation program was initiated causes it to be quite attached to deradicalization.

Besides the political context, the definition of moderation derives from English: "The avoidance of excess or extremes, especially in one's behaviour or political opinions." Based on this definition, Moderation is a rejection of extremism. Thus, it is undeniable that religious moderation attach to deradicalization or efforts to reduce extremism.

There is a book that about moderation in French politics that explains that although the virtue of politics is moderation, yet must be vigilant with the term.

While those engaged in writing the history of complex concepts such as moderation are inevitably bound to appear old-fashioned given their focus on reading and interpreting texts, they must also go beyond studying the language in which these notions are expressed. since moderation has always been used with various intents and meanings, one must carefully examine the contexts in which it has been employed and the various functions and purposes it has served. such complex concepts are never used in isolation but always in ideological constellations that constitute entire belief systems. This is all the more true of a complex and elusive concept such as moderation, which, as one historian pointed out, is unlike other classical concepts such as general will, sovereignty, or reason of state (Craiutu , Aurelian, 2012, p.6).

According to this book, moderation is a complex concept and requires contextual interpretation. Therefore, we must be vigilant with the purpose of utilizing the term.

The second urgent issue is that when religious moderation has been successfully included as an important issue of the 2020-2024 RPJMN, there has not been found proper research tools on several studies that had been carried out. Research tools in this study means research instruments, as well as the framework that underlies it, how to examine religious moderation in society? How to read religious moderation? This is important because the research tools can be developed into a religious moderation “development tools”. The author team of Religious Moderation Book, that published by the Religious Affairs, propose four indicators to measure religious moderation. Namely, nationality engagement, empathy, non-violence, and local wisdom. Yet, how to construct research instruments to read religious moderation?

The ways they become research instruments: (1) nationality commitment. How do we measure nationality commitment of the society? (2) Tolerance. How do we measure it? Is it measured by internal or external tolerance? (3) Local culture. How is the relation between religious moderation and local culture, how to measure the acceptance of local culture? (4) Non-violence, how to describe moderation related to non-violence. How to read religious moderation, in this research is called research tools. It is illustrated like a microscope to see animals, so it is necessary to build a socio-religious "microscope" to see religious moderation.

2 Research Questions

1. How to conduct research on religious moderation? How to build research instruments on religious moderation?
2. What is the proper definition of religious moderation in the context of diverse society?

3 Literature Review

From several articles discussing religious moderation, it tends to focus only to Islamic moderation. In addition, there are several articles that examine religious moderation, mostly are literature studies, and only few is qualitative research. From those several studies I select two studies that are more directed towards religious moderation and examined by using qualitative research.

Year	Research	Definition of Moderation	Research Questions	Method
1June 2019	Religious Moderation for Muslim Minorities of Chinese ethnicity in Makassar City Ramli, Parepare State Islamic Institute	Religious moderation is a moderate view of diversity as a way to accommodate the diversity of religions in Indonesia. (Busyro, Aditya & Adlan, 2019) Islam	How is religious moderation for Muslim minorities in Makassar City? Some of the research questions are as follows: How is the religious and cultural diversity of Chinese in Makassar City? How is the religious moderation of Chinese Muslim in Makassar City? What are the opportunities and challenges of diversity for the Chinese Muslim minority in Makassar City?	The research location and object were on diversity for the Chinese Muslim Ethnic Minority in Makassar City using qualitative descriptive. The data were obtained from religious figures, including Muslims scholars from academia, among the administrators of Islamic social organizations (ORMAS), the Chinese Muslim community. Besides, secondary data was in the form of documents, archives, several events that have occurred, and the condition of the Muslims.

2020	The model of religious moderation based on the Salaf Islamic Boarding School. Ali Nurdin, Maulidatus Syahrotin Journal of Islamica	This research was conducted based on the assumption that pesantren-based religious moderation is perceived as an effort of the Islamic boarding school to instill moderate Islamic values in Islamic boarding school students and society, namely a balance understanding of logical and realistic thinking and refers to various comprehensive and consistent sources.	This study aims to understand and describe the model of religious moderation developed and implemented by the Al-Anwar Sarang Islamic Boarding School, Rembang, Central Java.	This type of descriptive-qualitative research is used to examine and provide interpretation according to the context of the development of religious moderation in Islamic boarding schools.
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Both of these studies have not described the research instrument based on the definition of moderation itself. This is understandable because the discourse on religious moderation has just added into a national program in 2019, and the book on religious moderation also published in 2019.

4 Research Methodology

4.1. Data Collection Method

Since this study is relatively new and is intended to develop research instruments, the data collection was done using qualitative method. The research was carried out in 2019 when the Center for Research and Development of Bimas for Religion and Religious Services conducted research on the theme of religious moderation. The research location is in Lasem Rembang, Central Java, because in 2015 I had visited this area and seen good interfaith relations. Before the field study, a theoretical framework and research instruments had been prepared, and that was opened to field data. The data obtained through observations, in-depth interviews with several stakeholders and the people of Lasem Rembang, Central Java. The informants included several groups such as religious leaders, community leaders, the police chief, regional officials, students of Islamic boarding school, batik makers, batik entrepreneurs, as well as some ordinary people in Lasem.

4.2. Theoretical Framework Religious Moderation

Terminology of Moderation according to KBBI: (1) reduction of violence; (2) avoidance of extremism. While meaning of the term in English according to Oxford Advanced Learners Dictionary: "Moderation is the quality of being moderate; freedom from excessive; restraint."

In Greek history, moderation:

is also a principle of life. In ancient Greece, the temple of Apollo at Delphi bore the inscription *Meden Agan* (μηδὲν ἄγαν) - 'Nothing in excess'. Doing something "in moderation" means not doing it excessively. For instance, someone who moderates their food consumption tries to eat all food groups, but limits their intake of those that may cause deleterious effects to harmless levels (Shapin, 2010, p.245)

Based on the Greek history, "moderation" is a word derived from the Temple of Apollo referring to freedom from any act of exaggeration or restraint. A person who used to eat food in moderation, trying to eat all kinds of food. This changing dietary can cause the damaging effects to harmless levels.

Referring to these three languages, Indonesian, English and Greek, Moderation is closely related to the action of opposition towards exaggeration which is now known as extreme.

Another term that has close meaning to moderation is "Wasatiyah" from the Islamic tradition. This term is taken from Surah al-Baqarah [2]:143, "And thus We have made you a wasathan ummatan so that you are martyred for humans and for the Prophet (Muhammad) to be martyred for you." "Wasat" or "wasatiyyah (وسطية)" is a word derived from Arabic which means good, middle, fair, balanced. Referring to its meaning of the "middle way" or "moderation", it is a balanced path that rejecting extremist (Kamali, 2015).

What definition is utilized by the Religious Ministry? For them, religious moderation refers to the attitude of reducing violence and avoiding extremism in religious practice. Religious moderation can be perceived as a perspective. Furthermore, it is an attitude or behavior which always takes a middle position, always acts fairly and is not extreme in terms of religion (Puslitbang Kemenag RI, 2019, p.17).

The discourse of moderation is still debated among scholars. Kamali has warned that the significance of meaning of the word "Wasatiyyah" needs to be renewed to be closer to diversity, instead of merely whether it is right or left extremist, or whether it is conventional or liberal, as stated by Nasir. In his book, Kamali referring to Al Imam As-Shafi'i:

Moderation is the heart, moderation is the way. Kamali refers to the need for moderation as we consider diversity from within (*ikhtilāf*), a kind of reasoned disagreement and the need to acknowledge that we might be right and "the other" might be wrong, but that the other way could be possible, too, as al-Imam ash-Shafi'i stated. The need for *wasatiyyah* has acquired renewed significance in the pluralist societies of our time, especially in light of Huntington's thesis on "clash of civilizations" and the aftermath of the September 2001 terrorist attacks. Restoring balance to many of the disturbing realities of our time has become a pressing calling of the world community and the *ummah*. he call to moderation that we advocate is addressed to the followers of all religious and cultural traditions and communities (3 (Kamali, 2015).

The argument in that research identifies religious moderation as whether it is extreme or liberal, but in the context of a homogeneous society. This means that for one teaching or practice there is a question whether it will become liberal or extreme towards other teachings. However, it does not suitable for the diverse Indonesian context. The main thing is not

choosing to be an extremist or a liberal. In the Indonesian context, moderation is confronted with religious diversity in terms of dogmatic/religious teachings and diverse life practices that for some extend even clash each other. For instance, residents in region A are composed of various religions, how can residents make an agreement about Pig farming or market? In the context of diversity, how to avoid violating the rights of any religious group and its practices, while at the same time, not violating the implementation of any religious teachings of other religious groups. Therefore, the definition of religious moderation, in this research, is a middle way that created to bridge the diversity of religious practices and teachings, based on the principles of justice and equality/balance.

How to build research tools (instruments) of religious moderation?

Based on the book "Religious Moderation", the indicators of religious moderation are: 1) national commitment, 2) tolerance, 3) non-violence, and 4) accomodative towards local culture. These have been helping in understanding religious moderation, can be utilized as a basis for building research questions, yet it has not become a research tool / instrument. While the previous researches focus only on how the relationship between religion A and religion B, and also about how the Islamic Moderation Teachings in pesantren.

From the definition, religious moderation is related to interreligious dialogue because dialogue has a definition of "a two-way communication between persons who hold significantly differing views on a subject, with the purpose of learning more truth about the subject from the other." It is precisely similar to the previous example, where religious moderation in Indonesia is in a context of diversity. How to reconcile different religious practices and teachings that are considered to be flawless, even though they are contradictory? This is the key question of religious moderation, including in interreligious dialogue studies.

According to Leonard Swidler, an expert on Inter-religious Dialogue Studies, there are three significant challenges in building inter-religious dialogue, namely truth claims, conflict history, and prejudice on the identity of each group. (1) How is the prejudice about other religions? (2) How to accept the truth claims of other religions, while at the same time having their own religious truth claims? (3) How they deal with conflicts, and how to overcome them?

5 Results and Findings

5.1. Islam in Encountering the External Diversity of Religions and Tribes in Lasem Village

Lasem is known as the *Santri* city. Lasem has a long history of Islamic boarding school (pesantren) practice, and it is recognized that it was initiated by Sunan Bonang. There are 27 Islamic boarding schools in this area, and many of the students, *santriwan* and *santriwati*, are from other areas around it. The total number of people was 50,011 people, with details based on data from the Lasem District Religious Affairs Office in 2018: 53,172 Muslims, 1616 Christians, 892 Catholics, 22 Hindus, 207 Buddhists, 44 Confucians (Kua Lasem, 2018).

Lasem is a sub-district of Rembang Regency. Located on the North Coast of Java Island, it consists of villages with coastal and mountains area, as well as beaches. The territorial boundaries are as follows: In the western is bordered with Rembang sub-district, in the eastern is Sluke sub-district, in the northern is the Java Sea, in the southern is Pancur district Rembang. Lasem sub-district is divided into 20 villages, namely Karasgede, Jolotundo, Sendangcoyo, Ngargomulyo, Kajar, Selopuro, Sumbergirang, Karangturi, Babagan, Dorokandang, Gedingmulyo, Soditan, Ngemplak, Sendangsri, Gowak, Sriombo, Binangun,

Bonang, Tasiksono and Dasun. Although it is officially part of the Rembang Regency, historically, Lasem city is older than the Rembang area. By referring to various sources, M Akrom, in the book “Lasem Negeri Dampoawan”, concludes that Lasem already existed and became an essential area of the Majapahit Kingdom (Unjiya, 2015: 24).

1. The History of Social Cohesion and Its Preservation

a. Sunan Bonang, the Cornerstone of Moderation in Lasem

The history of Lasem village cannot be separated from Sunan Bonang. Leaders of all religions, and even the lay people there always speaks about the existence of Sunan Bonang. H.M. Zaim Ahmad Ma'shoem, the supervisor of the Kauman Islamic Boarding School, popularly known as Gus Zaim, stated that the practice of hospitality tradition toward other ethnic and religious groups that always by Islamic leaders in Lasem was taught by Sunan Bonang. The style of Islam in Lasem is strongly influenced by the Islam taught by Sunan Bonang.

Sunan Bonang is the son of Sunan Ampel and Nyai Ageng Manila, who was born in 1465, under the name Raden Maulana Makdum Ibrahim. H Abdul Wachid (60), an administrator of the Sunan Bonang Foundation, in Bonang Village, Lasem sub-district, told that Maulana Makdum Ibrahim was commanded by his teacher to meditate and fast when he arrived in the western area. He wandered and walked westward and found a lush *Kemuning* tree. After arriving at a place, on the slopes of the Argopuro mountains on the north coast, he finally found a lot of *Kemuning* trees. Known as Bonang Village, Raden Maulanan Makdum Ibrahim eventually became popular with the name "Sunan Bonang". Bonang Village is the center for Islamic boarding schools to carry out the spread of Islam.

An important note from Syiar Sunan Bonang, is that the Sunan came to the people who had not known about Islam, using social approach. Sunan always visited and lived with the residents. By doing so, the people began to be closer and follow his ways of life and his teachings. One day Sunan built a mosque which was said to be built only in one night, and the residents were surprised to see Omah Gede in the middle of the forest. Sunan Bonang did not force the residents to enter the mosque and embrace Islam. But his good character and his approach in spreading Islam through Javanese culture, eventually caused many people to follow him knew the Omah Gede as a mosque. The mosque, which was built in the 15th century, is named Makdum Ibrahim Sunan Bonang and is located in Bonang village, not far from his tomb in Lasem, Rembang Regency. The mosque is not merely become House of Worship for muslims, but also a place for community discussion, as was done by Sunan Bonang. The popularity of Sunan Bonang as a Kyai was spread out to other regions, and caused Sultan Mahmud from Minangkabau, and his family, became the disciples of Sunan Bonang. After Sultan Mahmud looked for a Kyai to translate a book that was inherited from the King of Minangkabau. Sultan Mahmud, known as Kyai Jejeruk, was buried in Binangun Village, Lasem District. The descendants of Sultan Mahmud continue spreading amiable Islam, in the context of Javanese culture. One of his decendents is the founder of Nahdlatul Ulama, KH Ma'shum, and the current generation, Gus Zaim.

b. The *Kuning* (Yellow) War (1740-1743) when the Batavian Rulers Oppressed the Chinese.

There were a struggle in Lasem that spearheaded by the great ulama, Kyai Baidlawi, along with Oei Ing Kiat and Raden Panji Margono to mobilize the troops of Lasem against the VOC. The Gie Yong Bio Temple is a place of worship for the Tridharma people in Lasem City, Rembang, Central Java. This temple, located in Bagan Village, has a long history of the *Kuning* (Yellow) War in 1741-1750. There is a statue of Raden Panji Margono, in this temple (see: <http://lensapena.id/2019/11/unik-ada-patung-bangsawan-jawa-di-klenteng-gie-yong-bio-lasem/>). A monument of the Struggle of Chinese and Javanese Warriors against the VOC in the Yellow war was built at one of the Cu An Kiong monasteries. We can also find the same monument at the Chinese Cultural Park, in the Taman Mini Indonesia Indah area.

As a memorial monument on the history of land struggle, a statue of Raden Panji Margono, who is not a Buddhist figure, was built in a Buddhist house of worship. This makes Lasem unique. Why do they do it? According to Pak Gandor, a Chinese cultural observer, the aim of the monument was to maintain the memory of the collective struggle to defend the land of Lasem. Specifically to remind Chinese youth that other ethnicities, especially Javanese, are brothers in arms. Moreover, it also reminds how their ancestors had fought for the land and Indonesian Independence in Lasem Region. The question is, how many Houses of Worship teach Nationalism by telling the historical struggle for the land where the Houses of Worship are located? Does religion only teach about religion without teaching nationalism? This is important since the diversity has existed for centuries and there are many stories about the collective struggle of our heroes.

5.2. How is the prejudice towards other religions?

When I ask Lasem people' views on other religions or other ethnicities, I seem to be a strange person who creates their separation. If that happens now, then it is a matter of social cohesion in Indonesia because it widens the distance between them and us (Burhanuddin: 2008). It does not appear in the Chinese-Javanese or Muslim-Buddhist or Christian-Chinese relations. In everyday life they sit and drink coffee together before and after work. This question was finally addressed to the santriwan and santriwati in two Islamic boarding schools, namely the Kauman Islamic Boarding School, H.M. Zaim Ahmad Ma'shoem and Al Hidayat Islamic Boarding School, Soditan Village, Lasem, Rembang Regency, which were supervised by KH Moh Shalahuddin Fatawi. Of the 15 informants, they stated that there was a tendency to feel strange in the early days of living in Lasem. "Why is the pesantren in the middle of a Chinese settlement? Whereas, they are contrary in terms of food and dressing" said a santriwan of the Kauman Islamic Boarding School located in Karangturi village. A santri from the Al Hidayat Islamic Boarding School explain differently, "I have never been friends with Chinese people. I heard from my friend that the Chinese employer is stingy and abusive." Another said, "My house is in a tourist area, several times the Chinese drive recklessly, disrespecting the local people."

All the santri who came from various regions in Indonesia had a bad prejudice against the Chinese, although it is because of other people's experiences or they have never related with Chinese, but they generalize bad actions committed by other an ethnic group. However, after living in a pesantren where the religious leaders have good relations with the Chinese, those views have been changed. When I asked the question, "How did you react when you heard from the social media the cases of Ahok or Meliana or any cases of Chinese dealing with *pribumi*?" Their answer, "That's their lives not our lives here." Pak Semar as the head of the RT, admits that the Santriwan-Santriwati are very active in relating to local

residents such, throughs various activities such as cleaning the environment, attending grief events or parties, helping to prepare events at Pak RT's house, who are Chinese and Christian, and even attending Chinese celebrations. Pak Semar has considered the santri of the Kauman Islamic Boarding School as his children. That is similar with the Al Hidayat Islamic Boarding School, where Gus Sholahuddin often holds events with young people of other religions, such as planting trees, leadership training in church yards, etc. in the beginning, the Santri were a bit afraid to relate with young people of other religions, but after it was explained and had been prepared according to the Akidah, they get use to it and no longer having any prejudice towards other religions or ethnicities.

5.3. How to accept the truth claims of other religions, while at the same time having their own religious truth claims?

According to Gus Zaim, everyone has the desire to convert others to his/her religion. The tendency of majority-minority relations subordination renders traumatic of the past leading the emergence of prejudice. Gus Zaim explained that he took an inclusive approach, with the understanding, which he believes, that all religions worship God and all adherents are human. This is the rationale of him accepting Confucianism and Buddhism as neighbors. Mutual relationship is very necessary in living together. Tolerance and rewards are important. The theological basis for interreligious dialogue approach according to Gus Zaim are:

1. The principle of humanity (being able to feel sick, having needs)
2. The method of Rasulullah SAW "Al Imanu Billah". Faith in Almighty God. Whatever your religion, you have God and practice your religion piously and responsibly.
3. Al Mukminun regarding the beneficial or welfare for others. There are 4 beneficials: 1. Speech 2. Action (Al Amal) 3. Social status, for instance, if there is a minority that be harmed then it must be helped. 4. Economic beneficial.

Based on Gus Zaim's explanation, Religion becomes the transcendental foundation of humans towards humanitarian issues. Religious teaching is a basis for interreligious actions that he practices as a religious figure of the majority.

Rev. Nindya from the Javanese Christian Church, Rev. Immanuel from the Indonesian Christian Church, and a priest of Catholic Church in Lasem acknowledge that there are some joint programs among religious communities. For examples, planting trees, Muslim youths guarding the church at Christmas, program of providing water pump during the dry season, etc. There was a time when muslims community questioning about guarding the church at Christmas, the chairman of MUI in Lasem, KH. Agus Naufal, responded by explaining that they do not need to enter the church, just in the parking area of the church yard.

Local Wisdom

Jagongan and *Ngopi* are Javanese cultures that are maintained as a medium for the social cohesion in Lasem. In *Jagongan* and *Ngopi*, according to Pak Gandor, pragmatic politics is not allowed. Practical political debate in order to gain the masses by demonizing the opposing party is not allowed in *Jagongan*. Many social problems are discussed by the leaders while sitting together. Lasem has won a competition in the Indonesian Independence Day by creating a banner with the symbol of the Book and Coffee.

Economic Relation

Equality in economic relations is very important. Pak Santoso is known as a Batik entrepreneur who cadres the younger generation to become batik entrepreneurs in Lasem. This

devout Chinese Christian has good relations with Pak Gandor and Gus Zaim. A batik maker who worked for him told that Pak Santoso considers batik makers as entrepreneurs not as labors. Pak Santoso gives them batik skills, batik materials, bought written batik from them, gives them THR, daily savings, the opportunity to have loans for business. In terms of religion, Pak Santoso provides a place for his workers to pray by establishing a prayer room in his batik-making building and allowing them to worship on time. According to Pak Santoso, "batik maker is not an object of exploitation for entrepreneurs. Eventhough entrepreneurs have capital and networks but we don't have the skills or time and quality of work like them. So we are both the subject of business actors. I teach this value to my children and the young entrepreneurs." Even in trades, there is always informal communication between buyers and the Chinese sellers.

The Challenge of Moderation in Lasem

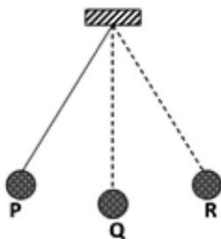
Even though Lasem is known as a tolerant city but it still has dynamics in religious relations, such as in the case of Ahok, the conflict in branding Lasem, preparations for the visiting of the President. Interestingly, some say Lasem is a city of santri, another group enthusiastically declaring Lasem as a city of Little China. Subagio, a Chinese businessman, owner of the Lasem Candu House, stated that Lasem is little China, after the coverage of Nat Geo Indonesia, then there was a businessman declaring the branding too quickly. The branding as little China was opposed, because Lasem has a very old Islamic boarding school tradition. There had been formal negotioation at the police and local government offices, but religious leaders and the community immediatly resolved the issue by holding informal meetings. They talk about conflicts by building friendship, through *Jagongan* and *Ngopi*. Finally they decided that the visiting of the President was not necessary, and Lasem does not need any branding.

6. Discussion

What is Religious Moderation?

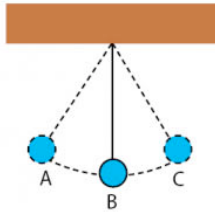
Religious Moderation as A Paradigm of Just and Balance Heart

A general understanding about religious moderation is position neither right nor left, but in the middle. It can be illustrated as follows (see the figure). If P is different from R then Q chooses in the middle. So Q has a different position from P and R which are not related each other. This is not religious moderation. Religious moderation is not a third position between right and left that are different and unrelated.



Religious moderation is as shown below. If A and C are different, B builds a relationship between the two, asking and then bridging on the two parties, and deciding on the good for the two parties. This means that between the two differences, religious moderation building a line to bridge the differences. This is not easy, it requires B to be fair and balanced towards A and

C. If there is a conflict, B gives space for both parties to reveal stories based on each perspective versions, in making decisions B does not choose the most correct one but bridges the truth of the two. B here is not creating a different and unrelated position, instead take a middle position to bridge. This is the proper illustration.



Religious Moderation as a Path of Diversity and Harmony is the Result



There remains frequent confusion about: "what is religious moderation?" Answer to this question tends to equalize it with the concept of harmony. This study agrees with the concept of moderation proposed by Kamali. In his book Kamali quotes Al Imam As-Shafi'i, Moderation is the heart, moderation is the way. Kamali refers to the need for moderation as we consider diversity from within (ikhtilāf), a kind of reasoned disagreement and the need to acknowledge that we might be right and "the other" might be wrong, but that the other way could be possible, too, as al-Imam ash-Shafi'i stated. The need for wasatiyyah has acquired renewed significance in the pluralist societies of our time (Kamali, 2015).

As shows in the picture, religious moderation is a path that emerges from the colors diversity. The ultimate goal of the path is to preserve the diversity of colors. Moderation is not harmony. Harmony is the result of an action / process / system / path. The result contains conditions of harmony even though the reality of diversity contains friction. Islam is a world religion that contains diversity, why does Islam survive until today? This indicates that there is a system so that its existence as a world religion remains, and at the same time maintaining its diversity (Mir Kasimov, 2014). Islam recognizes the term "Wasatiyyah", a path that produces harmony, that what religious moderation.

How to Conduct a Research on Religious Moderation?



There are 5 variables or entry points to study religious moderation

No	Variable	Questions	Indicator of Religious Moderation
1	History of Social Cohesion	<p>What is the social cohesion history of community?</p> <p>Is there any historical momentum underlying the bonds of community unity? Such as a collective struggle for the land of people and independence?</p> <p>Are there any historical figures underlying the unity of society? Such as Sunan Bonang in Lasem.</p> <p>Is there historical life principle in underlying the unity of society? For example, in the Al Barakah Mosque, the Army Strategic Command Boarding Principle prioritizes unity over differences.</p> <p>Are those still maintained?</p> <p>How the momentum is preserved by the generations afterward? Such as through storytelling, building monuments, making mottos, or through public activities.</p>	<p>Nationalism is a sense of brotherhood "brotherhood or sisterhood".</p> <p>Although the people are different but they are brothers because they live in the same homeland. Different communities but they are brothers because they speak the same language and become one bond for the same nationality.</p>

2	Prejudice	<p>How is the prejudice towards people of other religions?</p> <p>Prejudice will emerge a keyword "our people, they are not our people." In religious moderation research, it is essential to discover whether there is a classification su as "them" and "us" groups. Is the boundary between "them and us" very thick? What is the prejudice (their way of seeing others) between all citizens of different religions and cultures?</p>	<p>This question is related to the indicators of Nationalism and Tolerance. In Indonesia, religious moderation cannot be separated from ethnicity. Therefore, in a research, it is necessary to examine how is the prejudice towards other religions and ethnicities? Tolerance will be established if there is no prejudice among different people.</p>
3	Truth Claim	<p>How to acknowledge that other people or ethnic groups have their truths?</p> <p>What is the religious foundation for them to accept people of other religions?</p> <p>How to accept houses of worship of other religions?</p> <p>How to view the different life practices of people of other religions, in terms of religious practices and food?</p>	<p>The question containing the principle of equality, "I have a truth claim, yet accepting that other people embrace other religions that considered to be accurate. This question is related to non-violence because it tends to open up space for discussion without violence when you see others as having equality. This question also contains an indicator of tolerance.</p>

4	Local Wisdom	<p>How do you resolve existing conflicts? Is there a motto / quote created? Are there methods based on local culture/wisdom?</p>	<p>This question exploring the dynamics of interreligious/cultural relations. The examples could be conflicts that had been experienced and how were they resolved. Such as, in Lasem they have a tradition of <i>Jagongan</i>. This question contains indicators of religious moderation, namely accomodative towards local culture and non-violence.</p>
5	Economic Relations	<p>How is the economic life of society?</p> <p>How are the economic relationships between buyers and sellers? Is it limited to buying and selling, or is there an ordinary conversation?</p> <p>How is the relationship between an entrepreneur and his / her employees/labor? Do entrepreneurs consider their workers as objects of business so that they are exploited and mistreated?</p> <p>How does each party view the economy? Is it positive or destroy each other? For example, in Lasem, the entrepreneur considers the batik makers as key figures in the hand-made batik business, so that he/she perceive them as subjects and pays them with a reasonable price. While in other areas there is a streotype in economic relations, where Chinese entrepreneurs are labelled as stingy, and <i>pribumi</i> as lazy employees.</p>	<p>Experience in economic relations is very influential in the life of religious people. If the relationship is positive, the storytelling creates a positive image, but if it is terrible, then prejudice will spread between the groups.</p>

Religious moderation is a highest level of awareness. Where consciousness means a mental capability that provides humans the ability to understand reality and free will which enables various interpretations of reality (Takwin, 85).

7 Conclusion

This research examines religious moderation which is contained RPJMN 2021-2024. The research question are, what is religious moderation and the difference with harmony? How to conduct research on religious moderation? This study finds that religious moderation is different from harmony because harmony is the result of religious moderation. Religious moderation is a paradigm of a just and balanced heart. Religious moderation is a path in the context of diversity that seeks to bridge differences. Research on religious moderation is carried out by examining the social cohesion history and its maintenance, examining the prejudice towards other religious groups, examining the equality of truth claims on their respective religions, how local wisdom is created or maintained as a system for managing conflict, and how economic relations in society.

From this research I, as a Christian, learn how Muslims deal with diversity both externally and internally. Islam is diverse and is based on the principles of communalism because it is based on the concept of "Ummah", and it has faced diversity for centuries. As stated by M Natsir, "In the daily struggles of life, where differences cannot be reconciled, differences regarding understanding, charity, religion, and so on, a Muslim must not remain passive and drown and paralyzed his/her heart in seeing the confusion of these differences. Differences in worship and religion should not cause despair."

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Tolerance Management in Oikumene Senior High School As Strengthening Religious Moderation

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Abstract. The research objective was to see the management of tolerance in Oikumene Senior High School (SMA Oikumene) as strengthening religious moderation in terms of strengthening the experience and understanding of religion for the school community. This research is a qualitative research to describe the phenomenon of research findings with the tendency of inductive analysis with a descriptive approach to data collection which uses observation, interviews, and documentation. Data analysis was carried out systematically which included organizing data, categorizing data, and interpreting it according to the meaning and forms of reporting then presented descriptively qualitatively. Strengthening religious tolerance of SMA Oikumene Kendari through respect for religious holidays and commemorating them, programs of faith and piety activities, equality of ethnicity, religion, and culture, equality of duties and functions of teachers from various religions, strengthening of egalitarian religions, social service activities, and embodiment of love as the basis for providing education. Strengthening tolerance, namely tolerance in the context of religion, tolerance in the social context, and tolerance in a cultural context. Building tolerance in SMA Oikumene is a manifestation of religious, social and individual values.

Keywords: tolerance management, religion, religious moderation

1. Introduction

The appreciation of religious values in educational units is not only emphasized on students but also on religion teachers. Religious values elevate human dignity in seeing social plurality, cultural diversity, and differences in ethnicity, race, group. Religious values provide a spirit of life and the ability for humans to accept differences to be harmonious and peaceful between others. Accepting differences is one meaning of tolerance. Tolerance is the middle way in fostering harmony and giving meaning to the importance of diversity in society or in educational units.

Tolerance management in educational units is not only aimed at students but also at teachers. Teachers have a big responsibility for strengthening tolerance because they have a crucial task of transforming and opening the horizons of learners' knowledge of the meaning of tolerance. A teacher's religious understanding will color the meaning of tolerance given to students. Exclusive religious understanding can backfire for fostering harmony among students.

One medium for strengthening tolerance is through educational units or schools by managing tolerance in accordance with the corridors of religion and culture of the nation and

state. Management of tolerance in schools is an urgent thing to do. There are still many students who do not understand the meaning of tolerance. The Ministry of Education's research results show the seeds of intolerance in the school environment. There are still students who tend to reject the Chair of the Student Council with a different religion. The Government tries to suppress this intolerant practice.

The results of these studies are certainly very surprising for all of us. Why does this happen? There are several aspects that can be the cause, first, of course, the weak tolerance education implemented in schools. Second, the religious education provided to students tends to be a doctrine and symbolic meaning of religion, giving less space to the substance of religious values itself in a broader and universal perspective.

The intolerant attitude of students can become embers in the husk which at times can lead to acts of radicalism in the sense of religious and cultural vandalism. Radical action among students is not impossible to do. The results of survey research conducted by the Jakarta Institute for Islamic Studies and Peace (LaKIP) in 2010 were surprising, as many as 48.9% of students in Jabodetabek expressed their approval of radical action (Rosyid, Sholikin, and Moh. Sa'diyin, 2018). Likewise, the results of research conducted by the Makassar Research and Development Center for Religion (BLAM) on several students in Eastern Indonesia in 2016 showed that around 10% of students had potentially radical attitudes (BLAM Research Report, 2016).

Therefore, the diversity that we have must be managed properly and become the basis for unifying the nation, because if it is neglected, the impact will be very dangerous, it can damage the joints of the life of the nation and state. If the social capital of diversity is not managed properly, it will be counterproductive in an effort to create a life of peace, harmony and tolerance (Syarifuddin, Masyhuri, and Suud, 2019).

The management of diversity and diversity of society should not lead to discrimination, because of course it will disturb religious tolerance. All must receive the same treatment. In strengthening national life, Indonesian citizens do not recognize discrimination, live together with tolerance, avoid feelings of suspicion between one another, and differences between ethnic groups are not something that separates them from daily interactions (Tilaar, 2007: 39).

Discrimination against respectful treatment for differences in religion, race, ethnicity and class is the seed for the emergence of radicalism and intolerance. Intolerant attitudes can stimulate horizontal conflicts in society or in educational units in particular. Conflict arises from the fact that there are differences in terms of both physical (body), emotional, cultural, needs, interests, and behavior patterns between individuals or groups in society (Ahmadi, 2007: 282).

The pattern of managing tolerance in schools must be seriously thought about and implemented to prevent discrimination that can lead to conflicts between students. Especially in the current era, students easily receive information on both cultural egos and exclusivism of certain groups. In today's era of globalization, intercultural meetings are a serious threat to students, by which students need to be made aware of diverse knowledge in order to have broad competence in global knowledge (Mahfud, 2013: 218).

One of the strengthening of tolerance is strengthening religious education learning. Religious learning is given according to its portion, meaning that it pays attention to psychology and the level of thinking power of students. Do not let the lessons given be too deep so that it is difficult for students to digest. Learning must be relaxed and fun accompanied by innovation and creative learning media. Religious education plays a very important role in preventing the radicalism of students. PAI must play a role in reducing

radicalism in students' thinking and understanding from the start before it develops in a negative direction in the form of radicalism to various spheres of life in society. (Bahruddin, Rosyadi, and Edy, 2018).

Therefore, students should not consider religious education boring. As stated by Hamdini, that according to the students, the learning atmosphere in the classroom, especially in PAI and Character subjects was less fun and motivating because the learning strategies used were less varied, and it seemed that they had to study on their own with the material in the book, unlike in another lesson (Hamdini, 2017).

Indonesia in the span of 10 years indicates symptoms of intolerance, radicalism and terrorism. Terrorism, attacks and expulsion of minority groups, banning activities, and burning books are some forms of intolerance and radicalism. Indonesia still has the potential for intolerance and radicalism, some of which have occurred even though only in a few regions, most of which are not impossible to surface massively in the future, if not handled seriously. (Rosyid, Sholikin, and Moh. Sa'diyin, 2018)

The radicalism movement, especially religious radicalism, is a threat not only to multiculturalism but also to the Unitary State of the Republic of Indonesia (NKRI). In connection with this danger, President Susilo Bambang Yudoyono (SBY) in the Musrenbangnas meeting on 28 April 2011 was attended by all Ministers of United Indonesia Cabinet II, Governors, Regents / Mayors throughout Indonesia emphasized that "Terrorism and Radicalism / Violence are serious threats". According to President SBY, the Indonesian nation is currently facing serious threats related to terrorism, horizontal violence and radicalism which continue to occur in a number of places, if not addressed seriously, this condition could have an impact on the harmony of the nation's life in the future (Syafei, 2018).

Good management of tolerance can prevent the emergence of radicalism and reinforce religious moderation. Religious moderation gives a noble meaning to the respect of existing religions. Religious moderation can be used as a middle way for each person to accept differences. Religious moderation must be understood in a concrete and universal way, not only between religions but also within religions. As in Islam, the complexities faced by Islam today require us to maintain a moderate (tawassuth) and tolerant (tasâmuh) understanding. Mistakes in interpreting Islamic teachings so that actual actions and actions tend to conflict with Islamic teachings itself. This is where one of the roles of moderation (wasathiyyah) to penetrate this understanding in diversity (Abdillah, 2015).

In educational units, moderation is very important to be strengthened to provide the meaning of justice to the different religious views of students. Moderation requires balanced and fair attitudes and actions (justice). Without balance and justice, calls for religious moderation are ineffective. Moderate means that each of them must not be extreme on each side of his perspective, both of them must approach and pick up points of commonality rather than insisting on 'digging' the intersection of differences (Saefuddin, 2019).

Religious moderation is very important as a frame in managing religious life in plural and multicultural Indonesian society. The word Moderation of Religion does not mean a single interpretation of what applies in the public sphere, but only contextualizes the interpretation of Religious Moderation within the scope of the main duties and functions of the Ministry of Religion as the guardian of community togetherness through education and religion (Saefuddin, 2019).

Based on the above views, it is necessary to conduct research on the management of tolerance in public schools as a strengthening of religious moderation. The formulation of the research problem is inseparable from the narrative descriptions of the background, by him it is

defined as follows, namely How to manage tolerance in public schools as strengthening religious moderation.

The research objective is to see the management of tolerance in public schools as a strengthening of religious moderation. Meanwhile, the use of research is that it can be used as a reference material for managers of educational institutions as a strengthening of experience and understanding of religion. For the government, it can be used as a policy material in making or developing regulations related to religious tolerance and moderation.

1.1. Literature Review

1.1.1. Tolerance

In Chaplin (2009: 512) it is stated that tolerance is an attitude of liberalism, or does not want to interfere and does not interfere with the behavior and beliefs of others. In Webster's World Dictionary of American Language, (Gularnic, 1959) it is stated that etymologically the word tolerance comes from Latin, namely *tolerare* which has the meaning of holding, bearing, fixing, letting go, and steadfast. Whereas in English, the word tolerance is interpreted as tolerance which means the attitude of allowing, acknowledging, and respecting the beliefs of others without requiring approval.

Tolerance which comes from the word *Tolerare* means patiently letting something go. So the broad understanding of tolerance is an attitude or human behavior that does not deviate from the rules, where someone appreciates or respects every action that other people do. Tolerance can also be said to be a term in the context of socio-culture and religion which means attitudes and actions that prohibit discrimination against different groups or cannot be accepted by the majority in a society.

In the Big Indonesian Dictionary, it is explained that tolerance is a tolerant trait or attitude, that is, it has the character or attitude of being tolerant (honoring, allowing, allowing) the position (view, view, belief, habits, behavior that are different or contrary to one's own stand, for example religious tolerance (ideology, race, and so on).

Sullivan, Pierson, and Marcus (in Mujani, 2007: 162), define theory as a willingness to "put up with" those things one rejects or opposes, namely the willingness to appreciate, accept, or respect everything that someone rejects or opposes.

In Arabic, tolerance is interpreted as *tasamuh*, which means allowing something to allow and facilitate each other. From the word *tasamuh*, it is intended that those with different opinions should be able to give each other a place for their opinions. Each opinion has the right to develop his opinion and not offend one another.

Tolerance is acceptance, respect, and appreciation for differences, giving freedom and equality to a group or community carrying out social and religious attitudes while still paying attention to social norms and religious values (Ismail, 2012), (Widiyanto, 2017), (Fuad, 2018), (Yasa, 2019)

The concept of tolerance is not equated with cultural and ethnic diversity, but emphasizes cultural diversity and equality. In learning in the school environment it is necessary to provide insight or introduce diversity and tolerance to multiculturalism. (Widiyanto, 2017).

It is necessary to introduce diversity and tolerance in society. Diversity needs to be supported by tolerance to create peace in society. (Suliantoro and Runggandini, 2018), (Hartoyo, 2010), (Affandi, 2012), (Triguna, 2019), (Khaerurrozikin 2015).

1.1.2. Moderation

Moderation is an activity to conduct a review so as not to save from the applicable rules that have been set. Linguistically speaking, the word 'moderation' comes from the Latin *moderatio*, which means moderation (neither strength nor deficiency). The word also means "self-control" (from being overly strong and lacking). The Big Indonesian Dictionary (KBBI) provides two definitions of the word 'moderation', namely: 1. reduction of violence, and 2. avoidance of extremes. The word moderation contains two meanings, namely, guiding / regulating / mediating and reducing violence and avoiding extremes. Both meanings are similar and equally applicable, carrying out the function of control. Moderating means controlling something so that it doesn't go too far, pulling things that are outrageous so that they are on the right track, and fitting things to achieve balance (Saifuddin, 2019).

In the context of the life of a plural and multicultural society such as Indonesia, moderation must be understood as a shared commitment to maintain a complete balance, where every member of society, regardless of ethnicity, ethnicity, culture, religion, and political choices must be willing to listen to one another, and learn from each other to practice the ability to manage and overcome the differences between them. Obviously, moderation is closely related to tolerance (Saifuddin, 2019).

Moderation can be interpreted as a middle way, and it has the same meaning as *al-wasathiyyah* which comes from the word *wasath* which means fair, good, middle, and balanced (*tawazun*). Therefore, moderation in Islam can be seen from; first, there is a right to freedom which must always be balanced with obligations. Second, there is a balance between worldly and *ukhrawi*, as well as material and spiritual life so that the civilization and progress achieved by Muslims is not pseudo and mirage, but true and true to what is expected, namely realizing goodness in the world and in the hereafter. (Afifon, 2015).

Yusuf al-Qaradhawi, a scholar and moderate *Ikhwan* figure suggests the meaning of moderation, including: (1) comprehensive understanding of Islam, (2) balance between *shari'ah* provisions and changing times, (3) support for peace and respect for values humanity, (4) recognition of religious, cultural and political plurality, and (5) recognition of minority rights (Abdillah, 2015).

Mohammad Hashim Kamali in his book, *The Middle Path of Moderation in Islam* (Oxford University Press, 2015), emphasizes that moderate, which in Arabic means *wasathiyah*, cannot be separated from two other keywords, namely balanced (balance) and fair (justice). Moderate does not mean that we compromise with the main principles of *ushuliyah* religious teachings that we believe in order to be tolerant towards people of other religions, but moderate means confidence, right balancing, and justice. Without balance and justice, calls for religious moderation will be ineffective. Thus, moderate means that each of them must not be extreme in each side of his view. Both of them must approach and find common ground (Fathurahman, 2018).

2. Metodology

This research is a qualitative research that describes descriptive data to describe the phenomenon of research findings with a tendency to analysis inductively. This study uses a descriptive approach that is structured in such a way as to describe or explain activities or events related to the data obtained.

This research makes SMA Oikumene a target school located in Kendari City, Southeast Sulawesi Province. SMA Oikumene is a school that is under the auspices of the Christian Religious Education Foundation.

Data collection techniques used in this study were observation, interviews, and documentation. In qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, and data collection techniques are mainly participant observation, in-depth interviews and documentation.

Data analysis was carried out based on the form and nature of the data collected. Data analysis was carried out systematically which included organizing data, categorizing data, and interpreting it according to the meaning and forms of reporting then presented descriptively qualitatively.

3. Result and Findings

3.1. Overview of Oikumene High School

SMA Oikumene was founded in 1981 on an area of 10,000m², under the auspices of the Christian Education Foundation located on Jalan Taridala Number 24, Mandonga District, Kendari City. This foundation was formed in 1965 and began implementing educational services in 1972 at the kindergarten and elementary school levels. SMA Oikumene was the forerunner to the formation of SMA Negeri 1 Kendari, because at that time Christian schools were the pioneers of the existence of schools which were a legacy of Dutch zanding education. Christian schools are Dutch assets that were handed over to the Church after the colonial period ended.

The number of students of SMA Oikumene is 82 students, consisting of 44 students who are Muslim and 38 students who are Christian. The number of teachers was 21 people consisting of 11 PNS teachers and 10 non PNS teachers. The potential in the school environment that is expected to support the school program, including: the location of the school is very strategic in the city center, most of the teachers live in the Oikumene school complex (housing), have supporting facilities such as a science laboratory, library, multipurpose hall, canteen students, and sports fields. .

SMA Oikumene has a vision: Achieving in Quality, Polite in Behavior, Excellence in Culture. To realize this vision, the school sets a mission, namely; (1) increasing teacher creativity resources in implementing education, teaching and training, (2) encouraging students to be more innovative in character building, academic mastery, and life skills, (3) encouraging students to live healthy and appreciate art both through intra and extracurricular activities, (4) inculcating the excellence of the school effectively especially to all school members and society in general, (5) increasing faith and piety in God Almighty, (6) instilling noble character, love for the motherland, and manners in accordance with national culture (especially D3S: Discipline, Smile, Greet and Courtesy), (7) encourage and shape each student to understand / master national / international languages, and (8) develop an entrepreneurial culture among students.

The goals of the Oikumene High School are; (1) building character of students who are strong, creative, intelligent, independent, productive and able to take advantage of existing opportunities or resources, (2) provide services of knowledge and skills facilities to be able to continue to higher education levels, (3) empower libraries , educational facilities laboratories and expanding networks and cooperation with the business world, industry, the community to obtain life knowledge and skills, (4) improving national and or international communication

and language skills, (5) establishing strong and tolerant religious practitioners, having a national personality, loving the country and having noble character through the development of the school climate, and (6) improving education services by involving all school members, school committees, inter-school networks, Dinas and other components in school management.

3.2. Strengthening Tolerance of Oikumene High School

3.2.1. Respect for Religious Holidays

The patterns of managing tolerance at SMA Oikumene Kendari include carrying out activities to commemorate religious holidays, both Islam, Christianity, and Hinduism. The commemoration of the birthday of the Prophet Muhammad Saw is scheduled by the principal every year by forming an implementation committee and a schedule and agenda of activities. The committee involves teachers, not only teachers who are Muslim but also teachers who are Christian and Hindu, even Christian teachers who organize and manage many activities, as stated by Mrs. Nuryati Sagune (Christian teacher) that:

Celebrating the birthday of the Prophet Muhammad at this school, we guide students to make male (a kind of place for offerings which usually contains sticky rice and eggs as a characteristic decorated with various ornaments to make it look attractive). This male is competed between classes (even between schools). Our venue is also set up. Islamic teacher friends are only asked to provide or invite lecturers.

The implementation of the Prophet's Birthday, apart from involving teachers, also involved students from various religions at SMA Oikumene, even Christian students who were more enthusiastic about preparing the event. Likewise, when the religious lecture took place, both Christian and Hindu teachers and students sat together to listen to the lecture.

Ms. Nuryati Sagune is in charge of spiritual activities at Oikumene High School. All spiritual activities both carried out by the school internal and external schools are under the coordination of Ms. Nurhayati, so that she is very attentive and active in participating in religious activities both Christianity, Islam and Hinduism.

The same thing about the celebration of religious holidays at SMA Oikumene was also conveyed by the principal of SMA Oikumene, Mrs. Iriani Rustiah: In the celebration of Islamic holidays, all teachers and students are involved in the success of the event, and vice versa if other religious celebrations such as Christianity, teachers and students from religions other than Christian are also involved. In this celebration, parents of students were involved and invited to attend, although not all were able to attend, the involvement of parents had shown a relationship of cooperation with teachers and students. Apart from parents, school alumni are also involved. Celebrating the Prophet's birthday all students are involved in activities, such as making baskets or men, carrying eggs, and decorating baskets.

There are several important aspects that are obtained at the celebration of religious holidays, especially regarding the development and strengthening of student tolerance, including: respecting other people's religions and beliefs, appreciating and practicing religion, fostering unity and unity in society, as a nation. and a state, fostering a sense of brotherhood among fellow religions, preventing disputes and enmity in the name of religion, creating conditions and an atmosphere that is safe, peaceful, and friendly, fosters mutual help and mutual cooperation, fosters behavior of mutual sharing among others, prevents the emergence of behavior anarchists and religious extremism, and mutual respect in terms of differences in religion, ethnicity, taste, and culture.

3.2.2. Faith and Piety Activity Program

Another strengthening of tolerance is the implementation of programs of faith and piety activities every Friday. Christian students are gathered in one class to carry out worship such as prayer 'together (liturgy). Students who are Muslim are given permission to worship outside of school. As stated by Mrs. Nuryati that SMA Oikumene carries out a program of faith and piety activities:

IMTAQ (faith and piety) activities are carried out every Friday morning, for Muslim students to perform Friday prayers at the mosque (there are students who are responsible for this worship activity). For Christian students who carry out services that are held every morning and afternoon, Catholic students join in with other Christian students by praying together, reading the word, and singing (Charismatic and Pentecostal students).

This was also conveyed by the Principal of the School, Ibu Iriani, that one of the programs to strengthen tolerance and harmony in the Oikumene High School environment is the strengthening of faith and piety. This activity is carried out every day, namely in the morning before learning begins and in the afternoon during study breaks. In the morning students are encouraged to pray according to the teachings of their respective religions, and during the daytime Muslim students carry out Dhuhr prayers and Christian students carry out worship (pray) at a specified place. The implementation of the students' worship is accompanied and controlled by the teacher who has received responsibility from the school principal.

Friday prayers and Dhuhr prayers for Muslim students are mandatory. The implementation of this worship is controlled by Pak Akbar (Islamic Religious Education Teacher). Students are given leeway during the day to worship. (interview with Mrs. Iriani).

Faith and piety activities carried out at Oikumene High School are intended to provide practice and appreciation of the teachings or beliefs of religion by interpreting the religious values contained therein through sincere and sincere worship to God Almighty. Through worship, students can absorb the value of love and peace and practice it in their daily lives so that they can avoid arrogance, arrogance, and hate.

Another meaning of this activity of faith and piety is to provide habituation and raise awareness for students to carry out worship, so that this routine is embedded in the students 'soul and body and is expected to have a good impact on students' morale and behavior. When this habit is embedded in students, laziness is reduced and prevented wherever students are at school or at home.

Another Faith and Faith activity is the study of the Bible for Christian students, namely studying and interpreting Christian teachings in the Bible. Students who are Muslim carry out Islamic boarding schools, namely the deepening of Islam together at a certain time and at the same time carrying out worship in congregation. This activity aims in addition to increasing students' religious understanding, also to provide reinforcement to students, especially in entering adolescence (self-introduction).

3.2.3. Equality of Tribe, Religion, Culture in Admission of New Students

The admission of new students at SMA Oikumene is carried out at the beginning of the new academic year (early semester) with several requirements as generally applicable to other high schools based on government regulations. Even though SMA Oikumene is under the auspices of a Christian education foundation, admission of new students is not required to

adhere to Christianity, all religions can be accepted because there is no special curriculum for Christian religious education.

The diversity of cultures, ethnicities, races, and religions at SMA Oikumene provides opportunities for students to know closely the understanding of each other's teachings within the scope of social, cultural and religious tolerance. This condition can parse the exclusivity of certain religions so that they do not feel superior alone or arbitrarily against a minority, so that disparities in the perspective of treatment, service and attention can be minimized.

The school management's expectations of strengthening the harmony of affiliated religious communities in the admission of new students. The new admissions committee involves teachers and students of all religions. Teachers who are Muslim and Hindu are given roles such as teachers of various Christians, as well as students of class XI and XII of all religions are given the task of introducing the school environment to new students. This equality of roles will avoid discrimination and intimidation of treatment of certain religions so that harmony and tolerance in religious diversity can be created in a harmonious atmosphere.

The admission of new students also does not limit religious identities or symbols, such as the use of the headscarf for Muslim students to be given leniency or flexibility as long as it is within tolerance limits such as not covering their faces or not wearing a headscarf that is too big, the use of this hijab is not obligatory for Muslim students who haven't worn it.

3.2.4. Equality of Duties and Functions of Teachers From Various Religions

The reality of educators and education personnel at SMA Oikumene is not only dominated by Christian teachers, but also Muslim and Hindu teachers. The roles given by school leaders are not differentiated as long as they can carry out their duties and functions optimally with the principle of responsibility. The duties and functions of the teacher are adjusted to their competence. One of the teacher's duties is to teach in accordance with the subject being taught. The fulfillment of teaching hours for teachers is met based on standard needs and positions, and is arranged based on the hours of instruction in the school curriculum.

In addition to fulfilling and equalizing lesson hours, the duties and roles of teachers in other activities are also given the same, such as the committee for admitting new students or committees for other school activities, duties as homeroom teachers, duties as extracurricular coaches, and equal distribution of school leadership structures. (vice principal). Equitable distribution of teacher duties and equal treatment of teachers from various religions, make teachers feel they have and share responsibility for school management without thinking that this school is a school under the auspices of Christianity.

The distribution of roles equally for all teachers of various religions by the principal shows an attitude of avoiding feudalism of the leadership authority. The principal does not give power or role only to certain groups or religions. This action or attitude reflects respect for the values of tolerance and reinforcement of religious harmony. The importance of strengthening tolerance in the school environment is an acknowledgment of the diversity of religious communities.

3.2.5. Strengthening Egalitarian Religion Adherents

Egalitarianism of religious adherents is the same recognition and treatment of religious adherents without differentiating between position, ethnicity, taste, or culture for both teachers and students. All religious believers at SMA Oikumene are given the same

rights and opportunities to carry out their religious orders and prohibitions, worship according to religious demands, and carry out religious ceremonies. The teacher does not prohibit students from carrying out worship at certain times, so the school leadership does not prevent the teacher from carrying out worship at certain hours, the important thing is that teaching and learning activities can run according to a predetermined schedule.

This same recognition and treatment builds social harmony in the perspective of religious tolerance. Social harmonization will create peace and a conducive atmosphere for religious believers within the scope of the school. The existence of peace in the school environment makes school activities run optimally, efficiently and effectively. All school members feel comfortable and calm because there is no disturbance or friction due to differences in religion or belief. With comfort, the spirit of learning is maintained so that individual and school achievements can be realized in accordance with the targets that have been previously set.

Respect for religious followers in schools is a social capital when interacting in the community. Rational attitudes and behavior have implications for morals and morals in accordance with culture, religion and other social values. This social capital affirms high optimism for the creation of harmony in cultural and religious diversity. With social capital, students can act as agents of change in the forefront of socializing the importance of respect and respect for religious differences.

3.2.6. Social service

Social service is one of the activities that has been scheduled in the school program. These activities include cleaning the environment around the school (outside the school). Activities carried out by picking up scattered trash, cleaning waterways. This activity is very important to do to create a clean environment and prevent flooding when the rainy season arrives. All students and teachers were involved by dividing their respective assignments. Some are in charge of cleaning up garbage, some are collecting and some are transporting garbage to a temporary dumpsite. Activities coordinated by the teacher and a student representative.

Other social service activities include visiting and cleaning religious and historical places. This activity is intended to get to know the places of worship of various religions more closely, to broaden the horizons of knowledge about the existence of religions and their spread. All students were involved even though the places of worship visited were different from their religions. For example, when visiting the Church, students who have faiths other than Christianity are involved. Likewise, when visiting the mosque, students who are not Muslim are also involved.

This activity is highly appreciated by the surrounding community, the community gives the view that the embodiment of the values of tolerance in SMA Oikumene has been running in accordance with social, cultural and religious norms. Expectations for strengthening tolerance in schools are highly expected by the surrounding community, because it will have a good impact on religious harmony and social harmony in society, and will transmit the seeds of peace that can prevent social friction among adolescents around the school. Young people or teenagers around the school by themselves also participate in not only maintaining cleanliness, but also maintaining order and safety in the surrounding environment.

This social service activity is a manifestation of mutual cooperation which is the cultural heritage of our ancestors. Gotong royong is the basis of our nation's philosophy of

cooperation which is based on kinship and brotherhood. Work together to achieve the desired results. With mutual cooperation, it will strengthen the bonds of brotherhood, mutual understanding, mutual respect, and helping one another. This is where the meaning of tolerance is developed and understood by all elements of society.

3.2.7. Love As the Foundation for Providing Education

The implementation of education at SMA Oikumene takes place in accordance with the school activity program that has been set at the beginning of the school year. The school program consists of learning activities according to the agreed curriculum (curriculum 2013 / K13) and other activities to support and support learning. Activities that take place at school are supported by school rules and regulations. Rules are enforced to enforce discipline in all components of the school so that teaching and learning activities can take place efficiently and effectively, and maintain student morale and behavior so as not to come out and order cultural and religious norms. Even though the rules are strictly enforced, the school leadership still runs the rules based on love. Love means being patient, generous, not being arrogant, helping wholeheartedly, considering relationships with others as brothers and friends, respecting others despite different religions and beliefs.

The implementation of education based on this love, is in accordance with the name of the school, namely ecumenical or ecumenical, which means that the contents of the teachings and adherents are respected because in Christianity there are elements of love, and adherents also understand that in the teachings of other religions there are elements of mutual respect and respect. respect among others. Respect and respect for the teachings of other religions is a manifestation of the development and strengthening of the values of tolerance and harmony among religious communities.

With love, it will create a harmonious relationship in the school environment, both among students, among teachers, or between teachers and students, and create a conducive atmosphere so that learning activities can run comfortably without suspicion and exclusivism treatment due to religious differences.

The manifestation of love is fear of God. Fear of a creator is an infiltration of the sincerity of a people into the soul to acknowledge sincerely as a servant, and to believe wholeheartedly that this universe is governed by the Creator of God Almighty. SMA Oikumene motto "Fear of God is the Beginning of Knowledge", meaning that knowledge must be based on belief and religion, so that it can benefit mankind and the natural environment.

4. Conclusion

Strengthening tolerance at SMA Oikumene Kendari is implemented through various activities including respect for religious holidays and commemorating them, programs of faith and piety activities, ethnic, religious and cultural equality in admitting new students, equality of duties and functions of teachers from various religions, egalitarian strengthening adherents of religion, social service activities, and embodiments of love as the basis for providing education.

Strengthening tolerance in schools is seen from three contexts, namely tolerance in the religious context, tolerance in the social context, and tolerance in the cultural context. Strengthening Tolerance in the context of religion respecting and respecting the teachings and

religious beliefs of others, understanding and participating in the commemoration of other people's religious holidays, and maintaining and caring for the worship activities of others.

Cultivating empathy by building tolerance is a manifestation of the social values of society that guide individuals to respect their rights and obligations in their relationships because humans are both individual and social creatures, meaning that humans must be able to meet their needs both independently and with the support and assistance of others. Individuals must be able to interact with others and build good communication. In this interaction process, individuals are required to understand and understand differences from one another, so that the ripples of disputes due to differences in ethnicity, race and religion can be minimized.

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The Role of the Mosque and the Implementation of the Wasatiyya Concept in Islam: Understanding its Socialization and the Role of the State (Case Studies of the four Mosques: Baitul Ridwan and Ar-Rahman in Bogor and Al-Mujahidin and Al-Istiqomah in South Tangerang)

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Abstract. This paper is about the role of the mosque and the implementation of the Wasatiyya concept in Islam. This paper tries to analyse how is the socialization of the concept is implemented. The Mosque has a significant role in promoting Islamic values. In the early period of Islam. Therefore, the Mosque becomes very important in Muslims society. This paper will look at closely the role of the mosque in promoting the concept of Wasatiyya because Islam is often portrayed as an intolerant religion for the concept of Jihad Islam has. The concept of Jihad is misunderstood by many people both from Muslims themselves and that of the outsiders. Therefore, the concept of Islamic moderation known as Wasatiya should be socialized widely in order to give the right information about Islam. The method of this research is qualitative by conducting in depth interview with the managements of the mosque and observation to the field work as well as library research. This paper's finding shows the problem of socialization from the government. The concept of Wasatiyya is not widely known theoretically by most of the people who manage the mosques. However, the implementation of Islamic teachings in a moderate way has been practiced for a long time. Most of the people are more familiar with the terms Islam as Rahmatan lil alamin. Therefore, the socialization of the concept should be implemented wisely.

Keywords: wasatiyya concept, socialization and the role of the state

1 Introduction

The word mosque comes from Arabic, from the Arabic word “sajada yasjudu which means ‘prostrating’. Then the word mosque is the name of the place of prostration, namely the place of worship to worship Allah SWT. (ICMI Orsat Cempaka Putih, 2004: 4, in Mosque-Based Da'wah Movement in Indonesia, 2018: 2).

In the early history of Islam, when the Prophet Muhammad peace be upon him migrated to Medina, the first thing to do is to build the Mosque known as Quba. Then the mosque had an important role to strengthen Islamic brotherhood between the two main groups of supporters of the Prophet namely Muhajirin and Anshar. Furthermore, the Prophet also used the Mosque to drive some activities relating to social contracts and agreements among the groups in Medina (Farida, 2014).

In relation to this, in the present time, the role of the mosque to improve the quality of Muslim resources is also important to drive. Thus, the role of the mosque as the trigger of many activities in Muslim community should also be supported by good facilities and environment (Mahmud et al, 2011: 2011: 279-292). In conformity with the role of the mosque to socialize the concept of Wasatiyya, to build the grandour of Islamic civilization, it is important that the management of the mosque be improved. (Syahidin, 2003: 72, in the book *Movement-Based Da'wah Mosques in Indonesia*, 2018: 2).

During the span of Islamic history, the mosque has become the center of the Dakwah or Islamic preaching to spread and promote the noble values of Islam. Relevant to this in the present condition, the concept of Wasatiyya in Islam must be socialized continually with systematic way through the role of the Mosque and the support of the government. As in Islam, the government is responsible for both religious and worldly life of the citizens. (Al Mawardi: 5)

In conformity with this, the government has emphasized the important of the management of mosque in general and the important of the role of mosque to socialize the concept of Wasatiyya to society. It is stipulated in the Regulation of the Director General of Islamic Society Number DJ.II/802 of 2014.

This regulation emphasized that the role of the mosque is to socialize the concept of Wasatiyya at all levels of society. Wasatiyya that the government has been promoting for better Islamic community is the concept which emphasize the tolerant Islamic teachings and in a whole Islam as the blessing for the universe (Islam Rahmatan lil alamin). In this case the research is actually based on the policy of the state through the ministry of Religious Affairs to observe the understanding of the management of the mosque relating to concept of Wasatiyya. It is because as has been explained in above that the radical movements under the name of Islam, have distorted the true message of Islam. Therefore, it is the effort of the government to map the understanding of the management of the mosque of the concept of wasatiyya being promoted by the State to overcome the situation in general and to spread the noble message of Islam in particular. The state is indeed responsible for the better religious life for its citizens, thus through the Ministry of Religious Affairs the State needs to make the road map of the role of the mosque in teaching Islam to Islamic community. Considering that the majority of the Indonesian citizens are Muslims

2 Previous Studies: Positioning the Study

There are several previous researches on religious moderation. Religious moderation is used in this sub sub section because at that time, the concept of Wasatiyya had not been promoted yet. However, it is important to quote and illustrate those researches because the substance is the same with a that of Wasatiyya. This is very important to put the position of this writing. as follow:

1. Religious moderation, (Moderasi Beragama) result of the Library research being conducted by the Ministry of religious Affairs of the Republic of Indonesia in 2019. This book is underlining the main point in understanding and practicing Islamic teachings. The main point is that the practice of Islamic teachings should not be in the extreme point either the right or the left one. The idea is actually to harmonize the religious life in Indonesia which is consisted of different religions culture and background. The book emphasized the importance of moral both for individual and society, as for indonesian case with pluralistic society, this

moral strength can be the foundation of peace to anticipate the conflict and chaos that might arise among the people.

2. The most recent research is from the Setara Institute (2019) on the strengthening the moderation in universities. However, the research did not touch the role of the Mosque in society. The focus of the research was on religious discourse in the state universities. The samples of the research were two groups of Islamic movements such as Tarbiyah group and that of Hizbut Tahrir Indonesia (HTI). The two are important to discuss because according to Setara Institute, these two groups vigorously spread their views in some universities through their cadres. Setara Institute research was carried out at ten state universities, including one at UIN Syarif Hidayatullah Jakarta from February to April 2019. This research is very useful to provide a foundation, for the development of research on the significance of Islamic moderation for society. The reason is the students who are enthusiastic about participating in the discourse and movement usually do not have sufficient provisions from their families and communities. Therefore, the role of the mosques in the community is expected to be able to spread the concept of moderation.

3. Lakip's study of the radicalization of students. This research focused on the role of the mosques in schools in influencing the students concerning the understanding toward Islam. The research showed that the radicalization of some students in schools are driven by the teaching of Islam in their school's mosques by their seniors. The seniors were graduates of the schools and are University students. Usually their affiliation in Islamic group is Tarbiyya group or Hizbut Tahrir Indonesia. That is why this study is important to understand.

4. Study on the Attitude of teacher of religion by LPPM or Research Institute of UIN. This research is on the teachers of religion who are in tolerant.

This study is different from the above, because it is dealing with the mapping of the socialization of the concept of Wasatiyya being promoted by the State through the Ministry of Religious Affairs through the mosque. It is because the mosque is the most effective place in Muslim society/community to spread the Islamic values. The Mosque in Muslim society can also be said as the central point of worship activity. Thus, it is useful for the state to make a policy based on the condition and needs in the field.

2.1 Formulation of the problem

Based on the above explanation, the formulation of the research problem is as follows:

1. How is the concept of wasatiyya is promoted and socialized by the ministry of religious Affairs while the Mosque in Indonesia are so many?
2. How is the role of four mosques namely Baytul Ridwan, Ar-Rahman Mosque in Bogor City and Al-Mujahidin and Al-Istiqomah Great Mosque in South Tangerang in fostering and implementing the wasatiyyah concept developed by the mosque and its relation to social and state life?
3. How is the socialization of the concept of Wasatiyya is conducted by the Mosque with the coordination of the concept from the Ministry of Religious Affairs?

Theoretical basis

Based on the explanation above, the writer chose Ibn Khaldun's sociological theory about the function of religion in relation to the wasatiyya concept in Islam which will be implemented in a pluralistic society through various activities. The reason of the choice of Ibn Khaldun's theory is the theory can explain the importance of the support from the group as

one of the aspects of the success of the program. In addition to that, Khaldun was an early sociologist who emphasized the importance of religion in life that gives meaning to individual and group.

Furthermore, religion also gives hope about life after death or immortality in the afterlife. Religion reinforces group norms. Ibn Khaldun's theory is known as the Ashabiyya theory. Ashabiyya theory emphasizes the importance of group to support the program because every human being has a non-singular group identity. The stronger group ties will lead a person or group to achieve its goals and glory. (Ibn Khaldun, Muqaddimah: 5-12)

In this case, the group of the Mosque in the State is under the umbrella of the Ministry of Religious Affairs and not under the other ministries

The second theory which is also related to the first theory is Anthony Giddens' Theory of Society: The theory of structuration. It is the theory which explains that the creation and reproduction of social systems is based on the analysis of structures and agents. (Giddens, 1984). In relation to this theory, the structure of the mosque as the medium of religious teaching is certainly under the umbrella of the Ministry of Religious Affairs in formally. As for the agents of agents which operate the system is the management of the mosque. Management of the mosque consists of some religious leaders who are considered by society credible and capable of leading and implementing the teaching of Islam to the Islamic community. This is also related to the third theory by Endang Turmudi about Kyai or religious leaders as agents of socio-religious change in society.

The role of the Mosque in the socialization of the concept of Wasatiyya must be supported by agents or administrators and community leaders, carried out in a structured manner through religious education based on the concept of Wasatiyya. Relevant with the role of the mosque in the socialization of the concept, it should be done by mosque management such as the kyai or the leaders and its administrators. (Turmudi: 1996).

3. Research methods

This research was conducted using qualitative methods, in collecting data through literature study and in-depth interviews. Considering the Pandemic situation, the larger FGD which can involve more participant could not be done. However, in depth interview with the management and limited FGD is done informally to get the data more accurately. It can be the basis for deeper analysis of knowing the problem of socialization in the further research considering that the type of research is research based on policy making.

3.1 Discussion: The significance of Wasatiyya or Moderation in Islam

Wasathiya is a concept and character that has been mentioned in the Quran to describe the character of Islam. This means that conceptually, this becomes very important in the life of the nation and the state. It is the character of Islam which stresses the importance of doing amar ma'ruf and nahi munkar (command goodness and prohibit evil) to realize the message of Islam as the blessing for all universe (Rahmatan lil alamin). In the case of Indonesia as a pluralistic population, the concept of wasatiyya needs to be socialized. In this case, the mosque is a very

Wasatiyya: Islamic concept and the State promotion for better Religious life in Indonesia

The Ministry of Religious affairs through the Director General of Curriculum issue the concept of Wasatiyya in relation to to launch 12 programs to promote moderate Islam

based on the concept of Wasatiyya. Previously, on 12-14 May 2016, the Directorate of Islamic Religious Education also held a National Workshop on Islamic Religious Education with the theme "The Potential of Indonesian Islamic Education to Become a Reference for World. This mainstreaming of moderation in Islamic education is very interesting and is a strategic.

In the early history of Islam, the concept of Wasatiyya has been exemplified by the Prophet Muhammad. For example, there are number of Hadith accounts that describe the Prophet reverence for the Jewish. In various agreements with the Quraysh tribe at that time, the Prophet Muhammad peace be upon him prioritized the values of peace and sought a middle way for the common good. For example, in the Hudaibiyya agreement, the Prophet showed a noble character and patience to the opponents. Another example was when the Quraysy tribe did not want to say the Prophet Muhammad (Peace be Upon Him) in the agreement and only used the name Muhammad, then the Prophet follow their wish. There are many examples to mention concerning the implementation of the concept of Wasatiyya by the Prophet Muhammad Peace be upon him. The history of Hudaibiyyah shows the importance of the policy the Prophet Muhammad PBH, that finally resulted in the islamization of the three prominent Qurays figures to embrace Islam namely Amr ibn al As, Khaled ibn waleed and Uthman ibn Thalbah. (Safiur Rahman Mubarakfury, 1996: 339-348, Ibn Hisyam, 2000, 50-52).

Those figures, in the later development of Islam also played very significant role in Islamic preaching. This event was an important in the history of Islamic preaching in 628 AD which showed that the Prophet Muhammad PBH always put the peace as the priority in his Islamic preaching and that way was done by the approach known as Wasatiyya or moderate way.

The illustration above is only a sketch to give a whole understanding of how the Prophet Muhammad peace be upon him as the Prophet of Islam implemented the concept in his life in promoting the noble concept of Islam. It is with the hope that the Muslims at the present can take much lessons in the implementation of the concept in the modern time. That is by understanding in depth the concept of Wasatiyya through the history the Quran and history of the Prophet.

The 4 Mosques of the studies: Samples of the Mosques concerning the concept of Wasatiyya.

History of the Baitur Ridwan Mosque in Bogor (an overview)

Ridwan Mosque is a large mosque and stands on an area of 5,000 meters. This mosque is a quite magnificent mosque in the city of Bogor with three brown domes and a multi-purpose hall that functions for various religious activities held by the management of the mosque. In relation to the concept of Wasatiyya, the management of the mosque stresses the importance of maintaining the harmony or being moderate because it is in conformity with religious beliefs of the community that have been existed for a long time. It is worth noting that the concept of wasatiyya is not known widely, the management did not know the concept theoretically but substantially they have implemented it. They explain that they follow the concept of Islam as the blessing for the universe (Rahmatan Lil Alamin). They follow the concept of the Sunni (Arabic Ahlus Sunnah wal jamaah) and the Shafi'i school of thought. (interview with mosque administrators, Syamsudin et al, 17 July 2020). Therefore, the term moderate is used here to make it easy to understand.

According to the chairman of the Baitur Ridwan mosque, the naming of this mosque is based on the Quran surah al Fath verse 10 which tells about the agreement of the people of Medina who supported the preaching of the Prophet Muhammad and the event was

perpetuated in the Quran: "For those who pledge allegiance to you, they actually promise loyalty to Allah. Allah's hand is on their hands. Thus, whoever breaks his promise will undoubtedly result in himself and whoever keeps his promise to Allah Allah will give him a great reward. The event of the pledge of allegiance, in Islamic history, is known as Baitur Ridhwan. That was carried out under the tree located in Hudaibiyah. The number of people who pledged allegiance to Prophet Muhammad SAW at that time was 1,400 people. This is one of the reasons why this mosque was later named the Baitur Ridhwan.

Baitur Ridwan Mosque facilities

One of the reasons why the Baitur Ridwan mosque is designed to be a comfortable mosque for Muslims who perform worship is because with a comfortable and safe atmosphere, worship will be more special. Thus, Currently the Baitur Ridwan mosque area is equipped with a motorbike parking area in the backyard of the mosque, while for four-wheeled vehicles, a parking area is provided in the front of the mosque. (Interview with the Head of DKM, Firman, 16 July 2020).

Regarding the condition of Covid 19, where condition is not as normal as before, the management of Baitur Ridwan Mosque has anticipated and prevented the spread of the corona virus by providing three units of special disinfectant booths designed to sterilize everyone who enters the mosque. (Observation in the field). This is quite important to mention to show that the implementation of wasatiyya concept is related to the activities and facilities.

Other activities which reflect the implementation of Wasatiyya is the following tradition of the existing community such as the reciting the holy words together known 'Tahliilan' and giving the compensation for the weaks (duafa) or orphans periodically and incidentally in the form of money and also food and meat for special Islamic festival such as Id Adha, Id Fitri etc. (interview with the management, the Head, Firman, et al, 16 July, 17 and 18, 2020).

The second Mosque is Arrahman Mosque, Bogor (an Overview).

Arrahman Mosque was founded on April 23, 1987 in Bogor. In 2015 the Ar-Rahman mosque was designed to be the big mosque in the North Bogor District and is located at Ahmad Sobana street, Tegal Gundil Village, Bogor, West Java. The Ar-Rahman Mosque has a land area of 600 m², a building area of 800 m². (Interview with the head of the mosque). For the sake of the comfortability of the Muslim praying, the management of the mosque provides Ablution Place, Bathroom / WC, Sound System and Multimedia, TV Infographics, Air Conditioning / AC / Fan, Secretariat Office, Equipment for Managing the Body. TPA Study Room, Kindergarten Study Room, Shoe / Sandal Storage, Park, Car and Motorcycle Parking Area, Prayer Chairs and Healthy Stalls, seminar place, wedding place, empowerment of Alms (Zakat) charity (shadaqah and Waqf) (interview with management of the Mosque 18 July 2020).

It can be observed in the policy of Al-Rahman Mosque to follow the Sunni and Shafii shool as well as adapts the tradition of the people around the mosque. However, it does not prevent its management from being open to all groups who are considered different from the community's view on Islamic Sunni. One example of its openness is to give the permission for any group to carry out their activities in the mosque on condition that they fulfill administrative requirements. (interview with management of the Mosque 18 July 2020). Although the majority of the people are affiliated to the two biggest Muslim organizations, NU and Muhammadiyah, but the management of the mosque still open to other groups such as PKS, Da'wah council, Salafi and many others to mention. (interview with the head of the

management of the Mosque, et al, 18 July 2020) It is worth noting, that even though the management of the mosque applied the character of Wasatiyya in its management, but the concept itself is not widely promoted or known by the management. It is just like the case of the management of Bayt Ridwan that theoretically the concept of Wasatiyya is not widely known but substantially it is practiced under the motto of Islam as a blessing for universe (Rahmatan lil Alamin).

The third Mosque is al Mujahidin Pamulang, South Tangerang
History of the Mujahidin Mosque, Pamulang, West Java

The Mujahidin Mosque was built Mujahidin Mosque was built in 1988. This mosque is a big mosque. It is located on Siliwangi street, No. 3 West Pamulang South Tangerang Banten. This mosque has an area of 600 m², a building area of 1,000 m². Historically, the Al-Mujahidin Mosque is originated from the Mosque of Amal Bhakti Muslim Pancasila because it was funded by the Amal Bhakti Muslim Pancasila foundation. The management of the mosque is open and actually has implemented the character of Wasatiyya. It can be observed in its policy which allows any Islamic group to use the mosque for the activities on condition that they fulfill administrative requirements. It is the same policy as in Arrahman Mosque Bogor as mentioned above (interview with Azhar Shaleh et al, the management of the Mosque), 22 July 2020).

One of the cases which is similar too with that of Arrahman mosque was the policy of the management of the mosque to give permission to the Salafi movement which is often considered by the majority as an exclusive, contradicted with the majority one. Historically, the Al-Mujahidin Mosque originated from the Amal Bhakti Muslim Pancasila mosque. In this mosque, any Islamic group is allowed to hold recitation, because according to the DKM chairman, this mosque is a place of worship for all Muslims, so all Muslims who wish to use the mosque this is given permission as long as it meets the requirements of the mosque management board (interview with the chairman of DKM (Azhar Shaleh), 22 July 2020). The activity was quite massive because it involved around 4000 thousand. This activity was followed by many branches of the Salafi groups all over Indonesia. (with the Head the management of the Mosque et al, 23 July, 2020).

In relation to this, the concept of Wasatiyya as a whole, according to the head of the mosque is moderate in character or middle path. It then should include respecting the differences (tolerant) toward others who are different, upholding human rights and the belief of the concept of Sunni which is as a matter of fact has the character of moderation or wasatiyya. Thus, The management of the Mosque has implemented the concept substantially. Theoretically, most of the management of the Mosque are not familiar with the concept of Wasatiyya being promoted by the State through the Ministry of Religious Affairs. (interview with the chairman of the mosque et al, 23 July 2020).

The fourth example is Al-Istiqomah Mosque, East Ciputat, South Tangerang. (An overview).

The mosque is located on Wr. Supratman street, Cempaka Putih, East Ciputat South Tangerang. This mosque was built in 1988. This mosque is a Public Mosque and has an area of 560 m² with the status of Waqf. (Waqf is a gift from one of a Muslim or a group and can be in the form of property including land). The Mosque has a capacity of more than 200 people. In relation to the implementation of the concept of Wasatiyya, it can be said that this mosque has already implemented the concept substantially. This can be seen from the variety of activities being held such as independence day, religious rituals which usually follow the

common traditions of the community. (interview with the head management of the mosque et al, 24 July, 2020).

Another example is the implementation of the Ramadan prayer known as Tarawih prayer in Arabic. Due to the COVID-19 pandemic, the management of the mosque take the policy which is in accord with the state regulation by enforcing health protocols, such as wearing the mask, washing the hands with sanitizers, keeping the distance and bringing the prayer mat. The implementation of the tarawih prayer which is usually 23 in number then turns into 11 numbers with the aim of keeping the health. Keeping the health here means that the people can go home immediately after praying which does not take a long time as usual. In term of policy, the Mosque follows the Sunni sect with Shafi'i school as the majority of the people surrounding the most believe. (interview with the head management of the mosque et al, 24 July, 2020).

The implementation of the concept of Wasatiyya in a substantial way can be observed in its policy. In the course of its history, this mosque has been very adaptive in changing the tradition of society from the habits which is considered un-Islamic to the Islamic one such as such as installing incense in the event of death, for example, became an important part of the Islamization process because the change was carried out in a moderate way or we can call it wasatiyya now. the community around the mosque follows the NU tradition which attaches the importance of cultural approach in changing the bad habit of society to the good one. The ability of management of the mosque to be adaptive in preaching has made the mosque continue to survive and develop and has a good relationships with the surrounding community. (Interview with management of the mosque Mr. Sukirman and Ahmad et al, July 2020).

Relevance with the character of the Wasatiyya which is adhered by the Sunni as the majority group, one can observe from the books being used. In this case, the well-known book of Hadith or prophetic tradition named Riyadus Shalihin which is widely studied in the traditional or modern Islamic boarding school known as Pesantren becomes one of the books being studied in this mosque. Those are some examples which can be observed from the Mosques being samples of the research.

Relevant with the way the mosque promoted the values of Islam, the indicators of the wasatiyyah or moderation in Islam can be observed in the justice which is the closest meaning of wasatiyyah, the mutual recognition among the people. The mosque accommodated the interest of many people within the community with the spirit of Islamic mutual recognition, Another thing is that although there is often reasonable disagreement in the matter of religious teachings, the mosque solved the problem by conducting Islamic teaching to explain and discuss the problem with the experts. Therefore, the concept of shura or consultation for example as one of the characters of Wasatiyyah or Islamic moderation can be applied with the dialogue. In addition to that, another indicator of the Wasatiyya that is adapted to the culture (urf) is also practiced in the Mosque, because generally the Mosque in Indonesia is adapted to the local culture. Thus, the existence of the mosque as the propagator of Islamic wasatiyya through Islamic knowledge is welcome in society. (Hashim Kamali, no. date:264-266).

