



PROCEEDINGS OF 1ST INTERNATIONAL CONFERENCE OF GRADUATE PROGRAM (ICGP)

SOCIAL SCIENCE **RELIGION** AND HUMANITIES

Universitas Muhammadiyah Yogyakarta, July 5-6, 2019

PROCEEDINGS OF
1ST INTERNATIONAL CONFERENCE OF
GRADUATE PROGRAM (ICGP)

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UNIVERSITAS MUHAMMADIYAH YOGYAKARTA (UMY)

“Social Science, Religion and Humanity”

Yogyakarta, July 5-6, 2019
At Graduate Program of Universitas Muhammadiyah Yogyakarta

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PREFACE

The 1st International Conference of Graduate Program (ICGP) was held at Universitas Muhammadiyah Yogyakarta, Indonesia in July 5-6, 2019. The 1st ICGP took “Social Sciences, Religion, and Humanities” as the theme. In the conference, we invited three experts to discuss the contemporary issue of the aforementioned theme. Among the three experts are Prof. Nelly Van Dorn-Harder from Wake Forest University (USA), who spoke about Researching Spiritual Contemporary Challenges; Prof. Bilveer Singh from National University of Singapore (SG) who spoke about Religion and Radicalism in Southeast Asia; and Prof. Michaelle Browsers from Wake Forest University (USA) who spoke about Islamic Political Thought.

We would like to thank to the National Endowment for the Humanities (NEH)/ the Asian Studies Development Program (ASDP), *Al Jami'ah: Journal of Islamic Studies*, *Cakrawala Pendidikan* journal, Ahmad Syafii of Political Thoughts and Humanity, Association of Alumni of Center for Religious and Cross-Cultural Studies (CRCS), and Kertagama for their cooperation and endless support.

This conference brings together many academics from different countries from Asia to America and offers an opportunity for them to meet, interact, and discuss the issue of religions, humanities, and broader scale of social science. In addition, in this conference, we had several presenters from NEH/ASDP scholars, i.e. Leslee Michelsen (Shangri-la, Meseum of Islamic Art, Culture, and Design, USA), Elizabeth Clendinning (Wake Forest University, USA), Robert Stevenson (Modesto Junior College, USA), Ethan Hawkley (Wesley College, USA), and Bethany Collier (Bucknell University, USA) which make this.

We hope that this proceeding book will contribute to academic knowledge, fill the research gap in social science, religion, and humanity, as well as to offer new horizons, perspectives, and approaches. Besides, we also hope that it will motivate students and researchers to conduct further research in those themes.

Finally, we would like to thank all authors, presenters, and participants for their contribution to this proceeding book.

Dr. Mega Hidayati, S.Ag., S.S., M.A

Chairperson

PREFACE

Assalamu'alaikum Wr.Wb

It is indeed a great pleasure to welcome you to the 1st International Conference of Graduate Program (ICGP) in Yogyakarta, Indonesia. A major goal and feature of it is to bring scholars, students, and researchers from around the world together to exchange and share their experiences and research results about most aspects of social science, religion, and humanities research, and discuss the practical challenges encountered and the solutions adopted.

The 1st ICGP promises to be both stimulating and informative with a wonderful array of keynote and invited speakers from Singapore and the United States. The conference consists of invited sessions and panel discussions with eminent speakers covering a wide range of topics in religion, cultures, humanities, politics, and a wider scope of social science.

This proceeding provides an exciting and wide-ranging discussion of the topics presented at the 1st ICGP 2019. We are very grateful to the many people who helped with the organization of the conference, with particular thanks to Dr. Mega Hidayati and her team who enabled the smooth running of the conference. I would also like to thank the internal and external reviewer for their hard work in reviewing papers and to put valuable comments for the author to improve their research quality. We also would like to express our gratitude to the authors for contributing their research result to the conference.

We hope your experience and networking with the 1st ICGP 2019 is constructive and long lasting one. With your support and participation, we believe that the conference will continue its success for a long time. We wish all attendees of the 1st ICGP 2019 an enjoyable scientific gathering in Yogyakarta, Indonesia. We look forward to seeing all of you next year at the 2nd ICGP conference.

Sri Atmaja P. Rosyidi, ST., MSc.Eng., Ph.D., PE
Director, Graduate Program
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MODEL OF HUMAN CAPITAL PRODUCTIVITY DEVELOPMENT COMPETITIVE IN HIGHER EDUCATION: *Islamic Management Perspective*

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Abstract

The problem that is still faced by the world of education is the problem of competition for human resources. Higher education products do not have productivity as human capital according to the demands of the labor market today. Having knowledge and skills from the results of studies in higher education is not directly proportional to having productivity as human capital to be able to work according to market demands. The world of work currently requires employees to not just have the knowledge and skills according to their fields, but also a more work productivity is needed to have competitiveness in the market. To answer this problem, it is necessary to study to find a model for developing human capital productivity in higher education. The research was conducted by analyzing the internal and external environment to find strategies for developing human capital based on the Qur'an and Hadith. The study results obtained the concept of the development model of human capital productivity with a culture of literacy through training, habituation and empowerment to internalize Ihsan behaviors, istiqamah, sincerity, trust/ integrity, commitment and fairness.

Keywords: Higher Education, Productivity, Human Capital, Competitiveness.

1. Introduction

Obtaining a decent job and income to fulfill life welfare in the future is a dream for every graduate of higher education. Filled with the knowledge and skills obtained

from the results of studies in accordance with their fields of expertise and ability to become obsessed with being successful people reach their dreams. In accordance with the basic concept of human capital, that humans are not just resources, but are capital that generates returns and every expenditure made in order to develop the quality and quantity of capital is an investment. Human capital generally refers to the well-being, health and productive potential of individual people and includes physical and mental health, education, motivation, and professional skills. The elements of human capital not only contribute to a happy and healthy society, but also increase opportunities for economic development through productive labor.

Education is widely regarded as the route to economic prosperity which is the key to the advancement of science and technology. Education cannot be separated from human resource development. This plays an important role in the formation of human capital and the escalation towards sustainable socio-economic growth, which in turn encourages an increase in the nation's competitiveness. Therefore, higher education must be able to produce resources that are able to compete globally. Higher education plays a strategic role in preparing skilled and global-minded workforce. Although the fact is that there are still many difficulties the graduates of higher education have penetrated the world of work for various reasons, including as reported by the 2018 BPS that more and more college graduates do not work for several reasons; possessed skills do not meet the needs, income expectations and status are higher, and limited employment opportunities. The Ministry of Higher education recorded around 8.8% of the total 7 million graduates who successfully entered the workforce. The difficulty of graduates to penetrate the world of work because the relevance between the quality of higher education and the needs of the world of work is still low. In 2018 the number of workforce graduates is only 17.5%. This level of work absorption is still apprehensive compared to absorption rates from non-graduate levels.

The Minister of Research and Technology in 2019 adds that the number of graduates who graduate every year is not comparable to the absorption of labor. Limited employment makes competition tighter. Other factors that cause scholars more unemployed because; First, scholars who are competitive and have low adaptation. The majority of higher education in Indonesia is still oriented towards the academic field and the lack of orientation towards graduate competencies, so that the

ability of graduates of higher education is still far from what is needed in the industrial world. When the world of work has developed rapidly in terms of technology, many campuses are still conservative in teaching. The relevance of job requirements and college curricula that are not complementary. Second, campus lack of creativity. The lack of future vision in the era of ICT makes graduates stutter progress.

At present there are 4,600 tertiary institutions in Indonesia with an average number of graduates reaching one million per year, those who are unemployed reached hundreds of thousands (Intan Ahamad, 2018). The high number of unemployed people from tertiary institutions indicates the incompatibility of labor market demand and graduate competency. To create high-quality tertiary education graduates must begin with building a university eco system that is capable of calling on the challenges of the times. Universities need to evaluate study programs and curricula to produce competent graduates. Universities must be able to map so that graduates can meet the needs of the workforce, while anticipating the needs of the labor market. Human resource inputs must consider other factors, namely changes in the character of work or future of work.

Of the various causes of undergraduate graduates who have not been accepted into the workforce, actually the fundamental factor is due to the weak productivity of prospective graduates who only rely on diplomas as evidence of the results of their education. On the other hand, the business world that is able to accommodate labor has an interest in the continuity of its business.

The results of Willis Tower Watson's study of Management and Rewards since 2014 published in 2016 revealed that eight out of 10 companies in Indonesia have difficulty getting graduates ready to use. Data from National Statistic Body (BPS) in 2017 found In one last checklist there were 3.98 million new companies appearing in the country, now total companies in Indonesia reach 26.71 million. If every year 398,000 new companies emerge while 250,000 fresh graduates are available in the labor market, companies should not need labor shortages. This happens because every company has a standard for employee recruitment, while not every graduate has the quality, competence and productivity needed by the workforce. This phenomenon requires universities to have creativity in managing their education, one of them is by developing productive human capital in order to meet the demands of the job market of graduates.

2. Research Questions

The crucial issue of this study concerns the problem of the process of education in higher education has not produced the productivity of graduates as human capital as needed by the workforce. So that even though college graduates have the knowledge and skills from the results of taking education in accordance with their fields of expertise, they still face difficulties in entering the workforce. The question arises, how is the model of developing human capital effective in shaping the productivity of graduates of higher education who are competitive?

3. Research Methods

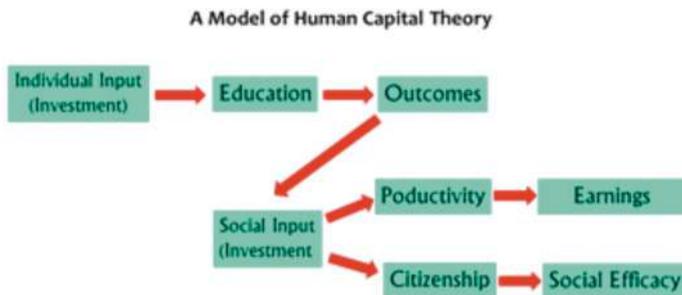
The study analyzes the concept of Islamic management in an effort to find a model of productive human capital development carried out by internalizing human religiosity behaviors through training, coaching and empowerment. This study is a development of the results of previous studies, namely the SWOT Analysis for Higher Education Development Strategy (PTKIN) in developing competitive human capital, supported by conducting relevant literature studies and research journals, analyzing various literatures related to the topic of this discussion, to produce normative descriptions about the model of the development of productive human capital in Higher Education. This study is qualitative with a document approach based on secondary data which is analyzed from the verses of the Qur'an and Hadith, book sources and the internet, in formulating a competitive framework for developing human capital productivity models in Higher Education.

4. Literature Review

4.1 Classical theory

The term human capital was first introduced by Theodore Schultz in 1954 (Theodore, 1961, p. 73) then popularized by Gary Becker, (Simkovic, 2013), an economist from the University of Chicago and Jacob Mincer who referred to stocks of attributes knowledge, habits, social and personality, including creativity, which is manifested in the ability to do work so as to produce economic value. Human Capital is a measure of skills, education, capacity and workforce attributes that affect their productive capacity and income potential.

The theory of human capital emphasizes that formal education is very important and is needed for the production capacity of a population. In short, that educated population is a productive society. This theory emphasizes how education increases worker productivity and efficiency by increasing the level of inventory of human knowledge capabilities economically. Investment in human resources will result in greater economic output (Becker, 1993). From various studies show that the increase in education accelerates productivity and contributes to technological development, thereby increasing human capital that can deliver the country's economic growth.



Source: Swanson & Holton III, 2001: p. 110

Human capital generally refers to the well-being, health and productive potential of individual people and includes physical and mental health, education, motivation, and professional skills. The elements of human capital not only contribute to a happy and healthy society, but also increase opportunities for economic development through a productive workforce.

4.2 Human Capital in the View of Educational Theory

Noting various economists' views on human capital, there are various concepts, which essentially say that capitalists are more focused on the resources available to individuals and capital groups. Physical capital is produced when raw materials are converted into goods. Human capital is produced when people acquire skills and / or desires that are appropriate to knowledge (Bell and Stevenson 2006). In the context of human capital, this theory assumes that individuals are motivated to improve their human resources by obtaining relevant qualifications and experience, because this is likely to increase their future income. It also assumes that national

governments are motivated to increase the collective human capital of their citizens, because they want to increase their competitiveness and global reach. Therefore, the theory of human capital argues that the main purpose of education must be to increase productivity and support economic growth (Justine Mercer & Bird, 2010).

Education is generally regarded as the main form of investment in human resources. One must consider all expenses for education as the formation of human capital regardless of whether certain teaching and learning will increase labor productivity. Education by increasing the intelligence of students can improve their quality.

In the context of higher education, there are basically three core processes of the education process (core process), namely teaching, research, and services (Indrajit dan Djokopranoto, 2006). This means that in managing the three core processes, higher education institutions are required to have excellence so as to create adequate competitiveness. Excellence as a form of competitiveness, among others, can be seen from the ability of universities to respond to global change, as a consequence of competition in the world of education.

In Indonesia, pragmatically the competitiveness of educational institutions, more specifically higher education, is often seen from the performance of alumni (outcome). The alumni's performance is not only seen from how the career and service of alumni in the community, but also how fast their waiting period is to get a job or even create new jobs. Therefore, the demands of consumers, in this case the company and the world of industry and the general public, must also be a consideration of the managers of higher education in designing their curriculum and educational process. Competitive curriculum design is of course not only related to hard skills, but also soft skills that are important in career development.

Theoretically, competitiveness is the ability of something or someone to grow and develop among similar entities in the same environment (College). Ability referred to the ability to strengthen its market share, the ability to connect with its environment, the ability to improve non-stop performance, and the ability to establish a favorable position. Competitiveness is productivity which is defined as output produced by labor. Competitiveness is determined by the competitive advantage of a college and is very dependent on the level of relative resources it has or commonly

called competitive advantage. Furthermore, Porter explained the importance of competitiveness because of the following three things: encouraging productivity and increasing self-ability, can increase economic capacity, both in the regional economic context and the quantity of economic actors so that economic growth increases, the belief that market mechanisms create more efficiency.

Ulrich and Lake in Chou (Storck, et. Al, 1995) and Chang (2004) propose the meaning of organizational capability as the ability to build internal structures and processes within a company and this structure and process can influence workers to create organizational capacity. adequate. Thus, an organization is said to have good organizational skills when the organization is able to fulfill itself with various strategic requirements and changes in the business environment.

Productivity is the main function of multiplication of the effort of the business (effort) which is supported by high motivation, with the ability of employees (abilities) obtained through exercises. Increased productivity means that good performance will be a feedback for business or work motivation in the following year. In addition to the relationship between productivity and business and human resource capabilities, productivity also has a relationship with efficiency, effectiveness and quality (Klingner, Donald E. & Nalbandian, 1985).

Humans in organizational activities are the main capital that has a strategic role. Without human capital in production activities cannot produce products. Therefore, productivity of human capital is needed. In economic activity, productivity is interpreted as the ratio of the size of output volume to the size of input use. Human productivity is a positive contribution from someone to the environment where he works for constructive, imaginative, and creative influences on the productivity of an organization. This means that to produce a larger product requires superior human capital productivity. In the view of Islam, productivity is an important aspect of life as an individual and social. Productivity not only intersects economically with humans, but also has broad dimensions including dimensions of worship as beings towards the Creator's Creator.

4.3 *Productive human capital in the Islamic perspective*

In the language of the Qur'an, the term human is often revealed by the word *Insan*. In Islamic terminology, *Insan* is the most special creature of Allah (Surah Al-Tin: 4) and he is gifted with reason. With his reason, the position of man (*Insan*) made the most superior creatures among all of God's creations, thus making them the only creature ready to become caliphs on this earth (Surat al-Baqarah: 30). Therefore, humans (*Insan*), in the Islamic perspective, are people who have superior personalities, with mastery of knowledge and skills in the context of tasks and responsibilities entrusted to him as *khalifatullah fil ardh*. Ibn Khladun (Mujani, 2006, p. 76) gives attention to the role of *Insan* (human) in shaping national civilization through the development of economic, social and political stability in a country. The characteristics of human capital are the implementation of religious behavior. The theory of religious behavior says, that the determinants of religious behavior are based on four pillars, namely group involvement, belief, religious socialization and sociodemographic (Cornwall, 1998).

In terms of Human Capital, Islam views differently from the originators of the theory of classical human capital-based economics. The essence of classical theory positions man as capital that capital is often defined as a group of funds, assets and property that can be used in various activities to produce profitable products. Human capital is only directed at the workforce. In the Islamic perspective, the development of human capital is not just an emphasis on intellectual and emotional development, but also involves spiritual and moral development. Human Capital (Rashida, 2005, p. 171) is the ability of humans to maximize their use because to achieve something great in all aspects of life based on human values.

Islam teaches that humans in a company is one of capital not as a cost unit. The concept of Islam is able to penetrate the human dimension as well as the Divine dimension. Because Islam is not a religion that only deals with vertical problems, but also addresses problems that are horizontal in nature. Islam is a religion of *syamil* (complete), which takes care of all aspects of human life. Islam is a religion *al-'amali*, religion that prioritizes perfect productivity values and complete both productive in the sense of producing a work or being productive in the sense of producing an improvement and improvement in self, family, and society.

Islam commands that humans should be productive. Productive man is someone who produces something more than he receives. The Messenger of Allah has affirmed that “Indeed I hate someone who is unemployed, does not work for the benefit of the world nor for the benefit of the hereafter.” H.R. At Thabrani in the book *Al-Kabir*. In the Qur’an (S. Al-Ahqaf: 16) “they are the ones whom We received from them the good deeds they have done ... (QS. Al-Najm: 39-40)” and that a human there is no gain other than what he has cultivated. “(Surah Ali Imran: 195)”

... I will not waste the charity of a charity between you men and women ... “.

In the context of this productive human being, Ibn ar Umar may be from the Holy Prophet, he said: “Indeed Allah loves those who believe who work (produce productive various good)” H.R. Thabrani in *Al Kabir*, also by Al Bayhaqi. And from ‘Aisyah ra. Allah’s Messenger (may peace be upon him) said: “Whoever is in the evening feeling exhausted from working (earning a living) then at dusk that day he is in Allah’s forgiveness” H.R. At Thabrani in *Al Ausath*.

Productive humans also mean skilled humans, Productive humans also mean skilled humans, Productive humans also mean skilled humans, Productive humans also mean skilled humans,, the Messenger of Allah said: A person’s best work is what is done based on his skills, and whatever someone expends for himself, his family, his children and his servants is almsgiving. H.R. Ibn Majah. Creative man means the nature of someone who has a lot of reason or is creative. The best effort is what is an expression of his skills, and all the economic responsibilities he gives to his family experts. Humans for this creative life, the Prophet said that as good as the business is what is an expression of his skills, and all the economic responsibilities that he gave to his family experts, are considered as charity that continues to generate rewards.

Another aspect of productive human beings is having competence and honesty, with these two qualities that make a person considered a superior worker as stated in Surah Al-Qasas verse 26. “O my father, take him as a person who works (for us), because actually the best you take to work (for us) is someone who is strong again can be trusted. Diligent work behavior is the command of Islam. In accordance with the Rasullullah Word, which reads “The best work is done with diligence even though little by little.” (H.R. Tirmidhi). Even the Messenger of Allah respected a servant who

was capable of being independent, living with the results of his own abilities: “The best food that someone eats are from the work of his own hands and indeed Prophet Dawud AS. Even eat from their own work.” (H.R. Bukhory: 1966)

Finally, classical economic theories about the formation of human capital have emphasized increasing human biological needs only, thus treating humans only as a means of mechanical production, but Islamic management of the development of human capital has promoted a holistic approach and includes moral responsibility, intellectual talent, knowledge and individual skills. Conventional development theory of human capital says that life is a rising process that continues to undergo transformation and change, and therefore cannot understand absolute values and principles. Islamic conception emphasizes that the development of human resources must be in accordance with metaphysics. Principles and ethical values that are permanent and stable.

5. Results and Discussion

In the Islamic perspective, the development of human capital is not merely an emphasis on intellectual and emotional development, but also involves spiritual and moral development. The concept of Islam can penetrate the human dimension as well as the Divine dimension. Because Islam is not a religion that only deals with vertical problems, but also addresses problems that are horizontal in nature. Islam is a religion of *syamil* (complete), which takes care of all aspects of human life. Islam is a religion *ali amali*, religion that prioritizes perfect productivity values and *syumuli*, both productive in the sense of producing a work or being productive in the sense of producing an improvement and improvement in self, family, and society. In practice, to be productive human beings must be managed (management) and their potential developed.

Management (Idarah) is a special activity concerning leadership, direction, personal development, planning and supervision of works relating to the main elements of a project (Al-Jurjani, 1403: 105). Management ‘knows where to go, what difficulties should be avoided, what strengths are carried out, and how to drive your ship and members as well as possible without waste of time in the process of doing it’ (Mahmud Al-Hawary, 1976) a description that management is an activity,

process and certain procedures to achieve the ultimate goal maximally by working together in a working group in accordance with their respective functions.

As the basis of management practices in Islam refers to business management behavior carried out by the Messenger of Allah, that the Prophet Muhammad was an honest and fair trader in making business agreements. He never complained to his customers. He often keeps his promises and hands over the ordered items on time. He always shows a great sense of responsibility and high integrity with anyone. His reputation as an honest and true trader has been widely known since he was young (Rahman, 1997). The implications of the main model of Islamic management are *Ihsan, Istiqomah, Amanah, Ikhlas and Adil*. This is the basis on which the building of an Islamic management system was established as a tower. These models are very helpful for developing human relations in the work environment, which does not allow anyone to exploit other people as in other systems that are usually done.

The concept of human capital in Islam emphasizes the implementation of sharia-based management. This sharia principle departs from the typology of *Maqhasid al-sharia*, which in the *fiqh* rules is based on five basic principles (*qawaid al khams*). In Implementation, sharia principles management emphasizes five basic principles, namely mandate, the principle of limited ownership, the principle of cooperation in goodness, the principle of social responsibility, the principle of shared ownership, the principle of economic distribution and the principle of justice.

Islamic Human Capital Management wants to revive the concept of man as a caliph on earth who has great potential in determining human values as human resources so that he is able to make a great contribution in shaping human beings to be people who are *kaffah, istiqomah*, consistent and have integrity in upholding banners Islam in life. Considering, however good a system is owned by a company, in its implementation it is very dependent on the quality and skills of the people themselves.

Human resources in terms of competence (expert) which refers to juristic terms about the feasibility of holding assignments and validity of having legal rights. In Islam, human development is not only directed at producing people with better technical knowledge, skills, and social values, but also with a better soul. Islam calls for a holistic approach to human development while placing spiritual

and material incentives for the growth of individuals in the fields of religion, moral discipline, education, skills, employment and health. This is explained in the qualities of intelligence, knowledge, free will, and guidance, which God gave to humans in order to carry out their duty to become caliphs on earth. Human development in turn is regulated to produce resources with good moral values; and is characterized by dynamics, innovation and creativity, knowledge, and self-confidence.

In productive human capital efforts, it can be done with a culture of Literacy (understanding), by carrying out thinking habits taken with the process of reading, writing to creating works (UNESCO, 2018). Literacy is a basic human right that is fundamental to lifelong learning, entirely for social and human development in its ability to change lives.

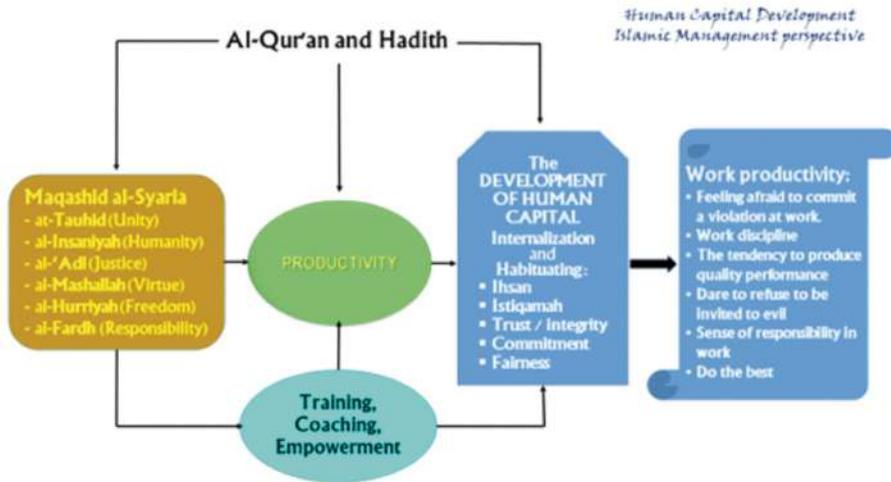
The culture of Literacy can be done through training, training and empowering the potential of a person with the aim of developing the competencies and technical abilities of employees in carrying out their work responsibilities. The Prophet gave training to the people appointed to take care of the problems of the Muslims and provided them with advice and some instructions. Islam as a perfect and complete religion teaches about morals and morality for humans to become better beings. Therefore, given the productivity of a person, graduates of higher education cannot only work in the formal sector well, but can encourage employment by growing the entrepreneurial spirit.

In Islamic perspective management, that for the development of productivity of human capital is basically to deliver the *maqashid* sharia with five basic principles of sharia (*qawaid al khams*), then the application of human development management requires a culture of literacy for planting (internalization) and habitual behavior of *Ihsan*, *istiqamah*, sincere, Trust/Integrity, commitment and fair conduct, through training, coaching and empowerment. It is this nature and behavior that is expected to encourage the growth of awareness of every human being to be able to increase their productivity capabilities. The model can be described as follows:

Model of Development Human Capital Productivity

| Behavior | Dimension | Points / Implications |
|-------------------|---|---|
| Ihsan | Encouragement to do good in God's reconnaissance. | Feel afraid to do irregularities in work. |
| Istiqamah | Continue to uphold the truth. | Cultivating work culture and discipline |
| Ikhlas | Do and work sincerely. | The tendency to produce good and right performance. |
| Amanah/Integritas | Trusted in carrying out tasks that must be done. | Dare to refuse to be invited to irregularities and violations |
| Komitmen | Reflect voluntary actions and behavior. | Sense of responsibility in the task |
| 'Adil | Act proportionally in all matters. | Do the best |

The model can be described as follows:



I. *Ihsan*

Ihsan from the word *Ahsana* (giving pleasure or kindness to others). “Verily, Allah has commanded you to be just and do God (virtue) (Surah 16 [an-Nahl]: 90). *Ihsan* is “you worship God as if you see Him. If you can’t see Him, actually He sees you.” (Muslim, 1389). This understanding assures that every human

being does any deed must always be monitored by Allah. Humans cannot lie, be consistent and they must fear God's rebuke.

II. Istiqamah

Istiqamah is an attitude of dedication in doing a job or a struggle to uphold the truth without feeling disappointed, weak in spirit, or in despair. "Indeed, those who say, "Our Lord is Allah, then they remain istiqamah, then there is no worry for them, nor do they grieve. "(Surah 46 [al-Ahqaf]: 13). "Our God is God; then they confirmed their position (istiqamah) ... "(QS. 41 [Fusilat]: 30)," And those who maintain their mandates and promises ... and those who hold fast to their testimony (QS. 70 [Ma'arij] 32-33).

With *istiqamah* attitude, humans can work comfortably and are moved only to get the pleasure of Allah, cannot be influenced by desires that lead to deviant actions, because they already have a firm stance towards the truth.

III. Ikhlas (Sincerely)

Ikhlas means pure, not mixed with others. Ikhlas is to do charity deeds solely because of Allah. Doing something you don't want to see by someone. "Say, in fact I was ordered to worship Allah in full obedience to Him in religion" (Surat 39 [az-Zumar]: 11). Doing sincerely can produce quality jobs, because in working with sincerity without having a burden on his feelings and thoughts, only one determination that the results of his work to benefit others.

IV. Integrity / Amanah

Amanah means trusted or trusted. In *aqeedah* and Islamic law, trust is everything that must be accounted for and related to other people or other parties. Trust can be in the form of objects, jobs, words, or beliefs. So, trust can be in the form of anything that will ultimately be held accountable. "Indeed, Allah told you to deliver a message to those who have the right to receive it, and if you set a law among men you should justify it." (Qur'an 4: al-Nisa: 58).

VI. Have work commitment

Commitment is a situation where someone makes an agreement (attachment), both to themselves and to others, which is reflected in certain actions/ behaviors carried out voluntarily or forcibly. Commitment is a form of obligation

that binds a person to something, both self and others, certain actions or things. Commitment is a loyal attitude and responsibility of someone towards something, be it themselves, others, or organizations. "... except those who repent improve themselves and cling to the religion of God and with sincerity ...” (QS. 4 [Al-Nisa]: 146).

VII. 'Adil (Fair).

'*Adilun* means equal or balanced (proportional). Fair puts something in its place, gives or receives something according to its rights, and punishes the evil according to its rights, and punishes the evil according to its mistakes and violators, not biased. "Surely Allah tells you to do justice ..." (QS. 16 [an-Nahl]: 90). Islam strongly emphasizes fairness in all aspects of life. Be fair in themselves and others. Al-Qur'an views that justice is the core of Islamic teachings that cover all aspects of life. The principle of justice brought by the Qur'an is very contextual and relevant to be applied to religious, family, community and business life. Justice gives rights to others. "Surely Allah tells you to do justice and do good (Ihsan), and forbid evil and evil deeds ..." (QS. 16 [An Nahl]: 90). The expected implication of this fair behavior is that the perpetrators work does not impose the will to fulfill their own interests. By having a fair attitude that is embedded in carrying out his duties, he will always act proportionally and will not harm the rights of others.

7. Conclusion

The model concept of human capital productivity development in higher education is based on the Islamic sharia-based management perspective. The sharia principle is the embodiment of *Maqhasid al-sharia*, which is based on *fiqh* rules based on five basic principles (*qawaid al khams*). The Qur'an and the hadith have taught how humans must have superior productivity in carrying out their business work. Developing the productivity of human capital can be done with a culture of literacy for internalization and habituation to practice Ihsan behavior, *istiqamah*, sincerity, trust/integrity, commitment and being fair, through training, coaching and empowerment. By embedding Ihsan's behavior in his life he always felt afraid of making irregularities in work. As a result of this Ihsan behavior can lead to the tendency of work discipline,

have a commitment to the tasks charged, dare to avoid actions that can harm other people, have a sense of responsibility in the task to produce quality performance. If all these attitudes and behaviors have been embedded in every human resource, they will be productive human capital based on the guidance of Islamic Sharia.

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PESANTRENS AND THE CHALLENGES OF MODERN ERA IN INDONESIA: Survival, Management, and Leadership

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Abstract

This paper explores pesantren and how they survive in modern Indonesia. It addresses the leadership, management, and survival of those pesantren. It also discusses and answers several questions on (1) how do the pesantrens face the challenges and consistently survive, (2) how are the pesantren managed, (3) what are kinds of leadership developed. It applies social and educational concepts and uses qualitative data for analysis of materials collected from observations and library research.

Keywords: *Pesantren, modernity, management, leadership, Indonesia*

1. Introduction

Adegium of a salaf Islamic scholar, Ali bin Abu Tholib, said that: "Well-organized falsehood can defeat unorganized truth". The phrase shows how important management is in an institution because something is good if it is not managed properly; it will result in the institution not being able to survive. Islamic boarding schools (pesantren) are educational institutions that have long historical roots, the oldest institution native to Indonesia (indigenous). Until now, the existence of the pesantren system is still alive even though it still adheres to the traditional model, not using a modern management model. In management's perspective, an institution that is not managed with management functions, in turn, can threaten the sustainability of the institution..

The origins of the existing pesantren are only traceable until the end of the 19th century or the beginning of 20. At this period there have been around 40 large Pesantrens spread across Java, most of them located in East Java (Dhofier, 1994, p. 26).

But unlike the *Pesantren Al-Istiqlalayah*, which is located in the Kemis Tangerang market, which was built in 1957, it has around 300 students, although it is managed simply with simple management. However, its existence is still sustainable, even showing good growth, at least seen from the number who are interested in this *pesantren*. This *Pesantren Al-Istiqlalayah* is in the midst of luxury housing (real estate) and also in an industrial area that operates 24 hours. The entrance of the *pesantren* is quite dense because there are always large trucks that carry industrial results. The society's trust is so great for this institution. The society every day comes to this institution to study religion from faraway places with a vast number of people.

Therefore what happens is the determinant factor, why can the *pesantren* develop during a shift in social values that are all realistic and modern? Can modern western management principles be applied to the background of *pesantren* based on traditional and local culture? Or how big is the role of management in the aspect of leadership of the *kiyai*, governance of funding, educators? In this case, the author has researched a case study of the *Al- Pesantren Al-Istiqlalayah* in Tangerang.

2. Discussion

2. 1. Management of Pesantren

Pesantren according to Geertz quoted by Anwar states that the term "pesantren" comes from the word "shastri" (Indian) which means "Hindu scientists who are good at writing" (Anwar, 2003, p. 85) Based on this view, *pesantren* implies a place for people who are good at reading and writing. Wahid termed *pesantren* as a living institution that deviates from the general pattern of life in this country, where a separate process of value formation takes place, complete with symbols, and develops a method of influencing influence with the surrounding society. This is in line with Rahardjo's opinion, which emphasized that in the past, before the Dutch came to Indonesia, *Pesantren* was an institution that was the center of social changes through the

activities of spreading religion. During the Dutch colonial period, *pesantren* were centers of resistance to Dutch rule (Rahardjo, 1983, p. 40).

Rahardjo (1983) also added that the *pesantren* in the 1960s began to enter a new phase with the emergence of *pesantren* that had a legal entity in the form of foundations. This form of management implies that: (1) Kiyai is no longer the only *pesantren* ruler and (2) the entry of technicians into the *pesantren* management process so that the kiyai becomes symbolic (Rahardjo, 1983, p. 72). Wahyutomo was completing the arguments described earlier, as quoted by Anwar, emphasized that in the early days' *pesantren* only functioned as a means of Islamization. At the same time combined three elements of education, namely worship, to instill faith, tabligh to spread knowledge, and charity to realize society activities in everyday life (Anwar, 2003, p. 85).

According to Dhofier (1994), the development of *Pesantren* is associated with a shift in understanding of the meaning of education from an Islamic perspective. If the obligation to study only about religion in the past, along with changing perception, it has now been formulated that seeking general knowledge is mandatory (Dhofier, 1994, p. 41). Likewise, what Dhofier (1994) said, the Religious Research and Development Agency researched in 2011, showing changes at the institutional level. *Pesantren*, which was initially focused on studying religious studies, showed that 59.7% of *pesantren* had opened formal education and public learning, and 40.3% of *pesantren* remain as they have not been in formal education and only study religion.

Management is several activities or functions (planning, organizing, leading, structuring staff, and controlling) that must be carried out by the manager of an organization or institution. Management, in this case, is seen as a game, which means the procedure or strategy gets results. Management, according to this understanding, has two levels, namely the surface or the outside and the inside. The outside involves certain tasks or activities about control. Included in this component are planning tasks to make budgets, make decisions, manage time, and evaluate performance, and so on. Management can also be interpreted as a process of completing something through the efforts of others. This process involves the allocation of money and physical resources. This process contains four functions, namely planning to organize, influence, and supervise. These four functions are

interconnected. This means that if there is a change in one role, it will affect other services (Mondy & Premeaux, 1993, p. 5).

In line with the above definition, Hellriegel and Slocum define management as an activity of planning, organizing, leading, and controlling people who work in an organization and the tasks and activities, they carry out (Hellriegel & Slocum, 1992, p. 8). According to Alan Paisey (1992), education management such as *pesantren* is a specific process in connecting resources. Moreover, the goals to be achieved in organizations that explicitly involve values, professional attitudes, behavior patterns both at strategic and tactical levels both in the functions of planning, regulation, coordination, control, and assessment. Associated with the management of *pesantren*, the writer focused on three aspects, which are (1) staffing, (2) funding (3) learning management. Staffing is an essential element in management because staffing is how to use human resources to achieve goals (Mondy & Noe, 1993, p. 4). Funding is also an essential instrument for running the organization. Alan Paisay (1992, p. 83) explains that finance is a vital tool so that organizational costs can be reduced as low as possible. This is related to learning management regarding the type and form of *pesantren*. Staffing is an important management function. Concerning *pesantren*, staffing is more focused on teaching staff, because the energy in the education of the most important actors is the teacher or religious teacher.

In fulfilling the needs of teachers, the process is where the organization satisfies human resource needs by estimating needs in the future, recruiting and selecting prospective teachers (*ustadz*), and giving orientation to new teachers (Hellriegel & Slocum, 1992, p. 390). So, the procurement system of teachers can be understood as an integrated way of recruiting, selecting, and giving orientation to new teachers. In detail, the staffing process has the following components: planning, recruitment, selection and hiring, orientation, compensation and facilities, compensation appraisals, training, and development (Hellriegel & Slocum, 1992, pp. 394–410).

Staffing is almost identical to human resource management, which is a management function that talks about recruitment, training placement, and organizational member development (Stoner & Freeman, 1992, p. 374). In this case there are seven main human resource management activities, namely (1) HR planning, (2) recruitment, (3) selection, (4) socialization, (5) training and development,

(6) performance evaluation, (7) promotion, transfer, demotion (Bedeian & Glueck, 1983, pp. 449–450). Another definition of staffing is the use of HR to achieve organizational goals (Mondy & Noe, 1993, p. 4). In this case, the staffing function consists of HR planning, recruitment, selection, HR development (training, planning, and career development, performance appraisal), compensation and benefits, security and health, worker and labor relations and HR research.

From some of the definitions above, it can be concluded that related to the provision of teachers, it is an activity related to planning, recruitment, selection and hiring, orientation, compensation and facilities, compensation for performance (performance appraisals), as well as training and development. In line with Amrine, Riritchey, and Halley (Amrine, Riritchey, & Halley, 1986, p. 30) states that the teacher procurement system is an activity that involves elements of teacher appointment, assessment, and selection of teacher candidates, as well as training and development. However, the procurement of these teachers at the *pesantren Al-Istiqalayah* was carried out very simply, less systematically, and less professionally.

The appointment of teachers is made by following signs that are not stated in writing but stated verbally by *ustadz* through the head of *pesantren*. The verbal statement says that the teacher must first understand the condition of *pesantren*, vision, and mission, and be willing to earn no salary. It is because the executors of *pesantren* with religious principles must be disseminated to benefit the people, not for business. Teachers do not make money at *pesantren*. They support themselves and their families outside *pesantren* such as selling, farming, etc. This element of sincerity without salary compensation is considered to be the implementation of *pesantren* as a blessing. Blessing is a keyword that has been fought as hard as possible by *pesantren* implementers and continues to be maintained in the culture of *pesantren*. The society continues to believe in this existence by giving up their children to be taught in *pesantren*. Many people also make small contributions. Thus, even though the procurement of teachers is not managed systematically and professionally, *pesantren* remain alive, and even from day to day, the number of students' increases.

The assessment and selection of teacher candidates are carried out jointly by *kiyai*, teachers, and students who study. For gifted students who are more

knowledgeable and capable, they are allowed to teach their fellow students. If the *santri* has recognized his knowledge and practice of religion in the life of the *pesantren*, then he will be made as a teacher assistant first. Training and development were not done formally and were not explicitly handled. Training and development were carried out by *kiyai* through teaching and learning activities, discussions among teachers when they finished teaching. Training and development were also carried out through monthly recitation led by *kiyai*. With this recitation, *ustadz* added and deepened science.

The attitude of understanding the state of *pesantren* before becoming a teacher aims to bring the soul to sincerity. Managers of *pesantren*, especially teachers, must remain steadfast in carrying out selfless teaching and learning activities, without receiving a salary. This does not support the general theory, which states that salaries and other benefits can improve performance and job satisfaction. The existence of criteria for being appointed as a teacher in this *pesantren* must master the field of science. Also, the teacher should interest in those who will be taught, ready to not get a salary, and practice knowledge in daily life. It will be challenging to be accepted by modern educational institutions, especially in terms of being prepared not to get a salary because it contradicts the general theory, which states that workers have the right to get compensation in the form of salary or honorarium. In order to maintain the quality of the teacher, there were several activities carried out in *pesantren Al-Istiqlalayah* in an informal way, namely gathering together after teaching, then chatting together between *kyai* and *santri* and discussing quality improvement casually without going through formal procedures.

Funding in an educational organization is essential. Lyden and Filler (1972, p. 17) state funding has three functions, namely planning, management, and control. The intended planning is the process of setting organizational goals, deciding on changes in objectives, determining the sources to achieve goals, and determining policies that direct achievement, the use of resource sharing. The planning process of funding in *pesantren Al-Istiqlalayah* is not stated in writing, systematically and professionally, but delivered verbally by *kiyai* to his staff. The planning principle states that the goal to be achieved is the benefit of the people. Therefore, every policy relating to the use of funds must be shown to obtain benefits.

