The typology of circumplex model millenial muslim family: the role to reduce parents violent behavior against children in Indonesia

Development policy based on religious identity and local value as a model of sustainable development of Pariaman city

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Abstract
Traditional institutions and traditional customs that are the basis of the development of modernization, and modernization are as a means to develop and socialize traditionally as a model of regional development. If the level of social mobility as a result of modernization can not be accompanied by economic mobility, it will cause problems in society, the social mobilization process undertaken by political parties and political elites against social frustration as a form of social frustration breeds political participation. If the economy and politics are not strong in accepting, then political and religious institution will be done through decay, such as criminalization of political elites and religious elites in society. The following article describes the forms of political and religious institution decay that have arisen since the creation of Law no. 6/2024 on Village Governance, as well as efforts made by the Pariaman City Government to utilize village funds (ADD) in strengthening institutions and helping to reduce the level of impact of modernization process in social mobility. From the results of the study using a descriptive qualitative approach with phenomenology methods which later found that customary institutions and communities in the city can reduce the process of social and economic mobilization and increase participation in policy regulation to revitalize barakai, dubalang, as a customary and religious institution in that city.

Keywords: sustainable development, modernization, democracy

Introduction
The approach to understanding policy requires a multidisciplinary approach to the social and political environment, and requires a political process within it. In this case, there are two forms of policy formulation, among others through a political approach and international law that is more oriented to state authority and environmental approach to the operation of the policy. The environmental approach is more dynamic, and explains the shapes of changes in the social, cultural and economic environments that influence the form of applied policies. A good governance policy is a new idea as one approach to understanding democracy in developing countries, the idea as a form of political restructuring as a precondition for economic development.

The World Bank is a party interested in linking good governance with democracy caused by a view of the concept of development as something equated and sustainable within the context of electoral democracy, and linking some of the policies of democratic extension to the local area of identity politics with equitable development and sustainability in the context of electoral democracy. The idea among the World Bank's liberal groups to develop democracy in the local area not only places local politics as a product of modernization but also as part of globalization in the restructuring of the nation. This is related to the lack of attention to local politics in the study of the idea of modernization in the 1990s, is attributed to the assumption that local politics is a traditional element that does not support modernization and hence there is a separation of local autonomy from globalization in the form identity politics.

Identity politics is a continuation of the change in the meaning of development from the theory of modernization to the achievement of the goal of economic prosperity into social and political rights in the theory of democracy in the 1990s. This identity politics is used as an attempt to escape from dependence on the government in financing the economy through the placement of villages as the administrative unit of the lowest administrative authority in centralized power. The weakness of the democratic theory used in development policies of developing countries used by the World Bank is a lack of orientation towards institutional development as a means of strengthening the social and political rights of individuals, such as efforts to strengthen the state's position through institutional theories that produce democratic relations with good governance through the principle of participation, accountability and transparency.

A new theory is needed that links democracy as the government's policy of improving the welfare of society through social and political rights of society through the adaptation of forms of institutions to the social and cultural systems of surrounding communities. The Islamic community shares the same view of good governance in developing tolerance and gender equality as well as explaining the importance of leadership and government roles compared to the role of the private and public sectors in upholding the principles of good governance. Although these two views have different concepts in formulating a definition of tolerance and gender equality for the sustainability of development. The process of formulating a democratic development policy and involving political constellation involving the institutional approach to the social and political issues of the community environment contains the disadvantages of which is the further effort to implement the principles of good governance resulting from.

The practice of democracy in the implementation of affairs (deconcentration) has now implemented a policy of decentralization of authority from the central government to local government, but the relationship is bound by the form of financial dependence from local government to the central government. Implicitly, this explains that the implementation of official rules in government institutions requires the economic assistance of the giver of affairs, as well as linking the issue of democratic relations with

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4 Damien Kingsbury, "Political Development", Abingdon, Routledge, 2007, 1-7,
good governance that occurs in the policy of village governance, the extent of the principle of giving up the affairs of the central government to the local government through the principle of decentralization should be followed by the principle of fiscal decentralization. This pattern of fiscal dependence is less to provide technical skills to the Head of Region to manage finances, in line with regional needs and develop a regional autonomy pattern that is in line with the decentralization policy. The policy of fiscal decentralization has changed the policy of transferring power from the central government to the local government (deconcentration) and the transfer of power from the government to the private sector (privitization) to the transfer of power from the government to the community (devolution)\(^7\).

The change of village development policy from PNPM-Mandiri pattern in Law no. 32/2004 on Regional Government to the pattern of direct transfer to the account of the Village Head in Law no. 6/2014 is not only a form of learning to the Village Head in order to have technical skills in financial management, but also develop a program of development activities that are in line with the needs of the village community. Indirect aid pattern through funding of PNPM-Mandiri program in Law no. 32/2004 gave birth to a form of local government dependence on the central government, as well as reducing the technical skills of village government in financial management and the development of a rigorous development program with local wisdom values. This change of village fund allocation pattern is also in line with the change of village understanding from the lowest administrative unit to a more autonomous institution. Furthermore, in Law no. 5/1979 on Village Governance in the sense of village "is the lowest administrative unit of government directly under the Camat", this definition is changed to "an official society within a district" in Law no. 22/1999 on Regional Government and transformed into "an official society within a district government" in Law no. 32/2004 on Regional Government. Furthermore, the definition of village means "village is an official society (including traditional community) within the territory of a district" in Law no. 6/2014 on governance\(^9\).

Implementation of Law no. 6/2014 on Village Governance that separates KAN's authority with Wali Nagari in different Government System not only encourages the formation of an adat nagari, but also reduces the conflict between KAN and Nagari Government related to the management of development aid funds from the government. In fact, the village administration in Pariaman City uses the allocation of village funds in 2016 for the development of local wisdom in village government through the use of these funds for operational funding of village dabalang / Satlinmas and Barakai. The use of village funding allocations in the process of developing local wisdom in Pariaman urban village is not only intended as an example for other villages, but also differentiates the village position in Pariaman city with other villages in West Sumatra. The following article describes the formulation of a democratic development policy and involves a political constellation that involves a institutional approach to the social and political issues of the community environment used by the Pariaman city government in West Sumatra to develop development activities and programs that utilize and allocate villages (ADD) in 2016 in line with customary and religious values of good governance principles to strengthen religious values and local values as models of sustainable development.

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\(^7\) John Harris, Kristian Stokke and Olle Tornquist, *loc.cit.*, 8

\(^9\) Ibid., 9

Theory and Method

The policy of good governance is a new idea as one of the approaches in understanding democracy in developing countries, the idea as a form of political restructuring as a precondition of economic development. The World Bank is interested in linking good governance management with democracy caused by a view of the concept of development as something equated and sustainable within the context of electoral democracy, and linking some of the policies of democratic extension to the local area of identity politics with equitable and sustainable development in the context of electoral democracy. There are two different views in the process of political restructuring, such as; first, the path of institutional and economic regulatory change through the control of power over institutions and communities supported by supranational and regional institutions, other technocratic and anti-political circles, second, the path of local political use through decentralized institutional policy change, local democracy and good governance discourse on the development of local participation and civil society, as well as local political mobilization of local, national, and global issues. Efforts have been made since the 1990s through decentralization of central government policies to local governments (deconcentration) as well as to non-state actors (privatization).

The idea among the World Bank's liberal groups to develop democracy in the local area not only places local politics as a product of modernization but also as part of globalization in the effort to restructure the nation. This is related to the lack of attention to local politics in the study of the idea of modernization in the 1990s, by assuming that local politics is a traditional element that does not support modernization and therefore there is a separation of local autonomy from globalization in the form of identity politics. Identity politics is a continuation of the change of development meaning from modernization theory to the achievement of economic prosperity into social and political rights in democratic theory in the 1990s. This identity politics is used as an attempt to escape from dependence on the government in financing the economy through the placement of villages as the administrative unit of the lowest administrative authority in centralized power. Some forms of this idea of identity politics, among others (1) the form of direct participation in decision-making processes concerning important issues in social, economic, political and institutional life; (2) democratic arrangements for the ownership of state-owned enterprises (BUMN); (3) the idea of universal plurism that decision-making power must be based on those affected by the decision.

The idea of the identity politics that the World Bank is making to develop democracy in the local area is supported by the feminist movement and environmental movement that reject the centralized nature of the modern state, and seek to limit the power of representation through institutional control in their own way. The approach adopted by the World Bank in understanding local democracy policy identifies only the institutional side, but lacks the context of the social and political issues underlying the institutional relationship. The weakness of the democratic theory used in development policies of developing countries used by the World Bank is a lack of orientation towards institutional development as a means of strengthening the social and political rights of individuals, such as efforts to strengthen the state's position through institutional theories.

10 John Harris, Kristian Stokke and Olle Tornquist, loc.cit.,
that produce democratic relations with good governance through the principles of participation, accountability and transparency.12

Local wisdom (local wisdom) is a local idea (wise) that is wise, full of wisdom, good value that is embedded and followed by members of the community. Local wisdom can also be interpreted as life and science gameplay as well as various life strategies that manifest activities done by local communities in answering various problems in fulfilling their needs (Puguh, 2010). Local wisdom is a product of past cultural products that are used as the guidance of continuous life, it requires knowledge and understanding of cultural values as a local knowledge that has been integrated in the beliefs, norms, and cultures expressed in tradition, myth. Another term local wisdom (local wisdom) is local knowledge and local intelligence (local genius), local genius is referred to as local identity (local identity) which causes the nation / society is able to absorb and cultivate foreign culture in accordance with the character and ability himself.13

Understanding the policy is a set of decisions resulting from the choice of objectives and ways to achieve them in a specific situation, the agenda is a set of public issues to implement the policy in the form of programs and activities planned. To describe the form of strategy used in debugging programs and activities as a form of public policy agenda with the surrounding environment then used the form of capital logic used by each party in influencing the form of policy formulation, as well as the form of power used in influencing the policy. The model of public policy formulation in a liberal society which has the form of open power of economic capital is the most easily transacted capital in comparison with other social capital, such as cultural capital or symbolic capital. The owner of economic capital is more able to influence the form of policy formulated based on the profits generated from the policy, on the contrary the owner of cultural capital that can be measured from the knowledge of the environment as a form of local wisdom and duration of residence in a region supposed parties that can not influence the policy compared with the owner economic capital.14

In the process of public policy formulation there are various forms of capital involved in line with the interests and values of each party, there is a relationship between the concept of capital with habetus and the sphere in explaining local politics Capital relations activated by capital will result in categories of capital, such as social capital, economic capital, cultural capital and symbolic capital. Economic capital is easier to convert into other forms of capital. Cultural capital is the overall intellectual qualification that can be produced through formal education as well as family heritage, cultural capital is a representation of intellectual ability related to logic, ethics and aesthetics dominance of power determined by situation, capital (resource) and perpetrator strategy.15

Social capital is the network of relationships as the decisive resource of social standing. Symbolic capital is a capital that produces symbolic power, symbolic power requires symbols such as position, title as a form of institutional and non institutional recognition. Symbols have power in constructing reality, and are able to lead the environment to change their view of reality. Legitimacy can not only be acquired through

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12 World Bank, Loc.Cit.,
13 Gitosaputro, Sumaryo dan Kordiyana K. Rangga,1, Pengembangan dan Pemberdayaan Masyarakat, Konsep, Teori dan Aplikasinya di Era Otonomi Daerah, Yogyakarta, Graha Ilmu. 2015; p. 103
material capital, but also through symbolic capital. The realm according to Bourdieau is the arena of struggle and power of legitimate positions or powers, in which the logic of capital governs. Capital is material (symbolic) or immaterial, but has attributes that have cultural significance (prestige, status, authority). The function of capital is as a social relation in an exchange system that reproduces itself as something rare, and is worth seeking in a particular social form. Decentralization of power not only generates open space, but also other spaces so that local politics can be distinguished between closed space and invited space, created space.\textsuperscript{16}

Closed space is a public decision-making space that is hidden from public scrutiny, invited space is a public consultation space as a result of demands for greater authority from local government to the central government. Created space is a space created for people without power, and is outside the official government organization, a social movement that engages in debate, advocacy, discussion, advocacy and resistance. Created space is an "organic" space that is detached from general attention, and can serve as a means of mobilizing the community in dealing with certain issues or menggalan common power in the struggle for the public interest. This space was created by civil society organizations, such as Muhammadiyah or NU organizations.

John Gaventa identified power over visible, invisible and hidden forms. The use of this form of power is related to the space distinguished between open, closed space, and the level dimensions differentiated between local, national and global levels. There is a corresponding relationship to each other between the level, space and form of power in its use. Visible forms of power are forms of contestation of interests in the public sphere or decision-making body. Institutions, actors and interests are a visible form of power. The policymaking process is the substance of visible power, such as the contestation of central and regional power actors. Hidden power is the power used for personal gain for the purpose of maintaining the interests of power and privilege of interest. The use of closed power is in an enclosed space, although the decisions taken by hidden power are done in a confined space but have an impact on the public in open space. Invisible power is a continuation of hidden power, the difference is that there is still public awareness in conveying their aspirations to invisible power. In the invisible power of society loses consciousness by the influence of the values and ideology of the ruler (regime). This gave rise to a passive form of social power through the justification of rationality, no longer in the active form as a critical attitude to the policy being made.

Although there is a separation between the territory of the state, the community and the market in the practice of political democracy, but there is no dichotomy between the state, the society and the market in Indonesian politics, the relation between the three spectrum of power is done through informal community relations with formal government institutions through various forms of transactions, in the form of exchange of interests and values. This research uses qualitative approach with grounded theory technique. The use of these approaches and techniques is reasonable because the researcher wants to explain how the implementation of government affairs at the lowest level and the sociological and political reasons in the implementation of the village or nagari in accordance with Law No. 6/2014 on the village. To obtain the primary data, then used in-depth interview technique, observation and documentation study. Qualitative research was chosen because this study has a more diverse approach than quantitative research.\textsuperscript{17}(Creswell, 2012). In addition,

\textsuperscript{16} Ibid., p. 52

qualitative research aims to understand the overall social dynamics through observation of behaviors, actions and objectives with a more natural method. To that end, this study will observe a problem related to the role or action of certain individuals.

Results and Discussion
Post-implementation of Village Law No. 6 of 2014 About the Village, there are efforts to strengthen local autonomy at the village level, especially since the allocation of village funds from the state budget to villages in Indonesia. This is certainly expected to reinforce the implementation of governance and development at the village level, especially by developing the values of local wisdom. One of the efforts to develop the values of local wisdom since the allocation of village funds is seen in Pariaman City, West Sumatera, by launching a policy program for the formation of Dubalong and Barakai in every village in Pariaman City as one of the local wisdom values that is to strengthen the life spirit of the banagari in every Village in Pariaman City. Of course interesting first to discuss the history of Banagari life until the formation of Village Government in Pariaman City until today. Pariaman City is the only autonomous city in West Sumatera after the reformation in 2002.

Pariaman itself was previously part of Padang Pariaman Regency and became the Central Government (Ibu Kabupaten) of Padang Pariaman. Prior to the establishment of Law No. 5/1999 on Village Government, Padang Pariaman District and other areas in West Sumatra consisted of several Nagari Government as the lowest administrative unit with the territory of the customary law community. Furthermore, the area of Pariaman City itself, which was then a part of Padang Pariaman Regency, consists of 11 Nagari Governments, where each Nagari Government has several areas called korong-korong (jorong). However, since the implementation of Law no. 5 of 1979 which uniforms the lowest form of Government in Indonesia into a village, then there was a change in the form of the lowest government in West Sumatra that replaced the system of Nagari Government into the Village Government system.

However, the interesting thing about this policy is that the West Sumatran government then responded to the policy by making the lowest (village level) Village Administration at the level of the funnel, not at the Nagari level. In this case, pre-existing pre-existing corps as part of each Nagari region, divided into Village Administration (lowest) in West Sumatra, while the previous Nagari government was the lowest government unit then abolished. This condition then also resulted in the change of the lowest government form in Padang Pariaman regency, including in Pariaman sub-district (Pariaman City area at the moment) at that time, where from 11 previous Nagari Government as the lowest government unit, abolished and korong (jorong) or a combination of some of the existing funnel in each of these Nagari, became each of the Village Government (lowest). Since then, the Pariaman sub-district (Pariaman City area at present) consists of several villages as the lowest government unit whose number is more than the previous Nagari Government.  

As for the reasons of the government, customary tools, and the people accept the policy of making the funnel as the basis of Village Government in Pariaman when it is generally more due to the consideration of the community with the Government of West Sumatra Province who want to maximize the acquisition of village funds (Bandes) The center for post-graduation development of Law No. 5 of 1979. One of the considerations

18 Wawancara dengan Masril, Dt. Rangkayo Rajo Putiah, Ketua KAN V Koto Air Pampan, Tanggal 20 Oktober 2017, di Rumah Informan
conveyed at that time was that if the Nagari region was still the lowest government base (village), then the amount of village funds received would be minimal, since Nagari was the lowest West Sumatra at that time was very small compared to the lowest number of government units in other provinces. This is because the size of the territory of one Nagari geographically in West Sumatra when it is very wide. Moreover, the condition of most areas Nagari when it is also quite apprehensive because it is still minimal infrastruktur. 19

The consideration of the West Sumatra provincial government then led to various parties and communities in Korong (village), in Nagari, traditional leaders, and the Government in Pariaman when it agreed not to make Nagari as the base of the Village Administration, but to make every existing funnel in each of the Nagaris as the basis for the lowest (village) administrative area in order to receive more village grants. Although this policy resulted in the disappearance of the previous Nagari Administration as the lowest administrative unit in Pariaman, the existence of Nagari as a territory of indigenous peoples (kenagarian / adat village) is still maintained and recognized by the Government through customary institutions in the Nagari Customary Density (KAN) in each of the 11 Nagari, which in the KAN assembled customary instruments such as Datuak / Penghulu, Niniaq Mamak, Alim Ulama (Labay, Imam, Khaiti’), Urang Tuo, and Kapalo Mudo from each tribe and from each villages that have the authority and functions to manage, carry out and maintain sako, pusako, customs, culture, customary values and structures, and customary property within the territory of customary law community (kenagarian / desa adat) respectively.

The policy of splitting the existing corridors in each Nagari became the Village Government at that time, only within the limits of splitting the functions of the administrative unit alone, whereas the customary functions, the customary values, the elements of traditional tools within the territory of indigenous peoples (village adat) is not expanded and maintained, so that some former Villagers are a belligerent of one Nagari, by an adat authority remained one indent on KAN institutions whose existence is still recognized as an authority that guards and maintains customary order in its area of Kenagarian (traditional village). This was also the reason for the acceptance of the policy of dividing the village into multi-stakehouses at that time, because the existence of each of the 11 Nagari as the territory of customary law community in Pariaman was maintained through KAN, and not participated in every village, so the customary value and the spirit of Banagari life in each village within a territory of indigenous customary community (kenagarian/desa adat) before, can still grow and color the people's life even though Nagari Government no longer exists. 20

In the next development, in 1986, the central government's policy was made to make Pariaman District as Padang Pariaman District's mother to Kotif Pariaman, and the consequence of this rule was for some villages in Kotif Pariaman to become Kelurahan. Therefore, some villages in Kotif Pariaman (Mother of Padang Pariaman District) were changed to Kelurahan and the rest still retained the Village Government. Since then, there are generally two forms of lowest government in Pariaman namely Village and Village. The existence of these two forms of the lowest government in its development continues to continue until Kotif Pariaman blooms from Padang Pariaman District to Pariaman City in 2002. At its inception, Pariaman City Government plans to change most of the existing

20 Wawancara dengan Masri Muchtar, Kepala Desa Batang Tajongkek, Tanggal 18 Oktober 2017, di Mesjid Raya Desa Batang Tajongkek.
villages in Pariaman City into Kelurahan, so the form of government the lowest in Pariaman City can be uniform to the Village Government. However, this plan was not implemented because of the emergence of rejection by the majority of the community at the village level because this policy is considered to eliminate the local autonomy function of the village such as the independence of the arrangement of community life in the village21.

Subsequently, in 2007, West Sumatera Province policy on Nagari Government was established, so that all regions of the City / District in West Sumatera except Mentawai Regency made their lowest government form to become Nagari Government. In this connection, Pariaman City Government together with the community still agreed to maintain the Village and Village system as it is considered more effective in the context of governance and community rather than re-unite existing villages / kelurahan to become 11 Nagari Government back. Until now there are two forms of the lowest government in Pariaman City is still maintained, where most of the Village, and some others in the central Government (District Pariaman Tengah) in the form of government Village. Although the 11 Nagari Governments are no longer in Pariaman City, the incarnation of 11 Nagari as a unit of customary law community with the values, social, culture and structure of their customary instruments still exist and is recognized by the existence of 11 KAN each covering several villages in in its kenagarian area (adat village).22

Issues of self-identity are the main issues of policy change, such as the policy of pemekaran in rural areas (nagari). Resistance to regional divisions arose from the threat of loss of old cultural identities. If the merger of the new nagari fails to establish a new identity or new values as old identity as a primary identity will defeat a new identity as a secondary identity. Furthermore, the internal orientation within each individual or group in this primary identity encourages the orientation of each group in the formulation of public policy, resulting in conflict between the expanding villages (nagari). This local identity is conceptualized as a fixed and unchanging object as a result of the rest of the past process, and is shaped and influenced by different actors who encourage or use it to support local policy. Local identity is not something static, but something dynamic follows the objectives political. This opinion is shared by both supporters and opponents of regional expansion, regional burning increases the efficiency and effectiveness of government structures due to the abandonment of old cultural identity. This causes local identity to be influenced by external factors of external discourse, especially from political actors who use it for policy development purposes23.