Furthermore, it is worth noting that the Mosque also plays a significant role in disseminating Islamic knowledge and noble Islamic values by teaching methods informally. It can be said as the core of socialization of Wasatiyya concept by the mosque through commitment, sincerity to serve the community.

The research shows that four mosques provide an illustration of the implementation of the concept of Wasatiyya in a substantial way, because when the researcher doing in depth interview with the management of the Mosque, they do not know that the concept of

Wasatiyya theoretically. It is something natural because the concept itself is relatively new in its promotion. Most of the management of the Mosques being researched, said that they try to implement the concept of Islam as a blessing for the universe (Rahmatan Lil Alamin). It is worth noting why wasatiyya or moderation in Islam is very significant for Muslim society because it is related to the concept of Islam as the ummatan wasatan which is given by Allah SWT. Then it becomes the identity of Muslim society to perform religious teachings among other communities. (Md. Asham bin Ahmad, 2011, 32)

It is from the illustration above that the socialization of the concept of Wasatiyyah or Islamic moderation needs strong commitment both from the government and the mosque management. As for the government, it is very important to support the role of the mosque to socialize this Wasatiyya or moderation by giving the needs in the form of training activities and facilities. It is through this way and method that the Wasatiyya or moderation concept can be applied firstly from the bottom level or local milieu which further, will be extended to the global milieu because the community in the local has understood and applied this concept well.

In the term of socio-cultural and political context, the concept of Wasatiyyah or Islamic moderation can play an important role in various aspects of life (Bakir and Othman, 2017: 13) by applying the values of wasatiyya or Islamic moderation as mentioned above.

Last but not least, relevant to the role of the Mosque in socializing the concept of Wasatiyyah or Islamic moderation, it is worth bearing in mind that mosque in Indonesia for example is not only the place for worship, but more than that it reflect the cultural tradition of Indonesian Muslim society because the mosques in Indonesia in general are adapted to the local culture of the people. Thus, it is not surprising that from the history to its development, the mosque has becoming the place of religious and cultural nurturing for Islamic society. In the case of Indonesia, the concept of Wasatiyyah or Islamic moderation is compatible with the pillars of Pancasila, especially in the fourth pillar, Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives.

4. Conclusion and Recommendation

The conclusion of the discussion above can at least answer the formulation of the research as follow:

1. The concept of Wasatiyya which is promoted and socialized by the ministry of religious Affairs still in the initial steps because it needs time and various activities. Besides the mosques all over Indonesia are too many. The research has shown that many of the management of the mosques being researched are not familiar with the concept theoretically but has implemented it substantially.
2. The role of four mosques mentioned above is very significant but still needs support from the State in this case from the Ministry of Religious Affairs for further activities.
3. The socialization of the concept of Wasatiyya by the Ministry of Religious Affairs still need to be improved by making a good coordination between the Ministry of Religious affairs and the management of the mosque.

Therefore, this paper recommends the Ministry of Religious Affairs to take initiative to continually approach the management of the mosques by facilitating and conducting many activities and training.

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Harmonization of Tradition and Religion in *Ngukus* Tradition in the Community of Ujungberung, Bandung

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Abstract. Indonesia is a multicultural and multi-ethnic society that has rich traditions and rituals. The rituals contain meaning and cultural value as well as religion that become life guide among local communities. The diversity of culture, religion, and belief of Indonesian communities has coloured various traditions and rituals that exist in the country. *Ngukusan* tradition is an inherited custom from previous generations (*adat karuhun urang*) in Ujung Berung community, the city of Bandung. It is a burning of incense that is performed on certain days and for various socio-religious activities. This study focuses on what and how the *ngukusan* tradition is conducted, as well as on harmonisation between religion, culture, and a particular tradition. It is a qualitative descriptive method with an ethnographic approach in the form of a case study of the *ngukusan* tradition. Data were collected through participatory observation, interviews, and documentation. The results of this study show that there are combination and acculturation between Islam and local culture of the virtue ethics in the form of divine moral values and tolerance.

Keywords: Tradition, Culture, Ethical Values.

1. INTRODUCTION

Islam comes to the world as a mercy to the universe. As a religion that is full of mercy, its teaching can provide peace for the diversity of mankind on earth. In addition, Islam is known as a universal religion, where it respects the existence of customs, traditions, and cultures that already exist in society. For that reason, Islam as a religion can be well accepted among the community and not contradictory to what exist in them.

Likewise, the presence of Islam in Indonesia is the result of the *dakwah* or proselytizing process performed by the *walis* or saints and ulama through cultural approach that is in accordance with the local community. This is one of the reasons why Islam in Indonesia is able to develop and spread in a very short time. This is a sign that Islam is present in Indonesia as a flexible teaching and it respects the plurality that exists in society [1]. Therefore, the emergence and existence of local traditions and belief is inevitable .

However, the flexibility of Islam and its respect for local belief and culture has been overlooked by some groups of hardliners who bear the name of Islam. We still remember the event in October 2008 when the Banyuwangi regency held Gandrung Sewu festival that featured 1,300 dancers wearing regional traditional dance clothes. This is performed

as a typical Banyuwangi welcome dance every time there is an activity or festival in Banyuwangi. The event of Gandrung Sewu dance was rejected by the Banyuwangi branch of Islamic Defenders Front (FPI) organisation which said that the Gandrung Sewu dance induced immortality that could bring punishment from God [2].

In the same month, precisely at Pantai Baru Ngentak, Poncosari, Srandakan, Bantul – Special Region of Yogyakarta, the Larung laut event, which was supposed to be carried out by the local community, was cancelled. This was because the equipment for conducting the event of *sedekah laut*, offerings for the sea, were damaged by 50 (fifty) people on Friday night, 12 October 2018. Based on the narrative of the destroyers, that event was considered to have the elements of *shirk*, i.e. idolatry, polytheism or ascribing partners with Allah. They even unfurled banners at the venue that read, “We Reject All Culturally Wrapped *Shirk/Kemusyrikan*” [3].

A similar incident also occurred in Cilacap region on 12 October 2018 when the local community carried out the tradition of sea offerings or *sedekah laut* on Pantai Teluk Penyu – Cilacap. The *sedekah laut* event for the people of southern coast of Cilacap is a tradition that has been carried out from many generations before to the present generation. That event was once challenged by a group of people by unfurling provocative banners. However, this did not prevent the Cilacap residents from continuing the tradition of *sedekah laut* [4].

Certainly, the three events above are only a small part, if we trace it further, there will be found that various cultural tradition events have experienced rejection and even dismissed by groups of people or mass organisations acting on behalf of religion on the grounds that there are elements of *bid'ah* or heretic innovation, *shirk* and so on. As a nation that holds the slogan of *Bhinneka Tunggal Ika*, Unity in Diversity, that was a regrettable incident.

The concept of ‘diverse yet one’ has been uprooted because of the selfish attitude of a few people or those acting on behalf of religion who claim that their understanding and teaching are the most *shar’i* (correctly following the teaching of Islam), the most right and true according to the Quran and sunnah. Quite the opposite, in Islam, it is important to understand that ‘*urf*’, local tradition that is known to be good, in the form of saying or action can be part of Islamic teaching. ‘*Urf*’ is also a custom or regional law that can go hand in hand with Islamic law [5].

In this context, this study on harmonisation between Sundanese culture and Islam in practice and ritual tradition of *ngukusan* in the community of Ujungberung district – the city of Bandung become very interesting to examine, in relation to the attitude of religious moderation in society. The tradition of *ngukusan* is one of the ancestral traditions of the Ujungberung community which has been carried out by many generations from the past to the present.

However, the socio-cultural changes that are taking place, as a result of modernisation, have significantly affected the local community, which has become increasingly ‘pure’ and *santri*, especially the immigrant community in the region. The contact between traditional communities and immigrants who carry the ‘pure’ teachings has made the tradition that has been running since the first generation of the Ujungberung community experience a process of decline.

This is indicated by the increasingly closed attitudes of the people who are still practicing these practices, which are seen as teachings and actions that contain *shirk*, *bid'ah*, and even *deviance* from the teaching of the Quran and the sunnah of the Prophet Muhammad. So, this research will provide information and answers on how the *ngukusan*

tradition is still being carried out amid the swift process of ‘puritanism’ that occurs in Ujungberung community.

In addition, this research is inseparable part of the strategy of mainstreaming the religious moderation through studies of existing traditions and culture in society. Religious moderation itself is a religious attitude that is balanced between the practice of one’s own religion (exclusive) and respect for the religious practices of other people with different belief (inclusive). Religious moderation in the context of Indonesian society is not an option, but is a necessity amidst the diversity and differences that exist so as to create a life of peace and harmony[6].

Based on the discussion above, there are several main research questions that are the focus of this research; *first* how has the concept of *ngukusan* been forming in the context of the tradition of the Ujungberung people, past and present? *second* how does the meeting between the *ngukusan* tradition and religion happen? *third* what ethical virtues conveyed in the *ngukusan* tradition?

This study aims to provide an overview of the harmonisation between the cultural tradition of *ngukusan* that exist in Ujungberung community – the city of Bandung with the teachings of Islam in a cultural context. The significance of this research is the result that show the overview of the harmonisation of culture and religion in the *ngukus* tradition with various perspectives.

Based on literature study, we haven’t found any research that examines the tradition of *ngukus* specifically. Ramdan [7] in his writing on “*Membangun Citra Reak Sebagai Media Komunikasi Budaya dan pendidikan*”, ‘Building a *Reak* Image as a Media for Cultural Communication and Education’ states that *ngukus* is part of the ceremony before the *reak* show which is only a series of thanksgiving to Allah.

Umam et al [8] wrote an article “*Pesan Dakwah pada Upacara Adat Ngeuyeuk Seureuh*”, ‘Dakwah Message at the *Nheuyeuk Seureuh* Traditional Ceremony’ in which it discusses *ngukus* is one of the rituals performed before the marriage takes place with some equipment, including incense, young coconut, some fruit salad ‘*rujak*’, and so on. These offerings were given a *du’a* or *jampe* (mantra) by ancestors or community leaders there with a specific purpose.

There are several studies and writings that can strengthen research from aspect of material enrichment regarding Sundanese culture. Miharja [9] writes on “*Sistem Kepercayaan Awal Masyarakat Sunda*”, ‘The Sundanese Early Belief System’ where he explained that the Sundanese people have a very unique belief system which is reflected in the *Sundanese Wiwitan* religion. The Sundanese *Wiwitan* belief system has a monotheistic belief concept, worshiping only one God, which is called *Sang Hyang Kersa*. The Sundanese *Wiwitan* belief actually influences the concept of life of the Sundanese people, the *Tritangtu* in everyday life.

Sumardjo [10] wrote about “*Kosmologi dan Pola Tiga Sunda*”, ‘Cosmology and the Three Sundanese Pattern’ where he explained that the pattern of ‘triple unity’ in Sundanese *Wiwitan* society is still alive with different concepts. The triple relationship pattern is a practice of how humans work in realising objects need in life. Sundanese identity is not just objects, but Sundanese way of working or Sundanese way of thinking in producing cultural objects.

2. RESEARCH METHOD

This research was conducted in Ujungberung subdistrict–Bandung city. The

exploratory study was carried on 26 to 30 September 2019 and data collection was conducted on 10 to 17 October 2019. This research uses a qualitative-descriptive method with an ethnographic approach in the form of a case study of the *ngukusan* in Ujungberung community in Bandung. Data were collected through; 1) direct observation on how the tradition was held by the people who perform the *ngukusan* tradition, 2) documentation or recording of how the process of *ngukus* tradition was carried out by the community in Ujungberung. This is intended to obtain a complete picture of the process of *ngukusan* from the beginning to the end. The recording was done when the *ngukusan* tradition was performed by Abah Dayat at the tomb on Monday night at 20.00 until it finished, and 3), interviews were also conducted with several sources (community and religious leaders) who disagreed (*contra*) with the *ngukus* tradition and who agreed with it. This method was used to obtain a description and reasons why the *ngukusan* tradition is accepted and not accepted by the community or religious figures.

At the data processing stage, we used data reduction method. This method is used to select and sort data from interviews with various sources, so that the interview data that are not related to the research would be put aside first before they are compared with the data that are directly related to the research focus. In analysing the text, we used structural and functional methods. Traditions and culture that exist in society generally have their respective functions. Likewise, the *ngukusan* tradition has a function in socio-religious life. The structural method was used to determine in detail the materials used at the time when *ngukusan* and its procession were conducted

3. RESEARCH RESULT

This part will discuss the data obtained from the field. The discussion is divided into several parts; *first* about the variety of Sundanese traditions in the Ujungberung region, what is and how *ngukusan* is practiced in the region, including about the tradition actors, procession, motivation, and substance. *Second*, about the identity of “Abangan” in Tatar Sunda; about practice and motivation of the *ngukusan* tradition and *third* is about *virtue ethic* that can be taken from the *ngukusan* tradition.

Varieties of Sundanese Traditions in the Ujungberung Region – Bandung

There are several Sundanese traditions and culture that are still being carried out and preserved by the people of Ujungberung. The Sundanese traditions and culture include; *ngabungbang* (bathing in seven springs on the night of the 14th month of Maulid), *bancakan* (the tradition of eating together with *nasi tumpeng* in a large field as a means of *tolak bala* or preventing disaster from happening or when there is someone who has illness, led by the community’s revered elders), *ngukusan* (burning incense every Tuesday night and Thursday night, this tradition is also carried out at several socio-religious events), *ngameli* (harvesting tradition accompanied by the arts of *terbangan* and *benjang*), *mepende* (putting children to sleep), *benjang* martial arts, *reak*, *puput puser*, *nyusur tanah* and other various traditions and cultures¹.

¹ The information and date were processed from several informants, among others: H. Hoeruman (Ketua MUI Kec. Ujungberung also the head of Tanfidzhiyah MWC NU Ujungberung) and Gugum Gunawan.

What is and How *Ngukusan* is Conducted

Ngukus comes from the word “*kukus*” which means “*mengepul*”, smoking, “*berasap*”, steaming, or “*mengeluarkan asap*”, emitting smoke. In Sundanese culture, *ngukus* is a derivative activity of burning incense in a certain ritual [11]. Frankincense is an object that emits a fragrance when it is burned, which aims to make people at the event feel comfortable. People in Indonesia, when they hear the phrase “Frankincense”, what is in their minds is something that is closely related to things that are mystical, *shirk*, and only done by a *dukun* or a shaman.

Frankincense is used for certain events, such as weddings, religious assembly or *majelis ta'lim*, *tasyakuran*, *selamatan* (such as for *tasyakuran* – thanksgiving), places of pilgrimage (like tombs of saints, ‘*wali*’) and so on. At the Nabawi Mosque or Masjid al-Haram, incense is often present at several events such as the Tahfidh Graduation ceremony, the purification or cleaning of Ka’bah ceremony, and so on. It is to scent the air and delight the soul of the pilgrims or visitors. One of the reasons they did this thing is based on a narrated hadith of the Prophet Muhammad, that the angels love fragrant smells and hate bad smells. *In Sundanese society, ownership of incense can indicate the level of social status of the owner, if the incense is high quality, then he is a rich person, and vice versa* [12].

The identity of ‘*Abangan*’ in Tatar Sunda; Practices and Motivations for the *Ngukusan* Tradition in Ujungberung – Bandung.

The tradition of *ngukusan* is still carried out in 3 (three) out of 5 (five) sub-district or *kelurahan* in Ujungberung district. The 3 (three) *kelurahans* are Pasir Wangi, Pasir Jati and Pasir Endah. Meanwhile, in the other two 2 (two) *kelurahans*, Cigending and Pasanggrahan, the *ngukusan* tradition is no longer practiced.

In Cigending subdistrict, based on Abah Entis’ information [13], since the 1980s, the people in Cigending have no longer practiced the *ngukusan* tradition. The tradition has been lost after the entry of preachers from other areas to Cigending delivering religious sermon and study, *pengajian*, criticising that sending prayers to people who have died does not need to use the means of *ngukus*, ‘it is enough to just pray’, they said. However, there are things that are contrary to his statement later, at the 17th of August 2019 independence celebration, in welcoming guests from the subdistrict and district authorities, Abah Entis did *ngukus* before the procession began. This is certainly an interesting phenomenon, at the place where the *ngukusan* tradition is no longer practiced, said Abah Entis, in fact it was held to welcome the guests in the event of 17th of August Indonesian independence ceremony. In Harum Sari village or *kampung*, according to the information from *Pak Asep*, a religious counsellor in Cigending, there is one resident, *Pak Arum*, who is still practicing the *ngukusan* tradition. However, when we met *Pak Arum* and talked directly to him, he seemed to cover up the matter. Perhaps this is due to the view of the surrounding community that carrying out this tradition is an act of *shirk*, deviant from religious teaching of Islam.

We also interviewed two people in Cigending, *Pak Yayat* (67 years old) and *Pak Lukman* (40 years old) [14]. According to *Pak Yayat*, this tradition was once carried out by his great-grandfather and grandfather, and even his father had been practicing it but not for long. The tradition is no longer practiced in *Pak Yayat*’s family because he gets information from religious lectures delivered by immigrants to Cigending (from Ciamis, Garut who are from the organisation of Muhammadiyah and Persis) that the tradition does not exist in Islamic teachings. When *Pak Yayat*’s grandfather passed away, they performed *ngukusan*. The same thing was also conveyed by *Pak Lukman*, that since 2002, the tradition of *ngukusan* in his

family had no longer been carried out, with the same cause as said by *Pak Yayat* before.

Similarly, in Pasanggrahan subdistrict, according to Abah Rahwan [15], people in Pasanggrahan have no longer practiced the tradition since long time ago in the 1980s. According to him, the Pasanggrahan community no longer practice this tradition because of the presence of preachers who come to Pasanggrahan and deliver their sermon claiming that there is no such tradition in Islamic teachings. In fact, in Pasanggrahan, according to the information obtained from the religious counsellor in Pasanggrahan, there are residents who still practice the traditions of their ancestors, but it is done secretly, like in Neglasari and other regions. This is understandable, because Pasanggrahan area, according to the information obtained, is the base for one of the political parties (Justice and Prosperous Party – PKS whose members are often seen as conservative Muslims), so that various Sundanese traditions have completely gone.

As explained above, this *ngukusan* tradition is still practiced in 3 (three) other subdistricts (*kelurahan*); Pasir Wangi, Pasir Endah and Pasir Jati. In each of this subdistrict, there are main actors who carry out the tradition. In Pasir Wangi, there is Abah Ading, *Kang* Gugum and about 12 other people who still practice the tradition. In Pasir Jati, the main actor of the tradition is Abah Dayat Hidayat in Pasir Kunci.

One of the important elements in a tradition is ritual. *Ritual* is an adjective of *rite* and is also a noun. As an adjective, *ritual* is anything that is connected or associated with religious ceremonies, such as *ritual dance* and *ritual law*. Meanwhile, as a noun, it is anything that has religious ceremony characteristic [16]. *Ngukusan* tradition is carried out every Tuesday night and Thursday night before maghrib prayer. Usually it is held at one of the places in the house. On Sunday night, the *ngukusan* ritual is carried out at the sacred tomb of *puyang* or their ancestors [17].

The first procession is carried out just before maghrib prayer by burning incense at the beginning. After the maghrib prayer, the procession continues with a ritual initiated by reciting the *ta'awudz* اعوذ بالله من الشيطان الرجيم followed by بسم الله الرحمن الرحيم and saying the *shahadah* (testimony of faith), *istighfar* (asking for forgiveness from God) phrase, and reciting *al-fatihah* sent or presented to the Prophet Muhammad and his companions, and the ancestors (*Puyang*)

Before it is finally ended by reciting the supplication or *du'a*. The *ngukus* tradition is generally carried out to initiate prayers and rites at certain moments, apart from being performed on every Sunday, Tuesday, and Thursday night, as well as for socio-religious events. These moments include the *shukuran* or *slametan*, a kind of thanksgiving after getting fortune, at the time of harvesting rice, death, building a house, tomb visit, and burying the baby's placenta [18].

The equipment used when performing the *ngukus* tradition are;

1. Frankincense
2. Charcoal
3. Incense
4. Cigarettes

Based on the results of observation that lasted about 7 (seven) days at the research location, we got an idea that the actors of *ngukusan* tradition in Ujungberung area could be categorised as "*Abangan Sunda*"². Geertz (1964) [19], in his study, classified the Javanese people (especially in the region of Pare – Kediri, Jawa Timur) into 3 (three) groups; *abangan*,

² We haven't found the right term or category for the case in Ujungberung. So we try to borrow the term "*Abangan*" Geertz by seeing the characteristics explained by Geertz.

priyayi and *santri*. The division of the 3 (three) groups of people is based on their view of life. *Abangan*, according to Geertz, is a group of people who colour their lives with various ceremonies of *slametan*, traditional medicine practices, and belief in spirits and supernatural powers. The *santris* are identified with adherence to the teachings of the Islamic religion and involvement in various social and political organizations that bear the name of Islam. Meanwhile, the *priyayis* are identified with the white-collar elite which is part of the government bureaucracy.

The question is then whether the people who still practice the *ngukusan* tradition in Ujungberung can be categorized as “*Abangan Sunda*”. Based on the results of observation, the actors of the *ngukusan* tradition are middle to lower income people who work as *tukang ojek* (motorcycle taxi drivers) and farmers in the rice fields. It is difficult to find the actors from the upper middle-income community. Apart from the economy, the actors of the *ngukusan* tradition are people who still adhere to various traditions and ancestral cultures, *buhun*, the legacy of their ancestors. The various existing socio-religious activities are still very identical to the old traditions such as *bancakan*, *ngameli*, *nyusur tanah*, *ngukusan* and *ngabungbang*. The relationship between religion and tradition in Sundanese society is very difficult to separate because these traditions function to regulate the attitudes and value systems of life. Traditions are still carried out as long as they do not conflict with existing religious teachings.

In essence, religious teachings command good and prohibit evil. Therefore, a practice that is wrongly done will bring harm but a practice that is true according to the *sharia* will result in happiness and salvation. According to Abah Dayat and Kang Gugum [20], the motivation in carrying out the *ngukusan* tradition, apart from preserving the traditions of the ancestor, is a belief that it can control human desire where the embers of fire (red fire) serve as a reminder that every human being can avoid hellfire with patience, not by anger, when he or she was struck by disaster. In addition, this tradition serves as a reminder of all mistakes that have been done, in the hope that the mistakes that have been made will not be repeated in the future.

However, the *ngukusan* tradition turned out to be rejected by the religious ‘purification’ movement that come from outside Ujungberung who preached their conservative approach against the tradition. Based on the results of interview with the community, the *ngukusan* tradition was rejected by the *da’i* (proselytizer) who come from outside the area to preach in Ujungberung. Through various religious assembly ‘*pengajian*’, the preachers claimed that the *ngukusan* tradition does not exist and is against the teachings and *sharia* of Islam. So, those who still practice this tradition are among the polytheists because they put their hope to something other than Allah.

The same thing was also stated by Dr. Zam Zam [21] and Ustadz Cepi [22], that *ngukusan* tradition does not exist at all in the Quran and Sunnah (Prophet Muhammad’s tradition). They, therefore, asserted that the tradition is an act of *shirk* because people ask for something through the ancestors, not to Allah. This kind of act is known among them as abbreviated TBS “*takhayul*, *bid’ah* and *khurafat*. Even these conservative religious figures call the people who practice the tradition as “*Islam keturunan*”, who do not have knowledge of Islamic teachings and are wasteful because they buy incense and burn it for *ngukus*.

The *Ngukusan* Tradition as a Media for Cultivating *Virtue Ethic* in the Community

Virtue Ethic is an ethic that studies virtue, the main character possessed by humans. Ethic of virtue is a variant of theory in the branch of normative ethics which focuses more on moral issues. This ethics describes a person’s achievement to the level of goodness and certain personal qualities. Thus, the main requirement of this virtue ethic is to be a good human being,

a complete human being, a human being who has the main personality, behaviour, and ethics. This virtue ethic leads to the development of a good human personality to be continuously consistent in behaving and acting virtuously for the surroundings [23]. In the context of this research, virtue ethics that can be taken from the tradition is moral ethics and tolerance.

Moral is one of the products of culture and religion which regulates the way of interaction (actions, behaviour, and speech) between humans. In other words, the term *moral* refers to the actions, behaviour of someone who has positive values according the norms that exist in a society. Moral is also one of the basic attitudes that a person must have in order to be a good and right person, both in behaving well with God the Creator, family, and society.

The tradition of *ngukusan*, based on the observation conducted in the field, give birth to human individuals who have morals in their daily lives. The moral values that can be learned are divine morals and tolerance. The actors of the *ngukusan* tradition are Muslims who are obedient in carrying out the Islamic teachings in their daily lives. Mutual respect for fellow humans and respect for fellow believers or followers of different religions is a manifestation of the divine morality that these actors practice in society.

In fact, even though this *ngukusan* tradition is opposed by a group of people of the same Islamic faith, the actors of the tradition have never put up a fight and question the presence of these conservative 'puritan' movements which are increasingly mushrooming, and which have resulted in disappearance of this old and long-lasting tradition. The actors of the tradition can live in harmony with other groups who have different understandings in religious teachings. The response of the actors towards the opponent of the tradition shows tolerance, which is the spirit of the actors in social-community life. They can accept and understand that there are differences in religious understanding, which has led to different ways of worship, where in their case is based on local traditions and culture..

4. CONCLUSION

Based on the results and discussion, there are several conclusions that can be drawn. *First*, the concept of *ngukusan* tradition in the context of the past and present Ujungberung community is not much different. Every Tuesday night and Thursday night before maghrib prayer, the *ngukusan* is carried out at a place in the house. On Sunday night, it is conducted at the sacred tomb of the *puyang*, their ancestors. In their practice, the actors of *ngukusan* carried out the tradition openly before the 1980s but began to hold it secretly nowadays because of the opponent understanding against the tradition, which is promoted by the conservative preachers who come to and live in Ujungberung. These preachers spread their message through religious assembly, *pengajian*, claiming that the tradition is *bid'ah*, heretic innovation, and is *shirk*, deviant from the teachings of Islam. In fact, this assumption is not true because the opponent group have not understood the meaning of the tradition and they have not even observed or participated directly in the tradition.

Second, we can see the meeting between the *ngukusan* tradition and religious teachings at the time when the activities of the tradition are taking place. The ritual is begun with reciting *ta'awudz* اعوذ بالله من الشيطان الرجيم followed by *basmalah* بسم الله الرحمن الرحيم and the *shahadah* (testimony of faith), *istighfar* (asking forgiveness from God) and *al-fatihah* delivered to the Prophet Muhammad and his companions, and the *puyang*, the ancestors, and it is ended by reciting the *du'a* (supplication). *Finally*, the tradition brings forth a virtue ethic in the form of divine moral ethics and tolerance, where the actors of the tradition, while still carrying out the tradition of their ancestral heritage, are Muslims who are obedient in carrying out the

teachings of Islamic religion in their daily lives. It is shown by the way they respect the difference in understanding religion, as an implementation of divine moral ethics and tolerance in social-community life

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Opportunity for Harmony? Social Empathy of Ahmadi and Sunda Wiwitan Women during Pandemic¹

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Abstract. Within these couple months, we are witnessing series of shifting and changing of social landscapes due to the COVID-19 Pandemic. Despite the global experience, there are groups or communities which shaped their perception differently due to their particular dynamics. Women surely have their ideas of COVID-19 which can be differentiated from other sexual identities; even more specific with experiences shared by women in minority groups with a unique set of beliefs and interaction. The selection of particular groups (women in minority group), served as a micro topic to complete a larger frame of joint-research on “Reshaping New Urban Living: Indonesian Women and Coronavirus” conducted by Indonesia Consortium of Religious Studies (ICRS) and Ford Foundation. Social empathy promoted by women will be employed as a theoretical framework to depict whether or not repression to their beliefs affect their social interaction during the pandemic. To do so, an in-depth interview is conducted with women from Jamaah Ahmadi and Sunda Wiwitan as primary informants. A combined observation of social media (by following Whatsapp status, Facebook, and community website) served as a substitute for face to face gestures since this research is conducted during the period of physical distancing in Indonesia (from June to August 2020). Findings will be delivered in the last part of this article which reflects their perception and action of social empathy, also their relation with wider social groups. The scope of this article, however, only limited to discuss the opportunities and challenges of interfaith interaction during Pandemic.

Keyword: Religious Harmony, Minority, Social Empathy, Women

1 INTRODUCTION

Frame and Objectives

¹ This research is a micro part of joint-research of Indonesia Consortium for Religious Studies and Ford Foundation on “Reshaping New Urban Living: Indonesian Women and Coronavirus” conducted by Ida Fitri and Leonard Chrysostomos Epafra in June to August, 2020.

The COVID-19 Pandemic, however sad, has brought hope in unexpected ways. Apart from fear and depression, acts of kindness shown in many parts of the world have shed light for humanity and resilience (Ebuenyi, et al., 2020; Galea, 2020). In Indonesia, West Java is one of the most populated provinces, bears a high risk of contamination and unemployment². However, initiatives to donate food and money for those in need are raised by personal or communities – both in major city such as Bandung or in district areas. Minority groups are among the active campaigner by donating food, daily necessities, also masks and medicine to vulnerable groups impacted by the lockdown policy or losing jobs (Ngadi, 2020). These acts of kindness, though it is common during Pandemic time, give an exceptional meaning to the interfaith interaction in West Java which in the past ten years, showed a high number of intolerance toward minorities³.

Above all, there are two incidents which portray the exact picture of intolerance act toward minorities occurred during the period of physical distancing. The first is the closing of Al-Aqsa mosque in Tasikmalaya which belongs to Jemaah Ahmadi (in April 2020) (Suhadi, et. al, 2020); and the second is the closing of Sunda Wiwitan's sacred tomb (in July 2020) (Kompas, 2020). The two incidents provide a basis for informant selection; both for the study of women in minority group by focusing on Jemaah Ahmadi and Sunda Wiwitan women, also for analysing the perception of empathy in social interaction with other groups. This specific topic of social empathy of women in minority groups is aimed to complete a larger frame of research in the title "Reshaping New Urban Living: Indonesian Women and Coronavirus" conducted by Indonesia Consortium of Religious Studies (ICRS) and Ford Foundation.

Women and Social Empathy

The concept of empathy intersects multiple disciplines, from psychology, social and political sciences, anthropology, neuroscience, to evolutionary science (Hollan & Throop, 2011). One famous phrase is narrated by Byrock (2013) which quotes Margaret Mead's argument on the act of caring for others, would be initial sign of culture and civilization. A more sociological approach on empathy is provided by Segal (2011) whom defined social empathy as "*the ability to more deeply understand people by perceiving or experiencing their life situations and as a result gain insight into structural inequalities and disparities*". Segal's definition derived from Burke's depiction on the act of empathy that includes perceiving, understanding, experiencing, and responding the needs of others (Barker, 2003). While pandemic gave the first three acts a contextual setting, the act to responding to the

² According to 2018 census, the number of working women in West Java reached 444,782. During the lockdown period, the two sectors (factories and entrepreneurship) are most affected as for data from the Dinas Ketenagakerjaan stated that in April 22, 2020, there are 3,396 people experienced layoffs (*PHK*) and 5,804 others reported being temporarily dismissed (*dirumahkan*). While in May 1, 2020 (VOA Indonesia, 2020) the number increased significantly to 12,661 people who experienced layoffs and 50,187 workers were dismissed.

³ During this past decade, West Java's index of religious harmony is below the national average which ranked 32 from 34 Indonesian Provinces (Badan Litbang dan Diklat Kemenag RI, 2019; SETARA Institute, 2018). Conservatism assumed to be the causes of high levels of intolerance: from the closing of religious sites (Ahmadi Mosque, Sacred Site of Sunda Wiwitan also prohibition toward Church Establishment) to the act of violence toward Jamaah Ahmadi and also Syiah. Lanti et.al (2019) traced this trail of conservatism in West Java back to the ideology of Darul Islam/Tentara Islam Indonesia (Islamic State/Indonesia Islamic Soldier) constructed during early independence of Indonesia Republic in 1949. Later on, the movement is banned, but the remnant still found it resonance in today's Islam populism.

circumstances in varied. At least two formed of social responsibility can be observe: in the act of giving donation and by promoting mask and physical distancing (Pfattheicher, et al., 2020).

Pertaining to the correlation of women and empathy, Toussaint and Webb (2005) argued that there are no measures that can validate difference on empathy between genders as different communities showed different pattern of empathy. However, women are likely more open to participate in a group intervention than men, which gave women more sufficient element for perceiving, understanding and experiencing the needs of others (Worthington, et al, 2000). This pattern also occurred in the subjects of this research where women play an eminent role in campaigning social empathy during the pandemic. In Jemaah Ahmadi community, their women's organization known as Lajnah Immailah is taking charge in many social activities (Inasshabihah, 2020), while in Sunda Wiwitan, women also shared the same pattern as inclusive agent in conducting interfaith social responsibilities (Indrawardhana, 2020). However, to limit the scope of discussion, this research will mainly elaborate two questions: (1) how and to whom women in minority group articulate their empathy? and (2) will it lead to better religious harmony? In addition to introduction, the next four sections of this article will elaborate method, result on Jemaah Ahmadi and Sunda Wiwitan Women's experience of Pandemic, discussion on opportunities and challenge for harmony, and the last part, conclusion.

2 METHOD

This research applied a qualitative method to narrate social empathy shared by two subjects of women in minority groups, and also to acquire a deep understanding of values, beliefs and perception. While theories of women and social empathy used as the theoretical framework for this research, other insights related to their experiences of the pandemic has provided an understanding of how social empathy shared amongst women. Three sets of informants are interviewed during two months' period (July and August 2020):

Table 1. List of Informants

Primary Informants	Consist of four informants from Lajnah Immailah and Sunda Wiwitan: BE (60, a retired midwife, now teach in midwife academic), AR (42, online reseller), SI (39, housewife) and LR (40, middle school teacher).
Focus Group Discussion	Various female elements: JAJ, Jakatarub, Sapa Institut, Pasundan Durenbang, Aisyiah, PEKA Cirebon and Sukabumi discussed Women Condition during Pandemic in West Java
Experts	Nuraeni (She for He Resercher, Universitas Padjadjaran), Ira Indrawardana (Expert and Practitioner of Sunda Wiwitan) and Wawan Gunawan (West Java Women's Advocacy Network (JAJ) and Jakatarub)

Source: Database from integrated research of ICRS and Ford Foundation

All of the interview and observation are using an indirect method such as call, online and written interviews due to the health procedure during the pandemic. Social media and community website observation also conducted as substitutes for face to face gesture (as consented by LR and AR). As for the selection of two minorities, groups are based on the incidents of religious intolerance occurred during COVID-19 (toward Ahmadi and Sunda Wiwitan). While for geographical setting, Bandung (the capital city for West Java) and Kuningan (district of West Java which locates Sunda Wiwitan's sacred sites) is selected to

provide an urban and rural comparison of spatial setting which also shaped women's perception of pandemic experience.

SOCIAL EMPATHY OF JAMAAH AHMADI AND SUNDA WIWITAN WOMEN DURING COVID-19

Women Experience of Pandemic: A Backdrop for Empathy

In the global frame, women's perception of Pandemic displays more negative experience than positive. Unfortunately, interview with Gunawan (representative of West Java Women's Advocacy Network), also results from FGD on Women Condition during Pandemic in West Java, confirm the similar sense. In West Java, in particular, Gunawan listed problems confronted by women during COVID-19 are as follow: (1) sexual violence; (2) maladministration of social assistance⁴; (3) women with small stalls are forced to close their businesses; (4) the risk of infection due to the minimum understanding of health procedure; (5) there is no sufficient safe house for domestic violence victims; (6) delayed divorce cases lead to the increasing psychological burden; (7) stressed from teaching their children at home without adequate preparation; (8) closing of Pos Pelayanan Terpadu/Posyandu (Integrated Service Post) is affecting the infant health; (9) inconsistent data of women with COVID positive; and (10) unemployment.

In a more specific experience of Jemaah Ahmadi and Sunda Wiwitan, all primary informant confirmed that negative effects outweigh the positive due to the complex problem of decrease income, stressful home environment, and overlapping family and work time which become overwhelming for many. While the positive side of pandemic condition mainly given by informants with active working status (BE and LR), whose both agreed to the fact that pandemic [physical distancing] give them more family time as they feel that 'stay at home' policy gave them more time to spend with their family compared to the pre-pandemic situation. Interestingly, a mother of three who works as an online reseller (AR) also consider that 'stay at home' policy has a positive effect in giving her more time to spend with her children.

In addition to the problems confronted, Nuraeni (She for He Researcher from Universitas Padjadjaran) mentioned that spatial perception and spirituality also set as crucial factors in shaping women's life during the pandemic. The standard policy of social or physical distancing applied all over the world, has disrupted our perception of social and domestic space. Urban communities are likely impacted due to limited space at home—in contrast to rural communities who still have gardens, yards or vast outdoors environment. The sudden changing of space can be stressful for many people. This stressful condition is experienced strongly by SI who has three children with no sufficient room for their activities. SI lived in Bandung, to her outdoor area means a limited porch. Another informant (BE), on the other hand, did not experience such spatial shock due to her home condition which resides in a rural area of West Java. She often posted photos of her daily activities on her Whatsapp status which depict that in a rural area, availability of wide space (garden and plantation), give her relief feeling despite the difficulties on the pandemic. Another vital aspect of women's lives during the pandemic, which is mentioned by Nuraeni, is spirituality—as the feeling of closeness to God provides comfort for a difficult time. For urban women (as SI and LR), expressions of spirituality did not limit to the practices pray or recital the holy book, since they also perceived many ways to express spirituality such as writing in personal website over

⁴ There are widows who failed to received social assistance because of their name listed under their late husband.

pandemic experience (LR), giving donations and taking care of others (AR and SI) and respect toward nature (BE). These forms of spirituality provide a backdrop for the act of social empathy which will be discussed in the next part of this research.

Experience, Spirituality and Empathy

Women of Jamaah Ahmadi and Sunda Wiwitan, undoubtedly, are sharing the global experience of the pandemic. They also experienced a changing mode of communication, which also posed as challenged to the two communities. However, there is wide gap experience of using online media between two communities: while Jamaah Ahmadi is used to engaging in online activities, both in religious and social activities (SI and AR provide broad examples such as listening to the Ulama's preach in Youtube, using Zoom for tabligh or even managing community website); Sunda Wiwitan on the other hand, used more limited online media (mainly using Whatsapp) to communicate during lockdown period. BE mentioned that the reluctance on using online media in Sunda Wiwitan communities much related to the daily practices and belief system which rest deeply in the natural interaction both in social and with the environment.

On account of a particular experience, women of Jamaah Ahmadi have communal responsibility that cannot be neglected in any situation. Despite the decrease of income, they have to pay monthly *candah*⁵ as a contribution to their community. LR shared an article from Ahmadi forum which explain that although the amount of *candah* is not fixed (based on the personal capacity to pay), but the payment has certainly become a challenge. According to the community discussion⁶, the pressure in paying *candah* is coming from personal beliefs not by an outside force, in some writings, misfortune will befall to someone who neglects to pay his *candah*. This particular experience is unique and shaped internal dynamic, singular to Ahmadi community. The obligation of paying *candah* in pandemic time raised an internal cohesion to support each other, not only economically, but also psychologically. SI, who also a representative of Lajnah Immaillah in Bandung, confirmed various forms of social sensitivity performed by Lajnah Immaillah including checking the availability of daily necessities and psychological guidance.

But in term of social sensitivity and empathy, Ahmadi has also contributed to public needs regardless of their identities. There were several forms of social activities carried out by Lajnah Immaillah in coordination with other interfaith components such as the National Blood Donor, Humanity First, Palang Merah Indonesia (Indonesia Red Cross) and component from Indonesia military. One of the informant, AR, mentioned that despite the closing of Al-Aqsa Mosque in Tasikmalaya, a social act is performed consistently in many areas of West Java: including Tasikmalaya, Cianjur, also in Bandung. In her Facebook account, AR often shared Lajnah Immaillah social activities (even before COVID-19).

Another particular experience of pandemic came from Sunda Wiwitan Community. The centre of the community is resided in Kenekes, Kuningan, but not restricted to have activities outside their central sacred site. Their belief system has predicted the possibility of a pandemic due to the natural imbalance. According to Indrawardana, for Sunda Wiwitan

⁵ Chadah is conceived as an allowance for community wealth given by an Ahmadi to the Ahmadiyya Qadian Community as a form of sacrifice for the sake of Islamic advancement, which is managed by Sadr Anjuma Ahmadiyah with a predetermined amount and time (Hasibuan, 2017).

⁶ Islamrahmah.id help to provide clear depiction on ahmmadiyah internal discussion on Chandah, specific article mentioned by LR is available in <https://islamrahmah.id/meski-susah-tetap-bayar-candah-untuk-raih-ridho-nya/>

community in Kuningan, the corona outbreak did not have a direct impact on them as they practice intra-communal activities by living in asceticism inside the Mandala (sacred site)—in other words, they practice social distancing long before the corona outbreak occurred. However, the local customary leader (AKUR) instructs that the community to adhere the health protocol from the government, such as: not accepting visits/groups of people from outside Kanekes during the corona outbreak unless there is a special policy from the local customary apparatus and delay religious ceremony which gathers a massive number of people (Indrawardhana, 2020).

Furthermore, BE, informant from Sunda Wiwitan mentioned her specific experiences that shared only amongst Sunda Wiwitan women who lived in a rural area. First, is the concept of spirituality regarding respect to the environment; and second, the alternative act of social empathy. Their relation to nature becomes an important factor in supporting mental and psychological stability of women during the pandemic. In term of social empathy, the act of donation is collectively initiated by providing food for neighbours who were undergoing independent isolation. This activity is organized by women from the interreligious background and did not limit only to one specific community. When confronted with the incident of the closing of the sacred tomb, BE stated that it did not change the social relationships amongst different religion and beliefs—the problem lies within the [political] elite perception, BE added. In addition to the act of donation, the community also employ food security system by planting staple foods such as cassava and sweet potatoes to be distributed and given to those in needs. BE, who fortunate enough to have a piece of land, also contribute to the system. The system is instructed by the local customary leader (AKUR) and implemented in many families. This effective system of food security is embedded within their beliefs and close relation to nature, which provide another singular experience of the pandemic. These portrait of social empathy from minority resonate to Baker's depiction of empathy that includes perceiving, understanding, experiencing, and responding to the needs of others. The social empathy showed by Jemaah Ahmadi also Sunda Wiwitan women have given for religious harmony in West Java—especially in time of the pandemic.

SOCIAL EMPATHY: AN OPPORTUNITY FOR HARMONY?

A bitter history of minority is recorded in Indonesian's interreligious journey. As Trianita (2012) stated that being women and Ahmadi in Indonesia means facing two layer of oppression. The community of Sunda Wiwitan also faced similar struggle of acceptance before it legally stated as a recognized belief system in Indonesia. This relation is worsened by existing dichotomy of majority versus minority. Maliki (2010) argued that the term 'minority' is prone to be the target of labelling, a form of discrimination committed by one group against another group—usually by the dominant majority against the minority. The goal is marginalization and even emphasis on minority groups fall victim to this labelling. In the realm of identity politics, labelling and marginalization is deliberately constructed to maintain the power of dominant-majority.

In contrast to the contending narrative of majority *vis a vis* minority, social empathy is built based on positive social interaction between communities (Segal, 2011)—which hardly found in the setting of conflictual identity narratives. Segal's three elements of social empathy—perceiving, understanding, and experiencing—are likely absent, therefore the act to correspond to the needs of others is also likely to be lacking. However, the wall of indifference is torn down by the spreading of coronavirus in early 2020. Since then, the impact of the pandemic has devastated many lives as the tragedy experienced on a global scale. An unexpected turn in social relation occurred, particularly in Indonesia, when pandemic

reshaping the relation between minority and majority—at least in the form of social empathy. Social act and sensitivity is given regardless of their identity as pandemic given a contextual pushing factor for perceiving, understanding, and experiencing. In a more substantial level, freedom to express religious identity will lead to wider acceptance and integration.

In reality, it is too early to acclaim a wide social acceptance toward minority in Indonesia. During the process of this research, a closing of the Sunda Wiwitan site as instructed by the Kuningan government. And there is no guarantee that Jamaah Ahmadi will be free from oppression in the future. Prior to the pandemic, there were efforts to build a positive social relation between religious groups initiated by local non-governmental organizations (such as Jakatarub) with support from mainstream religious organization such as Nahdatul Ulama and Muhammadiyah. However, the efforts are fruitless without direct involvement and support from the public and government. As the result, in 2019, West Java still considered hostile to religious minorities. But the gesture of empathy shared during a pandemic can be taken as the first step for harmony. As mentioned by Pfattheicher, et al. (2020), that the relation of empathy is one of the keys in understanding the changing social landscape during a pandemic; a time when people are sharing the same language of social sensitivity.

CONCLUSION

Pandemic has reshaped many lives—including social relations. Women, despite confronted by various challenges, has become a key player of empathy and social sensitivity. For Jemaah Ahmadi and Sunda Wiwitan women, however, the experience of pandemic and gestures of social sensitivity did not guarantee them with a deliberate form of social harmony; as incidents of intolerance to both groups still occurred even during COVID-19. Despite the bleak condition of pandemic and intolerance, there is a sign of hope from women of Jemaah Ahmadi and Sunda Wiwitan which actively performed as an inclusive agent. In many parts of West Java, gestures of sensitivity showed by Jemaah Ahmadi women, has shaped positive social relation with wider groups—even after the incident of closing of Ahmadi mosques during COVID-19. In a similar vein, Sunda Wiwitan women also performed the role of inclusive agent when they respond cooperatively to the health protocol, respect the instruction from the local authority (despite the incident of closing the sacred tomb), and actively contribute to the interfaith social action. Therefore, women from the two communities offered a particular view and experience of the pandemic which based on two specific conditions: (1) their belief system and their religious practices; and (2) their role as inclusive agent. While the previous gave way to internal cohesion and an alternative act of social empathy, the latter allowed hope in reshaping the interreligious relation in Indonesia toward harmony and wider acceptance of differences.

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The Harmony Of Religious People Perspective Of Christian Group: Intra And Inter-Religious Relations In Ambon

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Abstract. This study describes the religious harmony from the perspective of Christian groups in Ambon. This research uses qualitative methods for data collection, including observation, interviews, and documentation processes. The results of this study showed that the conflict between the communities in Ambon had made several changes in the socio-cultural life of the people. Muslim and Christian communities are now settling into two separate groups. Meetings between the communities generally only occur in public spaces as well as markets, schools, or offices. The impact of this conflict has affected the relationship between them, it becomes less intimate and more rigid. The conflict also has changed the atmosphere to be more fragile, creates mutual suspicion, and loss of trust among the people. The relationships that have been built internally are well established. However, it's hard to reject that the relations between denominations are not free from the intrigues of frequent conflicts. However, they are still bound in one church fellowship, known as Okumene. Likewise, relations between religious communities are currently being built quite intensively, with their terms "*turun menyapa*" and "*baku dapa*" in various meeting occasions as can be seen in the momentum of religious activities such as *Idul Fitri* and Christmas, as well as other religious activities including MTQ, PESPARAWI, PERPARANI, in addition to other social activities. This study focused on understanding the Christian, perspective about religious harmony between Christian and Islam communities as well as between their respective groups.

Keywords: Tolerance, Religion, Perspective, Christian Group, Ambon

1. INTRODUCTION

Eliminating conflict and bringing peace in Ambon are still major struggles faced by the community until this day. Efforts that have been made in realizing peace through mediation from the grass-root level and conflict resolution are an effort to strengthen harmony. However, this mediation has not yet fully worked. Harmony is defined as peace or both in view and practice. For the people of Ambon, "harmony" or "community harmony" is a term that is more appropriately used to describe the goals of reconciliation, peace development, and mediation efforts that is still being worked on today. Harmony is a term used to describe the pattern of relationships that society prefers[13].

In order to achieve harmony in a society, the main step that must be taken is to overcome ongoing tensions and lack of mutual trust in society. The absence of regular interactions between religious communities creates mistrust and resistance to breed and makes reconciliation more difficult. Besides, there is also a tendency to see every problem from a religious perspective. This thing is a common thing to happen in society, also, some community members are still affected by the trauma of the previous conflict so it is an urgent need to increase government programs to deal with the trauma from the previous conflict. It also needs to be realized that trauma can be experienced by the younger generation, their fear may increasing radicalism in Ambon, emerges new sub-religious groups and cause unrest in the community because of their radical ideology [16].

The roots of suspicion towards others are deeply rooted in several religious groups. Some of these denominational traditions, are characterized by isolationism, confrontation (seeing different religions as rivals to be conquered) and hatred. In fact, every religious adherent has a tendency towards power, so that the boundary between the interests of power and religiosity is very thin.

Today religious harmony in Ambon has generally improved. Communication between religious communities has taken place, even though some parts of the community are still feeling anxious, and as an effort to maintain tolerance and harmony among religious communities, one of the concrete steps taken by the interfaith community is considered as an effort to build friendship between them, known as "*turun menyapa*" and "*baku dapa*" in various meeting spaces.

The intern social interaction of the community between religions and the government runs quite well, this is reflected in the attitude of mutual understanding, respect, and mutual trust. If this attitude has been understood and can be implemented in interaction, it will bring an attitude of mutual support and benefit among others. This is what to be developed continuously so that it becomes the basis for creating a peaceful and harmonious atmosphere. Thus, the role of religious groups is very important to maintain religious harmony with various models being used.

This research is important to understanding the internal relation within Christian denominations, especially the existence of the mainstream Christian church, Maluku Protestant Church (GPM) and also known as *orang basudara* church, and their relation with other Christian denominations such as Pentecostal, charismatic, and including Jehovah Witnesses.

Based on that background, this study will be focused on tolerance from the perspective of Christian groups, which is associated between inter and intra-religious relations. The focus of the problem is: 1) what is the perspective of tolerance for Christian groups in Ambon City. 2) how are the inter and intra-religious relations in Ambon city? The research objectives are: to obtain an overview of religious harmony and the practice of harmony in Ambon City from Christian religious groups, both inter and intra religious communities.

2. LITERATURE REVIEW

Religious Harmony in Regulation

Religious harmony is an important basis for the strengthening of national harmony. Every religion certainly does not teach enmity instead of religion teaches peace, tolerance, harmony, and harmony [7]. Indonesia is a large nation of various kinds of ethnicities and religions. Thus, relationships between humans, between groups, especially between religious communities have

the potential to explode and have tension between the various elements [5]. One of the most important issues in Indonesia is the issue of religious harmony. The concept of religious harmony is also known as the "Trilogy of Harmony" which includes intra-religious harmony, inter-religious harmony, and inter-governmental harmony.

Various regulations that have been regulated and made by the Indonesian government as an effort to organize inter and intra relations have been stipulated in the regulations. Article 29 in the 1945 Constitution, specifically in paragraph 2, states that the state guarantees the freedom of every citizen to embrace a religion and belief and believe in that religion and belief. In addition, in the Regulation of Religious Broadcasting based on SKB 2 of the Minister (Minister of Religion and Minister of Home Affairs) Number 1, of 1979 concerning Procedures for Religious Broadcasting, furthermore in PMA No. MA/432 in 1981. These regulations intend to control traffic for each religious adherent to express his religion.

The Paradigm of Religious Harmony

Apart from the concept of harmony trilogy, there is another paradigm that is considered to have a connection with religious harmony, namely tolerance which means leniency, gentleness, lightness, and patience. In this case, Michael Walzer [18] has divided it into five dimensions: 1) acceptance of differences to live in peace, 2) making uniformity a difference, 3) acceptance that others have rights, 4) express openness to others, want to know, respect, want to listen to and learn from others and 5) full support for differences and emphasize aspects of autonomy. These five dimensions are well explained, first, accepting differences to live in peace means simply accepting differences for the sake of peace after massacring one another. This tolerance model developed in Europe since the 16th century and 17th century AD. Second, he called it a soft concern for differences. In this dimension, the other is recognized as existing but his presence does not mean anything. Third, there is recognition in principle that the other has their rights, even though the expression is not necessarily approved. Fourth, it is not only limited to showing recognition, but also openness to others or at least curiosity to better understand the other, and fifth is no longer just acknowledging and openness to accept others but also supporting, caring for, and celebrating differences. It could be due to the reason that diversity is *sunnatullah*, it also because of the reason that diversity is the land to nurture human development for the better [14].

Pluralism and multiculturalism are also paradigms that are closely related to harmony. Pluralism does not only mean simply recognition of diversity but also recognition of the political, social, and economic implications of diversity. Multiculturalism is an ideology or understanding that recognizes and expresses differences equally, both individually and culturally [9].

Rob Reich, in understanding multiculturalism divided it into two formulas, known as descriptive multiculturalism and normative multiculturalism. Descriptive multiculturalism is a social reality known to political science experts as a pluralist reality. Descriptive multiculturalism does not recognize the existence of a concept of what is called good. Something that considered good depends on social value. Thus, absolute and single truth is unrecognized in the concept of multiculturalism. The truth is what is considered good by society [9].

Likewise, when referring to Diana L. Eck (2006), true tolerance is not sufficient enough to build a religious life that is truly harmonious and friendly. Tolerance is just generosity to accept the difference. In this situation, there is still a more dominant group. Then Diana L. Eck proposed

another concept called pluralism. Pluralism is not only limited to tolerance but an attitude full of enthusiasm and active behavior experiencing encounters amid diversity[9].

3. RESEARCH METHODS

This research is a qualitative study that aims to describe the relationship between two religious groups, internal relations and between religious communities in Ambon. Data were conducted using three methods. The first is observation, by observing religious groups (Christians) in building internal relations of religious communities. Second, interview was conducted with church leaders from various denominations/ churches led by religious institutions such as FKUB, BAMAG and Christian communities in Ambon. In addition, it also involves expert informants who can provide depth information regarding the relationship between the two groups, both inter and between religious communities. Third, in this research, researchers also seek to present data through documents as the main reference sources and become the primary sources [8].

4. FINDINGS AND DISCUSSION

Ambon in Historical Landscape

Ambon was not only known as the capital of Maluku and North Maluku. When it was not yet divided, long before that, hundreds of years ago, this city had become the headquarters or capital of the Portuguese, Dutch and Spanish colonizers. Based on historical facts and the results of studies conducted by experts, the forerunner of the city of Ambon started from Fort Victoria which was located in front of the independent field which was built in 1775, which was later called the Kota Laha fort or Ferangi which was followed by the presence of community groups who became fortress workers. . These community groups were known as Soa Ema, Soa Silale, Hative, Urimeseng, and Masrdika, followed by Chinese villages and others, where these community groups were the ones who became the crickets for the formation of Ambon city 1775. Historical facts show that the presence of various nations in Maluku also influenced the emergence of various religions. The presence of the Portuguese, Spanish, and Dutch exerted an influence on the spread of Catholicism and Christianity. People of Ambon are known as a society consisting of differences in religion, race, ethnicity, and language. Historical literatures explain that before the arrival of Catholicism in Ambon/Maluku through Portuguese or Protestant influence through Dutch influence, Islam first entered this spice island through the influence of the kingdoms in North Maluku (Ternate, Tidore, Jailolo, and Bacan). The seeds of the Islam-Catholic and Islam-Protestant conflicts have existed since the colonialism era due to political and business competition that occurred between Islamic kingdoms in North Maluku (also Hitu on Ambon Island) against the Portuguese and then the Dutch [1].

Colonial intervention in the social life of the Maluku people also strengthened social ties based on Soa territory and the country, in addition to having an impact on social grouping based on religion. The presence of the Portuguese with their Catholicism, and the existence of the Netherlands spreading the Protestant Christian religion was quite wide-reaching areas in Maluku and North Maluku. Although in historical records said that in the past one of the countries/villages,

Hitumeseng Village, was the center of the spread of Islam for the island of Ambon and its surroundings, the arrival of the Portuguese hampered its spread.

Christianity in Ambon: The emergence of the GPM and the Denomination of Churches

The situation that always accompanies the presence of churches in Indonesia is diversity, be it ethnicity, culture, linguistic customs, and religion/belief. The fact of diversity (plurality) is believed to be a "gift of God" to be grateful for. And that fact calls for a basic attitude, "pluralism", namely tolerance, respect for different beliefs, and a willingness to dialogue and cooperate. Because of that, the imposition of a belief is a reduction or impoverishment of the wealth of multiple realities. Frankly said, church or Christianity in Indonesia is a form of religion that originates from outside Indonesia just like any major religion in general. If we trace the names of about 800 of these organizations, a small part of the names shows their origins such as Adventists, Bethelites, Baptists, Charismatics, Pentecostals, and Anglicans. This name reflects the origin and the ecclesiastical understanding it embraces. However, some churches are Indonesian products (independently or in partnership), including the Maluku Protestant Church (GPM). But if it is traced carefully, the names they use are literal or somewhat cryptic translations of the names of various organizations and schools of churches located abroad, for example, the Salvation Army and the Assemblies of God Church [2].

John Chr. Ruhulesin, chairman of the Synod of the Maluku Protestant Church (GPM) 2005-2015, said that Christianity in Maluku will certainly not be exactly the same as Christianity in Europe, even though the Maluku Protestant Church and its affiliated churches in the Netherlands both claim to be a Calvinist church. In line with the statement, Rev. Frans E Serang bluntly said, "Calvin is not the owner of GPM, his teachings are just one of the theological properties that have influenced GPM. Clearly, this sees the church as a mother in a place where believers are educated to reach maturity in the faith. The Maluku Protestant Church prefers the metaphor of *orang basudara* to understand the church. The choice of this metaphor reduces the impression of the church as an exclusive and all-knowing community so that it understands its vocation as a teacher and educator for people from other religions and cultural communities.

Since its presence in Maluku on February 27, 1905, GPM has been located in the Victorian fort. Protestantism has made history in Maluku society and has become part of the religious elements that enrich Maluku culture through local wisdom. Protestantism is a religion that rests on the church as an institution that serves the people, of course, it has the convenience of formulating change agendas adapted through the context of the society in Maluku.

Apart from GPM as a *basudara church*, there are also several denominational groups joined the Fellowship of Churches in Indonesia with different sectarian backgrounds. The emergence of a sect in Christianity, especially in Ambon, is normal. The presence of the denomination in Ambon City is a separate story and history. There is also the presence of church denominations outside the mainstream (GPM), such as charismatics, Pentecostals, and other local synods.

Syuhudi. [17], argues, among others: several long historical stories related to the emergence of denominations in Manado, differences in interpreting the Bible, differences in applying religious practices, different methods of preaching the gospel, and the openness of local governments that do not prohibit and limit every denomination that will be present in this area.

In the opportunity to discuss the Interfaith Dialogue activity, Pastor Mayaut, Chairperson of the Ambon Religious Harmony Forum, stated that several causes for the emergence of sects in

each religion are caused by: 1) differences in understanding and interpretation of religious dogmas and teachings, 2) traditions, 3) organizational patterns and power.

Likewise in Ambon, the presence of various denominations also has its background and history. In Protestantism, many schools don't make Christians different, except for a slightly different perspective. The emergence of a number of schools in Christianity to develop their religion in addition to aiming at educating people to live well together in the kingdom of God. In addition, the emergence of a denomination pioneered by pastors from organizations that have branches in other places, including in Ambon, consists of several members and then establishes an alliance. As the denomination of the Association of the Voice of the Redemption Church (PPKSK) as a separate sect and is part of the Pentecostal section. It was founded by an oil entrepreneur in Maluku in the 50s as an expression of gratitude after recovering from his illness.

It is different from the Isa Al-Masih synod. One of the pastors experienced and felt the bitterness of the conflict that occurred in Ambon at that time. He also explained that the appearance of the synod he currently leads as a branch from Semarang. Initially, he was a congregation from the Elim Tabernacle (Pentecostal) sect, but after the riot he had to go up and down the mountains because of the situation at that time, then he had to say goodbye to the priest in Karang Panjang and moved to Weitu. However, he still provided services, but over time and maybe his prayers are heard by God, then one day he heard that in Semarang there is a church center, called the Synod of Isa Al-Masih. It took quite a long time for him, about 2 to be processed to join the Isa Al-Masih church, and finally, in 2014 the Isa Al-Masih Church was formed in Ambon, which currently provides services to the people, in addition to conducting social activities internally as well as between religious communities.

In principle, the presence of denominations/churches in Ambon is divided into two patterns, namely church attendance as a formation of Indonesian products (alone or in partnership) including the Maluku Protestant Church (GPM). Furthermore, it is due to the readiness of God's servants to expand the denominational network which eventually establishes churches that belong to separate streams, as an effort of a servant of God to provide service to the people.

Dive into the teachings of love in the Bible: Tolerance Perspective of Christian Groups in Ambon

Man is the image of God (imago Dei) in the Bible. This means that whoever he is regardless of religion and origin should be seen as a brother. The Bible affirms that "God is good to all people" (Ps. 145: 9), and *That God raises the sun, even for good and evil people* (Matt. 5:45). This signifies that God is the Father 'not only of Christians but the Father of all people. Likewise in (John 17:21) through the Prayer of Jesus "*That they may be one like You*". Everything taught in the Bible should be reflected in the internal relations of Christians. That's where we get role models and at the same time strength to strengthen harmony between fellow humans regardless of religion, race, ethnicity, and class [19].

Christianity theologically has teachings that come from scripture. Tolerance has become a part of the Christian faith because "*Jesus taught us to love our enemies or enemies*". As part of faith, the most important thing is its application, where the understanding of faith is what is known is what is applied. If these were both implemented, the attitude of intolerance or crime would not have occurred. In addition, Christians who are based on Jesus will get salvation, but in that way, it is different, every human being is required to follow the principles of the Bible and its laws. Every

people, both individuals, and groups, have their own beliefs about how to live in this world, with their beliefs, the most important thing is that they respect each other, respect each other, and help each other (abstracted interview).

The path of salvation which originates from the Bible and its laws requires each group to make it happen in the building of a harmonious life, mutual love, mutual respect, and mutual respect as a form of manifestation of religious harmony. The concept of living in tolerance is a part of the Christian faith that must be implemented.

Ambon people are very pluralistic, meeting different groups is inevitable, like it or not, they have to interact with each other and even live side by side. It is very important to animate the values of tolerance to avoid friction and conflict between them, by looking back at how to understand true tolerance. Tolerance is not just appreciating a difference, but tolerance makes a relationship more active in various activities of life together between different groups.

Harmonizing Differences: Inter and Intra-Religious Relations in Ambon

W.I. Thomas said that social interaction is called the definition of a situation (The definition of The Situation). This concept shows that before someone acts as a response or stimulus that he receives, he will try to give a certain meaning in the situation while he is faced with it. In other words, in a social interaction situation there is an interpretive process which Blumer calls the self-indication process, namely:

The ongoing communication process where the individual knows something, judge, give it meaning, and decide to act on that meaning. This Self Indication process occurs in a social context where individuals try to "anticipate" the actions of others and adjust their actions as they interpret it [17].

The occurrence of conflict between brothers in Ambon has made changes the socio-cultural life, the Islamic and Christian communities now live in separate groups. The encounter between the two is more about meeting in public spaces, such as markets, malls, terminals, schools, and offices, so that the brotherhood between them becomes tenuous and greets each other, reprimanding each other becomes persistent. Conflict makes the atmosphere fragile, creates mutual suspicion, and loses trust between them. Now the life of the people in Ambon is in "their own group", even so, it is still found in several places where people live side by side.

Internal Denomination Relations in Ambon City

Pluralism in a religious perspective does not only exist in the relationship between religions, but also within the religion itself. Within religion, the plurality is enormous, with the emergence of sects in each religion due to: 1) the existence of understanding and interpretation of religious dogmas and teachings, 2) traditions, 3) organizational patterns, and power, and so on.

In the context of Ambon, the Maluku Protestant Church is the majority church and has strong and historical roots for the Christian communities of Maluku and North Maluku with a total of 754 churches divided into 33 classifications. In Ambon, there are approximately 200 churches divided into 4 classifications and the number of congregations is quite large. Apart from the GPM, there are several denominations whose origins are from outside, for example, advent, baptism, and

others, or churches that have Indonesian characteristics, even with somewhat literal names such as Salvation Army, Sidang Jema'ah Allah, and the local synod, Isa Al- Masih.

In Christian groups, internal conflicts that often arise as a result of differences in organizational administration in aspects of management or leadership, differences of opinion, baptism, or conquest of the congregation. The struggle for the congregation has become a source of internal conflict, but the principle is that the church is only an organization and saves everything is God and the church is only a tool. Therefore, the church should not only look for congregations in quantity but how to improve the quality of the congregation. Especially in the aspect of faith and morals. The internal relations of the mainstream groups (GPM) and other social groups such as Evangelicals, Pentecostals, Bethelites, and other denominations have joined the ecumenical fellowship except for the Adventist church.

Chairman of the Maluku FKUB, Rev. Ade Manuhutu, said that the relationship between Protestant churches as mainline churches in Maluku and other denominations is very good. So far, there have been no incidents involving the church, even with the Roman Catholic church, there has never been any conflict, except for personal matters.

The points of internal conflict that usually occur in Christian denominations are when the people who change sects, for example, Protestants entering Advent, in addition to other social activities such as free medical treatment where certain churches prohibit their congregations from attending these activities. Another case that was also found was a group of Jehovah's Witnesses who were considered not part of Christianity, so there was no relationship between them. As a result of the absence of a confession, it made it difficult for the Jehovah's Witnesses group to obtain permission to build a church from the Protestants, due to a different understanding internally (interview abstracted).

Inter-Religious Relations in Ambon City

Apart from looking at the internal relations of religious communities, this research also looks at the interaction between religious groups in the Ambon post-conflict. The segregation is a fact that predates the conflict. After the conflict, social interactions began to fade between the two communities, even in some places physical barricades were created. The absence of regular interactions causes distrust and contention to develop and creates obstacles to reconciliation. Small incidents are still worrying although they can be resolved and do not spread to other groups. Also, that the tendency to see all problems through the perspective of religion is behind the current social problems, as a result of the segregation in *Rumah Tiga* for example, even the ojek base is divided based on religion [16]. The interactions that have been found to date, although considered limited, as in Arifuddin Ismail's research, they are referred as "formal practices". However, this shows that the tolerance that has begun to manifest in the Ambonese community is now understood as active tolerance through encounters even though it is not yet intense because the living conditions of the Ambon people have been largely separated [7].

Religious events are one of the clear evidence that shows the improvement of tolerance and harmony among religious communities in Ambon City. Various religious activities, both national and international, have been successfully carried out, such as MTQ (Islam), Perparawi (Christian), Pesparani (Catholic), and others. Every religious event between Muslims and Christians supports each other and collaborates, such as the implementation of the National MTQ, Christians become the organizing committee for activities. Apart from that, other Christians have prepared a place

(home) for caravans coming from various regions, as well as the activities of the Islamic Pesparani and Perparawi to do the same.

The practice of harmony which is still being carried out as an effort of awareness of individuals and groups of the two communities without interference from the government has begun to be intensified, for example building a house of worship, breaking the fast together, celebrating qurban, SIDI activities (circumcision for children Sarane), free medical treatment, assisting social assistance (Islam and Christianity), visits orphanages, which are practiced by several church parties, such as Adventists, Isa Al-Masih, GPM, Pentecostals, Salvation Army, Sidang Jemaah Allah, and others.

Even though the pattern of settlement segregation is still a challenge and if efforts to restore it are carried out by force it will be dangerous. We must not force the integration, we only make initiatives for the younger generation if we can create meeting spaces with various communities to build common spaces as alternative spaces through meeting at any time which they call the "*Baku Dapa*" room (interview, Abidin Wakano, March 9, 2018 in Ambon).

Settlement segregation has become a collective agreement. However, the practice of harmony can still be found in different community groups such as in the people of Latta Village and Nania Village, the practice of harmony works well in social, economic, and religious relations. Furthermore, in the community in Benteng Atas village, two different communities were also found living side by side, helping each other in social activities, especially on Eid al-Adha, Christians also received sacrificial meat.

Reading Perspectives and Practices of Religious Harmony in Ambon City

The issue of religious harmony is a broad and complex one. Problems around the establishment of places of worship, defamation of religion and religious broadcasting, as well as news that invites hate speech through social media and the spread of various religious ideas that have come out of the "mainstream" understanding, where there are two extreme poles, namely: 1) characterized by fanaticism, primordialism. And the most dangerous is the group that always says that outside of itself is wrong. 2) The poles of liberalism that value harmony and multiculturalism, but fall into secularism, inclusivism, and pluralism without proper control [10].

The Ambon conflict that has been going on for two years, like other conflicts, has caused other very serious disturbances to the joints of social harmony and the order of harmony between religious communities. The Head of the Ambon City FKUB, Pastor D. Mayaut on the occasion of the dialogue held at the Ambon City Ministry of Religion Office, on March 14, 2018, stated that to form peace and harmony, it is necessary to have the awareness to build tolerance, harmony and internal dialogue, which should not be ignored because of problems or internal relations in one religion, the impact is much bigger than any external problem.

Religion must build a new awareness that pays more attention to humanitarian issues, where the approach to the problem must be inclusive and efforts to create harmonization of religious harmony so that religion must internally have the courage to conduct internal criticism within each other, where the awareness of pluralism is not only in terms of the relationship between religions but especially within religion itself.

The Maluku Protestant Church prefers the metaphor of orang *basudara* to understand the church. This metaphor choice reduces the impression of the church as an exclusive and all-knowing community so that it understands its calling as teachers and educators for people of other

religions and cultural communities [15]. As a *basudara* church, the emergence of a sect in Christianity, especially in Ambon, is normal, not a problem, not as something that makes a difference.

It is in line with the statement of the Head of FKUB Maluku Province, Pastor Ade Manuhutu, said that the relationship between Protestant churches as mainline churches in Maluku and other denominations is going very well. So far, there have been no incidents involving the church, even with the Roman Catholic church, there has never been any conflict, except for personal matters.

Internal conflicts that often arise are caused by several factors, including differences in organizational administration in aspects of management or leadership, differences of opinion, baptism, or congregation struggles or church movements and other social activities carried out by certain denominations.

Tensions between churches in the past, especially the Protestant church as the mainstream, with other church groups such as Pentecostals and charismatic groups continued, although not on all fronts. However, as an effort to reduce various issues that could lead to internal conflicts, due to the diversity of denominations, the Indonesian Church Association (PGI) formed an institution, namely ecumenical, as a church fellowship as an extension of the hand in responding to various issues that arise including issues that arise internally. . The Inter-Church Deliberative Council (BAMAG), which was first formed in 1975 in Surabaya (Year of Marthen, 2018) In Ambon City, the presence of BAMAG is important as a forum for churches to conduct deliberations both in religious activities and when issues arise. within the group, the church group may immediately hold a meeting or dialogue.

Furthermore, in the relationship between religious communities, along with the increasing awareness of the community after the conflict, each community makes the condition of religious harmony more real even though it is considered still insistent. Tolerance is not only interpreted at the level of passive tolerance but rather as active tolerance which is expressed through encounters in various social, economic, cultural, and political spaces. Dialogue is not only carried out verbally but is more about tolerance for real actions that touch more on the human realm, for example discussing environmental, health, poverty, and so on, although some think that these encounters are still formal and rigid. Social interaction reinforces mutual acceptance, love, mutual respect, and mutual respect.

This is certainly in line with what Walzer [18] said as active tolerance, even though the condition that remains from the post-conflict conflict occurs, which is better known as residential segregation. Efforts to restore their living conditions to what they were before the conflict were still considered very difficult. This is because some people feel at home and comfortable with the current conditions, and most have sold their houses or lands or exchanged properties when they return to their original place of residence, it means they will start from scratch.

5. CONCLUSION

Tolerance is a building of religious harmony in Ambon from the perspective of Christian groups, becoming part of the Christian faith to become the teaching of love for others. Despite the fact that in Christian groups divisions and conflicts are considered real problems and cannot be avoided. Truth claim is still often the main conflict for charismatic Christian groups who are more

radical and extreme in terms of dogma such as baptism and several other prohibitions. And in particular, the Jehovah's Witness sect which is considered to be not part of Christianity and vice versa for the Jehovah's Witnesses saying that Jesus is another Jehovah is not true.

The internal relations of Christian groups are carried out in various social and religious activities, as well as the existence of several religious institutions or church organizations both national and local such as the Ecumenical institution, BAMAG, LAIM, as a forum for sharing and resolving any problems that arise between the intern and between religious people. Likewise, the relations between religious communities that are currently created for Christian groups have been awakened from the awareness of society that no longer wants to live in a past downturn.

The practice of tolerance and relationships that are currently created in Ambon society is no longer interpreted as passive tolerance. The relationships that are currently created, even though they are still considered formal and tough by looking at the practices in meeting spaces with the term "*baku dapa*" and "*saling sapa*", the social interaction of society have entered into an active tolerant dimension that no longer talks about theological aspects, but how to knit tolerance and harmony in the sense of humanity as an effort to revive individual or group awareness as *basudara*.

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Barakong: Cultural Sufism in the A'burangga Tradition to the Bantaeng Kings' Descendant

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Abstract. This article talks about Sufi traditions synthesized into a local tradition, it is called barakong and taken from the manuscripts brought by the first qadhi Bantaeng, who was a kind of justice minister in the local kingdom. Barakong not only has a Sufism meaning but has also reproduced its meaning by users of its tradition as something that can bring blessings, as a prayer to avoid wickedness, and prophet history dissemination. This meaning shows a religious expression that is accommodating to local culture and is a characteristic of the Sufi culture that has spread throughout the archipelago since the beginning of Islam. The encounter with the Sufi Barakong tradition and the local a'burangga tradition shows the role of qadhi as a guardian of Islam that is friendly to local culture. Sufi tradition is identified as a religious characteristic known as Islamic culture.

Keywords: a'burangga, barakong, manuscript, Sufi poetry, local traditions

1. Introduction

The Chanting of Sufi poetry is actually an expression of a Sufi's joy in meeting God. However, the Bantaeng people use this Sufi poetry as an expression of joy in finding a mate. Barakong is a Sufi poem that is featured in the traditions of the a'burangga, the king's bride and the king's Bantaeng line until now. Sufi poetry is the work of Ibn Al-Farid from 1181 AD which contains love for God. Great Sufis like Ibn Al-Farid has a tradition expressed joy when he met God in the form of song lyrics [1]. A tradition of love expression adopted by the descendants of the king of Bantaeng in the world of encounters between the bride and groom. Namely by singing the Sufi barakong on the night of a'burangga, a tradition carried out to give blessings to the prospective bride and groom in preparation for the wedding the next day.

Adaptations of Islamic traditions in local traditions are often found in Nusantara society. In fact there is a tradition of the Arab Islamic world, practiced in full within Arab communities, such as dance samrah in Gorontalo [2]. Therefore, the maintenance of the barakong tradition in the Bantaeng community is an effort to combine local traditions and Arab traditions that are considered Islamic. Religion here to attract the sacred and absorbed in a tradition that can strengthen social cohesion. Although it may only apply in internal community [3]. The aspect of social cohesion in local traditions that absorbs religious

traditions can guarantee harmony in a society that is predominantly Muslim. Even though the meaning of this tradition has shifted from its original meaning.

Studies on Ibn Al-Farid's poems have been widely carried out, particularly related to the themes of love to God related to Sufi themes about love for God [4] [5], [6]. His thoughts about love for God as summarized in diwan ibn al-Farid made him known as *sultan al-asyiqin*, the prince of love [7], [8], [9]. Even the poems of Ibn Al-Farid often juxtaposed with the discussion of the poems of Ibn Arabi in the context of loving God [1], [10]. It seems that the study of poetry Ibn Al-Farid has been limited to the study of texts. So far, there has not been any discussion related to the barakong tradition which is claimed to only exist in Bantaeng. Namely the tradition of singing Ibn Al-Farid's love poems combined with regional language lyrics in a bridal ceremony. A cultural encounter spanning distance and time with different languages and cultures that produce different meanings.

Barakong Sufi poetry chants have long been carried out in Muslim countries such as Egypt, Tunisia, and Syria [11], [12], [13]. They are singers in the country which makes the Sufi poetry as songs with different musical arrangements. Each of these artists has a distinctive voice and tone and makes the barakong a part of the religious songs they carry. As did Syekh Yasin at-Tahami Bulbul Atas, who also sang the barakong poetry in the Arabic musical version. Barakong Sufi poetry singing is a family tradition that is carried out from generation to generation from their ancestors. Yasin at-Tahami then amplify the fun tradition of the Arabic poetry by studying Arabic Literature at the University of Al-Azhar. So that his soul in singing Sufi poetry is in tune with the reality of the meaning of the lyrics [14]. In contrast to the barakong sufi chanter community in Bantaeng, they do not come from the Arabic tradition and do not study Arabic which allows them to understand the reality of the meaning of these poems. But they inherit the singing hereditary with meanings that may be shifted from time to time. This is the focus of the discussion of this article with the following questions: 1) What is the history of the existence of the manuscripts and traditions of barakong poetry in Bantaeng? 2) What is the community's interpretation of the use of these poems 3) What is the religious character of the community based on the text of the text? The reality of the meaning of barakong poetry based on its lexical and grammatical meaning is Sufi poetry which tells about love for God. This meaning was reconstructed by the community using the barakong tradition in Bantaeng with symbolic efforts. They understand that Barakong comes from the word barakah, which in Arabic means blessing. So, by reading the barakong they hope to get blessings from Allah and His Prophet. The barakong tradition is also interpreted as an expression of gratitude to Allah, and is believed to be a prayer to avoid wickedness. These meanings and expectations are also logically matched with the aims and objectives of reading the barzanji as a series of the barakong tradition. As it is generally known in the people of South Sulawesi who practice the barzanji tradition as a prayer to avoid wickedness [15]. Apart from reproducing the meaning at the beginning of the barakong text, there are also meanings of the text that are relevant to the original meaning. Namely a poem that expresses the word *tajalli* (derived from Arabic which means disclosure) which is interpreted by the people of the barakong tradition as an effort to purify themselves to get closer to God. The process of achieving *tajalli* is even known as Sufi paths that are familiar to tarekat followers or fans of Sufism in Bantaeng. A religious practice that is identical with the Sufi culture as a legacy of the qadhi disseminator of Islam in Bantaeng.

Literature Review

The articles on Arabic Sufi poetry can be found in several forms: The first of which is mostly found from a linguistic aspect, such as studies in the form of sharia in the form of a brief explanation of the meaning of poetry in Ibn Al-Farid's collection of manuscripts. [16], [17], [18]. Second, there is also a study of the structure of the language is technically shows a high difficulty level. The forms of the style of language is often a study in learning the words to a student majoring in Arabic Language and Literature [19]. Third, the debate about the concept of loving God between Ibn Al-Farid and Ibn Arabi [1]. Fourth, the discussion of poetry Ibn Al-Farid is also used as a reference in the book of commentary *ruhul Ma'ani*: 30 pages 103 to explain the meaning of *sabbihisma rabbik al-a'la*. In this section, the author cites poems (called barakong): *abarqun badaa min janibil gauri lami'-am irtafa'at an wajhi Layli al-baraqi* ', explained that this sentence is a form *isti'arah* (parable), the meaning of the word is meant to purify the Lord is not the meaning of synonym with the name of God. So that the word *layli* in this sentence does not mean God [20].

