

# HAYULA

Indonesian Journal  
of Multidisciplinary Islamic Studies



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*(Hamka Hasan)*

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Prodi Pendidikan Agama Islam Fakultas Ilmu Sosial  
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## *Focus and Scope*

Hayula: Indonesian Journal of Multidisciplinary Islamic Studies is a multilingual (Bahasa Indonesia, Arabic, and English) and peer-reviewed journal, published biannual since 2017 (January and July). It covers the area of broader Islamic Studies related to Indonesian context which includes the study of Qur'an, Quranic Exegesis, Hadith, Islamic Philosophy, Theology, Islamic Education, Da'wah, Islamic Economy, Muslim Societies and Cultures, Islamic History, Languages related to Islam, and Islamic Mysticism. This journal is published by the **Department of Islamic Education**, Faculty of Social Sciences, Universitas Negeri Jakarta.

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The editor's welcome scholars, researchers and practitioners of Islamic Studies around the world to submit scholarly articles to be published in this journal. All articles will be reviewed by selected experts in the field prior to acceptance advice. Each author is solely responsible for the content of the published articles.

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## **Foreword**

We are pleased to present the Volume 7, No. 1 of Hayula Indonesian Journal of Multidisciplinary Islamic Studies to the readers in this seven-volume published in 2023. The articles in this edition cover the area of Islamic studies, Fiqh study, Islamic politic, Islamic da'wah, Islamic educations, and religious life in its multidimensional aspects. We are still accepting research-based articles written in English, Arabic and Bahasa Indonesia while continuing to attract more article in English or other international languages.

In this issue, there are seven research-based articles authored by scholars and practitioners from across disciplines, which include the study of Islamic studies, also known as fiqh study, political Islam, da'wah, Islamic education, and religious life in its multidimensional aspects. Finally, we would like to thank all the authors, reviewers, editors, and readers for their support. We hope that this collection of articles will be valuable resources and can stimulate further research in Islamic studies, especially in the humanities and social sciences

**Editor in Chief**

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## Integration of Islamic Science in the Development of Al-Qur'an Studies in Student Final Projects in Indonesia

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### Abstrak

Penelitian ini bertujuan untuk menjelaskan integrasi keilmuan dan keislaman yang terdapat dalam visi dan misi UIN Syarif Hidayatullah Jakarta Indonesia terlihat dalam tema Skripsi mahasiswa di fakultas Sains dan Teknologi. Penelitian ini bersifat kualitatif. Objek kajian skripsi mahasiswa Fakultas Sains dan Teknologi, Program Studi Sistem Informatika UIN Syarif Hidayatullah Jakarta. Pelaksanaan penelitian tahun 2000-2020. Instrumen yang digunakan adalah observasi terhadap tema skripsi yang bertujuan untuk memetakan skripsi mereka yang memiliki perspektif integrasi keilmuan. Teknik wawancara dan penggunaan kuesioner kepada dosen dan mahasiswa melalui google form digunakan untuk mendapatkan informasi berupa hambatan dan solusi dalam penelitian mahasiswa terkait dengan integrasi keilmuan. Temuan penelitian ini adalah telah terjadi integrasi keilmuan dalam tugas akhir mahasiswa dalam bentuk tema skripsi yang mengaitkan antara ilmu sains dan studi al-Quran dengan segala hambatan dan tantangannya. Dengan konsep implementasi kebijakan, ditemukan bahwa penyebab hambatan tersebut adalah visi integrasi keilmuan di tingkat Universitas belum sepenuhnya terkoordinasi dengan baik. Implikasi yang muncul adalah ketidaksinkronan antara program Universitas dengan unit-unit yang ada di bawahnya. Temuan penelitian ini akan memperlihatkan relasi baru antara agama dan sains yang mampu diimplementasikan mahasiswa di dalam tema skripsi.

*Kata Kunci: Integrasi, Sains Islam, al-Qur'an.*

### Abstract

This study aims to explain the integration of science and Islam contained in the vision and mission of UIN Syarif Hidayatullah Jakarta, Indonesia, as seen in the theme of my student thesis at the Faculty of Science and Technology. This research is qualitative. The object of study for the Faculty of Science and Technology student thesis is the Informatics Systems Study Program at UIN Syarif Hidayatullah Jakarta. Implementation of research in 2000–2020 The instrument used is an observation of the thesis theme, which aims to map the thesis from a scientific integration perspective. Interview techniques and questionnaires for lecturers and students via Google Forms are used to obtain information about obstacles and solutions in student research related to scientific integration. According to the study's findings, there has been scientific integration in final student assignments in the form of a thesis theme that connects science and the

study of the Qur'an with all its obstacles and challenges. With the concept of policy implementation, it was found that the cause of these obstacles was the vision of scientific integration at the university level, which needed to be entirely appropriately coordinated. The implication is the lack of synchronization between university programs and the units below them. The findings of this study will show a new relationship between religion and science that students can implement in their thesis.

*Keywords: Integration, Islamic Science, al-Qur'an.*

## Introduction

The study of the Qur'an in its association with science has experienced rapid development and has attracted interest from researchers to continue the modernization of education initiated by pioneers in education in Indonesia (Setiawan, 2018). Such an association is seen in several studies that developed a progressive computer-aided training system for Qur'an recitation to detect errors in the recitation and increase the accuracy of error detection with a word rate accuracy of 91.2% (Tabbaa & Soudan, 2015). In addition, it is also shown in studies about the introduction of offline Arabic letter handwriting in Kufic script through a computerized system (Zafar & Iqbal, 2020). Further, the studies regarding the Industrial Revolution 4.0, which causes several negative impacts, are likely to be dealt with by integrating the Qur'an and science. Here, the existence of science can make the Qur'an more lively and meaningful, as it has been able to prove its truth. In the same way, religion has provided several valuable pieces of information for scientific purposes, which are later confirmed by science itself to follow up with scientific discoveries (Mukri et al., 2019; Parinduri et al., 2020). Suffice to say, this all shows the increase in studies related to the integration of the Qur'an and science. The integration of science and Islam is an attempt to eliminate the dichotomy between science and religion, in the way the two are no longer discussed separately, but in an integrative manner (Daneshgar, 2020). The process of such integration has resulted in several interrelated terms including Islamization of knowledge, Islamic science, objectification of Islam, harmony, amortization, integration, integration-interconnection, (Bahri, 2018), and *at-tadakhul al-ma'rifiy* (Akasyah, 2012). The integration can also be present by quoting verses from the Qur'an and Hadith, studying Muslim figures and classical books, exploring the history of Islam, and interconnecting verses or hadith with modern science (Nugraha, 2020). Patterns and models of integration are being developed by scientists and scholars of Islamic studies.

In its development, the scientific integration can be mapped out into several models, including the IFIAS (International Federation of Institutes for Advanced Study), the

*Akademi Sains Islam Malaysia/ASASI* (Malaysian Islamic Academy of Sciences), the Islamic Worldview, the Structure of Islamic Knowledge, the Bucaillism, the Classical Philosophy-Based Scientific Integration, the Sufism-Based Scientific Integration, the Fiqh-Based Scientific Integration, the Ijmali Group, and the Aligarh Group (Jamal, 2017). In the Indonesian context, Amin Abdullah (Yogyakarta) claims that one field of science that is open to another can lead them to keep working and influencing each other (Saftri & Sa'dudin, 2019). Maulana Malik Ibrahim State Islamic University (Malang), represented by Imam Suprayogo, has introduced a concept that integrates and contextualizes the education system, which has so far been dichotomous. Such a system has caused Islamic educational institutions to be marginalized. This concept regards the Qur'an and hadith as a source of reference (grand theory) for other fields of science in the way the verses of *qauliyah* and *kauniyah* are applicable (Darwis & Rantika, 2018; Mansir & Karim, 2020). Both the Qur'an and hadith play an important role in the formation and process of integration here.

The relationship between the study of the Qur'an and science is based on the fact that the interpretation of the Qur'an, as an important part of the people's lives, is inseparable from technology in its development. Several studies have proved the presence of religion in society, which is illustrated by the important role of technology in interpreting the Qur'an (Putra & Hidayaturrahman, 2020; Karim & Wajdi, 2019). The Qur'an plays more of a role as an ethical basis than as a source of knowledge or an epistemological basis in the development of science. It helps and supports Muslims to seek, analyze, and develop knowledge. This means that it completes the axiology during its development (Aprison, 2017). Islam does not recognize or approve of the dichotomy between science and religion. Similarly, Christianity does not accept it either, to a certain extent, where the universe is a sign of God. Islam even claims the universe and the Quran are signs of God. Since both are from God, they would not contradict each other (Kasmo et al., 2012). They have a stronger relationship instead.

This study is formulated based on the argument that there has been a meeting point between the Qur'an and science. The Qur'an has mentioned a lot of information about various fields of science, including physics, astronomy, astrophysics, chemistry, biology, mathematics, medicine, economics, pedagogy, psychology, embryology, geology, philosophy, cultural studies, natural sciences, and religion. For this reason, it is indeed an

inexhaustible source of knowledge. Along with the science and technology advancements, the truth about the Qur'an is strongly justified at the end (R., 2020; Danforth, 2019). Regarding the universe, for example, the Qur'an and science do not contradict each other in interpreting it. The concept of the universe, which was illustrated by Prophet Muhammad (peace be upon him) 1400 years ago, has been finally acknowledged by scientists who came after him. Essentially, the Qur'an is not a science textbook but a guideline to navigate the three dimensions of life: the mortal realm, *barzakh* (a place separating the living from the hereafter and a phase happening between death and resurrection), and the hereafter for mankind. The same thing also happens in the Christian tradition (Afifah et al., 2020; Parhan et al., 2020).

The studies that integrate science with the Qur'an are classified into three categories: application, concept, and thematic. The study on the application of science in the Qur'an, for example, is seen in the software, which can compile a database detecting the repetition of verses or words in it (Oktaviani et al., 2019; Aji et al., 2020). In the meantime, the study on the concept outlines the scientific miracles of the Qur'an, which are closely related to the scientific truths mentioned in several verses (Haftador, 2015). At last, the thematic studies have something to do with the concept of interpretation in understanding science according to Thantawi Jauhary, who sees science as a tool to help understand the Qur'an or a means to deliver his messages (Daneshgar, 2015); the study of *isra mi'raj* (a night journey) is an example in the integration of the Qur'an and science (Rahmati, 2018; Fikriyah et al., 2021). The three classifications point out that the integration of the Qur'an and science as the objects of research has been out for a long time but has not been evaluated in terms of the obstacles encountered by researchers, especially at universities.

This study criticizes the limited number of studies on the integration of the Qur'an and science at universities and specifically proposes the following three main research questions: 1) What is the proper model of integrated study of the Qur'an and science? 2) What are the obstacles faced by researchers? and 3) What are the solutions they offer? To answer the questions, this study uses a qualitative approach by observing the student final year projects (throughout 2000–2020) in the Information Systems Study Program, the Faculty of Science and Technology, and Syarif Hidayatullah State Islamic University. The final year projects about the Qur'an and the auxiliary sciences of the Qur'an are selected to be analyzed according to the approach and methodology used in them. In addition, this study also includes an interview as a data collection technique to further examine the factors behind the integration and discover the obstacles and solutions..

### **Research Method**

This study applies a qualitative field research method and uses the student final year projects in the Information Systems Study Program, the Faculty of Science and Technology, and Syarif Hidayatullah State Islamic University as the research data. The University was chosen to represent because of the following reasons: (1) It is the first university in Indonesia; and (2) It is considered a pioneer in scientific integration in the state-run Islamic religious higher education system. To limit the scope of the research, only final year projects from 2000 to 2020, since the start of scientific integration, are considered. Here, the projects are classified according to the themes of the study. In addition, the research data was also generated from an interview with lecturers and students. The results from the interview are mapped out based on the obstacles and solutions faced and offered by students in studying scientific integration.

This study involves students and lecturers as primary data sources. Students, on the one hand, are considered as they are both objects and subjects in the scientific integration process. They have completed their studies under the curriculum framework formulated by the university. On the other hand, the lecturers are included considering they are the ones who have run the curriculum, which promotes scientific integration both in the classroom and in the final year project supervision process. These two groups of subjects have given information about the obstacles and solutions encountered in their research.

To collect the research data, interview guidelines are used to formulate questions. Here, the open-ended questions include: 1) the obstacles faced by students in completing their final year project, which integrates the Qur'an and science; and 2) possible solutions offered to deal with the obstacles. Besides the interview guidelines, this study also uses a checklist to map out the final year project themes. This checklist is intended to analyze the trend and the mapping. In turn, both the guidelines and the checklist lead the researchers to focus on the object of their research.

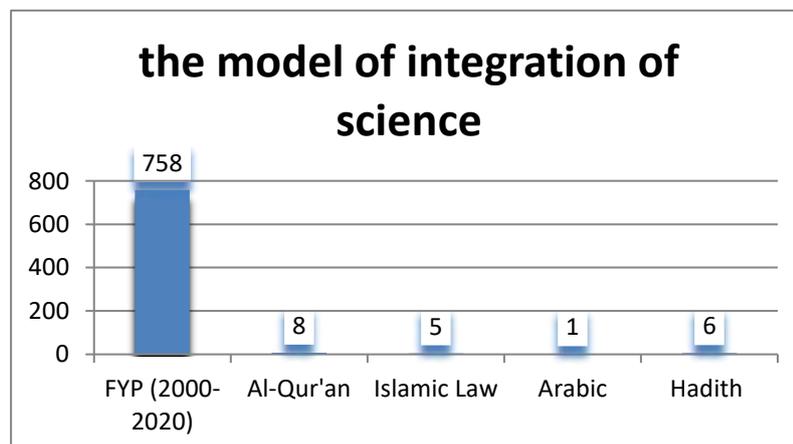
The study will begin in May 2020. Here, a set of questionnaires and observations are used to collect the research data. The set of questionnaires, for instance, is designed in a Google form and addressed to students and lecturers. The Google form is being taken because the COVID-19 pandemic has forced educational institutions to conduct the teaching and learning process online. In the meantime, the observation focuses on the student's final-year projects. Both techniques are expected to enrich the data in this study. Data analysis: theme mapping and classification are intended to aid in the identification of forms, obstacles,

and solutions in scientific integration. The research data is analyzed in three stages: restatement, description, and interpretation. For example, restatement is used to demonstrate the pattern and trend of student final-year projects in relation to scientific integration. Meanwhile, the description process is conducted to describe the obstacles faced by students in completing their projects with scientific integration themes. Finally, the interpretation process highlights the results of the interview, consisting of lecturer and student perspectives, which offer solutions to the obstacles faced by the students in completing their project. These three stages of analysis were chosen to clearly illustrate the main issues in the study. Grounded Theory: The data found in the field are the model of scientific integration on the theme of student thesis research, the obstacles faced by students in their research, and possible solutions to those problems. Then they are analyzed according to the stages of analysis above as a basis for formulating a theory according to the theme of this research.

### Research Finding

#### 1. Results

The three objects of study in this study led the researcher to find three things: the form of integration of science and the Quran; inhibiting factors in student research related to integration of science; and solutions to student research barriers. The study found three things: (1) The creation of digital applications for learning the Quran is a form of scientific integration; (2) The obstacles encountered by students are a lack of thesis supervisors with religious backgrounds and al-Quran studies, preventing students from optimizing their research in scientific integration; and (3) The solution to this problem is to engage lecturers from the Faculty of Religion to assist in teaching or guiding the theses of students from the Faculty of Science. These three things will be described in this finding and its discussion. Table 1. the model of integration of science on thesis theme written over period of 2000-2020.



The table above shows 758 final year projects throughout 2000–2020, 20 of which promote the integration of science and Islam: 8 projects integrating science and the Qur'an, 6 projects integrating science and hadith, 5 projects integrating science and Islamic law, and 1 project integrating science and Arabic, respectively.

### 1.1. Scientific Integration Model of students' thesis

| No | Author | Title                                                                                                                                                                                                                                                                                                     | Manifestation of the Integration                                                                                       |
|----|--------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|
| 1  | WR     | <i>Identifikasi pelafalan huruf hijaiyah menggunakan jaringan syaraf tiruan backpropagation dan praproses mel-frequency cepstral coefficient</i><br><br>(Identification of hijaiyah letter pronunciation using a backpropagation neural network and preprocessing the mel-frequency cepstral coefficient) | Arabic Alphabet Pronunciation with backpropagation neural network and mel-frequency cepstral coefficient preprocessing |
| 2  | IF     | <i>Pengenalan Pola Huruf Hijaiyah Khat Kufi Dengan Metode Deteksi Tepi Sobel Berbasis Jaringan Syaraf Tiruan Backpropagation</i><br><br>(Recognition of Hijaiyah Khat Kufi Letter Patterns with Sobel Edge Detection Method Based on Backpropagation Neural Networks)                                     | Arabic letter recognition based on backpropagation artificial neural network                                           |
| 3  | MF     | <i>Pembuatan Aplikasi Pengenalan Huruf Al-Qur'an Bagi Pemula Pada Yayasan Indonesian Islamic Waqf Foundation (Iiwf)</i><br><br>(Making Al-Qur'an Letter Recognition Applications for Beginners at the Indonesian Islamic Waqf Foundation (Iiwf))                                                          | Al-Qur'an letter recognition application                                                                               |
| 4  | JA     | <i>Pengembangan game edukasi tebak asmaul husna menggunakan algoritma horspool</i><br><br>(Developing an educational game guessing Asmaul Husna using the Horspool algorithm)                                                                                                                             | Asmaul Husna educational game with Horspool algorithm                                                                  |
| 5  | MAR    | <i>Perancangan aplikasi multimedia terjemahan surah yasin ke dalam bahasa jawa menggunakan bahasa pemrograman lingo</i><br><br>(Designing a multimedia application for the translation of Surah Yasin into Javanese using the Lingo programming language)                                                 | Al-Qur'an translation with web-based application                                                                       |
| 6  | AA     | <i>Rancangan aplikasi berbasis web pada pembelajaran terjemahan al-qur'an dengan pendekatan taqwa</i>                                                                                                                                                                                                     | Al-Qur'an translation with                                                                                             |

|   |    |                                                                                                                                                                                  |                                                  |
|---|----|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|
|   |    | (Design of a web-based application for learning the translation of the Qur'an with a taqwa approach)                                                                             | web-based application                            |
| 7 | FT | <i>Aplikasi panduan kata dalam mencari ayat Al-Qur'an juz 30 berbasis Java Mobile</i><br>(Word guide application for searching verses of the Qur'an juz 30 based on Java Mobile) | Searching verses in the Qur'an using Java Mobile |
| 8 | WB | <i>Aplikasi mobbile ilmu tajwid berbasis multimedia</i><br>(Multimedia-based tajwid application)                                                                                 | Multimedia-based tajwid learning                 |

The table above shows that the model of integration in the eight student thesis topics is the innovation of digital applications in learning the Quran. This illustrates that science and technology can contribute to the practice of religion in the broader community. With the presence of this al-Quran application, people can learn and read it easily.

### 1.2. Inhibiting Factors

Research with scientific integration themes has encountered several inhibiting factors, one of which is stated by one of the students as the research subjects. In his statement, he points out the lack of contextualization according to the sign of the times and technological advancement in studying the Qur'an. In addition, according to one of the lecturers, the limited teaching staff in Islamic studies, especially in the study of the Qur'an, is another obstacle affecting the arrival of student final year projects, which examine the integration of the Qur'an and science. He claims that the number of teaching staff in Islam who are experts in scientific fields is small. As a result, they are unable to provide optimal supervision to their students as they complete their final year project with scientific integration themes. This makes it difficult for students to find research topics that can integrate science and Quran study. Meanwhile, for students who have found research themes related to scientific integration, they find it difficult to conduct their research because they do not find a supervisor who can assist them in strengthening the substance of their research.

Solution to deal with the aforementioned obstacles, recommending to students that they find a lecturer who has expertise in Islam is likely to be effective. Here, they have two supervisors, one with an educational background in science and the other with an educational background in Islam. As the research subject, he mentions that he has asked one of the Sharia lecturers to supervise the students. Luckily, he masters the topic the student is studying.

Other solutions to consider include developing technology-related research, exploring the widest range of knowledge transfer activities, building collaborations with domestic and foreign universities, and creating an open-access library. In addition, it suggests that wider opportunities in terms of matriculation courses be given to lecturers with no educational background in Islamic studies.

Further, it offers a solution that motivates students to demonstrate enthusiasm for studying religious knowledge by reading classical books. At the same time, they also need to read science-related books, considering the light in the heart comes from religious knowledge while the brightness of reason arises from science. In his book, *Risalah Nur*, Said Nursi states that religion and science must go hand-in-hand, as focusing only on one of them

them will lead either to fanaticism or skepticism. DT adds that in order to face the Industrial Revolution 4.0 era, students must conduct research that integrates general and religious sciences. They are also encouraged to apply the values mentioned in the Qur'an as the key to building scientific integration. At last, DS says that dismissing the theoretical confinement that is inherent and identical to higher education institutions is strongly recommended.

Based on the results of respondent interviews, several solutions were found to the problem of scientific integration research, including recommending students look for prospective supervisors with religious or Quranic studies backgrounds who can help them strengthen the substance of their research. Also, to encourage universities to collaborate with various parties to get teaching staff and mentors who have a background in religious and Quranic studies, and to encourage students to broaden their horizons about Islam and the Quran so that they have basic knowledge related to these studies that can help them in scientific integration research.

## 2. Discussion

This research which is related to scientific integration found three things: First, the model of scientific integration produced by students of the informatics system study program was the creation of digital applications for learning the Quran ; Second, the obstacles experienced by students in research related to scientific integration are the absence of teaching staff and prospective supervisors who have a background in religious and Quranic

studies; The third, solutions that can be done are to utilize the teaching staff who come from religious and Quranic studies of the faculties at UIN Syarfi Hidayatullah Jakarta.

### *2.1 Expansion of the model of integration of science.*

Creating an application for learning the Quran is a step forward in bringing together science and the Quran as a model of scientific integration. With this application, people can easily learn the Quran and teach it to others. This proves that scientific integration can provide convenience for people's lives while at the same time proving that science is in line with the values of the Quran. The limitation of scientific integration depicted in the student research theme by creating Al-Quran learning applications shows that students' scientific integration insights are still limited to the applied aspects and not included in the conceptual aspects.

This can be understood because of the background of students who are generally involved in the field of information engineering in the form of making digital application programs so that they tend to associate the application program with learning the Quran. Studies on scientific integration have come in different patterns and models (Rais, 2017) and (Aryani et al., 2018). However, the existing studies do not analyze the obstacles that hinder the policy from succeeding. Such obstacles may occur due to a policy that is not well coordinated between the University and faculty, lecturers' weaknesses in encouraging their students to plan and conduct research with scientific integration, and insufficient references to support the policy. These three can perpetuate the obstacles to achieving the vision for scientific integration.

### *2.2. The Prospects of Scientific Integration*

The issues faced by students in finding supervisors who can guide them to conduct research that integrates religion and science reflect the failure in the policy implementation at the university level, which is the main foundation to succeed a program (Mugambwa et al., 2018). This endangers the scientific integration process within the University, which has been built in the last 20 years ago. The basic principles in such integration are, among others, seen from the student Final Year Project. (Nugraha, 2020; Karim et al., 2022) The religious studies lecturers at the faculty are only assigned to teach the religious studies courses in the classroom as a step towards scientific integration. Their presence in the faculty is also considered with the availability of 12 credit points as the minimum limit for teaching requirements as State Civil Apparatus. Consequently, the Faculty is unable to recruit

religious studies lecturers according to the need without considering the credit points. This causes the lack of lecturers who can empower research with scientific integration themes.

This study shows that the policy implementation regarding the scientific integration at Syarif Hidayatullah State Islamic University Jakarta has not been followed by other policies supporting it. Here, the students, for example, are unable to find supervisors who can assist them in conducting their research with scientific integration themes. In addition, the faculty has not recruited religious studies lecturers according to the number needed to support the Implementation of the integration. The lecturers who teach Islamic studies in the non-Islamic studies faculty are limited to teaching in the classroom and have not played a significant role in assisting the students to conduct research that integrates science and religion.

Given the research results on the threat of failure to scientific integration in the future, collective awareness is necessary to review the needs and conditions to support the implementation of its policies, particularly sustainable coordination (de Arruda Leite & Buainain, 2013). Educational institutions are supposed to ensure that the number of religious studies lecturers in the non-religious studies faculty and the non-religious studies lecturers in the religious studies faculty is adequate. This adequate number for both groups can help synergize to support students to find research themes that lead to scientific integration. Additionally, the institutions are also required to promote scientific integration values to all lecturers with an educational background in religious studies or natural sciences. Curriculum development which is scientific integration oriented is also taken into account (Nugraha, 2020; Karim & Afnan, 2020). The faculty leaders encourage students to conduct research associated with integration. If all these conditions are met, the vision for scientific integration at Syarif Hidayatullah State Islamic University will finally take place.

## **Conclusion**

The study found three things, namely, (1) The model of integration of the study of the Quran and science was carried out by making applications related to the learning of the Quran; (2) Barriers experienced by students are the lack of teaching staff and learning media; and (3) the solution that can be given is to optimize the teaching staff with a background in Quranic studies in other faculties to teach and be a supervisor on students' thesis writing. These three things prove that there are some problems in the scientific integration process

that must be solved by providing human resources and learning media that can develop all these integration system devices. Based on this research, it is suggested that the implementation of the scientific integration policy at UIN Syarif Hidayatullah is accompanied by other policies that can support and succeed the scientific integration, such as the policy of fulfilling teaching staff who have insight into scientific integration and the provision of adequate learning media. This research has social-academic implications for students who get supervisors who are experts in the fields of science and religious or quranic studies, so they will get good research results.

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**Childfree Practices in Indonesia  
(Study on the Response of Islamic Community Organizations in Kebumen Distric)**

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**Abstrak**

Artikel ini membahas tentang praktik *childfree* di Indonesia. *Childfree* memiliki arti bahwa kesepakatan yang dilakukan oleh pasangan suami-istri untuk tidak memiliki anak selama masa pernikahan. Praktik yang ada di masyarakat justru masih tabu dalam mendengar istilah *childfree* sendiri, dan sebagian kecil masyarakat ada yang tidak tabu, bahkan sudah mempraktikannya terutama di kalangan elite atas. Penelitian ini menarik untuk dikaji karena *childfree* sendiri bertentangan dengan tujuan dari perkawinan, yaitu untuk memiliki keturunan serta hak reproduksi dalam Islam untuk menikmati hubungan biologis. Penelitian ini bertujuan untuk mengeksplorasi pandangan atau respon beberapa Ormas Islam yang ada di Kebumen tentang *Childfree*. Metode penelitian menggunakan penelitian kualitatif (*field research*), objek utama dalam penelitian ini adalah praktik *childfree* serta pandangan Ormas Islam di Kebumen. Teknik pengumpulan data menggunakan wawancara kepada beberapa ormas Islam di Kebumen. Teknik analisis data menggunakan pendekatan deskriptif analisis. Hasil penelitian mengidentifikasi: (1) *childfree* sebagai fenomena isu masa kini yang menuai beragam pendapat, ada yang mendukung dan sebaliknya. (2) *childfree* sebagai feminisme radikal. (3) *childfree* menurut pendapat Ormas Islam di Kabupaten Kebumen seperti (Nahdlatul Ulama, Muhammadiyah, Lembaga Dakwah Islam Indonesia, dan Hidayatullah) adalah *childfree* sudah melawan kodrat, karena sudah menyimpang dari al-Qur'an, Hadis serta tujuan dari perkawinan.

*Kata Kunci: Childfree, Feminisme Radikal, Ormas Islam.*

**Abstract**

This article discusses child-free practices in Indonesia. Childfree means an agreement made by husband and wife not to have children during the marriage period. Practices in society are still taboo when you hear the term childfree itself. There is also a small portion of society that is no longer a taboo and has even practiced it, especially among the upper elite. This research is interesting to study because childfree itself is contrary to the purpose of marriage, namely having children and reproductive rights in Islam to enjoy biological relations. This article aims to explore the views and responses of several Islamic organizations in Kebumen regarding childfree. This research uses qualitative methods (field

research). The main object of this research is child-free practices and the views and responses of Islamic organizations in Kebumen. Data collection techniques were carried out by interviewing several Islamic organizations in Kebumen. Then the data analysis technique is descriptive analysis. The results of the study identified: (1) childfree as a phenomenon of current issues that reap various opinions, some support it and some don't (2) childfree as a radical feminism. (3) childfree in the opinion of Islamic organizations in Kebumen Regency such as (Nahdlatul Ulama, Muhammadiyah, Indonesian Islamic Da'wah Institute, and Hidayatullah) is that childfree has gone against nature, because it has deviated from the Koran, Hadith, and the purpose of marriage.