Funding management is a process whereby *kiyai* determines where sources of funds are obtained and used effectively and efficiently for *pesantren* purposes. In this case, verbally, *kiyai* tells staff to use funds for the benefit of many people and not personal interests. *Kiyai* and his staff are not justified in taking advantage of the *pesantren*'s funds and even encourage their staff to donate *Pesantren*. Funding control is the process of establishing programs that are implemented effectively and efficiently. All *pesantren* activities must highlight the common interest and the interests of the religion *syi'ar*. The common interest is to improve the rooms (*kobong*) occupied by santri and other facilities that support the learning process in *pesantren*. *Syi'ar*'s interests, for example, are to commemorate the religious holidays of Islam, and public recitation.

The traditional and straightforward funding system that is family-based but follows ethics that do not violate the law and religion does not make people back away to give their contributions and register their children to *pesantren*. It is because of very high public trust. That belief continues to grow because *kiyai* is very charismatic, able to set an example, uphold honesty, sincerity, prioritize blessing to cultivate deliberation in making decisions, and religious values applied in the life of *pesantren*. Such a simple funding system continues to strengthen the existence of *pesantren* in society. This means that in managing the funding system, the most important thing is the element of mutual trust, honesty, and prioritizing deliberation in the process of entering and issuing money. Ideal and professional funding systems without mutual trust, reliability, and consideration will cause degradation and in time of destruction.

Besides adopting two funding systems, *pesantren* funding sources are grouped into two parts, namely family-run sources of funds and sources of funds managed by *santri*. Family-managed funds come from society and family donations. Funds are managed by *santri* that are taken from the students themselves. Both groups of funding sources have halal cretaceous, blessing, and non-binding. The funds that have been obtained are used for benefit. The benefit can be interpreted as the use of funds is directed at the interests of religion and many people to raise *syiar*. Funds obtained used for the benefit can be interpreted that the use of funds directed at the interests of religion and the people to raise *syiar*, not for personal needs but based on mutual interests. All funds donated by the society must be left to the society as

well. The *pesantren* party does not want to take the funds for personal and family needs. The family contributes to the *pesantren* itself.

The management of students at *pesantren Al-Istiqlalayah* takes place without certain restrictions and rules. Santri entering and leaving *pesantren* are not regulated by time or schedule, as is appropriate for formal education. At any time, this *pesantren* can accept new *santri*, and at any time, *santri* may leave. There is no term for acceptance of new *santri* and the end of study at this *pesantren*. The determination of the learning duration is up to *santri* themselves. *Santri*, who feels at home, can learn for years. The conditions for entering *Pesantrens* are not regulated. Senior students who will register are not restricted, maybe 7 or more than 30 years old. Likewise, with his educational background, prospective *santri* can be accepted at this *pesantren* even though he has not finished elementary school. But generally, those who have completed primary school education (SD).

Every *santri* who has just entered is noted in a book held by the “*lurah pesantren*”. The things recorded in this book are (a) the name of the *santri* and (b) the address of the parent. This book is not equipped with photos of students and their parent numbers. If this *lurah* stops. Then the book is replaced with a new book without moving the contents of the old book. The new “*lurah*” then uses a re-registration of the new book. Thus there is no clear data regarding the number of alumni and what year the *santri* began to study at this *pesantren*. Education in this *pesantren* knows no class. *Santri* are who entered study together with other senior *santri*. It’s just that for the morning study hours from 8.00 to 10.00, which they are not required to participate, but it is also not prohibited from joining.

The cost of education at this *pesantren* is not collected. The *santri* only pays electricity amounting to only Rp. 5.000 for each month. If the contributions received are not enough to pay for electricity, the administrators will subsidize. Early learning at the *pesantren* is almost entirely done by reading the book, which begins with *tarjamah* (translation), *Syarah* (description of explanation) with grammar discussion (grammatical analysis), review of word forms (morphological) with its interpretation, and concludes the meaning contained in reading material. The newly arrived *santri* can “choose” the book they will study, and which aspects of the book they will learn first.

The learning material at this *pesantren* is all taken from the classic books (bald books) or (yellow books). This book is written without *harokat*. These books are the work of Islamic scholars in various Islamic disciplines in the middle ages — the term “yellow book” because the paper used is usually yellow. In line with science and technology, today, these books are not yellow anymore. Nevertheless, the term “yellow book” has been attached to these books so that until now, this classic book is still called the yellow book.

Educational curriculum, both in terms of study programs, planned learning experience, a set of the structure of intended learning outcomes, as well as written action plans, is nothing. The *santri* and *ustadz* do not know exactly what direction they are studying, not stated learning suggestions for each learning unit discussed, and do not understand the Learning Event Unit (SAP) and module learning systems. All learning is based on the “wishes” of the *ustadz*. Moreover, it is based on teaching materials in the books he mastered and likes. Even so, the subjects are the prerequisites for understanding the content of the material contained in the Arabic “yellow book,” which is always taught first even though not structurally. *Pesantren* curriculum is not in the form of subject matter but refers to the “Book of *Tsuras*” in various disciplines, such as linguistics, *fiqh*, morality, interpretation, hadith, and *ulumul quran*. Some books include (a) *muslim shohih*, (b) *jamul jawami*, (c) *jauharmaknun*, (d) *fathul mui'n*, (e) *kifayatul ahyar*, (f) *alfiyah ibn malik*, (g) *jalalain* interpretation, (h) *fathul qorib*.

The process of discussing the teaching material is often carried out repeatedly, even though the textbook used is different. Lessons usually begin with a “small” book that contains a concise and simple text containing basic and daily religious studies such as prayer, *zakat*, and morality. This material was discussed for years before arriving at the book “medium level.” In this current book, the *santri* may choose the books and material to be studied. As with the management of education, the learning period of these books is also not time-bound. A *santri* can finish his study in a year. But not a few students who complete it spending two to three years. A *santri* can move to study other books without having to go through the previous evaluation stage. In each learning process, the *santri* sit cross-legged about three meters in front of *ustadz* or *kiyai*, but not a few take the prone position because they are tired of sitting with their chin and elbows touching the floor. *Ustadz* or *kiyai* read the book

sentence by sentence, then translate and explain the meaning. Santri listens by making notes on each handbook. In other terms, this method is called “*bandongan*”.

Learning material is not infrequent. Even so, the *santri* will not file protests or efforts to remind *kiyai* or *ustadz*, because it is considered “uncivilized.” Thus, in each learning process, there are no questions asked by both parties. If there is one *santri* who does not understand the meaning or lesson being discussed, they usually ask the senior *santri*. The existence of *pesantren Al-Istiqlalayah* with a brief description of management illustrates that the *pesantren* is unique and able to maintain *pesantren* amidst industrial society.

2. 2. Pesantren Leadership

Leadership is part of management, but because of its focus, the discussion is separated from management in general. At the level of implementation, the leadership carries out the decisions of the program, which organize program planning. In the context of management, the institution is very dependent on the functioning of leadership functions. Leadership undertaken by a good leader will be able to encourage the achievement of goals effectively, which in turn will maintain the sustainability of an institution.

Leadership is a concept of belonging to an institution that is a way of thinking about the institution’s inheritance and serving as an opponent. Leadership is a concept of belonging to an institution that is a way of thinking about the institution’s heritage and serving as an opponent of ownership (Pree, 1989, p. 12). In this sense, leaders must serve concerning assets and inheritance, momentum, politeness, and value effectively. Assets and heritage must be behind the leader. This means that the assets and inheritance of the institution are used to serve the people. Moreover, it is not for their own sake. Momentum means the leader must provide and create something to help. Effectiveness means that in serving, leaders must be responsible for creating the efficiency of managing the institution. Modesty and value are defined in the context of leaders having to take a role in developing, expressing, and preserving politeness.

The issue of leadership in organizations is very fundamental, including in the world of *pesantren* education. In traditional institutions, a *kiyai* who has charismatic

leadership becomes the primary key in carrying out the process of transformation and change for his followers (Luthans, 1998, p. 467). Robin views that the leadership largely determines organizational success or failure in playing his role (Robins, 1998, p. 263). Kanungo asserts that the effectiveness of charismatic leaders will depend on the ability to articulate followers (Kanungo & Mendonca, 1996, p. 43). Charismatic leadership, according to Yulk (1989), has positive and negative aspects. Nevertheless, the positive and negative aspects of leadership are not seen from the viewpoint of the theory but seen from the results. For example, Mao Tse Tung and Ayatollah Khomeini partially see as charismatic positives, and some see them as charismatic negatives (Yulk, 1989, p. 206).

In line with the above, according to Dhofier (1994), in general, *pesantren* were dominated by charismatic leadership. Also, Dhofier saw the positive value of charismatic *pesantren* leaders having a strong influence on their followers. No one was against the authority of the *kiyai* in the *pesantren* except other *kiyai*, who had more impact (Dhofier, 1994, p. 56). This condition of leadership, according to Gibson will support the development of the organization in a better direction when the leadership of the organization can also transform the organization (Gibran, James, M.Ivancevich, & Donell, 1978, p. 377).

According to Wahid, the negative charismatic leadership of *pesantren* includes (1) the emergence of uncertainty in the development of his *pesantren*, because everything depends on the personal decisions of the leader; (2) It is difficult for the assistants (staff) to plan patterns of *pesantren* development, because the leadership is passive towards their development; (3) The pattern of change of leadership takes place unexpectedly due to the death of the leader. The sudden design of change often leads to differences of opinion and even opposites; and (4) Leaders of *pesantren* that have achieved an increase in influence as a result of the rise in the number of students, often cannot be balanced with improving the leadership quality. The horizon of leader thinking is often local (Wahid, 1985, pp. 168–169).

Charismatic leaders, according to Luthans, are leaders who have personal abilities and profound skills and a tremendous influence on their followers (Yulk, 1989, p. 206). The characteristics of charismatic leaders, according to Griffin, include (1) self-confidence, (2) having a strong view, (3) followers have a strong belief in their

leaders (Griffin, 1997, p. 440). Furthermore, it was emphasized that there are eight indicators indicating that the leadership is charismatic, which are (1) The existence of his followers' trust in the truth and beliefs of his leaders, (2) There were similarities in followers' beliefs with their leaders' beliefs; (5) There is a need to obey the leader; (6) Emotional involvement of his followers in his organizational mission; (7) Improving the performance of the goals of his followers; and (8) Belief of his followers that they are able to contribute to the success of the group mission (Yulk, 1989, p. 206).

Leadership is in the controversy of the life of the people, nation, and state, and the leadership of *pesantren Al-Istiqliyah* has never escaped attention. It is because leadership is closer to the word "leader" which implies the existence of extras, personal wisdom, and some abilities possessed by a leader. Therefore it is not surprising that national figures came to *pesantren*, with the hope that *kiyai* could influence his followers for specific purposes. Leadership that emerges in people's lives such as religious leaders, leaders of religious institutions, leaders of society organizations or *pesantren* leaders often becomes a role model for the society and the surrounding environment, especially those who have religious ties such as *ulama*, or leaders of *majlis taklim*. The leader of *pesantren Al-Istiqliyah* became a role model for society, and the society also put full trust in *kiyai*.

Leadership in management terminology can be interpreted as a person's ability to make decisions, move and protect staff, empower potential, and explore the resources that support to achieve specific goals. The leadership of the *kiyai* in the management of *Pesantren* can be interpreted as the ability of the *kiyai* to make decisions, to mobilize all educators and students, and to multiply financial resources and utilize the participation of the surrounding society in advancing *Pesantren*. The position of *kiyai* in *pesantren* as an educational institution is as the main educator or education leader in the institution, and automatically *kiyai* will color the institution's education and even very much depends on the role of *kiyai*. As an education leader, Law and Glover emphasized that the education leader holds the responsibility for managing change and is responsible for the impact of the institution's changes (Law & Glover, 2000, p. 137).

Concerning what Griffin, *pesantren Al-Istiqliyah* leader implements charismatic leadership style, this is shown by various indicators: (1) the society and *kiyai* followers

view that *kiyai* is believed to be a trusted person that Allah easily accepts his prayer. Many people come to *kiyai* asking for help in curing diseases only with water which is prayed by *kiyai* (2) sincerity, selfless actions. *Kiyai* in managing *pesantren* is full of worship, this phenomenon is shown by *kiyai* not asking for rewards, and even *santri* who recite in *pesantren Al Istiqlaliyah* is free without being charged. The costs incurred by *santri* are only for the benefit of *santri* themselves, such as paying for electricity. (3) Exemplary. Characteristics of charismatic leadership are excellent. This phenomenon is shown in addition to the practice of worship, which is also *mahdhoh* in daily life, *kiyai* does not want to accept donations that have a particular purpose in political choices even though they come to meet him as a *kiyai*.

Pesantren Al-Istiqlaliyah's leadership strength, in addition to applying charismatic leadership, also applies several leadership styles that are appropriate to the situation. This reinforces the Timpe study, which shows *kiyai* using ideal and effective leadership (Timpe, 1991, p. 123). Timpe (1991) stated that this effective leader fulfills the nine conditions and is owned by *kiyai* of *Al Pesantren Al-Istiqlaliyah* (1) being flexible (2) aware of himself, the group, situation (3) influential and knowing how to use his authority (4) using general supervision (5) making decisions in a timely manner (6) thinking before acting (7) easily meeting subordinates discussing the problem (8) keeping promises (9) providing sufficient direction.

Charismatic leadership appears to be more dominantly applied by *Pesantren Al-Istiqlaliyah*. This leadership style has emotional ties to subordinates, where *kiyai* leadership is able to move emotions and motivation, able to encourage the valence of his followers, able to make followers appreciate, trust and believe in themselves, and able to encourage the values and intrinsic motivation of his followers (Steers, Richard M. & Bigley, 1996, p. 213). Although the charismatic leadership dominates the *Al-Istiqliyah Pesantren*, he also applies a democratic leadership style, this is evident from daily activities even though the character of a charismatic leader is authoritarian (Dhofier, 1994, p. 56), but in certain cases others can open their minds and views as from *kiyai*.

3. Conclusion

Pesantrens can survive in the face of swift changes and modernity when the power of *pesantren* leaders has charismatic leadership. The characteristics of charismatic leaders in *pesantren Al-Istiqlaliyah* are *kiyai*, who has high trust from his followers, has a top position in the eyes of his followers, sincerity in charity, openness to receive input. Armed with sincerity and full of exemplary leadership of *pesantren*, *pesantren* educational institution is able to survive the swift flow of change, even though it is managed in simple ways but able to show its resilience as an independent institution that does not depend on government assistance which is the main characteristic of *pesantren*. With the charismatic leadership, then a *kiyai* can manage *pesantren* well, the issue of institutional funding, which is an essential instrument in running the institution is no problem because the support and contributions from the society continue to flow. Likewise, the staffing system that applies to *pesantren* is very simple, not systematic. There are no standard rules. However, *pesantren* can produce highly dedicated *ustadz* and master science, because all are based on sincerity, sincere *kiyai* in teaching their knowledge, students are genuine to learn, and the teachers are genuine.

In addition to the charismatic leadership, *pesantren* leaders also apply other leadership styles (democratic), *kiyai* open himself to inputs, especially in developing *pesantren* and *santri*. *Kiyai* is aware of the flow of changes that occur around him, and *santri* will live during the period of change. Maintaining the existence of *pesantren* by relying on charismatic leadership has a negative aspect because in general, the next generation cannot inherit the socialism of the predecessor *pesantren* leaders. It tends to decrease. For that, the management system must be built, because charismatic problems cannot be planned and constructed, structuring anyone can do management and organization. The organization is one of the words in the level of implementation of the actions of the program planning decisions. Organizing the program in the context of management of the institution is very dependent on the running of the functions of leadership. Leadership that is run by a good leader will be able to encourage the achievement of goals effectively, which, in turn, will maintain the sustainability of an institution.

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EDUCATION SYSTEM BASED ON RELIGIOUS CHARACTER IN ISLAMIC BOARDING SCHOOLS AL-HIKMAH 2 BENDA

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Abstract

This research is motivated by the inability of humans to protect nature, resulting in various environmental damage. Therefore, education efforts are needed through the development of character-based social skills. Character education taught in Islamic Boarding Schools is more optimal compared to other educational institutions because it can be directly practiced in daily life in Islamic boarding schools and become a living habit of santri. The problem of this research is how is the character-based education system in Islamic Boarding School Al-Hikmah 2 Benda Sirampog Brebes. This study aims to examine the character-based education system at Islamic Boarding School Al-Hikmah 2 Benda Sirampog Brebes. This study uses a qualitative method. Data collection techniques include observation, questionnaires, interviews, and documentation. Data sources are determined through purposive sampling technique which consists of caregivers, coaches, administrators, and santri. Data analysis consists of collection, reduction, presentation, and conclusion. The results of this study indicate that the character-based education system is realized through 1) the vision provides a foundation in the development of the education system, teaching and preaching; the upright mission of the faith, true in worship, noble in behaving, fostering the life of the community and preserving Islamic values, having a soul of sacrifice, a spirit of religion, and being flexible in attitude; the aim of producing santri who are faqih fiddin, mutadayyin, and muta'addib: the principle of novelty by empowering oneself independently; 2) learning materials using books such as Ta'lim al-Mutta'allim which contain morality, Nasoikhul Ibad about ethics of worship, Bidayatul Hidayah about ethics related vertically and horizontally, Irsyadul Ibad about respect each other. Hadith Arbain Nawawi about sincerity of intention, the primacy

of learning and teaching the Qur'an, the Hadith of Riyadh al-Shalihin about the laws of jurisprudence and the books of nurul sure, nurudz dzalam, hidayatus syibyan; 3) methodically, education are given in the form of sorogan, bandongan, halaqah, and memorization. This study concludes that the education system based on religious character is seen in the vision, mission, goals, principles and the use of yellow books which are used as sources of reference in learning and applied in life.

Keywords: Boarding School, Character, Education System

1. Introduction

The inability of humans to protect and preserve the environment and social is one of the social problems faced today. Awareness of behavior and low knowledge encourages the need for efforts that can make people realize the importance of maintaining and preserving the environment. Therefore, there is a need for an education system that safeguards and preserves environmental life in a real way with direct behavior on the field every day as a manifestation of the implementation of education. Damage to the environment can be seen in landslides, floods, robots, abrasions, burning and clearing of forests, and the abandonment of empty land. Social environment failure is seen from irresponsible behavior patterns, dirty words, dishonest, unable to communicate, littering, and lack of mutual respect.

Figure 1. Environmental damage in District Brebes



The failure of efforts to preserve the environment for the achievement of the national education goals, encouraged the birth of character education. Character education is an attempt to revive the ideal-spiritual pedagogics lost due to the positivist wave pioneered by the French philosopher Auguste, character will shape motivation, and at the same time be formed by dignified methods and processes. Character is not just an outward appearance, but implicitly reveals hidden things. Therefore people define care and action based on ethical values, including cognitive, emotional, and behavioral aspects of moral life. Education in Indonesia right according to Sumaatmadja (1979) is “value-based education”. There are 18 character values instilled in character education according to the Ministry of National Education (2010), one of which is religious. According to Asmani (2011), there are four types of characters applied in the educational process, namely character education based on religious values, culture, environment, and self-potential. Most Indonesian people who still make religion (religious values) as a guideline for community life encourage the application of education which forms a character based on religious values.

Religion-based character education is an education that develops values based on religion that shape the main, noble personality and attitude in life. In Islam, character education has similarities with moral education. The term moral in Indonesian is moral. Morals (in Arabic: *al-akhlak*) according to Ahmad Muhammad Al-Hufy in “*Min Akhlak al Nabiy*”, are “strong *azimah* (will) about something done repeatedly so that it becomes customary (entrenched) which leads to goodness or ugliness. Therefore, the term “noble or good morals” (*akhlak al-karimah*) and “bad morals” (*al-akhlak al-syuu*) are known. The teachings on morality in Islam are important as the teachings about aqeedah (belief), worship, and *mu’amalah* (community). Prophet Muhammad S.A.W, was sent to perfect human morals, “*innamaa buitstu li-utannima Makaarim al-akhlak*”. Perfecting human morals means improving good morals better and eroding bad morals so they are lost and replaced by noble character. That is the glory of human life as the ultimate creature of God. How important it is to build morals so that they are attached to the Prophet’s failure.

Islamic boarding schools are a suitable place to facilitate the education of values needed by the community. Education character values in Islamic Boarding Schools are more optimal compared to other educational institutions because environmental education in Islamic Boarding Schools is directly practiced in daily

life in Islamic boarding schools which will later become the habits of the santri's life. Islamic boarding schools are the oldest educational institutions in Indonesia, which existed before the birth of the modern education system. Some pesantren have been established and act as important institutions and are flexible in being actively involved as institutions that are close to the community around the pesantren (Mangunjaya, 2014).

Islamic boarding schools have a strategic position in educating the character of the next generation of Muslims who are friendly and care about the environment. Islamic boarding schools are independent self-supporting Islamic educational institutions and make important contributions to the environment because this institution is a place to galvanize students who are expected to be able to answer the challenges of religious knowledge which includes environmental knowledge. In addition, Islamic boarding schools have become a concern of the world community because they are considered as a node of cultural brokers for the flow of modernization ideas from the city (M.Kholil, 2014)

The pesantren is basically a traditional Islamic education dormitory whose students live together and study religious knowledge under the guidance of a teacher known as the Kyai. The dormitory of the santri is in a boarding school complex where the Kyai live. Islamic boarding schools are also equipped with worship facilities in the form of mosques. Mastuhu defines that Islamic boarding schools are traditional Islamic educational institutions to learn, understand, explore, appreciate, and practice Islamic teachings by emphasizing the importance of religious morality as a guideline for daily behavior. The existence of Islamic boarding schools in the community serves as a place of introduction and understanding of Islam as well as the center of the spread of Islam.

Most Islamic boarding schools are established as a form of reaction to certain life patterns that are considered vulnerable, thus the establishment of Islamic boarding schools is one part of cultural transformation that runs in a relatively long period of time. Because the essence of the pesantren is the starting point of transformation, pesantren are naturally forced by conditions to obtain the best alternative for life. Islamic boarding schools as an option in accordance with the culture of Islam in Indonesia. Islamic boarding schools have become part of the system of life of most

Muslims in Indonesia and have experienced dynamics and changes from time to time in accordance with the life journey of the people. The changes that occur in Islamic boarding schools are the result of dialogue with the era, so that pesantren as educational institutions also have systems such as other educational institutions.

Based on the description above, the purpose of this study is to examine the education system based on religious character in Al-Hikmah Islamic Boarding School 2 Things. This research can contribute to the thinking of science and efforts to develop social skills in Islamic boarding schools and society in general.

2. Research Method

This study uses descriptive qualitative methods. The study was conducted in April-May 2017 at Al-Hikmah 2 Islamic Boarding School in Benda Village, Sirampog District, Brebes Regency. Resource persons as data sources are determined based on purposive sampling technique, namely the resource persons are taken from subjects who know, understand and experience directly in the development and implementation of the implementation of religious-based character education systems in Islamic Boarding Schools Al-Hikmah 2, namely coaches, caregivers, administrators, religious teachers and santri. Data collection techniques in this study were carried out through observation, questionnaires, interviews, and documentation. Data analysis consists of data collection, data reduction, data presentation, and drawing conclusions.

3. Theoretical Framework

Social skills are the ability to communicate and behave in ways that are in accordance with social values in the community. One of the social skills is social skills in environmental education. Social skills in environmental education are the ability to use sense devices, have physical and mental readiness, be able to adapt, and be able to solve various problems of their own environment or group. The dimensions of social skills according to Permendikbud No. 22 of 2016 include honest, disciplined, polite, confident, caring, and responsible.

Character is understood as a main character that is engraved, both thoughts, attitudes, behaviors, and actions, which are inherent and united strongly in a person.

Characters are taught through religious value-based character education, cultural values are based on certain regional conditions, are environmentally based, and are based on self-potential. Gestalt and constructivism learning theory underlies the view of social skills as an effort based on character building. Islamic boarding schools are educational institutions based on the community. The purpose of education in Islamic boarding schools is the embodiment of Islamic education. Environmental education is taught through social skills in Islamic boarding schools.

4. Results and Discussion

Based on the research that has been done, data obtained include 1) observation results; 2) results of interviews with coaches, caregivers, administrators, religious teachers and santri; 3) documentation during conducting research. Some of the findings in the research, namely Islamic Boarding School Al-Hikmah 2 developed its programs in an organized, systematic and integrated manner between potential sources and targets to be achieved through the division of the pioneering period, growth until the development period

The application of the functions and roles of Islamic Boarding School AL-Hikmah 2 is included in the Tri Dharma Pondok Pesantren, namely 1) the faith and piety of Allah SWT; 2) development of useful knowledge; and 3) service to religion, society and the country. While in carrying out the education system can be known from the vision, goals and principles of Islamic boarding schools. Explanation of the religious character-based education system in Islamic Boarding Schools Al-Hikmah 2 is explained as follows.

Vision, Mission, Objectives, and Principles of Islamic Boarding School Al-Hikmah 2 has a vision of "Becoming a boarding school that provides the foundation for the development of an education, teaching and da'wah system". Alignment of two potentials that are packaged and applied in an act (da'wah), or in other words the occurrence of harmony and synergy between ritual worship and actual or social worship, so that the life goals of the world and the hereafter are achieved. This vision is the development of social values-based social skills namely *Ta'aawanuu 'alalbirriwattaqwa* (please help in kindness and piety).

The concept of Islamic goodness and devotion in QS. Al Imran verse 2-3 is based on the translation (Ministry of Religion, 2015) as follows:

“Goodness is all things based on faith (a firm belief in Allah SWT which is accompanied by submission and surrender of the soul in other words faith is run by dhikr and thinking) ; devotion is an endeavor to preserve oneself from the torment of God by following all His commands and avoiding His prohibitions “

The concept of *Ta'aawanuu 'alalbirriwattaqaaa* (please help in kindness and piety) is the same as the effort to harmonize the goodness of education and teaching (dzikir and fikir) with da'wah (endeavor). Thus the vision of the Islamic Boarding School is to provide a foundation in the development of the education system, teaching and da'wah is a harmony of two potentials (dhikr and fikir) which are packaged and applied in an action (ikhtiyar) similar to the implementation of the concept of *Ta'aawanuu 'alalbirriwattaqaaa*.

The education mission of Islamic Boarding School Al-Hikmah 2 is directed at efforts to prepare human resources that are upright in faith, correct in worshiping and sublime in behaving, fostering healthy people's lives so as to develop and preserve Islamic values, support national development processes through the provision of resources human power that has a spirit of sacrifice, a spirit of religion, and flexibility in attitude so that it is implemented in the implementation of education, training, cadre, guidance, guidance, and development of Islamic da'wah which are solutions in works and achievements. The mission shows that Islamic Boarding School Al-Hikmah 2 developed a character-based education system.

The mission of Islamic Boarding School Al-Hikmah 2 is the same as other Islamic boarding schools which are based on religious values as mentioned by Mastuhu (1994, p. 62) that “the principle of Islamic boarding schools is *theocentric*”. *Theocentric* principle requires students to have the right intention (intention to seek knowledge); choose the right knowledge, teacher, and study partner; respect for science and teachers; have perseverance, sincerity and strong ideals; determine learning materials and their sizes (gradually according to ability); surrender (tawakkal) and keep from something that is haram (al Zamuji, tt: 12).

The mission of the Islamic Boarding School Al-Hikmah 2 is related to the development of a solitary Islamic da'wah containing the meaning of the rahman and the womb. Rahman uterus according to Jalaluddin (2003: 21) is a form of social relations. The formation of Islamic values in social relations is part of a missionary missionary solution. This is the same as *Amar ma'ruf* and *nahi munkar*. *Amar ma'ruf* and *nahi munkar* are interpreted as an effort to encourage people to do good deeds, after they are concerned, they are called upon to increase the good deeds. So those who advocate goodness can place themselves as pioneers, not instructors. On the other hand, evil is directed at efforts to carry out preventive actions that are started from every member of the community and carried out on the basis of awareness and sincerity (Jalaluddin, 2003: 21).

The purpose of Islamic Boarding School Al-Hikmah 2 is to produce santri who are *faqih fiddin*, *mutadayyin*, and *muta'addib* with the aim of a Muslim with social skills because of the characteristics of the *faqih fiddin*, *mutadayyin*, and *muta'addib* are *rahman rahim* with sincerity. *Rahman rahim* with sincerity is a characteristic of social skills. This was stated by Ginanjar (2001), namely "social skills based on the value of religious characters are born because they always behave in the womb which comes from the deepest voice of the heart (human nature given by Allah SWT)". This is evident from the purpose of Islamic Boarding School Al-Hikmah 2 in carrying out its activities because it is intended for worship to Allah SWT. Evidence of the purpose of worship lies in the purpose of establishing a boarding school that prints true aqeedah people. People who have true aqidah life will be *istiqomah* or consistent in worship.

The purpose of Islamic Boarding School Al-Hikmah 2 is the same as the National Education goal according to Law No. 2 of 2003 article 4 which reads as follows: "National education aims to educate the nation's life and develop Indonesian people as a whole, namely believers and devotees to God Almighty and virtuous noble, have knowledge and skills, physical and spiritual health, a solid and independent personality and a sense of social and national responsibility ". The purpose of national education about whole people appears that what is intended is part of the Education Objectives of Islamic Boarding School Al-Hikmah 2, so that santri have noble character as an implementation of the teachings of the Prophet Muhammad to the people.

The educational process of Islamic Boarding School Al-Hikmah 2 applies the principles of effective and efficient education. This can be seen in the development of the social skills of the santri which includes 1) not just knowing, but can do something and be useful for the people; 2) fostering the character of the people at every level of society; 3) applying existing concepts to the reality of life and life; 4) fostering the power of innovation and achievement; and 5) the implementation of teaching and education on an ongoing and sustainable basis (Woodward, 2015)

4.1 Educational Material as Character Scientific Reference

The learning material at Islamic Boarding School Al-Hikmah 2 takes books written by classical scholars. Santri who sit in the awaliyah class class are provided with material for mastering nahwu (grammar), sorof (etymology), for example the books of *al-Jurumiah*, *al-Imriti*, and *al-fiyah* and *Amtsilatul Tasrifiyah* (a small book which deals with etymology) in order to understand the books. After that santriwati is required to apply it in understanding the texts of classical books which include fiqh, ushul fiqh, hadith, interpretation, tasawuf, tauhid and date.

At Islamic Boarding School Al-Hikmah 2 which characterizes salafiyah there are several books that directly or indirectly contain moral material which is used as learning material for female moral education. The book that contains a lot of material about morality that is taught is the book *Ta'lim al-Mutta'allim* written by Imam al-Zarnuji about ethics in seeking knowledge; *Nasoikhul Ibad* about the ethics of worship; *Bidayatul Hidayah* about the ethics of children in dealing with God, humans and the surrounding world, this book also explains ethics towards parents; *Irsyadul Ibad* contains ways of respecting each other; Arbain Nawawi's hadith contains Hadiths about sincerity of intentions, the primacy of learning and teaching the Qur'an, faith related to helping neighbors, saying greetings, unity, faith related to doing good, zuhud, respecting scholars and others; Riyadh al-Shalihin hadith which contains hadith about the laws of jurisprudence, including muamalah, praiseworthy qualities such as patience, honesty, *muroqobah*, *istiqomah*, mutual help, sincerity; the virtues of good behavior; manners and manners; clothes; regards; Pray; restrictions for Muslims. In addition to the mandatory material taught, there are also many santri who study books that contain moral elements such as nurul believes, nurudz dżalam, hidayatus syibyan.

4.2 Islamic boarding school education curriculum

David Pratt (1980) defines the curriculum as “an organized set or formal educational and or training intention”. Based on this definition it can be understood that the curriculum is basically a set of planning and media to deliver educational institutions in realizing the coveted goals, thus the curriculum includes objectives, subject matter, methods and evaluation. As an educational institution, the pesantren also contains these things.

According to Ziemek (1986, p. 157) the purpose of pesantren education is to shape the personality of the santri, to strengthen morals and to complete them with science. Most Islamic boarding school education material is based on classical books which cover a number of fields of study. According to Martin Van Brunessen that the curriculum or subject matter in Islamic boarding schools there are 14 branches of study which have been disseminated by the priest Jalaluddin al-Suyuthi in the book *Itmam al-Dirayah* which includes tauhid, tafsir, hadith, fiqh, fiqh proposal, *tasawwuf*, *Arabic*, *nahwu*, *shorraf*, *balaghah* and *tajwid*, *mantek* and *akhlaq*.

The subject matter is based on the level of ease and complexity of the science or problems discussed in a book, so that there are initial, intermediate, and advanced levels. According to Mastuhu (1994, p. 42), the subject matter at the Islamic Boarding School at first only taught reading the Qur'an and the practice of worship then developed in other subjects Brunessen (1995, p. 32). According to Dhafir, the books taught in Islamic Boarding Schools can be classified into eight groups, namely: nahwu (syntax) and sharraf (morphology), fiqh, fiqh proposal, hadith, interpretation, monotheism, Sufism and ethics, other branches such as dates and balaghah.

The source of the material that distinguishes pesantren from other educational institutions is that pesantren teach classical books or often called “yellow books” written by earlier scholars on various kinds of Islamic religious knowledge and Arabic. The lesson begins with simple books, followed by a variety of deep scientific books. The level of a pesantren and its teaching, usually known from the types of books taught (Hasbullah, 1995, p. 44). The yellow book is the main reference for the implementation of boarding education, used as the basis for determining the level of education in Islamic boarding schools, and as a benchmark for evaluating the learning of students in understanding Islamic teachings (Thoha, 1998, p. 43).

Methodically, education and teaching in Islamic boarding schools are given in the form of *sorogan*, *bandongan*, *halaqah*, and memorization. *Sorogan* means learning individually, santri dealing with a teacher to learn subject matter so that there is direct interaction and getting to know each other between them. *Sorogan* is a difficult part of the entire traditional education system because this system requires patience, craftsmanship, obedience, and personal discipline from santri. According to Zamakhsyari (1996), *sorogan* proved effective as the first stage for santri who aspired to be pious. This method allows clerics to supervise, assess, and guide maximally students to master Arabic. The term *bandongan* is a model of recitation conducted like an open lecture which is attended by a group of santri with a number of 100-500 people or more. In this method, the cleric reads, translates, explains, and reviews the salaf books in Arabic which are his reference, while the santri listen and pay attention to the book while writing meanings and information about words or difficult thoughts (Wahjoetmo, 1987, p. 83). *Bandongan* was followed by 5-500 santri (Dhafir, 1996: 28).

Halaqah is a model of recitation which is generally done by circling the *ustad*. The santri sit in a circle to study and discuss a particular problem under the guidance of an *ustad*. Agreeing with this, Dhafir also revealed that the class group from the *bandongan* system above is called *halaqah* which means the language of the circle of santri, or a group of students who study under the guidance of the cleric.

Suyoto (1989, p. 86) states that *sorogan* and *bandongan* are typical teaching techniques of Islamic boarding schools. This technique is considered static and traditional by some education experts, although the *sorogan* and *bandongan* methods are considered static, this does not mean that they do not accept innovation. The *Sorogan* method prioritizes the maturity, attention and skill of the santri. Mastuhu (1994, p. 143) views that in terms of educational science, the *sorogan* method is actually a modern method because between *kyai* and santri know each other closely and *kyai* master the material taught. Santri also studied and made preparations. Similarly, the clerics knew what was suitable for the santri and the methods used specifically in dealing with the santri. The *sorogan* method is carried out freely (there is no compulsion) and is free from the obstacles of formality. Thus, what is important is not an attempt to replace the *sorogan* method into a lecture model such as modern education, but to innovate the *sorogan* method into the latest method (new style).

Efforts to develop the latest *sorogan* methods need to be done at Islamic Boarding Schools. This is intended as an effort to develop teaching models. It will be more complete if some proposals or offer methods offered by experts are used as alternatives that need to be considered. The highest level in teaching methods in Islamic Boarding Schools is the method of seminars for advanced students and religious teachers. Such a system is organized and implemented in large Islamic boarding schools as a deliberation class. Each participant is expected to intensively prepare themselves for each theme and learn more difficult materials, then the clerics give lectures on agreed themes or interpret relevant verses and finally are discussed by participants among themselves. Explanations and information are directed by the leader of the discussion as the moderator. The seminar leaders then convey to the clerics the results of the seminar or ask the clerics to give their views on the questions in question. Zamakhsyari (1996) states that it is not unusual, that some of the most talented and smartest santri in the deliberation class are considered as young kyai and in the pesantren hierarchy have a prominent position, especially if their knowledge of Arabic encourages them to communicate and write diligently on religious issues and philosophy.

Evaluation of the success of learning in Islamic Boarding Schools is determined by the appearance of the ability to teach books to others. This means that if the audience is satisfied, it means that the student has graduated so that the legitimacy of his graduation is in the form of the blessing of the clerics. Another form of system is the completion of the recitation of a book at the Islamic boarding school in a certain time, then given a diploma in the form of a santri ready at any time the cleric calls him to read the book (Mastuhu, 1994, p. 145). A smart santri will be asked by the cleric as his successor (*badal*). In addition to the two forms of evaluation above, the pesantren evaluation system is emphasized on the ability of the santri to transform the teachings of Islamic values through the knowledge of Islamic boarding schools in the community. This encourages self-evaluation so that it allows objective assessment through measuring self-learning achievements.

5. Conclusion

This study concludes that the education system in Islamic Boarding School Al-Hikmah 2 is implemented through the vision, mission, goals and principles of Islamic

boarding school education to produce students who understand the science of religion (*faqih fiddin*), strong religion (*mutamassik bidinihi*) and noble in behavior (*uswatun khasanah / akhlaqul karimah*); kitab kuning is used as a reference source in life; the educational curriculum used in the pesantren is in accordance with the one diilabus by imam al-Sututi in the book Itmam al-Dirayah and undergoes development by adopting modern education as offered by the Ministry of Religion of the Republic of Indonesia.

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EDUCATION ON SOLIDARITY AND TOLERANCE THROUGH SOCIAL MEDIA AS AN EFFORT TO ESTABLISH A NATIONAL GENERATION MENTALITY

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Abstract

Solidarity and Tolerance should be ingrained in each of the citizens of the Republic of Indonesia. However, of course these values will not be embedded in the prospective generation without the provision of education and re-introduction of the motto of Unity in Diversity. These values begin to fade. Therefore, research is conducted using qualitative descriptive methods, because it intends to describe, uncover, and explain how education and tolerance and solidarity are provided by utilizing social media as a means of forming the mentality of the next generation. Similarly, it is called descriptive research, because it aims to make a picture of the situation or event. Hootsuite Wearesocial research results released in January 2019 social media users in Indonesia reached 150 million or 56% of the total population. The amount is up 20% from the previous survey. While users of mobile social media (gadgets) reached 130 million or around 48% of the population. This amount should be used to build closer relations between Indonesian citizens and Indonesian citizens. However, the results of this study are the opposite of what was expected. Some blogs that researchers are looking for contain education or an understanding of the importance of tolerance and solidarity for the younger generation, having very few viewers is only about 15% inversely proportional to blogs or sites containing game content or celebrity gossip that reaches 48%. This shows that the interest of social media users on educational content or blog content is very minimal. This should be a challenge for young people who are very concerned about the level of tolerance and solidarity of the nation's generation to change the function of social media into one of the

media used to increase knowledge about the importance of tolerance and solidarity to shape the mentality of the nation's children.

Keywords: Unity in Diversity, Solidarity, Tolerance, Social Media.

1. Introduction

The motto of Unity in Diversity which we have been praising as the foundation of life in the archipelago, is different but still one. Being one of the reasons for the joining of people from various religions, ethnicities, cultures, and races that is a characteristic of Indonesia. Of course every difference does not only lead to conflict but also can unite. This is what we expect from the existence of Unity in Diversity. Solidarity and Tolerance should be ingrained in each of the citizens of the Republic of Indonesia. Citizenship education given to us while still in school certainly becomes the basis of how we behave and feel one another as good fellow citizens. Coupled with an increasingly sophisticated era, of course to get education just moral attitude should be easier to obtain. Full-featured social media that provides a variety of information from all corners of the world, of course, can facilitate communication so that it builds closer ties of brotherhood. However, the advancement of technology and the convenience provided seems to further reduce one's social attitudes. The rise of cases of cyber bullying, discrimination, hoaxes, cyber criminals certainly reflects the poor mentality of the current generation. This is certainly a form of misuse of social media that should be used to expand relations, to bring people closer even though they are far away.

Tolerance comes from Latin *tolerantia*, which means leniency, gentleness, lightness and patience. In general the term tolerance refers to an open, roomy, voluntary and gentleness attitude. Unesco defines tolerance as mutual respect, mutual acceptance, mutual respect amid cultural diversity, freedom of expression and human character. This is certainly very necessary in socializing among various cultures owned by Indonesian people, understanding and accepting differences makes a relationship more harmonious. This attitude should be possessed by the young people of the nation where the milestone of the nation's success is the next generation itself. The unification of all the differences that exist in a country begins

with an attitude of willingness and maturity in the face of the differences of each individual. Vice versa, even one offensive word can lead to prolonged hostility and this is very bad for the continuation of a country.