One of Ibn Al-Farid's *syarah* (brief explanation) diwan is Taiyyah Abdul Rahman Jami which is arranged in 352 pages, with a composition consisting of; opening about Ibn Al-Farid as *sultanul asyuiqin* means the prince of love, biography of Ibn Al-Farid, his education journey, support, criticism and controversy of Ibn Al-Farid, poems from Ibn Al-Farid's poetry, expressions of the Ibn Al-Farid, and his brief explanation [21]. Another brief explanation was written by Muhammad Mustafa Hilmi with the title *Ibn Al-Farid wal-hubb al-Ilahiy* with a thickness of 514 pages. The main discussion of this book is the placement of Ibn Al-Farid's position as a prominent Sufi. The author also presents seven famous writers from the books of Ibn Al-Farid with their various approaches [22].

Reflection linguistic study results also revealed the presence of Sufi poetry as Sufi culture that formed following the activities and experiences of their quest to find the love of God [23]. Sufis have a habit of expressing their ideology in the form of literary works or works of art as was done by Ibn al-Arabi and Jalaluddin Rumi. [24]. Sufi expression through poetry, songs, music, dance and even showed an expression of delight in religion. Pleasure religious show religious character that is not stiff, and identified as moderates [25]. This moderate religious character which was then termed in this article as cultural Islamic character.

The practice of Sufi poetry sung in the local traditions of the Indonesian people has actually been going on for a long time. But there are not many articles about it. So far what can be traced is the tradition of dance *asudati* as the Acehese Lhokseumawe people. This is a Sufistic dance accompanied by music and song lyrics [26]. As for the tradition of barakong poetry singing in Middle Eastern countries, so far no one has specifically studied it, or no study has been published on it. Therefore, this article focuses its study on the meaning of the Bantaeng community of the tradition of barakong Sufi poetry singing.

2. Method

This article is the result of a qualitative descriptive study carried out in the royal family in Bantaeng, South Sulawesi. A community that has a tradition of singing Sufi poetry known as barakong. This chant was subsequently transmitted from generation to generation and could only be performed within the royal family. Arabic Sufi poetry is mixed with local poems in the Ancient Region. The user from the community itself does not really understand the meaning of these poems. Therefore, this study uses a symbolic approach to find the

meaning of barakong poetry by extracting data through interviews, observation, and text study.

In-depth interviews were conducted by barakong actors who were only in the community of descendants or relatives of the king of Bantaeng. Informational interviews through interviews with members of the general public were also conducted to find different data. Namely by tracing anyone who has experienced the situation from the barakong tradition and manuscripts. Furthermore, observations were made of the implementation of the barakong in the a'burangga event on August 27, 2020 at the house of a citizen of aristocratic descent. As for the study, the text was carried out to trace comparative sources of the barakong manuscripts which were mostly written in Arabic and English.

3. Results

3.1. History of the Barakong Manuscript

This barakong manuscript is the handwriting of qadhi Abdillah, the last qadhi of the Bantaeng kingdom. The manuscript in the form of a copy of a Sufi book was given to Kr. Dode by qadhi Abdillah (died 2015.) He received the manuscript because he had a lineage with the qadhi, and he had the ability to continue the tradition of reading the text. The full and original form of the barakong manuscript was not found from the pile of kitab kuning left by the qadhi. According to the collector, the manuscript was first brought by Syekh Nur Baharuddin, namely the first qadhi in the Bantaeng kingdom who taught Islam to karaeng Majombea 1689. He was a messenger from Gowa known as Tajul Naqsyabandiyah, *tu ttetea ri tompo'na jenneka*, which means man walking on water (Andi Rakhmad AB, Interview 30/08/2020).

Syekh Nur Baharuddin, apart from being sent as a religious teacher for the king, he was also assigned to become a Bantaeng qadhi. Qadhi is the king's assistant, at the same level as the minister in charge of handling legal and judicial matters. The first thing that was introduced to the king was the rituals of worship which was then practiced en masse by holding the first Friday prayer with the king of Bantaeng on April 2, 1689. As a qadhi, Syekh Nur Baharuddin also carries out the government's mission in the field of religious affairs as well as supports to provide religious education to the community. This mission is supported by several sets of texts that have been transmitted from generation to generation. Namely the complete text of the Quran, *barazanji*, barakong and *sikkiri Jummat* (Andi Rakhmad AB, Interview 30/08/2020).

The inheritance of Syekh Nur Baharuddin's manuscript was carried out by means of copying and or physical submission of the manuscript. Manuscript copying is usually done through *mangaji kitta* 'by hand writing. So that someone who copies the manuscript is confirmed to be a direct disciple of the owner of the book he copied. The full manuscript is given to the next generation of qadhi tasks, namely people who replace qadhi who have ended their duties due to their death. The substitute for qadhi is usually chosen from the descendants of qadhi who were previously prepared by sending him to study religion in Mecca. If qadhi does not have children to replace him, then the selection of qadhi can be appointed by the king from among the ulama who are then brought closer by marriage with the king's daughter or relative (Muh. Nasir, Interview 01/09/2020).

Currently, not all legacy manuscripts or copy manuscripts are preserved intact. Some are missing, some are damaged by age and some are deliberately destroyed by certain parties. The manuscript that is still intact is the AL-Quran which is now stored in the Old Mosque of Taqwa Tompong Bantaeng. A copy of the barakong manuscript is kept by Andi Rakhmad

along with the akhbarul Akhirah manuscript (tulqiyamah manuscript), sarassa manuscripts, and kitab kuning from Abdurrahman's qadhi (as stated in the inscription on his book: Abdurrahman imang Bantaeng) which is also obtained from qadhi Abdillah. The kitab kuning are: *tafsir jalalain*, *sahih bukhari*, *I'anat ath-thalibin*, and *syamsul ma'arif al-kubra*. The manuscript that was missing was the *Sikkiri Jummat* manuscript, which was the last time we encountered the tradition of reciting dhikr in recitation every Friday night at Balla Lompoa Bantaeng. The loss of *Sikkiri Jummat* was also exacerbated by the descendants of qadhi who did not know the family tree. So that the information known about Bantaeng qadhi has only a few names, namely; Syekh Nur Baharuddin, Imang Abd. Rahman, Ramli, Baharu, and Abdillah (Andi Rakhmad AB, Interview 06/09/2020).

Another source mentions the name Qadhi Pua Macoa Amin who was replaced by his son-in-law Abdillah, the last qadhi. Barakong manuscripts are also said to be not only centered on the Qadhi circles. But there is the name Guru Becce who also has a barakong manuscript. In adolescence, Nasir, who claims to be not from a royal family or not from the nobility, often witnesses the duet of barakong poetry chants performed by Guru Becce with her husband in bridal and circumcision events. Even when his siblings got married, the barakong recitation was also performed with *gandrang* accompaniment on a'burangga night. Unfortunately, Teacher Becce's manuscript is no longer physically found (Muh. Nasir, Interview 01/09/2020).

Barakong reading by singing Sufi poetry in the tradition of marriage and circumcision performed by the general public is different from the information given by Kr. Dode. According to his experience, barakong reading is only done for certain groups. Namely, a special group of descendants of kings or nobles. If the offspring is not from the male side, then reading the barakong is not necessary. It was a tradition of the qadhi's legacy that he received the manuscript directly from the last qadhi. In connection with that, there have been descendants of kings who should have performed barakong recitations and did not do them. So, the person is reprimanded by the possession of spirits from his family members (Andi Rakhmad AB, Interview 09/09/2020).

Table 1: Text Edition and Translation of the Barakong Manuscript

Barakong poetry in Arabic Translated by Muh. Subair	Barakong poetry in local language Translated by Faisal Umar El-Chapra
أبرقّ بدا من جانبِ الغور لامع	Iyyatomminne bosiyya, rammang massikambeyya
Terbitlah cahaya terang berkilau dari sisi lembah	Inilah hujan, awan yang bertautan Here is the rain, the clouds that mesh
أم ارتفعت عن وجه ليلي البراقع	Na tangku cini a'rungan na a'rungiyya
Apakah itu terbit dari wajah Lailah yang bersinar terang	Dan saya tidak melihat jalan yang dilaluinya <i>And I don't see the road he's on</i>
نعم اسفرت ليلي فصار بوجهها	Iyyatomminne bosiyya, rammang massikambeyya
Duhai iya, pancaran sinar cahaya Lailah memperlihatkan wajahnya	Inilah hujan, awan yang bertautan Here is the rain, the clouds that mesh
نهارا به نور المحاسن ساطع	Na tangku cini Kampongna Na Pantamakkia
Hari demi hari keindahan cahaya itu uterus bersinar Day after day the beauty of the light was utterly shining	Dan aku tak melihat kampung yang dimasukinya And I didn't see the village he entered
ولما تجلت للقلوب تراحمتم	Iyyatomminne bosiyya, rammang massikambeyya
Seketika membuat hari bergetar dan bergemuruh Instantly made the day vibrate and rumble	Inilah hujan, awan yang bertautan Here is the rain, the clouds that mesh

Table 2: Local Text Edition in the Barakong Manuscript

Aksara Serang	Lontara	Transliterasi
تممن تغ ر تجلي	<i>Tumam Menteng ri Tajalli</i>	Tumam Menteng ri Tajalli

تن رنك سنجالال	<i>Tuni Rangka sin Jalalaa</i>	Tuni Rangka sin Jalalaa
تن كمبول	<i>Tuni kim Bolong</i>	Tuni kim Bolong
سيغر نكلفكن	<i>Singara Ta Kalapak Kang</i>	Singara Ta Kalapak Kang
كنت ء بايغ رجين	<i>Kuntu I Bayang Ri Jennee</i>	Kuntu I Bayang Ri Jennee
تنتنغن ر جرمغ	<i>Tontongan ri Carammeng</i>	Tontongan ri Carammeng
ليو ليون تلتا	<i>Leyo' Leyo' Na Tallasa</i>	Leyo' Leyo' Na Tallasa
تل تا نينا متي	<i>Tallasa Tinm Mateyyaa</i>	Tallasa Tinm Mateyyaa

In this manuscript which is adapted from the original book, it appears that there are differences from the manuscript copies found in Bantaeng. There are two poems are not found in manuscript copies, namely:

تواضعُتُ ذلاً، وانخفاضاً لِعِزِّها

With him I am humiliated and humbled in all glory

فَسَرَفْتُ قُدْرِي، فِي هَوَاهَا، التَّوَاضِعُ

With it I respect all my destinies in the Desire of humility.

There are also words that are not appropriate, for example the word *naarun* should sound *nahaarun* with a different meaning.

3.2. The Origin of Barakong

This barakong poem is a fragment of the poetry of the diwan Ibn Al-Farid, who was famous as a Sufi poet from the Abbasid era [22]. Ibn Al-Farid's work containing Barakong's poetry is found in Ibn Al-Farid's Diwan, with the following description:

Written by: Ibn Al-Farid

Subject: Poetry

Binding type: folder art

Paper type: White

Pages: 222

Print Year: 2011

Edition: 3

Size: 17 x 24 cm

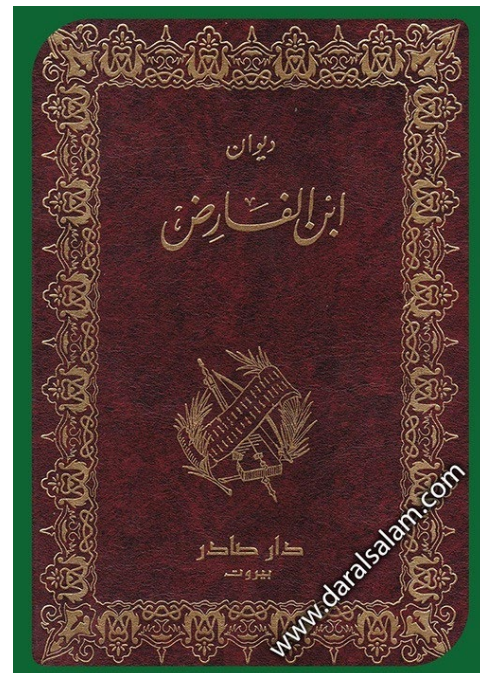
ISIN: 9789953134109

Dollar Price: 5.75 - Site Price: \$ 3.74 (excluding service and shipping) for hard copy

Code: 520191

Publisher: Dar Sader - Beirut - Lebanon

Paper copies: Available on site, Al-Azhar Library, Nasr City Library, Bibliotheca Alexandrina [27]



The book of Diwan Ibn al-Farid has been translated into English by Paul Smith under the title Diwan of Ibn Al-Farid, an Egyptian poet (1181-1235 AD). He is considered a master of Islamic mystical (Sufi) poetry in Arabic. He was not only a poet but also the perfect teacher for the God-conscious soul. His journey to union with God, he said in the longest qasida in Arabic (as many as 761 stanzas). His most famous poem is The Mystic's Progress. Another well-known poem is Poetry about Wine which is often seen as a prologue to The Mystic's Progress. Although these lengthy poems have previously been translated into English, this is the first time the edition in the poem truly feels as a qasida of modern English that is clear, concise and easy to understand [27].

The word barakong is taken from the beginning of the poetry which reads *abarqun bada min janibil ghauri lami* ', which means "a bright light shine from the side of the valley". The sparkle of light is assumed by the name Lailah, a name that represents the beauty of the face of the owner with the beauty that increases day by day. An atmosphere that builds a longing for a lover with a longing that humbles the lover himself. When the lover is bowed low with all his weaknesses, the awareness of the beauty and greatness of the loved one is heightened, only the hope of his affection gives him the hope of surviving his love. The parable of the beauty set out in these poems is said to be *wasilah* (intermediate) to get closer to God. This sentence is not at all as a pronoun for the Most Holy One.

3.3. Barakong procession

Barakong is performed at a'burangga event in the wedding custom of the Bantaeng community. A'burangga is often referred to as akkorontigi in the Makassar Tribe community and is also referred to in the Bugis Tribe as mappaccing. The meanings of the three terms both refer to efforts to cleanse oneself or purify oneself physically and mentally. The purification effort is then marked by giving a prayer of blessing using symbols that are considered sacred. Giving blessing to the prospective bride and groom is given by family leaders, traditional leaders, community leaders, religious leaders (qadhi or imang), and especially from both parents. When the blessing begins, the barakong singing begins, followed by the *gandrang tallua/ tunrung tallua* (traditional drum).

A'burangga is done at night in preparation for the wedding ceremony which will be held the next day. The large number of events that evening gave rise to many terms such as *bangngi annappungi*, an event prepared for a relative or close relative of the bride and groom to apply powder to her body. There is also an *appatamma* event, namely the Quran graduation ceremony led by the tutor, Imang or qadhi. Then proceed with the reading of barazanji in Arabic and the local language of Bantaeng with typical *selawatan* songs. The climax event was held after a short break from reading barazanji. Qadhi, imang, guru or currently by ustaz the leader of the barazanji team has an important role to open the a'burangga event accompanied by the singing of the barakong poetry and *tunrung tallua* (traditional drum).

The chanting of the barakong stanza combined from Ibn Al-Farid's stanza with the Bantaeng area seems to work in two ways. First, by singing it together in a team of 5 to 10 people, according to the size of the team members in the barazanji reading. Second, we also found the singing of barakong poems with a duet version that emphasized the importance of exploring the beauty of sound. This second method has not been found since the death of Guru Becce, who in the 1980s often performed duets with her husband in performing the barakong. Currently, the remaining barakong appearances are in the form of a team that prioritizes cohesiveness and harmony of sound.

Barakong as a religious tradition is also performed with local traditions with special food offerings. Various kinds of special foods must also be equipped with burning incense or

fragrant wood. In the past, the presence of traditional food was arranged with different uses according to the intention of the person serving it. According to Karaeng Dode's statement, the provision of food offerings was carried out based on the habit of serving food in sacred places. When qadhi came to teach Islam in Bantaeng, the habit of feeding in the forest, river, sea and trees was replaced by only providing food at home.

Initially, the intention of serving food at the house was still often referred to as its designation, for example for parents who had died. But now, these food offerings are no longer accompanied by such intentions. Even food offerings seem more concerned with aspects of appropriateness and beauty of their appearance. The variety of traditional food served is no longer with a motive to be offered to anything other than the attendees who come to the event which is synonymous with a banquet.

Barakong poetry performances in terms of time can be found in three places. First, in the appassunna tradition, circumcision. A tradition that also requires the existence of a tunrung tallua (three drum) for the royal family. Second, the performance of the barakong in the a'burangga tradition, which means the evening of blessing the bride and groom. In this tradition, the attendance requirement of tunrung tallua is required for three days, which then becomes part of the barakong poetry performance. Third, performances for the purposes of cultural festivals and the implementation of regional celebrations. The performance of the barakong as a tourist attraction has been done at Balla Lompoa Bantaeng which was specially prepared to attract the attention of the public and tourism lovers.[28]. In addition, the performance of the barakong poem was also initiated by the South Sulawesi Language Development Agency in an effort to inventory regional literature in Bantaeng. This event was carried out by involving the community from various elements, and was attended by local governments representing the Regent (Bupati), Camat and Kepala Desa [28].

The Tune Tunrung Tallua drum has a beating philosophy which is in line with the meaning of the barakong poem. For example, a drum beat twice, three times and seven times is interpreted as a symbol of practicing Sufi teachings. As known in the phrase "*Dua tamssaraung Tallu Tamallesang*", namely two that are never separated and three which are always together. The seven are interpreted as the peak of human servitude to God which is expressed in prostration, where at the time of prostration a man declares servitude to God by surrendering seven limbs to worship prostration by pressing them on the ground. The seven limbs in question are the legs, knees, hands, and face.

3.4. The meaning of Barakong

The meaning of the barakong text is not inherited properly and is in line with the original manuscript, which is also unknown. The problem of missing the original barakong manuscript is quite natural because of the long distance it has had from its first author. Shaykh Nur Baharuddin copied the manuscript from Mecca about 360 years ago. It can be assumed that the manuscript has been damaged with age or lost because of a disaster. the condition of the disappearance of the original manuscript was followed by the loss of the original meaning of barakong which means shining light in the context of Sufi understanding. Furthermore, the message conveyed from the barakong poem actually emphasizes the expression of Sufi happiness when experiencing an encounter with God. But for the people who use the barakong singing tradition in Bantaeng, the barakong poem has a different meaning.

The barakong user community develops several new meanings that develop by understanding that barakong comes from the word barakat in Arabic which means barakka in the regional language, namely blessing. So that people who carry out barakong are expected to get blessings from God Almighty. This meaning is the result of the presumption of the

sacredness of Arabic texts which are always identified with the supernatural powers of Islam. So that the names of the Prophet's companions were often interpreted as baraka, which was then used in recitation or incantations for various purposes. Like the use of the name Abu Bakr in a spell to treat an illness, which usually ends with the sentence “*barakka laa ilaaha illallaah kun fa yakun*”. So it is very easy for people to bring the word barakong in the meaning of blessing because it sounds so close to the sound of the word barakat or blessing.

Barakong is also interpreted as an expression of gratitude to God for all the blessings He bestows on humans. The expression of gratitude through barakong refers to its use in the a'burangga and appassunna traditions, where the two traditions are symbols of the happiness of the people who hold them. The tradition of a'burangga is synonymous with crowds, joy and joy over the big events that will occur between the two human children who will build a new life. Likewise, the tradition of assunna is a happy day for a family for the gift of a boy who is getting pubescent, so that it is celebrated in a moment of circumcision which is coupled with a pledge of two sentences *syahadah* or often called announcing the child's Islam. So barakong has an element of entertainment and can be called a joyful song.

The placement of the tradition of singing the barakong poem in a joyful atmosphere is the opposite of the tradition of *akhbarul Akhirah* which is always sung in an atmosphere of mourning. This shows the community's efforts to build a balance when facing happy days and days of condolence to face both of them through the tradition of singing. So the expression of condolences found in the tradition of singing *akhbarul Akhirah (tulqiyamah)* is a symbol of the sadness of the community who uses it. The two of them show differences with the barazanji function which appears to be multi-purpose which is usually used in dealing with various moments from birth to death.

Another meaning of the barakong stanza is emphasized by the form of its implementation where the performance is placed with the reading of barazaji. When popular barazanji is understood in terms of the stories of the prophet Muhammad, then barakong is interpreted as a text which also contains the story of the prophet. The multi-function barazanji which summarizes various purposes either as an expression of gratitude or to avoid wickedness, automatically also intersects with the objectives of the barakong. These goals also converged when barazanji was performing with barakongs. In addition, the meaning of barakong as a hope to avoid wickedness also supports its interpretation as a blessing. Whereas by bestowing blessings on those who carry out the barakong tradition, at the same time they are also prevented from any wickedness or disaster.

The language and character of the meaning of the barakong which contain Islamic values are symbols that attract and grab people's attention. The Arabic texts of the barakong stanza sung at night in the crowd a'burangga and in the crowd appassunna are used as the spread of Islam. So that there are always listeners who respond with the words of *Allahu Akbar, masya Allah* and say the prophet's salawat. Likewise, with the hopes of the team that brought the barakong bait, always considering the texts they sang as an expression of happiness and joy in religion. Through the singing, there is also a message of peace through the song tones and the beautiful drum sound arrangement.

The meaning of the barakong poem which represents religious symbols also shows an adjustment to local traditions. The conditions for carrying out the barakong chant are complemented by a variety of typical Bantaeng foods that must be served. *Kelepon or umba-umba* is one of the special foods that must be presented with a symbolic meaning. *Umba-umba* when submerged in a pan while cooking, it quickly gets up and floats. This condition is expected to apply to the prospective bride so that when she drowns in facing domestic trials, she can immediately get up to solve her problem. Likewise, with the presence of other foods,

such as bananas, pumpkin, coconut and brown sugar. All of them embed messages that are usually retained at traditional events to remind attendees of the consequences of having the meal. It is the tradition of serving typical food that is collaborated with the tradition of barakong singing which is the meeting point between culture and religion.

At the end of the barakong poem, there is the word *tajalli* which is still well understood by traditional actors. That the expression *tajalli* implies the holy journey of humans to meet God. The *tajalli* process which begins with self-emptying must always be followed by filling oneself with commendable morals as a condition for obtaining knowledge. This understanding is obtained from the teachings of Sufism, whose practice is still strong for leaders of the barakong tradition. According to him, self-emptying is primarily self-cleansing starting with correct *istinja* or *taharah*. This part of the *tajalli* poem then reconnects the meaning of the barakong from its original meaning as a Sufi poem.

3.5. Discussion

The expression of feeling happy when meeting God as stated in the barakong poetry is material that is used as a song in the a'burangga tradition. Barakong poetry represents Islamic tradition while a'burangga represents local traditions that are brought together on stage to give blessings to the bride and groom. This condition is in line with the phrase drawn from the drum that accompanies barakaong, "the two were inseparable and were always in line three" is a picture of meeting a mystic union with God who called the summit (climax) Sufism or *syatahat*. When a Sufi experiences *syatahat*, it is what gives birth to poems that describe the beauty and longing for this union. The strength of these poems lies in their compelling sentences, and their ability to create the tone and flow of the song. Furthermore, the singing has the potential to move the body which is then called the Sufi dance.

So, barakong is an expression of Sufi happiness over meeting God. This is what makes this poem have a magical power that is entertaining and fun for those who listen to it. That is what prompted the first qadhi of Bantaeng to introduce barakong poetry on the night of the bride and groom's happiness, as a miniature of the expression of happiness for loving God that can be learned from the expression of a person's meeting with his beloved lover. If the meeting with fellow humans who love each other can produce high happiness. So what about meeting God who is truly more loved than anything else in this world.

The meaning of the barakong song in the a'burangga tradition has a consequence of local Islamic historical facts and the religious characteristics of the Bantaeng community. This can be observed in the following statement:

The presence of the barakong in Bantaeng was first brought by qadhi who was also the first qadhi in the Bantaeng kingdom. This fact re-raises the position of qadhi which changed the royal structure from customary domination to one that was reduced by the presence of the *syara* structure. The position of *syara* which is parallel to the *adat 12* (customary institutions, some kind of royal council) Bantaeng is emphasized by the approach of raising qadhi which is culturally selected from the royal family.

That is why the first qadhi of a Gowa envoy named Syekh Nur Baharuddin was later married off to the royal family, as a way to bring him closer to the royal circle. Thus, the selection of qadhi always considers aspects of kinship with the king with the main requirement of mastery of religious knowledge. If the prospective qadhi replacement from the royal family has less mastery of religious knowledge, then the selection of qadhi will be taken from among the ulama who are then brought closer to the royal family through marriage ties. Family approach in the qadhi appointment is a strategy for strengthening the position of qadhi avoid getting pressure from the *adat 12* (royal council).

The balance of the position of *adat* and *syara* institutions has an impact on the existence of negotiations in the implementation of local traditions so that they are adjusted to religious traditions. The presence of qadhi in the adjustment process is very vital and strategic, because the developing tradition cannot be carried out without the presence and approval of qadhi as the competent state official. The role of qadhi can also be socialized through recitation activities, lectures and Friday sermons which are also his main duties. Apart from that, qadhi also has an extension for policy sustainability at the regional or village level. One of the relics of qadhi that has been preserved from generation to generation is a form of recitation of the kitab kuning which has been applied in Islamic boarding schools to this day. The position of the *kitab kuning* recitation is a characteristic feature of strengthening cultural Islam, or Islam that is friendly to local culture, as seen in the tradition of barakong singing.

Syara institutionalization side by side with customary institutions is a pattern that occurs in all areas of the archipelago kingdom. So that the slogan appeared "*adat bersendikan syara and syara berendikan adat*". This emphasizes the religious face of the Bantaeng people that is unique to the archipelago, which emphasizes its practice in a cultural Islamic style. Namely Islam which does not emphasize its goal of political power. But it is more oriented towards developing socio-cultural aspects through religious education that is culturally friendly and includes all social, economic, health, environmental and peaceful preaching aspects [29].

This cultural Islamic style seemed relevant to the function of qadhi in royal government. The position of qadhi is even seen as contradicting the political Islam fighters who always want the establishment of an Islamic state in the form of a caliphate. Where the presence of qadhi is very far from changing the royal system into an Islamic caliphate system. Qadhi is busier providing assistance in the community through recitation activities and the implementation of religious traditions that are familiar with local culture. Like the tradition of Barakong Sufi singing combined with regional language poetry.

4. Conclusion

A piece of heaven stranded in Bantaeng through a piece of Sufi poetry that contains the expression of the Sufi's happiness when he meets God (the peak of attainment is called *syatahat*). A situation of *syatahat* whose enjoyment is equivalent to that of an ordinary human being is guaranteed heaven. The Sufi poetry comes from the manuscript text that was brought by the first qadhi of Sheikh Nur Baharuddin, a messenger from the Kingdom of Gowa in 1989 AD. The physical condition of the manuscript obtained is in the form of a copy that is no longer the original of the first author. The original manuscripts are thought to have been lost or damaged with age. Based on literature search, it was found that the barakong poetry manuscript was the work of Ibn Al-Farid from 1811 AD. A Sufi poet known as *sultanul 'asyiqin*, the prince of love.

Barakong poetry lexically means the sparkle of light that reflects the beauty experienced by a Sufi when *syatahat*. But for users of the barakong tradition in Bantaeng, barakong is defined as a blessing, or the hope of blessing from God. This interpretation is also accompanied by adjustments to the barazanji tradition which is interpreted as an expression of gratitude, avoiding wickedness, and broadcasting Islam. Even though the initial sentence of the barakong poem is interpreted differently from the original meaning, it turns out that in the

final sentence of the poem, a meaning that is relevant to the original meaning appears. That is the *tajalli* sentence which is interpreted as the union of man and his God.

The existence of manuscripts and the tradition of barakong poetry singing which is staged with the a'burangga tradition shows the diversity of the Bantaeng people who are friendly to the local culture. This is the result of guidance from ulama whose knowledge is obtained directly from Mecca. The ulama then took the position as the first qadhi of the Bantaeng kingdom who built the typical Islamic civilization of the archipelago. A form of diversity which is termed cultural Islam.

The Sufi tradition with barakong singing in a'burangga in the Bantaeng community was popularized and built by qadhi as a tradition that is integrated with local traditions. This shows the central role of qadhi which is still culturally needed by the Bantaeng community as guardians of culturally sensitive religious traditions and has the potential to maintain harmony in society. Therefore, it is recommended to the authorities to revive the qadhi structure within the framework of a kingdom which is also culturally preserved.

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Tarekat Tajul Khalwadiyah Syekh Yusuf Gowa Between Conflict and Asceticism

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Abstract. Khalwadiyah in South Sulawesi is a tarekat founded by Syekh Yusuf Makassar. After the exile of the founder to Cape Town until 2018, at least four variants of the tarekat emerged in Makassar and Gowa. One sect called Tajul Khalwadiyah Syekh Yusuf Gowa claims to be the recipient of the most valid tarekat path. Various teachings put forward by Puang La'lang as murshid from this sect, caused a lot of controversy, especially around Gowa Regency. The controversy culminated until finally MUI Gowa issued a fatwa stating that the Tajul Khalwadiyah sect Syekh Yusuf Gowa was a cult. This research found several things that caused tension, especially that the teachings of the khalwadiyah Syekh Yusuf under the leadership of Puang La'lang emphasized that the Wahdatun Nafs was transformed into Wahdatul Wujud.

The three main variants of the Tarekat Khalwadiyah, including MUI Gowa reject all of the Puang La'lang claims. They cannot accept some practices of worship which they consider outside the provisions of sharia and fiqh. Based on the data obtained, we can conclude that the tension that arose was caused by several principles in the tarekat being issued to the public, even though these principles should be an important confidentiality to be maintained.

Keywords: Tajul Khalwadiyah, Puang La'lang, Wahdatun Nafs, Wahdatul Wujud, MUI Gowa

1. INTRODUCTION

In Islam, several important terms are known, namely sharia, thariqot (KBBI: tarekat) and ma'rifat. The path of the tarekat is mostly carried out by Muslims in Indonesia, one of the many tarekat is the Khalwadiyah which is growing quite rapidly in Gowa Regency and Makassar City, even expanding in South Sulawesi Province. The Khalwadiyah Order is quite famous in Makassar, founded by the great Sufi Syekh Yusuf al-Makasari, the most influential ulema (muslim scholar) in South Sulawesi. In August 2017, there was rejection of Tajul Khalwadiyah activities in Janeponto and Sinjai, continuing with the termination of the construction process of a mosque belonging to the congregation of the Tajul Khalwadiyah Syekh Yusuf Gowa in Pattalikang Village, Manuju District, because the group was considered heretical by the Indonesian Ulema Council (MUI). The prohibition of the tarekat's activities

was based on the consideration conveyed by the Chairman of the MUI Gowa that the sect brought by Puang La'lang recognized himself as an apostle from Makassar, this admission was against Islamic teachings.

The polemic arose between the two parties, that Puang Lallang believed that one of the verses in the Koran, namely Surah al-Hujurat verse 7 concerning the apostle, according to him, the model apostolate as he understood it existed, found in Pakistan, Germany, Indonesia as well as Bugis Makassar also existed. Puang La'lang also believes that there is another scripture besides the Koran, namely the Kitabullah, where the scripture was obtained by Sheikh Yusuf from the Prophet Muhammad when Sheikh Yusuf studied with the Prophet Muhammad in heaven.

The term tarekat is a religious movement characterized by asceticism or a way to get closer to God, both from knowledge to esotericism. The movement of tarekat is quite common in Indonesia, linguistically derived from the Arabic language, namely thoriqah which is transliterated into Indonesian written as tarekat, meaning "way" or "method". Tarekat in practice can also be understood as a religious sect which refers to the tassawuf or Sufism in Islam. The conceptualization of Sufism refers to the understanding of Islam as haqīqah or "essential truth", namely the ideal achievement of the practitioners of the sect want to achieve. In the Islamic education tradition, a student of religious studies will begin his study of sharia (law), which is matters relating to exoteric or regulatory issues in Islam, from principles (ushul) to application. After that, students will continue their learning through a mystical religious approach in the form of tarekat. Through spiritual practice and the guidance of a tarekat leader, prospective followers (learners) of the tarekat will be trained in an effort to achieve an understanding of hakikat (essence, or essential truth). In the world, there are many Sufi groups that have developed in various countries, generally, these tarekat groups began to become regular institutions in the 11th century. (Campo, 2009: xxi).

Thus the tarekat has two meanings, first it means a method of giving spiritual guidance to individuals in directing their lives towards closeness to God. Second, the tarekat as a Sufi brotherhood is characterized by the existence of formal institutions such as zawiyah, ribath, or khanaqah (sufism learning model).

Some important concepts in the tarekat world cannot be separated from their institutions, namely the system of secrecy, the kinship system (brotherhood) and hierarchical systems such as caliph tawajjuh or caliph suluk, sheikh or murshid, wali or qutub. The position of the tarekat teacher is strengthened by the teachings of wasilah and genealogy. The belief in producing results with the teacher is strengthened by the belief in karamah, barakah or syafa'ah or abundance of help from the teacher.

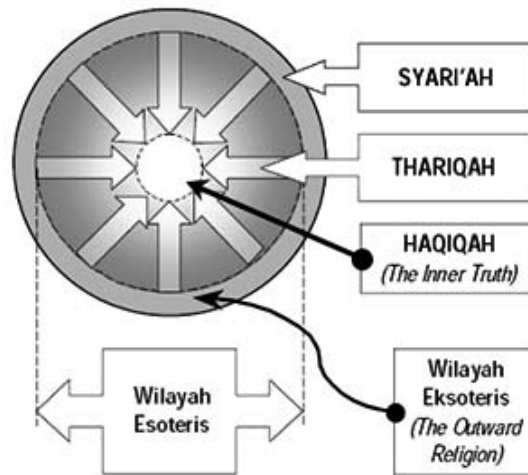


Fig. 1. Spiritual Levels in Sufism Tradition¹.

The tarekat movement is also considered quite unique, because matters of religious practice are usually private in nature and then develop into social movements, and have quite a broad impact through the mobilization of worship to the mobilization of resources. It is quite old and is believed to have entered from the very beginning with the entry of Islam to the archipelago. Azzumardi Azra, a professor of Islamic history at the State Islamic University of Syarif Hidayatullah Jakarta, concluded that Islam in the Nusantara was more likely to have an esoteric style since its inception, Islamic teachings developed rapidly from Sumatra, Java and other regions in the form of understanding *tasawwuf* and practice of Sufism. (Azra, 1999: 35-36).

There are several phases of religious development in the era of post truth society in the world today, in Indonesia it has actually strengthened the Sufism that has crept in and is increasingly massive in urban areas. Sufism, in practice, can train mental strength through mental cultivation of its devotees to face the flow of materialism, but then it also often creates controversy because the cult aspect of murshid (teachers) is difficult for the general public to accept. Controversy over the teachings of the tarekat with exclusive religious rituals, which tends to have its own system, often creates friction from the surrounding environment, this is not a matter that can be underestimated. Many incidents can trigger physical friction if not intervened as early as possible, even though socio-political and economic aspects are also latent elements, these misunderstandings can lead to conflict. This research is formulated with the question, "how do the khalwatiyah tarekat face conflicts outside their group?". Several things that need to be explored from this research are: What are the main teachings of the Tajul Khalwatiyah; How is the presence of the khalwatiyah order in Gowa, South Sulawesi; Why do conflicts between the community (outside the group) and tarekat adherents occur; How to intervene early in resolving conflicts between two parties. The research aimed to: Determine the influence of the presence of the khalwatiyah tarekat in Gowa, South Sulawesi on socio-religious life and in terms of religious policies; Knowing the elements of conflict between the community and figures outside the tarekat, both in terms of causes and impacts; Understand the activities and teachings of Tajul Khalwatiyah Syekh Yusuf Gowa which are the basis for the formulation of government policies and religious authority institutions;

¹ Image by Herry Mardian for Wikipedia. Cited 29 September 2018

Deepening the decision of the MUI Gowa regarding the heretical misleading of the teachings of Tajul Khalwaty Syekh Yusuf Gowa; Formulating materials for early intervention in resolving conflicts between the khalawatiyah tarekat and other parties.

2. RESEARCH METHOD

The research was conducted qualitatively with case studies, data analysis was carried out in a descriptive qualitative manner by emphasizing in-depth information about individuals (actors), groups, organizations, activity programs at a certain time (Mudjia Rahardjo, 2017). In this case, the data collection center on the subject of Tajul Khalwatiyah Syaikh Yusuf Gowa, ranging from teachers, students and other groups who acted as a result of the group's activities. Subjects who came from the Tajul Khalwatiyah Syaikh Yusuf Gowa group were explored regarding their experiences, telling a series of events experienced, both personally and in groups as well as their relation to other groups in the social sphere. Whereas the subject of information from outsiders of the Tajul Khalwatiyah tarekat are those who have a certain view of the existence of the khalwatiyah tarekat, in this case it is necessary to compare the two points of view, be it religious figures, government, academics, or other parties who reject the presence and activities of the Khalwatiyah Tarekat Syekh Yusuf Gowa. . Data collection was carried out by interviewing, observing, and analyzing documents by considering the limitations of the research time. The field data collection was carried out for ten days from 9 to 18 October 2018, in Gowa Regency, South Sulawesi.

2.1 Research Subject

In this study, the subject is that they have information and tell experiences or views of themselves and others, groups and socio-religious influences on the research topic. Researchers and informants are the main subjects in the study, interviews are conducted on the structure of the khalwatiyah itself, namely the congregation, teachers and murshids. Meanwhile, the study of khalwatiyah teaching documents is important information in writing which is treated as the third important element after interviews and observations. Resource persons interviewed: Head of Regional Office of the Ministry of Religion, Anwar Abubakar, he was the Head of the Ministry of Religion of Gowa during the MUI dispute with Puang La'lang, also a practitioner of Tarekat Khalwatiyah, a student of Puang Makka; Mujahid Dahlan, Chief Officer of Islamic Community Guidance Ministry of Religious Affairs Gowa Regency Office, Secretary Fatwa MUI Gowa; Saing, an Islamic Religious Instructor, was a former student of Puang La'lang; Muhajir, Secretary of the MUI Gowa; Daeng Beta, Murid Puang La'lang; Daeng Beta's Son-in-law; Puang La'lang as the key informant in this study.

2.2 Research Site

The majority of the population in Pattalassang Subdistrict are Muslim or 99 percent, who generally work as farmers, especially rice and secondary crops farmers, and some are engaged in the non-agricultural sector, such as wholesale and retail trade. Timbusseng, one of eight villages in the Patallassang District, Gowa Regency. The other seven villages are, respectively, Patallassang, Palantikang, Sunggumanai, Panaikang, Paccellekang, Borong Pa'lala and Je'ne Madingin. Reaching the Timbusseng area from the city center of Gowa Regency, Sungguminasa, can be reached by two-wheeled or four-wheeled vehicles, about ten kilometers.

Geographically, Timbusseng Village is bordered by Pallantikang District in the North, South with Pakkatto. To the east it is bordered by Parangloe District, while the western part is bordered by Bontomarannu District. The total area reaches 11,000 square kilometers. Some of them are rice fields, residential areas and government agency buildings, and a Chinese

cemetery about one kilometer north of the Village office in Dusun Tamalate. Timbusseng Village Office, located in Hamlet Tamalate. The Timbusseng Village Office, is located in Tamalate Hamlet as the only center of government activity that serves village residents for various administrative matters and social activities. About 50 (fifty) meters to the south of the village office, stands the Aisyah Abd Razak mosque, which is also the center of community religious activities.

2.3 Prior Research and Novelty

Before this research was conducted, several previous studies had been carried out on the khalwatiyyah and sammaniyah tarekat, the following words were referred to: Zikir (Maddate') and its implementation (Tarekat Khalwatiyah Samman, Cempa Village, Betao Riase Village, Pitu Riawa District, Sidrap Regency). Thesis at the Faculty of Philosophy & Politics, Alauddin State Islamic University Makassar 2017; Tracing the Footprints of Khalwatiyah in Tolitoli, Central Sulawesi, By Hamka, Rausyan Fikr, Vol. 10, No. January 1 – June 2014; The Compliance of Followers of the Teaching of Khalwatiyah Samman with Their Leaders in the 2014 Legislative Election, By Arfiandy, Political Science Study Program, Department of Government Political Science, Faculty of Social and Political Sciences, Hasanuddin University Makassar 2015; Tarekat Qodiriyah Khalwatiyah in Bagu Village, Pringgarata District, Central Lombok Regency, (Sociological Review), By Retno Sernopati, Postgraduate Program at UIN Sunan Kalijaga Yogyakarta; Abbarasanji Tradition of the Khalwatiah Samman Congregation in Tompobalang Village, Gowa Regency (1952-2012), Rahmayanti; The Sammaniyah Congregation in Palembang, Zulkarnain Yani. Raden Fatah Journal; Patterns of Interpersonal Communication among Jamaahs Closer to Sammaniyah According to the View of the Quran in Teluk Sentosa Village, Panai Hulu District, Labuhan Batu Regency. Faculty of Da'wah and Communication, State Islamic University of North Sumatra, Medan 2017; Thariqa Khalwatiyya: Its Development in Indonesia, by Prof. Dr. Musyriyah Sunanto, in the book Mu'tabara Tariqas (Notable Sufi Orders) in Indonesian Islam. Research and Development Center for Literature and Religious Treasures of the Research and Development Agency and Dikalt Ministry of Religion 2011; Study on the Existence of Puang La'lang and Its Impact on Local Communities in Timbusseng Village, Patallassang District, Gowa Regency, South Sulawesi Province, Amirudin Research Report, Makassar Religious Research and Development Center: Puang La'lang Between Two Communities, 2013.

The article on khalwatiyah is here to describe a variant of the Tajul Khalwatiyyah which was founded by Puang La'lang in Gowa Regency, especially in relation to the teachings and controversy of the prohibition by the MUI (Indonesian Ulema Council) of Gowa Regency. The novelty of the theme of khalwatiyyah in this paper lies in the point of view of the intertwined conflict with ascetic elements that should work in a quiet space to become a debate in open space. Spiritual experience and the figure of Puang La'lang become a romantic magnet in the charisma of Sheikh Yusuf al-Makassari, the ability of the murshid Tajul Khalwatiyah to treat people is an entry point to attract more tarekat followers. Many parties in Gowa Regency are waiting anxiously for the end of the dispute story, especially regarding what actions will be taken as government policy to resolve the conflict between the Tarekat Tajul Khalwatiyah Syaikh Yusuf Gowa and MUI of Gowa Regency, in the end the founder of the tarekat was arrested by the police in November 2019 with various demands.

2.4 Analysis Framework

This research uses at least three approaches, 1) New Religious Movement, 2) Asceticism, 3) Conflict, Lewis Coser's version. When it comes to seeing the emergence of a new religious group, it is often preceded by deprivation, a kind of dissatisfaction with the condition of themselves or their group. One action triggers collective behavior, thus forming common

beliefs. Thus, the formation of new communities and movements is only waiting for time to come in new social and institutional structures. The following is a scheme developed by Abdul Aziz, concocting from Neil Smelser's collective behavior theory:

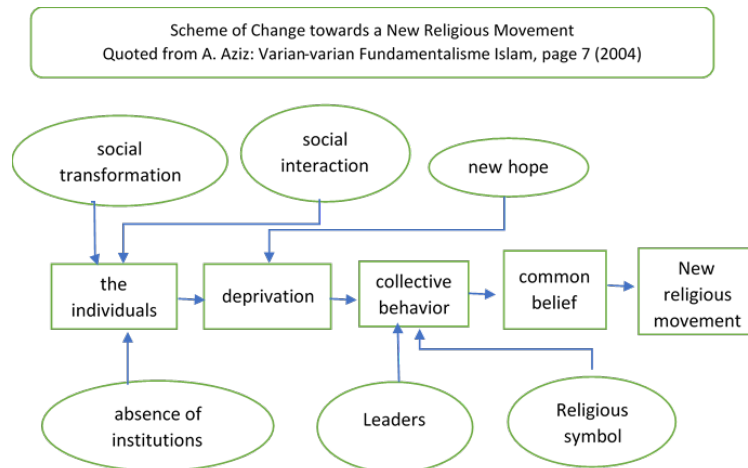


Fig. 2. Scheme of Social Change and New Religious Social Movements, constructed from Neil Smelser, *Theory of Collective Behavior* (The Free Press, 1972)

Asceticism are teachings that encourage people to instill religious values and belief in God, by doing spiritual exercises and practices by controlling the body and soul. In the Islamic tradition, ascetic discussion originates from the concept of *zuhud* which was born from Sufism tradition (Syaiful Hamali, 2015:202). Asceticism, this term originally referred to physical training for athletes who were preparing for athletic championships, so it was not a concept of self-denial or mental training as it is currently developing. The term asceticism later became attached to and was also used as a term for heavy practices in all major religions which were carried out to obtain penance for sins and spiritual glory (Linzey and Paul, 1996: 5). Asceticism is divided into two kinds. "Natural asceticism" (reasonable temperance) is a lifestyle that limits the material aspects of everyday life to a very modest level and to a certain minimum but without damaging the body or living in a state of utter deprivation that afflicts the body. While "unnatural asceticism" (improper temperance) is a practice that also involves physical action (bodily mortification) and self-harm, for example by sleeping on a bed of nails (Wimbush and Valantasis, 2002: 9-10). The practice of tarekat tends to be associated with mental training for specific purposes, both in strengthening spirituality because of the desire to get closer to the creator, and not to be denied for social benefit. After becoming a community, tarekat can develop as a religious movement, cultural movement to political mobilization, as well as the possibility of "shamanism" relations (Mufid, 2006: 37-38).

Lewis Coser (1956) has referred to many theories of conflict and integration, both of which are thought to explain why some new denominations can generate tension. An important need for integration is the existence of a rescue valve, which is a special mechanism that can be used to defend groups from possible social conflicts. The "rescue valve" allows the outburst of hostility to flow through the race to do good, without destroying the entire structure, conflict helps to "clear the air" in a chaotic group. Coser saw the rescue valve as an outlet that defused hostility, without which relations between the opposing sides would sharpen. The rescue valve

is institutionally the government or institutions that are concerned with change without destroying (Ritzer and Goodman, 2005: 160 - 168).

3. RESEARCH RESULT

3.1 Syekh Yusuf Gowa Puang La'lang

"High without anything above it, wide without edges, wide without edges", a piece from an interview with Puang La'lang, said the source who introduced his teachings. Puang La'lang ordained himself as a master teacher, a murshid who received virtues such as the glory and charisma of Shaykh Yusuf Makassar. Puang La'lang founded a tarekat which refers to the order of Shaykh Yusuf and named it Tajul Khalwatiyyah Shaykh Yusuf Gowa, usually Shaykh known as al Makassar, now attached to the tarekat name as the place of Gowa. The last title pinned with Gowa is none other than to emphasize that Shaykh Yusuf was born and owned a tomb in Gowa Regency, not in Makassar. Shaykh Yusuf is a Sufi, teacher of a very popular tarekat in South Sulawesi, his followers and students are very large even though the founder of the Khalwatiyah order was exiled to Banten-Srilanka-Cape Town.

Puang La'lang Known by the surrounding community in Tinbuseng Village, Patalassang District, Gowa Regency in various ways, as a traditional medicine expert, domestic and social life consultant, as a tarekat teacher. Puang La'lang's stature is like most Makassar Bugis, his face is a little hard, his height is about 165cm, he comes into the living room wearing a hat and always holding a prayer beads, his hair is long tied, his skull is patterned with the traditional Bugis Makassar, full of gold and black knitting. Inside the house was a picture of him, a large size with a photographic edit that impressed Puang La'lang as a person with high charisma. For his students he is treated so highly, if shaking hands with him he must kneel first and then kiss his hand, even in giving something such as a cigarette, the procedure for giving is also like that, kneeling. The relationship between students and teachers is so structured in behavior, even when the students come home they don't dare turn their backs to the outside of the door, back and forth, until it is felt that they are able to walk properly out of the yard as usual. The behavior of the santri in some Madurese and Javanese Islamic boarding schools is the same, slightly bowing and walking backwards, the difference may not be in the outward behavior but in the slightly different nuances displayed.

In terms of the impression in the conversation, the speech of the leader of Tajul Khalwatiyah has a flat intonation that is not high or pressing, several times the sentence is repeated, for example "I am the 43rd Prophet's grandson, a series of Tajul (crown) to the 49th stage". Tajul in the concept described is the existence of spiritual leadership after Rasulullah Saw died, then continued by Ali bin Abi Talib to his grandchildren (interview with Puang La'lang, 14 October 2018). The explanation of the Tajul concept, not neatly arranged, had mentioned that those who led Indonesia were also the descendants of the Prophet, from Sukarno to Susilo Bambang Yudoyono. Likewise with world leaders, originators of the USA, South African leader Nelson Mandela to the Emperor of Japan he called the recipient of the crown (Taj) of Rasulullah Saw. The emphasis of Tajul is the side of world leadership that does not break up until the 49th phase, then chains to the Puang La'lang followers as the 50th chain, when it comes to the 51st Tajul, the next is the Satanic phase. According to Puang La'lang, his leadership role is only until 2050, then after that it will be replaced later, waiting for the next Imam, "whether it's the time for Imam Mahdi or there is an agreement again Ji". "Ji" is a common dialect that appears in Makassarese conversations as an added affirmation.

Tajul Khawatiyah Syekh Yusuf Gowa, so called the tarekat led by Puang La'lang, is the fourth variant of the Khalwatiyyah order of Shaykh Yusuf (Almakasari), as murshid or mahaguru appointed with full name with title is Al Habib Syeiikh Sayyid Sulthan Ahmad Ali Muhammad Misraami Al Khalwatiy Qaddasallahu Sirrahu Al Makassariy-Albugisiy-Albuthuniy (Andi Malakuti Petta Karaeng La'lang). In fact, the Tajul Khalwatiy Syekh Yusuf Gowa tarekat, when drawn to its origin, is a fraction of the Sammaniyah tarekat, the order previously led by his brother Puang La'lang. After his brother died, Puang La'lang disappeared a few years later and appeared in Patalassang claiming to have received a mandate from Syekh Yusuf through a book left in his coffin. The book is beside Shaykh Yusuf's head on the coffin returned from Cape Town South Africa brought by his students. (interview with Mujahid, Chief Officer of Islamic People Guidance of the Ministry of Religious Affairs office of Gowa Regency, with Saing, former student Tajul Khalwati, 15 October 2018). The graves of Shaykh Yusuf are in three places, the most believed to be the grave is in Cape Town, South Africa, the second grave is in Gowa, another tomb in Sumenep, Madura (interview with Saing, 15 October 2020). Tajul Khalwatiy is taken from the title of Shaykh Yusuf after obtaining a diploma, a tarekat from Baghdad Iraq (interview with Saing, 15 October 2020). One more tomb was reported to be in Banten, Shaykh Yusuf himself had a few years before being exiled to Sri Lanka and then to Africa who had lived for a while in Banten as mufti Sultan Ageng Tirtayasa (Shohib Sultan, 2015)

As discussed above, in Patalassang also developed the Tarekat Sammaniyah, previously Puang La'lang was known to be the younger brother of the Sammaniyah leadership. After his brother died, Puang La'lang did not get enough of a place in Sammaniyah Patalassang, until it emerged in 1999 to establish Tajul Khalwatiyah Syekh Yusuf Gowa (Puang La'lang changed the title of al Makasari in the name of Shaykh Yusuf to Gowa). Khalwatiyah Samman himself is part of several tarekat which claim to have sanad, related to Sheikh Yusuf al-Makasari both in teaching and genetically. The three variant of Khalwatiya tarekat has claimed mainstreams were refused to be linked with Tajul Khalwatiy Syekh Yusuf Gowa (Referring to the document results of the MUI GOWA agreement with murshids Khalwatiyyah, that Mursyid Jam'iyah Khalwatiyah Syekh Yusuf Al-Makkasari, Syekh Sayyid Abd. Rahim Assegaf, or Puang Makka; Andi Muhammad Hidayat Puang Rukka leader of Khalwatiyah Samman; leader of Tariqhat Khalwatiyah Yusufiyah. Together listening to Puang La'lang's statement, observing and reading Tajul Khalwatiyyah's version of writing, rejecting all of his products as part of the teachings of the tarekat Syekh Yusuf Al Makassar).

Sammaniyah Yusuf itself is centered in Patte'ne Village, Maros Regency and spreads to Patalassang Village. The strong reason for that is because geographically, Patalassang borders Maros Regency, making it easier for socio-religious encounters. One pesantren, located in Timbusseng Village, is a branch of the Darul Istiqamah Maros Central Islamic Boarding School. The characteristics of the followers of the Samman tarekat in South Sulawesi, generally come from communities with an agricultural culture, and villagers (Interview with Saing and Mujahid Dahlan, 15 October 2018).

Three variants of the tarekat that claim to be directly related because they are genetically or scientifically connected to Syekh Yusuf al-Makasari, in this case Puang La'lang quipped that murshid appointment should not be arbitrary, the main requirement is ahlul bait (having a genetic lineage in the Prophet Muhammad). In other words, the validity of the three variants is questioned by Puang La'lang. In fact, the MUI Gowa and the followers of the three tarekat also said the same thing, they also doubted the validity of Puang La'lang as murshid Khalwatiyyah (Interview with Mujahid Dahlan, 12 October 2018).

Puang La'lang, is not bothered by the claims of the existing khalawatiyah murshids, because the claim to be murshid can be done by anyone, practically each of them carries out according to their understanding of khalwatiyyah. However, in his belief, the claim that the “marker” is valid as murshid in his view is the Prophet's tasbih, only Puang La'lang has this tasbih. He is the one who has the right to be said as a murshid tarekat khalawatiyah, because the Prophet's prayer beads were visited. Regarding the prophet's tasbih, Puang La'lang asked not to be disseminated to the public because it could make other people angry (meaning other murshids). The next teaching is baiat, Puang La'lang recounts the chronology: The Prophet Muhammad SAW took the allegiance of his companions in Padang Mina, at the foot of Mount Aqabah. The friend who first took the allegiance was Abubakar Assiddiq. Meanwhile, the first woman to take allegiance was Khadijah, so that the title al-Qubra was pinned as the main woman in Islam. The first adolescent to take allegiance was Ali ibn Abi Talib. The specialty of this made Ali also called Karamallahu Wajhah (Interview with Puang La'lang, 14 October 2018).

The next important explanation is sahadat, witnessed of servants or all humans to Allah, called Syahadatul Abdi Ilallah. To reach the peak of the attainment of this real creed (sahadat model in the Puang La'lang version), practicioners or students must go through serious efforts, keep the heart is emptied of anything other than Allah and taubat nasuha (repent wholeheartedly) (Amirudin, 2013, interview with Puang La'lang, 14 October 2018). Through sahadat, if achieved, the servant will no longer feel his existence, detachment from himself (detachment). The understanding of the condition of losing himself as a creature, is often revealed by followers of Wahdatul wujud, believing that nothing else exists except Allah alone, the famous verse from the great sufi Al Hallaj, "There are no more our feet, O Allah, only Your feet, no more hand O Allah, except Your hands, there is no longer our head, O Allah, except Your head, and there is no longer ours O Allah, only yours is left". The emanation model, namely the unification of the servant and its creator, was driven by Mansyur al-Hallaj, as the main character in Wahdatul wujud (Kamran, 2001: 37).

Based on the teachings of Puang La'lang, when a servant experiences a state of detachment, feeling melting in God's substance means that he has experienced one type of death, namely mati issi (dies leaving the body). When the five senses are no longer functioning, it is called mati suri (suspended animation). When humans have lost their strength called mati ma'nawi, are dying ma'ani, when emotions and consciousness are no longer functioning. Meanwhile, die, is called majaz death. Students' understanding of the teachings of death will continue to be accompanied by the teacher, fostering their own motivation, so that loyalty is maintained towards teachers and the community (Amirudin, 2013). The ability given by Puang La'lang to his students can ensure that the students always feel that they have received Teacher's assistance from life to death, this attachment places them in a strong social position, especially in the community. With this power of life and death, students get a new hope in the spiritual dimension and guaranteed safety until the end of life, even in the hereafter. Based on the admission of students (Puang La'lang), they were so diligent in coming to the dhikr council even though it was in the middle of the night, even showing it to the teacher, it was seen when teachers and students interacted, once submitting, manners took a place so wisdom (interview with Saing, 12 October 2018, observation participatory 13 October 2018).

3.2 Controversy

Three important things in human life were taught by Puang La'lang as a creature of Allah: knowing religion to be Muslim; become a believer; allegiance. That the first time someone is introduced to religion, then embraces religion, he is called a muslim (embracing Islam), then becomes a mukmin (believers), when a muslim realizes his faith, then he has to take allegiance

(Baiat) to be accepted for the blessing of Allah. At the stage of becoming a muslim, someone gets the love of Allah, but does not necessarily get the ridho, so to become someone who gets the ridho of Allah one must become a mukmin, the condition is bai'at. Baiat in many references can be referred to as inauguration, confirmation by taking oaths (KBBI, Indonesian Dictionary Online, 2020). A person who takes an allegiance is vowing to repent and become a new person, in the Tajul Khalwatiyyah tradition, the Puang La'lang version of the baiat procession is called taubatan nasuha. That is the stage of the student through true repentance, being practiced as a believer (interview with Puang La'lang, 14 October 2018). Puang La'lang believes in conducting direct dialogue with the Prophet Muhammad with Allah SWT, about the importance of believers carrying out allegiance to the Imam (interview with Puang La'lang, 14 October 2018). In the dialogue emphasized the existence of baiat, Puang La'lang said that it is obligatory for muslims, after saying two sentences of shahadaat, then it is baiat. God told the Prophet Muhammad, not to appoint him to be an imam or leader if he had not been baiat, then in this case it is not called a believer if the oath has not been taken.

Puang La'lang criticizes the large number of Muslims, but is reluctant to take allegiance to the imam, even though it can improve his religious quality, from Muslims to believers, that there is quite a lot found in the Koran about baiat (allegiance), but they also don't want to do it. According to Puang La'lang, people like this do not believe in Allah, only Islam (interview with Amirudin, 11 October 2018). In the Tajul Khalwatiyyah tradition, taubatan nasuha (repent wholeheartedly) is an important part, their understanding of this has their own definition. The process for obtaining taubat nasuha, described by Puang La'lang, consists of four series: first, sincerity process; second, emptying the heart (takhalli), third, the rebuilding of the heart; and fourth, mattajalli (when Allah is seen).

In the Sufism tradition, the process of people doing dhikr (resitation) according to Ibn Arabi (a tassawuf pioner) goes through a process of self-cleansing (tahalli), that in dhikr you feel good, comfortable. While the next process a servant feels in an empty atmosphere, the state of mind (takhalli); then a dhikr expert enters a state as if he sees Allah (tajalli) (Morris, 2005: 62-64). Puang La'lang continued his explanation of the condition of the nasuha repentance, that do not worship me at all, if We (Allah) have not been seen in you. The four processes above represent the path to reach the highest level of quality of faith.

3.3 Prohibition by MUI Gowa

MUI Gowa issued a heretical fatwa which was misleading for the Teaching of Tajul Khalwatiyyah Syekh Yusuf Gowa version of Puang La'lang. It states 21 points to pay attention to regarding the teachings of Puang La'lang which are used as the basis for a heretical fatwa. These points were obtained based on twelve meetings, starting from a discussion about the existence of the tarekat, a study of books issued by the tarekat, then two meetings presenting Puang La'lang to explain its teachings. The essence of the things that make these teachings deemed heretical and misleading, based on the Fatwa Decree of the MUI Gowa number KEP-01 / MUI-GOWA / XI / 2016, as follows: 1) Whereas besides the Koran there is a book of Allah consisting of 10 juz which explains also consists of 10 juz in the form of qudsy hadith; 2) Kitabullah in question is the book taught by the Prophet Muhammad to Syekh Yusuf in heaven which was later found in Sheikh Yusuf's casket; 3) The Koran is a modern modification of 6400 verses which should have been 6666 verses; 4) It is said, that essential truth is not in the Koran; 5) Appointed himself as murshid (mahaguru) and apostle (rasul), who subsequently became god for all humans on the 9th of 9th month of 1999; 6) That every person who exists is Allah (wihdatul wujud); 7) When a human does not exist (dies), Allah will be appointed as a true god; 8) A person who is baiat/taubat nasuha has reached the divine rank of Allah Almighty, which is called karaeng, puang, raden, la ode, dzatullah .., etc .; 9)

When having a husband and wife relationship there are seven elements that contribute to the creation of children, namely: God the creator, Allah Mama, Allah the Father, Allah Satan, Allah Jin, Allah Shaytan, Allah Lust, and those who are married only for the last four elements (Allah, the Devil, Allah Jin, Allah Shaytan, Allah Lust) if not, then the four elements will demand good deeds in the hereafter. 10) In regards to producing children, our Master Muhammad (s) shared his day with the devil. Monday, Thursday and Friday for the Prophet, while Tuesday, Wednesday, Saturday and Sunday for the devil. The child that is produced on the three days of the prophet's portion is definitely a pledge; 11) The person who is considered legal to marry is the person who has taken the allegiance and the partner who is married to the person who does not take the allegiance, then the marriage is not valid and is punished for adultery; 12) Allah shows His face to those who make dhikr; 13) Menuhankan Jibril As, the Prophet Muhammad, and their murshid (guide); 14) Their GM can extend the life of their dying member up to 15 years; 15) Limiting the meaning of the verse according to his will without using the rules of interpretation, as found in the QS. Al-Baqarah (2): 156 "(That is) people who when stricken with disaster, they say:" inna lillahi wa innaa ilaihi raaji'un." The Grand Master limits the meaning and allotment of the verse to only uttered when the month with the umbrella or when his descendant friend from a large dhikr group dies, or when his man leaves when he dies or one tarekat sheikh has a death number or the mother/father of the dhikr group dies; 16) Interpreting surah al-Fatihah with a distorted interpretation, namely:

Table 1. Interpretation of Surah al-Fatihah according to the Puang La'lang

Head	<i>Allah</i>	Sulbiyah	<i>Bismi</i>
Mother left side	<i>arrahan</i>	Body / right side	<i>arrahan</i>
Maid	<i>Lillah</i>	Body	<i>alhamdu</i>
Secret	<i>alalamin</i>	Live	<i>rabbi</i>
Skin	<i>arrahan</i>	Light	<i>arrahim</i>
Muscle	<i>yaumiddin</i>	Ches	<i>Maliki</i>
Bone	<i>Na'budu</i>	Body Joints	<i>iybaka</i>
figure/formed	<i>Nasta'in</i>	Voice/read/dhikr/pray	<i>waiyyaka</i>
Life	<i>Mustaqim</i>	Breath/eyes/sight	<i>Ihdinasshiratal mustaqim</i>
Ear	<i>Alladina</i>	Shape	<i>shirath</i>
Will/Plan/purpose	<i>Alim</i>	Friend	<i>An'amta</i>
Beads	<i>almaghdubi</i>	Brain	<i>ghoiri</i>
Safe/opinion/helps	<i>Waladlallin</i>	Intestines/cartilage/ all that mushy	<i>Alaihim</i>

17) Stating that the actions and words of humans are the deeds and words of God by misinterpreting the verses of the Koran, including QS. Al-Shafat (37): 98: "but Allah created you and what you do"; 18) The worship that Allah Swt accepts is only the worship of the scholars. Those who can be considered as scholars are only descendants of the Prophet Muhammad, others from the descendants of the Prophet Muhammad, they are only ustadz and cannot be called ulema.; 19) Based on the foregoing, Puang La'lang proposed that the name of the Indonesian Ulama Council be changed to the Indonesian Ustaz Council; 20) Considering the legal fast of Ramadan is only the 30 day fast, while the 29 day fast is considered challenging the Prophet Muhammad. There is no commandment of Allah and the Koran that says follow binoculars, follow sea water. This includes all new things in religion (heresy); 21) Baiat is an opportunity for faith, so that: Do not appoint priests except for people who believe, and are not considered a believer if they have not taken allegiance; In order to memorize the

Koran and hadith, but not take a pledge, it is considered that he has neither faith nor religion; Do not appoint a person who has not taken a pledge to become the Village Head, Members of the People's Representative Council, Camat and other leaders; Not letting a person die is carried out by someone who has not taken an allegiance, because in the hands of a person who has not taken an allegiance there is the fire of hell.

Based on the considerations that refer to the results of the study above, after going through the process of proof and analysis, MUI Gowa concludes and issues the following facts: 1) The Taj al-Khalwaty Syekh Yusuf Gowa Order led by Syekh Sayyid Sultan Ahmad Ali Muhammad Miyaamil Khalwaty Qaddasa Allahu Sirrahu al-Makassary al-Bugisiy al-Buthuniy/Syekh Andi Malakuti Petta Puang La'lang was declared heretical and misleading on the grounds, a) Having a deviant understanding of the Koran and Hadith, b) Believing or following aqidah that is not in accordance with syar'i arguments, c) denying the authenticity of the Koran and the truth of the contents of the Koran, d) Interpreting the Koran is not based on interpretive principles, e) Has the potential to invite anxiety and horizontal and internal conflicts of Muslims in Gowa Regency and its distribution areas, f) Inviting Andi Malakuti Puang La'lang and all of his followers to return to the Islamic faith pure ones, which do not contradict the Koran and hadiths; 2) Call on the Muslims not to be influenced and follow the order; 3) Requesting Muslims not to be provoked and take actions that could disturb the stability of their religion; 4) Recommending the Government to take firm action to prohibit the tariqat of teaching and spreading its teachings in order to maintain the purity of Islamic teachings, the integrity of the Islamic ummah and stability and security.

In connection with the issuance of the MUI Gowa fatwa, several parties gave views and explanations. Puang La'lang and his followers ignored it and the fatwa appeared. Until finally he was arrested on November 4, 2019, on charges of 13 deviations, ranging from the lure of selling heaven cards to harassing the Koran. His followers consider Puang La'lang to have the advantages of Syekh Yusuf Al Makassari (interview with Daeng Beta, student of Puang La'lang, 14 October 2018). In the understanding of the followers of Puang La'lang, after the death of Syekh Yusuf al-Makasari no one had any karomah (charisma) for several generations, finally that excess of influence shone in Puang La'lang. In detail, the advantages that are meant can not be explained so much, more in the acceptance as a person who brings a message of peace and the inner experience of his followers. When referring to activities carried out by Puang La'lang who are known as people who can treat sick people, the place for consultation has many things related to social activities, for example when carrying out weddings and certain party activities like good day, good month consultation (Interview with Amirudin, 11 October 2018). Amirudin also said that Puang La'lang's influence lay in his ability to treat people, especially those around the village and sub-district, where the murshid lived. Puang La'lang's explanation at the time of the research carried out in 2010 and 2018 was not much different, even though in 2016 a fatwa had been issued on his teaching heresy and a ban on activities. The relationship between the tarekat and the surrounding community tends to be like a fire in the husk because the MUI Gowa decision cannot be executed. For reasons of maintaining stability, the fatwa document is not very publicized. The district government tends to control the conditions and situation of Gowa as calm as possible because political activities at national and regional levels are scheduled in such a way (Interview with Mujahid Dahlan, 14 October 2018). Puang La'lang thought that what was issued by MUI did not have much effect on his activities, they issued a fatwa because many worshipers from other tarekat who disappeared then followed Tajul Khalwatiyah (interview with Puang La'lang, 14 October 2018).

Analysis of the secretary of the MUI Gowa, Puang La'lang's approach to *wahdatul wujud* is also problematic, equating himself with Mansur al-Hallaj (858 M / 244 H) and Shaykh Siti Jenar, the two Sufis also experienced problems with the scholars around them, both of them experienced *satahat* (babbling because of a Sufi psyche), it's hard to control their psychiatric (Interview with Muhajir and Mujahid Dahlan, 16 October 2018). In Mujahid Dahlan's view, the condition of Puang La'lang itself cannot be equated with Mansur Alhallaj, the murshid Tajul Khalwatiyya only understands a little about *wahdatul wujud* but claims to be an incarnation after Sheikh Siti Jenar (1348-1439 H/1426-1517 M). This claim is not only wrong, but also denies the conception understood by *mutasawwifs* (Sufism Learner) about *wahdatul wujud* being because many other figures, for example Hamsah al-Fansuri (lived in the 16th century, contemporary with Sultan Iskandar Muda 1607-1636) had very strong religious knowledge, while murshid Tajul Khalwati did not understand Arabic well, even in several writings he had fatal errors in writing (Interview with the Secretary of the MUI Gowa, Muhajir, 16 October 2018). It was made clear in this case that all members of the MUI Gowa concluded that Puang La'lang lacked Islamic knowledge.

3.4 Conception of (mainstream) Khalwatiyah Teachings

Referring to the results of Amirudin's research (2013), the name *khalwatiyah* was taken from the teachings of the tarekat spread by a 17th century Sufi cleric and fighter from Makassar, Syekh Yusuf al-Makasari al-Khalwati (*tabarruk*) against Muhammad (Nur) al-Khalwati al-Khawarizmi (d. 751-1350 AD). *Sammaniyah* and *khalwatiyyah* both developed separately. At least, the people in Makassar know *Khalwatiyah Yusuf* and *Khalwatiyah Samman*. The *Khalwatiyah Yusuf Tarekat* relies on the name Syekh Yusuf al-Makasari and the *Khalwatiyah Samman* order is taken from the name of an 18th century Madina Sufi Muhamad al-Samman (Amirudin, 2013 research report).

The *Khalwatiyah Yusuf Tarekat* performs the names of God and other short sentences silently in the heart, while the *Khalwatiyah Samman Order* performs its *dhikr* and *wirid* in a loud and ecstatic voice. The *Khalwatiyah Samman Tarekat* itself is quite well managed and centralized, all teachers are subject to the central leadership in Maros Regency, while the *Khalwatiyyah Yusuf Tarekat* does not have a central leadership. Local chapters of the *Khalwatiyah Samman tarekat* often have their own places of worship (*mushalla*, *langgar*) and tend to isolate themselves from followers of other tarekat, while followers of *khalwatiyah Yusuf* do not have special places of worship and are free to mix with people who are not tarekat members, members of the *khalwatiyah tarekat*. Yusuf came from the aristocratic circles of Makassar, including the last ruler of the kingdom of Gowa Andi Ijo Sultan Muhamad Abdul Kadir Aidid (in power 1940-1960). The *Khalwatiyah Samman Tarekat* is more populist both in terms of style and social composition, most of its followers are villagers (Nurhikmah, 2017: 151-152).

4. CONCLUSION

Puang La'lang admits that the sufism embraced by him is *wahdatul wujud* (or *wihdatul wujud* in pronunciation), which is the understanding of the unity between being and God, while *wahdatul nafs* (unity of the nafs) is practiced in matters of worship. *Wahdatun nafs* is defined by Puang La'lang as a unity of breath, so that prayer and worship are like one breath (interview with Anwar Abukakar, 13 October 2018). During prayer, obligatory or *sunnah*, the movements are very fast, tend to be forced to finish in one breath. "Prayers are very fast ji, if you are not used to getting dizzy, I was nauseous for the first time." Confession Sa'ing, an instructor who became a pupil of Puang La'lang.

Sa'ing feels a mystical aura, according to him, it is very pronounced in the environment of the Tajul Khalwaty mosque where the followers of the tarekat gather. The teachings about the wahdatun nafs are actually the hallmark of Khalwatiyah Sheikh Yusuf al-Makassary, but that does not make prayer in one breath. The union of dhikr with breath, the union of soul and breath with the asthma of Allah.

Puang La'lang states that between oneself and Allah are inseparable, this is translated into prayer behavior that does not read the iftitah prayer, because the words "I faced my face" (arabic: inni wajjahtu) only apply to those who do not. "We have done it Ji, Allah is so close to us, getting closer and not distant, we embrace us, as if one with Rabb," he said (Interview, 14 October 2018). We do everything because Allah, Allah does everything we do. Not us, foot steps, hands move and grasp, eyes see, ears hear, all Allah does. Only one God does not want to be united, with a lying tongue. A dishonest tongue becomes an obstacle for the servant to unite with his Rabb, therefore the most important prohibition is lying and guarding the tongue from unkind speech.

As a religious movement through the tarekat, the figure of Puang La'lang gives enough inner answers to its followers, the experience of gathering and following the teacher's instructions makes them discover the values and purpose of life. Physical conflict can be avoided because the management is sufficiently mature among community leaders in Gowa Regency, within certain limits, ethnicity and cultural equality is sufficient to reduce conflict until the time period of legal action is taken. The most important thing in the process of tension between MUI Gowa and Tahul Khalwatiyah is the dialogue that takes place in stages and an attitude of promoting mutual persuasion. The formation of interreligious dialogue must be based on a person with a dialogical mentality. This mentality is the basic capital for a person to be able to carry out inter-religious dialogue as a form of their social relations, (Hendropuspito, 1983:173).

Dialogue is not only intended to create agreements or solutions to conflicts and tensions, but also to create awareness for one another. It is hoped that wisdom can manifest itself as a form of dialectic, individuals and groups fully understand as part of a large community, because differences occur starting from the very beginning of thoughts, attitudes and actions, so the resolution also requires time and patience.

5. DISCUSSION

The khalwatiyah congregation in Gowa, South Sulawesi, gives quite a color to the surrounding environment, especially the figure of Puang La'lang as a teacher who can treat and provide advice on the daily problems of the surrounding community. Even though his followers are mostly from outside Patalassang sub-district, the presence of Puang La'lang gives quite a color in terms of life to build institutions as a community. On the other hand, there is a conflict because some of the main things in Islam that are understood by Puang La'lang are different from the surrounding communities who have implemented Islamic law in such an orderly manner. Especially dealing directly with the Islamic religious authority, namely the Indonesian Ulema Council, Gowa Regency. At least the Ministry of Religion together with the government of Gowa Regency facilitated the meeting of the two parties even though there was no agreement, only MUI's unilateral decision asked the government to stop Puang La'lang's activities, in order to avoid greater and widespread damage. Basically, the contradiction was triggered by the failure of Puang La'lang and the followers of Tajul Khalwaty in maintaining the principle of secrecy in the tarekat, not all sublime and ascetic things could be accepted by religious circles and societies that were already structured into mainstream religious

institutions. The activities and teachings of Tajul Khalwaty Syekh Yusuf Gowa continue because the request for termination is not carried out by the Gowa Regency Government, while on the other hand, MUI Gowa tries to control the flow of information so that it is not widespread and dangerous, not only political considerations, but social damage that may arise. The actions of the MUI Gowa in terms of formulating fatwa decisions were quite elegant and careful, reviewing the teaching documents and then asking for direct clarification from Puang La'lang was not an act of recklessness, it was quite thorough and measured. Until the issuance of the fatwa that the teachings of Puang La'lang were heretical. In terms of formulating materials for early intervention in resolving the conflict, part of it has been carried out by the Ministry of Religion of Gowa Regency by facilitating dialogue. The next step is to strengthen measures of power to prevent open conflict by limiting the Tajul Khalwaty movement, both in terms of teaching formation and restrictions on open recruitment activities.

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Epistemology of Qur'anic Peace Education: Based on Ricoeur's Hermeneutics and Tafsīr Tarbawī (Educational Exegesis)

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Abstract. The fast growing number of radicalism movement attached to Islam and Moslem is not in line with the number of literature on Islamic Peace Education. A research mentioned that there only found 15 related literatures at 19 Moslem majority countries. This requires proactive responses ranging from discourse enrichment to deradicalization action. This research aims to construct Qur'anic Peace Education on philosophical base (epistemology) using educational exegesis (tafsīr tarbawī) analysis on 1632 Qur'anic keywords which then be shortlisted to 24 due to the relevance. Ontologically, Qur'anic Peace Education aims to implement the active peace instead of negative one as well as reduce both direct and indirect violence. Epistemologically, this concept implements indirect Peace Education for society with high risk conflict before turning to the direct one for those who can already live together peacefully. Axiologically, it will build peaceful mental among the subject of education through peaceful-values education process.

Keywords: Qur'anic Peace Education, Peace Education, Educational Exegesis (Tafsīr Tarbawī), Ricoeur's Hermeneutics, Epistemology.

1. Introduction

Marshal Hodgson classified Islam into three categories. *First*, Islam. It refers to normative doctrines as mentioned in the Qur'an, hadith and other authoritative texts. *Second*, Islamicate. It means Islam manifested empirically and historically in various aspects of Moslems' social and cultural life. *Third*, Islamdom. It is obviously look in political power and authority. Historically, since the very beginning, there found a gap between Islam and Islamicate [1] and the gap still exists today as clear from this following data:

Al-Qur'an confirms that human have basic character and tendency to feud each others (Qur'an, 2: 36, 7: 24, 20: 123). In a family scope, the feud occurs between children and parents (Qur'an, 64: 14). Meanwhile in an internal society, this happens between a figure and people at general (Qur'an, 6: 112). In a broader context, there occurred an enmity between a community and another (Qur'an, 2: 251). This exploration accords to nowadays phenomenon. To mention some, during last 2018, there found, at least, 6 cases of murder by parents to their kids [2]; and 7 cases of kids' murder to their parents [3]. May 22 2019 chaos engaging police and mass rioters killed 8 people by bullet and one other by the hit of blunt objects [4]. A

political conflict between the supporters of 01 and 02 in the social media sphere even led to a murder case in Sampang, East Java [5].

On another hand, the enmity is clear from various ways. It may be through the attitude, such as revenge (Qur'an, 59: 10), words, like a hate speech (Qur'an, 7: 150); and action, like murder (Qur'an, 2: 178). This is similar to what happened recently in which from 574 murder cases in the last 2018, 80% of them are due to the revenge and anger [6]. The Ministry of Politics, Law, and Security, Wiranto, even mentioned that during 2018, there happened 324 hate speech cases [7]. Meanwhile, the Headquarter of Indonesian Police recorded 625 murder cases [8].

The aforementioned variety of conflicts in Indonesia implies that the implementation of Peace Education has not given any significant role in reducing violence acts. This ineffective role is a clear sign that the existing Peace Education contains problems that it needs reconsideration and reparation on its foundational, structural and operational [9].

The priority is put upon the foundational aspect. This is because Peace Education is a product of western philosophy which is later attached to Islamization of science and then becomes a specific type of Islamic education practice. It is just like a *halāl*-labeled pizza available in the market. Therefore, until nowadays, Peace Education has not really relied on the primary sources of Islamic education, which are the Qur'an and the hadith. At general, those two are just made as justification on any theories and practices of Peace Education instead of becoming a guideline (*hudā*) or inspiration.

Relating to the fact that both theories and practices of Peace Education in Islamic education still mainly rely to Western philosophy and education theories which is *anthropocentric*, it is not really compatible to the characteristics of Islamic education which is *theo-anthropocentric* (divinely and humanly). For instance, according to the Western educational theory, an educator is not allowed to hit the students. In fact, Islamic educational theory says it is ok to hit students based on Prophet's order to hit a ten-years-old kid who are not willing to perform obligatory prayers (narrated by Abū Dāwud). The hit, however, must be soft and not hurting because it aims to educate instead of punish the students. This is even considered as *farḍu kifāyah* (communal obligations) [10].