*Keywords: Childfree, Radical Feminism, Islamic Community Organizations.*

## **Introduction**

The childfree phenomenon (Merriam-Webster, 1996, p. 521) is not new in the world but has existed since the 1930s in the United States as a result of life during the Great Depression or the Malaise Crisis which caused economic destruction in both industrial and developing countries (Chrastil, 2019, p. 85). The crisis caused economic difficulties and psychological pressure on society (Fauzi et al., 2020, p. 30), so many Americans were worried about their future and decided not to have children (Frejka, 2017, p. 1). The childfreetrend doubled in the mid-1970s and 2000s from 10 to around 20% (Frejka, 2017, p. 1). When asked about why adults choose not to have children voluntarily (voluntarily childless) (Sutherland, 1995, p. 276). explanations range from the impact of macro-social forces such as increased female labor force participation to micro-level motivations such as autonomy and freedom (Asrohah & Idayatni, 2020, p. 52) In addition, increased numbers of voluntary childlessness (Hird & Abshoff, 2000, p. 348) were also due to the feminist movement of the 1970s, increased reproductive options, and increased female labor force participation (Blackstone & Stewart, 2012, p. 720).

Childlessness (Echols & Shadily, 1992, p. 129) or the desire to have children is growing in Indonesia. This phenomenon began to be widely discussed when one of the "Youtubers" Gita Savitri brought it up to the general public. This triggers many pros and cons in society in terms of the freedom to have children. When asked about the character of his future child, Gita Savitri answered in a debriefing. Gita answered that it is better not to have children, the more chaotic, the more difficult life is, like putting oneself in the position of a child who failed. Apart from Gita, other artists such as Cinta Laura said that they prefer to adopt children rather than have children because the world is now densely populated

(Sabri, 2011, p. 38), said Cinta Laura on Anang Hermansyah's Youtube channel (Ethno Widyastuti, 2022).

If you look at the data released by the World Bank, the trend of birth rates in Indonesia continues to decline, even in 2019, the crude birth rate per thousand population in Indonesia reached 17.75. This data is supported by the results of a census issued by BPS which shows a decline in population growth. The population growth rate in 2010-2020 was 1.25%, down from 1.49% in the previous period 2000-2010. If you look at the data, the birth rate in Indonesia is decreasing. This is reinforced by the emergence of the *childfree phenomenon*, many people choose to be *childfree* related to psychological problems and economic and environmental factors (Wahib, 2014, p. 36), some people even choose to be *childfree* because they are afraid of having children in a world full of violence. Choosing not to have children does not mean there are no risks, and in conservative Indonesian society, not having children is negatively accused by various groups (Humaniora, 2022).

Childfree is controversial in Indonesia because it is considered contrary to the thinking of the Indonesian people, most of whom think that the purpose of marriage is to have children. Tanaka & Johnson as quoted by Miwa et al said that Indonesia is a country classified as a country that supports the birth of children with a birth rate of 2.26. and the presence of children is important in marriage according to 93% of Indonesian people. This is based on the thinking of the Indonesian people who think that children can provide social benefits as a source of peace and social status (Azizi et al., 2020, p. 48), economic benefits as a source of income and old age security (Pelu, 2011, p. 311), cultural benefits as heirs, religious benefits as a mandate from God, psychological benefits as a source of family satisfaction (Patnani et al., 2021, p. 118). The study of *childfree* has become a hot topic of conversation in the current digitalization era because childfree practices have recently emerged in society. In subsequent developments, recent researchers have also conducted research on childfree patterns or the like, including Eva Fadhilah (Fadhilah, 2021, pp. 71–80), Miwa Patnani, Bagus Takwin, Winarini Wilman Mansoer (Patnani et al., 2021, pp. 117–129), Uswatul Khasanah, Muhammad Rosyid Ridho (Khasanah & Ridho, 2021, pp. 104–128) and others.

Most studies on childfree is controversial in Indonesia because it is considered contrary to the thinking of the Indonesian people, most of whom think that the purpose of marriage is to have children. Tanaka & Johnson as quoted by Miwa et al said that Indonesia

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on the views/responses of several Islamic mass organizations in Kebumen regarding Childfree.

The Research related to *childfree* which is reviewed with general sciences such as psychology and others has been researched by Miwa Patnani, Bagus Takwin, and Winarini Wilman Mansoer. This study tries to analyze the impact of the absence of children in a marriage showing different results which are assumed to be related to the different importance of children for each couple. The findings of this study are that the presence of children is still considered important in marriage because it is considered a gift from God, has a positive impact on life, provides benefits for parents, and has a positive impact on married couples. Likewise, Nuria Febri Sinta Rahayu and Fatimah Aulia Rahmah in their writing that the stigmatization of Indonesians towards the childfree phenomenon *has been* slightly dismissed by some Indonesians who adhere to feminism and adhere to the principle of childfreeness or the desire not to produce offspring or not have children, even though they are married. As for research written by Sitti Muliya Rizka, Taat Kurnita Yeni Ningsih, Mutmainnah, and Yuhatriati, in their writings, it is stated that the meaning of *childless* (economically and biologically capable enough), but still cannot be blessed with children. Based on data released by the World Bank that the birth rate in Indonesia continues to decline, even in 2019 the crude birth rate per 1,000 population released by BPS, where there has been a decrease in the population growth rate.

Subsequent research is classified regarding childfree which is reviewed using Islamic law analysis, on this theme, it is found by Eva Fadhilah's research, in her research using the normative approach of the Qur'an and Sunnah can be seen that it has a decent recommendation in Islam is not an obligation. So childfree is not included in the category of prohibited acts, because every married couple has the right to plan and manage their household life including having children. Nevertheless, although no verse directly prohibits childfree, as a human being who believes in Allah SWT, the choice to be childfree can be said to be an unwise use of Allah SWT to ensure the survival of each servant. Likewise, with Uswatul Khasanah's research, Muhammad Rosyid Ridho, this study attempts to analyze the phenomenon of childfreeness from the perspective of women's reproductive rights in Islam. This is because it concerns their reproductive rights. Reproductive rights between husband and wife have been discussed in Islam. The same thing was in the research of M. Irfan Farraz Haecal, Hidayatul Fikra, and Wahyudin Darmalaksana, but in this study childfree *was*

analyzed using takhrij and Sarah hadith. In conclusion, it shows that childfree includes makruh, which can shift to mubah, if there is 'illat according to the perspective of Islamic law.

The research related to childfree written by Abdul Hadi, Husnul Khotimah, Sadari, and Abdul Hadi explains the differences in terms of mentioning childless (not having children for health reasons) and *childfree* (not wanting to have children). The conclusion at the end of the writing is that *childfree* is a prohibited decision in Islam if viewed in the science of fiqh because the application of childfree is not based on clear reasons and seems to use reasons regarding worldly affairs such as careers, work, or the economy. In fact, in Islam, it has been explained that children have many virtues including charity, getting the blessings of the world and the hereafter, increasing piety, getting intercession, and getting a high degree in heaven. Aty Munshihah, M. Riyan Hidayat also expressed his opinion in summary: (1) childfree is one way *to* turn off native regeneration with the modern version; (2) economic motive is one of the causes of homicidal behavior of the child; (3) childfree has deviated from Islamic law in the form of hifz nasl and hifz nafs, the article is, by keeping offspring, the human population is maintained.

By reviewing several previous studies, the research that the researcher is conducting will certainly have a different position from previous research. There are some similarities with previous research, namely in discussing childfree. Previous research discussed a lot about childfree, which was analyzed using Islamic law analysis and there was also childfree, which was viewed from general sciences such as psychology and other sciences. However, what makes this research position different from previous research is in terms of the research object, the researcher focuses on the response of Islamic organizations in Kebumen Regency regarding childfree practices in Indonesia. Researchers will try to complement previous research with a background in processes that have not been discussed in previous studies.

## Research Method

This study uses qualitative methods. Qualitative methods are traditional research methods that have been used for a long time. This method of writing uses field research with the main object of writing as childfree practice and the object of this writing is the views/responses of Islamic organizations in Kebumen. The researchers took mass organizations such as *Nahdlatul Ulama*, *Muhammadiyah*, Indonesian Islamic Da'wah Institute, and Hidayatullah as one of the instruments in this study because these organizations

have great influence and live side by side with the people of Kebumen. This research uses descriptive analysis, in general, this research is analyzed based on the inductive method (Azwar, 2010, hlm. 40) That is analyzing based on the facts found in a particular phenomenon, then conclusions are drawn on general results. In this case, the researcher describes the results of his research in the form of the results of interviews with Islamic organizations in Kebumen. The conclusion in this paper uses an empirical approach, with the aim of uncovering true values in childfree practices in society so that they should be actualized in the future (Sugiyono, 2008, hlm. 25).

## **Research Finding**

### **Childfree in Islamic Law**

Islam is a religion of love that makes human nature as parents and children. This fitrah must be appropriate to realize maqasid syari'ah, especially hifz an-nasl, as an effort to protect offspring (Saputra & Busyro, 2018, p. 43). Islam encourages every human being to have offspring from legal marriage, not only that but also the obligation of parents to prepare for education and full responsibility for children. As the Word of God Qs. An-Nisa' verse 9: *Walyakhsyal-lazīna lau tarakū min khalfihim zurriyyatan ḍi'āfan khāfū 'alaihim, falyattaqullāha walyaqūlū qaulan sadīdā(n)*. Based on the sound of the verse above, provides an explanation that the suggestion to multiply offspring needs to be accompanied by attention and welfare for children to be able to live well in this world. One of the efforts to optimize children's education is by adjusting the spacing of children's births (Alimni et al., 2022, p. 224) and it doesn't come to rejecting the presence of children and choosing childfree.

Childfree trend or agreement between husband and wife not to have children after marriage continues to be a topic of conversation. Some agree and some disagree, some agree (Carmichael & Whittaker, 2007, pp. 111–143) and argue that it is the right of each partner with various arguments to be given, and some disagree with their reasons. In the study of childfree fiqh, practically it can be described as an agreement that denies the birth or form of a child before the child-to-be exists or afterward. Thus, legal questions about the origins of childfree can be answered by discovering laws that deny child form before it has the potential to exist, that is before sperm is in the woman's womb (Maeda et al., 2015, pp. 1–12).

There are several parallels in the study of fiqh, namely by denying the existence of a child before sperm is in the woman's womb, or by not getting married at all, not having sex after marriage, not inserting or spilling semen into the uterus after the penis enters the vagina, or with the "*azl*" method (Hamid Al-Ghazali, tt, p. 51) or discharge of semen outside the vagina. All of these are substantially the same as childfree choices in terms of both rejecting the child's existence before it potentially exists (Mollen, 2006, pp. 269–282). In this regard, Imam al-Ghazali explained that the law of '*azl*' is permissible, not to the point of being makruh, let alone unlawful, the same as the first three cases, which were both mere trifles of '*afdal*' or simply leaving out virtues. Imam al-Ghazali explained: „I believe that the law of '*azl*' is not makruh with the meaning of makruh tahrīm or makruh tanzih, because to stipulate a ban on something can only be done based on texts or qiyas on texts, even though there is no text or origin or source of qiyas that can be used as evidence for makruh '*azl*'. What exists is the origin of the qiyas that allows it, namely not getting married at all, not having intercourse after marriage, or not *inzal* or spilling sperm after inserting the penis into the vagina (Al-Husaini, 1994, pp. 379–380). Because alles ist nur ein Akt des Abwendens von Virtue, nicht ein Akt des Verbietens. Everything makes no difference because a new child will potentially exist by placing sperm in the woman's uterus (Hamid Al-Ghazali, tt, p. 51).

Based on the opinion of Imam al-Ghazali above, then childfree which is carried out using *azl* is legally permissible, but the law will be different when childfree is carried out by completely and intentionally eliminating the reproductive system because the law eliminating the reproductive system is haram. This is in line with the opinion of Sayyid Abi Bakar in the Book of I'anatut-Thalibin explaining that the use of a device that can terminate a pregnancy from its legal source is haram (Fadhilah, 2021, p. 78). Therefore, the position of childfree in Islamic law must first determine the legal *illat*. The *illat* position greatly influences the child-free law, if the *illat* fulfills the dharuriyat category, then childfreeness is permissible. For example, if a pregnant woman can threaten her life, it is permissible to be child-free because it is an emergency. Or it could also be when there is chaos in a country that lacks sources of clothing, food, shelter, and security. In this case, childfree is permissible because it contains benefits in an emergency (maslahah dharuriyat) (Fauzan, 2022, p. 7). Then, when deciding to be child-free, it must be accompanied by mature and conscious thought. Childfree is an act of reproductive rights to not have children or refuse pregnancy. This can be achieved when there is a cooperative relationship between husband and wife in

the household by discussing and deciding whether to be child-free or not. Discussions that are carried out must be open, especially for women regarding whether childfree decisions are carried out or not. The reasons for childfree action must be based on strong reasons, so as not to harm both parties (Khasanah & Ridho, 2021, pp. 104–128).

### **Factors Causing Childfree Practices Between Husband and Wife in Indonesia**

Several factors cause married couples to choose *childfree* marriage: a) Finance Financial considerations are like slavery in the past, so a man allows his slave girl to only be fucked by him in an “*azl*” way to avoid having children so that with this condition the male owner can still make the slave girl his property. b) Sexuality and Life Safety Namely to maintain the beauty of his wife and the quality of her body so that it lasts longer and remains attractive to invite to sexual activity and to keep her alive because she is worried that she will die if she gives birth to a child.

a) Financial or Economics: the economy is used as a reason for being *childfree* because they are worried that having children will make their life difficult, they have to work harder, and get involved in illegal jobs (Meier, 2014, pp. 159–168). b) Wrong presumption: People prefer not to have children because they are afraid that the child that will be born will be a girl, while they believe that marrying off a girl is a disgrace as was the belief of the ancient ignorant Arabs who killed their children. They feel the dominance of men over women. For centuries, women have been placed as *the second human being*, which the superiority to men. This culture and perception ultimately place women only in the domestic realm (Hariyanto, 2016, p. 84). c) Phobia: Phobias are psychiatric disorders, especially anxiety disorders. People with phobias experience an intense fear of objects and situations. Phobias are also a reason for people to choose *child-free*. There are several phobias suffered by *childfree*: *Aphenphosmophobia* (fear of touch), *acrophobia* (fear of disorder or neatness), *atelophobia* (fear of imperfection), *atychiphobia* (fear of failure), *ecophobia* (fear of the house), *ephebiphobia* (fear of teenagers), *gamophobia* (fear of marriage), *tokophobia* (fear of pregnancy), *obesophobia* (fear of gaining weight), *philophobia* (fear of love), *pedophobia* (fear of children) and *tokophobia* (fear of childbirth) (Tunggono, 2021, pp. 46–49).

### **Childfree Perspectives on Radical Feminism**

Childfree relationships and radical feminism (Kwon, 2005, p. 56) Found in the reproductive area, women's biology is one of the special concepts to make women creatures below men. However, the issue of being childfree does not fully enter into the study of radical feminism, the couple chooses childfree because they do not want their children to suffer in the future. This is in line with what was said by Gita Savitri, that no one knows the future, for the children who are born will face a world that cannot be imagined, and in the end, they choose childfree. Substantially, Gita Savitri's reasons are not radical feminism, but there are elements of radical feminism, namely the refusal to give birth to children or reproduce. Reproduction that women will experience causes the body to undergo extreme changes (Medina, 2022, pp. 77–90). Physically, significant changes will occur, especially in the abdomen and vagina, and when the child is born, the female breasts will also become saggy, unlike usual (alo doctor, 2022).

Andrea Dworkin in ihrem Werk „Woman Holding“ explains that „Forcing sex in marriage causes forced pregnancy in a marriage. Andrea protested forms of slavery, later also against customs that forced women to give anyone else control over their maternal functions (Dworkin, 1974, p. 55). Andrea also said that the home is the most dangerous place for a woman, she is likely to be killed, raped, beaten, and robbed of her work value. If a woman is beaten, the husband was likely the beater, 25% of whom were beaten during pregnancy. If they don't have their own money, they are more vulnerable to abuse from their husbands and unable to escape. Andrea also mentioned that with legal abortion and contraception, around 3/4 of women is still single. Many have suggested that women do not have to be pregnant to contribute to a large part of demographic change (Dworkin, 1974, p. 226).

Andrea also believes that pregnancy is a form of oppression, pregnant women have experienced social exploitation. She is the Last Days at Hot Slit, women out of wedlock will be thrown away, labeled as delinquents, and become a stigmatized disgrace, as well as the high cost of marriage that makes young women depressed (BOGOCH, 2021, p. 96). Andrea also explained that abortion is very important to free women from the unequal burden of being forced to give birth to unwanted babies. Social programs to force women to give birth to unwanted babies are very important because they cannot bear grief and recognition (BOGOCH, 2021, p. 97). This happens because of the exploitation of the body that makes women in the domestic sphere. Although Andrea has conventional views, she also supports

birth control and abortion, because it is more honorable (Duberman, 2020, p. 9). Andrea Dworkin provides a hypothesis that the exploitation of the body in the gender system is pregnancy. The powerlessness of women when pregnant will be very weak and women will even get a narrow space, their freedom is very limited, and it feels like a prison. Therefore, Andrea Dworkin offers a simple concept of thinking that women should not be constrained by anything, including reproduction, but there must be a relationship between husband and wife to make choices and beliefs regarding childfree.

## **Childfree Practices in Indonesia: Responses of Islamic Organizations in Kebumen District**

### ***Nahdatul Ulama***

The response of the Nahdatul Ulama of Kebumen Regency regarding the practice of *childfree* in Indonesia has two major answers. If *childfree* is done the same as using family planning, namely to delay having children, it is permissible, conversely, if the reason for being *childfree* is used other than the reasons above, then this is not permissible. If choosing *childfree* is like maintaining a good birth rate, it is using „*azl*“, not changing the reproductive system such as cutting off the fallopian tubes and so on. Because in Islam *Azl permissible ist. Childfree* which is carried out like family planning must have considered the various benefits and harms. With the illustration that if a husband and wife do not perform '*azl*', then harm can occur, for example mentally and physically not ready, the child's growth and development is not good because the birth distance is too close, the child's nutrition is not guaranteed because the need to meet the child's nutrition is too close, and so on (Dawamudin, personal communication, 6 July 2022).

### ***Muhammadiyah***

*Kebumen* Regency *Muhammadiyah's* response regarding the practice of childfree in Indonesia is seen by the people accessing it, not yet fully aware of the term childfree. Childfree actions have violated nature because it is no longer the purpose of marriage to have children and childfree is considered as not following the verses of the Koran. The existence of this child-free practice can be problematic among scientists because it is still taboo in society. The reason people choose childfree is that they don't know the meaning and term childfree. Over time, a child-free decision can be more and more agreed upon. The childfree

practice itself occurs a lot among artists/public figures, then it is imitated by the community (D, personal communication, 8 June 2022).

### **Indonesian Islamic Da'wah Institute (LDII)**

Indonesian Islamic Da'wah Institute (LDII) Kebumen District's response regarding childfree *practices* in Indonesia is the same as that of Muhammadiyah which states that childfree practices are not yet understood by people in this regard. One of the sources from LDII said that childfree is very contrary to the sunnah of the Prophet regarding marriage and denies the purpose of marriage to have children. Questioning the legitimacy of the law, child-free is illegal, especially to the point of changing the reproductive organs. In practice, childfree has gone against the nature of husband and wife because humans need regeneration by continuing offspring through marriage. If there are more and more couples who choose *childfree*, the human population may decrease. The resource person agreed more with a saying that says „many children, lots of fortune“. The child itself is an extraordinary blessing from Allah SWT, if we choose to be childfree then it means we reject the special provision from Allah SWT (H. Gunardi, personal communication, July 6, 2022)

### **Hidayatullah**

Kebumen Regency's *Hidayatullah* response regarding child-free *practices* in Indonesia is the same as Muhammadiyah and LDII. The decision to be *childfree* is not by nature and is contrary to sunnatullah. The existence of marriage results in lineage, lineage aims to maintain quality. The more children, the more Muslims. The child is a charity, namely a pious child. The more children, the greater the chance to have pious children who are good deeds for their parents. In contrast to couples who choose childfree, they do not have the opportunity for the reward of a pious child. In addition, when they die, there are no children who will send prayers later. Getting married and continuing offspring is something that Allah SWT likes, in contrast to childfree which is a decision not to continue offspring. So, the child-free *law* is haram because it is something that Allah SWT does not like (Faqihuddin, personal communication, 14 July 2022)

### **Conclusion**

The desire not to have children in Indonesia is getting bigger. Therefore, Childfree is a contemporary issue phenomenon that reaps various opinions, there are those who support

Childfree, namely radical feminism. Meanwhile, the statements of Islamic organizations in Kebumen Regency (Nahdlatul Ulama, Muhammadiyah, Indonesian Islamic Da'wah Institute, and Hidayatullah) stated that children's freedom is contrary to nature, because it has deviated from the Al-Qur'an, Hadith and the purpose of marriage. The significance of this research is only focused on how Islamic organizations in Kebumen view the childfree phenomenon in Indonesia. The author's limitations in this regard are that in Kebumen itself there has not been a childfree phenomenon. This research can still be continued with more in-depth research by looking for data in the field regarding child-free cases in Kebumen and the causal factors.

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**Islamic Movements and the Future of Democracy in Post-Suharto Indonesia Era**

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**Abstrak**

Sejak tahun 1998, Indonesia, sebagai negara muslim terbesar di dunia, mengalami transformasi dari rezim otoriter menjadi demokratis. Namun demikian, kekerasan dan terorisme yang diasosiasikan dengan gerakan Islam, khususnya gerakan Islam Politik, dianggap mengancam masa depan demokrasi Indonesia. Tujuan penelitian ini adalah untuk mendeskripsikan gerakan Islam Politik dan dampaknya terhadap sistem demokrasi pasca-Suharto. Penelitian ini menggunakan metode penelitian kualitatif dengan jenis penelitian deskriptif analisis, sementara data diperoleh melalui kajian pustaka dan analisis dokumen. Penelitian ini menemukan bahwa tindakan kekerasan dan terorisme dilakukan oleh Muslim fundamentalist yang bercita-cita ingin mewujudkan negara Islam. Dengan semakin banyak terjadi tindakan kekerasan dan terorisme justru memicu berkembangnya Muslim moderat. Dampak dari berkembangnya Muslim moderat, perilaku pemilih Muslim berubah mulai dari tidak ikut pemilu, merubah pilihan politik, sampai politik pragmatis. Dengan adanya kekerasan politik yang terjadi telah mendorong berkembangnya moderasi Islam, sehingga merugikan partai Islam karena banyak pemilih Muslim yang mengalihkan pilihan politiknya ke partai Nasionalis-religius.

*Kata Kunci: Demokrasi, Fundamentalis, Gerakan Islam*

**Abstract**

Since 1998, Indonesia, as the biggest Muslim country in the world, has transformed from an authoritarian to a democratic regime. However, violence and terrorism associated with the Islamic movement, especially the movement of political Islam, are considered to threaten the future of Indonesian democracy. The purpose of the study is to describe the Political Islam Movement and its impact on the post-Suharto democratic system. This study uses qualitative research methods with descriptive analysis research, while the data is obtained through literature review and document analysis. This study found that acts of violence and terrorism were carried out by fundamentalist Muslims who aspired to realize an Islamic state. However, these acts of violence and terrorism triggered the development of moderate Muslims. The consequences of the development of moderate Muslims are the changing of Muslim political behavior, starting from not participating in elections, changing political choices, and up to pragmatic politics. The political violence that has occurred has encouraged the development of Islamic moderation, thus harming Islamic parties because Muslim voters have diverted their political choices to the nationalist-religious parties.

*Keywords: Democracy, Fundamentalis, Islamic Movement,*

**Introduction**

After the fall of Suharto (Shiraishi, 2020), violence and terrorism were the common issues associated with the Islamic Movement, especially the Islamic Political Movement (Shalihin, 2017). These radical movements were alleged as a consequence of the development of Islamic understanding from the Middle East and the historical heritage of the Indonesian revolution, such as NII (Umam, 2019). However, the Islamic Movement commonly comes from the Middle East, aiming to change the system of government based on Islamic ideology (establishing an Islamic State) (Hakim, 2018). Therefore, many arguments state that raising groups of the Islamic Political Movement will threaten the survival of Indonesian democracy since they are exclusive, intolerant, and radical (Khamid, 2016). Therefore, studies related to Islamic Movements, especially political Islam, are important.

As a newly born democracy, however, there are still threats to the democratic system in Indonesia (Duile & Bens, 2017). After the fall of Soeharto, many acts of violence and terrorism were carried out by radical Islamic movements that generally have links to transnational Islam (Umar, 2010). The activities of the transnational Islamic Movement are not based on territorial governance (nation-state) but focus on the concept of ideology as a blessing for the universe. Additionally, although Islam can be a religion that is considered to bring peace, some radical Islamic groups and terrorist groups argue that they are strict in the name of Islam. According to Shalihin (2017), „There [were] at least four acts of terrorism in 2000; three acts of terrorism in 2001; and one act of terrorism in the 2000 Bali bombing, which was the most dramatic act of terrorism and the bombing at J.W. Marriot hotel in 2003. These acts of terrorism are facts which suggest that the Movement of Salafism flourished in Indonesia „, Meanwhile, their end will face many challenges due to the number of these fundamental Islamic groups being very small compared to the moderate Islamic groups represented by the NU and Muhammadiyah organizations (Menchik, 2019)

However, Indonesia's policy got into a dilemma with the raising of the Islamic Political Movement. On the one hand, democratization is creating a democratic national and state life to guarantee the freedom of the Islamic Movement (Arifin, Bachtiar, Fuad, Tongat, & Wahyudi, 2019). On the other hand, the Islamic Political Movement, at a certain level, shows the opposite and sometimes even damages the democratic spirit (Robison & Hadiz, 2017). Although the seeds of fundamentalism and conservatism cannot be concluded directly, they lead to extreme and intolerant actions such as terror (Christmann, 2012). Some intolerant

and violent acts have been carried out by groups affiliated with fundamentalist or conservative organizations (Hamayotsu, 2014) either to implement Islamic law more rigorously (formalize Islamic law) or even to establish the Khilafah Islamiyah, which means replacing the ideology of Pancasila.

The raising of the conservative seemed to provide momentum for the revival of the ideology of Islamism, which faithfully held onto the political desire to „Islamize the state“. Its revival is certainly worth watching out for. Not only because it saves the potential for violence in achieving its ideological goals, but also because its manifestations have the potential to disturb national diversity and unity. In terms of political ideas, this ideology is a serious threat to the Republic of Indonesia (NKRI/Unitary State of the Republic of Indonesia) as well as undermining the ideals of Islam and so declaring it as a mercy to the universe (*rahmatan li al-'alāmîn*). Meanwhile, the majority of moderate Muslims in Indonesia will not support the issue of an Islamic state, so the issue of an Islamic state will not be widespread (Tajuddin, 2016). Consequently, the Islamist party would get challenged to reach power in Parliament due to a lack of popular support from the moderate Muslim voter. However, on the other hand, most Muslims also will be supporters of the government policies toward the Islamic political movement group that promotes the establishment of Khilafah Islamiyah; for example, they support the government policy to ban HTI. Likewise, the arrangement of numerous parties toward Islamic radicals also promotes a situation dismissing savagery and refusing the radical idea of Islam (Maghfuri, 2019).

The literature study shows that there is still little study of Islamic movements, mainly Islamic political movements associated with democracy in Indonesia. Moreover, the results of Vosviewer's analysis also show that the linkages between political movements, especially Islamic political movements and Islamic politics seem far apart, none of which even relates them to democracy. This means that the study of Islamic political movements associated with Islamic politics and democracy still shows novelty. Therefore, the purpose of this study is to describe the raising of the Islamic political Movement and what is the effect on the future of Indonesia's democracy in the Post-Suharto Era.