From small things in the form of willingness, accepting differences that exist among the community, of course tolerance will give rise to a feeling that will be a great power if it can be managed or directed towards the good. That feeling is Solidarity.

According to Caroline (2009) solidarity comes from the word *solider* refers to the feeling of solidarity, the nature of one feeling (the same boat), a feeling of loyal friend. *Solider* means feeling united (the same boat, affectionate, ashamed). Solidarity is a feeling of one feeling which is the fruit of tolerance given to differences. The difference that is owned and accepted properly will certainly be a color, variety in life. This is what will create a sense of solidarity among fellow humans and even fellow Indonesian people in carrying out life. Having a sense of mutual acceptance and strengthening will be a major influence in the development of a country because the success point of the leader in developing the country is the unity of his own people.

Of the two flavors, of course, can increase social value in relations between countries with one another, but now the social value has diminished and changed into individualistic values because each one begins to cool with his own world. Technological sophistication becomes a common thread in social relations today. Social media is now a communication tool that greatly facilitates us in establishing relationships with people at various distances, even for very far ranges. According to Nasrullah (2015) social media is a medium on the internet that allows users to represent themselves and interact, work together, share, communicate with other users to form social bonds virtually. In social media, three forms that refer to social meanings are cognition, communication and cooperation. There is no denying that at this time social media has become a new way for people to communicate. This has an impact on various aspects of people's lives. This is what we should use in order to be able to revive the value of tolerance and solidarity which slowly begins to disappear ingested the times.

1.1 Problem Formulation

How to turn social media into a means of providing education on tolerance and solidarity as an effort to form the mental generation of the nation?

1.2 Research Methods

This research is a qualitative descriptive study, because it intends to describe, uncover, and explain how education and tolerance and solidarity are provided by utilizing social media as a means of forming the mentality of the next generation. Similarly, it is called descriptive research, because it aims to make a picture of the situation or event. In addition, the descriptive objective is to help the reader know what is happening in the environment under observation, what the views of the participants in the research setting are, and what activities occur in the research setting. This study also describes previous research and development theories related to this research.

2. Theoretical Framework

2.1 Tolerance Theory

Tolerance comes from Latin *tolerantia*, which means leniency, gentleness, lightness and patience. In general the term tolerance refers to an open, roomy, voluntary and gentleness attitude. Unesco defines tolerance as mutual respect, mutual acceptance, mutual respect amid cultural diversity, freedom of expression and human character.

Abdulkarim (1995, p. 106) divides tolerance into 2 (two) forms, namely: Religious Tolerance, this tolerance is directly related to belief, so it is not to do religious tolerance can only be condemned in the form of *keiklasan* to let other people / followers of other religions and worship men / according to his belief. Social Tolerance, this form is permitted to be carried out in accordance with *Pancasila* and the 1945 Constitution. However, this tolerance still cannot deviate from the provisions established by *Pancasila* and the 1945 Constitution and which are certain according to the teachings of each religion. It is clear that tolerance is played out in social worship. Whereas for rituals that are ritualistic, we have obedience to our religious teachings. *Pancasila* also guarantees the implementation of worship according to their respective beliefs.

2.2 Theory of Solidarity

According to Caroline (2009) solidarity comes from the word *solider* refers to the feeling of solidarity, the nature of one feeling (the same boat), a feeling of loyal friend. *Solider* means feeling united (the same boat, affectionate, ashamed). Solidarity occurs because of the attachment of all individuals in society. The basic principle of forming solidarity is equality of position, anti-sectarian. Things that can support or make the community unite / *solider*, among others: the same problem, the same concern / fate, an emergency / natural disaster, the same interests, the same binding factor, there is a facilitator, communication is smooth, there is space for expression, culture, local wisdom, the existence of rules of community organizations, there is commitment among citizens, the existence of transmitted / exemplified solidarity from clean leadership / government. So solidarity can be improved by providing space for people to be able to express, communicate, cultured and organize.

Violence that often occurs lately, the existence of security problems, and the emergence of human rights problems are considered to have reduced the personality values of the nation and give the impression that the climate of Indonesian human solidarity has not been fully capable of having a politically, economically self-conscious personality social (Maghfur, 2000). This is where the importance of continuing to provide education to increase solidarity.

2.3 Social Media

According to Nasrullah (2015) social media is a medium on the internet that allows users to represent themselves and interact, work together, share, communicate with other users to form social bonds virtually. In social media, three forms that refer to social meanings are cognition, communication and cooperation.

2.4 National Generation Mentality

M. Hatta (1966) has the idea that only young people are able to change the social order that wraps injustice, because young people are still pure souls and want to see the implementation of government policies honestly as promised by the people; and youth in student status at the university were educated to think scientifically. Scientific thinking, which means thinking by leading to the search for truth, it is only

natural that students are so sensitive to the ugliness of political practice in Indonesian history. Youth is a responsible human in the future. The future is the time of youth now. Youth as a support for this country has provided many solutions to the problems of the nation, but indirectly the problems that have arisen have occurred because of the young man himself. Education is the main factor that creates youth as a problem maker for the country and the solution maker for the nation's problems.

M. Lubis (2001) affirms that education plays an important role in creating negative mentalities or attitudes that transform into every Indonesian human character. Although systems and social structures also play a role in the creation of these mentalities, education remains the main source of character formation for every human being, both those who have positive and negative mentalities. This difference between positive and negative mentality occurs because of the different levels of knowledge between one young man and another. Mastery of a knowledge makes a person have a different habit or mentality. This article will describe how the youth mentality in general, the comparison of mentality between young people who are so brave in seeking knowledge in the era of movement and young people who are so afraid of being knowledgeable in the era of reform, and ideas in forming tough mental youth. In general there are two student mentalities, namely: (1) butterfly students, and (2) true students. Butterfly students are those who do not know the true meaning of "student". While true students are those who know their mandate as a pioneer of change and movement. With these two characteristics, it can be analogous to the position of students who are formalities and students with revolutionary mentality.

3. Results and Discussion

Education is certainly the main capital in life, not only related to careers and other formal things, but in socializing with the community, education and insight are needed to be able to build good conversations as initial capital in building relationships within the community. However, formal education will not mean if we do not have good character and attitude in society. Often because education is higher than others makes a person become arrogant and reluctant to socialize because they think they already have everything, including knowledge. This certainly hampers the process of good socialization in the community. The attitude of understanding each other's shortcomings and strengths as well as differences in the level of caste, education,

religion, race, culture is certainly very important in life. This attitude is an attitude of tolerance. It is this attitude of tolerance that is able to facilitate and bring the relationship between two or more people together, whether they have blood relations, neighbors or a housing complex, as well as people we have just met in an area that we just visited. This attitude is very necessary. Someone who is unable to tolerate a situation will certainly be considered as an anti-social person and will be ostracized. This certainly worsens social relations in the environment.

In this regard, Abdulkarim (1995, p. 106) divides tolerance into 2 (two) forms, namely: Religious Tolerance, this tolerance is directly related to belief, so not to do Religious tolerance can only be realized in the form of keiklasan to allow other people / followers of religion others and worship according to their beliefs. Social Tolerance, this form is permitted to be carried out in accordance with Pancasila and the 1945 Constitution. However, this tolerance still cannot deviate from the provisions established by Pancasila and the 1945 Constitution and which are certain according to the teachings of each religion. It is clear that tolerance is played out in social worship. Whereas for rituals that are ritualistic, we have obedience to our religious teachings. Pancasila also guarantees the implementation of worship according to their respective beliefs.

The attitude of tolerance given to each other will certainly make a relationship even tighter and create a warm sense of caring and togetherness. This is evidenced in the relationship between mothers in residential areas that have very good and harmonious social relations. The tolerance given by each of them builds a relationship with very close caring and togetherness. It can be seen once when one of them experiences misfortune or a disaster, the other will come to entertain and condolence and feel one feeling about the situation experienced by that person. This sense of caring is the fruit or result of tolerance given and social relations that have been successfully built, and this feeling is called Solidarity.

The level of solidarity and concern for residents of residential areas is very important in creating togetherness in living in a community so that it will create a regional culture and local identity. For this reason, efforts need to be made to increase community solidarity and concern, especially in residential areas that appear to be most striking in their individualistic feeling from the village area. Some who can

support/make the community unite / solidier are the same problem, the same concern / fate: the emergency / natural disaster-the same fate, the same interests, the same binding factors, there are facilitators, communication is smooth, there is room for expression, culture, local wisdom, the existence of rules of community organizations, commitment among citizens, the existence of transmitted / exemplary solidarity from clean leadership/government).

Along with the development of time, of course humans are increasingly developing. Technology that is now increasingly sophisticated certainly facilitates communication that has been limited because of the distance that has been limited. So social media is one of the answers to this problem. The presence of social media has had a very significant impact on how to communicate. The We Are Social Institute in Nasrullah (2015) published the results of his research that internet users and social media in Indonesia were quite high. There are around 15 percent of internet penetration or 38 million more internet users. Of the total population, there are around 62 million people registered and have accounts on Facebook social media. The research also shows that on average internet users in Indonesia spend almost 3 hours connecting and surfing social media through mobile devices. The large number of social media users in Indonesia certainly raises the opportunity to optimize the presence of social media as a communication medium, so that the question arises, how to use social media to make education or education effective or knowledge of the importance of tolerance and solidarity. strong the next generation.

Based on Hootsuite Wearesocial research released in January 2019, social media users in Indonesia reach 150 million or 56% of the total population. The amount is up 20% from the previous survey. While users of mobile social media (gadgets) reached 130 million or around 48% of the population. This amount should be used to build closer relations between Indonesian citizens and Indonesian citizens. However, this development of technology seems to not only facilitate communication but also worsen. We can see lately that cyber violence, cyber criminals on the internet are increasingly prevalent and are starting to worsen the social situation. This seems to be caused by a sense of antipathy by someone who thinks that his actions have no impact because there is no direct physical contact, but it is a big mistake. A deteriorating mental or mental pattern has fatal consequences on one's real life. Some blogs that researchers are looking for contain education or an understanding

of the importance of tolerance and solidarity for the younger generation, having very few viewers is only about 15% inversely proportional to blogs or sites containing game content or celebrity gossip that reaches 48%. This shows that the interest of social media users on educational content or blog content is very minimal.

Research by Farid Hamid et al. About Pro-Social, Anti-Social Social Media Users Among Young Generation states that the younger generation of social media users has a tendency to prosocial behavior, so most state that they agree to cooperate with other people to complete a job. In addition, to find out whether the younger generation of social media users has a tendency to prosocial behavior, almost 70 percent of respondents stated that they have a habit of helping others.

Sulidar Fitri's research on the Positive and Negative Impacts of Social Media on Child Social Change states that social media has two parts namely positive and negative towards children's social change. Starting from the negative side, there are many children who become anti-social where they are lulled by the fun of talking in social media rather than face to face in the real world, another thing is that many are trapped into lazy and wasteful in order to continue their preoccupation in social conversation media. There are also many positive things such as the ease of accessing material for sequential assignments, discussion material from subject matter in school to providing wider friendships for children who are very quiet in the real world.

From the two previous studies, researchers argued that social media has a positive and negative side depending on the purpose of using social media itself. And of course the purpose of this social media is to facilitate communication and strengthen the relationship between fellow humans. So the importance of awareness for us, especially the next generation of the nation to continue to use social media wisely, especially to increase the value of solidarity and tolerance which is very important for the continuity of the country's progress in the future.

4. Conclusion

Education is certainly the main capital in life, not only related to careers and other formal things, but in socializing with the community, education and insight are needed to be able to build good conversations as initial capital in building relationships within

the community. Abdulkarim (1995, p. 106) divides tolerance into 2 (two) forms, namely: Religious Tolerance, this tolerance is directly related to belief, so not to do Religious tolerance can only be realized in the form of keiklasan to allow other people / followers of other religions and worship according to their beliefs . Social Tolerance, this form is permitted to be carried out in accordance with Pancasila and the 1945 Constitution.

The tolerance given by each of them builds a relationship with very close caring and togetherness. It can be seen once when one of them experiences misfortune or a disaster, the other will come to entertain and condolence and feel one feeling about the situation experienced by that person. This sense of caring is the fruit or result of tolerance given and social relations that have been successfully built, and this feeling is called Solidarity.

Along with the development of time, of course humans are increasingly developing. Technology that is now increasingly sophisticated certainly facilitates communication that has been limited because of the distance that has been limited. So social media is one of the answers to this problem. The presence of social media has had a very significant impact on how to communicate. There are around 15 percent of internet penetration or 38 million more internet users. Of the total population, there are around 62 million people registered and have accounts on Facebook social media. Of course, the number of social media users continues to increase year by year. This should further improve the quality of communication and social relations that are increasingly facilitated with facilities provided by technology. However, what we see is, the thickening of the individualistic nature caused by this social media. Each person is busy empathizing in cyberspace but antipathy in the real world. This is certainly very regrettable because the goal of developing technology is to facilitate human life, not to wrap life with beauty but to exacerbate reality. This must be corrected, the need to re-understand each person regarding the importance of tolerance and solidarity in real life.

Of course if we use manual methods with education or socialization this will no longer provide significant results, considering the time needed and the effectiveness of the recipient in understanding the purpose of the education. What must be done is how to lead people's opinions to be interested in this education through promotion

or introduction to using social media. Whether it's a social portal in the form of online classes or media comments or free discussion media about the current state of the state where we will direct to the minimum level of human tolerance and the lack of solidarity that is owned. We can see that someone's sympathy will arise if something happens to a herd with one scope with it, and the start of one person will arouse feelings for the other person. This, of course, if carried out continuously using structured patterns, will succeed in increasing tolerance and solidarity in the social relations of the community. Conversely, if done repeatedly, it will saturate the readers or users of social media. This is why a portal of discussion is needed, which not only raises issues regarding the ugliness or low level of the social but also increases statistics or improvement of the level of tolerance and solidarity experienced after the discussion portal takes place. Which later will increase the sympathy of each person because they feel the portal is successful in improving social relations and gradually able to eradicate the individualistic nature of a person.

Researchers argue that social media has a positive and negative side depending on the purpose of using social media itself. And of course the purpose of this social media is to facilitate communication and strengthen the relationship between fellow humans. So the importance of awareness for us, especially the next generation of the nation to continue to use social media wisely, especially to increase the value of solidarity and tolerance which is very important for the continuity of the country's progress in the future.

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FORMATION OF THE CHARACTER MILLENNIAL GENERATION THROUGH ISLAMIC RELIGIOUS EDUCATION 2019

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Abstract

Character education is the right implementation to shape the character of the Indonesian generation for the sake of the formation of millennials who believe and devote to the Almighty God, knowledgeable and noble. The anarchic actions carried out by Indonesia's young generation should be taken seriously by the government and society, in response to the conditions that we have felt lately which are marked by the rampant actions of mutually injuring each other, criminal acts, promiscuity and so on. On May 16, 2019, there has been a very embarrassing and detrimental incident at pekanbaru namely clashes between youths of coastal tassel sub-district and youths in the tassel sub-district of the city of pekanbaru. with this incident, the government, especially the city of Pekanbaru, and the community became a stimulus for government policies to make improvements to the curriculum in the national education system that legitimized millennial generation character education in real terms. The method in this study is qualitative analysis. The theoretical findings obtained in this study are maintaining, developing all potential, directing all individual dispositions and implementing education gradually. Therefore, the results of the study show that the education office of Pekanbaru City and the community have an important role in implementing the learning of Islamic religious education material (PAI). The role of Islamic religious education is very strategic in the formation of basic behaviors of student character. This is so that the millennials have good morals, respect one another and devote to the Almighty God. The most important thing in forming the character of qualified students is that they need roles and caregivers from the family, the school, the community and the government.

Keywords: Character Building, Islamic Education, Millennials, Society and Government.

1. Introduction

Education is a business and systematic to provide teaching and guidance to the current generation through quality education to form a future generation that has good morals and morals. Education is also a place to shape and change identity and is a basic need to educate the life of a nation. High academic achievement it should be accompanied by good non-academic achievements including noble character and behavior. Education is able to become the main key to forming Islamic character (Arifin, 1991).

Strengthening character is a responsibility and requires cooperation from all parties, families, schools, government and all related elements. If each element can carry out their respective roles with sincere intentions with full dedication and responsibility, Islamic character education can be realized. The nature of education is not only limited to the transfer of knowledge but also transfers of values. This is done to build a character with personality who did noble religious values as the main foundation. Thus, it is able to deliver a strong character, the millennial generation of the nation who has a religious personality, thinks critically, innovatively, masters science and technology and is grounded in high faith and piety.

The main purpose of character education according to Islam is to shape the personality of those who have good ethics (Erwati, 2013). Challenges and problems are increasingly complete for the millennial generation of the nation's successors in the current era of globalization and the digital era. Islam and character education are the keys to avoiding negative influences, actions and behaviors in society, nation and state. People who have an Islamic character education means the person who has the personality to uphold the values of Islam can be accomplished one of them through education as a means of character formation which is done through families, schools and communities.

Recently, this behavior of millennial generation is alarming and very bad start of promiscuity, drugs, fights and so forth. Therefore, Islamic religious education has an

important role in contributing to building the character of the millennial generation both now and in the future (Pontianak Post, 2019). In the direction of policy and priorities in the development of the current generation of characters, character education is inseparable from national development, as stated in the national long-term development plan (RPJPN) for 2005-2025, namely “fostering and developing the character of citizens so as to realize a society that the supreme belief, fair and civilized humanity, united spirit, populist spirit which is led by wisdom of wisdom in representative deliberation and social justice for all Indonesian people “. In the development plan, it was seen how important character building was to be developed in accordance with the Pancasila as the basis for the ideology of the Indonesian state. In addition, in Law No. 20 of 2003 concerning the national education system, article 3, which states that national education functions to develop capabilities and shape the character of a dignified nation of civilization in order to educate the life of tires. In the government regulation No 17 of 2010 concerning the management of education in article 17 paragraph 3 which states that basic education aims to build a foundation for the development of potential students to become human beings who believe in an almighty god, noble and noble, knowledgeable, capable, critical, creative and innovative, healthy, independent, confident, socially sensitive, democratic and responsible. The two legal grounds above have been clearly seen that education is the basis of the place or a place to find identity for individuals and besides that education is also the place to form and develop individual and group characters. See quite interesting phenomenon above, the authors are interested to do research on Formation Of The Character Millennial Generation Through Islamic Religious Education 2019

1.1 Problem Formulation

How is formation of the character generation through Islamic religious education 2019?

2. Research Methods

Material collection techniques obtained from library research (library research) where the data obtained in the form of secondary data, namely data that has been

structured systematically to get a conception of theory, opinion or conceptual thinking and previous research related to the object of research obtained from books and other scientific works. In the initial stage of data collection, there is a risk inventory for all data relevant to the topic of discussion.

The data obtained is arranged systematically then analyzed using qualitative analysis, namely analysis in the form of sentences and descriptions. After data obtained then arranged systematically and then qualitative analysis is expected to be able to reach the explanation discussed.

3. Theoretical Framework

Character formation is a way of thinking and behaving that characterizes each se individuals to live and cooperate, both within the family, society, nation and state. Individuals with good character are individuals who can make decisions and are ready to take responsibility any consequences of decisions made. Character formation is one of the national education goals. Article I of the National Education System Law in 2003 states that among national education goals are develop potential students to have intelligence, noble personality and character. Mandated by the 2003 National Education System Law intends that education does not only form Indonesian people smart, but also a personality or character, so that later it will born of a generation of people who grow up with characters breathe the noble values of the nation and religion. Aimed education giving birth to intelligent human beings and strong character, Dr. Martin Luther King, namely: intelligence plus has also been said that character is the goal of true education (intelligence that has character is the ultimate goal of education actually).

Michael Josephson founder of the Josephson Institute of Ethics in America, formulating in general there are three pillars of character formation (the six pillars of character), which should is grown in self-learners, namely:

- 1) Trustworthiness, valid, trustworthy, conforming to words with actions, brave because they are true, building a good reputation, loving family and being loyal to the country.

- 2) Respect, respect for others, obedience to the law, tolerance in differences, I am polite and speak polite, empathetic, do not pose a threat to others, and behave peace.
- 3) Responsibility, future-oriented, diligent in kindness, discipline and introspection, thinking before acting and ready to accept the consequences of action, responsible for his words and actions, becoming an example for others.

The originator of character education that emphasizes the ethical and spiritual dimensions of the personal formation process is the German pedagogist FW Foerster (1869-1966). According to Foerster in Elmubarok (2008, p. 105) there are four basic characteristics in character education, namely: First, the regularity of the interior in which each action is measured based on the hierarchy of values. Values become normative guidelines for each action. Second, coherence that gives courage, makes someone firm on principle, not easily tossed around in new situations or afraid of risks. Coherence is the basis for building trust in one another. The absence of coherence undermines a person's credibility. Third, autonomy. There someone internalizes rules from the outside to become personal values. This can be seen through the assessment of personal decisions without being affected or exhorted by pressure from others. Fourth, determination and loyalty. Constancy is a person's endurance to want what is seen as good. And loyalty is the basis for respect for selected commitments.

Based on the quotation above, there are four basic characteristics in character education, namely that one must have a guiding value in every action he takes, both people must have coherence which is the basis for building courage, confidence, firmness in principle so that it is not tossed around in a new situation, all three people must be able to make decisions without being influenced by others, and the fourth one must have a sense of perseverance and loyalty.

Megawangi in Elmubarok (2008) as the originator of character education in Indonesia has compiled noble characters that should be taught to children, which are then referred to as 9 pillars, namely:

1. Love God and truth (love God, trust, realization, loyalty)

2. Responsibility, discipline, and independence (responsibility, excellence, self reliance, discipline, orderliness)
3. Which (trustworthiness, reliability, honesty)
4. Respect and courtesy (respect, courtesy, obedience)
5. Affection, care and cooperation (love, compassion, caring, empathy, generosity, moderation, cooperation)
6. Self-confidence, creative, and never give up (confidence, assertiveness, creativity, resourcefulness, courage, determination and enthusiasm)
7. Justice and leadership (justice, fairness, mercy, leadership)
8. Good and humble (kindness, friendliness, humility, modesty)
9. Tolerance and peace of mind (tolerance, flexibility, peacefulness, unity)

Based on the foregoing description, the integration of the three competencies that can bring us to realize the full goals is achieved and can produce the next millennial generation that has extensive and deep intelligence and knowledge, has a mature mentality and noble behavior and character. Character education teaches habits of thinking and behavior helping individuals to live and work together as family, community and state and help them to make decisions which can be justified.

According to Law No. 20 of 2003 article 3 states national education functions to develop abilities and form a dignified national character. There are 9 pillars of character education, including:

- 1) God's love and all of his creations
- 2) Responsibility, discipline and independence
- 3) Honesty / trust and wisdom
- 4) Respect and courtesy
- 5) Generous, helpful and mutual cooperation / cooperation
- 6) Confident, creative and hard working
- 7) Leadership and justice
- 8) Good and humble
- 9) Tolerance of peace and unity

According to Ahmad Syalabi, the term education in the Islam context generally refers to the term *al-terbiyah*, *al-ta'dib* and *al-ta'lim*. Of the three terms, which are popularly used in the practice of Islamic education are *al-tarbiyah*. While the terms *al-ta'dib* and *al-ta'lim* are rarely used. Even though the two terms are used since the beginning of the growth of Islamic education (Al-Syaibani, 1979). The word *al-Tarbiyah* comes from the word *rabb*. Although this word has many meanings but its basic meaning shows the meaning of growing, developing, maintaining, caring for, regulating and maintaining its preservation or existence (Al-Syaibani, 1979).

4. Results and Discussion

According to Michael Josephson founder of the Josephson Institute of Ethics in America, formulated that in broad outline there are six pillars of character formation namely trust, respect, responsibility answer. This is of course the whole attitude must be based on faith and piety. It is different from the originator of character education, namely German pedagogist FW Foerster (1869-1966). According to Foerster in (Elmubarok, 2008) which means that a person must have a value that becomes a guideline in every action he takes, both people must have coherence which is the basis for building courage, confidence, firm in principle so that it does not fluctuate in situations new, all three people must be able to make decisions without being influenced by others and who to four people must have a sense of determination and loyalty.

According to Megawangi in Elmubarok (2008, p. 111) as the originator of character education in Indonesia, he has developed noble characters that should be taught to children in order to realize the goals achieved and produce millennial generations who have extensive and deep intelligence and knowledge, are mentally mature and noble behavior and morals.

Different from national education and the national education system can be found in Law No. 20 of 2003 concerning the National Education System (Diponegoro Z, 2011). In this law education is defined as a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state (Article

1, paragraph 1). National education is defined as education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which are rooted in religious values, Indonesian national culture and responsive to the demands of changing times (article 1 paragraph 2). Whereas what is meant by the national education system is the whole educational component which is interrelated in an integrated manner to achieve national education goals (article 1 paragraph 3). Thus, the national education system can be regarded as a network of educational units that are integrated and mobilized to realize the national education goals.

The 1945 Constitution of the Republic of Indonesia and Law No. 20 of 2003 concerning National Education System is very fundamental in providing a philosophical foundation and various basic principles in the development of education, such as the philosophy of national education based on Pancasila philosophy, the whole education paradigm and human empowerment, lifelong learning paradigm centered on students, educational paradigm for all inclusive and Education paradigm for development, Developing sustainable communities. Effective education is an education that allows students to be able to learn easily, pleasantly and achieve goals as expected. Thus, educators (lecturers, teachers, instructors, and trainers) are required to be able to improve learning effectiveness so that learning can be useful. During this time, many opinions assume that formal education is considered only to be a formality for shaping Indonesian human resources (Azra, 1999). No matter how the results of formal learning, the most important thing is to have education at a high level and can be considered great by the community. Such an assumption also causes the effectiveness of teaching in Indonesia to be very low. Everyone has advantages in their respective fields and is expected to be able to take education according to their talents and interests not only to be considered great by others.

It should be realized that Law No. 20 of 2003 it is impossible to regulate all educational activities that occur in the field. The national education law is only able to provide direction and provide basic principles to go in that direction, and regulate the procedure in general. The reality of the implementation of education in the field will be largely determined by the officers who are in the front row, namely teachers, principals and other education staff. Our current education sets at least four major problems of quality, problems of equity, motivational problems, and problems with limited educational resources and resources.

- a. In general, our current education seems to emphasize accumulation verbal knowledge rather than skill mastery, internalization of values and attitude, and personality formation.
- b. The pattern of motivation of most students is more maladaptive than adaptive. Pattern maladaptive motivation is more oriented to the appearance (*performance*) of on achievement an achievement (*achievement*) (Dweck, 1986), a form of motivation that prioritizes outer skin rather than content.
- c. The quality of education processes and results has not been evenly distributed throughout the country. Our education now it still has not succeeded in improving the quality of learning outcomes of most students who are generally of moderate or poor ability.
- d. Our education is limited to those related to facilities and infrastructure, sources funds and resources, and in addition to the administration and management of a Kendal.

If the condition of education continues and cannot be changed, it is doubtful whether our nation can compete with other nations in the future. In the face of competition in the long-awaited pursuit of *lan*, especially excellence in the economic field, quality can be improved. Man aged quality should not be interpreted as a human being simply knowledgeable, but also the man skilled, tenacious, creative, efficient and effective, able to work hard, open, responsible, puny a consciousness of values and morals, and of course faith and *taqwa*. In addition, efforts must be made so that most humans can possess these traits (Al-Syaibani, 1979). As a comparison, the success of Japanese education lies in its ability to improve the ability of most of their students by encouraging and teaching them to work hard from the beginning to achieve maximum achievement and not merely rely on natural talent and abilities.

According to Ahmad Syalabi, that term in the context of Islamic education generally refers to the term *al-terbiyah*, *al-ta'dib* and *al-study groups*. Philosophically, hinted that the Islamic educational process is rooted in the education given to God as "educators" the whole of creation. In a broad context, the notion of Islamic education contained in the term *al-tarbiyah* consists of four elements of approach, namely: (1) maintaining, maintaining the nature of students before adulthood (*baligh*). (2) developing all potential, (3) directing all individual dispositions. (4) implementing

education in stages (An-Nahlawi, 1992), while the term *al-Ta'lim* has been used since the initial period of the implementation of Islamic education. The core of Islamic education is forming noble character, forming students who have balance live the world and the hereafter, direct students to have work skills and professional abilities, foster a scientific spirit. forming students to own and maintain spiritual and religious aspects. Mastery of science and technology must be balanced with profound religious understanding and high practice of religion, allowing students to always develop knowledge in the corridors of religious teachings (Al-Abrisyil, 1969).

As a result of the above research, if Indonesia's national education is oriented to be able to carry out social transformation and build civilization, education in Indonesia should prioritize character formation which is then accompanied by the development of science and technology and skills. This means that the education curriculum must prioritize or at least provide a balanced portion between character development, with the development of science and technology and skills enhancement. The pattern applied by Islamic education to carry out social transformation builds a universal humanitarian civilization by emphasizing the cultivation of faith and worship and the formation of moral character and then the development of science and technology and mastery of skills .

5. Conclusion

From the description above, it can be concluded that the Islamic Religious education methods trouble getting enormous attention. Al-Quran and al-Hadith as sources of Islamic teachings contain principles and instructions that can be understood and interpreted into concepts about methods, then there are no methods that cannot be used in learning, but more precisely if we can see and formulate what effective methods for students developing the age and changing millennial generation behavior will be part of the dynamic of education itself. Therefore, we as education practitioners must be able to place education on the right basis and purpose, namely by directing millennial generation participants to always learn throughout their lives, millennial generation is a generation that challenges many young people who are expected to be able to continue the nation's and religious. We take care of our fertilizer and direct it to the nature of Islamic education with the guidance of the Quran and its Sunnah .

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ISLAM AND RIAU MALAY CULTURE: Revisiting the Spreading of Islam in Riau

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Abstract

Islam and Riau Malay are inseparable entities. This paper aims to explore how Islam and Riau Malay are connected into one identity and culture. Using the historical discourse analysis, this paper tries to explain the historical background where the strong connection between Islam and Riau Malay were built. In order to unpack this puzzle, the history of economic condition, religions and beliefs prior to the Islamization were further explored in this paper. Besides, this paper also focusing on the Petalangan people and how Islam had influenced their cultures and way of life. This paper found that the great conversion to Islam occurred in Riau was along with the great conversion in Nusantara that emerges several theories of conversion. Even though Islamization in Riau were massive, a part of Riau people continues to express their ancestors' cultures and belief as they believe that Islam and their cultures are somehow not contradicting. This shows the process of contextualization of culture and beliefs.

Keywords: Islam, Riau Malay, Islamization, Cross-cultural belief

1. Introduction

Islam for Riau Malay people is not only a religion but also an identity. To be Malay means to be Muslim, Malay and Muslim are inseparable identity. This fact leads to several questions such as how did Islam spread in Riau Malay world. What are the

previous religions and beliefs in these areas? How does the Riau Malay society react toward the encounter of Islam and their previous cultures and beliefs?

This paper aims to answer such questions above by exploring the spreading of Islam in Riau and viewing its influence on Riau Malay cultures especially in Petalangan society. For that reason, this paper is divided into two major sections. The first section discusses about the spreading of Islam in Riau, which contains the reality of economy, religion and belief before the coming of Islam in Riau, and the coming of Islam and the process of Islamization. The second section focuses on the encounter between Petalangan people and Islam in addition, the influence of Islam in Petalangan culture.

2. The Spreading of Islam in Riau

In viewing the spreading of Islam in Riau, at least two realities need to be explored, that are the economic development and beliefs and religions before the coming of Islam.

2.1 *Economic Reality*

From the first century, the relationship of trade among China, India, Arab and Nusantara had been begun. Therefore, many writings about Nusantara can be found in the old history of China, India, and Egypt.

The fact above brought the development of the status of sail route. The first route was through Malacca Strait, to East Coast of Malay Peninsula, to Siam Bay, then to Canton. If the sail was impossible because of the season in the South China, it moved to the second route that was through Malacca Strait, to East Coast of Sumatra, to North Coast of Java, to Makasar Strait, to Philippine, and to Canton (Team, 1976, p. 76). From these routes, it is understandable that the position of Riau was truly strategic for the trade. Riau located in the center of the traffic of the trade.

Before the arising of Sriwijaya, there was Ketangka kingdom in Riau. Ketangka, located near Muara Takus, dominated sail in Malacca Strait and the seashore areas of East Sumatra. Meanwhile, Muara Lahat port, near the center of Ketangka kingdom, became the center of trade where traders' ships from Persia, China, and Arab docked. Here, the traders of the producer of pepper from Left Kampar and

Right Kampar, Rokan and Kuantan, were gathered. However, the information and data on Ketangka are limited in terms of years, king, social condition, etc.

The significance of the Malacca Strait as the center of trade led nations to the competition on dominating the traffic of trade, which was developed rapidly. This not only led to positive competition among the traders but also brought negative consequence: many pirates in the route of the trade. Fa shien stated that in the 415, the sea was full of pirates, and people who met them would die. In addition, Wan-Tay wrote that the traders used shield clothes because they knew that there were at least two or three hundreds of pirates would attack them for days. Nevertheless, the traders continued their voyage (Team, 1976).

In VII-XIII centuries, the trade was dominated by Sriwijaya kingdom. The route of sail was through Sriwijaya and this, certainly, provided the advantages for developing the kingdom rapidly. In addition, Sriwijaya itself was the sources of pepper and bronze (Departemen Pendidikan dan Kebudayaan, 1986, p. 31). Riau, which was believed as a part of Sriwijaya government, had also the important role in developing the trade. As stated above, Ketangka was the economic center of Malacca Strait before; this position still had an influence in the Sriwijaya era. Beside that, Riau was the sources of pepper, tin, tusk, resin, forest liquid, geliga, rhinoceros' horn (Team, 1976, pp. 86–87). Thus, it was impossible for Riau people not to involve in the trade.

Related to the trade, Sriwijaya could be divided into three areas: 1. Central Sumatra, Riau islands around Malacca Strait and North Sumatra centered in Muara Takus, 2. South Sumatra including Tanah Sunda, West Kalimantan centered in Palembang, 3. Tanah Melayu Peninsula including Riau islands in South China Sea centered in Kedah. These three areas were the center of trade where many traders came. Therefore, it is not surprise that the main source of Sriwijaya economy was the result of the trade, while the political policy was based on the interest of the trade (Team, 1976, pp. 103–104).

From the description above, two factors supported Sriwijaya to dominate the trade. First, Sriwijaya was the producer of pepper from Riau: Left and Right Kampar, Kuantan Singingi and Batang Hari. Besides, the resources of nature which were available in Sriwijaya invited other countries to involve in the trade. As the result, it

became an international trade (Departemen Pendidikan dan Kebudayaan, 1986, p. 33). Second, Sriwijaya was the great kingdom thus it was possible to dominate the area of Malacca Strait which was the main route for the traders from Arab, Persia, India, and China. Thus, Sriwijaya was not only the place where ships docked, but also involved directly in the trade. In addition, as a great kingdom, Sriwijaya had armadas that supported the economic development. To abolish parities, for instance, Sriwijaya replaced the security in Padir Panjang pulau Karimun Riau (Team, 1976, p. 105).

For the sake of its domination on the trade, Sriwijaya made an expansion to Tarumanegara (Sunda) and Malay in Jambi. This expansion was successful and as the result, Sriwijaya became the winner of the trade. In the end of VIII century, Sriwijaya dominated all Sumatra Peninsulas and all routes of India-China trades vice versa, beside was successful in abolishing parities (Team, 1976, p. 106).

2.2 Religion and Belief before the Coming of Islam

Before the coming of Hinduism, there were two beliefs in Riau: Animism and Dynamism. The people of Riau believed that each creation has *mana* and this *mana* could be moved into other things or persons. If people died, although their bodies were destroyed, the souls were still alive. Therefore, this world also became the world for the spirit of ancestors and other creations, which cannot see by human eyes (Team, 1976, p. 78).

Later generations maintained the ancestors' cultures because they were afraid of them. They did not want the spirit of ancestors angry to them, and then disturbed their lives. They believed that the anger of ancestors not only for a person who did not honor them but also for all societies.

Not all people could make a relation to the ancestor's spirit. Bowo and Pawang were persons who could make relation with the spirits. Bowo were respected since he had a power and could heal people (Team, 1976, pp. 23–30). There is no information how this Bowo and Pawang were elected whether they became Bowo or Pawang because of their talent or their blood.

In Riau society, it can be found the terms of *cenaku*, *harimau jadi-jadian* (unreal tiger), *gunjo* (died people who lived again and borrowed other body to revenge). This belief arose the religion of "lycanthropy" which was guided by Bomo (Team, 1976).

Bomo were regarded as a person who knew everything besides his ability to connect to ancestors' spirit. Bowo were who determined what taboo is for people. Usually, people asked something and put their hopes to Bowo and Bowo would give people the things which he put an incantation to help people. Beside that, Bowo also determined the form of ritual such as dance and incantation. The incantation usually contained a salutation, the origin of things, the spirit in the bodies and other things. Thus, Magic and Magi were the paths for this belief (Team, 1976, p. 78).

The people of Riau recognized other religions as the result of the fact that Riau became the area of trade. The encounter between native people and the traders was inevitable. Indian traders more concerned about the development of their cultures and belief to the people of Riau than China that was more concerned on the diplomatic relation. The evidence of the encounter can be seen from the artifacts of Hindu cultures such as the using of incense and the worshipping of deities such as *mambang* and fairy. Meanwhile, there are artifacts in Sintung and Siarang-arang that tend to prove the existence of Hinduism in the area although it cannot be proved exactly. However, the using of Dewanagari alphabet proves that Hinduism had held a significant role in the fifth century in Riau (Team, 1976, pp. 81–82). The lack of information arises several questions, such as how did the people of Riau accept Hinduism, was there any Hindu kingdom in Riau? Was there a tension between the religious figures in Riau and Hindus? Is there the process of Hindunization in Riau? Etc.

Many people believe that the disappear of Hinduism in Riau is caused by the coming of Buddhism. Different with Hinduism, many artifacts and proofs can be found in viewing the existence of Buddhism in Riau. For instance, there is the inscription in Pasir Panjang in Tanjung Balai Karimun found by Holle in 1873. According to Moh. Yamin, the inscription contains the nature of Buddha, Mahayana Cola Yantrita, Sri Gautama, Sri Pada, meanings the followers of Mahayana, the shining globe and Shining Gautama (Team, 1976, p. 82). Beside the inscription, the history of Sriwijaya glory was the main source to view the spreading of Buddhism in Riau.

The kingdom of Sriwijaya was not only the center of trade but also that of religion and culture. It was the center of Buddhism of Mahayana came from the Indian traders. In his writing (671), I-tsing stated that he lived at Sriwijaya for 6

months to learn Sanskrit and he found that more than thousands of Bikkhus there. He also stressed that the rules and rituals were the same as that in India. Moreover, in that time, Cakyakirti was the famous Buddhist teacher who taught in a Buddhist university (Team, 1976, p. 112).

The real and indebatable proofs that Buddhism had spread in Riau is Muara Takus temple, which has the same style with Borobudur. Even, in the debate of the center of Sriwijaya, one of theory believed that the center of Sriwijaya was Muara Takus. Another artifact was Talang Tuo inscription (685) which shows that Mahayana Buddhism was the religion of Sriwijaya. From the vows and rituals can be concluded as Mahayana sect (Team, 1976, p. 113).

2.3 *The Coming of Islam and the Process of Islamization*

From the reality of economy above, the encounter between the people of Riau and Arabian traders is inevitable. As mentioned above, the people of Kuntu Kampar involved directly and even had the important role in the process of trade among Arabian, China, Indian traders. Therefore, it is reasonable if Kuntu Kampar was the first area where Islam spread (Team, 1976, p. 77).

Islam came to Riau in the 7th and 8th centuries, but the followers were still limited in traders and citizen of the seashore because Buddhism was the government religion of Sriwijaya in that time. In addition, there was a counter action from China in the competition of trade which caused Arabian traders went out of the area so that Arabian traders did not have relation with Kuntu-Kampar (Team, 1976, p. 87).

The Arabian traders were involved in the trade again in the 12th century when Fatimiyah obtained the top position, while the power of Sriwijaya had decreased. In that time, in Aceh, Islamic Kingdom of Daya was established as a branch of Fatimiyah Court. The two kingdoms had a closed relation to Kuntu Kampar in trade especially after the establishing of Pasei Kingdom. This led the increasing of the followers of Islam (Team, 1976, pp. 78–79).