On the basis of it, we aim to construct a philosophical base of Peace Education through the hermeneutic approach of Qur'anic verses aiming to create a concept called Qur'anic Peace Education. At very first, we would portray Qur'anic Peace Education on the perspective of philosophy of science (epistemology) consisting of ontology, epistemology and axiological aspects.

At very least, there found three academic reasons which make this research important and worth.

First, the less number of text book or literature on Islamic Peace Education. A study of Huda revealed that nowadays, there only found about 15 guide books, modules, or text books on Islamic Peace Education used in 19 Moslem countries or Moslem majority countries. Each is compiled and arranged on the basis of the need of every culture, religion and sociology on the local context [11]. The number is literally low and unbalanced with the huge need, so this research could enrich the treasure of literature on Islamic Peace Education Islamic even possibly lead to related future researches, so that Islamic Peace Education would have huge relevant and authoritative references.

Second, religious approach used in the construction of Islamic Peace Education accords to what John Dewey was passionate on, as cited by Machali, because Peace Education needs a basic of morality, democracy values and religious ethics [12]. The Qur'an, on the other hand, is a holy book full of religious values relevant to Peace Education.

Third, it is undeniable that religion contributes much to the events of war, bloodshed and intolerance. However, at the same time, it literally teaches the values of empathy, anti-violence and love [13]. Therefore, this research would highlight Qur'anic keywords which both support and detain Peace Education.

Previous Research

Research on Peace Education based on literature survey is totally not a new topic. Some authors and researchers had worked on this topic. To mention some, there found Harvey N. Oueijan's article entitled "Education for Peace in Higher Education" published by *Universal Journal of Educational Research* [14]. It offered a Peace Education program through the agenda of general education for all university students from all majors and faculties. What distinguishes it is that this paper offers epistemological construction on Islamic Peace Education based on the Qur'anic values.

Furthermore, portraying Peace Education from religious or Islamic perspective has been also discussed in various researches.

First, an article of Sezai Özçelik & Ayşe Dilek Öğretir entitled "Islamic Peace Paradigm and Islamic Peace Education: The Study of Islamic Non-violence in Post-September 11 World" published by *Journal of Globalization for the Common Good*. It discussed the shifting meaning of some key terms related to Peace Education ranging from *jihād*, *hijrah*, *şabr*, *'adl*, *ummah*, peace, differences and tolerance from those of previous era to contemporary understanding.

Second, a journal article entitled "Peace Education in Islam: A New Dimension of Educational Approach for the Muslim Countries" by Mohammad Abu Kalam Azad at *Manarat International University Studies* [15]. It explores some Qur'anic terms related to Peace Education. They are *'afw* (forgiving), *fasad* (destruction) and *shūrā* (discussion) in which the writer promotes as a non-violence solution for any conflict.

Third, a journal article entitled "Peace Education dan Radikalisasi Agama" by Imam Machali at *Jurnal Pendidikan Islam*, vol. II no. 1, June 2013. It discussed Peace Education program of *Forum Persaudaraan Umat Beriman* (FPUB) in Yogyakarta aiming to build a brotherhood among believers. The programs are on discussion, dialogue, social solidarity, peaceful marching action, gathering prayers and publication of *Suluh* magazine.

This research is different from previous researches due to its approach. It uses thematic educational exegesis (*tafsīr tarbawī*) through identification of the whole Qur'anic key terms relevant to Peace Education to result a more comprehensive research data. On the other hand, the use of philosophy of science (epistemology) consisting of ontology, epistemology and axiology as a theoretical perspective makes the construction of Qur'anic Peace Education more systematic.

2. RESEARCH METHOD

The concept of Qur'anic Peace Education is basely constructed on our interpretation on relevant Qur'anic sources. Meanwhile, the interpretation on text categorized as research library or documentation study becomes the object of hermeneutic discussion. Therefore, methodologically, this research relies on the hermeneutical theory of Paul Ricoeur. It is mainly about dialectic between distantiation and appropriation as well as between comprehension and explanation.

According to Ricoeur, reading a text is the dialectic of event and meaning generates a correlative dialectic in reading between understanding or comprehension (expansion of meaning, or so called *verstehen* in Germany hermeneutic) and explanation (*erklären*). The polarity between understanding and explanation during the process of reading must not be treated in dualistic terms but as a complex and highly-mediated dialectic. Then the term interpretation may be applied, not to a particular case of understanding but to the whole process of understanding and explanation [16].

The first time, understanding will be a naïve grasping of the meaning of the text as a whole. The second time, comprehension will be a sophisticated mode of understanding, supported by explanatory procedures. In the beginning, understanding is a guess, while, by the end, the concept of appropriation (self-understanding) has been fulfilled. In this way, the text will appear as mediating between the two stages of understanding [17].

Meantime practically, distantiation is through identifying key terms in the Qur'an relevant to Peace Education topic based on the linguistic meaning. For instance, the term *rahima* means love and care while *qatala* means to murder are relevant keywords to construct Qur'anic Peace Education.

As for methodological steps to fulfill distantiation standard of Ricoeur are as follow:

First is identifying the keywords of Qur'anic Peace Education through manual search on *Mu'jam Tafsi'r Mufradāt Alfāzī'l-Qur'ānī'l-Karīm* written by Sāmīh Āṭif Zain based on literal meaning of the selected keywords. From 1.641 enlisted keywords, there shortlisted 24 keywords both affirming and negating the Qur'anic Peace Education concept. The former consists of: *āyah*, *ḥabbaba*, *ḥasiba*, *ḥasuna*, *ḥakama*, *rahima*, *salima*, *ṣabara*, *ṣalaḥa*, *'arafa*, *hudā*, *yasara*. Meanwhile, the later covers: *jahila*, *sarafa*, *shahwa*, *ṭaghā*, *ḥalama*, *fasada*, *qatala*, *kadhība*, *kariha*, *la'ana*, *nakara*, *hawā*.

Second is identifying relevant verses to Qur'anic Peace Education through a digital search on software *zeker* then short-listing most relevant ones to get included in the discussion of Peace Education. The result is enlisted at following table:

No	Keywords	Frequency	Sample of Relevant Verses to Qur'anic Peace Education
1	<i>āyah</i>	628 times; 586 verses	Qur'an, 2: 164, 3: 164, 24: 61, 30: 21, 34: 15
2	<i>ḥabbaba</i>	95 times; 85 verses	Qur'an, 2: 216, 3: 92, 9: 24, 12: 8, 49: 7
3	<i>ḥasiba</i>	109 times; 102 verses	Qur'an, 2: 284, 3: 142, 10: 5, 40: 17, 84: 8
4	<i>ḥasuna</i>	194 times; 177 verses	Qur'an, 4: 36, 28: 77, 33: 21, 41: 34, 67: 2
5	<i>ḥakama</i>	210 times; 189 verses	Qur'an, 2: 151, 2: 269, 16: 125, 31: 12
6	<i>rahima</i>	563 times; 422 verses	Qur'an, 9: 128, 21: 107, 48: 29, 49: 10, 90: 19
7	<i>salima</i>	140 times; 127 verses	Qur'an, 2: 208, 4: 94, 8: 61, 25: 63, 37: 84
8	<i>ṣabara</i>	103 times; 93 verses	Qur'an, 2: 177, 3: 200, 16: 126, 18: 68, 73: 10
9	<i>ṣalaḥa</i>	180 times; 170 verses	Qur'an, 2: 220, 4: 114, 8: 1, 35: 10, 49: 9
10	<i>'arafa</i>	69 times; 63 verses	Qur'an, 3: 110, 4: 19, 30: 15, 33: 59, 49: 13
11	<i>hudā</i>	316 times; 268 verses	Qur'an, 2: 185, 6: 125, 10: 108, 28: 56, 29: 69
12	<i>yasara</i>	44 times; 40 verses	Qur'an, 2: 185, 2: 280, 17: 28, 65: 7, 84: 8
13	<i>jahila</i>	24 times; 24 verses	Qur'an, 3: 154, 5: 50, 7: 199, 33: 33, 48: 26
14	<i>sarafa</i>	23 times; 21 verses	Qur'an, 4: 6, 25: 67, 26: 151, 40: 28, 40: 34
15	<i>shahwa</i>	13 times; 13 verses	Qur'an, 3: 14, 4: 27, 7: 81, 19: 59, 34: 54
16	<i>ṭaghā</i>	39 times; 39 verses	Qur'an, 11: 112, 20: 43, 20: 81, 89: 11, 96: 6
17	<i>ḥalama</i>	315 times; 290 verses	Qur'an, 2: 279, 4: 10, 5: 45, 35: 32, 38: 24
18	<i>fasada</i>	50 times; 47 verses	Qur'an, 2: 30, 7: 56, 27: 34, 30: 41, 47: 22

19	<i>qatala</i>	170 times; 122 verses	Qur'an, 2: 191, 4: 93, 5: 30, 9: 36, 17: 33
20	<i>kadhiba</i>	282 times; 257 verses	Qur'an, 6: 150, 7: 146, 27: 84, 53: 11, 55: 13
21	<i>kariha</i>	41 times; 35 verses	Qur'an, 2: 256, 10: 99, 24: 33, 46: 15, 49: 7
22	<i>la'ana</i>	41 times; 36 verses	Qur'an, 2: 159, 4: 46, 4: 93, 5: 64, 5: 87
23	<i>nakara</i>	37 times; 37 verses	Qur'an, 5: 79, 9: 67, 18: 74, 29: 29, 31: 19
24	<i>hawā</i>	38 times; 37 verses	Qur'an, 4: 135, 18: 28, 30: 29, 38: 26, 79: 40

Afterward, we do appropriation through two steps. *First* is through understanding the verses of Qur'anic Peace Education from exegetical works. It is mainly from *Tafsīr al-Jalālayn* by Jalālu'd-dīn al-Maḥalli and Jalālu'd-dīn as-Suyūṭi; *Tafsīr al-Nukat wa'l-'Uyūn* by al-Māwardī; *Tafsīr al-Tahrīr wa't-Tanwīr* by Ibn 'Āshūr; *Tafsīr al-Mishbah* by Quraish Shihab; and *Tafsīr al-Munīr* of Wāḥbah az-Zuḥaili. This understanding is to fulfill competency standard in Ricoeur's hermeneutics. However, not all references are explicitly displayed in the text for making an effective and efficient discussion as well as to avoid making this research impressed as solely Qur'anic exegetical discussion.

Second is through contextualizing selected verses in the perspective of philosophy of science on Islamic education to create a systematic and comprehensive Qur'anic Peace Education construction through discussing ontological, epistemological and axiological aspects. This construction aims is for fulfilling the explanation standard of Ricoeur's hermeneutics in which the truth quality is examined through both intrinsic and extrinsic validation relying on comparison of the result of this research to other relevant theories or research findings.

3. RESULT AND DISCUSSION

3.1. The Ontology of Qur'anic Peace Education

Peace Education is multidimensional and holistic in both essence and process. It is just like a tree full of steady branches. Therefore, it covers various forms of education which, either directly or indirectly, contribute in building the peace culture. For instance, it consists of human right education; global education; conflict resolution education; multicultural education; interfaith education; gender education; environment education and so forth [18]. This, in turn, makes Peace Education inclusive to new supporting ideas, including those based on Islamic values. In this context, we offer the idea of Qur'anic Peace Education.

Moreover, Islamic education is different from non-Islamic (Western) ones. For instance, ontologically, Islamic education is *theo-anthropocentric*, while Western is *anthropocentric* or humanistic. The characteristic of *theo-anthropocentric* is obvious from the concept of Islam as blessing to the world (*rahmat li'l-'Ālamīn*) connecting Allah (God), human and universe in a bound called 'love and care'. This is in line with the interpretation of Quraish Shihab on Qur'an, 21: 107 containing the phrase *rahmat li'l-'Ālamīn* that Prophet Muḥammad's love covers the world of human, genies, animals, plants, even non-living things [19].

It is argumentative, therefore, to claim that the vision of Qur'anic Peace Education is to realize Islam *rahmat li'l-'Ālamīn*. Afterward, this vision is elaborated through some points of mission based on hermeneutic terms of *rahmah*, *la'ana* and derivation of two found at Qur'an, 9: 128, 21: 107, 48: 29, 49: 10, 90: 19, 2: 159, 4: 46, 4: 93, 5: 64 and 5: 87 as listed in the following table:

Knowledge	Attitude	Life Skill
Wide spreading the love message (90: 19)	Internalization of empathy and love characters (9: 128) [20]	Giving love and care to all creatures (21: 107)
Not limiting the access of knowledge (2: 159)	De-radicalization of anarchy and cruel characters (4: 93)	Harmonizing internal relation among Moslems and external ones with common believers (48: 19)
Not distorting the fact of truth (4: 4)	Reducing the character of carelessness controlled by carnal desire (5: 87)	Tightening the unity and reconciling the conflict (49: 10)
Not spreading false information or hoax (5: 64)		

In a closer look, vision and mission of Qur'anic Peace Education are mainly about strengthening harmony relation among the laws of God (*theos*), people's necessity (*anthropos*) and universe (*cosmos*). The relation of three will get much more harmony when considering the position of human and universe as the signs of God's authority. Therefore, the aim of Qur'anic Peace Education is constructively based on hermeneutical meanings of terms *āyah*, *kadhiba* and derivation of both found in Qur'an, 2: 164, 3: 164, 24: 61, 30: 21, 34: 15, 6: 150, 7: 146, 27: 84, 53: 11 and 55: 13 as listed below:

Knowledge	Attitude	Life Skill
Ability to distinguish the road of truth and false (7: 146)	Internalization of peace (<i>sakīnah</i>); loving each others (<i>mawaddah</i>) and care (<i>rahmah</i>) characters. (30: 21)	Implementing a prophetic based educational model based on <i>tilāwah</i> , <i>tazkiyyah</i> and <i>ta'lim</i> (3: 164)
Not denying anything when its essence is still unknown (27: 84)	Internalization of the characters in obeying religious rules instead of carnal desire (6: 150)	Utilizing natural resources and developing human resources (2: 164)
Not denying factual reality (53: 11)	Internalization of character to be grateful for the blessing of both natural and human resources. (55: 13)	Supporting marginal groups, such as difable people (24: 61)
		Building civilized community with welfare and faith (34: 15)

The details of vision, mission and objective of Qur'anic Peace Education are in line with *Maqāsid al-Sharī'ah* which is the main aim of Islamic rules consisting of *hifzud'-dīn*, *hifzun'-nafs*, *hifzul'-aql*, *hifzun'-nasl*, *hifzul'-māl* and *hifzul'-ird*. Furthermore, it contributes to the extension of *Maqāsid al-Sharī'ah*, which is *hifzul'-ālam* which means taking care of the environment, such as life on land, life below water, climate action, clean water and sanitation.

First is *hifzud'-dīn* (preserving of faith). It is clear from making the Qur'an as starting point for both theory and practice of Qur'anic Peace Education. *Second* is *hifzun'-nafs* (preserving of soul and body). This can be seen from the effort to protect both body and soul

of human from any anarchy action, mainly murder. *Third* is *hifzul'-aql* (preserving of mind), as it is obvious from support on fact based science, instead of hoax one. *Fourth* is *hifzun-nasl* (preserving of offspring). It is implemented by building harmonic social interaction on both intra and inter-religious affiliations. *Fifth* is *hifzul'-māl* (preserving of wealth) in building society's welfare through the maximum use of both natural and human resources. *Sixth* is *hifzul'-ird* (preserving of honor) in the support on marginalized people such as those with different abilities. *Seventh* is *hifzul'-ālam* (preserving of environment) in the effort to take care of and develop natural resources.

The aforementioned exploration of vision, mission and objectives imply that in the sense of affirmation, Qur'anic Peace Education puts its priority to build a positive peace, instead of negative ones. Theoretically, according to Johan Galtung, as cited by Sukendar, there found two types of peace. *First* is a negative peace where there found no war or clear conflict because the absence of any conflict causes and separation of those engaging in any conflict. *Second* is a positive peace shown by welfare, freedom and justice in the society [21]. The priority of Qur'anic Peace Education on the positive peace is clear from Qur'anic verses stating that human enmity is a life inevitability; while an effort on the unity and communion is a choice (Qur'an, 2: 213, 5: 48, 10: 19, 11: 118 and 16: 93).

Meanwhile, in the sense of negation perspective, Qur'anic Peace Education sets its orientation to reduce two types of violence. *The first* is a direct violence both personal, such as rape, murder and terrorism; and institutional ones like war and natural destruction because of industrial sectors. *The second* is indirect violence which occurs structurally such as racism, sexism, discrimination, poverty, hunger, the lack of education and health service [22].

Additionally, vision, mission and goal of Qur'anic Peace Education are potential to become an alternative solution on the commonly found obstacles in building both Peace Education and religious de-radicalization. *The first* is theological obstacles in a rigid and exclusive understanding of religion instead of inclusive ones. *The second* is physical obstacles, in worries to convert the faith. *The third* is pre-assumption obstacle in the form of suspicion on doing syncretism or religion mixing. *The fourth* is obstacles on interest, such as conflict of interest for the sake of religion [23]. The role of Qur'anic Peace Education, for example, in dealing with theological and physical obstacle is through internalization of firm religious characters in coping with a variety of challenge and influence. Meanwhile, obstacles on prejudice and interest are anticipated through reduction on carnal desire based carelessness.

3.2. The Epistemology of Qur'anic Peace Education

To make Qur'anic Peace Education always relevant to the dynamic of any time and place, a firmly constructed epistemology is urgently needed. It will be a base to construct, revitalize and even de-construct Qur'anic Peace Education for now and next days.

Epistemologically, Qur'anic Peace Education is built on the base of Islamic education which is divinely and humanly. This is line to Sa'īd Ismā'il 'Alī's classification on the basics of Islamic education: al-Qur'an and hadith, companions' opinion, Islamic civilization (*ath-thaqāfah*), public interest (*maṣāliḥ al-ijtimā'iyah*) and Islamic thought (*al-fikrul'-Islāmī*) covering faith (*'aqīdah*), law (*fiqh*), mysticism (*taṣawwuf*) and philosophy (*falsafah*) [24].

For Moslem, the Qur'an is the main life guidance that they will literally follow the Islamic teaching values inside. However, nowadays reality shows that Moslems' life is mostly controlled by carnal desire instead of the Qur'anic guidance. From this point, there occurred a gap between how the Qur'an calls for love and the Moslems' attitude implying anti-love characters such as radicalism and terrorism. Therefore, Qur'anic Peace Education epistemology is based on hermeneutical meanings of terms *hudā*, *hawā* and derivation on both

found in Qur'an, 2: 185, 6: 125, 10: 108, 28: 56, 29: 69, 3: 14, 4: 27, 7: 81, 19: 59 and 34: 54 using this following SWOT analysis:

Strength	Qur'anic guidances are full of values similar to Peace Education spirit. For instance, it does not force anyone to receive Islamic teachings; moreover through radicalism and terrorism (28: 56)
Weakness	Qur'anic guidances tend to be misinterpreted, particularly by those with less sufficient knowledge (2: 185). For example, using war verses in peaceful nations or circumstance.
Opportunity	Qur'anic guidances have much possibility for right and proper interpretation for those who seriously seek for guidance (6: 125, 10: 108, 29: 69).
Threat	Qur'anic guidances underlining love and care could be dysfunctional when Moslem inclined to use their carnal desire at most (3: 14, 4: 27, 7: 81, 19: 59, 34: 54)

To sum, epistemologically, Moslem who do violence acts, radicalism and terrorism are those who misunderstood Islamic teachings. Or, they misused Islamic values for the sake of their carnal desire relating to power and economic welfare.

The polarity between Islamic teaching on love and Moslem's attitudes supporting radicalism and terrorism is in line with what Navaro-Castro & Nario-Galace stated. According to them, the mission of the majority of spiritual tradition is to inspire and motivate people to build peace. Although religious believers engage in war and act violence in the name of religion, the conflict is not based on the religion itself. Instead, it is all about political and economic interests [25].

Then, to make epistemology of Qur'anic Peace Education relevant and applicable at any place and time, the use of consistent and sustainable contextualization to the certain social background is a must. For instance, *jihād* in Indonesia is through the development of science and technology; while in Palestine, it is through war against the colonist Israel because Palestine is in war period. On the other hand, Indonesia is neither category of *dār al-Islām* nor *dār al-ḥarb*, because it is *dār al-ṣulh*. It means as a neutral or peaceful area between Moslem and non-Moslems based on common agreement, partnership and working together habits [26].

Contextualization of universal Islamic teaching in a local cultural society is apparent from the concept of *amar ma'rūf nahī munkar* (enjoining good and forbidding evil). Therefore, epistemology of Qur'anic Peace Education is also based on hermeneutic terms of *'arafa*, *nakara* and derivatives of those two found in Qur'an, 3: 110, 4: 19, 30: 15, 33: 59, 49: 13, 5: 79, 9: 67, 18: 74, 29: 29 and 31: 19 through the SWOT analysis as the following:

Strength	<i>Amar ma'rūf nahī munkar</i> is <i>farḍu kifāyah</i> or communal obligations (3: 110), so that social interaction needs to make <i>ma'rūf</i> (good; virtue) values as its base (4: 19).
Weakness	Deviation in doing <i>amar ma'rūf nahī munkar</i> (9: 67); negative speech (31: 19) and anarchy actions such as murder (18: 74)
Opportunity	<i>Ma'rūf</i> is heterogeneous, such as doing good for parents (31: 15), dynamics, such as style of <i>ḥijāb</i> (33: 59) and interactive, such as positive culture exchange (<i>ta'āruf</i>) among ethnics and nations (49: 10)
Threat	Omission on massively conducted <i>munkar</i> , even constitutionally giving protection, such as legalization of homo-sexuality (29: 29 and 5: 79)

The real example of *amar ma'rūf nahī munkar* in the Indonesian context is tolerance culture of believers as shown by *Gerakan Pemuda Anshor* delegating *Barisan Ansor Serbaguna* (Banser) to strengthen security for Christians who celebrated Christmas night last 2018 [27]. Meanwhile, the example of *amar ma'rūf nahī munkar* deviation is suicide bombing by a Moslem family in three Surabaya churches last May 13, 2018, which killed 18 people [28]. In this context, interpretation of Ibn 'Āshūr on Qur'an, 22: 40 about opposition on aggression and overthrowing worship houses like monastery, synagogue, church and mosque; implied that other religions deserve respect from Moslems. Therefore, the Qur'an hardly bans Moslems to mock or insult any belief or symbol of other believers (Qur'an, 6: 108) [29]. It is obvious, then, that the Qur'an seriously prohibits any overthrowing action of non-Moslem's worship houses, moreover to kill them. However, the reality shows that some Moslems did overthrowing and murder to other believers.

Furthermore, the aforementioned epistemological construction on Qur'anic Peace Education could get revision, revitalization, even deconstruction considering features of system approach proposed by Auda in the context of contemporary Islamic epistemology [30].

First is cognitive. The static Qur'anic text could be figured out by dynamic sciences. It makes the construction of Qur'anic Peace Education relevant at any time and space. *Second* is wholeness and interrelated. It needs to understand Qur'anic texts on Peace Education comprehensively through a thematic and objective interpretation instead of atomistic on certain and limited verses which tend to be subjective. *Third* is openness and self-renewal. Qur'anic Peace Education is open for any science or culture as long as it is in line with Islamic teachings and values. *Fourth* is multidimensionality. It needs to understand the Qur'an in a multidimensional perspective instead of mono-dimension. A little example is in understanding Qur'anic verses according to the context of war and peace. Physical *jihād* is valid in war condition, while tolerance is valid in peaceful condition. *Fifth* is purposefulness. The main aim of *Maqāṣid al-Sharī'ah* is to implement seven items of *Maqāṣid al-Sharī'ah* as mentioned in the ontological part.

Next on, implementation of Qur'anic Peace Education can take form through two models of Peace Education. *First* is indirect type which is suitable to be implemented in any society with emerging conflict, a lot of violence and inclination of most of its people to continue fighting in the conflict. *Second* is direct type which is particularly proper for any politically and socially ripe society. Additionally, it must be administratively and pedagogically ready in the education system to apply Peace Education [31].

The fact shows that Indonesia is still coping with implementation of Peace Education in the indirect type. One real indicator is the Ministry of Education and Culture, Ministry of Religious Affairs, and Ministry of Research and High Education which have not yet made Peace Education as a political policy of education with massive implementation across Indonesia. However, it is important to note that a few of educational institutions had either explicitly or implicitly implement Peace Education. To mention some, there found UNIRA (Universitas Islam Raden Rahmat; Islamic University of Raden Rahmat), Malang, which opens a post-graduate program majoring Islamic Education with Peace Education concentration [32]. There also found an Islamic boarding house called Pondok Modern Latansa located in village Cangkring, Karanganyar, Demak, which conducts post-conflict Peace Education program for children as the conflict victims, either communal or individual conflict (such as a family conflict) [33].

3.3. Axiology of Qur'anic Peace Education

In the Qur'anic Peace Education, an educator plays a very central role like a prophet to his people. This is because an educator serves as the successor of prophets and messengers in the sense of knowledge (*'ilm*), action (*'amal*) and attitude (*akhlāq*).

One of the main characteristics of Prophet Muhammad PBUH as an educator is loving things in line with religious values; and disliking those against them. Therefore, an educator in Qur'anic Peace Education is based on the hermeneutic terms of *ḥabbaba*, *kariha*, and derivations of the two found in Qur'an, 2: 216, 3: 92, 9: 24, 12: 8, 49: 7, 2: 256, 10: 99, 24: 33, 46: 15; and 49: 7 through this following educators' standard competencies model:

Characteristics	Being sincere (<i>ikhhlās</i>) going through both joy and pain serving as an educator (2: 2); being patient and persistent in dealing with educational problems both physics and psychics (46: 15)
Social	Willingness to sacrifice for others (3: 92); not insisting own opinion (2: 256), moreover forcing others to do bad deeds (24: 33)
Pedagogy	Educative interaction based on faith values and far from <i>kufir</i> , <i>fusūq</i> and <i>isyān</i> (49: 7); neither discriminate nor underestimate students with low academic achievement (10: 99)
Professionalism	Prioritizing a duty to teach instead personal interest (9: 24), treating students fairly (<i>'adl</i>) with no discrimination (12: 8)

Those mentioned standards for educators complement the role of educators as facilitators with various duties in the process of Peace Education including; a) planner; b) initiator; c) climate builder; d) guide, prompter or catalyst; e) mediator; f) organizer of knowledge; g) evaluator [34].

Meanwhile, one of main characteristics of companion (*ṣaḥābat*) in their learning process with the prophet Muhammad PBUH is patience in coping with ignorance. Based on it, the role of students in Qur'anic Peace Education is based on the hermeneutic terms of *ṣabara*, *jahila* and derivation words of both found in Qur'an, 2: 177, 3: 200, 16: 126, 18: 68, 73: 10, 3: 154, 5: 50, 12: 89, 33: 33 and 48: 26 presented in this following Blood's taxonomy model:

Cognitive	Affective	Psychomotor
Reducing pre-assumption based on ignorance (3: 154)	Reducing fanaticism on cultural practices contradicting with religious values (48: 26)	Avoiding an interaction with fool persons (7: 199)
Understanding an object based on religious values instead of <i>jāhiliyyah</i> laws (5: 50)	Being patient in dealing with problems of education (2: 177), such as hate speech (73: 10)	Avoiding a bad performance in public (33: 33)
Understanding realities through both physically and mentally (18: 68)	Taking examples from those with higher level of patience (3: 200)	Self defense on violence acts (16: 126)

Practically, ideal characteristics of students in Qur'anic Peace Education could be based on the following UNESCO guide in building peaceful personals: a) think positive; b) compassionate and do no harm; c) discover inner peace; d) learn to live together; e) respect human dignity; f) be your true self; g) think critically; h) resolve conflict non-violently; i) build peace in community; j) care for the planet [35].

As an effort to accelerate educative interaction between students and educators, it needs educative staffs. They range from educational policy takers such as headmaster to those serving as facilitator of educational policy such as administration staffs.

The main principles of educational staffs' jobs are making everything easy and avoiding any arbitrariness. Therefore, roles of educational staffs in Qur'anic Peace Education is based on hermeneutic terms of *yasara*, *taghā* and derivation of both found in Qur'an, 2: 185, 2: 280, 17: 28, 65: 7, 84: 8, 11: 112, 20: 43, 20: 81, 89: 11 and 96: 6 through this following POAC presentation model:

Planning	The main work principles are to make easy, instead of to complicate (2: 185) and prioritize altruism-collaborative characters instead of egoistic-individualistic (96: 6)
Organizing	Delegating duties and responsibilities based on ability levels without any compulsion (65: 7) and using digestible verbal and written languages (17: 28)
Actuating	Setting easy procedures and system, mainly those related to financial need (2: 280); not misusing authority (89: 11) such as doing corruption (20: 81) and violating code ethics and other regulations (11: 112)
Controlling	Giving a work evaluation which simplifies everything instead of to make it complicated (84: 8) and receiving any factual realities honestly and inclusively (20: 43)

Next on, relation among educators, students and educational staffs requires supervision from outsiders. This duty belongs to external stakeholders, such as government, school committee and society. Considering that the main duty of stakeholders is doing supervision mainly on betterment, it is relevant to relies the role of stakeholders in Qur'anic based education based on hermeneutic meaning of *ṣalaha*, *fasada* and derivation of both found in Qur'an, 2: 220, 4: 114, 8: 1, 35: 10, 49: 9, 2: 30, 7: 56, 27: 34, 30: 41 and 47: 22 as follows:

Contribution	Strengthening the foundation of relationship among education subjects (8: 1), avoiding anything potentially leading to damage harmonic relationship among them (47: 22) and holding a discussion on things beneficial for public (4: 114)
Facilitation	Giving financial aid (2: 220) and compiling a guide book that education subjects would implement (35: 10)
(Re)conciliation	Holding <i>iṣlah</i> (reconciliation) when there occurs any conflict applying <i>al-qist</i> and <i>al-'adl</i> (fair) principles (49: 9), avoiding anarchic (2: 30) or destructive actions (7: 56) such as damaging natural or social environment (30: 41); moreover on behalf of attached authorities (27: 34)

Therefore, the whole subjects of education are responsible to teach and implement critical issues in Peace Education, which are peace keeping, peace making, peace building and anticipating any causes of violence [36].

As generally known, education process consists of four main elements, which are aim, material, method and evaluation.

The aim of Qur'anic Peace Education is to build peace. Therefore, it is relevant to construct its detailed aim based on hermeneutic terms of *salima*, *qatala* and derivation of both found in Qur'an, 2: 191, 2: 208, 4: 93, 4: 94, 8: 61, 25: 63, 37: 84, 5: 30, 9: 36; and 17: 33 as following:

Knowledge	Building a critical reasoning through habituation of <i>tabayyun</i> (4: 94) [37], explaining <i>jihad</i> ethics in both context of war and peaceful condition (9: 36); as well as exploring criminal laws relating to violence act, including murder (17: 33)
Attitude	Internalizing the characters of peace and love (8: 61) and building a peaceful heart or so called <i>qalb salim</i> (37: 84)
Life Skill	Implementing Islamic teaching wholly in the sense of <i>imān</i> , <i>Islām</i> and <i>ihsān</i> (2: 2018); doing polite interaction and communication with the jahil community (25: 73); as well as implementing de-radicalization values in a family realm (5: 30), among Moslems (4: 93) and among believers (2: 191)

The aims of Qur'anic Peace Education are in line with three main objectives of Peace Education learning consisting of cognitive, affective and psychomotor domain. *First* is building awareness on the fact, root of problem and consequences of violence actions. *Second* is building care and developing empathy, love, hope and social responsibilities. *Third* is doing any action based on strong willingness to change mindset and self attitude then actuating it in concrete manners relating to the violence [38].

In more detail, UNICEF released the aim of Peace Education as following [39];

First is cognitive aspect. It includes self-awareness; understanding on the nature of conflict, ability to identify causes of conflict and anti-violence resolution; conflict analysis; developing people's knowledge on mechanism for building peace and resolving conflict; mediation process; understanding both right and obligation; understanding the condition of inter-dependency among individuals and society; caring on cultural heritage; and knowing pre-assumption.

Second is psychomotor aspect. It covers communication (actively listening; self-expression; interpretation; rearrangement); firmness; ability to work together; affirmation; critical thinking; ability of critical thinking on assumption; ability to deal with stereotype; managing emotion, problem solving; ability to create alternative solution; arranging conflict resolution; conflict prevention; society's participation on peace campaign; and ability to survive in any changes.

Third is affective aspect. It includes self respect; positively self assessment; strong personalities; tolerance; acceptance on others; respecting differences; respecting right and responsibility of both children and adult; being aware of presumption; gender equality; empathy; reconciliation; solidarity; social responsibility; justice and equality; happiness life.

Meanwhile, according to UNESCO, Peace Education aims to secure students' ideas away from any influence of violence in the society and prepare them to build a peaceful world through equipping them with knowledge, attitude and skill that they need. To sum up, Peace Education is to humanize students, learning process and school [40].

In implementing education aims, it needs materials prioritizing the principle to create goodness and avoid badness. Therefore, education material in Qur'anic Peace Education is based on hermeneutic meanings of *hasana*, *zalama* and derivation of both found in Qur'an, 4: 36, 28: 77, 33: 21, 41: 34, 67: 2, 2: 279, 4: 10, 5: 45, 35: 32 and 38: 24 as follow:

Knowledge	Understanding Islamic ethics in social interaction (4: 36) economic attitude (2: 279); materials of criminal law (5: 45) and civil law which both support and obstruct peace.
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Attitude	Imitating prophetic attitude (33: 21); balanced (<i>tawāzun</i>) attitude between religious and humanistic values (28: 77); and being competitive in doing religious teachings.
Life Skill	Having life skills as alternative solution on real life problems (67: 2); practicing conflict management, advocacy and diplomacy to change hostility into peace (41: 34) and showing social care to marginalized group (4: 40).

Sukendar, on the other hand, mentioned that Peace Education materials do not only cover conflict management, but also post-conflict management. It is about recovery on conflict victims so that they would no longer have any trauma and still become those who love peace [41].

Huda's research reveals that materials in Islamic Peace Education references cover: basics for conflict resolution, negotiation, mediation, facilitation, arbitrary and conflict management. Additionally, there also found another special chapter as a practical training consisting of counseling, psychology, family and psychology analysis, anger management, positive and negative approach in peace building, stages of violence, root of conflict problem, pluralism practice and complex dialogue, law order and understanding on influence of violence to children [42].

Next on, the material presentation of Qur'anic Peace Education is through effective and efficient education method. One of excellent methods in Islamic education is so called *al-hikmah* with various attached meanings. Therefore, method in Qur'anic Peace Education is based on hermeneutical meanings of *hakama*, *hawā* and derivation of both found in Qur'an, 2: 151, 2: 269, 11: 1, 16: 125, 31: 12, 4: 135, 18: 28, 30: 29, 38: 26, and 79: 40 as follow;

Educator Approach	Students Approach
The method of <i>tilāwah</i> , <i>tazkiyyah</i> and <i>ta'lim</i> (2: 151)	The method of scientific work and practical science (2: 269)
The method of giving good example or <i>uswah</i> (16: 125)	Scientific method (30: 29)
The method of <i>maw'izah</i> (31: 12)	Justice principles based participatory method (4: 135)
The lecture method explaining physical reality and spiritual essence (11: 1)	Proportional method between individual need and students collaboration (18: 28)
	Problem solving method or problem based learning (38: 26)
	<i>Riyāḍah</i> method or anger/desire controlling (79: 40)

Considering that Peace Education aims to create character (state of mind), experiential learning method becomes a key method in internalizing values, attitudes, perception, skill, as well as tendency on the behavior. In other words, students need to live in a Peace Education nuanced condition so they can directly practice how to live with others applying Peace Education goals [43].

UNICEF suggested a participatory active student based as the main method as it is believed to facilitate students reach their highest potential. It includes, among others, study club, peer teaching, brain-storming, exercises to make decision and develop deals, negotiation, role play and simulation [44].

In order to know the result of education process, it needs a measureable evaluation. Therefore, evaluation on Qur'anic Peace Education is based on hermeneutical terms of *hasiba*, *sarafa* and derivation of both found in Qur'an, 2: 284, 3: 142, 10: 5, 40: 17, 84: 8, 4: 6, 25: 67, 26: 151, 40: 28 and 40: 40 as follow:

Planning	Evaluation principles are to make everything easy, instead of making it complicated (84: 8); not surpassing the limits in budgeting for evaluation process and making it proportional, not less and not more (25: 67)
Organizing	Evaluation is arranged in a clear academic calendar (10: 5), adjusting it with students' ability (3: 142) and convincingly as well as validly arranged (40: 34)
Actuating	Evaluation aims to implement both written and hidden curricula (2: 284), being conducted in effective and efficient based principles (40: 17); and warning students who break the law during evaluation process (26: 151)
Controlling	Evaluation process prioritizes values of honesty instead of lies (40: 28); functioning as a measurement of students' achievement (4: 6)

Relating to this, UNICEF suggested six methods of evaluation through comparing students' condition between before and after following the Peace Education. They include survey or questionnaire; interview; focused group discussion; observation; documentation on school notes; and experimental method [45].

The research on high school reveals that an institution is successful in conducting Peace Education when they implement peaceful values covering a) mutual belief; b) working together; c) tolerance; d) acceptance on differences; and e) appreciation on environmental preservation. Meanwhile, attitudes or behaviors with peaceful indicators are, among others, a) self-control; b) ability to resolve any conflict; c) having social competency; d) character; e) obeying the rule and norms; and f) communicative [46].

4. CONCLUSION

Both theory and practice of Peace Education in Islamic education are still based on the Western philosophy and education theory which are *anthropocentric*. This makes it not totally suitable for Islamic education which is *theo-anthropocentric*. As an alternative solution, this paper offers Qur'anic Peace Education based on the philosophy of Islamic education through hermeneutical study of Ricouer and thematic educational exegesis (*tafsīr tarbawī*) on some relevant Qur'anic sources. From that point, this paper then comprehensively and systematically reconstructs ontological, epistemological and axiological aspects in the frame of philosophy of science (epistemology). As an implication, this discussion needs a follow-up collaboration with both field and library researches to do both verification and falsification on the construction of Qur'anic Peace Education.

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The Fascination of Dimas Kanjeng: Social Phenomena between Religion, Mystical and Economic Motives

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Abstract. This study concludes that the problem that exists in society, especially the followers of the hermitage (padepokan) dimas kanjeng, is an internal problem in the form of a crisis of orientation and dislocation in their personality. These conditions cause disorientation and experience unclear direction, or experience dislocation. Such a society is in a condition of high expectations, namely obtaining financial economy instantly. The nature of greed and ambitious souls dominates the conditions of an unstable following society plus the practice of individual cult centered on one person kanjeng dimas who is glorified. Cults were raised with their performance and the embedding of a great name that made them admired because they were considered to have advantages above average. To recruit followers, The strategy used by Padepokan Dimas Kanjeng is a very subtle approach, polite words and tempting the followers to believe everything that is conveyed by the head of the padepokan. The lure of getting double the money becomes an attraction for followers to join. This study uses a qualitative approach and the data are collected through interview, observation, and documentation toward condition of followers padepokan since 2016 until 2020. The informant of interview religious leaders from Indonesian Ulema Council (MUI) Probolinggo resident, the officials of Ministry of Religious Affairs in Probolinggo, and prominent leader of citizens of the locus this study.

Keywords: Dimas Kanjeng, Probolinggo, dryness of religiosity, charismatic figure, instant culture.

1 Introduction

On Thursday, 22 September 2016, the public in this country was shocked by the raid of the East Java Regional Police at Padepokan Dimas Kanjeng. The forced pick-up and later arrest was due to Taat Pribadi, the leader of that hermitage/padepokan has been absent three times at the summons by the East Java Regional Police to be examined about the alleged murder cases committed by 7 of his "santri". The seven defendants admitted to having committed the murder on the orders of Taat Pribadi. The raid involved no less than a thousand joint personnel of the TNI, Police from the Probolinggo and East Java Regional Police because of Taat Pribadi's followers were about to obstruct the security forces. The officers were fully armed and wearing bullet-proof vests by driving a special car for mass decomposers, barracuda, tactical cars, water cannons, and dozens of trucks that rushed to the

Padepokan location. The deployment of such heroic officers was carried out as an anticipatory step for resistance from followers in the Padepokan Dimas Kanjeng.

Before an arrest incident, the police had been investigating since the discovery of the man's body from Probolinggo in February 2015 who was suspected of being a "santri" at the Padepokan Dimas Kanjeng. This incident followed by finding of the man's body from Situbondo dumped in the Gajahmungkur Reservoir Wonogiri on April 14, 2016. Since this arrest, the mystery has slowly been revealed at the Padepokan Dimas Kanjeng led by Taat Pribadi whose address is Dusun Sumber Cangkelek RT 22 RW 08 Wangkal Village, Gading District, Probolinggo Regency. In a very exclusive hermitage with tight security for 24 hours, it was suspected that fraud was practiced with multiplying money method. The interaction of the residents of the Padepokan Dimas Kanjeng with their families and communities has changed. The environmental community believes that Dimas Kanjeng does not teach religious knowledge and spiritual activities at the hermitage at all, but only motivates followers to pursue material things. There are spiritual activities in the form of mental cultivation, such as istighatsah or practicing certain readings and prayers many times. However, these activities aim to hope for wealth and interpret life goals as material fulfillment. They bet various things such as money, property, family, and time to multiply material in a short time. Even though the victims were promised to have their money doubled, in fact the victims' money was lost or not returned at all. However, the followers of the hermitage do not feel cheated and fully believe the money is still there.

Competition takes place in life to meet the needs of the followers. Their individual desire is to win the competition in an irrational way. They want to be known as people who are successful in terms of material, status, and popularity. Irrational actions are taken in order to pursue the achievement of these three things. This action is done by many people, especially those who are on the rise. In order to maintain that status, they are willing to do anything. The practice of the individual cult of followers of Taat Pribadi places it as hope and a support for the problems they face.

Physically, Padepokan Dimas Kanjeng is an exclusive cluster area surrounded by a fence, with very tight security at the entrance. It is true that the case of Padepokan Dimas Kanjeng has passed, but socio-religious phenomena and community behavior that lead to irrational attitudes are still symptomatic even though the era has been digitalized. Therefore, this study is very important to do in order to describe and analyze the Dimas Kanjeng phenomenon, which can reappear in every era and generation, from the socio-religious side. To obtain a comprehensive study result, this study is formulated in the following questions: a) How is the phenomenon of the emergence of Dimas Kanjeng in the digital era? Why does the Dimas Kanjeng phenomenon always appear?; b) What is the typology of Dimas Kanjeng followers and how does this figure get the sympathy of his followers? What are the motives for recruiting these followers?

This study is very urgent to carry out because the phenomenon of economic motives wrapped in cults, religious charisma is very susceptible to recurring in the social life of the community.

2 Theory Based and Literature Review

2.1 Theoretical Framework

Paul Mudigdo Moeliono in Topo Santoso and Eva Achjani Zulfa explained that crime is a human act in the form of violation of norms, which is perceived as detrimental, annoying, so it cannot be tolerated. Crime always refers to human actions as well as limitations or

people's views on what is permissible and prohibited, what is good and bad, all of which are contained in laws, practices, and customs.

The theory used in this study is the theory of relations and the theory of attribution. Theory of relation is used to read how the followers of Dimas Kanjeng have the belief that they are willing to change themselves, if they feel a deep bond with someone who tries to change them. Here establishing a relationship is a very vital key to influence a person's personality to change and get out of the problem they face. Dimas Kanjeng gets trust as a counselor from his followers (counselees) who want to be free from their financial problems. Trust occurs by a very close relationship between the counselor and the counselee. Meanwhile, attribution explains the causes that bring people whom in trouble and problem of life become followers of that hermitage.

To reveal obedient personal leadership in his hermitage, the author uses a charismatic leadership theory approach. Max Weber said that Charismatic leadership can be obtained by an extraordinary person so that his commands and words can influence a group of people. Charisma is an embedding that comes from an interactive process between the leader and followers. The attributes of charisma include self-confidence, strong conviction, calmness, and speaking ability. And the more important thing is that the attributes and vision of the leader are relevant to the needs of the followers.

There is an attribution theory which states that charismatic leadership is based on the assumption that charisma is a phenomenon of attribution (Conger & Kanungo, 1987), and there is also a theory of its own concept concerning a charismatic leader which can be seen in the extent to which followers accept, emotional involvement and high motivation based on extraordinary soul sacrifice (Shamir, house, Arthur, 1993). In addition to the conceptual theory of psycho-analysis of charisma, a leader is treated very unrealistically even with extreme levels of charisma by followers. Automatically, it leads to a cult with negative consequences.

2.2 Previous Studies

The study conducted by Ferry Adhi Dharma was entitled “Dialektika Komunikasi Intrapersonal: Mengkaji Pesona Komunikasi Dengan Diri Sendiri”. In this study, these authors conclude that the communication skills of Taat Pribadi, the owner of Padepokan Dimas Kanjeng are based on a process of rhetoric and persuasion that plays out at the psychological level of their followers. The communication style is to gain one's own benefit unilaterally (disensus). The social construction he builds aims to strengthen his image in the eyes of society through a number of social attributes attached to him.

Umar Anwar “Tindak Pidana Penggandaan Uang Dalam Kitab Undang-Undang Hukum Pidana: Tinjauan Kasus Penggandaan Uang Dimas Kanjeng Taat Pribadi” in *Jurnal Legislasi Indonesia* Vol. 13 N0. 04 - Desember 2016 : 369 – 378. In his research, Anwar stated that Dimas Kanjeng Taat Pribadi had committed embezzlement and deceived each of his students who entered by depositing a sum of money as a dowry to him and promised to be doubled. (Article 374 of the Criminal Code concerning embezzlement and Article 378 of the Criminal Code concerning fraud).

A study conducted by Nina Hillery with the title “Pembuktian Mengenai Tindak Pidana tentang Kekuatan Gaib di Dalam Undang-Undang Hukum Pidana dan Rancangan Undang-Undang Kitab Undang-Undang Hukum Pidana”. This writer reveals the side of the crime committed by Taat Pribadi, the head of Padepokan Dimas Kanjeng. This author sees that the practice of magic for multiplying money cannot be prosecuted by law in Indonesia. He

did not highlight the problem of the socio-religious impact experienced by the followers of the hermitage.

In this position, this study describes and uncovers the problems in Padepokan Dimas Kanjeng from the aspects of social and religious studies

2.3 Dimas Kanjeng and the Irrationality of His Teachings

The focus of this research is the Dimas Kanjeng hermitage which is located at Dusun Sumber Cangkelek RT 22 / RW 08, Wangkal Village, Gading District, Probolinggo Regency. The hamlet is in the south of Kraksaan City, the capital of Probolinggo district, with a distance of approximately 20 km. Padepokan Dimas Kanjeng was initiated by Taat Pribadi. Before the establishment of the hermitage, Taat Pribadi has pioneered various economic ventures, but he always fail and suffered a loss. He does not give up easily, the economic business he has pioneered has experienced success including farming cooperatives (Koperasi Usaha Tani/KUT) and savings and loan cooperatives (Koperasi Simpan Pinjam/KSP), although they also experienced setbacks. He also joined as the coordinator of the Amalillah Foundation which was run by the alm. Raden Ayon. It seems that Taat Pribadi is adopting the method used by the Amalillah Foundation in finding "followers" who will voluntarily hand over "dowries". This strategy was then used by obedient personal to get "victims" and become his followers.

Taat Pribadi is the son of Musta'in (alm) former Dansek Polek Gading. Taat Pribadi was born on April 28, 1970 in Dusun Sumber Cangkelek, Wangkal Village, Gading District, Probolinggo Regency. During his time as a center for figures in the hermitage, several titles were assigned to him, including "Dimas Kanjeng", "Yang Mulia", "Guru Besar Hadratus Syekh" and Sri Raja Prabu Rajasa Nagara. The titles were obtained from his efforts and his close friend at the hermitage. He obtained the title of Sri Raja Prabu Rajasa Nagara from the Association of the Kingdom of the Archipelago (Asosiasi Kerajaan Nusantara) as an appreciation of this organization for Taat Pribadi who has helped maintain the culture of the people in the Tengger and Probolinggo lands.

Taat Pribadi makes his residence as a Padepokan with a fence around the height of not less than 2 meters. The hermitage land occupies an area of about 6 hectares. The followers of Taat Pribadi are referred by the term "santri". This naming comes from Taat Pribadi when referring to his followers. So, the term "santri" in the hermitage is not like the definition of santri which is generally known as a boarding school which consists of kyai, santri, dormitories, and mosques. The "santri" of this hermitage were followers of the Taat Pribadi and had handed over a dowry of money. The followers in Padepokan Dimas Kanjeng are very exclusive, because they limit themselves to interacting with environmental communities in Wangkal and Gading Village, Probolinggo.

His followers come from various regions and various religions. Some followers came from Makassar, Bali, West Java, Central Java, East Java, East Kalimantan, Papua and others. They are Muslims, Hindus, Christians, and also Catholics. The religious activities carried out by followers who are Muslim after the arrest of Taat Pribadi are routine practice of praying 5 times in a day, reading of al-Qur'an, and istighosah after Maghrib. These activities are carried out in the hermitage or at the Baitul Makmur mosque that belonging to the hermitage. These religious activities, seem normative and have nothing strange. And for those of religions other than Islam, perform their worship according to the guidance of their religion in their respective tents.

Taat Pribadi followers can be grouped into:

- a. Ordinary members, that is, people who only pay the dowry and promised can get double of their money. They came from various regions in Indonesia and received doctrines of the cult of obedience by the coordinators. Their number is very large from various regions in Indonesia.
- b. Coordinators / collectors whom recruiting members, indoctrinating, and collecting dowries.
- c. Sultan. The position of the sultan as someone close to Taat Pribadi, comes from close friends or still has family relationship. The sultan who comes from a family lives in the villages of Wangkal and Gading. According to the people in this village, they are the ones who enjoy the wealth of the hermitage. The sultans lived in luxurious houses and owned expensive vehicles.

The Wangkal community is culturally a village community away from the hustle and bustle of the sparkling city. In a relatively short period of time, this hermitage was visited by an increasing number of followers from various regions in Indonesia. The exclusive social attitude of the followers with the people of Wangkal and Gading villages raises questions regarding religious teachings in the hermitage. The area of the hermitage has turned into a sacred location where people should not enter it carelessly. The collective acknowledgment of the followers of the hermitage that their great teacher who holds the title Dimas Kanjeng has advantages (*linuwih*) after going through his spiritual journey. Dimas Kanjeng can see supernatural things both past and future.

In the last three months before Taat Pribadi was arrested by the Police on charges of murder, Taat Pribadi ordered his followers from various parts of Indonesia to come to the hermitage. The goal is that the implementation of *istighatsah* can be carried out intensively to accelerate the disbursement of unseen money. Because of their large number, they took the initiative to build tents whose roofs were made of tarpaulin. Some of them, with their families, rented houses for residents. However, the people of Gading and Wangkal view the large number of followers who came at the same time because the disbursement would only be made as an excuse. The mobilization of followers was only a strategy for the *Padepokan* to anticipate the forced pick-up of Taat Pribadi by the police. As the proof, the followers were asked to gather at *Padepokan* for several times, but the disbursement of money from the occult did not materialize at all. As a result, many followers ran out of financial and logistical provisions. Some of them only eat fried foods to fill their stomachs and then drink water. There are also those who ask the residents what is there to just eat. There are also those who are no longer able to pay the rent for a resident's house, then just leave, leaving a debt to the home owner. However, they do not put the slightest bit of disappointment in Taat Pribadi and are always kind to their leader.

There are some followers who admit that they are reluctant to return home or be sent home even though they are assisted by the government (Ministry of Social Affairs) for various reasons. Among their reasons are they have no any places to live in their hometown. Some of them are afraid of being billed by the members they recruit. By living in the hermitage even though it only has a tarpaulin roof and a mat, they feel comfortable and calm living in the hermitage while following *istighatsah*, reading *al-Qur'an* in mosques and other worship. Their perspective is the same, namely waiting for the disbursement of money that has been doubled from their lord. What is concerning, the delivery of "dowry" money to Taat Pribadi through the coordinator, mostly there is no proof of submission (receipt). But they were absolutely sure that Taat Pribadi would cash out their money.

The people of Wangkal and Gading Village, which are majority of them did not follow the hermitage, felt that they were not harmed materially by the existence of this hermitage. In fact, the village roads that have been accessed by the hermitage and surrounding villages have been widened and repaired. However, the community is concerned psychologically because many members of the hermitage who come from far away areas who come to the hermitage do not get the money they expect. Some of them even up to a family from outside of Java island renting a house. Their purpose is one, waiting for the disbursement of money from Dimas Kanjeng.

The existence of "santri" hermitage who are ordained as prosecutors of religious knowledge, refers to the opinion expressed by KH. Hasyim Muzadi that the Padepokan Dimas Kanjeng phenomenon does not reflect pesantren or Islamic boarding school generally. The use of the term "santri" is nothing more than a cover for deception who does not dare to mention that the hermitage teaches religion. Santri here is not referring to the standard of Islamic boarding schools which provide religious education and teaching as in general Islamic boarding schools. The existence of religion is no more as a wrapper because it is not a religious teaching, it only has a religious flavor.

Meanwhile, from the socio-religious side, as stated by Azra, the emergence of the Dimas Kanjeng phenomenon has two symptoms; First, the symptoms of the new age, are movements and understandings of spirituality that are actually unclear even though they use the term nomenclature of mainstream religion. In this case what is used is the term in Islam, which is popularly called "santri" and "pesantren". In fact, there is no pesantren or anything related to pesantren in this place because there is a crisis both individually and in groups; Second, the phenomenon which is called pseudo scientific, seems scientific but it is a fake scientific because it cannot be justified. So, the public must be careful and be aware of the existence of new ages and pseudo scientists phenomenon that may appear again in the near future.

Ritual as an institution of worship (Cult Institutions) carried out by Padepokan Dimas Kanjeng is used as a symbol model and a message to the public that Padepokan Dimas Kanjeng regularly holds spiritual events in the form of collective prayer. The figures around Taat Pribadi see that the majority of followers are mostly from Nahdliyin who have istighotsah tradition.

The surrounding public knows that if there is istighatsah it will be followed by the disbursement of donations from the hermitage to its followers. When it was announced that the hermitage would disburse the funds, followers from various regions understood that they had to come to the hermitage immediately to participate in istighatsah. Beside istighatsah, the practice that is carried out is reading shalawat nariyah. This shalawat nariyah has become an obligation in the hermitage that must be read by followers, because it is believed to bring fortune to those who do it. This practice became popular among the followers of the hermitage. To convince the followers of the specialty of this prayer, then deliberately from someone who has a special affinity with Taat Pribadi uploads the video to the YouTube site. In the approximately 3-minute broadcast, Taat Pribadi miraculously took out a large amount of one hundred thousand rupiah bills from behind his body. In front of him is a group of people wearing only trousers without wearing a shirt or t-shirt covering their bodies. They sat face to face, counting the "never ending" bill of hundreds of thousands of rupiah in front of them. While counting the money, these people continued to read the shalawat nariyah. The money came from an "magical bank" which Taat Pribadi was able to penetrate with the "linuwih" he had.

The reading of *istighatsah* which is generally carried out by the *Nahdliyyin* which consists of reading *tahlil*, *tahmid* and *shalawat* then becomes a sacred activity according to the followers of this hermitage in addition to practicing *shalawat nariyah*. Both practices of worship (*'amaliyah*) done to give assumptions to followers and the environmental community as if what is done in the hermitage is a sacred ritual.

3 Analysis

The emergence of *Padepokan Dimas Kanjeng* in Probolinggo is in line with the psychoanalytic theory put forward by Sigmund Freud that human behavior is controlled by his personality or personality. Indonesian society is experiencing a crisis that is still ongoing, causing disorientation and unclear direction, or experiencing temporary dislocation, both individuals and society itself are in a condition of high expectations, that is instant financial economic gain. The cause can be internal, orientation crisis and dislocation in the person of *Taat Pribadi* followers. Reading this fact, it is not surprising that the followers of the hermitage feel at peace living in the hermitage, while on the other hand their life has complex problems. The nature of human greed and ambitious souls dominates the condition of an unstable following society plus the practice of individual cult that centers on one person, the glorified *kanjeng dimas*. Cult is created by: a) wearing clothes that make people admire like clothes that show he is great that he has advantages unlike the average; b) using names that invite a certain aura, such as the inclusion of the name *Dimas Kanjeng* with the aim of inviting a certain aura that contains an aura of magic; c) quoting the texts of the *Qur'an*. Even though the main figures of the hermitage, especially the central figures who are not good at reading *al-Qur'an*, his followers still see them as good persons because of blind imitation (*taklid*) and absolute obedience that cannot be questioned because of his cult. The cult has blindly possessed charismatics who understand religion when in reality it is not like that. These symptoms will continue in Indonesia in the various problems that will be faced, especially with the rapid changes in the task of religious leaders to provide socialization regarding the correct understanding of religion, especially when there are things that do not make sense.

The pseudo scientific practice involving thousands of people shows that some people are still irrational and deceived by the culture of 'wanting to get rich quickly'. In many cases, it always involves and stirs up the lower class socio-economic strata of society. What was attracted was not only the lower middle class from the economic and intellectual side, but many came from academics members, officials, members of the *TNI / Polri* until the figure of *Marwah Daud Ibrahim* who was known as an intellectual in this country. Amazingly, even though the followers had been promised many times that the disbursement would be made, they did not in the least feel cheated by *Taat Pribadi* whom they considered to be the master.

Until now, some followers are still remain in the hermitage area. Institutionally, this hermitage has an official license as a foundation. Seeing the fact of the physical and psychological conditions of the followers of the *Padepokan Dimas Kanjeng*, various elements of society and the government felt it was necessary to find a joint solution. One of these solutions is by educating the public on the importance of revitalizing the intellectual awareness of the community so that they do not fall into instant culture in the midst of the consumptive behavior of the Indonesian people. The mentality of "getting rich quickly" when animating society will deny people to work hard and endeavor.

The success of *Padepokan Dimas Kanjeng* in influencing many people who are attracted to and become followers of it, because of the success of hermitage subordinates and their hard works to describe the ideal figure of *Taat Pribadi*. This success is related to the mystical value of the *Taat Pribadi* figure so that he is authoritative, considers him a *maharaja* who has charisma so that it attracts other people. But he admits that this attraction is also

inseparable from the mental instant, aka the wish to be rich quickly by some members of the community.

The emergence of problems leading to deviations in Padepokan Dimas Kanjeng, according to the observations of researchers, can be viewed from a sociological and religious perspective.

a. Sociological side.

From the search in the field in Wangkal Village, Kec. Gading, Taat Pribadi started an economic business that started with the Farmers Business Credit (KUT), Baitul Maal wa Tamwil (BMT), donations for orphans, and the Amalillah foundation. From many things he did, the public knew that his business smelled of fraud. In terms of social relations in society, Taat Pribadi and his Padepokan raises problems in the form of fraud. Padepokan Dimas Kanjeng has become a movement by gathering followers and raising funds, managing, having programs, using strategies, manipulative methods (tactics), brainwashing, coercion, threats and bearing the burden of obligation (paying dowries) on followers / victims. Meanwhile, the victim of Dimas Kanjeng's followers was in a false consciousness with an indication of confusion and his soul was empty,

b. The religious side.

From a religious point of view, Taat Pribadi is cultured by his followers as having advantages (linuwih). The cult even seemed to blindly portray the extraordinary nature of Taat Pribadi. He is considered capable of bringing in money from the unseen realm called the bunyan realm (another dimension). To bring the magic money, the followers are obliged to hand over the money as a dowry with the lure that it will be returned to them doubled. Apart from money, his followers also believe that Dimas Kanjeng can bring in items according to his followers' requests, such as diamond rings, vehicles, precious stones, food, fruit and so on. Another example of his advantage (linuwih) is Dimas Kanjeng can bring guardians from the spirit realm (in the form of body and spirit). The saints even greet the followers. The nuances of religion (Islam) that appeared in Padepokan were suspected to be deviant, as stated in the handwritten dictate entitled: "Ajaran Padepokan Taat Pribadi" teachings of Padepokan Taat Pribadi. Here are his teachings:

1). Kun Fayakun practice.

2). Wirid manunggaling kawula-Gusti. This wirid is read privately. The wirid reads: INGSUN SEJATINE ALLAH, WUJUD INGSUN SEJATINE DZAT ALLAH.

3). Read the shalawat fulus, which reads:

وَالْمَطْعُومِ وَالْمَرْكُوبِ وَالْأَمْوَالِ مِنْ بَهَائِجِ عِلْمِي صَلَاةِ الْمُبْعُوثِ مُحَمَّدٍ سَيِّدِنَا عَلَيَّ وَبَارِكْ وَسَلِّمْ صَلِّ اللَّهُمَّ
وَ النَّفْسِ بَعْدَ أَنْوَاعِ وَصَحْبِهِ آلِهِ وَعَلَيَّ وَالْجَلُوسِ الْقِيَامِ فِي وَالْجُورِ وَالطَّرِيقِ لِكُلِّ الْفَلْسُوفِ وَالْمَلْبُوسِ
الرَّحِيمِينَ رَحْمًا يَا بِرَحْمَتِكَ الْفُؤُوسِ

Meaning:

"O Allah, bestow mercy, safety and blessings on our lord Prophet Muhammad SAW. who was sent, with prayers that can bring / make with him wealth / property, vehicles, food, clothing, and money, from every ways (efforts) and word, standing and sitting, and also convey prayers for the Prophet's family Muhammad, PBUH. and his companions with as many breaths and souls as human beings, with your grace (help), O Allah, the Merciful, the Most Merciful".

4). Having a warehouse for storing money (magic bank).

5). Having Karamah (displayed in front of his followers).

6). Routinize the implementation of Istighatsah to followers.

7). Radhiyatul qubri prayer.

Seen from theological and religious doctrine (Islam), these practices lead to the spirit of obtaining material success quickly. The limitation in understanding religious teachings is certainly a major factor in the fertility of this understanding model. Like the teachings of *kun fayakun* which is a property of God the Creator, if it is believed that it can be done by a charismatic figure even then it will ignore or negate the belief in the pillars of faith, that is believing in *qodho* and *qodar*. This phenomenon can occur due to various social problems that people face on a daily basis. The dryness of religiosity also drives someone to experience this crisis. Religion isn't be understood by society completely and correctly.

Regarding issues related to sociological and religious conditions, it is necessary to revitalize intellectual awareness and the spirit of understanding religion in society so as not to fall into an instant culture amidst rampant consumptive behavior and conditions. From a series of these events, what should become a lesson is the evaluation and strengthening of religious programs.

4 Closing

A proverb said: "As smart as a squirrel jumps, it will fall too." This seems to be what happened to Taat Pribadi and his hermitage. As the end of the field investigation and several problems with field findings, this study concludes that the *Padepokan Dimas Kanjeng* was initiated by Taat Pribadi. Before the establishment of this hermitage, Taat Pribadi has pioneered various kinds of economic ventures. But they always fail and go out of business. However, he did not give up easily. Economic businesses that have been pioneered include agricultural business cooperatives (KUT), savings and loan cooperatives and finally he also joined as the coordinator of the *Amalillah Foundation* which was driven by Raden Ayon (late). It seems that Taat Pribadi is adopting the method used by the *Amalillah Foundation* in finding "followers" who will voluntarily hand over "dowries".

The strategy used by the *Dimas Kanjeng* hermitage is a very refined approach, polite words and tempting the followers to believe everything that is conveyed by Taat Pribadi and his hermitage. The lure of getting double the money is an attraction for followers to join this group.

The recommendations of this study are as follows:

1. The Ministry of Religion has to rearrange database of religious institutions or institutions calling themselves hermitages (*padepokan*) with religious spiritual service nuances. An assessment of this institutional model is needed to identify early on the models of group movements in the name of religion.
2. The Ministry of Religion in collaboration with various agencies, especially religious authorities, religious organizations, educational institutions such as Islamic boarding schools, need to provide guidance and management. This step is focused on mentoring victims regarding psychological aspects and religious understanding using variety approaches, such as counseling, therapy, advocacy, empowerment and cutting the chain of victims from their entire patron network.

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Transitional Religiosity: The Religion of Generation Z

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Abstract. The present paper is the outcome of three-months research in 2019 on the religiosities of the Indonesian Generation Z (Gen Z). The two research questions oriented this undertaking, first, how is the formation of Gen Z religiosities within the context of communicative abundance? Secondly, how do they strategize the social media for their religiosities in the transitional phase to adulthood? We conducted seventy-five interviews and Focus Group Discussions and 745 respondents in an online survey, among the twelfth grade of senior high schoolers, and the first to third year of university students. The outcome of the research indicated among others, the prominent of Millennials' position as the new religious authority and information curators for Gen Z; their distinct maneuver in social space; the formation of homophilial religious governmentality; and their negotiation and resistance toward certain religious doctrines.

Keywords: Generation Z, religion online, religious subjectivity, youth religiosity, religion in Indonesia.

1. Introduction

As argued by many, young people are a critical generation for any community as to them the next shoulder of leadership is relying on and the future of a nation is ensured. Some enthusiastically take them as the spearhead of global consumption, as a “new powerhouse” [18]. The energy and attention given to them does not necessarily come from a balanced view of this generation, however.

Though not entirely unwarranted, in many ways they became “object,” “target,” and treated as less autonomous subjectivity. They are discursively called “*generasi penerus*” (the next generation), rather than “*generasi penentu*” (self-determined generation). They need to be “protected” from many global perils such as consumerism, religious radicalism, gaming subculture, smartphone/gadget addiction, suffering a Peter Pan complex, “they don’t want ever to grow up” [1] and on the other hand, became a strategic market, ranging from consumer goods to religious ideologies. Young people became and are a fertile field of religious mission and *da’wa* since a long period of time. Along with this observation, we found numerous studies about the youngster’s consumption pattern [19], but also the exposure of the youngsters toward religious radicalism [2]. The “vulnerability” of the young people became the main concern of the adults, which might have clouded the judgment of their subjectivity.

Gen Z is becoming the main target of those initiatives that seemingly a straightforward economical and religious motive in fact revealed the larger complicated condition. Firstly, it is

a reflection of intergenerational tension in which Gen Z is judged through their difference against the earlier generation in terms of taste, capacity, orientation, and social preference. Secondly, it is an example of adult gaze that objectified the Gen Z agency and experience.

The present research is a way to learn the subjectivity of the Indonesian Gen Z. This study is conducted in part to understand their religious formation in social media (socmed). Socmed in this regard is considered as the outcome of the modernity condition of communicative abundance [10]. Indonesian Gen Z is living in the days where telecommunication operators became among the most powerful economic agencies, hence ushered further to the condition of communicative abundance. It has appeared along the growing pro-market government policy during the tenure of President Jokowi who invested millions of dollars to stimulate the millennials-driven market. It further presumed that in their liminal state, they underwent a stage (or series) of micro-conversion within their respected religion, transformation for (or against) religions, finding and despising religion.

Hence, the title of the project “Transitional Religiosity” might give a sense of impermanence of Gen Z religious position and multiple trajectories of their future to come to term with adulthood. “Transitional” could also lead to the harden religious position. Many observations indicated the increasing conservatism among the youths, which appeared in terms of communalism and scripturalism [2]. On the other hand, those were perceived as a sanctuary, a safe haven for Muslim youths from the frenetic of the world [9]. We further argued that in the Indonesian context, there are more complex social arrangements, notably among the aggregation of traditional, modern, urban, semi-urban, and countryside societies. Regardless of the shift from traditional religious authority, it remains potent for many Indonesian youths. It appeared in multiple faces, from the new authority (e.g., digital friendly preacher and leaderships) to the structure that attempted to transform, recast, and redefine itself, to be more relevant to the wind of change.

The entire activity oriented by two basic questions, i.e. (1) how is the formation of Gen Z religiosity within the context of social media? Moreover, (2) how do they strategize social media for the above purpose in the transitional phase to adulthood?

The findings of the research indicated five insights, outlined as follows:

First, we testified the ever growing and prominent position of the Millennials as new religious authority and information curators for Gen Z. Secondly, Gen Z exercised religious independence and flexibility against the family upbringing through engagement with peers and socmed.

Thirdly, student’s religious bodies and communities such as UKM (*Unit Kerohanian Mahasiswa*), PMK (*Persekutuan Mahasiswa Kristen*), *halaqa/liqa’*, *konsel* (cell groups) and others became the site of nurturing homophily’s student groups that endorsed specific religious aspirations, through which religious governmentality is also implied. In many ways the religious ideology tended to be less concerned with other religions, or simply intolerant toward the religious differences.

Furthermore, Gen Z consumption of religious messages is very much visual-based -- and in many ways marked the return of secondary orality -- hence limited to the more intellectual affirmation mode of expression induced mainly by traditional religious discourse. Socmed outlets such as YouTube, Instagram, and in particular TikTok instrumental in this process. No more Facebooks and Twitters!

Eventually, in terms of religious representation in socmed, minority groups of Buddhist, Confucian and spiritual communities remained marginal, enforcing the adage “minority offline, minority online.”

The present paper addresses four of the above findings in the following parts, i.e., the position of the Millennials, the independent but governmentalized religious selves, visual culture as the Gen Z religious expression, and young religious minority experience. Other issues such as Gen Z experience in religio-political polarization is not addressed in the present paper.

Admittedly, there were at least two limitations of this research:

First, the research encountered difficulties to mobilize the balanced informer's population for interviews, such as Buddhists, Confucianists and other minority groups could not be properly represented. The period of data gathering was unfortunately coincided with the inter session period in which many of the students were returned to their hometowns.

Second, in terms of online survey, more than sixty percent of the respondents were female youngsters, i.e., 65% against 35%. It indeed may limit the claim of the general Gen Z religiosity. Nevertheless, when the religious self-perception breaks down to sex categories, the result is almost identical, as Figure 3 and Figure 4 informed, as against Figure 2 for the overall observation. Those limitations however, still brought a representative insight into the analysis.

2. Theoretical Framework and Methods

Drew from the earlier research, notably Epafra [5] that focused on the Millennials, the present research is to a certain extent an extended concern from it, but also a way to understand further in which the digital realm became the channel of religiosity.

In the aforementioned work, Epafra informed the complexity of presentation of the Millennials in regards on religious issue, as it can be summarized as follows: (1) Internet became the space of the expression of masculinity and the projection of masculinity imagination; (2) Internet is a space for social engagement, oftentimes in a fun way and maintain the interfaith tone; (3) Internet is a place for the youth political exercise as the case of *Temam Ahok* and many gadget application productions to support the general election of 2014; (4) Youth engaging expression of religious issues appeared with strong youth culture, but oftentimes they became the mouthpiece of religious conservatism, which limited the meaningful interaction with other religious groups; (5) Commodification of religious experience or the primacy of affectionate politics become the preference of the youths against the rational affirmation religious presentation.

In the present undertaking, the research team focused on the subsequent generation of Gen Z. They focus no more on the presentation of religiosity of the youngsters in the digital realm but move further for the understanding of religious formation in the transitory context.

The hypothesis is that Gen Z underwent the beginning of the process of transitional religiosity, in which there would be displayed to at least one or more conversion and "micro-conversion" experiences. This is presumably facilitated by the nature of their interaction with their peers, parents (or caregivers), and gadgets. The groundbreaking work of Victor Turner on rites of passage, which drew inspiration from Arnold van Gennep [22] became the basic theoretical framework in understanding the above phenomenon. Rite of passage provided the youth a condition of ambiguity and confusion as they moved from the earlier state (*communitas*) and entered transitional phase (liminality) before coming to "reaggregation and incorporation" of a new "stability", a new *communitas* [21].

In the present research we argued further that beyond the average community setting and arrangement, the present-day youngsters have a multiple strand of self-formation beyond the more static Gennep-Turnerian model. Biological rite of passage is natural and fixed, except in some random cases, that is understood within the culture and social upbringing. However,

there are numerous social rites of passage, including the religious one, such as hajj, conversion, baptism, and circumcision that are also formative for people's process of individualization and socialization.

In the digital realm, the visual imaginary and multiple sensuality produced through the bombardment of information, visualization, video, and others, somehow affected the transitional process of knowledge formation, hence to the liminality stage. Those might be affected by certain religious and social imagination that encourage for certain action and religious commitment. *Hijra*, growing (*bertumbuh*), *reevangelisasi* (reevangelization), are the new lingo of micro-conversion and rites of passage within the religious discourse in the digitalized social interaction [2, 20, 11]. This might have created the "transitional" state as the aforementioned insights. Against those conditions, Gen Z are still in the stage of rightsizing their identity and have undergone numerous identity crises and are facing an undetermined future [cf. 7].

In Islamic discourse, youth, as claimed by Hasan, became the "entrepôts in the flow of revivalist Islamic messages and ideas, and act as transmitters who creatively translate those messages into lifestyles, fashion, arts, music, novels, books, institutions, and organizations" [6]. "Transitional" could also turn to the hardened religious position. Another observation indicated the increasing conservatism among the youths, which appeared in terms of communalism and scripturalism [2]. On the other hand, those were perceived as a sanctuary, a safe haven for Muslim youths from the frenetic of the world [9].

The "transitional" state is not only embracing the religionists. Earlier research of Epafra [5] detected the presence of non-religious affiliation, or the "nones." In large part non-affiliated is still a socially unacceptable position in Indonesian public conversation. According to Pew Research Center 2015's survey, 35% of American millennials tick "nones" or "nothing in particular" or reject religious labels [12].

The category of "None," an abbreviation of the "none of the above" refers to the survey of religious affiliation in which the informer does not display any affiliation with the existing religious categories [14]. The gamut embraced by this category includes irreligiosity [3], "atheism," "agnosticism," and "spiritual/religious anarchism" in general. Those would give a balance to the earlier description of religious radicalization among the youths. It might give a sense of possibility of (ir-)religious transitional experience as well.

The Millennials and Gen Z, both exposed to digital technology in the sense that it became their secondary orality. Secondary orality is

"both remarkably like and remarkably unlike primary orality. Like primary orality, secondary orality has generated a strong group sense, for listening to spoken words forms hearers into a group, a true audience, just as reading written or printed texts turns individuals into themselves. But secondary orality generates a sense for groups immeasurably larger than those of primary oral culture – McLuhan's 'global village'" [17].

Their sense of "social" evolved with their technologized language protocol, which in the present day realized in social media technology. Primary orality dealing with "speak" and arguably closer to human existence and its connection with "the sacred" [17]. Secondary orality and within the context of digital technology is unlike the primary orality that produces events of face-to-face interaction, it mediated heavily by digital protocols and mediatization, and it furthermore combined with visual and textual culture. It transforms the "speak" into more complex and polimediatric interaction, but retains the effect of sociality and temporality, as it is an "instrumentalized" speaking. It is, furthermore, broadens the sense of social (group-minded) as the symbolic landscape of interaction and as an expansion beyond traditional

spatial restriction. But it is also more programmatic and vulnerable to restricted social grouping, hence complicated the meaning of civic engagement in this transitory state [cf. 17]. This condition in many ways manifested in collective action, polarized social interaction and the engagement with religious homophily's communities, as appeared in the involvement of Gen Z and the Millennials in *Indonesia Tanpa Pacaran* campaign [20].

Still, Gen Z is living at the end of the process of communicative abundance, a critical concept endorsed by an Australian political scientist, John Keane. Communicative abundance is

“centred on text, touch, sound and image, ... [it] draws together and stimulates most human senses ... And it involves a second combination: in some circumstances (reading a novel or newspaper on a tablet) the new mode of communication fosters reflective detachment, whereas in other settings (using Skype or messaging a friend on the other side of the planet, or wearing smart glasses) it requires the deep participation of its users and stimulates their various senses, in different combinations” [10].

This is not only an explanation of the more and more intense screen time for average people, but it may explain the condition such as new habit of involving many activities beyond mere “communicating,” such as online transportation dependence, tapping the e-money card for transaction, GoPay for church offering, QR scanning for registering to a conference, and so on, which the dynamic of attachment/detachment is prominent.

It is at this juncture, despite the high capacity of experimentation among the youngsters, the communicative abundant became the huge temptation to clamp their lives [10]. However, at this very point, understanding the religious formation of the youngsters is important. We argued that in the Indonesian context, there are more complex social arrangements, notably among the aggregation of traditional, modern, urban, semi-urban, and countryside societies. Regardless the shift of religious authority, in particular affected to the traditional structure, “authority” remains potent and appeared in multiple faces, from the new authority (e.g., digital friendly preacher and leaderships) to the structure that attempted to transform, recast, and redefine itself, to be more relevant to the wind of change.

The research activity was conducted between May - October 2019 focusing on the high school students (grade twelve) and university students from the first to the third year of study (16-28 years old). In some ways, it overlapped with “junior millennials” as other research included the age 21-28 years into their considerations [8]. Four of the informers were Millennials (26-28 years old) as they provided comparative insights to our discussion. We interviewed seventy-seven twelfth grade high school and university students in personal and focus group discussions, from all six recognized religions, plus one group represented a spiritual group (*aliran kepercayaan*), and non-religiously affiliated individuals, in Yogyakarta, Manado, Medan, and online (Figure 1). We further gathered 745 respondent's opinions through an online survey focusing only on the university students which represented twelve provinces and thirty higher education institutions throughout the country.

3. Research Findings

3.1 The Millennials: Information Curator and New Religious Authority

In the context of the shift of religious authority, Millennials in many cases became the role model for Gen Z. Millennial's public figures such as Reza “Arap” Oktovian, Hanan Attaki,

Cania Citta Irlanie, Christofer Tapiheru, Banthe Dhirapuño, Gus Milenial, Ustazah Mumpuni Handayayekti and others, with hundreds of thousands to millions of followers in the socmed, have become new reference for this generation, for some even, a new religious authority. They became the information and knowledge curator for the youth targeted market. Three ministers and seven special presidential aides in the new administration of Jokowi giving more gravity to our observation.

Information curator is the agency that supports, manages, organizes, selects, promotes, and controls, information and socmed content for the socmed figures (*selebgram*, micro-ustadz, micro-preachers, and so on) and also socmed followers. The process is included to the level of presentation and repackaging it. This function allowed the agency to endorse certain positions, be it ideological, commercial or religious, and frame it for certain purposes.

The curated information however in the context of communicative abundance is not thoroughly hegemonic. This context is marked with the huge proliferation of information channels and outlets, in which Gen Z maintain a freedom to choose their sources. Paradoxically, at this point the digital algorithm escorted the religious preferences of Gen Z toward a certain end, manifested for instance, hashtags and the activity of sharing, resharing, tweeting, mentioning, and retweeting. Through this mode of communication, we testified the power of religious rhetoric, as testified in #IndonesiaTanpaPacaran over the Gen Z conversation.

To the latter as an example, there were paradigm sharing between the “conservative” Christian and Muslim positions on romantic relationship. Both provided extra religious boundary in dealing with the relationship with the opposite sex, let alone in regards of cross-confessional relationship. For instance, both agreed on the anti-dating relationship (*tanpa pacaran*). However, unlike Islamic context with the massive movement of #IndonesiaTanpaPacaran and #IndonesiaTanpaFeminisme, there are no massive movements among the Christian youths, except as a theological idea and ethical advisory. Secondly, the massive usage of scriptural quotations as it offers “eternity” not as an abstract idea but immersed into pop culture and digital culture.