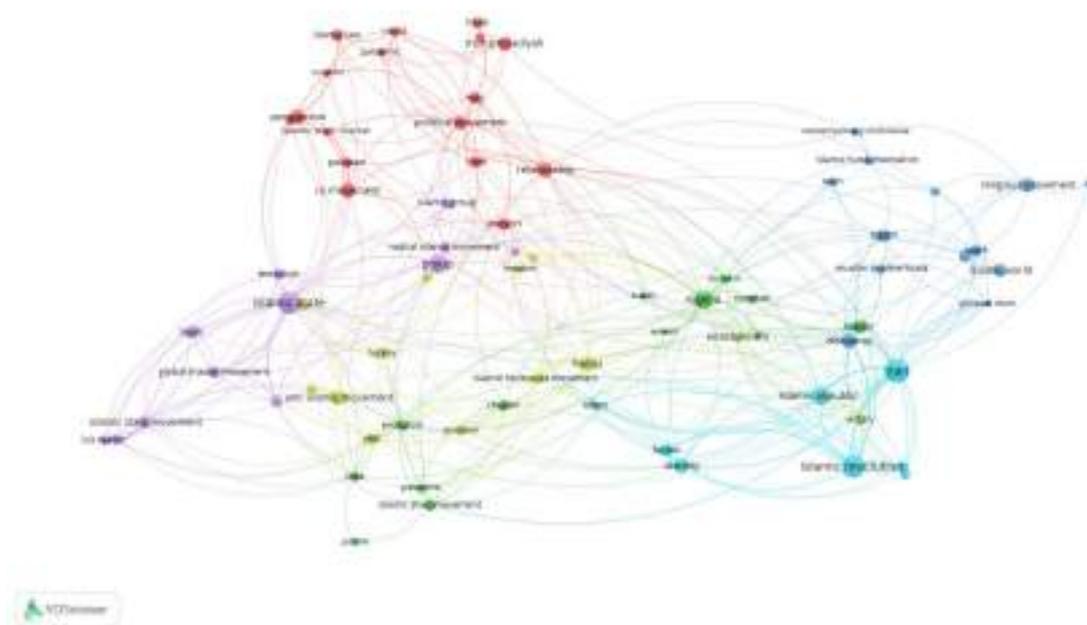


Figure 1. Visualization of the network map of research developments around the Islamic Movement

Additionally, as proof that Muslims support moderate Islam, many Muslim voters cast their ballot for a moderate Islamic party, even the nationalist party, rather than the Islamist party (Kikue, 2011). On the contrary, other parties, such as the PBB, PKS, PPNU, and PPP, the Islamist parties (Islam as their ideology) (Tajuddin, 2016) consequently declined in their vote from one to the next election. Regarding the concept, to make it clear, the term used in this research is Islamist as the opposite of moderate Islam, and the term Islamic Political Movements is proportionate to the term Islamic Fundamentalism. In expanding the term Islamic Political Movement, this article also employs other terms, such as Fundamentalist Islam, Militant Islam, and radical Islam. The term Islamic Political Movements is more overwhelming than the term chosen for utilization by the author since it has been concurred upon by specialists in Indonesia and globally (Istadiyantha, 2019)

### Research Method

In this study, the authors used qualitative research methods, with the type of descriptive analysis research with literature study approach. Qualitative research methods emphasize a realistic, complex, and holistic understanding of life problems related to natural reality or settings (Mohajan, 2018). To meet data needs, researchers took sources from various trusted sources such as journals, proceedings, and information from websites. The

method used is a systematic literature review. Literature study is essential in scientific research; basically, the progress of knowledge must be built on pre-existing work. The literature review must be valid, reliable, and repeatable as a scientific question (Xiao & Watson, 2019) The research phase begins with tracing literature using the Publish or Perish (PoP) application. The journal article selection method is based on the time of publication (from 2017 to 2022) which is limited to 500, keywords (Islam, Fundamentalist, Islamic Movement, Islamic Political Movement, and Democracy) and database (google scholar). From the results of tracing literature, around 200 relevant journal articles will be used as a source of data mining related to the Islamic political Movement and democracy. After that, the existing literature is reviewed to find the most relevant and beneficial authorities to the research object and get 50 relevant pieces of literature. The primary data came from the Article journal, and the secondary data came from the books and the national election commission website ([ww.kpu.go.id](http://www.kpu.go.id)).

After the data has been collected, the next step is data analysis by systematically reviewing and comparing the data found. The data analysis techniques were content analysis. Content analysis is an in-depth discussion of the contents of printed or non-printed information sourced from the internet. The analysis in this library research is to analyze documents and journal articles from research related to Islamic movements, elections, political parties, and democracy. The stages in this analysis in this study are: first, utilizing, namely uniting, grouping, and identifying data that will be used as a research source; second, sampling, in qualitative research means taking important information from various research sources so that the data presented is not too large ; third, recording, which means collecting research data carefully by recording or coding the data so that it is easier to understand ; Fourth, reducing, namely the process of selecting and focusing on important data. The reduction was made by selecting data that has been reduced; sixth, analyzing, analyzing and describing the data that has been found; and seventh, narrating, namely describing and presenting the data that has been analyzed into a narrative so that it becomes a conclusion.

## **Result and Discussions**

### **Typologies of the Islamic Movement**

The typologies of the Islamic Movement gave birth to many variants (Table 1). Even to a certain degree, each of them decreases different styles of Islamic thought and ideology,

paradigmatically contradicting each other. Revivalism and fundamentalism, among others, led to traditional conservative-style Islamic movements and puritan fundamentalists. Meanwhile, Islamic reformism, which paradigmatically rests on the spirit of modernism, gave birth to a variant of the Islamic Movement from a reformist-modernist to a secular-modernist pattern. In the meantime, according to Nathsir, from the womb of Islamic modernism an advanced character emerged, namely Islamic neo-modernism. Beyond all the features, Umam cited the statement of Noer, „There are still other styles of Islamic movements, namely Islamic traditionalism which in the progressive circles raises the wings of the Islamic post-traditionalism movement” (Umam, 2019).

**Table 1**

Typology of Islamic Groups in Indonesia

|    | <b>Typology</b>                                        | <b>Group</b>                              |
|----|--------------------------------------------------------|-------------------------------------------|
| 1. | Religious caliphate                                    | Hizbut al-Tahrir, MMI, JI                 |
| 2. | Islamic State in Indonesia                             | KOMPAK, Laskar Jundulah, Laskar Mujahidin |
| 3. | Sharia for Muslims in Pluralist State But No Democracy | Laskar Jihad                              |
| 4. | Sharia for Muslims Within Pluralist Democracy          | PBB, PKS, KISDI, GPI, FPI                 |
| 5. | Pluralist Democracy With Greater Role for Islam        | PPP                                       |
| 6. | Secular, Pluralist Democracy                           | Muhammadiyah, PAN, NU, Golkar, PDIP       |

These movement types emerged on a broad scale which was the fruit of western (European) interaction with the Islamic world as well as the reaction of Muslims to western colonial lust. For example, the classification from Prajuli was a classification of Islamic movement groups in post-Suharto into six categories such as religious caliphates, Islamic State in Indonesia, Sharia for Muslims in a Pluralist State But No Democracy, Sharia for Muslims within a Pluralist Democracy, Pluralist Democracy With Greater Role for Islam, Secular, and Pluralist Democracy (Prajuli, 2012).

Moreover, ideologically, regarding the contemporary Islamic Movement in Indonesia, Umman (2019) created the classification of Islamic Movement into three categories (Table 2). First, transformative Islamic groups focusing on Islam as an integral part of Indonesianness; rejecting the dominance of Islamic ideology and making it the only alternative national life system; Islam is in a complementary position amidst the mosaic of Indonesian life. Secondly, the group that presents Islam as a value must dominate the constitutional and social order, although not necessarily formal-institutionalized. Finally, a

movement group that insists on putting Islam as the only alternative for every record or system of life, in the political, social, economic and cultural dimensions; even Islam is as a single system at the global level,,(Umam, 2019).

In that last category, Islamists built their existence mode. In recent studies, their famous Islamic-political ideology is called Islamism. Regarding the paradigmatic Islamic model, this ideology tends to carry a definite pattern of Islam, an opposite diametric pattern with two other relatively absolute and relative patterns. This pattern focuses on the elements of culture and things that are qat'iyyat (certain) so that their religious performance is rigid and does not compromise the disparity of beliefs and plurality of truth. As a political ideology, Islamism rests on the principle that Islam is a religion and a state (al-Islam dîn wa dawlah). It is an ideological principle that views Islam as a political system and believes that fighting for the establishment of a state or Islamic caliphate is a primary obligation of every Muslim. In recent studies, Islamism is increasingly used to designate the ideology of Muslim movements that make Islam a political ideology to build what is called an „Islamic State“ or „Islamic Caliphate“.

**Table 2**

Classification, strategy, and agenda of Islamic movement in Indonesia

| <b>Classification</b>                | <b>Strategy</b>                                                                                                                                                                                                                                         | <b>Organization</b>                                                       | <b>Agenda</b>                                                                 |
|--------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------|-------------------------------------------------------------------------------|
| <b>transformative Islamic groups</b> | 1. focusing on Islam as an integral part of Indonesianness;<br>2. rejecting the dominance of Islamic ideology and making it the only alternative national life system.<br>3. Islam is in a complementary position amidst the mosaic of Indonesian life. | Nahdlatul Ulama (NU), Muhammadiyah, Nahdlatul Wathan (NW), and al-Irshad. | Make Islam a Rahmatan lil-Alamin.                                             |
| <b>Islam as values Groups</b>        | Must dominate the constitutional and social order, although not necessarily formal-institutionalized.                                                                                                                                                   | PKS, PPP, PBB, PBR, PAN dan PKB.                                          | Make Islam a value.                                                           |
| <b>a movement group</b>              | 1. insists on putting Islam as the only alternative for every record or system of life in the political, social,                                                                                                                                        | MMI (Majlis Mujahidin Indonesia), and HTI (Hizb al-Tahrir Indonesia).     | Make Islam a political ideology to build what is called an “Islamic State” or |

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|                                                                                        |                     |
|----------------------------------------------------------------------------------------|---------------------|
| economic, and cultural dimensions.<br>2. Islam is a single system at the global level. | “Islamic Caliphate. |
|----------------------------------------------------------------------------------------|---------------------|

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On the other hand, Endang Turmudi divided Islamic radicalism into three (3) forms of Movement: Firstly, some fight to implement Islamic law without the need to establish an Islamic state. FPI and Laskar Jihad represented this first group. The orientation of Islamic radicalism is more on the application of Sharia at the community level, not at the state level; it is just that they tend to use violent means or approaches. Secondly, fighting for the founding of the Islamic State of Indonesia, the second group was represented by NII, which was initially initiated by Kartosoewiryo, who also served as an NII priest. Thirdly are groups who want to realize the Islamic caliphate. This group is represented by the Indonesian Hizb-Tahrir movement (HTI) and the Indonesian Mujahidin Council (MMI), which fights for the establishment of a universal khilafah with Islamic law as its basis (Laisa, 2014).

The phenomenon of Islamism seems to have strengthened and continues to overwhelm public space, especially since the New Order regime collapsed in 1998. Islamists appeared and found their revival momentum as a wave of successful reforms that overthrew the New Order regime. This regime constantly suppressed their existence and clung to them as „extreme right”. The opening of speech and association freedom became the initial momentum for the proliferation of the main organs supporting the ideology of Islamism, such as MMI (*Majlis Mujahidin Indonesia*) and HTI (*Hizb al-Tahrir Indonesia*). With the ideology of Islam (Shupe, 2009) they carry out various political-religious agendas with militant performance and tend to be radical. Their existence is so distinctive and, therefore, diametrically different from predecessor socio-religious organizations, such as *Nahdlatul Ulama* (NU), *Muhammadiyah*, *Nahdlatul Wathan* (NW) and *al-Irshad*, which tend to take the path of moderation in religious thought and political praxis.

As we have elaborated, many typologies of Islamic Movements correlate. As we stated above, this study aims to analyze the impact of violence and terrorism on the future of Indonesia's democracy. For the interest of the research, we focus on the type of Islamic Movement, namely moderate and radical/extremist. In terms of counterterrorism discourse, Moderate Islam and Moderate Muslim is a label used as the differentiator of „Islamic extremism,” implying that the support of Islamic terrorism is the characteristic of a „radical“ faction within Islam and that there is a „moderate“ faction of Muslims who denounce

extremist violence such as Islamic terrorism. On the other hand, according to Robison and Hadiz, „moderate Muslim activists...“ took part in...discussions with their Arab counterparts „... to promote Indonesia's religious soft power“ (Robison & Hadiz, 2017)

### **Indonesia's Democracy: Toward the End of Islamist Party**

Since the first democratic elections were held in 1955, scientists considered that stream-based cleavages were still a significant factor influencing voter political behavior and lasted until 1971, 1977, 1982, 1987, 1992, 1997, and 1997 elections under the New Order's repressive regime. After the fall of Soeharto, the political power based on the political stream is still considered to influence the political constellation in Indonesia, but a polemic has begun to occur. As a case in point, the poles who continue to support the political stream are represented by Dwight King (2003) in his book „Half-Hearted Reform, Electoral Institutions and the Struggle for Democracy in Indonesia“ and Anis Baswedan (2004) in his writings entitled „Circulation of the Vote in the 2004 elections“ (Baswedan, 2004b). While the opposite pole is represented by Bill Liddle and Saiful Mujani (2004) in their work „Leadership, Party and Religion: Explaining Voting Behavior in Indonesia “. Their findings are essential because they could be the first clues to the operation of democracy in post-Soeharto.

Moreover, King presents an exciting discussion using statistical analysis in the form of bivariate analysis techniques and multiple regressions to compare the results of the 1955 and 1999 elections. The data used are national aggregate data from the election results and geographical data tested with indicators such as urbanization, government activity, Islam, literacy rates, inequality factors, and development programs. The resulting conclusion was „the continuation of the political stream such as the phenomenon of the 1955 Old Order election to the 1999 election reform order “(Arumsari & Rahayu, 2016). Likewise, Baswedan, who was also King's former guide, tried to compare voter support patterns in the 1999 and 2004 elections by adopting King's method. Baswedan found a significant correlation between support for Islamic parties in each city and regency during the two elections. Equally, the Nationalist and Christian parties were strongly supported in the regions, which were the basis of PDI-P support. The conclusion is that „at the community level, there are still political stream-based patterns in the 2004 elections “(Baswedan, 2004).

On the other hand, different results from what was found by King and Baswedan, Liddle, and Mujani found that the influence of religious orientation or political stream on

the votes of the 1999 and 2004 elections was minimal (Mujani, Liddle, Mujani & Liddle, 2020). Liddle and Mujani found that the leadership factor was a significant factor influencing the political behaviour of voters. This was explained by Liddle and Mujani as the impact of the development of the mass media, especially television, to remote areas. On the other hand, Nurjaman stated that the political stream (aliran) in post-Suharto Indonesia was preceded, but with a few changes. The changes in the political stream connected with the political instability of parties individually, which contributed to the instability of the Islamic Party as a group. Among the Islamic parties, both Islamist and Islam Inclusive parties experienced instability, but the Islamist parties saw higher instability than the Islam Inclusive parties, particularly from 2009-2019. Parties that have survived from 1999 to the show time can be categorized as regulating parties, meaning they have roots within the community. Indeed, although the appointive execution of Islamic parties is attending to the decay, the political stream (aliran) has not ended because some Islamic parties still exist, despite their vote decreasing (Nurjaman, Suprpto, & Masmuh, 2018).

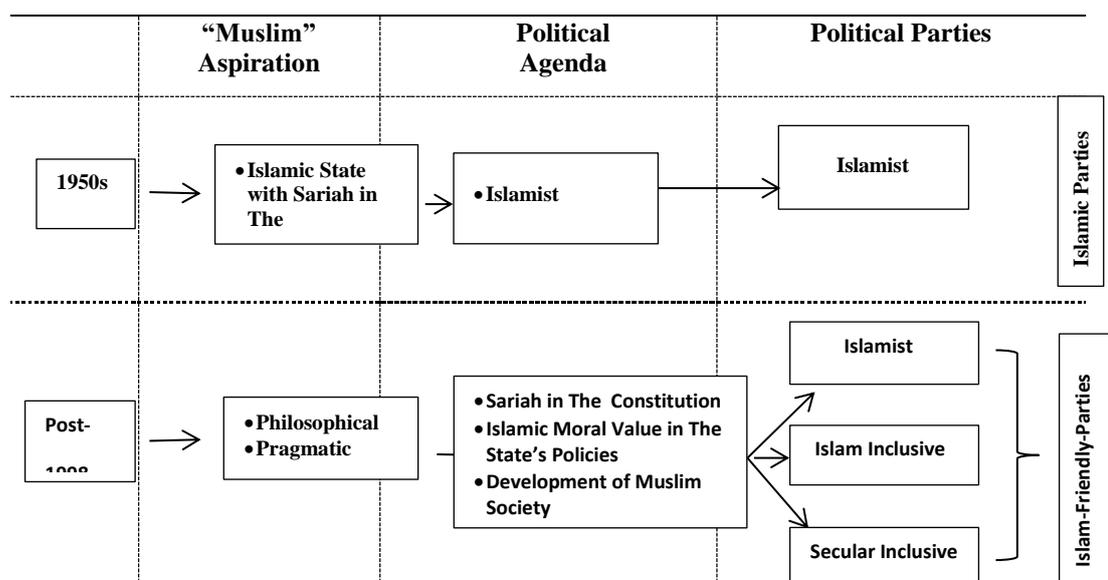
Like the previous point, correlating with the decline of Islam's inclusive PKB and the survival of the PKS as the Islamist party, Kikue claim that „the decline of the moderate PKB is the result of the permeation of personality-based clientelistic and ascriptive relations as well as lack of party institutionalization. On the other hand, the puritanical Islamist PKS's political survival is explained by organizational cohesion achieved through party institutionalization. Moreover, a disciplined party structure has allowed PKS elites to achieve controversial ideological adjustments. In short, a moderate centralist religious ideology or outlook alone is insufficient to achieve political survival in the competitive environment of electoral and religious politics (Kikue, 2011).

### **The Future of Democracy in Indonesia**

As we mentioned above, terrorism has adverse effects not only for them but also for Muslims as a whole. One effect is a stigma on people about how to look, worship, and political identity. In terms of political identity, if we borrow the term Geertz political flow, that is, Muslim Santri, both Modernist and Traditionalist, who are identified with the Islamic Party, their political identity (party ID) turns to liquid. These phenomena affect the erosion of political streams (aliran), especially for Santri in the election. The natural consequence for the Muslims is changing their political behavior, such as not participating, swinging their voices, or even becoming pragmatic. For analysis, we use an Islamic classification derived

from Anis Baswedan but not wholly. Between parties, Baswedan categories of parties in Indonesia are divided into three categories: Islamist, Inclusive Islam, and Inclusive Secular (Fig. 1). We use the categories of Islam, namely Islamist and inclusive Islam; on the other hand, secular, we are changing inclusive by Nationalists. Moreover, correlating with the categories of Islamist parties used in this paper are those claiming Islam is their ideology.

First, we would identify some popular parties in the post-Soeharto system: the Islamic Party (Islam inclusive and Islamist) and the Nationalist Party. The Islamist party is a party that lists Islam as a party ideology such as namely the Crescent Star Party (PBB, *Partai Bulan Bintang*), the Prosperous Justice Party (PKS, *Partai Keadilan Sejahtera*), Nahdlatul Ummah United Party (PPNU, *Partai Persatuan Nahdlatul Ummah Indonesia*), the United Development Party (PPP, *Partai Persatuan Pembangunan*); an inclusive Islamic party is a party that has a historical and sociological relationship with Islam, namely National Mandate Party (PAN, *Partai Amanat Nasional*) (Muhammadiyah) and National Awakening Party (PKB, *Partai Kebangkitan Bangsa*) (NU); Nationalist is a party that does not list Islam as party ideology nor has historical or sociological ties with Islam such as Functional Groups Party (Golkar, *Partai Golongan Karya*), Indonesian Democratic Party–Struggle (PDI-P, *Partai Demokrasi Indonesia – Perjuangan*), and the Democrat Party (Demokrat, *Partai Demokrat*).



**Figure 2**  
The Pattern of Islamic Politics

Historically, the new parties that succeeded in the 1999 elections were a historical continuation of parties born in the 1950s (Figure 1). We know that in 1950 several parties became significant powers, such as the PNI, Masjumi, and the NU. The PNI, founded by the former President of the Republic of Indonesia, Soekarno, in the post-New Order elections, was identical to the PDI-P led by Megawati, Sukarno's eldest son. The Nahdhatul Ulama Party, which participated in the 1955 elections in third place, was followed by the National Awakening Party (PKB), founded by Abdurahman Wahid, known as Gusdur, the former Chairman of the NU and grandson of NU founder Kh. Haji Hasyim Asari. While the Masyumi party, which belongs to the modernist Islamic group, is most closely followed by the Crescent Star Party (PBB) with chairman Yusril Ihza Mahendra; in addition to the United Nations, there is also the National Mandate Party (PAN) and the Masyumi Party. Although it was founded and led by Amin Rais, former Chairman of PP Muhammadiyah, PAN is Indonesia's most prominent modernist Islamic group. However, Amin Rais, as the founding father, does not want PAN to become a sectarian party. Therefore, not only in the management that includes pluralist elements, the party's principle is not Islamic but Pancasila.

The success story of the Islamic Party in 1955 in the first election 1999 has to stag due to the proliferation of terrorist acts. As we know, terrorist acts that occurred after the fall of Soeharto approached the entire territory of Indonesia, especially in big cities such as Jakarta, Bali, Medan, Malang, and others. The data shows that in the election year 1999-2003 violence and terrorism occurred 14 times, followed by eight times from 2004-2008, eight times from 2009-2013, and 10 times from 2014- 2019. Since the violence and terrorism occurred, there have been significant impacts on people's lives, especially Muslims, who often get a negative stigma. Even though the quantitative test of correlation between the incidents of radicalism and the reduction of party votes is not conducted, the data shows that the incidents of violence and terrorism involving the Islamic Movement have an impact on the decline of Islamic party votes, both Islamist and Islam inclusive (Table 3).

The election result shows that the Nationalist Party experienced a steadily increasing vote from 1999 to 2019, whereas on the other hand, Islamic parties decreased. Data shows that in post-Soeharto elections (1999, 2004, 2009, 2014, and 2019) Islamic Party votes respectively were 38,10%, 40,32%, 29,49%, 31,41%, 30,05%, on the other hand, Nationalist parties respectively 61,90%, 59,68%, 70,51%, 68,59%, and 69,95% (Table 3). Regarding the Islamic parties (Islam inclusive and Islamist), Islamist Parties have more impact from

the incident of terrorism attacks. Indeed, these accidents were harmful to the Islamist Party since the Muslim voter feared the radical Movement correlated with the Islamic Political Movement. The case in Jakarta as the Central Government area, according to Weis, „parties supporting sharia law specifically (the Jakarta Charter) garnered less than 20 percent that year, then increased their share only to around 21 percent in 2004, before declining to around 16.5 percent in 2009; even adding in parties merely linked to Islamist mass organizations, their combined vote share dropped from 37.5 percent in 2004 to 29 percent in 2009. Most Islamist parties in all three elections campaigned more on general issues such as corruption and the economy than on Islam per se, (Hosain, 2016) Nonetheless, as an exception is the increasing share of the vote of PKS (1999 PK), 1.36% in 1999, rose to 7.20% in 2004.

**Table 3**

Comparison of the Vote of Islamic Party vs. Secular Inclusive Party in Indonesia

| Typology of Party |         | Electoral Vote (%) |      |       |       |       |       |       |
|-------------------|---------|--------------------|------|-------|-------|-------|-------|-------|
|                   |         | Party              | 1955 | Party | 1999  | 2004  | 2009  | 2014  |
| Islamist          | Masyumi | 20,90              | PBB  | 1,94  | 2,56  | 1,79  | 1,46  | 0,79  |
|                   |         |                    | PKS  | 1,36  | 7,20  | 7,88  | 6,79  | 8,21  |
|                   |         |                    | PPP  | 10,71 | 8,16  | 5,32  | 6,53  | 4,52  |
|                   | Total   | 20,90              |      | 14,01 | 17,92 | 14,99 | 14,78 | 13,52 |
| Inclusive         | NU      | 18,40              | PAN  | 7,12  | 6,47  | 6,01  | 7,59  | 6,84  |
|                   | others  | 4,40               | PKB  | 12,61 | 11,98 | 4,94  | 9,04  | 9,96  |
|                   | Total   | 22,80              |      | 19,73 | 18,45 | 10,95 | 16,63 | 16,53 |
| Islamic Party     |         | 43,70              |      | 38,10 | 40,32 | 29,49 | 31,41 | 30,05 |
| Nationalist       |         | 56,30              |      | 61,90 | 59,68 | 70,51 | 68,59 | 69,95 |

Moreover, in the post-Soeharto system, of the parties that were surviving, only three parties had an express Islamic stage, such as PPP (the United Development Party), PKS (the Prosperous Justice Party) and PBB (the Crescent Star Party). The United Development Party (PPP) represents a fused party drawing in different areas on both modernist and traditionalist Muslims for support. According to Uffen, „the PPP tried to combine the strength of the NU (now a social organization and part of the PPP) and modernist organizations close to the still-banned Masyumi. As a result, the PPP was strongest in regions with a high percentage of orthodox Muslims (for instance, Aceh and West Sumatra), (Ufen, 2008). In 1999, the PPP was the „Islamic Party“ and the only genuinely Islamist party that ran and gained 58 seats.

On the other hand, *Partai Keadilan* (Justice Party, PK) must change to *Partai Keadilan Sejahtera* (Prosperous and Justice Party, PKS) since it did not fulfill the electoral threshold

of 2,5%. PK/PKS was founded by leaders of the dakwah (missionary) movement Tarbiyah as a group's political wing at the onset of the democratic transition in 1998. Inspired by Egypt's Muslim Brotherhood, the party elites initially pursued their struggle to achieve an Islamic society based on Sharia through democratic means,,(Kikue, 2011). However, the lack of electoral performance in the 1999 election has convinced PKS to do internal party reform for survival. Under a slightly changed name, PKS had run as PK in the 1999 election, and a more moderate platform election results did indeed improve in 2004. Moreover, „between 2004 and 2014, the pragmatists held the upper hand in this struggle, but stagnant election results have recently prompted a resurgence of the idealist faction within PKS“ (Fionna & Tomsa, 2017).

On the other hand, two parties are included in the category of inclusive Islam, such as the PKB and the PAN (Table 3). The PKB correlates with the NU, and PAN correlates with Muhammadiyah. According to Buehler, PKB and PAN as Islamic parties and Nahdlatul Ulama and Muhammadiyah as mass organizations are individual subsidiaries. However, their political impact has seen a decline in recent times. The rift of Islamic authority in civil society, low party cohesion, and different organizational changes have significantly reduced opportunities for legislative seats in Indonesia. This consequence is for the Islamic inclusive and Islamist parties. The most surprising thing appeared around the last decade for the East Java region, a conventional Nahdlatul Ulama fortress, where the PKB affiliated with Nahdlatul Ulama had misplaced its grip on the masses. The share of PKB from voting in local administrative races was reduced from 36% in 1999 to 31% in 2004 and 12% in 2009 (Buehler, 2009).

The decrease in the Islamic vote affects Muslims' refusal of fundamentalist Islam that promotes Islamic Law. „If community members want Islamic law to be carried out by the government, we should expect them to support Islamist parties. They should vote for PPP, PBB, or PK, the three largest Islamist parties (all known to survey respondents as Islamist parties). Nevertheless, in 1999, only 14 percent of voters (in a population that is 87 percent Muslim) cast their ballots for such parties (Mujani et al., 2020). Accordingly, in developing democracy in post-Soeharto Indonesia, Islamist parties will find it very difficult to develop, considering that most Indonesian Muslims are of moderate Islamic ideology. Therefore, even with an electoral system that has a threshold below 5%, it will be difficult for parties based on hard-line Islam to get seats in Parliament. Thus, the future of democracy in post-Soeharto Indonesia will be filled more with parties whose ideology is moderate Islam, given that most

Indonesian Muslims, including moderate Islamic groups, do not like violence and terrorism. The more violence and terrorism, the more drowned the party is, which has a fundamentalist ideology (Islamist Party).

## Conclusion

Along with the many acts of violence and terrorism in all regions of Indonesia, the position of Indonesian Muslims is in the spotlight. Even the issue of violence and terrorism has become a psychological pressure itself, not only for non-Muslims but also for Muslims themselves. This psychological pressure, directly and indirectly, impacts political choices when elections are held. Parties labeled as Islamic or considered to have sociological and sociological ties with Islam are abandoned mainly by their constituents by voting or swinging to secular parties. Quantitatively, the number of votes of both inclusive and Islamist Islamic parties continued to decline. In the 2019 elections, the votes of Islamic and inclusive parties were 13.52% and 16.53%, respectively, and the rest were for the secular, inclusive parties. If compared with the votes of the secular, inclusive party, the number of votes of the secular party is greater than the votes of the Islamic party. Although Indonesian Muslims are prominent, Muslim voters do not all choose the Islamic party. The comparison of the votes of the pro-pluralism party is far greater than the votes of the Islamist party. This condition can be interpreted that supporting a parliamentary majority vote is not possible to encourage the establishment of the Khilafah Islamiyah, which means replacing the ideology of Pancasila. With the solidity of Pancasila as the basis of the Indonesian state, tolerance and freedom as a symbol of pluralism are still maintained. If pluralism continues to occur, democracy also remains safe.