The position of one KAN customary institution in Pariaman City oversees or encompasses several villages within the area of its Kenagarian (adat village). This means that in one village there is no one customary institution (KAN), but the villages within the territory of indigenous peoples (kenagarian) have one KAN customary institution. The consequence of this relationship is that the role of Chairman of KAN as the leader of the customary institution which includes several villages, not directly interact coloring the way of life of society and Government in every village. With the number of villages shaded by

21 Wawancara dengan Masril, Dt. Rangkayo Rajo Putiah, Ketua KAN V Koto Air Pampan, Tanggal 20 Oktober 2017, di Rumah Informan
22 Wawancara dengan Priyaldi, S.Sos, Ketua KAN Tungka dan Ketua BPD Tungkal Selatan, Tanggal 17 Oktober 2017, di STIA Pariaman.
23 Kees Terlow, “Territorial Changes and Changing Identities: how spatial identities are used in the up-scaling of lokal government in the Netherland”, Lokal Government Studies, Vo. 42//6. (938-957)
one KAN, the interaction relationship between the KAN Chairman and each village in the Kenagarian area is insignificant, except in the village where the KAN Chairman is from, which is also his role more as niniak mamak (adat device) Village. The role of Chairman of KAN by institutional adat (Kenegarian) is more on the authority / legitimacy of the problems of sako and pusako in the village community who must get approval from the Chairman of KAN after the knowledge by the Village Head.

In one village does not have one KAN customary institution, but the elements of traditional tools consisting of Niniak Mamak, Urang Tuo, Kapalo Mudo, Alim Ulama (Imam, Khati ‘, Labay), Cadiak Pandai, Urang Mudo still exist in every Village, and they are actually directly interacting and coloring the way of customary values in the midst of community life and Village Government than Chairman of KAN. The elements of traditional tools that exist in each village are actually an integral part of KAN, and indirectly become a representation of the KAN in the village. The appointment of a person becomes an element of this traditional tool in each of these villages through a process of deliberation conducted with other customary leaders in each village which then the result is conveyed to KAN. Implementation of the function of customary values that grow and color in the life of a village, is strongly influenced by the role of elements of traditional tools that exist in the village in the community, and how far the synergy between the traditional tool with the Village Government. This function can be explained from the strong tradition of barundiang (customary bargaining) held jointly by all elements of traditional tools, village heads, and other elements of society in the implementation of customary activities. The values of deliberation often take place through negotiations / talks in each of these customary activities, indirectly also become a means of mutual interaction which then strengthens the synergy between elements of traditional tools, community leaders, together with the Village Head (Village Government) in discussing each issue or also decision making in the three villages.

The influence of adat values is also evident from the prevalence of customary values / norms in the midst of village life in the context of arranging the order of common life, each village has customary rules along with customary sanctions which are actually almost the same and still strong in force, including the existence of rules / norms for the prohibition of immoral acts and acts contrary to customary and religious values, such as the prohibition of immorality, gambling, stealing, commotion, drunkenness/drugs, and the prohibition of other immoral acts. Some customary values/norms are based on the proposals of customary such as Village Regulation (Perdes) in Batang Tajongkek Village, Kumpung Apar Village, and Tungka Selatan Village. However, in the implementation, each village has different emphasis.

In Desa Kampung Apar, for example, there are customary rules/norms that are still strong enough to prevail since the past until now in the midst of society, namely the prohibition of playing Judi games with any type/shape. As for those who violate will be penalized to pay a fine of 10 sacks (sack) of cement or the most severe punishment thrown along the custom, which was expelled for several years from the village. The loss of social and cultural identity is the most severe law, the rules and sanctions are very strong and applicable by the traditional tools in the village of Kampur Apar since the beginning until now, so until now there is no society who dared to violate or do gambling games in Kumpung Village area Apar, either clandestinely, or openly in the taverns. In fact, games like dominoes, playing cards, koa cards, and other types of gambling games that are commonly done in stores for entertainment are also not allowed at all. This customary value/norm is then formalized into Perdes Kampung Apar on the Prohibition of
Gambling, to further reinforce its implementation and implementation. The idea to make the customary norm become Perdes can not be separated from the proposals of customary tools along with other elements of society in the negotiation and intensive talks with the Village Head members of BPD in Wirid activities in Mosques/Mushala.

This proposal was then discussed jointly by the Government, BPD, which also involved elements of customary tools, and other community elements in LPM, so the proposal was then agreed to be set to Perdes. In addition, there are also values or habits that are still strong in society in the field of religion as the habit of reciting / reading Al-Quran and wirid activities after the Salat Magrib to Isa in the Mosque and Mushala, which is then also made a Perdes about Magrib Mengaji the impetus of the Imams, Khati’, Labay (Alim Ulama), together with other traditional tools in every talks / talks with the Village Head and BPD. Furthermore, there are also other customary norms, such as the prohibition of adultery and immorality, drunkenness, and other acts that lead to immoral behavior and contrary to traditional and religious values, such as the prohibition of performing solo organs of Orgen until past 12 o’clock at night, although this is not yet in the village law (Perdes).

The policy of the village government is in line with the Minangkabau culture in West Sumatra that can be compared with the majority religion of its population, that is, Islam becomes an important part for Minangkabau ethnic majority to exist in the national politics until the end of the New Order regime. The concept of "Adat Basandi Syarak, Syarak Basandi Kitabullah" as the basic philosophy of Minangkabau society in regulating their social and cultural system is a form of compromise between adat and religious people (Padri) in the 18th century, this compromise is a form of religious reform process that places religious religious element as run by the Taliban community in Afghanistan in the 20th century is the same as the practice of the Minangkabau society in the 18th century (Hadler 2010).

The role of traditional tools is also still strong to maintain and enforce this rule and still very synergize with the Village Government. Ultimately the norms and values of adat are also in the Village Rules on Public Security and Order. Then, in South Tungkal village, the value that is still strong still applies is the existence of the habit of doing religious activities at the time of Magrib to Isa which was preceded by prayer activities, such as joint study at the Mosque or at home with family, Weekly Wirid in Mosque / Mushala, together in the homes of deceased citizens, and prohibit activities in the time of Magrib until Isa such as visiting or receiving guests, sitting in the shop, making entertainment, work, and other hustle activities in public places. It is also still strongly adhered to by most of the people and is still upheld by the Indigenous Device in Tungkal Selatan Village. These adat values are then also used as Performan Magrib Mengaji in Tungkal Selatan Village.

The birth of this value / norm becomes Perdes is inseparable from the proposals and ideas of the traditional tools that still play a role in conducting joint deliberation with the Village Government, so the proposal of this customary tool then in follow up by the Village Head with BPD to be set Perdes. Likewise in the implementation of the Village Administration, the elements of traditional tools in Batang Tajongkek village have a very influential and decisive role, such as the dual positions of all these customary tools in community institutions and organizations of the administration of the Village Government, positions in LPM. Selected village chiefs, such as in Batang Tajongkek Village, often come from these customary devices. The role of traditional tools is crucial in the election of the Village Head. Typically, prior to the election of the Village Head, these customary instruments conduct talks in a joint deliberation to ask or propose who among
them will be the Village Head, and once established, the Village Head candidate is then proposed to the community in the selection of aspirations (pre-election) and usually the village head candidate from the traditional tool always gets the most votes. This candidate who will be brought in the direct election of the Village Head who can be said only ceremonial election with other candidates who have been conditioned to meet democratic requirements. Then the Village Head Candidate usually always gets the most votes to become the Village Head.

Although the village head election process is carried out using visible power in an invited space such as in electoral elections conducted in a representative democratic system, the practice of democracy is the involvement of hidden hidden powers (closed space) implemented through deliberative democracy (deliberative). The customary tool that many propose the formulation of village regulation policy is the owner of cultural capital which is more influential compared to the Village Head as the owner of symbolic capital, caused by the ability to transact cultural capital into social capital in the formulation of public policy in the closed space. From the above explanation, these customary tools are actively involved and influence and together in synergy in every decision making and administration of the Village Government, they are in the organs of village governance which indirectly shows how between customary elements and government becomes one in the context of the involvement of the role of these adat tools in government.

Moreover, with the values of deliberations often take place through the negotiations / talks together in each of these customary activities, indirectly become a means of interaction which then strengthens the synergy between elements of traditional tools, community leaders, together with the Village Head and its tools in discussing any issues or any decision-making in the Village. The consequence of this then led to the implementation of village governance can run well because of the synergistas together with a compact between the Village Head who is also the device of adat, with elements of other traditional tools that are very influential in the community. In implementing the policies of the village government such as the Public Order Perdes that can run in the midst of society caused by the support of traditional tools to enforce the local regulation in the community, the traditional tools are actively involved in formulating the birth of the Perdes in the Village Government. Active involvement and participation in the development of development policies in the village encourages the ninak mamak with their families (adat tools) to support its implementation, such as willing to give up its land voluntarily used for village development.

The role and encouragement of the mamak ninia to the child/ nephew/ family in the tax collection of the Pajak Bumi dan Bangunan (PBB) Villagers can also be realized well above. At the tribal level as well as the people there is the role of the penghulu who is the leader in running the nagari and placing the Nagari government in West Sumatra has different kharaktersitik than other village government in Indonesia, De Jong explained that nagari (village) as a social organization of society built from matrilineral system that started from tribe to developing into people. The tribe and the People became the basis for the establishment of other systems in the nagari so that the interaction between individuals in the nagari became more alive24 (P.E De Josselin De Jong 1980).

Likewise in the Village Head Election, no Sumando or any outsiders are allowed to fill the post, including filling other positions and Governmental Institutions in the Village, except Sekdes. Even if there are villagers who have just returned from the rantau,

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24 P.E Josellin de Jong, "Minangkabau and Negeri Sembilab; Socio Political Structure in Indonesia", S Gravenhage, Martinus Nijhoff, 1980, p. 8
or rarely domiciled in the village nominally become the village head, usually will not be elected as the village head. As for every candidate for the village head who will progress must also have obtained the blessing of these customary devices. So whoever is elected head of the village, has a good relationship with these customary tools. The recruitment of leaders in the nagari is the result of social change of society, the political legitimacy that leaders derive from the public's recognition of local and religious values. The consequence of this then led to the implementation of village governance can run well there is a synergy between the Village Head who is also the traditional tools, with elements of other traditional tools that are very influential in the community doing supervision of the leader.

In every implementation of the policy or program of the Village Government, where the Village Government simply disseminates it to the customary tools and Datuak-Datuak, and later those who will socialize to the children kamanakan, clan, tribe and community so that the program and policy of this Village Government can run in the middle of society. Including in enforcing the rules of the Perdes on local wisdom, where these traditional tools that directly actively support and enforce it in the midst of society. Similarly, for example in the policy of development activities in the village, the ninak mamak with their families (adat tools) support the implementation as willing to give up their land voluntarily used for rural development, because they are actively involved and agree to the birth of the policy. Another thing is also seen in the tax collection of the UN Villagers who also can be realized well for the role and encouragement of the ninety mamak to the child / nephew / his family.

One of the goals of the implementation of Law No. 6 on Village is to strengthen the implementation of local autonomy at the village level, supported by the allocation of substantial village funds from the state budget. With this Village Fund, each village is expected to be more independent in managing and managing life together, especially through the development of local wisdom values in accelerating village progress. This became a serious concern by the Pariaman City Government by producing several programs to encourage the development of local wisdom values at the village level, with several programs to revive Banagari's spirit at the village level through the management and funding of the Village Funds allocation. Some programs that have been initiated by the City Government of Pariaman include the formation of Dubalang and Barakai, Magrib Mengaji, Gotong Royong, Restrictions on Single Orgen show until 12 pm, Subuh Mubaraqah, Strengthening of customary activities such as Barundiang Adaik or Petatih, Petetih as well as Strengthening of Game values and Nagari Anak Art such as Basilek and Baindang, as well as the strengthening of other Banagari values at the Village level, whose management and financing are allocated from the Village Fund.

One of the development programs of local wisdom in Pariaman City which is enough to be the attention of all parties is the establishment of Dubalang / Barakai in every village in the year 2016 which was funded from the Village Fund. The birth of the program is actually derived from the common encouragement of the traditional leaders in each KAN (Kenagarian) and the villages joined in LKAAM to reinforce the values of local wisdom in maintaining order and cleanliness in the village. Likewise with other local wisdom programs that want to be developed in the village, all of which can not be separated from the talks together with the figures of custom and religion with the Government in formulating the policy. That is, the process of formulating local values that want to be developed into policy at the Village level is indeed involving the traditional and religious figures that exist in Kenagrian (Desa Adat) and also the Village.
The process of formulation of some local wisdom development program is indeed socialized first by the ranks of Pariaman City Government to the Villages in Pariaman City in various meetings and occasions such as in religious and traditional events held in the village, as well as through a joint meeting between the Mayor with Head of Village along with traditional tools and village community leaders at City Hall Office. This idea was supported by almost all villages that welcomed the program because the program aims to strengthen and revive local values that had existed and developed in the village community since the beginning. The process of formulating this policy is in line with the implementation of political democracy, the principle of majoritarian rule coupled with the power of consensus reflecting the principles of democracy in the administration of the system of government, among them are: (1) consult some views before making legislative proposals, discussing the bill before the vote; (2) the procedure for placing multiple choice decisions, so that the public can provide views in the final decisions that benefit everyone; (3) placing political decisions as a continuous process, the order of majority and minority changes according to the issues discussed; (4) take issue outside the scope of majority decision, how to propose the RUU HAM and depend on minority25 (Muslim Mufti, 2016).

Based on the above explanation, shows how the programs of development of local wisdom values in the Village proclaimed by the Government of Pariaman City, is in line and in accordance with local values that have existed and developed since the former in the Villages in the City Pariaman. That is, the local wisdom development program is actually not a new value known by the villagers in Pariaman, but these values have existed since the past in Banagari life, and until now these values are still partly growing and growing in the order the value of life of the village community. The local values in Banagari life in Pariaman are reinforced and revived by the Pariaman City Government to each village to revive Banagari spirit through several local wisdom development programs that have been proclaimed from the Village Fund allocation. This is in line with the policy of implementing good governance that is not only influenced by the formal legal aspects that make up the authority of the central government, but also influenced by the dynamics of environmental changes that affect the operation of the government in the community26. (Franz von Benda-Beckmann 2009).

These differences are based on different sources of legitimacy, both from the legitimacy of power based on traditional, neo-traditional or religious values that existed before colonial modern rule emerged in developing countries, such as Indonesia. This tendency to place the ideas and principles of good governance is not a new issue, but it has existed before transnational perspectives and globalization evolved and requires a legal pluralism approach in terms of state law, customary law and religious law. But in its development and implementation at the village level, some of these programs have been implemented in the village, but there are still less implemented in the village.

Conclusions
The use of village fund allocation (ADD) to formulate policies to strengthen local and religious values in Pariaman City in 2016 is a form of restoration of customary and religious institutions, such as barakai, dubalang in the city, this restoration policy is a form of modernization policy based on value-traditional values and the strengthening of

25 Muslim Mufti, Didah Durrotun Naafisah, TeoriTeori Demokrasi, Penerbit Pustaka Setia, Bandung, 2013, 8
traditional institutions through the process of modernization. The process of political recruitment in this policy resulted from the nomination stage of candidates conducted by the community through customary and religious institutions, and then the adat and religious leaders conducted leadership selection directly elected by the community through the implementation of the Village Head Election (Pilkades). The process of leadership recruitment determines the form of policy, agenda and development policy strategy that adapts itself to the needs of the community as a form of political identity of development policies that can guarantee sustainable development.

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Terrorism issues and the development of transnational Islamic movements in the region of Malang

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Abstract
The development of terrorism issue in Indonesia tremendously increases in post 9/11/2001 followed by the development of various Islamic movements. Such condition also happens in Malang by the emergence of some groups allied and supported the terrorist indicated supporters, such as ISIS, Jama’ah Anshor, and Al Qaeda. Therefore, this research would like to elaborate on the relations of terrorism issues and the development of such movements in the region of Malang. The research was conducted by interviewing some prominent scholars and the activists of the Islamic organisations. Moreover, after the classification of data, the literature reviews methods of research used to discuss the founding of this qualitative research deeply. It is found that there are relatively parallel relations of the terrorism issues and the development of transnational Islamic movements in the region of Malang. Therefore, the complete understanding of these various movements is needed to avoid any misconducted facing the issue of terrorism.

Keywords: terrorism, Islamic movements, transnational, Malang

Introduction
Terrorism emerges as a severe issue of post-Bali bomb Indonesia following the global war on terrorism announced by G.W. Bush causing 202 people died on this October 2002 bomb claimed done by Jama’ah Islamiah as a transnational terrorism link1. Furthermore, the issue became bigger since they have used modern technology supported by militant cadres making the issue in the regions more complicated2. This condition influenced the image of Indonesian Islam which for a long time has been recognised as moderate Islamic group colouring the politics within the country and against all the form of violence3. Shortly, Indonesia started to be called as the second front of terrorism movement after Afghanistan4. Automatically, such condition gave an impact to the shifting image of Islam as the largest Muslim population country in the world which compromises nearly 87% of the 250 million Indonesian being negative5.

5 Bruce Vaughn, “Indonesia: Domestic Politics, Strategic Dynamics, and American Interests” (LIBRARY OF CONGRESS WASHINGTON DC CONGRESSIONAL RESEARCH SERVICE, 2006).
To protect the national interest of the country, Indonesia became part of the global war against terrorism—supporting the statement of American President, George W. Bush said that every nation, in every region, now has a decision to make, either you are with us, or you are with the terrorists\(^6\). For that reason, all methods against various strategies used and illegal activities conducted by the terrorist groups link being more modernised such as by doing hacking, hijacking, people smuggling, drug trafficking for financial supports, have been conducted\(^7\). One of the most prominent terrorist group in post-September 2001, Al Qaeda led by Osama bin Laden since 1988 to face the Soviet Union in cold war, has also influenced the issue of terrorism in Indonesia. Moreover, in term of geopolitics, Indonesia having a thousand islands and large border area are not safe facing the cyber terrorism issues at this current time\(^8\).

It happens because the concept of border security facing such threat is not the physical border only unless becoming more imaginative as the agreed region\(^9\). The terrorist groups work outside the country can emerge as the threat since at least ideologically they have transnational linkage, especially The Middle East and Afghanistan links. Because of such reality, efficiently the ideas transmission of terrorist groups from another country will come to Indonesia\(^10\). On the other hand, the local terrorist groups are not purely locally since they have International connection supporting their movement. In Indonesia, some groups recognised as the terrorist groups are Jama’ah Islamiyah, ISIS, Jamaah Ansharut Tauhid (JAT), and Majelis Mujahidin Indonesia\(^11\).

The evidence shows that Malang as a very strategic region in Indonesia become a sexy area for this terrorist movement to plan, connect and do their actions. Some researches indicated that the strategic position of Malang with education and tourism place identity has emerged as the exciting points for a terrorist link to develop their connection in this region. Somehow, the transnational Islamic movements become the vehicles to support their existence. By the claim of some Islamic values and concepts, such as Ummah, those terrorist groups manipulate the people\(^12\). If the serious attention given to the reality in Malang, all forms of transnational Islamic movements can be found.

Therefore, based on the introduction explained, the research questions of this paper are 1). How is the picture of transnational terrorism movement linkage in the area of Malang? 2). How do the terrorism groups link to the transnational Islamic movement in the area of Malang? Before answering the question, the concept of transnational Islamic movement will be used.

Methodology
To describe, explain and explore the terrorism issues and the development of transnational Islamic movement, the writers used the data collection through literature reviews, observations, and interview to various groups, such as government, Islamic scholars and leaders, and other prominent informants related to the research. To have detail information and to make the finding of the research more valuable, both primary and secondary methods of collecting the data were applied. Primary data was collected through face to face interaction and interview with some of the related informants, and the secondary data was collected from various articles, journals, documents, and books related to the study. The seminar and workshop report in English, Arabic, and the Indonesian language was also used to strengthen the data of this research.

The Concept of Transnational Islamic Movement
Transnationalism currently has emerged as global phenomena having no limitation only to Islam as a religion but also connected to other ideologies. Steven Vertovec mentioned that transnationalism related to linking of people or institution across the borders of the nation-states. Because of this, the transnationalism also supports the existence of new identity as a global influence or mix local and global cultures. Because of the transnationalism, the interaction of various actor becomes beyond of the traditional and conventional model. Previously, the people communicate in direct communication through face to face style; meanwhile, in this era, they tend to use the internet as a communication tools indicating that the world is more globalised. The communication with the people from another country can be quickly done through video call or other facilities.

In its process, the transnationalism works speedily by the increasing of the globalisation. By the globalisation, easily the transfer of ideas through various tools such as pamphlets, books, internet media, and television is conducted. Because of this technological development, the new knowledge in one particular country easily also to be transfer to another part of the world.

The reality shows that the impact of globalisation in term of the transnationalism also tremendously influence Islam. The Islamic movements with different colour started to give more impact towards another part of the Islamic world through the transfer of ideas and build new branch as a transnational form. Such reality, for instance, happened to Ikhwanul Muslimin which in their point of view, the existence of Islamic brotherhood as like one body. The Muslim Brotherhood (Ikhwan-ul Muslimin) often claimed as the organisation which support the concept of transnationalism to continue the spirit of Hasan Al Banna building the brotherhood among all the Muslim people.