From Kuntu Kampar, Islam was predicted to spread to Rokan in 738/1349. Nevertheless, several theories of the coming of Islam to Rokan emerge. The first theory states that Islam came to Rokan from Kuntu Kampar. The coming of Kuntu Kampar people was caused by the attack of Adityawarman. This attack led Muslims

went out from Kuntu Kampar and moved to Rokan. In that time, Rokan had had a good government under the King of Said. In this area, Muslims were successful to invite the people of Rokan became a Muslim, even the king of Said also converted to Islam (Team, 1976, p. 82). This theory seems to show that the conversion into Islam in Rokan occurred in peaceful actions; even the King supported and protected Muslims to spread Islam. Nevertheless, several questions still arise, such as how was the King so easy to convert to Islam from the Muslim refugee? How did the great conversion of the people of Rokan occur? Were there tension and conflict between Muslims from Kuntu Kampar and the local people?

The second theory stresses that Islam came to Rokan from Limo Kuto, *five cities*, (Bangkinang, Kuok, Salo, Rumbio, and Air Tiris) located at Right Kampar River. In the 12th century, Islam had entered Limo Kuto brought by Dayah Soldiers. Then, from Limo Kuto, Islam was spread to Rokan (Team, 1976, p. 81). From this theory, there is no information whether Dayah soldier pushed the people of Limo Kuto to convert to Islam or not. In addition, the information on the actors of the process of Islamization in Rokan is insufficient.

Third theory shows that Islam came to Rokan from Malacca in the middle of the 15th century. In his period, Sultan Mansur Syah asked two Muslim missionaries (*mubaligh*) to spread Islam in Riau including Rokan.

The fourth theory states that Islam came to Rokan from Aceh in Samudra Pasei period. Pasei Kingdom sponsored the establishment of the kingdom of Kunto Dar al-Salam in Rokan, but in the 14th century, Majapahit attacked the kingdom. Part of people run to Kuantan (Team, 1976, p. 82).

From the last theory, it can be concluded that Islam came to Kuantan and Inderagiri from Kunto Kampar and the Kunto of Dar al Salam. Nevertheless, the process of Islamization obtained the obstacle because of the attack of Adityawarman to Kuantan 1349. Adityawarman wanted to monopolize the trade. Because of this attack, the process of Islamization could not continue until the 17th century when several *ulamas* came to Kuantan (Ishaq & Rahman, 2003, pp. 33–38). One of the famous *ulamas* named Utih. He often interacted to the figures of the society who still believed in their ancestor's beliefs. Tension and conflict between the two occurred and took a long time which ended by the conversion of the local figures

into Muslim (Mahdini, 2003, p. 83). However, not all local people could accept Islam. In Inderagiri, for instance, a group of people rejects Islam since they view that the Islamic teachings were contradictive to their ancestors' belief. These people were called Talang Mamak people who now live in the forest of Belilas and Indonesian government identifies them as isolated society (Ishaq & Rahman, 2003, p. 37).

The short description above is, certainly, insufficient in obtaining a perfect description of the spreading of Islam in Riau and of the great conversion into Islam in Riau. However, in understanding the phenomenon of conversion in Riau is inseparable with the conversion into Islam in Nusantara. According to Benda, the coming of Islam in Nusantara was the city phenomenon. Therefore, the early followers of Islam were traders and the citizens of city both from low and high class (Benda, 1980, p. 28). Meanwhile, the process of Islamization in Nusantara has arisen several ideas or theories.

Some scholars believe that the process of Islamization was through marriage. Muslim traders were married with local women so that Muslim family was created. The formation of Muslim family had a role in spreading of Islam because it was also possible for the forming of Muslim society. Beside that, the scholars predicted that Muslim traders also got married with nobleman's daughters so they had the opportunity to have political powers. On the other hand, a local government accepted Islam to make them easy in interacting with the Arabian traders and this led them to monopolize the traffic of the trade (Mahdini, 2003, pp. 40–41). Nevertheless, as A. H. John asserts, if the spreading of Islam in Nusantara from the traders, why did not the great conversion occur in the 7th and 8th centuries? In addition, why was after the 12th century, the spreading of Islam in Nusantara obvious (Azyumardi, 1995, pp. 31–32).

The strong refusal on the idea that the marriage between Arabian traders and local nobleman's family can result the great conversion into Islam in large numbers comes from Schrike. He also rejected that the local people converted to Islam because of their leaders or government had been the followers of Islam. He proposed that the fact of colonialization encouraged the people of Nusantara to convert into Islam. The Islamic views of colonialist as *kafir* motivated the local people to fight against the colonialism. In other words, Islam had a function as the defense mechanism (Mahdini, 2003, p. 42). I agree to Mahdini to argue that the conversion

occurred only to fight colonialism. If Nusantara people needed a defense mechanism toward colonialism, it is better for them to choose their own tradition, culture and belief, which are truly potential in providing a motivation on defending their islands.

Another theory of conversion comes from A. H John and Fatimi who view the similarities between Islamic teachings and local tradition are the main factor of the acceptance of Islam in Nusantara. Islamic teachings which came to Nusantara in early period was mysticism, thus the syncretism between Islam and local culture was possible (Mahdini, 2003, p. 43). According to Mahdini, this view is the most possible than the other theories especially for the early Islamization in Nusantara. In the beginning of the 11th century, *tasawuf* had an international network that was very effective in the process of Islamization. In addition, an urbanization and migration among *ulamas* and *tareqat* leaders occurred. This led the dramatic increasing of conversion into Islam in the Middle East, which influenced the Islamization in the traffic of international trade: Malacca Strait (Mahdini, 2003, pp. 44–49). As Azra emphasizes, *Sufi* who were successful in converting the Nusantara people (Azyumardi, 1995).

3. Viewing the Influence of Islam in Malay Culture: the Case of Petalangan People

Although there are several different theories of the conversion into Islam in Nusantara, including Riau, the great conversion truly had occurred. Even, in the later developments, Islamic kingdoms grew rapidly in Riau such as Courts of Siak, Pekantua, Inderagiri, and Pelalawan. The conversion certainly changed the identity of Riau people. For them, to be Malay is to be Muslim. This conviction leads to several questions. For instance, where is the position of their culture and belief that became their identity before? If there is a negotiation between the Islamic teachings and their culture and belief, how does the negotiation occur? Etc. The following section is aimed to answer such questions. To make it more focused, I take the Petalangan People as an example.

3.1 *The People of Petalangan*

The people of Petalangan live in forest areas, hinterland of Kampar River, Riau. Petalangan communities are a part of Pelalawan district. They usually live in the forest and around of river in which they depend on. Nowadays, industrial world pushes them to leave the inheritance forests.

There are two views concerning the origin of Petalangan people. The first view states that the ancestors of Petalangan people are Malay Proto who arrived to the land around 2500-1500 CE. The second view maintains that the ancestors of Petalangan People are Malay Deutro who came in 300 CE (Effendy, 1995). Their *tombo*¹ mentions that their ancestors come from Johor symbolized by sea. The ancestors came to the land for the forest. They built a village and formed their local culture (Effendy, 1995). Linguistically, they speak various dialects of Pelalawan (Coastal Area), Daerah Limo Kuto (Kampar), Kuantan, and Minang Kabau (Shomary, 2004).

Compared to the people of other areas in Riau, the people of Petalangan are almost not touched by Indonesian government although they are not categorized as *Suku Terasing* (isolated tribe) based on the characteristics of isolated tribes. Social Department states that one society categorized as an isolated tribe because of a geographical distance, the lack of the facilities of communication and of modern technology, the lack of social interaction to other society, and the followers of ancestor beliefs and primitive reasoning (Hamidi, 1991). Based on these characteristics, five tribes in Riau are categorized as isolated tribes i.e. Sakai, Bonai, Talangmamak, Kubu, and Hutan. Although Petalangan people are not categorized as an isolated tribe, as Kang wrote, they are potential for marginalized because on the one hand, they are regarded as hinterland and on the other; they are excluded from a discourse of marginalization (Kang, 2005).

According to Effendy, Petalangan people increase their efforts to perform themselves as inheritor of Malay cultural values to face the marginalization (Effendy, 1995). They try to revitalize their oral tradition to show their identity: original Malay. The revitalization of ancient rituals becomes the main effort to show their Malay identity by associating historically to other Malay groups (Kang, 2005).

¹ Epical song

3.2 *The Encounter between the People of Petalangan and Islam*

The people of Petalangan state that they are Muslims and 100 percent of population are the followers of Islam (Shomary, 2004). As mentioned before, for Malay people, becoming Malay means becoming Muslim (Kang, 2005). Thus, the fact that they are Muslims emphasizes their identity as Malay People.

Most of Malay people have the relation to Malay kingdom (*Kesultanan*, Court). Petalangan people are a part of Pelalawan kingdom. Pelalawan was the continuity of Pekantua kingdom which was built by Maharaja Indera (1380 M), a nobility from Temasik kingdom (Singapore). When Temasik kingdom was conquered by Majapahit in the late of the 14th century, Maharaja Indera went to Kampar, Pekantua kingdom.

Maharaja Indera is the follower of Hinduism. He built Hyang temple as his thankfulness to Pekantua kingdom. It is not known definitely the religion of the local society, whether they were animism, dynamism, Hinduism or Buddhism. However, as describing in the previous section of this paper, Buddhism was the possible for their religion if we view the year. In addition, in that area, there is Muara Takus temple. Many people believe that it is a symbol of the glory of Sriwijaya, but some people believe that Muara Takus temple is the first Buddhist kingdom before it moved to Sriwijaya.

Pekantua kingdom put many efforts to build Tolam Port to increase its role in Malacca Strait and this effort was successful in Maharaja Jaya era (1480-1505 CE). This port was heard by Malacca kingdom that then wanted to conquer Pekantua. In Mansyur Syah era (1459-1477 CE), Malacca kingdom successfully attacked Pekantua. From this moment, Pekantua became a part of Malacca kingdom that was famous as the pioneer of the spreading of Islam. The Islamization of Nusantara became intensive and developed significantly in Malacca kingdom. Malacca kingdom spread Islam to all of the conquered areas such as Pahang, Treggau, Kelantan, Malacca Strait, Rokan, Kampar, Siak, Riau Lingga and Inderagiri (Mahdini, 2003). Islamization also occurred through marriage although as we discuss above that the marriage seems not to bring the great conversion. For example, Malacca princesses were married with the kings from Pahang, Kedah, Siak, Kampar, Indergiri and Jambi (Mahdini, 2003). The first king of Pekantua kingdom is Munawar Syah. In 1761 CE, Pekantua kingdom moved to Pelalawan.

According to the story of the origin of Petalangan people, *Bujang Tan Domang*, the ancestor is described as Johor nobleman who grew in Pelalawan Kingdom. He empowered Johor in Malaya Peninsula, Lingga in Riau Island, dan Siak (Andaya, 1975). The story also shows that the leaders of Petalangan tribes were bestowed a title '*monti ajo*' (minister of king) by Pelalawan Kingdom, as a reward for their giving of land to the King (Effendy, 1995). They gave various commodities and services to maintain their position and honor in the kingdom (Turner, 1997).

When Pelalawan kingdom stated that Islam was the formal religion, Petalangan people adapted and harmonized their cultures to Islamic teachings. The process of Islamization, as *Sejarah Melayu* and other works wrote, seems to show that the conversion to Islam begun from the King, to other elite rulers and then to common people who were commanded to have the same religion. In other words, Islam came from top to down. The opinion may be true but we cannot ignore the fact that before the King converted to Islam, many people had been Muslims because they had relationship with Muslim traders. Koto Kampar is the first continental Riau which had relationship with Muslim traders. As mentioned before, this is possible because from the beginning this area had had relationship with foreign traders from China, India, and Persia-Arab. This relation is based on the trade interests because Right and Left Kampar River was the most important producer of pepper in the world in 500-1400 CE.

Al Atlas concludes that Islamization in East Asia began from down to top based on the fact of the relationship between local people and the traders (Al-Attas, n.d.). However, it is uneasy to imagine how common people influenced the religion of government, down to top.

The description above shows that the dwellers of Pelalawan included Petalangan people experienced changing or mixture of belief and religion, i.e. animism, Hinduism, Buddhism, and Islam. This also influences the cultures related to various groups that come to the land. In the following section, we view the relationship between Islam and culture in Petalangan People.

3.3 *Islam and Petalangan Culture*

Riau Malay groups view differently the relationship between Islam and their local cultural system. For urban population, “*adat bersendi syarak, syarak bersendi kitabullah*,” (culture based on the law of Islamic teaching, and the law based on the scripture). For marginalized Malay people, “*adat bersendi syarak*” (culture based on the law of Islamic teaching) (Kang, 2005). The people of Petalangan emphasize that Islam is the basic system of their culture (Mahdini, 2003).

In daily life, Petalangan people interpret their Islamic identity by not eat pig and do sholat, fasting, and Islamic ritual such as circumcision and marriage. Kang found that many Petalangan people do not practice sholat and fasting. Nevertheless, Islamic teachings start to be emphasized for young generation; they have to learn Qur’an and sholat at the mosque (Kang, 2005).

Although they state that they are Muslims, in cultural aspects, animism, dynamism, and Hinduism influence them (Effendy, 1995). They believe in spirits that protect them. There are four types of spirits 1. *jengkodi* (angel), the spirit for animal and human, 2. *mambang* (fair), the spirit of plant, 3. *semangat insane boe padi* (rice-plant spirit) and 4. *ajo ikan* (Fish King) (Kang, 2005). They ask protection and welfare to genie and other invisible creatures by conducting a sufficient ritual to show their honor. This conviction, of course, is contradictive to Islamic teachings that emphasizes that there is no place to ask protection and hopes but God. In addition, if a Muslim asked protection to other things or creatures, he was a *musyrik* that are categorized as great sin. Nevertheless, in Petalangan people’s point of view, these daily beliefs are not opposite with Islamic teachings, and even, Islam becomes the source of other power that supports their spiritual power as seen in incantation (Kang, 2005).

In Petalangan society, incantation is used in daily activities. Petalangan people believe that invisible creatures such as genie have their own place in this world and humans have to realize their existence in order to create a good coexistence. Petalangan people view incantation as a cultural language to build the relation with invisible creatures. They believe that the ancestors have the particular ability to communicate to gods, nature, and invisible creature. Then, the ancestors taught the

incantation that has spiritual power to the next generation. For present generation, the incantation, as ancestor's words, has a magical power (Kang, 2005).

According to Petalangan people, incantation, which is addressed continuously to a body, can make words penetrate bone and flesh because magical words move the content to influence the body (Kang, 2005).

Example of incantation

*Allah humma kamma billhaili
 Sekali ke umah
 sekali ke tanah
 Aku mengambil cahaya mataha'i
 Bulan dengan bintang
 Sa'o malilup di pinggangku
 Bintang temabu di dado aku
 Bulan mengambang di muka aku
 Matahari terbit di ubun-ubun aku
 Sengaja aku memakai
 Cahayo bulan bintang mataha'i
 Dalam batang tubuh badanku ini
 Kabul Allah, Kabul Muhammad
 Kabul Bagindo Rasulullah*

Incantation above is called as the incantation of beauty (*pemani, pekasih*). The incantation aims to make person who used the incantation beautiful or good looking. This incantation is usually used to make an addressed person fall in love to the user of incantation. Petalangan people believe that through incantation, they can communicate with the spirits of ancestors, invisible creatures such as genie, and that both spirits of ancestor and invisible creatures have ability to help them. In many incantations as also shown above, God and Rasulullah Muhammad were mentioned in the beginning and the end. Thus, they regard the highest power is God but there are also many invisible creatures who have the power to help them.

The description above shows that the People of Petalangan continue their ancestors' cultures and beliefs. Their encounter with Islam does not lead them to leave their cultural identity. They make a negotiation between the two although the result cannot actually be accepted by the mainstream of Islam. There is no information

whether the wave of purification touched this area. From this phenomenon, it seems that the People of Petalangan try to contextualize their culture and beliefs.

4. Conclusion

From the discussion above, there are several concluding remarks to end our discussion. First, the reality of economy in Malacca Strait brought the encounter between Riau-Malay people and Arabian traders. Riau not only become the place of docking of ships but also involve directly in the trade since Riau was the producer of pepper, tin, etc. This encounter in turn led the citizen of city converted to Islam. Thus, the traders began the spreading of Islam in Riau but this is insufficient to say the traders conducted the great conversion. Second, throughout the history, Riau people encounters various religions such Hinduism, Buddhism, Islam. The great conversion to Islam occurred in Riau along with the great conversion in Nusantara that emerges several theories of conversion. Third, after becoming the followers of Islam, a part of Riau people continues their ancestors' cultures and beliefs. They adapt and harmonize Islamic teachings and their cultures. They believe that the result of these efforts is not opposite with Islam. This shows the process of contextualization of culture and beliefs.

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PHILIPPINE ISLAMIZATION: A PERSPECTIVE OF MORO PROBLEMS

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Abstract

Moro referred to the dozen of different ethnic groups comprising of Philippine Muslims. However, Moro has been known in conflict with Philippine army forces and radical groups. In an effort of the government to install peace and development among Moros, establishment of Autonomous Region of Muslim Mindanao (ARMM) in 1990 was made. But, the installation of ARMM does not change the fact that basic issues in the access to Moro region rich natural resources is handed by the foreign firms and national government. In line with, land dispute erupted between immigrant settlers and Muslim tribal groups who are marginalized and discriminated against. This paper explores Philippine islamization and the emergence of the contemporary problems or issues of the Moro in the southern part of the Philippines. Adopting Critical Discourse Analysis, this research reveals that the conflict between Philippine government and southern tribal group will still have a long way to come. Mindanao conflict was actually brought by the following reasons. First, a strong anti-Muslim bias was formed by the majority of Christian population in the Philippines. Second, the minoritization of the Moros came as a result of the failure of the government to protect the ancestral lands of the Moros. Third, towards the Moro communities the Philippine government failed to deliver basic services and the needed development to Moro communities. However, the Philippines government currently pushing through the Bangsamoro Organic Law (BOL) to give more self-rule towards the Moro.

Keywords: Islamization, Philippines Muslim, Critical Discourse Analysis, Inter-religious conflict

1. Introduction

Islam as “the unconditional surrender to the will of Allah” encompasses the most noteworthy evolution in the world history. The prophet Mohammed and the holy Qur’an solidify the thought and ideals of Islam that have been adopted wide part of the world. In distinction to Christianity, Islam composed of all human activity, private and public, reaching from the theological to the political (Klempp, 2006) economic, and social condition among Muslims and inspired a reformation of the Muslim identity. Today, contemporary radical Islam, with militancy and terrorist tactics as its cornerstone, has all but overshadowed the call for a nonviolent struggle and has permeated several internal conflicts across the globe. The Muslim separatist movement in the southern Philippines is one such conflict. Following decades of discontent and sporadic violence, armed conflict broke out in late 1972 when the Moro National Liberation Front (MNLF. Moreover, Islam is more than a religion because of it is a “way of life”. In Southeast Asia among scholars theres a little of consensus about the origin of Islam but they do generally coincide that Islam was first introduced in the region by the trade routes through by-product between the Indian Ocean and the South China Sea (Abuza, 2013). The origins of Islam undergo a series of debate surrounds the questions by whom and when Islam was first preached in the region. Hence, D.R. SarDesai provided the most comprehensive theories, that contends that Arab contact with Southeast Asians preceded Islam as traders visited the region on their way to China and continued practices even after converting to Islam (Noble & McKenna, 2006) . However, the possibility of fear from risking their trade and relationship with the local elites, Arab-Muslim merchants no real attempt upon converting the locals (SarDesai, 2013).

D.R. SarDesai further assert that Indians are the ones with no fears because they founded themselves as the holders of traditional rich and cultural influences throughout Southeast Asia, with regards to outside influences of culture, India had the greatest influence throughout the region. As SarDesai labels:

“.....most of Southeast Asia followed the Indian cultural patterns. The absorptive, syncretic quality of Indian culture ...succeeded in striking roots in the Southeast Asian region, which adopted the alien cultural traits without in the process losing its identity. The relative acceptability of Indian culture may be further attributed to

geographical commonness, relative lack of Indian political ambition in the region, and the state of commerce between India and Southeast Asia” (SarDesai, 2013).

Thus, religion perhaps the most obvious account of this influence. During the first millennium both Hinduism and Buddhism evolved in and spread from the India to Southeast Asia it is quite possible that Islam too (Houben, 2003). Thus, the ideological appeal of Islam recognized the acceptance of Islam by Southeast Asians, the primary spread of Islam can be found to the fact that merchants began to combine trade with peaceful diffusion of religion and culture (Scupin & Man, 2006). Nevertheless, marrying royalty and raising children under Islam also known as kinship, provided economic incentives by providing better terms of trade to Muslims in the region, and convinced rulers to convert by holding superior positions in trade and business (Klemp, 2006) economic, and social condition among Muslims and inspired a reformation of the Muslim identity. Today, contemporary radical Islam, with militancy and terrorist tactics as its cornerstone, has all but overshadowed the call for a nonviolent struggle and has permeated several internal conflicts across the globe. The Muslim separatist movement in the southern Philippines is one such conflict. Following decades of discontent and sporadic violence, armed conflict broke out in late 1972 when the Moro National Liberation Front (MNLF).

In the 16th century Islam greatest level of expansion finally reached inland villagers of major islands and Indonesian Archipelago. The spread of Islam in Southeast Asia is contributed in several factor, however the most important was the way Islam was presented (Abuza, 2013). In which, the compromising spirit of the advocates of new religion, actually did not insist on to the people by abandonment of their Hindu-Buddhist cultural heritage. Nevertheless, Islam proceeded to spread throughout the Southeast Asia insular and over the time made it to Mindanao where it was ceased with the conquest of Manila by the Spaniards (Bentley & George, 2006).

2. Islam in the Southern Philippines

The name for the dozen of different ethnic groups of Muslims in the Philippines is known as “Moro” currently numbering around 4 million people, mostly living in the southern Philippines (Houben, 2003). In the 9th century, route of China Islamic

traders visited this area, which became part of the Malay-Muslim world in the 14th century composed of the lands adjacent to the Celebes seas and Sulu (Scupin & Man, 2006). Various sultanate existed in the island of Mindanao while in the North Borneo island, were dominated by the Sultanate of Sulu, which the capital is Jolo. Around 19th century the part of the Philippines attempted to conquer by the Spaniards failed, in which in Zamboanga there is an exception of enclave, and acceptance of Spanish sovereignty by the sultan of Sulu (Houben, 2003). Thus, there was again an effort made to control the area after the Americans colonized the Philippines. Through the Bates agreement of 1899, sultan Sulu authority was acknowledged, migration from the north started, Moro-province was established, and the Muslim local heads (*orang besar*) lost power. Moreover, a program of national integration through “colonial democracy” failed (Rasul, 2009).

On the other hand, after 1946 independence, state-induced migration toward the south continued, the Moros were increasingly marginalized and local resources were taken. Hence, the massacre of young Moros in Jabidah around 1968, intensify the so called Corregidor Incident, in which Nur Misuari founded the Moro National Liberation Front (MNLF) (Muslim, 1994). Furthermore, between Moros and the Philippines army major fighting broke out, that produced severe losses of life and triggered the fight of many Moros to Sabah in north Malaysia. The Philippine government provided an aid and a peace settlement was agreed in Tripolis around 1976, to project the establishment of autonomous status for the south. Since then, a split between the ranks of Moro leaders over the degree of cooperation with the national government (Abhoud & Lingga, 2004).

Around 1977, when the Moro Islamic Liberation Front (MILF) came into existence, out of which Abu Sanyaf was formed in 1991. These two groups goal is to produce an independent Islamic state by way of armed struggle (Bentley & George, 2006). Thus, in contrast to combat between Philippine army forces and radical groups, there have been an effort attempting to find a political solutions. One was the establishment of the Autonomous Region of Muslim Mindanao (ARMM) in 1990, to followed by the installation of a Southern Philippine Council for Peace and Development (SPCPD) in 1996 and the installation of Nur Misuari as regional governor at that period of time (Glazer, 2006). Since, 2000 an all out war against the MILF was started, in 2011 president Arroyo pursue peace talks but new violence

has broken out. Thus, under President Duterte administration martial law was declared to intentionally protect the southern part of the Philippines against the threat of Mauti group known as fighter of ISIS group in Marawi City in which the country experienced a 5 month long war. Moreover, a basic issue is access to the region's rich natural resources, which is handed out by the national government to the northern and foreign firms. Yet, land disputes erupt between immigrant settlers, now comprises a large majority of the population in the south and local Muslim tribal groups who are marginalized and discriminated against (Gutierrez & Borrás, 2004).

3. Purpose and Arguments

The purpose of this article is to examine the the Philippine islamization and the emergence of the contemporary problems or issues of the well known "Moro" in the southern part of the Philippines comprises of Muslim ethnic groups.

4. The Economic, Social and Political Dilemma's of the Bangsamoro

The term "Moro People" is the concept referred towards the Bangsamoro generally refers to the 13 ethnolinguistic Muslim tribes in the Philippines (Tausug, Maranao, Iranun, Yakan, Sama, Bajao, Kalagan, Kalibugan, Palawani, Sangil, Jamamapun and Molbog), which according to contested census data, comprises less than 5 percent of the population in the Philippines and around 15 percent of the population in the Mindanao (Gutierrez & Borrás, 2004). The government's Office of Muslim Affairs estimates the population of Muslim to be at least 8 percent of the total population and protested the undercounting by the National Census. The Moros are currently settled in western and southern Mindanao, Sulu and in southern Palawan. The MNLF as the political identity of the Muslim tribes adopted the term "Moro" Spanish for "Moor" (Glazer, 2006). Thus, Bangsamoro have distinct cultures, speak different languages and are varied in their social formation but have common belief in Islam. Hence, the Muslim converts, or "Balik-Islam", cannot be considered themselves as Bangsamoro (Peng, 2012).

Both poverty and armed conflict over the last decade in the ARMM (Autonomous Region of Muslim Mindanao) have driven hundred of thousands of peaceful Muslim to leave the area and create a communities outside the Muslim Mindanao or else

leave the country (Abhoud & Lingga, 2004). Moreover, the Muslim diaspora is spread all over the Philippines, with tiny mosque in each province and city. In which the Office of Muslim Affairs assessed that over 2 million Muslims now settled outside the Mindanao. Thus, the largest community in is located in the Metro Manila region, where Muslim traders have become visible (Asani, 2007). The particular aspect of armed Muslim rebellion in the Philippines is deep-rooted in their struggle for sovereignty, first against the colonialism of the Spanish and the Americans, and later against “colonization” by the newly independent Philippine government itself (Iribani, 2006). That led to the MNLF and MILF to fought for independence of the Moro nations, contribute a strong ethnic identity infused by Islam and cultivated by the centuried old resentment about stolen, subjugation, marginalization and sovereignty (Gutierrez & Borrás, 2004).

4.1 Poverty and Economic Marginalization

The poorest of the poor is one of the description in Mindanao. In which, human development indicators clearly presented that ARMM gaps the rest of the Philippines regions in almost every aspect of development. The Human Development Index (HDI) shows that Lanao del Sur improved slightly, however the four other ARMM provinces have been held at the lowest level of HDI in the entire country (Glazer, 2006).

4.2 Political Domination and Minorization

Predominantly Christian nation, as minorities the Moro feel the need to protect their identities both as Moros and as Muslims. The turn of 9/11 attack produces fear of this event. Muslim in the Philippines are also underrepresented in national political institution not just a demographic minority (Bentley & George, 2006). Thus, ideally minorities can defend their rights through democratic processes and institutions. But, unfortunately Muslim in the Philippines and other minorities have been denied in electoral processes participation (Muslim, 1994). The tenacious and recurring problem of electoral fraud orchestrated by the national political leaders has situated elections in the ARMM (Yegar, n.d.). The high illiteracy and poverty levels, weak media presence, and prevalence of armed conflict and struggling civil

society have made it easy for political operators to manipulate elections. This lack of genuine political participation and representation has an impact on the allocation of resources. Furthermore, without a significant number of leaders of national build lobby for adequate budgets, the Muslim provinces behind in the allocation of fiscal resources (Gutierrez & Borrás, 2004). Because looking at the budget appropriations, the ARMM fares poorly when compared with other region (Abhoud & Lingga, 2004).

4.3 Discrimination

The anti-Muslim bias, is another catalyzing force for extremism and radicalization among Filipino Muslims, that led to exclusion of the minority from economic development, business opportunities and jobs (Asani, 2007). Thus, based on the survey that third among Filipinos have a negative opinion of Muslims and think that Muslims are prone to run amok, Muslims are terrorist or extremists and Muslims harbor hatred toward non-Muslims. Furthermore according to Philippine Human Development Report (PHDR) revealed that Filipinos are biased against the muslims (Rasul, 2009). In which Christian population would prefer to hire Christian male workers and Christian domestic helper rather than Muslims. Therefore, resulted a discrimination affects access to opportunities among Filipino Muslims (Klemp, 2006) economic, and social condition among Muslims and inspired a reformation of the Muslim identity. Today, contemporary radical Islam, with militancy and terrorist tactics as its cornerstone, has all but overshadowed the call for a nonviolent struggle and has permeated several internal conflicts across the globe. The Muslim separatist movement in the southern Philippines is one such conflict. Following decades of discontent and sporadic violence, armed conflict broke out in late 1972 when the Moro National Liberation Front (MNLF).

5. What is the “Moro problem” in the Philippines?

The involvement of Muslim separatist movement and violent conflict in the southern Philippines defined the “Moro problem”. The Philippine Muslims, known as Moros, have been contemplated as “trouble maker” by a succession of Philippine government. In line with that, most of the Moro people settled in Sulu, Mindanao and Palawan Island (Peng, 2012). They accepted Islam around 1380, but still retained some

distinctive tribal characteristics. Thus, they tended to see themselves quite different from northern Filipinos who converted to Catholicism under Spanish colonial rule and depended on self-reliance to solve problems. Furthermore, the actual problem with the Moro began in the 16th century when Spain started to conquer into southern Philippines (Houben, 2003). Until Philippines came under the colonial rule of United States in 1898 following Spain defeat in the Spanish-American War, Spain and the Moro engaged into continuous warfare. In which, 300 years Moro armed conflict had a profound effect on the development of Muslim areas and the Moros interaction with the northern Filipinos. Thus, there are three perspective that supposed the Moro problem in the Philippines (Glazer, 2006).

5.1 First Perspective: Modernization vs Marginalization

The southern Muslim areas after post-war development of the Philippines were given great importance by government. Because of the rich of resources and vast lands, attached by government arrangement, the southern part of the Philippines became an central destination for foreign direct investment (Islam, 2005). Thus, after Philippines independence foreigners returned to the area and invested in wood processing, mining, banana and other industries (Abhoud & Lingga, 2004). However, the biggest beneficiaries of the export-oriented economic development of the southern provinces were foreign industries and the national government Manila. In which except for the elites, Moro people remained poor (Asani, 2007). Nevertheless, more than 80% of the Moro people still living in the countryside of Mindanao, involve in a very traditional activities such as fisheries, farming and other small business (Rasul, 2009). The reason why prosperous export-oriented economy not benefit Moro ordinary people because large enterprises were controlled by foreigners. Moreover, foreign companies impounded a large number of land, forest and waters owned by the Moro people. Most, of the Moro people don't have choice but to stick in their original life and loss their own natural resources that resulted to declined of standard of living (Green, 2013).

Yet, with the aspect of modernization of politics and culture Philippine government followed the colonial policy of assimilation and introduced the "integration policy" in effort to weaken and even eliminate the cultural characteristic of Moro people

(Gutierrez & Borrás, 2004). However the Philippine senate tried to set up committee and study the Moro problem and issued an investigation. And according to the result of the report, the focus of the problem of the Moro people was that Muslims have no sense of belonging to the country (Klemp, 2006) economic, and social condition among Muslims and inspired a reformation of the Muslim identity. Today, contemporary radical Islam, with militancy and terrorist tactics as its cornerstone, has all but overshadowed the call for a nonviolent struggle and has permeated several internal conflicts across the globe. The Muslim separatist movement in the southern Philippines is one such conflict. Following decades of discontent and sporadic violence, armed conflict broke out in late 1972 when the Moro National Liberation Front (MNLF).

5.1 Second Perspective: The Moro Image

The Moro (Moor) originated from the Mauros of Greece, which means black. The Italians and Spanish generally spell it as Moro. The word associated historically with war between Catholics and Muslims in Western Europe in the Middle Ages (Bird & Ebel, 2013). Thus, Muslims is closely associated with the formation of the nation and 800 year war against Muslims, which resulted in a collective memory of Muslims having negative image. Although after 300 years of Moro war in the Philippines against the Spaniard's negative image of the Moros became fixed. However, Spaniards instill a prototype negative image of Moros towards the mind of the northern Catholics (Islam, 2005). Thus, Moro image did have negative impact on the relationship between Moros and other ethnic group in the Philippines (Beinin, 2005). For example, the Chinese minority group in the city that hold negative Moro image. In line with that, relationship between the Chinese and Muslims can be assumed in two aspects. First, their close contact and competition in commercial circles (Houben, 2003). And the second, is in the aspect that centers on the misunderstanding and indifference towards their social life. That resulting to Chinese held negative stereotype about Muslims in the Philippines that affected their interaction and communication (Bentley & George, 2006).

5.1 *Third Perspective: Special link between the Clientelist Political System and the Clan System*

The formation of the Autonomous Region of Muslim Mindanao (ARMM) in 196 focus on local tribal chiefs. However national control of the region is weak and fragile (Abhoud & Lingga, 2004). Thus, in the southern areas, it is the clan patron client system controlling the local politics. Comparing to the northern political patron client system, this clan system is composed by its cleavage and tribalism between them (Bird & Ebel, 2013). Firstly, the inside tribal group, mutual aid systema and local village systems had been an effective tool for group continuation and survival. In which theres an obvious relationship between patron and client (Noble & McKenna, 2006). Thus, kinship relationship could penetrate varioud aspects of life including economic, political and military mobilization. In line with that, post-war Philippines, political families were dominated and controlled by the local politics in the southern areas. Second, above the villages, the division between the tribal groups are quite obvious (Houben, 2003). Moreover, the nature of the tribal ethnic groups is that it usually is not a political organization, but society culture ethnic groups (Noble & McKenna, 2006). That these tribal people, disintegration and mutual hostility is normal. Nevertheless, in the southern Philippines conflicts and killings caused by competition for resources between families and inter-tribal revenge are prevalent (Abuza, 2013).

As a result special patron client system in south strengthened the unity among tribes on the one hand and easily induce tiral killings on the other hand (Peng, 2012). The patron system election in the Philippines combined with the southern tribal politics in an unusual way (Iribani, 2006). That led election in those areas became a struggle for power between the large families representing different tribes. The common nature of patron and client ties are for such patron system. In line with that, the upper patrons only select a small number of local tribal leaders as clients, which resulted bound to cause infighting Muslim elites. Thus, changes in the patrons in Manila would bring changes in Muslims clients (Peng, 2012).

6. Conclusion

The Moro problem in southern part of the Philippines can barely solved. Because the Philippine government treated the Muslim region as a hot potato and can really solve the political problems of the southern tribes. Thus, relying on the local tribal leaders to manage the southern region can only ensure short-term stability and worsen the southern conflict and unrest in the long term. Furthermore, the collision between electoral politics in the Philippines and southern tribal politics will still be achieve for a long way to come. In line with that, to sum up Mindanao conflict was actually brought by the following reasons: First, a strong anti-Muslim bias was formed by the majority of Christian population in the Philippines. Second, the minoritization of the Moros came as a result of the failure of the government to protect the ancestral lands of the Moros. Third, towards the Moro communities the Philippine government failed to deliver basic services and the needed development to Moro communities.

However, Philippine government currently pushing through the Bangsamoro Organic Law (BOL) through the use of plebiscite to give more self rule towards the Moro. Thus, Mindanao conflict is really a story about injustice.

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HANIF: RELIGIUSITY OF IBRAHIM (Inspiring for Relations between Religious Groups)

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Abstract

The Prophet Ibrahim is known in Islamic literature as the Son of Allah (Khalil Allah, Father of God). In the sense of interfaith (especially Semitic, Jewish, Critical, and Islamic religions), this name is followed by a number of written testimonies that the Prophet Ibrahim has to overcome a number of obstacles and challenges, both from his people's environment (King Namrut the idol worshiper), from his family's environment (Azar, the father who created idols), the chaos of the Prophet Ibrahim's physical and spiritual encounters may have made him deserving of a top position among all religions of the Samawi. The aim of the study is to acknowledge Haniif's significance in terms of language and terminology, as well as used in quran. In addition, to know about the Prophet Ibrahim's negligence of others. In addition, the author uses semiotics and semiotics to answer the above questions. The author conducts a heruristic reading to reveal the importance of hanif. Heuristic learning is interpreting the arranged words and arranging them according to the original word as well as actually recognizing it based on the language structure. The writer then used an approach after a semiotic reading of the hanif text, first: Julia Kristeva's intertextuality, in the context of a vertical axis. Since this axis is applied communicating between one text and another, meaning linking the text to other texts. From the study above, the researcher found several findings, those are; the term hanif is contrasted horizontally to those who equate partners with God (al-Mushrikuun) with isim fa'il. Moreover, the word hanif is combined with a sentence that shows the meaning that Abraham is not a Jewish and not a Christian, even when the word hanif is paired with verbs and other words. To sum up, in the Qur'an, the Hanif is always compared to the act of syirk (partners associated with God). But a broader and deeper view

of the topic becomes a spiritual mindset that goes beyond the thinking and physical picture of human experience. Nevertheless, God does not prevent His servants from perceiving Himself in accordance with the abilities of His servants so long as they do not seek injustice or tyranny.

Keyword: Hanif, axis, Ibrahim's religion, Inter-religious groups

1. Introduction

In Islamic literature, the Prophet Ibrahim is known as Friend of Allah (Khalil Allah, Friend of God). In the context of interfaith (especially Semitic, Jewish, Critical, and Islamic religions), this title is accompanied by a number of written testimonies that to be able to achieve this title the Prophet Ibrahim must cross a number of obstacles and challenges, both from the environment of his people (King Namrut the idol worshiper), the environment of his family (Azar, the father who made idols), as well as the test of his own part, which is to slaughter his beloved son (a righteous child who he has missed for decades). The turbulence of physical and spiritual experiences experienced by the Prophet Ibrahim may have made him worthy of having a top position among all Samawi religions.

Prophet Ibrahim was known as the Father of the Prophets (*Abu al-Anbiya*). He called the Father of the Prophets, because some prophets were born by Ibrahim. They have extraordinary followers. In its development the followers of the teachings of the descendants of the Prophet Abraham are what colors the life of the world today. He is married to two women at the same time, Siti Hajar and Siti Sarah. Without Ibrahim's wives, the civilization of semitic religions (Semitic Civilization) would not exist. As Kuschel wrote, "Without the primal mothers these would be no Jewish, Christian or Islamic civilization" (Kuschel, 1994). A number of stories say that the Prophet Yusuf, the son of the Prophet Syuaib, was a direct descendant of the Prophet Isaac, the son of Abraham. The story of the Prophet Joseph became the example of humanity. The Prophet Joseph is a descendant of the Prophet Ibrahim from the wife of Siti Sarah. From his other wife, Siti Hajar Ibrahim Ibrahim lowered the Prophet Ismail who later became the forerunner of the Arab Nation, who revealed the Prophet Muhammad.

Beyond that genetic relation, we can understand that the name Ibrahim is always mentioned in the prayer (ritual, liturgy) of Muslims, Christians and Jews. That is as the following testimony: Abraham plays an important role in the liturgy of Judaism, not just in the important festival of Rosh Hashana (Jacobs, 1999), but in the daily morning service.

Within Christianity, Abraham is an important figure in the liturgy of both East and West: he occurs in the Benedictus and Magnificat recited in the daily offices, in the Canon of the Roman Catholic mass, and in the Orthodox liturgy of St. Basil the Great.

Each of the five daily Muslim prayers concludes with an invocation of blessing upon Abraham. So obtaining more convergent theologies should shape the way people pray and believe in a very direct way (Jacobs, 1999).

But the other most important thing from the Prophet Ibrahim is his designation as a person as a *haniif*. Even the Qur'an emphasizes that the prophet Ibrahim was neither a Jew nor a Christian, but a Hanif. It is in the area of *haniif* that this topic in this short paper on the religiosity of the Prophet Abraham was built. To discuss the meaning of *haniif* theoretically and technically-practically the author uses the interpretation of Al-Azar by Buya Hamka as a material object. Then to focus the discussion in this topic the authors ask questions as follows:

1. What is the meaning of hanif both in terms of language and terminology?
2. What is the meaning of the word hanif used in the Qur'an?
3. How about the negligence of the Prophet Ibrahim against others?

Furthermore, to answer the above questions the author uses semantic theory and semiotics. In order to uncover the meaning of *haniif*, the writer performs a *heruristic reading*. Heuristic reading is reading the words arranged and sort them according to the original word as well understand it literally based on the structure of the language. According to Riffaterre, readings like this are the first interpretation takes places, since it is during this reading that the meaning is apprehended, the first interpretation takes place, as long as the reading of the meaning of the text is held captive. The writer continues to do the second reading, namely retroactive reading.