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**Islamic Commodification in Representation of Political Development in Indonesia:  
(A Systematic Literature Review)**

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**Abstrak**

Fenomena komodifikasi agama dalam politik, tidak hanya terjadi di Indonesia, tetapi di negara barat juga telah mengalami fase tersebut. Perkembangan kehidupan demokrasi Barat yang menekankan kebebasan individu dan membatasi peran negara dalam kegiatan keagamaan. Begitu pula dengan kehidupan beragama di negara-negara berkembang (baca Indonesia), ada anggapan bahwa agama bahkan menjadi tonggak berdirinya negara. Persatuan tokoh agama, misalnya, merupakan kekuatan yang dapat menggerakkan semangat persatuan dan kesatuan. Dalam praktik demokrasi di Indonesia, dukungan umat Islam Indonesia terhadap nilai-nilai demokrasi dapat dilihat dari perilaku Islamisme. Objek penelitian mengkaji secara kritis komodifikasi Islam dalam representasi perkembangan politik di Indonesia dari berbagai artikel terkait. Metode penelitian menggunakan kualitatif dengan pendekatan analisis isi pada artikel jurnal nasional dan internasional dari sembilan database yang dikelola. Tahapan penelitian ada tiga tahapan yaitu persiapan, penyaringan dan validasi data, dan review konten pada tiga puluh (30) artikel berbasis penelitian yang relevan dalam 10 tahun terakhir dari 2010 hingga 2020 yang dipilih dari Google Scholar, Taylor, Francis Outline, Springer Link, Emerald Insight, Science Direct, Sage Journal Online, dan Oxford Cambridge. Hasil penelitian meliputi: 1) nilai Islam dalam representasi pembangunan politik di Indonesia, 2) bentuk komodifikasi Islam dalam representasi pembangunan politik di Indonesia, 3) implikasi komodifikasi Islam dalam pembangunan politik di Indonesia.

*Kata Kunci: Komodifikasi Agama, Perkembangan Politik, Representasi*

**Abstract**

The phenomenon of the commodification of religion in politics does not only occur in Indonesia, but western countries have also already experienced that phase. This can be understood because of the development of western democratic life, which emphasizes individual freedom and limits the role of the state in religious activities. Likewise, with religious life in developing countries (read Indonesia), there is a notion saying that religion has even become a milestone for the establishment of the state. The unity of religious leaders, for example, is a force that can mobilize a spirit of unity and integrity. In the practice of democracy in Indonesia, the support of Indonesian Muslims for democratic values can then

be considered concerning the behavior of Islamism (Muslim worship). Thus, this study critically and qualitatively examines how the commodification of Islam in the representation of political development in Indonesia from various related articles. Based on these concerns, a systematic literature review was used as a method of analyzing national and international journal articles from nine managed databases. From the literature review, there were thirty (30) relevant research-based articles in the last 10 years from 2010 to 2020 selected from Google Scholar, Taylor, Francis Outline, Springer Link, Emerald Insight, Science Direct, Sage Journal Online, and Oxford Cambridge. Three stages are carried out: preparation, data screening and validation, and content review. The findings cover: 1) the value of Islam in the representation of political development in Indonesia, 2) the form of commodification of Islam in the representation of political development in Indonesia, 3) the implications of the commodification of Islam in political development in Indonesia.

*Keywords: Comodification of Religion, Political Development, Representation*

## **Introduction**

The relationship between Islam and politics is always interesting to discuss along with the dynamics of socio-political development and the influence of political and economic digitization today. This era displays an intensification of the role of religion in politics. This reality is suspected as the era of the revival of "Political Islam", an era in which elements of Islamic society have wide opportunities to take part in state politics. The development of the relationship between Islam and politics cannot be separated from the changes in the political and electoral system in Indonesia after the New Order. As members of society who always interact with their social environment, the tarekats will certainly make a series of adaptations to their social environment. Concerning the adaptations carried out by the tarekat, the traditions and morals of the tarekat cannot be separated from the reflection of human social values. Therefore, the traditions and morals of the tarekat, apart from being eternal, also have a driving force in every change, reformation, and human progress (Umm Salamah, 2005). Meanwhile, as part of the study of socio-political movements, this study tries to understand the phenomenon of the commodification of religion (read Islam) in a political context to identify the role and political influence of religious groups.

The commodification of religion is the transformation of the value of religion which was originally a way of life and a source of normative values based on divine belief into an exchange value, using its functions adapted to human needs for religion. Malik et al., (2014) stated that the commodification of religion in political space is used as a means of political promotion, placing religious symbols on political banners, and using ulama as an instrument

to increase political electability. Thus, what is consumed in this case is not the essence of religion itself but the image of religion as a system of symbols as it works as a label. The image of religion as a label further clarifies the position of the commodification of religion, especially in the context of the ongoing democracy in Indonesia. Therefore, it can be understood that the commodification of religion is a discourse regarding the exchange of interests. It is found that religion and the symbols attached to it can be used as a commodity that can be exchanged to obtain benefits for the perpetrators. The issue of commodification of religion, especially Islam in Indonesia, is evident in various activities, Umaimah Wahid sees that the use of Islamic symbols as political commodities aims to gain positive public opinion and ultimately encourage voting during the General Election. Even though some cases of commodification have not been successful, the use of Islamic symbols is still used by candidates at important moments before or during political contestation (Wahid, n.d.). In line with that, in a democratic climate, the use of religious symbols in the political sphere is increasingly becoming more prominent and blatant. This can be observed in various political advertisements both displayed by political parties and political elites using religious symbols (Malik et al., 2014).

The phenomenon of the commodification of religion in politics does not only occur in Indonesia, but western countries have also already experienced that phase. This can be understood because of the development of western democratic life which emphasizes individual freedom and limits the role of the state in religious activities. Even so, issues surrounding religion are still in demand to be used in general election practice, for example in America, Germany, and France. Therefore, the authors see that in practice there is no single state that purely separates religious life from the state (politics). Likewise, with religious life in developing countries (read Indonesia), religion has even become a milestone for the establishment of the state. The unity of religious leaders, for example, is a force that can mobilize a spirit of unity and integrity. In the practice of democracy in Indonesia, the support of Indonesian Muslims for democratic values can then be considered concerning the behavior of Islamism (Muslim worship). Whereas if it is assumed, if someone is getting more Islamist, he is considered to reject democracy, while if someone is further away from Islamism, or secular, he will accept democracy. In fact, according to Mujani, Islamists in Indonesia do not necessarily reject the principles of democracy even though they provide a

very critical note about the practice of democracy in Indonesia which is said to be still flawed in democratic politics (John L. Esposito, 2008).

Recently, the commodification of religion in democratic political life seems to be getting stronger. This is, at least, marked by the strengthening of the position of religious groups in influencing political life in Indonesia. After the New Order, the Indonesian people were very enthusiastic about being involved or simply following debates and conversations about Indonesian politics which were very dynamic and open. The presence of new political parties after the New Order complements the political desires and channels of the people that were previously shackled by the New Order-style election mechanism. The strengthening of the role of society after the New Order and changing mechanisms for channeling political participation also influenced the ways and methods of political parties and elites with an interest in gathering public support including support from Islamic religious groups (Hasse Juba, 2017).

The use of religious symbols, especially Islam, is the starting point for how strong the party elites' efforts to use religious instruments (Islam) as a political tool to arouse the attention of Muslims are. Based on these reasons, this study seeks to understand and explain the rationality of the commodification of religion in this political space, both regarding the motivation and background for the occurrence of commodification, as well as the forms of commodification and their implications in the contemporary context. To achieve the research objectives, this study was driven by the following research questions:

RQ 1: How is the value of Islam in representing politics in Indonesia?

RQ 2: What are the forms of commodification of Islam in the representation of political development in Indonesia?

RQ3: What are the implications of the commodification of Islam in the representation of political development in Indonesia?

## **Research Method**

This research adopts the work of Xiao and Watson (2017), während the framework used as a guideline for qualitative implementation of systematic reviews employed the thematic synthesis method (Thomas & Harden, 2008). The procedure consisted of three main stages: preparation, screening and validation, review of content, and synthesis and reporting. Each stage consisted of several steps as depicted in Fig. 1. In the first stage, literature

searches for published articles are carried out using very general keywords such as “research publication”, “document type“, and keywords related to “Political Islam, the commodification of Islam in politics, and a form of commodification of Islam in politics“. The article was obtained from Google Scholar, Taylor, Francis Outline. Springer Link Emerald Insight Science Direct Sage Journal Online, Oxford, Cambridge with publication time from 2010-2020. Approximately 155 articles were obtained. The screening process and validation were then carried out by sorting out relevant articles from irrelevant articles based on their titles and keywords. 155 articles obtained were screened based on the year of publication which leads to 60 relevant articles. These 60 articles were then screened based on abstract and title resulting in 30 articles. Finally, 30 articles were screened based on the suitability of the topic, so that a total of 30 articles were analyzed in this study.

In this phase, the activities carried out are identifying or formulating problems, objective review, review of protocols. Thus, this review contains the following research questions. RQ 1: How is the value of Islam in representing politics in Indonesia? RQ 2: What are the forms of commodification of Islam in the representation of political development in Indonesia? RQ3: What are the implications of the commodification of Islam in the representation of political development in Indonesia? To ensure the breadth of the review, several common databases were used: Google Scholar, Taylor, Francis Outline, Springer Link, Emerald Insight, Science Direct, Sage Journal Online, Oxford, and Cambridge. Our searches use the keywords that match the topic of this research (see table 1). Searches are limited to the year 2010 - 2020. These groups are systematically aggregated and researched in the title-abstract-keywords of articles indexed in the database. Finally, potentially relevant research is included in the reference list of articles included in the systematic review.

**Table 1. Selected Keywords in Different Groups**

|                                                                               |                                              |
|-------------------------------------------------------------------------------|----------------------------------------------|
| Group 1-Keywords related to islamic commodification in represantation politic | Commodification religion, politic, democracy |
| Group 2- Year of publications                                                 | The year 2010-2020                           |
| Group 3 - Document type                                                       | Conference journals and articles             |
| Group 4- Language                                                             | English and Indonesian                       |
| The final search for the formula                                              | Group 1-group 4                              |

**Inclusion and exclusion criteria**

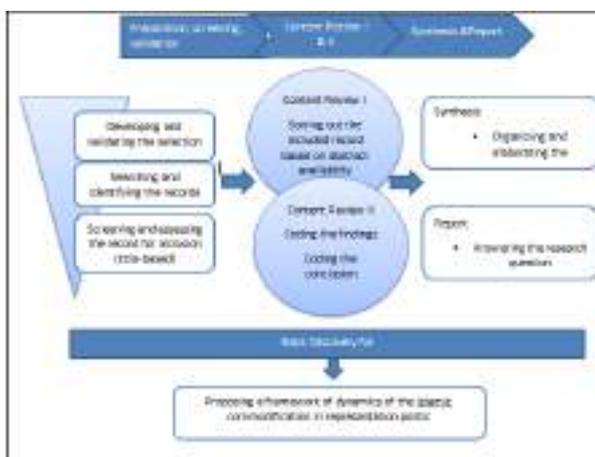
The include and exclude criteria were developed by the research team. The include criteria used in our study are related to the year, the language used in the article, and the relevant theme of the article with the research topic (see table 2).

*Table 2. List of Include and Exclude Criteria*

| Criteria           | Include                                                             | Exclude                       |
|--------------------|---------------------------------------------------------------------|-------------------------------|
| <b>Period</b>      | 2010-2020                                                           | Any study outside these years |
| <b>Language</b>    | English and Indonesian                                              | Non- English, and Indonesian  |
| <b>Study focus</b> | Implementation of islamic commodification in representation politic | Any study outside this focus  |

Based on the above criteria, after screening a total of 155 articles, it was obtained: From the 155 articles obtained, 60 articles passed the screening based on the year of publication. From the 60 articles obtained, 30 articles passed the screening based on abstracts and titles. That resulted in 30 articles analyzed in this study.

*Figure 1. Data Collection and Analysis Procedure*



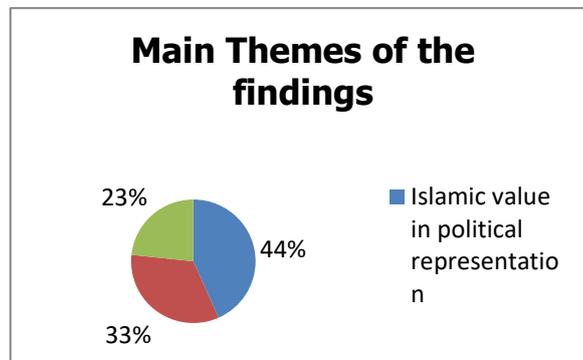
Content review II begins with reading the entire papers but focuses on the findings, discussion, and conclusions for the synthesis and reporting stages. First, the open coding technique is used based on the word-for-word meaning of the sentence. Then, the codes obtained were classified into several categories, which directly answered the research question. In the synthesis and reporting stages, the coherence of the information is projected in the code where each category is rechecked. The reexamination results are used to compile

the presentation of the findings so that the three focus themes of the discussion in this study can be obtained.

**Research Finding**

The results of the literature review contained 30 articles from the 2010-2020 period that were identified and relevant to the topics discussed in this literature. This section describes information about the commodification of Islam in the representation of political development in Indonesia. The three research questions as mentioned in the introductory section are discussed in sequence. The results of this literature review are presented in the following three focus themes: the value of Islam in presenting politics in Indonesia (N = 13), forms of commodification of Islam in politics in Indonesia (N = 10) and implications of commodification of Islam in representing political development in Indonesia. (N = 7). As shown in Figure 2 below. An overview of the content of the articles is presented based on the following categories: author, year, article keyword, article search code, and theme category according to this research (for example, Table 3).

*Figure 1. The Main Themes of The Findings*



*Table 3. Sample of Coding and Categorization Results*

| Author, publication year | Key findings                                                                                                                                                                                                                                                                                     | Code                        | Theme                                  |
|--------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------|----------------------------------------|
| (Harold, 2015).          | This form the provision of organizational means, such as bonds of personal loyalty initiated and strengthened, schools, religious political parties, and the exchange of advice that even organizes between religious leaders and their followers that can be mobilized for political interests. | Islam<br>ic<br>politi<br>cs | Islamic value in representing politics |

The results of this literature review are presented in the following three focus themes: the value of Islam in representing politics in Indonesia (N = 13), the forms of commodification of Islam in politics in Indonesia (N = 10), the implications of commodification of Islam in representing political development in Indonesia. (N = 7).

### ***How is The Value of Islam in Representing Politics in Indonesia?***

Religion is a multilevel concept that takes shape through organizational structures that are often combined from recognized religions; collective individual and social beliefs, values, and practices; and symbols (or gestures) that people use in everyday communication. Religious actors can be ordinary citizens, scholars, organizational elites, and officials. Politics is an individual and collective commitment that results in government decision making; it is not just an exercise in the power of daily life but is more about the opinions that people have and the behavior that people and organizations do influence their interests through government (Djupe & Lewis, 2015). Indonesia has the largest Muslim population in the world, where 87% of the population is Muslim, especially in Java and Sumatra (Masuda & Yudhistira, 2020).

A good starting point to explore the relationship between religion and politics in Islam and to illustrate the point that religion is easily manipulated by all political actors in the first-century history of Islamic rule (Platteau, 2008). The theory of political and religious relations in Islam, among others, is interpreted as an integrated relationship between religion and the state, as conceptualized by al-Maududi, al-Afghan, Muhammad Abduh, Rasyid Ridha, and several other figures. From these figures' point of view, the religion and the state areas cannot be separated, the religion area also covers the territory of the state. Therefore, according to this paradigm, the state is both a political and religious institution. The state is a political vehicle for applying God's law. The role of Islam in modern government as a legal consideration related to dar ul-Islam or dar ul-harb or by other designations such as dar ul-aman (place of reservation), dar ul-'ahd, or dar ul-sulh (the place of the alliance or agreement) (Leonard, 2003) In this regard, the rise of Islam is a representation of al-Maududi in the political field which aims to implement sharia in the context of state life.

Political thought views the relationship between religion and state as symbiotic, that is, they are mutually related and need each other. In this case, the state needs religion as a basis for moral strength so that it can be a control mechanism, while on the other hand religion requires the state as a means for the development of religion itself (Sayuti J

Pulungan, 1994). What is very prominent in the study of religio-politics in this discourse is the thought of al-Mawardi (974-1058). In al-Mawardi's view, state leadership (Imamat) is an instrument to carry on the prophetic mission to maintain religion and rule the world. The maintenance and organization of the world are two dimensions related symbiotically. Religious authorities and groups usually play this role as a buffer between the state and the people, often providing protection against violations of the authorities and acting as mediators to encourage negotiations with political opponents (Platteau, 2008). Furthermore, it has been explained that political thought views the relationship between religion and the state as secularistic. This view rejects relationships that are symbiotic or integrated. In 1925, Ali Abd Razil (1888-1966) wrote a controversial book entitled *Al-Islam wa Ushul al-Hukum* (Islam and Principles of Government). Abd ar-Raziq argued that the task of the Prophet Muhammad was no more than carrying out the prophetic mandate (*innaha nubuwwah la mulk*) like the previous prophets. Worldly affairs by the prophet Muhammad were left to mankind, including political affairs (Sadzali, 1995).

In the Indonesian context, according to Adnan, the relationship between religion and state can be divided into three categories. First, the accommodative group, this group is pioneered by Nurcholish Madjid, who has the view that spiritual life is governed by the state and worldly life is governed by worldly logic. This thought seems to contain a “secularistic” element, that is the existence of an effort to separate religion from the world, even though it is, in fact, only a territorial distinction. Some areas are solely religious matters and others are solely worldly affairs. Second, the moderate group with figures from Amin Rais, Jalaluddin Rahmat, and Imaduddin Abdurrahim. This group is of the view that Islam is not only understood as a religion, but also as an ideology. Islam is a totalistic religion (*kaffah*) that regulates all aspects of life including social and political life. Third, the radical idealist group, this group thinks that Islam is above all ideologies so that to fight for it requires violent means and at the same time rejects the ideology of Pancasila as the only principle for the life of social organizations (New Order) and that religion must become an ideology to replace Pancasila.

After the New Order and in the development of Islam today, attention to Islam as an important force in national and local politics has increased (Sahri, 2011). In the context of Indonesia, history has proven that Islam is an influencing factor in politics. Deliar Noer is of the view that the concept of the state and Islam cannot be separated (Naufal, 2017). The

dynamics of the relationship between Islam and the state takes place in an instrumentalist context which is often accompanied by integrative and disintegrative potentials. With such a religious context in social life, humans have the legitimacy to make it an instrument of power. The issue of Islamic politics has attracted the attention of researchers globally. However, despite the widespread interest in Islamism, its identity is rarely a place of analysis. According to him, a comprehensive understanding of Islamism would be oversimplified if Islamism was understood as a religious package that was separate from its social context. It is believed that this new understanding of Islamism will open new spaces to rethink how Islamic identity in certain contexts can be studied. Since politics is a power struggle to assert certain identities, this article highlights the need to base Islamism in the field of political discourse analysis to provide narrative interpretations of ideas and situations that provide the context in which political identity is in the area. Islamism can be displayed and evaluated (Mellouki, 2015). On the other hand, Islam puts politics as a way of safeguarding the affairs of the ummah (ri'ayah syu- $\tilde{A}$ Q al-ummah). Islam and politics should not be separated, because Islam without politics will create the constraints of Muslims who do not have the freedom to implement Islamic law. Likewise, politics without Islam will only give birth to a society that glorifies power, position, material, and worldliness, devoid of moral and spiritual aspects (Ridwan, 2017). In Sattar's (2013) research, it has been explained that pragmatists put religious values in the political relationship of the people. These are personal ties between the elite-mass that function effectively after receiving religious value contributions which can at times be transformed by local elites into political loyalties without any rational consideration.

Jackson argues that religion does not have a direct influence on the political behavior of religious groups. In religion, therefore, politics is a specialized set of spiritual symbols used to direct group actions that are tightly bound by other forms of social glue. According to Jackson, among the forms of glue is the provision of organizational means, personal loyalty ties initiated and strengthened, schools, religious political parties, and even organized exchange of advice between religious leaders and their followers that can be mobilized for political gain. (Harold, 2015). Therefore, what becomes a challenge of the relationship between religion and politics is developing a more independent means of political representation. Quoting Demos' survey, the main task of the state, in general, is to build civil-political organizations that have popular and representative roots (Törnquist, 2007).

Berger also sees the function of religion as legitimating social reality because religion connects the constructions of reality from empirical societies with sacred realities. This process of religious legitimacy takes place dialectically between religious activity and religious ideation in the practical affairs of everyday life (Peter L. Berger 1991). Likewise, religious legitimacy arises from human activity in a religious tradition and shows a meaningful relationship between religion and social solidarity. When people identify with a particular community or group, it is the function and fate of the group as a whole that counts and not the destiny of an individual (Ashmore, Deaux, and McLaughlin-Volpe 2004). Muslim groups are indeed associated with stronger support for political organizations (Verkuyten, 2017).

Religious community movements are symbols of their expression towards their environment. Religious communities operate following their respective visions and missions. According to Mutho'in (2015), religious symbols are often associated with abstract things that are associated with physical and non-physical religious activities. Religious symbols are often associated with abstract things that are related to the physical and non-physical aspects of religious activities. Friday sermons are a religious symbol that the elite can use as a political tool. Hakam et al. (2017) explain that commodification is taken from the theory developed by Marx which means transformation in social relations. If it is related to religion, then commodification is called a shift in the symbols of diversity. Each religion has its symbol as a form of identity for its adherents.

The politics of religiosity in Indonesia is always associated with political contestation in general elections. Islam is used as a means of politicizing personal power. Politics of religiosity is related to Islam as the majority religion so that it can be used as a means of legitimacy to gain leadership at both the national and local levels (Arie Setyaningrum, 2017). Therefore, Meddeb et al. (2017) explain that the relationship between religion-state causes changes and diversity in religion, pluralization in the religious field, religious individualism, and the occurrence of monopoly by the state on Islam.

Muslims are the largest population in Indonesia. It does not rule out that socio-religious symptoms will involve Muslims. Rozaki (2013) explains that the faces and expressions of Muslims in public spaces can be seen from two sides. On the one hand, Muslims are seen as intolerant and unfriendly. The active involvement of Islamic organizations in Indonesia such as Nahdhatul Ulama and Muhammadiyah is a form of Nationalism that is not too rigid

against Islam. The strength of Islamic parties is also a form of Islamic conservatives who are actively involved in politics in Indonesia such as the Partai Keadilan Sejahtera, Partai Persatuan Pembangunan, and others, both at the national and regional levels (Bourchier, 2019). The politicization of religion in the political years was faced with election contestation both at the national and local levels. Prospective candidates wrap up their political campaigns using religious instruments (Islam as the majority) and use an elitist approach to religious figures who are expected to be able to mobilize support for the majority of the Muslim community itself and their groups (political parties).

### ***What are The Forms of Commodification of Islam in The Representation of Political Development in Indonesia?***

If the tarekat is considered important for a person, then the tarekat can influence the way it views and assesses aspects of life. The more important a person views the tarekat in life, the higher he views those aspects of life from the perspective of the religion he believes in (Muthoin, 2015). The magnet of power possessed by the tarekat is so great that it is often "used" by politicians to gain votes. Various tactics and political campaign strategies carried out by political parties usually do not forget the importance of the tarekat's role as the foremost "vote-getter" in collecting votes (Munandar, 2011). Therefore, the use of tarekat symbols is inevitable because it correlates with the popularity of parties and candidates in the eyes of the public.

The political reality in post-New Order Indonesia was marked by the political euphoria that plagued almost all levels of society. The management of power during the Soeharto era was considered to have ignored democratic principles which in turn became the root of the problems that clamped down on people's lives. The socio-political movement of the tarekat itself is not faded by these changes, but it can adapt and become part of the change. This is also supported by Mahfud MD's argument that two paths of Islamic political struggle, structural and cultural, always appear in the Muslim community (Amir, 2003). The socio-political movement of tarekat can fall into these two lines of struggle, both structural and cultural, especially in the post-New Order era of Indonesian democracy which prioritizes political systems and elections based on "popular votes". This is in line with research that has found that in general elections with opposition party candidates won from Muslim-dominated electoral districts in every election (Nath, 2015b, pp. 144–153). The Muslim community provides an opportunity to play a more active role in politics (Nath, 2019).

Therefore, political intersections involving majority votes are always an interesting subject to discuss. Islam as the majority religion in Indonesia also cannot be separated from this intersection, the symbol of Islam is a relatively in-demand political commodity, especially when politics requires greater public legitimacy. This is also explained by Kapur (2020) in his article explaining that the Islamic symbols are also used to limit Muslims as a certain group in a political context. The general election campaign as a manifestation of political communication is also heavily colored by religious symbols. Various political statements seem incomplete until they are complemented by scriptural arguments and delivered by religious figures. Islam emerged in political struggles in Indonesia, not only because of the demands of the historical journey that it was, is, and will go through but also at the same time Islam has values which its adherents believe as norms, limits, or even as ethics that normatively guide their involvement in political life.

The commodification of Islamic symbols in post-New Order politics is also inseparable from the existing political dynamics. The commodification of Islam in politics focuses on public support in the form of activities such as the use of religious symbols in political advertising and using ulama (clerics) as an instrument to increase political electability (Malik et al., 2014). The strong patronage relationship between gurus and students is seen as the main variable that has led to the increasing use of religious symbols in politics. In addition, the relationship between society and politicians tends to be based on patronage and clientelism rather than programmatic competition (Salim, 2013). This relationship is also suspected of fertilizing the practice of commodification of Islam in Indonesian politics today.

The penetration of religious symbols, especially visually, is increasingly spreading in public spaces with increasingly intense repetition. The public sphere here is considered as a space of contestation, space where everyone has the same opportunity to communicate, without restriction and regardless of social status. Public space is also understood as a space between the private (private) and the public (state). A "forum" or "arena" where the public can "have a voice" (Mujibur Rahman, 2018). This visual penetration of religion can be seen, for example, in city corners, on roadsides, on walls of houses, on bridges, in trees, and even on electric poles. Its contents vary, starting from economic products, to the faces of candidates, figures of certain organizations or parties, and political elites at various levels. The visualization of religion here is, for example, an invitation to use goods or service that

is related to religion, a claim to a certain area as an Islamic territory, or just a claim that "we have a certain religion" or always put forward a certain religion as a vision to a claim on the socio-political basis (Mujibur Rahman, 2018).

The commodification of Islam can be interpreted as the exchange of Islamic symbols for a specific purpose. Greg Fealy realizes this is prone to inviting debate because it seems that economic motivation is more of a bond than religious motivation. He also does not deny the existence of „pure” motivation in religious motivation. However, it cannot be denied that there is now an exchange of religious economic transactions, especially when the symbol of faith is used to market products associated with Islam. The development of technology, information, urbanization, and economic growth are driving factors for commodification and influencing the way individuals express their faith. Compared to the previous period, this commodification enables Muslims to express their faith through various commodities labeled Islam. In everyday life, for example, we see how people subscribe to prayer text messages, wear Muslim clothes, consume Islamic novels or films, save at Islamic banks, perform Umrah, attend ESQ and buy toothpaste with Islamic labels (Fealy & Sally, 2012). Among Indonesian Muslims, „religious commodification “appears in the form of mass consumption celebrations on religious holidays (such as during the fasting month/Ramadhan or Eid al-Fitr) and also the phenomenon of ulama (clerics) or ustadz or religious preachers who encourage people to be modest and forbear but instead, he is proud to be endorsed in advertisements for consumer products on television screens, banners, and billboards.

The commodification of religion can also be examined in the form of the commodification of zakat and the commodification of hajj which are used as a business to make profits for certain groups by utilizing the innocence and kindness of Muslims. Commodification itself can be assumed as a process of transforming goods and services from their use-value into commodities that are oriented towards their exchange rate in the market. Since exchange rates are related to markets and consumers, the process of commodification is changing goods/services to suit the wants and needs of consumers. Baradari-Robison, Scharffs, & Sewell, 2015). The forms of commodification in the political economy of the media according to Vincent Mosco are as follows:

- 1) The Commodification of Content is the process of changing messages from a collection of information into a meaning system in the form of marketable products. In another explanation, it is referred to as the process of changing messages in a set of data into a meaning system in such a way that they become marketable products.