For this movement, wherever the Muslim is, they are connected and bound by the feeling ummah. If one part of the Muslim world has problems, it also invites the Muslim from another country to take part in solving the problems. There is an indication that they do not support the concept of modern national state. By this kind of condition, as well as also in another movement or form of transnationalism, the transfer of ideology became something familiar among the transnational Islamic movements. For instance, transnational ulama is kind of action they did by inviting the Islamic scholars from another

13 Peter G. Mandaville, Transnational Muslim Politics: Reimagining the Umma (Routledge, 2003).
country to give preaching in their country. Meanwhile, some group against this by the claim that what happened is a kind of imported Islam which will cause conflict with the local wisdom. In some places, they establish a model of Islam which adopt locality to bring the spirit of Rahmat Lil Alamin, such as Islam Nusantara in Indonesia\(^{16}\).

Tabligh movement is another kind of transnational Islamic movement, but this movement is a kind of apolitical one. The people coming from various countries came to India, Pakistan and Bangladesh to do \textit{khumaj} which they believe as a kind of \textit{dakwah} or missionary tours. For this groups, the most prominent issue to be solved is not about the political system rather than the individual morality. Furthermore, the material giving by the preacher of this movement rarely or even impossible talking about politics or criticise the government policy. Mostly they come from house to another house to invite the people going to the masjid for praying. Meanwhile, there is still possible that the transnational spirit will bring the consciousness feeling as a united Muslim over the world.

Such argument is relevant in term of politics, because of this connectivity, sometimes the issue emerges in one particular country easily also influence the Muslim coming from other parts of the world to take participation. The Arab spring issues in Syria and Palestine for instance, become the inspiration of a considerable number of people from Indonesia to build their sympathy and movements. Since the concept of ummah is available in the hadits and Islamic teaching, there are some of the Islamic movement used this concept to strengthen their position in front of the Muslim community. By the name of religion, the mobilisation of the people to do or not doing something can be quickly done\(^{17}\). Even sometimes the spirit used by the political elites of particulars groups to mobilise the people doing their action by the name of religion.

In term of the teaching methods, their understanding of Islamic mostly coloured by the scripturalist understanding of the text of Al Qur’an and Sunnah. The Islamic scholars used to read a book for the follower, and they will understand the message sentence by sentences to return to the original understanding of Islam. Based on the western perspective, sometimes, their existence called the Islamic fundamentalism or conservatism because of their interest to find the unpolluted understanding of Islam\(^{18}\). They have an ideological link to build consciousness among them to face the common problems in various places of the Muslim community.

Regarding the existence of transnational Islam, it can be related at least with three formulations, such as the existence of an international connection, the double citizenship, and the concept of the ummah\(^{19}\). It means that the formulation of transnationalism Islam is not in the single form. In some cases, there was only the contact of the people from various countries by the name of brotherhood. On the other hand, there are also some people connected to transnationalism because of their double nationality. The most powerful one is the transnationalism of Islam supported by the concept of Ummah where all the Muslim over the world feel that they are connected to each other by the name of brotherhood\(^{20}\).


\(^{17}\) Saunders, “The Ummah as Nation.”


If such united feeling by the name of religions has been steady, the joint action would be something easy to be done. In many cases, the external exploitation towards the Muslim community called them to legalise violence by the name of Jihad\textsuperscript{21}. This kind of issue which make the transnationalism of Islam at many times related to the issue of terrorism. However, there is some leading community of transnational Islamic movements, such as Ikhwanul Muslimin, Salafism, Jama'ah Tabligh, and Shi'ism, and the minor one such as ISIS, Al Qaeda, Jama'ah Islamiah, and Anshorut Tauhid.

The transnational Islamic movement got their momentum to exist in post-reformation Indonesia. At least, there are two factors influenced significantly toward the development of this movement, domestically and externally. In term of the internal factor, the opportunity the express their existence in post-reformation Indonesia became the primary reason. With the freedom of speaking and joining the organisation, the transnational Islamic movement came to Indonesia and strengthened their former influences.

Moreover, the external factors have strategic roles supporting the existence of transnational Islamic movement named as Islamic revivalism. Some of those transnational Islamic movements connected to Indonesia are Wahabism, Ikhwanul Muslimin, Jamaat Movement, and the Iranian revolution. It means that the coming of those transnational movements has the form and link with various issues of Islamic world internationally. Naturally, some of the external factors which tremendously influence this issue are the globalisation and the external infiltration.

Regarding the globalisation, the connectivity of the states is powerful without any border issues supported by the development of transportation and communication technology. Because of such condition, the relations at this current time are not limited only in the level of the state but also supported by the groups or individual relations among the people doing various activities, such as trading, ideology transfer and other purposes.

In this era, while the liberalism ideology got many benefits through this relation exploiting the developing countries, Islamism came as the antithesis. For Islam, the problems of one country are also the issue of another country. Therefore, they started to connect with each other building the transnational relations facing a lot of problems especially the westernisation and secularism coming from outside.

As explained in the section above, it turns out that foreign infiltration into the middle of the Islamic community, both in the context of cultural values, as well as the interests of quite perceptible. Scientists like Rashid, Cohen and Chaudet argue that Islam is a revivalism response to Western values, where the group is getting closer to identify themselves with Islam will have greater hostility against the West. In this way, the revivalist groups trying to keep them could show its identity in the midst of the community.

Nevertheless, in such assessment, nonetheless, some actors make Islam a political commodity. Ultimately, it leads claim of political Islam which is not used for the sake of Islam, but instead as a means for achieving political purposes on behalf of narrow religious teachings. Even though in many places they talk about Islam, but the nature of what they convey no more than just a greeting in a purely oral far from implementation.

Even in the context of Indonesia, then any interpretation of Islam may sometimes be something unique, for example with the appearance of the term local and transnational Islamic Islam. The difference can be understood because in Islamic Indonesia has been

through a long history together people's lives are multiethnic, multicultural, and the many other differences.

Clifford Geertz describes this split with Indonesia Islamic groups divide into abangan groups and priyayi santri. Even in a political sense, Zachary Abusa classifies the Islamic movement in Indonesia into several types, such as movement of the Caliphate, Islamic countries, the establishment of the movement and the Group of pluralistic democracy. Alternatively, just put the split into two groups, namely the groups of supporters and opponents of democracy.

The Terrorism Issues in the Region Of Malang
The region of Malang has close relations with the issue of terrorism since some of the attacks were planned in this place such as the attack of Thanrini street 2016. Moreover, some of the suspected terrorists linked were caught in this region since some years ago. Historically since 2005, the police have killed Dr Azhari as the primary intellectual person inspiring the attack of Bali bomb. Furthermore, in 2009, the police also caught Hendrawan the follower of Nurdin M Top in Batu. Such condition also followed by various kinds of terrorism issues connected to this region.

Regarding the ISIS, Salim Mubarak Attamimi or famously called Abu Jandal came from Malang. For some years before died, he became one of the prominent leaders of ISIS in Iraq. Furthermore, his families are still staying in the area of Malang. Because of that, he recruited some of Indonesian especially coming from Malang to join ISIS and built his link by publishing Al Mustabab magazines. One of his cadres was Kiki Rizky who was caught by the police on December 9, 2017, in the street of Yulius Ustman, Kasin RT 6 RW 4, Kloejen, Malang. The indication showed that he had close relations with Abu Jandal and had experiences going to Syria together with Abdul Hakim in 2013.22 Not only that, but there was also Munif who succeeded Abu Jandal after his death. He also became the right hand of Aman Abdurrahman, a leader of ISIS in Indonesia.

The issue related to the terrorism continuously happened in Malang almost in every year. This condition supported by the strategic position of Malang having status as an education and tourism place. As the education city, Malang becomes very prospective for the terrorist to recruit their cadres because the students in various universities of Malang coming from different places in Indonesia. Therefore, if they got many cadres from Malang, the terrorist will quickly show off their power obtaining their interests to spread the feeling of terror among the people. On the other hand, as the tourism city, the controlling system of the people coming off to and from Malang is not so secure. Using such reality, a lot of terrorist link plan and have their connection in Malang.

This research found that there are some spots needed to be concerned related to the issue of terrorism such as Merjosari, Karangploso, Lawang, Dau, and Batu because of some historical background having by those places connected to the issue of terrorism. For instance, in the area of Merjosari, there is one Islamic boarding house indicated by the police supports the radical ideology. In Karangploso, the terrorist acted the action by bombing the ATM in 2014. Moreover, Lawang was the place of Abu Jandal staying while he was still in Indonesia. Furthermore, Dau became the place M. Romly who was noticed by the police as the supporter of Ansharul Khilafah group. Moreover, even though he rejected the opinion spread among the people, some said that he was the group coordinator of people who want to connect to ISIS in this region. Meanwhile, it is hard to

be confirmed since he was not so close to his neighborhood. Moreover, Batu as the tourism place, the considerable intention of the people coming used by the terrorist to hide inside planning their movement and actions.

The seriousness of terrorism issue in the area of Malang continued until this current time. On May 14th, 2018, the police came to the street of Kapi Sraba 11 Blok 10 H Perum Sawojajar 2, since they indicated that the person staying there have a connection with the terrorist groups. Moreover, on May 17, 2018, there were two young brothers name ARH, and INM caught because of their connection to the terrorist link did their action in Surabaya. Moreover, one day before one Malang man from Singosari was shot because of his essential roles in providing the chemical material for the bombing of Surabaya. For the strategic geopolitical position, the potency of another terrorism issues in Malang is still high.

The Development of Transnational Islamic Movement in Malang

The research on the terrorism and transnational Islamic movement were not conducted only in Malang, but have also been done in some other cities facing the severe issue on terrorism such as such as Jakarta, Bandung, Semarang, Yogyakarta, Surabaya, Solo, and Manado. Some of the transnational Islamic movements exist in Malang are Hizbut Tahrir Indonesia (HTI), Laskar Jihad, Ikhwanul Muslimin (Muslim Brotherhood), dan Majelis Mujahidin Indonesia (MMI). Moreover, the groups which became the threat supporting the terrorism are JI, ISIS, and Al Qaeda.

Meanwhile, Abd Moqsith suggested that the government have to concern on all the transnational movement since all the organisations have fundamental aspect supporting the implementation of Islamic Syariah within the society. He argued that the ideas of fundamentalism and conservatism mostly come from the alumni of the Middle East which he supposed to be different with the understanding of majority Indonesian people. Therefore, since a massive number of Middle East countries is staying in Malang and the background of Islamism is very strong in Malang, this becomes as one of the red areas. Even, Brawijaya University in Malang is under the surveillance of the intelligence based on the list published by Indonesian Ministry of Higher Education, because of the existence of the radical movement it.

Furthermore, the relations of Malang with the radical Islamic movement have been started a long time ago at least since 1993, when Syaroni firstly introduced Hizbut Tahrir Indonesia in Brawijaya University and IKIP Malang. With his hardworking building the link, the HTI spread to some other universities in Malang, such as the Islamic University of

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24 https://tirto.id/rumah-terduga-teroris-di-malang-digerebek-tim-densus-88-cQkE
Ikhwanul Muslimin also had a unique history with the city of Malang since the establishment of KAMMI (Kesatuan Aksi Mahasiswa Muslim Indonesia (KAMMI/Indonesian Muslim Students United Action) as the young branch of this movement was held the University of Muhammadiyah Malang. This movement also put Islam as the primary ideology or principle of its movement. Therefore, the development of transnational Islamic movement in the area of Malang used the student organisation media as one of the tools. Despite the source of cadets, the involved students toward this movement usually will hardly leave their groups. The relations of those young people even remain after their graduation from the campus. Unfortunately, in some cases, such model also used by the radical movements to infiltrate the strategic potency of those young students.

There are some indications that the existence of Jama’ah Islamia and ISIS has interested the students in expressing their idealism. Maghfur & Siti Mumun Muniroh in their research found that there was a suspected terrorist among the students in Malang and got influences while he was studying in this city. The family previously have noticed the changing behaviour of AA after a while studying in Malang. After realising that their son had a connection with the terrorist group, they moved AA to Pekalongan to break his relations with the transnational Islamic movement link in Malang. Because there are some other similar cases, the police and campus also have already conducted some programs to deradicalise the campus from the terrorism potency.

In its development, the participation of people joining the radical movement did not only coming from the students. The ordinary people even the richer person still can join the transnational movement which supports the terrorist groups. In some case, the mentors of those terrorists did the brainwashing in the form of small group preaching. Unfortunately, this meeting used to be entirely exclusive making hard for the ordinary people to join. If the participants do not have a comprehensive understanding of Islam, there is a possibility that they will misunderstand about Islam and support the radical actions and movements.

Those two ways become so complicated if they have a connection with the people coming back from Syria in the era of Arab Spring. Based on the information from one of the Islamic activists, there is an area in Malang where most of the men living in that small area had experiences coming to Syria. He said that there are two groups of people coming to Syria, one is linked to ISIS which makes them connected to the terrorist group, and the second is the purely humanitarian teams helping the victims of the conflict. Because of their connection with the terrorist groups, some people coming to Syria supposed to be dangerous, and the rest is fine and communicate well with the government.

Despite recruiting the cadres, Malang area also used as the place to plan and do their terrorist actions. After feeling quite sturdy and safe to do their actions, those terrorist groups do their action to spread the terror among the people, and it has been started since

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The case of Dr Azhari link in Batu, before he was killed in November 2005. Meanwhile, most of the attacks or indication to the terrorism built by the transnational movement beyond the Islamic organisations, such as ISIS, Al Qaeda, and Jama’ah Anshorut Taurhid.

The Parallel Relations of Terrorism Issue To The Transnational Movement

Zakiyah in her paper argues that there is a positive and robust correlation between terrorism and the Islamic militancy for the revivalism. She argues that the narrow understanding of Islam can invite the persons to become radical and cannot connect well with the people having a different kind of the point of views. Meanwhile, something which needs to be understood is that the perception intimately connecting Islam and terrorism is not purely right since Biyanto argues that all religions tend to support their follower to live in the radical mind. In his opinion, radicalism even the terrorism happened because the followers of those religions have not been able to adapt their life in a multicultural condition making them wrongly understanding the diversity.

Moreover, Ridho believes that the terrorism should not come from Islam in the understanding is genuinely comprehensive. In his opinion, the jihad understanding by the terrorist groups is contradicted with the purpose of Islam as a peaceful religion and against all forms of violence. That is why all the terrorist acts by the name of Islam should be rejected. The images that terrorism intimately connected to Islam since the picture of Islam in the media are entirely a lousy image. Moreover, there are some Muslim connected to ISIS, Al Qaeda or other terrorist groups invite the sympathy and support of the public by bringing the Middle East issues. The Islamic image became worse because some of the suspected of terrorists were the alumni of Islamic boarding school.

Some people, including in Malang have announced their support towards the movement links to terrorist following various issues in the Middle East. Such phenomenon invites the followers of transnational Islamic movements in Malang to have such ideological connection, for example by adopting the fiqh waqi’ on the political issues of the ulama from the Middle East whose giving the fatwa based on the reality in their places. For the Indonesian transnational followers, the conflictual cases causing the Muslim in the Middle East to become the victims make their emotional by the name of religious feeling is called.

In the era of this globalisation, the notions and spirit can easily share out to influences more people to feel the same. Then, the spirit can emerge as a kind of modality to meet together and plan any actions. That is why this reality can be managed to be the colour of those transnational Islamic movements. By using the spirit of mass, they will be able to strengthen their existence supporting the former organisational power. It is essential to be understood that the terrorist link as well as also the transnational Islamic movements have some variables in doing their actions, such as organisations, operations, training,

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finance, logistics, meetings, and the scales. By that power, the terrorist movements consist of ISIS, Jama’ah Anshor, and Al Qaeda can manipulate the people and make them confusing to distinguish between the real and fake transnational Islamic Movements which connected to terrorism. If the people and government misunderstand about the reality, it also will cause unstable even chaos within the society.

Currently, the government have already mapped the picture of terrorism to do any deradicalisation policy. The options of solution were taken based on the complex understanding on the category of the radical terrorism as the following picture

![Radical Terrorism Categories](image)

Especially in the region of East Java, since those terrorist groups connected each other not only in the region of Malang, the Gouverner of East Java has published the rule No. 51 in 2014 on the prohibition of ISIS in this province. The provincial government expects that it would support the policies published by the central government for the deradicalization programs. As a result of the hardworking of the government, currently, there are at least 20 terrorist prisoners in Malang. Moreover, the government also have concerned about the urgency of the terrorist wives in various kind of attacks. Therefore, they have been taken into consideration.

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Conclusion

Based on the explanation above, it is clear that the terrorism issue in the region of Malang has a close connection with the development of transnational Islamic movement. Meanwhile, it cannot be only connected to the transnational Islamic movements as an organisation, such as Ikhwanul Muslimin, Jama’ah Tabligh, Salafism, and HTI since the evidence indicate that those terrorist groups legalise their actions beyond the vital understanding of those transnational movements. Mostly the terrorist groups have a connection with the natural relations with ISIS, Jama’ah Anshorut Tauhid, and Alqaedah.

Meanwhile, the cadres of those organisations can be part of the radical movements because of various factors, such as the understanding of fiqh waqi’, especially on the issue of politics. Misunderstanding of such reality can cause severe impact, even make insecure relations among the Muslim people in Malang. The reality also shows that those people connected to the transnational Islamic movements have quite good education and economic status since the ways of their spreading are coming through the educational institution, small groups preaching and the alumni of Middle East. The most reliable indication is that those people related to the semi-transnational movements related to particular events such as the Afghanistan, Iraq and Syrian war have more tendency to join the terrorist groups. Therefore, the government have to be careful in solving this problem.

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Beyond moslems panics: an exploration upon instagram matchmaker in Indonesia

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Abstract
Nowadays, many Indonesian Moslems youth wielded social media, including instagram, not simply to express their piety or reach life goal, rather also for practical benefit just like marriage. This article focuses upon how they were stunned to gain bride or bridegroom through instagram. It tries to examine why they don’t choose merely their spouse over offline. I particularly discuss a single popular account in regard to matchmaker: taaruf_nikah (dating marriage) in which deemed successful enough to arrange marriages amongst Indonesian Moslems youth. The account operationally provided such service for its followers to post their picture on its timeline for a year after paying IDR 100.000. Still, the account opened an advertising services too for followers whose commodity. Concerning persuasion, it often posts pictures or videos in which portray how proper Moslem is one who avoid dating, who dare to hold down his/her lust, and take an immediacy wedding because of god. Standing on thesis that instagram was the ultimate platform to shape public opinion, the article therefore argues that the main factor why it is triumph in taking many Indonesian Moslems youths heart lay onto its dissemination of anxieties amongst Moslem youth society through religion commodification notably in respect of who is the pious one and vice versa.

Keywords: instagram matchmaker, anxiety, Indonesia, pious Moslem

Introduction
In the field of religion nowadays, usage of medias such Whatsapp, Twitter, Facebook, Youtube, and Instagram does not merely budge around proselytization (da’wa) which is adhered with system of belief, yet also undergoes to the more practical field like matchmaking. Knowing that many users of the media, notably the last, are from youth level, therefore it is unsophisticated why the issue was being saleable, even popular. One of them was taaruf_nikah. As the matchmaker account of Instagram, it has 111k followers 2651 uploaded post. Portrayed from its account’s description, it is purely created to serve Muslims whose desire to marry soon and subsequently post their picture within taaruf_nikah’s timeline or porch.

For one who wants to find mate, she/he is able to merely call the administrator through direct message (dm), fulfill the requirements, complete payment, and his picture will be posted immediately upon wall. After being posted, she/he just need to wait

someone outside therein sends her/him a message either through dm or Whatsapp. If lucky, she/he shall meet the suitable mate soon and then marry. If not, surely she/he should pass some denial as first step. Usually, if they have found the fitted one, they send a message to the administrator, and subsequently administrator shall take screenshot of the message then upload it within wall either as beautiful news or such support for other customer.

By way of article, I desire to see more regarding how—except as many users of Instagram were from youth—does taaruf nikah succeed to catch various customers. Within several posts, taaruf nikah puts in indeed videos or memes whose nuance of da’wa concerning how Muslims should avoid making a date and its kind—because it is banned (haram)—but is it right to say that it was the real cause till taaruf nikah could uncover its momentum. Still, why don’t they find a mate through offline or even search by themselves. What actually happens inside taaruf nikah, however, is scathe enough to be dismissed offhand.

Studies on relation between religion and media have become frequent, I think. Eva F. Nisa is the apparent one. In her study, “Creative and Lucrative Da’wa”, Eva mentions if Instagram was the best lea for who wants to worship while work. Da’wa while getting business (lucrative). Different with Eva whose economic point of view, Fatimah Husein feels more pleasant to unveil an online Qur’an reading (ODOJ, one day one juz) through Whatsapp with theological window. In the end, she argued that what actually they do is nothing except “the discontent of online piety”. Outside them, one could also see Farwell’s study. He tries to analyze how Instagram, Facebook, and Twitter were being optimized by ISIS to disseminate its radical concept, surely with each strategy.

To date, no scholarly work has focused on Instagram and matchmaker’s account, so that here is my position. Standing on an assumption that many of Instagram users were angryible, easy to be panic, hard to admit their fear, the article argues if what basically taaruf nikah has done till got the momentum was instilling anxiety amongst Instagram users, particularly a single user who fear with her/his solitude night and day. Spices from da’wa which is covered with Quranic verses, Hadith, and some scholar’s quotes never also escape to be sown on and on. There are three points in general, I will discuss herein: matchmaking and Muslim youth in Indonesia, account of taaruf nikah, and the agents.

Matchmaking and the solitude youth
According to Larsson, an entity triggered the birth of matchmaking was a fear that attends in the circle of Muslims youth as regards their banned interaction with the opposite sex. When a couple—boy and girl—Larsson cited, has made a date and searched a desolate place, the third entity shall be demon absolutely. In time, if it has entered, nothing is going to be happened except disaster. One also could see the similar pattern upon messaging between male and female Muslim since media internet has become trend in 1983 in Indonesia.