At this stage the author reads words and verses related to the word *haniif* and actually does hermeneutic reading.

After making a semiotic reading of the hanif text, the writer then used an approach, first: the intertextuality of Julia Kristeva, in the range of a vertical axis. Because the implementation of this axis is connecting between one text with another text (it connects the text to other texts). Through this variety of axis, the writer tries to explore the meaning of *haniif* in the Story of Prophet Ibrahim by finding the relationship between texts as equality, as contradiction, as parody, or negation. Not to forget the author also uses other references to discuss and interpret the meaning of Hanif in the context of the prophet Ibrahim.

2. Discussion

2.1 Meaning of Hanif

Hanif literally comes from *hanafa - hanfan: maala; tahannafa - shaara haniifiyan* aw 'amila' amala al-haniifiyyah. *Al-haniif* (sg), *al-hunafaa* '(pl): *al-mutamassiku bi al-Islam* (holding fast to Islam) aw *al-saheeh al-maylilaihi*. *Kullu man kaana 'alaa Diin Ibraahiim* (everyone who follows the religion Ibrahim). *Al-muwahhid fi Diinihi* (revered in his religion). *Al-Mustaqim* (straight).

In the explanation of Mu'jam al-'Arabiyah al-Mu'ashirah it is mentioned that *hanif*:

- 2.1.1 is a similar characteristic that shows the determination of people who are inclined (inclined);
- 2.1.2 Nasik (people who worship); good inclination towards Islam that remains, strives for the right religion. *Haniifii*, a word that is based on hanif, relies on the religion that is called by Ibrahim as. *Haniifiyyah* isim mu'anats which is based on hanif "*millata hanifiyah*" *ahabbu al-adyaan ilaa allaah al-haniifiyyah al-samhah*. *Al-haniifii* à *al-syar 'al-mab'uts bihi al-rusul' ala al-tauhid*. *Haniif* is a basic human tendency that always invites and encourages people to love and miss the right. In English technical terms *haniif* is interpreted (one by nature upright).

2.2 The Word of Hanif in al-Qur'an

| No. | Qur'an/Surat | Meaning |
|-----|---|--|
| 1 | 02.al-Baqarah: 135 <i>Haniifah (mufrad)</i> | They say: "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the religion of Abraham the true and he joined not gods with God (mushrik). |
| 2 | 03.Ali Imran: 67 <i>Haniifah (mufrad)</i> | Abraham was not a Jew nor yet a Christian but he was true in faith and bowed his will to God's (which is Islam) and he joined not gods with God. |
| 3 | 03.Ali Imran: 95. <i>Haniifah (mufrad)</i> | Say: "God speaketh the truth: follow the religion of Abraham the sane in faith; he was not of the pagans." |
| 4 | 04.al-Nisa: 125 <i>Haniifah (mufrad)</i> | Who can be better in religion than one who submits his whole self to God does good and follows the way of Abraham the true in faith? For God did take Abraham for a friend. |
| 5 | 06.al-An'am: 161 <i>Haniifah (mufrad)</i> | Say: "Verily my Lord hath guided me to a way that is straight a religion of right the path (trod) by Abraham the true in faith and he (certainly) joined not gods with God." |
| 6 | 06.al-An'am: 79 <i>Haniifah (mufrad)</i> | "And further (thus): 'Set thy face towards Religion with true piety and never in anywise be of the Unbelievers.'" |
| 7 | 10.Yunus: 105 <i>Haniifah (mufrad)</i> | Abraham was indeed a model, Devoutly obedient to God, (And) true in faith, and he Joined not gods with God |
| 8 | 16.al-Nahl: 120 <i>Haniifah (mufrad)</i> | Abraham was indeed a model, Devoutly obedient to God, (And) true in faith, and he Joined not gods with God |
| 9 | 16.al-Nahl: 123 <i>Haniifah (mufrad)</i> | So we have taught thee The inspired (message), "Follow the ways of Abraham The True in Faith, and he Joined not gods with God." |
| 10 | 22.al-Hajj: 31 <i>Hunafaa (Jama')</i> | Being true in faith to God, And never assigning partners To Him: if anyone assigns Partners to God, he is As if he had fallen From heaven and been snatched up By birds, or the wind Had swooped (like a bird On its prey) and thrown him Into a far-distant place |

| | | |
|----|---|---|
| 11 | <p style="text-align: center;">30.al-Rum:30 <i>Haniifah (mufrad)</i></p> | <p>So set thou thy face Steadily and truly to the Faith: (Establish) God's handiwork according To the pattern on which He has made mankind : No change (let there be) In the work (wrought) By God : that is The standard Religion : But most among mankind Understand not.</p> |
| 12 | <p style="text-align: center;">98.al-Bayyinah:5 <i>Hunafaa (Jama')</i></p> | <p>And they have been commanded No more than this: To worship God, Offering Him sincere devotion, being True (in faith) ; To establish regular Prayer ; And to practice regular Charity ; And that is the Religion Right and Straight.</p> |

Based on the explanation of the verses above, it could be understood the meaning of word *haniif*:

First, the word *haniif* is compared horizontally vis a vis with *isim fa'il* of those who associate partners with Allah (al-Mushrikuun). This can be seen in Q.S. 02: 135; 3:67, 95; 06:79, 161; 16: 120,123. *Second*, the word *haniif* is paired with a sentence that shows the meaning that Abraham is not Jewish and not Christian. This is in Q.S. 02: 135; 03:67 and the content of Q.S. 98. *Third*, the word *haniif* is paired integrally-complementary with verbs and other words:

1. *Innani hadaanii rabbii ilaa shiraath mustaqiimiin diinaan qiyaaman millata Ibraahiim haniifan* (06: 161);
2. *Tsumma awhainaa ilaika anittabi 'millata Ibraahiim haniifan* (16: 123);
3. *Mimman aslama wajhahu lillaahi wa huwa muhsinun wa attaba'a millata Ibraahiim haniifan* (4:25);
4. *Fa aqim wajhaka li al-diin haniifan, fitrata Allaah allatii fatara al-naas 'alaihaa* (30:30);
5. *Innii wajahtu wajhiya lilladzii fathara al-samaawaa ti wa al-ardh haniifan* (06: 79);
6. *Wa maa umiruu illa liya'buduu Allaaha muhlishiina lahu al-diin hunafaa 'wa yuqiimuu al-shalata wa yu'tuu al-zakah* (98: 5)

Fourth, the word *haniif* is interpreted by:

1. *Millata Ibraahiima haniifaa*: Abraham's righteous religion. Straight means far from shirk (associating partners with Allah) and far from error. (02: 135; 03:95; 16: 123; 04: 125;
2. *Haniifan Musliman*, He is a straight-handed surrender. (03:67) Straight means far from shirk (associating partners with Allah) and far from error
3. *Ummatan qaanitan lillaahi haniifan* a priest who can be made an example again obedient to God and hanif (16: 120);
4. *al-Diin haniifan or Dii n al-Qayyim*, religion with sincerity and sincerity (10: 105; 30:30;)
5. *Hunafaa 'lillaahi ghaira musyrikin*, sincerely with God, do not associate anything with Him (22:31);
6. *Hunafaa*, righteous religion. Straight means far from shirk (associating partners with Allah) and far from error.

3. Righteous Religion of Nabi Ibrahim

Based on the sorting and grouping of the words *haniif* it can be understood that: First, *haniif* is a basic human nature (*fitrah*, nature human nature) which is always subject to and obedient to God's law (*sunnatullah*, natural law). Moreover, the verse contained in the word *haniif* is always accompanied by verses that explain the laws of the universe. The following verses accompany:

- 3.1. Q.S. al-An'am / 6: 74. And (remember) when Ibrahim said to his father, Aazar, "Do you not make idols gods? Indeed, I see you and your people in apparent error."
- 3.2. Q.S. al-An'am / 6: 75. And thus We showed Ibrahim the signs of majesty (We who are) in the heavens and the earth and (We showed them) so that he was one of the sure people.

- 3.3. Q.S. al-An'am / 6: 76 When the night was dark, he saw a star (then) he said: "This is my Lord", but when the star sank he said: "I do not like the sinking."
- 3.4. Q.S. al-An'am / 6: 77. Then when he saw the moon rising he said: "This is my Lord." But after the moon had set, he said: "Verily, if my Lord does not guide me, I will certainly be a heretic."
- 3.5. Q.S. al-An'am / 6: 78. Then when he saw the sun rise, he said: "This is my Lord, this is greater." So when the sun sets, he said: "O my people, I am truly free from what you associate."
- 3.6. Q.S. al-An'am / 6: 79. Indeed, I confront myself with the Rabb who created the heavens and the earth, by inclining to the true religion, and I am not among those who associate partners with God.
- 3.7. Q.S. al-An'am / 6: 80. And he was denied by his people. He said: "Do you want to argue about Allah, when in fact Allah has instructed me." And I am not afraid of (the plagues of) the idols that you associate with God, except when my Lord wants something (from the disaster). My Lord's knowledge encompasses everything. Then can you not take lessons (from them)? "

Second, *haniif* is a tradition of the prophets before the prophet Muhammad. The story of Ya'qub before he died confirmed to his descendants that the millah he was following was the millah of the Prophet Ibrahim.

1. Al-Baqarah / 2: 135. They say: "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the religion of Abraham the true and he joined not gods with God." (In a narration it is stated that Ibn Shuria said to the Prophet (PBUH): "The instructions are nothing but what we profess, so we follow you, Muhammad, so that you will receive guidance." The Nashara also said that too. So Allah revealed the verse above (Surah al-Baqarah / 2: 135) which confirms that the Abrahamic religion is a religion that is clean from changes that cause shirk. (Narrated by Ibn Abi Hatim from Sa'id or 'Ikrimah sourced from Ibn Abbas.))
2. Al-Baqarah / 2: 136. Say ye: "We believe in God and the revelation given to us and to Abraham Isma'il Isaac Jacob and the Tribes and that given to

Moses and Jesus and that given to (all) Prophets from their Lord we make no difference between one and another of them and we bow to God (in Islam).”

3. Al-Baqarah / 2: 137. So if they believe as ye believe they are indeed on the right path; but if they turn back it is they who are in schism; but God will suffice thee as against them and He is the All-Hearing the All- Knowing.

Third, the opposite of *haniif* is polytheistic. During this time it is often understood that *syirk* is opposed to monotheism. This gives a sign that Muslim (Muslim) and monotheism (monotheism) there is still *shirk* room in it. If only Islam and monotheism were relied upon by someone to declare his true monotheism, then this phenomenon in the Sufi view was not the Real God. Because such a concept of God is based on the concepts, ideas, and images of humans themselves. Ibn Arabi in the description of Kautas Azhari Nur explained as follows:

“...God of Belief” is a picture or form of God, or thoughts, concepts, ideas, or ideas about God created by human reason or imitation. Such a God is not God as He really is, God in Himself, His Substance, but is God created by humans according to their abilities, knowledge, capture, and perception. Such God is God who is “placed” by humans in their thoughts, concepts, ideas, or ideas and is “bound” in their beliefs. Such “forms,” “images,” or “faces” of God are determined to be determined or colored by the knowledge, capture, and perception of humans who have confidence in Him (Noer, 1998).

Based on this quote, it is increasingly apparent that Abraham’s religiosity or more precisely the image of Abraham-style God, represented by his attitude and character, is a God who is not defined and described. God who surpasses the construction of thought, God who may be described comprehensively as stated in the verse of the chair, in Q.S. al-Baqarah / 2: 255. Further description is explained by Ibn Arabi citing the words of al-Junaidi as follows:

“...The color of water is the color of the vessel it occupies” (Lawn al-maa’ lawn inaa ihi). That is why God through a hadith qudsi said: “I am in the assumption of my servant about Me” (Anaa ’inda zannii abdii bii) (Noer, 1998).

Although God is not according to the definition and description of His servant, but based on the above hadith, God also recognizes and appreciates the attitude and character of His servant over Himself, *Anaa 'inda zhannii abdi bii*. This understanding of God based on the servant himself will be maximal if the servant is willing and able to open the intelligence of the brain and the gentleness of his heart in accepting the reality that is happening to him, his community environment, visible and invisible natural phenomena, as well as other phenomena that go beyond reason and five senses.

Fourth, this word *wajahtu wajhiya*, and *wajhaka*, *wajhahu* refers to the diggers of meaning in Q.S. Al-Qashash 88, which means:

“...Do not worship beside Allah, any other god. There is no God (who is entitled to worship) but Him (illa wajhahu). Every thing must perish, except Allah. For Him are all determinations, and only Him shall you be returned..”

The word *wajhun* which is used to replace the nature of God in the above verse is the same as the words *Wajahtu*, *Wajhiya*, and *Wajhahu*. Maybe it's good for someone to search for the meaning behind the words of the face of God and the words of the face *wajhiya* (I turn my face). In the Arabic structure, the word-face *wajhiya* which is the arrangement of *maf'ul mutlaq*. It also reminds the reader to track when God spoke with the Prophet Musa directly (*wa kallama Allaahu Muusa takliiman*). That was stated in the Q.S. Al-Nisa / 4: 164, of some Apostles We have already told thee the story; of others We have not; and to Moses God spoke direct. (Allah spoke directly to the Prophet Musa a.s. is a speciality of the Prophet Musa a.s., and because the Prophet Musa a.s. called: Kalimullah while the other apostles got a revelation from God through Gabriel. In the meantime the Prophet Muhammad s.a.w. have spoken directly with Allah at night in the evening

Man's confrontation (*muwajjahah*, audience) with God using the arrangement of *maf'ul mutlaq* implies that the confrontation occurs directly, or borrowing the term philosophy of phenomenology, the process of intentionality takes place between the Servant and the Lord. Self "Face" God feels willing (*'an taraadhin minkum*) when the communication is done in a way that God is aware of each other. The concept of face to face and mutual awareness can be felt in full: when there is no betrayal

(ambiguity) shirk. Shirk can be removed when humans understand rationally and comprehensively the reality of the universe as happened to Prophet Ibrahim.

So what about the presence of the Prophet Abraham, which was accepted by Jews and Christians? So to address this question one must open awareness that doing good or good is not the monopoly of a particular religious group or group. As stated in Q.S. al-Baqarah /2: 62, the following:

“...Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in God and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve..” (Surah al-Baqarah / 2: 62)

In addition, the concept or idea of *haniif* opens a space of understanding, that as long as religious traditions emerge with the same patterns, then it is considered a form of natural submission. Sharia religion is not the end of everything. But a starting form to build submission to the Kholiq. The religious description of the Hanif model is as described by Nurcholish Madid below: This is the root of religiosity referred to in a hadith, “The best religion in the sight of Allah is al-hanîfiyah al-samhah, the spirit of truth is open and open.” *Al-Hanîfiyah al-samhah* is the spirit of seeking truth that will lead to a tolerant attitude, not narrow, without bigotry, and does not fetter the soul. *Al-Hanîfiyah al-samhah* is the base that fosters open religiosity, which is diametrically opposed to communal and sectarian zeal.

The most obvious actions of all are as stated in Q.S. al-Mumtahanah verses 4, 6-9. In general, this verse contains the understanding:

First, that the openness of the Prophet Ibrahim to people of different understandings and beliefs, even though his own parents, did not discourage them from praying for each other's goodness. Although in a more authoritative area, if God did not forgive his prayer request, the Prophet Ibrahim did not necessarily force it. Because all that goes back to God's own prerogative decisions and rights.

Second, the style of religiosity (religious style) of Abraham and his people became a model and role model for everyone who wants to meet God. This religious style opens a new space for the institutionalization of the spiritual path (spiritual path) not in the form of practical ritual comparisons, but attitudes and thoughts that accept

the Absolute One or the Ultimate Reality. Perhaps this is the strong inspiration in the emergence of philosophical Sufism which developed in the Islamic world. Even if someone does not want and is able to behave in a religious style of Ibrahim, God will not experience a lack of authority. God is forever God whether or not there are servants who surrender to Him or not.

Third, it is not fair or professional to do it by everyone regardless of their religion or beliefs. One principle that must be held together is by continuing to avoid acts of wrongdoing, anarchy, or injustice. Because anyone born in this world has the right to receive the same service, except for those who act unjustly.

Fourth, Prophet Ibrahim was open to all existing beliefs, even with his parents and society. The attitude of strong rejection carried out by the prophet Ibrahim against his people, because of the hostility and expulsion experienced by the prophet Ibrahim. This illustrates that along with any religious community if there is no animosity and alienation, every religious community has the right to live together. Because all in the same belief God.

4. Conclusions

- 4.1. The meaning of *haniif* has a tendency towards God. This is the basic character of every creature named human
- 4.2. The *Haniif* is used in the Qur'an always being compared to the act of *syirk* (associating partners with God). But on a broader and deeper understanding *haniif* becomes a religious attitude that goes beyond thinking and physical picture of human experience. Even so, God does not forbid His servants to perceive Himself according to His servants' abilities as long as they do not strive for injustice or tyranny.
- 4.3. Abraham's devotion to others that becomes the tariqah or spiritual path for everyone who will meet with God whom he believes. The condition is that there is no act of injustice, there is no animosity and expulsion of fellow human beings despite different understandings and beliefs.

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POPULAR ISLAM: A CONTEMPORARY PHENOMENON IN INDONESIA

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Abstract

Popular Islam is a contemporary phenomenon that existing within the Moslem community in Indonesia. Islamic fashion, accessories, and executive class of pilgrimage has become very popular recently. In Indonesia, culture and religious practice are often mixed and, in many cases, it is hard to be distinguished. This study aims to provide a critical elaboration related to the phenomenon of Islamic fashion and Islamic popular in the frame of popular culture which in the last two decades has become an inevitable phenomenon in Islamic studies in Indonesia. This paper uses sociology and cultural anthropology as its approach. Consequently, with this approach it is expected to illustrate how cultural practices coincide with Islamic rituals so that the two coincide with each other and looks inseparable. The issue of local culture and global culture are study areas which always causes debate because of place and displace factors. The issue of place and displace in cultural studies are often embedded in the study of people's identity of politics. The study found that in the last two decades, mass-mediated forms of Islam targeted largely to urbanized youth and played pivotal roles in Islamization in Indonesia. The truth behind all these activities is the desire to make the influence in globalization as a "globalization idolatry".

1. Introduction

Islam is a universal religion. In Islam, it is not only relationship with Allah, but also relationship with human being (*hablum min Allah and hablum min annas*). Islam

teaches nearly all aspect of daily life including prayer, rituals and even regarding how and what to eat and drink. Everyday, Muslim communities connect with Allah and Muhammad SAW in ritual and all activities. But, muslim communities also have many activities for fashion or artificial piety, like sell and buy the luxurious mukena (hijab). Hajj and umrah every year and make it even more expensive because they also travel to Israel, Egypt, Emirat Arab and Turkey.

Therefore, the issue of Islam and fashion within popular culture is very popular in Muslim communities. Many cultures that are not part of the ritual are considered rituals. While there are also parts of the ritual that are considered as habits. Islam, eventually experienced a reduction in daily practices due to misunderstanding of the holy text of the Qur'an and the hadith of the Prophet Muhammad. Talal Asad pointed out that almost nothing is fictional in Islam except the Holy Qur'anic text. In addition, it can be debated which results in differences in understanding (Asad, 1986, p. 11).

The emergence of two dimensions in Islamic practice, between the dimensions of ritual and fashion can actually be seen as part of a "drama of religiosity". This has the power, so that cultural practices in Islam if not discussed properly there will be "opposition" between culture and religious rituals. Therefore, we need a cultural mediation and mediation of Islamic understanding that is more transformative and progressive. Here actually the matter of culture that influences and is influenced not always comes from the west or European nations, but it can also come from our own country even from the local level. Often in practice between cultural dimensions that are human beings are considered as fictional. Though it changes very often.

The fight between culture and ritual in Islam as stated (Mahmood, 2005) is a "social construction of Muslim piety" in which cannot be separated from issues of economic power, politics and religious negotiations that are very important. How does a Muslim apply the dimension of piety well, but also seems to be able to live in the modern world even in the post-modernism. Therefore, a cross-cultural orientation in Muslim communities is something that needs to be considered in the study of Religiosity and Culture as part of a serious problem in contemporary religious and cultural studies (Eickelman & Anderson, 1999).

When the world becomes "flatter" in a conceptualization of globalization so what is said to be a "global village" was created. In religious life, in addition to those

who agree with various conditions, there are also those who oppose the current of globalization as the fundamental attitude that is implemented. At least, There are five attitudes of religious adherents towards the presence of the globalization wave that is currently bloomed. *First*, it fully supports because it is a direct result and consequence of the global economic that arises with the existence of a free market through the free market mechanism brought by the IMF, World Bank and International Trade Organization (WTO). *Second*, it cannot be denied because due to the industrial revolution, communication can reach all levels of society. World information can be accessed through private television channels, CNN, world television networks and the internet. *Third*, globalization is actually a dimension of the political economy and the military so that there is a flow of materialisation and arms trade that allows world destruction and violence in the name of religion, because that there must be a critical attitude towards the phenomenon of globalization. *Fourth*, the dominance of certain countries over other countries under the pretext of wanting to be a “savior” of the world or “global police” by protecting the world’s environmental security. Thus, this creates economic dominance and world religious practice by powerful countries. *And fifth*, the dimensions of religion and culture will co-exist together so that it is difficult to distinguish between religious and cultural dimensions explicitly. This has an impact on cultural changes in religion. Moreover, there is an overlap in religion and culture that takes place in the midst of the religious practices of the community (Stahl, 2007, pp. 337–339).

This study aims to provide a critical elaboration related to the phenomenon of Islamic fashion and Islamic popular in the frame of popular culture which in the last twenty years has become an inevitable phenomenon in Islamic studies in Indonesia. This paper uses sociology and cultural anthropology as its approach. Consequently, with this approach it is expected to illustrate how cultural practices coincide with Islamic rituals so that the two coincide with each other and seem inseparable. The issue of local culture, and global culture is a study area which always causes debate because of place and displace factors. The issue of place and displace in cultural studies is often embedded in the study of people’s identity of politics.

Related to the popular concept of Islam and its opponents, which is often said to be Islamic scriptural or “Islamic literalist” will be described in the subchapters in this article. The matter of ritual rests on regulation or fiqh. On the other hand, culture

is based on habits that exist in the community. With this in mind, only in practice between ritual and culture in Indonesia often mixed into one. Thus, some Muslims find it difficult to distinguish between what is part of rituals and what is local culture as part of cultural negotiations. Therefore, the emergence of the terms “original culture”, “Islamic authenticity” and “culture hybrid” makes it difficult to apply strictly in the discussion of the cultural identity of Muslims in Indonesia. Muslims in Indonesia will be happy to adopt foreign cultural problems from the Middle East or Europe but are unwilling to be called experiencing the process of westernization. Indonesian Muslims prefer to be called to adapt to the culture that is said to be “less Islamic” with the Islamic culture that they believed in (Weintraub, 2011).

2. Discussion and Findings

2.1 Characteristics

Indonesian Muslims are different from those Muslims in the Middle Eastern countries (Azra, 2002). Indonesian Muslims have a moderate, adaptive character and are not confrontational with local culture. This is what makes Indonesian Muslims not choose the path of violence in fighting for their aspirations. For this reason, Indonesian Muslims prefer peace and political parties to rebellion (Effendy, 1998). Likewise, Indonesian Muslims also have a strong interest in doing things that are cultural, as “social adhesive” in a pluralistic society (M. R. Woodward, 2011).

Shamanistic practices, trusting supranatural things (rain handlers, etc), watchers of the southern sea, watchers of large rocks and haunted graves are things that can hardly be abandoned by some Indonesian Muslims. Specifically, Muslims in Javanese tradition (M. R. Woodward, 1989). Islamic da’wah in Java was even more flexible compare to the Islamic da’wah in outside Java (Daniels, 2009). Muslim practices in Java often have a closeness to Javanese traditions, such as *Sumarah*, *Manungaling kawula lan Gusti* (Stange, 2009).

In the latest developments, it turns out that shamanistic practices are often considered “old-fashioned” and “outdated”, but they continue to occur. In fact, the practice of medical treatment by calling spirits; popular with the term *ruk yah* become part of the practice that occurs in the real world. Even often live broadcasted on television. Indeed, this kind of thing if said to be backward, is rather difficult, but

if it is said to be advanced also rather more difficult because the development of medicine and medical treatment has been so advanced. While some Muslims still practice it. In fact, the practice of calling spirits is a habit that also occurs among Javanese people who lost relatives. If the days of the *Wali Songo* and the early Islamic propagators in Java, there was medical practice with shamans and *Tabib*, then this time the *Tabib* is the doctor who had opened general practice with modern medicines (M. R. Woodward, 1989).

What more interesting is the practice back in the early times like *Tabib* is what is now called as “herbal medicine” with special prayers for treatment. The practices of shamanism, the use of accessories, the installation of paintings, drawings and photographs while on the pilgrimage, and the umrah, in front of the Ka’bah, and the use of *ihram* clothes installed in the house walls are part of popular Islam activities. Indeed, there are also recitation activities at the *Majlis Taklim* (recitation group) during the holy month of Ramadan in hotels, inviting preachers to the house to break-fasting together with orphans, and handing out gifts during the middle and end of the holy month of Ramadan is inevitable from Popular Islam activities of contemporary Indonesian Islam.

What is unavoidable from the activities of middle-class Muslims who see the rise of Popular Islam is the existence of the media as a means of “mobilizing” and at the same time capitalizing diversity that occurs in society. The true mobilization and commodification of diversity is not only among Muslims, because among Hindus, Buddhists, Jews and Christians also do the same (Kitiarsa, 2008). Publicity of piety is considered normal, because piety is part of the contestation of public spaces (Hasan, 2007). Kitiarsa (2008) provided an explanation regarding the religious phenomenon in the Asian region which was allegedly committing commodification in the name of God. However, religious communities in Asia enjoy these conditions as part of religious consumption (Kitiarsa, 2008).

Eickelman and Anderson (1999) describe how, as the role of media has increased, the gatekeeper role of nation-states has decreased. And, as a result, more people have gained access to redefining Muslim publics. New and increasingly accessible modes of communication regarding the symbolic language of Islam have facilitated a more fragmented production of texts, generating new and diverse styles

of interpretation. New media, new people, and “re-intellectualization” (presenting Islamic discourse inaccessible, vernacular terms) of Islam has broad implications for what gets articulated in the public sphere.

2.2 Variants

Indonesian Muslims can be categorized in several variants. Following Quintan Wiktorowicz, in *A Genealogy of Radical Islam* (Wiktorowicz, 2005), it is said that Muslims in Indonesia can fall into several categories for example; symbolic muslim. Symbolic Muslims are often said to be ideological Sharia Muslims (Nashir, 2013). In addition, there are salafist Muslims and jihadists (Hasan, 2009, pp. 143–166). Salafi-jihadi Muslims are Muslims who are more political in nature and thus want the formalization of the basic state to become an Islamic state or Islamic caliphate. In addition, there are also Muslim Salafi-Da’wah namely Muslim groups who further develop the traditions of Salafus Salih, which want to return to the traditions of the days of the Prophet’s Companions of the past (Wahid, 2014, pp. 51–64). Similarly, this is what is called as Islamism.

In addition to these three variants, Seapart also mentions the term radical-fundamentalist Muslims who are associated with the political Islamic Movement in the Middle East. Meanwhile, there are also Muslim politicians, or Muslim groups who want to establish an Islamic political party even if they do not intend set up an Islamic state in Indonesia. These groups expect the establishment of Islamic-based parties as a struggle for Indonesian Muslims (Rakhmat, 2008). Muhtadi said that Islamic parties such as the *Partai Keadilan Sosial* (PKS) are parties that seek to negotiate political and Islamic interests (Muhtadi, 2012). Moeslim Abdurrahman gave an additional group of Muslims referred to as “hibdid Muslims” which is a marriage of contemporary Muslim groups with polite religious practices and prominent articulation of piety (Abdurrahman, 2009).

Carool Kersten, in more specific gives a description that in Indonesia, Islam is divided into modernist, neo-modernist, traditionalist and progressive groups. For Kersten, Indonesian Islam has different characteristics from other countries because the historical and cultural social conditions also influence the pattern of their Islamic thinking and attitude towards it. Progressives seem to dominate the campus public

spaces and the Islam in the urban area. While traditionalists and even conservatives dominate in the rural Muslim groups and “recitation” groups. This is what ultimately led to the growing conflict between the many variants of Indonesian Islam that continued to grow in civil society (Kersten, 2015).

The presence of Muslim groups above is a sign of the existence of various variants that have emerged in contemporary Indonesia. But what is most interesting is the presence of hybrid Muslim groups, as stated by Moeslim Abdurrahman. This hybrid Muslim group is a group of middle-class Muslims who annually attend Umrah/ Pilgrimage within expensive cost as “Umrah plus” because the cost can only be reached by those middle-class Muslims who have an income above 15 million rupiah/ month, because for Umrah they are not reluctant to spend money up to 45 million.

The development of hybrid Muslim group is a growing massively among the Indonesian middle class. They are often represented among artists, celebrities, religious social activists such as Muhammadiyah and NU. But at the same time. Simultaneously, recitation activist group also spread across the nation recently. Various recitation groups are religious social activists who can easily be organized to do what so called as “almsgroups” and be independent. They are very generous but has less critical thinking.

2.3 Activities

The activities of Middle-class Moslem in Indonesia are multi-variants. All activities are intended to live the godliness in the daily life. They recite Al-Qur’an, carry out tak’lim (recitation) with their groups, perform the obligatory rituals and sunnah, perform hajj (pilgrimage) and umrah to the holy land (by taking executive classes). Everything is done beside as forms of individual error, also as a form of articulation of the identity of the piety of the middle class which has become the lifestyle of the contemporary Middle-class Indonesian Muslim. For instance, all activities as Ellen, are shown and mentioned in the holy Qur’an. Ellen said:

“The popular in Islam refers to the common everyday activities of people leading a Muslim life as prescribed by the Qur’an. Islam as a “practical” religion refers to “how ordinary people (peasants,

proletarians, merchants as well as mystics and scholars) order and articulate categories, symbols and the relations between them in the pursuit of comprehending, expressing and formulating social practice and experience” (Ellen, 1988, p. 54).

Furthermore, all activities are not dis-engage between Islam and everyday life. Islam as “a way of life” encompasses personal, political, economic, and legal dimensions. The activities show how tightly Islam and popular culture are interwoven into the fabric of everyday life of Muslims in Indonesia. Popular culture has been an integral part of Islamization (also called revival or resurgence). Hefner (1997), said that Middle-class moslem activities since the late 1970s has evolved, he said

“mosques have proliferated in towns and villages; religious schools and devotional programs have expanded; a vast market in Islamic books, magazines, and newspapers has developed” (Hefner, 1997, p. 5)

For Hefner, our society today and in the next two decades will be in the era of “Asia’s new capitalism”. Asian society will be in a very complicated and terrible situation when it comes to shopping for consumption of accessories. From daily foods, complementary goods, to the problem of religious accessories become an inseparable part of life. Similarly, in Asian community, especially Indonesia, cannot be understood if we only rely on the approach of the local political economy. We must understand it in the context of global political economy which is an inseparable part of daily activities as well as religious activities. Mixed cultures from Taipei, Hong Kong, Malaysia, Saudi Arabia, China, Korea and America-Europe. This is the rise of consumption attitude in Asian society. Shopping and religion affairs are two inseparable sides, because both of those have values that can distinguish one community to another, e.g. seen from religious accessories and non-religious accessories such as jeans, blue jeans, shoes, and branded bags which creates classes within society (Hefner, 2000, pp. 172–177).

To the same degree, popular Islam also occurs in relation to the matter of the use of accessories such as clothing, mukena, hijab, hijab among women. As well as clothes, robe, turban, prayer beads, put the words of Shadat on the wall of the house, on the motorbike, hanging beads in the car, hanging greetings on the door

of the house and the like are an inseparable part of the symptomatic phenomenon. The most interesting thing is, this case is also done by “ordinary” people or people whose economic life is in the “low-class” or even poor in the villages. It can be said that those people also want to identify themselves as the Middle-class moslem.

Such religious practices, in Indonesia, are very commonly practiced by the clerics that is known as clerics celebrity. They always “sell” religion as part of moral business when people experience turmoil and even worse, disaster. A series of clerics celebrity usually hold events on television station programs that are broadcasted live, and the public can watch it. Among the big names of clerics celebrity are: ustadza Solmed, Aa Gym, Jefrie al Buchory, Yusuf Manyur, Arifin Ilham, Mamah Dedeh (Fealy & White, 2008).

Such religious behavior increasingly explains that in daily life between the sacred and the profane are difficult to separate. There is no difference between the sacred and the profane because everything is done in relation to religious “piety” (Guire, 2007, p. 61). Even though it can actually be read as a way for a person or group to distinguish themselves from others in the practice of daily life (K. Woodward, 1997, pp. 1–7).

Distinguishing in religious practices by individuals or community groups in more depth can be said as part of the “way of producing identity” based on the ways to consume something and how it represents them. Surely, the group eventually places itself or is placed by others as a “different group” from others (K. Woodward, 1997). Cultural differences in practice within Islamic societies can also be interpreted as a way of peaceful negotiations carried out by the community towards things that are considered sacred and profane (Lukens-Bull, 2005).

In sociological studies, class issues become a deep concern when discussing the issue of “community differences” that exist in the midst of the presence of cultural and religious diversity. Social class is usually connected with issues of gender justice, one’s position among many groups, and something that can be considered as a differentiator from many groups. In the study of classical sociology, class is more directed at material economic problems. Conversely, in the development of post-modern sociology that adheres to the post-structuralist school, social class is more directed to the problems of one’s social identity. For example, about sex, skin color,

and political parties and even one's religion. This becomes particular, but indirectly really places a person among many groups (Back, 2012, pp. 50–61).

How social classes are constructed in society cannot be separated from the problem of how the society makes identity as a symbolic and real “differentiator”. The differences that emerge are based on things like the claim of a history of society that is present in the middle of the community because of their skin color, language, and history. In addition, social classes are different because they are based on humanitarian institutions which makes them more respected yet less respectful. Existing institutions therefore require attention and involvement so as not to marginalize a group of people and become second class. And finally, social classes are different because of massive identity mobilization in society based on political and economic interests, often using religion as a powerful driving-force (Eisenberg, 2009, pp. 9–11).

The issue of the identity of a person and group in the end can not be seen only on the issue of “skin color”, things that are used in daily life, in religious practices, and political choices. All identity problems that are formed will be related to what is called “space and dis-space”. As a result, there will be a battle between the formation of a new identity with the old identity that became the benchmark in the post-modern society. Post-modern society is a society that is not too busy with material and appearance matters but it pays more attention to whether it is recognized and has space or does not have space for expression in the public space as a “show” (Keith & Pile, 1993, pp. 22–40).

This is where we can understand how the current situation of religious people in Indonesia, especially Muslims who now show themselves as “modern Muslims” or even as “Post-modernist”. In the same way, they want to appear pious in public spaces, but do not want to be labeled leaving rituals, accessories and religious practices that are considered to violate the Islamic values. This is a battle about space, social class and identity really find its form. Without wanting to give punishment to groups of people who love to take holy trips to Mecca and Medina to perform Hajj and Umrah. Likewise, without also wishing to punish those who like to spread the news of Islamic developments, spread nasyid songs, and recite modern style prayers, as well as install religious accessories in public spaces, at home, and

vehicles, we can say that issues of fashion, identity and social class is engaged in Indonesian Muslims. In conclusion, all these phenomena indeed identified popular Islam as a cultural and religious identity.

3. Conclusion

The things that have been explained above give a description that islamization is taking place in Indonesia in the last two decades. In the last two decades, mass-mediated forms of Islam, targeted largely to urbanized youth, have played a pivotal role in Islamization in Indonesia. This is not to say that people did not have a profound sense of their Islamic identities before, or that Islam existed outside the realm of the popular culture especial “popular Islam”.

In other words, If we pay close attention, this is part of what we call the latest emerging Islam in Indonesia. It is said that Popular Islam is part of an “emerging Muslim public sphere” that relies on using new media to link Muslims’ common interests and Muslim identity politics outside institutions that are not controlled by nation-states, as Eickelman and Anderson said.

Besides all that, religious issues in the form of individual piety and group piety, not infrequently the truth behind all of these activities is the desire to make the influence of globalization as a “globalization idolatry” so that the phenomenon of cultural globalization is considered as something that cannot be denied its presence.

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STRATEGY FOR THE IMPLEMENTATION OF COLLABORATIVE GOVERNANCE IN EX-LOCALIZATION AREA OF KEDUNG BANTENG, SUKOREJO SUBDISTRICT, PONOROGO REGENCY

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Abstract

Kedung Banteng village, since 1974, has been known as a localization site located in Sukorejo Sub-district, Ponorogo Regency. Starting from the Governor's Instruction on this closure, namely Instruction Number 460/7705/031/2014 and carried out by Regent, Ipong Muchlisoni, then at the beginning of its performance the regent issued Regulations No. 1 Year 2015. Implementation of the closure of Kedung Banteng localization did not experience many obstacles as well as giving assistance and compensation funds for prostitutes (WTS) and pimps. The closure of localization continued to the destruction of the localization building. After 3 years of localization demolition, the village government of Kedung Banteng took the initiative to conduct collaborative governance to develop land and transfer functions to become an agro-tourism destination area. So, the purpose of this research is to make a strategy model that has been implemented by the village government of Kedung Banteng in the former localization land transfer program and see the obstacles faced. The research method used in this study is a qualitative method with data collection techniques namely interviews, observation, and documentation. The expected results of the study are the making of a model of land use strategy that has been carried out by the village government of Kedung Banteng. In addition, this study also saw the involvement of private parties and good community participation. Then the concept used as an analysis tool in this study is the concept of collaborative governance as one of the regulations relating to several institutions, stakeholders to agree or

implement and work on an action that requires collective agreement and is formal in nature with an agreement or discussion.

Keywords: Strategy, Collaborative Governance, Kedung Banteng

1. Introduction

The rolling of reforms in all fields, especially bureaucratic reform in Indonesia in recent years has had a major impact on the pattern of development and programs carried out by the government as a form of response to the demands of the community and various parties and improving the quality of services and performance of the bureaucracy. One of the impacts that can be felt from bureaucratic reform is in the field of physical development which has given birth to a new pattern in which development is not only determined and implemented by one party, in this case, the government but carried out and carried out by all interested parties starting from the community, the government at all levels, academics, the private sector and other stakeholders in the development area was carried out. This pattern is better known as collaborative governance approach.

Collaborative governance can be interpreted as one of the regulations relating to several institutions, stakeholders or stakeholders to agree on or implement and work on an action that requires collective agreement and is of a formal nature with an agreement or deliberation approach to create or implement public policies or manage programs or public assets (C. Ansell & Gash, 2016). This development approach has a significant difference with the pattern of development that has been done so far in Indonesia, especially in the era before reform where development was fully determined by the government as a policymaker without involving other parties. Thus, it can be said that development has placed society as an object. The current pattern of development has placed the community as the subject at all levels and the development process, starting from planning to the sustainability stage.

In addition to being seen from a theoretical review, collaboration has turned out to be the principle of development itself which is contained in various laws which are associated with development, one of which is contained in law number 6 of 2014 concerning villages which were also born as a fruit of bureaucratic reform. Law No.

6 of 2014 emphasizes that explaining rural development is integration with urban systems.

The involvement of various parties in the development of rural areas has the potential to advance the village by collaborating with the resources they have. Collaboration starts from development plans that are discussed by the Central Government, Provincial Governments, Regency/City Governments, and Village Governments and vice versa from the village to the central level through a consensus (UU. No 6 of 2014). The development activity is interesting because the land that was built is a former land of localization or can be said as a transfer of function. This is also one of the improvements in the quality of development and the application of the principles of development that are moral, just and universal. In this regard, the government does not only rely on its internal capacity in implementing a policy and program implementation.

The limited capacity, resource, and networks that are the supporting factors for the implementation of a program or policy encourage the government to cooperate with various parties, both with fellow governments, the private sector, and the community and civil society so that collaborative cooperation can be established in achieving program or policy goals (Sururi, 2017).

The success of the development of an agro-tourism destination carried out by the *KedungBanteng* Village government cannot be separated from the collaboration that has been carried out by various interested parties in it. The activity has also attracted the attention of the Regional Government and private parties, in this case, the Bank to participate in succeeding through various concerns and assistance both morally and materially.