- 2) The Commodification of Audience is a process of modifying the role of readers/audiences by media companies and advertisers, from their initial function as media consumers to audience consumers other than the media. In this process, the media company produces audiences through a program/impression which is then sold to advertisers. There is a mutually beneficial cooperation process between media companies and advertisers, in which media companies are used as a means to attract audiences, which are then sold to advertisers.
- 3) The Commodification of Labor is a transformation of the work process in capitalism, where the skills and working hours of workers are made into commodities and rewarded with a salary. Labor is the unitary concept of conception or invasion force, imagination, and work of design and execution, or the power to carry it out. In the process of commodification, the modal act is to separate the conception from execution and the skill from the ability to carry it out.

The relevance of Mosco's view to the commodification of Islam can be observed from the many social, economic, and political activities that use religious symbols for their respective interests (Amna, 2019). In the political aspect, the use of religious symbols in campaigns is still part of the democratization process in Indonesia (Juba & Hidayati, 2017). Although the commodification of religion does not dominate the political sector, the use of religious symbols is still used by candidates at important moments such as religious holidays and others (Pribadi & Ghufro, 2019). In line with that, in a democratic climate, the use of religious symbols in political space is increasingly emerging and continues to develop (Zainuddin, 2018). This can be observed in various political advertisements both displayed by political parties and political elites using religious symbols. (Malik & Batubara, 2014).

Then, the phenomenon of the commodification of religion in politics does not only occur in Indonesia, but western countries have also experienced that phase. It can be understood from the development of western democratic life which focuses on individual freedom and limits the role of the state in religious activities (Hakim, 2014). Even so, the issue of religion is still a study that is always used in general election practice (politics), for example in the United States (Lambert, 2017), Germany (Fischer & Mohrman, 2020), and France (Everett, 2018). Likewise, religious life in developing countries can be seen from the unity of religious leaders who can mobilize a spirit of unity and integrity, and become a

milestone for the establishment of the country (Jamil, 2012). The great role of religion in developing countries has institutionalized it into community groups and religious organizations such as Muhammadiyah and Nahdlatul Ulama (NU) which are recognized by the state with such a large and influential number of followers (Darajat, 2017).

The current political phenomenon emphasizes something contrary, where there is a tendency for religion and politics to exchange interests. Religion is considered by some political elites as an attractive instrument to be "sold" to the public to gain the masses, gain power, and other pragmatic political interests. This fact certainly shifts the function of religion which should be a guideline and source of ethics in politics itself (Malik & Batubara, 2014; Zainuddin, 2018). At present, the commodification of religion in democratic political life seems to be increasingly developing, this is indicated by the stronger position of religious groups in influencing political life in Indonesia (Rozaki, 2013).

The presence of religion is an inspiration for the democratic process. However, due to the tendency of the religious elite to be so quickly influenced by the interests of state power, it has an impact on the lack of religious power against visible injustices in the public sphere (Hasan, 2014). According to Amna (2019), the commodification of religion is an act of trading religious symbols that aims to achieve popularity in an interest. Then, Malik & Batubara (2014) explained that the commodification of religion is a discussion regarding the exchange of interests. Where religion and the symbols attached to it can be used as a commodity which is then exchanged to obtain various benefits for the perpetrators (Syah, 2013).

### ***What are The Implications of The Commodification of Islam in The Representation of Political Development in Indonesia?***

The democratic transition in Indonesia has encouraged the presence of Islamic symbols more prominently in the public sphere. These symbols have also accompanied the development of identity politics. Its presence is increasingly prominent along with the institutionalization of democracy and electoral politics which allows these symbols to be appropriated in political contestations that demand direct support from the public. Islamic symbols (read - tarekat) are not only transformed into important variables in the daily life of people who are increasingly eager to consume these symbols through their participation in recitation, tabligh akbar (great sermons), and various other religious events, but also develop

as attributes politics in the electoral contest. The penetration of religious symbols in politics certainly has an impact on political development in Indonesia.

Religion undoubtedly has a significant role in helping shape the political preferences of a person and/or society at large. However, in contrast to other social attributes such as education, employment, and income which are relatively easy to measure, the parameter for religiosity as a basis for political action is rather difficult to determine. One of the reasons is because religiosity, in contrast to others, is more about the inner world, not the outer world, therefore it is invisible to the eye and also "mysterious" to some extent. Arjon (2018) explains that the occurrence of religious sentiment in local politics is one of the socio-political phenomena that also affects the success of political campaigns at the local level today, especially in Muslim-majority societies. The encouragement to choose leaders of the same religion and faith or the prohibition of choosing leaders of different religions, so that it becomes a historical context, whether it is sentiment or experiences of inter-religious conflict is used as a political campaign by candidates in local political contestation today (Ramadlan & Masykuri, 2018).

The commodification of Islam does not always have a negative connotation. In certain aspects, there are positive things, especially since the process of commodification is an unintended consequence of an increase in the spirit of Islam among Muslims. This phenomenon is then facilitated by advances in technology, communication, and information that have made it possible to increase the commodification of Islam. The commodification of Islam is following Berger's (1999) desecularization thesis. He states that in the era of globalization, the role of religion does not diminish but increasingly exists in the public sphere. The role of religion does not necessarily stand alone but is also related to other aspects such as social, economic, political, and culture. Therefore, discourse on religion needs to get attention in academic debates as well as in the public sphere in the future. According to Pribadi & Ghufroon (2019), the commodification of tarekat as part of the commodification of Islam has colored the democratic transition process at the local level. In the development of the commodification of the tarekat, several impacts occur, especially about the charismatic authority of the tarekat teacher, those are:

First, the impact of the commodification of tarekat on the charismatic authority of tarekat gurus can be seen from the public expression that no longer sees the tarekat teacher as its socio-political patron. In addition, the shift in charismatic authority also has an impact

on the delegitimization of the tarekat gurus. The loyalty of the congregation to the tarekat gurus (murshid), which previously became non-negotiable and tended to be seen as an authority, will decrease along with the shifting of charismatic authority (Erawadi, 2019; Muzakir, 2015). The decline in the traditional value system has a clear correlation with the decline in charismatic authority by tarekat gurus as seen from their inability to represent previous tarekat gurus.

Second, the impact of commodification on the charismatic authority of tarekat gurus can be understood from the emergence of dualism in leadership contestation which results in prolonged disputes which often occur with mutual claims between tarekat gurus (murshid) (Bruinessen, 1992). Theoretically, leadership is an important component of organizational performance, wherein this case the tarekat gurus who are also religious leaders play an important role in the mobilization process to achieve organizational goals (Daswati, 2012; Sari et al., 2018). However, when there is a dualism of leadership in a tarekat group, it will result in the potential for conflict between the two. Although this conflict does not appear in the public sphere, this dualism will certainly leave space for mutual arguments between tarekat disciples between the two (Hidayat, 2019; Muzakir, 2015).

Third, the impact of the commodification of tarekat on the charismatic authority of tarekat gurus can also be seen from the weakening role of tarekat gurus in the practice of Zuhud life. According to Eliza (2013), it is explained that Zuhud is an approach that seeks to escape from all worldly luxuries that can control desire in all its forms. Based on this, of course, the lifestyle practices of the tarekat gurus with all worldly luxuries will conflict with the Zuhud life pattern which is known to the public. As a result, the lifestyle of the tarekat gurus, which had been famous for their impressive facilities such as houses, vehicles, and clothes, has become part of the weakening of the charismatic authority of these tarekat gurus. Furthermore, the followers of the tarekat also do not have an "ideal role model" in their spiritual life (Dahlan, 2015; Muzakir, 2015).

Fourth, the impact of the commodification of tarekat on the charismatic authority of tarekat gurus can also be seen from the emergence of the distance between the disciples and tarekat gurus. This is caused by the closeness that links the ruler and the tarekat gurus so that the position of the teacher (murshid) tends to be more elitist. In the process, there was an adequate gap between the disciples and the tarekat gurus causing them to lose trust and disobedience to the tarekat gurus as a result of the elitist lifestyle. Thus, it will remove the

doctrine believed by the disciples to remain obedient to the tarekat gurus as the spiritual leader of the group (Muzakir, 2015; Handoko et al., 2020).

The existence of the kyai (murshid) in the political realm is seen to be dominant in the public sphere, such as providing political support for the momentum of the democratic party to the contestants who are related to their interests. In practice, the behavioral symptoms of teachers who are active in the political sphere are more likely to be triggered by the weakness of the economic sector they have and the difficulty of covering the rising costs of developing pesantren (Islamic boarding schools). Then, the apathy and indifference of the local government to the difficulties faced by the pesantren has had a significant impact on the role of tarekat gurus (murshid) to tend to become involved in politics. This is where the momentum of the meeting of the political elite and tarekat gurus (murshid) is always carried out. Then, in the commodification of Islam several impacts occur on the institutionalization of tarekat politics, those are:

First, the commodification of tarekat will have an impact on the loss of authority of tarekat teachers. Where in the process, the tarekat gurus (murshid) who are directly involved in practical politics will reduce their authority. Because the gurus (murshid) will be judged to be "covered in mud" interests, their recommendations will not be followed by the community, and will no longer be considered role models, and will increasingly lose their disciples. The presence of tarekat gurus (murshids) in the political field will have an impact on the pesantren, santri (students), and culture, which is largely neglected because their role models have moved with political elites who are only based on interests. The Moral Politics of the tarekat gurus plays a variety of roles, such as religious leaders, social advisers, and politicians. As religious leaders, the tarekat gurus function as leaders of worship (prayer, zakat, fasting) and religious fatwas.

Second, the commodification of tarekat will have an impact on the strengthening of religion-based identity politics. Identity politics based on religious affiliation has become a dominant factor in regional leaders' elections in Indonesia, where it was seen to be very dominant between 2007 and 2014. During that time, religion was thought to influence voter action and there was a strong relationship between religious affiliation and the amount of support received (Abdallah, 2020). The degree of social relations in society can then be seen as an explanation of why religion is a big factor in political institutionalization. Here, social ties have two dimensions that are closely related to identity politics. Then, the

commodification of tarekat has resulted in a shift in the socio-political role of the tarekat, such as:

First, the commodification of tarekat will have an impact on support by political rulers to expand Islamic preaching. In cases such as in Java (post-Majapahit), Sumatra, and Malay kingdoms in general in Southeast Asia, the role of tarekat gurus was not only felt to be limited to the relationship of formal religious teaching, but also gained political support in strengthening the establishment of Islamic kingdoms in the archipelago. Then, these tarekat teachers and rulers maintained mutually reinforcing relationships on a sustainable basis, which was seen when both were active in some anti-colonial wars (Hajriansyah, 2018).

Second, the commodification of tarekat plays an important role in determining socio-political movements and religious-spiritual movements. In this case, the Tarekat has two objectives, those are to function as a spiritual-religious movement that carries individual moral messages to get closer to God and even to feel God's presence, as well as a socio-political sector to instill social piety to be always sensitive and responsive to social conditions. (Ni'am, 2016).

## **Conclusion**

This paper reports as many as 30 articles reviewed according to the topic of study on the commodification of Islam in the penetration of political development in Indonesia. From the results of the study, as described in the previous chapters, it can be concluded as follows: first, there are two variants of the views of the Indonesian people about the meaning of the political tarekat. 1) they (small part) agree with tarekat involvement in politics. The reason is that being involved in politics will make it easier for him to carry out his main duties as a leader of the ummah and caregiver for the „surau suluk“. They will even have the political legitimacy to uphold the understanding of ahlusunah wal jamaa'ah, as the guideline for “nahdiyin” citizens. 2) most of them (majority) do not agree with the involvement of the tarekat gurus in politics since it will interfere with their main tasks.

However, the involvement of tarekat gurus (Kiai) in politics will result in some implications. 1) The tarekat gurus have experienced a degradation in character as a result of the decline in their Charisma. Its religious authority is also being eroded. 2) with the tarekat gurus (murshid) being involved in politics, his role as a bulwark for the morality of the people is at stake because after all when they meet into contact with politics, it means that he is „playing " with power. In this way, politics will tend to be used only as a medium to

gain power, and the title of being a role model for the ummah (al-usuwah al-hasanah) will of course be removed from the social legitimacy of society. Therefore, in the understanding of society, tarekat people who are political are not only interpreted in terms of power orientation but politics in the sense of political education, and this can be done through Islamic boarding schools. As an important note, because the strategic position of tarekat gurus (Kiai) is to guard morality or in its religious language „amar ma'ruf nahi munkar“. Then, when involved in politics there is a tendency that the Kiai reduces their charisma. In this way, the kiai's strategic role model as the leader of the people will gradually be left by the people.

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## **Abdullah Syafi'ie's Innovation in the Use of Radio as a Media of Da'wah Among Betawi Society**

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### **Abstrak**

Artikel ini bertujuan mengetahui keistimewaan Abdullah Syafi'ie sebagai pendakwah abad ke-20. Selain itu, penelitian ini akan mengeksplorasi kontribusi dakwah Abdullah Syafi'ie, khususnya dalam aspek penggunaan radio dalam dakwah. Metodologi yang digunakan dalam penelitian ini ialah kepustakaan dan lapangan. Sumber pustaka datanya didapat dari autobografi, dokumen sejarah dan juga arsip kaset video. Sedangkan kajian lapangan datanya diperoleh melalui observasi, kajian sejarah dan wawancara. Hasil penelitian mengidentifikasi bahwa Abdullah Syafi'ie merupakan tokoh dakwah Betawi yang memiliki banyak keistimewaan. Kajian ini juga mengidentifikasi bahwa Abdullah Syafi'ie memiliki inovasi yang hebat dalam aspek media dakwah; khususnya penggunaan radio dalam menyebarkan ajaran Islam.

*Kata Kunci: Dai, Dakwah Media, Dai Inovasi.*

### **Abstract**

This article aims to find out the privileges of Abdullah Syafi'ie as a preacher of the 20th century. In addition, this research will explore the contribution of Abdullah Syafi'ie's preaching, especially in the aspect of using radio in preaching. The methodology used in this research is literature and empirical research. The source of the data library is obtained from autobiographies, historical documents, and video cassette archives. While the empirical research data is obtained through observation, historical studies, and interviews. The results of the study identified that Abdullah Syafi'ie was a Betawi da'wah figure who had many features. This study also identifies that Abdullah Syafi'ie has great innovation in aspects of da'wah-media; especially the use of radio in spreading Islamic teachings.

*Keywords: Dai, Da'wah Media, Dai Innovation.*

## **Introduction**

K.H. Abdullah Syafi'ie (hereinafter referred to as Abdullah Syafi'ie) is a scholar who has high charisma. His figure in the field of da'wah is broadly recognized in Indonesia. The influence of his preaching (dakwah) was very large, especially in the Betawi community. In addition to preaching by lecturing, he carried out preaching through Islamic educational institutions. During his life, he established 36 educational institutions starting from pre-schools to higher education institutions. In fact, a discussion about the Betawi Islamic community will not be perfect except by discussing Abdullah Syafi'ie. In the context of tabligh, he is known as a Betawi Tiger which describes his proficiency in the world of speech. Abdullah Syafi'ie uses radio media to disseminate his da'wah activities. (Ryansyah, Andi, 2015) At the time of Abdullah Syafi'ie, the actualization of the use of radio media for preaching to spread Islamic teachings was still very minimal. During his time the use of radio transmitters began to be actively used to stem the influence of the communists, which had spread quite widely among the people. At the time of Abdullah Syafi'ie preaching, using radio had a broad audience reach, even to foreign countries. This can be seen from the high enthusiasm of the Betawi Muslim community to listen to and understand their teachings. (Rakhmad Zailani, 2011). Therefore, these figures need to be reviewed to become a reference for today's preachers disseminating Islamic teachings that are well received by all levels of Indonesian society through radio media. Unfortunately, no previous research has discussed deeper into the role of Islamic reformers who use radio transmitters in spreading Islam to Muslim communities in Indonesia.

## **Islam in Betawi - Jakarta**

It is stated in history that Islam entered Jakarta in the 15th century AD. The arrival of Islam in this area can be referred to by the existence of the Qurro' Islamic boarding school in Karawang (1418 AD) (Iqbal, 2002). This fact is supported by the information in the Caruban Nagari book that the head of the Islamic boarding school, namely Sheikh Hasanuddin, was a son of Sheikh Yusuf Siddiq who came from Kemboja (Yatim, 1996). Another source states that Islam came to Jakarta in 1526 AD at the same time as Fatahillah's triumph in seizing Sunda Kelapa port from the Dutch colonialists. The efforts of Muslims to spread Islam through non-formal education centers such as mosques, musolla (prayer rooms) and Islamic schools (madrasah). Among the Islamic education centres are Masjid al-Makmur Tanah Abang (1620 AD), Masjid al-Mansyur Kampung Sawah (1717 AD), Masjid Angke

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(1761 AD), Masjid Jami' Tambora Jembatan Lima (1762 AD) and Masjid Istiqomah Tegal Parang (1805 AD) (Yatim, 1996). In the early 19th century, with the good services of a rich merchant from Makassar, namely Haji Imam Muhammad, a mosque was built in the area of Bidara China (1839 AD). This mosque is a centre for Islamic education, especially after dawn prayers. Because of this characteristic, in 1868 AD this mosque was known as the Nurus Sobah Mosque, which means a mosque that shines in the morning light. (Iqbal, 2002)

There are many Betawi scholars who contributed to the spread of Islam in Jakarta, including Guru Sufiyan, Habib Usman bin Yahya, Sheikh Junaid al-Batawi, K.H. Moh. Mansur, K.H. Abdul Majid, K.H. Mahmud Romli Menteng, K.H. Abdul Mughni and others (Abdul Aziz, 2001). According to Abdul Aziz (2001), the Betawi scholars' sanad is connected to the two great 17th century al-Haramain scholars, namely Ahmad al-Qusyaisyi and Abd al-Aziz al-Zamzami who are then connected to three scholars named Mukhtar Atharid, Umar Bajunid and Umar Sumbawa (Indra, 2003).

At the end of the 19th century, the spread of Islam in Jakarta was increasingly widespread and well-developed. There are several factors that have accelerated the spread of Islam in Jakarta, among others is the triumph of the Betawi scholar in producing many scholars such as Sheikh Misri in Tanah Abang, K.H. M. Mansur and Guru Ahmad Marzuki in Cipinang (Aziz, 2001). For example, from the hands of Guru Marzuki, the great and charismatic scholars of the 20th century were born some scholars such as K.H. Nor Ali, K.H. Zayyadi, K.H. Syafi'ie Hadzami and K.H. Abdullah Syafi'ie. In connection with Abdullah Syafi'ie's character, Achmad Mubarak (2013), a renowned Professor in Sahid State Islamic University Jakarta, clearly concludes that: "The deceased is like a person who planted seeds in Betawi. Upon his perseverance and sincerity, these seeds grew into a very fertile tree that colored the lives of the Betawi people. At that time, the Betawi people and As-Syafi'iyah were one. When talking about the Islamic community in Jakarta, our memory will be focused on As-Syafi'iyah led by Kyai Abdullah Syafi'ie." Based on the above statement, it is clear that one of the leading scientific figures who had a major contribution in the spread of Islamic da'wah in the Betawi community of Jakarta was Abdullah Syafi'ie.

## **Research Method**

This study is qualitative research using a case study as a research design. Data was collected through in-depth interviews and passive observations. Semi structured interviews were conducted with six participants in order to gather information about the biography of Abdullah Syafi'ie's character since childhood. While the observations were carried out in the village of Bali Matraman and the surrounding area which was the center of Abdullah Syafi'ie's preaching, including the radio station he founded. The location of this research was carried out in Kampung Bali Matraman, South Jakarta, which is the birthplace of Abdullah Syafi'ie. The subject of this study consisted of two parts, the first was regarding the biography of Abdullah Syafi'i's character and the second was related to his innovation in the use of radio media in preaching. In this study, data analyzed using the Milles and Huberman model (1994) which included collection, reduction, presentation, and conclusion taking. Meanwhile, to check the data and sources obtained, the technique of data triangulation was used in this study. On the other hand, to get a deeper picture, the researcher is also involved as a radio listener through various broadcast activities.

## **Research Finding**

### **Abdullah Syafi'i: A Brief Sketch**

Abdullah Syafi'ie is one of the Betawi preachers who has an understanding of ahl al-Sunnah wa al-Jama'ah, ash'ariyah and syafi'ie mazhab. His name is Abdullah bin Syafi'ie bin Sairan. He was born and grew up in a family that was very concerned about the aspects of education (tarbiyah) and da'wah. His parents and grandmother were figures who were highly respected and honoured by the community at that time (Alawiyah, 2012). His great family is recognized as a family that adheres strongly to religious principles and has a high position and contributes a lot to society, especially in the field of da'wah. He was a son of Haji Syafi'ie bin Sairan and Hajjah Nona binti Sa'ari (Tutty Alawiyah, 1999). He was born on 16 Sha'ban 1329 H to coincide with 10 August 1910 AD in the village of Balimatraman, located in Tebet District, South Jakarta City, Special Capital Region of Jakarta Province, on Saturday, (HS, 2011). He is the eldest son of 3 siblings, namely Siti Rogayah and Siti Aminah. In his childhood, his siblings and friends called him Dullah, short for Abdullah.

In the context of socialising, he is recognized as a two-generation figure. Although his understanding of fiqh (Islamic jurisprudence) is conservative, he has close relationships with modern figures and reformers, such as Pak Natsir and Prof. Dr. Hamka. During his life

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he was an energetic, innovative and productive preacher. His figure in the field of da'wah can be seen from his experience as an advisor to the Central Indonesian Ulema Council (MUI). Not only preached he locally, he preached at the international level such as Singapore, Malaysia, United Kingdom, Pakistan, and Germany. ( Tutty Alawiyah, 1999).

### **Educational History and Teachers**

When he started his household life, his beloved father, Haji Syafi'ie, prayed that his family generation would become pious children. These hopes and aspirations were given to Abdullah, as he was the only son in his family. Haji Syafi'ie desired for his son to become a scholar and a great figure who would provide many benefits to others (Alawiyah, 2010) The hopes and prayers of Haji Syafi'ie were the starting points and injectors of enthusiasm for Abdullah Syafi'ie in studying. He started studying formal education at an educational institution owned by the Dutch colonialists, namely the People's School (SR) in Laan Meni, Jatinegara, East Jakarta. At this school Abdullah Syafi'ie started his learning at elementary school ranks. Like other children of his era, he started learning to read, write and count as well as the arts. In dieser Dutch School wurde er also educated and learned with full discipline, firmness and neatness. This education model gave an impression auf Abdullah Syafi'ie, which influenced the spirit of his future educators.

In 1923 AD, Abdullah Syafi'ie was brought by his grandfather and grandmother to perform the hajj in the holy land Mecca (Zuhair, 2012). His going to the holy land made his study hampered and finally his study was only until the second class. On his return from performing the Hajj, he no longer continued his study at the school. However, his love for science did not subside and made him even more eager to study in other ways. Abdullah Syafi'ie continued his study in a non-formal manner by visiting the scholars in Betawi. At the age of 7 years, he learned to read al-Qur'an with two teachers (mu'allims) namely Mu'allim Djauhari bin Sulaiman in Tebet and with Mu'allim Musannif in Menteng Atas.

He also studied science of al-Nahw (Syntax) and Sharf (Etymology) with a mu'allim Musannif with a talaqqi system and successfully read two books namely Matn al-Jurumiyah by al-Imam Sanhaji and Mutammimah by Sheikh Abdullah bin Ahmad al-Fakihi (Busyairi, t.t.). In 1926 AD he studied with Mu'allim Subki bin Idris and Mahmud bin Ramli in the fields of Aqidah and Fiqh for four years. At the age of twenty (1930 AD) he deepened his science of Arabic grammar techniques with K.H. Abdul Madjid bin Abdurrahman and

succeeded in reading *Alfiyah Ibnu Malik* for 5 years. In addition, he studied other sciences such as the science of fiqh by reading *Fath al-Mu'in and al-Iqna' fi Halli al-Alfadh* written by Abu Suja', Quranic Exegesis by reading *Tafsir al-Jalalayn*, science of al-hadith by reading *Riyad al-Shalihin*, work of Imam al-Nawawi. (Hadi, t.t.) Then he studied with K.H. Ahmad Mukhtar in Lemah Abang and successfully read *Kifayah al-'Awwam* written by Sheikh Ibrahim al-Bajuri and *al-Nasa'ih al-Daniyah wa al-Wasaya al-Imaniyah*, work of al-Habib bin 'Alawi al-Haddad. He got a certificate to teach these two books. Then in 1940 AD (aged 30 years) he studied with Habib 'Alwi bin Tahir al-Haddad, then was appointed as a Mufti of Johor Malaysia in Bogor for two years by reading *Jam`u al-Jawami`* in the science of the *usul Fiqh* (Hadi, t.t.) The method of learning as adopted by Abdullah Syafi'ie is known as the *mulazamah* method in Islamic history. To support this learning activity, he was provided with a bicycle to visit his teachers' houses which were very far away such as Tanah Abang (13 km), Karawang Bekasi (25 km) up to the Bogor area- West Java (35 km) (Nata, 2005).

As for teachers of Abdullah Syafie : 1) Muallim Amin Nahu Science, 2) Muallim al-Musannifal-Jurumiyah, *Riyadh-Badi'ah* and *Kafrawi*, 3) Muallim Subeki Khitabah, 4) Ashmawi, Immiriti 5) Muallim Ahmad Mukhtar, Tasawwuf and Wirid Sciences, 6) K.H. Abdul Majid, Feqah and Usul Feqah, Sciences, 7) Guru Ahmad Marzuki, *Feqah, Tasawwuf* and *Tafsir*, 7) Habib Alwi bin al-Haddad, Lecture Science , 8) Habib Salim bin Jindan, Hadith, 9) Ali Kwitang Feqah Science, Interpretation and Hadith Sciences. Based on the history of his journey in studying, it can be concluded that Abdullah Syafi'ie's love for knowledge cannot be denied. From the information gained, he had the opportunity to visit Makkah eight times to perform the Hajj or Umrah. During his time in the holy land, he took the opportunity to study from great (mu'tabar) scholars, including Sheikh Yasin bin Isa al-Fadani who gave him a certificate of hadith transmission through the book *al-'Ajalah fi al-Ahadith al-Mursalah and Ithaf al-Akabar bi Isnad al-Dafatir*; Sayyid 'Alawa bin Abbas al-Maliki by reading *Fath al-Qarib, al-Taahhab al-Tarhib wa al-Tarhib* with *talaqqi* method and others such as Mu'ammad bin Abbas al-Maliki, Sheikh Aman Qutbi, and Sheikh Aman al-Sinqiti (Nata, 2005). Referring to the list of Abdullah Syafi'ie teachers as mentioned earlier, it shows the noble character and greatness of the figures of his study.

### Da'wah Activities and Roles

With the knowledge that he acquired from his mu'allims and teachers, Abdullah Syafi'ie began to do his da'wah at the Islamic school (madrasah) by teaching religious sciences that he had obtained from his teachers to his friends. Not only became he a sufficient preacher, he also was a proficient teacher. Within five years, the school was insufficient enough to accomodate a large number of students. So bought he in 1933 a plot of land for establishing a mosque. According to his eldest daughter, Alawiyah, in order to achieve his plan, he began to empower his business and sell his wife's golden goods (Alawiyah, 2013). Regarding the naming of mosques, Tutty Alawiyah mentioned that at that time the existing mosques did not use Arabic names but used regional names such as Tanah Abang Mosque, Kampung Melayu Mosque and others. Abdullah Syafi'ie was considered as the first figure in such an area to name the mosque after the Arabic name i.e. Masjid al-Barkah (Alawiyah, 2012) At this particular mosque he opened religious classes for the community on Wednesday nights. While his wife, Siti Rogayah was given a specific schedule on Saturday morning for Muslim women (Rahmawanta S, 2013) .