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2 Eva F. Nisa, “Creative and Lucrative Da’wa: The Visual Culture of Instagram amongst Female Muslim Youth in Indonesia”, Asiascape: Digital Asia, 5, 2015, 1-32.
6 Jennifer Yang Hui, “The Internet in Indonesia: Development and Impact of Radical Website”, Studies in Conflict and Terrorism, 33, 2010, 171. See also Nurdin, “To research online or not to research online: using
That new pattern within Indonesian Muslim youth could not be avoided. New media emerged new possibilities and subsequently emerged new attitudes, tendencies, trend, etc. It affords to trigger the more difficult condition and vice versa, sometime.

Several scholars thus feel important to formulate rules in regard with online messaging. One of them is Hamid Ali, an instructor of Islamic tradition in education faculty, Kuwait. He raps female Muslims who easily post their best photo within internet: Facebook, Instagram, Whatsapp, and others. Attachment of female picture in the cyberspace randomly, Hamid said, is the concrete evidence how people support the spread of evil and improper acts for Muslim. The ban covers not merely photos, yet email, number phone, and similar account: female Muslims are proscribed to attach their picture within cyberspace. All of them are banned except when it is created especially for the bride or bride groom as a sure applicant whose blessing from both parents.

What Hamid Ali has conveyed is not the new issue of course. He merely reconstructs a discourse which was triggered long time ago by scholars concerning the relation between male and female (al-'ikhtilath baina al-rijal wa al-nisa'). Because of the absence of internet in their time, so that what Hamid Ali did is purely reinterpretation of tradition. Syekh Bajuri was one of them. Through Hasiyah al-Syaikh Ibrahim al-Bajuri, Syekh Bajuri mentioned that though one wants to propose his beloved, he could not see anything except face and palms. For the blind one, he is required to ask help from his sister as substitute for discerning his beloved. In this kind of context, seeing other (different sex) without any needed is banned absolutely.

Understanding the issue, Hamid Ali’s work was solely for preserving marriage in order not to lose its sacredness and clinging upon Islamic tradition, fiqh. A male Muslim who wants to propose his beloved and sees her picture should for the first step permit to her parents and take some deal. Without the step, he will never get access to enjoy her photos. As they have not legal relation according to Islamic view. Indeed, marriage is not obligated as such praying five times a day (salat) or other, but for several scholars it is still an attractive issue to be renewed. And a concrete shape of their renewal is the emergence of matchmaking discourse.

A used language is not certainly “matchmaking”. Yet, it just like how one asks others whom he believed to help him find an appropriate wife. Dr. Muzammil H. Siddiqi, a former President of the Islamic Society of North America for example, assesses that a pious Muslim should continue his relation with the beloved one to the next step through consulting with someone more adult he believed when he was feeling comfortable in messaging each other. What I mean with “continue” herein surely connotes “marriage”. In other words, a proper Muslim shall not open a chat with opposite sex, though online, as long as he has not intention to marry her as the forever wife.
But then, observed from different point of view—even less knowing that many Muslim youth today could not live without gadget, smart phone—it is a serious grief for Muslims youth to follow what Dr. Siddiqi said above. Moreover, if one knows, as Duggan and Brenner said, that Instagram is the ultimate platform which attack immediately upon human weakness, picture. Picture, they continued, is an attractive, very attractive, thing to be always seen, notably for they who are searching their identity. It is not solely yell rather dazed. Youth position surely stands upon vortex of the hunt and subsequently a dark of process of becoming could not be evaded.

Borrowing Giddens phrase, they who are in pursuit of self identity often get anxiety between who are they and who are not they (not-me syndrome): they are firmly trapped within much anxieties. In the end, what they do next is nothing except just being blind followers: anything can make them pleasant, they rashly try it. Anyone offers them medicine for their sadness, they follow and then disseminate it through Instagram story, Whatsapp, or Twitter and other kind of it. In time, upon the nuance, one can guess that the winner is who regularly makes its movement with an update-youth style up. No matter how the content of the style is, but an important one, as Saba Mahmood and Charles Hirschkind stated, is how they—customer I mean—could be a pious Muslim instantly. A Muslim who has nothing except fidelity.

**Taaruf_nikah: da’wa and matchmaker**

In this part, I will discuss in regard with the adherence between matchmaker within Instagram with da’wa and business. Concerning Islam and business, just like what Hoesterey and Slama said, it is related intimately with a popular figure including his/her product and trainings. In other word, if one talks about da’wa and business, he certainly speaks someone whose popularity which like to promote his/her da’wa. Yet, an identical pattern, I see, could not be applied upon matchmaker as it is not product business but service. There is no a distinct product such veil, prayer rug, or cloak, till to optimize product endorsement is not a great way. An owner of taaruf_nikah account had simultaneously realized the pattern, so that one will find nothing upon its wall in regard with its own product endorsement.

For that, taaruf_nikah, including its creative team, focuses optimally onto what actually needed to be uploaded upon its wall. According to my exploration, the wall or porch covers four models of post which are posted regularly by the creative team. There are users picture or someone also could say clients picture, motivational meme post, open paid promo post for everyone whose product, and a messaging screen shot post between successful client—one who succeeded to obtain suitable mate—and the administrator. From all the genres, the first and last were the most important part of taaruf_nikah.

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If the first model of picture is deleted, it means *taaruf_nikah* has not income anymore. Its biggest fund source comes from the clients who were obligated to pay before their photos being uploaded upon wall. As Salwa Faeha Hanim (@salwafaehahanim) told, the owner of @faehastyle account, firstly she desired to try the service, but when she sends a message she was obligated to pay Rp100,000. Therefore, she cancelled the deal as she actually has not serious intention to obtain husband online. In similar line, without the last model—screen shot post—perhaps Agselle Surya Putri (@agsellelvan) was not going to be the client of *taaruf_nikah*. She feels comfortable and secure with *taaruf_nikah* after reading the post of messaging screen shot of other clients which was successful in getting mate including its comments.

Further, if Salwa above wants to continue her deal, a few days later, her most beautiful photo—which was sent to the admin before—absolutely shall be uploaded with her number and special code from *taaruf_nikah*. There are three points thus the administrator will attach together with the clients picture, these are city, code, and logo of *taaruf_nikah*. Clients name does not appear upon picture rather on caption resembling with clients specification. The specification covers such name, birth date, work, last education, its own address, parents address, status, clan, high/weight, appearance look, smoking or not, with tattoo or not, Qur’an memorization, number of brother/sister, record of disease, followed Islamic study, mate criteria, marriage goal, marriage date, Instagram account, number phone or Whatsapp, and anything else which is felt important to be conveyed. All who aspire to be the clients should fulfill them completely.

One again that someone cannot forget, that is hashtag. Within all clients picture, besides caption, one is able to find regularly a hashtag. The hashtags moreover disseminate, those are #jomblosampaihalal, #nokhalwat, #nopacaran, #jodohduniaakhirat, #ikatansah, #segeraMnikah, #siapmenikah, and their kinds. Whoever read the hashtags, surely they will feel that they were in deep press to do marriage soon. No significant thing besides marriage with no dating as its obvious sin. In regard with comments, *taaruf_nikah* indeed delete its column deliberately. The reason is simply, it is to guard clients safe and pleasant. It fears when the column being appeared, a thousand comments will emerge, particularly a comments whose vague content, and subsequently could disturb its various users, notably one who intents propose. Thus, if it fails to create a calm nuance, how could the Instagram users, its followers, enlisting attractively to be its client, so that the requirements above meet their birth.

Beside client photo, an identical hashtag also can be found within messaging screen shot post. An uploaded post in June 4, 2018 for example, one affords find a caption such this, “Jodoh Allah yang mengatur, ada yang cepat datang, ada yang sudah lama menunggu. Semua itu jawaban atas ikhtiar, memohon sama Allah ... Ini salah satu member yang di posting di @taaruf_nikah hampir setahun Alhamdulillah Allah mempertemukan dengan seseorang yang Insya’Allah akan khitbah!!” This caption is uploaded together with messaging screen shot which was sent to the administrator. The picture covers such latter, here is, “Assalamu’alaikum kak saya minta tolong hapusin fto

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15 Personal communication with Salwa in Basabasi cafe Yogyakarta, June 2, 2018.
16 Personal communication through direct message in Instagram, June 5, 2018.
17 Taken from one of memes which is uploaded in June, 2018. There are many comments appear in comment column. One states that he is going to end his relation dating as it is damned. Other says as well if dating is not always nearby sin and evil, “Many people have a date, but they also till to the marriage,” he said. One also argues that between today and the old era should be differed. Even, there is girl writes, “Sygnya adaaa aja org berhijab yang malah bangga km sdh pnya pacar, astagfirullah...”
saya di akun ini saya SK ... Kak. In shaa Allah abis lebaran saya dikhitbah sama seorang Ikhwan yg juga ikut akun ta’aruf dsni, Alhamdulillah ada hasil stelah hampir setahun akun saya diposting dsni.. terima kasih kak. Assalamu’alaikum."

On my sensitivity, there is some pattern which was being maintained by the team creative simultaneously in messaging screen shot post—and a few other models of post—when we try to compare them each other. Using Wittgenstein phrase,\(^\text{18}\) this is purely a language game. A small game actually, but has a giant impact upon human psychology and also social. That is the used of khitbah term and how the team creative always make visible the marriage time of successful couple. Excluding whether the posted screed shot has been selected or not, the clearest one is when both term being regularly emerged, it could potentially affect Indonesian Muslim Youth to obtain what the successful clients or couple got, that is marriage as fast as possible. Even less, if we understand that dominated followers of taaruf_nikah are coming from single youth. Still, on different side, the regular memes in which dominate in its wall stow motivational content concerning marriage and its untold happiness.

Hijrah cinta (love movement) and jomlo fi sabillah (single for the sake of god)

Analyzing a mode of posted memes within taaruf nikah—going into second model of post—it is difficult to get suitable term for saying their content except one word: motivation. A few keywords that often the team creative emerges were merely hijrah cinta (love movement) and jomlo fi sabillah (single for the sake of god). First is being thrown particularly for youth whose girl/boy friend to end their relation soon. Second is appropriated for single youth to maintain their context for the sake of god. For instance, meme which was posted in June 6, 2018, here is:

“Mengapa jomblo fisabilillah selalu bahagia? Karena hatinya selalu ada Allah, dan apabila kau mengaku jomblo, dan jombloonu karena Allah tetapi tetap saja merasa gelisah karena merasa kesepian, maka artinya kau tidak benar-benar jomblo karena Allah. Sebab bilamana sendirimu adalah karena Allah, sudah pasti masa sendirimu akan selalu bahagia, karena pengharapan yang selalu tertuju pada Allah. Sebab apa dia bahagia? Karena dia tahu bahwa dengan mentaati aturan Allah adalah kebahagiaan hakikinya, maka dari itu ia bertahan dengan kesendiriannya, hanya untuk mengharap kebahagiaan hakiki yang datang dari Allah. Menanti jodoh yang memang terbaik dari Allah, tanpa harus melangkah pada jalan yang salah.”

If one stands on Umberto Ecos text classification, the sentences are far from the effective text. Nevertheless, it obtain more than 1049 likes. One of them is @ratnaks07 who writes, “Bner saking bhagianya badan tambah ndut masya allah.” There is also @nurfiiii who merely calls @mutizizy. Then, why the ineffective text such above succeeded flirt a thousand users for giving their like? There are several possibilities—shadow team for example—yet the obvious one is as the sentences have a conspicuous keyword or phrase, it is “jomlo fi sabillah”.

If we try to relate the issue with Giddens inference about identity shaping, certainly the phrase will easily meet their momentum. Single is a part of identity. The sentences imply that single was the frightened thing, the saddest context, etc, so that everyone needs particular step to manage it, and subsequently one cannot avoid a birth of the phrase that is who always try to deny their sadness, their solitude, through making god as the only one which is appropriated to love. In while, they also cannot stop from praying upon god in order to get mate immediately. If I have an occasion, I will say that the main point herein is, “marry please, then you will be pleasant absolutely.”

One could proof as well via other memes such meme which was taken from Ustaz Muhammad Abdul Tuasikal and from sura al-Isra (17): 32. First talks around how wasteful a male whose stable condition but does not desire to marry. Second discusses about the criteria of pious male Muslim. Obedient male Muslims, meme said, are who invite their beloved to get marriage directly, not dating, as the sura explained—as far as the team creative consider. Attractively within the first meme, there are some response from its followers which feel heavy s much after reading the meme, those are @eko_wahyono_88, @yoyogiefebrian, and @ismiirizka. Eko writes, “Sedang berusaha mencari. Biar g mubadzir.” Yoyo added, “Semoga nda lama mubadzir nya,” with sad emoticon and Ismi

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20 In the cyberspace there is such oral deal that when people call or pinch their friends, it means he suggest them to see the post as well. Usually this pattern emerges because the context between them and content of meme is suitable; in order to make them be conscious or even contrary.
just said, “Bismillah, saya sedang mencari jodoh.” The meme succeeded gain 2754 likes and 112 comments.

I can therefore catch an obvious line amongst youths in which isolate between one and other, between who are the pious and who are not. First consists of youths that stick on their hard intentional to avoid dating till marriage (jomlo sampai halal). Second covers whom are still in dating relation including some singles in which does not desire to marry soon. As Muslim youth, what they wish is being pious one definitely, so that they begin to think for fastening their marriage. Goode and Ben-Yehuda call this nuance as “hostility”: the presence of hot line between two groups. When an atmosphere of circle or such level of generation, either broad or tight, they said, has embraces the line, one could find absolutely an invisible interest inside it. The most palpable one is how it links intimately with business, not just da’wa and account to help.

The discourse is supported as well by other memes in which such obligate Muslim to marry, even one can catch a meme obviously binds marriage. It is posted in June 5, 2018 with content: “Rasa kepercayaan mulai hilang, begitu pula rasa cinta mulai pudar. Kenapa masih bertahan? Menikah ibarat sholat, dimana da”lam kondisi apapun tetap wajib melaksanakan.” Yet, observed from the response, this meme merely got a few comments, particularly when one compares it with other memes which is more simply and deeper. It got 520 likes with only three comments. In time as well, I myself do not totally believe if the users generally agree with its content. Mimin (@min_min_crb) for instance, she mentions how taaruf_nikah content is less than attractive—this is dissimilar with Agselles comment (@Agsellselvan) in which more pleasant even often getting sad suddenly when she reads the memes.

Perfect combination
Toward the third model of post, from this point of view, an intended goal of taaruf_nikah is purely business. One is able to see more upon its description of account in which instilled

22 Such a meme whose content like, “Pagi kak, Gimana masih kuat ngejomblonya? #eh puasa maksudnya.” or, “Mimin mau tanya. Nanti mau nikah Usia berapa?” For the second succeeds obtain 929 comments with 2319 like. In some extent, this proves how memes is a very effective tool to enter immediately into the deepest part of human.
23 Personal communication through Instagram ini June 4, 2018.
some words like “jasa posting (post service)”, “daftar paid promo taaruf (enlist of taaruf promo paid)”, and “paid promo produk (product paid promo)”. Nothing could be found there in a word regarding da’wa. Nevertheless, there is a word in which loads of terms, citing Charles Stevenson phrase, that is ta’amf. When people hear word “ta’amf”, they will not imagine something neutral but something conversely. Usually it is being identified with lay preacher by some scholars like Larsson for example.

Because of the loaded term, ta’amf, people could promptly catch a sort of harmony within accounts post in which upload several photos, memes, and videos whose da’wa content to avoid dating and being married soon. Accordingly, it has surely touched the deepest part, heart, of single Muslims. An issue of “single” in recent days becomes popular in Indonesia indeed—at least one is able to proof it through the dominant posted meme in social media. In other hand, after guiding Indonesian youth Muslims toward the frightened issue, ta’amf nikah appears with an effective solution, that is help to obtain mate easily—with merely Rp100.000—and then they just say goodbye to “single”. I covet thus to say that this is a perfect combination—beyond creative. Ta’amf nikah embraces the most popular and frightened issue within Indonesian youth Muslims, disperses with a narration that single is not the end and dating is always a devils comportment, and subsequently gives also its solution. Just like medicine, ta’amf nikah throws the virus then sells the cure themselves.

This pattern Cohen perceives it as how society is being escorted smoothly to an intended issue in which they fear whereas it is nothing except illusion. They are obligated to fear with something whose nothing including its presence as if.

Fragmented video, death of single, and a party of capitalist

One other thing why youths enjoy to scroll the account is a fragmented video in which consists of dating issue, single, pleasant, marriage, and its sort. For youth that is standing on the circle of anxiety, the circumstance surely seduces, moreover knowing that a posted videos are from stylist and popular lay preacher. There are Khalid Bassalamah, Abdus Somad, Buya Yahya, Salim A. Fillah, and Firanda—to note merely a view. Sometime the videos are taken from yufid and ahsan tv as well. And as mentioned before, the cited contents of video resembles, those are concerning how fast marriage is more logic, a wife should be ready however to be guided—not to say dominated—by husband, solitude is very heavy, girl/boy friend is not absolutely mate, dating makes humans time wasteful, never wait steady to marry, etc.

Video from Khalid Bassalamah for instances. Therein, he explains how pious husband is one who never reveals the past of his wife. He should merely receive his wife as is with one notion: she is ready to be guided. Focusing upon the last sentences, “wife must ready to be guided”, I feel a deviated fragrance notably in regard with relation between female and male, wife and husband. Thus, is the phenomenon purely intended? I mean whether the lay preachers have an intended goal to maintain their domination over wife knowing that they themselves were husband? I don’t think so. Analyzed from a way he conveys da’wa, what is happened outside there is innocently “tacit knowledge”, borrowing Michael Polanyi classification of knowledge. It is one of the sort of knowledge in which

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24 On other phrase, he also calls it as emotive meaning. See Charles Stevenson, Ethics and Language, Connecticut: Yale University Press, 1944, 87.
26 Video is uploaded in Mei 26, 2018.
unconsciously absorbs within every sentence of human. We may call it as an invisible climax manifestation of overall experience, residue of memories, and its sort in which ever been undergone by human. In short, seeing the video of taaruf_nikah, one can signal a hidden soft ideology inside there that tries regularly to maintain the status quo upon household or family, it is the domination of husband over wife. Still, all of them are spinning unconsciously and being consumed as well.

It resembles what Salim A. Fillah delivers in his posted video.²⁸ He says that for nowadays context marriage in small ages is more logic. With the choice, a couple can enjoy to be old together, but if marriage in twilight ages, they are not able to be young together. In the caption, further, taaruf_nikah’s creative team sows hadith told by al-Tabarani concerning how the blessed marriage is nothing beside when it is undergone innocently for guarding sight and lust. In core, again, this is talking about hard suggestion to marry as fast as possible. No post will be uploaded by the administrator till its content covers instigation to marry soon. Its movement, being analyzed from Lyotard point of view, is belonging to category of “grand narrative”. It is in regard with effort to emerge an issue excessively and make it up as if it is real. Usually, Lyotard said, when a movement has instilled “grand narrative”,²⁹ it means there is other party in which ride on it with multiply tendencies absolutely.

The party I mean is a few capitalist, either from premium or advanced company. An emergence track is simply: when youths have married faster, their necessity upon fund sources will be more rapid as well. Because of the need, finally they apply for work to the company in large number. Anything they will do, and as the impact a sum of labor in Indonesia is going to enhance. The capitalists will give a salary as enjoyable as they like. On other level, perhaps a part of them wish for better work which is higher than labor, nonetheless the problem is it needs particular certificate, at least postgraduate or even postmaster. Still, people could see in what extent they—who have been married—are enthusiasm to proceeded study as well. That is it, I think.

²⁸ Uploaded in Mei 27, 2018.
Conclusion
In the end, I dare to state that popularity of taaruf_nikah amongst Indonesian youth Muslims is caused by its meme and video content in which they post regularly. From all the memes, people could catch easily such line that has divided youth into two distinct groups which is intended the creative team creates, these are pious-pleasant youth and disobedient-glum youth. First is who braves not to date, single for the sake of god, and marry soon his/her beloved, even though the second is who undergoes on the contrary track. Still, holding on fact that almost all users of taaruf_nikah are coming from solitude single youth which is busy to stable their identity, so that people cannot be confound if they use taaruf_nikah as the da'wa matchmaker either for reaching an identity or embracing an intended mate.

What happened upon fragmented video resembles it. Even though, for this time the loaded content— with its da’wa coat—is more obvious and interesting. The most distinct one is how Indonesian Muslims youth require marry soon, never wait steady, and the volition of wife to be managed by husband. When the videos are consumed by youth, two impacts appear. First is about youth who will be more trust that marriage in small age is beautiful, pious, and Islamic recommendation, even though the second implies toward husband domination over wife which is more fertile and the necessity of youth to get a work as fast as possible that is also linked intimately with an orgy of a few capitalist.

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Political Islam as the foundation of the 1st Mangkunegara's leadership in babad kemalon manuscript (Pakunagara)

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Abstract
Babad Kemalon (Pakunagara) manuscript is a manuscript of the Javanese literary works which recounts story of the 1st Mangkunegara's struggle to the throne of his authority. This manuscript is stored in the library of Reksopustaka Pura Mangkunegaran. The manuscript is realized in Javanese chant with Javanese script written by the 1st Mangkunegara. During the reign of the 1st Mangkunegara, Islam was made as a vehicle of the State Ideology and the legitimacy of authority. Islam had been embeded in every struggle. In addition to be the main intention of the Islamic struggle was to spread over the Islamic teachings and ideology, Islam was also used to gain as much as supports and peoples' attention and to extent the authoritative lands. Islam was chosen as the most affecting factor for in the 18th century Islam experienced a period of glory due to the influence of Sultan Agung's authority, as one of the Islamic Mataram kings. After the succession of the royal throne, there was a decline in some aspects of the governance system in the palace which engaged; the economic, social, and political aspects. One of the most secured aspects is the religious aspect. Islamic religion in Indonesia has never undergone a shift or destruction, however, it has grown rapidly. This is the consideration of the 1st Mangkunegara implementing Islam as a political power. To dismantle the case described in this article, this study embraced the paradigm of Eclectic Cultural Studies, which applied the theory of hegemony put forward by Antonio Gramsci, the data were scrutinized using the hermeneutic approach. This objectives of this study are to show the political hegemony of Islam on the 1st Mangkunegara's leadership as the State foundation in Babad Kemalon (Pakunagara) manuscript and to uncover the motivations underlying the actions behind it.