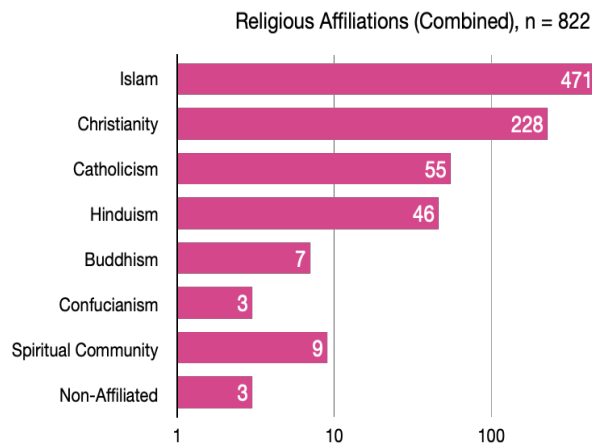


Fig. 1. Informers' religious composition of Gen Z, combined interviews, FGDs, and online survey

3.2 Independent, Flexible and Governmentalized Religious Selves

One interesting finding from the survey was that many Gen Z considered themselves moderately religious against their family upbringing. Most of them portrayed their family either religious or very religious. This is not necessarily considering the tendency of becoming less religious in the survey population, or whether religion lost their appeal among the youths. It might be seen as the process of being more flexible on the issue of religiosity, an exercise of their independence and a process of rightsizing with the new social context.

Such flexibility also appeared from the survey that little bit more than half of the respondents (51%) agreed to learn other religions beyond her/his religious commitments. 27.5% are taking "maybe" positions, and 21% simply unwilling to engage with other religions. Social space is not only about a fixed space of social interaction. It is embracing the condition of maneuvering between spaces and different modes of self-presentation. An example of this condition is displayed by a *santriwati* (female student at an Islamic boarding school) from Central Java who studied in a *pesantren* (Islamic boarding school) in Yogyakarta. During the interview she displayed strong leaning to the interfaith interaction endorsed by her *pesantren* as her new religious experience that contrasted with her earlier more traditional outlook. Regardless of her eloquence on the matter of interfaith, her Instagram account is absent entirely on interfaith issue. Her posted pictures all only about her connection with Islam. This might give a sense of space management through which different modes of self-presentation are exercised.

Understanding this within the larger socio-political context, it might emphasize the complicated interreligious interaction, in particular that is manifested in the socmed in which the presumably violation of religious boundary – in this case, the interfaith engagement – might come with unintended digital repercussions.

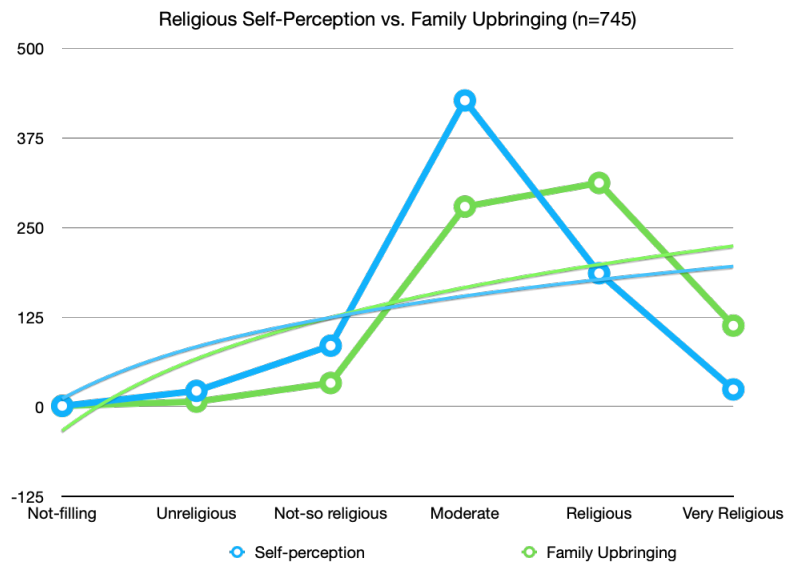


Fig. 2. Online Survey: Gen Z religious self-perception vs. their perception of family religious upbringing among the overall students

Small groups and private public space/public sphericule became the arena of religious formation for Gen Z. In non-confessional universities, UKM (*Unit Kerohanian Mahasiswa, Student Religious Body*), a formal university-granted student body has to compete with the “private” student organizations and religious body representation such as *halaqa/liqa*, *konsel*, PMK (*Persekutuan Mahasiswa Kristen, Christian Student Fellowship*), and others. This might not be a new phenomenon since such movements have been initiated and have been active since the 1970s. However, the present development gave a more dynamic picture since social media became a crucial element for mobilizing religious lives on campus.

There is a possibility of the formation of a homophilial group that enforced certain religious ideological positions within the similar religious interest and affiliation, through which the seniors of the group oftentimes limit the religious exploration of their juniors. *Liqat* or *halaqa* (study circle) and *konsel* (*komunitas sel, cell groups*) is a religious mentoring system, which is popular among the university students, though *konsel* is also a spiritual development system in some churches, that is a place for religious/spiritual nurture.

Other researches concurred with the possibility of religious indoctrination and nurturing non-accommodative attitude toward other religions within this social arrangement, which in part encroached traditional religious authority [e.g. 4, 13]. The members’ exposure to more intolerant religious positions should look as well as other factors and Gen Z subjectivity formation. However, such limited exposure to religious differences might emphasize the vulnerability to such religious intolerance. In an example of a state university *konsel* community, which the tagline expressed in English is “there is no growth in comfort zone, there is no comfort in growth zone”, the main activities are bible study, pray, and life sharing as a means to “grow together in the God’s formation process.” Furthermore, it strongly endorses missionizing others to “save the lost souls.” Missionizing and *da’wa* are seemingly integral part of their religious identity formation.

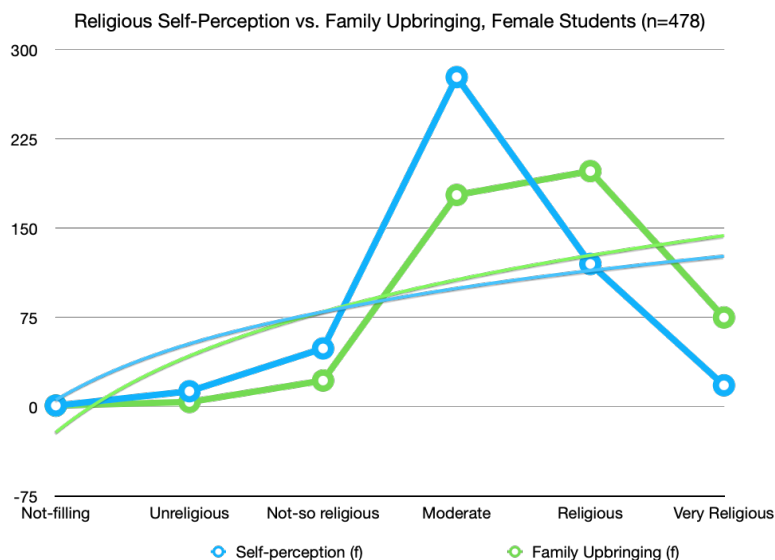


Fig. 3. Online Survey: Gen Z religious self-perception vs. their perception of family religious upbringing, among the female students

3.3 Visual-Based Engagement

Gen Z is a more visual-based generation. It is reflected in the overwhelming usage of social media outlets such as YouTube, Instagram, and TikTok. These also become the space for religious engagement. Important feature of digital technology devised through social media is the power of replication through which Gen Z could insert their digital subjectivity into it and become part of the larger virality culture. Following is a video example taken from TikTok, distributed in YouTube and having different versions of performers (mostly young people) and also appeared in memes and posters. The video is entitled “*Buat Apa Pacaran ntar juga ujung-ujungnya putus?*” (“What’s the point of dating, if in the end it is broken?”).

While this is an example of an instrumentalized message that emphasized the access, efficiency and maximum performance [16] and the power of digital replication, in the present case of Gen Z, it might tell us little bit more. This might be an expression of social self through which the religious message is not only mobilized and spread out through social media within the youth culture, but the social media platforms allowed the users to participate to the larger religious agenda, which in this case aligning with the massive transitory religious rhetoric of *hijra*, through which dateless relationship (*relasi nirpacaran*) is endorsed.

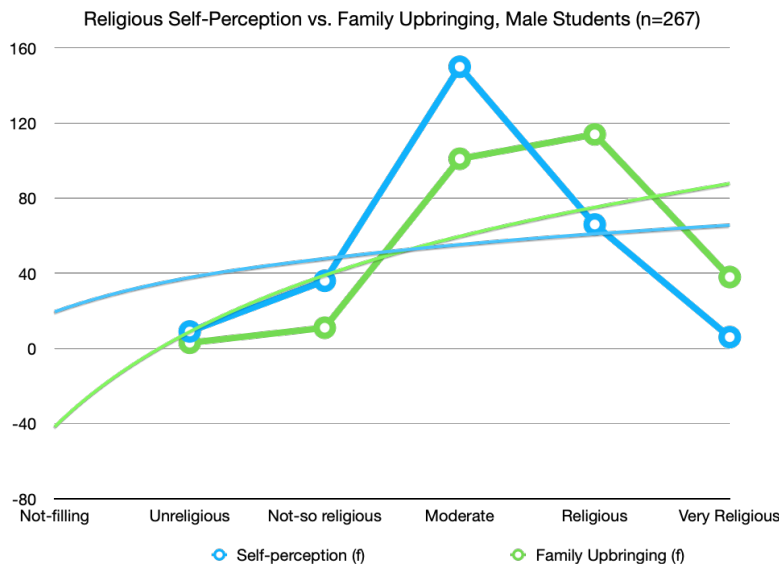


Fig. 4. Online Survey: Gen Z religious self-perception vs. their perception of family religious upbringing, among the male students

On the other hand, social media produces dynamic social self which manifested in the interplay of the rhetoric of independent self, self-image making, and religiosity. An Instagram activist, herself a *hijabi*, made a caption in one of her Instagram posts “*Tubuhku, otoritasku*” (my body, my authority), which taken from the larger context might suggest the rhetoric of “freedom.” However, when it taken together with her Islamic stylist look and the hashtag, i.e., #xxxTinggixxxKecil, hence we found a rather complicated subtext. The authority upon her body was in relation with her style and body shaping (diet), and at the same times it also related to her Muslim position and activism in a student Muslim association, rather than entertaining of the full-fledged “feminist” outlook.

3.4 Minority Offline, Minority Online

Behind the curtain, religious minority groups remained the most suffering group in term of religious identity politics. In our research informants, the representations of Gen Z from the minority groups, i.e., Hindus, Buddhist, Confucian, and Sapta Darma, a spiritual group member (*aliran kepercayaan*), manifesting the regular struggles undergone by minority groups. *Aliran kepercayaan* is constantly portrayed by different section of religious majority as “non-religious” or non-believers (*kafirs*) that needs to return to the genuine religion, i.e., Islam or Christianity.

Their experiences are including, the misrepresentation of religious identity (Confucians and spiritual group members); marginal religious expression in social media, which recalled the earlier research findings, “minority offline, minority online” [5]; regenerative challenges; limited availability of youth-version of religious provision; and submissive attitude toward the dominant religious discourse, which emphasis the condition of the “spiral of silence” [15].

4. Conclusion

Some conclusions can be drawn from the above engagement. Gen Z underwent the objectification of their experience by the earlier generation and became an object of imagination of “future generation,” “new powerhouse, new market,” and others. They are a technological savvy generation and highly visual generation, hence expressing their religiosity through visual technology.

On the other hand, the Millennials have become new religious authority and information curator for Gen Z. They become the “bridge” between earlier generations and Gen Z, as they underwent almost similar experience, in particular digital exposure.

Some of Gen Z absorbed into the religious public sphericule (micro-public space) that tended to be homophilial (e.g., *liqa'*, *komsel*) through which they underwent the condition of governmentality that controlled their religious discourse. However, beyond those public sphericule arrangements, Gen Z engages with religious doctrines devised through their experience, such as dating, religious attire, and interfaith experience. Like their Millennials sibling, Gen Z emphasized “experience” over “rational affirmation” in regard to religious precepts.

Finally, the online survey indicated that Gen Z perceived their parents were more religious than they are. This might signify the demands of the larger social space among them to explore the religious landscape.

Some recommendations are endorsed from the present undertaking.

- Dealing with Gen Z is dealing with Millennials as well, as Millennials have a strategic position to become the bridge between earlier generations and Gen Z.
- Gen Z needs more space for exploring and expressing their religiosity.
- Like their Millennial siblings, Gen Z tended to emphasize “experience” over “rational affirmation” in regard to religious precepts.
- Visual culture becomes an important space to engage with Gen Z.

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Social Wellbeing and Collective Happiness (Study of "Sedekah Selamatan Sîr" on Career Development)

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Abstract. Ulama from the Besuki Residency (Situbondo, Bondowoso, Banyuwangi, and Jember) in the past, had local wisdom in carrying out harmony, happiness and social resilience through philanthropy in the form of alms salvation. Among them is alms salvation called "Sedekah Selamatan Sîr" which is done by people who feel successful in their work or so that they grow in their careers. The purpose of this study is to understand the meaning of "Sedekah Selamatan Sîr" and its implementation of career development. This research uses ethnographic methods. The results of this study indicate that "Sedekah Selamatan Sîr" means as a reminder that careers must contain worship values, expect blessings for families, and give alms to maintain harmony with neighbors. Career choice and development is the process of developing self-concept; quality and self-competence and pay attention to the environmental context. People are considered successful in their careers if they do not just feel prosperous and happy collectively with their family, friends

Keywords: Selamatan Sîr, self-concept, career.

1 Introduction

In the era of economic globalization and disruption, almost all individuals were overwhelmed with worries about their careers. Some issues about careers that worry people in various countries, among others: the search for life purposes and meanings, the journey in actualizing themselves through various life-related life roles, and the efforts of the state in overcoming employment and unemployment [1]. Even according to a survey of the CSIS in 2017, the problem most experienced by millennials in Indonesia is ranked first (25.5%), namely limited employment. But even so, career and employment problems rank 3 (7.5%) as a source of happiness; still inferior to health, which is 40% and enjoy free time with family, 26.8% [2].

Career is a manifestation of a person's life and meaningful life. This meaningfulness is because careers include life roles, life settings, and life events. Career choice and development—according to self-concept theory—is the process of developing and applying one's self-concept. This self-concept is the result of a dynamic interaction of one's personality quality and competence with others and the environment [1].

Self-concept theory in career development that relates to social context is very interesting when we connect with our culture that emphasizes collectivity and togetherness with others. In our culture, if a person is successful in a career, he or she holds *selamatan*—or at a minimum—treats their friends' banquets. This *selamatan*, for religious people, is not only worthy of worship but also as a donation, sharing fortune with neighbors and colleagues. Self-

perception of career success does not only concern yourself but also perceived success by others.

A *selamatan* event organized by the residents of the Besuki Residency (Situbondo, Bondowoso, Banyuwangi, and Jember) related to careers, such as "*Selamatan Assir Jailani*" or popularly abbreviated as "Sedekah Selamatan Sîr". This *selamatan* is held by someone, if he gets a gift in his career or so that his career continues to grow. He invited a number of friends and neighbors to prayer and banquet together. "Selamatan Sîr" means a reminder that careers must contain worship values, expect blessings for the family, and give alms to neighbors. Thus, a career must be good before God, good in front of the family, and also good in the perception of others. Careers must bring collective prosperity and happiness.

This "Sedekah Selamatan Sîr" is the local wisdom of the residents of the Besuki Residency in maintaining and developing their careers. In the perspective of counseling, this salvation can be used as a technique to turn someone into a good person. Because counseling is a service that helps people to overcome life's problems and accelerate their potential to growth and development for the better [3]–[5]. Career counseling, counseling related to a person's life journey related to efforts to earn a living to fulfill their daily lives.

Selamatan in the tradition of the Madurese people, many kinds. Nurwidodo (2006), who examined traditional health in Madura, concluded the ritual of *Selamatan Rokot* for the Madurese community as an effort to prevent illness. Another *Selamatan* is *Selamatan Kadiran*, which is the popular attendance at Sumenep [6], [7].

From some research on *selamatan* that took place in Madura, to the best of the researchers' knowledge, none has been linked to career counseling. Some research in Indonesia that connects with careers is mostly research on cultural values. For example, Istiqomah who examines the values of work in Fiber Wedhatama (inter alia, religious, cautious, humble, and responsible) can be used as character building counselees to have a positive Java-based work culture that can be integrated with career counseling services [8]. Another study, conducted by Muslihati who examined the Minang and Madura cultural values regarding psychological well-being. In the view of these two cultures, people will achieve prosperity if they can manage relationships with God and others. People will be considered prosperous if they can meet basic needs, have financial independence, and health [9].

This research, will focus on the meaning of "Selamatan Sîr" and its implementation on career development, especially in the perspective of self-concept theory of career development.

2 Method

This paper uses the ethnographic method. Because this research reveals and describes the patterns, typologies, and cultural categories of a community. Ethnography means learning from the community through cultural behavior, cultural knowledge, and cultural artifacts from their perspective [10]–[13]. The researcher acts as a research instrument as well as a data collector. Researchers also do full participation. Sources of data in this study: first, documents (especially the *Al-Adzkârul Yaumiyah*, *Jâmi'ud Da'awât*, and *Risâlatut Tadzkirah fî Aqdin Nikâh*). This written document is very important because if we want to know a local tradition we must do an analysis of customs, ritual worship, and knowledge of those who are also contained in the textual tradition or religious books [5], [14], [15]. Other data sources are observation fields and in-depth interviews.. Some of the data is netted by key informant

techniques and purposive sampling techniques. The steps of data analysis can be simplified into three activities that occur simultaneously, namely data reduction, data display, and conclusion drawing.

3 Results and Discussion

"Sîr" is a popular *selamatan* among the residents of the Besuki Residency, especially alumni of Pondok Pesantren Salafiyah Syafi'iyah Sukorejo Situbondo. Even this *selamatan*, also popular in Madura with the name "*Selamatan Kadiran* or *Tarekat Kadiran*" which was first brought by Shaykh Abu Bakar or Kiai Syahrudin. Kiai Syahrudin is one of students K.H.R As'ad Syamsul Arifin, Salafiyah Syafi'iyah Syafi'iyah Sukorejo Situbondo [6], [7], [16]

Researchers find it difficult to trace the origin of "Selamatan Sîr". Some informants explained that this tradition originated from the K.H.R Syamsul Arifin, founder of the Pondok Pesantren Salafiyah Syafi'iyah Islamic Sukorejo Situbondo. Researchers found that two books containing the text "*Assîr Jailani*" or "*Sîr*": "*Al-Adzkârul Yaumiyah*" by K.H.R. Achmad Fawaid As'ad and "*Jâmi'ud Da'awât*", by Ustadz Sukaryo. Both books are very popular among the Besuki and Sukorejo santri people who are spread throughout the archipelago [17], [18].

"Selamatan Sîr" is usually held at night. After the Isha prayer, the host prepares certain foodstuffs to be cooked together. The host invited several neighbors and colleagues. The material provided for the Selamatan Sîr, among others: first, rice as much as 2 fitrah (5 kg) or enough, depending on the number of invitation participants of the *selamatan*. Second, rice *pocong*, made from glutinous rice, as many as seven pieces. Third, roosters, the amount depends on the number of participants' *selamatan*. Fourth, salabed money is 7 dirhams (Rp. 750). Fifth, curry seasoning for chicken side dishes. The process of cooking the banquet, until midnight [19], [20].

After cooking, continue with the prayer program together. The participants in a holy state, sat cross-legged while forming a circle. an imam leads tawassul recitation to 1) Prophet Muhammad, the prophet's family, the companions of the prophet, and the prophets; 2) the Muslims and Muslims; and 3) to Shaykh Abdul Qodir Jailany.

After that, read the seven surah of the al-Qur'an selected. These seven letters, were read by the participants of the salvation, according to the part that had been determined by the priest. The seven letters, among others: QS. Yâsin (3x), QS. al-Wâqiah (3x), QS. az-Zalzalah (3x), QS. as-Shams, QS. ad-Dhuhâ, QS. al-Insyrâh, QS. al-Ikhlâs (11x),

After that, the imam together with the participants of the salvation read the Qur'an, shalawatan, asmaul husna, namely: QS. al-Ikhlâs, QS. al-Alâq, QS. an-Nâs, QS. al-Baqarah 1-5, Ayat Kursi, QS. al-Baqarah 284-286, *Allahumma shalli wa sallim 'alâ Sayyidina Muhammad wa 'alâ âli Sayyidina Muhammad (100x)*, *As-sholâtu was salâmu 'alaika yâ Rasulallâh (100x)*, *Yâ hâdi yâ 'alîm yâ khabîr yâ mubîn (100 x)* Then the priest reads the prayer.

Some of the Surahs of the Qur'an which are read in the *Selamatan Sîr*, contains hope for those who hold the *Sîr*, as contained in these letters, namely: first, the QS. Al-Fatihah. This letter is called Al-Fatihah because it is a very great opening for all virtues. The Surah Al-Fatihah is also called *asy-syâfiyah* (the healer), *al-kâfiyah* (which suffices), *al-wâqiyah* (which protects), and *ar-ruqyah* (the mantra). Because this surah can cure all kinds of diseases, it can suffice humans to overcome all disquiet, can protect humans from all bad, and can function as

a mantra in the face of adversity. The main purpose and theme of the Surah Al-Fatihah are to create awareness of God's supervision [3], [21], [22].

Second, QS. Yâsin. Surah Yasin is known by the name of the heart of the Qur'an (*qalbu al-Qur'an*). Surah Yasin is also named after those who reject and support (*ad-dafi'ah*) and those who stipulate (*al-qadhiyah*); for whoever believes in the prophetic treatise, that belief will reject all distress, and support and determine for that person various virtues and give him what he expects. One of the privileges of Yasin's surah, for those who read it, will be given abundant convenience when facing difficulties in his life [17], [21], [23].

Third, QS. al-Wâqiah. The theme of surah al-Wâqiah is the description of the Day of Judgment, an explanation of something that will happen on earth, and three categories of people. The first category, *al-muqarrabun*; those who are brought near are those who have neglected themselves so that all of their activities are due to Allah. Then people who enter this group will get comfort (and peace of all anxiety, sickness, and something that relegates), fortune (grace which bestows and satisfies), and a paradise of pleasure. Second, *al-maimanah* or *al-yamin*; the right which implies blessing, kindness, and happiness. This group will get safety and peace. Both of these groups, including the inhabitants of heaven. Third, *al-masy'amah* or *ash-syimal*; the left is the group whose lives dissipate, arrogantly forget God, and continually commit great sins. This group will go to hell [21], [24], [25].

Fourth, QS. al-Zalzalah. The main theme of Surah al-Zalzalah is the description of Doomsday and what people experienced at that time. At that time, all problems will open up and become apparent what is hidden. Many big events both positive and negative—start from small things; man will see his deeds no matter how small they are. One of the wisdom of reading QS. al-Zalzalah, will not experience a terrible shock and his life is fulfilled [21].

Fifth, QS. al-Shams. The main purpose of Surah al-Shams is the suggestion to do a variety of virtues and avoid some evil. This Surah reminds us, the happiness of human beings—who know piety and lawlessness based on the knowledge God has made to Him—is to purify and develop themselves with good development and decorate it with piety and avoid it from all iniquity. Conversely, failure to achieve success is by harboring that positive potential [5], [21].

Sixth, QS. al-Dhuhâ. The main theme of this surah is the refutation of the allegation stating that Allah has left the Prophet Muhammad, due to the length of time the Prophet did not receive revelation while entertaining the Prophet with the acquisition of God's grace. These gifts: first, the Prophet Muhammad was orphaned and then he was given protection so that he was demanded not to act arbitrarily with orphans. Second, the Prophet Muhammad was in a state of need, inadequate and then obtained sufficiency and satisfaction; as a sign of gratitude, the Prophet Muhammad was instructed not to refuse let alone rebuke anyone who asks or asks. Third, the Prophet Muhammad was confused and did not know the right direction then he got religious instructions; so he is obliged to convey some of these instructions to others [17], [21], [26].

Seventh, QS. al-Insyirah. The theme of this surah, the pacification of the Prophet Muhammad SAW concerning the past and future as well as guidance to try hard with optimism [21]. Eighth, QS. al-Ikhlâs. The main theme of Surah Al-Ikhlâs is the introduction of God Almighty and who is the mainstay and hope of all beings. The purpose of this surah as an explanation of the Glorious substance (Allah) and His fairness bear the pinnacle of all perfect attributes and avoids from Him all deficiencies [21], [23]. Ninth, QS. al-Falaq and QS. an-Nâs. These two surah are also called *al-mu'awwidzain*, which are two surah that guide the reader to the sanctuary or put it in a protected arena. The theme of this letter, teaching to lean on and ask for protection only from God in the face of all kinds of evil [21], [27].

Thus, the reading of the Qur'an which is read in the *Selamatan Sîr* contains elements of hope for happiness (for example optimism, good deeds, peace of all anxiety, illness, and something disturbing), well-being (eg abundant fortune and feeling sufficient) and hope for God's pleasure. The readings in *Selamatan Sîr* are full of Islamic values. Whereas the tradition of feast and banquet food comes from the traditions of the local community. This is similar to the tradition of *tahlilan*. The tradition of gathering together and food comes from the local community. Then the ulama used to do the Islamization by holding a prayer together.

2.1 Meaning of *Selamatan*: Achieving Collective Welfare and Happiness

Reminder of worship (ibadah) and the pleasure (ridha) of Allah

For the residents of the Besuki Residency who conduct the *Selamatan Sîr*, a career is not a life purpose but a means of worship. Allah gives fortune to the believers, then the believer should provide for his family to worship God. For believers, earning a living for the conditions of life is not for the purpose of life itself. But even so, believers must work hard because God loves his servants who work hard and improve the lives of the world as a provision in the hereafter [28].

In the view of K.H. Afifuddin Muhajir, careers (which included efforts to seek fortune) included worship which became a couple of prayer, jihad, and pilgrimage. Looking for fortune "equal" position with the prayer, jihad, and pilgrimage. For example, we can read in the Qur'an Surah Al Jumuah: 60. In that verse, there is a clear direction, so that everyone who has the ability to work to go back to work, after they pray (Interview with KH. Afifuddin Muhajir, 25 April 2020).

Thus, a career is a work that is worth worship. Because of that, in carrying out one's career, one must uphold the mandate and live it properly. If we want to live in peace, peace, and prosperity, the money for household needs must come from a lawful way, which does not make any difference to himself and others, and does not contain big or small immorality [25], [28]. According to the community observers of the *Selamatan Sîr*, by holding the event, they are always reminded that careers also include worship. Therefore, they will always be careful, optimistic, and always carry out their careers with halal.

For practitioners of "Selamatan Sîr", "Sîr" activities are activities to remind them that their careers are a means of worshiping and hoping for the pleasure of Allah. So that in carrying out his career, he will always be careful and hold fast the mandate not to violate the commands of Allah. In his career, he not only pursued worldly prosperity but also happiness ukhrawi. Thus, his life will be calm; a happy world and the hereafter. His career success is not just a success in his self-concept, but also success before God by increasing worship, alms, lawfully undergoing a career, and always hoping for the pleasure of Allah

Hope in blessing in fulfilling family livelihoods

Selamatan Sîr as a tawassul media to Shaykh Abdul Qodir Jailani and expect the intercession of the Prophet Muhammad SAW. The practitioners of "Sîr" believe, with the intercession of the Prophet Muhammad SAW his blessings will be abundant [19], [20].

One of the obligations of men in a household is to make a living for his family. Looking for a living with the intention of worship. Earning a living, whether farming or trading or other work, for the provision of worship. Sakinah households, are households that have feelings of calm, peace, happiness, and prosperity [28]. Sakinah households must meet basic needs, including: First, *sandang*. *Sandang* or clothing must be appropriate following Indonesian culture and Islamic teachings and pay attention to the limits of respect for men's and women's

clothing. Second, food (*ma'isyah*) which is obtained in a halal manner to create a sense of comfort and freshness, as well as giving rise to a body that is physically and physically healthy and blessed. Third, housing (houses and yards). The house should be able to meet health standards, cause a sense of comfort, a sense of comfort, and a sense of peace. The house should be equipped with a yard planted with valuable flowers, fruits, and plants. Because the house is a place of physical and spiritual rest [25], [28].

According to the observers of *Selamatan Sir*, they have a career to fulfill the family's livelihood to reach the *sakinah* family. For their family and career to be blessed — containing the abundant coffers of prosperity and goodness in the world and the hereafter — they held the *Selamatan Sir*. Thus, *Selamatan Sir*, means that his career will bless his family so that they feel prosperous and happy. His career success, not just success in his perception, but also success in his family's perception.

Maintain harmony with friends and neighbors

Selamatan Sir is a combination of prayer and alms activities. People who are successful in their careers, the most important worship done, besides giving alms, is giving alms. One of the lessons of charity, to maintain harmony with friends and neighbors.

Sakinah households are not just concerned with their families, but they also have to maintain harmony with their neighbors and surrounding communities. If there are social problems, they must be discussed together and the results of the agreement must also be carried out together [28]. At *Selamatan Sir*, harmony and harmony between neighbors are shown on the symbol of seven *pocong* rice made from glutinous rice (*beras ketan*). For practitioners of *Selamatan Sir*, "Sir" activities are activities to share and maintain harmony with some of their friends and neighbors. His career success, not just success in his perception, but also success in the perception of some friends and neighbors by inviting them to pray and eat together.

Thus, a successful self-concept in a career for the *Selamatan Sir* community of practitioners is that the career does not merely apply the quality of his personality traits and competencies, but a career as a practice in worshipping for life in the hereafter. Career is also a means to reach a *sakinah* family, a household that has a feeling of calm, peace, happiness, and prosperity. Careers must also be able to reach a safe society; because it must maintain harmony and harmony with neighbors and friends.

This study of *Selamatan Sir* shows that the self-concept for the residents of the Besuki Residency does not merely apply one's self-concept in his character associated with himself and his environment but also that the career contains religious values. The meaning of careers for the practitioners of *Selamatan Sir*, careers must contain happiness and collective prosperity in the world and the hereafter

In the theory of self-concept in career development argues, choice and self-development is a process of developing and applying one's self-concept. Self-concept is the result of complex interactions among several factors, including physical and mental growth, personal experience, a person's characteristics, and environmental influences. The concept of self is always dynamic and will continue to grow, along with life experiences, work experience, and other life roles. This super emphasis on environmental contexts is increasingly clear on the theory of life-span, life-scape [29]. A person's self-concept varies greatly, depending on the person's culture. From the perspective of interdependent self-theory, a person's career is more meaningful when he is considered as part of a social relationship where the person's behavior is assessed and depends on the person's understanding of the thoughts, feelings, and actions of others in a relationship [30]–[32].

In the context of *Selamatan Sîr*, a person considered successful in a career is not just feeling collective prosperity and happiness with his family, friends, or neighbors, but that career must also be in line with God's pleasure. Therefore, in carrying out a career, do not harm other people and must be taken in a halal way, so that they will get God's approval. In pursuing a career, it must be worth worshiping, hoping for blessing in making a family living, and maintaining harmony with others.

An understanding of local wisdom, especially the *Selamatan Sîr*, is important to be inspired and integrated by counselors. Because career exploration in adolescence is an important element in adolescent self-concept [33]. In the view of self-concept theory, growth period (from birth to mid-teens) the development of self-concept through identification with important figures in the family. They study behavior related to themselves, social interactions, and other environments. Likewise in the exploration period (mid-teens to the early twenties), they begin to develop self-concepts through role and exploration trials. If they are invited to follow and understand their culture and try to reflect on that culture, the teenager in developing his career is not uprooted from his cultural roots. Collective and religious culture; career culture that emphasizes sakinah family, harmony with neighbors, and worth of worship.

3 Conclusion

The "Assir Jailani" or "Sîr" activity is *selamatan* held by someone, if he is given a gift in his career or so that his career continues to grow. For them, the meaning of "Sîr" is an activity to remind again that his career is a means to worship and hope for the pleasure of Allah. Career success, not just success in his self-concept, but also success before God by multiplying worship, alms, lawfully undergoing a career, and always hoping for God's pleasure

In the context of "Selamatan Sîr", a person considered successful in a career is not just feeling collective prosperity and happiness with his family, friends, or neighbors, but that career must also be in line with God's pleasure. Therefore, in carrying out a career, do not harm other people and must be taken in a halal way, so that they will get God's approval. Thus, the scholars of the past have succeeded in changing the paradigm of thinking of the community that a career is not just a matter of quality and personal abilities of the person in work, not just he is able to maintain good relations with family, neighbors, and colleagues. Career is also a matter of hoping for God's pleasure. Therefore, they are required to work well, collaborate with colleagues, interact with neighbors, and also worship God. Past scholars have succeeded in Islamizing through salvation and giving meaning that is quite deep and valuable.

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Cash Waqf Fundraising at Indonesian Waqf Agency (BWI)

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Abstract. In the light of Islamic financial literacy, the study aims to analyze the application of cash waqf and its supporting or inhibiting factors within the management of Indonesian waqf agency (BWI). Researchers designed a qualitative descriptive approach to contribute to the agency of knowledge of economics and social sciences. This research proves that the Indonesian waqf agency has the all opportunities to develop more for the cash waqf potential, within the fact tendency of increasing receipt for cash waqf along the periods. The supporting factor for this potential is the existence of 22 Islamic banks that appointed as 'deposit beneficiary for Cash Waqf' experienced in managing the application of cash waqf and supported with a range of work office available throughout Indonesia. The inhibiting factor for this potential is the lack of literacy socialization of the cash waqf instrument to the public. Many people do not know that waqf might be in the form of financial assets, and not just applicable for fixed assets only.

Keywords: fundraising, cash-wakaf, BWI.

1 Introduction

Waqf is a *maliyah* observance that serves for the benefit of the society in order to show devotion to Allah SWT, and the rewards will continue flowing as long as the waqf property is utilized properly. Waqf is a manifestation of one's piety regardless the material profit that one will gain. Waqf has been practiced in the life of Muslims since the years of Prophet Muhammad SAW.

Waqf is a potential that hasn't been fully utilized and developed. The potential of waqf, especially money waqf can be used as a fund alternative to settle many economic and social problems towards the financial independency that ends in the benefit of the people. The recent development of money waqf is expected to contribute more on people's social and economic life. If 20 million of the Muslim population are willing to donate the waqf for Rp. 1,000/day or Rp. 30,000/month, so the amount of the money waqf collected is 7.2 trillion per year. If the collected fund increased every year, the amount of the money waqf would cumulatively suffice as a capital for social and economic life that can help reduce the poverty.

These two important issues in the Indonesian economy can actually be solved by using Islamic economic instruments, namely zakat and waqf. Based on the data as of March 18, 2016 it turns out that Indonesian waqf have tremendous potential. The surface area of land waqf in Indonesia is 4,359,443,170 square meter, consists of 435,768 locations with details of 287,160 certified locations and 148,608 non-certified locations. Based on Bank Indonesia's identification of waqf potential in Indonesia of 3.7 billion square meter with an economic potential of 370 trillion. If the potential of waqf is managed properly, it can improve the living standard of Indonesian people. So far, waqf empowerment in Indonesia tends to be limited only for worship, education, and funeral activities and less leads to productive waqf and money waqf.

Money waqf has a very important meaning for the economy of the country, as a means of transfer of wealth from the rich to entrepreneurs and citizens in financing various religious, social, and educational programs in Islamic countries. In addition, money waqf can also serve as a strategic investment to eliminate poverty and deal with backwardness in the areas of economics, health, and research. Money waqf in some Islamic countries also replaces most income taxes for funding social projects.

The popularity of money waqf came after Professor Mannan socialized it in Bangladesh through Social Investment Bank Limited (SIBL). SIBL created a Money Waqf Certificate to raise funds from rich people and share the earned wages of the money waqf it has collected for the poor. The popularity of "money waqf" was caused by the flexibility of spreading the benefits of the money to the mustadh'afin (poor people and the oppressed) and dhu'afa (poor people) in all places. Today, many Islamic governments are deliberately establishing the Waqf Ministry and regional waqf institutions. Recent studies on waqf have begun to rely on an institution, which in it provides facilities for managers' management to improve efficiency. Various proposals are made as a requirement for the progress and development of money waqfis with the development of Islamic Waqf Bank. However, the establishment of the bank depends on the policy of the money waqf.

Waqf fund for Muslims in Indonesia is relatively new, this can be seen from the regulations underlying it. The Indonesian Council of Ulama (MUI) has just issued a fatwa on May 11, 2002 which allows the payment of money with the condition that the basic value of waqf must be guaranteed to be sustainable. While the Law Number 41 Year 2004 regarding Waqf was only promulgated on 27 October 2004, and Government Regulation Number 42 Year 2006 regarding its implementation was enacted on December 15, 2006.

The waqf practice in Indonesia faces many problems especially for waqf fund, i.e. management problems, unprofessional nadzir, ineffective socialization, redundant unproductive waqf, and the perception of the society that waqf should be in form of immovable objects such as land or building. Therefore, it is necessary to socialize and manage the fundraising strategy in waqf fund, introduce the waqf fund to the society and manage the waqf fund in the proper and modern way.

2 Research Questions

1. How is the potential of cash waqf at Indonesian Waqf Agency (Badan Wakaf Indonesia/BWI)?
2. How is the growth of cash waqf at BWI?
3. What are the supporting factors and the deterring factors in cash waqf practices at BWI?

3 Methodology

The type of this research is a qualitative research supported by economic and social approaches. There are two sources of data processed in this research, namely:

- a. Primary Data Source: collected through interviews with practitioners, ulamas, academicians, and regulators who have a good understanding about the problem being discussed.
- b. Secondary Data Source: collected through indirect sources, such as documents, people, etc. Secondary data is used to complete the primary data as well as to support the results of this research

4 Discussion

4.1 Indonesia Waqf Board (BWI)

Indonesia Waqf Board is an institution authorized by Indonesia government as a waqf administrator in Indonesia. The position of Indonesia Waqf Board, according to Waqf Regulations Number 41 year 2004 article 48, it is determined that Indonesia Waqf Board is an institution serves as a media to develop and bring the nasional waqf forward.¹Besides, in waqf regulations also set that Indonesia Waqf Board is an independent institution in running its tasks.²Indonesia Waqf Board located in Jakarta and has the authority to establish its representatives in other provinces and/or districts/cities depends on its necessities.³In regulation explanation, it has been set that the Indonesia Waqf Board's representative establishment in some districts can be done after the BWI consult with the local government.⁴

1. Cash Waqf Fundraising

Fundraising can be interpreted as an activity to collect funds and other sources (as waqif/donors)⁵.The definition of fundraising according to various sources are as follows: "Fundraising is the process of soliciting and gathering money or other gifts in-kind, by requesting donations from individuals, businesses, charitable foundations, or governmental agencies. Although fundraising typically refers to efforts to gather funds for non-profit organizations, it is sometimes used to refer to the identification and solicitation of investors or other sources of capital for-profit enterprises."⁶

The Ministry of Religion defines Fundraising as an activity to raise some funds of individuals, organizations, or legal entities⁷. Fundraising can also be said to be a process to influence people to do the charity in the form of giving money as waqf as well as for donation of

¹Undang-undang Nomor 41 Tahun 2004 tentang waqf, pasal 47, ayat (1).

² Undang-undang Nomor 41 Tahun 2004, pasal 47, ayat (2)

³ Undang-undang Nomor 41 Tahun 2004, pasal 48.

⁴Penjelasan dalam Undang-undang Nomor 41 Tahun 2004, pasal 48.

⁵ Kim Klein, *Fundraising for Social Change*, Fourth Edition, (Oakland California: Chardon Press, 2001).13

⁶Suparman, "*Strategi Fundraisng Wakaf Uang: Jurnal Wakaf dan Ekonomi Islam*", Vol.II, No 2, April 2009.6

⁷ Republika, *manajemen fundraising dalam penghimpunan harta wakaf*, 16 Desember 2008.

waqf property management. The meaning of "to influence" here is to: notify, remind, encourage, persuade, seduce, or lure. Fundraising is closely related to the success of a person, organization, or legal entity to invite and influence others to generate awareness, concern, and motivation to do the waqf. Fundraising is the process of influencing the community to do the waqf which in its implementation includes the following elements: Needs Analysis, Segmentation, Waqif's Profile Identification, Products, Transaction Fee Prices, and Promotion⁸.

2. Money Waqf Issues in BWI

The issues on money waqf is pretty complex. In general, the issues that are often found are the issues related to the society's understanding about the waqf regulations. Looking back at the waqf history in Indonesia that is always about an unproductive land has set the society's mindset that only lands that can be donated as waqf to be utilized as a cemetery or worship activities, like graveyards and mosques. This is in line with Nadratuzzaman Nosen's argument that explains that majority of Indonesia's societies understand waqf traditionally, it means that waqf is only limited to a worship infrastructure and graveyard.⁹ There are even some people feel sinful when the waqf land is used for productive activities like shophouses, minimarkets, and other activities because they don't see the worship values in those activities. Hence, the existing waqf is only focused on fulfilling the needs for worship activities and very little of the waqf that is directed to increase the people's economic power. Until now, the productive waqf in Indonesia are not fully developed. Very little people that are willing to develop the productive waqf let alone doing the money waqf. And if you look at the purpose of the waqf, it is not only to achieve goodness in hereafter, but also to achieve goodness in the world by realizing the even prosperity on all levels of society. This is in accordance with the theory of benefits in Islamic law.

The money waqf emerge along with the current development, despite the controversy about the term among some of madhhab ulama, but by looking at its benefits the waqf system is very potential to increase the community's wealth and cultivate the people's economy, then this money waqf will be accepted by the community. Therefore, the community's mind-sets or understanding about waqf needs to be enlightened. If we look at the history of waqf, both done by Prophet Muhammad SAW and his companions in addition to mosques and educational areas, there were many waqf in the form of gardens where the results of the crops are shared for those in needs, because basically the purpose of the waqf stipulation in sharia law or *shadaqah jaariyah* was to make us help each other. That's why it is necessary to raise the awareness from the community to be willing to lend a hand, especially those who blessed with more wealth by Allah SWT, to help their own kind who are in needs because Islam teaches us to help each other.

The issue on money waqf according to Uswatun Hasanah and Ahmad Djunaedi is the low awareness in society to do the money waqf. This was mainly caused by the lack of socialization about money waqf, so that until now money waqf is not widely known in Indonesia societies and has not developed well enough.¹⁰ According to Ahmad Djunaedi, BWI has socialized about the

⁸Suparman, "*Strategi Fundraising Waqf Uang*: Jurnal Waqf dan Ekonomi Islam, Vol.II, No 2, April 2009.11

⁹Wawancara dengan Nadratuzzaman Nosen, Pengurus Dewan Syariah Nasional (DSN), di kantor pusat DSN pada tanggal 18 Januari 2017.

¹⁰ Wawancara dengan Ahmad Djunaedi di BWI pada tanggal 20 Desember 2016 dan Uswatun Hasanah di fakultas Hukum Universitas Indonesia pada tanggal 12 Januari 2017

money waqf, but he admitted that it has not been optimal due to the budget constraints.¹¹The interview with some members of Majelis Taklim and some postgraduate friends in UIN Syarif Hidayatullah Jakarta, disclosed: “We never heard about the money waqf and we still don’t know that we can do the money waqf, and they don’t know about the minimum amount, how to do it and for what benefits. Though we prefer to do the charity with money rather than goods because it is more practical.”¹²While some of them have already heard about the money waqf, but they still don’t know how to do it.¹³

This phenomenon proves that, in general, not many people really know and understand about the money waqf, even the academicians. There is a saying, you can’t love what you don’t know. Knowing about the money waqf is very important, because by knowing how to do the money waqf, the benefits of it, where to do it, what else that can be donated as waqf, for whom and to whom the money waqf is channelled, and who can be the nadzir, the people will be motivated and can do the money waqf in the right way.

Experts agreed that the main issue in developing the money waqf fundraising in Indonesia is socialization. The lack of operational cost is a very crucial issue faced by most of waqf administrators today. According to almost all experts, the operational cost is the most urgent issue that will determine the implementation of money waqf socialization.

According to Uswatun, to increase the screening of money waqf fund, the first step needs to be taken is by increasing the promotion. The most important issue of socialization is promotion issue. Many preceding researches about the role of marketing on an organization, one of it was done by Bund and Carrol that stated that there are a role and function change in the promotion of an organization.¹⁴Marketing is getting more accepted as a cornerstone from an organization’s plans and hold a critical role in an organization’s management. Howard suggested a new theory from an organization that tries to set the role of marketing and other functional areas in formulating goals and strategic planning process.

Research keep developing in look into the marketing function in an organization, such as a research taken by Webster which stated that there are needs of new paradigm from a marketing function in an organization i.e. not only selling but also responsible to understand the customers and developing as well as providing values to the customers.¹⁵ Workman, Homburg, and Gruner also doing research on the role of marketing that vary according to its business context. At the end of the discussion, the researcher proposed a work frame that will integrate the organization’s marketing that has been previously researched. Homburg, Workman, and Krohmer stated their research result that found that the marketing still holds the substantial influence.

The government budget is also the most supporting factor to optimize the waqf in Indonesia. According to some experts, the waqf budget is now on the lowest position compared to other budgets.¹⁶Considering the nadzir coaching and training activities and land waqf certification,

¹¹ Wawancara dengan Ahmad Djunaedi di BWI pada tanggal 20 Desember 2016

¹² Wawancara dengan Majelis Taklim masjid Al Mujahidin pada tanggal 1 Agustus 2017

¹³ Wawancara dengan mahasiswa Pascasarjana UIN Syarif Hidayatullah Jakarta pada tanggal 20 April 2017

¹⁴ H. Bund and J.W. Carrol, “ *The Changing Role of The Marketing Function*”, Journal of Marketing, 21, No 2 (2005), 270-286

¹⁵ Jr. F.E. Webster, “ *The Changing Role of Marketing in The Corporation*”, Journal of Marketing, 56 No ,4 (2012), 1-17

¹⁶ Interview with Ahmad Djunaedi at BWI on December 20, 2016

it is an authority for the government and BWI that needs a big amount of budget. This promotion is very important to make the people willing to do the waqf money especially by LKS-PWU assigned by the Minister of Religious Affairs. But, in fact, based on the writer's experiences, there are many LKS-PWU officials who doesn't aware about the money waqf in their organization. Indeed, without adequate knowledge on money waqf, they will not able to promote the money waqf to the customers/society. Looking at this fact, according to Ahmad Junaidi, LKS-PWU still thinks that money waqf is not as profitable for them. Right now there are 22 LKS-PWU that are officially recorded on the Indonesia Ministry of Religious Affairs. Unfortunately, not all LKS-PWU able to optimizing the money waqf socialization to the society and its customers, so there are not many people aware that there are a Sharia Financial Institution assign by the Ministry of Religion.

3. Money Waqf Fundraising Practice in Indonesia Waqf Board (BWI)

The Law number 41 year 2004 about Waqf Article 28 regulates the acceptance on money waqf can be done through the Sharia Financial Institution-Money Waqf Administrator (LKS-PWU) assigned by the Minister of Religious Affairs. The definition of LKS as stated in Article 1 Paragraph (9) in Government Regulation Number 42 Year 2006 is an Indonesian legal entity engaged in the field of Islamic finance. They said that LKS must meet the requirements as referred to in Government Regulation Number 42 Year 2006 Article 24 paragraph (3), namely: LKS assigned by the Minister of Religious Affairs as LKS-PWU, submits a proposal and obtains recommendation from its supervisory authority, is a legal entity and has an article of association, operational offices in regions of Republic of Indonesia, engaged in Islamic finance, and serves to receive a deposit (wadiyah). In this case, the sharia banking namely BUS, UUS, and BPRS can generally meet the requirements.

The role of LKS-PWU is very strategic particularly in developing the money waqf in Indonesia. One of these strategic roles related to the legal status of this institution since it was directly assigned by the Minister of Religious Affairs as an authorized institution that serves to receive the money waqf. This is mentioned in the Law No. 41 year 2004 Article 28 about Waqf that stated: "The waqif may donate the movable objects in the form of money through a sharia financial institution assigned by the minister." In this connection, the minister has the authority to assign the particular sharia financial institution that meets the requirements on the advice and consideration from Indonesia Waqf Board (Article 24 paragraph 1 Explanations). Not all LKS can be the Muslims' money waqf receiver. The Law No. 41 Year 2004 set certain requirements for LKS to be able to receive the money waqf from the people. Those requirements include:

- 1) LKS needs to submit a written proposal to the Minister of Religious Affairs.
- 2) Attaches the articles of association as a legal entity.
- 3) Owns operational offices in the region of Republic of Indonesia.
- 4) Engages in the field of Islamic finance.
- 5) Serves to receive a deposit (wadiyah).

These strict requirements are intended to ensure the money waqf collected in these sharia financial institutions can be guaranteed for its sustainability and security (Law 41/2004). LKS's strategic role in developing the money waqf in Indonesia specifically related to its networking. Most Sharia Financial Institutions have branch offices and numerous ATM facilities,

SMS banking, Internet banking, and auto-debit facilities. The widespread network and bank facilities will in turn facilitate the Muslims in Indonesia to participate in doing the money waqf. In addition to the widespread network, LKSs in Indonesia also has a reliable Human Resources in management that can support the efforts in achieving the people's money waqf funds optimally. In addition, the funds collected in these LKSs are generally under the guarantee of the Deposit Insurance Agency (LPS) so that the funds collected can be very secured (Siregar 2011). This strategic role fosters new optimism about how LKS-PWU can support the productive money waqf movement in Indonesia. Practically, LKS-PWU holds the strategic role in managing and developing the waqf properties as mandated by the waqif to the nadzir. The management and development of money waqf can only be done through the investment on LKS's products or sharia financial instruments. The said investment is meant that the funds trusted to LKS-PWU have to be invested based on sharia contracts such as mudharabah or other contracts that are not contrary to the sharia law.

The involvement of LKS-PWU in raising the money waqf funds because in general LKS optimizes the money waqf fundraising and management, such as: (1) has a network of branch offices spread across provinces, districts, or cities in Indonesia. The strong management with relatively wide network of banking offices are expected to be more effective in socializing the money waqf to the community, so that the waqf fundraising would be more optimized and helps the effectivity and efficiency of the waqf funds delivery to *mauquf 'alaih*, (2) the ability as a fund manager, banking institutions are institutions with experiences in managing people's funds and also well experienced as an intermediary institution of surplus spending unit with deficit spending unit, and with those experiences, if the sharia banking is trusted to manage the money waqf, it can be quickly implemented because of their experiences. This cannot be separated from the professional human resources in LKS-PWU. (3) Experiences, information network, and distribution map. As a fund administrator to be distributed to particular parties, the banking institution has the experience, information, and distribution map as to where the funds need to be distributed. In operational practices, those three things are the most considered factors in optimizing the fund management, and (4) banks have the credibility in the eyes of the public and are regulated by the prevailing regulations.¹⁷

The utilization of sharia banks as an institution managing the waqf funds is a manifestation of the mandatory function of a bank to manage three sectors of economic customers, namely formal, informal, and voluntary sector. This was inspired by the establishment of SIBL in Bangladesh which operates the bank's function in voluntary sector by raising the funds from the rich customers in the form of Cash Waqf Certificate offerings for social programs. The assignment of sharia banks as the LKS-PWU makes the LKS-PWU banks become very important in the success of money waqf program, whether or not the money waqf fundraising and management heavily depends of the performance shown by LKS-PWU.

By seeing the roles and potentials from the LKS-PWU as described above, there are three main factors that give big contributions for LKS-PWU in succeeding the national money waqf, namely the accountable management factor supported by reliable and professional human resources as well as the strong credibility of LKS-PWU in the eyes of the public in raising the

¹⁷ Mulya Siregar, "Peranan Perbankan Syariah dalam Implementasi Waqf Uang", dalam *Awqaf*, Volume IV, Nomor 04, Januari 2011, 49-59.

money waqf funds because it was based on the legitimate and applicable Law and Government Regulations.

The facts show that LKS-PWU has not performed its functions as expected and has not played a maximum role in raising the money waqf funds in Indonesia, although LKS-PWU has many potentials and privileges that can be optimized. There are indications that LKS-PWU is not optimally handling the money waqf fundraising program professionally as expected. Whereas people's expectation on LKS-PWU was so big considering the population of Indonesia of 237 million with Muslim as a majority of 85% of total population, so there are more than 201 million people.¹⁸If the money waqf programs can be optimally implemented by LKS-PWU, there are potentially big funds that can be utilized for people's empowerment and benefits. Based on the data from the Director of Waqf, the money waqf fundraising collected by the LKS-PWU, the total of money waqf collected as in the final balance of December 31, 2016 is Rp. 2,997,666,946.¹⁹This indicates that LKS-PWU has not been optimal in raising the money waqf.

**Table 1. Money Waqf Reception
LKS PWU 2011 to 2016**

YEAR	AMOUNT (Rp)	GROWTH	
		Rp	(%)
2011	796,863,767	-948,853,200	-54.35
2012	566,277,039	-230,586,728	-28.94
2013	2,606,402,878	2,040,125,839	360.27
2014	2,912,038,711	305,635,833	11.73
2015	2,619,118,581	-292,920,130	-10.05
November 2016	2,804,447,258	185,328,677	7.08

Source: Indonesia Waqf Board (BWI) 2011-2016
(Processed Data).

From the above analysis, it can be seen that the money waqf reception at BWI through the Sharia Financial Institution-Money Waqf Administrator (LKS-PWU) has been quite big although the number is below the expectation. In 2011, the BWI money waqf reception decreased, it was caused by the donation from Susilo Bambang Yudhoyono on 2010. In 2012, the money waqf reception also decreased, but it was not too significant compared to the previous year. In 2013, the BWI money waqf reception increased significantly with the growth of 360.27%. BWI in its implementation has been cooperated with LKS-PWU to execute the money waqf fundraising strategies actively by socializing the money waqf across Indonesia and involving all the LKS-PWU networks. This practice of utilizing the moment of pilgrimage departure was held in every departure point. Unfortunately, this strategy is not repeated on the following year, the reason was because the lack of financial for the promotion costs. In 2014, the reception increased for 11.73%. On 2015, the BWI money waqf reception decreased, but until November 2016, the BWI money waqf reception increased by 7.08%.

The decreasing amount of money waqf reception in BWI through the LKS-PWU was mainly caused by lack of socialization. The ineffectiveness of money waqf socialization by the

¹⁸Data BPS 2010

¹⁹ Wawancara dengan Sanurdi Abbas di Kantor Kementerian Agama RI pada tanggal 6 Januari 2017

LKS-PWU makes the money waqf reception in BWI has not been maximized and lack of commitment from the LKS-PWU.²⁰The money waqf fundraising should be increased every year, hence the hard work from all related parties are expected in order for this to succeed. The success of money waqf is expected to bring positive impact for people's welfare because with the big amount of funds collected, there will be more productive business that can be more developed.

4. *Supporting Factors and Detering Factors*

a. *Supporting Factors*

There are several supporting Factors in collecting cash waqf on BWI *having a network of branch offices located in all of provinces, regencies, or cities throughout Indonesia. A banking institution is an institution that has experience in managing public funds and is also experienced as an intermediary institution between surplus spending units and deficit spending units. With this experience, if Islamic banking institution is mandated to manage cash waqf, this, for sure, can be done quickly because of such an experience. This is also because of the human resources at LKS-PWU, who are professional in their fields.*

As a manager of funds to be distributed to certain parties, banking institutions have experience, information and distribution maps to which the funds can be distributed. In the next operational practices, these three things are factors that will always be considered in optimizing fund management, and Bank has public credibility and is controlled by the prevailing laws and regulations.

There are 22 banks appointed by the government, as Syariah Financial Institution-Cash Waqf Manager (Lembaga Keuangan Syariah-Pengelola Wakaf Uang (LKS-PWU)), as follows:

No.	Name of Bank	No.	Name of Bank
1	BNI Syariah	12	BPD Jawa Timur
2	Bank Muamalat	13	Bank Sumut
3	Bank DKI Jakarta	14	Bank CIMB Syariah
4	Bank Syariah Mandiri	15	Bank Panin Syariah
5	Bank Mega Syariah	16	BRI Syariah
6	Bank BTN Syariah	17	BPD Sumsel dan Babel Syariah
7	BPD Syariah Daerah Yogyakarta	18	Bank Jabar Banten Syariah
8	Bank Syariah Bukopin	19	BPRS Harta Insan karimah
9	BPD Jawa Tengah	20	Bank Kaltimara Syariah
10	BPD Kalimantan Barat	21	Bank Kalsel Syariah
11	BPD Riau	22	Bank Danamon Syariah

b. *Detering Factors*

There are several deterring Factors in collecting cash waqf on BWI:

1. *Many people as well as LKS PWU human resources do not have a good comprehension about cash waqf, laws and regulations regarding waqf, as well as the business process from receiving to managing cash waqf.*

²⁰Hasil wawancara Ahmad Junaidi, Direktur Eksekutif Badan Waqf Indonesia (BWI).

2. *The information dissemination of laws and regulations regarding cash waqf and the rights and obligations of LKS PWU has not been maximized.*
3. *LKS PWU is less active in disseminating information on and collecting cash waqf, and the use of the fund is not known to public.*
4. *The number of cash waqf data collection has declined.*
5. *Many LKS PWU do not understand the procedure for depositing cash waqf funds.*
6. *Not all LKS PWUs have made products and information dissemination tools for cash waqf.*
7. *Transfer of knowledge in LKS PWU, when there is a rotation of employees, has not run optimally.*
8. *There are no joint cash waqf programs or events to disseminate information on cash waqf.*
9. *There is no intermediary LKS model between cash waqf Nazhir and land waqf Nazhir.*
10. *There is an administrative fee on cash waqf account at LKS-PWU so that the value of the cash waqf asset is reduced.*
11. *The issuance of cash waqf certificate and cash waqf declaration act has not been running well.*
12. *There is no accounting standard for recording cash waqf.*
13. *Ministry of Religious Affairs and BWI have not fully received monthly cash waqf reports from LKS-PWU.*
14. *BI and OJK's support for cash waqf has not been maximal.*

5 Conclusion

Cash waqf fundraising has a very big economic potential if it is managed properly with a good synergy. It is because of the following reasons:

1. The potential for cash waqf at BWI is enormous. This is supported by the existence of 22 LKS PWUs that have been appointed by the Minister of Religious Affairs to receive cash waqf throughout Indonesia.
2. The growth of cash waqf at BWI has fluctuated. This can be seen from the growth of cash waqf fundraising at BWI, in 2011 and 2012 it decreased, however in 2013 the receipt of cash waqf increased by 360.27%. This happened because BWI implemented a more active fundraising strategy, namely by conducting information dissemination throughout the country and took the advantage of the moment of Hajj departure. Prospective hajj pilgrims at each embarkation point were provided with information dissemination regarding cash waqf along with the objectives of the waqf projects to be worked on and such a strategy seemed to be effective. The year 2014 also experienced an increase even though it was not as big as the previous year, namely 11.73%. The year 2015 experienced a decline again, but until November 2016, cash waqf receipts at BWI increased again by 7.08%. However, if it is analyzed, it can be seen that the accumulation of cash waqf funds has continued to develop and grow from year to year.
3. There are both supporting and deterring factors that influence the fluctuating growth of cash waqf in Indonesia. The growth of money waqf managed by Indonesia Waqf Agency (Badan Wakaf Indonesia/BWI) shows an uptrend even though it is not significant. The

practice of money waqf carried out by BWI has been running well enough, but it is not optimal yet. It happens because some Shariah Financial Agencies that receive money waqf (*Lembaga Keuangan Syariah Penerima Wakaf Uang/LKS PWU*) have not been active. None of them has received money waqf. LKS PWUs feel that they lack information dissemination

Recommendation

1. The government is advised to be more active in disseminating information on cash waqf or forming waqf ambassadors and making a review of the existing regulations of cash waqf institutions in Indonesia. Cash waqf institutions in Indonesia have their own characteristics that require special attention. This type of institution is relatively new, so it requires supportive and flexible regulations to develop, but it needs regular supervision and adequate funding.
2. Nadzir is expected to be more innovative and active in designing cash waqf fundraising strategies. It is advisable that Nadzir may conduct comparative studies in other countries which have a better development in this area.
3. It is hoped that the government may facilitate regulations which can accommodate cash waqf fundraising problems. In addition, dissemination program on cash waqf requires a good attention because there are still many people who are not yet aware of its implementation.

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“The Effect of Waqf Literacy in Realizing Excellent Service for Waqf Administration by the Officer of Waqf Pledge Deed (PPAIW)” in 2020

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Abstract. Implementation of the Waqf in Indonesia relies on the officer of waqf pledge deed (PPAIW) as the official authorized to carry out the administrative process for doing waqf members in Indonesia, PPAIW has a role in providing legal certainty to safeguard waqf property, as a basis for information and data, as well as providing services and guidance functions in national waqf. In practice, PPAIW, which is authorized to carry out the administration process for waqf in Indonesia, is still not optimal in carrying out its duties, this is due to a lack of both administrative literacy and understanding of waqf law and regulations. This study uses qualitative research, which is research aimed at describing and analyzing phenomena, incidents or events, social activities, attitudes, perceptions, and human thoughts individually or in groups. Interviews were conducted directly with PPAIW, wakif, Nazhir, and the community in the area of the Religious Affairs Office (KUA) in Beji District, Depok City, the Office of Religious Affairs in Sukmajaya District, Depok City, the Office of Religious Affairs in East Bogor District, Bogor City and the Office of Religious Affairs in North Bogor District- Bogor city. The results showed that the waqf literacy for the officer of the Waqf Pledge Deed (PPAIW) was included in the low category, especially the administrative literacy of waqf, legal literacy and regulation of waqf and literacy about excellent service, only the Fiqh literacy of waqf was included in the high category. Waqf administrative services at the Office of Religious Affairs (KUA) are following the Standard Operational Procedures (SOP) written in the KUA, but there are some KUAs who do not have a written Standard Operating Procedure, so that the implementation of their services is following PPAIW habits and capabilities, and excellent service standards for Waqf services at KUA are not yet understood by PPAIW. The level of community satisfaction, wakif, and Nazhir with waqf services, the majority answered that they were satisfied with waqf services, but some people answered that they were not satisfied with waqf services, due to the still slow process of waqf and the inactivity of PPAIW in helping solve waqf administrative problems. The effect of low waqf literacy for PPAIW resulted in PPAIW's lack of understanding of the legality of waqf so that cases were found such as PPAIW issuing a letter of cancellation of a deed to replace the waqf deed pledge (APAIW) which resulted in the loss of the status of the waqf land, and it was found that PPAIW replaced Nazhir and issued the Waqf deed Pledge of every five once a year, giving rise to multiple AIWs in one donated land location.

Keywords: The Officer of the Waqf Pledge Deed, Waqf Literacy, excellent Service, the Waqf Pledge Deed.

1 Introduction

Indonesia is a country with the largest Muslim population in the world. Therefore, the large Muslim population is one of the potentials that can be exploited to implement the role of waqf to create social justice to alleviate the poverty that is currently hitting Indonesia. Waqf has advantages over zakat, infaq, and alms. The zakat that is paid is then used and its form is exhausted as well as the benefits as well as alms and infaq. In contrast to waqf which has the main principle, namely in terms of waqf payment, the principal of the waqf must remain eternal while only the benefits are given so that the benefits of waqf remain as long as the principal is still there.

In principle, waqf has benefits, where the investment for waqf itself earns rewards from Allah almighty and can build the economy of the people. Waqf investment is an infrastructure to improve the quality of a decent life in the socio-economic aspect. (Attamimy, et al., 2013) Waqf as a social dimension of worship has very broad benefits for the public interest. In the provision of waqf, there is no limit to the amount and to whom the waqf is addressed as long as it does not violate sharia principles. Besides that, the development and management of waqf objects can continue to expand into the area of economic investment activity, because basically, waqf must indeed develop or increase in value so that the benefits provided are also greater.

Quoting Abdul Salam's opinion (<http://abdulsaalam.blogspot.com/2012/09/revitalisasi-lembaga-wakaf-di-indonesia.html>, which was accessed on February 5, 2020) The existence of waqf in the social constellation of society is expected to exist, because in Islam, waqf is not only a shock breaker to cope with momentary needs, but rather as a sub-system of Baitul Mal institutions. Waqf if managed professionally will be a potential source of funds for the development of the nation and state.

Waqf is one of the instruments in Islam to achieve the goal of Islamic economics, namely to create a prosperous life. Muslim countries such as Saudi Arabia, Jordan, Turkey, Bangladesh, Egypt, and Malaysia have implemented waqf as an instrument to increase various activities of the ummah and alleviate the problem of poverty. (Havita, et al., 2014.) In Islam, the practice of waqf has a very important position like zakat and alms. Waqf requires a Muslim to give up the assets given to be used in the interests of worship and goodness. Waqf assets that have been given are no longer a personal property but belong to the people. (Darwanto. 2012)

The practice of waqf in Indonesia, before the issuance of Law Number 41 of 2004 concerning Waqf, mostly occurred based on oral tradition (belief) without written evidence. People who want waqf, entrust more to religious leaders, such as Ulama, Kyai, Ajengan, Tengku, and so on. They are considered more trustworthy because they have religious authority. The practice of waqf at that time was more due to the factor of religious beliefs without considering the aspect of the ability of the recipient of the waqf mandate (Nazhir) to maintain the integrity and manage sustainably for the benefit of waqf property. (Sutami, et al., 2013)

Based on the results of the waqf literacy index survey conducted by the Indonesian Waqf Board and the Directorate of Zakat and Waqf that the value of the Waqf Literacy Index (ILW) as a whole scored 50.48 in the low category, consisting of the Basic Waqf Understanding Literacy Score of 57.67 and the Advanced Waqf Comprehension Literacy Score of 37.97. (Results of BWI Survey and Directorate of Zakat and Waqf, 2020)

If we look closely, many cases of waqf in Indonesia, such as misappropriation, disputes, disappearances and even the release of waqf property stems from an orderly problem of legal

administration. How many waqf assets (especially waqf of land) have been lost or released due to the absence of AIW and or waqf certificates, such as cases of revocation or cancellation of the deed instead of the Waqf Pledge Deed (APAIW) in one of the Religious Affairs Office in Depok City which resulted in the loss of waqf property and even Nazhir was made a suspect because he was considered to have taken over the company's land which was actually waqf land, Nazhir's dispute caused by Nazhir's replacement which was issued by one of the Religious Affairs Office in Bekasi and other cases of waqfs.

In the general provisions of Law number 41 of 2004 concerning Waqf, the Officer of the Waqf Pledge Deed or abbreviated as PPAIW is the authorized officer appointed by the Minister of Religion of the Republic of Indonesia to make Waqf Pledge Deed (AIW). What is meant by an official here is a person who is given legal duties and authority to make AIW. Meanwhile, AIW is evidence of a statement of wakif's will to donate his property to be managed by Nazhir following the allotment of waqf property as stated in the "Deed."

According to UNESCO (Puskas BAZNAS, 2019) literacy is divided into three aspects, namely: (1) ability to write, read and speak, (2) ability to count, (3) ability to access information and knowledge. In line with the definition of literacy described by UNESCO, the Big Indonesian Dictionary (KBBI) also explains that literacy is divided into three aspects, namely: (1) the ability to write and read, (2) skills or knowledge in a certain activity (3) a person's ability in processing information and knowledge. (KBBI Online, <https://kbbi.kemdikbud.go.id/entri/literasi> accessed on April 14, 2020) So, to find out a person's literacy level can be seen in these three aspects. (Puskas BAZNAS, 2019) Currently, there is no absolute meaning related to waqf literacy in textual books or research studies, so the direct meaning of waqf literacy has not been found. However, if the definition of waqf literacy is adjusted to the understanding of literacy in general, then waqf literacy means the individual's ability to read, understand, calculate and access information related to waqf which ultimately aims to increase one's awareness of waqf.

Excellent service etymologically means the best service or very good service. From the management aspect, excellent service is a key factor in the success of an organization (government or private). Within the government bureaucracy, good service to the community will increase the great or effective image building for the ministry or institution. Meanwhile, in the private sector, customer service will encourage positive growth and company profits. (Atep, 2001)

Operationally, excellent service does not stop at the meaning of "serving" according to existing standards but creates a wider space for community satisfaction. For example, in the bureaucratic environment of the Office of Religious Affairs (KUA) there are procedures for managing marriages for the community, to carry out these procedures there are Minimum Service Standards (SPM) which must be met by officers in the field. The basic concept of prime service must be understood in depth by PPAIW as part of an effort to build professionalism to support the management system and administration of waqf in general. Excellent service must be more than SPM, where field officers provide better service related to satisfaction. Examples of service elements have more to do with friendly attitudes or even other special treatment. By providing more services, it makes the community or KUA service users feel a higher level of satisfaction from the services provided, the real impact of this service will bring a more positive image or feeling to the community (service users).

Waqf service is an activity, process, and interaction and is a change in a condition in every human being, even in an extreme way it can be said that service cannot be separated from human life. (Sinabembela, 2010). According to Kotler, service to the community is any activity that benefits both individuals or groups and offers satisfaction even though the results

are not tied to the product physically, in other words, service is direct or indirect interaction and provides satisfaction to society. (Philip Kotler and Kevin Lane Keller, 2006).

As one of the units that have the task and function of conducting research and development, the Center for Research and Development of Bimas for Religion and Religious Services feels responsible for following up on Article 1 Point 6 of Law Number 41 of 2004 concerning Waqf, namely "the Officer of Waqf Pledge Deed, hereinafter abbreviated as PPAIW, is the authorized officer appointed by the Minister to make a Waqf Pledge Deed". This is the main background for the birth of the idea to research "The Effect of Waqf Literacy in Realizing Excellent Service for Waqf Administration by the Officer of Waqf Pledge Deed (PPAIW)". At least, this research is specifically related to Waqf literacy for PPAIW and waqf administration services.

In essence, the implementation of waqf in Indonesia rests on PPAIW as the official authorized to carry out the administration process for waqf in Indonesia, PPAIW has the role of providing legal certainty to secure waqf property, as a basis for information and data, and providing services and guidance functions in national waqf. The duties of PPAIW are to examine the completeness of the administration of waqf, carry out the implementation of the Waqf Pledge, validate the AIW / APAIW, make a report on the handover of waqf, submit a copy of the AIW / APAIW to related parties, administer the waqf certificate, register, and process Nazhir's turn to BWI. Meanwhile, the PPAIW's authority is to check the validity of the administration of waqf, reject the implementation of the waqf pledge if administrative requirements and legal provisions have not been fulfilled, provide input or attention to candidate Wakif, candidate Nazhir, and prospective witnesses, propose replacing Nazhir and take part in the mediation process if it occurs a conflict among waqf stakeholders.

In practice, the Head of the Office of Religious Affairs as PPAIW who is authorized to carry out the administration process for waqf in Indonesia is still not optimal in carrying out its duties, this is due to a lack of literacy of waqf both administration and understanding of the law or waqf regulations for PPAIW, so that in the field implementation there are PPAIW which revoke or cancel AIW or APAIW that has been issued so that the property of waqf has no legal force, replacing Nazhir by reissuing the Wakaf Pledge Deed so that there are multiple AIWs in one location of waqf land, and the lack of PPAIW's active role in managing the issuance of waqf certificates at the National Land Agency (BPN).

Some of the problems above still occur, causing conflicts or disputes over waqf to cause Nazhir to be unproductive in managing waqf because he focuses on dealing with conflicts or disputes in court. One of the indicators of excellent service in the process of waqf is the realization of an orderly administration of waqf to minimize the occurrence of conflicts or waqf disputes. (Iwan Fuad, interview, March 23, 2020)

Institutionally at the Ministry of Religion, the issue of waqf in Indonesia is the task and function of the Directorate General of Islamic Community Guidance. One of the 1st echelons in the Ministry of Religion is responsible for improving the quality of religious guidance, especially the duties and functions of the Officer of Waqf Pledge Deed (PPAIW). Together with the Directorate of Zakat and Waqf Empowerment and the Indonesian Waqf Board (BWI), in terms of maintaining and improving the quality of the Officer of Waqf Pledge Deed (PPAIW)). What is the objectivity of the problem and what policies should be taken to solve it are reasons for conducting field research? The Center for Research and Development of Bimas for Religion and Religious Services as a supporting system for the Directorate General of Islamic Community Guidance can take on this research role.

2 Problem Limitations

Many things have caused disputes in Indonesia, ranging from the low literacy of waqf in the general public, the administrative problems of waqf to the arrival of third parties suing for waqf status. However, the authors give limits on the scope of the research to be conducted. Researchers only limited the problem to the influence of waqf literacy for the Waqf Pledge Deed Making Office (PPAIW) in creating excellent service in KUA Beji Sub-district and KUA Sukmajaya District Depok and KUA Districts of North Bogor and East Bogor Bogor. In this study, researchers wanted to find out how the low literacy of PPAIW waqf affects the excellent service of waqf administration.

3 Background of Problems

With the research background above, the focus of this research is more on waqf literacy for the Officer of the Waqf Pledge Deed (PPAIW). There are cases of waqf disputes caused by PPAIW to revoke and cancel AIW or APAIW resulting in weak legal certainty for waqf administration which causes waqf disputes, PPAIW issues AIW every five years in the process of changing nazhir, which results in multiple AIW in one location of the waqf land, due to a lack of literacy of waqf both in waqf law and administration of waqf for PPAIW. So, the problem can be formulated: How is the influence of waqf literacy in realizing excellent service by the Officer of the Waqf Pledge Deed (PPAIW)?

4 Previous Studies

Previous studies on the influence of waqf literacy in realizing service by PPAIW have not been done much. However, there are several studies with themes that are close to, among others: 1) Research on The Issue of Waqf Service in the Office of Religious Affairs (KUA) Keling district of Jepara Regency (2014), conducted by the lecturer of the Faculty of Economics and Business of Islam IAIN Walisongo Semarang. This descriptive qualitative analysis study found that the results of this study that the implementation of waqf in the Office of Religious Affairs of Keling Sub-District still lacks human resources in the field, waqf services are given to the community is not maximal. In general, the performance of officials in the Office of Religious Affairs does not affect the level of the economic well-being of the community, this is because the culture and management of waqf in Keling Sub-district are still traditional, individual, and not yet professional. 2) The Role of Productive Waqf for Public Welfare (Study Case of Nazhir Foundation In the University of Islam Malang) research by Yuli Rofai, Umar Burhan, Multifiah Multifiah. About Productive Waqf for VIP room (Very Important Person) in RSI Malang (Islamic Hospital of Malang) which is managed by the foundation of Nadzir in the University of Islam Malang is a pilot project of productive waqf that comes from the grants provided by the Ministry of Religious Affairs. The public strongly supports Productive Waqf for VIP room in RSI Malang and make the VIP room is never empty. So that in less than 7 (seven) years the VIP building has reached BEP (Break-Even Point). Nazhir foundation of the University of Islam Malang is also developing productive

waqf by adding a VIP room and building an al Khaibar convenience store. The existence of a pilot project of a productive waqf VIP room and convenience store is perceived by the public. The construction of the VIP room in RSI Malang and the minimarket create new jobs for the people. Productive waqf which is managed Nazhir foundation in the University of Islam Malang is expected to be able to continue developing and give more benefit to society. (multifah, et al., 2016) 3) The role of PPAIW and Nazhir in Waqf Land Certification in Depok District of Sleman Regency (2016), conducted by Fikri Hanif (UIN Student Sunan Kalijaga Yogyakarta). Research with this normative approach method concluded that in general PPAIW and Nazhir have done the task contained in the legislation, but there was negligence in the implementation of this task, both in PPAIW and Nazhir, which made the implementation of this legislation not maximal so that the waqf certification process has not been completed in its entirety. Also, Nazhir has performed the task beyond what has been determined by Law No. 41 of 2004 concerning Waqf which is related to the technical resolution of the problem that should be the duty of PPAIW.

The fundamental difference between the author's research with the title "The Influence of Waqf Literacy in Realizing The Excellent Service of Waqf Administration by the Waqf Pledge Deed Making Officer (PPAIW)", with previous research focusing on the influence of waqf literacy, Nazhir and Wakif satisfaction on PPAIW Services, PPAIW's performance in implementing waqf administration, and improved competence and waqf literacy for PPAIW, so that this research can complement previous research.

5 Discussion

5.1 Literacy

Based on the large Indonesian dictionary, namely knowledge or skills in certain fields or activities, while waqf literacy can mean knowledge or skills in the field of waqf be it administration of waqf, fiqh of waqf and law or waqf regulation. Reporting from (Wikipedia, <https://id.wikipedia.org/wiki/Literasi> accessed on April 13, 2020) the term literacy in Latin is referred to as *litteratus*, which means a person who learns. Broadly speaking, literacy itself is a general term that refers to a person's ability and skills in reading, writing, speaking, calculating, as well as solving problems in everyday life. In other words, literacy cannot be separated from one's ability to speak the language. Whereas in the EDC or Education Development Center, literacy is defined as an individual's ability to use his / her potential which means that the ability is not limited to reading and writing.

The views of several experts related to literacy, including according to Alberta: the ability to write, read, and enrich knowledge by promoting effective problem-solving. This ability is expected to be communicated efficiently to contribute to the life of the wider community. According to the World Economic Forum, there are 6 levels/types of literacy, including numeracy, which is the ability to answer problems that arise in everyday life, automatically being able to analyze as a basis for decision making. (Salamadian, <https://salamadian.com/pengertian-literasi> accessed on 12 April 2020).

According to the National Institute for Literacy, it defines Literacy as an individual's ability to read, write, speak, calculate, and solve problems at the skill level required in work, family, and society. (<https://www.dosenpendidikan.co.id/literasi-adalah/> accessed on 12 April 2020)

This study uses qualitative research, which is research aimed at describing and analyzing phenomena, incidents or events, social activities, attitudes, perceptions, and human thoughts individually or in groups. (M. Djunaidi Ghony and Fauzan Almanshur, 2017) Primary data

sources and data collection techniques in this study use observation, interview, and documentation techniques. (Sugiyono, 2011).

Geographical condition of the Office of Religious Affairs in Beji District, Depok City, is located in the Depok Mulya 1 Housing Complex, with a land area of 250 m² and a building area of 180 m², the Office of Religious Affairs (KUA) of Sukmajaya District is located at Jalan Merdeka No.2, Mekar Jaya, Sukmajaya District, Depok City, was established in 1986 with a total of 50 million rupiahs from the State Budget and the Islamic Religious Education office in 1990, with a land area of 298.90 m². The Office of Religious Affairs (KUA), East Bogor District is located on Riau Street No.5, RT.01 / RW.03, Baranangsiang, East Bogor District, Bogor City, East with an area of 1,015 ha, the Office of Religious Affairs, North Bogor District which is located at Jalan Artzimar II No.1, RT.03 / RW.02, Tegal Gundil, North Bogor District, Bogor City with an area of 494 Ha Agriculture and Non-Agriculture covering 1,502 Ha.