In this mosque, Abdullah Syafi'ie really played his role of a scholar who teaches religious knowledge officially at the mosque. As the centre of worship for Muslims, mosques have a very important role in the development of a true Islamic society. Besides the Qur'an, several subjects such as Tauhid (Islamic theology), *Fiqh and Sirah* (Biography of Prophet Muhammad) were taught to the community at the mosque. Abdullah Syafi'ie da'wah was not limited to al-Barkah Mosque, but it covered mosques all over Jakarta and outside areas of the city. According to Haji Zainal Abidin, Abdullah Syafi'ie taught at more than 45 places around Jakarta. Abdullah Syafi'ie was a respected person among the Muslims scholars and habibs. He was highly appreciated and honoured by giving the opportunity to deliver the speech or lectures at the beginning of the assembly. One of these events occurred when he was invited to attend the funeral of a scholar known as wali in Pekalongan, Central Java. In the assembly which was attended by dozens of Muslim scholars and tens of thousands of worshipers, he had the first opportunity to give a lecture (Alawiyah, 1999). It shows the level and position of Abdullah Syafi'ie among the Muslim scholar circles as confirmed by K.H. Saifuddin Amsir, one of his students as well as a famous and charismatic scholar of Betawi descent (Amsir, 2013)

Abdullah Syafi'ie delivered his valuable lectures in various situations, platforms and audiences, whether official or not, in front of laymen or civil servants, in Majelis Ta'lim (religious classes) or in political party assemblies. Not only that, he was involved in preaching Islamic teaching at wedding ceremonies, aqiqah (sacrificing animals due to the birth of a newborn), crest shaving and also funeral ceremonies. In addition, he also always was officially invited by state officials, such as the house of President Soekarno, Minister of Environment Emil Salim, Minister of Information Harmoko and also Governor of DKI Jakarta Ali Sadikin and others. In the party politics arena, he was a campaigner for the Islamic party at that time namely the MASYUMI Party or Parti Majlis Syuro Muslimin. Regarding his involvement in the campaign, Cholil Ridwan (2013) concluded that Abdullah Syafi'ie had a right vision to defend the interests of the people and led to correct Islamic politics. His position and influence must be attributed to the political struggle towards the construction of national life that is in accordance with Islamic values and teachings. For this reason, he used the influence of his lecture skills as a campaigner. Besides in the home country, Abdullah Syafi'ie's preaching also spread outside the country like Malaysia and Singapore. He was honoured to conduct a preaching tour in Eastern Malaysia through a special invitation from the Deputy Minister of Defence of Malaysia, Haji Abu Bakar (Indonesian Religious Scholar Here for Vision, 1984). During his stay there, he had the opportunity to give preaching in various places such as Sarawak State Mosque, Sarawak Islamic Religious Community Building, Brigade 4 Army Complex of Kuching, and Mara Institute of Technology. (Zuhair, 2012)

Besides in Sabah and Sarawak, Abdulah Syafi'ie also gave preaching in Peninsular Malaysia such as Kedah, Johor and Pahang. He also visited Islamic educational institutions in his travels to Malaysia (Tutty Alawiyah, 1999). Another source stated that he had preached in Johor for 3 months (Alawiyah, 2012). In addition, during his visit to Malaysia, he had the honor of talqin or guiding a new convert to recite two sentences of the syahadah (a profession of faith by reciting I bear witness that there is no deity but God, and I bear witness that Muhammad is the messenger of God) at one of the assemblies held specifically for him. However, the author cannot confirm the information regarding when and where the incident occurred. The author can only confirm the validity of the pictures and captions which state that he is guiding people to be Muslim in Malaysia. (Alawiya, 1999) While in Klang Valley Malaysia, he also gave lectures at the Kampung Baru Mosque and several mosques in the village of Paya Jaras in Sungai Buloh area. (Musa Fathullah Harun, 2013)

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The author finds the reason Abdullah Syafi'ie came to Kuala Lumpur was that he was interbred by a Muslim scholar with three people, including K.H. Fathullah Harun. It was found that he is the imam of the state mosque and also teaches at the Kampung Baru Mosque. The author believes Abdullah Syafi'ie's arrival was due to the invitation and opportunity given by K.H. Fathullah Harun. He excelled in his da'wah by preaching through the pulpit when he visited some local places or abroad. This statement indicates that he was a proficient preacher spreading Islam crossing the seas and oceans.

### **Da'wah Innovations in Using Radio**

The work of da'wah should use appropriate means to introduce the divine message. Selective means are very important for da'wah workers to use these media to communicate to the audience the divine message. According to al-Bayanuni (2002), means of da'wah can be in material (hissiyah) or spiritual (ma'nawiyah) forms. Mass media and communication are considered as important material means of da'wah. The communication system differs from one place to another based on the level of the people's civilization (Sohirin, 2008). For example, in the days of the Prophet Muhammad (pbuh) the work of da'wah was carried out through oral communication by interpersonal approach. However, a lot of things had changed, especially in the context of modern time, the medium and platform to communicate as well had changed (Nurul Atiqah et al., 2020). Therefore, radio and television are part of the modern system of communication, which can be used for propagating the divine message.

Radio is an audio medium that has a great influence on the public. It also becomes an alternative media along with television and newspapers. Regarding the advantages and privileges of radio compared to other media, according to Onong Uchyana Fendi as quoted by Mohd. Ali Aziz (2009), radio broadcasts are direct and do not recognize distance, have a strong pull (a combination of verbal language, music and sound impressions) and can be heard by even those who are not able to read and write. Previously, radio was the only medium used by people especially in rural areas to reach information and announcements from certain parties, for example the government. Therefore, as a preacher who was innovative and visionary, Abdullah Syafi'ie took the benefits from the progress of radio technology to be used for the cause of Islamic propagation. In his view, radio was one of the most popular media and favoured by the public, especially teenagers, so that it can become

an effective medium in preaching Islamic teaching with a wide and unlimited coverage. Not only that, he rightly concluded that radio was a very effective medium in safeguarding the faith of Muslims from false understandings. Therefore, he established his own radio station in 1967 known as AKPI As-Syafi'iyah Radio, two years after he founded the Islamic Education Teaching Academy (AKPI). Assisted by his students who learned at the AKPI, Abdullah Syafi'ie started to erect antenna masts and updated the program schedule to be broadcast in a radio station. Beginning 1978, the radio was then identified as Radio Dakwah As-Syafi'iyah (RAS FM on the frequency 95.5 FM) until today (Zuhair, 2012).

Establishing a radio station as a medium for spreading the message of Islamic da'wah is considered as an innovative approach in the year of sixties. Besides preaching and maintaining Islamic faith within the community, the establishment of this particular radio provided an alternative for the community in determining entertainment that educates the soul. As the only da'wah radio at that time, As-Syafi'iyah radio had a significant influence on the Muslims lives. According to the information obtained from Soleh RM, this radio is the main choice for the Muslim community in Jakarta and its surroundings. This choice is due to a formula for religious education that is integrated with Islamic-based entertainment that educates the soul. Even in the early days of its establishment (1967-1969), this radio reached outside Java, which included Lampung, Aceh and parts of Malaysia (Rahmawanta, 1988).

This fact is supported by the presence of students from Malaysia who study in Islamic boarding schools. Besides functioning as a medium of da'wah, As-Syafi'iyah radio is also used as a medium for broadcasting programs and activities run by the As-Syafi'iyah Islamic Institution. All the projects that are being carried out, which are correlated with da'wah activities as well as school or madrasa development projects, are broadcast live on this radio. Not only that, the government also took the opportunity to convey various programs and activities carried out by the Ministry of Religious Affairs of the Republic of Indonesia and the Religious Officials of the South Jakarta area.

During this study, the author often listened to the radio in order to find out the power of preaching, preaching styles and broadcast programs. From the author's point of view, in the 1960s, the idea of establishing radio as a medium for da'wah was a brilliant idea that was not shared by other figures in his era. The existing of this radio also shows a real essence that he was an open and modern-minded scholar who took advantage of modern products to preach Islam. As-Syafi'iyah radio had a great influence in preaching Islamic da'wah within

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the community. Consequently, this radio, according to Zubair, made Abdullah Syafi'ie to be a preacher who was increasingly recognized by the Muslim community in Jakarta. The former Minister of Industry of the Republic of Indonesia, Fahmi Idris shared the story of his introduction to Abdullah Syafi'ie and further took part in conducting da'wah programs. Interestingly, he wrote (Idris, 2011): The first time I met Pak Kyai Abdullah Syafi'ie was through As-Syafi'iyah radio in the 1970s. The radio broadcasts have extraordinary meaning. He often refers to himself as a khadam (servant) of the ummah (people). His invitation was very influential. As proof, I was influenced by his invitation, even though I didn't know him. That thing makes me donate frequently. It happens when I get in the car (train) and tune in to the as-Syafi'iyah radio, and then hear Pak Kyai's call to contribute to the construction of the mosque. Upon that, I asked my driver (personal guide) to deliver the donations.

Based on the study, it was found that Abdullah Syafi'ie was not only recognized as a renowned scholar, but was also respected by elites and government officials. The impression and influence of the as-Syafi'iyah radio can make a person who was 'hostile', eventually become a donor for his preaching. Among those matters are Ali Sadikin, the Governor of Jakarta. Besides this acknowledgement, the influence of K.H. Abdullah Syafi'ie's preaching through the radio can also be seen from the congregation who attended the Tabligh Akbar Maulidur Rasul program in 1968 which was held at the Istora Senayan Stadium, Jakarta. In the program held by the As-Syafi'iyyah Islamic Institution, Abdullah Syafi'ie delivered a lecture in front of hundreds of thousands of Muslims in a captivating style. It can be said that the charisma and character of Abdullah Syafi'ie spread widely when his voice could be heard through the radio by the people of Jakarta and its surroundings. Upon the point of view of broadcast program arrangement, this radio did not come out of its initial mission of being an Islamic preaching radio, but at the same time it also provided slots on culture, entertainment, news and others. According to Abdul Rahman Abdullah's statement, as quoted by M. Soleh Rajamawan, the radio broadcast program arrangement is: 1) Religious Program 35, 2) Cultural Program 10, 3) Education 15, 4) Entertainment News 15, 6) Others 10, Total 100. Source: M. Soleh Rajamawan, *College Services...*, 83.

Based on the radio broadcast program arrangement, the author would like to express that Abdullah Syafi'ie implemented the concept of balance in human needs. Even though As-Syafi'iyah radio is a non-profit radio with an Islamic preaching orientation, it does not deny human needs for other aspects such as cultural aspects, news and entertainment. In the

starting time, this radio will broadcast live starting at early morning 4 up to 10 in the morning and from 13.45 up to 17.45 in the evening. At night, it starts at 6:15 p.m. to 11:30 p.m. midnight. ( Rahmawanta, 1988 )

Viewing Abdullah Syafi'ie's contribution in this case, it is appropriate to call him a preacher figure who accepts the advancement of technology. According to his view, the scholars in particular and the Muslim community are still far away from technological advances. Based on this awareness, he successfully began to preach within the community in order to deliver the Islamic message. Moreover, at that time, radio was more owned by the Muslim community, comparing to television owners that were still less. Based on this media, Abdullah Syafi'ie wanted to prove to the community that Muslims could master technology, not those who were mastered by technology. Over time, the radio is getting more and more acknowledgement. For example, the acknowledgement issued by a research institute namely Taylor Nelson Sofres (1988). According to this research institute, as-Syafi'iyah radio has been named as having the largest number of listeners (1,756,000 listeners). The immediate listener rank of radio stations in Jakarta. Total Listeners of FM Radio in Jakarta, 1988: 1) *As-Syafi'iyah* 1.756.000, 2) *Radio Bens FM* 1.425.000, 3) *SP FM* 1.135.000, 4) *Muara FM* 998.000, dan 5) *Muslim FM* 991.000. Source: Nupzahtusaniya, USA, Radio Da'wah Broadcasts, 2003, 63.

Based on listener rank of radio stations in Jakarta radio as-Syafi'iyah became the choice for listeners with the largest number of listeners (1,756,000). This number exceeds Bens FM Radio (1,425,000 listeners), SP FM (1,135,000 listeners), Muara FM (998,000 listeners) and Moslem FM (991,000 listeners) (Nupzahtusaniya, 2003). Even though Abdullah Syafi'ie passed away, his contribution in the field of radio broadcasting is still enjoyed and appreciated by Muslims in Jakarta and its surroundings. According to Survey Research in 1997 that after 12 years Abdullah Syafi'ie passed away, As-Syafi'iah radio was still recognized as number one popular radio among listeners (Nupzahtusaniya, 2003).

### **Diversity of Agenda and Contents on Radio**

In fact, the increasingly good preaching impression is proven by the good acceptance of the community. When this study was written, the As-Syafi'iyah Islamic Institution had three da'wah radios, namely As-Syafi'iyah AM Radio, RAS FM and As-Syafi'iyah Puloair FM radio. After the death of Abdullah Syafi'ie, radio As-Syafi'iyah became a good medium for students to seek knowledge by listening to his lectures or teaching. His lectures will be

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played over the air every Tuesday, Wednesday, Friday in the taklim slot from 07.00 to 08.00 at night. Besides these typical slots, his lecture will also be played when the invited speaker is unable to attend or due to other factors. As a result of having a discussion with the radio operations manager of As-Syafi'ah, it was found that over time there were various changes in broadcast patterns and programming patterns on As-Syafi'iyah radio. Furthermore, the As-Syafi'iyah radio had been a profit radio with Islamic preaching segment. In short, the program of As-Syafi'iyah radio: can be seen in the following: Table 1.

**Table 1: List of As-Syafi'iyah Radio Broadcast Program**

| No | Category of Broadcast | Percentase%                      | Name of Program                                                                                                    |
|----|-----------------------|----------------------------------|--------------------------------------------------------------------------------------------------------------------|
| 1  | Compulsory Relay of   | 04.40                            |                                                                                                                    |
| 2  | Special Relay         | 01.40                            |                                                                                                                    |
| 3  | Public Services       |                                  |                                                                                                                    |
| 4  | Government            | 06.00                            |                                                                                                                    |
| 5  | Private               | 04.10                            |                                                                                                                    |
| 6  | Education: General    | 03.00                            | Syafi'iyah News<br>Book Discussion<br>Many other things                                                            |
| 7  | Religion              | 40.00                            | Subuh Lecture<br>Soul Intake<br>Evening Lecture<br>Air Taklim<br>Mutiara Hikmah<br>Teaching<br>Information Journal |
| 8  | Entertainment         | 12.00<br>15.00<br>07.00<br>04.00 | Indonesia Pop<br>Malay Melody<br>Religion Pop<br>Nasyid and Solawat                                                |
| 9  | Others                | 03.00                            | Opening<br>Off Air                                                                                                 |

*Source: Data obtained in writing from RAS FM, 14 Dis 2013.*

Tabel 1 shows that programs related to religion represent 40% which exceed other programs. This fact and figure shows that the identity of As-Syafi'iyah radio cannot be separated as a da'wah radio. Meanwhile the entertainment program that consists of songs and nasyid ranks at the second place with 38%. Although there are a lot of Indonesian pop songs, radio As-Syafi'iyah does not easily play songs sung by singers or groups that are not

in accordance with Islamic preaching such as female singers who are exposing genitals, consuming drugs or showing lewd action. Among the blacklisted singers by As-Syafi'iyah radio were Dani Ahmad, Ariel Pieterpan and Dewi Persik (Soetrisno, 2013). In short, Abdullah Syafi'ie was among the scholars who were blessed by Allah SWT in making reforms in da'wah. One form of this renewal is the preaching through the electronic media. This case shows that he is literate in technology. By establishing radio station, the Muslims were not only to be users, but appeared to be historical actors in giving color and life to the Muslim community at that time.

This study's findings show the importance of the role of Islamic scholars who are adaptive and transformative following the times to provide a good understanding of Islam to Muslim communities from various walks of life. In addition, the role of da'i who use technology as a medium to spread Islam needs to be varied and adapted to the culture and habits of the local community. A heterogeneous society will see the delivery of da'wah that 'touches the heart' readily accepted and gives great attention to its followers. This can be proven by the vital role of Abdullah Syafi'ie as a cleric who has a broad influence not only in Indonesia but also reaches abroad using Asy-Syafi'iyah radio media which his followers adaptively receive well.

## **Conclusion**

Da'wah has a broad and comprehensive meaning. Da'wah does not only merely focus on theoretical teachings. Da'wah also is about to face challenges and solve Muslim problems. A preacher needs to open his mind and accept various changes and take advantage of information technology, if it does not contradict the Islamic teachings. Therefore, the preachers should be innovative and creative to educate Muslims for civilization.

As a charismatic and visionary preacher, Abdullah Syafi'ie provided real evidence and showed good examples that radio is an effective and memorable medium for da'wah. Establishing a radio for the interest of da'wah was an extraordinary effort in preaching Islamic da'wah at that time. Although the founder had passed away, the radio was still carrying out its preaching function. In fact, it is increasingly giving a large enough contribution to the advancement of da'wah in Jakarta. This study has limited data regarding the reach of Islamic da'wah listeners with the current radio transmitter media. The declining number of radio enthusiasts shows this. They have switched to other digital media that are more adaptive to the times, so further studies are needed on the effectiveness of Islamic

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da'wah via radio during Abdullah Syafi'ie's time and today. Therefore, future research needs to explore the effectiveness of preacher in spreading Islamic teachings using radio channels in the current situation.

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## Student Religious Literacy: A Study of Student Religious Book Preferences State Universities in Indonesia

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### Abstrak

Penelitian ini bertujuan mendeskripsikan, dan menganalisis: (1) preferensi baca buku keagamaan; (2) literasi agama, faktor-faktor berpengaruh atas kecenderungan preferensi baca buku keagamaan, dan (3) menyusun rekomendasi pengembangan buku keagamaan Perguruan Tinggi Umum Negeri. Penelitian menggunakan metoda survey dan literatur review. Populasi adalah mahasiswa Perguruan Tinggi Umum Negeri di Pulau Jawa, yang beragama Islam, meliputi: DKI Jakarta, Banten, Jawa Barat, Jawa Tengah, Daerah Istimewa Yogyakarta, dan Jawa Timur. Masing-masing provinsi ditetapkan dua Perguruan Tinggi Umum Negeri, kecuali Banten sampel 560 responden, dengan sebaran antara 53-60 responden. Teknik pengumpul data menggunakan literatur review. Hasil penelitian: *Pertama*, Preferensi baca buku keagamaan, berada pada tingkat “sedang”, disebabkan sejumlah faktor diantaranya : (1) kesibukan tugas perkuliahan yang menyita waktu, (2) motivasi rendah karena persepsi isu agama sebagai “personal rights”, (3) lingkungan Pendidikan Agama Islam yang kurang “motivating”, “reinforcing”, (4) ketersediaan buku keagamaan kurang sesuai dengan kebutuhan mahasiswa, dan (5) kurang kondusifnya iklim akademik yang membatasi kebebasan, keluasan baca buku keagamaan. *Kedua*, Literasi agama, dimensi mikro, pada posisi sedang yakni preferensi baca buku agama “cukup” signifikan berpengaruh terhadap pengembangan kemampuan mahasiswa. Kontribusi penelitian: (1) menyediakan peta faktual preferensi buku agama/keagamaan pada generasi milenial di Perguruan Tinggi

Umum Negeri dalam rentang tahun 2018-2022. (2) kebijakan penyusunan, penyediaan buku keagamaan Perguruan Tinggi Umum. Negeri.

*Kata Kunci: Literasi Keagamaan, Mahasiswa, Preferensi Buku Keagamaan*

### **Abstract**

This study aims to describe and analyze: (1) preference for reading religious books; (2) religious literacy, factors that influence the preference for reading religious books, and (3) formulate recommendations for the development of religious books in State Public Universities. This research used the survey method and literature review. The population is students at State Public Universities in Java, who are Muslims, including: DKI Jakarta, Banten, West Java, Central Java, Yogyakarta Special Region, and East Java. Each province has two State Public Universities, except for Banten, with a sample of 560 respondents, with a distribution of 53-60 respondents. Data collection techniques using literature review. The results of the study: First, the preference for reading religious books is at a „medium“ level, due to a number of factors including: (1) time-consuming college assignments, (2) low motivation due to perceptions of religious issues as „personal rights“, (3) an Islamic Religious Education environment that is less „motivating“, „reinforcing“, (4) the availability of religious books is not suitable for students' needs, and (5) the academic climate is less conducive which limits freedom, the breadth of reading religious books. Second, religious literacy, the micro dimension, is in a moderate position, namely the preference for reading religious books „sufficiently“ has a significant effect on the development of students' abilities. Research contributions: (1) provide a factual map of preference for religious/religious books in the millennial generation at public universities in the 2018-2022 range. (2) drafting policy, providing religious books for public higher education.

*Keywords: Religious Literacy, Religious Book, Preferences, Student*

### **Introduction**

Religion plays an important role in people's lives. More than 80% of the world's population of 7.6 billion „recognizes“ the existence of Religion. Only 16% of the world's population „denies“ or denies the existence and role of Religion. Religion shapes religious behavior on its various dimensions—beliefs, experiences, rituals, knowledge, and its relationship to other dimensions of life (Glock, Charles Y., & Stark, 1996). Indisputably, Religion has a high social significance in (a) saving human beings by formulating life orientations and goals (Otto, 1946), (b) guiding religious experiences, (c) teaching religious rites, traditions, and knowledge, (d) shaping religious relations and communities, (e) acting out the functions of social and prophetic control of Religion, controlling deviant and criminal acts very complex and (f) establishing nationalism and (g) enriching the cultural heritage of the nation. From a macro perspective, the existence of Religion remains „one of the most important issues of the world.“ Religion is believed to have „transforming & shaping power“

or changeability that can change the ideas, worldviews, culture, social behavior, and order of daily life of its adherents (Yinger, 1960). Religion acts as a function of social and prophetic control of Religion, controlling deviant and criminal acts very complex (Adamczyk, A., Freilich, J.D., Kim, 2017) and building nationalism (Gellner, 1997) as well as enriching the cultural heritage of the nation (Smart, 1989). Religion is a driving force in the development of a nation, especially a nation with a majority religious population. However, at the same time, Religion is suspected of being the „primary cause of violence and global conflicts “. Not only is it an integrating factor, unifying the religious community, but it also has the potential to become a disintegrating factor as a trigger for faith-based social conflicts. Theological differences, rituals, relationship principles, and political affiliations between followers are often the root of political contestation and never-ending social conflict. Religion is often a triggering factor of social conflicts, both internal religious conflicts, between different religions and with the Government in its various modus operandi. Acts of intolerance, discrimination, persecution, paganism, bullying, destruction of houses of worship, ridicule in cyberspace, and other modes of hostile acts are examples of the impact of religious illiteracy. Religion has the potential to become „a potent social force“that encourages war and peace with others (Smart, 1989). Studies in various parts of the world, such as Guiso, Sapienza, and Zingales, prove that Religion is often the cause of political violence in its various forms.

One of the causes of conflictual situations in society is the lack of solid religious literacy. Religious non-literacy is still growing in society. Religious iterations have not been fully cultured. The level of awareness, understanding, interpretation, and social interaction of religious communities is still low, and Literation Keagamaan has not been able to condition the establishment of a unified, dialogical, respectful, harmonious, and peaceful social life system. In contrast, the phenomenon of Religious irritation thrives in various countries. Studies in several multicultural and multireligious countries found low Literation Keagamaan or high and religious irritation which triggered the social conflict.

The phenomenon of religious literacy, which is characterized by the development of truth claims, ritual pride, majority arrogance, fanaticism, and social prejudice, nourishes acts of violence, intolerance, antipathy, and demonization of adherents of other religions, such as the tragedy of ethnic cleansing in Myanmar in 2013. On a broad spectrum, religious

literation becomes a disruptive factor for social stability as a prerequisite for determining the success of the nation's development and progress. Therefore, socio-politically, "Battling religious illiteracy," according to Ali Hasani, is a natural necessity to be carried out in the era of strengthening civil society.

Along with the policy of strengthening religious harmony, this study tries to analyze to strengthen religious literacy. To this end, the study of religious literacy of the general public college student community became important. It is most important to map out what reading preferences look like to be associated with how literacy of students as the nation's next generation and strategic agents of social change. This study aims to describe and analyze: (1) Reading preferences of religious books (2) student religious literacy; and influential factors on students' tendency to read religious books; (3) Develop recommendations for the development of religious books for State Public Universities. It is hoped that the research will be able to provide a factual map of millennial religious/religious book preferences in the *Perguruan Tinggi Umum Negeri* in the 2020-2022 period and contribute as a policy input in the preparation and provision of religious books at the higher educations (*Perguruan Tinggi Umum Negeri*).

### Research Method

The study used the survey method to obtain primary data through several questions to respondents to obtain information from groups representing the population. The study population was *Perguruan Tinggi Umum Negeri* students in Java who are Muslims, including DKI Jakarta, Serang Province, West Java, Central Java, Yogyakarta, and East Java). From each province, two PTUN were determined, except Banten Province, with a sample of 560 respondents, with a distribution between 53-60 people.

**Table 1. Research samples**

| No | Provinsi                   | PTN                                | Sum |
|----|----------------------------|------------------------------------|-----|
| 1  | Banten                     | Universitas Sultan Ageng Tirtayasa | 61  |
| 2  | DKI Jakarta                | Universitas Indonesia              | 53  |
|    |                            | Universitas Negeri Jakarta         | 55  |
| 3  | Jawa Barat                 | Institut Teknologi Bandung         | 55  |
|    |                            | Universitas Pendidikan Indonesia   | 58  |
| 4  | Daerah Istimewa Yogyakarta | Universitas Gajah Mada             | 60  |
|    |                            | Universitas Negeri Yogyakarta      | 59  |
| 5  | Jawa Tengah                | Universitas Diponegoro             | 58  |
|    |                            | Universitas Negeri Semarang        | 53  |
| 6  | Jawa Timur                 | Universitas Airlangga              | 60  |
|    |                            | Universitas Negeri Surabaya        | 60  |
|    | <b>Sum</b>                 |                                    | 630 |

The research uses a "mixed method" approach, with combinative data collection techniques between fieldwork (interviews, discussions, observations, measurements with a scale of scales, documentative studies) and source studies, which are analyzed quantitatively and qualitatively.

## **Research Finding**

### **Respondent Profile**

Three focuses were presented in the discussion of the findings: (1) the respondents' description, (2) the level of reading preferences of students' religious books, and (3) the religious literacy of students as a direct or indirect impact of the tendency to religious book preferences. The respondents to this study were *Perguruan Tinggi Umum Negeri* students with a sample of 630, with a composition of 62% women and 38% men. Of this number, most (70% have a high school / vocational background, 17.2% are from Madrasah Aliyah, and the remaining 13% come from Pesantren. From their fields of study, respondents in the social-humanities field (68%) and 32% from natural science & technology (*natural and technology*). Judging from the involvement or participation in extra-campus organizational activities, it is indicated that it is almost balanced, where 59% are active, and 41% are inactive for several reasons, such as concentration. The extra-campus organizations of interest are the Islamic Student Association (HMI) which is of interest to 39.2%; the Indonesian Islamic Student Movement (PMII), as much as 32.5%; the Indonesian Student Association (IMM), 15%; the Indonesian Muslim Student Committee (KAMMI) 10% and the Indonesian National Student Movement (GMNI) 3.3% of the total respondents, although they (66.2%) admitted to being inactive and 33.8% claimed to be active in the implementation of its programs. In total, it can be seen in the diagram below.

### **Religious and Student Book Preferences**

Data shows that most (52%) students prefer reading printed and online religious books, then printed books (28.3%) and 19.4% reading online. They mostly (53.3 %) read original books and translations, 24.3 % like original works, and 22.4 % like translations. The fields of study that students like are the fields of History (28%), Islamic Culture (21%), and practical worship guides (13%). While the books are thoughtfully categorized, namely Islamic Philosophy, Islamic Economics, and Islamic Politics, respectively 9.5%, 9%, 7.9%,

and like other fields by 12%. Furthermore, a large section (41%) reads diverse books to expand Islamic insights, and 22% like to read. Meanwhile, to improve the quality of worship by 16%, fulfilling college assignments by 15.5%, and 4.3% answered following the trend. Judging from the reading intensity, it turns out that only 3.4% of them read books to more than four books a month. Most 88% only read 1-2 books, and readers 3-4 open 8.5%. The low intensity of reading religious books in *Perguruan Tinggi Umum Negeri* students is caused by several factors, including (a) low motivation to read religious books because of the perception of religious issues as "*personal rights*" (b) more interest in learning Religion through more exciting and practical videos to be followed (c) busy study tasks that take up time, so they do not have the opportunity to read religious books, (d) an Islamic education environment that lacks „motivating,“ „reinforcing“ (e) inadequate availability of religious books (inadequate to the real needs of students, (f) less conducive academic climate- which limits the freedom and breadth of reading religious books. Furthermore, 36% of students obtained books by borrowing. bought 39.9% and 27% by way of obtaining other unexplained objects, and mostly read religious books in Indonesian (76%), the remaining 11.5% in Arabic and 8.4% in English. The religious books that students read can be seen in the chart below. remaining 11.5% in Arabic and 8.4% in English. The religious books that students read can be seen in the chart below. way of obtaining other unexplained, and mostly read religious books in Indonesian (76%), the remaining 11.5% in Arabic, and 8.4% in English. The religious books that students read can be seen in the chart below.

Judging from the personal message, the preferred religious understanding in the books read, students are moderate (26%), fundamentalist (24.8), liberal (14%), and the remaining 35%. Interest in religious beliefs was self-choice (62.6%), the influence of others (7.1%), organizational demands (3.4%) and *trend* factors 6.2%, and various factors 20.7%. Therefore, they felt the need for guidance from other parties in studying Religion, especially from lecturers (29.3%), discussions in study groups (23.6%), with peers 18.5%, and 10.9% self-study. However, whatever how a religious person is obtained, they show the high need for religious books that suit the preferences of current and future students. The need for scientific and religious books, especially those related to their study programs, is needed by most students (26.9%), then popular religious books (24.6%), worship manuals (22.4%), and Islamic politics (17%, and others 9.1%). The details of these data can be seen in the chart below.