Keywords: authority, babad kemalon, Javanese, manuscript, leadership

Introduction
The leadership triumph in Java has its own era and different model of leadership. It is starting from Gajah Mada leadership in Majapahit era until Sultan Agung during the glorious era of Mataram in the 18th century. Sultan Agung is one of Javanese King who has great influence in spreading Islam in Java. Aside Sultan Agung, there is also known Mangkunegara I. In Sastra Gendhing manuscript written by Sultan Agung, implicitly say that Mangkunegara I is Sultan Agung disciple\(^1\). Sastra Gendhing manuscript contains teachings about that every descendant of Mataram must learn everything with their soul and body.

Mangkunegara I is the founder of Pura Mangkunegaran, one of the iconic place in Solo up to now. R.M. Said is the name of Mangkunegara before given the title. R.M.

\(^1\) S. Prawinaradja, Sastra Gendhing, Alamanak Dewi Sri. 1982,75-109.
Said is the son of Prince Arya Mangkunegara Kartasura\(^2\) with R. Ayu Wulan. He is the descendant of the high royalty family. During the establishment process of Pura Mangkunegaran which done by R.M. Said, there are long historical events like Giyanti treaty and Salatiga treaty\(^3\).

In the Giyanti treaty, it was written that the supreme authority in Surakarta was held by the King Kasunanan Palace. Furthermore, after Giyanti treaty, there comes Salatiga treaty. Salatiga Treaty was about provision territory for R.M. Said to build Pura Mangkunegaran and give the policy to manage its own territory. Hence after, R.M. Said was entitled Pangeran Adipati Arya Mangkunegara I. Both political events are considered to have a very important meaning in Javanese government politics. It is due to the power of Java has been split into two central kingdom environment for forever\(^4\).

The journey of R.M. Said battle happened in the 18\(^{th}\) century. During that time, the historical journey of Mataram’s showed the decline from some political and social aspects which are widely impact on the Javanese people\(^5\). Every royal official are rallied to seek as much as support from the outside of the palace, even also seeking support from the Dutch (VOC). VOC influence in government bureaucracy is the important reason for the declining of various aspects especially in Java, such as social, economic, and cultural aspects. Some of those aspects suffered significant set back due to the lack of attention for the people. One of the surviving and growing aspects is the religious (Islam).

Islam which is developed and embraced by the society is the Islamic syncretism or tends toward tasawuf and mysticism\(^6\). It is due to the tendency to follow the religion which developed and embraced by the people in lived in palace. In the previous concept of Javanese society power, Kraton is the central government administration of Javanese society. Therefore, it makes the people who lived outside of the palace to follow everything which is happening in the inside of the palace. Due to the bureaucracy government’s problems rise in 18\(^{th}\) century in Java, R.M. Said make use of Islam during his war and led him to be a ruler in Java. Hence after, R.M. Said tried to hegemonies the society to gain support during his leadership and also establish the state’ basis as his supportive power.

Mangkunegara’s I basis of government is based on tri dharma philosophy, kanebu sayun, and tji tibe\. The adopted philosophy which becomes state basis combines Javanese Asia leadership, prioritize organic unity and harmonize that highlighting divine aspect\(^7\). The individuals’ lives are subordinated by the community and societies are subdued by nature to achieve the harmony and unity with God (manunggaling kawula gusti)\(^9\). Using those philosophies, Mangkunegara I was able reconstruct bureaucracy, law, and stable economy in Hindia Belanda which is different from common Javanese model of bureaucracy, law, and economy with Islamic political concepts. In aligning those model of leadership, Mangkunegara I used a strategy of making a state basis which upholds the

\(^2\)Pangeran Arya Mangkunegara Kartasura merupakan salah satu raja Jawa yang pernah berkuasa di Kartasura sebelum kerajaan dipindahkan ke Surakarta/ Prince Arya Mangkunegara Kartasura is one of Javanese Kings which has ruled in Kartasura.


\(^7\)N.N. Tri Dharma: Tiga Dasar Perjoangan Pangeran Sambernyowo, Surakarta: Yayasan Mangadeug, 1074, 6-11.

\(^8\)Sudarmono, Tata Pemerintahan Mangkunegaran, Jakarta: Balai Pustaka, 2011, 43.

divinity and prioritizing people as a form of hegemonies effort to highlight his position and leadership legitimacy capability.

There have been many studies discussing about Javanese’s power, such as Fachry Ali in his book *Refleksi Paham Kekuasaan Jawa dalam Indonesia Modern* (1986) also Soemarsaid opinion in *Negara dan Usaha Bina-Negara di Jawa Masa Lampau* (1985) about the basics of Javanese leadership. Benedict Anderson *"The Idea of Power in Javanese Culture"* (1981, reprinted in 1990) succeeded to convince about Javanese political thought and its influence in state administration even in modern era. The above discussions are able to make a comparison and gap for this article. This article emphasize on how the Islamic function is shifted to be a political medium used by Mangkunegara I developed in Java in the 18th century.

The are also several discussions about Mangkunegara I, one of the are by Sudarmono in *Tata Pemerintahan Mangkunegara* (2011) which is briefly able to explain Mangkunegara’s bureaucracy form Mangkunegara I until Mangkunegara IX. Furthermore, Fananie in *Pandangan Dunia KGPA Hamengkunagoro I in Babad Tutur* (1994), which makes an explanation the portrait of Mangkunegara I mentioned in Javanese manuscript *Babad Tutur*. Hereinafter, Hikmawati’s thesis “*Babad Kemalon (Pakunagara) Studi tentang perjuangan R.M. Said dalam Mendirikan Kadipaten Mangkunegaran*” (2014) which describing Mangkunegara I moral values and is adopted as teaching materials of history subject for Senior High Student (SMA).

From the previous studies, it can be conclude that this article entitled Islamic Politics as the Basic Leadership of Mangkunegara I in Babad Kemalon Manuscript (Pakunagara) has not studied. The use of hegemony theory to unveil this article will enrich the historical aspect which has not been revealed and able to give a portrait of previous political which can be adopted in the present era.

**Hegemony**

Hegemony or *hagesthai* in Greek means to lead, leadership, power beyond the other power. Implementing those concept, the lower class society prefer to submission and obedience to the more dominant class due to the comforting-guarantee received by the lower class society from the upper class society. There are meaning creation processes that are used to produce and maintain representations and dominant or authoritative practices in hegemony.

The leadership hegemonic paradigm used by R.M. Said in terms of Islamic politic is interesting to study using cultural studies paradigm. The cultural studies paradigm uses a theory which is positioned in critical thinking system. This research employs qualitative methods. Hence after, the analysis techniques use descriptive qualitative and interpretative with hermeneutic approach. The main theory used is Hegemony by Antonio Gramsci. Hegemony can not sustain forever, however it need to be renewed with renegotiation between the ruler and the society until the society feel that the will of the authorities are the society's will. Negotiations made by Gramsci are proposed in popular and commonly culture, due to humans produce social values and meaning on it.

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In the cultural studies, the location of hegemony negotiation usually lies in the identity’s construction and open-adaptive subjectivity. In other words, Gramsci’s hegemony was able to explain social consensus between the dominant groups negotiated with the subordinate groups generating a new purpose and mutual agreement. Hegemonic theory in this article will be used as a guideline to analyze the role of Islamic politics during Mangkunegara I leadership in babad kemalon (pakunagara) manuscript to gain society’s trust and consent. Babad kemalon (pakunagara) manuscript is a manuscript of the Javanese literary works which recounts story of the 1st Mangkunegara’s struggle to the throne of his authority. This manuscript is stored in the library of Reksopustaka Pura Mangkunegaran. The manuscript is realized in Javanese chant with Javanese script written by the 1st Mangkunegara.

Islamic Politics as the Basic Foundation of Mangkunegara I Leadership in Babad Kemalon Manuscript (Pakunagara)

Religion is a personal and fundamental matter for every human being, as it relates with principal and purpose of life. Moreover, religion is a very crucial and sacred aspect especially for Indonesian. In Indonesian, religion is still upheld and becomes the main factor of national unity strength. In other words, religion is also a very important tool for the Indonesian. Consequently, if religion is tainted with certain interests, it would bring harm to the country’s defensive condition.

As is being experienced by the Indonesian in the present era, religion has been politicized and even being co-modified. For example, the recent demo in Indonesian that camouflage in the name of religion. Islam is especially used for political tools in Indonesian, due to its majority and has the greatest support toward the state. The existence of certain parties are try to divide Islam as to destroy present leadership. They pit fellow Islam to each other. As for the result, every Islamic party is dispute to each other for trivial reasons caused by the provocateur to gain support for their leadership.

Religious politicization occurred in 18th century; even it has happened since Majapahit era. In the 18th century, Islamic religion is rapidly developing since led by Sultan Agung. Even after his descending, Islamic religion is still developing with mixing understanding from the previous, Hindu Budha. Islam is a religion which used by the monarchy to maintain legitimacy, even used by Mangkunegara I.

Mangkunegara I is well known as an ustaz and profound in religion. It is due to during his childhood, he is one of Sultan Agung discipline. Islam is used to make relationship with the society to gain their support and sympathy. He always try to shows his Islamic and in his struggle. He always shouts out phrase of Takbir “Allah Hu Akbar” before starting every war and always invite to sabīl die in the war. For most people, the initial beat is an important aspect, because it is regarded as spiritual effect or belief suggestion.

Islam in its role used by Mangkunegara I, is not merely all about political aspects, however it is implemented as apart of politic as shown in the manuscript. Barondongan Munggang muni/ gumrudug lr gunung rebah/ samya kasukan arane/ prajurit wuru sedaya/ anuha

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16 War sabīl: a war that aims to defend the religion of Islam; war in the way of Allah.
ondrowina/ adhahar nginum atutug/ abebeksa taledhekan/ (Monggang Gamelan sounded, its sound like the collapsing hill, they crowded playing cards, the warriors are drinking, then eating together, satisfyingly eating and drinking, dancing with dancers).

The above verse song shows the drinking habitual and having fun with the dancers is still done. Drinking as habit is not allowed in Islam, moreover, dancing with ledhek dancers is act which disrespectsing women as stated in Islam. The above habits are done to please the followers because the dancing habits is still attached in Javanese’s society life at that time and to comfort the followers. Those facilities are one of the aspects of soldier’s loyalty apart from their desire to gain independence from Dutch. It is also mentioned that the basic strength of Mangkunegara’s I government lies in Puro (palace), mosques and market. All three aspects have become one unity. In other words, religion, social, economy and have blended in the era of Mangkunegara I government bureaucracy. The other verses in the manuscript stated that Mangkunegara I is ever did an moral acts from Islamic perspective. He has an affair with his father-in-law’s woman. It can be concluded that Mangkunegara I used Islam as his leadership cover to attain such power.

In addition, Mangkunegara I also made state basis which at a glance means, using the concept of Islam. It was Mangkunegara’s I political tactic to gain a recognition from the society. The meaning of these three state bases (tri dharma, tiji tibeh, hanebu sauyun) are the people must have a strong nationalist attitude and unity toward their leader (Mangkunegara I). Therefore, Mangkunegara I has did some tricks to make his people always sided with him. There are a lot of things Mangkunegara I did to maintain his leadership hegemony. Some of them are, to give them a free will to speak their opinions for the women in the palace. It is due to, previously women are considered only as a means of breeding tool. In the military aspect, civilians are taught to use weapons because Mangkunegara I trust his people. However, the truths about their taught are Mangkunegara I is lack of soldiers during his war, because of its long duration which is 16 hours with 250 wars. Hereinafter, the biggest trick done by Mangkunegara I is to make political contract with his people. It is about life recognition with joint pledge between Mangkunegara I and his people which is represented by 40 Mangkunegara I special soldiers. The contract is a form of hegemony which is deliberately designed by Mangkunegara I to maintain his power. With the existence of lifelong agreement, Mangkunegara I will be automatically existed in his legitimacy. One of Mangkunegara I leadership legitimacy is stated in Babad Kemanlon manuscript. This manuscript was made by Mangkunegara I, stating about his wars and war skills.

The researcher managed to find the initial evidence for this research base to unveil Mangkunegara I thirst of power. The trigger which made Mangkunegara I start his wars are because there are refusal from Dutch to crowned Mangkunegara I. In November 1752’s, Mangkunegara I which still called as R.M. Said met with the Dutch in Banyudono, Boyolali to ask for throne. R.M. Said assumed that the Dutch is able to occupy every sector of bureaucracy in Indonesian. However, there is a rejection from the Dutch. This is what triggers R.M. Said rebellion in the name of society. Some of the evidences are able to

19 Himodigdoyo Soeharto, Babad Kemalon (Pakunagara) II, Jakarta: Depdikbud. 1981, 364-367
21 Pringgadigda, Dhuemaadhos Saha Ngrembakaniipoen Paudja Mangkuneganan, Batavia: De Unie 1923, 10.
explain how Mangkunegara I attempted to purse the throne’s power and maintain its legitimacy labeled with Islam which is implemented in his leadership paths and tactics.

Conclusions
Religious politicization happened since Majapahit era up to now. As the majority religion, Islam is more often referred and linked with leadership political affairs in organized practices which seem natural in its implementation. In Javanese monarch, Islam was used as a religion to maintain legitimacy, such as used by Mangkunegara I.

Islam was used to disguise leadership practical politic by Mangkunegara I by allowing everyone to collaborate old habits with Islamic label, such as drinking and playing with women. Furthermore, there were also given the facilities to have fun for the society. The prepared facilities are education, entertainment, freedom, convenience and equality of rights.

Mangkunegara I Islamic concept is used to make state basis, tri dharma, tiji tibeh, and hanebu sawyun which are expected to make the society become nationalist and patriotic to defend its leader. Using his intelligence, Mangkunegara I is able to make a lifelong agreement with the society which is declared by political contract that automatically made him an ever-honored leader.

The initial discovery of evidence about R.M. Said thirst of power, emphasize that the wars undertaken by Mangkunegara I were not purely for the society, but to fulfill his personal desires to become a leader and reveal the problematic source from the beginning.

Bibliography
A contest of being more religious: the muslim millennial preachers in the contemporary Indonesia

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Abstract
The modernization and globalization does not reduce the role of religion in human life nowadays. Even, religion is symbolically blended with modern and other non-religious elements. Against this, this article will explore the rise of millennial preachers in Indonesia in line with the progress of digital communication. This study demonstrates how digital media have become a discursive arena of being more religious in contemporary Indonesia. These millennial preachers commonly use social media as a means of da’wa but they reject non-Muslims’ social and cultural ways. Their exclusive approach of being a Muslim has been an indication that they contest the common practice of Indonesian Muslims who are long known as ‘moderate Muslims’. This article finds that these Muslim preachers are not purely apolitical in practice. They are basically preaching the importance of political Islam. In this context, being more religious is not only intended for Islamizing a Muslim but it is more relevant to be connected to Islamizing the state. This is due to the fact that they are wary with the coming of global culture reducing Muslims’ moral through digital media. Secondly, they are working with a political group to challenge the ‘secular’ government. This means that they do not only have religious motives but also they have political motives. However, the popularity of Muslim millennial preachers in Indonesia provides two important impacts on Indonesian Islam. The first is that it supports the diversity and fluidity of Islamic preaching in Indonesia. The second is that it challenges the traditional religious authority of Indonesian Islam.

Introduction
The distinction between the religious and the non-religious is not relevant nowadays. The religious and the more-religious have been germane in explaining the contemporary development of Muslim societies. Bayat further states that “this ‘over-religiosity’, nowadays couched in various terms such as fundamentalism, revivalism, conservatism, fanaticism or extremism, appears to represent a global trend, which involves most of the world’s major creeds.” This means that the modernization and globalization does not reduce the role of religion in human life nowadays. Even, religion is symbolically blended with modernity and globalization.

It is not surprising that there are many Islamic preachers who use electronic and social media such as television, Facebook and You Tube for their instruments of preaching (da’wa). This is in line with the contemporary development of Indonesian Millennials Muslims who are very active in using and consuming electronic and social media. Recent

1 Asef Bayat, Islam and Democracy : What is the Real Question?, Amsterdam : Amsterdam University Press, 2007, p. 5
2 Ibid.
survey done by the CSIS (2017) shows that 79.3% millennial people consume television daily. This study also shows that 54.3% millennial generations use social media every day. In Western Countries such as in the United States of America, this preaching is called televangelism. Shaima El Naggar\(^3\) explains that televangelism is a symbol of integrating religion and entertainment which results the celebrity culture. Shaima further says “In a similar way to public figures such as popular artists and politicians, televangelists have become ‘media celebrities’ with thousands of fans and followers on social media networks.” \(^4\) The impact of this is that social media networks have become a discursive arena of being more religious.

However, this paper will not focus on the preachers’ effort to catch as many as admirers or fans. Thus, this article does not discuss about the contest of preachers in terms of their dakwah content in Indonesian public sphere. Rather, this research focuses on the contest of making Indonesian state to be Islamic state through dakwah. Being more religious in this paper then refers to the desire and hope to Islamize the recent practices of Muslims which is ultimately aimed at Islamizing the state. This paper defines Muslim Millennial preachers referring to Muslim preachers who use social and digital media as their medium of dakwah. Therefore, the millennial preachers are not limited to the age’s preachers categorized as millennial generations. This is because age categorization could constrain the study which may not successfully provide the contest of being more religious as desired. This article will delineate the contest of Islamic preaching in Indonesia by focusing on Islamic preachers who use electronic and digital media, particularly social media. The reason of choosing the Islamic preachers who use these media is that these media are used by millennial Muslims. Thus, their preaching is intended for millennial Muslims.

This article will be divided into three sections. The first section discusses about the political motives of Islamic preachers in Indonesia to make a greater Islamization in Indonesia especially in the state level. A short history of dakwah and political Islam connection is also provided. The second section deals with the dominant authority of millennial preachers. The third section deals with the hybrid identity of Muslim millennial preachers. The paper is ended with a conclusion.

**Da’wa for Politics? ; A Contest of Being More Religious**

Historically, Indonesian dakwah can be traced back during the early day of Islamization in Indonesia. The spread of Islam has been identified as peaceful and accommodative with local cultures. This has been recorded by Jusuf Wanandi\(^5\) who states “Islam arrived in Indonesia in the twelfth century through the traders and merchants from Gujarat, Southwest India, who had themselves been converted earlier. Thus, the introduction of Islam to Indonesia had been peaceful, through trade over many generations, and not through conquest and occupation as it had been in the Middle East or North Africa. This penetration pacifique of several centuries began in the market places around the coastal areas and gradually moved inland. A major development occurred at the end of the Hindu Kingdom of Majapahit in East Java, when the king was converted and Islam’s influence grew from the fifteenth century onwards”.

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\(^3\) Shaima El Naggar, The Impact of Digitization on the Religious Sphere : Televangelism as an Example, IJIMS (Indonesian Journal of Islam and Muslim Societies) Vol. 4 No. 2 December 2014 (189-211).

\(^4\) Ibid.

The dakwah has been successfully indigenized so that Islam then has been accepted without any great violence. This dakwah was not much connected with politics. The preachers such as Sunan Kalijaga and other saints (known as wali sanga or nine saints) did not try to establish Islamic caliphate or motivate their Muslim followers to create Islamic caliphate or Islamic state. Even, these nine saints have been known as the symbol of cultural Islam, not political Islam. Cultural Islam refers to the importance of Islamizing Muslim society while political Islam focuses on Islamizing the state or making an Islamic state.

In similar vein, M.C Ricklefs labels the above dakwah the ‘mystic synthesis’. He mentions that there are three characteristics of this mystic synthesis: (1) A strong sense of Islamic identity. (2) Observance of the five pillar of the faith. (3) Acceptance of the reality of multiple local spiritual forces. This indicates that the dakwah process which was accommodative and ‘soft’ could not be separated from the role of preachers who were from the Sufism tradition.

However, with the coming of contending modernity and global Islamic reform, the mystic synthesis “came under challenge”. This is a part of Islamic preachers’ role in Islamizing Muslim society. The establishment of Muhammadiyah in Yogyakarta by Ahmad Dahlan was an attempt to reform Islamic understanding of Muslim society from any element of mystic synthesis.

Furthermore, after the independence of Indonesia, dakwah has been also connected with politics. The desire to establish Islamic state is sponsored and motivated by Islamic preachers. The failure of Muslim politicians in promoting and establishing Islamic – Sharia based in Indonesia has changed their struggle and strategy to Islamize Indonesian state. The result of 1955 general election in Indonesia was unsatisfactory for the Islamic state promoters. The Islamic parties’ votes were behind the secular party group.

The political struggle through general election was not the only channel to implement the goal of Islamizing the state. Some Islamists took the gun to make Islamic state such as the DI/TII rebellion in West Java and PRRI in Sumatra. Indonesian government responded the PRRI rebellion in 1958 by banning the Masyumi party which was suspected as having alliance with the PRRI.