5.2 Waqf

The word waqf itself comes from the verb “wakafa (fiil madi) — yaqifu (fiil mudori) - waqfan (isim masdar) which means stop/stand. (Ahmad Azhar Basyir, 1987) According to the term, waqf is the legal act of a person or legal entity that separates part of the assets in the form of land owned and institutionalizes it forever for worship and other public purposes following Islamic teachings. (Sofyan Hasan, 1992). According to Imam Syafii, waqf is a form of religious activity. Waqf is valid if the wakif has stated in words of wakafu (I have given waqf), even without the judge's decision. Al Jairi added that the meaning of holding back in the term waqf means that the waqf goods cannot be granted. (Abdul Ghofur Anshori, 2006).

In Islamic history, waqf has been known since the time of the Prophet (peace be upon him) because waqf was prescribed after the prophet in Medina, in the second year of Hijriyah. Two opinions have developed among experts in Islamic jurisprudence (fuqaha') regarding who was the first to implement the waqf law. According to some opinions, the scholars said that the first to implement waqf was Rasulullah Muhammad (peace be upon him), namely using waqf land belonging to the Prophet (peace be upon him) to build a mosque. Rasulullah (peace be upon him) in the third year of Hijriyah donated the seven-date palms in Medina; among them are A'raf, Shafiyah, Dalal, Barqah, and other cultivation. Then the waqf sharia that was carried out by Umar bin Khattab followed by Abu Talhah who donated his favorite cultivation, “Bairaha”. (Indonesian Waqf Board, <https://www.bwi.go.id/sejarah-perkembangan-wakaf/> accessed on 14 April 2020)

The majority of scholars divide the pillars of waqf into 4, among others:

- a. Waqif (the person who donated his property).
- b. Mawquf (the assets that are donated).

c. Mawquf ‘alaih (The purpose of waqf / the person entrusted with managing the waqf property called nazir).

d. Sighah (waqif’s speech to donate his property). (Haq Faishal, 2014)

The function of waqf in social life is as follows:

a. Waqf can foster the nature of helping and the nature of zuhud in charity, and waqf can also provide benefit to fellow Muslims.

b. Waqf can be the most potential source in increasing the interests of the people, such as welfare, economy, education, health, da’wah, and so on.

c. Waqf is expected to be a solution to various economic problems, and to be able to independent Muslims from dependence on various parties who are not in line with Muslims.

d. Waqf can raise awareness that in every legal personal property, these assets must still have a social function. (Imam Kamaludin, et al., 2018)

In the pre-independence era of Indonesia, waqf was a tradition of the majority of Muslim Indonesian people. This phenomenon arose because many Islamic empires ruled in this archipelago. Among them are the Demak kingdom, the Samudera Pasai kingdom, and the Mataram kingdom. This then makes waqf an integral part of Indonesian culture. The establishment of mosques, Islamic boarding schools, and educational institutions based on waqf has been popular and can be found in various parts of the country. (Djunaidi, et al., 2007)

Waqf has been regulated by unwritten customary law and is only based on religious values. Even so, in the Dutch colonial era, several waqf regulations were issued. Likewise, after Indonesia's independence, the government issued regulations relating to waqf, until the present era Law Number 41 of 2004 concerning waqf was issued. This is a government effort to protect waqf property, provide legal certainty for wakif and Nazhir candidates, as well as an effort to advance waqf in Indonesia. (Attamimy, et al., 2013).

5.3 Excellent Service

Excellent service etymologically means the best service or excellent service. From a management aspect, excellent service is a key factor in the success of an organization (government or private). Within the government bureaucracy, good service to the community will increase the great or effective image building for the ministry or institution. Meanwhile,

in the private sector, customer service will encourage positive growth and company profits. (Atep Adya, 2001)

The principles of best service to customers or society (service users) lie in three important things that must be considered, (Sutami, et al., 2013) that is:

a. Attitude

Attitude is a response to a person's actions, both active and passive. Regarding service in the field that is expected to be built in an employee is a good attitude, friendly, sympathetic, empathetic, and has a high sense of belonging to the organization or company.

The main attitudes in excellent service can be explained as follows:

- (1) Having pride in their work, pride in their duties and functions will be manifested in satisfying services for service users.
- (2) Having great devotion to work, serving with sincerity will foster excellent service.
- (3) Maintaining the dignity and good name of the organization or company, the responsibility of employees is to always maintain the good name of the organization or company so that it is always good in the eyes of the community (service users).

b. Attention

The sensitivity of employees in paying attention to and observing the needs of the community (service users) is one of the principles that must be carried out because it can increase the interest and comfort of the community as service users.

The forms of service based on the concept of attention are as follows:

- (1) Saying the opening greetings, the principle of this opening greeting is the enthusiasm of officers/employees to people who need service with a welcome, open, and ready to serve attitude.
- (2) Asking the public about the needs politely and sympathetically.
- (3) Listening to and understanding the wishes of the community carefully so as not to ask repeated questions.
- (4) Serving quickly, precisely and friendly, service response is the most important factor demanded by the community (service users).
- (5) Prioritizing the community, placing the interests of the community at number one (Customer Oriented) there is no element of personal or group interest so that services run optimally and there is no deviation from authority.

c. Action

The concept of action is a direct response to the wishes or needs of the community in the form of services provided by officers, aspects of actions taken by officers involve administrative and guidance elements that become their duties and functions.

The forms of service based on the concept of action can be described as follows:

- (1) Immediately record the needs of the community as service users.
- (2) Reaffirming the needs of society.
- (3) Resolving community needs.
- (4) Showing polite treatment in the hope that the community can get satisfaction.

4. The Officer of the Waqf Pledge Deed

In Article 1 point 6 of Law Number 41 of 2004 concerning Waqf, it is explained that the Officer of the Waqf Pledge Deed or abbreviated as PPAIW is an authorized official appointed by the Minister of Religion of the Republic of Indonesia to make a Waqf Pledge Deed (AIW). PPAIW as the official authorized to carry out the administrative process of waqf in Indonesia, PPAIW has the role of providing legal certainty to secure waqf property, as a basis for information and data, as well as providing services and guidance functions in national waqf. PPAIW's duties are to examine the completeness of the administration of waqf, carry out the implementation of the Waqf Pledge, validate the AIW / APAIW, make a report on the handover of the waqf, submit a copy of the AIW / APAIW to related parties, administer the waqf certificate, register, and process Nazhir's turnover to BWI. Meanwhile, PPAIW's authority is to check the validity of the administration of waqf, reject the implementation of the waqf pledge if administrative requirements and legal provisions have not been fulfilled, provide input or attention to candidate Wakif, candidate Nazhir, and potential witnesses, propose replacing Nazhir and take part in the mediation process if this occurs a conflict among waqf stakeholders. (Sutami, et al., 2013)

The Officer of the Waqf Pledge Deed (PPAIW) is the authorized officer appointed by the Minister of Religion to make the Waqf Pledge Deed, such as the Head of the Religious Affairs Office designated as PPAIW who is authorized to issue AIW / APAIW for land waqf, while for PPAIW cash waqf are Institutional Officials Sharia Finance is at the lowest level at the level of the Head of the LKS Section appointed by the Minister of Religion. (Government Regulation Number 42 of 2006 concerning Implementation of Law Number 41 of 2004 concerning Waqf).

6 Research Results and Analysis

6.1 Waqf Literacy for the Officer of the Waqf Pledge Deed

Of the four research locations, namely the Office of Religious Affairs (KUA), Beji District, the Office of Religious Affairs (KUA), Sukmajaya District, the Office of Religious Affairs (KUA), East Bogor District and the Office of Religious Affairs (KUA), North Bogor District, Waqf literacy for officers of waqf Pledge deed (PPAI) is still included in the low category, especially the administrative literacy of waqf, legal literacy and regulation of waqf and literacy about excellent service, this is different from the fiqh literacy of waqf which is still high, because the majority of PPAIW's educational background is from the Akhwal Syakhshiyah department (Islamic Family Law) at the Sharia Faculty.

As explained by Mr. Dede Nafis as the Head of KUA Beji Depok Subdistrict that: (Interview with Mr. Dede Nafis PPAIW KUA Beji)

“Honestly, we still don't read the regulations on waqf, moreover, there are many regulations that change from time to time, so that the implementation is following what we previously understood, even coaching the KUA has only been carried out twice by the Ministry of Religion ”(Interview with Mr. Dede Nafis PPAIW KUA Beji)

Literacy in general is the individual's ability to process and understand information while reading or writing. Literacy is more than just the ability to read and write, therefore, literacy cannot be separated from language skills, namely written and spoken language knowledge which requires a series of cognitive abilities, knowledge of genres, and culture. (<https://www.literasipublik.com/pengertian-literasi> accessed on 23 July 2020)

The term literacy in Indonesian is a loan word from English literacy which etymologically comes from the Latin *litteratus*, which means people who learn. In Latin, there is also the term *littera* (letter), which is a writing system with accompanying conventions. (<https://www.literasipublik.com/pengertian-literasi> accessed on 23rd July 2020)

The increase in waqf literacy for PPAIW is still low, this is due to the lack of waqf references in the KUA and also education and training for PPAIW has not been intensely implemented, the role of the Ministry of Religion and the Indonesian Waqf Board is very important in increasing literacy both administration and law of waqf which will improve PPAIW's competence as the frontline in securing waqf property. The many obstacles experienced by PPAIW in the field are homework for PPAIW to discipline the administration of waqf, so that waqf has a strong legal standing so that it can minimize problems or disputes on waqf in the future.

From this description, the basic concept of waqf literacy for PPAIW can be explained as follows:

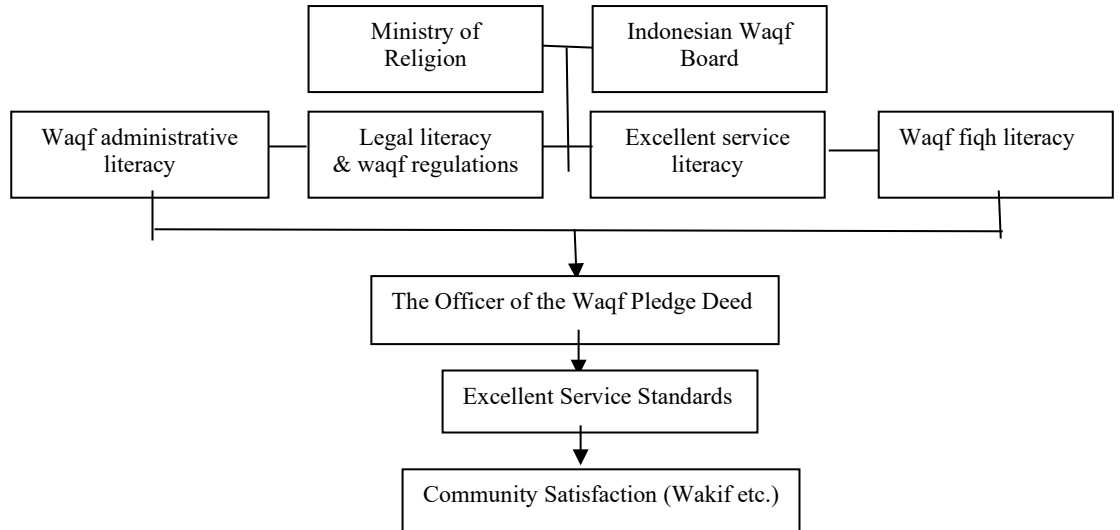


Image: the basic concept of waqf literacy

Literacy for PPAIW such as waqf administrative literacy, waqf law and regulations, service standards, and waqf fiqh should be regularly improved by the Ministry of Religion together with BWI in the form of references to books, journals, and other media such as e-books, articles and so on. Also, education and training should be routinely carried out to improve literacy and competence for PPAIW so that PPAIW waqf services can exceed excellent service standards for the community.

In the process of appointing the head of the KUA as well as serving as PPAIW without any competency tests or special requirements to become PPAIW, in carrying out his duties and functions, the head of the KUA in addition to focusing on dealing with marriage coupled with his duties as the officer of the waqf pledge deed. Waqf education and training for PPAIW are not routinely carried out every year, so PPAIW has not received special attention to improving literacy and competence in terms of waqf. (interview with PPAIW KUA Beji, KUA Sukmajaya, KUA East Bogor and KUA of north Bogor).

6.2 Waqf Administration Services at the Office of Religious Affairs

The officials of Waqf pledge deed (PPAIW) must be able to provide the best service to waqf stakeholders. PPAIW is one of the most important elements in national waqf related to the administration system and legally securing waqf property. (Sutami, et al., 2013)

Waqf administrative services at the Office of Religious Affairs (KUA) already have standard procedures in terms of stages for waqf, time limits that must be met when the requirements for waqf have not been met, but not all KUA have written service standards so that in practice implemented following the capabilities and habits of PPAIW. (Interview with PPAIW in Beji District).

From the aspect of administrative requirements for the implementation of waqf, PPAIW must be careful to see whether all the requirements stipulated in the legislation have

been fulfilled or not. The requirements that need to be seen before the occurrence of waqf are as follows: (Sutami, et al., 2013)

- a. PPAIW must ensure that the wakif candidate has met the legal requirements so that the person concerned can take legal actions legally.
- b. PPAIW must ensure the status of waqf assets.
- c. PPAIW must pay attention to the best Nazhir candidate based on an objective money assessment and meet Nazhir's requirements following statutory provisions.
- d. PPAIW must pay close attention to the allocation of waqf assets.

Standard Operating Procedures (SOP) for waqf services in several KUAs already exist, but there are still KUAs that do not yet have an SOP for waqf services, so in practice, PPAIW carries out waqf services under the capabilities and daily habits of service at the KUA. In the waqf land certification process, KUA only provides a cover letter, and a statement that the waqf is not in dispute, the waqf land certification process is carried out by Nazhir. In practice in the field, PPAIW plays a very large role in administering waqf assets. However, between PPAIW and the National Land Agency (BPN) and the Indonesian Waqf Board (BWI), more intense coordination is still needed. This is due to frequent problems in the process of donating land certification and also in the process of changing the Nazhir of the donated land. (Interview with PPAIW)

Although the arrangement for the certification of waqf land has been regulated in the Joint Decree of the Head of the National Land Agency and the Minister of Religion of the Republic of Indonesia Number 422 of 2004 concerning the Certification of Waqf Land, problems are still found in the field, including : (Sutami, et al., 2013)

- a. The SKB or Tax-Free Decree explains that the cost of the waqf land certification is borne by the budget of the Ministry of Religion to then be distributed to Nazhirs in the management of waqf land certification after being coordinated with the Ministry of Religion at the Regency / City level. However, compared to the number of waqf lands that do not have a certificate, certification assistance is far from adequate.
- b. The standard difference in the arrangement of each parcel between regions. For example, the ministry of religion stipulates 1 million rupiahs for assistance for one parcel, but in some areas, the cost is still relatively small, so that in the field it often encounters obstacles. If the assistance is adjusted to the standard cost of BPN in all locations, the difficulty level in data collection is very high because many regions have donated land.
- c. Bureaucratic factors that take a long time in processing the donated land certification at BPN, although the schedule has been clearly defined, non-technical obstacles are often found, such as the attitudes of individuals relating to costs outside the existing provisions.
- d. PPAIW still find that they do not care about the management of the donated land certificate, which is their main task, the reluctance of PPAIW is caused by several things such as the lack of budget or even the absence of fees for obtaining the waqf land certificate, or often encountering bureaucratic obstacles.

6.3 Level of Satisfaction with Waqf Services at KUA

The level of community satisfaction is determined by the quality of service at the KUA, the success of PPAIW in providing waqf services to the community based on principles that lie in three important things that must be considered, namely : (Sutami, et al., 2013)

a. Attitude

PPAIW must have a good attitude, friendly, sympathetic, empathetic, and have a high sense of belonging to the organization or institution.

b. Attention

In carrying out service activities, PPAIW must always pay attention to the condition of the community, and also PPAIW must be able to become a motivator, facilitator, and public service.

c. Action

The concept of action is a direct response to the wishes or needs of the community in the form of waqf services provided by PPAIW, both in terms of administrative elements or guidance, which are their duties and functions.

The results showed that the majority of respondents answered that they were satisfied with the waqf service at KUA, with a total of 11 out of 12 respondents who were satisfied, this shows that the service of waqf is good in the community. However, 1 in 12 respondents answered that they were not satisfied with the service of waqf, namely community representatives due to the slow process of waqf at the KUA and the inactivity of PPAIW in helping to solve the administrative problems of waqf, this means that PPAIW is still slow in responding to the wishes or needs of the community in waqf service.

4. The Effect of Waqf Literacy

The officers of the Waqf Pledge Deed (PPAIW) are one of the important pillars in advancing national representation. Based on Law Number 41 of 2004 concerning Waqf, PPAIW is the authorized officer appointed by the Minister of Religion to make the Waqf Pledge Deed (AIW). Among the main tasks of PPAIW are providing waqf administration and serving the needs of prospective wakifs who will donate part of their assets properly. (Sutami, et al., 2013) The low literacy of waqf, especially administration, regulation, and the law of waqf, resulted in PPAIW's lack of understanding of the legality of waqf which harmed Nazhir, wakif, and society. There are case findings such as the letter of cancellation of the Waqf Pledge Deed (APAIW) replacement deed issued by PPAIW which resulted in the loss of the status of the waqf land, which was found in one of the KUA in the Depok City area, and PPAIW which issued AIW every five years in the process of changing Nazhir, which results in the existence of multiple AIWs in one waqf land location found in one of the KUA in Bogor city.

The role and function of the KUA as the spearhead of waqf security is very important, therefore it is necessary to increase the competence of the officer of the waqf pledge deed both in terms of administration, service, and also waqf law. Cases of waqf in Indonesia, such as misappropriation, disputes, disappearances, and even the release of waqf property stems from an orderly problem of legal administration. (Indonesian Waqf Board <https://www.bwi.go.id/5016/2020/06/24/meningkatkan-peran-dan-fungsi-kua-sebagai-ujung-tombak-pengamanan-wakaf/> accessed on 23 August 2020).

7 Conclusion

Based on the data analysis that has been done, it is concluded that: Waqf literacy for officers of the Waqf Pledge deed (PPAIW) is in a low category, especially the administrative literacy of waqf, legal literacy and regulation of waqf, and literacy about excellent service, only the fiqh literacy of waqf which is included in the high category because the majority of PPAIW are alumni of the sharia faculty. Waqf administrative services at the Office of Religious Affairs (KUA) are following Standard Operating Procedures (SOP) in written waqf administrative services at KUA, but there are some KUAs who do not have written SOPs and PPAIW does not yet understand the excellent service standards for waqf services. The level of community satisfaction, wakif, and Nazhir with waqf services, the majority answered that they

were satisfied with the waqf service at the KUA, but there were still people who answered that they were not satisfied with the waqf service, due to the slow process of the waqf in the KUA and the inactivity of PPAIW in helping solve the administrative problems of waqf. The influence of low waqf literacy for PPAIW, especially administration, regulation, and waqf law, resulted in a lack of understanding of the legality of waqf, resulting in cases such as PPAIW issuing a letter of cancellation of a deed replacement of waqf pledge deed (APAIW) which resulted in the loss of the status of the waqf land, and PPAIW found that issuing a Waqf Pledge Deed every five years in the process of changing Nazhir, which results in multiple AIWs in one waqf land location.

8 Research Suggestion

From the above conclusions, the researchers can suggest that as material recommendations from the results of this study, are as follows:

1. For the Officers of the Waqf Pledge Deed (PPAIW) at the Office of Religious Affairs, to continue to improve waqf literacy, especially waqf administration, waqf law and regulations and excellent service, which aims to improve service quality, especially in the area of waqf, so that the community, waqf, and Nazhir feel Satisfied and assisted in the process of waqf administration so that it can anticipate if in the future the status of the waqf land is challenged by outsiders because the waqf land has a strong legal standing.
2. For the Ministry of Religion to participate in carrying out the function of monitoring, coaching, education, and training regularly as well as providing facilities that support the performance of the Officers of the Waqf Pledge Deed (PPAIW) at the Office of Religious Affairs, due to the low literacy of waqf, especially the administration of waqf, law and waqf regulations and excellent service, so that in practice there are still many waqf services that are not optimal.
3. For the Indonesian Waqf Board (BWI) in addition to performing optimal and comprehensive control, guidance, and supervision functions of Nazhir, it must also collaborate with the Ministry of Religion to provide education and training for PPAIW regularly so that the management of waqf can run following statutory regulations

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Intermestic Factors of Indonesia's Halal Certification

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Abstract. The halal industry has become a thoughtful concern not only in Muslim countries but also the world. In Indonesia, the halal certification has been reinforced by Act number 33/2014 on halal guarantee products, which, among other things, requires all products to enter Indonesia to be halal certified. Several countries raised this mandatory halal certification at the World Trade Organization (WTO) sessions and Dispute Settlement Body Panel considering that as unnecessarily restrictive trade barriers. On the other hand, the implementation of the halal law is also constrained domestically. This paper discusses the interrelationship between the domestic and international dynamics of Indonesia's halal law enactment. This research using a qualitative approach collects data from literature reviews and online interviews with several authoritative parties both at home (government, parliament, halal NGO, and business associations) and abroad (Indonesian Embassies and halal certification bodies in European countries). By deploying an intermestic (international-domestic) approach, this research finds that the dynamic process of halal law implementation in Indonesia has a significant effect internationally. The international dynamic could also arguably jeopardize the implementation of halal law domestically. This study sees the intermestic factors of halal certification that need to be realized by domestic policy makers so that the halal guarantee products and certification run synergistically with domestic and international conditions.

Keywords: halal law, intermestic, WTO, international trade

1 Introduction

The potentials and opportunities in the future of the global halal industry are huge and promising. The Islamic economy — consisting of economic sectors whose core products and services are structurally affected by Islamic ethics and law — has established an increasingly important footing in the future global economy. The sectors are halal food, fashion, travel, cosmetics, pharmaceuticals, media and Islamic financial services. Global Muslim consumers spent US\$2.2 trillion in 2018, mostly in the food, pharmaceutical and lifestyle sectors. The number is expected to reach \$3.2 trillion by 2024, while Islamic financial assets are forecasted to reach \$2.5 trillion in 2018 (Global Islamic Economic Report 2019/2020).

Today's global halal market is no longer confined to food and food-related products. With the increase in the number of affluent Muslims, the halal industry has expanded further into lifestyle offerings, including halal travel and hospitality services as well as fashion. This development has triggered by a revolutionary change in Muslim consumers mindset as well as ethical consumer trends worldwide.

Halal is not limited to OIC Countries or Islamic countries; thus, global governance on the halal industry is very crucial in creating understanding and cooperating with Muslims in Non-

OIC Countries to regulate issues for them. In this regard, capacity building and training to better understand halal awareness, the probabilities of the halal market and future development will become essential steps in ensuring the development of global halal ecosystem and standards. It also presents the need for global cooperation on halal accreditation and certification in order to promote better international trade on halal products and services.

Indonesia, as a member of the OIC and the largest Muslim population country in the world, has excellent attention to the issue of halal. For a majority of Muslim consumers, Halal is an essential part of their daily lives as they strive to live according to the principles of Sharia law. In Indonesia, for instance, the level of intention to buy halal products among Indonesian Muslims reaches 70.1 per cent (Mulyono, 2018).[1]

In the past, Halal was mostly confined to food and food-related products. However, as the market rapidly grows, the Halal industry has expanded beyond food sectors, including pharmaceuticals, cosmetics, logistics, personal care and services such as financial and tourism. Since 1989, the Indonesian Council of Ulema (MUI) has overseen voluntary Halal certification and inspection.

In 2006, the Indonesian House of Representatives (DPR) began discussing the draft act on halal product guarantee. In September of 2014, DPR passed the first law, namely Act number 33 of the year 2014 concerning halal product guarantee. This new act is requiring mandatory Halal certification and labelling on a broad range of products, including 'goods and/or services that are related to foods, beverages, as well as consumer goods that are worn, used or utilized by the public' (Article 1 of the Halal Act). The Halal Act provides for a 5-year grace period for application, meaning that traders have until 2019 before the mandatory Halal labelling takes full effect.

Although Islamic organizations in Indonesia have welcomed the implementation of this legislation, local and foreign business entities, have expressed concerns as to whether such regulations will result in increased costs for them. (Limenta et al., 2017). The concern of new halal law in Indonesia has been raised in the World Trade Organization (WTO) sessions considering that new-fangled halal law as unnecessarily restrictive trade barriers. Additionally, international cooperation for accreditation and halal certification as stipulated in the act has been not an easy task to accomplish due to the diversity of Islamic standards and countries regulation conditions.[2]

The research question is: how significant is Indonesia's Halal Law interplay with international affairs? The answer is vital to describe Indonesia's Halal Law as a product of domestic politics that has a significant role in international affairs settings. This study also examines halal certification to be a decisive factor in Indonesia's foreign policy towards the primary consideration of international trade, business and religious issues.

2 Theoretical Framework

2.1 Halal Multidimensions

Halal is a word in Arabic that means lawful or allowed. Halal's opposite is haram, which means unlawful or forbidden. Halal and haram are commonly used in Islamic discourse concerning food products, meat products, cosmetics, pharmaceuticals, and food ingredients, as well as food contact materials. The word halal is mentioned in the Holy Quran, and so it is a religious term. Furthermore, there is a diverse understanding among Muslims in many

countries regarding the measure of halalness. Each country had its fatwa (school of thought) and fiqh for halal standards, developed according to the beliefs of each society.

Halal certification or halal law is not only in the religious dimension but also in business and politics. Halal certification, for example, relates to the supply chain of domestic and foreign trade. Food producers will attempt to get a halal label because it will add value to the products they sell. As halal certification process is related to the export and import of goods, international cooperation will also be built. For example, there are efforts to build an understanding of mutual recognition of halal certification between two or more countries. In the Law No. 33/2014 re Halal Product Guarantee Law, for example, there is an opportunity for international cooperation called the Mutual Recognition Agreement on Halal Certificates.

2.2 Indonesia's Halal Law

As a state law (*rechtsstaat*), Indonesia regulates public affairs through the laws which are binding for all parties (Siallagan, 2016). The Halal Product Guarantee Act is a kind of accommodation for the aspiration of the most significant part of Indonesian people, who are Muslims. Once decided, this law applies and binds all parties at home and abroad. As this paper examines the influence of the Halal Product Guarantee Act on international affairs, both politics and trade, it is necessary to explain this law briefly. It is worth noting that this regulation is a political product of the Indonesian government, the result of serial discussions between the Government and Parliament. The draft of the bill was proposed in 2006 and decided in 2014 (Amaliah, 2016).[3]

Halal regulation in Indonesia has flowed into a new phase since the issuance of the Law No. 33 of 2014, or precisely since its enactment on 17 October 2019. If previously, halal certification and labelling were optional or voluntary, now it is mandatory. The Halal Product Guarantee Law, which was drafted in 2006, for example, regulates that products that enter, circulate and are traded in Indonesian territory must be certified halal (article 4). Business sectors who have obtained a halal certificate are required to include a Halal Label on their products (articles 25 and 38). Likewise, those who produce products from non-halal goods must also include information that is not halal (article 26). There are tiered administrative sanctions for those who violate those provisions.

This law provides guidance for business actors to apply for halal certificates and other technical matters. There are derivative regulations, namely Government Regulation No. 31 of 2019 and Regulation of the Minister of Religious Affairs No. 26 of 2019. Unfortunately, the Ministry of Finance had not issued a regulation on certification rates yet. The absence of this regulation means that the certification process cannot be carried out thoroughly. Business actors have been very enthusiastic about applying for certification. Responding to this, the Minister of Religious Affairs then issued the Minister of Religious Affairs Decree No. 982 of 2019 which returns the process and its rates to the previous mechanism for certification, namely according to the rules imposed by the Assessment Institute for Foods, Drugs, and Cosmetics of the Indonesian Ulema Council (LPPOM MUI). Furthermore, the Omnibus Law Bill is currently being rolled out, which, to some extent, alludes to the Halal Product Guarantee Law.

In terms of international trade or, precisely, export and import activities, the prominent issue is that products that enter, circulate, and are traded in Indonesian territory should be certified halal (article 4). Apart from that, it is also stated that foreign halal products imported into Indonesia must comply with the provision as regulated in this law. i.e. certification process. Therefore, foreign companies who intend to market their products in Indonesia must

first arrange the halal certificate for their products. However, for foreign companies who already have halal products do not require halal certificate application as long as the Halal Certificate issued by a foreign halal agency has performed a collaboration of recognition (article 47). They are only required to register their product before releasing to the market. In this regard, the crucial issue is, there has not been yet a Mutual Recognition Agreement (MRA) between the Indonesian government and any country. This means that the registration process cannot be carried out, but rather a halal certification.

2.3 Intermestic Factor

This paper opts for the linkage between domestic politics of Halal Law and international affairs. This method, described decades ago by Rosenau (1969) mentions that the studies of international politics would be advanced by examining more closely the linkage between domestic political systems and their implications for international affairs. Conventionally, specific ideas of domestic politics need to be recognized and embraced internally before projected abroad (Wolff and Wurm, 2011) to explain states' foreign policies more precisely (Fearon, 1998).[4],[5]

However, international politics also has a significant effect on its domestic sphere. As such, there is an interplay between international relations and the domestic sphere or called "intermestic" (international-domestic). The term "intermestic" originates from Manning (1979).

Manning (1979) suggests that certain foreign policies have such a powerful direct influence on the domestic sphere that the debates underlying them are embedded in international and domestic concerns. The word 'intermestic' derives from Manning (1979) that specific foreign policies have such a powerful direct influence on the domestic sphere that the debates are embedded in international and domestic concerns.[6]

Manning's original conception of intermestic affairs was mostly on international political economy and the domestic economy. Barilleaux (1985) expands the spectrum of intermestic relations to include the effect of foreign policy on domestic public opinion and the foreign policy impact of public opinion. Moreover, Logevall (2001) has further developed the concept of intermestic affairs to mean an international policy that affects or has implications on domestic discourse. Likewise, Bueno de Mesquita & Smith (2012) argue that almost every critical dependent variable in the international arena, nowadays, is explored through the lens of domestic politics.[7], [8], [9]

Moreover, Putnam's (1988) "two-level games" theory explains that national leaders must win both a domestic political game and an international game during the foreign policy-making process, particularly on sensitive international issues with broad impact upon domestic constituents. Putnam (1988) also addressed the role of domestic preferences and coalitions, domestic political institutions and practices, the strategies and tactics of negotiators, uncertainty, the domestic reverberation of international pressures, and the interests of the chief negotiator. In other words, "two-level games" have added to the different foreign policy choices and international outcomes.[10]

International relations scholars highlight that the intermestic affairs concept has become increasingly predominant in the field of diplomatic history over the last decade (among others Logevall, 2009; Gienow-Hecht, 2009; Wolff and Wurm, 2011).[11],[12]. As such, international relations study focuses more on the role of domestic politics in international relations (Brenner & Vanderbush, 2002; Foyle, 1997; Milner & Tingley, 2015).[13], [14],

[15]. Globalization has enhanced both the scope and depth of the interaction between domestic politics and foreign policy, making foreign policy an integral part of domestic politics.

In Indonesia context, as elaborated by Anwar (1994), it has been generally accepted that domestic factors largely determine the Indonesian foreign policy. Then, following the fall of Suharto's authoritarian government in 1998, Indonesia has sought to develop a more open democratic political environment. Henceforward, in the advent of Indonesia's post-Suharto political system, democratization has opened both the conduct of international relations and foreign policy-making to a larger number of actors who challenge the executive in the formulation of foreign policy interests and strategies (Anwar, 2010; Hill, 2003). [16], [17].

Similarly, studies on Indonesia's foreign policy and democratization have generally arrived at a similar conclusion; whereas democratization has led to a power shift from the executive to the legislature (Murphy, 2005), more complicated than Indonesia under Suharto (Laksmana, 2011), and increasing influences of non-governmental actors over foreign policy-making (Vermonte, 2005).[18], [19], [20]. Moreover, Gindarsah (2012) emphasized that domestic political forces have become the new power of influence to the executive government to change and even reverse the existing Indonesian foreign policy in order to pursue their respective societal aspirations and political ambitions.[21]

Specifically, Dosch (2006) elaborates that three essential areas have affected Indonesia's foreign policy based on the domestic changes: the process of foreign policy decision-making, the actors involved, and the issues. Dosch argues that a new democratic environment has opened up the foreign policy-making process and gives access to a larger number of 'new actors' to introduce specific ideas and agendas compared to under the authoritarian regime. In this research context, the halal issue is an emerging foreign policy agenda that was introduced by a new actor involved.[22]

2.4 Technical Barrier to Trade (TBT)

Indonesia was one of the founding countries of the World Trade Organization (WTO) by ratified Agreement establishing the World Trade Organization through Act number 7 the year 1994. Indonesia has also been involved in the negotiation of the General Agreement on Tariffs and Trade (GATT) since 24 February 1950. Since the WTO was established in 1995, GATT continues to serve as the basic set of trade rules agreed upon by nations.

The Agreement on Technical Barriers to Trade (TBT) is one of the most relevant international treaties of the WTO. It was negotiated during the Uruguay Round of the General Agreement on Tariffs and Trade and came into force at the end of 1994 with the creation of the WTO. The purpose ensures that technical negotiations and specifications, as well as testing and qualification procedures, are not defined.

The Technical Barriers to Trade (TBT) Agreement seeks to ensure that technical regulations, standards, and conformity assessment procedures are non-discriminatory and do not generate unnecessary drawbacks to trade. At the same time, it recognizes WTO members' right to implement measures to achieve legitimate policy objectives, such as the protection of human health and safety, or protection of the environment. In most common practice, TBT is the widely varying measures that countries use to regulate markets, preserve their consumers, or protect their natural resources (among other objectives). Nevertheless, they can also be used (or perceived by foreign countries) to discriminate against imports in order to protect domestic industries.

As stated on the preamble, the General Agreement on Tariffs and Trade (GATT) purpose was the "substantial reduction of tariffs and other trade barriers and the elimination of

preferences, on a reciprocal and mutually advantageous basis.” However, GATT Article XX on General Exceptions lays out a number of specific instances in which WTO members may be exempted from GATT rules, such as to protect public morals; to protect human, animal or plant life or health; and to the conservation of exhaustible natural resources. (GATT 1994:General Agreement on Tariffs and Trade 1994, Apr. 15, 1994, Marrakesh Agreement Establishing the World Trade Organization (1994))

Limental et al. (2018) elaborate that Indonesia could argue that a public morals exception exists to defend the Halal certification/labelling. It is not unusual that states invoke religious beliefs or public morals justification to restrict their imports, such as Israel prohibits the importation of non-kosher meat product, several countries put the ban on pornographic materials, Taiwan imposes the ban of the sale of dog meat, and the EU prohibits the importation of seal products. As such, it could be argued that Indonesia has the sovereign right to restrict trade for legitimate policy objectives. Considering the context of the Halal Act, public morals or protection of religious beliefs could be argued as the legitimate objective.

Concurrently, Ahamat & Rahman (2018) depicts that derogation from the GATT/WTO norms in the name of halal can be justified on the ground of public morals because the latter concept may include the consideration of the religious. However, Indonesia utilizes the general exception under Article XX “to protect public morals” on Panel on Chicken Products (DS484) but not on Panel on Import Licences Regime (DS477) behind its import restrictions for halal-related reasons. [23].

3 Method

This study uses a qualitative approach by conducting literature reviews and e-interviews to gather information. Literature reviews were carried out on several previous studies on halal and halal certification issues. Besides, a review of policy and regulatory papers is also conducted, both at the national and international levels. Apart from Indonesia’s Halal Product Assurance Act number 33 the year of 2014 (Halal Act) and its derivative regulations, the GATT regulations and Minutes of Meeting of WTO were also reviewed.

Interviews were conducted with some critical informants in several institutions. They are Halal Product Assurance Agency in the Ministry of Religious Affairs (BPJPH-MoRA), the Ministry of Trade, the Parliament Working Group of Halal Draft of Bill, and Indonesian representatives at five Indonesian Embassies in European countries, from the Government side. Information from five European countries is needed to find out how outsiders perceive the halal issue. The five countries (Germany, Poland, Austria, Switzerland and Denmark) are selected based on their unique characteristics. The Muslim community is a minority in their country, but the issue of halal is getting enough attention, such as with the existence of the Halal Centre. While for the non-Government side, they are the Assessment Institute for Foods, Drugs, and Cosmetics in the Indonesian Ulema Council (LPPOM-MUI), the Indonesian Halal Watch, Business sector (SwissCham), and Foreign Halal Certification Bodies in some European countries.

The data collection was conducted in July-September 2020 at the expense of the Center for Research and Development of Religious Life in the Indonesian Ministry of Religious Affairs. Due to pandemic and distance constraints, all eleven interviews were conducted online using the zoom application. The data were prominently analyzed using the intermestic approach introduced by Manning (1979).

4 Results and Discussion

From the literature review and key informant interviews, this study collects some information that indicates the unclear certification process domestically in Indonesia which affects globally to international trade. Besides, the halal issue itself is seen as a barrier for several countries in terms of global trade. At the same time, the opportunities for international cooperation related to halal are constrained by the uniqueness of each country in perceiving and addressing the halal issue, which has religious dimensions. These findings will be explained in the following paragraphs.

Firstly, the obscurity of the halal certification process affecting international trade. The absence of the tariff provisions caused the stagnation of the certification process, which was followed by discretionary policies by the Ministry and bigger plans of Parliament for simplifying any rules on economic growth target through the omnibus law.

If we refer to the stages of the certification process in the Halal Product Guarantee Law, the process is quite clear. Business actors register an application for a halal certificate to BPJPH accompanied by a company profile, name and type of product, list of products and materials used, and description of the product processing process. Then, BPJPH determines the Halal Inspection Agency (LPH) to inspect the product. After examination and/or testing of a product's halalness by the Halal Auditor, LPH submits its results to BPJPH which are forwarded to Indonesian Ulema Council (MUI). Then, the determination of product halalness is performed in MUI Halal Fatwa Assembly. Finally, the Halal Certificate is issued and published by BPJPH.

However, in its implementation, the certification process according to the laws and regulations thereof cannot run seamlessly because there are no tariff provisions yet. Regarding tariffs, on the one hand, the government wants public services of halal certification to be low cost or flat rate so that it helps entrepreneurs and does not make an extra cost that will be borne by consumers. On the other hand, halal inspectors need quite expensive financial support to inspect each product.

Ruhana (2019) who studies the implementation of halal certification in Bogor City before and after mandatory, for instance, found various rates of halal certification. This condition makes entrepreneurs confused. He said:

"... Specifically related to the cost of certification, there are various experiences of business actors who have handled halal certification. This may depend on the level of difficulty or the number of products to be checked. LPPOM-MUI itself asks business actors to ask directly to the LPPOM-MUI treasurer via email by notifying the type, quantity and location of production. " [24]

In order to serve the public, the Minister of Religious Affairs issued a discretionary policy. Minister of Religious Affairs Decree No. 982 of 2019 was issued that, in essence, the certification process uses the previous tariff, and LPPOM MUI is asked to carry out the certification process - until the issuance of tariff provisions.

This condition was exacerbated by the process of drafting the Omnibus Law Bill by the Indonesian Parliament and the Government. In brief, this bill seeks to facilitate investment and boost economic growth by simplifying various regulations — including those related to the Halal Product Guarantee Law. The provisions regarding the stages of certification seek to be shortened and practical with this bill. Other matters are much debated, but until now it has not

been decided so that the situation is still quite unclear. This condition makes both domestic and international companies, importer and exporters, constrained in their trading activities.

Secondly, the response of the international community to halal certificates is quite diverse, and some of them tend to be negative. For example, the issue of the Indonesia Halal Law was brought up at the WTO Sessions, and several countries paid particular attention to the halal issue concerning export-import activities.

4.1 Indonesia's halal issue in WTO sessions

Indonesia's halal law has been raised 13 times in specific trade concerns WTO sessions, by Australia, Brazil, New Zealand, United States of America, Canada, the European Union, and Taiwan. Those countries call Indonesia to reconsider its approach by keeping halal certification and labelling voluntary as well as the transparency of the halal law implementation.

In the WTO's Committee on Technical Barriers to Trade (TBT) in June 2016, the US delegation stressed the importance for Indonesian consumers of knowing whether products are halal and expressed its commitment to working with Indonesia to ensure that this objective would be achieved without creating any unnecessary barriers to trade. The representative of New Zealand noted that some issues in the derogative draft regulation of halal act remained unclear. While the European Union shared concerns raised by the US and New Zealand that the mandatory halal certification would imply significant additional costs for economic operators. The EU considered that the lack of transparency in implementing rules, and this fragmented approach created uncertainty. The representative of Australia urged Indonesia to comply with its international trade obligations and notify the Halal Act and related regulations to the WTO.¹

In the WTO's Committee on TBT in November 2016, the US concerns that the halal requirements were cumbersome and duplicative. It was unclear what the registration requirements were for local products. The US and New Zealand requested that the draft implementing regulations of Halal Act be notified to the WTO prior to being finalized to allow time for comments from stakeholders and for those comments to be taken into account. The EU considered that the lack of transparency on implementing rules and the fragmented approach created uncertainty. Australia raised concerns regarding the possible trade restrictiveness of the proposed measures. Australia welcomed the delay in introducing the regulations until November 2019 and reminded Indonesia of their transparency obligations under the TBT Agreement.²

In the WTO's Committee on TBT in March 2017, the US and Australia again raised the issue on Indonesia halal law that international private sectors (and Indonesian) expressed concern that the mandatory labelling requirements could significantly restrict access to current and future products. This measure could also impose significant burdens on both international and Indonesian SMEs and disrupt Indonesian manufacturing and exports. The EU reiterated severe concerns that were not allowing non-halal certified products would amount to a total ban on the importation of non-halal products. EU reminds Indonesia that under WTO rules, measures should not be trade-restrictive and that the non-discrimination principle should be taken into account, as well as transparency provisions. By keeping halal certification and labelling voluntary, this would be less trade-restrictive and more in line with TBT objectives.

¹ WTO, G/TBT/M/69, 15 June 2016, paras. 3.321-3.327

² WTO, G/TBT/M/70, 10 November 2016, paras. 2.259-2.264

The EU requested further information and the intended timeline on the draft government decree (Rancangan Peraturan Pemerintah, RPP) and that Indonesia notifies any subsequent implementing rules while still in draft form to the WTO.³

Since Indonesia has not updated concerns raised in WTO's Committee on TBT on June and November 2017, the US, EU, Australia, Brazil, and Canada repeated concerns raised in previous TBT Committee meetings by stating profound impact Indonesia's halal law on international trade. Disappointment to Indonesia began to rise in WTO's Committee on TBT in March 2018 and June 2018. The US, EU, Australia, and Brazil reiterated previously raised serious concerns in the transparency regarding the draft regulations and sufficient transition time.⁴

Response to the displeasure rise in the Committee, Indonesia provided the same responses as the previous Committee meetings that the Member Countries raised concerns being discussed among related government institutions. Indonesia also explained that as a new institution that was formed towards the end of 2017, the Agency of Halal Product Assurance (BPJPH) would need adjustment, cooperation, and coordination to ensure effective implementation of the law, including implementing arrangement with all stakeholders at the central and regional level. Indonesia further ensures that the regulation would be in line with the TBT Agreement.

In WTO's Committee on TBT on November 2018, despite the continued concerns from the same member countries (the US, Australia, Brazil, and the UE), Indonesia sent a bold message that as the WTO Member with the largest Muslim population, Indonesia needed to ensure the information on products circulated in the market was sufficient for assuring halal integrity. Hence, the necessity to ensure the differentiation of halal and non-halal products to appease concerns from domestic stakeholders. By providing non-halal information in the form of pictures, marks and/or a statement, it would take into account protection and human rights of vulnerable groups, particularly disabled people. Indonesia also updated the Mutual Recognition Arrangements (MRAs) for a halal certification scheme for consideration in product acceptance. The US praised Indonesia for extending the recognition of foreign halal certification bodies so that halal-certified agricultural products entering Indonesia could continue uninterrupted during the transition time and with implementation regulations still pending finalization.⁵

In the WTO's Committee on TBT in March and June 2019, the same concern was raised by the WTO member countries (the US, Australia, Brazil, New Zealand, and the UE). In March 2019, Australia encouraged Indonesia to establish an open dialogue with trading partners to ensure foreign businesses and their valued Indonesian importers remained adequately informed of new requirements under the Halal Law.⁶ Further in June 2019, Australia thanked Indonesia for including Australia in the recent Halal Law socialization event held by the Japanese External Trade Organization. However, Australia was disappointed that Indonesia had not circulated the final draft to trading partners for comment before finalization, given the broad scope and potential impact on traded commodities and services. Australia encouraged Indonesia to ensure an open dialogue with trading partners to allow foreign businesses and their valued Indonesian importers to remain adequately informed of new requirements under the Halal Law.⁷

³ WTO, G/TBT/M/71, 29 March 2017, paras. 2.204-2.211

⁴ WTO, G/TBT/M/72, 14 June 2017, paras. 3.167-3.171

⁵ WTO, G/TBT/M/76, 14 November 2018, paras. 3.107-3.115

⁶ WTO, G/TBT/M/77, 6 March 2019, paras. 3.102-3.109

⁷ WTO, G/TBT/M/78, 20 June 2019, paras. 3.163-3.172

During the WTO's Committee on TBT on March and June 2019, Indonesia responded eloquently by elaborating Mutual Recognition Arrangements (MRAs) for the halal certification scheme to reduce any unnecessary technical barrier. Indonesia was fully committed to applying the principles of mutual recognition, and acceptance of the certification process carried out by certification bodies outside Indonesia with the proviso that the certification bodies outside Indonesia were either accredited by accreditation bodies with an MRA with KAN (Indonesia Accreditation Body) or had signed mutual acceptance cooperation with the Indonesian government based on mutual reciprocity principles. Products containing non-halal ingredients could still circulate, enter, and trade in Indonesia by including non-halal information complying with the regulation of the National Agency for Drug and Food Control. Indonesia assured the Committee that the implementation of the law would not limit people's freedom to choose their desired products.

WTO's Committee on TBT on November 2019 marked a critical moment in halal discussion in the WTO since it was established a month after Indonesia's Halal Act had entered into force on 17 October 2019 and was participated by the Head of BPJPH. Taiwan joined the USA, Australia, Brazil, New Zealand, Canada, and the EU to raise concern on Indonesia's halal law.⁸

Canada reviewed the certification and recognition process of foreign halal certifying organizations, were lacking and remained unclear. Canada and Australia encouraged Indonesia to consult and provide timely information to trading partners to ensure that measures did not unduly restrict trade.

While Taiwan asked Indonesia to explain: certification procedures; procedures for the mutual recognition for foreign halal certification bodies; differences between previous specifications and new ones; and, whether the current foreign institutions that had been approved were required to be reapproved by the BPJPH, similarly, New Zealand and Brazil sought clarification on the scope of the term "non-halal products" and how labelling requirements would be managed. New Zealand also thanked Indonesia for notified WTO of the draft of the Minister of Religious Affairs regarding The Implementation of Halal Product Assurance (Rancangan Peraturan Menteri Agama tentang Penyelenggaraan Jaminan Produk Halal).

Under the WTO regulations, member countries proposed to notify the regulation draft related to international trade. On 14 October 2019, Indonesia notified the draft of implementing regulation by the Minister of Religious Affairs arranged the halal assurance system as follows: (i) product scope; (ii) transition period and imposed time that is adjusted to the scope of the products; (iii) inclusion of labelling for halal and information on non-halal products; (iv) halal conformity assessment system and its mutual recognition arrangement; (v) registration provision for a halal certificate; and, (vi) the mechanism of halal-certified products during the transition period.

Other than Indonesia's Halal Act 13/2014, Indonesia's halal assurance system also part as issues raised in specific trade concern WTO sessions on Regulation of the Minister of Agriculture Indonesia concerning Importation of Carcass, Meat and/or Processed Meat Products between March 2015 and June 2016 (four sessions).

Indonesia's halal assurance system was also scrutinized during Indonesia – Measures Concerning the Importation of Chicken Meat and Chicken Products (DS484) complaint by Brazil. In this case, Brazil alleged that some of Indonesia's prohibitions on the importation of chicken meat and chicken products from Brazil were inconsistent with GATT/WTO rules.

⁸ WTO, G/TBT/M/79, 13 November 2019, paras. 2.75-2.81

Some of the import prohibitions were contained in the different regulations taken by Indonesia on halal slaughtering and labelling requirements for imported chicken meat and chicken products. More specifically, the regulations govern the surveillance and implementation of halal slaughtering and labelling requirements whose problem lies in the claim by Brazil that surveillance and implementation of requirements for imported chicken products were stricter than those applied to domestic production in Indonesia.

Ahamat & Rahman (2018) argued that Indonesia — Chicken Products shows that the existence of halal measures is recognized on the WTO plane. As a result, Indonesia renewed the import regulation of poultry and its products (Regulation of Ministry of Agriculture and Ministry of Trade). Nevertheless, the Panel found that Indonesia did not discriminate against imported chicken in enforcing its halal labelling requirements.

4.2 The European Concern to Indonesia's Halal Law

To series of interviews, this study finds that Indonesia's halal law not only ignites the dynamic in WTO sessions and panels but also increases various concerns from businesses in importing countries in Europe. At the Joint Economic and Trade Commission (JETC) meeting between Indonesia and Switzerland on 15 July 2019, businesses in European countries understand Indonesia's authority to ensure the availability of halal products in the Muslim-majority countries. However, they required transparency and clear information for halal certification procedures under the Halal Law regime. The Swiss business association in Indonesia, SwissCham, raised questions regarding the halal regulation in Indonesia tighter than in Saudi Arabia, Malaysia and other Muslim majority countries. For this reason, SwissCham asked the Indonesian government to open as wide a channel of communication as possible to address business-related concerns in halal certification.

Other than international trade issues, Indonesia's Halal Act also promotes international cooperation and mutual recognition agreement. This study finds that international cooperation on halal matters face concerns from the European countries questionably since they do not have a government agency on religious matters.

Interestingly, all research object countries see the issue of halal not as a religious issue per se. Most European countries view the halal issue as an international trade issue, such as Poland (under the Ministry of Economic Development), Austria (under Ministry of Digital and Economy), and Switzerland (Secretariat of Economic Cooperation SECO). Meanwhile, Denmark sees the halal issue as more of the issue of animal welfare and handled by the "hybrid" Public-Private Partnership (PPP), namely the Danish Agriculture and Food Council (DAFC). Hence, the halal industry could arguably provoke the institutional arrangement in European countries for various reasons.

Moreover, the Indonesian Embassy in Warsaw and Vienna welcomes the BPJPH plan and sees an opportunity to develop cooperation on capacity building and technical assistance in the halal industry in Poland and Austria. Correspondingly, the Indonesian Embassy in Berlin and Vienna suggested that mutual recognition agreement on halal matters approach not bilaterally but through the European Union as a customs union. BPJPH suggested considering a demarche to the EU to explain clearly and comprehensively on Indonesia's halal assurance system.

5 Conclusion

To sum up, the research shows that Indonesia's Halal Law has a significant intermestic factor by showing interrelationship influence between domestic and international dynamics. It is indicated by the lack of clarity of Indonesia's halal certification process (e.g. in the absence of tariff regulation or lack of dissemination) immensely affects international trade and businesses in many countries. At the same time, the deliberation on WTO sessions and dispute settlement panel depicts that severe international concern on Indonesia's halal certification, even some measures show a desire to alter Indonesia's halal law.

The enactment of halal law expands halal as a religious term into an international trade instrument. Therefore, the halal matters need to be approached by a broader aspect, such as diplomacy, political economy, or international trade studies.

In this borderless world, the intermestic factors of halal certification need to be realized by domestic policy-makers. So that the halal guarantee products and certification could win "two-level games" both a domestic and an international political game.

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Reproductive Health in Hajj Worship (Relationship of Husband and Wife Sexuality and Menstrual Management)

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Abstract. The research entitled "Reproductive Health in Hajj (Husband and Wife Sexuality Relationship and Menstrual Management)" which was conducted in 2020, aims to find out how to fulfill the reproductive health rights of Indonesian pilgrims of productive age, including sexual relations between husband and wife and menstrual management. The research was conducted using qualitative methods, with phenomenological, sociological and psychological approaches. The technique of collecting data was through in-depth interviews and documentation studies, using the inductive analysis method. The results showed that in general the rights of pilgrims had been fulfilled, especially in terms of knowledge and understanding of Reproductive Health, including the issue of husband and wife sexual relations during the pilgrimage, maintaining the health of reproductive organs and managing the menstrual cycle. The weakness is that there is no government policy to include this material in the guidance of manasik; provides specialized literature and blessed room facilities.

Keywords: Reproductive Health, Hajj, Sexuality, Husband and Wife, Menstruation Management.

1 Introduction

Background

Hajj is the fifth pillar of Islam for Muslims who are able to carry out a certain series of worship at the Baitullah, Masyair, as well as certain places, times and conditions, (Indonesia, 2019), or Hajj, is the fifth pillar of Islam and a once-in-a-lifetime obligation for every Muslim who is able to do it, (Ministry of Religion, 2018).

In performing the hajj pilgrimage, prospective pilgrims have rights that must be fulfilled by the government (Ministry of Religion) as the organizer of the hajj pilgrimage, which includes worship guidance services and health services including reproductive health which includes sexual relations between husband and wife and menstrual management. This is in line with the regulations of the minister of religion that the government is obliged to provide guidance to Hajj pilgrims from before departure, during their journey, while in Saudi Arabia, until their return to Indonesia, which includes guidance on Hajj rituals, travel & health, (Ministry of Religion, 2018).

With the obligation to provide this guidance, the government must fulfill these obligations to the maximum so that the pilgrims obtain their rights, including the right to guidance and worship services and health including reproductive health. In fulfilling these obligations, there are

still many obstacles faced by the government in various aspects, so that the implementation of the hajj pilgrimage even though it has good progress every year, still finds obstacles. This resulted in the services provided to the congregation being less than optimal, and when in the holy land there were many problems including the problem of fulfilling reproductive health. If it was not resolved, this problem can interfere with the implementation of the pilgrimage.

How important reproductive health is for the pilgrims, it is appropriate that reproductive health material becomes the material that must be conveyed by the spiritual guide when giving Hajj ritual guidance. However, unfortunately, so far the material on reproductive health has not been maximally delivered and has not become a priority in the implementation of ritual guidance. How and what is the guidance and guidance in carrying out the hajj pilgrimage so far, both by the Indonesian Hajj Advisory Team, the Indonesian Hajj Health Team and the ritual advisors from the Hajj and Umrah Guidance Group in Depok City, it is necessary to conduct research on "*Reproductive Health in Hajj (Relationship of Husband and Wife Sexuality and Menstrual Management)*".

Research Purposes

Based on this background, the purpose of this study is to examine in depth how and to what extent the guidance and guidance of the hajj pilgrimage has been carried out and the reproductive health rights of pilgrims have been fulfilled.

2 Research Methodology

This research is a qualitative research, with a phenomenological approach. Sociological and Psychological. The main research instrument is the researcher himself (human instrument), which has the function of determining the focus of the research, selecting sources/informants, collecting data, assessing data quality, analyzing data, interpreting data, and making conclusions (Sugiono, 2012). Sources of research data are the words and actions of people who are observed and interviewed as the main data source (primary data), namely respondents who are selected purposively and their numbers are adjusted to the information required. Respondents selected who were competent to provide information consisted of: 4 manasik guides in the Al-Furqon Hajj and Umrah Guidance Group in Depok City, 6 pilgrims in 2017, 2018 and 2019, and the Head of the Haj and Umrah Organizing Section of the Ministry of Religion, Depok City. The rest is supporting data in the form of documents (secondary data). The data was collected using the in-dept interview and document study techniques. While data analysis was carried out using qualitative descriptive techniques. The method used to analyze the data is the inductive method, which departs from specific things then draws general facts, or from very complex data, then analyzes, describes and draws general conclusions. The time for research to writing a report is 8 months, namely March-October 2020.

3 Research Findings

3.1 Reproductive Health In Hajj Manasic Guidance

In carrying out the pilgrimage, physical health is an important thing that must be considered by the congregation, because Hajj is a physical worship. According to Eka Jusup Singka (2018), the pilgrimage cannot be separated from physical health, because in its implementation it must be done by involving physical movements, so physical health is an important thing that must be prepared. One of the efforts made by the government in fulfilling the health rights of pilgrims including reproductive health is to provide understanding in the perspective of Hajj and health fiqh studies, so that pilgrims can carry out the pilgrimage properly, because the pilgrimage is a form of worship that requires understanding and experience. According to Abdul Choliq (2018) that Indonesian Muslims are still at a weak level of understanding of some of the provisions and procedures for the pilgrimage, so they need a good understanding and stabilization before departure. Meanwhile, according to Achmad Muchaddam Fahham (2015) that briefing/ understanding of the procedures for the pilgrimage is important to be given to ensure the implementation of the pilgrimage according to the conditions and harmonious pilgrimage.

This understanding of the congregation is carried out through the Hajj ritual guidance activities, which are carried out by the Ministry of Religion by involving the community individually and through the Hajj and Umrah Worship Guidance Groups in each district/city. In this case, the government is obliged to provide guidance to the pilgrims from before departure, during their journey, while in Saudi Arabia, until their return to Indonesia. The material provided includes Hajj rituals, travel, and health, (Ministry of Religion, 2018). The process is carried out using the 30 percent theory and 70 percent practice, (Kemenag, 2019).

Manasik guidance has a function as: 1) understanding, which is done to provide understanding to the pilgrims about the pilgrimage; and 2) improvements, which are carried out to provide solutions to various problems faced by the congregation during the pilgrimage, (Sukardi, 2012). According to Antonio Syafi'i (2015), the guidance of Hajj rituals is a process of providing, directing, and providing guidelines for pilgrims to be able to carry out the harmonious, compulsory and procedures of Hajj according to the guidance of the Prophet. Meanwhile, according to Tata Sukayat (2016), Hajj ritual guidance is an explanation and guidance on how to do the Hajj, which is carried out before leaving for the holy land.

In providing this understanding, the implementation of rituals in the Hajj and Umrah Al-Furqon Guidance Group, Depok city (research target), refers to two curricular, namely the curriculum from the Ministry of Religion and the curriculum that was compiled by itself, which contains a deeper Hajj fiqh material, (Sainan, 2020). The Hajj jurisprudence material presented includes the pillars and compulsory Hajj. The pillars of Hajj include 6 matters, namely ihram, wuquf, tawaf, sa'i, shaving (tahallul), and peepst. Mandatory hajj includes 5 cases, namely ihram, mabit in muzdalifah, mabit in mina, carrying out 3 jumrahs, and avoiding actions that are prohibited during the pilgrimage (muharramat hajj). Because muharramat hajj is obligatory for hajj, if it is violated, it is obligatory to pay a fine (dam), so that the hajj does not fail. Muharramat haj includes 3 prohibitions: 1) specifically for men, there are 5 things, namely not wearing shirts, turban, trousers, skullcaps and shoes; 2) special prohibitions for women, namely: not wearing gloves and covering your face (veil); and 3) prohibitions for men and women include 8 things, namely: wearing perfume, cutting nails, shaving body hair, killing animals, marrying women, marrying and marrying of, having sexual intercourse with the wife, and cutting/pulling plants. This Muharramat Hajj becomes lawful if the pilgrims have performed halal (tahallul) by shaving part of the head hair twice. The first tahallul legalizes some of the Muharramat, and the second tahallul

makes some of the others legal. If the second tahallul has been carried out, then it is lawful to do all the muharramat hajj, including have sex with the wife. After that, the pilgrims are obliged to continue the unworked hajj practices such as tawaf ifadah, throwing three jumrahs and tawaf wada'.

Reproductive health, including hajj fiqh material which is conveyed through the obligatory hajj material which covers 5 cases, among them are muharramat haji such as having sex with a wife and tawaf for women who are menstruating. Regarding sexual relations with a wife, the material he delivers includes laws relating to wives, time prohibited and allowed, and fines that must be paid if they break them. Regarding menstruation, the material presented includes the law on women who have menstruation to carry out harmonious and obligatory hajj, and how to manage the menstrual cycle during the pilgrimage.

Another reproductive health material presented is maintaining cleanliness (taharah), which discusses menstruation, najis/hadas and tawaf, from the perspective of jurisprudence. Regarding menstruation, the scholars agree that women who menstruate are prohibited from tawaf. However, regarding the impure condition not due to menstruation, the scholars differed. According to the scholars of the Zahiri School, purity from najis, minor hadas, junub, and nifas, is not a legal requirement for tawaf, but the sacredness of menstruation is a valid condition for tawaf. Basically, the hadis from Ayesha: 1) Prophet Muhammad once forbade Ayesha from performing tawaf during menstruation; 2) Prophet Muhammad once ordered Asma 'bint Umais who had just given birth, to take a bath and perform ihram. (H.R. Muslim, Abu Daud, An-Nasai, and Ibn Majah). Meanwhile, the scholars of the Maliki, Shafi'i, and Hanbali Schools agree that people who tawaf must be pure from big hadas, minor hadas, and najis.

To facilitate the absorption of material by the congregation, the delivery of material is carried out through various methods, including: lecture, discussion, private consultation, group consultation, telephone consultation, video viewing, demonstration of tools, and practice. The learning resources used are in the form of turos books/classic books, modules, soft copies/print outs, materials prepared by the supervisor, brochures, flyers/relieflets, CDs, and props. While the volume of learning is carried out as many as 15 meetings with a scheduled time of about 6 months. The delivery of this Hajj jurisprudence material is carried out specifically in one theme and is carried out openly in front of all the congregation. The congregation is given the widest possible opportunity to ask questions about reproductive health issues, and the guides will provide explanations until the congregation really understands, because health services are the right of the pilgrims. According to the Ministry of Health (2016), prospective pilgrims are required to receive health istitho'ah (eligibility) guidance.

Through the manasik guidance model as described, the Al-Furqon Hajj and Umrah Worship Guidance Group in Depok City was able to provide a good understanding to the congregation about the procedures for the hajj pilgrimage, including an understanding of maintaining reproductive health including sexual relations between husband and wife and menstrual management. This good understanding is generally owned by young pilgrims who have higher education and extensive knowledge. Meanwhile, for the elderly congregation, there are still many who do not understand even though they have been given guidance. Therefore, when in the holy land, continuous guidance is carried out once a week, which is carried out in mosques and hotel hallways, through group and private guidance (Sainan and Bariyah, 2020).

Meanwhile, understanding reproductive health from a health/medical perspective is carried out in collaboration with puskesmas doctors and the Indonesian Hajj Health Team, by providing materials such as maintaining genital hygiene. According to Liva Wijaya (2016), a woman's genitals (vagina) have an important role as a way out of blood during menstruation, a tool for sexual intercourse, a temporary storage place for sperm to enter the uterus, and a birth canal during normal delivery. If the vaginal function is not kept clean, it will easily become infected by bacteria, such as "mold" (candidiasis), which results in itching and even pain. Meanwhile, in men, unclean genitals make "smegma" accumulate. According to Muhammad Zaiem (2016), smegma is formed from dead skin cells, if it is cleaned frequently, it will be clear in color, and if left untreated it can accumulate mixed with sweat and oil glands in the skin, making it look like cheese. This causes adhesion between the "prepuce" and the "glans penis", and results in the penis feeling sore when erect occurs and can interfere with sexual intercourse.

Included in maintaining the cleanliness of the genitals is shaving hair on the genitals, because it can be a nesting place for germs. As the Rasulullah hadis:

Meaning: "*Rasulullah saw has set a time for us to shave our mustaches, cut nails, remove armpit hair, and shave pubic hair, that is, so that we don't leave it for more than 40 nights*". (H. R. Muslim, Abu Dawud, At-Tirmidziy, An-Nasa'iy, and Ibn Majah)

Another reproductive health material that was also presented was maintaining the health of the uterus. According to Sri Pujianto (2014), the uterus is the main reproductive tool which is very vital, has a function as a place: 1) the gamete channel (Spermatozoa) when fertilization or ejaculation occurs; 2) holding the fertilized egg (ovum) from the sperm to grow into a fetus; 3) implantation at the onset of pregnancy; 4) fetal growth and development; 5) to protect and provide nutrition for the fetus; and 6) pushing the fetus and placenta out during delivery.

This description illustrates that Islam also pays great attention to reproductive health. According to Ahmad Edwar (2019), reproductive health gets a foothold from the teachings of fiqh which are quite strong (legitimate). The concept of fiqh regarding the health of the reproductive organs is to emphasize the importance of protecting the reproductive organs from various diseases, both physical, biological and mental diseases. In addition, fiqh also provides instructions, guidance, knowledge and values on how a Muslim should behave and make decisions regarding the health of his reproductive organs. The goal is to be able to carry out reproductive processes in a healthy manner, so that healthy future generations will be born.

3.2 Reproductive Health And The Problems In Haji Worship

Sexuality and Its Problems

Sexuality is a basic need of every human being as well as other needs such as eating, drinking, etc. If this sexual need is not gotten, it can have a negative impact on physical and psychological health. Sexologist Zoya Amirin (2012) states that unfulfilled sexual needs can have physical and psychological impacts, such as hot bodies, dizziness, chills, irritability, irritability, anxiety, unhappiness, cynicism, negative behavior such as cursing and screaming. For some productive age pilgrims, sexuality is a basic need that must be fulfilled, because at a productive age a person's sexual desire is very strong. However, this sexual desire can be managed well, if the congregation is able to focus their hearts and minds on worship, remembrance, praying, reciting

the Qur'an, praying sunnah, fasting, i'tikaf in the mosque, etc. How long they are able to manage it is not guaranteed, considering that the pilgrimage takes longer than one month.

According to H. Sainan (2020), the ability of the congregation to manage their sexual needs varies depending on their perspective and how to react to them. For pilgrims who have the view that sexual need is human nature and if it is a form of worship, then when they are in the holy land they will try to control it during forbidden times, but will instead try to fulfill it outside of that time. But for those who intend to focus on worship only, they tend to control their sexual desires. According to Suparno (2006), there are several ways to manage sexual needs, namely: building self-awareness and gratitude, placing sexuality in the right sense; build deep relationships with yourself, God, and others; increase prayer; develop love, intimacy, joy; affection; and true to the main commitments. According to H. Ahmad Sya'bani (2020), sexual problems faced by congregations in the holy land include:

- It is difficult to restrain sexual desires, because consuming a lot of meat increases libido, and because of the condition of the congregation who is always making out with a partner.
- It is difficult to find a place for sexual intercourse when in Makkah, due to the division of rooms that do not prioritize the interests of productive age congregations.
- There are no blessed rooms as a place to execute sexual needs.
- It often happens that the congregation goes missing for about 24 hours, looking for a hotel to execute their sexual needs, and this is inconvenient for the group leader because he does not say goodbye.

Menstruation and Its Problems

Menstruation is a problem that can interfere with the smooth running of the pilgrimage, especially for female pilgrims. Therefore they need to have a good understanding of menstruation, from the aspects of jurisprudence and health. Menstruation is the process of releasing the lining of the uterine or endometrial wall accompanied by bleeding, which occurs every month, due to the absence of embryo implantation (Endang Purwoastuti & Elisabet Siwi Walyani, 2015). According to Ernawati Sinaga et al. (2016), menstruation is bleeding from the uterus that begins about 14 days after ovulation, due to the release of the endometrial lining because there is no fertilization of the egg by sperm. For normal women, menstruation occurs every month during the reproductive period, starting at puberty (menarche) and ending at menopause, except during pregnancy.

Menstruation is said to be normal if the cycle is not less than 21 days and not more than 35 days (Sarwono, 2011). The menstrual cycle is the distance between the start date of the last period and the start of the next period. Meanwhile, the length of menstruation is the length of time the blood comes out during menstruation, under normal conditions it lasts 4-8 days (Sarwono, 2011). The menstrual cycle will be abnormal if there are health and emotional problems, which sometimes causes frustration for sufferers (Sarwono, 2011). Abnormal menstrual cycles occur outside the 21-35 day interval, for example: menstruation too often or infrequently for 3 consecutive months, cycles <21 days or> 35 days, or no menstruation for 3 months, (A.Baziad, 2008).

Menstruation is said to be normal if the cycle is not less than 21 days and not more than 35 days (Sarwono, 2011). The menstrual cycle is the distance between the start date of the last period and the start of the next period. Meanwhile, the length of menstruation is the length of time the blood comes out during menstruation (medscape), or the distance from the first day of

menstruation until the bleeding stops, under normal conditions it lasts 4-8 days (Sarwono, 2011). The menstrual cycle will be abnormal if there are health and emotional problems, which sometimes causes frustration for sufferers (Sarwono, 2011). Abnormal menstrual cycles that occur outside the 21-35 day interval, for example: menstruation too often or infrequently for 3 consecutive months (polimenorrhea), cycles of less than 21 days or more than 35 days (oligomenorrhea), or no menstruation for 3 consecutive months (amenorrhea), (A.Baziad, 2008).

Irregular menstrual cycles are a problem for women when carrying out the pilgrimage, because it is difficult to predict when menstruation will come out, so that menstruation can come out at any time even in the middle of worship, for example tawaf. In fact, from the aspect of fiqh, menstruating women are prohibited from tawaf. Regarding this menstrual cycle, many questions are raised during the training of manasik, including:

- How to manage the menstrual cycle, so as not to come on a period during the haj pilgrimage
- Are there any side effects for uterine health, by promoting and rewinding the menstrual cycle
- How is the law from a fiqh point of view, to advance and reverse the menstrual cycle
- What is the law, if you are in tawaf you are obliged to suddenly have menstrual blood
- What is the law if you are worshipping suddenly vaginal discharge.
- How to maintain the cleanliness and health of the uterus after menstruation
- How is the law when you are in worship, suddenly the remaining semen comes out of the vagina

The emergence of these questions indicates that female pilgrims are worried about the obstacles that could abort their Hajj, because the menstrual discharge during the Hajj pilgrimage. According to Arofah and Haidir (2020), the worries of this female congregation are sometimes excessive, even some are acute (stressed), even though a stressed body is difficult to manage menstruation. According to Kapoor G. Nagma S, et al (2015), disturbances in the menstrual cycle such as longer menstrual duration and cycle irregularities, one of the reasons is stress.

Medically, women whose menstrual cycles are normal can be managed by taking medicines according to a doctor's prescription, by calculating the date at which their menstrual habits will appear. Meanwhile, psychologically, menstruation can be managed by managing your heart and mind so you don't get stressed easily. According to Nasution Is (2010), stress can stimulate the Hypothalamus-Pituitary-Adrenalcortex, resulting in irregularities. Many cases of female congregation have taken medication according to a doctor's prescription, but menstrual blood continues.

Weak Policies In Overcoming Health Problems

Until now, the government has not been able to provide maximum management services by providing all the facilities needed, such as:

- There is no policy to include reproductive health material as mandatory material in medical guidance, in the form of regulations as a legal umbrella.
- There is no literature available on maintaining reproductive health for productive age pilgrims, including sexual relations between husband and wife and menstrual management.
- The absence of barokah room facilities as a means of executing husband and wife sexual needs in the holy land.

4 Closing

4.1 Conclusion

The research entitled "Fulfillment of the Reproductive Health Rights of Productive Age Hajj Pilgrims" shows that in general the rights of pilgrims have been fulfilled, especially in terms of knowledge and understanding of Reproductive Health obtained through manasik guidance by the Hajj and Umroh Al-Furqan Guidance Group for Depok City and by the Indonesian Hajj Health Team through health examinations and guidance. The understanding of this congregation includes: the problem of sexual relations between husband and wife during the pilgrimage, namely when the time is allowed and prohibited from doing so in terms of fiqh, how to maintain the health of reproductive organs such as genitals and uterus; and how to manage the menstrual cycle for female pilgrims. The deficiencies found from the results of this study are:

- There is no policy (regulation) to include reproductive health material as mandatory material in medical guidance
- There is no literature on reproductive health as a guide for pilgrims and guides
- The absence of barokah room facilities as a place to execute husband and wife sexual needs

4.2 Recommendation

Considering that there are still problems in fulfilling the rights to reproductive health of Hajj pilgrims, the Ministry of Religious Affairs should improve its services through improved management of rituals, such as: include reproductive health material as mandatory material; provide specialized literature on reproductive health as a guide for guides and pilgrims; increasing health development through special reproductive health guidance programs; and improving services for pilgrims through the provision of baraka room facilities of at least 2-3 rooms at each hotel / inn.

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Phenomenon of Umrah Backpacker Implementation: Case Studies in Bekasi and Bogor

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Abstract. The Umrah backpacker becomes an interesting phenomenon in Indonesia along with the limited hajj quota and the increasing enthusiasm to carry out Umrah. At first, Umrah backpacker was seen by some as illegal. The view arises because its practice is considered not to follow the procedures set by the Indonesian government through the Directorate of Hajj and Umrah, the Ministry of Religious Affairs. However, this study found that the Umrah backpacker pilgrim does not perform the worship independently. They still officially register through travel parties that already have permission to hold Umrah services. The polemic of Umrah backpacker practices and regulations cannot be separated from the definition of “Umrah Backpacker” which has not been agreed upon by the parties concerned and causes confusion. Therefore, the term’s definition is very important to look for.

Keywords: Umrah Backpacker, Regulations, Term Definition Problem

1 Introduction

Indonesia is a country with the largest Muslim majority in the world with a percentage of 87.2 or 209.12 million of its total population in 2010, which is reaching 237.6 million people (BPS, 2010). The Muslim population is predicted to increase to 229.62 million by 2020 (Kusnandar, 2019). Most of the Muslim population in Indonesia is devout in worship. Research by Pew Research Center (Poushter & Fetterolf, 2019) shows that 83 percent of Indonesians who believe in religion have a big influence on their country compared to 20 years ago, followed by the Philippines (54%) and India (54%).

Regarding to its research, one of manifestation of moslem obedience to GOD is the umrah worhsip which did by the Indonesian moslem. In Islamic doctrine, one of the obligatory acts of worship is to carry out the hajj which is intended for capable Muslims. Hajj is a visit to the holy land, Mecca, to carry out a series of acts of worship in accordance with the conditions, pillars, and time specified.

Apart from the obligatory Hajj, it turns out that Umrah, which is carried out in the same holy place, is also very enticing to the public. The Umrah congregation from Indonesia is the largest in Saudi Arabia. This is because the hajj quota is limited and its waiting period is very long. Umrah is worship that is the same as hajj, but its law is *sunnah* and the time is not determined. According to records, in 2018 the number of Indonesian Umrah pilgrims reached 1,050,000 people (Sutarno, 2019). The large number of Muslims who perform the special Hajj and Umrah has an impact on the increasing number of agents or organizers of Hajj and Umrah trips.

Being able to go to the Holy Land is the dream of every Muslim who wants to complete their worship. To do so, a considerable amount of effort is required, especially for those from the middle to lower classes, due to the high cost of Hajj or Umrah or both. Even

without queuing for years and being offered a more affordable package, for most people the Umrah costs are still quite burdensome. In that complicated situation, it turns out that there is another path to the Holy Land that can reduce the cost of the trip, namely the Umrah backpacker.

Backpacker is a term used for travelers with a minimal budget whose participants can explore any place they want around the world, look for cheap things, and enjoy every detail of the trip. Although it can be adjusted to the budget, this method is not free from various risks. The nature of the backpacker is synonymous with traveling alone, but when doing Umrah, they can also invite a few friends, or join other Umrah backpacker communities, especially for the newbies. Besides minimizing the possibility of getting lost and other risks during Umrah, this method can also reduce costs, like transportation and lodging costs while in the Holy Land can be shared. Even so, this independent trip still gets a visa from an official Umrah travel agency.¹

Umrah backpackers also reduce other costs such as eliminating for dispatching guides and travel agents from Indonesia, lowering lodging classes, marketing costs, souvenirs (suitcases, ihram clothes, or *mukena*), and rituals. As for the cost of Umrah varies and depends on the package program. There are regular packages around IDR 26-27 million per person, while promotional ones are around IDR 16-17 million per person. However, there are other options for making Umrah trips at a lower cost. Elly Basrah Lubis, an umrah backpacker actor, said that Umrah can be run at a cost of IDR 8 million per person (Adityo Projo, 2017).

From some experiences have found, there are some people who want to go for Umrah with a minimal budget but they are not sufficiently informed about where to register themselves officially. There are several Umrah groups that are ready to leave but are still constrained by the number of participants. The minimum number of Umrah backpacker participants in order to depart is around 15-20 people. Other information regarding who wants to do an umrah backpacker and who is the guide is very difficult to find information about.

Along with the times, the Umrah backpacker, which was once done independently, becomes a special strategy widely used by Umrah travel agencies to include the umrah backpacker package as an option to attract the young. In several big cities, many have done the Umrah backpacker, both those that have been managed by an Umrah travel agency or independently. The rise of the Umrah backpacker trend requires further research and analysis to determine the process of carrying out the Umrah backpacker trip, the obstacles in its implementation, the views of religious leaders, including government policies regarding this matter.

2 Research Methods

This study uses descriptive qualitative research, as stated by Bogdan and Taylor, which is a procedure that can be used to produce descriptive data in research in the form of written words. The use of the method is a practical way of describing and explaining the differences, implementation, impact, and motivation of the umrah backpacker pilgrims. Creswell (2003: 182) states that the more complete in presenting the narrative surrounding it, the better a qualitative study will be.

With this qualitative method, it is hoped that the study of the phenomenon of the implementation of the Umrah backpacker in Bekasi and Bogor City can be explored properly. The research sample used a purposive sample approach, in which the target informants had

¹ Anonymous. <https://umrahnomad.com/biaya-umrah-backpacker/>. Accessed on Desember 4, 2019.

been predetermined. For this research, the selected informants included 5 informants of umrah backpacker congregations, 3 informants of the Umrah Pilgrimage Tour Organizer (PPIU), 3 of informants of the Directorate of Umrah, and Special Hajj of the Ministry of Religious Affairs, 2 informants of religious figures.

2.1 The Problem of the Multiple Interpretations of Umrah Backpacker

The Umrah backpacker polemic, particularly regarding practice and regulations, cannot be detached from the definition of its term: "Umrah backpacker", which has not been agreed upon by the parties concerned. The definition of its term is very essential. Because, there is confusion in understanding the term of the Umrah backpacker.

The law of Fiqh states that Umrah means a trip to visit the Baitullah (Ka'bah) to take a series of worship (*thawaf, sa'i and tahalul*) with terms and conditions established by the Sharia (*syari'at*). The law of Umrah is Sunnah for every Muslim who is able to carry it out. Its implementation can be at any time, apart from the day of Arafah (9 Zulhijjah), and Tasyrik days (11, 12, and 13 Zulhijjah).

Meanwhile, the term 'backpacker' is taken from English. According to the Cambridge Dictionary, a backpacker is a person who travels with a backpack, and in Indonesian, it is also interpreted with the same meaning. The term 'backpacker' then became a familiar wording in the ears of the moderns, especially the young people in Indonesia. Nowadays, when one hears the word 'backpacker', they will immediately go to a solo trip/vacation/picnic to a certain destination with a specific purpose, and with a backpack to store enough necessities during the trip. Commonly, the most important is they will prefer a low cost trip, or get prepared themselves for a minimalist/cheap budget (Anton Prasoso, 2018: 3).