### **Student Religious Literacy**

Reading books can change readers' thoughts, beliefs, attitudes, and motor behaviors (Homes et al., 2013), shape changes in attitudes, beliefs, and behaviors in various aspects of life (Green & Brock, 2000) and form powerful cognitive abilities (Hoover et al., 2011), including narratives of everyday life (Mazzocco et al.). So how does religious book preference impact students' religious literacy levels? Religious Literacy (LA), as previously operationally restricted, concerns the possession of (a) knowledge and understanding of Religion and its practical disclosure, (b) awareness of Religion and its differences and practical implications, and (c) critical awareness of interpreting and taking part effectively to address the problems facing Religion together. To measure Religious Literacy (LA), an attitude measurement (Likert Scale) measures students' attitudes, opinions, or perceptions of the phenomenon of religious literacy and the relationship with religious book reading preferences.

### **Religious Book Preferences with Student Life**

To find out how the implications of religious book preferences on students' happiness were, several statements were submitted on whether the religious books read by students contributed to: (1) encouraging political participation, (2) mobilizing social care, (3) strengthening religious beliefs, (4) improving the quality of worship, (4) building an attitude of religious tolerance, (4) forming social wisdom, (5) fostering a multicultural attitude, and (6) creating peace. Based on the results of the Yang-Assessment conducted through a limited scale of attitudes and interviews, the following findings are known: As many as 14.2% stated that the preference for religious books to be read strongly influenced life. Meanwhile, 25.4% said they were adherent to life, and the rest considered reading religious books to have a low influence on their lives.

### **Book Preferences and Student Political Participation**

Students' religious book preferences contribute to student participation rates in political activities. Data shows that most students (37.4%) feel that reading religious books has a significant effect on political interest and participation—in the sense of keeping abreast of the political situation and discussing them with other enthusiasts. Only 23% of students felt that the preference for religious books read was very significant (high) in their influence on

their political interests and participation. The rest (28.6%) stated that the preference for religious books read had a low influence on their political interests and participation.

### **Book Preferences and Student Social Concerns**

Social sensitivity is the most crucial part of measuring a person's religious literacy level (student). The higher the student's participation rate in religious activities, even though it is different from the religion he or she embraces, the higher the level of religious literacy. It was shown that most (42.4%) felt that understanding the religious books read had a moderate (sufficient) effect on the increasing level of social care, for example, participating in solving community problems. Only 17.4% expressed a high propriety of reading books towards their social concerns. Then, 40.2% of respondents thought reading religious books had little effect on their level of social sensitivity.

### **Preference Books and Religious Knowledge**

Books are a medium of communication (means of communication) and, at the same time, „message content “ (message content). Thus, increasing religious knowledge is one of the purposes of reading religious books to facilitate the growth of religious literacy, namely increasing awareness and awareness to practice their knowledge in the context of social, political, economic, and cultural dimensions of life. The more religious books read, the higher the literacy rate. Most, or nearly 80% of students, feel that reading religious books increases religious knowledge. 17.7% rated it as sufficient to increase religious knowledge, while only 2% did not know whether or not to contribute to improving the quality of religious knowledge.

### **Students' Book Preferences and Religious Beliefs**

Doctrinally, strengthening religious beliefs is the main goal and target of implementing religious education, including cultivating interest in reading religious books. The LA, which is characterized by the level of (i) religious understanding it embraces, and (ii) the level of awareness of diversity and differences in religious beliefs, makes the question of how far the referencer reads religious books contributes to the strengthening of the religious beliefs he embraces. It is indicated that 42.9% said that reading religious books is exceptionally influential in strengthening students' religious beliefs, even 36.6% stated that

it strongly influences strengthening religious beliefs. Only 20% rated religious reading books as having little effect on increasing readers religious beliefs.

### **Book Preferences and Quality of Student Worship**

Religious Education, in general, and strengthening the reading preferences of religious books, in practical terms, aims to improve the quality of worship so that students have an understanding and skills to carry out their worship correctly and well. From the assessment results, almost 70% rated religious reading books as having a high effect on improving the quality of student worship, and 25.6% stated that it was influential in improving the quality of worship. In comparison, 4% rated less or no effect on improving the quality of student worship.

### **Book Preferences and Attitudes of Religious Tolerance**

Idio-doctrinaire and idio-political religious tolerance are significant elements in fostering religious harmony and peaceful life and reducing faith-based conflicts. Strengthening LA builds awareness of differences and diversity of reality, especially Religion. Does reading religious books, as a process of communicating the values embodied in religious teachings, have an impact on building a tolerant attitude towards adherents of different religions? It is known that 79% think that reading diverse books impacts tolerant attitudes toward adherents of different religions. Only less than 20% perceived otherwise and believed it had no impact on the level of religious tolerance.

### **Book Preferences and Social Wisdom**

One of the functions of Religion is to form unity and communication among citizens, even though they are different religions. Association is the primary teaching of Islam. Through the book, it is hoped that communicative social values are based on mutual respect between each other, even though different religions are embraced. Fewer than 20 respondents said reading religious books had no significant effect in shaping communication patterns. In contrast, nearly 80% think reading religious books contributes strongly to shaping good communication patterns- wise, wise, communicative, and reciprocal.

### **Book Preferences and Multicultural Attitudes**

The development of multicultural attitudes is a global and national inevitability, especially for plural societies (UNO, 2004). Cultural development (awareness, way of thinking, *mindset*, value attitudes, and multicultural norms needs to be developed thoughtfully together (NIC,2005) to build a balanced, harmonious, functional, and systemic order of life (Yusuf, 2017). One approach to strengthening multicultural attitudes includes developing diversity literature as a material for cultivation. 68.5% of students rated reading religious books as strongly influencing the formation of student multicultural attitudes. While 26.9% stated that *cujup* influenced the formation of multicultural behavior, only 3.8% rated reading religious books as lacking or even had no effect on the formation of their multicultural attitudes.

### **Book Preferences and Student Peace**

Islam encourages and develops harmony in *religious life (religious harmony)* and a pattern of peaceful *co-existence* (Muthalifi, 2016) Peace is formed in an atmosphere of tolerance, harmonious relationships, freedom from feuds, *orderliness*, and the absence of violence in its various forms—psychological, social, and structural (Yusuf, 2012). Through the cultivation of reading religious books, it is hoped that a peaceful conditioning behavior will be built in the diversity of people's lives. The survey results showed that most (42.2%) indicated that reading religious books could create peace. There were even (26%) who felt that reading religious books strongly influenced the formation of conditions of peace. Only less than 4% rated a less or no effect of reading religious books on the realization of conditions of peace along with the many acts of violence and terrorism in all regions of Indonesia, the position of Indonesian muslims is in the spotlight. Even the issue of violence and terrorism has become a psychological pressure itself, not only for non-muslims but also for muslims themselves.

This psychological pressure, directly and indirectly, impacts political choices when elections are held. Parties labeled as Islamic or considered to have sociological and sociological ties with Islam are abandoned mainly by their constituents by voting or swinging to secular parties. Quantitatively, the number of votes of both inclusive and Islamist Islamic parties continued to decline. In the 2019 elections, the votes of Islamic and inclusive parties were 13.52% and 16.53%, respectively, and the rest were for the secular, inclusive parties. If compared with the votes of the secular, inclusive party, the number of

votes of the secular party is greater than the votes of the Islamic party. Although Indonesian Muslims are prominent, Muslim voters do not all choose the Islamic party. The comparison of the votes of the pro-pluralism party is far greater than the votes of the Islamist party. This condition can be interpreted that supporting a parliamentary majority vote is not possible to encourage the establishment of the Khilafah Islamiyah, which means replacing the ideology of Pancasila. With the solidity of Pancasila as the basis of the Indonesian state, tolerance and freedom as a symbol of pluralism are still maintained. If pluralism continues to occur, democracy also remains safe.

### Conclusion

The reading preferences of students' religious books are at a "moderate" level. Several factors cause this condition, including (1) the busyness of time-consuming lecture tasks, (2) low motivation due to the perception of religious issues as "personal rights," (3) the PAI environment that is less "motivating," "reinforcing," (4) the availability of religious books is not by the needs of students, (5) the lack of conducive academic climate—which limits freedom, breadth of reading religious books.

In the micro dimension, students' religious literacy tends to be in a moderate position, where the reading preferences of "sufficient" religious books significantly affect the development of student abilities. This condition is caused by: (1) coaching patterns / PAI that tend to be oriented towards mastery of practical religious materials, (2) belief and the perception that "religious education" is not the final target of cultivation, (3) student efforts to maintain previous habits. On the macro dimensions attributed to broad contexts (social, political, ideological, and cultural), LA students are at a moderate level in the sense of moderate Islamic electoral tendencies. The preference for reading religious books affects social care, social wisdom, strengthening tolerance, multicultural attitudes, and the desire to live in peace. This condition tends to be caused by (a) the "grand design" of the national policy of "moderation" of religious life in Indonesia for the stability of the Republic of Indonesia, (b) the implementation of the Campus Religious Education (PAI) system, (c) the growth of religious awareness as a *personal right*, (d) the growth of pragmatic life attitudes, (f) the fear of stigmatization with idio-political nuances.

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## **Pola Kepemimpinan Nyai Masriyah Amva terhadap Resiliensi Pesantren di Era Pandemi Covid -19**

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### **Abstrak**

Pandemi covid-19 yang melanda berdampak sangat signifikan terhadap keberlangsungan pondok pesantren. Nyai sebagai *figure central* pondok pesantren melalui kepemimpinannya dituntut untuk tetap menjalankan roda pendidikan pesantren. Studi ini berpendapat bahwa pola kepemimpinan Nyai sebagai ulama perempuan pesantren menjadi faktor yang menentukan resiliensi pesantren di masa pandemi. Studi ini menggunakan pendekatan fenomenologi terkait fenomena pandemi covid-19 dan respons pesantren terhadap pandemi. Pengumpulan data dilakukan melalui observasi, wawancara dan studi dokumentasi. Studi ini menunjukkan bahwa Nyai Masriyah Amva sebagai ulama perempuan pesantren yang dapat menjalankan kepemimpinannya dengan memberikan ciri khas pesantren yang egaliter. Pola kepemimpinan Nyai Masriyah Amva melalui determinisme perempuan membentuk pola kepemimpinan yang egaliter, demokratis, visioner, motivator, karismatik, keteladanan dan responsif terhadap berbagai dinamika menjadi penentu keberhasilan serta resiliensi pesantren pada masa pandemi covid-19.

*Kata Kunci: Pola Kepemimpinan, Masriyah Amva, Resiliensi Pesantren, Covid-19.*

### **Abstract**

The covid-19 pandemic had a very significant impact on the sustainability of Pesantren. Nyai, as the central figure of Pesantren with her leadership, is required to run Pesantren's education. This study argues that the pattern of Nyai leadership is a factor that determines the resilience of Pesantren during the pandemic. This study uses a phenomenological approach related to the phenomenon of the covid-19 and the response of Pesantren to the pandemic. Data collection was carried out through observation, interviews, and documentation studies. This study finds that Nyai Masriyah Amva, a female Pesantren scholar, can carry out her leadership by giving

the characteristics of an egalitarian. Nyai Masriyah Amva's leadership pattern through female determinism forms is egalitarian, democratic, visionary, motivator, charismatic, exemplary, and responsive to various dynamics to determine the success and resilience of Pesantren during the covid-19 pandemic.

*Keywords: Leadership Pattern, Masriah Amva, Pesantren Resilience, Covid-19.*

## **Pendahuluan**

Pandemi covid-19 yang dialami kurang lebih selama 3 tahun memberikan dampak yang sangat signifikan terhadap keberlangsungan pondok pesantren. Sebagaimana yang diutarakan oleh ketua Rabitah Ma'had Islamiyah (RMI), bahwa basis pendidikan di pesantren sangat mengandalkan metode *muwajahah* atau tatap muka, adanya pandemi mengharuskan proses pembelajaran di pesantren dilakukan dengan metode Pembelajaran Jarak Jauh (PJJ) secara virtual (Triono, 2020). Dampak lain yang dirasakan adalah terkait ekonomi, anggaran pesantren yang difokuskan untuk biaya pendidikan dan operasional pesantren harus *direfokusing* kepada persoalan kesehatan melalui penyediaan sarana dan prasarana seperti penyediaan hand sanitaizer, disinfektan, masker, ruang isolasi hingga vaksin. Ketercapaian ekonomi pesantren juga menjadi kendala yang serius hal ini dikarenakan, santri yang semula beraktivitas di lingkungan pesantren, kini harus kembali ke rumah masing-masing (Kahfi & Kasanova, 2020, p. 27). Dampak yang signifikan terjadi pada tradisi pesantren, seluruh kegiatan keagamaan dan aktivitas kepesanterenan dibatasi seperti; santri yang sholat berjamaah harus merenggangkan *shafnya*, kegiatan pengajian *sorogan* dan *bandungan* yang *notabene* diikuti oleh seluruh santri harus dibatasi dengan dibuatkan jadwal secara bergiliran, begitupula aktivitas *berziarah*, *manaqiban*, *barjanji* dan *sholawatan* yang rutin dilakukan setiap hari dan malam Jumat harus ditiadakan sementara.

Pesantren sebagai lembaga pendidikan indigenous khas Nusantara (Hadi & Anggraeni, 2021) dituntut untuk *survive* dalam menjalankan pendidikan dan kegiatan keagamaan. Oleh karenanya, pesantren perlu responsif melalui kebijakan pesantren dalam menghadapi pandemi covid-19. Kebijakan pesantren yang dilakukan dalam hal ini mengacu kepada SK Kemenkes 2020 (Hasanah et al., 2021) dengan; a) membentuk gugus tugas percepatan penanganan covid-19; b) Memiliki fasilitas yang memenuhi protokol kesehatan; c) Dalam kondisi aman dari covid-19 yang dibuktikan dengan surat keterangan sehat atau aman covid-19 dari gugus tugas percepatan penanganan covid-19 atau pemerintah daerah setempat; d) Pimpinan, pengelola, pendidik, dan peserta didik dalam kondisi sehat yang dibuktikan dengan surat keterangan sehat yang diterbitkan oleh fasilitas pelayanan kesehatan setempat.

Kebijakan tersebut secara lebih spesifik kemudian diturunkan dalam pelaksanaan protokoler pendidikan pesantren pada masa pandemi covid-19 melalui beberapa upaya sebagaimana berikut: a) membersihkan lingkungan secara berkala dengan disinfektan; b) menyediakan sarana CTPS dengan air mengalir dan hand sanitizer di setiap tempat; c) membudayakan penggunaan masker, jaga jarak, CTPS, dan menerapkan etika batuk/bersin yang benar; d) menghindari penggunaan peralatan mandi dan handuk secara bergantian; e) melakukan aktivitas fisik, seperti senam setiap pagi, olahraga, dan kerja bakti secara berkala dengan tetap menjaga jarak, dan menganjurkan untuk mengonsumsi makanan yang sehat, aman, dan bergizi seimbang; f) menyediakan ruang isolasi yang berada terpisah dengan kegiatan pembelajaran atau kegiatan lainnya.

Studi tentang pondok pesantren pada masa pandemi covid-19 bukanlah hal yang baru setidaknya terdapat beberapa kecenderungan kajian pesantren yang telah dikaji pada masa pandemi meliputi: a) Kajian terkait dengan manajemen pesantren (Kahfi & Kasanova, 2020), (Rinawati, 2021), (Qodriyah et al., 2021), (Dinana & Subiyantoro, 2021), (Subhan & Ahmad, 2021); b) Kajian terkait ketahanan pesantren (Mubah, 2021), (Harahap & Halimah, 2021); c) Kepemimpinan Nyai Masriah Amva (Razak & Mundzir, 2019), (Istiqlaliyani, 2022), (Sulaiman, 2021), (Munawwaroh et al., 2019). Studi yang telah ada terkait kepemimpinan Nyai Masriyah Amva sebagai pengasuh pondok pesantren Kebon Jambu Al-Islamy dominan dikaji dengan menggunakan teori kepemimpinan George Robert Terry yang mengacu kepada kepemimpinan dengan menggunakan Tipe Otokriatis, Militeristik, paternalistik, demokratis, karismatik dan visioner. Sedangkan terkait gaya kepemimpinan mengacu kepada teori Stephen Robbins dengan gaya demokratis, karismatik, laissez-faire, transaksional, transformasional, dan birokratis. Berbagai kajian yang telah ada cenderung melihat bagaimana eksistensi pesantren di tengah pandemi covid-19 namun belum secara komprehensif membahas mengenai pola kepemimpinan Nyai sebagai tokoh *central* pengasuh pondok pesantren dalam menghadapi pandemi covid-19 dengan berbagai kebijakan serta karakteristik yang tanggap dan adaptif terhadap perubahan yang ada sebagai bentuk resiliensi pesantren.

Pola kepemimpinan Nyai pesantren menjadi hal yang sangat esensial dalam menjaga keberlangsungan pesantren pada masa pandemi. Hal ini didasarkan kepada argumen bahwa pesantren dipimpin oleh seseorang *figure* yang karismatik sebagai pusat penentu arah dan pengambilan kebijakan (Dhofier, 2000). Nyai sebagai agen perubahan di pesantren artinya

keberperaan Nyai dalam aktivitas di masyarakat sangat bergantung pada posisinya sebagai ulama perempuan yang memegang pesantren (Faiqoh, 2017). Pesantren sebagai lembaga pendidikan Islam yang mempunyai keunikan tersendiri (ciri khas) dan tak mudah lekang dimakan zaman. Bahkan pesantren sangat dinamis, kreatif, inovatif, dan memiliki daya adaptasi yang tinggi terhadap segala dinamika yang ada hal ini menegaskan bahwa pesantren merupakan khazanah dari tradisi yang dimiliki bangsa Indonesia (Ali, 2015). Kondisi pandemi menuntut peran Nyai sebagai pemimpin pesantren untuk tanggap dan adaptif terhadap perubahan yang ada.

Studi ini dilakukan untuk melengkapi studi yang telah ada sebelumnya dengan fokus kepada pola kepemimpinan Nyai Masriyah Amva dengan menggunakan teori agensi diri yang merujuk kepada kemampuan seseorang untuk mengambil keputusan atau bertindak dengan mengacu kepada teori Meyers (Meyers, 2001). Teori Feminist Ethic (Uva, n.d.) digunakan untuk mengungkap implikasi dari gaya kepemimpinan Nyai. Gaya kepemimpinan seorang Nyai sebagai perempuan sangat dipengaruhi oleh determinisme diri, yang kemudian dicerminkan dalam mengelola atau mempengaruhi orang lain, sehingga mencerminkan karakter sebagai seorang pemimpin. Tujuan dari studi ini untuk menjawab tiga pertanyaan: a) karakteristik pondok pesantren Kebon Jambu Al Islamy Babakan, b) pola kepemimpinan Nyai Masriyah Amva, c) implikasi kepemimpinan Nyai Masriyah Amva terhadap resiliensi pesantren pada masa pandemi.

### **Metode Penelitian**

Metode yang digunakan dalam studi ini adalah fenomenologi terkait fenomena covid-19 yang kemudian direspons dalam bentuk kepemimpinan Nyai pesantren dalam menjaga resiliensi pendidikan pesantren selama pandemi covid-19. Fenomena yang dikaji dalam penelitian ini ada terkait respons Nyai pesantren terhadap pandemi covid-19, meliputi keberlangsungan pendidikan di pesantren yang dilihat dari bagaimana pola kepemimpinan Nyai, serta upaya yang dilakukan dalam menghadapi pandemi covid-19 dengan tetap melaksanakan pendidikan pesantren. Nyai Masriyah Amva sebagai pengasuh pondok pesantren Kebon Jambu Al Islamy sebagai informan utama dalam penelitian ini. Pengumpulan data dilakukan dengan wawancara, observasi dan studi dokumentasi. Data yang diperoleh dianalisis dengan menggunakan pendekatan kualitatif, data yang diperoleh di klasifikasi selanjutnya didisplay sesuai dengan coding masing-masing data, data direduksi dengan kriteria karakteristik, pola kepemimpinan dan resiliensi pesantren, tahap berikutnya

adalah pengambilan kesimpulan yang diungkap dalam hasil penelitian (Miles & Huberman, 2015).

## Hasil dan Pembahasan

### Profil Pondok Pesantren dan Nyai Masriyah Amva Pengasuh Pondok Pesantren Kebon Jambu al Islamy Babakan Ciwaringin

Pondok Pesantren Kebon Jambu Al-Islamy didirikan oleh Kiai Muhammad yang akrab disapa “Akang” dan Nyai Masriyah Amva yang akrab disapa “Yu Mas” pada tanggal tanggal 20 November 1993 di bawah naungan Yayasan Tunas Pertiwi. Hingga saat ini, jumlah santriwan dan santriwati sekitar 3800 santri yang berasal dari berbagai daerah di Indonesia (Sarah, 2022). Layaknya pondok pesantren salaf lainnya, Pondok Kebon Jambu Al-Islamy mengajarkan kitab-kitab klasik (kitab kuning) dengan menggunakan metode *bandungan* dan *sorogan*. Pondok Kebon Jambu juga menerapkan sistem klasikal pendidikan berupa jenjang pendidikan bagi santri dari mulai tingkat persiapan/ Pra tingkatan lalu naik ke tingkat 1 (fasholatan) hingga tingkat 6 (fathul mu’in). Setiap kenaikan tingkat dilakukan ujian yang sangat ketat.

Ponpes Kebon Jambu Al-Islamy memiliki Visi, “*Terwujudnya manusia pandai, terampil dan berakhlaqul karimah agar menjadi orang saleh yang mulia, dan beramal ikhlas.*” Yang ditopang dengan misi, mencetak insan berpengetahuan luas dalam rangka pembangunan Nasional, Mewujudkan manusia berwawasan kebangsaan dan keagamaan, Berakhlaqul karimah, Menciptakan lembaga yang berkualitas, nyaman dan agamis. Untuk mendukung visi dan misi tersebut maka seluruh santri selain mengenyam pendidikan pesantren, mengenyam pendidikan formal. Saat ini, di Pondok Pesantren Kebon Jambu telah tersedia lembaga pendidikan dari mulai MI hingga perguruan tinggi khas pesantren yakni *mahad aly*.

Santri di pondok pesantren Kebon Jambu tidak hanya dibekali dengan pengetahuan akademik semata, melainkan juga dengan *softskill* berupa pendidikan kewirausahaan (eduprenership) yang dibuktikan dengan berbagai macam unit usaha yang dikelola oleh santri seperti; kantin, toko buku, laundry, hingga toko baju. Literasi digital dimana santri diajarkan untuk menulis, hal ini tidak lah lain bahwa “Akang” sebagai penulis yang sangat produktif yang menghasilkan berbagai macam kitab seperti kitab “adab” dan “ahwal al

Insan” yang hingga saat ini masih dikaji oleh santri. Sedangkan “Yu Mas” sendiri sebagai tokoh nasional dan penulis yang menghasilkan berbagai macam karya.

Nyai Hj Masriyah Amva lahir di Babakan 13 Oktober 1961 dari pasangan KH. Amrin Hanan dan Nyai Hj Fariyatul Aini. Sepeninggal suaminya KH. Muhammad, Nyai Masriyah mendedikasikan dirinya menjadi pemimpin pondok melanjutkan peran suaminya. Nyai Masriyah lahir dari lingkungan pesantren, sebagai alumni dari pondok pesantren al Muayyad Solo di bawah bimbingan K.H Umar. Kedalaman keilmuan Nyai Masriyah tidak terlepas dari didikan Nyai Hj. Nafisah Sahal dan K.H. Sahal Mahfudz di Pondok Pesantren al Badi’iyah Pati. Selain mengkaji kitab kuning, Nyai Masriyah mendalami bahasa arab di Dar al Lugah Bangil di bawah asuhan Habib Hasan Baharun. Selain sebagai pengasuh pondok pesantren Nyai Masriyah terlibat aktif dalam organisasi kemasyarakatan. Saat ini Nyai Masriyah sebagai salah satu dari ulama perempuan yang masuk dalam jajaran pengurus A’wan PBNU Tahun 2022-2027. Nyai Masriyah juga dikenal sebagai perempuan penulis dan penyair. Sejak 2007 Nyai Masriyah telah menerbitkan lebih dari 20 buku berupa novel dan puisi, yang bertemakan motivasi serta kecintaan akan Tuhan. Pada tahun 2017, beliau menginisiasi kegiatan Kongres Ulama Perempuan Indonesia (KUPI) yang berhasil memproduksi istilah perempuan ulama dan ulama perempuan (Istiqalalyani, 2022).

Pesantren Kebon Jambu Al-Islamy, Nyai Masriyah mengajarkan toleransi kepada para santri. Ia juga membuka pintu pesantren untuk tamu dari berbagai kalangan dengan beragam etnis dan agama. Nyai Masriyah sangat identik dengan isu gender yang bermula dari pengalamannya memimpin pesantren yang sangat jarang dipimpin oleh perempuan. Di lingkungan pesantrennya, ia mengajarkan kesetaraan gender sekaligus mempraktikkannya. Upayanya untuk mengajarkan kesetaraan gender dan keberagaman di lingkungan pesantren dan masyarakat sekitarnya, membuat dia diberi penghargaan Albiruni Award sebagai tokoh yang sukses mengembangkan dakwah melalui seni dan budaya (2012), serta SK Trimurti Award sebagai tokoh gender dan pluralis (2014)(Isthiqonita, 2022).

### **Pesantren Kesetaraan: Karakteristik Pondok Pesantren Kebon Jambu al-Isamy Babakan Ciwaringin**

Kecenderungan di masyarakat bahwa pesantren pada umumnya masih menganut budaya paternalistik, oleh karenanya berkeadilan gender menjadi sangat penting (Hambali, 2017). Hal ini sebagaimana yang dirasakan oleh Nyai Masriyah Amva sebagai pengasuh

pondok pesantren yang *notabene* di pimpin oleh kiai. Tanpa menghilangkan kekhasan pesantren salaf yang telah ditanamkan oleh “Akang” Nyai Masriyah mengungkapkan bahwa salah satu ciri khas dari pondok pesantren Kebon Jambu Al-Islamy adalah pesantren yang mengajarkan kesetaraan. Persoalan gender merupakan persoalan budaya, untuk memahami wacana berperspektif gender di pesantren, Nyai Masriyah memberikan perhatian yang cukup besar terhadap terlaksananya kegiatan pendidikan yang adil gender di pesantren. Hal itu dilakukan dengan berbagai kebijakan yang dibuat dengan prinsip-prinsip adil gender. Adanya kebijakan yang berorientasi pada pendidikan adil di pondok pesantren dimana baik laki-laki dan perempuan berhak memperoleh pendidikan yang sama. Semua kegiatan yang dilakukan di pondok pesantren tidak ada diskriminatif bahkan proses pembelajaran pun dilakukan secara bersama-sama tidak ada dikotomi antara santiwan dan santriwati.

Nyai Masriyah Amva lebih lanjut menjelaskan bahwa dalam ajaran Islam baik laki-laki dan perempuan akan dipertanggung jawabkan amal perbuatannya, maka disinilah ada persamaan laki-laki dan perempuan untuk berlomba-lomba dalam kebaikan. Secara spesifik berdasarkan hasil wawancara yang dilakukan Nyai Masriyah Amva bahwa perempuan selalu mendapat stereotif sebagai makhluk yang lemah. Untuk setara dengan laki-laki yakni di mana perempuan harus menjadi kuat adalah dengan bersandar kepada yang Maha Kuat, Maha Segalanya. Perempuan dapat setara dengan laki-laki, jika laki-laki dapat menjadi pemimpin maka perempuan pun dapat menjadi pemimpin. Begitu juga jika laki-laki dapat melakukan banyak hal untuk kemanusiaan maka perempuan pun dapat melakukan hal yang sama. Konsep kesetaraan gender bukan berarti merusak ajaran atau tatanan dalam Islam namun memberikan ruang kepada perempuan untuk menguatkan agama Islam dan bersama-sama memberikan kemanfaatan.

Kesetaraan pula diajarkan kepada santri dengan melihat orang yang berbeda dengan kita, baik agama, suku dan budaya. Kesadaran akan kesetaraan ini yang kemudian melahirkan sikap toleransi. Sebagaimana yang diutarakan oleh Gus Zaim (Hadi & Anggraeni, 2021) pengasuh pondok pesantren Kauman Lasem bahwa sejatinya santri sendiri dibentuk oleh entitas yang berbeda-beda dari berbagai macam budaya dan latar belakang yang berbeda-beda oleh karenanya, keanekaragaman sebagai sesuatu hal yang perlu dihargai disinilah tercipta sikap toleransi untuk saling menghargai dan menghormati.