Subsequent to the rise of the New Order, the Indonesian military viewed political Islam negatively. This is not strange, since the military were of the opinion that political Islam had great potency to create instability. Because the New Order was focused on economic development, it needed national stability. Therefore, the New Order constructed a new political framework, under which four old Islamic parties (NU, Parmusi, PSII, Perti) became Partai Persatuan Pembangunan (PPP) or the United Development Party. This political party was obliged to replace Islam with Pancasila as its ideological basis. Furthermore, prior to the general election in 1987, this party also changed its symbol from the Ka’bah to the Star.

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6 M.C Ricklefs, Religion, Politics and Social Dynamics in Java : Historical and Contemporary Rhymes in Expressing Islam : Religious Life and Politics in Indonesia (Greg Fealy and Sally White), ISEAS : Singapore, 2008), p. 115
7 Ibid, p. 116
10 Ka’bah is a holy shrine in Mecca towards which all Muslims in the world orient their faces during their five daily prayers. This symbol was very important in attracting Muslim to choose PPP.
There were two main Muslim groups, with regard to their response to the New Order’s policy towards political Islam. The first group was that of scriptualistic Islam. This was represented by an organization called the DDII or Dewan Dakwah Islamiyah Indonesia (Indonesian Council for Islamic Mission). This group felt that Islam should be practiced in all of Indonesia (kaffah). This meant that Islamic teaching would formally be governed by the state. Besides the DDII, there were other radical groups promoting political Islam. One of these radical groups was a religious group in the port area of Tanjung Priok. Because of its radical nature, the government attacked this group and killed some of its members.

The second group responding to the New Order’s policy was that of cultural Islam. This group felt that Islam could be realized in a cultural fashion. This group was against Islam being governed formally by the state. Abdulrahman Wahid was a prominent figure in this group. He said that “[...] using religious politics is a dangerous tendency. Let the government govern and let the religious groups take care of their own affairs.”

There was a common perception in Indonesian Muslim thought that establishing an Islamic party in Indonesia was impossible, under the New Order administration. Therefore, the first group thought that Islamic parties were no longer important tools for pursuing Muslim political interests under the New Order government. The DDII for instance has been used for the goal of Islamizing the state by several Islamists and well-known Muslim preachers such as Mohammad Nastir. The Dakwah then was used as the instrument for several Muslim preachers to propagate the superiority of Islamic values compared to Western values.

After the fall of Soeharto the link between dakwah and politics can be seen from the establishment of PK which now turns to be PKS. This political party has a close connection with the Tabiyah movement in Indonesian higher education. The Tarbiyah movement is a social and political movement emphasizing on the Dakwah strategies for establishing the Islamic state based on the Hasan al-Banna’s idea. The rise of the Tarbiyah movement can be linked to two important factors. The first is the new order’s oppression to political Islam. Because Muslims cannot channel their aspirations through political Islam, they then chose to use the Trabiyah movement as the best way to implement their goal. The second factor is the global influences, especially from the Middle East. This is related to the influence of Ikhwanul Muslimin in Egypt and Salafi movement in Saudi Arabia.

The dakwah trajectories during the New Order cannot be separated from the desire of Muslim groups to implement Islamic state in Indonesia. Because the political parties have not been effective for gaining support from Muslims to establish Islamic state, they then use Dakwah to propagate and teach about the superiority of Islam over Western values. M. Nastir as the main figure of the DDII views that dakwah and politics cannot be separated.

Nowadays, with the rise of digital media, Muslim preachers have still regarded the importance of dakwah to realize the state’s Islamization in Indonesia. In this case, the

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13 This group was informally led by Amir Biki. This group organised religious lectures critical of the New Order policies. Because of this, the military attacked this group and killed many people. This tragedy was called Peristiwa Tanjung Priok.


15 Aay Muhammad Furqon, Partai Keadilan Sejahtera : Ideologi dan Praktis Politik Kaum Muda Muslim Kontemporer, (Teraju : Jakarta, 2004), p. 125
dakwah can be seen as the process and instrument for political Islam. As the process, the dakwah is the teaching the importance of Islamic values. Most preachers propagate the Umma to participate in every general election actively. Muslims are demanded to vote Islamic parties or pious Muslims to be their representatives. They are prohibited to vote non-Islamic parties which do not fight for the Muslims’ interest.

Dakwah as the instrument can be seen from the Jihadi’s dakwah strategy. The Jihadi members use the dakwah as the instrument to implement Islamic state. Ken Ward reveals that “dakwah and education are thus to be the means by which the Muslim community is brought to an appropriate conception of Jihad. This is in line with PUPJI, the ‘general struggle Guidelines of JI’ which its central leadership board produced in 1996. It defines dakwah and education as the first steps in JI’s strategy for creating an Islamic state”17. The dakwah as the instrument of establishing the state is slightly different from the Muslims who regard the dakwah as the process for political Islam. The first is really attempting at making Islamic state in Indonesia. Secondly, Muslims who use the dakwah as the instrument for Islamizing the state are characterized by their concern on non-oratory dakwah. This does not mean that they are not using oratory dakwah. They may use oratory dakwah but their preaching is not as massive as non-oratory dakwah. Hizbut Tahrir Indonesia which is now prohibited in Indonesia previously used printed media for Islamizing the state. However, dakwah as the process for political Islam still in the process of negotiation between promoting Pancasila and Islam as the state ideology. Its preachers are truly conservative but not radical as the Jihadi’s group.

In this paper, the focus is given to the Dakwah as the process of islamizing the state which may ultimately be aimed at establishing the state. Dakwah as the process in the context of political Islam still cannot be predicted its direction in future. Its dynamics and development may be much influenced by Indonesian government’s policy. The dakwah in this context can be seen as the ‘protest’ for the economic uncertainty, corruption and other social problems in Indonesia. It is not strange that in this group, preachers may join with ‘secular’ groups which are also critical to the government. Since the corruption and other social problems cannot be solved even worsened by the government’s policy, the preachers such as Ustadz Abdul Shomad may always be popular. Their preacher content will be received well by Millennial Muslim but they will always be regarded as the ‘mischievous’ preacher by Indonesian government. This is because the preaching content to some extent is promoting the importance of Islamic values over other values including the implementation of Islamic law. They promote these values under economic deprivation and job scarcity in Indonesia. This makes Islamic values as the officious solution for these economic problems.

The main issue promoted by Muslim millennial preachers can be generally categorized as follows; first, they preach about the importance of selecting or choosing pious Muslim leaders. They propagate about the obligation of Muslims to come and vote the candidates who are pious during the Election Day so that they can channel their political aspiration of implementing Islamic law. When the DPR (representatives), DPRD (local representatives), regents, governors and president are pious Muslims, they believe that an Islamic state can easily established in Indonesia without violence.

Second, these millennial preachers ask their congregations to come and conduct five daily prayers in the mosque. For these preachers, mosque is central for establishing the best umma (global Islamic community) in this globalizing world. It is not only as a place of

17Ken Ward, Indonesian Terrorism : From Jihad to Dakwah ? in Expressing Islam : Religious Life and Politics in Indonesia (Greg Fealy and Sally White), ISEAS : Singapore, 2008, p. 214
worship but it is also as the center for social, cultural and political movements. Mosque is not only intended for religious activities. It is also desired for the use of ‘secular’ activities for the umma benefits.

Third, these millennial preachers are challenging the government’s policy which is not beneficial for Muslims in Indonesia. The issue of communism and Chinese immigrants is one important topic which is always delivered during their preaching. For them, the Jokowi government tends to be accommodative with Chinese people both immigrants and non-immigrants.

The above explanation indicates that Dakwah actually is not immune from political motives. However, both the dakwah as the instrument and process for political Islam still negotiate with local, national and global political landscapes. Furthermore, one should consider that the above distinctions of dakwah in Indonesia cannot reveal the real practices of dakwah in connection with political Islam. Indonesian preachers are basically diverse in their educational backgrounds and preaching content. This diversity proves that Islamic preaching in Indonesia is not monolithic. Some of them preach and propagate Islam without attempting at touching political Islam. They are preaching for Islamizing Muslim societies, not Islamizing the state.

The Dominant Authority of Millennial Preachers
There are two cases which can be seen as the example of the dominant authority of millennial preachers in Indonesia. The first case is the issue of 200 official preachers decided by the government in May 2018. Shortly after the 200 official preacher’s recommendation from Indonesian government issued, this government’s recommendation has been contested, especially on social media. The issue proposed by the opponents is that the government only selects the preachers which are ‘soft’ toward government. They also criticize the inclusion of ‘liberal’ preachers like Abdul Muqsith Ghazali. Most of the opponents on Social Media are millennial Muslims. They respond negatively to the decision issued by the ministry of religious affairs. They also disapprove with the decision which does not enlist the millennial and famous preachers in Indonesia.

Some Islamic preachers (Ustadz or Da’i) who have a lot of ‘fans’ such as Ustadz Abdul Shomad, Ustadz Felix Saw, Ustadz Zulkarnain and many others are not included on the list issued. The reason behind their exclusion from the list is clear; these three preachers are preaching about the state’s islamization and of course they are critical to the government. The list issued by the government indicates that Indonesian government has been worried with the development and prospect of Indonesian dakwah. The political nuance on dakwah actually can be divided into two general descriptions. The first is related to political Islam which is the concern of this paper while the second is closely in connection to the fear of the recent government to the rise of opposition groups in Indonesian politics. The government may think about the potential of the opposition groups to increase their votes in next general election challenging the ruling party. Preachers like Ustad Shomad may not join any opposition groups but Ustad Zulkarnain can work with the opposition groups. The 212 mass demonstrations put the dakwah on the real political contest which has ultimately become a warning to the Jokowi’s government. The collaboration of Muslim preachers who work with the opposition groups has successfully defeated the candidate supported by the government. This becomes the early warning for the government so that it has always tried to control the dakwah.
The second case is the debate about the dakwah’s way between Ahmad Mustofa Bisri and Hasan Haikal. The contest can be seen from the social media, namely Facebook. On the issue of the ways to conduct the dakwah, Hasan Haikal defines the word ‘Sadidan’ in the Qur’an as ‘hard or violently’. He also explains the word ‘baligha’ in the Qur’an as ‘piercing the heart’. These definitions are contested by Ahmad Mustofa Bisri who has been known for long time as moderate preacher. He prefers defining the word ‘sadidan’ in the Qur’an as ‘good or well’ while the word ‘baligha’ is defined ‘touching the heart’. The first preacher denotes the importance of hard or even violent way to conduct dakwah. The model of this dakwah is accurately done by the FPI (Front Pembela Islam or Islamic Defender Front). The FPI followers might propose the implementation of Islamic law through violent actions. They refine Muslim’s tradition and culture without considering the good way or ‘sadidan’. The word in the Qur’an has been manipulated to support their dakwah actions. This dakwah strategy basically deconstructs the dakwah strategy which was instigated by the previous preachers of Indonesian Islam like the nine saints. They contest the meaning of more religious as being Islamic zero tolerance.

The above two cases are an indication of the popularity of preachers who are close to millennial Muslims. They have the potential to change the dominant authority of traditional preachers who may not use social media. The traditional preachers are characterized to their concern on developing ‘moderate’ Islam, not attempting at Islamizing the state. Their concern is Islamizing Muslim societies, not the state. However, some traditional preachers now have been conscious about their potential role which may be replaced by ‘new’ millennial preachers. Ahmad Mustofa Bisri for instance is actively using Facebook to preach the importance of ‘moderate’ Islam. He may consider that the face of Indonesian Islam which is moderate and tolerant should not be replaced by the global Islam influencing the millennial preachers who may not be tolerant and moderate.

The dominant authority of millennial preachers will not simply replace the authority of traditional preachers. These millennial preachers are only making the multiplicity of Indonesian preachers’ authority. Traditional Muslim preachers already established religious authority through their preaching, education institution and their roles in the society. Some of them live in Kampung or villages as the living model. Sometimes they preach with local languages. Because many of them do not use social media, their authority may be reduced. Based on theory of structuration’s Anthony Giddens, their authority can be kept when they are able to ‘capitalize’ language through social media. The authority of preachers during this millennial age very much depends on the popularity, while the authority needs the capitalization of language both through oral and written language. It is difficult to gain popularity when one does not have access on social media during this time. The traditional preachers however have the authority because they have religious knowledge, behavior and moral as the role model in daily life. Their authority is genuinely produced from the depth of religious knowledge owned.

The authority of millennial preachers however is based on their capability of capitalizing social media through their language and performance. Social media are crucial because they provide the ‘intimate’ interaction between the preachers and their followers. The preachers are not only able to preach through their videos of preaching but also they can update their status regarding their daily lives. Their followers can comment and make interaction anytime and anywhere. This makes dakwah being owned by anyone, not only

18 See, Facebook Status of Ahmad Mustofa Bisri uploaded on 6 June 2018.
monopolized by those who have religious knowledge. Every Muslims can preach on Facebook and You Tube widely. Dakwah then has been more diverse in terms of preaching content and preachers.

From the preaching content, the issue is not only related to religion but also to ‘secular’ domains. Dakwah is secularized so that it becomes ‘not sacred’. Because it is not ‘sacred’, dakwah produces wrath or anger for those who dislike it. Dakwah does not produce tranquility as hoped and desired in the Qur’an and Hadith. Dakwah can be linked easily with political issues, economic and others. Even, dakwah is manipulated for the ‘unknown’ interest which produces ‘hoaxes’. Jonru is the best example for this case. Before he was sentenced and sent to jail, he had been actively demonstrating the ‘disguised’ dakwah. As the millennial preacher, he had a lot of fans and followers on his Facebook. His authority is so dominant so that his status is responded by thousands of his followers. His authority is produced from the capitalization of language through Facebook. His followers regard that what is said by him is ‘true’ so that hoaxes could be easily regarded as the true information. Some of his ‘hate speech’ is received well by millennial Muslims. The intention of Islamizing the state sometimes is the highest goal for several preachers without considering the information shared. His performance is also respectable. He has long bread and wears Islamic fashion. The government finally sent him to jail based on several reasons. Firstly, he has a great authority on Facebook challenging the government’s authority. When he publishes any comments regarding government’s policy, his followers trust to his status rather than to the government. Secondly, Indonesian government considers that the issue proposed and updated by Jonru can potentially reduce the people’s trust to the government. Indonesian government understands that there is still economic discrepancy among people. This becomes the fertile terrain for hoaxes spread by him.

From the preachers, as mentioned earlier, due to the rise of social media, everyone can be a preacher. This has shaped the so-called ‘democratization’ of preachers in Indonesian dakwah. Every year, a new millennial preacher may be born through social media coming from any educational background and any regions. The capability of both Islamic oratory and using social media play a crucial role for the rise of new millennial preachers in Indonesia. One should look into these millennial preachers’ oratory carefully on how they are able to make a distinction with other preachers. This distinction is crucial for the preachers to popularize their oratory. As the impact of social media, a new millennial preacher will appear but another preacher will diminish in the Indonesian dakwah public sphere. When one mentions Ustad felix Siau, he or she can state the identity which is close to him; on how he preaches, his fashion, and others.

The Hybrid Preachers
Globalization and identity is inter-related nowadays. With the advance of technology as well as globalization, identity of human beings is always in a process. It is not stable and fixed. Globalization as the product of modernity has successfully connected people around the globe in a short period of time. Interaction of Muslims around the globe has become easier. This creates inter-cultural and inter-idea exchanges among Muslims in the world. This has been accurately described by John Tomlison as follows “the globalization of mundane experience may make a stable sense of “local” cultural identity (including national identity) increasingly difficult to maintain, as our daily lives become more and
more interwoven with, and penetrated by, influences and experiences that have their origins far away.20

Furthermore, with the invention and innovation of social media, Muslims are able to share Islamic knowledge and teachings anytime and anywhere freely. Information shared through digital media has been accessed by other Muslims so that it causes the identity of Muslims who access the digital media is negotiable and in the making. Global media demonstrates two impacts on Muslim identity.

The first impact is that non-Islamic elements as long as do not contradict with Islamic values are received and practiced by Muslims in their daily lives. Modernity is the best example here. Muslims reluctantly receive modernity though it is Western or non-Muslim products. However, as we will show later, modernity is always suspected by Muslim millenial preachers as having dangerous values for Muslim identity. While these preachers also use modern instruments made by Western companies, they reject the Western ways. They always propagate the superiority of Islamic values over the Western values. This is actually an indication on how they are being selective to be a Muslim under globalization threat. Muslim preachers anticipate and wary to the impact which can deconstructs the Muslim identity.

This second impact is that Muslim preachers take benefit of being active on digital media to learn further about Islamic teachings and Islamic world. They actively learn about Islamic traditions and culture practiced in other regions in the world. Through googling, Muslim preachers can know the ‘true’ Islam which can be shared to their congregations or followers. Furthermore, Muslim preachers who have educational background from countries like Egypt and Saudi Arabia are abundant. They are basically trained in these countries with or without scholarship. The training and education gotten in these countries support the preachers to actively preach and propagate the ‘genuine’ Islam which is not practiced by Muslims in Indonesia. They purify the tradition and culture which contradicts with the ‘genuine’ Islam coming from the Middle East.

These two impacts support the idea that globalization has been establishing the hybrid identity of Muslim preachers. Their interaction with social media has enabled them to be modern and Islamic. Modern in this case refers to their use of digital media for preaching. Islamic in this case refers to their attempt at learning Islam from other Muslim countries. The rise of digital media as the impact of globalization emphasizes the hybridity of identity of Muslim preachers. Hybridity in this case refers to Jan Nederveen Pieterse21 who states that “one of the original notions of hybridity is syncretism”. This indicates that Muslim preachers’ identity patterns are more complex, as they assert local Islamic loyalties but they also want to share global Islamic values.

In this context, a Muslim millennial preacher is difficult to be categorized into traditionalist, modernist, salafist, and others. This is because in a millennial preacher could be found traditionalist and salafist as well. Ustadz Abdul Shomad for instance has been categorized as traditionalist-based preacher. It is true when one learns from his cultural background which is close to Nahdatul Ulama, a traditional Muslim organization and the biggest Muslim organization in Indonesia. However, when one looks carefully into his preaching content and social interaction as well as his educational background in higher education; (he graduated from Egypt and Morocco), he cannot be easily attributed as traditionalist preacher. In fact, his preaching content is reflecting both traditionalist and salafist idea or, perhaps, other Islamic ideas. His support toward the state’s Islamization or

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20 John Tomlison, Localization and Culture, Cambridge: 1999, Polity Press, hal. 113
establishing an Islamic state as proposed by HTI (Hizbut Tahrir Indonesia) and traditionalist's Islamic practices such as the tahlilan is an indication of his hybrid Islamic identity. The first is closely related to the global Islamic Salafi influence while the latter is related to local Islamic tradition as practiced by Nahdlatul Ulama followers.

However, Muslim millennial preachers actually share similar support of establishing an Islamic state or at least the larger state’s Islamization. It is actually rational when one looks into Muslim’s daily lives nowadays. Many Muslims, though living under economic deprivation, have been consuming and practicing religious teachings. More and more Muslims are attending mosques and going to the Holy Lands to pilgrimage. Islamic films, songs and soap operas are easily distributed and consumed. This changing condition actually was started from the 1990’s New Order regime. Robert W Hefner states:

"when, on December 6, 1990, President Soeharto beat a large mosque drum (bedug) to open the first national conference of the Association of Indonesian Muslim Intellectuals, he shattered in one fell swoop one of the most enduring stereotypes of New Order politics. Here, after all, was a man long regarded as a staunch defender of Javanist mysticism and Pancasila pluralism giving his blessing to an elite Muslim organization openly dedicated to the Islamization of Indonesian society. Most observers were aware that the president had made a few concessions to Muslims in the late 1980s. But no one had expected Soeharto to depart so boldly from the ground rules of New Order politics by sponsoring a Muslim lobby in the state. With this action, it was said, the president was doing more than increasing Muslim participation in elite politics. He was “playing the Muslim” card against those in the military and prodemocracy movement who had begun to challenge his rule. New Order politics would never be the same."

Whatever Soeharto’s motives, one should understand that since at that time, Islam has been potential as the alliance in Indonesian politics. Soeharto may use Islam to gain support from Muslim groups for keeping his authoritarian regime. However, the main point is that, during his late period of presidency, he was conscious about the potential forces of Muslim group. Even nowadays, as the impact of the greater Islamization done by millennial preachers many Indonesian Muslims have been changing from being religious to the so-called ‘conservative turn’ or being more religious. Similar to Soeharto’s era, Islam now has been potentially used for political interest and purpose. With the growing Islamization and the rise of millennial preachers, some politicians, both secular and Islamic parties, have tried to work with these preachers.

Although these millennial preachers are willing and have desire to Islamize the state, this goal could not be easily implemented. In this globalization era, their hybrid identity can be beneficial for this goal but it also can obstruct this mission. Since they use modern instruments such as digital media, their interaction is not only limited to accessing Islamic values and teachings. These millennial preachers may access and learn about non-Islamic values such as Western economic and politics. As a result, these preachers have multiple understandings of Islam as well as non-Islam. As long as these values do not contradict with Islam, these preachers may want to implement these values. It is unsurprising that many millennial preachers then produce economic innovations to gain profits from relevant sources. While they are preaching, their staffs sell their works. Ustadz Yusuf Mansur for instance established Paytren, an innovation of digital application in the

22See, Martin van Bruinnesen,
economic sector. Ustadz Abdul Shomad sells his books during his ‘road’ preaching and publishes his videos on You Tube.