Along with the blooming of this new market segment that has begun to be glimpsed by travel agency owners who already have an Umrah license number as the fundament for their selling value, there have been various offers of cheap Umrah packages that keep springing up, which are more commonly referred to as "Umrah backpacker." Typically, Umrah service bureaus have two mainstay packages, namely, the exclusive Umrah package and the regular one. Even though it is low-priced, the Umrah backpacker is still professionally organized. Because this type of Umrah is also under the supervision of official travel agencies, which, if it cannot be properly guarded, it will be sanctioned by a blacklist from the Kingdom of Saudi Arabia (Menur Kusumaningtyas, 2018: 230-231).

Departing from these multi-interpretive definitions, the term 'Umrah backpacker' then reap the pros and cons. Established on the field finding, it can be concluded that, in fact, even though all Umrah backpacker pilgrims have legally registered through an Umrah travel service provider, their Umrah trips are still considered illegal, as has been assumed so far.

Technically, the pilgrims of umrah backpacker still get visas from the PPIU, but there is flexibility for them to determine their companions, hotels, modes of transportation and the pilgrimage travel agenda in Mecca and Medina.

Thus, this study confirms that in substance, there is actually no such thing as Umrah backpacker, since all Umrah pilgrims who are assessed through the 'backpacker' route registered themselves through official travel services. It is called as Umrah backpacker because it has differences from the conventional types of Umrah, especially in terms of costs, companionship, accommodation, transportation, and so on.

Based on the finding, the definition of Umrah backpacker is not 'illegal Umrah,' but a category of Umrah that offers pilgrims the flexibility in matters as mentioned above. Hence,

aside from visits to Saudi Arabia to perform rituals of worship, the term “Umrah backpacker” must be distinguished from the term “backpacker” which is frequently used by the public.

2.2 The Regulations of Umrah Backpacker

According to the Head of Sub-Directorate for Monitoring and Supervision of Umrah and Special Hajj of the Ministry of Religious of the Republic of Indonesia, Nur Aliya Fitra, all matters related to the organizing and implementation of Umrah must refer to Law No. 8 of 2018 and Regulation of the Minister of Religious Affairs (PMA) No. 8 of 2008. According to the law, Umrah must be carried out by PPIU (Umrah Trip Organizer) which has permission from the government through the Ministry.

Furthermore, the mentioned regulations also specify the Minimum Service Standards (SPM), one of which is the obligation to arrange companions when carrying out Umrah. Meanwhile, the Umrah visa is issued by the visa provider, which is usually PPIU.

The Directorate of Hajj and Umrah of the Ministry of Religious Affairs had discussed the issue of Umrah backpacker, although there have never been complaints from the public who feel aggrieved by the implementation of this type of Umrah. After all, the Ministry of Religious Affairs does not have the authority to handle complaints of the matter. It is the Ministry of Foreign Affairs that handles every Indonesian citizen who deals with the immigration authorities and the Saudi Arabian police.

As remarked in the methodology chapter, the sample of this research was conducted in two cities: Bekasi and Bogor.

1. The finding in Bogor

Deden Mahmuddin, the staff of Integrated Hajj Computerized System (Siskohat) of the Ministry of Religious Affairs, explained that in Bogor, West Java, there was no PPIU providing the Umrah backpacker. The regional Ministry of Religious Affairs in Bogor regularly conducts monitoring and intensive communication with 16 PPIU managers in the city.

Matters of permits, departure, problems and constraints faced, were some of the things that were always discussed during monitoring and communication. The information of the Umrah pilgrims have been input into the Siskopatuh system. Siskopatuh is the Computerized Integrated Management System for Umrah and Special Hajj created by the Ministry of Religious Affairs itself.

In addition to monitoring and communication, there was also socialization to PPIU managers regarding the Memorandum of Understanding (MoU) of the regional Ministry of Religious of West Java with the local Police. The MoU contains the supervision and law enforcement of the implementation of the special Hajj and Umrah.

2. The Finding in Bekasi

As for the research finding in Bekasi, Sri Siagawati, Head of the Hajj and Umrah Organizing Section of the regional Ministry of Religion in the City of Bekasi, stated that there have been several cases regarding Umrah organizing, such as the case of Bengkel Rohani, whose status is neither PPIU nor consortium (travel tours in collaboration with PPIU), but offers Umrah packages.

Then, there was the Alghoni Assalam case, whose status is not included in the PPIU, but a consortium in collaboration with Umi Travel. There was also the case of Permata Travel related to 42 Umrah pilgrims who had been abandoned in Medina. From this series of cases, none of them are related at all to the matters of Umrah backpacker. In Bekasi itself, there are no flyers, posters, or banners containing information on the Umrah backpacker issued by certain travel agencies or PPIU.

In the aspect of cross-sectoral supervision, both in Bogor and Bekasi, there was socialization to PPIU managers regarding the MoU of the regional Ministry of Religious Affairs and local Police of West Java, which contained supervision and law enforcement of the implementation of special Hajj and Umrah pilgrimages. In fact, the Hajj and Umrah Affairs Section of Bekasi also communicates regularly with PPIU managers through the Whatsapp group.

As in the applicable provisions for issuing Umrah passports at the Immigration office, they must first obtain a recommendation from the regional and district Ministry of Religious Affairs. In this regard, this year as many as 47 PPIUs in Bekasi have gained permission to hold Umrah services. Meanwhile, the data of the Umrah pilgrims has been input into the Siskopatuh.

2.3 The Views of Religious Leaders on Umrah Backpacker

In addition to regulatory aspects related to administrative legality, Islamic views are also important because they link up to the legality of the Umrah according to Islamic law. The following are the thoughts of several religious leaders regarding the legal status of the umrah backpacker.

KH. Mir'an Syafii, the Chairman of the Indonesian Ulema Council (MUI) of Bekasi City, conveyed that the implementation of Umrah with the backpacker scheme does not meet the pillars and procedures of Umrah that are in accordance with Sharia if not accompanied by *muthawif* who understands the position of Sharia in the implementation of Umrah. With this scheme, there is also an apprehension that there will be no schedule for pilgrimage trips to the graves that are usually held by regular Umrah. If this occurs, the perfection of Umrah also needs to be a concern.

It is very important to get guidances on carrying out Umrah, so the rituals does not get out of the way of the pillars and procedures of Umrah. There was once a case in 2008, when an Umrah pilgrim thought that he could perform Umrah on his own without muthawif guidance while in Saudi Arabia. When he performed Tawaf, he was accused of pickpocketing and had to deal with the Saudi Arabian police. Because he did not have mastery of Arabic and English, as a result, he could not explain the real events well, and ended up in prison, even though, at that time he only took the wallet that had fallen. The case shows us how important guidance and security are in performing Umrah and Hajj. Such problem can be handled properly if it was under PPIU's surveillance.

Therefore, it is extremely necessary for the authorities to provide understanding to the Muslim public in Indonesia regarding the pillars, procedures, and all matters related to the implementation of Umrah and Hajj before leaving for Saudi Arabia. In Shari'a, Islam clearly regulates the command to obey Allah, the prophets and the leaders.

Meanwhile, H. Hasbullah, the caretaker of Pesantren Darul Ulum Bantar Kemang, Bogor, said that the implementation of Umrah is the right of every Muslim citizen because it is prescribed in Islam, even though the law is Sunnah. Nevertheless, it is still necessary to pay

attention to the legislation that have been regulated, including the need for assistance during Umrah, especially concerning the pillars and procedures of Umrah.

Taking into account the regulations and considerations above, the prospective Umrah backpackers need to do several things. Firstly, they must propose the name of their companion during Umrah. Secondly, they have to inform their travel plans, as well as details on the readiness of accommodation and supplies for performing Umrah. Those information are necessarily important, considering that Umrah is a physical form of worship that requires anyone to be physically and mentally prepared.

On the other hand, the government must also innovate in providing services to the Muslim community concerning the need to carry out Umrah. It will be related to people with minimal budgets, but with high enthusiasm to performing Umrah. That way, they can choose the Umrah backpacker scheme which is relatively cheaper.

Apart from referring to government regulations and Islamic law, it is important to comprehend the ins and outs of the Umrah backpacker from the point of view of a travel manager or an Umrah travel service provider. Although not many provide backpacker umrah packages, their assessment as a service agency should be counted.

The Division of Regulation and Development of the Association of Muslim Hajj and Umrah Organizers of the Republic of Indonesia (AMPHURI) Ali Basuki explained some considerations related to Umrah regulations. Currently, AMPHURI supports 445 PPIUs out of 1014 PPIUs throughout Indonesia. It always provides socialization, strengthening and dissemination of all information regarding the regulations and administration of Hajj and Umrah. Moreover, it is also a place to communicate and stay in touch, including discussing the matters of Hajj and Umrah.

Ali Basuki stated that the emergence of the Umrah backpacker phenomenon indirectly deconstructed the PPIU by giving the impression that registering for Umrah through this institution was quite expensive. However, this phenomenon also indicates an increase in the religiosity of the Muslim community in Indonesia.

According to him, the Umrah backpacker is not illegal. What is actually illegal is the *Umrah Arisan* System, which is also an illegal investment. Hence, the Umrah backpacker service needs a clearer law enforcement in order to comply with the principles and regulations regarding the implementation of Hajj and Umrah.

Generally, the Umrah backpacker is organized by a community, although it is impossible for them to depart without obtaining a visa that can only be released by an official visa provider. If the PPIU officially provides the Umrah backpacker package, it is actually an innovation of PPIU itself, as long as all the stipulated provisions are implemented and the rights of the pilgrims to receive security and tranquility are still well cared for and guarded.

Furthermore, it should also be noted that the visa issued by the Saudi Arabian Embassy is definitely an Umrah visa not a tourist one. Hence, anyone who is going to perform Umrah, including those who take the Umrah backpacker scheme, still has to report it to PPIU or an official visa provider. PPIU is concurrently an official visa provider because it has been registered with the government of Saudi Arabia as the party entitled to issue visas. Thus, the naming of the term Umrah backpacker is actually not quite right because in practice, it is handled by the PPIU, particularly regarding visas. (The discussion of the definition of the term 'Umrah backpacker' was explained above in point 1).

In some application of the rules, AMPHURI did not accord with the minimum service standard regarding the hotel category that must be 4-star, and the return flight must be with the same airline as the departure. It is better if the rule is reviewed and the use of airlines

may be different so that travel expenses are not too high. Hence, AMPHURI recommends the government to provide flexibility in the Minimum Service System for Umrah pilgrims.

On different occasions, Umar Toha as Director of the Umrah Travel Branch of PT. Madinah Iman Wisata Kota Bogor, emphasized that he had never organized an Umrah backpacker package. Reflecting on his experience in organizing the best regular Umrah in all aspects, it turns out that there are still complaints, such as about food quality, five-star hotel room facilities, etc. Therefore, he cannot imagine preparing for Umrah backpacker services which are all minimal. However, complaints arise because of the inconvenience, which holds the potential to disturb the solemnity in performing Umrah.

And there was once a prospective congregation who signed up for Toha's travel service and told his experience of joining the Umrah backpacker. He said that he had to wait a very long time for his next flight during the transit. Here, we can see that the Umrah backpacker facilities are definitely far from regular Umrah services.

Toha continued that if there are travel agencies that wanted to organize the Umrah backpacker, they have to be open and honest with potential consumers of their services. Don't let the public be interested just because of the low cost. In terms of market share, the package is indeed suitable for young people, so there needs to be a particular age category because backpacker-style travel definitely requires stronger physical and mental strength.

Moreover, the Umrah supervisor must also master all aspects of the pillars and procedures of Umrah. It is recommended that the Umrah pilgrims choose a certified supervisor. And as the leading sector, should the Ministry of Religious Affairs monitor and ensure that the implementation of the Umrah backpacker can run in accordance with state regulations and Sharia.

In another view, Adha, the Umrah Operations Division of PT Khadim Permata Tour, Kota Bogor (PPIU), explained that his party had never held an Umrah backpacker. This type of Umrah is starting to become a trend because there may be information that people can apply for individual visa, and of course, there is the lure of cheap tickets.

So far, the data of the Umrah pilgrims must be entered in the Siskopatuh System for monitoring, which is also carried out at the Umrah counters at the airport. The officer will make unannounced checks and inspections via a barcode held by the congregation. Yet, the checking is usually done randomly and sometimes only to one person. The barcode will show the complete data of the pilgrim, including their visa provider. The visa provider status must be a member of the IATA association which is authorized by the Saudi Arabian embassy.

The Umrah backpacker is a possible alternative about cost. Nevertheless, each congregation must have a Siskopatuh ID Card so they can go to perform Umrah. Thusly, it is impossible to perform umrah independently, and without going through the PPIU. In this case, Adha suggested the government to keep on implementing the steps that have been regulated in the PMA and there must be an inspection at the airport.

In contrast to previous views, Faisal from PT Khafilah Akbar, Jatibening, Bekasi, admitted that his travel agency provides Umrah backpacker services. This stems from the mandate of his father who died in 2005, to continue organizing Hajj and Umrah. Her sister, Elly Zarni Lubis, in 2015 attended an Umrah backpacker training held by someone who had developed this type of umrah Earlier. Yet, he did not have congregations, and Elly asked his permission to organize the umrah backpacker.

Elly then formed a tour leader team who would bring and form a group of 10-40 congregations. They booked the tickets themselves, but the LA (Land Arrangements) and the visa are taken care of by PT Khafilah Akbar. The budget is adjusted to the ability of each group.

The Umrah backpacker is actually the result of trimming unnecessary expenses of regular ones. For instance, they were looking for cheaper suitcases, and the muthawif chosen to accompany the pilgrims were Indonesian students in Medina. The tour leader's duty is to guard the congregations in administrative matters, while the muthawif assists the affairs of worship.

According to Faisal, the simple definition of the Umrah backpacker is Umrah with a lower cost than the regular one, the muthawif are not brought from Indonesia, and there is no uniform for the congregations, except for women wearing the same headscarf and slyer. Thence, the Umrah backpacker can be said to be the same as the regular packages. The accommodation is also adjusted to the range of three and four-star hotels, and some even choose five-star's.

So, the Umrah backpacker is more about independence. What distinguishes it from regular ones is the technical service that sticks to the low cost principle. Matters related to administration remain legal. The status of PT Khafilah Akbar itself is a consortium, but has not become a PPIU. Even so, not all Umrah organizers provide the Umrah backpacker services. Because, they have different views about the advantages, disadvantages, and obstacles of this kind of Umrah.

3 The Experiences of the Umrah Backpacker

Soekardijanto Edy from Cikarang, Bekasi, had once experienced the Umrah backpacker program. He gained information about the program from the pesantren where he teaches. At that time, there was a donor who wanted to send the pesantren teacher off for Umrah, and in 2016, he happened to be the chosen one to go for 11 days under the Khafilah Akbar travel service. It was his first time to perform Umrah.

Interestingly, at that time, there were none came from the same city as Edy. The people in his group came from various cities, like Palembang, Semarang, Malang, and other cities. Unfortunately, Edy did not know for sure the exact amount of the Umrah backpacker fee, because it was borne by the foundation where he taught. His visa was also immediately taken care of by the travel agency, while he only took care of his passport.

Edy revealed that during the trip, he did not experience any significant problems. His entourage departed using Air Asia and returned with the Etihad airline. Arriving at the Holy Land, transportation and hotels had been taken care of by the travel agency. In terms of service, he felt comfortable joining the Umrah backpacker program. In fact, if there is another chance, he is willing to go for it through the same scheme.

Besides Edy, there is also an experience of someone who does not want to be named. Let's call him Informant II. He got information about the Umrah backpacker program from a friend. Although he is not an active member of the Umrah backpacker community, he has undertaken this Umrah route twice in 2017 and 2019 through Nursa travel agency. In his group, there were also those from the same city as him.

His motivation for joining the program was because he wanted to face God directly in His House (Ka'bah), then made a pilgrimage to the Prophet's grave, as well as in order to gather with alumni of the same class at the pesantren. Regarding the cost, he spent 16 million on his first Umrah, then 18-19 million for the second one.

He admitted that he did not experience problems during the registration and visa application process. Likewise, he felt fine and there were no significant obstacles during the

trip. He actually felt comfortable with the accommodation and transportation services, which at that time were taken care of by his friend's travel agency.

In fact, according to him, the services provided exceeded his expectation. Except for his muthawif, he joined the regular Umrah group. Recalling his two experiences of doing the Umrah backpacker, he wants to do another Umrah backpacker if there is another chance.

Next, there is the experience of Informant III. Just like Informant II, he also received information on the Umrah backpacker program from a friend and used the same travel agency, Nursa Travel. Until now, he is an active member of the Umrah backpacker community in the city where he lives. Even so, he only joined the travel program once in 2017. He is motivated by the program because of the low cost and can go together with his friends. The cost he spent in 2017 was 16 million rupiah. He also felt that at that time there were no significant matters during the trip, both in Indonesia and in Saudi Arabia.

Regarding tranquility during the Umrah trip, informant III felt comfortable and considered it good, especially the accommodation provided was a 3-star hotel. From that pleasant experience, he wants to return to carrying out the Umrah backpacker through the same travel. Still, he hopes that the travel organizer should add more travel routes other than Makkah and Madinah.

4 Opportunities and Challenges of the Umrah Backpacker

Organizing the Umrah backpacker service does not mean providing modest services to consumers. According to Elya Surie, one of the organizers of the Umrah backpacker, this kind of umrah trip actually has a number of advantages over the regular ones. Besides being definitely cheaper, the services can also be adapted to the needs of group members of the congregation.

For example, when accompanying last year's Umrah, Elya had received a request to arrange a schedule to visit a date palm garden in Medina. At that time, some members were interested in experiencing the dinner package in the middle of a date plantation.

Other than that, according to Elsa Hasnani, founder of Fandiego Travel in Cikeas, Bogor, West Java, said that behind several advantages, the Umrah backpacker still has weaknesses compared to regular packages. One of them is about the cost of airplane tickets. This component significantly affects the cost of the independent Umrah packages offered. The travel is very dependent on promotional tickets. Without them, the price of the Umrah backpacker can be as expensive as the regular ones. As a consequence of discounted tickets, consumers cannot freely determine their departure and return schedules. Not only that, the airlines also usually apply a quota system for cheap ticket prices.

Thus, it is not impossible for one to pay a higher ticket price than others. This is different from the regular packages that are commonly offered by Umrah travel agencies. For the regular ones, they usually have fixed departure schedules, like three or four times a year. The price offered is fixed and not much affected by the price of airplane tickets. Learning from the experiences of Elya and Elsa, the departure schedule for the Umrah backpacker also depends heavily on the time availability of the group leader (Tempo, 2019: 102-108).

The challenges faced in organizing the Umrah backpacker can at least be represented into three points, namely segmentation, targeting, and positioning (Apriliana & Melinda, 2018: 22):

1. Market segmentation carried out by Umrah backpacker service providers is among the middle class. This middle segmentation was chosen because this group has many young

people who desire to perform Umrah because following trends and enjoy the type of trip with a minimal budget.

2. The targets of the Umrah backpacker are the Muslim students' communities at a university, the youth community of Qur'an, and female's or women's communities.

3. The Umrah backpacker service providers are positioning themselves to focus on the services offered. For example, they offer Umrah backpacker with several package options where consumers can choose or determine destinations after the mandatory Umrah activities, so that they are not only doing Umrah, but also traveling to other places.

5 Conclusion

Based on the questions on the problem identification which aligns with the findings in the field, there are several conclusions as follows:

1. Pros and cons of the Umrah backpacker due to multiple interpretations of its definition. One of them is juxtaposing the word backpacker after the word Umrah. Relied on the facts in the field, the Umrah backpacker actually does not exist, because the practice is not much different from regular ones. If it is necessary to define it, the Umrah backpacker is defined as an Umrah trip that is different from conventional ones, especially in terms of costs, companionship, accommodation, transportation, and so on. On this basis, the Umrah backpacker is not illegal, because it is registered officially through the PPIU.

2. Should all matters related to the organizing and implementation of the Umrah pilgrimage refer to the Law No. 8 of 2018 and Regulation of the Minister of Religious Affairs (PMA) of the Republic of Indonesia No. 8 of 2008. These laws state that Umrah registration services must be carried out by PPIU (Umrah Service Organizer) which has received permission from the government through the Ministry concerned.

3. The Umrah backpacker does not fulfill the pillars and procedures of Umrah which is in accordance with the Shari'a if it is not assisted by muthawif who understands the position of sharia in the implementation of Umrah. The Government also has to be innovative in addressing the enthusiasm of the Muslim community for the needs of Umrah.

4. Based on the experiences of several informants who have taken the Umrah backpacker route, it was found that there are not many travel agencies provide the Umrah backpacker services. They do not experience problems in managing the visa, because they are taken care of by authorized travel agencies who have obtained permission.

Regarding the service and provision of facilities, although it is not the same as regular ones, the informants confirmed that they felt comfortable because transportation, accommodation and consumption are quite well arranged by the travel agency. If given another opportunity, they expressed a desire to re-perform Umrah with the same scheme.

Recommendations

1. It is better if the Government and Umrah service providers sit together to discuss the definition of the term "Umrah backpacker." Hopefully, there is no Umrah that has been officially registered, but considered illegal just because its term has multiple interpretations.

2. Considering the people's enthusiasm for carrying out Umrah, even through the Umrah backpacker, should the government simplify regulations related to the issue, the Law no. 8 of 2018 and PMA no. 8 of 2018, so that it does not make it difficult for people who do not have a maximum budget for performing umrah.

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Dilemma of Sexuality Service for Hajj Pilgrims in Saudi Arabia

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Abstract. The topic of husband-wife ties that exists in Saudi Arabia's Hajj pilgrims has been the subject of numerous research rarely before. In addition to being considered a tabu, the government views the issue of sexuality as a private matter for the pilgrims. Then the sequence of problems can be formulated (a) How did the pilgrims in Saudi Arabia react to sexual problems? ; (b) How does the Government make room for pilgrims to address the sexuality problem? The results showed that the issue of sexuality for the pilgrims while in Saudi Arabia was a significant need to be fulfilled, so that organizers of pilgrimages at different levels needed to provide space, particularly for the pilgrimage of a sexually active age. This shows that nearly all productive-age pilgrims tackle the issue of sexuality in different ways while in Saudi Arabia, and are scarcely organized because the hajj organizer does not give them formal space.

Keywords: Hajj, sexuality, service, Saudi Arabia.

1 Introduction

Sexuality is a private issue, so discussing it in the public domain is not straightforward. The taboo problem is the most basic reason why topics of equal quality rarely appear in the public domain, but the topic of sexuality is increasingly being addressed through media transparency, particularly social media. One of the places where sexuality is then debated in the public domain is the YouTube forum. This material appears to be quite accessible indeed. For the past 10 years, this phenomenon is rarely noticed. More specifically, sexuality-related to husband-wife relationships has also become a more open space for debate, although it is still considered taboo in some areas, especially those related to religion.

For example, the topic of sexuality during the hajj pilgrimage is seldom discussed, while empirically the congregation has a common need. Until now, the pilgrims who have spent an average of more than a month in Saudi Arabia rarely get adequate provisions related to sexuality issues. Though on the other hand, not a few pilgrims leave with a happy age as a married couple. In other words, there are several sexuality issues facing pilgrims of husbands and wives, especially at their productive age while in Saudi Arabia, but they have not yet received an open and organized space for resolution.

The emergence of a phenomenon or at least the term "blessed room" while in Saudi Arabia, it was in fact able to explain how sexuality is a secret, symbolic, tabu issue to be discussed, but it is necessary as the pilgrims' main need, particularly for couples of productive age. That is, for the pilgrims, the topic of sexuality is already known to almost all individual organizers, but they have not "become aware" that this issue should be discussed and resolved.

As a result, the pilgrims "search" individually for answers, with their expertise, and are performed independently and in secrecy. This is definitely against the current technological and social space growth, which is increasingly opening up opportunities for the sharing of knowledge and experiences based on the rationality and empiricism of life. Issues traditionally considered to be controversial can be found conveniently on YouTube channels. In cyberspace can be found the "land" that was previously locked, secret, shameful, now accessible, and sometimes vulgar. The next question is, will the problem of Jemaah Haji sexuality be permitted to be openly and wildly constructed by each congregation, or will the Ministry of Religion, as the supreme authority, open its "heart and mind" to properly and correctly direct the knowledge and experience of the congregation?

The series of problems can then be formulated (a) How did the pilgrims respond to problems of sexuality while in Saudi Arabia ?; (b) How does the government provide space in overcoming the problem of sexuality for the pilgrims?

2 Literature Review

Research on the hajj in Indonesia continues to focus on the service and implementation method, especially on how the pilgrims receive excellent service, from the planning, implementation, until the congregation arrives in Indonesia after the implementation of the haj pilgrimage in Saudi Arabia (Syaukani (eds), 2011); (Abidin, 2017). The service satisfaction index for domestic hajj pilgrims, for example, has continued to grow year after year (Abidin, 2017). On the other hand, although in Saudi Arabia, the Hajj service index is regularly carried out by the Central Statistics Agency, where 1440 H/2019 was very satisfactorily reported with a value of 85.91.

In the case of Hajj manasik services, there is an inability to efficiently carry out functions such as accountability and official coordination, which contributes to less organization of the execution of rituals (Syaukani, eds, 2009). Concerning manasik, the average value of the Hajj ritual index in 33 provinces obtained from research results on 105 KUAs for implementing manasik guidance in Indonesia was 58.1 percent and the average index for the national manasik guide was 70.7 percent (Jamil et al., 2015). In addition to resolving problems related to the execution of worship and administration, Indonesian pilgrims are also confronted with cultural concerns, in which they frequently have to follow rituals that drain financial resources (Mulyono, et al, 2017).

Seeing the variety of hajj studies, it seems almost forgotten is the congregation's sexuality issue while in Saudi Arabia. Most congregations and officers can still see this problem as tabulating, but it should be noted that the data shows that over 70 percent of Indonesian pilgrims are married couples of sexually active age. Many cases of pilgrims who gave birth in the Holy Land reveals that the pilgrims face many problems with their reproductive health.

3 Theoretical Framework

Sexuality in general can be seen from two separate viewpoints, namely between Freud-led naturalists and Foucault-led post-structuralists. According to Freud, sex is an internal drive that comes from the person, then expresses itself to affect socio-cultural conditions. Meanwhile, the inhabitants of Foucaultia, portrayed by J.H. Gagnon and William

Simon, are of the opposite opinion, that the socio-cultural conditions in each person then promote internal drives.

As for the two views above, their approach has two parallels, namely. First, they both deny that sex is an independent, standing alone zone. There is a natural drive that is both biological in nature and a social interactionist drive. Second, we also see that gender determinants affect the birth of such problems. The Freudians saw Oedipus as the determinant, while the Foucaultians saw it as the determinant of historical creation. Thirdly, sex is a regulation factor for both. Freudians perceive themselves (self-repressiveness) as a controller, whereas Foucaultian views social stigmatization as the controller in the context of normal-abnormal. Fourthly, we are also searching for the sexuality creation process. Freudians see that sex is derived from the nature of masculinity and femininity, whereas Foucauldians see that sexuality produces femininity and masculinity through the development of powerful social structures all over the world.

Social construction adherents emphasize that self-formation must be understood concerning organic development that continually takes place through social processes (Berger and Luckmann, 1992). Constructivists also explain that somebody can always define the constructs that exist in social space. Therefore, the construction of sexuality depends on how a dialectical relationship results during interaction with the social and cultural environment from social categories and one's experiences (Boswell, 1990). Sexuality becomes a taboo or does not depend on the social space in which it is discussed. Every human being needs to talk about sex but not every social space is open.

Mead shows that there are two similarities in terms of gender and sexuality conceptions, namely the production of social constructions organized into the structure of customary institutions based on mutual consent/community agreement. As an anthropologist, Mead has also succeeded in refuting the views of essentialists who are certainly very positivist, who have seen for decades that the patriarchal structure in society is an impetus to masculine domination which, from a biological perspective, belongs to the male sex (Mead, 1953). Reflecting on Berger's thoughts, an important characteristic of human behavior is mechanistic. In other words, it is the feature of the mechanistic nature that this behavior is reproducible. There is no unique behavior from a person because that action can be reproduced and indeed must be reproducible (Berger, et al, 1992b: 31). The experience of the sexuality of the pilgrims was produced and then reproduced by the following pilgrims and so on. Why is this so, because there are no or no shared lessons that are textualized, except for individual knowledge and experience which is then passed on.

4 Research Methods

This research is qualitative by using in-depth interviews with productive age pilgrims (17-50 years), the pairs of pilgrims being the focus of the research were pilgrims in 2017, 2018, or 2019, with the hope that they would remember well the actual events during Hajj trips, particularly those related to the experience of a husband-wife relationship while in Saudi Arabia. The strategy of gathering data through interviews by addressing sexuality in Indonesian culture is not a simple problem that tends to taboo the sexual discourse. That is why the interview in this research involved an extreme closeness between the researcher and the married couple who were the subjects of the study so that they could be genuinely available when the interview was conducted. This research succeeded in interviewing 18

couples of pilgrim husbands and wives, all of whom were able to describe freely the things they encountered during the pilgrimage.

Interviews with some flight group advisors (Group), KBIHU advisors, leaders of mass organizations, and the Hajj division of the Ministry of Religious Affairs, Regency/City were also conducted to discuss interactions related to the sexuality of pilgrims while in Saudi Arabia. The study was carried out in the City of Yogyakarta, Kebumen Regency, Central Java, Depok City, West Java, and Madiun City, East Java.

5. Homeland to Holy Land

The regular hajj pilgrimage average of 42 days leaves the house. At the embarkation, the congregation generally stays overnight which is busy with preparations, administration, finances and equipment checks, health checks, and short *manasik*. This busyness is barely felt because generally they are filled with happiness and curiosity to arrive at the Holy Land soon.

Generally, the congregation occupies separate rooms between men and women. On average, one room in Mecca is filled with 4-6 people, while in Medina the largest part of a hotel room is filled with 4 people. Married couples usually occupy different rooms which are adjusted based on the husband and wife partner as well. In Medina, generally two rooms whose contents are paired with each other can be close to each other, but in Mecca, in several cases, men's and women's rooms are not always close together, although the Hajj committee always tries to keep the room between husband and wife not too far away. This division is usually based on the existence of the team, so that a team is usually divided into 2 to 3 rooms. The division is such that it is "unlikely" that one room will consist of men and women. This division of rooms is fully controlled by the Group Chair.

Several small cases show that, although the possibility of a single room being not occupied by men and women has been minimized, but there are just chance 2 or 3 couples who 'insist' on being in one room. Generally, a husband and wife's bed is insulated with a sheet or other cloth, which can be a cover between the husband and wife's beds. These bulkheads are made "creatively" by the congregation, who are generally independent congregations.

6. Sexuality: Taboos and Needs

It is between these routine activities that most of the productive-age congregation slowly begin to feel the rise of sexual impulses. They consider an all-meat diet to be the main cause of this sexual urge to arise, particularly among men. The Government's regular food menu includes meat, poultry as well as beef, lamb and probably camel meat. Meat is considered a vital sex drive trigger, since it is rich in fat. Red meat is rich in zinc in many cases, a nutrient that retains testosterone (male sex hormone) while increasing the fertility and libido.

Time spent with husband and wife is also an important factor outlining why sexual urge occurs. Although this togetherness also takes place as in their respective homes, the separation of the bedrooms of men and women triggers an atmosphere of longing "which is different from ordinary days" between married couples. Always together but unable to "touch" each other is seen by some male congregations as a "torture". Often the husband and wife congregation looks more intimate and warmer than the daily conditions at home. This is due to a different "taste", where "taste" is difficult to define but there is a change in their body's

reaction. "If holding wife's hand, it feels like trembling. Even though at home it's just so-so ". "I often don't feel like I'm wringing my wife's hand when I walk hand in hand, even though I've never done it before at home." Almost all male congregations of reproductive age experience such expressions and feelings.

For a wife, wringing hands or holding hands is read as a sign. They knew exactly what had happened, but of course they didn't just respond. "I know, and I realize", "I feel sorry sometimes", is a sign reading that the wives respond to. There is a kind of indefinable taste that causes the sexual urge or stimulation to arise. Something said by Freud (2003: 118) that a certain level of social tension is indispensable for the process of stimulating the erogenous zone.

Sexual drive comes in different ways. Some of the male congregation felt unable to focus on acting and thinking, were anxious, and some even got angry with no clear cause. Husbands feel this kind of behavior is true, and it is also understood by wives. Sometimes this kind of condition in some cases can occur within a few days until then find a solution to the problem. There is nothing to hide when sexual urges arise, although not always in verbal language. The husband's symbolic language and body movements are clearly legible. In such situations, a way out is not always sought, but it is compensated through various rituals of worship, such as prayer, dhikr, or even trying to be forgotten. Forgetting and avoiding sexual urges is not an easy job, especially for men.

The male congregation had a dominant sexual drive before the female congregation. Even some male congregations have started to appear sexually driven, 2 days after arriving in Saudi Arabia, both in Medina for wave 1 and in Mecca for wave 2. Women are in the position to follow men, although it is recognized by female congregations that this need is a mutual needs. There were no cases where the first sexual urge was more than 4 days in Saudi Arabia. Often the question of this kind of event is associated with the colloquial term lust. Yet it is not a matter of lust big or small, strong or weak, appropriate or inappropriate. Sexuality must be seen from biological essence and needs. From the essence side, sex is always translated into the meaning of the nature of sex itself. Meanwhile, in terms of biological needs, sex is always seen as a natural human need (Hikmawan, 2006: 355). Because of natural necessity, it is a matter of time, how long the sexual urge to appear, is very relative. Like the need to eat or drink, how much rice will be taken from one person to another must be different. Regarding the frequency of sexual intercourse in Saudi Arabia, on average, it ranges from 2-6 times. Once in Medina, and the rest was done in Mecca.

It can also be clarified logically, about the consistency of a married couple's closeness every day. Nearly all congregants interviewed for married couples were couples who met every day and were at home. That is, there were no married couples in this case who experienced long-distance relationships, so they were not used to being apart from their spouses for more than 2 days. It was estimated that after arriving in Saudi Arabia not too long ago this disorder caused sexual appetite to emerge towards wives. This fact demonstrates how the mind is then continually trying to reflect the truth, or that truth may be created because of the orders in the thought framework. Not all social truth is taken for granted. Truth is a reality that originates from thoughts and actions and is sustained by thoughts and actions as actual (Berger and Luckmann, 1990: 29). Sexual desire occurs not only because people think of sex, but because is faced every day when expressing the urge itself together with a partner.

Some congregations try to "avoid it" by carrying out worship activities, such as zikr, reading more of the Al-Quran, and increasing the number of *sunnah* prayers in the mosque. This strategy was conveyed by the pilgrimage supervisor in the group. The result was more failures than successes. Sexuality is the energy that can drive every human activity. Sexuality

is not merely seen as a related activity or conjugal relationship, but more than that it can be a great energy in driving healthy activities and thoughts.

Every human movement is an affection which is a combination of emotions and ratios that require a carrying capacity capable of dynamizing life and creativity. One part of the carrying capacity is biological needs. Starting from the desire to sleep, eat drinking and sex, of course. Of all the debates that occur against all human needs, it seems that sex occupies the most controversial position and continues to be a discussion throughout human civilization. Essentially, sex is a major part of the desire to fulfill bodily needs. It is part of the consumption needed by the body. Borrowing the term Pasi Falk (1994), sex is also part of the corporeality of the body. In the same way, it can be explained that in the view of social constructs, sex is a historical unification formed through two main conceptions, namely sex as an area of relationship (partner) and sex as a unit of social unity.

Broadly speaking, there are two views in responding to the conception of sexuality, namely essentialists and non-essentialists. The first view conceptualizes sex as something instinctive and biological. This view tends to be reductionist towards the social values that develop in the middle. Essentialists such as Sigmund Freud, Alfred Kinsey Virginia Johnson, William Masters. Most of them have a background in psychology, medicine, psychiatry, and biology. Meanwhile, the non-essentialist view sees that sex is not a gift that is ascribed/taken for granted. It exists and is shaped by dialectics and social control. In other words, the need for sexual relations is not merely the fulfillment of biological and psychological needs, more than that there is a social dialectic between self and the environment. This means that the fulfillment of sexual needs has 3 dimensions at the same time, namely biological, psychological, and social dimensions.

Through the energy of sexuality, all activities of a person are automatically reflected. Some experts even show that husband and wife sexual relations are not just a biological, psychological, or reproductive activity, but can also produce more productive activities (Fromm, 2002: 65). If it is related to the wider life, it shows that sexuality is closely related to success or failure in human life. People with successful lives have a healthy sexual life. In the same way, it can be said that healthy sexuality affects the biological, psychological, and social health of humans. Sexuality no longer has to be taboo because it is considered to be against norms and ethics. On the contrary, when sexuality is hidden on the basis of norms and ethics, what happens is violations of norms and ethics themselves. Cases of pornography, sexual harassment, and the like occur, among others, because sexuality is always hidden on the pretext of norms and ethics.

Sexual energy is not only useful for the body, but also as an emotional burner. This creates a warm, comfortable, and relaxing energy in the body. Sexual imbalance can lead to blurred, unfocused, or distorted thoughts and uncontrollable emotions. Balanced sexual energy can produce creative thoughts and positive encouragement to act positively. In other words, the position of sexual energy must be used appropriately, not under pressure, or trying to be eliminated. Suppressing sexual energy is like pressing ping-pong balls into the water. The more we try to suppress, the more he looks for a way out elsewhere.

The question of taboo or not about sexuality is a result of social construction. As Berger and Luckmann (1992) say that the relationship between oneself and the environment is dialectical. Humans are producers of objective social realities through a process of externalization, which then as an objective reality affects them again through the process of internalization. In other words, Berger claims that society is a product of culture, and at the same time people are a product of society. The question of taboo in sexuality is very much dependent on how humans see sexuality as an empirical need or as a cultural product. In

certain groups of society, sexuality is no longer a matter of sexuality taboos, because many media channels have discussed it openly, but in other groups, the issue of sexuality is still relatively closed to discuss.

The two groups then produce different societal products. One produces congregational groups that are open, egalitarian, and can accept sexuality such as the need for food and drink that can be discussed openly, the other produces congregational groups that are closed and tend to avoid discussions of sexuality. That's the externalization process. On the other hand, individuals with introverted habits in sexuality, due to media exposure and the increasingly open cultural space, in turn, will be more open in discussing issues of sexuality. Or, even though individuals have an open attitude towards sexuality, they are not in an open socio-cultural space, then they do not become open. That is the internalization process in social construction. In other words, there is a dialectical process between oneself and the social environment so that culture is created. However, it must be admitted that the more educated congregations are more open to discussions of sexuality. Berger, Berger, Kellner (1992: 65) did find a box that has created to a lifestyle, mindset, and taste style. In other words, sexuality is more of a form of sexual behavior, values, norms, ethics, which are directed at certain interests by certain parties (Arifki, 2015: 1).

7. Problem Solving Strategy

It can be said that all group leaders, regular worship guides, and worship guides from KBIHU understand the sexual problems faced by a married couple of pilgrims when in Saudi Arabia. Generally, they go to become hajj officers not only once, even for KBIHU supervisors who have departed a dozen times. "There are those who often get angry for no reason", "I have been there to be a guide many times, I already know these things", "It's funny too, but how is that a necessity". Such statements emerged among Hajj officials, both regular pilgrims from the Ministry of Religion and the KBIHU, during in-depth interviews.

The issue of sexuality was relatively never discussed during the *manasik*, especially the regular *manasik* conducted at the KUA or the local Ministry of Religion. When one by one the congregation starts to appear sexually motivated, several solutions are usually built on the agreement between the head of the group, the worship guide, and among the congregation itself. First, some congregants who have participated in the KBIHU program, generally the KBIHU supervisor has coordinated with the team leaders. The division of team members usually takes into account the division of gender and pairs of congregations, as well as family groups, so that the division of rooms for the congregation also follows this composition.

KBIHU in several cities, such as Yogyakarta City and Depok City, for example, have long discussed the issue of sexuality openly during *manasik*. KBIHU usually uses existing rooms by dividing the rooms into pairs. For example, room A consists of 4 men, while room B consists of the wife of the male partner of room A. In this way, in one day or "one cycle of time" rooms A and B can be used jointly by 2 couples, husband and wife respectively.

Some methods are coordinated, the room keys are deliberately handed over in turns, but some are symbolic with certain codes that are mutually agreed upon. The congregation who carries the keys are those who have the right to use. Whereas those who use symbols, for example, if the wife delivers coffee in her husband's room, this means that the other congregation will leave for the mosque earlier, or they do not return to the hotel for 2 or 3

obligatory prayers. Usually, it ranges from Dzuhur to Maghrib prayer. This symbol can be in various forms and methods, depending on the previous agreement.

The problem that arose was when the team contained elderly congregations. Elderly congregants usually rarely pray at the mosque, especially when in Mecca. In addition to the question of the distance that is not too close, we are usually faced with a rather hot weather, especially during Dzuhur and Asr. In addition, the younger congregation felt reluctant to "force" them to do activities outside the room.

Second, the congregation who is more introvert usually only takes advantage of limited time, in several places, such as a place to dry clothes. Almost every hotel in Mecca provides a place for drying clothes on the top floor. This is because the length of stay in Mecca is longer than in Medina. Apart from being quiet at certain hours, these places for drying also have ample space. When there are a lot of congregational clothespins, this large area is sometimes used by some congregants for quick sexual intercourse or what is called quick sex. "Quick sex is very suitable for young couples who are both incredibly busy," said Dr. Ferryal Loetan, Sp.RM, MMR. Of course this method contains many risks, but with very high caution, some informants actually made experiences and sensations that they had never done before.

Quick sex may also be done in each congregation's quarters, during the mosque's compulsory prayers or study activities that are normally conducted massive numbers in one group or another. Quick sex can also be achieved with some touches or movements and not necessarily by penetration.

Third, in a few cases, pilgrims were found using hotel reservation applications, such as Traveloka, Agoda, or others. An informant explained that he had used the Traveloka application once, and obtained a hotel for more than IDR 2 million. However, another informant said that during the Hajj season, almost all hotels, both in Mecca and Medina, had all been contracted for the benefit of the congregation, because when they tried to go around looking for hotels they would have been rejected.

Fourth, in collaboration with Hajj season workers or hotel guards to get rooms that are rented for the night. The rates for the stay may vary, depending on the congregation's approach to them. This method is the safest way and is considered by some congregations to be free from disturbances and at a cost that is not too expensive. In fact, in a few cases, pilgrims who work in Saudi Arabia - Mecca and Medina - rent out their dorm to be lent to congregations.

Fifth, by taking advantage of the empty rooms left by the congregation for Medina. Four or five days after the implementation of the Hajj ritual of 8-12 Zulhijah, the congregation is actually just waiting for the queue to return to Indonesia or for those who enter Wave 2 then move towards Medina. This means that in one hotel the conditions vary greatly, not then one hotel is left by the congregation at the same time. This is where some rooms start to empty, so that pilgrims who have not left the hotel can take advantage of it. This method must also be careful, because the average room is not locked, so that anyone can easily open the door. Unless the congregation personally borrows the hotel key through the office boy.

Sixth, by utilizing *muthawif* (hajj guide) houses, especially for KBIHU which are quite large and utilizing *muthawif*. This method takes time, because usually the distance between the hotel and *Muthawif*'s house is quite far. Seventh, by taking advantage of the "baraka rooms" that are often offered by restaurant stalls, which provide rooms. This method is cheaper, but usually the room facilities are not very good, and some congregants "feel" uncomfortable this way.

8. Conclusion

The hajj organizers have not paid full attention to meeting the husband and wife's sexual needs for the pilgrims. Indeed, it has never emerged empirically and has become an issue, because sexuality is still seen as a taboo topic to be openly discussed. Sexuality must be treated as a fundamental need, such as eating and drinking, since human psychological and biological needs must be in a balanced role, in addition to physical requirements. That doesn't mean the congregation is neglecting these needs, however. They carry out strategies separately, individually, and secretly in meeting these basic human needs, particularly for pilgrims of productive age.

The congregation, in fact, often experiences sexual impulses and appears in Saudi Arabia only within 4-5 days. The phrases that occur more commonly in male congregations are tension, wanting to be upset, and confused than women. This does not mean that the female congregation is not articulate, the issue is a matter of culture and social construction, in which women in sexual matters can not be articulated as opposed to men.

Nearly all pilgrimage officials in the regions believe it is important to provide space regarding the knowledge of sexuality of married couples, particularly how the strategy to meet their needs while in Saudi Arabia. Since the approaches and techniques used so far to meet a married couple's sexual needs while in Saudi Arabia are not systematic, and seem to run each with different risks. Ironically, the government hardly gives space to solve the problem of sexuality, since the issue is considered to be a personal need of each congregation, and the Hajj committee is considered to have facilities given to it as taboo.

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Guru Bacarita: An Encounter With Post-Conflict Peacebuilding in Ambon

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Abstract. The Ambon conflict was a deadly clash and devastating violence between two religious communities, Muslims and Christians. The conflict has resulted in enormous losses and casualties on both sides. Many efforts for reconciliation and peace building have been made, both by the government and communities. All efforts or approaches have weaknesses, but they serve to complete one another. One of the peace-building efforts initiated by the communities is the “*Guru Bacarita*” (Teachers Meet) program. This program involves teachers from several schools. They were probably teenagers or kids when the conflict occurred in 1999 to 2004. With a qualitative approach, this study finds out that the conflict has left a psychological impact, known as Post-Traumatic Stress Disorder (PTSD). Here, “*Guru Bacarita*” has become an “antidote” and a meeting room (*bakudapa*) for teachers from different religious backgrounds. In addition, it has also succeeded in building intimacy which has eventually created an awareness of mutual need, instead of mutual blame between different communities. In this program, the teachers are invited to visit houses of worship and learn about religious diversity in order to foster tolerance and inclusion. In short, the program plays a significant role in building stronger relationships among groups of people from different religions.

Keywords: *Guru Bacarita*, *Bakudapa*, Peace Building, Post-Traumatic Stress Disorder.

1. Introduction

Indonesia has encountered several communal conflicts concerning religious backgrounds, one of which is the Ambon conflict involving Muslims and Christians. The conflict that lasted from 1999 to 2004 did not only happen in Ambon, but also in other areas in Maluku Province, Halmahera and Ternate, among others. It was considered a deadly conflict which involved most of religious communities from both sides and consequently resulted in thousands of people dying, injured and displaced.

The conflict which later became a bloody tragedy in Ambon and Maluku was initially triggered by a fight between an *angkot* (public transport) driver and one of his passengers; a young Christian named Jacob Leuhery from Mardika and a young Bugis Muslim named Mursalim a.k.a Salim from Batu Merah. Unfortunately, the fight turned into a communal conflict within hours. The conflict, which began on January 19, 1999, coincided with the 1419 Eid Al-Fitr celebration. Like pouring gasoline on the fire, it frightfully burned out and was unable to stop. Even though several peace efforts were made, the dynamics of the conflict kept going until five or six years. According to an interview with some of the residents, it was not until 2005 that tensions had eventually started to subside.

The fight, which was started by the two young men, then developed into an ethnic fight. Initially, the emerging issue was the expulsion of migrants mainly from Buton, Bugis and Makassar (BBM) by Ambonese local residents. Warnings in terms of banners, posters, or

murals saying “*Usir BBM/Get Rid of BBM*” took place in several locations. Shockingly, such ethnic issue then turned into conflict that brought out religious identity. A rumor about the burning of the Silo church by Muslim community and the burning of the *Al-Falah* mosque by Christian community came up. This rumor provoked those who have religious fanaticism to get easily disturbed and immediately show negative reactions.

The communal conflict in Maluku and North Maluku has claimed 8000-9000 lives and caused 700 thousand residents to displace. In addition, it has also caused material losses; 29 thousand houses burned down and 7.046 houses, 45 mosques, 57 churches, 719 shops, 38 government buildings, and 4 banks damaged (LSI Survey, 2012). This conflict is one of the biggest religious conflicts in Indonesia and even in the world in the 21st century. It did not only take a lot of lives and property, but also caused very complex social damages.

The conflict, which initially occurred in Ambon, extended to other Maluku regions. Riots then occurred in several islands such as Kairatu Island (Seram) on February 3-5, 1999, Haruku Island on February 13-14, 1999, Saparua Island on February 23, 1999, Kei Besar Island on April 3, 1999, Kei Kecil Island in mid April 1999, and West Seram on August 18, 1999 respectively. The riots even spread to Halmahera Island around mid-August, Tidore Island on November 5, 1999, and eventually broke out in Ternate.

The conflict subsided when the Malino II Accord was signed on February 12, 2002. However, the signing of the Accord was not the end of the conflict. A day later, another conflict came up; a bomb exploded in Mahardika and Batu Merah. The socialization of the Accord was even marred by riots and the Maluku Governor’s Office was burned down. However, several important things were taken into account after the Accord was declared, no more village attacks by different religious groups and the dissolution of *Laskar Jihad* by its leader, Ja’far Umar Thalib. It was then followed by its withdrawal from Maluku to Java (Sumanto Al- Qurtuby.2018: 73-74).

The issues on conflict and peace in Maluku have attracted the attention of many social scientists. Many have written about the processes and stages of the conflict and the reasons why it happened in the beginning. Some of them have also produced the conflict resolution strategies that have been taken. Both the government and the society have even admittedly made many reconciliation efforts. However, to deal with a large-scale conflict, like the one in Maluku, a large, holistic and comprehensive effort which is sustainable and involves all components in society is required.

Peace is everyone’s dream, but sadly not everyone strives to build peace as it requires them to work together and help one another. Without working together, it is really hard to achieve. For this reason, all peace-building efforts that have been carried out need some appreciation and must be sustained. All approaches have weaknesses, but they serve to complete one another.

As part of the efforts to explore best practices of peace building, the writer is interested in studying the effort made by the people in Ambon through the *Guru Bacarita* program. This program which is attended by interfaith teachers was initiated in 2018.

To that end, several research questions are proposed; What are the *Guru Bacarita* program designs?; Is it effective to build stronger relationships between groups of people with different religions? If so, what values are considered supporting in maintaining and building peace in Ambon?

This study uses a qualitative approach and the data are collected through interview, observation, and documentation. The interview, for instance, was conducted in July 2020 and addressed to religious leaders from Indonesian Ulema Council and Maluku Protestant Church in Maluku, the Ministry of Religious Affairs officials in Ambon, several Ambonese peace

figures including Baihajar Tualeka, the founder of the LAPPAN organization, the teachers participating in the *Guru Bacarita* program, and communities that have been involved in the conflict.

2. Literature Review

2.1. Theoretical Framework

The word *Post-conflict Peace Building* in common sense is an agenda to respond to an ongoing violent conflict. It aims at promoting peace and eradicating violent conflict, enmity, social disharmony, and alike. Basically, the efforts on the post-conflict peace building are not only carried out until the conflict subsides considering that its objectives are not merely ending conflicts and maintaining peace agreements. However, its concept includes broad and comprehensive works both in conflict and post conflict situations.

Peace building is mostly directed as an active effort to rebuild society so that the existing peace can continue and seek reconciliation in conflicted areas. In addition, it can also play a role as a reintegration to a more peaceful situation which encourages an effective and fair court process, promotes the participation in politics proportionally, and respect culture, customs and religions. With these roles and functions, it eventually becomes a common agenda. Plans, expectations, and implementations are continuously pursued (Ala'i Nadjib. 2007: 10).

John Galtung, a peace study researcher from Norway, mentions peace-building is a process aimed at the practical implementation of peaceful social change through political, social and economic reconstruction and development. In the conflict mapping, he introduces the concept of the conflict triangle or ABC triangle; attitude, behavior and contradiction, the difference among direct, structural and cultural violence, and the difference between negative and positive peace (Johan Galtung, Dietrich Fischer. 2013: 172-178).

Galtung also introduces conflict resolution consisting of peace-making, peace-keeping, and peace-building. The peacekeeping, for example, involves security forces or the military to deal with a conflict. Such action is taken to end unstoppable conflict. In the meantime, the peace-making is an effort made by policy makers to negotiate with parties to find a way out of conflict (Michelle I. Gawer. 2016: 439). This is an attempt to negotiate with groups who have different views and interests. Further, the peace-building is a strategy and effort that attempts to restore the destructive situation due to a conflict by building and bridging communication between parties more broadly, involving all parties and departing from the grassroots level, to develop a structured peace based on justice and equality of all parties.

According to Galtung, peace-building places greater emphasis on long-term process, traces and resolves the roots of conflicts, changes contradictory assumptions, and strengthens elements that can connect conflicting parties in a new formation in order to achieve positive peace.

His explanation is supported by Andy Knight, a Canadian political scientist, in his book *Building Sustainable Peace*. He states peace-building has something to do with two essential things, deconstructing violence structure and reconstructing peace structure. Further, he adds the main objectives of peace-building are to prevent or resolve conflicts and create a peaceful situation by transforming a culture of violence into a culture of peace.

To initiate peace, it requires commitment from all parties to take part in realizing it. On the one hand, community members should initiate the peace process with all resources they have. On the other hand, the government with its authority supports the efforts made by the pro-peace community in order to bring peace to reality.

2.2. Previous Studies

This study is not the first one to explore peace-building in Maluku. There have been several previous studies finding out about forms of peace in Maluku. The study entitled *Pasar; Bakudapa Bangun Rekonsiliasi, Refleksi peran perempuan Papalele dalam Resolusi Konflik* and conducted by Rizard Jemmy Talakua, for instance, reveals the activities of *papalele* or female traders in Ambon. Without them knowing, they have helped the conflict resolution process. Their role in the peacekeeping, peacemaking, and peace-building stages makes them anomalous in conflict resolution and diplomacy studies.

Second, a study entitled *Kerjasama antarumat Beragama: Studi Rekonsiliasi Konflik Agama di Maluku dan Tual* by Yunus Rahawarin draws some conclusion that the conflict in Maluku and Tual has very complex dimensions of conflict. To that end, the conflict resolution efforts are not only limited to making efforts to end violence and disputes, but also requiring social reconstruction and strengthening the local identities in the two regions.

Third, a study entitled *Sape Bale Batu, Batu Bale Dia: Politik Revivalisme Tradisi Siwa Lima Orang Ambon Pascakonflik* by Hatib Abdul Kadir has discovered that long before the Moluccans knew Indonesia, they have been familiar with the term *siwa lima* (shiva's five), a belief claiming that they came from one ancestor, even though their descendants are later divided, some are Christians and the others are Muslims. This local wisdom is considered as a basic philosophical view in building social harmony. Almost all Ambonese people have regretted the riots that occurred, and they now feel that they have betrayed their ancestor who took the trouble to create the *shiva lima* and *pela-gandong*. In addition, an expression *bale batu, batu bale dia* is commonly known among them. The expression means whoever turns over a stone; the stone will turn them over. Whoever forgets customs and traditions, the customs and traditions will turn them around.

These studies have something in common with the writer's study, examining peace-building practices carried out by the communities in Ambon or Maluku in general. They see the importance of revitalizing local wisdom, in terms of the role of *papalele* women, the *siwa lima* tradition, social reconstruction and strengthening local identity. It has great potential to create long-term peace building. What makes this study distinctive and different from the others is that it describes and analyzes the *Guru Bacarita* program which is attended by teachers from different schools in Ambon.

2.3. Bakudapa; Peace Building Efforts in Ambon

The government and institutions and parties at the national and local scale from the two communities (Islam and Christianity) have different approaches to reveal the root cause of the conflict between the two from various perspectives. Even claiming to be neutral, it turns out the humanitarian conflict in Ambon has not subsided and has consumed a very long period of time, about four years (1999-2003), compared to other conflicts taking place in other areas. It has also resulted in countless victims in terms of lives and properties (Jan S. Aritonang. 2004: 544).

The issue about socio-religious conflict in Ambon is not likely to approach only with "one" dimension of life. However, it does not mean that it is wrong and impossible at all. Some reconciliation will only become a discourse if no one starts it and is committed to presenting a perfect or flawless solution. It is precisely when everyone realizes that all approaches have dimensions of weakness and functions to complement one another, and when all aspects of life are explored and used as points of view in framing reconciliation discourse and actions.

Shortly after the conflict, a number of efforts were made by the government in building peace in Ambon and areas experiencing other social conflicts. Since the conflict broke out, the government had made efforts to resolve it by connecting and rebuilding the social relationship among the Maluku boys, which stopped due to the conflict. Other efforts made by the Maluku Provincial Government include: (1) organizing a parade with regional officials and important interfaith figures which is intended to call the people to immediately stop the violence, (2) reading out the “Declaration of Refraining-Ending Conflict” signed by the representatives of religious leaders and local government, (3) mobilizing the participation of local elites at the village level by supporting the *latupatti* (kings of the country in Maluku) to take part in conflict reconciliation. In the meantime, the central government has adopted three approaches: (1) security approach, (2) rehabilitation approach, and (3) reconciliation and peace approach. Finally, the pinnacle of peace was gained with the implementation of “Maluku Meeting in Malino” on February 11-12, 2002 which resulted in 11 accords, the “Maluku Accords in Malino”.

The religious leaders played a very significant role in creating peace. Several figures including Husein Toisuta, Imam Masjid al-Huda Ahuru, Father John Sahalessy from Wayame, Father I.J.W. Hendriks, the Chairperson of the 2000-2005 Maluku Protestant Church Synod, and female leaders of the Women’s Care Movement (*Gerakan Perempuan Peduli/GPP*) have agreed to call on the government and all parties to end the conflict through various efforts.

Even though the conflict has passed for more than 21 years, efforts to build and maintain peace have been made until now. The Maluku Protestant Church, Indonesian Ulema Council, the Ministry of Religious Affairs in Ambon, and *Lingkar Pemberdayaan Perempuan dan Anak/LAPPAN* (Circle of Women Empowerment And Child Protection) as the non-governmental organization have kept taking part in building peace. Some of their best practices include building relationships between Indonesian National Armed Forces and Indonesian National Police, gathering religious leaders through interfaith forum, campaigning for “*Orang Basudara*” slogan, conducting *A Walk Together* for interfaith harmony, providing humanitarian social assistance, teaching Christian ethics education (*Pendidikan Etika Kristen/Petik*) and inclusive religious values, creating cultural revitalization that supports multiculturalism such as *Pela Gandong* and *Safari Dakwah Kebangsaan* programs, conducting a meeting for leaders/administrators of houses of worship, providing rehabilitation assistance for houses of worship, creating dialogues for interfaith teachers and students, conducting a teacher and student visit to schools of different religions, creating interfaith dialogue and meeting for religious leaders, conducting a visit to houses of worship (from groups of different religions) individually or in group, and organizing *Guru Bacarita* program.

In this study, the writer focuses on a peace effort made by the LAPPAN/ *Lingkar Pemberdayaan Perempuan dan Anak* (Circle of Women and Children Empowerment) organization. It is a local Ambonese organization founded by Baihajar Tualeka¹ after the Malino II Accord was signed in February 2002. Baihajar Tualeka accordingly initiated to establish the organization as a forum to empower women and children and have discussions among interfaith communities. The establishment of this organization is a concrete manifestation of determination to build and maintain peace in Maluku.

In order to maintain peace in Maluku, several programs are created by LAPPAN, one of which is *Guru Bacarita*. This program is funded by YCG (Yayasan Cahaya Guru) in

¹ Baihajar won the Saporinah Sadli Award in 2012, as an inspiring woman for her thoughts and actions in creating peace in Maluku. A year later, she was given the 2013 Indonesian Women of Change Award from the government of the United States (US).

Jakarta. It was created in 2018, aiming to recruit about 50 interfaith teachers from each school. In practice, it has been conducted in several schools, SMPN 9 Ambon, SMPN 4 Salahutu, and MTs al-Ikhlas Ambon, among others. There are two major agendas in this program; Focus Group Discussion and visits to houses of worship (An interview with Baihajar Tualeka on July 18, 2020 in Ambon).

The Focus Group Discussion (FGD) uses *bacarita* approach to provide wider space for teachers to become a source of learning for one another. This discussion has become their meeting place although they come from different religious backgrounds to share their experiences in surviving the social conflict in 1999-2004 in Maluku, their troubles or suffering due to the loss of their houses, properties, family members, and others. They also share their longing for togetherness that was once created but suddenly vanished due to this turmoil of human tragedy.

As *Guru Bacarita* means Teachers Tell, the teachers are welcome to share their experiences in facing the conflict in the past. Each is given an opportunity to tell what they saw, heard, thought, and felt during the conflict. They were probably teenagers or kids when the conflict happened. They saw and even experienced many tragic events from 1999 to 2004. By sharing, they are expected to not live in trauma and adversity any longer and try to do more positive things. This activity does not stop at just admitting and dispelling pain, but continues on how to rise to face the future.

A person who is directly involved in a traumatic event or mental shock, such as war, conflict, natural disaster, tragic accident, kidnapping, brutal assault, rape, etc. (Dadang Hawari. 2004: 481-486), can suffer from a disorder called Post-Traumatic Stress Disorder (PTSD). The PTSD symptoms can make those who suffer from it unable to live a normal life. Such condition was first recognized in war veterans. Here, the symptoms include nightmares, fear, and constant worrying which appear within hours or days after the traumatic event. In another case, they may happen within weeks, months, or even years afterward. This is due to the fact that everyone has different nervous system and tolerance to stress.

To heal from Post-Traumatic Stress Disorder is time-consuming and needs gradual process. It will not fade away in a second and the memories of the trauma that has caused it cannot be completely gone. Living with PTSD can be overwhelming, scary, and even crippling. However, people with PTSD can recover, feel safe and calm, and gain self-respect if they take the steps to deal with it and get the right help. There are several ways to do; confiding in parents, family, or friends who are trusted and willing to listen without interrupting, and seeking support from people who have got similar experiences, those who have experienced similar traumatic events and have successfully overcome their trauma in a good way (Dadang Hawari. 2004: 493).

The participants in the *Guru Bacarita* program generally give testimonies that they have succeeded in expressing what they have felt so far, about the conflict and other religious groups. A participant with initial IR (45 years old) said: "Our parents used to say they were fighting for religion, if they died they would go to heaven. But we all found it difficult to get food and we could not go to school. Is this really a religious command? All lived in hardship and fight and kill each other". IR also gave a testimony that he has discovered new passions after attending the session and is willing to be actively involved in peace building activities.

The communication and meeting among the interfaith teachers in *Guru Bacarita* is seen as an important point for the dialogue process and peace efforts in Ambon for several reasons: First, the teachers can tell dark stories they have experienced. They can open up about what has caused them to experience trauma. Sharing about what a person has felt and has thought, especially those who have experienced periods of conflict plays a very important role

in dealing with post-traumatic stress. In doing so, they can get rid of the trauma and start the steps to build a way better future.

Second, an encounter or meeting (*bakudapa*) with interfaith teachers can get them to know each other and build intimacy. They can sense an awareness of mutual need instead of mutual blame among different communities. The peace initiative that emerges within each teacher's heart is actually the basis for a broader peace effort. Without it, true peace will only be something artificial and temporary.

Third, the Focus Group Discussion (FGD) has led them to get to know each other further and they can be more open to share their stories and common problems. Through this encounter and mutual trust, each person, consciously or not, has expressed a willingness to listen and learn from one another. In turn, the claims of self-defense and self-justification from the two communities that were once in conflict have gradually disappeared.

Fourth, one of the special mechanisms used to defend a group from possible social conflicts is safety valve as an institution to express dissatisfaction with a system or structure. This effort allows a burst of hostility to flow without destroying the entire structure, but helps to "clear the air" in a chaotic situation. The safety valve theory was introduced by Lewis A. Coser. He sees it as a way-out that dispels hostility, without which the relations between the opposing parties would heat up.

Besides conducting the FGD, the *Guru Bacarita* program also invites the teachers to visit houses of worship. There are four places of worship to visit, Al-Fatah Mosque, Maranatha Church, Swarna Giri Tirta Monastery and Siwa Stana Giri Temple. This visit is attended by all of the *Guru Bacarita* participants.

The participants generally consider the visit as a new experience. One Muslim participant, for example, said: "I have been here for 30 years, but I have never known about churches, monasteries and temples. I am very happy to have this opportunity". MU, his initial, also admits that he can get to know other religious groups, make friends with them and show affection for one another through this activity.

Apart from the testimonies delivered by some parties, the visit to places of worship plays a very positive role in building more constructive relationships for the participants with several reasons: First, the teachers are given an opportunity to know the places of worship of other religions by joining this visit. In addition, they also learn about religious diversity as every religion basically teaches love and peace. At the time of the conflict, deep in their hearts they admitted that the relations between religious believers in Ambon were under the concept of mutual love. Here, they reaffirm one another; the mission of all religions is salvation, peace and mutual love among human beings.

Second, their initiative to communicate and meet up (*bakudapa*) with one another has helped to progressively break the ice and tension caused by the violent conflict. Their communication and meeting plays a significant role in the dialogue process and peace efforts in Ambon. It can gradually prevent suspicion and negative views by each person or group, so that they can act normally, oppose the violence that has occurred and ignore all religious sentiments.

Third, the introduction to religious teachings from different religious groups can offer more insight to the teachings. This is essential to instill and foster tolerance and inclusion among them. Basically, every religious adherent must believe in the eternal truth in their respective teachings. However, they must realize the diverse beliefs have been destined by God, meaning rejecting diversity or plurality is like denying God's gift.

The biggest theological challenge in today's religious life is how a religious person can define himself in the midst of other religions, or in a more technical term commonly used in

contemporary theology, how he can have a theology in the context of other religions. If we trace the development of theological doctrines, at a glance, religions are exclusive, meaning every religious person believes that salvation only exists in his religion (*truth claim*). This, in turn, often leads to tensions and conflicts.

At the theological level, confusion must admittedly arise, especially concerning the ways to define oneself in the midst of other religions that also exist and have validity. In fact, some observers believe religions also generally regulate violence and war and even legitimize murder in carrying out their mission. This can be seen, for example, from the confession of Imam Samudra as the perpetrator of the Bali bombing in October 2002. He admitted that he committed the bombing partly because he based his action on the verses in Qur'an (at-Taubah [9 : 5]) and (at-Taubah [9 : 29]).²

All religions basically guide and lead people to God. Although they perform different rites, all is addressed to One God. In addition, they also have universal values such as recognizing God's existence, upholding justice and equality among humans, paying respect for humanity, building peace among human beings, and maintaining harmonious relations with the natural environment. Every religion also respects the choice of religion from other groups. In fact, the religious teachings of Abraham's descendants (Judaism, Christianity and Islam) have many similarities with religions from the time of Prophet Adam to that of Prophet Muhammad.

According to Nurcholosh Madjid, every religion is essentially an expression of faith in the same God. Like a wheel, the center of the wheel is God, and the spokes are the paths for various religions to connect to the center. This becomes the main point in the perennial philosophy which divides religion into the esoteric and exoteric levels. One religion is different from another at the exoteric level, but is relatively similar at the esoteric level. Therefore, there comes the phrase "One God, Many Paths" (Nurcholish Madjid in Grose B George and Benjamin J, Hubbard (ed), 1999: xix).

Referring to the study of a number of verses in Qur'an, the strong historical relationship and the similarity of the Sharia implemented during the time of Prophet Muhammad with the one before him is evident. The history of religions shows the continuity of revelation. Although Prophet Abraham focused more on the teachings of monotheism, he was the central figure in the semitic environment. The main teachings in Qur'an are in line and in accordance with the ones mentioned in the previous holy books, and the religion brought by Prophet Muhammad is actually a continuation to the religions taught by the prophets before him. Some Islamic teachings such as the prohibition to worship idols, praying, fasting, pilgrimage, circumcision, obligatory baths, the law of stoning, the law of *qishash*, animals that can and cannot be eaten, usury, drinking alcohol, adultery, and alike, all shows that the Islamic teachings are nothing new (Abd. Moqsith Ghazali. 2009: 121-185).

All religious adherents in the world including Muslims, Christians, Jews, Hindus, Buddhists, Confucians and others, believe in the truth of their respective religions and judge it

² In his book *Aku Melawan Teroris*, Solo: Jazera. 2004. Imam Samudra mentions that his action is based on the following verses: 1) *And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.* 2) *Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.*

as an absolute truth. They accept the teachings of their respective religions continuously. If the teachings are historically traced back, it will be found that the source is the God they believe in. During the development, when the God's messengers were no longer in the midst of their people, all the teachings they received from God underwent a change in interpretation and even required new practical instructions, which had not been known when they were alive. This is the answer to why although all religions originally came from God, they have experienced differences over a long period of time. To face such differences, the religious adherents should not impose their opinions on others as the others must maintain what they believe to be absolutely true.

3. Conclusion

Many scientists have conducted studies about the conflict and peace in Ambon and the governments and communities have also made efforts to resolve the conflict and build peace. One of the efforts made by the communities is the *Guru Bacarita* program which is attended by interfaith teachers. It has two major agendas, Focus Group Discussion (FGD) and visits to places of worship.

Practically, this program is a meeting room (*bakudapa*) for teachers to share stories about their experiences in surviving the social conflicts in 1999-2004 in Maluku, their troubles or suffering due to the loss of their houses, properties, family members, and others. They also share their longing for togetherness that was once created but suddenly vanished due to this turmoil of human tragedy. In addition, they are also introduced to houses of worship from different religions, and the religious teachings which basically uphold peace.

Referring to the testimonies of the participants involved in the program, they admit this program effectively plays a significant role in building stronger relationships among groups of people from different religions. In other words, it contributes to maintaining and building peace in Ambon.

The positive values that claim this *Guru Bacarita* program worth of developing include: (1) sharing about what a person has felt and has thought, especially those who have experienced periods of conflict plays a very important role in dealing with post-traumatic stress, (2) communication and meeting (*bakudapa*) with one another has progressively helped break the ice and tension caused by the violent conflict among religious believers, (3) visits to houses of worship and the introduction to religious teachings from different religious groups can offer more insight to the teachings. This is essential to instill and foster tolerance and inclusion among them.

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Tradition and Religious Struggle: Social Conflict of Keraton Agung Sejagat In Purworejo, Central Java

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Abstract. Keraton Agung Sejagat (KAS/Agung Sejagat Palace) suddenly became phenomenal in the early January 2020. Toto Santoso dan Fani Aminadia declared themselves as “The King and The Queen“of the palace. This article aims to describe the chronology, doctrines, and conflict coping strategy of KAS. This qualitative study uses conflict theory in analyzing data. KAS began from the organization named Jogjakarta Development Committee because of financial motives. In the 2019, the community changed into Laskar Merah Putih with around 450 members. The keraton emergence caused some conflicts after they held a culture and religious ritual carnival. This event was allegedly damaging the creed (*aqidah*) of the local moslems (the major society religion). The government apparatus finally shut down the KAS presence which is considered unsettling based on local society report. Then, Purworejo government together with the religious figures carried out the assistance and coaching program to recover the psychological welfare of the ex-KAS member.

Keywords: Social conflict; Keraton Agung Sejagat; Religious Ritual

1. INTRODUCTION

The reproduction of the symbols in the past into the life of the contemporary society has shifted and the shift has been shown by the presence of the tradition in the middle of a society that desires to benefit the past as a tool for gaining economic advantages. The cultural-religious tradition that actually serves as a peace-making tool, in the practice, has been benefitted as a profit-generating tool. According to Geertz [1] religion and tradition do not only play an integrative and harmonious role within the society but also be the trigger of social disintegration within the society as well. In addition, Keesing [2]states that culture refers to the symbolic behaviour inheritance that turn organisms into “human beings.” Therefore, it can be inferred that certain groups have desired to portray symbols in the past into the contemporary life.

The case of benefitting the symbols of greatness in the past has been depicted well by the presence of Keraton Agung Sejagat (KAS) in Pogung Village, Jurutengah, Bayan, Purworejo, Central Java. The presence of KAS was considered troublesome by the surrounding community because the activity of this group was held all the time especially in the night. It is in this place that the members of KAS performed rituals using incense and offerings. Inevitably, these rituals led to the social conflict within the surrounding community

since the activities held by KAS were concerning especially on the claps and the chants in the night. With reference to the situation, the most concerning activity is the celebration of the first milestone that has been glorified with offerings.

This kind of phenomenon is similar to the case of Lia Eden, who acknowledged herself as a prophet [3] and the establishment of Gerakan Fajar Nusantara (Gafatar) by Ahmad Musadeq. Despite the similarity, the case of Lia Eden and Ahmad Musadeq can be considered different than the case of KAS. Both Lia Eden and Ahmad Musadeq acknowledged themselves as a prophet while the leaders of KAS declared themselves as the King and the Queen. The establishment of KAS in Purworejo, with Toto Santoso as the King and Fani Aminadia as the Queen, is more inclined to the leaders in the administration system of a state instead of the leaders in a religion.

The teachings that Lia Eden and Toto Santoso have each developed are also different in terms of theology and supernatural belief. The teachings of Lia Eden has laid on the strong belief toward the truth of the treatise that the leader has laid on the teachings of Javanese mysticism. The spirit of purification adheres to the characters of the group that was initially based on the Islamic teachings. The purification (of soul) itself is part of Islamic teachings; thereby, for the members of Eden community practice of (soul) purification is considered as the practice of Islamic teachings as well [4]. The in-depth study on the story of Lia Eden by Al Makin under the title "*Nabi-Nabi Nusantara: Kisah Lia Eden dan lainnya*" shows that the declaration of Lia Eden's religion, namely Salamullah, has weakened especially after the arrest and the imprisonment of Lia Eden [5].

In the meantime, another movement similar to KAS is Gafatar. The appearance of Gafatar has been due to the disappointment of the people in several societies toward the economic and the political situations in Indonesia. At the same time, ideological crises have taken place in some parts of Indonesia and there has also been narrow understanding and spiritual thirst within middle-class people [6]. The new movement have formulated five doctrines that deviate from the teachings of Islamic Sharia namely that five-time daily prayer, fasting, alms contribution, and pilgrimage, are not obligatory. Due to these doctrines, the Indonesian Ulema Council (*Majelis Ulama Indonesia*, abbreviated into MUI from this point forward) has issued a fatwa that Gafatar is a heresy and therefore the movement should be banned [7].

According to a sociologist from the University of Padjajaran, the appearance of KAS and other similar phenomena is not apart from the mythology of Jayabaya Prophecy for the Javanese people, namely the appearance of the Chosen One or the Saviour [8]. Specific to KAS, this so-called palace seems to be a counterfeit because an original kingdom should meet several requirements namely possessing history, family tree, heritage, customary, and tradition [9].

The term palace actually refers to the residence of a king, the residence of a queen, the palace of a sultan, and the palace of a *susuhunan* [10]. In the context of the daily life, the term palace mostly refers to the palace of the rulers throughout the Archipelago. With reference to the statement, there are only 13 palaces that have been acknowledged and some of them are: (1) the Palace of Kasunanan Surakarta Hadiningrat; (2) the Palace of Kasultanan Yogyakarta Hadiningrat; (3) the Palace of Kasepuhan Cirebon; and (4) the Palace of Ismahayana Landak West Borneo. Nowadays, these palaces still preserve the tradition of offerings; for example, there is a ritual known as Jamasa Kereta Nyai Jimat in the Chariot Museum of the Yogyakarta Palace [11].

The news of KAS in Purworejo has been massively made viral by the social media and, consequently, the Indonesian people have become very bustling by the news. The cultural

parade procession held by KAS eventually has a wide impact with the arrest of Toto Santoso (42 years old) and Fani Aminadia (41 years old) by the Regional Police Department of Central Java under the charge of causing a commotion in Pogung Village, District of Bayan, Purworejo [12]. In fact, the very presence of KAS has been very concerning since the activities of these communities had always been held from the night until the dawn. Consequently, the surrounding community denied the presence of KAS in their region [13].

Such phenomenon is indeed interesting to be studied. Thus, in conducting the study, the theory of conflict functionalism will be adopted. According to Coser [14], basically the theory of conflict in society is not completely different from the theory of structural functionalism since both theories regard society as a system that comprises several parts. The difference only lies in the different assumption of society. For the theory of structural functionalism, elements are functional in a society so that the society can run at a normal pace. On the other hand, the theory of conflict views that elements have different interest and, consequently, they struggle to eliminate one another [15].

Some figures of Sociology who have been discussing the theory of conflict are Karl Marx, Ralf Danrendorf, and J. Tunnner. However, different from these figures, Coser strives to integrate the two perspectives although he departs from the idea of George Simmel on the function of social conflict, namely that conflict is able to strengthen the bound of the loosely-structured groups. A society that has experienced disintegration, or conflicts with another society, can fix the cohesion within the integration of the society through conflict [16]. The statement explains why the theory of conflict that has been proposed by Lewis [17] is often labelled as the theory of conflict functionalism since Lewis has emphasized the function of conflict for a social system.

In his view, the theory of conflict by Coser is different from any other theory of conflict because the importance of conflict in maintaining the group integrity has been emphasized. On the contrary, the proponents of other theory of conflict have focused their analysis on the conflict as social change. The statement is apparent in the viewpoin of Lewis Coser as having been quoted by Bernard Raho [18]; in Coser's opinion, the functions of conflict are namely: (1) conflict is able to strengthen the quite-loose group solidarity; (2) the conflict with another group is able to yield the solidarity within the group and the solidarity itself is able to deliver the group to the establishment of an alliance with other groups; (c) conflict can cause the isolated group members to take active participation; and (d) conflict can also serve as a means of communication. Eventually, the objective of the study is to complete the results of previous studies on religion and culture. However, in this study the researchers will view and analyze the case of economic fraud under the disguise of cultural parade procession. Indeed, cultural-religious tradition does not only belong to the low-class people but also belong to the middle-class people and the modern-day people. In line with the statement, the reserach questions of the study are: (1) how the history of KAS has been established and the practice of religous tradition has been performed; (2) how the chronology of the conflict in the KAS were elaborated; and (3) what the strategies that the members of the surrounding community have taken in order to prevent the occurence of the conflict as the impact of the tradition practice that have deviated and that have disadvantaged the middle-class people.

2 RESEARCH METHOD

The type and the scope of the study referred to the qualitative study. Specifically, the study was a case study that took place in local scale, but the handling of the religion and tradition-based conflict could serve as a guideline in the global scale. Then, in conducting the study the data were retrieved from the interview sessions with religious figures, the community figures, government officials, and civilians. In addition, the data were also retrieved from field observation in order to identify the real conditions that had taken place within the society of Pogung Village, District of Bayan, Purworejo. At the same time, the data were also retrieved from the relevant studies. After the data were completely retrieved, the data were then analysed by means of qualitative analysis. In order to test the validity of the data which were retrieved, triangulation technique was implemented. Eventually, the data which had been completely retrieved were analysed by means of descriptive qualitative technique and relevant conclusions were drawn [19].