2. Literature review

2.1 Collaborative Governance

Collaborative governance consists of two syllables, “collaborative” and “governance”. The word “governance” is a term that refers to the government. So far a lot of research and opinions of experts have defined the term “governance” with different meanings (Sumarto, 2003). Collaborative governance is an activity in which to involve the interests of various parties to achieve goals or mutual understanding (Subarsono,

2016). The following definition is expressed by Ansell and Gash (2007) who define collaborative governance as follows:

“A governing arrangement where “In a collective decision-making process that is formal, consensus-oriented, and deliberative and deliberate to implement public policy or manage public programs or assets” (C. dan A. G. Ansell, 2007)

In connection with these problems Dwiyanto (2011) explained that in the collaborative model there was the delivery of visions, goals, strategies, and activities between each party but had the authority to make decisions independently and had the authority to make decisions in managing their organizations even though they were subject to mutual agreement (Dwiyanto, 2011).

Based on the definition above, it can be concluded that collaborative governance is a pattern of work carried out jointly by various parties with an interest in the division of good roles without reducing the authority and authority of each organization. The collaboration process above is in the CGR box. This research uses various components in CGR to uncover the phenomenon of collaboration.

2.2 Collaborative Dynamics

Scholar describe the collaboration process as a linear stage that occurs from time to time starting from defining the problem to set the agenda until implementation. Ansell and Gash (2007) see the dynamics of the collaboration process as an iterative interaction cycle. They focus on three components of interaction from the dynamics of collaboration. These components include: Mobilizing shared principles, shared motivation and the capacity to take collective action.

2.3 Actions in Collaboration

Actions in collaboration are at the core of the collaborative governance framework. Collaborative actions in practice are very diverse such as community empowerment, the establishment of licensing processes, resource collection, monitoring of new management systems/practices, and so forth. Then, the results of these actions directly have a temporary effect which leads back to the dynamics of collaboration, and the long-term impact. Several collaborative actions have very broad objectives

such as determining strategic steps in health policy issues/fields. But there are also many collaborative actions that have narrow objectives such as specific information collection and analysis projects (Subarsono, 2016). Collaborative actions can be carried out at the same time by all stakeholders as well as those that can only be done by certain stakeholders in accordance with the capacity of each stakeholder.

2.4 Impact and Adaptation of Action Results to Dynamics

Collaboration The impact in CGR in question is the temporary impact that is generated during the collaboration process. The impact characteristics are expected, unexpected, and unexpected. The expected impact is “small-wins” which are positive results that continue to perpetuate the enthusiasm of the actors. Whereas unexpected impacts are like obstacles in implementing collaboration. Unexpected impacts can also arise directly or indirectly in the collaboration process.

The dimension of collaboration in the development of agro-tourism areas is also relevant to the E DJCK Circular Letter No. 40 of 2016 concerning the principle of collaboration that underlies the management of slum housing and settlements (Rosyida & Putri, 2017) are participation, acceptance, communication, trust, sharing.

3. Research Methods

This type of research is descriptive qualitative research or descriptive research and tends to use analysis with an inductive approach (Sugiyono, 2012). Data collection techniques carried out were observation, documentation and in-depth interviews using purposive sampling technique in determining informants. Therefore, in this study, informants were taken as in the table below:

Table 1. Data Informant

| No | Position | Amount |
|-----------------------------|---|---|
| 1 | Village Head | Sunaryo, SE |
| 2 | Community Leaders/Community Leaders | H.Solihin Bpk.Markaban Ibu.Sundari, S |
| 3 | Chairperson of the Institution/Community Organization | M.Yani Aji Damanhuri Nasuha |
| 4 | Private | Nasution Pempa Dw (Bank) |
| 5 | General Society | Marsudi Binti M Sunaryo Elisa R |
| Number of Informants | | 13 People |

4. Findings

4.1 *Planning stage in collaborative governance in the Development of Agro Tourism Destinations in KedungBanteng, Sukorejo District.*

The implementation of collaborative governance in the planning of the development of the *Kedungbanteng* agro-tourism destination is divided into the first two important aspects, namely the socialization aspect and the second is the program planning aspect. To begin this research, the researchers first conducted an interview with the head of the *KedungBanteng* village to ask about ideas or conceptual thoughts to make the ex-localization land a bullfighting agro-tourism destination. The answers that the researcher got were as follows:

“Initially this came from the third party, but indeed for the village itself there was planning, there was a blueprint to use this land as a destination, although it was not specific to the field of agrotourism. Indeed, we are reaping a lot of processes, many times we hold discussions with all parties concerned to discuss all of this so that in the end they get the spotlight or approval from the local government

through the agriculture and tourism services “(Sunaryo, SE. Interview on Friday, January 12 2019 in the KedungBanteng Village Hall at 8:30 a.m.).

To strengthen this statement the researchers then asked the parties involved in the deliberations referred to by the informants and the agendas discussed at the meeting. The researcher gets the answers as follows:

“First it is clear that we as village officials invited CV as the first proposed for the mas, we studied the concept proposed and dissected it thoroughly. We need to understand this before we post it to the other parties. Our meeting was not just one time we met many times so that in addition to the existing concept, we also made many revisions and other proposals or we discussed to consolidate the data so that it was in accordance with the regional planning, especially the spatial plan for the mas “(Sunaryo, SE Interview on Friday 12 January 2019 in the *KedungBanteng* Village Hall, at 8.35 a.m.).

Based on the results of the interview above, it can be seen that the beginning of the idea of developing this tourist destination was proposed by the third party, namely by CV to the village so that deliberations were carried out in terms of the concept of surgery between proposers and village officials to adapt to the concept of regional spatial planning and village policy others so it was ensured that the proposal was in line with village planning. From the interviews that have been conducted above, a form of collaboration appears in planning through meetings to dissect the concept.

The researcher also asked whether community leaders and other elements were involved in the meeting, again Mr. Sunaryo, SE as the village head gave the following answers:

“Several preliminary meetings, we did not involve other people, only the CV, and the village government. This is to keep it conducive and in accordance with the planning. We as the village government really want to explore the concept offered” (Sunaryo, SE. Interview on Friday, January 12, 2019, in the *KedungBanteng* Village Hall, at 8:35 a.m.).

The researcher then interviewed Mr. Nasution, ST as the owner of CV Gita Surya who proposed the concept of the tourist destination. Questions were expressed the same as asked to the Head of *KedungBanteng* Village. With the answers as follows:

“Right, so at the beginning, I had a design ... of course because we studied the direction or policy of the regional spatial plan and I happened to have managed the same thing before when I was in Manado, mas. It is not immediately accepted, but we repeatedly did conceptual surgery with the village government of KedungBanteng, maybe because this is still something new here. “(Nasution, ST. Interview on Friday 12 January 2019 at LembeyanMagetan hall, 1:35 p.m.).

Based on the excerpt of the interview results above, it is known that there is a match between what was conveyed by the village head and the proposer, in this case, the owner of CV Gita Surya. The proposal turned out to be based on past experiences that were transformed into different scopes. Here it can be seen that there is a collaboration of knowledge or knowledge through sharing knowledge and experience.

In the initial stage of the interview with the beginning of the proposed agro-tourism destination, it can be identified that there are several forms of collaboration involving the government, in this case, the village government with the private sector represented by the owner CV Gita Surya. The collaboration formed is through sharing concepts and face-to-face in the conceptual surgical agenda so that understanding, cooperation and also mutual trust between the two parties are established.

The next process based on information that the researchers gathered at the research location was a meeting to enact planning and socialize the conceptualization that had been carried out to all elements of the community in the *kedung banteng*. The head of the *Kedung Banteng* village gives the following information:

“After we agreed on the concept and also received support from the relevant agencies, we discussed with all elements of the community in the bull’s eye, including community leaders, heads of institutions and mass organizations and representatives from the community. The first agenda is not to explore community agreements. And *alhamdulillah* accepted even though there are also tough ones, the process” (Sunaryo, SE. Interview on Friday 12 January 2019 in the *Kedung Banteng* village hall, at 8:45 a.m.).

At the same time, the researcher also conducted an interview with Mr. M. Yahi as the head of the BPD and community leaders who happened to also be village

officials so that on the same day both of them were at the village hall. The researcher conducted an interview with the same question from the informant's point of view, so the researcher got the answer as follows:

“That's right, so we received an invitation from the village government which essentially was to discuss the development of an agro-tourism destination. As a native of *kedung banteng*, of course, we are very supportive, why is this because it has a moral value that is very important for us, which has been a localization that certainly has a negative stigma for bullock villages in particular” (H. Solikhin. Interview with Friday, January 12, 2019, in *Kedung Banteng* Village Hall, at 08.55 a.m.).

Based on the results of the interview above, it is known that it is true that the *Kedung Banteng* village government involved community leaders through an official invitation with a clear agenda. From here it can be seen that there was a collaboration between the village government and the community leaders of the *Kedung Banteng* village. In addition, it also involved the chairman of the institution as the information obtained from the chairman of the BPD as follows:

“True, the first agenda was actually consultation between village officials and BPD members. We feel that the concept and planning is very good to do, but we did ask that it involve all elements of the community so that everything we take is an agreement with all elements of society that are in the *Kedung Banteng*” (M. Yani. Interview on Friday, January 12, 2019, in the *Kedung Banteng* Village Hall, at 8.55 a.m.).

Based on the interview above, it is known that there is also a collaboration between institutions in the *Kedung Banteng* at the planning stage, namely through sharing concepts between village officials, the private sector and community leaders as well as other village institutions before further dissemination. In this case, the BPD also provided very good input, as well as the village government, took important steps which also sought the consideration of BPD members through direct face-to-face.

Taking information on this process the researchers then interviewed the chairman of the local *Alghains* NGO and two other community leaders. The questions that the researchers asked were about the opinions and forms of collaboration carried out by

each informant or representing the institution. First, the researcher interviewed Mr. Aji Damanhuri as the head of the *Alghains* NGO and gave the following information:

“We certainly are very supportive if it is for mutual benefit for the common goal. If the NGO is the essence, it is only to ensure that everything is done well in accordance with the laws and the interests of many people. Yes, in principle, we will eventually be involved in the preparation of this plan and *insha’Allah* will continue to be involved until the process or the final stage so that we can ensure that the development of this tourist destination runs transparently and accountable” (Aji Damanhuri. Interview on Friday 12 January 2019 in the *Kedung Banteng* Village, at 8.55).

Based on the interview above there was also the collaboration between NGOs and village officials as well as with the private sector, namely in the process of monitoring so that in the end it was certain that everything planned had been carried out in accordance with the stipulated rules.

On a different day, there was a meeting in Kedung Banteng village which incidentally was also attended by the owner of CV Gita Surya as the proposer and from the local government. Researchers again interviewed the village chief of the Kedung Bantam to ask about the forms of collaboration carried out by each party, the following answer the researcher got:

“When asked about the form of collaboration, of course, there are very many people, but until this stage, we are still collaborating on matters of thought. We do share and planning to get the best results later. Of course we also run like or in accordance with the main tasks and functions of each and here indeed there is no restraint for example, as you have this proposal, you are even more enthusiastic than us, even though you can see this father’s area from outside the bullock” (Sunaryo, SE. Interview on Monday, January 15, 2019, in the *Kedung Banteng* Village, at 8:40).

Ensuring the results of the interview above, the researcher then conducted interviews with two community members who were around the location and got answers as follows:

“The meeting is often held at my house, incidentally my house is near this location. The community welcomes, we are self-reliant for various

things in this preparation starting from consumption for meetings, and also continuous service work. The point is that the people here are very happy with this plan, so that Kedung Banteng is no longer labeled as a place of prostitution, we are ashamed to be the grandchildren of the mas "(Binti, M. Interview on Saturday, January 13, 2019, in *Kedung Banteng Village*, at 1:55 p.m.).

In addition to collaboration in terms of meeting preparations through community participation in self-help, both labor and costs realized through the provision of meeting consumption, the community also has a very good motivation to eliminate the stigma that a bullock is a place for prostitution. In addition, the collaboration also occurs through the provision of donations as expressed by Ms. Elisa R as a local entrepreneur who happened to be involved in agriculture and hatchery as follows:

"We are very ready to contribute to the environment. I also said that the effort to solve the problem of seeds, later on, outside of the budget coming from the Regional Budget, the community was also ready to do self-help if someone lost it. I am personally very happy with this plan, of course in the future it will be better and bring new hope for the people of the Kedung banteng not only the views but also the impact on the economy. Hopefully "(Binti, M. Interview on Saturday, January 13, 2019, in *Kedung Banteng Village*, at 1.55 p.m.).

Based on all interviews conducted as presented above, it is known that there are many collaborations conducted between the private sector, village government, community leaders, heads of institutions and the general public. Collaboration is shown by the existence of knowledge sharing, conceptualization, and socialization by involving all parties and their work in accordance with the main tasks and functions of each without any coercion and restraint. However, collaboration is not yet in many forms because this is still at the planning stage not yet at the implementation stage.

4.2 Stage of socialization

Next is the stage of socialization to the community. This activity is very important to provide knowledge to the community about the advantages and advantages of a plan, in this case, is the development of agro-tourism destinations. Socialization can be done through seminar training or so on. Socialization itself is very important

because if there is no socialization, we can be sure that whatever purpose we intend for ourselves or for others will not be achieved.

“We socialize to the community in our respective communities and ensure that the development of this agro-tourism destination is for the needs and common goals. We strongly emphasize this especially also for residents who own land, because of course we also need road access and additional land, too ”(Sundari. Interview on Saturday, January 13, 2019, in *Kedung Banteng Village*, at 8:40 a.m.).

The researcher also interviewed community leaders who at the same time doubled as village officials and the researchers received the following answers:

“Right, mas, so after finishing at the village level, we gathered all the *RT* and *RW*. In the end, they socialized their respective neighborhoods. In the beginning, it was only the people whose houses were close to the land, but in fact, the other *RTs* actually wanted to be included. They are very enthusiastic, perhaps so that the face and stigma towards the village of *Kedung Banteng* will turn out to be more positive ”(Markaban. Interview on Saturday, January 13, 2019, in *Kedung Banteng Village*, at 9.55 a.m.).

Dissemination was carried out in a manner that was spread through the use of village officials. Based on the information it was found that this socialization also involved all the residents of the *Kedung Banteng* community so that not only the community around the location of the land would be built.

“I’m also happy, bro, I’m a bull but I’m at the southernmost tip. But we are ready to participate in this matter, 100% hehe ... yes indeed there is socialization in our place, I think it is very good not just giving information but also can foster new knowledge in the community, who knows then things like this will expand based on regional potential “(Sunaryo. Interview on Sunday, January 17, 2019 in *Kedung Banteng Village*, at 9.55 a.m.).

The response of the community was very good and the community also involved itself through full participation and maximum preparedness. Although it was located far from the place where agro-tourism would be built, this showed that there were cohesiveness and the same perception in the community. Of course, this is an important requirement and facilitates the collaboration process in the future. The

results of the same answer were also shown by Mr. Sunaryo by giving the following answers:

“I’m also happy, bro, I’m a bull but I’m at the southernmost tip. But we are ready to participate in this matter, 100% hehe ... yes indeed there is socialization in our place, I think it is very good not just giving information but also can foster new knowledge in the community, who knows then things like this will expand based on regional potential “(Sunaryo. Interview on Sunday, January 17, 2019 in *KedungBanteng Village*, at 9.55 a.m.).

In addition to involving the community, socialization also involved local NGOs who also carried out the functions of mentoring and supervision. After being explored further, there was also a motivation to change the stigma of the institutions that were carried out. The local NGOs also wanted to have a big stake in agro-tourism development. This can be seen through the answers to the following interviews:

“Yes, we continue to participate in socialization to provide understanding to the people who may not understand and understand what is the goal. So we also want to change that the mistaken view that NGOs are always looking for in our projects will change ... we will show that this view is wrong mas (Nasuha. Interview on Tuesday 17 January 2019 in *Kedung Banteng Village*, at 9.55 a.m.).

To find out about the socialization process until the technical stage, the researcher again interviewed Mr. Sunaryo, SE as the head of the bull building. He gave the following answers:

“There is a lot of media or momentum that we use to socialize, it can be through *arisan*, *yasinan* and other forums. All we do but indeed for this problem we also specify the time and place, we see this as not just socialization but we want to have information transfer and also knowledge of the community about agrotourism, village funds and so on “(Sunaryo, SE. Interview on Tuesday 17th January 2019 in the *Kedung Banteng Village Hall* at 8:30 a.m.).

Based on the whole series of interviews, especially on the stages of socialization, forms of collaboration can also be identified, but because the stages are heavy at the stage of socialization, collaboration does not yet look like much. Finally, researchers

also made observations on community participation which is an important part of the collaboration.

4.3 *Pre Implementation Phase*

After socialization, there will be a pre-implementation stage, most of which is still carried out with the self-help model because on a budget basis it is still not backed up by state money. The pre-implementation began withholding community service and material preparation from the community at large. The following is an excerpt of the interview that the researcher did with the head of *Kedung Banteng Village*:

“We try to move the community to do community service. In accordance with the planning drawings, it is clear that you really want to be modeled like what, what can we do, we do it first to lighten the work later. Those who are involved here are all elements of the mas, indeed we are turning so that the whole community of the Bullock has the same sense of ownership, so it is not only limited to the surrounding community ”(Sunaryo, SE. Interview on Wednesday, January 17, 2019, in *Kedung Banteng* village hall at 9:30 a.m.).

“It’s true, the community is doing voluntary work on the orders of the village, but specifically the surrounding communities, yes on their own initiative through RT meetings, we do voluntary work because even though it hasn’t started there are preliminary jobs, bro, soon you will finish” (Sunaryo. Interview On Seventh Day January 17, 2019 in *Kedung Banteng Village*, at 9:59 a.m.).

Based on the excerpt from the interview above, it is known that to commence work the community carries out community service at the location at the invitation and order of the village head. To foster a sense of togetherness and ownership among the residents of *Kedung Banteng*, a rotating system is made by involving all the residents of the *Kedung Banteng* community. Even so, for communities around the location to be built on agrotourism, they have their own initiative to do community service just to accelerate the development process.

Based on the results of data observations that the researchers did, in addition to obtaining documentation of community service, the researchers also found that there was some heavy equipment which of course were not part of community self-help.

Therefore the researcher returned to interviewing the head of the bullock village and got the answers as follows:

“It is true that except for heavy equipment, it is at the initiative of the village that we bring in heavy equipment but it can also be said to be collaboration. The price if it is usually rent is expensive if it is indeed true because those who have residents here also happen to be in the field of heavy equipment ”(Sunaryo, SE. Interview on Wednesday, January 17, 2019, in *Kedung Banteng* Village Hall, at 9:30 a.m).

Based on the results of the interview above, it is known that the pre-workmanship has not penetrated the physical direction but is still around land management, leveling the land and so on. In this stage, the collaboration between the village government and the private sector also occurred through procurement or efforts to use heavy equipment.

5. Discussion

Based on the results of the research conducted through the analysis of the results of interviews and observations as above there are several forms of collaborative governance in general. The first is Face to face Dialogue among various stakeholders in this case the village government, concept proponents, community leaders, community leaders, and the general public. Face-to-face meetings are meetings between various parties in one location and at the same time so that there is a direct or interactive dialogue between the various parties, to discuss a common interest. Direct dialogue in *Kedung Banteng* village, especially in the planning of agro-tourism destination development, is well institutionalized. The forms of face to face dialogue carried out include deliberation, conceptual surgery, and socialization

The second collaboration is achieved by the existence of trust building which is an effort to realize the trust of all elements who have the same goal to take the best policy for all Parties. Trust building that takes place in *Kedung banteng* village, especially in the development of agro-tourism destinations, begins with building communication between various parties involved both from the private sector, the village government and community leaders and the community in general. This is carried out through two broad outlines, namely at the village level which involves the

concepts in the momentum of the concept of surgery and the second is at the lower levels of society through socialization.

Furthermore, in the planning and socialization process of the development of the Kedung Banteng agro-tourism destination, there is also a commitment to the process which is a commitment or agreement to carry out a certain process in order to achieve the goal together as desired. Sharing commitments means they are interdependent with each other to overcome problems and the solution, that this process is shared property, and mutually open to get mutual benefits.

The results of social gathering and meeting decisions are usually taken through deliberation to reach consensus so that no one feels lost and won. There is even a community institution that states its commitment to support this program. Not only that the surrounding community also has the same commitment so that there are also many self-help and maybe in the future when the implementation will be a lot of self-help flowing from the community. Next is sharing an understanding which prioritizes shared responsibility, identifies problems to have the same understanding, and identifies basic values that form the basis of this process. Various understandings and understandings have been sought by the village government, private sector community leaders and other community components. The village government always seeks to establish communication and provide information to the community and reciprocally requests input from the community.

In detail the form of collaborative governance is carried out by the village government with the owner of CV Gita Surya who has a proposal through the knowledge national transport namely conceptual surgery so that there are many adjustments in it including consolidation of data with relevant parties including regional spatial planning to ensure that the concepts proposed not to deviate from the predetermined outline. The village government also opens a communication room with community leaders, institutions that are in the village and with the general public at each stage so that these conditions increasingly indicate that this plan is managed in a transparent and accountable manner. Indeed, there are still not many forms of collaboration because in this study researchers only take observations to the process of socialization.

6. Conclusion

There are various forms of collaborative governance in the development of bullock agro-tourism destinations in *Sukorejo* district, Ponorogo Regency, namely face to face, trust building and commitment to the process. This is done in two stages which can be seen broadly in the process or stage of the village government where collaboration takes place between concept proponents, bureaucratic hierarchies, community leaders and heads of institutions or organizations in the *kedung banteng* village. Various stakeholders mentioned several times held deliberations, especially in the conceptual surgical agenda so that in it there was also a transfer of knowledge and mutual trust and collaborating to develop the best concepts. Furthermore, the three forms of collaborative governance also occur at the environmental level to the neighborhood pillars through socialization to the community. It is seen that collaboration is dominated by community participation in attending socialization and even various self-help organizations have emerged to make the planning socialized.

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COMMUNITY-BASED TOURISM IN INDONESIA: A STUDY ABOUT CORPORATE SOCIAL RESPONSIBILITY CONTRIBUTION IN DEVELOPMENT OF TOURISM IN PEKANBARU CITY

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Abstract

Indonesia as the largest archipelagic country in the world which has 17,508 islands with a coastline of 81,000 km, has enormous coastal and marine resource potential. Tourism is one of the concurrent government affairs as a matter of choice in law 23 of 2014 concerning regional government. Tourism is an activity that directly touches and engages the community, thus bringing various benefits to the local community and its surroundings. Riau Province as a city that is considered as an oil city apparently also has a lot of tourism potential that can be developed to help increase Riau Province's Original Revenue, The Riau Province's tourism potential as many as 59 destinations with 7 destinations that have won championships at the National level, Riau Province also has 219 large companies and 17435 small companies that can be used as supporters of tourism development using Corporate Social Responsibility funds. The purpose of this study was to find out and analyze tourism development based on Community Based Tourism (CBT) with the contribution of Corporate Social Responsibility (CSR) in Pekanbaru City. This research is a type of qualitative research. The source of this research data is primary data obtained from the results of interviews with informants and key informants. Data analysis is done by data reduction, data presentation, and conclusion drawing. Based on the results of the study, it was concluded that out of the 5 indicators that were examined, tourism development was based on Community Based Tourism (CBT) with the contribution of Corporate Social Responsibility (CSR) in Riau Province.

Keywords: Tourism Development, Corporate Social Responsibility, Community Based Tourism

1. Introduction

The data shows that the world tourism industry is growing rapidly, marked by an increase in the number of tourists who travel around the world. The data from the World Tourism Organization shows that international tourist arrivals grew by an incredible 7% in 2017 to reach a total of 1,322 million, according to the UNWTO World Tourism Barometer. This strong momentum is expected to continue in 2018 at a level of 4% -5% (UNWTO, 2004).

Judging from a juridical perspective, as mandated in Law No. 10 of 2009 concerning tourism and Law number 50 of 2011 concerning the National Tourism Master Plan that the trend of the development of world tourism from year to year shows very rapid development.

Indonesia as the largest archipelagic country in the world which has 17,508 islands with a coastline of 81,000 km, has enormous coastal and marine resource potential. Tourism is one of the concurrent government affairs as a matter of choice in law 23 of 2014 concerning regional government. Tourism is an activity that directly touches and engages the community, thus bringing various benefits to the local community and its surroundings. Even tourism is said to have extraordinary breakout energy, which is able to make local people experience metamorphose in various aspects. Tourism has many benefits for the people even for the State, the benefits of tourism can be seen from various aspects/aspects, namely the benefits of tourism in terms of economics, socio-culture, environment, social values and knowledge, and opportunities and employment opportunities.

The Global Code of Ethics for Tourism has been created in order to promote equitable, responsible, and sustainable world tourism (UNWTO, 1999).

Likewise with Indonesia, it has a diversity of flora and fauna, archaeological sites and history, as well as art and culture, all of which are potential resources for the development and improvement of tourism. The following data shows an increase in foreign tourist arrivals in Indonesia from 2014 to 2017.

Table 1.1
Visits Statistics of Foreign Tourists Who
Visiting Indonesia (2014-2017)

| Year | Number of Foreign Tourists (Thousand People) | % Enhancement |
|------|--|---------------|
| 2014 | 9.435.411 | - |
| 2015 | 10.406.759 | 10,29% |
| 2016 | 11.519.275 | 10,69% |
| 2017 | 14.039.799 | 21,88% |

Source: Processed from the Center for Foreign Tourist Statistics of the Ministry of Tourism of the Republic of Indonesia, 2018.

The data in Table 1.1 shows that in the period between 2014 and 2017, the number of foreign tourists visiting Indonesia, although it fluctuated, always increased every year. In 2017 the number of foreign tourists visiting Indonesia reached 14,039,799 people, an increase of 21.88% from the previous year, namely 2016.

Riau province nicknamed “Bumi Lancang Kuning” is very strategically located in allied countries, so the government and its people practice that the Province of Riau will take a strategic role in the field of economy and culture. The agreement between the government and the community is outlined in the Riau 2020 Vision, in which Riau aims to be the center of Malay economic growth and culture in the Southeast Asian landscape in 2020. Azam is a dream based on the front-facing Riau Province with the Straits of Melaka, which is the busiest strait in this world. In addition, the diversity of art culture and Malay customs in the district/city as the epicenter of culture became the main capital to make Riau the center of Malay culture in the Southeast Asian landscape. In addition, the position of the Siak River as a trade route for the city of Pekanbaru has played an important role in increasing the city’s economic growth.

The city of Pekanbaru is a city that is considered as the city of oil also has a lot of tourism potential that can be developed to help increase the original revenue of Riau Province, the tourism potential of Riau Province, among others:

Riau Province has 12 City Regencies and, based on data from 12 City Regencies in Riau Province, has 58 Potential and 45 Development Guidelines. And

12 locations that have the potential for tourism development direction, Pekanbaru City is the location that has the most potential development direction, namely 8 Development Directions. This shows that Pekanbaru City has a wide range of potential Tourism Resources that can be developed and developed. So that it can become a Leading Tourism Destination in Riau Province, especially Pekanbaru City to attract tourists visiting the city of Pekanbaru so that it can have an impact on the increase in Regional Original Income in Pekanbaru City. This is an interesting issue to examine how the Tourism Development Strategy in Pekanbaru City. Furthermore, based on the pre-survey information obtained by the author from the Promotion Department of Riau Province Tourism, in 2017 Riau Province became the overall winner of Anugrah Pesona Indonesia (API) as a prestigious tourism event at the national level by winning seven categories including:

Table 1.2
Riau Province Tourism Achievement in 2017

| NO | CATEGORY | NAME | PLACE NAME | RATING |
|----|-----------------------------------|--------------------|------------------|--------|
| 1 | Popular Traditional Foods | Bolu Berendang | Indragiri Hilir | First |
| 2 | Most Popular Traditional Drinks | Laksamana Mengamuk | Pekanbaru | First |
| 3 | Most Popular Shopping Objects | Pasar Bawah | Pekanbaru | First |
| 4 | Most Popular Tourism Festival | Bakar Tongkang | Rokan Hilir | First |
| 5 | Most Popular Historic Site | Pacu Jalur | Kuantan Singingi | First |
| 6 | Most Popular Cultural Attractions | Istana Siak | Siak | Second |
| 7 | Most Popular Surfing Places | Bono | Pelalawan | First |

Source: Riau Province Tourism Office 2018

Based on Table Data 1.2, it can be seen various tourism achievements that have been achieved by Riau Province. Pekanbaru City gets the highest rank by winning first place in the Most Popular Traditional Beverage category and Most Popular Shopping Object so it is not possible for other Pekanbaru City tourism

potential to get achievements in if tourism is appropriately developed, tourism will become a leading tourism destination for Indonesia and Riau in particular. With the existence of national-level tourism achievements achieved by the Riau Province to become the General Champion of the Enchantment of Indonesian Charm in 2017, figures of tourists visiting Riau Province increased from the previous year, seen from the number of Foreign Tourists, Archipelago and Length of Stay in Riau Province in 2014- 2017 has increased even exceeding the target set by the Riau Province Tourism Office, with the following data:

Table 1.3
Foreign Tourist Visit Statistics, Archipelago and Length of Stay Visiting Riau Province Year (2014-2017)

| YEARS | COUNTRY TRAVELERS | | ARCHIPELAGO TRAVELERS | | STAYED | |
|-------|-------------------|--------|-----------------------|-----------|--------------|--------|
| | (person) | | (person) | | (person) | |
| | REALIZA-TION | TARGET | REALIZA-TION | TARGET | REALIZA-TION | TARGET |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 2014 | 42.579 | 48.663 | 3.802.050 | 3.724.813 | 3,17 | 2,89 |
| 2015 | 54.437 | 51.430 | 4.487.592 | 3.927.781 | 3,00 | 2,92 |
| 2016 | 66.130 | 54.388 | 5.827.913 | 4.178.022 | 3,53 | 3,05 |
| 2017 | 102.645 | 57.516 | 6.534.683 | 6.015.082 | 3,54 | 3,40 |
| 2018 | | 60.824 | | 6.550.120 | | 3,75 |
| 2019 | | 64.332 | | 6.828.150 | | 3,90 |

Source: Riau Province Tourism Office.

Based on data Table 1.3, it can be seen that foreign tourists, archipelago, and length of stay experience an increase of almost twice as much as exceeding the target set by the Riau provincial government. As in 2017, foreign tourists visiting the Riau Province amounted to 102,645 people, while the target the set amounted to 57,516 people. Then from 2016 to 2017 also experienced an increase in 66,130 people in 2016 increased to 102,645 people in 2017. This is an issue that Riau Province has the opportunity to have Tourism Destinations Featured tourism that can be more developed again and requires the right strategy in the development of

tourism.

It can be seen from the 18 entrance doors for foreign tourist arrivals in Indonesia, six entrances have high growth, including Ngurah Rai, Medan, Sam Ratulangi, Lombok, Pekanbaru, and Adi Sucipto. In this case, Riau is one of the six entrances that have the highest growth in Indonesia.

The capital of the many potentials of Tourism and Achievements that have been achieved in the City of Pekanbaru at the National Level, it is time for Pekanbaru City to pay more attention to the Tourism Development Strategy in Pekanbaru City. So that it can be an advantage in increasing Pekanbaru City's Original Revenue Due to the development of the tourism sector in a country will attract other sectors to develop also with products needed to support the tourism industry such as agriculture, livestock, plantations, folk handicrafts, increased employment opportunities, and so forth. One strategy that needs to be introduced and encouraged in various regions in Indonesia is the Tourism Development Strategy Based on Corporate Social Responsibility.

The Corporate Social Responsibility Program has begun to emerge in Indonesia as the Law No. 40 of 2007 concerning Limited Liability Companies, and Law No. 25 of 2007 concerning Investment have been ratified, while the contents of the Act relating to Corporate Social Responsibility, namely : In article 74 of Law Number 40 of 2007, it reads:

1. Companies that carry out their business activities in the field of and/or related to natural resources must carry out Social and Environmental Responsibility.
2. Social and Environmental Responsibilities as referred to in paragraph (1), are the obligations of the Company, which are budgeted and calculated as the costs of the Company. The implementation of which is carried out by observing dignity and fairness.
3. Companies that do not carry out the obligations, as referred to in paragraph (1), are subject to sanctions following the provisions of the legislation.
4. Further provisions regarding Social and Environmental Responsibility are regulated by Government Regulations.

Whereas in Article 25 (b), the Investment Law states that every investor must

carry out corporate social responsibility.

From the two articles above, we can see how the Indonesian government is trying to regulate the obligation to implement Corporate Social Responsibility by companies or investors. It continued with Regional Regulation No. 6 of 2012 concerning corporate social responsibility in Riau province and Guidance on Social Responsibility ISO 26000 as a guide to International Standards for Corporate Social Responsibility to support the company to exist.

One city that applies CSR-based Tourism development is the City of Surabaya. According to Indrianto's research (2015, p. 179), the involvement of 5 companies directly in Surabaya tourism development, namely Telkom and Pertamina in revitalizing the City Park (Bungkul Park and Dolog Roundabout Park), Radio Suara Surabaya ("Surabaya City Guide" Free Magazine), "Cheers" Bottled Drinking Water and Blue Bird Taxi voluntarily attach the "Sparkling Surabaya" logo to beverage product packaging and the rear glass of the taxi fleet operating in the Surabaya area and surrounding areas. This inspires the tourism sector CSR is not only material assistance but also company support to socialize and popularize Surabaya tourism to the broader community.

Elkington, as cited in Suharto (2009, p. 107), suggests three basic principles of CSR called the 3P concept or triple bottom line, namely:

1. Profit

Companies must remain oriented to seek economic benefits that allow them to continue to grow.

2. People

The company must have concerned about human welfare. Some companies develop CSR programs such as providing scholarships for students around the company, establishing educational and health facilities, strengthening local economic capacity, and even companies that design various social protection schemes for residents.

3. Planet

The company cares about the environment and the sustainability of biodiversity. Some CSR programs that are grounded in this principle are usually in the form of greening the environment, providing clean water facilities, improving settlements, developing tourism (ecotourism), and others.

From the above concept, it is clear that Tourism Development is the principle of the Implementation of Corporate Social Responsibility, Pekanbaru City, besides having a lot of Tourism Potential, which is also famous for the Oil City, which has many Large and Medium Industry companies.

Based on data from Riau Province has a Large and Medium Industrial Company totaling 219 Industries in 2014. The classification of processing industry companies in the Riau Provincial Statistics Agency, though, is solely based on the number of workers who work. Furthermore, this can be a potential to support tourism development based on Community Based Tourism (CBT) with the contribution of Corporate Social Responsibility (CSR) in Riau Province. This is supported again by the issuance of Riau Province Regional Regulation Number 6 of 2012 concerning Corporate Social Responsibility in Riau Province as the form of support for the implementation of Corporate Social Responsibility obligations by companies in Riau Province.

Riau Province has various achievements that have been achieved in the field of tourism, this is also supported by the many potentials that can be developed in each district of the city and the support of many companies in Riau Province to assist in the development of tourism. But the phenomenon that researchers get from 219 large and medium industries is only 2 companies that implement CSR in the tourism sector, besides that other phenomena based on information from the Riau provincial tourism office from 5 actors of tourism development to community actors become the weakest actors in tourism development in Riau Province .

Based on the above issues, this study focuses on “Community Based Tourism in Indonesia (Study of the Contribution of Corporate Social Responsibility in the Development of Tourism in the City of Pekanbaru)”.

1.1 Research Question

Based on the Background Description above, the researcher will focus on the study of this research on research problems, namely:

How is tourism development based on Community Based Tourism (CBT) with the contribution of Corporate Social Responsibility (CSR) in Pekanbaru City?

1.2 Research Method

Material collection techniques from library research (library research) where the data obtained in the form of secondary data, namely data that has been processed and arranged to get a conception of theory, opinion or conceptual thinking and previous research related to the object of research obtained from books, writings scientific and other scientific works. In the initial stage of data collection, there is a risk inventory for all data relevant to the topic of discussion.

The data obtained were arranged systematically and then analyzed using qualitative analysis, the analysis of sentences, and descriptions. After the data is obtained, then it is arranged systematically, and then the qualitative analysis is expected to be able to reach the explanation discussed.

2. Literature Review

2.1 Tourism Development Planning.

Some reasons why planning is needed in tourism development, as explained by Yoeti (2002, pp. 5–6) are as follows:

- a. Give direction.
- b. Guiding collaboration.
- c. Creating coordination.
- d. Establish progress.
- e. To minimize risk.
- f. Encouraging implementation.

The Global Code of Ethics for Tourism has been created in order to promote equitable, responsible, and sustainable world tourism (UNWTO, 1999).

2.2 The Concept of Tourism Development

To explain the development of tourism, Selo Soemardjan, as cited in Spillane (2001, p. 133), states: Tourism development must be an overall planning development, so that optimal benefits can be obtained for the community, both economically, socially, and culturally.

Sustainable tourism should make optimal use of environmental resources, respect the socio-cultural authenticity of host communities, and ensure viable, long-term economic operations, providing socio-economic benefits to all stakeholders. Sustainable development tourism requires the informed participation of all relevant stakeholders, as well as strong political leadership to ensure wide participation and consensus-building (UNWTO, 2004).

2.3 The concept of Corporate Social Responsibility

Understanding of CSR, according to Philip Kotler and Nancy Lee, CSR is a company committed to advance the community through business practices and provide contributions from the company's resources carried out through good assessment (Kotler & Lee, 2005: 3).

As an intent term, the CSR concept has been known for more than two thousand years - i.e., in India in the period of Chandragupta (Muniapan & Dass, 2008). In the Roman Empire, the values which are today incorporated into the CSR term have been much appreciated. Although CSR, as has been the term, has been introduced already during the 1950s (Bowen, 1953).

Broadly speaking, according to Nuryana (in Suriyana, 2008, p. 31), CSR is an approach where companies integrate social care in their business operations and their interactions with stakeholders (stakeholders) based on the principle of voluntary and partnership.

Climate change is both a global threat and a development issue. Tourism contributes to human-induced climate change. According to UNTWO, It shares of tourism in the emission of CO₂ was 4.95% (as cited in Nizic, 2010).

Aspects contained in the Triple Bottom Line, namely Profit, People and, Planet (Suharto, 2009, p. 107).

2.3.1. Profit

Profit is the most important element and becomes the goal of every business form and is the main focus of all activities because companies must remain oriented to seek economic benefits that allow them to continue to operate and develop.

2.3.2. Planet

The company cares about the environment and the sustainability of biodiversity. Some CSR programs that are based on this principle are usually in the form of greening the environment, providing clean water facilities, improving settlements, developing tourism (ecotourism), and others.

2.3.3. People

The company must have concerned about human welfare. Some CSR programs are often designed by companies including providing scholarships for students in the environment around the company, establishing education and health facilities, strengthening local economic capacity and so on

The Triple Bottom Line is a synergy of three elements, which are the basic components of the basic implementation of Corporate Social Responsibility. The Triple Bottom Line is often used as a reference in the Corporate Social Responsibility program. CSR must be applied consistently in balancing aspects that can create sustainable development, namely balancing economic, social and, environmental aspects.

Teguh Pambudi (2006, p. 12), mentions that Corporate Social Responsibility programs can be grouped into three aspects, namely:

2.3.4. Social Program

Social programs are corporate programs that carry out philanthropic activities to build communities and improve people's lives.

2.3.5. Environmental Program

The environmental program is a company program that aims to safeguard ecosystems and the environment to be protected from damage and minimize pollution due to company activities.

2.3.6. Economic Program

At this time, the company in its activities no longer tries to increase the maximum profit value but must be able to provide economic progress for stakeholders.

2.4 Concept of Community-Based Tourism (CBT)

Suansri (2003, p. 14) defines CBT as tourism that takes into account environmental, social, and cultural sustainability aspects.

The ten basic principles must be the foundation, direction and basic principles of tourism development so that sustainability is guaranteed. Suansri (2003, pp. 21–23) conveyed the main aspects of developing CBT in the form of five dimensions, namely:

1. The economic dimension with the Sub Indicator is in the form of funds for community development, the creation of jobs in the tourism sector, the emergence of income from local people from the tourism sector.
2. The social dimension with the Sub Indicator increases the quality of life, increases the pride of the community, and equitably distributes roles between men and women, the young and old generation, builds strengthening community organizations.
3. The cultural dimension with the Sub Indicator is in the way of encouraging the community to respect different cultures, help develop cultural exchanges, and develop a culture closely embedded in the local culture.
4. Environmental dimensions with Sub Indicators study carrying capacity areas, regulate waste disposal, increase awareness of the need for conservation.
5. In political circles with Sub, Indicators increase the participation of the local population, increases broader community power, guarantees rights in natural resource management (SDA).

3. Result and discussion

The Riau Province Tourism Office is the leading sector in the realization of the Riau Province's Vision and Mission. Of course, in the effort to realize this vision and mission, tourism development requires integration/integration of human resources

and other resources to be able to answer the demands of the development of tourism both nationally and internationally. The Vision of the Riau Province Tourism Office is as follows: “Superior Tourism Based on Malay Culture” with the Mission as follows:

1. Developing Competitive and Sustainable Tourism Destination Areas Supported by Malay Culture as Wealth and Local Wisdom.
2. Improving the Quality of Tourism Human Resources.
3. Increasing Stakeholder Participation and Cooperation.
4. Implementing Development of Sharia Charm and Tourism.