Sebagai salah satu tokoh kesetaraan gender Nyai Masriyah Amva telah mampu menampilkan pesantren dengan karakteristik pesantren kesetaraan. Kebon Jambu Al-Islamy

merupakan salah satu pesantren dari sekian pesantren yang ada di Nusantara yang dipilih untuk dijadikan model pesantren yang mengangkat gender. Tentunya hal ini sekaligus menepis stigma pesantren sebagai lembaga pendidikan keislaman yang didominasi budaya patriarki. Inklusifitas pesantren Kebon Jambu Al-Islamy dapat dilihat dari keterbukaan pesantren terhadap beragam agama, etnis dan golongan untuk mengenal Islam, sehingga tak heran jika pesantren Kebon Jambu Al-Islamy dikunjungi oleh berbagai macam tokoh perempuan seperti Aminah Wadod, Nelly Van Doorn dan Lena Lassen. Nyai Masriyah Amva menjadikan Kongres Ulama Perempuan Islam (KUPI) yang bertempat kan di Kebon Jambu sebagai *wasilah* bagaimana pesantren dapat dikenal tidak hanya oleh masyarakat Indonesia tetapi juga dunia.

### **Pola Kepemimpinan Nyai Masriyah Amva**

Mengacu kepada teori agensi diri (Meyers, 2001) setidaknya terdapat delapan aspek dalam pembentukan determinasi perempuan. Yang mana kedelapan aspek ini yang dapat membentuk kepribadian hingga pola kepemimpinan yang melekat kepada diri seorang perempuan. Kedelapan aspek tersebut diurai sebagai berikut:

1) *Kemampuan individu dalam melakukan refleksi terhadap perasaan dan keinginannya sendiri.*

Agama menegaskan bahwa perempuan diciptakan dari tulang rusuk laki-laki. Sehingga ada domain kekuasaan dimana laki-laki lebih unggul dalam banyak hal dari perempuan termasuk dalam kepemimpinan. Senada dengan pernyataan tersebut, dalam masyarakat Islam, ganjalan yang terkuat seputar kemunculan pemimpin perempuan adalah ganjalan teologis (Afiffah, 2017). Nyai Masriyah Amva sebagai pengasuh pondok pesantren mampu merefleksikan dirinya untuk memperoleh keinginan yang sama sebagaimana laki-laki. Aspek inilah yang mampu melahirkan Nyai Masriyah Amva sebagai tokoh yang menjunjung kesetaraan. Dalam pola kepemimpinannya Nyai Masriyah bersikap egaliter. Sikap inilah yang kemudian ditampilkan oleh Nyai Masriyah Amva dalam menjalankan kepemimpinannya dengan pola kepemimpinan egaliter.

2) *Kemampuan dalam berkomunikasi agar individu dapat mengetahui persepsi, nasihat dan dukungan dari orang lain*

Segala sesuatu harus disampaikan dari hati. Dalam berbagai hal sering diutarakan belajar untuk memahami dan mengerti dengan keadaan orang lain, cobalah berikan

kenyamanan kepada seseorang ketika dia merasa tertekan dan rasa tidak nyaman, ketika orang lain menjauh karena menganggap buruk maka dekati dan selami berikan kasih sayang dan teruslah mendoakan buat mereka nyaman (Munawwaroh et al., 2019). Hal ini menegaskan bahwa seorang pemimpin harus dapat menjadi *qudwah* atau contoh yang baik dan dalam seluruh kebijakan yang diambil melalui mekanisme musyawarah. Mekanisme musyawarah merupakan pilihan yang diambil dengan dialog serta mengedepankan kemampuan untuk berkomunikasi dan memersepsikan argumen dan gagasan. Oleh karenanya, pola karakter kepemimpinan Nyai Masriyah Amva membentuk pola demokratis.

### 3) Keterampilan terhadap pengalaman diri

Pengalaman hidup Nyai Masriyah Amva bersama K.H. Muhammad sebagai kiai karismatik dengan kedalaman dan keluasan ilmunya menjadikan Nyai Masriyah Amva mendalami lautan spiritual (Amva, 2010a). Pengalaman hidup Nyai Masriyah Amva kemudian dituangkan dalam berbagai karyanya yang memberikan pencerahan dan motivasi bagi para pembaca untuk senantiasa menjalani kehidupan apa pun dan bagaimanapun. Setidaknya dapat beberapa hal terkait pengalaman diri Nyai Masriyah Amva yang selanjutnya dituangkan dalam karyanya; *Pertama*, tidak pernah merasa sendirian, meskipun seorang janda yang memegang tanggung jawab berat berupa pesantren yang ditinggalkan suaminya, Nyai Masriyah Amva selalu bersandar kepada Tuhan, karena sesungguhnya DIA lah yang paling dekat (Amva, 2010a). *Kedua*, senantiasa mendekatkan diri dengan Tuhan. Sebagaimana yang diungkapkannya bahwa orang-orang yang terpuruk dan jatuh adalah orang-orang yang tidak pernah berjuang menciptakan kebangkitan dan kemampuan dalam jiwanya untuk sentiasa berjuang maka sebaik-baiknya sandaran adalah DIA yang Maha Kuat, dia yang Maha Seagalanya (Amva, 2010b). *Ketiga*, Menghadirkan diri untuk merindukan anugerah Allah. Salah satu keyakinan yang ditanamkan dalam diri Nyai Masriyah Amva bahwa Allah akan memberikan anugerahnya kepada siapa saja yang DIA kehendaki, oleh karenanya jalan terbaik adalah seantiasa menghadirkan diri untuk menyambut anugerah tersebut. Setidaknya tiga aspek inilah yang dituangkan dalam karya-karyanya bagaimana pengalaman hidup dari Nyai Masriyah Amva ini dijadikan sebagai *wasilah* yang akhirnya menyelami kehidupan ini dengan pendekatan spiritual (Sulaiman,

2021). Pengalaman hidup yang dilalui oleh Nyai Masriyah Amva kemudian dibagikannya melalui buku-buku yang ditulisnya sehingga menjadi motivasi tersendiri bagi pembaca

Nyai Masriyah Amva dalam kepemimpinannya senantiasa memberikan motivasi bagi para santri. Keterampilan terhadap pengembangan diri diimplementasikan melalui keterbukaan terhadap pengalaman hidupnya. Hal ini yang membentuk karakter kepemimpinan Nyai Masriyah Amva hadir sebagai sang motivator.

#### *4) Keterampilan untuk memilih pilihan yang layak dalam hidupnya*

Nyai Masriyah Amva mampu memimpin pesantren dan membuatnya maju semakin pesat di tengah-tengah persaingan pesantren yang semakin banyak di wilayah Cirebon. Gaya dakwah *bil hal* yang dilakukannya mampu mengenalkan pesantren Kebon Jambu Al-Islamy hingga dikenal oleh berbagai negara. Nyai Masriyah Amva mampu menghadirkan dirinya sebagai tokoh gender yang bercirikan Islam dan menerapkan pendidikan gender dalam dunia pesantren. Nyai Masriyah Amva tampil menjadi tokoh perempuan Nasional dengan berbagai capaian prestasi yang diperolehnya. Kiprah Nyai dalam hal ini tidaklah mudah di tengah masih dominannya budaya patriarki.

Keterampilan Nyai Masriyah Amva yang dapat menentukan pilihan dalam hidupnya ini sangat berpengaruh kepada pola kepemimpinannya Nyai mampu bertransformasi dengan tuntutan dan dinamika yang ada serta dapat memosisikan dirinya sebagai wanita yang mengerti tujuan dan pilihan hidupnya, tidak hanya untuk dirinya sendiri tapi bagaimana keberadaannya kemudian dapat memberikan sumbangsih yang nyata bagi sesama manusia. Karismatik lahir individu terpilih yang memberi mereka kemampuan untuk melakukan hal-hal luar biasa, sehingga keyakinan dan visi para pemimpin ini dapat memberikan dampak kepada orang lain (Juliarti & Anindita, 2022). Dengan kata lain, bahwa determinisme diri ini yang menjadikan karakter kepemimpinan Nyai Masriyah Amva membentuk pola kepemimpinan karismatik melalui perumusan visi masa depan dengan pilihan yang layak untuk hidupnya yang dibagi dan diidealkan, artikulasi inspirasi dan tindakannya berdedikasi.

#### *5) Kemampuan analitis untuk melihat manfaat di masa depan*

Visioner merupakan salah satu kompetensi yang harus dimiliki oleh seorang pemimpin begitu pula Nyai Masriyah Amva. Santri tidak hanya menguasai kitab kuning tetapi harus berguna di masyarakat melalui berbagai macam kompetensi. Oleh karenanya,

pendidikan di pesantren diarahkan untuk mengembangkan *softskill* santri melalui edupreneurship, literasi hingga seni dan budaya.

Analisis kebutuhan santri di masa depan yang kemudian di terapkan oleh Nyai Masriyah Amva bahwa santri tidak hanya bisa mengaji dan memberikan manfaat di masyarakat tetapi santri juga perlu berdikari. Oleh karenanya, Kebon Jambu Al Islamy sebagaimana disinggung pada pembahasan sebelumnya tidak hanya mengkaji mengenai kajian agama melainkan juga membekali pada santrinya dengan berbagai kegiatan kewirausahaan melalui edupreneurship santri. Hal ini dibuktikan dengan berbagai unit usaha yang ada di pondok pesantren Kebon Jambu Al Islamiy yang dikelola oleh para santri sendiri.

6) *Keterampilan individu untuk merawat diri*

Lingkungan pondok pesantren yang asri, hijau serta bersih yang dipenuhi dengan berbagai macam pohon dan bunga, sejatinya merupakan bentuk ibadah merawat diri, dimana manusia sebagai khalifah di muka bumi ini sehingga harus mampu merawat alam ini. Memelihara keindahan sejatinya adalah ibadah, dimana membuat orang yang melihatnya senang.

7) *Kemampuan untuk berkomitmen*

Komitmen keadilan dan kesetaraan adalah gagasan dasar, tujuan dan misi utama peradaban manusia untuk mencapai kesejahteraan, membangun keharmonisan kehidupan bermasyarakat, bernegara dan membangun keluarga berkualitas. Oleh karenanya, pesantren harus berkontribusi dalam membangun kesejahteraan dan keharmonisan.

Saat ini, di tengah munculnya Politik Identitas yang mengarah pada kontra ideologi bangsa, segenap masyarakat Indonesia diharapkan mampu melakukan penyegaran kembali, untuk mengenali dan memahami landasan ideologi bangsa yang akhir-akhir ini terasa mulai luntur, dan bahkan cenderung kehilangan makna. Komitmen keadilan dan kesetaraan sejatinya berkontribusi terhadap kontra ideologi bangsa yang saat ini tengah hadir merusak ikatan kebangsaan yang ada. Pesantren memiliki peran yang sangat signifikan dalam menyelesaikan persoalan ini. Kehadiran pesantren berpesan penting dalam menjaga komitmen kebangsaan dan mewujudkan keadilan dan kesetaraan.

8) *Kemampuan intra-personal untuk berkembang*

Pandemi covid-19 menuntut pesantren untuk *survive* maka pada masa Pembelajaran Jarak Jauh, pembelajaran pesantren harus mampu memanfaatkan teknologi dimana metode klasikal berganti menjadi metode virtual. Hal ini menuntut pesantren untuk mampu menguasai teknologi sebagai media dakwah. Ini lah yang dilakukan oleh Nyai Masriyah Amva dalam upaya mengembangkan pendidikan pesantren dan menjaga keberlangsungan pesantren khususnya di masa pandemi covid-19. Responsif terhadap kebijakan pemerintah dalam memutus rantai penyebaran covid-19 merupakan salah satu keberhasilan pesantren dalam menjaga dan merawat santri serta bertahan di tengah pandemi covid-19.

Responsif terhadap kebijakan pemerintah dalam memutus rantai penyebaran covid-19 merupakan salah satu keberhasilan pesantren dalam menjaga dan merawat santri serta bertahan di tengah pandemi covid-19. Bentuk responsif terkait kebijakan pondok pesantren Kebon Jambu adalah dengan dibentuknya tim satgas covid-19 di lingkungan pesantren.

Tim satgas covid-19 yang dibentuk dan langsung diinisiasi oleh Nyai Masriyah berkoordinasi dengan gugus tugas Covid-19 kesehatan daerah setempat untuk memastikan asrama dan lingkungan pesantren aman dari Covid-19 serta memenuhi standar protokol kesehatan.

Kepemimpinan Nyai Masriyah Amva melalui kebijakan yang visioner ditemukan menjadi salah satu faktor ketahanan pesantren dalam menghadapi pandemi (Mubah, 2021). Kebijakan Pembelajaran Jarak Jauh yang diterapkan di pondok pesantren Kebon Jambu Al-Islamy hanya berlaku selama 2 bulan pertama ketika awal pandemi. Pemenuhan sarana dan prasarana pesantren sesuai dengan standar yang ditetapkan oleh gugus covid-19 maka pesantren Kebon Jambu Al-Islamy dapat melakukan proses pembelajaran secara *bandongan* dan sorogan serta tradisi yang berlangsung sebagaimana layaknya pesantren. Bentuk antisipasi yang dilakukan terhadap keberlangsungan pesantren pada masa pandemi adalah dengan pembatasan kunjungan baik dari tamu maupun orang tua santri.

Mengacu kepada teori agensi diri yang kemudian menjadikan karakter seseorang yang akan sangat berdampak kepada pola kepemimpinan seseorang dapat dijabarkan sebagaimana berikut:

*Tabel 1. Agensi Diri dan Pembentukan Pola Kepemimpinan*

| N | Agensi Diri              | Personal                     | Pola Kepemimpinan |
|---|--------------------------|------------------------------|-------------------|
| 1 | Kemampuan individu dalam | Nyai Masriyah Amva perempuan | Egaliter          |

| N | Agensi Diri                                                                                                 | Personal                                                                                                        | Pola Kepemimpinan |
|---|-------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------|-------------------|
|   | melakukan refleksi terhadap perasaan dan keinginannya sendiri                                               | setara dengan laki-laki                                                                                         |                   |
| 2 | Kemampuan dalam berkomunikasi agar individu dapat mengetahui persepsi, nasihat dan dukungan dari orang lain | Nyai Masriyah Amva menyampaikan sesuatu dengan baik bersifat dialogis                                           | Demokratis        |
| 3 | Keterampilan terhadap pengalaman diri                                                                       | Nyai Masriyah Amva dilakukan dengan mendalami dimensi spiritual lewat berbagai karyanya                         | Motivator         |
| 4 | Keterampilan untuk memilih pilihan yang layak dalam hidupnya                                                | Nyai Masriyah Amva menampilkan dirinya sebagai tokoh gender                                                     | Karismatik        |
| 5 | Kemampuan analitis untuk melihat manfaat di masa depan                                                      | Nyai Masriyah Amva membekali santri dengan kewirausahaan melalui eduprenreship santri                           | Visioner          |
| 6 | Keterampilan individu untuk merawat diri                                                                    | Nyai Masriyah Amva menciptakan suasana pesantren dengan <i>green</i> dan nuansa keindahan                       | Keteladanan       |
| 7 | Kemampuan untuk berkomitmen                                                                                 | Nyai Masriyah Amva menghadirkan pendidikan pesantren yang berkeadilan dan kesetaraan                            | Egaliter          |
| 8 | Kemampuan intrapersonal untuk berkembang                                                                    | Nyai Masriyah Amva mampu melihat kebutuhan zaman pesantren untuk mampu menguasai teknologi sebagai media dakwah | Responsif         |

### Implikasi Pola Kepemimpinan Nyai Masriyah Amva Terhadap Resiliensi Pesantren

Mengacu kepada pendekatan feminist ethics (Uva, n.d.) bahwa seorang pemimpin dalam menentukan setiap keputusan dan kebijakannya perlu melihat berbagai macam pertimbangan. Maka dalam menentukan kebijakan dan keputusan Nyai Masriyah Amva mengedepankan sikap egaliter. Sikap egaliter ini diterapkan dalam berbagai macam kebijakan pesantren. Kebijakan kesetaraan pesantren memberikan kesempatan yang bagi laki-laki dan perempuan dalam memperoleh pendidikan dan berbagai kegiatan pendukung di pesantren. Hal serupa diterapkan pada aspek pendidik. Pondok pesantren *notabene* didominasi oleh pengajar laki-laki, hal ini tentu berbeda dengan pondok pesantren Kebon Jambu Al-Islamy dimana terdapat jumlah yang seimbang antara tenaga pengajar laki-laki dan perempuan. Nyai Masriyah Amva mengisi *tausiyah* tidak hanya untuk Jemaah perempuan sering pula di hadiri oleh para jemaah laki-laki. Setidaknya dapat dilihat dari ciri khas pesantren Kebon Jambu Al-Islamy sebagai pesantren yang berorientasi kan kepada

sikap kesetaraan dan berkeadilan gender. Pemahaman ini senantiasa ditumbuhkan kembangkan kepada seluruh santri dan pendidik di lingkungan pesantren.

Pola kepemimpinan Nyai Masriyah Amva sebagaimana yang dibentuk dalam teori Mayers berimplikasi kepada resiliensi pesantren khususnya pada masa pandemi covid-19 dalam kepemimpinan yang bersifat demokratis, karismatik serta memberikan keteladanan menjadi salah satu faktor penentu keberlangsungan pendidikan pesantren selama pandemi, era New Normal, serta pasca pandemi. Dalam aspek pendidikan, ketahanan pendidikan pesantren didukung dengan sarana dan prasarana yang ada salah satu tuntutan yang kemudian hadir di pesantren adalah adanya klinik santri yang dapat menunjang proses pembelajaran selama pandemi. Klinik santri ini dibangun atas kerja sama pihak pesantren dengan satgas covid-19 setempat. Hal lain yang menjadikan faktor pendorong keberlangsungan pendidikan pesantren adalah dengan memanfaatkan media online berupa *streaming* dalam mengaji kitab kuning. Selama 2 bulan pertama ketika santri harus dipulangkan proses pembelajaran masih tetap berlangsung secara daring.

Dalam aspek ekonomi, ketahanan pondok pesantren dikembangkan melalui entrepreneurship santri. Santri yang dulunya mandiri dalam mencuci baju selama masa pandemi disentralkan melalui laundry pesantren yang dikelola oleh santri sendiri. Dalam membangun kemandirian santri dalam bidang ekonomi selama pandemi santri dibekali pendidikan bercocok tanam melalui green garden yang dikelola oleh santri. Selain *green garden* Pondok Pesantren Kebon Jambu Al Islamiy memiliki Café yang dikelola oleh santri serta sering dikunjungi masyarakat sekitar. Dalam aspek ekonomi yang menunjang keberlangsungan pendidikan pesantren serta skill kewirausahaan santri setidaknya terdapat 10 unit usaha yang masih berlangsung hingga saat ini (Vidiati et al., 2022).

Pola kepemimpinan dengan sikap keterbukaan Nyai Masriyah Amva melalui pesantren ditampilkan dengan penerimaan terhadap tamu yang datang dari berbagai kalangan termasuk lintas agama. hal ini sekaligus menepiskan stigma bahwa pesantren sebagai lembaga pendidikan Islam yang eksklusif untuk komunitas tertentu. Lewat keterbukaan terhadap berbagai etnis dan komunitas, pesantren mampu hadir secara inklusif. Kehidupan pesantren sebagai subkultur, memang menampilkan realitas yang berbeda dan unik bila dibanding dengan masyarakat di luarnya. Hubungan dan interaksi antara sesama, baik sesama santri maupun dengan orang lain, mencitrakan pola hubungan yang harmonis dan penuh persaudaraan (Ma'arif et al., 2015).

## Penutup

Studi ini menunjukkan bahwa kepemimpinan Nyai sebagai *figure central* pesantren menjadi faktor penentu keberhasilan serta ketahanan pesantren pada masa pandemi covid-19. Pola kepemimpinan yang egaliter, demokratis, visioner, karismatik, motivator, keteladanan dan responsif menjadi modal utama resiliensi pesantren dalam menjalankan roda pendidikan yang notabene selama 2 tahun pendidikan di luar pondok pesantren dilakukan secara virtual.

Studi ini melengkapi kekurangan dari studi sebelumnya dengan menampilkan pola kepemimpinan Nyai tidak terlepas dari determinasi perempuan yang dibentuk melalui agensi diri. Pendekatan feminist ethic menjadi *urgent* bagi perempuan untuk mengembangkan potensi dirinya sehingga dapat memberikan kebermanfaatan dan kebermaknaan yang sama dengan laki-laki. Karakteristik kesetaraan dan inklusif yang ditampilkan di Pesantren Kebon Jambu Al-Islamy memberikan gambaran pesantren sebagai khazanah pendidikan Islam di Indonesia sangat ramah terhadap perempuan dan mengajarkan ilmu pengetahuan agama yang damai.

Keterbatasan pada studi ini, hanya memotret sebagian kecil dari bagaimana pola kepemimpinan Nyai pada masa pandemi covid-19. Dengan waktu penelitian yang sangat terbatas pada masa pandemi. Sejalan dengan hal itu studi ini merekomendasikan studi lanjutan terkait dengan inovasi-inovasi yang dilakukan oleh pesantren sebagai bentuk resiliensi pesantren pasca pandemi.

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**Article Writing Guidelines**  
(Title, at Most 15 Words, Upper-Case Only the First Letter of A Word, Times New Roman Font, 12 Size, Bold, 1 Space, Spacing after 6 pt)

---

**First Author's Name (Times New Roman, 12, Bold, 1 space)**

Affiliated Institution (Times New Roman, 11, 1 space)

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**Abstrak**

**(Times New Roman 12, Bold, spasi 1, spacing before 6 pt, after 10 pt)**

Abstrak merupakan uraian singkat mengenai masalah dan tujuan penelitian, metode yang digunakan, dan hasil penelitian. Abstrak ditulis dalam bahasa Indonesia dan Bahasa Inggris. Pengetikan abstrak dilakukan dengan spasi tunggal dengan margin yang lebih sempit dari margin kanan dan kiri teks utama (0,5 cm). Abstrak terdiri dari 100-150 kata. Kata kunci dicantumkan untuk menggambarkan ranah masalah yang diteliti dan istilah-istilah pokok yang mendasari pelaksanaan penelitian. Kata-kata kunci dapat berupa kata tunggal atau gabungan kata. Jumlah kata-kata kunci 3-5 kata. Kata-kata kunci ini diperlukan untuk komputerisasi. Pencarian judul penelitian dan abstraknya dipermudah dengan kata-kata kunci tersebut. (Abstrak ditulis dengan huruf Times New Roman 12, spasi 1)

*Kata Kunci: abstrak, bahasa Indonesia, kata kunci*

**Abstract**

**(Times New Roman 12, Bold, spasi 1, spacing before 6 pt, after 10 pt)**

An abstract is a brief description of the problem and research objectives, methods used, and the results of research. Abstracts are written in Indonesian and English and typed single-spaced with a narrower margin of right and left margins of the main text (0,5 cm). Abstracts count 100-150 words. Keywords are included to describe the realm of the issues, and the terms underlying the conduct of research. Keywords can be either single words or combinations of words. The number of keywords is 3-5 words. The keywords are required for computerization. Research and abstract title search are made easy with these keywords.

(Abstracts are written in Times New Roman 12, 1-spaced)

*Keywords: content, formatting, article.*

**Introduction**

The introduction includes background of the research, research questions; objective and significance of the research (*you must explain and criticise previous studies and offer a new argument, perspective, or novelty in the research area, otherwise your article cannot*

*be considered significant and thus will not be taken into consideration for further process*); theoretical framework; hypothesis (if applicable). The introduction is written within 2-3 pages and typed with Times New Roman 12, regular, 1.5 spaced.

### **Research Method**

This part basically explains the research method and the method of analysis used in the discussion.

### **Research Finding**

This is the main part of the article, which includes: data description, analysis from the research discussion. Data analysis process such as the statistical calculation and hypothesis test is not necessary to be presented. Only the result of analysis and hypothesis tests should be reported. Table and graphics can be used to clarify the research result. Tables and graphics must be given commentary or discussed.

### **Table Presentation**

It is written “**Table**” and “**No.**” and **Title of Table**, center and bold, font size 12, and conventional numbering (1, 2, 3, etc.).

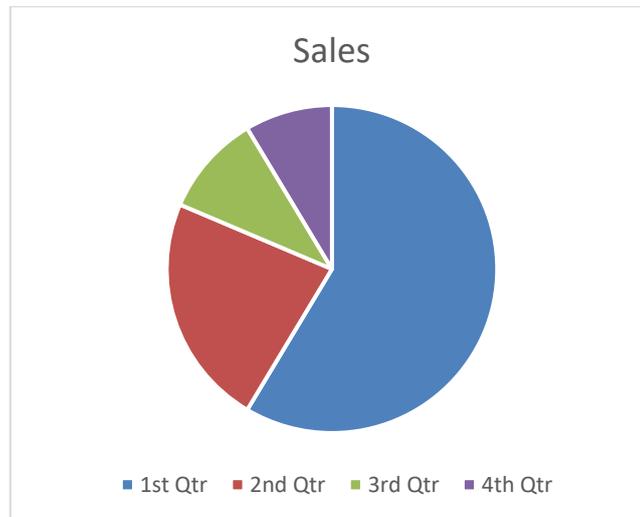
**Table. No. Title**

| <b>No</b> | <b>Component</b> | <b>Content</b> | <b>Conclusion</b> |
|-----------|------------------|----------------|-------------------|
|           |                  |                |                   |
|           |                  |                |                   |
|           |                  |                |                   |

### **Pictures, Graphics, Photos, and Chart Presentation**

**The Title** is typed centered, **bold**, font size 12, conventional numbering (1, 2, 3, etc.). The information and number in the pictures use Times New Roman 8-11 in size (or depends on the necessity). Source and information about the table are put under the picture, align left with 12 font size Times New Roman.

**Title. No. 1**



**Conclusion**

The conclusion is the last part of the whole article and it includes conclusion and recommendation (if applicable).

**Bibliography**

Bibliography only present referred sources in quotation (body note), and all sources referred must be listed in the using [APA Style in Microsoft Word](#). References should be 80% published within the last 10 years. Reference used is primary sources in the form of research articles published in a journal or research reports (including an undergraduate, master, and doctoral theses). All articles, books, and other sources must be listed in the reference.

**Other Requirements:**

**Format**

The article is typed with 1.5 space on A4 paper size, font size 12 Times New Roman. Arabic article is typed with 16 font size of Sakkala Majjala; The content of the article (Introduction to Conclusion) is left aligned with indented paragraph 1 cm. The article is written within 15-30 pages (including the bibliography);

**Referencing/Quotation**

- One source quotation: (Dedi Purwana, 2015: 131), (Gerry & Yulk, 2006: 72), (Case, et.al., 2012, 10) or (Agus Wibowo, dkk., 2015)
- Two different authors: (Bush, 2009: 163; Choleman, 2010: 254)

### Example of Bibliography

- Eliade, Mircea (ed.). (1995). *The Encyclopedia of Religion*, Vol. 8, New York: Simon dan Schuster.
- Catford, J. (1969). *Linguistics Theory of Translation*. Oxford: Oxford University Press.

### Quran and Hadith Quotation

Quoted verse must include the name and number of sura (QS al-Mu'min [40]; 43).

Quoted hadith must include the narrator (such as HR al-Bukhari and Muslim) in addition to the printed version of the hadith book. Hadiths should be taken from the standard hadith books (*kutub tis'ah*)

### Transliteration Guide

The transliteration (from Arab to Latin script) follows the *Library of Congress (LoC)*: using Times New Arabic font (must be installed first).

#### TRANSLITERATION TABLE

Table of the system of transliteration of Arabic words and names used by the LoC.

|    |   |   |    |   |   |   |   |   |
|----|---|---|----|---|---|---|---|---|
| b  | = | ب | z  | = | ز | f | = | ف |
| t  | = | ت | s  | = | س | q | = | ق |
| th | = | ث | sh | = | ش | k | = | ك |
| j  | = | ج | s{ | = | ص | l | = | ل |
| h{ | = | ح | d{ | = | ض | m | = | م |
| kh | = | خ | t{ | = | ط | n | = | ن |
| d  | = | د | z{ | = | ظ | h | = | ه |
| dh | = | ذ | '  | = | ع | w | = | و |
| r  | = | ر | gh | = | غ | y | = | ي |

Vowel and Diphtong:

Long vowel: a = اَ ; i = اِ ; u = اُ      Diphtong : ay = اِي ; aw = اَو  
Short vowel: a> = اِ ; i> = يِ ; ū = وِ