Besides in the economic sector, these millennial preachers also can work with secular political parties as mentioned earlier in this paper. This collaboration can be seen from the 212 demonstrations in Jakarta before the Jakarta governor in which Ustadz Habib Rizieq was the prominent leader of this action. This collaboration indicates that, as long as, the minimal target of Islamization can be accomplished; the preachers can work with any political groups. Working with secular political groups may reduce the state’s Islamization as targeted. However, it is better than there is no any Islamization project. This is because dakwah is continues process without ending. These millennial preachers will always attempt at Islamizing the state since they believe that Islam and Dakwah cannot be separated.

However, their hybrid identity may at least reduce their attempt at Islamizing the state. The negotiation with multiple elements such as economic profit, popular culture, national and global political landscape can lessen the preachers’ efforts of this project. The best example of this is PKS (Partai Keadilan Sejahtera or Prosperous Justice Party) which now turns to be ‘softer’ and ‘accommodative’ by accepting Pancasila as the final ideology of Indonesia. The reason behind this changing political attitude is that PKS needs to get more votes from Indonesian people. This decision is partly due to its negotiation with its political interest in the general election, not purely for dakwah motives. Popular culture is also able to moderate the state’s Islamization project in Indonesia by Muslim millennial preachers. The rise of Islamic movies and songs in Indonesia can reduce the ‘hard’ dakwah since dakwah then is working with capitalism. The reason behind the making and distribution of Islamic movies cannot be purely intended for purification of Islamic tradition and culture. There is also a profit motive in it.

Conclusion
Dakwah is actually not immune from politics. The desire and hope to Islamize the state from Muslims can be traced back from the early day of Indonesian independence. Although they failed to implement this goal, during the Old Order and New Order, dakwah for politics is evident. A famous Muslim politician, Mohammad Nastir, turned to be a famous preacher working with other figures to establish DDII (Dewan Dakwah Islamiyah Indonesia). This is because establishing Islamic parties was prohibited at that time. After the fall of New Order, the freedom of Indonesian politics has supported the rise of Islamic parties. However, their failure to gain majority votes in the election has caused the desire and hope to Islamize the state through dakwah.

Nowadays, with the rise and popularity of digital media, many Muslim preachers are born, popularized and admired by Millennial Muslims. In this paper, they are called Millennial Muslim preachers. Dakwah in the hand of these preachers have become more complicated, blurred and dynamic. The popularity of Muslim millennial preachers in Indonesia provides two important impacts on Indonesian Islam. The first is that it supports the diversity and fluidity of Islamic preaching in Indonesia. The second is that it challenges the traditional religious authority of Indonesian Islam.

After, or perhaps when, the failure of political Islam through democratic arena, dakwah has been always connected with political Islam as their preaching content discreetly supports the state’s Islamization or making an Islamic state in Indonesia. As described in this paper, their dakwah actually is still in the process of making an Islamic state. This process however has been hampered by two main factors. The first factor is internal. It is
related to their hybrid identity caused by their interaction with multiple elements of globalization, capitalism, politics, economy and many others. Dakwah for political Islam can be distorted and reduced by the preachers’ economic motives for instance. The second is the government’s control. Although Indonesia now is a democratic country, there is still a suspicion toward political Islam. This control is also related to the rise of high distrust among people to the Jokowi’s government. The inability of government to reduce poverty and provide jobs for people can potentially give a fertile terrain of dakwah for political Islam. As a result, the future trajectories of dakwah for political Islam in Indonesia done by Muslim millennial preachers will always be negotiated. Social media have become a negotiation arena for this contest.

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Android fever: information system design for sundanese Qur’anic tafsir and translation (tafsir Qur’an miwah tarjamahna dina basa sunda)

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Abstract
This research proposes designing information system for Sundanese Qur’anic Tafsir and Translation (hereafter, SQTT): Tafsir Al-Qur’an MiwahTarjamahna Dina Basa Sunda (Miwah). Since 1920s, about 27, SQTT have been exposed. Most of them have not been reprinted to be distributed including Miwah. Many of them are stored in private library or museum that are difficult to get access to. In this context, designing digitalisation program of Qur’anic tafsir and translation is an urgent task to conduct. An android based application is chosen for its popular application for many programs and most importantly for mobile phone. Designing information system through android based application for SQTT directed to preserve local language, to make the work accessible and to reach younger generations who are familiar with information technology. By android based system for SQTT intend to encourage young Muslim to engage with Qur’an as well as familiarize with their local language. This research employs constructive application and software development to the process of digitalising local Qur’anic tafsir and translation. The system utilised in this study include Android Studio, Javascript, and DB Browser for SQLite. The method to improve the application assisted by Prototype. The android application for SQTT contains several features such as: finding verses, surah, and juz of the Qur’an. In addition, it provides tafsir and translation of Sundanese language and bookmarked the verses. The development of this application proposes to accommodate not only Miwah but also other SQTT. This study is an ongoing process, and its application is still being developed.

Keywords: application, digitalization, Qur’an, Sundanese, translation

Introduction
Since 1920s, about 27, Sundanese Qur’anic Tafsir have been exposed. Most of them have not been reprinted to be distributed including Tafsir Al-Qur’an MiwahTarjamahna Dina Basa Sunda published by The Ministry of Religious Affairs in West Java. Many of them are stored in private library, museum and historical sites that are difficult to find and to get access to. In fact, these Sundanese tafsir and translation are valuable religious resources for Sundanese Muslims.

In this context, designing the program of digitalisation of Qur’anic tafsir and translation is an urgent task to conduct. The process of digitalisation aims to preserve the works that no longer distributed widely and to make the works accessible to a wider

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audience especially younger generation. An android based application is chosen for its popular and widely used application for many programs and most importantly for mobile phone. Designing information system through android based application for Sundanese Qur’anic Translation directed to preserve local language used in the translation and to reach younger generations who are familiar with information technology. By android based system for Sundanese Qur’anic Tafsir intend to encourage young Muslim to engage with Qur’an as well as familiarize with their local language.

Current generations are identified by their close engagement with digital devices. They are also known as digital generation, millenial generation, Nexter, Y generation, Millennials, and Post Millenial. Several scholars cited above mentioned that this generation was born around 1976 onward. This generation was born concurrently with the invention of computer, internet and smart phone. Thus, they grew up in digital era integrated with media and information technology. in addition, millenial generations are recognized as creative, innovative, straightforward, and pragmatic in solving their problem.

An attempt to digitalise Qur’anic Sundanese Tafsir and Translation is an urgent task to conduct for several reasons namely: first, to preserve Sundanese language from extinction; second, to be wellknown widely, especially millennial generation; and third, to be easily accessible to wider community. In the digital world, everything is going global and online. From transferring the ideology like liberalism and feminism to make up tutorial. Thus, local works that previously unknown should be exposed to be known.

Historically, the existence of local (Sundanese) tafsir and tarjamah is marginalized alongside the writing of Indonesia tafsir and tarjamah. Yet, in this digital era when people turn into digital devices in their everyday life, local paper based tafsir and translation is even forgotten. Thus, to transform Sundanese tafsir and tarjamah from paper based form into digital form is necessary. This effort is significant not only to preserve Sundanese language but also to be wellknown widely. Besides, it will provide an easy access for Muslim who needs to interact with the Qur'an in local language.

The process of digitalization of local Qur'anic tafsir can be conducted through android system or web development. The process of digitalisation aims to preserve the works that no longer distributed widely and to make the works accessible to a wider audience especially younger generation.

This research employs constructive application and software development to the process of digitalising local Qur’anic tafsir and translation. The system utilised in this study

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include Android Studio, Javascript, and DB Browser for SQLite. The method to improve the application assisted by Prototype. The method to improve the application assisted by Prototype. This is a systemised and consecutive classic model to develop the software. Using this model, the work should be done consecutively one after the other.\textsuperscript{12}

**Sundanese Qur’anic Tafsir and Translation: A Brief Information**

Qur’anic tafsir has been introduced to Sundanese community through the work of PHH Mustafa in 1927. Since then, Sundanese Qur’anic tafsir become a religious sources to be studied and identified as strengthening the establishment of Islam in Sunda.\textsuperscript{13} It also marked Sundanese identity as identical with Islam.\textsuperscript{14} The process of transforming Islamic knowledge using Sundanese tafsir was conducted along history in the mushola, mosque, and pesantren in West Java.\textsuperscript{15}

Until recently, there are several Sundanese Qur’anic tafsir and translations have been written by Sundanese ulama. Some of them are wellknown and studied such as tafsir Roudlotul Irfan, Nurul Bajan and tafsir Rahmat to name a few. The latest publication of Sundanese Qur’anic tafsir was available in 2011 written by Uu Suhendar and called Tafsir Al-Razi, Tafsir Juz Amma Basa Sunda.\textsuperscript{16}

Apart from Sundanese Qur’anic tafsir and translation written by individual, this tafsir was also written collectively such as the work initiated by the Ministry of Religious affairs in West Java. The Ministry of Religious Affairs in West Java has written collectively Sundanese Qur’anic tafsir and translation since 1974. The latest Sundanese tafsir and translation by this institution was conducted in 2002 which is called Al-Qur’an Miwah Tarjamahna Dina Basa Sunda.\textsuperscript{17} This work aimed at increasing active interaction between Sundanese people and the Qur’an not only by admiring its Arabic text and recitation but more importantly is to understand its meaning and to practice its messages in daily life.\textsuperscript{18}

The Sundanese language use in Al-Qur’an Miwah Tarjamahna Dina Basa Sunda is an ancient refine Sundanese language (bahasa buhun). Writing this Sundanese Qur’anic translation intended to preserve ancient Sundanese language that no longer used in daily interaction. For this reason, this article attempt to transform this work into digital form using android studio device.

**Digitalisation of Tafsir Miwah: An Android based Application**

The process of digitalized Sundanese Qur’anic translation has been conducted by several scholars. For example Herlina\textsuperscript{19} did the research on digitalization of Al-Qur’an Mushaf

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\textsuperscript{12} Muhlisah, Aplikasi Indeks Sains Dan Teknologi Dalam Al-Qur’an Berbasis Android, Skripsi, UIN Alauddin Makasar, 2017.


\textsuperscript{15} (Rohmana, 2013)


\textsuperscript{17} Rohmana, “Kajian Al-Qur’an Di Tatar Sunda Sebuah Penelusuran Awal,” 2013.


Sundawi also written by the team at the Ministry of Religious Affairs in West Java in 2000 into web format. She utilized her work using HTML5, PHP with Framework CodeIgniter, Javascript, Query, Ajax and MySQL database. The development of her metode facilitated by Rational Unified Process (RUP) and Retrieval Information to manage the document rank. Some features available in this Al-Qur’ an Digital Mushaf Sundawi include: opening the Qur’an page by page, showing the Qur’ anic translation in three different languages (Sunda, Indonesian, and English), displaying tafsir in Sundanese language, listening to Qur’ anic recitation, finding verses and themes and bookmarked the reading.

Other research by Muhlisah reported creating science and technology index application to the Qur’an with android based system. This application aimed at finding the Qur’ anic verses related to science and technology. Setyo Hartanto also conducted research on the the effectiveness of android in improving reading skill in Qur’ anic verses through prototype design. He developed his prototype model into several items namely: text book prototype and Arabic font prototype for beginners.

Android is an operational system for mobile phone with linux bases. Android provides an open source for the user who intends to develop one own application. Android also offers it free of charge. In addition, using android, one can develops the system based on the need of the user. Several softwares available in android system are: (1) SDK (Software Development Kit), tools to develop the application using Java script, (2) Android Development Tools (ADT), is a plugin designed for IDE Eclipse, (3) Android Virtual Device (ADV), to operate the designed application, (4) Java Development Kit (JDK), to develop Java script, (5) SQLite is rational data manajement system, (6) Use-case Diagram is user description system, (7) Class Diagram is object development orientation, (8) Activity diagram system documentation, (9) Android Studio is IDE (Integrated Development Environment) to develop android application.

All the above mentioned application is utilized when necessary together with prototype model. Prototype supports data analysis in software construction related to design, function and user interface.

Below is diagram for prototype method:

![figure 1 Prototype method](image)

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21 Muhlisah, Aplikasi Index Sains Dan Teknologi Dalam Al-Qur’an Berbasis Android.
Several steps to be followed in *Prototype method are:*

1. Identification of the materials
2. Creating *Prototype*: create blueprint or initiate an opening page for the customer
3. Evaluating *Prototype*: ensure the application work properly

The design system of activity diagram is shown in figure 2. User who utilizes this application will first shows splash screen in two second of the application cover of Sundanese Qur’anic translation of Miwah. Then it displays 30 juz of the Qur’an and the user can choose any juz needed either in Arabic or in Sundanese language. Whenever the choice is made, the application will display the Arabic text of the Qur’an, the Sundanese translation of Miwah together with information related to verses, chapter and juz.

![Figure 2. Activity Diagram](image)

Use case diagram functions as navigation for the user related to the steps to be followed in the system, see figure 3 for detail and figure 4 for explanation.

![Figure 3. Use Case Diagram](image)
The above figures explain about the display in the application from the beginning until the user finds what needed from the application. It begins from the front page of the cover and to the main menu, then finds the surah through to the Sundanese translation provided by Miwah. This activity can be seen in figure 5.

The application also provides search input of any word needed and it will display the translation in Sundanese language. For example the user search the word ‘Allah’ in one surah and it will display the word ‘Gusti.’ After finding the searched word, the user can save and bookmarked the data that has been read before.

Flowchart assists the user with information related to the number of the searched words available in the Qur’an after the first step to the activity step are followed one at a time.
Developing the android application for Sundanese Qur’anic translation of Miwah is one step to introduce Sundanese Qur’anic tafsir and translation to wider Muslim community, especially Sundanese people. By digitalizing Miwah, Sundanese tafsir will be easily accessible and learned by Sundanese people and could reach younger generation to improve their religious knowledge as well as practice Sundanese language.

Conclusion
Based on the above explanation, this article provide information related to several steps in designing android based application for Al-Qur’an Miwah Tarjama Dina Basa Sunda. This application displays several features that navigate the user to utilize the application of Sundanese Qur’anic tafsir and translation. The features include display the Arabic Qur’anic text, translation of Sundanese word by word, word search input, and bookmarked the search. This application is developed as simple as possible in order that the user can easily operate the system. The main aims of this application development is that Sundanese Muslims be familiar with Sundanese Qur’anic tafsir and translation and they can understand the Qur’an easily through their own language. Besides, through this application aims at preserving Sundanese language from extinction for Miwah make use of ancient Sundanese language. This study is an ongoing process, and its application is still being developed. We hope to improve this application in order that can be use for other Sundanese Qur’anic tafsir and translation.

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Abstract

Face-veiling (niqab) is one of muslim woman’s practices in dressing with the purposes to obey Islamic teaching. The reason of popularity of wearing niqab is supported by da’wah method which is nearer with private room through social media. In this case, social media plays its role as a religious ideology apparatus and support an understanding of women duty to use it by making distinction between an obedient muslim women and disobedient muslim women. The problem is positive encouragement of wearing niqab through social media also lead the obligation to different way. When the consciousness encouragement of wearing niqab emerges and expands, social media also opens the slot in dysfunction of niqab. The obligation of using it changes as fashion trend, that is utilized by fashion producers to promote it. From this reason, researcher argue that the situation is describing of religious commodification practice. This research will try to show the interaction between communication related to commodification of religion discourse. Based on this topic, researcher will interview niqab wearer and niqab producers which mediated through Instagram accounts that sells or promotes niqab products. The goal is to find the way of ambiguity or even the contradiction between obligation of wearing niqab and its commodity in the form of economic value products through social media.

Keywords: niqab, social media, ideology, commodification

Introduction

In Islam, covering aurat for adult women (who have got menstruation) is an obligation. Many verses in the Qur'an explain this. For example, QS Al-Azhab (33:59) and QS An-Nur (24:31). In QS al-Azhab (33:59), this obligation is to safeguard women's aurat and avoid it from disturbance. Women are the main target in the implementation of Islamic shari'a law. One example of Islamic shari'ah rules for women is the obligation to wear the veil and cover aurat in public sphere. This regulation has been sought by Aceh government and supported by the formation of "moral police" or called Wilayatul Hisbah. The presence of this "moral police" is aimed at ensuring that Acehnese women wear proper Muslim dress.1

The implementation of Islamic shari'ah law is not only applied directly, but also distributed by online media, such as social networking and website. Ahmad Ali Nurdin in his article mentioned that one of websites that participate in spreading Islamic learning is Muslimah Inspiration website.2 The establishment of this website aims to provide education about the importance of wearing hijab through Islamic articles. This form of education is conveyed to support Muslim women back to Islamic guidelines, namely Al-Quran and Hadith.

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There are many decisions in the interpretation of these verses, especially in defining women’s *aurat*. Some scholars say that the whole body of a woman is *aurat*, therefore women are required to cover it entirely when she leaves home or meets a man who is not her *mahram*. Besides, some scholars also say that the whole body of women is *aurat*, except the face and the palm of complexity. This divergence of interpretation, in practice, also causes a variety of ways that women wear cloth to cover their private parts.

In general, there are four types of Muslim women's clothing in distinguishing religious orders, namely *burqa*, *niqab*, *chador*, and *hijab*.

*Burqa* is a type of cloth that protects the entire body of women without leaving a visible part of the outside, including eyes that can be used for others can not see. In addition, *burqa* users also use a wide cloth to coat the clothes to keep the overall body shape. *Niqab*, like a *burqa*, but leaves the eyes, eyebrows and palms that can be seen. *Chador* is a type of cloth that is suitable for the whole body and face, with a wide cloth covers the chest. While the *hijab* is a type of cloth that is used for covering all part of body, except face and palm, but does not use a wide cloth to cover the chest except the cloth.

As a country with the largest Muslim population in the world, the practice of wearing Muslim cloth in Indonesia was seen in the early 1990s of the New Order government allowed to wear hijab for women in government institutions and also in public schools. Previously, this practice was allowed only in religious schools. Since then, Muslim cloth, especially hijab became very popular in Indonesia. The popularity of hijab can not be separated from the various factors, such as awareness of religious obligations, eliminating the rules that prohibit its use in the official environment, until the last is the strength of media influence, both mainstream media and social media that spread its use in the early 21st century.

First, the most popular type of Muslim cloth in Indonesia is the *hijab*, which is a type of cloth that excludes face and palms. In practice, the basic types of cloth are multiple diverse, for example long dress, or combining two types of cloth like longsleeved t-shirts and longsleeved jeans. Users called *hijabers*, hijab users with different types of complementary cloth.

Lately, the compilation of the veil has begun to question its validity in covering *aurat* (some thoughts point of wearing the cloth that still show the body shape through the use of veil, is not appropriate to religion), appeared the wearer of *hijab* with a wider head and covers the chest and also wear long skirt. This is called as type of *chador* which in Indonesia is more popular with the title of *hijab syar'i*.

The type of cloth that leaves only the eyes and visible palms is a menu of pros and cons, especially its use in the campus and education environment. One of the so-called debt is the prohibition in UIN Sunan Kalijaga Yogyakarta. One cause of the emergence of suspicion until the ban for the users of this *niqab* can not be separated from the many cases.

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of religious radicalism in Indonesia that led to the act of terrorism in the form of violence. Niqab wearers are identically with those who are radical.

Apart from the controversy and accusations against wearer, the number of users niqab continues to grow although the number is still far below the number of wearer of hijab and hijab syari. However, the presence of its wearer in the public space more and more visible, including on campuses, so this became one of the reasons of discourse emergence such a ban (although later canceled). In addition, niqab user communities are also beginning to emerge, both in social media and in other forums. One of these communities is named 'Niqab Squad' which was established since 2017 in Jakarta, then spread to various cities in Indonesia, including in Yogyakarta which is became known as Niqab Squad Jogja (NS).

As the number of users grows, the need for clothing and auxiliary niqab is also increasing. In this situation economic law applies, when the market opportunity is opened (the number of consumers increases), then the producers will be presented to fill the gap. Then the producers emerge, who sell various types of necessary products such as veils, face cover, long sleeve, skirt, and so on. Muslim Designers are increasingly emerging to bring more trendy Muslim outfits, such as Dian Pelangi, Ghaida Tsuraya, Ria Miranda, Natasha Risky and so on. Interestingly, some Muslim Designers or producers in Indonesia do not just present trendy Muslim fashion, but providing specific products for niqab wearers.

It is not difficult to find a manufacturer that provides the products. Nowadays, social media is also one of the most important features in digital marketing, on social media platforms like Instagram, Twitter, and Facebook can be easily found by manufacturers who offer the products. For example Instagram, there are accounts, that offer products support niqab fashion, as @tazkiyahexclusive and @anizahkhimar accounts.

Besides, the increasing of users numbers can be seen as something positive, in the religious perspective understanding (irrespective of crossword of opinion regarding the law of interpreted niqab as well as sunnah). In addition, the emergence of communities that spread da’wah through various activities, including through social media, shows the emergence of producers who provide support products through social media, and also can be seen as something positive as a support for those who have decided to wear niqab.

The popularity of wearing of niqab is driven by da’wah method that touches the private space through social media. In this case social media plays its role as a religious ideology apparatus. Social media becomes an effective tool of religious propaganda to encourage an understanding of the obligation of women to wear it by making a distinction between the obedient Muslim and the disobedient.

The problem is a positive encouragement of wearing niqab through social media also brings its use obligations in different directions. On the other hand, social media is the creator of trends, both in terms of behavior and physical material trends. When the impulse for consciousness of wearing niqab is shaping up and expanding, social media also opens a gap in the dysfunction of niqab itself. The obligation to use it shifts into a fashion trend, which is exploited by clothing manufacturers to market their products.

This is where the commodification process takes place, an order to carry out religious obligations is commodified in bodily form of a fashionable niqab that complete with the promotion of its advantages, compared to similar products. This effort is also marked by the use of brands or labels for those products, designating endorsements, and other promotional forms like other commercial products.