The vision here is a way of looking ahead that is an articulation of the image, value, direction, and purpose that will be a guide in achieving the future of the Culture and Tourism Office of the City of Pekanbaru to remain consistent and exist, anticipatory and innovative, as well as productive. Thus, the vision is a picture that challenges the future conditions that the Pekanbaru City Culture and Tourism Agency wants to realize in the long run. Referring to the conception of the vision above and referring to the vision of Pekanbaru City 2021, namely “The realization of Pekanbaru City as a Center for Trade and Services, Education and Malay Culture Center Towards a Prosperous Society Based on Faith and Faith”, Pekanbaru City Culture and Tourism Service has the desire to support efforts to achieve the vision of Pekanbaru City which will be set forth in this Strategic Plan. Therefore, the vision of the Department of Culture and Tourism of Pekanbaru City 2021 was determined as follows: “The realization of the City of Pekanbaru became the center of Malay culture and the Malay-style Tourism City based on Faith and Faith.”

To support the achievement of the Vision and Mission, the Riau Province Tourism Office has the desire to develop tourism using the Community Based Tourism model in collaboration with companies in Riau Province.

From the results of interviews and observations that I got together with the Head of the Riau Province Tourism Office, Head of the Pekanbaru City Tourism Office, head of the Pekanbaru City tourism destination, head of the Tourism Destination Assessment & Development Section, the five dimensions of the Community Based Tourism development were as following:

3.1 Economic dimension

The economic dimension with the Sub Indicator is in the form of funds for community development, the creation of jobs in the tourism sector, the emergence of income from local people from the tourism sector. So far, the funds for the development of tourism in the city of Pekanbaru are used from the Regional Cost Revenue Budget. In addition, the government has collaborated with companies by implementing CSR-based tourism development, namely Telkomsel. It is providing space for youngsters in Riau and Pekanbaru, specifically as a tourist destination for young people, with creating arena loops at MTQ after such as freestyle BMX, skateboarding, doodle art, fun games and dance, including wall climbing. In addition, BRI also provides approximately Rp. Three hundred million for tourism development Singgah Siak Tuan Kadi house Pekanbaru City as a historical tourism place in Pekanbaru. However, the development of this model is only done by the city of Pekanbaru in these two places and there is still a lot of potential for tourism development in the city of Pekanbaru which has not been touched by CSR funds. Most of the companies in the Riau Province district channel CSR funds for education, infrastructure, and religion, not for tourism development. This is what makes the development of Pekanbaru City tourism slow to develop. Meanwhile, the development of tourism using funds that are limited to the city of Pekanbaru. It can also create jobs in the tourism sector. It can be seen as in the arena loop at full MTQ when a community event also opens up a place to sell and get quite a lot of sales in the loops arena at the full MTQ. In addition, the people who sell not only come from the city of Pekanbaru but also from the Regency even from different provinces, for example, West Sumatra, Jambi, and Medan. This makes local people's income increase from the tourism sector.

3.2 Social Dimension

The social dimension with the Sub Indicator increases the quality of life, increases the pride of the community, and equitably distributes roles between men and women, the young and old generation, builds strengthening community organizations. The community is the spearhead of the success of tourism development and development, so it needs to be empowered. Community empowerment in tourism aims to enhance the role of the community as tourism actors not only as spectators, to improve the standard of living and quality of life of the community itself. With the improvement in the quality of life of the people in Pekanbaru City, it is hoped that the Community

can be more active and courageous in managing tourism development in their respective regions. Based on data from researchers, the Capital of Riau Province is focusing on the development and structuring of the city to attract business investors to boost the economy and attract tourists. Seen by the establishment of high-rise buildings, construction of roads and bridges. With the rampant development carried out by the city government of Pekanbaru, the government also plans to maintain and shape tourist areas by preserving the inheritance in Pekanbaru. The Pekanbaru City Government has declared several Kelurahan as tourist villages in accordance with the Decree of the Head of Culture and Tourism Office No. 84 of 2010, the Pekanbaru City Government through the Culture and Tourism Office together with the community formed a tourism awareness group (POKDARWIS). It was directly supervised by the Head of Culture Service and Tourism and members of the local community. Members of POKDARWIS consist of four groups, namely craftsmen, traders, culinary, and students. With the establishment of POKDARWIS, tourism potential is also mapped, namely the potential of natural tourism, cultural tourism, and special tourism.

Four sub-districts are used as tourist villages, namely Kampung Dalam Village, Kampung Bandar Village, Tebing Tinggi Okura Village, and Sago Village. The four sub-districts have tourism potentials such as the natural panorama of the peak river bank and plug-in festival lights found in Kampung Bandar Village and shopping tours in Kampung Dalam Village. The Tourism Awareness Group (POKDARWIS) was formed in each village to improve the management of tourist villages so that tourism potential can be utilized to the fullest. Currently, the Pekanbaru City government, through the Office of Culture and Tourism in developing tourism villages, is more focused on improving the community mentality of awareness of the establishment of tourism villages through the Tourism Awareness Group program (POKDARWIS). This was stated directly by the Head of the Recreation and Entertainment Section of Pekanbaru City Culture and Tourism Office, Sarkawi, S.Pd MM. Related to its development since the issuance of the Decree of the Head of Pekanbaru's Culture and Tourism Office Number 84 of 2010, which means it has been going on for six years, the obstacles faced in general are a matter of security guarantees for visitors from both domestic and foreign villages.

This is one of the Social Dimensions on tourism development in Riau Province that needs to be improved again in order to increase the pride of the people with their own culture. Furthermore, the role of the community in Riau Province generally still does not realize the importance of tourism, for themselves or the region. For this reason, an understanding must be given to the community to take an active role in tourism so that it will provide an impression to tourists that the services they receive while in a tourist place are excellent, and this will create an idea that they will return. So, this can build a strengthening of community organizations in Riau Province.

3.3 Cultural Dimension

The cultural dimension with the Sub Indicator is in the form of encouraging the community to respect different cultures, help develop cultural exchanges, and develop a culture firmly embedded in the local culture. The culture in Riau Province has a characteristic as a Malay culture. Customary and Malay culture governs the behavior and activities carried out by the people who live and come from this area. Starting from the Riau Province's traditional house, the conventional house of the Riau region named Selaso Jatuh Kembar. This house is the residence of the datuk, traditional stakeholders. The house room consists of: a large room that is used for beds, cross-legged rooms, platforms, and kitchens. House poles, roof fins, attics, stairs, and bases are all carved. The engraving has different styles from one to the other. This custom room is also equipped with Customary Hall, which is used for custom meetings and deliberations. Besides, Riau also has many traditional clothes and different in each district of the city. The dances in Riau also vary, such as Tanda Dance, Lamb Joged Dance, Tanda Sebati Dance, Makan Sirih Dance, and Japin Dance. Besides, this dance is unique in its movements; the costumes and equipment used also have a strong meaning associated with Malay culture in Riau. In addition, Riau Province also has many external tribes such as the Malay, Sakai, Dalam Anak, Hutan, Bonai, Laut, Talang Mamak. Which only has in Riau Province. The language used also has its own unique use of the Malay language (with various accents of each region/district). This has become the capital for the development of tourism in Riau Province. So far the community has been quite good at respecting the different cultural cultures in each district of the City and being a pride for the people of Riau.

But for the development of cultural exchanges in every region of the city still needs to be improved. This is in need of the role of the government to be able to provide regulations related to cultural developments in Riau Province. In addition, the role of the Company in this can also be by helping to highlight the characteristics of Riau's chaos in every activity and activity carried out by the company. For the culture of development closely embedded in this local culture, the Sub Indicators have not been implemented in Riau Province. However, this has become a plan by the Riau Provincial government, namely in one of the Riau Province Missions, to improve the quality of Tourism Human Resources. With the provision of education to the community around the district, which is considered to be potential for tourism and is hereby expected that the third Sub Indicator can be carried out correctly.

3.4 Environmental Dimensions

Environmental dimensions with Sub Indicators study carrying capacity areas, regulate waste disposal, increase awareness of the need for conservation. Riau Province Environment. The term carrying capacity is translated from the word carrying capacity. In the field of tourism, the issue of carrying capacity is a dilemma for the development of tourism in an area. On the one hand, the high number of tourist visits is one illustration of the progress of the tourism sector in a field. At least that is what has been believed by many people.

On the other hand, the number of tourists who exceed the carrying capacity of the environment will cause various problems, including environmental damage and inconvenience for tourists. For regions that have tourist objects and attractions in the form of historical heritage sites and/or conservation areas, the issue of carrying capacity must be a severe and primary concern for all parties, especially stakeholders. This problem is indeed a kind of simalakama fruit. This is because, on the one hand, tourism industry players try to increase the number of tourist visits. While on the other hand the number of tourists must be limited so as not to exceed the environmental carrying capacity of historical heritage sites and/or conservation areas so as not to cause damage or it can even threaten the survival of the site and/or the conservation environment in the long term. As in Siak Regency, Siak Palace has won the second place in the Most Popular Historic Site in Indonesia at the Grace

of Indonesia (API) as a prestigious tourism event at the National level in 2017. It has anticipated this initiative by increasing the awareness of all parties. Especially stakeholders, to continue exploring the various potential tourist attractions that are diverse and then developed and packaged into tourist products that are worthy of being offered to tourists is one possible effort. As the transfer of the Kato, Ship Siak Sultanate is an iron ship with coal fuel owned by the Sultan of Siak. This ship was placed next to the Siak Bermadah Stage, and then later, it was moved to the Siak Palace Complex since 2009.

After being moved to a new place, the Kato Ship is more well-maintained and beautiful. Accompanied by two lush mangosteen trees, it adds to the beautiful and serene atmosphere. This ship is similar to the type of tugboat ships that are now milling around the Siak River. The Kato ship is 12 m long and weighs 15 tons. The Kato Ship Monument, located on the edge of the Siak River, is a historical monument that can be remembered for future generations. And now, the Kato ship is one of the additional tourism destinations that many people visit when visiting the Siak palace area. For the Sub Indicators regulating waste disposal at tourism destinations has been well resolved. It can be seen that each tourism destination has a proper landfill, and is supported by differentiating waste disposal from organic and non-organic so that it can be recycled by the local community. The sub-indicator of concern for the need for increased conservation can be seen in Rokan Hilir District, Jemur Island. The island in Rokan Hilir Regency holds many tempting natural charms. This uninhabited island has pristine natural conditions. Besides, the island is also home to thousands of newly hatched turtle children. On this island, there is also a shuttle speed boat that takes tourists to see the island directly. Head of the Riau Province Pariwisata Service said that currently, the one who manages transportation there is the private sector. He said it was an advance in private concern for natural tourism in Riau. However, for Jemur Island, it is not suitable for mass tourism, it is better to be used as conservation tourism because there is a habitat for sea turtles. He was worried that if there were too many people and activities on the island, the turtles would not even lay eggs anymore and damage the conservation area.

3.5 Political Dimension

In political circles with Sub, Indicators increase the participation of the local

population, increases broader community power, guarantees rights in natural resource management (SDA). The implementation of the development will not run well if all existing communities do not actively participate in implementing the plans that have been set. It is impossible to achieve it if an integrated unity between the city and the government does not go hand in hand — also, the desire and carrying out in development. Therefore, the results of development after being accepted by the community must always be maintained. So, what has been issued by the government is not a waste. One's mindset plays a vital role in improving the welfare of the community. The mindset between urban and rural communities is undoubtedly different.

Like most people in the Bono tourism village, Pelalawan Regency, many have thought that the development of tourism in their communities will harm nature or even on their own social lives. They fear that by changing their village into a tourist village, it will harm them. The number of tourists or people who go in and out of their communities will have a detrimental effect on their lives, adversely affecting the development of children and destroying nature around the village. This makes the government difficult because they do not want to be too involved with everything related to tourism activities. As in the Bono area, they fear if later people who come will do damage such as littering or doing things that are not following social norms. Thus, when we visit this area, we can feel inadequate infrastructure, no lodging, the absence of bath and toilet facilities, roads that are still relatively poor, and there is still a lack of participation of residents in utilizing this tourism. However, even though the government does not remain silent and will provide education about tourism destinations that have great potential to be developed with the uniqueness of this tour. So that later, the community can realize that with village tourism will bring them to a remarkable impact.

The previous statement is also in contrast to the participation of residents in the area of Bengkalis Regency. Likewise, the community of Rupert, which is known as primitive, is not what the outside community imagines. Even though they do not live in a big city, they can still accept migrants who enter their territory. The proof is, the public can provide lodging facilities commonly known as homestays. The community can make visitors feel at home while on this island that has beautiful white sand. This is a favorite place for tourists to stay while in Rupert. Because the price per room is

relatively low, there are 20 houses in North Rupert. Each homestay has wood and brick walls, but on average with wood walls. The facilities are in the form of fans, cupboards, and clean beds.

4. Conclusion

4.1 Conclusion

Based on the results of research and analysis carried out by the authors in the field, the authors can draw conclusions about the development of tourism based on Community Based Tourism (CBT) with the contribution of Corporate Social Responsibility (CSR) in Riau Province as follows:

1. Tourism development based on Community Based Tourism (CBT) with the participation of Corporate Social Responsibility (CSR) in Riau Province is still not going well. This is because of the 219 companies in Riau Province only has two companies run tourism development based on Community Based Tourism (CBT). This also should be with Contribution to Corporate Social Responsibility (CSR), namely Telkomsel that provides space for youngsters in Riau and Pekanbaru, individually as a tourist destination for young people. By creating arena loops at full MTQ such as freestyle BMX, skating boarding, doodle art, fun games, and dance, including wall climbing. Also, BRI provides approximately Rp. Three hundred million for tourism development Singgah Siak Tuan Kadi house Pekanbaru City as a historical tourism place in Pekanbaru.
2. The Social Dimension on tourism development in Riau Province has not gone well. This is because there are still people who are embarrassed to use their local languages. The need to be addressed and raised again to increase the pride of the people with their culture. Furthermore, the role of the community in Riau Province generally still does not realize the importance of tourism, for themselves or the region. For this reason, an understanding must be given to the community to take an active role in tourism so that it will provide an impression to tourists that the services they receive while in a tourist place are outstanding, and this will create an idea that they will return. So that this can build a strengthening of

community organizations in Riau Province.

3. For Dimensions, the culture of the development of cultural exchanges in each district of the city is quite well run but needs to be continually improved. This requires the role of the government to be able to provide regulations related to cultural developments in Riau Province. Besides, the role of the Company can also be helping to highlight the characteristics of Riau's chas in every activity and activity carried out by the company.
4. The Environmental Dimension on the implementation of Carrying capacity in Riau Province has gone quite well because there are already several districts that have implemented this system but need to be re-socialized to other communities to understand and apply it. Then the additional drainage sub-indicator has gone well, and there is even a separation of organic and non-organic waste. Furthermore, for the conservation area, it has run quite well with the existence of several districts that have implemented this system
5. The Political Dimension of the participation of the local population in Riau Province has gone quite well. Some regions of the local people have participated in the development of tourism, but need to be improved so that all districts have residents who care about the development of tourism in their respective regions.

4.2 Suggestion

Based on the results of analysis and conclusions, the authors suggest efforts that need to be made in supporting tourism development based on Community Based Tourism (CBT) with the contribution of Corporate Social Responsibility (CSR) in Riau Province as follows:

1. The government provides regulations for companies to issue CSR funds in the field of Tourism for tourism development. While also providing education to the community around tourism destinations so they can care and be proud of supporting tourism development based on Community Based Tourism (CBT) with Corporate Social Responsibility Contributions (CSR) in Riau Province.

2. Companies are more concerned and aware that giving CSR funds to tourism will have a significant potential impact on the company because this is an effective way of promoting the company to local communities and outside communities who come to the destination to get to know the company.
3. The community can support and collaborate with the government to protect the environment, directly participate actively in tourism development based on Community Based Tourism (CBT) with the contribution of Corporate Social Responsibility (CSR) in Riau Province.

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THE EFFECT OF CORRUPTION ON LAW APPLICABLE IN THE GOVERNMENT

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Abstract

In the view of the law, corruption now shows that behavior is very contradictory to norms and values in honesty, social, religion, and the law itself. Corruption can occur due to the accountability of government financial reports as well as in the presence of an audit, the existence of a system weakness in internal control, and non-compliance with legal provisions that have been determined at the level of government corruption in Indonesia itself. Corruption itself can arise because it is influenced by the existence of individual and collective needs, as well as the support of the social environment that makes corruption a tradition of the government. In addition, the legal culture in the government lacks legal justification in the government but prioritizes the existence of a social, economic, and also corruptor politics so that there is no transparency and accountability in finance in the current government. Legal material collection techniques from library research (library research) in which the data obtained in the form of secondary data, namely data that has been processed and arranged, can be obtained from books, scientific papers, and other scientific works. The findings of the theory used are positive and negative. The negative impact given is the result of fraud (Fraud), where the organizational culture, leadership style, and law enforcement harm fraud on government financial officers. But it will have a positive impact if the law enforcement variable has a positive and significant effect on the potential for fraud in financial management. The results obtained in the form of penalties made for persons who commit corruption are the punishment for sinners by paying assets as sanctions for their sins. Where granting corruption can increase trust from the public and can have a positive impact on the government in Indonesia.

Keywords: law, corruption, accountability

1. Introduction

Corruption is one of the biggest problems faced by the Indonesian people to date. Various surveys conducted by some international institutions always place Indonesia in the highest order of the most corrupt countries in the world. These results are not much different each year, so many people argue that corruption in Indonesia is still considered endemic, systemic, and widespread. There are at least two possibilities of the failure of an anti-corruption program in achieving its objectives, namely due to errors in designing anti-corruption programs that do not consider all the influential factors and the consequences of a false diagnosis of the problem of corruption faced.

To eradicate and overcome, it requires seriousness (law enforcement officers). This is because corruption is categorized as an extraordinary crime. As a remarkable crime, corruption has taken root in the lives of the Indonesian people. Even the habit of corruption has infiltrated and merged into the system of governance. The corruption octopus is getting stronger seeing this country; all efforts have been made can be said to fail to arrest and eradicate the rate of corruption. So far, corrupt practices such as no death.

However, the accountability mechanism is regulated by a number of these regulations that do not meet the criteria of public accountability as intended by a number of experts such as Dubnick, Romzek, and Ingraham, Fesler and Kettl, and Shafritz. The public accountability that should be built in the view of experts is public accountability that is not only directed internally (government superiors only), but also aimed at other stakeholders such as the community.

In addition, the mechanism of public accountability is also not only aimed at measuring performance but also can monitor the behavior of public officials to be in accordance with applicable ethics and legal rules. The lack of an in-depth study of the problems of public accountability has ultimately led to different understandings of public accountability and the inability of government both at the central and regional levels. Corruption is a threat to the principles of democracy, which upholds transparency, accountability, and integrity, as well as the security and stability of the Indonesian nation. Related to efforts to eradicate corruption that have been carried out in Indonesia, it can be seen that the efforts made still tend to be partial and do not

have a clear strategy so that in many cases, they are not able to significantly reduce the level of corruption that occurs.

There needs to be re-enforcement that corruption in Indonesia has expanded in the community. Its development continues to increase from year to year, both from the number of cases and state financial losses. The quality of corruption is increasingly systematically entering all aspects of people's lives. These conditions are the main factors inhibiting the success of realizing a just and prosperous Indonesian society as mandated by the 1945 Constitution of the Republic of Indonesia. The government's failure to eradicate corruption will exacerbate the image of the government in the form of public distrust and disobedience to the law if there is no improvement, which means that these conditions will endanger the survival of the nation.

The Corruption Eradication Commission (KPK), together with Transparency International Indonesia (TII), launched the Indonesian Corruption Perception Index (CPI) in 2018 in the Red and White KPK Support Building, Kuningan, South Jakarta on Tuesday 29 January 2019. Department Manager TII's research, wawan suyatmiko, in his presentation said Indonesia's Corruption Perception Index ranking in 2018 rose seven levels from 96 world rankings in 2017 to be ranked 89 in the world in 2018. Indonesia rose one point from 37 in 2017 to 38 in 2018 with an average score in the Asia Pacific region 44.

Because corruption is a criminal act that is systematic and detrimental to sustainable development, it requires comprehensive, systematic, and sustainable preventive and eradication measures at the national and international levels. In carrying out prevention and eradication of efficient and effective corruption, support from the management of good governance and international cooperation is needed, including the return of assets originating from criminal acts of corruption. To strengthen law enforcement accountability can be strengthened through a legal reform program where irresponsible individuals who use their power who deliberately make a profit for themselves have been regulated in Law No. 20 of 2001 concerning Corruption Crime. Departing from this background, this paper raises The Effect of Corruption on Law Applicable in the Government.

1.1 Problem Questions

What is the effect of corruption on the law Applicable in the government?

1.2 Research Method

Legal material collection techniques from library research (library research) are where the data obtained in the form of secondary data. It can be the data that has been processed and arranged to get the conception of theory, opinion, or conceptual thinking and previous research related to the object of study obtained from books, scientific writing, and other scientific works. In the initial stage of data collection, there is a risk inventory for all data relevant to the topic of discussion.

The data obtained were arranged systematically and then analyzed using qualitative analysis, the analysis of sentences, and descriptions. After the data is obtained, then it is arranged systematically, and then the qualitative analysis is expected to be able to reach the explanation discussed.

2. Literature Review

The views of Peter Eigen, to a certain extent, corruption not only threatens the environment, human rights, and democratic institutions but also hinders development and worsens the poverty of millions of people around the world. Romli Atmasasmita, as quoted by Saldi Isra, added that the development of corruption had threatened the stability and national and international security, weakened the institutions and values of democracy, justice, and endangered sustainable development and law enforcement.

The threat and impact of corruption have entered the 21st century, where the international community has agreed to build cooperation in eradicating corruption. Through the Adhoc Committee for the Negotiation of the United Nations Conventions against Corruption, from October 1, 2003, more than 107 countries have agreed to corruption as a Transnational Crime, Indonesia is one of the participating countries that agreed to the Conventions against Corruption held in Vienna.

The public has known the term reverse proof system as a language that can easily be digested and is known as one of the solutions to eradicating corruption.

According to Andi Hamzah (2001), the use of the term reverse proof system is not right because without putting the word “burden” so that it will cause the meaning to arise will be different. Reverse proof without the term “burden” can be interpreted as the absence of a burden of proof from the defendant, so that it can be interpreted literally which only sees a shift in the order of evidence, because if an approach is grammatical then the reversal of the burden of proof is interpreted as “proof load reversal “. Reversal of the burden of proof is regulated in the Law on the Eradication of Criminal Acts of corruption where the law must be implemented and enforced and in law enforcement must prioritize elements of legal formalities following the origin of legality.

Understanding of the causes of corruption caused by direct and indirect causes can be seen from Tanzi’s writings (Tanzi, 1998, pp. 565–576), according to Tanzi, there are 6 direct causes of corruption, namely: (1) Authorization arrangements (2) Taxation (3) Expenditure / budget policy (4) Provision of goods and services below market prices (5) Other discretionary policies (6) Financing of political parties. The causes of the corruption factor are indirect there are six factors, namely: (1) the amount of bureaucracy (2) salary size in the public sector (3) punishment system (4) institutional supervision (5) transparency of rules, law, and process (6) role model of the leader.

While seen from the culprit category, Warren (2004) divides it into six categories, namely corruption carried out by the state which consists of three categories (executive corruption, fraud, and legislative corruption), corruption committed by the public domain (media, and institutions other forms of public opinion), corruption carried out by the community. Determining what efforts are most effective in combating corruption is also a debate in many kinds of literature on corruption (Gillespie & Okruhlik, 1991). Four corruption eradication strategies can be carried out, namely: (1) community-related strategies, (2) legal-related strategies, (3) market-related strategies, (4) related political strategies. In which the strategy related to the community itself is emphasized on three things, namely, ethical norms, education, and public awareness. The legal-related strategy is related to the rule of law for corruption. The existence of auditors or special omissions that can take legal action against perpetrators of corruption is a strategy to impose legal rules for

criminal acts of corruption. Strategies related to the market by reducing government intervention in the economy also reduce the existence of complex regulations. For strategies related to politics emphasize three concerns, namely authority, access to political processes, and administrative/bureaucratic reform.

Discussion of the problem of corruption has been around for a long time and is a problem that is difficult to eradicate until its roots. Therefore the eradication of corruption requires a law that is so binding on the government not to play with the law or commit corruption that harms others but benefits themselves.

Where other reasons which state that the application of the reversal of the burden of proof itself is one of the means that can be taken to eradicate corruption that has taken root in Indonesia. Where this is in accordance with the objectives of the law according to Jeremy Bentham in his book entitled *Introduction to the Morals and Legislation*, namely that the law aims to realize solely useful for everyone. Because what is beneficial to many people may be detrimental to others, the purpose of the law is to guarantee happiness for as many people as possible. The application of the reversal of the burden of proof is indeed on the one hand detrimental to the accused, because it will only be reduced or less protected, but on the other hand this will actually bring benefits to the people because it can reduce criminal acts of corruption that harm the state.

According to Widjabrata and Zacchea (2004, p. 36), there are four strategies carried out to provide different results in eradicating corruption. (1) Focusing on law enforcement and punishment of perpetrators (2) involving the community in preventing and detecting corruption (3) carrying out major public sector reform efforts, including activities to strengthen accountability, transparency, and supervision. And (4) strengthening the rule of law, improving the quality of the anti-corruption law, handling money laundering, and promoting other government governance.

According to Sri Nawatmi (2016), the results of a more in-depth analysis show that from the 12 countries that were the object of the research, only five countries whose corruption affected economic growth were two significant positive countries (Japan and South Korea) and the rest (Brunei Darussalam, East Timor, and Cambodia) significant negative. Meanwhile, according to Lutfiana Fiqry Ichvani (2019), Hadi Sasana said that the corruption perception index affected economic growth in five

ASEAN countries. While other explanatory variables such as consumption and government expenditure negatively affect economic growth.

According to Oktaviani, I. A.A., Herawati, N.T and Atmadja, A.T (2018) said that accountability variables have a negative and significant effect on the potential of Fraud, Conflict Of Interest has a positive and significant effect on the potential for fraud, and law enforcement variables have a positive and significant effect on the potential for fraud in managing village finances. The purpose of this fraud is fraud, which means dishonesty in the form of intentional fraud or the desired misrepresentation of a material fact. In contrast to Purnamasari, A., Pratiwi, U., & Sukirman, S (2018), said that trust in the government and the law does not significantly affect taxpayer compliance in paying property taxes.

Permatasari, D.E., Kurrohman, T., & Kartika, K. (2018) said that there is no effect on the effectiveness of the internal control system, information compensation, and asymmetry on fraud in government financial officers. Organizational culture, leadership style, and law enforcement have negative effects of fraud on government financial officers, especially Banyuwangi. Unethical behavior has a positive impact on fraudulent tendencies in government finance officers.

Rahayu, F.J., and Prabowo, T.J.W (2018) showed that the environment of risk assessment, control activities, information and communication, and monitoring had a significant negative effect on the level of fraud in the government's financial statements. This means that the better the government's internal control system (control environment, risk assessment, control activities, information and communication, monitoring) will lead to a decrease in fraud.

Fahmi Saying that anti-corruption messages have an effect on service stations does not open up public corruption, and most have the courage to explain to officers not to commit corruption. Khaidir, K., Abdullah, M., & Achmad, R (2017) said that the Law which eradicates the crime of Corruption is Law No. 20 of 2001 concerning the Eradication of Corruption Crimes in which a system of proof reversal is adopted. Where the burden of proof reversal system is as stated in Article 37 and Article 38, which is a system that puts the burden of proof on the defendant and this verification process only applies when the examination in the court is possible to conduct additional checks (special investigation) the defendant's property allegedly

originating from a criminal act of corruption, but this has not been indicted. Nasution said strong and firm authority to eradicate corruption in Indonesia.

Abidin (2018) describes the provisions of criminal fines in corruption crimes at the level of extraordinary crime reviewed by Islamic criminal law, namely the form of punishment for sinners by paying assets as sanctions for their sins. With the severity of the violations that have been committed. Waluyo (2017) expects the eradication of corruption can increase public trust, investors, national pride, and deterrent effects prevent corrupt candidates, optimize the return of the state or federal money, and other positive impacts. Husna, Rahayu and Triyanto (2017) said that the results of processing evaluation of influence data showed that audit opinions and audit findings did not have a simultaneous or partial effect on the level of corruption. Based on the results of research, eating to reduce the occurrence of criminal acts of corruption should pay attention to the internal control system and compliance with laws and regulations

3. Results and Discussion

3.1 Results

According to Sri Nawatmi (2016), the results of a more in-depth analysis show that from the 12 countries that were the object of the research, only five countries whose corruption affected economic growth were two significant positive countries (Japan and South Korea) and the rest (Brunei Darussalam, East Timor, and Cambodia) significant negative. In contrast to Purnamasari, A., Pratiwi, U., & Sukirman, S (2018) said that trust in the government and the law does not significantly affect taxpayer compliance in paying property taxes.

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According to Oktaviani, I. A.A., Herawati, N.T.and Atmadja, A.T. (2018), conflict of Interest has a positive and significant effect on fraud potential. The law enforcement variable has a positive and significant impact on the potential for fraud in managing village finances. Where the purpose of this fraud is fraud, which means dishonesty in the form of intentional fraud or a desired misrepresentation of a material fact. According to Lutfiana Fiqry Ichvani, Hadi Sasana (2019), the corruption perception index affected economic growth in five ASEAN countries. While other explanatory variables such as consumption and government expenditure negatively affect economic growth.

According to Waluyo (2017), the operationalization of corruption eradication must be done in a comprehensive, integral and holistic method, which is expected to increase public trust, investors, national pride and deterrent effects, prevent corrupt candidates, optimize the return of the state or public money and others that have a positive impact. Oktaviani, I. A.A., Rahayu, F.J., & Prabowo, T.J.W (2018) said that the better the government's internal control system (Control environment, risk assessment, control activities, information and communication, monitoring) will lead to a decrease in fraud).

Fahmi (2016) was saying that anti-corruption messages have an effect on service stations and do not open up public corruption. Most dare to explain to officers not to commit corruption. Khaidir, K., Abdullah, M., & Achmad, R (2017) said that

the Law which eradicates the crime of Corruption is Law No. 20 of 2001 concerning the Eradication of Corruption Crime in which it embraces a system of reversing the burden of proof. Nasution (2018) said a strong and firm authority to eradicate corruption in Indonesia.

Abidin (2018) described the provisions of criminal fines in corruption crimes at the extraordinary crime level reviewed by Islamic criminal law, namely the form of punishment for sinners by paying assets as a sanction for their sins. With the severity of the violations that have been committed. According to Oktaviani, I. A.A., Herawati, N.T., and Atmadja, A.T. (2018) said that the accountability variable had a negative and significant effect on the potential of fraud.

3.2 Discussion

The results of the above research, the negative impact of corruption, is the result of fraud (Fraud), where organizational culture, leadership style, and law enforcement harm fraud on government financial officers. That's why corruption is increasingly rampant in Indonesia itself, even trust in the government and law does not significantly affect compliance. Audit opinion and audit findings do not have a simultaneous or partial effect on the level of corruption. The reason is that there must be a law that regulates more explicitly for Corruption perpetrators in the government.

Positive and significant effect on fraud potential if the law enforcement variable has a positive and significant impact on the potential for fraud in financial management. When the variables of law enforcement have a positive effect, the autonomy of fraud itself will have a negative impact. Therefore the law plays an essential role in eradicating corruption in the government, which can eliminate corruption in a comprehensive, integral, and holistic method so that it can restore public trust to the government. So what must be improved is the government's internal control system that will make a reduction in fraud in the government. The government must also create a good idea to make corrupt members of the government think again to commit corruption.

4. Conclusion

Understanding of the causes of corruption caused by direct and indirect causes can be seen from Tanzi's writings (1998, 565-576), according to Tanzi, there are 6 direct causes of corruption, namely: (1) Authorization arrangements (2) Taxation (3) Expenditure/budget policy (4) Provision of goods and services below-market prices (5) Other discretionary policies (6) Financing of political parties. There are six factors that cause the indirect corruption, namely: (1) the amount of bureaucracy (2) salary size in the public sector (3) punishment system (4) institutional supervision (5) transparency of rules, law and process (6) role model of the leader.

While seen from the culprit category, Warren (2004) divides it into six categories, namely corruption carried out by the state which consists of three categories (executive corruption, fraud, and legislative corruption), corruption committed by the public domain (media, and institutions other forms of public opinion), corruption carried out by the community.

Criminal provisions fine in corruption crimes at the level of extraordinary crime reviewed Islamic criminal law that is the form of punishment for sinners by paying assets as sanctions for their sins, which has been done. Eradicating corruption can increase public trust, investors, national pride, and deterrent effects, prevent corrupt candidates, optimize state returns or public money, and other positive impacts.

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MILLENIAL PARTICIPATION AND ACTION FOR AGAINST HOAKS INFORMATION IN THE PRESIDENTIAL ELECTION DEMOCRACY PARTY 2019

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Abstract

The implementation of a democratic party in the State of Indonesia is a right and obligation to choose the leader of the country and become a representative of the community who will later obtain a mandate to advance and prosper the country. The Party of Democracy cannot be separated from all components, groups and layers of society. Today's generation or its familiarity, namely millennials, especially in the city of Pekanbaru, have an important role in determining their voting rights inside Elections and more critical of all information media obtained regarding the Party of Democracy. The issue of the rise of HOAKS information certainly makes all levels of society doubtful about the information obtained and also becomes a dilemma of whether the information is correct in its accuracy or merely lies (HOAKS). Moreover, opposing the action on 21-22 May 2019 the government took an action that detrimental to some sections of society, namely limiting the use of the internet solely to avoid the spread of hoaxes which could provoke riots in opposing election results so that people could not send or download videos and photos on Social media. For this reason, research was conducted with qualitative methods. Today's generation or millennials form the Indonesian Anti-Defamation Society (MAFINDO). Contributions made by MAFINDO are very important to reduce information about hoaxes that enter the community. The program conducted by MAFINDO namely Factchecking, Education, Advocacy,

Silaturrahmi. The result of this study is that MAFINDO is one of the volunteers who has consistently carried out programs to protect information.

Keywords: Generation, Millennials, Democratic Party, Hoax, State

1. Introduction

Media is one of the important tools in democracy. The existence of media is needed so that the course of democracy does not experience inequality. Trias politica theorized by Jhon Locke will become more upright if the media function properly. In the sheet of Indonesian history it can be narrated, the existence of the media experiences significant ups and downs (Wiryawan, 2011, p. 84). The old order period, the media can still be counted on the fingers. The new order period, the media had begun to develop but the development of this media was hampered by the iron hand of the new order. News from media that is not favorable to the new order will be banned and not obtained permission. Only news that tells about the greatness of the new order that continues to survive (Suhandang, 1990, p. 84). The fall of the new order in 1998 along with the opening of freedom of speech. Media began to be able to break away from the shackles that have been carried out by the state. Freedom of opinion has led to the birth of many new media in Indonesia. At the same time, the development of media can not only be consumed by elites and residents in urban areas. Mass media can also be enjoyed by people in rural areas. Initially there was no problem. Because media can be used as a means to be able to access complete information. Media owners will also fight over the market from the community. The intended market is related to the quality of the media. With basic assumptions, media that is not qualified, will be easily crushed and out of business.

Today, Hoax are new phenomena that appear so rapidly that they are arranged systematically. The spread of false news to the public is a *boomerang* for diversity. Issue played. News is disseminated in a way and in accordance with interests. Lies spread over and over will be the truth. The media has lost its function as well as possible. Changing into a tool of provocation and spreading hatred towards something different from him and his group. The emergence of the hoax scattered cannot be separated from the political momentum. What happens in Jakarta and

also in other areas can be consumed easily. Only by using *mobile phones* (HP) can access the news spread on social media networks. The result is quite felt in national harmony. Mutual suspicion and inevitable friction between nations. The most frequent is the utterance of hatred spoken repeatedly and increasingly stifling the breath of nationality. If it continues to occur and is not controlled, it will certainly lead to war between individuals and different groups between each other.

But because of the political atmosphere, it has caused the media to switch functions. We can witness the Presidential Election that many media have switched functions to spread the issue of SARA or known hoax news. The frequent demonstrations in Jakarta stem from media information that spread hatred towards different political rivals. Not only that, supporters of one of the other candidates also use the media to be able to defend their groups and attack other groups. Social media became an unnatural battle between one group and another group. Hoax spread out uncontrollably. As a phenomenon, hoax are worth investigating.

Hoax can cause the deconstruction of the concept of diversity so that it can lead to national disunity. As Septanto (2018) said Hoax will target people's emotions, and cause negative opinions so that they lead to the disintegration of the nation. Therefore, the defense of the state is needed to maintain the unity and unity of the NKRI from news *hoaxes* that are a nation-splitting virus because in the third principle the Pancasila strongly opposes forms of action that threaten national unity and unity, especially *hoaxes* that are propagandist and *hate speech*. *Hoaxes* can cause the deconstruction of the concept of diversity so that it can lead to national disunity. As Septanto (2018) said *Hoaxes* will target people's emotions, and cause negative opinions that lead to the disintegration of the nation. Therefore, the defense of the state is needed to maintain the unity and unity of the NKRI from news *hoaxes* that are a nation-splitting virus because in the third principle the Pancasila strongly opposes forms of action that threaten national unity and unity, especially *hoaxes* that are propagandist and *hate speech*.

Hoax spreaders on social media that intentionally and without rights spread false news can be criminalized. The government has regulated this in Article 28 paragraph (1) of the ITE Law (Information and Electronic Transaction Law). The criminal threat for perpetrators who violate the article listed in Article 45A paragraph

(1) of Law Number 19 Year 2016 concerning Information and Electronic Transactions, is that the perpetrator can be charged with a maximum jail sentence of 6 (six) years and / or a maximum fine of Rp.1 billion if the perpetrator fulfills the criminal element.

This is in line with the police function stated in article 2 of the Republic of Indonesia Law Number 2 of 2002 concerning the Republic of Indonesia National Police, namely the function of state government in the field of maintaining security and public order, law enforcement, protection, protection and service to the community. Anti-*hoax* carried out by Polda Metro Jaya Instagram in contrast to anti-*hoax* more, the message of anti-*hoax* by Jakarta Police not only displays an example of news *hoaxes* that circulate in society plaguing the society, but also contains the information or message solicitation or an appeal to the public not to spread *hoax* news and be able to filter out *hoax* issues that are circulating to anticipate that individuals not become perpetrators and victims of *hoax* news can trigger the element of dividing the nation so that the integrity of NKRI will continue to be maintained in *Bhinneka Tunggal Ika*. In addition, this campaign uses the #*stop hoax* tag and emphasizes that *hoaxes* can cause disintegration of the nation.

See quite interesting phenomenon above, the authors are interested in doing research on millennial the participation and action against information for the party democracy *hoax* 2019 presidential election.

1.1 Formulation Problem

What is the participation and action of millennials to fight against information about the 2019 presidential election democratic party?

1.2 Research methods

This study uses a method qualitative content analysis. According to Chan (2003, p. 1) Qualitative content analysis used to compile a review and analysis of the literature. Framework code also developed methods qualitative this descriptive type. Unit analysis in this study are anti-*hoax* Political Affairs circulated in the media in March-May 2019. Meanwhile, the range of this month was chosen because in those months the issue of Political fields was rife. While there are *hoax* news indicators

in the political field chosen is the most talked about news by *netizens* and many received responses from *netizens*.

Information literacy reviewed in this study covers seven things. First, the idea of identification, which is the information needed by the respondent. Second, coverage, namely the information obtained by respondents. Third, planning, namely the information that has been determined can be searched using my words by the respondent. Fourth, gathering information, namely the information sought can be accessed by respondents. Fifth, evaluation, namely information obtained can be evaluated accordingly relevant and accurate by the respondent. Sixth, namely the management of information obtained can be managed, quoted, arranged and used ethically. Seventh, the presentation of information, namely information that already exists can be arranged into a good and presented properly based on need. Seven pillars of information literacy is assessed in effort against spreading the hoax in social media. Other supporting data is obtained from observing the news on several social media related to problems that have been examined. In addition, the researcher also reviewed the literature to use it is derived from scientific journals, reference books, and publicity materials from various other sources. The results of the research he analyzed were descriptive, then compared with previous research, theories, concepts, and information from various sources.

2. Framework Theory

The researchers above focused on the media constellation of information about the subject of the research of *netizens* and students. Meanwhile, this research study has different objects, ie activity against hoax an *online* community. S is the subject of his research that is *netizens* who are members of the *online* community.