3 RESULTS AND DISCUSSIONS

3.1 The Socio-Religious Setting of Pogung Society

This study was conducted in Pogung Village, Jurutengah, District of Bayan, Regency of Purworejo. Pogung Village has quite unique history because the name of the village was taken from the biggest and oldest tree of all time. In addition, the village is known as Pogung Village because the location of the village is in the middle of two other villages namely Pogung Rejo Village and Pogung Kalangan Village. The word *Po* in local dialect refers to *Poh*, which refers to a tree, and *Gung*, which refers to *Agung*. The meaning of the name is not intended to glorify the tree (since the word *Agung* can also mean “to glorify”) but, instead, the tree in this village is indeed very big. In fact, the tree that can only be found in the Regency of Purworejo is the biggest one that has ever been found. Long time ago, there used to be some kinds of rituals held around the tree. Along with the turn of the age, the knowledge of Islam toward the principles of deity or the faith of Islam has been increasing. Consequently, such rituals have started to be abandoned by the society of Pogung Village, Jurutengah (an interview with Jumeri, January 20th, 2020). The coverage of Pogung Village is 121,959 ha. Then, as having been previously explained, the village itself is in borders with other villages. In the north, Pogung Village is in borders with Pogung Kalangan Village and Ketiwijayan Village. In the south Pogung Village is in borders with Pogung Rejo Village and Kedung Kamal Village. In the west Pogung Village is in borders with Jono Village, while in the east Pogung Village is in borders with Pogung Rejo Village. In terms of hamlet (in the local dialect the hamlet is known by the term *Pedukuhan*, comprising the smaller units under a village), Pogung Village is divided into four hamlets namely: (1) Sabrang Hamlet (First Chief of Hamlet); (2) Krajan Hamlet (Second Chief of Hamlet); (3) Kleben Hamlet, Pogung Hamlet, and Kauman Hamlet (Third Chief of Hamlet); and (4) Ngeemplak Hamlet, Banyuasin Hamlet, and Carikan Hamlet (Fourth Chief of Hamlet). With regards to these hamlets, the location of KAS is in Sabrang Hamlet, specifically in RT 03 (Neighbourhood Associations 03) RW I (Citizens Association I), Pogung Village, Jurutengah. The area of Pogung Village, Jurutengah, consists of four Citizens Associations and 13 Neighbourhood Associations. Geographically, this area is divided by a huge river, namely Jali River, which spans from the north to the sea in the south. The area located in the western side is Sabrang Hamlet, known as the village over the west side of the river. The Sabrang Hamlet comprises only one Citizens Association namely Citizens Association I. On the other hand, the village located on the eastern side of the

river is known as the village over the eastern side of the river. This village comprises three Citizens Associations namely Citizens Association II, Citizens Association III, and Citizens Association IV. Prior to 1990s, the relationship between the society living in the eastern side of river and the society living in the western side of the river suffered from hardships because the people from both villages should go around the Jali River. After 1990s, the access between the two villages started to open up due to the construction of the suspension bridge that connect the people from the western side of the river and the people from the eastern side of the river. The number of population in Pogung Village is 2,054 people, comprising 679 householders. This figure consists of 1,043 male residents and 1,011 female residents. In terms of age, 448 people are between 0 and 15 years old, 1,402 people are between 15 and 65 years old, 234 people are 65 years old and above. Next, in terms of religion all Pogung Village people are moslems. Therefore, the prayer houses that can be found throughout the village are only mosques and Islamic prayer rooms. In overall, there are two great mosques in the village namely the Al-Muslimin Mosque, located in the eastern side of the river, and the Pandansari Mosque, located in the western side of the river. In addition to the two great mosques, there are 13 Islamic prayer rooms spread throughout the Neighbourhood Associations. With reference to the statement, one of the Islamic prayer houses which is located in the vicinity of KAS is the Al-Falah Islamic Prayer Room. The religious organizations that have developed in this area are mostly Nahdlatul Ulama (NU) and Muhammadiyah. However, there are some of the villagers who join other Islamic organizations such as MTA, LDII, Salafi, and Jaulah or Jamaah Khuruj. Despite their striking differences, these organizations highly respect one another and they do not attack one another as well. It seems that the members of these Islamic organizations are inclined to the examples set by NU but they have different appearances in the daily life such as wearing boorish pants and growing beards. The key is that the members of one Islamic organization do not persuade the members of another Islamic organization. The religious activities in this village are various such as Islamic recitation or *majlis taklim*, *jamaah tahlil* and *yasin*, *selapanan*, PHBI (Islamic holiday celebration), *maulid*, *rajaban*, and alike. In addition, there are also religious educational institutions such as *TPQ* (educational institution for learning Qur'an) and *madin* (nonformal institution for learning Islamic teachings). Long time ago, the activities of the people in the western side of the river and the activities of the people in the eastern side of the river were held together but the people from the two areas should go around the river. Nowadays, the people from the two villages should not travel so far because of the suspension bridge construction (around 1992), which has connected the two villages. It should be noted that the religious activities in the eastern side of the river are more alive in comparison to the religious activities in the western side of the river. In the meantime, the people who live in the western side of the river mostly attend the higher education degree.

The religious life in the western side of the river, especially in the Sabrang Hamlet, tends to be very passive, especially in terms of religious activities. In general, the religious activities that have been performed are more of traditions such as *bersih desa*, *suronan*, *muludan*, and even the commemoration of the death (*nelung dino*, *mitung dino*, *matang puluh dino*, *nyatus*, *mendhak*, and *nyewu*). However, the religious educational activities such as *majlis taklim* and *TPQ* have not been found. In this village, the religious activities that have been performed are only "Qur'anic recitation," which is held at evening and only attended by the children in the Al-Falah Islamic Prayer House. These activities are led by Mrs. Sumarni and Mr. Jumeri; both of them are spouse and they are linked to Muhammadiyah. This religious organization is only located in the neighbouring village, namely Jono Village. If the children attend the *TPQ* or the *madrasah diniyah*, then they have to go to the neighbouring village. On

the contrary, the religious activities in the eastern side of the village consist of *jamaah tahlil* and *yasin*, *majlis taklim*, and Al-Quran education.

3.2 The Birth of Keraton Agung Sejagat (KAS)

The birth of KAS departed from the establishment of an organization named Djogja Development Committee (DEC) on 2016 in Yogyakarta. This organization promised financial well-being for the members; especially the members of DEC who had been promised financial benefits in the form of US Dollars. The DEC itself was under the leadership of Toto Santoso, who also reigned as the King of KAS in Godean, Sleman, Yogyakarta. At that time, the local society used to guess that the DEC had been similar to the Gafatar Organization, which had indoctrinated its followers to be willingly submit their treasures for the organization. The DEC Community started to establish KAS in Pogung Village, Purworejo, around January 2019. This kingdom was led by Toto Santoso as the King with Fani Aminadia as the Queen. The coronation of both figures was based on the *wangsit* or the revelation from their ancestor namely King Sanjaya, the descendant of the ruling Kings in the Mataram dynasty. In the revelation, it was explained that the location of KAS should be in Pogung Village, District of Bayan, Regency of Purworejo. Pogung Village should serve as the center of KAS because it was believed that the term Pogung was derived from 2 words namely *Poh* and *Agung*, which referred to a big tree where the two figures met Sanjaya.

The number of KAS followers has reached 450 people, widely distributed throughout several regions namely: (1) Lampung; (2) Medan; (3) Aceh; (4) Jogja; (5) Sleman; (6) Bantul; (7) Gunung Kidul; and (8) Purworejo. 30 out of 450 people are from Purworejo. In Pogung Village, Jurutengah, itself, there used 8 KAS followers but only four of them were active or directly involved in KAS namely: (1) Hikmawan (former civil servant / Secretary of Village); (2) Sarwono (former cooperative employee); (3) Narmono (metal scrapper); and (4) Eko Pratolo (village official). In general, these people were interested in KAS because they were promised with huge amount of salary by the King of KAS, Toto Susanto Hadiningrat. However, in order to get the membership of KAS people should donate certain amount of fund. The amount of the fund was various, depending on the rank such as 1-star, 2-star, 3-star, or 4-star. Certainly, people who opted of 1-star paid less contribution than those who opted for the higher rank.

All of the regions that have been previously mentioned used to be the branches of KAS. In overall, KAS used to have 13 branches with Pogung, Jurutengah, as the headquarter. The former branches of KAS are, for example, Pare Jaya (Sleman), Prambanan, and Manisrenggo. The structure of KAS leadership consisted of King and Queen, *Maha Patih*, *Maha Menteri*, and alike. In addition to the leadership structure, KAS used to appoint a spiritual *guru* (spiritual leader) under the title Resi Hadiningrat but this position was occupied by Hikmawan, who used to be *Patih Menteri*. Then, the organization structure of KAS was defined in detail by the King. For example, the highest power rested on the hands of the King and there were 13 ministers who supervised the governors and the village heads.

The palace of KAS was built on a property owned by Hikmawan, a member of DEC who lived in Purworejo. Hikmawan also owned the house that had been turned into the complex of KAS. His family is very wealthy because his father used to be the Head of Pogung Village; due to this position, Hikmawan's father had abundant number of property. In addition, Hikmawan's father used to work as a teacher of religion (under the Ministry of Religious Affairs) and was also known as a charismatic religious leader in the domain of

Islam. According to Puji Rahayu, Hikmawan himself is a former Secretary of Pogung Village. He left his position as a civil servant because of his association with the community of treasure hunters. In addition, Mahmudi explains that at the beginning Hikmawan worked with MLM connection and then he started to hunt the magical heirloom such as *wesi aji* and recently he has established other community of treasure hunters (an interview with Mahmudi and Puji Rahayu, January 19th, 2020).

“This is the mark of a pair of feet from the incarnation of Vishnu and Shiva, the pair of feet that belong to Rakai Mataram Agung Joyokusumo Wangsa Sanjaya, Sri Ratu Indratanaya Hayuningrat Wangsa Syailendra, who has been coroneted as the Emperor of the World (King of all kings), a just and wise king, a noble king, and a great king, no one shall have the courage to fight him and all people shall bow before him, the one entitled the Prince of War, the one who has been triumphant upon the greed and the evil, all enemies have been defeated by the King for the sake of the state well-being and the earth prosperity, he is wise and accurate and he knows every single thing before it happens, his army is fearsome throughout the world, and yet he arms himself with *trisula wedha* and he marches into the battle alone, he shall not underestimate the defeated and yet he is merciful, enforcing the law under the just manner, glorified by his name, there shall not be any crime because all criminals have repented themselves, they shall be terrified by the *karma* from the Just and the Wise King, people are joyful because the justice of the King has made its appearance, the leader who serves the people with knowledge, it is he who is under the upbringing of Sabdopalon, who have born shame yet become glorified, every single thing shall be illuminating and no people shall be poor, and this the mark that the age of sorrow has turned into the age of glory, strengthening the constellation of the universe, and all people pay high respect, *gemah ripah loh jinawi, toto titi tentrem karto raharjo*.”

The above decree was carved on an encription named as Prasasti I Bumi Mataram. The encription served as the declaration of a world-wide country with absolute power which cannot be taken away until the system of the world has ended. Therefore, all governments in the world will be declared sovereign if and only if KAS (World Empire – Earth Empire – Great Sun Empire) has authorized the sovereignty of these governments as the rightful heir to the earth living in the centre of the earth (Atlantic Peak – Central Java – Corps Diplomatique – Coordinates 00 – Primitive Land). Anyone or any government that does not adhere to all orders (policies) from KAS (World Empire – Earth Empire – Great Sun Empire) shall be declared as deviants (terrorists) and shall encounter the law of the Emperor in the manifestation of earthquake and immortality in which all kingdoms, states, colonies, and even tribunals (republics) that have been established shall be destroyed and lost for eternity.

3.3 The Chronology of the Conflict in KAS

At the early weeks of January, specifically at Friday, January 10th, 2019, people were stunned by a cultural parade procession entitled “Wilujengan Kraton Agung Sejagad.” The procession had caused commotion for the people living around the complex of KAS. Actually, the people there had been suspicious with the activities of KAS, especially in the property of the owner, namely Hikmawan. Hikmawan’s behaviours, at the same time, were also questionable since his property had been frequently used for holding several meetings which participants coming from various regions. Several days later, specifically on August 14th, 2019, another event named “Laskar Merah Putih” was held and the event was known as “the

wedding” in order to commemorate 1 Year of World Peace. Due to the nature of the event, the followers of KAS came to the meeting with their complete uniform.

At the beginning, the local people was not suspicious to the activities of the “kingdom” because they knew that some sorts of cultural centre had been reconstructed on the property. In fact, one of the local people named Jumeri stated that from preliminary information that had been retrieved two sports courts, namely volley ball court and badminton court, had been reconstructed over the property. However, the local people started being suspicious when the encription named Ibu Bumi Mataram II, which marked the establishment of the artificial kingdom, was moved into the property on December 29th, 2019. The encription was transported from the District of Bruno, Purworejo, with offerings rituals and incense burning. The details on the overall situation can be found in the following interview with Suwarni and Jumeri:

As far as I know, the encription was transported on the 1st Suro or Friday, September 1st, 2019 (Jumat Kliwon according to the local lunar calendar) around three o'clock in the middle of the night. The encription was transported from Plipiran Village, District of Bruno, with so many offerings. Then, the encription itself was wrapped in a white cloth. The weight of the encription is about 8 to 10 tons (an interview with Sumarni and Jumeri on January 18th, 2020).

The members of KAS had made the encription sacred by inscribing the encription with Javanese scripts, stars, arrows, footprints, and charter. Afterward, the encription was wrapped with white cloth and then was placed over the available throne. This description does match exactly to the information that have been retrieved from Empu Wijoyo Guno, the officer who has inscribed the encription, below:

The encription that has been inscribed with the Javanese scripts portrays *Bumi Mataram Keraton Agung Sejagat*. The name Mataram itself stands for *Mata Rantai Manusia* (Chain of Mankind). The meaning of *Mata Rantai Manusia* is that the whole universe consists of the chain of mankind that can be planted by any seed. The main point is that all types of crops refer to the chain of mankind or Mataram itself. In addition, the figure *Chakra* which has been inscribed over the tablet depicts the timeline and the life of the mankind. Inside the *Chakra* itself, there are 9 gods. Furthermore, the figure of *Trisula* (trident), which refers to knowledge, has also been inscribed. Eventually, two footprints have been inscribed as well. The meaning of the footprint is to serve as a trail or a sojourn of an influential figure. As an alternative, the footprint can also be interpreted as the mark of an Emperor. All of these symbols serve as the signs of life in the actual universe (Tribunjateng.com, retrieved at January 15th, 2020).

The encription itself was inaugurated at Sunday, December 29th, 2019 and the inauguration took place in the bathing place (*sendang kamulyan*), the hall (*Pendopo*), the museum, and the compound of the palace. The inauguration took place from 23:00 until 03:00 at the local time in the next day with the rituals that had been deviated and had even violated the Islamic faith, the one that the surrounding community had clung onto. In addition, the rituals itself were also performed by burning incenses. These incenses certainly had strong odour, thus causing the people in the surrounding community to suffer from nausea. Due to this situation, the people in the surrounding community became more concerned about and afraid of KAS.

The peak of this situation was the cultural parade procession known as *Wilujengan*

Kraton Agung Sejagat that had been held on January 10th, 2020. Prior to the procession, several preparations had been made and some of these preparations were notifications to the surrounding community and the rehearsal for the Procession of *Wilujengan Kraton Agung Sejagat*.

On January 6th, 2020, the committee of the Procession sent a letter of notification to the Head of Jono Village, Bayan, Purworejo. The head of the notification letter was written in Javanese script dated on January 6th, 2020 and numbered 008/KAS-PP/Tolu.1/293/2020. The salutation of the letter was even written in Javanese dialects: “*Salam rahayu, rahayu. Ingsun Nyekseni Sejatine Ingsun Kang Sejati Kang Urip Tan Keno Pati Langgeng Saklawase.*” Then, the main point of the letter stated that the KAS would hold a Cultural Festival entitled “*Wilujengan Keraton Agung Sejagat.*”

The sequence in the Cultural Festival was intended to be the commitment of the Retainers of Keraton Agung to preserve the culture (the Javanese culture precisely) as the core of the identity for the Javanese people. Then, the Cultural Festival aimed at developing the spirit of unity and integrity through the cultural preservation. The *Wilujengan Keraton Agung Sejagat* was held from Friday, January 10th, 2020 until Sunday, January 12th, 2020 and started from 15:00 Western Indonesian Time. The location for the Cultural Festival itself was in Pogung Village, Jurutengah, Neighbourhood Association 03 Citizens Association 01, District of Bayan. The number of the participants itself was 200 to 300 members of KAS and the invited guests. The sequence of the consisted of the Cultural Procession of Keraton Agung and the Ritual Procession of the Culture in Prasasti I Bhumi Mataram 2.

On January 8th and 9th, 2020, the rehearsal for the Procession of *Wilujengan Kraton Agung Sejagat* was held. The rehearsal was attended by the members of KAS who participated in the main event and all of these members wore their complete uniform. This activity certainly disturbed the surrounding community since many members of KAS came to the rehearsal site using their cars. In fact, these members chanted and clapped their hands all night long using loudspeakers. The surrounding community became more concerned since these activities had disturbed the harmony and the convenience of the surrounding community. In sum, the presence of the KAS members in the rehearsal of the event had disturbed the surrounding community.

On Friday, January 10th, 2020, the procession of *Wilujengan Keraton Agung Sejagat* was finally held. The procession started from 15:00 Western Indonesian Time and proceeded from the Office of Kawijayan Village to the Jono Village and eventually to the palace of KAS. Despite the date of the procession, the members of KAS had arrived in the site since January 9th, 2020. While the members were waiting for the procession, the members who were from the outside of Pogung Village, Jurutengah, wandered around the Palace of KAS. They gathered around with their complete uniform in accordance with their rank such as King and Queen. Then, they participated in the procession in the next morning and the procession was attended by a number of KAS members who came from various regions such as Aceh, Medan, Lampung, Purworejo, Bantul, Sleman, and alike. The Procession itself had caused traffic jam, resulting in the disturbance toward the convenience of the surrounding community.

On Sunday, January 12th, 2020, a press release was read by Sinuhun Totok Susanto Hadiningrat, the King of Keraton Agung Sejagat, with the companion of Queen Gita. In the press release, it was stated that:

Anyone or any government which does not adhere to all orders (policies) from

KAS (World Empire – Earth Empire – Great Sun Empire) shall be declared as deviants (terrorists) and shall encounter the law of the Emperor in the manifestation of earthquake and immortality in which all kingdoms, states, colonies, and even tribunals (republics) which have been established shall be destroyed and lost for eternity.

With the above statement, the surrounding community become concerned about and even concerned of KAS. The restlessness that the surrounding community experienced at that time was related to the activities in the night and the offering rituals of KAS. The activities of KAS that had been held in the night inside the palace of KAS had been disturbing for the surrounding community. Indeed, the activities of KAS had been held until late at night and it was very disturbing for the surrounding community. In addition, many guests or members of KAS parked their cars and the presence of these cars fully occupied the village street nearby the palace of KAS. The rituals themselves, such as sowing offerings and burning incenses, and alike, had been disturbing for the surrounding community. To the surrounding community, the presence of KAS had been identical with the offerings and the worship toward the encryption. This situation certainly interrupted the development of the Islamic faith that had been well-formed within the community.

There were two figures nearby the palace of KAS who had massively refused its presence namely H. Jumeri and her daughter, Suwarni. Both of them were militant Muhammadiyah figures who highly upheld the values of religion purification. Their spirit was apparent when the encryption was worshipped, the offerings were sown over the encryption, and the encryption was wrapped by a white cloth. It was only Suwarni who had the courage to sweep the offerings and take of the white cloth. These weird incidents had been reported to the local government officials, especially the Head of Pogung Village, Jurutengah (an interview with Suwarni on January 19th, 2020).

Therefore, on January 12th, 2020, specifically in Monday night, the people in Pogung Village, altogether with the religious figures, the public figures, and the government apparatus, held a meeting in Pandansari Mosque, the area of Pogung Village located on the western side of Jali River. In the meeting, these people reached an agreement to refuse the presence of KAS due to its concerning activities in the middle of the surrounding community. The refusal by the people of Pogung Village, Jurutengah, District of Bayan, Regency of Purworejo, was confirmed at least by 38 signatures from the local people and was also based on the Letter of Jurutengah Village with the number 140/11/2020 dated January 13th, 2020. The letter itself was sent to the Head of the District of Bayan.

In the letter, there were at least six points which had been the basis of the refusal toward KAS by the local people. The six points were:

1. The Commemoration of 1 Year of World Peace by KAS on August 14th, 2019, disturbed the convenience of the surrounding community.
2. The inauguration of the Hall of KAS which included encryption, bathing place, hall, museum, and building of KAS, on December 29th, 2019 was concerning and terrifying surrounding community due to the rituals that had deviated from the general Islamic teachings.
3. The procession of *Wilujengan Keraton Agung Sejagat* on January 10th, 2020, which involved the members of KAS from various regions, resulted in the disturbance toward the order and the convenience of the surrounding community.

4. The press release by KAS which says “anyone or any government that does not adhere to all orders (policies) from KAS (World Empire – Earth Empire – Great Sun Empire) shall be declared as deviants (terrorists) and shall encounter the law of the Emperor” was against the ideology of Indonesia
5. The activities were not authorized by the Resort Police Department of Purworejo but the KAS still ran the Cultural Parade of *Wilujengan Keraton Agung Sejagat*.
6. Due to these series of incidents, the surrounding community of KAS became concerned and terrified.

In this kind of condition, the Head of Pogung Village, Jurutengah, altogether with the religious figures and the community figures played an important role in maintaining the security and preventing the riot within the community members. The community members were expected to not take any anarchistic action so that the community stayed conducive and in order. In fact, the community members were expected to not to be provoked by the external parties and any type of anarchistic action, as having been experienced in the case of Syiah, which took place in Sampang, Madura, and in the case of Ahmadiyah as well, which took place in East Lombok, West Nusa Tenggara. This decision was based on the dark past of the Pogung Village residents. Precisely, in 2006 a thief was brutally murdered because of the vigilante act by the village residents. Due to the case, many residents were investigated as witnesses by the security officers. Therefore, the response toward the case of KAS should be carefully taken.

3.4 Conflict-Handling Strategy

Based on the complaint that had been filed to the District Head of Bayan on January 13th, 2020, the security officers from the Sectoral Police Department of Bayan held coordination with the Resort Police Department of Purworejo, Central Java, and the coordination was reported to the Regional Police Department of Central Java. Afterward, the Directory of General Crime Investigation the Resort Police Department of Central Java held coordination again with the relevant Police Resort Department and Regional Government in order to arrest the King and the Queen of KAS in Purworejo.

The legal standing for the arrest of the King and the Queen of KAS is the police report number LP/A/03/I/2020/Jateng/Res/Pwr dated January 14th, 2020. In addition, other witnesses were also arrested in relation to the procession. These witnesses were: (1) Muhammad Ngimron Saleh; (2) Hikmawan Mukhsin, S.H.; (3) Wiwik Untari; (4) Prastiyanto; (5) Supardi; (6) Anita Ramadhani (personal bodyguard of the Queen); and (7) Hartono (Computer Engineer, General of Logistics).

On the other hand, the reporting witnesses were namely: (1) Slamet Purwadi (Head of Pogung Village, Jurutengah); (2) Dedi Mulyadi; (3) Margo Sanyoto; (4) Sumarni binti Jumeri (a neighbour of KAS); (5) Muhammad Ngatoillah (Secretary of Pogung Village, Jurutengah); (6) Siti Alfiah; (7) Kodrat; (8) Moeharjono; and (8) Setyo Eko Pratolo. Based on the report from the reporting witnesses, the Directory of General Crime Investigation finally arrested Toto Santoso (42 years old) and Fanni Aminadia (41 years old), the husband and wife who admitted themselves to be the King and the Queen of KAS. Both suspects (Toto and Fanni) were arrested by the policemen on 18:00 Western Indonesian Time on January 14th, 2020. Later in the night, several KAS followers were also arrested and some evidence was collected by the Resort Police Department of Purworejo.

4 Conclusions

The presence of Keraton Agung Sejagat (KAS) has been viral throughout the Archipelago but KAS itself is categorized as a foul kingdom because it is not part of the 13 palaces that have been admitted in Indonesia. KAS was originally established by an economic-based organization named Djogja Development Committee (DEC) based in Yogyakarta. In order to gain more memberships, Toto Santoso and Fani Aminadia expanded the business of the organization by establishing KAS in the Regency of Purworejo and declaring themselves as the King and the Queen of KAS. As a result, the nearby people became interested with the membership of KAS although they had to contribute certain fund in order to earn their rank and this marked the beginning of the social conflict: KAS built the palace complex over the property of the local residents. Furthermore, within the palace which had not been completely reconstructed, rituals containing praises to God the Almighty, burning incenses, and giving offerings before the encription as a symbol of good fortune in the form of royal title were held once in a week. Such cultural rituals were eventually negatively responded by the local residents since there had been elements of religious ideological deviation among the KAS members. In addition, the commitment in the form of big economic bonus was not distributed; as a result, the local residents became restless and they made a report about the King of KAS to the government officials. Although there has been a tension among the residents in Pogung Village, Jurutengah, the conflict does not lead to the destructive actions. The King and the Queen of KAS have been arrested and have been on trial, while the residents who have fallen victim to the foul kingdom have been provided with psychological recovery mentoring initiatives by the local government. The psychological recovery mentoring initiatives alone has involved the religious figures, the community figures, and the state apparatus so that the situation becomes conducive and peaceful again.

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Unlucky Political Strike, Spirit of Jihad and a New Church Building Plan

The Case of St Faustina Catholic Church Building Proposed in Bogor of Indonesia

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Abstract. Building a new place of worship is a very sensitive issue in contemporary Indonesia, especially for religious minority community within different majority religious group. Rejection by some local residents who belong to different faith threatens the planned construction of a new worship place. The St. Faustina Kowalska Catholic Church 's license proposal in Kampung Tonjong, Tajur Halang, Bogor Regency is just one example. Frankly, the local government license was initially granted through Online Single Submission (OSS), but soon the name and number of the proposal no longer displayed. In fact, the Bogor regency had not given the permission yet. The authors attempt to investigate the case through a qualitative approach. To grab a deep understanding of the situation, the authors conducted several interviews with some prominent figures within the bureaucracy of Bogor Regency, ranging from the lower level, Tonjong 's head man to Bogor 's regent official. The research shows that, the cancelation of St. Faustina Kowalska Catholic church permit was due to the refusal from the opponent party of church building plan which had inspired by, among other things, the spirit of jihad. Basically, however, Bogor's regency government has shown a fast response to worship place permission by e.g. issuing some other worship place licenses that are not exclusively to church but other worship place too as long as there is no rejection from local citizens.

Keywords: place of worship, license proposal, local Muslim, government hesitation

1 Introduction

Building new worship place belongs to a religious minority community in some region of Indonesia has become a contentious issue. For the religious minority community, it is not unusual for those who want to create a new worship place such as mosque, church, temple, gurdwara, and other similar items to face certain difficulties because of the rejection by their various neighboring religious group. The case of Nur Musafirin of Batuplat Kupang (1) is only one example. It is not easy to enforce the new scheme detailing 90 users and 60 local neighbors' signature under the Joint Ministerial Regulation Between Religious Affairs Minister and Home Affairs Minister No 9 and 8, 2006. Local government, which is also under the current regulation, has an enormous obligation to resolve the dispute over the construction of new worship place, but they often do not have enough confidence to solve the issue. In

reality, local government's responsibility is also to grant a license to construct new worship place at the end of the phase of building new worship place proposal.

Such a phenomenon occurs upon application for a license to build a new Catholic church in Tonjong village, Tajurhalang sub-district, West Java province Bogor Regency. The new church building committee, namely Santa Faustina Kowalska, has been running the plan by complying with the law. In 2014, they had started fulfilling the permitting process by collecting signatures from some Catholics who were the church consumer, as well as from local people listed above, before obtaining confirmation letters from neighborhood headman, village headman, and sub-district official. After that, they also received the recommendation letter from the Bogor Regency Ministry of Religious Affairs office and the recommendation letter from FKUB, or Interreligious Harmony Platform. The committee then submitted the proposal to the Bogor regency office along with all required documents which can be submitted through its online submission system. In fact, the local government's license was actually issued on the electrical permit system (called Online Single Submission -OSS) of Bogor Regency's one gate system authorization office in 2019, but soon the office's monitor screen suddenly no longer displays the church building plan proposal. In fact, the Bogor regency did not give the permission until recently.

The paper focuses on the Bogor regency local government 's refusal to issue a license for a new Catholic church in Tonjong village. The research question to be answered here is how the reluctance of such Bogor government to issue license letters happened in the new Catholic church in Tonjong village, while other new church licenses were successfully distributed in Bogor regency. As for example, according to Bogor regency data from the FKUB, a new Catholic church was issued in Bogor regency district of Jonggol and now the church itself has already established and fully run. Another question that needs to be discussed here is what happens if other worship religious developed without getting a local government license prior to that. Which government did for worship religious who were not previously approved by local government?

2 Literature Review

Indonesian government has issued Joint Regulation Between Minister of Religious Affairs and Minister of Home Affairs No 9 and 8 the year 2006 which outlines, among other things, the duty of the local leader in maintaining interreligious harmony, empowering interreligious harmony forum (FKUB) and giving recommendation of establishing a new place of worship as well. Its main and special aim is to minimize horizontal conflict caused by a place of worship establishment (2–4).

Prior to implementing the regulation, Indonesian government had introduced the joint Decree between the Minister of Religious Affairs and the Minister of Home Affairs (the joint Decree or SKB) Number 1/1969 to regulate religious activities and the construction of places of worship for all religious communities in Indonesia. Administered by the Ministry of Religious Affairs, Joint Decree 1/1969 granted the mayor / regent of the city / regency the responsibility to oversee and control religious activities to ensure that religious communities did not disrupt public peace and order (art.2). The local branch of the Ministry of Religious Affairs was also to track religious leaders and ensure that they did not denigrate other religions (art.3) (5). It can be found the parallels between PBM 9 & 8 2006 and SKB 1/1969

whereby local government must solve problems related with interreligious relation 'negative effect.

In Indonesia, social relations between various religious groups have become a very crucial issue in maintaining harmonious social life. Religious leaders traditionally play an important role in preserving unity by facilitating interfaith dialog and peace (6,7). Interreligious peace, however, is challenged in some places when it comes to the place of worship debate (8,9). For example, physical building of a church is a more complicated affair. It has been obligatory for all religions, including Christianity, since the Joint Ministerial Decree of 21 March 2006, which wishes to establish a place of worship to apply for a building permit or *Izin Mendirikan Bangunan* (IMB). The complexity of applying for IMB resulted in one of the distinguishing features of independent churches conducting their service in malls. Another factor independent churches are becoming increasingly relevant is their capacity to draw urban youth and young professionals (10).

As a matter of fact, rejection of a new worship place belonging to another community is often galvanized by the spirit of religious ideology known in Islam as the spirit of jihad (or *ruhul jihad*, Arabic). As stated earlier, the spirit of jihad also affects the rejection by local people of Tonjong village on new church plan. Then, what exactly does jihad mean? It is not easy to address that question because of the variety meaning of jihad this is a delicate matter. Yet jihad is one of the Islamic faith's most misunderstood principles, especially given its deadly significance in the fundamentalist movement. Jihad is closely associated with the early spread of Islam, today's debate about the origin and meaning of jihad is nothing less than a struggle over Islam itself. Jihad was first revealed in scriptures in the Koran that identified the Prophet Muhammad in his quest to establish a just egalitarian society in which poor and oppressed people were treated respectfully. In this context, jihad is perceived as a struggle or effort, not as a holy war which is an understandable misunderstanding of the West, considering that Islamic fundamentalists view themselves as such today. Jihad doesn't always mean Muslim and vice versa.

According to the hadiths, which are practices according to the Qur'an and the Prophet Muhammad, Jihad is the duty of every ruler, whether godly or evil, making it the moral duty of every real Muslim. Jihad is mainly stated in the Qur'an in relation to striving on God's path, and can be interpreted in two ways: moral striving and armed struggle, or greater jihad and lesser jihad, respectively. In the first part of the Koran, where Muhammad morally opposes the pagan rulers of the time with his faith during the Meccan period, jihad is represented as a moral striving. In this sense, jihad becomes a struggle inside to live a good Muslim life, following God's path. Some modern Muslims embrace the view of jihad, especially in terms of how they relate to the outside world. It is clear that this type of jihad is non-threatening to outsiders of Islamic faith, non-violence jihad, particularly the Western world, and focuses more on the improvement of the individual Muslim than on the Muslim community at large. The second concept of jihad as an armed struggle is described in the later chapters of the Koran that were written in Medina when Muhammad was the Muslims' political leader and fought for the establishment of an Islamic state with his military. First and foremost, jihad can only be fought against infidels, which translates into those who disbelieve in faith, and those who renounce faith, called apostates, hence the religious implications which lead non-Muslims to misinterpret the definition of jihad as a holy war. (11–14).

The variety of opinions of experts on the meaning of jihad illustrates that the meaning of jihad itself is not only interpreted as a meaning that is identical to war. The various versions state that jihad is also defined as a serious effort in various activities which in the end is only one goal, namely to get the blessing of Allah SWT. Many opinions that always associate the meaning of jihad are always synonymous with acts of violence which will ultimately result in fighting and, furthermore, acts of war. That is what some opinions always mention that the meaning of jihad is the same as war on the battlefield. But if we observe further the meaning of jihad is even wider, it could mean trying desperately to exert all physical and material abilities in fighting and fighting the enemies of religion, earnestly or trying hard, struggling with all your might and earnestly to fight lust (fasting). in the month of Ramadan), against demons, and real enemies.

The mistake of understanding jihad as merely a physical struggle is caused by two things. First, the notion of jihad in particular is widely discussed in classical *fiqh* books and is always associated with wars, battles and military expeditions. This makes the impression, when Muslims read classical *fiqh* books, jihad only means war or physical struggle, nothing more than that. Second, the word jihad in the Koran appears at times of physical struggle / war during the Medina period, amidst the raging wars of Muslims defending their survival from attacks by the Quraish and their allies. This incised an understanding that jihad is closely related to war. Seeing the lack of education of the existing Indonesian people, in general there are not a few who consume the meaning of jihad at random without seeing any previous background elements. So that the impact of this gave birth to a different term and understanding of jihad. Today jihad is more often taken by many people to refer to the meaning of war, although in fact in the Qur'an the word is used not only in that sense.

If there is a group of Muslims who carry out a rebellion, which in the sense of opposing the policies of the majority of Muslims and maintaining their own opinion, but they are still obedient to the government, living in a Muslim country, then they should not be fought. The punishment for fighting these rebels is allowed if they disobey the government, are reluctant to fulfill their obligations as citizens, and enforce their own laws. The goal of fighting these rebels is to return them to the path of the majority of Muslims and to return to obeying the government. But again, that the use of violence is the last option. Dialogue is the first choice and action that must take precedence, so that bloodshed can be avoided. Besides, it is important to understand that the sword is incapable of conquering the heart. What is capable of opening and destroying the heart lock is with good, correct, and polite arguments, so as to satisfy the mind and melt the heart (11,13).

Another thing besides the spirit of jihad which must also be regarded from the Muslim's point of view in the field of interreligious between Muslim and Christian is the long suspicious of what is called christianization. In her article entitled, Muslim-Christian Relationships in Indonesian Reform Era Within The Context of Democracy: Case Study of Bandung, Bekasi, and Bogor (1998-2015) in 2017, Damayanti notes that the the number of Christian followers and the obscure number of Christian worship places raise concern and are viewed as a challenge by some Muslims to a greater extent. They opposed the so-called Christianization program implemented by the Indonesian and international churches and missionary organizations. Such a program of christianization triggers the Muslim hardliners' feelings of fear, and they respond accordingly to what they consider to be Christian provocation. They agree that they need to protect their religion and condemn any attempts to

convert their Muslim relatives, even though the services offered for even a birthday celebration at a Christian's home (15–19).

Unlucky strike in political contestation means taking advantage of popular sentiment to underpin political position. Its forms are vary including the prevalence 'identity politics' that refers to social movements to gain recognition of historically oppressed ethnocultural or racialized groups. Historically, the politics of identity can be broadly categorized into two types: (1) politics of radical separatism, which involves a range of actions from violence to validation through conventional political means; and (2) identity politics under multiculturalism, through which minority and racialized groups seek recognition within pluralist societies. The first sets the challenge of understanding and opposing violence in a context of historical oppression. The second sets the challenge of going beyond practices of accommodation and difference to redefine the basis of citizenship (20–22).

3 Research Method

This paper is based on a qualitative approach designed to examine the basic details about something behind local government reluctance in granting a new church building license. The authors use three different techniques to collect the data, that is, observation, literature analysis and an in-depth interview. More precisely, observation is achieved by visiting the area where the new church is to be constructed. The study of literature is used to review many documents, including the documents from both the current church committee and local government. Interviews with main informants are also performed by interviewing some elite participants in the case such as FKUB Bogor regency chairman, Bogor regent deputy, Bogor regency ministry head of religious affairs and other leaders. The research itself was carried out in July 2020, second half.

4 Result and Discussion

In Bogor, the Catholic member grew smoothly in line with the fast-growing growth of the Bogor regency. Bogor regency is commonly considered to be a place where commuters who work in Jakarta live. It is possible to say that commuters are ethnically and religiously diverse because they work in cosmopolitan city, Jakarta. In the past, urbanization that resulted from the concentrated capital city of Jakarta allows for the situation of the variety of people employed in different government and non-governmental offices in the capital city of Jakarta.

As a result, the need for a worship place also rises in line with the mushrooming demand for new places to reside. As a result, the old built church no longer suffices to accommodate thousands of parishioners every Sunday to attend a mass ritual. The issue is evident in the case of the Tajurhalang parishioners and its some other associated subdistrict. It is not enough for them to do mass ritual in the current church at the present location. Moreover, the church they use themselves is not really a Catholic church, but an oikumene church situated at Tonjong village's Pura housing complex. For this purpose, they want to establish a new and their own church that accommodates Catholic members from at least three separate Bogor regency sub-districts, namely Bojonggede, Tajurhalang and Sukaraja. They intend to create a new church to cope with the problem by conforming to the state regulations (interview the authors with Fr. Endro of the parish of Santa Faustina Kowalska, 16 July, 2020). Also in the following days the writers had visited the church and noticed that the

oikumene church was just a very simple structure. It does not have ample parking area as well as comfortable space for mass ritual services and other religious services.

Basically, the licensing process started in 2014 by seeking local community help for the construction of the Catholic Church of St. Faustina Kowalska located in Kampung Gunung Village, RT 001 RW 10 No. 4, Tonjong Village, Tajur Halang District, Bogor Regency, West Java Province. After three years of socializing the church building plan the committee received support from 101 signatories of supporters. The supporters signed it on a Rp6,000 seal to guarantee their support on the document, which contained that the supporters had no objection about the proposal. They accepted and funded the new Church building.

Then, on Monday 24 July 2017, a verification team from the Tonjong Village Office and Tajurhalang District held in the Tajurhalang District Office Hall checked the list of supporters and a statement message. Only 51 supporters could be legitimized after verification, according to the verification team, because only one supporter in one family was allowed under the verification plan. What is a bit confusing here, though, is why the supporters' signature is based on the family rather than the person mentioned on PBM No 9 & 8/2006. While feeling uncomfortable about the decision of the verification team, no objection from the committee concerning the decision, while they know it was odd and no longer in line with the law (interview with committee chair Darius on 16 July 2020). From now on the church building committee was asked to complete the lack of support to get 60 family signatories.

Next, on Tuesday, August 1, 2017, the verification team at the Tajurhalang District Office Hall checked the identity of some additional supporters suggested by the committee and counted a total of 14 persons (families). Thus the number of residents supportive became 65 families. After that, Tonjong Village officials conducted factual verification on Friday, August 25, 2017 by visiting the area where the church will be erected at Kampung Gunung, RT 001 / RW 10, Tonjong Village, Tajurhalang District. The Church users as well as the local supporters were also checked by the Verification team. It should be noted that it is mainly non-Muslims who reside in this rukun tetangga (RT, or Neighborhood Peace, a smallest neighborhood organization). Muslim is just about 40 percent, with the majority being a combination of several other sects. Chinese descendants also settle with a large number in this area (interview with the author at Citizen Harmony (RW) 10 Tonjong, Gunarto, July 17, 2020).

After that, on January 5, 2018, a meeting was held in Bogor Regency 's Hall of Kantor Kesatuan Bangsa dan Politik (Kesbangpol, or the Office of National Unity and Politics) to discuss the building of the St. Faustina Kowalska Catholic Church. The meeting resulted in two things, namely the declaration of full fulfillment of the necessary documents for the creation of the plan for the Church and the committee has proven to obtain letter of protection guarantee from the local apparatus. It was FKUB Bogor Regency which made its own standard operating procedure (SOP) which says that before issuing the letter of recommendation, the committee of the new worship place must request a letter of protection guarantee from the local authorities, those who command the district area called musyawarah pimpinan kecamatan (Muspika, or district leader assembly) such as district governor, district police chief.

The Bogor Regency 's Ministry of Religious Affairs (Kantor Kementerian Agama Kabupaten Bogor) released its recommendations under number B 546 / Kk.10.01 /

BA/02.2/01/2018 on 16 January 2018, being named as one of the responsible parties to issue a recommendation letter. Then Bogor Regency's Religious Harmony Forum (FKUB) issued a letter of recommendation with the number 022 / FKUB / Kab. Bogor II/2018, dated 28 February 2018.

After receiving recommendations from the Bogor Regency Ministry of Religious Affairs and the Bogor Regency FKUB, the St. Faustina Kowalska Catholic Church Building Committee submitted an application for a permit to the Regent of Bogor, through the Head of Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu (Bogor Regency One Stop Investment and Integrated Service Agency). A meeting with the Government of Bogor Regency was then held at the Regional Secretary Meeting Room of Bogor Regency on 8 November 2018. The meeting was chaired by the Head of the Bogor Regency Secretariat's Public Welfare Section (Bidang Kesejahteraan Rakyat) and was attended by elements from the Tajurhalang District, Bojonggede Sub-District, Sukaraja Sub-District, as well as elements from the National Unity and Politics Office, Bogor Regency Ministry of Religious Affairs, FKUB Bogor Regency, Inve Secretary It was reported at the hearing session that the building of the St. Faustina Kowalska Catholic Church in Tonjong Village, which was submitted by the committee, was no longer having problems. Even the church committee had given a clear example of how to comply with the regulation in recommending a new worship place (committee document) to meet the procedures.

According to the committee's paper, on 3 January 2019, Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu (Bogor Regency Investment Service and One Stop Integrated Service) broadcast the approval of the St. Faustina Kowalska Catholic Church Land Use Permit through its online system. It was released with the number: 591.2/002/01158 / DPMPSTSP/2018 of 3 January 2019 and electrically signed on behalf of the Bogor Regent by Joko Pitoyo, Head of the One Stop Investment and Integrated Services Office. The message on the office's computer screen, however, soon deleted approval for new church building. Then, a new letter released by the new Head of Bogor Regency One Stop Investment and Integrated Service Service, Dace Supriadi with Number: 581/2068-PPR, dated 1 August 2019, requesting the Committee to complete some additional administrative requirements following the normal Operating Procedure of Bogor Regency FKUB as previously stated.

To meet the instruction, a letter from the Head of the Bojonggede Police Sector number B/109 / IX/2019 / Sek Bj gede, containing peace and public order not disturbing to the local community, was added by the Church Construction Committee. Then on 16 September 2019 the District Military Commander (Koramil 04 / Bojonggede) issued a similar declaration letter with the letter numbered B/43 / IX/2019.

Currently, following the completion of some additional necessary documents requested by the Dinas Penanaman Modal dan Pelayanan Terpadu Satu Pintu (Investment Service Office and One Stop Integrated Services), no further response has yet been received from the Bogor Regional Government regarding the issuance of a permit to build the new church.

Rejection from Local Muslims

According to Bogor Regency head of FKUB, Mad Roja Sukarta, the reasons why the Bogor regency has not approved a new place of worship are varying. One is that the local government is closely monitoring the local situation surrounding the planned new worship

place. Local government delays the decision to accept the permit of a new worship place to prevent social tension between the community. This is what happened with the request of a new Catholic church in Tonjong village (Author interview, July 21, 2020).

Local government 's delay in issuing a license for the committee is due to an opposition letter from local people in 2017 from the new Catholic church in Tonjong village. Being organized by a man who is now deceased, serving at the central office of Badan Pertanahan Nasional (National Land Bureau) and a member of the Partai Keadilan Sejahtera (PKS, or Social Justice Party), more than 50 people sign on the letter of refusal. The main explanation was that the church would disrupt local people's faith and the story circulating was that the church that was to be founded is Southeast Asia's largest church. It was spread by public preaching, even during a wedding ceremony. And, the man mentioned earlier had organized people to sign the letter of refusal. Unpleasantly, the chief of the Tonjong village Majelis Ulama Indonesia (MUI, or Ulama Indonesian Council) also played an important role in persuading local people to sign on the letter of refusal. Feeling threatened with new church building plan calls for jihad spirit among the people who rejected the church (Interview of the authors with prominent informants who know the situation, August 2020).

This issue also comes to the head of Tajurhalang district's Majelis Ulama Indonesia (Ulema Indonesian Council), Dimiyati, who thinks only time will change the situation. He himself knows very well that his organisation, since MUI is not a government agency, has little to do with the new place of worship submission. It is an association of the Islamic people. However, he was also approached by several people, including the man who was threatening local people to oppose the new church plan in Tonjong village. In opposing the new church proposal, he brings up the question of ruhul jihad (the spirit of jihad). He seems to just wait for the situation and not want to try to mediate the case (on July 29, 2020, he interviewed the authors with the head of MUI Tajurhalang district, Dimiyati).

Not Suitable for Political Advantages

When the authors try to trace any leader link to some other Islamic hardliner group behind the letter of rejection, the response is uncertain. If a man named Djunaidi who provoked a letter of rejection had a member of the PKS, then the other signatories of rejection deal with him. According to local source, most Muslims in the village of Tonjong follow the Nahdlatul Ulama (NU). There is no other Islamic party in the society which can question NU. And no rally had occurred at all on the height of the letter of rejection mobilization. The only thing which questioned the new church building was the letter of rejection.

According to a source person who is one of Tonjong village 's former heads of rukun warga (citizen harmony group), the reason why the letter of rejection made Bogor 's government reluctant to grant a permit is because Tonjong 's head of MUI has a special link with the Bogor Regent. In addition, they are both member of the board of the same political party, Partai Persatuan Pembangunan (Development and Unity Party). The Regent of Bogor, Ade Yasin, is the PPP elite. It is possible to know that a special relation between MUI Tonjong 's head and the regent has brought the letter of rejection into particular consideration by the Bogor government.

This information has also been said by some Bogor government elite who have admitted that the Regent does not rush to grant a permit to the New Catholic Church committee in Tonjong because she wants to save her votes from her (constituent) supporter in

the city. Henceforth, granting a permit to the church committee for the next local election would not give the regent any gain.

It should be remembered, however, that in terms of political gain, the near relation with the regent does not belong exclusively to the rejection party. In fact, according to the church committee president, Darius, Fr. Ade Yasin was also sponsored by Endro and him during the past election. P. D. Endro and him have also entered a meeting with Ade Yasin heading up the 2018 local election. But Darius doesn't want to make his plan to create a new church that joins the political arena. What the committee wants is simply to obey the legislation and to expect that the government can decide on the basis of the procedure set out in PBM No 9 & 8 2006.

5 Conclusion

Pursuant to the Joint Ministerial Regulation (Peraturan Bersama Menteri) between the Minister of Religious Affairs and the Minister of Home Affairs No 9 and 8 2006, the mandatory provision detailing 90 users and 60 local neighbors is not easy to enforce. Local government has a huge power to do or not to do in granting a permit to build a new church, though FKUB has obtained a letter of recommendation from the committee. Any factors lead to the reluctance of the local authority to issue a license including consideration of the contribution to the local election for their political advantage. In a case of building a new Catholic church in Tonjong, however, what the committee wants is merely to obey the regulations and expect that the government can make decisions based on the procedure outlined in PBM No 9 & 8 2006.

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Unseen Migration of Young Muslim Girl: The Experience of Critical Thinking Returnee of Ex-ISIS Sympathizers as the Inspiration for Prevention Model of Radicalism in Indonesia

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Abstract. Young girls frequently are not considered as the important subject in analyzing personal involvement as ISIS sympathizer. Nevertheless, young girls has vulnerability and strength simultaneously as significant resources on preventing against extremism. This study conducted since May until August 2020- investigated the migration of 26 Indonesians to Syria in 2015. Using in-depth interview method, focus group discussion, and media literature, the result is analyzed by using Cohen migration theory and Moore & Parker critical thinking theory. This study also enriches knowledge of determinant factor why young girl migrated to Syria and joined ISIS due to her dream of Medina state in Prophet Muhammad period. Her imagination is challenged by the reality in Raqqa Syria through 3 (three) aspects of critical thinking: truth, knowledge, and value judgement. Verification (*tabayyun*) on online contents and being realistic in utopian thinking are the important findings obtained in this study.

Keywords: young girl, returnee, ISIS, migration, critical thinking

1. Introduction

Islamic State of Iraq and Syria (ISIS) sympathizer's recruitment in women similarly carried out on men- using cyber space (1). Social media becomes an effective strategy to internalize ISIS propaganda more quickly, massive, and globally (2,3). An example, the microblogging in Tumblr and Twitter contains persuasive discourse about Islamic state making the reader more curious. An overview of ISIS constructed ideally to create new imagination and influence the majority of young girl to become fangirl of Tumblr and Twitter (4). Interactive and continuous dialogue misguided their logics and deconstruct their thoughts

about migration dream, leaving their country to settle in new Islamic state- blessed land by God, for the sake of simplistic ideal heaven.

ISIS has build a new perspective of jihad in extreme way- using misinterpretation of Qur'an verses to support their propaganda. Violence interpretation has made the concept of jihad deviate from syariah purposes (Maqashid Syariah) (5)- not accordance with the concept of Islam at all (6). Besides the misinterpretation of jihad, a number of concept strays from Islam are also found. For example, the concept of jihad marriage which is detrimental to women and does not reflect Islamic sharia (7). With convincing language, ISIS propaganda has succesfully uplifting men's enthusiasm to do *hijrah* as a new internalized ideology. It also affected women in many countries, including one 15 years old Indonesian girl, Salimah. She went to Syria with her big family, hoped to reach heaven in blessed land by God. Beside her uncle and aunt, Salima was the only young girl who actively influenced her family migrated to Syria in 2015. She threated to went alone to Syria if her father and mother ignored her call. Hence, in August 2015, 26 people consisting 18 men and 8 women, including 3 toddlers migrated to Syria through Turkey.

Islamic state-utopian build by ISIS, was like an ally for Salima's perspective about Rasulullah madani society. She got this standpoint from multiple books bought by her parents. Long before 2015, she often read books that told stories about how peaceful Moslem citizen was in Madina, under Rasulullah's leadership. Salimah explored her Islamic understanding over the internet, and she was drowning deeper in ISIS propaganda through social media, after her introduction to ISIS by her uncle. Salimah's will to have a Madina-life of Rasulullah, as if it can be realized through ISIS, made her strengthen determination to migrate to Syria. She also persuaded her family to go Syria so she would enter the heaven together with her family (Interview, 24 July 2020).

When she persuaded her family to do hijrah to Syria, as teenager Salimah was not thinking on how to become *jihadis*, combatants in war zone. Her imagination was pretty simple, move to Syria with hope to find better God blessed-life. She imagined good life with proper health facility, free education and job opportunity with better pay compare to Indonesia. ISIS even promised to pay all the transportation costs from Indonesia to Syria (Interview, 24 July 2020).

Even young girls count as targets by ISIS, yet young girl's ISIS research has not drawn much attention for Indonesian researchers. ISIS research in Indonesia mainly focused on men engagement on ISIS (8). In the meantime, research on women mostly shown woman position and role on ISIS. Refer to several research (9) they describe ISIS woman position as mentioned in Spencer's (10), namely as recruiter, mother, wife, head of command, overseer, student, prison guard, doctor, patrol officer, and combatan.

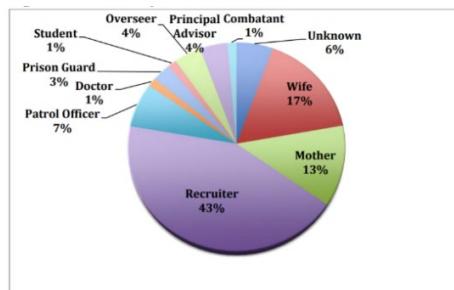


Figure 1. The Primary Roles of Women in ISIS (Spencer, 2016)

This research purposely analyzes young girls engagement on ISIS, as an effort to discover effective strategies to shield young girls's vulnerability from extremism. This research also learns how uncontrolled use of social media on young girls can transformed life of a family significantly. A father, a mother, and sisters were exposed on ISIS propaganda, just because of a request from one immature girl. This study can give us a new picture on how family's involvement in ISIS was not just initiated by man as the head of the family, but also can be triggered by simple dream of a girl. Taking into consideration of young girls as subject of ISIS recruitment does become an important study.

Beside the negative impacts brought to the family, this study also give us important knowledge in the opposite context. A young girl who realized her mistake on plunged her family in ISIS, could encouraged herself to take responsibilities and struggled to find way back home. This young girls's experience could become reflected knowledge to invent model and strategy on counter-radicalism and counter-extremism, especially in Indonesia. Refers to those goals, this research aims to focus on 3 (three) research problems, namely (1) How did young girls could trapped on ISIS propaganda and do hijrah with her family to Syria, (2) How was a young girl ISIS returnee did the critical thinking process, so that she took a decision to go back to Indonesia, and (3) What learning that can be obtained from a young girl's experience, who did migrate to Syria and became an ISIS returnee?

2. Method

In this paper, we presented policy research using study case qualitative methods. Narration in this study is a story based on Salimah's experience, a fifteen years old Indonesian girl. The story captured Salimah's journey from Indonesia to Syiria, lived in small ISIS town named Raqqa for almost two years, and then cameback to Indonesia as ISIS returnee. This research was conducted in one of the cities in Java within four months-period, May – August 2020. The data was collected using 3 (three) techniques, which are: (1) focus group discussion with Salimah's mother, sister, aunty and cousin, (2) depth interview with Salimah and her counsellor, and (3) media content search about the Salimah's story, with Salimah's real name as keyword. Salimah is an alias name, created for ethical and safety consideration.

This research is analyzed using 2 (two) theory, migration theory and critical thinking theory. Robin Cohen's migration theory (11) is a basis on how to understand unsingular and interelated complexitiy. Some variant in Cohen's theory explained Salimah and her family's migration, and at the same time tested it through reason in decision making. Cohen elaborate migration in a variety of expressions, in a form of 'asymmetrical dyads', with stressed on one aspect compare to the to others. Asymmetrical dyads can be observed from the 9 following: individual vs contextual reasons to migrate, rate vs incidence, temporary vs permanent migration, settler vs labour migration, planned vs fligh migration, economic migration vs political refugees, illegal vs legal migration, dan push vs pull factors (11). Cohen's theory is strengthened by teory migration developed under Cohen's thinking by Russell King (12). Asymmetrical dyad must be critically used, especially on migration that occurs among countries (international migration) as Salimah did. King also reminds that migration is happened in spesific space and time, so it is important to clearly define it in distance and time the migration was conducted. Someone's international migration can not be seen to what appears as shift between countries only, it also included the problem of migran's statistic that often become the iceberg phenomenon because of illegal migaration case like Salimah's. Therefore, Salimah's study is analyzed using the advanced of migration theory, spesifically using asymmetrical dad's forced vs voluntary migration (12).

Critical thinking Moore and Parker's theory (13) then confirms the migration by Salimah. This theory explains how Salimah and her family built logic on decision making process, how they reflected their life in Raqqa and so they took decision to return to Indonesia. Claim, issued and argumentation that Salimah built can explain how her critical thinking process has actually appeared before Salimah decided to migrate. Three aspects of critical thinking namely truth, knowledge and value judgement then made her find a turning point when she faced the real ISIS facts in Raqqa. This study is not just about women, but this is a women's perspective study (14). This research is intentionally made Salimah as the main subject of research. Salimah's journey is not only be a reflection for theoretical importance, but also as a first step to find strategic ways on counter radicalism. Knowledge, experience and women's actions is are much as important as men. Women and their life are not positioned only to be part of the context of men's experience.

3. Result

The narrative in this study describes three main aspects of Salimah's experience with her family. Salimah's journey story begins when she dreamed of Medina led by Rasulullah, then Salimah and her family traveled to Syria- continuing their life living in ISIS territory. It ends with their struggle to leave the ISIS territory and return to Indonesia. The significant learning coming from Salimah's deep reflection about her experience is discussed at the end of this article.

3.1. The State of Medina vs the Blessed Syria

In 2015, Salimah turned 15 years old. The second daughter of three sisters likes reading and spending time alone with gadgets. Salimah's solitude is reasonable. Her older sister- not far from her age, did not live with her. She had been living in a boarding school in Malaysia for more than 3 years to pursue high school and university education. Meanwhile, the younger sister spent more time with mother rather than playing with Salimah. Salimah spent her days attending school, studying, reading, taking additional tutoring, and playing with the internet- common activities experienced by teenagers at that time.

Her hobby made Salimah interested in the Apostle's story. Salimah's father, a wealthy director of a company in border town of Indonesia and Malaysia. He is responsible for managing foreign investment in Indonesia. With the established position, Salimah's parent facilitated all her needs and pleasures, including providing Sirah Nabawiyah books in several volumes. Salimah enjoyed the story of Prophet's life in those books. At that time, Salimah only cared about the book content. She did not care about the author and the publisher's ideology. She never thought could get lost by reading those books. She was increasingly immersed in the image of ideal state presented in books and began to compare with the Indonesian government. The reading made Salimah more critical in seeing social phenomena, but also experiencing *fallacies* simultaneously (15). Otherwise, in her reflection, she felt the difference between Islamic governance in Medina and Indonesia. Her critical perspective to social phenomena began to emerge, particularly on social injustice she witnessed on television. In the exclusive interview for more than 6 hours, Salimah said, if she heard social injustice news due to the inequitable social relations at that time, she became more volatile. For instance, Salimah began to compare the punishment for the old lady stealing branches in the forest to survive with the light punishment for the corruptors. This injustice tickle Salimah's critical thinking.

Along with this situation, Salimah simultaneously experienced the *fallacies* in her thinking triggered by her emotional feelings. The *fallacies* is frequently triggered by anger against the injustice, pitiness/compassion, spite or jealousy, guilt, even hope or desire which can direct one's thinking to take wrong response/action (15). This condition seems to be used by ISIS sympathizers in the recruitment efforts. The potential victims assumed as if making the right decision joining ISIS- motivated by their critical thinking towards injustice; they tried migrating to country with justice. This condition is regularly seemed in women from varied countries who joined the ISIS caliphate (16,17).

At school, Salimah was a cheerful girl and often joking with friends. She made many friends. She is also smart- often got best ranked in class. One day, she reunited with her junior high school friends. She frequently greeted them through social media. They had changed wearing a headscarf (jilbab) and covered up, but still fashionable. Salimah was interested in the dress style. She felt that dressing like her old friends is peaceful and trendy. The fashion was women wearing long-sleeved shirts with denim skirts and headscarves as usual (not big and wide headscarves). This interest led Salimah to learn about Islam and search for Islamic references in the cyberspace. While studying about Islam, she was not accompanied by anyone. The busy parent made them miss in monitoring websites Salimah visited for searching Islamic information.

The strong empathy against social injustice practices and the interests in Islamic discourse are a series of experiences reinforcing Salimah's imagination to the ideal state through an Islamic legal system. The utopian grew stronger after her uncle told about ISIS. He told ISIS as the great and had declared the caliphate in Syria at the end of 2014. Since then, Salimah's imagination of Medina during Rasulullah period seemed real. She explore more information about ISIS; she was increasingly immersed in the discourse ISIS had built in the online media. She initially searched about ISIS through Facebook. The interactions on Facebook provided illustrations about the positive experiences of people who lived under ISIS caliphate. She also got other ISIS propaganda network sites. Salimah continuously followed the current discourse through other social media, mainly in Tumblr and Diary of Muhajirah channel (Diary of Women who Migrate). Salimah did not recognize; she was caught in the media controlled by ISIS, mostly tumblr. Some studies show tumblr is a online media substantially dominated by ISIS propaganda. It succeeded in influencing many women mainly the young to join ISIS (4,18,19). Besides Tumblr, Salimah was inspired by 3 Muslim girls aged around 16 year old from Western countries who migrated to Syria in Diary of Muhajirah channel- containing experiences of people who 'migrated' to Syria. As if looking in the mirror, Salimah felt that she could do similarly. With good English skill, she communicated intensively with ISIS sympathizers on varied social media. The deep interaction between Salimah and ISIS sympathizers convinced her that all ISIS propaganda is the truth; any discourse against ISIS is slander.

Salimah changed; she was no longer cheerful at school. She spent more time reading and exploring the utopian about ISIS. Her school became a mess, and her report cards had greatly down, but she did not care. Furthermore, she wrote a letter to her mother and asked moving from formal school to home schooling. She had fallen in love with ISIS- not due to the offer to war and becoming jihadist, anti-infidel, or hating Indonesia; her thinking was simple. She wanted to feel the peace of life in the heaven land- blessed by God with a leader following the Prophet's leadership. Salimah forced her parent to migrate to Syria. Her father, known as a friendly and good man, refused his second daughter's request. Yet, Salimah never stopped sulking and threatened going alone. For her wish, Salimah left home as her strategy to convince her parent; she finally succeeded. Constantly reassured by his daughter, Salimah's

father also searched information about ISIS and discussed with his wife and other families. One significant source provided information about ISIS propaganda to Salimah's father and family was the uncle. The propaganda continuously internalized to Salimah's parent succeeded. They had been influenced, even Salimah's mother had been actively posting news about ISIS on her Facebook account. They also agreed to migrate to Syria and began to prepare in large groups of 26 people.

3.2. Migration to Syria: Heaven and God's Commandments

Salimah moved to Syria. In Viano's (19) study, women migrating to Syria are not always for contributing to the horrific ISIS war. For Western women, migrating and joining ISIS do not always reflect hatred against Western culture and lifestyle (20). Sometimes, women migrated to Syria with positive goals, although in the shadow of ISIS propaganda. They migrated to actualize the concept of Islamic state with a new vision of an ideal Islamic state. The above is similar with Salimah's experience. ISIS propaganda provided new imagination of living in a country embodied with peaceful Islamic values; it made Salimah in love with ISIS caliphate. Through the massive propaganda on the internet, ISIS offered a life full of God's blessings with luxurious and ideal standard of living. Free education and health facilities, a choice of work with high salaries, and comfortable housing with free electricity and water were some promises in the ISIS campaign which Salimah received. ISIS also made a false promise to reimburse all travel costs spent by Salimah if she migrated to Syria. Furthermore, ISIS also stated men were not obliged to fight in a war and could be protected as the civilians.

The persuasive that Salimah continuously received through online media built new hope. Her love for the Islamic state offered by ISIS seemed to strengthen her critical logic against the social injustice. These positive goals strengthened Salimah to invite her entire family migrating to Syria. In the exclusive interview with Salimah, her statements described that migrating to Syria is not only for Islamic life, but also a part of God's commandment-with heaven as the final estuary.

"In the Qur'an, it is explained that we must migrate to a land blessed by Allah. [...] Thus, I didn't want to go alone. I want to invite my family because I don't want going to heaven alone. I want my family go with me and live in a land blessed by God. " (Salimah, Interview, 24072020)

Salimah's thoughts are accordance with several thoughts of women who joined the ISIS caliphate. Positioning ISIS as the life goal in the world, enjoying a luxury and glamour life in "ISIS lifestyle" (Anita Perešin, 2015), building a new caliphate as a part of Muslim's obligation, and finding the new "caliphate sisterhood" (17).

For these women, building a Muslim caliphate is not only something very desirable but an obligatory religious duty. In other words, they believe that building an Islamic state is a must for every Muslim. Migration then becomes an obvious duty. Completing these duties is essential to obtaining one's seat in heaven. A strong belief in the afterlife is a powerful motivating variable both for the ISIS men in combat and for the women in a supportive role. Thus, the migration from an infidel Western country to a pure Islamic state is seen as moving to the threshold of heaven. (19)

Then, Salimah's parents made the departure, preparing the costs for the international trip. They sold assets: house, car, motorbike, and house property. Meanwhile, the technical

preparations were under her uncle's command; the uncle is the older brother of Salimah's mother. He also communicated directly with ISIS and arranged all travel plans for Salimah's extended family (Nguyễn Đình 2019). Salimah did not know how he communicated with ISIS. Yet, the online network facilitated the illegal migration process carried out by ISIS network in recruiting the prospective members. They will provide information, coordinate, organize, and supervise the entire journey, until reaching ISIS territory (19). On 1 August 2015, Salimah with 24 relatives and a colleague of her father flew from Soekarno-Hatta airport to Istanbul Turkey then to Syria. In Salimah's mother story, her father was actually hesitant migrating to Syria and staying there forever. Therefore, at the departure time, he did not resign from his job. He only applied for leave- scheduled to work on September 2, 2015. He complied his second daughter's wish migrating to ISIS land due to his concern for Salimah who could be desperate going alone. He never thought becoming a war jihadist; he only intended to be a civilian as in Indonesia.

"I initially had doubts, [...] So, finally I said, 'We'll see, if it's not good, then we back'," [...] (but) "The reality is not like that (ISIS promises are false)." Salimah's father, 19072019

There was almost no obstacles in Salimah's journey to Syria through Istanbul. Her uncle manipulated by using false information as a traveling tour. Salimah and her family enjoyed the traveling in Turkey as tourists. Before crossing into ISIS territory, they stayed several days in some hotels in Istanbul. They must move to several cities every few days. Everything was carried out under ISIS instructions which continuously monitored via phone. To fill the leisure time, they walk around several tourist attractions and behaved like a tourist. They were in Turkey for more than two weeks.

After ISIS confirmed, they were dispatched to Syria illegally. They were divided into 4 groups with 6-8 people/group. Salimah was in the second group with her father, mother, and her sisters. As they crossed the Turkish-Syrian border, they had a journey they never imagined. They must sneak around, walked in the dark of the night for more than 5 hours, groped, fell, stumbled on sharp rocks, and explored difficult and heavy fields. At the following nightfall, Salimah's group and 2 other groups arrived in Syrian territory, but the first group of 7 men failed and were caught by the Turkish security forces. When Salimah arrived in ISIS territory, she felt passing a noble struggle for migration (hijrah). She was grateful for achieving her dream living in a blessed land. She immediately kissed Syrian border land and bowed happily.

In ISIS propaganda, Syria became the destination country for Salimah's migration. Syria was a pull factor for Salimah, not only due to the claim as the *'blessed land'*. ISIS propaganda contained the false promises of Islamic life in Syria strengthened the position as destination country for individual migration. This pull factor is reinforced by a complex push factor in Salimah self. Solitude, utopian life in Medina, the absence of parent, peace in the way of dressing, and reflection against social injustice became the complexity of problems-triggered the presence of push factors to migrate. None of single push factor in the context of women's migration to Syria. Likewise, the push factors for women joining ISIS are due to the unemployed women (21), economy, political violence, state repression (22), Islamophobia, resistance to parents, perceived as the victims in Western countries, feeling honored as female jihadist (18), alienation sense; those reflect the complexities. Therefore, looking at push-pull factors on women's migration is not enough by only identifying the facts without explaining the complexity. In this case, the opinion of Jacobsen (23) is important as the key note of discussion, that

“The general criticism of push and pull factors are based on the fact, that these do not explain why some individuals are affected by these factors and become radicalised, while others who are experiencing the same factors do not. [...] The factors vary depending on the individual and are often a cumulative process taking place simultaneously on micro-, meso- and macro-level.” (23).

3.3. Come and Go from Raqqa

The life reality triggers the presence of critical thinking awareness in people, even though none link with their life. When a reality is not in line with the dreams and hopes, people can experience two different conditions. First, keep them alive in the fantasy world. They will continue to search the logic of justifying the unexpected reality as pending dream or interpreting facts differently. This condition will continually immerse people in the false consciousness of utopian world constantly created- the reality is forced in line with their imagination. Second, becoming an opportunity for critical thinking awareness. The utopian is continuously confirmed through intense interaction with the real world. Every occurrence in the real world becomes the experience evaluated based on the fantasy world.

In Salimah's story, the second situation seems to be experienced by Salimah and her family. The imagination of utopian Islamic state with facilities for education, health, and employment is continually confirmed by facts found while living in ISIS territory. Several facts far from the ISIS propaganda bring new awareness to stop dreaming of prosperous and peaceful Medina state. Facts in the daily life not in line with Salimah's religious understanding have prompted Salimah's extended family to decide returning to Indonesia. Salimah's critical thinking awareness is growing. The rejection of ISIS concept emerge along with the evaluative thoughts on religious practices during her stay in Raqqa- a city under ISIS rule. This condition strengthens Salimah's critical thinking ability where rejection and acceptance of an argument, idea, concept becomes the conclusion sustained by deductive, inductive, and evaluative thinking (24). A series of new life experiences are reflected. Salimah got four fundamental factors sustaining her self-awareness and extended family to end the bad experience of living under ISIS rule, namely economic factors, policy and legal factors, discrimination and violence factors, and religious practices.

In Raqqa, the life of Salimah and her family was far from ideal. His father could not work and could not get a decent job as promised. They also did not receive any financial support from ISIS because none of the men in Salimah's family were willing to become jihadists. They did not get facilities including financial security for daily life when becoming civilians. The women of Salimah's family must work- selling clothes and headscarves in makeshift markets. Men must hide so that not to be forced joining the war. In forced situation, women sold the gold jewelry they worn, until none left. Salimah and her family faced serious economic problems.



Photo Source: Syrian Christians continue to be persecuted by ISIS. Syrians who fled violence by ISIS militant groups in Raqqa and Deir al-Zor fled to the Ras al-Ain area, Syria.
<https://www.voaindonesia.com/>

They always tried asking for ISIS promises. They took legal efforts, although they ended in vain. Salimah and her 2 aunts tirelessly asked promises. They sent report letters, application letters, and even letters of demand directly to several ISIS legal service offices. They also must ask someone to translate their letters into Arabic so that those could be accepted. The process demanded a tremendous amount of patience. Entering an ISIS office and not seeing an officer, waiting for hours without success, a letter being received and no following-up, or being ordered to hand over the letter to another office with no officer is a real bad experience. This legal process must be carried out by Salimah and her two aunts, because they have good English skills, and it was impossible for men due to the risk of being forced to fight in a war.

Discriminatory attitudes can be found in all areas- market, internet cafes, around residences, and shopping areas. Discriminatory attitudes are also very visible towards the indigenous communities. Robbing property belonging to indigenous people is a common thing. As a result, they were forced to move to other areas- to leave ISIS territory. Their assets and livelihoods were forcibly robbed by ISIS. The practice of social life also does not reflect peaceful Islamic values. Varied unfair actions can be seen clearly towards the indigenous community- the inhumane sanctions (takzir) mechanism and the ways of communicating full of violence. Those become daily experiences that Salimah saw- dispute over trivial things frequently seen, dispute in the neighbourhood always using harsh words, shouting each other, and even using sharp objects such as knives. Torturing the accused residents violated the rules was applied inhumanely. The bodies of those executed were left lying on the streets with separated heads. Girls are not allowed to mature in good education. Child marriage is usual. Salimah's parents repeatedly rejected proposals by ISIS soldiers who wanted to marry Salimah, her older sister, and younger sister.

Each occurrence showing violence made Salimah's family continuously question the concept of ISIS Islamic State which they learned from social media. It is not only civilians who show the ways of life far from Islamic values. ISIS officials are also unfriendly, rude, violent, and have sadistic attitudes. They are far from being an Islamic leader, who is friendly, fair, full of love, and has "morality". Every occurrence not in line with the Islamic understanding of Salimah's family strengthening Salimah's critical thinking awareness. Truth and knowledge have led Salimah to a firm value judgment. She concluded; there are no Islamic values reflected in Raqqa. The participatory observation coincidentally carried out by Salimah became a source of reflective information for her critical thinking. Salimah and her family took the decision to end the dream of the state of Medina, a blessed land, and heaven on ISIS territory. They considered returning to Indonesia. Salimah realized Indonesia was a blessed country. Although Indonesia is not perfect, Indonesia is a country that offers a peace of life that Salimah never found in Raqqa- ISIS territory. Decisions based on the ability to get reasonable, realistic, rational, and firm conclusions is one of the characteristics of critical thinking ability Salimah has obtained (Padmanabha C.H, 2018).

Salimah and her family began planning to escape from ISIS territory. They were looking for people who could help escaping from ISIS territory. For almost a year, they had continued to struggle escaping from ISIS's bonds. The struggle returning to Indonesia had also experienced of being deceived by people offering services to escape from the ISIS border area. This deception was very expensive and almost spent the remaining assets of Salimah's family. After being deceived three times, Salimah and her family succeeded to leave Syria. On June 10, 2017, Salimah succeeded to cross the ISIS border through a long, hazardous, and life-threatening journey. Gunfire from Kurdish soldiers almost took Salimah's family lives. Entering Kurdish territory in Iraq, they were forced to become the prisoners of Kurdish soldiers. Women and children had to live in prisoner of war areas in heavily guarded refugee tents, while men had to stay in prison for several weeks.



Photo Source: VIVA.co.id/telegraph.co.uk

While living in Kurdish-controlled territory, they continued to struggle finding ways returning to Indonesia. The presence of journalists is an important moment for Salimah and her family. Through the international media coverage, their position were discovered by the Indonesian embassy in Iraq. With the help of Indonesia authorities and an Indonesia NGO working on terrorism issues, they were able returning to Indonesia. On 12 August 2017, Salimah and 17 remaining family members were picked up by the Indonesia authorities. They were flown back to Indonesia from Doha- Qatar to Indonesia using a Qatar Airways plane.

Salimah breathed Indonesia's peaceful air on Saturday at 15.45 WIB (25).

3.4. Tabayyun as the Dead Price

The almost 2 years of migration experience has provided very important lessons for Salimah. Her decision of migrating to Syria was due to the ISIS propaganda through cyberspace. As if being hypnotized, she firmly believed in the truth of the news about ISIS. Any information that "disfigure" ISIS was considered as the slander launched by the ISIS enemy. She never went deeper into tabayyun because ISIS propaganda had eliminated her realistic logic of thinking. Salimah, only a teenager, was in a psychologically unstable condition. Like a teenager in love, Salimah was immersed in false information circulating in the cyberspace without verifying the truth first.

Cyberspace and internet have been used as a platform of propaganda and brainwashing in spreading radical ideology. The Internet has a very significant potential to be the accelerator of radicalization towards the users. They tend to get the courage to join radical groups after obtaining certain information via internet (von Behr et al. 2013). The internet has also become an effective medium of influencing the unstable conditions of teenagers to join the ISIS network (4,18,19). Therefore, tabayyun (checking and re-checking) of information obtained from cyberspace is an action that cannot be ignored. Tabayyun is a dead price. If it was not carried out, the internet has the potential as the real path of misleading information for anyone. This was admitted by Salimah and her family.

"This is a valuable lesson for us so that in the future, we do tabayyun first. We found a reality far from the hopes and dreams of an ideal Islamic society. The reality is very different and we are totally deceived "(Salimah, 24072020).

"In Surah Al-Hujurat verse 6, Allah commands us to always check the news that comes; so not to harm a people due to our ignorance. After that, we asked people who knew better, whether it was government officials or religious leaders." (26)

Tabayyun leads person to acquire critical thinking skills. With tabayyun, information is not easily accepted. The truth of information is traced carefully. This situation leads to enrich knowledge about something. Through critical thinking, ISIS propaganda will be confirmed as an outright lie. The concept of khalifah Islamiyah (Islamic state) offered by ISIS is a nonsense concept in today life reality. Finding conclusions based on comprehensive knowledge can lead to the strong reasons for right decision-making process. At this time, a person is able to critically think and properly save their future.

“There are many ideas of radicalism on social media even though they are offline. Then, young people as the millennial generation can't be far from social media so that we must be able to have shield for ourselves when playing social media. One way is to think critically, to improve our critical thinking. So, if the narratives a bit strange, spreading hatred, we should criticize it first, is it true? (26)

Besides the importance of tabayyun as a step towards critical thinking skills, Salimah's experience also provides the important reflection of family management. Salimah's parents have realized the importance of parent's role in fortifying children from radicalism. Parents must facilitate their children with appropriate information sources, assist them in understanding religion, and monitor the learning resources that their children access. Facilitating internet for children must be complemented by strengthening children's ability with critical thinking. Parents must provide time to assist children in reading critically on any information and knowledge they obtained. Parents should take a central role in supervisory patterns, provide active mediation- *coviewing* mediation, or limit children's internet experiences. A quality approach to communication between family members and prioritizing the warmth of relationships is an important method in developing *authoritative* supervision patterns without being permissive (27).

4. Conclusion

Salimah's experience illustrates two important things; *first*, the excessive desire to live in the state of Medina to build a critical awareness of inequitable legal system practices. However, the excessive emotional feelings against inequitable legal system misled Salimah from the real logic of critical thinking and trapped her in ISIS propaganda without carrying out tabayyun process. Emotions are confirmed as the situations which can mislead person from critical thinking ability. *Second*, Salimah's life experience in Syria has been able to rebuild her critical thinking ability. She realized the logical flaws, observed the deceits through the facts, and gathered additional information by observing around the city of Raqqa. Salimah built new arguments based on the results of her participatory observation and used her life experiences as the reflective and evaluative way. Salimah's critical thinking logic led her to the belief in new truth values based on the strong knowledges. This critical thinking ability led Salimah to a realistic, rational and firm decision returning to Indonesia.

Tabayyun is the key word of the most important lesson Salimah learned. Tabayyun on all information obtained is non-negotiable. For Salimah's parents, this family experience reminds the importance of having parents on each days of child's lives. Facilitating children with a number of learning support facilities such as books and internet access without supervision and support for critical thinking skills can potentially put children in danger. The risk of unsupervised internet access to children is not only dangerous in the context of radicalism, but a number of other dangers, such as sexual violence, drugs, and other cyber crimes.

Salimah's experience in the narrative also provides a clear evidence of the spread of radicalism ideology and propaganda through cyberspace (*cyber radicalization*). *Cyber radicalization* has the potential to create radical individuals without directly affiliated with radical groups. In the effort to prevent radicalism, the same strategy is important. The use of internet platform, mastering discourse on social media, and involving young people are important inspirations in the efforts to prevent radicalism in Indonesia. The field of information technology must be systematic, massive, and integrated to carry out the same strategy as the critical thinking approach. This effort is important because cyber attacks are a serious threat to Indonesia; since Indonesia is included in the list of vulnerable country to cyber crime, including radicalism (28).

Teenagers are the targets of radical group propaganda. ISIS provides significant roles for young girls (10). The unstable psychological condition increases the vulnerability of young people to engage in radicalism networks, including young girls. In prevention efforts, measuring the vulnerability of young people including young girls is an important step. Salimah's experience shows that youth does not show the weakness. Salimah's role is very significant, not only in the context of her ability to influence adults to engage in radical networks, but also in her reliability in struggling and finding ways of disengaging from radical group networks.

Ignoring women and omitting the importance of women's involvement in radicalism networks unexpectedly relate to the strength risks of radical group networks. Support and participation of women in radical groups is not only due to women's subordination to men's decisions, but it can be the result of the discovering process of their personal beliefs and experiences (29). The complexity of women's lives shows the push factors for women's migration to the territory of radical groups are neither single nor simple. Therefore, the same perspective is important to use in the prevention and deradicalization efforts. Positioning women as important as men and giving a strategic role to women in prevention and deradicalization efforts becomes the right decision, both for adult women and teenagers.

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