Behrens (1994, p. 309) explains that the person who first raised information literacy was Paul Zurkowski from the United States. Zurkowski (1974) argues that people who are trained in the application of resources in their work are called information literacy. Meanwhile, the notion of information literacy according to Catts and Lau (2008, p. 12) is someone who has the ability to be aware of the information needed, obtain information, and be able to evaluate the quality that information. Information literacy is also synonymous with a person's ability to store and find

information again. Information can also be made on its own, used ethically and effectively, and the knowledge obtained can be communicated.

Whereas according to ALA (1989, p. 1), information literacy is information needed by someone who can be identified, accessed, found, evaluated, and used effectively and ethically. Chan (2003, p. 1) also argues that the function of information literacy is its contribution in the development of teaching and learning. Information literacy is also important for successful lifelong learning and becomes the main competency that needs to be possessed someone in today's information age. Everyone has this ability to a certain degree. One's information needs do not necessarily affect the increase in one's literacy skills linearly. *Sconul 7 Pillars* is an information literacy model that can describe a person's ability to meet information needs. First, understanding information needs. Second, the introduction of this kind of information, characteristics and challenges to obtain information. Third, determining the search strategy and information keywords. Fourth, every type of information can be searched and accessed. Fifth, the ability to evaluate the relevance and accuracy of information. Sixth, management of citations and arrange bibliography, and use information ethically. Seventh, the presentation of information products in the right form and according to the needs of the audience (Sconul, 2011, p. 13).

The internet is used as a medium to establish various social relationships with other people. Various stories, experiences, concerns, and interests can be shared through the relationship. This phenomenon produces a new terminology in virtual society, namely the *online* community (Basuki, Akbar, Pradono, & Miharja, 2013, p. 69). An *online* community is easily formed according to the interests and interests of the community because it is supported by easy access to various internet applications. The types and members of *online* groups are unlimited. Hummel and Lechner (2002, p. 3) define *online* communities as a collectivity with uncertain membership size and allow anyone who has the same goal to join voluntarily. The main purpose of the *online* community is to share experiences and knowledge. Every member of the community can interact with each other and contribute to the collective welfare.

Maslow (in Slife & Williams, 1995, p. 7) explains that the weakness of an *online* community structure is strongly influenced by the commitment of its members. Generally the activities carried out are interconnected based on the interest to

exchange knowledge and information. Hummel and Lechner (2002, p. 2) divide the *online* community into four major parts, namely the game community, the interest community, the consumer community, and the inter-business community. One does not have to meet in advance to do activities in the *online* community because matters can be resolved without having to meet in person. The *online* community can be used as a medium for disseminating hoaxes on social media or in *instant messaging*. In contrast, *online* communities can also be used as a means of information literacy for members to fight hoaxes.

Chen, Yong, and Ishak (2014, p. 441) define hoax as perverse and dangerous information. Perception humans can be misled by hoax which is conveyed as information that is assumed to be true and this can affect many people. According to Mastel (2017, p. 17), the highest circulation of hoaxes is through social media. Van Dijk (in Nasrullah, 2015, p. 11) provides an understanding of social media as a media that provides facilities to its users to exist in activities and collaborate *online*. The purpose of social media is to strengthen the relationship of social ties between users.

According to Meike and Young (in Nasrullah, 2015, p. 11), social media is considered as a medium for sharing fellow users. Whereas according to Boyd (in Nasrullah, 2015, p. 11), social media is the power of users who can create their own content. This is usually called *user generated content*.

3. Results and Discussion

3.1 Results

This low level of literacy makes people experience the difficulty of sorting out positive content between the floods of information in cyberspace. On the other hand, world phenomenon of anonymity in digital also makes people easy motivated to make irresponsible behavior, such as acts of *hate speech*, production and causation ran hoax, models of *online* fraud, and so on. A study in social science shows that a person can act more aggressively when he believes that (Citron & Norton, 2011, p. 1447) will not be recognized or known. Plus, social media algorithms also encourage the development of homogeneous community issues on social media so that people become unfamiliar with differences and are not trained to see problems from various people. This homogeneity directs society at the polarization poles which

are conflicting with each other. The study conducted by Michela Del Vicario et al. (2018) shows that the virtual homogeneity of cyberspace is the main driver of why disinformation is so easily spread that it causes society to split. Incorrect information is easily accepted because it is carried by a friend from the *echo chamber* the same (Vicario et al., 2018, p. 558).

These situations contribute to the creation of *bad digital citizenship*, a condition in which the ability of the community to use digital technology in a safe, effective and responsible manner is very lacking. *Bad digital citizenship* as illustrated in these situations can threaten national harmony and at some point it can resulting in social disintegration, because what happens in cyberspace greatly impacts on social interaction in the real world. *Online* activities can pose a threat to the participation of the community in the real world (Citron & Norton, 2011, p. 1447). The arrest of several elements of the early MCA in 2018 is an example of how hoax and *hate speech* in the virtual world influence the interaction between humans in the real world. This case also shows how hatred between polarization poles escalated by the spread of hoaxes has triggered intolerant actions, ranging from *bullying* and *doxing* in cyberspace to persecution in the world. On March 20, 2018, SAFENET (Southeast Asia Freedom of Execution Network) released its observations on MCA activities on the internet. According to observations of the volunteer network, some accounts affiliated with MCA were actively involved in directing the masses to persecute people they are targeting. In addition to doing a *doxing* practice, which is to open one's personal data in cyberspace to the public so later hunted and persecuted in cyberspace and the real world MCA also goes a step further by making clone accounts from their targets then filled with hoax content that can be fishing emotion of the masses.

3.2 Discussion

The cases of persecution above the General Election are especially the Presidential Election which divides the community into two camps namely Jokowi's supporters and the challenger namely Prabowo's supporters . Hoax and *hate speech* coloring political rhetoric in cyberspace. Action violent demonstrations by the masses took place precisely on 22 May 2019, the carrying amount of intolerant acts that occur either in the real or virtual world that accompanies this year's elections. The accusation of the survey institute that sided with one of the presidential and vice presidential

candidates and the issue of disbursement in the 2019 presidential election, for example the ballot papers were broken and a letter from President Jokowi requested support from BUMN for the victory of the 2019 presidential election. Her outstanding social media Facebook posts about Amien not believe the Constitutional Court. Explaining that “this is a real form of provocation and an attempt to delegitimize the Commission systematically. It is unfortunate that the statement was issued by a national reform figure. That statement seemed to attract you back to the building of democracy. All of these examples are intolerant practices of hoax news that surround the political atmosphere surrounding the General Election.

According to the Society of Anti Fitnah Indonesia (Mafindo), digital literacy must indeed be done and can be a powerful weapon to ward off hoax information. The Chairman of the Mafindo Presidium Septiaji Eko Nugroho stated that the current low level of digital literacy, makes hoax can be rampant and leads to increasing hatred between groups in society. Mafindo considers that the increase in the number of hoax in each election operation has not been able to be avoided. Hoax information dissemination can be overcome if digital literacy has been maximized and the polarization of the community due to elections does not occur. “As long as we have not overcome these two things, both with massive literacy programs and reconciliation efforts to reduce hatred, hoax will still thrive,” he explained to business. In order for hoax to be counteracted, people, especially the millennial generation, are now expected to wisely use social media. Social media users are also seen as not enough to only understand the dangers of hoax, but must be able to find the right information when receiving dubious issues. Eko also called on the active community to report negative content on social media. Reporting to platforms (Facebook, Instagram, & Twitter) is believed to help reduce the spread of negative content related to elections.

However, offering facts to people who have been exposed real hoax is not an easy thing. A person’s survival instincts will make him survive if the ideology that is part of his identity is challenged. Even the fact that was presented could actually make his belief stronger. This condition is referred to as a *backfire effect*. To say that there is a portion of information received by someone will create an empty mental space in his mind. If the empty space is not supported by a substitute fact, then the clarification effort can even backfire which plunges it further into the wrong

perception (Coo, 2017, p. 212). Therefore, in an effort to fight intolerance, in addition to offering facts and data, this effort must also be used in a special approach that makes an intolerant person feel in the same group as those who try to change it. Along with the massive enforcement of law against producers and disseminators of hoaxes by the Indonesian Police recently, the anti-hoax movement also seems to be more evenly distributed. Anti-hoax now seems to be in the interests of everyone. Everywhere declarations and anti-hoax campaigns are held, both initiated by government elements such as the Office of Communication and Information and POLRES in various regions and by elements of society. Such as mass organizations and the general public.

In various regions, the Ministry of Communication and Information held programs digital literacy by cooperating with various elements of society, especially the millennial generation who have a vision to realize a healthy internet ecosystem. Meanwhile the POLRES in various regions also formed an anti-hoax netizen community and held an anti-hoax declaration along with interfaith communities. From organizational elements, MPI Muhammadiyah and NU supported the Social Media Policy released by MUI. MPI Muhammadiyah released *Medhlosiyyah Morals* while NU released social media. Momentum where anti-hoax movement has become the interests of all concerned will be greatly impacted if harnessed to bring together all parties in the programs anti-hoax carried out in a structured manner and with the right strategy. MAFINDO is an acronym for the Anti-Defamation Society of Indonesia. MAFINDO is a volunteer community created by today's millennials who focus on the anti-hoax movement. This community originated from an *online* movement which later transformed into an *online-offline* movement.

The trident approach is embodied in four the pillars of the MAFINDO program which can be explained as follows (Results of observations and study documents of the MAFINDO *Company Profile*):

3.2.1 Factchecking

This activity was carried out at FAFHH by clarifying misleading information whether it was hoaxes, disinformation, or misinformation. Hoax are information that is not really true, but is made as if it were true. Disinformation is the delivery of wrong information (intentionally) to confuse others. Misinformation is a transmitter of an information

wrong unintentionally. Difference hoax with disinformation: the event does not occur / does not occur, the event disinformation occurs but the narrative does not match the actual event The Buster Tools Hoax is also one of the *outputs* of this main pillar. This Android-based application is created by the MAFINDO IT Team with the aim of making it easier for people to check the truth of information independently by utilizing the *tools* available in the application.

This application was launched on the 10th of February 2018 and was inaugurated by the Minister of Communication and Information Rudiantara in Borobudur Magelang, Central Java. Another MAFINDO product is Yudhistira, which is a truth clarification application intended for journalists who are members of AMSI (Indonesian Indian Media Alliance) and the IT Team. At the international level, MAFINDO has also been invited by the Singapore Parliament to tell about the efforts to handle the spread of hoaxes in Indonesia (Indonesian anti-hoax).

3.2.2 Education

Mafindo has an active role in increasing community digital literacy skills through *workshops*, seminars, *talk shows* at schools, campuses, and Islamic Boarding Schools or through various media such as television, radio, mass media both online and in print. Besides that education is also done with *public campaign* on Car Free Day in various cities where MAFINDO volunteers is located.

3.2.3 Advocacy

Mafindo invites several parties to sit together and work together to build a vision of fighting hoaxes. So far MAFINDO has made an MOU and cooperation with many parties such as the Ministry of Communication and Information, National Police, social media managers such as Google and Facebook, IDI, OJK, Indonesian Cancer Foundation, AJI, SPAK and so on (Interview with MA FINDO Chair Septiaji Eko Nugroho, 2018).

3.2.4 Silaturrahmi

By remaining independent and neutral Mafindo brought together people from various professional backgrounds, ethnicities, political orientations, and religions to jointly create a healthy internet ecosystem by multiplying face-to-face (Interview with Chair of MAFINDO Septiaji Eko Nugroho, 2018).

4. Conclusion

The production and distribution of hoax have been together contribute to improving the ska he hatred so as to encourage conservatism which is manifested in discourse and intolerant actions. Thus the contribution of the millennials discussion is needed to fight Hoax information at the moment of the Election of the Presidential Election 2019 Due to the important contribution of the present generation pernanan efforts against intolerance through anti- hoax given that hoax business is organized crime, efforts to fight it must also use strategic approaches and structured programs.

Mafindo there was one example of a volunteer network that since 2016 until now consistently implement the program - such programs. In contrast to the authority that has the focus and authority of law enforcement or the Communication and Information Agency which has the authority to limit the movement of manufacturers and disseminators of hoaxes, Mafindo focus on fact clarification efforts, and dissemination of the results of the clarification and literacy education conducted. Likewise, the role of the community, especially the millennials, plays an important role in fighting the hoax news so that the Democratic Party in our beloved country is running as it should. These efforts are the approach to the trident scheme that is envied by detect, counter and prevent. As a record, the methods adopted by Mafindo can be adopted in part or in whole and developed in such a way by educational institutions so that efforts to fight against hoaxes run more effectively.

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ARE VILLAGE COMMUNITIES VULNERABLE TO THE PRACTICE OF MONEY POLITICS? THE ANTI-MONEY-POLITICS VILLAGE MOVEMENT IN YOGYAKARTA SHOWS OTHERWISE

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Abstract

Since the enactment of the Open Proportional System in the 2009 legislative elections, the trend of money politics in Indonesia has always risen. In the 2014 general elections, money politics targeted 33% of the total voters or around 62 million people. In 2019, the number increased. A total of 40% voters received money politics from the electoral candidates. Many experts argue that this happened due to the open proportional system that is still in force, the law that is not strong enough and also the fact that the recent 2019 elections was a simultaneous election where both media and community are more likely to be focused towards the presidential elections than legislative elections. The local election supervisory body (Bawaslu) of Yogyakarta initiated an Anti-Money Politics Village program to engage village communities in overseeing the practice of money politics. Using Qualitative Research, the researcher focused on genealogy and the driving factor of this voluntarily movement. Using the theory of Civic Engagement, this paper aims to elaborate the importance of community-based movement in overcoming the issue of money politics.

Keywords: Money Politics, Social Movement, Civic Engagement, Electoral Supervision

1. Introduction

General elections have become a global phenomenon throughout the contemporary world today, both in countries with good democratic indices and countries that are still in the process of democratization. Election is the best means of shifting power because people are directly involved in the process of choosing their leaders (Rahmatunnisa, 2017). Indonesia is one of the many countries in the world that adheres to the principle of democracy and runs direct elections. Electoral democracy in Indonesia has already been comprehensive from the highest level of power, the presidential election to the lowest, the election of village heads.

Election is also one of the instruments in forming a democratic government. However, as was revealed by Caroline Van Ham in her article entitled "*Getting Election Right? Measuring Electoral Integrity*" that in practice of electoral democracy, there are still plenty of election that is façade or marred by manipulation and fraud. (Ham, 2016). Villages are the most vulnerable areas affected by money politics fraud. Apart from the economics and education that are still quite low, the political culture of rural communities is also the main factor that influences the occurrence of money politics in the village. Study that was done by Nico L. Kana as quoted by (Lukmajati, 2016), found that money politics was common in every village head election in the past and by the village community this is considered a symbol of compassion. This proves that the culture of society plays an important role in the practice of election fraud in the form of money politics.

In a survey conducted by Burhanuddin Muhtadi in 2014 after the general elections in Indonesia, it was found that 1 in 3 voters were exposed to the practice of money politics in the form of vote buying. In total, there were 62 million voters involved in the practice of buying and selling votes or around 33% of total Permanent Voters List/*Daftar Pemilih Tetap* (DPT), This puts Indonesia as the third worst country in terms of money politics activities, meanwhile first and second rank are Uganda and Benin which has 41% and 37% respectively (Muhtadi, 2018). Meanwhile, a survey by LIPI on 2019 general elections in Indonesia, a total of 47,4% voters were exposed to money politics practice (Kompas, 2019)

The practice of bribery or money politics in elections has become an epidemic in Indonesia (Muhtadi, 2018). The worse thing is, this political transaction has been

normalized and not taboo as it was before in the community (Muhtadi, 2018). The adherents of the modernization theory believe that rural communities are far more vulnerable to the practice of money politics than those living in the cities due to socio-economic factors (Muhtadi, 2018). The exchange of political support for money or gifts is highly popular among poor voters in rural areas of Asia (Ufen, 2014). This form of political transaction is indeed deeply rooted in the lives of rural communities. The election held every 5 years is a moment where the poor villagers can take an advantage of “political alms” from the candidates (Ufen, 2014). The prevention of Money Politics requires active participation and engagement from the community. Money Politics cannot be prevented or overcome only through a legal approach, but must be done by involving the community through a cultural approach (Paat, 2017).

As explained in the previous paragraph that in overcoming Money Politics culture, it is not enough to just rely on legal instruments and the *Bawaslu* but it also needs the active engagement and participation of the community. Active community participation will clearly assist in the process of monitoring and reporting in any violations occurring. To involve and engage community participation, Bawaslu initiated an idea to create an Anti-Money Politics Village (APU). The focus of this research will lead to the overview of Money Politics occurred in Indonesia, how is the pattern and genealogy of civic engagement in the fight against Money Politics

Thus, the authors’ great expectation from the results of this research will be to enrich the literature on the pattern of civic engagement in creating a clean democracy that focuses on the case of money politics. Because clean democracy is a democracy that is free from money politics fraud.

2. Literature Review

A study on money politics has been widely done by many researchers. Money politics is like an epidemic to Indonesia’s democracy. Besides the literature on money politics, the researcher also focusing on how community engagement can help prevent particular issues. (Rochman Achwan & Ganie-Rochman, 2009) writes “*Civic Organisations and Governance Reform in Indonesian Cities*” This article was mainly talking about civic organisations engagement in Governance Reform. Using the concept of legitimacy, organizational fields and networks, this article was

trying to explain in which they developed and transformed their organisations and networks, creating political issues and mobilizing the masses. In this paper; Padang, Bandung and Yogyakarta were chosen as the study area. This paper examined the engagement of civic organisations in the struggle for public governance reform. This study is using qualitative methods to collect data from various actors who directly or indirectly engaged in this issue.

Sema Ardianto (2018) writes "*Community Participation as a Solution for Problematic Implementation of Regional Regulations*". This article discussed the negative phenomena about the ineffectiveness of the implementation of regional regulations and even the phenomenon of regulation being rejected because they were considered not in accordance with needs and contrary to the interests of the community. The results of this study indicate that the role of the community was very much needed in the formation of regional regulations so that there were no more contradictions when regulations have been enacted (Ardianto, 2018). Utari (2016) writes "*Prevention of Money Politics and Implementation of High-Quality Elections: A Revitalization of Ideology*". This article discussed prevention of money politics by revitalizing ideology. The findings of this article were that what Indonesia needs now was a preventive step not a curative or repressive step. Several ways that can be done were institutionalization of hatred towards the practice of Money Politics, Elimination of the means/conditions that leads to the practice of Money Politics.

On the other hand, (Putra, Widhiyaastuti, & Arsha, 2018) writes "*Community Participation in Corruption Prevention of Village Fund Financial Management, (Study Case in Cau Belayu Village, Marga District, Tabanan Regency, Bali Province)*". The results of this study were that the understanding of Cau Belayu villagers is still very minimal about corruptions, this study suggested that the participation of villagers in preventing criminal acts of corruption regarding village funds is very important. There were some obstacles in the process of preventing corruption of village funds, such as low Human Resource, village consultative bodies have not been involved in managing village funds because they felt that they had not been properly trained. In addition, villagers also worried to be involved in preventing corruption of village funds for reasons of personal and family safety from the threat of terror.

From some of the literature reviews presented above, the study of rural community's efforts on preventing money politics and corruption seems to be overlooked by political scientist. Thus, results and findings of this research are highly expected to give a contribution to a new literature on civic engagement and money politics prevention by rural community.

3. Theoretical Framework

3.1 Civic Engagement Theory

Essentially in various references, civic is interpreted as citizen or citizenship. Meanwhile, engagement is interpreted as discipline-based work that occurs in non-academic community. Civic Engagement and Civic Participation are often used interchangeably. According to Michael Delli in (Eapro, 2008, p. 10) :

“Civic Engagement is individual and collective actions designed to identify and address issues of public concern. Civic engagement can take many forms, from individual voluntarism to organizational involvement to electoral participation. It can include efforts to directly address an issue, work with others in a community to solve a problem or interact with the institutions of representative democracy”.

The common types of civic engagement are individual or collective actions to make a change or difference or to improve the wellbeing of the community or nations. Some forms of Civic Engagement may aim to create political change or economic improvement. The goal is often to address public concerns and promote the equality (Ehrlich, 2000, p. 3). Civic Engagement is all about participation, empowerment and partnership. It is about how the civil or community organizes collective action and interacts with national and local level state institutions as well as non-state actors, how they articulate their interests and public concern that affect their lives. It is also about ordinary people becoming “co-authors” in setting and implementing their countries development agenda (Zlatareva, 2008, p. 7).

Civic Engagement needs active citizenship, active in decision-making process and to share responsibility with governments or other actors. Civic Engagement is a Top-Down initiative or social contract between government and citizen. A pre-condition of Civic Engagement is the existence of informal cooperation ties and

strong horizontal linkages among the community, which often referred as “Social Capital”. The definition of civic engagement as collective community action assumes that such engagement usually comes in the form of collaboration or joint action to improve conditions in the civil sphere (Ekman & Amna, 2012). Other definitions emphasize the political aspect and often referred civic engagement with activities that are not only collective but also specifically political that involve government action (Adler & Goggin, 2005).

In the view of (Dudley & Gitelson, 2003), *“Political Knowledge is a necessary precondition to civic engagement, but information peers is unlike to be sufficient precondition to civic engagement”*. In accordance with that statement, it can be understood that there is a precondition for realizing civic engagement namely political knowledge. In order to develop civic engagement, important conditions such as political information and political knowledge are needed. There are 3 different types of Civic Engagement (Keeter, Zukin, & Jenkins, 2002, pp. 7–8). Those are:

1. Electoral Actions:

The engagement in forms of anything people do around campaigns and election

2. Civic Actions:

The engagement in forms of anything people do to help their communities or in the forms of ways in which they contribute to charities

3. Political Voice:

Things people do to express and voice out their political and social viewpoints.

White (2012) in (Karliani, 2014), provided an overview of the importance of civic engagement in building the democratic involvement as explained in the graphic below:

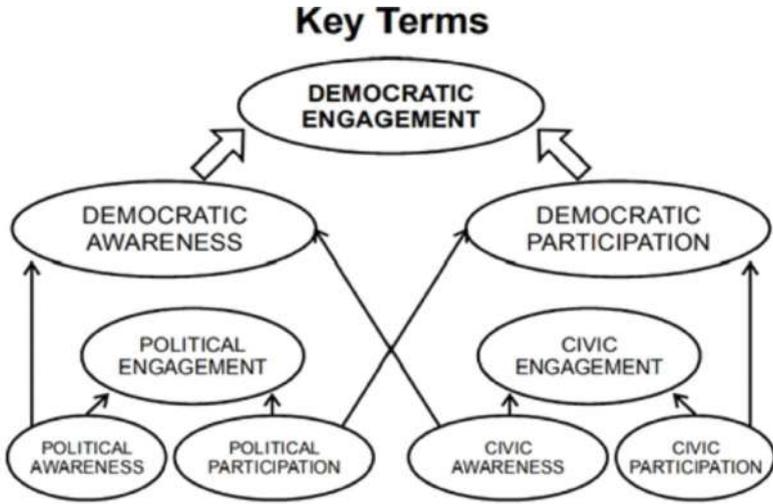


Figure 1: Key Terms of Democratic Engagement. White (2012) in (Karlani, 2014).

In the conceptual framework that is explained in the graphic above, it can be explained that civic engagement will be formed from the presence of citizen awareness and citizen participation. Civic engagement is based on initiative awareness and sincerity without coercion from others. So that in practice involving all of them will be based on encouragement from within the individual itself to involve themselves in solving problems that exist in their community environment.

In short, Civic Engagement is any activity by individual or groups in addressing issues of public concern and usually aims to create political change or economic improvement. Civic Engagement is about participation, empowerment and partnership. It is also about how the civil or community organizes collective action and interacts with the government or vice versa. Civic Engagement is absolutely “Instrumental to Democracy” (Checkoway & Aldana, 2013).

3.2 Money Politics

Money and Politics are two things that are inseparable. In politics, money is a resource that benefits the authority and power of each holder in various ways. According to Nassmacher in (Abisono, 2012, p. 13), money strengthen political influence for those who have it or those who have the authority to distribute it. In other words, every

individual who has more money will have a stronger political influence to mobilize support in the process of gaining power, which in the world of democracy is called general election.

Money Politics is simply an economic exchange where candidates “buy” and citizen “sell” votes as simply as economic transaction between buyer and seller in the market (Schaffer & Schedler, 2006)¹“title”:“What Is Vote Buying ? The Limits of the Market Model”,“type”:“chapter”,“uris”:["http://www.mendeley.com/documents/?uuid=9f4617c7-52d7-45f8-a89f-9f4830f342e0",“http://www.mendeley.com/documents/?uuid=3a0b8975-d88d-42fd-952c-f93170ed1622”]],“mendeley”:{“formattedCitation”:“(Schaffer & Schedler, 2006. The act of transaction in this view is a contract, or perhaps an auction, in which voters sell their vote to the highest bidder, in this case is the candidates (Schaffer & Schedler, 2006)¹“title”:“What Is Vote Buying ? The Limits of the Market Model”,“type”:“chapter”,“uris”:["http://www.mendeley.com/documents/?uuid=3a0b8975-d88d-42fd-952c-f93170ed1622",“http://www.mendeley.com/documents/?uuid=9f4617c7-52d7-45f8-a89f-9f4830f342e0”]],“mendeley”:{“formattedCitation”:“(Schaffer & Schedler, 2006.

Money Politics is an effort to influence the behavior of others by using certain rewards. Many interpret money politics as an act of buying and selling votes in the power gaining process. Such actions can occur in a wide range, from village head elections to a country’s presidential election. As explained above that Money Politics is included in the strategy of winning elections through the distribution of material. Susan C.Stokes (2009) explained this in *Distributive Politics* schemes and divided the strategy into two parts, namely pragmatic and non-pragmatic, more detail explained in the picture below:

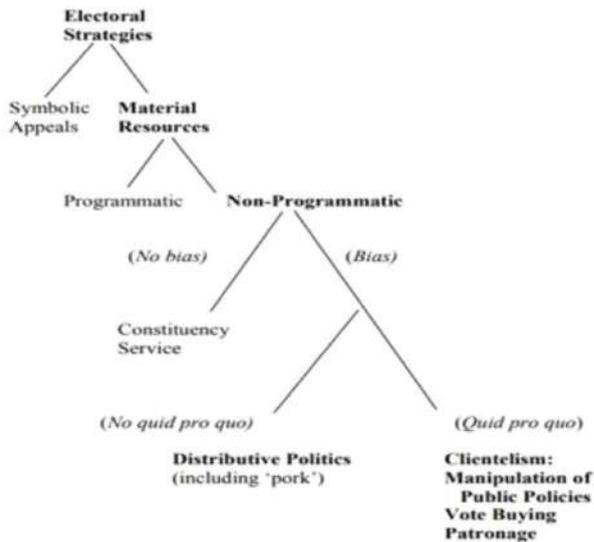


Figure 2: Distributive Politics by (Stokes, 2009, p. 7)

From the picture above, Stoke (2009) began its explanation by distinguishing material resources distributed as a winning strategy that is public in general or not. If the resources distributed are public, they can be categorized as pragmatic winning strategies, meanwhile if it is not public or public goods are personalized, it is included in non-pragmatic strategy. In the non-pragmatic strategy, the granting of money with the intention of gaining vote support in elections as the practice of Money Politics comes in two forms namely Pork Barrel and Vote Buying (Stokes, 2009).

4. Discussion

4.1 Money Politics in Indonesia: An Overview

Elections must be “Free and Fair” in order to achieve the goals of democracy. However, in most developing countries including Indonesia, elections are marred by some frauds such as vote buying which then estrange the value of democratic election (Ufen, 2014). As widely known, money politics or vote buying is a very acute disease in electoral process in Indonesia, both from the highest level, the presidential election to the lowest level, the election of village heads. The practice of

money politics is indeed very troubling, because this practice has spread like cancer and destroys the core value of the election itself.

In the 2014 election, Burhanudin Muhtadi found that the terms of money politics such as “NPWP” and “Golput” were very popular among voters. NPWP stands for *Nomer Piro Wani Piro* or can be interpreted how much (of political candidates) dares to pay us. Meanwhile the term “Golput” stands for “*Golongan Penerima Uang Tunai*” or defined as the Cash Receiver Group (Muhtadi, 2018). This shows how money politics was very rampant, massive, and normal in the 2014 elections.

The results of the 2014 post-election survey conducted by Burhanudin Muhtadi showed that 33% of voters received money from candidates or political parties. 33% is the equivalent of 62 million voters which means that 1 out of 3 voters in Indonesia in 2014 elections engaged in vote-buying practices. Muhtadi (2018) also said that Indonesia was ranked third in the world as a country with most money politics and political transaction fraud after Uganda (41%) and Benin (37%). The practice of buying and selling votes or political transaction was very massive because it was also contributed by an open proportional system that has been adopted since 2009. In an open proportional system, each legislative candidate is forced to fight among fellow candidates in one party (intraparty competition) (Muhtadi, 2018). This internal competition later resulted in the candidates being demanded to build personal networks that went beyond the party network itself. High dependence on personal networks which then makes the candidates chose the path of money politics to win the votes from the voters.

Aspinaal and Sukmajati (2015) defining the term money politics in Indonesia into a broader context than vote buying and pork barrel as Stokes (2009) defined. Aspinaal and Sukmajati (2015) added the other terms such as *Individual gifts, Services and activities, and Club goods*. Indeed, if the term is added to the study conducted by Burhanuddin Muhtadi (2018), the money politics that occurred in Indonesia in the 2014 legislative election will be far more massive and more brutal because the study from Muhtadi (2018) only focuses on cash and goods. In general, the three terms added by Aspinaal and Sukmajati (2015) are considered by the candidates as legal and morally acceptable activities.

In the election during the Post-Soeharto era, the practice of buying and selling votes was almost unheard of in the 1999 legislative election. At that time the system used was a closed proportional system that minimized the use of clientelistic strategies because of more competition to the party level. In 2004, money politics was also not popular because the system used was semi-open proportional. In 2009, an open proportional system was implemented several months before the 2009 election. Due to limited time, only 10% of voters claimed to be the target of money politics. In 2014 and 2019, the practice of money politics was the most prevalent in legislative elections because the candidates tended to have the time to prepare ahead of time the strategies included in the strategy of money politics (Aspinaal & Sukmajati, 2015; Muhtadi, 2018).

4.2 Introductions to Anti-Money Politics Movement

Bawaslu has a role to prevent the practice of money politics. However, in practice, Bawaslu cannot possibly oversee the entire electoral process from the practice of money politics alone without the involvement and active participation of the community. This has been recognized by the Election Supervisory Board (Bawaslu) that they need the community to oversee the election as stated in the Bawaslu tagline “Together with the people to supervise the election, together with the Bawaslu uphold electoral justice” (www.bawaslu.go.id).

Bawaslu Special Region of Yogyakarta welcomes the 2019 election by creating a movement called as Anti- Money Politics Village Movement (APU). Through this movement, Bawaslu provides a new paradigm in seeing the flow of prevention of money politics practices in Yogyakarta. From the previous one which was only supervision done by Bawaslu, it became the supervision done by the grassroots societies, which in this case are the village and its people who are the smallest entities in the government of the Republic of Indonesia.

Yogyakarta is an area affected by the practice of money politics, which also influences the democratization process to an *established democracy*. Furthermore, money politics is very popular in the practice of electoral democracy in Indonesia, especially in the lowest levels of society, namely villages or rural areas (Abisono, 2012; Ufen, 2014). The preventive project carried out by Election Supervisory Body

(Bawaslu) DIY is to create an anti-money politics village. According to Bawaslu, the anti-money politics village is:

“Villages that committed, affirm themselves to be an area of territory that will reject and oppose all practices of money politics in the conduct of elections, by organizing all available resources, because it is based on understanding and awareness that money politics is destroying democracy”

In the beginning, Bawaslu DIY through the district Bawaslu prepared each district/city 1 village as a pilot project to focus and mature in forming or looking for a model of anti-money politics village, because this project is a project that had never existed before, it was necessary to discuss more in finding the right model in this anti-money politics village movement (Interview with Bawaslu Sleman, January 18, 2019). As explained in the previous paragraph, the Anti-Money Politics Village project will be carried out in all regencies/cities in the Special Region of Yogyakarta by taking a pilot project from each district/city with a hope that it can be more focused on building and designing new models in this movement.

4.3 Genealogy of Anti-Money Politics Movement

Social movements are a fairly hard and organized effort carried out by people who are relatively large in number, whether to cause change, or to oppose it (Maran, 2007). According to Maran (2007), there are two main views in seeing the emergence of social movements. The first view, social movements are often caused by misery, mainly because of social problems and economic difficulties. This view is called by Conflict Approach. However, this first view is considered inconclusive by adherents of the second view. For the he second view, misery, social problems, and economic difficulties are found in various social environments. The adherents of the second view explain that the causes of social movements are the organizing factor of resources. Unequal resource mobilization system triggers the emergence of social movements. This second way of view is called as Resource Mobilization Approach (Diani, 1992; Maran, 2007).

Crane Brinton in (Maran, 2007), writes: “No ideas, no revolution”. And he certainly agreed if it was said, “No ideas, no social movement”. From this writing, it can be seen that both revolution and social movements originated from Ideas.

The idea offers concepts about the purpose of a movement, the rationality of its existence, and its demands for existing social arrangements.

The Anti-Money Politics Village Movement is a new movement that has never existed before. The movement that began in the Province of Yogyakarta later became a massive movement and popular among the village community. There are 3 types of genealogy from the anti-money politics village movement as follows:

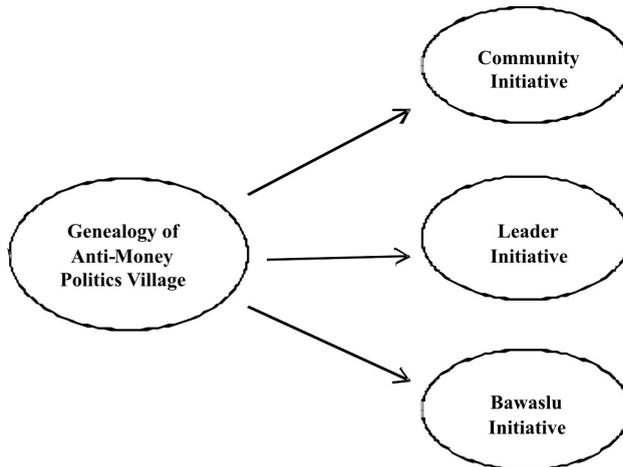


Figure 3. Genealogy of Anti-Money Politics Village

Source: made by the researcher himself

The first type, the Community Initiative be possessed by Murtigading Village in Bantul, which is the first village in Indonesia to declare itself an anti-money politics village. The anti-money politics movement in Murtigading village began since the village head election in 2016. The anti-money politics concept was initiated by the village community of Murtigading by forming the team 11 which was called as an independent team monitoring the election of Murtigading Village Heads, the team has role to carried out prevention and actions of money politics during village head elections. The team not only campaigned anti-money politics verbally but also campaigned for anti-money politics on social media.

The movement to reject money politics carried out by Murtigading villagers was the forerunner of the anti-money politics movement in other villages in Yogyakarta. Hearing of the anti-money politics movement, Bawaslu DIY was interested in

cooperating with Murtigading village as a partner in implementing participatory supervision by forming an anti-money political village. Eventually, Murtigading Village was declared as the first Anti-Money Politics Village in Indonesia on April 22, 2018.

The anti-money politics village movement in Murtigading is a movement that was initiated directly by the community, through Team 11 which was filled by Muhammadiyah Youth of Murtigading. Therefore, it is obvious that the existence of community organizations plays an important role and an extraordinary influence to help the government in solving problems that exist in society. This movement is included in the category of *Community Initiative Movement* because all depart from the willingness and awareness of the community.

The second category, the Leader Initiative, happened in Candibinangun Village which is the case study of this research. The village of Candibinangun is included in the second category because this movement was initiated by the Village Head. The village head mobilized all the resources in the village by collecting key figures to jointly agree to form an anti-money politics village movement (Results of interviews with various informants, January 18-28, 2019).

The third category is the Bawaslu Initiative, which existed in Kulonprogo Regency, in the village of Hargomulyo, Kulonprogo. This village was formed and appointed by Bawaslu Kulonprogo as a pilot project of the Anti-Money Politics Village in Kulon Progo district. In addition, the Election Supervisory Body or Bawaslu of Kulonprogo plans to form an anti-money politics village in the five electoral districts as an effort to prevent money politics. Based on information spread in the mass media, Bawaslu Kulonprogo formed an anti-money politics village in Hargomulyo, so that the village could be included the third category.

The three genealogies mentioned above influenced the dynamics of the anti-money politics village in Yogyakarta. From the Community Initiative to the Bawaslu Initiative have a noble goal to eradicate money politics in elections. Even it differs in terms of its implementation and activities. Community Initiative tends to be more radical in countering money politics through this movement. While the Leader Initiative and the Bawaslu Initiative tends to be more passive because the foundation of the movement is on the leader or on the Bawaslu itself. In addition, Community Initiatives movement tends to have greater support from activist democracy and NGOs.

4.4 Type of Movement, Type of Change and Methods of Work

Social movement is a type of group action. Social Movement can be defined as organizational structure and strategies that may empower oppressed populations to amount effective challenges and resist to a more powerful elite. It is sometimes informal group or individuals which focus on political or social issues. They provide a change from the bottom line of the nations (Diani, 1992). Nevertheless, Diani (1992) said that there was no single consensus definition of a social movement. However, almost all definitions have these 3 main criteria, namely: a network of informal interactions between a plurality of individuals, groups or organization, engage in political or cultural issue, on the basis of shared collective identity. Whereas a sociologist named Charles Tilly (2004) defined a social movement as a series of contentious performances, displays and campaigns by which ordinary people make collective claims on others. Social Movement is a driving force to participate in public politic (Tilly, 2004).

The Anti-Money Politics village movement is a social movement that has a goal to change a culture that damages democracy, namely transactional political culture. This movement is also a form of community resistance toward political elites and capitalist who uses their money and capital to buy the votes (vote buying). On the other hand, civic engagement in this movement is also a form of effort to increase participation and eliminate the sense of apathy of the community in public politics. It is emphasized that this movement is an independent and social movement because there is no legal umbrella and also not in a position as a semi-autonomous village government body even though the people involved at the beginning were part of the village apparatus, they only acted and moved as a public figure that has influence in society. This movement is a voluntary movement which is filled by people who morally concern with the bad influence of the practice of money politics. This social movement aims for a change in custom and moral especially toward the money and stuffs given by electoral candidate.

Tilly (2004) distinguished types of change in social movement into two different categories. First is *Innovation Movement*, this type of change usually refers to the movement which wants to introduce or change particular norms or values. Second is *Conservative Movement*, instead of introducing a new change, this movement aims

to preserve the existing norms and values (Tilly, 2004). Seen from the type of change that was presented by Charless Tilly, this anti-money politics movement is included in the first category because its main target and goals are to change custom and culture of the community that previously considered money politics as a normal thing and morally accepted into a crime and morally unacceptable.

The method used in this movement is a Peaceful Movement method in which campaigns and programs carried out using non-violent means. Soft-Approach to the community is part of the peaceful movement method which is carried out by the village movement team. This method is believed to be the most effective way to get great support from the community and educate the community so that the goals expected can be achieved. Social movements usually belong to the less formalized part of civil society, but sometimes also collaborate with more stable structures of formal associations in various ways Social movements usually belong to the less formalized part of civil society, but sometimes also collaborate with more stable structures of formal associations in various ways. Commonly, there are three different types of Social Movement in terms of its activities. Those are radical, moderate, and passive (Jazierska & Polanska, 2017).

5. Conclusions

Money politics is a massive political violation that has occurred since the adoption of an open proportional system in Indonesia's election. It was noted that from the 2009 elections to the 2014 elections, the practice of money politics rose by 30% and in the 2019 election, many political observers considered that the trend of money politics would continue to rise because the open proportional system is still being applied, and yes according to the research by LIPI, the number increased.

An extraordinary innovation made by Bawaslu DIY with the formation of anti-money politics villages. The villages intend to form an anti-money politics village because of the bad experiences related to money politics in the 2014 elections where the aspirations of the people were not well accommodated by elected legislator. On the other hand, the purpose of the establishment of anti-money politics is to eliminate the polarization that occurs in the community during elections. Based on experience, every time election was held, the tension in the community was always

heating up and there were frequent conflicts among the community themselves. There is one disadvantage from this movement found by the researcher and that is the absence of system or legal assistance to protect the safety and security of the community who report the case of money politics. Therefore, this will cause fear and worry regarding the safety and security of the people who want to report the money politics actions that may occur. The parties that benefited the most from the anti-money politics village movement are the political candidates themselves, because basically no candidate wants to practice money politics. However, due to the system that “forced” them to do so, the practice of money politics is done as the only way to get to parliament chair. With the anti-money politics movement, candidates can compete fairly and openly by presenting their vision and mission and programs and the people in those villages in Yogyakarta are being more aware of this political fraud and epidemic.

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