This research will try to show the interaction between communication nodes related to niqab, i.e. communicator perspective (niqab producer) with the audience
(communicant) which in this case is niqab users who joined in the community, such as community of Niqab Squad Jogja (NSJ), mediated through Instagram accounts that sell or promote niqab products. The goal is to find the gap of ambiguity or even the contradiction between the obligation of using niqab and its commodities in the form of economic value products.

The View of Niqab
This article does not attempt to go in legal debates of using niqab in Islam. However, this debate is important to put forward as a background to understanding the issues that being discussed in this article. Especially, for those who consider using niqab as an obligation, ultimately giving the need for products provided by producers through digital marketing. Ahmad Syabib7 tries to explain that the law of using niqab by some scholars is called obligatory, and some others mention it as sunnah. This is to dismiss the notion that the use of niqab is something strange, extreme, exaggerated, or as imitating Arab culture. Syabib points out that, in the four madhhab of Islamic teachings, namely Hanafi, Maliki, Shafi‘i and Hambali, this issue is clear. For example madhhab Hanafi states that the face of a woman is not aurat, but using niqab is sunnah, and become mandatory if it is feared cause slander. Likewise madhhab Maliki who argue the same, even there are some Maliki scholars who claim that the entire body of a woman is aurat. Madhhab Shafi‘i states that the female aurat in front of the ajnabi (not mahram) men is the whole body, therefore they require women to wear the veil in the presence of the ajnabi man. Meanwhile, Madhhab Hambali gave a firmer explanation, that the whole body of women is aurat, even nails and also khuf (socks that reveal the curve of his foot).

Niqab users, Chairunnisa Triyasari Armaya who is also a wearing niqab expressed the same reason why she use niqab in her daily life when it appeare in public: "My viewed is more concern based on the madhhab. Based on Madhhab Syafi‘i, wearing niqab is a must or obligation. Because of Indonesia is a majority of Syafi‘i adherents, it should be thought "sharply" through the case maturely." Therefore, she also believes the law of niqab as a mandatory (waqib) and also sunnah, "Yes the law is sometimes can be sunnah and mandatory, it depends on the intention to use. For example, the face of women has caused a lot of slander. It takes the obligation of wearing niqab. And if the husband ordered to wear niqab, then the law is also mandatory. But, if to save the woman where there are men, then the law is sunnah. And if still in the process of learning is also the law of sunnah. Just like married law," she explained.

The same is also confirmed by Ruri as the leader of the NSJ, that there is no reason for Muslim women not to cover her aurat, "In Surah Al-ahzab verse 59 also mentions that God’s command to cover the head and extend it to cover the chest. So there is no reason for Muslim women to cover aurat, except only because of God's command."

Niqab Squad Jogja
The belief about the law of wearing niqab then emerge the presence of Niqab Squad Jogja (NSJ) community. According to Ruri, the formation of NSJ can not be separated from the

7 Ahmad Syabib “Hukum Memakai Cadar dalam Pandangan 4 Madhhab” diterjemahkan oleh Yulian Purnama dalam muslim.or.id https://muslim.or.id/6207-hukum-memakai-cadar-dalam-pandangan-4-madhhab.html diakses 20 Mei 2018
8 Chairunnisa Triyasari Armaya, wawancara tanggal 27 Februari 2018.
9 Ruri, wawancara tanggal 15 Februari 2018.
establishment of Niqab Squad in 2017 in Jakarta initiated by Indadari, a niqab weare who is also known as the public for ever married celebrities in Indonesia. Ruri contacted Indadari through Instagram and asked Indadari to convey tausiyah to a group of niqab wearers in Yogyakarta. Indadari responded well and then even asked Ruri to manage the NSJ by becoming its chairman.

The NSJ then moved to gather niqab wearers in Yogyakarta through Instagram @niqabsquad_jogja account and create a communication channel through group of Whatsapp. That is where the interaction with niqab wearers in Yogyakarta is formed. The community then mobilizes real activities such as weekly routine reviews, skill development of members in layout and practice of hena painting, social services in remote areas, to the accompaniment of the problems experienced by its members in daily life.

NSJ members come from various circles, although the most are university students. The NSJ also does not make its community as an exclusive group, therefore, this community is open to all Muslims who wants to learn and will be moved to practise and wear niqab as well. Dakwah style like this is not going to create a massive effect, by slowly but sure. The NSJ also does not mention their community as a da’wah community, but a community of niqab wearers to work together that of course help each other to spread their understanding and knowledge.

The awareness of its members to use niqab also varies. Ruri said that she came from a family whose father was a convert person (mu’allaf), until she felt that his religious knowledge was very limited. She even felt uncomfortable with the people who wear niqab. However, that was where she actually find out about it from various sources, not through a special recitation, but only to ask her friends who had been educated in Islamic boarding school (pesantren). "Until I finally realized that niqab is one way to keep women from slander.‖

While Chairunnisa gave a different answer. According to her, the reason to wear niqab because at one time, she felt uncomfortable for herself not covering her face. Moreover, she often follow the study that discusses the woman's aurat. Until finally she decided to wear niqab though gradually, beginning by wearing a mask which cover the mouth and nose when she goes to the campus, until finally steady wear niqab.

Anizah Khimar
The difficulty of niqab wearers in searching for their cloth, was captured as an opportunity by Anizah Khimar, a Muslim cloth production business established in Yogyakarta in 2013 by Anizah Mardhiyah when she was in college in the second semester. Her efforts were halted in 2015, and by 2016 the business restarted when her husband, Latif Setiawan resigned his old job and chose to focus on raising the business.

Initially, Anizah Khimar produces a common type of muslim clothing, but it is in line with Syari'. Then one day, Anizah Khimar made a randomly distributed quisioner through whatsapp and Instagram apps. They found many niqab wearers that difficult to find their needs. "Most of them, especially women, say that it is very difficult to find a store that sells niqab in Indonesia. In fact they often order niqab out of Indonesia. Therefore, Anizah Khimar produces niqab as one of the answers to meet consumer needs.‖

From there, Anizah Khimar then expanded its production field by adding its product range with various products for niqab wearer, such as niqab butterfly, Babydoll

10 Ruri, wawancara tanggal 15 Februari 2018.
11 Latif Setiawan, wawancara tanggal 28 April 2018.
niqab, niqab bandana, niqab Yaman Rampel and rope niqab. Production of these items are all tailored as the answer of consumers need. Then they convey through communication channels provided by Anizah Khimar. Including when in the end they issued a product with a base color other than black, a color that is very identical to the conventional niqab. Regarding that, Latif gave the reason, "The important thing is not transparent, not flashy. Because we built this Anizah Khimar purely for the reason of da'wah, that is to facilitate and assist Muslim women in process of hijrah (move from bad situation to good situation in Islam)."

Da'wah became the main reason Anizah Khimar in marketing its products. At least, Latif said; "The formation of Anizah Khimar is purely da'wah. The results we get from the sale, we use pure for production again and to hire members in team. I realize that my salary will not change, will remain the same as the beginning of the formation of Anizah Khimar. So we are really do not intend to make a profit. Our results are returned for community empowerment. So, we can help the people around to get jobs and invite them to work together in team."

Social Media Marketing
Social media marketing is a strategy or effort to strengthen the relationship between business with the audience. The presence of social media marketing as a goal to nurture the customer or consumer is not just limited as an audience, but more encouraged to purchase decisions that encourage the loyalty as the point of purpose. Besides aiming to cultivate customer loyalty, social media marketing comes to offend the realm of humanity, such as giving full rights to the customer to reveal the value, interest and concern as a customer.

Indeed, social media marketing tries to reach the widest possible audience. This effort is not only by using the website, but also social media. To increase customer interest through social media marketing requires several sets of strategies, such as requires an author, manager, graphic designer, application development and customer service. These strategy is commonly used in a number of institutions or organizations engaged in field of design. In addition, the most important step to develop field of social media marketing are to strive to present a number of plans, ideas and creative design every day, set the right time for publication, conducting research and survey related to the project, promotion and campaign strategy, requiring technological equipment such as customer response and making final reports periodically, whether related to the project or finance.

Anizah Khimar has several Instagram accounts in marketing their products. Account of @anizahkhimar contains various posts related to all products, both hijab syar’i and niqab. Until June 2018, this account has at least more than 175,000 followers. In addition, there is also an @aniqab.id account that specializes in niqab products that until June 2018 at least already has more than 25 thousand followers. In addition two main

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12 Latif Setiawan, wawancara tanggal 28 April 2018.
13 Latif Setiawan
15 Ibid., 18.
16 Ibid., 103.
17 Ibid., 1.
18 Ibid., 127.
accounts, there are also other related accounts, such as @kataloganizahkhimar and @mitraanizahkhimar to support the two main accounts.

From the number of followers in two main accounts, Anizah Khimar has gained a good position in interaction with his followers. At least, every time a post always get a response like 'like' or 'love' above the thousand mark, of course outside the viewer that does not interact directly. This is also reinforced by the selection of two brand ambassadors @Wafiqmalik which has more than 140 thousand followers and @unialfi who even has more than 300 thousand followers, both of whom are diligent to post photos using Anizah Khimar products. These ambassadors are as a niqab selebgram (the person who famous in Instagram). Both also introduce or promote some brands of product through Instagram.

Commodification in Religion
In Marxist theory, commodification is the idea that in capitalist societies, works of artistic or cultural value are valued in ways that parallel how commodities or articles of trade are valued.\(^\text{19}\) Commodification is the transformation of goods, services, ideas and people into commodities, or objects of trade. A commodity at its most basic, according to Arjun Appadurai, is "any thing intended for exchange," or any object of economic value.\(^\text{20}\) People are commodified—turned into objects—when working, by selling their labour on the market to an employer.\(^\text{21}\)

In Marxist theory, it highlights the social impact of commodification (in any field, although early Marxist studies refer to cultural commodification), namely the existence of commodity fetishism and alienation. In Karl Marx's critique of political economy, commodity fetishism is the perception of the social relationships involved in production, not as relationships among people, but as economic relationships among the money and commodities exchanged in market trade. As such, commodity fetishism transforms the subjective, abstract aspects of economic value into objective, real things that people believe have intrinsic value.\(^\text{22}\) Commodification (1975, origins Marxist political theory) is used to describe the process by which something which does not have an economic value is assigned a value and hence how market values can replace other social values. It describes a modification of relationships, formerly untainted by commerce, into commercial relationships in everyday use.

The theory of commodity fetishism is presented in the first chapter of Das Kapital (1867), at the conclusion of the analysis of the value-form of commodities, to explain that the social organization of labor is mediated through market exchange, the buying and the selling of commodities (goods and services). Hence, in a capitalist society, social relations between people—who makes what, who works for whom, the production-time for a commodity, et cetera—are perceived as economic relations among objects, that is, how valuable a given commodity is when compared to another commodity. Therefore, the market exchange of commodities obscures the true economic character of the human relations of production, between the worker and the capitalist.\(^\text{23}\)

Then, alienation describes the estrangement (Entfremdung) of people from aspects of their Gattungswesen ("species-essence") as a consequence of living in a society of stratified
social classes. The alienation from the self is a consequence of being a mechanistic part of a social class, the condition of which estranges a person from their humanity.

The theoretic basis of alienation within the capitalist mode of production is that the worker invariably loses the ability to determine life and destiny when deprived of the right to think (conceive) of themselves as the director of their own actions; to determine the character of said actions; to define relationships with other people; and to own those items of value from goods and services, produced by their own labour. Although the worker is an autonomous, self-realized human being, as an economic entity this worker is directed to goals and diverted to activities that are dictated by the bourgeoisie—who own the means of production—in order to extract from the worker the maximum amount of surplus value in the course of business competition among industrialists.24

The idea of alienation could be referred to two thinkers before Marx, namely Friedrich Hegel and Ludwig Feurbach. Marx then narrowed the subject into the context of labor relations with production. Meanwhile, other thinkers who discuss much about alienation is Erich Fromm. Fromm even highlights the alienation in modern human life. According to him, "Alienation as we find it in modern society is almost total ... Man has created a world of man-made things as it never existed before. He has constructed a complicated social machine to administer the technical machine he built. The more powerful and gigantic the forces that he unleashes, the more powerless he feels himself as a human being. He is owned by his creations, and has lost ownership of himself.”

One aspect of life that is not also released from commodification is religion. Many studies have been done on the commodification of religion. For example, Vineeta Sinha profound study of commodification in Hinduism. Sinha highlights how every worship in Hinduism requires a great deal of completeness such as flowers, offerings, sacrifices, temple fixtures, and so forth. Many of these fixtures are found only in India, and that is a problem for Hindus who are no longer living in India, for example wander to the United States. Then, raises of the opportunity for local entrepreneurs to provide these worship services and ship them abroad, either through direct delivery to the ordering consumers, or through planned exports. And this business became a sizeable business in the velocity of its money, given the large number of overseas Indians.

Another study of commodification of religion for example is shown by Akh Muzakki25 which highlights the activities of preachers who fill the Friday sermon (public sermons) circulated and distributed to the mosques as a commodification. Muzakki sees economic value when the academic preachers are writing for Friday sermons, because they will be rewarded with money that can even reach one-third or even half of their regular income.

Among Da‘wah and Commodification of Niqab
Covering aurat is a command of the Islamic religion, regardless of which limits are actually called aurat in the female body. While niqab is the practice of translation of the command. Neither the Qur’an nor the hadith, never mentions about niqab, there is a clue how women should cover their aurat.

Apart from that, the wear of niqab has become a representation of one’s level of faith in the teachings of religion. Or in everyday language in Indonesia, the extent to which the hijrah of a woman, represented in her everyday clothes. Those who have not covered their full aurat, are considered not yet have a high level of faith. Then, those who wear hijab (still visible part of his face) are considered to have gone better in carrying out his religious orders. Those who use hijab syar’i much better, as well as those who use niqab or even burqa.

When producer Anizah Khimar states that one of their goals of providing Muslim cloth including niqab is one form of propaganda. That is of course not debatable, because the intentions of a person can not be seen by naked eye. And that claim is also reinforced by Tiwi’s statement, marketing staff of Anizah Khimar. She claimed have recently decided to wear niqab. Her decision was taken after a long time he joined the team Anizah Khimar and managed Anizah Khimar’s social media. "Initially, I fit in to join Anizah Khimar team when I was not veiled my face. Deciding to wear niqab was also initially still in doubt. Until finally I decided to cover my face with niqab. So, by that spirit I am ready to wear niqab." From Tiwi’s explanation, at least da’wah by Anizah Khimar has produced results, although of course can not be measured quantitatively.

Another way of preaching from Anizah Khimar can also be seen from other ways. The use of their social media, especially Instagram posts Muslim cloth models, also indirectly shows that the use of niqab is not necessarily rigid with black or dark as well as boring models. Niqab can also use colors other than black, although still maintained not to use striking colors because it is contrary to the principle of wearing niqab. One of that function is to avoid the view of men who are not mahram. This is also in line with Lutfi’s statement that Anizah Khimar aims to facilitate and assist Muslim women in their hijrah process. Selection of brand ambassador with @unialfi account and @wafiqmalik also support the purpose of da’wah. At least by giving an example, someone who is known to the public has been using the clothes of Muslim women of that type, thus helping those who are still hesitant to establish his choice. In addition, both posts always insert religious messages and not merely promote the product.

However, when teachings of religion are manifested in a product (in this case niqab and other complementary), the shadow of commodification can not be ignored. Lutfi does state that his products are not looking for profit only, but have other aims (da’wah and social). But the experience of Muslim cloth before (hijab) has proved that the threat of commodification is real. Look at how the hijab that had been translated religious commands to cover aurat, has turned even went so far. It is undeniable that hijab has become a high-value industry. Not only in the retail market, but also began to enter the realm of creative couture industry (haute couture) whose economic value is much higher.

When that happens, the two social impacts of hijab commodification as Marx mentioned has been clearly seen, namely the existence of commodity fetishism and alienation. Simply, commodity fetishism in hijab is seen from worship of hijab products, such as the distinction between ordinary hijab, kampungan, hijab modis, to hijab adibusana. Here, hijab has been viewed as a product that has its own class so that even forget the original purpose of the hijab itself. If the initial goal of a hijab is to avoid the view of non-mahram men, the current hijab wearers are think otherwise. Wearing of hijab instead is used for - one of them - attracts the attention of men with labels to be shown as ‘worthy Muslim women to be spouses.’ It is not a generalization, but this phenomenon can not be ignored.
Similarly with alienation, alienation between self and hijab that she wear. When the hijab becomes a trend, it is no longer seen as a religious obligation when using it, but rather the reason, if not wearing it, is considered not to follow the trend. This can be seen in sailing Muslim cloth ahead of the holiday, especially Eid al-Fitr. Many women, who in their daily live do not use hijab, then use the hijab during Eid, then take it off after Idul Fitri is over.

Then how about niqab? The requirement toward niqab commodification is almost the same as hijab; (1) increased wearer encourages wider market opening, (2) diversification of additional products and supporting products, (3) the emergence of competing products that encourage producers to seek creative ways in marketing, and (4) shift in value from users niqab from the earnest with those who are 'studying' or limited to trial and error.

Learning from Anizah Khimar and social media tools that support the marketing of its products, the intersection of niqab between da'wah and commodification is also seen. At least, this can be demonstrated in several ways, including:

1. Brand and name of variants. Brand is a commodity feature in modern era. It shows the differentiating quality of one product with other similar products. In a cultural industry that distinguishes between high art and popular art, brands also do the same, so people can class on products based on their brand. Even in many cases the value of this brand far exceeds the value of the real quality of the product. For example the Gucci handbag (FALSE WEAR) can be worth hundreds million to billions of rupiah, thousands of times the price of a bag made locally Cibaduyut Bandung for example. The logic is, whether the quality of bags with the brand is also thousands of fold? Or the capital needed to produce it also thousands of times? The answer is certainly not, the brand is what makes the value of goods exceeds the real value. In the case of the production niqab of Anizah Khimar, giving that brand name is unavoidable for marketing reasons. In this context, niqab has been alienated from an obligation to become a product (commodity) even though its class is not yet such an example of a bag brand.

2. Promotional text. Promotional text in Anizah Khimar's product has followed the mainstream promotional text of other products, showing its advantages from other products, although not mention other brands of course. Promotional texts on the comfort of materials (premium ingredients for example) indirectly 'stay away from' the purpose of niqab itself, that to protect or avoid slander from non-mahram men. There is nothing wrong if in that effort the comfort factor is noticed, but here the distinction of commodities becomes visible by distinguishing, for example a comfortable and fashionable niqab with the opposite, or a premium with the usual. The promotional text is also related to the selection of words like 'free ....' or 'percentage discount' that does not show the Islamic way of trading. The word 'free ...' seems to indicate the 'goodness of the manufacturer' to provide additional products for free. Similarly, 'discount'. In fact, trade in Islam puts honesty first, for example, the word 'free ...' is replaced by 'including ...'.

3. Cloth model. Models that wear cloth products, including those used by Anizah Khimar, in the context of product promotion are common. However, in the context of Islamic teachings, this can be a long debate, given the view that forbids photographs or even sculptures that resemble humans. This debate can also be included in the selection of the model pose. In addition, paired models (male) and women with certain poses can lead to erroneous views, despite the fact that the pair of models in real life are legitimate married couples.
4. Brand Ambassador. The choice of brand ambassador is a product promotion technique derived from the 'beauty people' or 'testimony' propaganda techniques that seek to influence audiences' perceptions by linking them to the behavior of influential people or well-known people. In this context, often the behavior of people who are used as a brand ambassador is often contrary to what it says in advertisement. For example, is it an upscale celebrity using a cell phone that costs under a million? In the selection of Brand Ambassador product Anizah Khimar, indeed seen a careful selection efforts, because these ambassadors do use niqab in their daily life. However, the gap to shift to commodification ending in alienation is also open. We may still remember the term that had popular 'gamis ustadz A' which makes the same kind of product is in demand. As if to be imitated from the ustadz is his robe, not his behavior.

Conclusion
When religious teachings are in practice translated into products, there is no denying that there is a threat of commodification. Commodification here becomes very dangerous as commodity studies in other fields, because it will keep it from its true value. Various examples of religious commodification as in some studies already mentioned above show a shift away from the true value of worship. The worship equipment in Hinduism as in the study of Sinha makes it nothing more than 'merchandise'. The Friday sermon sheet in Muzakki’s study has shifted into an additional means of earning money for the preachers. Hijab that has become a mass industry and enter the cout industry, and so on. So it seems, the selection of subtitles 'marketing gods' in a book edited Pattana Kitiarsa which summarizes the various commodities of religion in remote parts of Asia to be visible.

Trend of wearing niqab in Indonesia today, on the one hand is something positive when viewed from the perspective of da'wah, namely the increased awareness of Muslim women to cover their aurat while in public space. There is nothing wrong if there are Muslim entrepreneurs who see the need for niqab’s supporting products as a business gap. However, it is necessary for their da'wah spirit with the intention to help and facilitate all Muslim who wants to emigrate, not slip to the commodities that distance him from the original purpose. Digital marketing tools through Social Media Marketing on the one hand will be able to assist marketing efforts and support the goal of da'wah. However, if not careful, it may even become trapped in commodification and into a commercialization trap, especially as competition between products are tighter and large capital is already in the business.

Bibliography


Transformatives of hijab and women candidate in political stage

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Abstract
This research about the transformation of Hijab women candidates in political stage direct election of regional head (Pilkada). In Indonesia hijab experienced a transformative instrument motif. This is related to the dynamics of democratization in Indonesia, the factor of political identity and religious polarization is very strong. The focus this study is the motive of wearing hijab on women’s candidatesinfluenced various aspects including religion, fashion trends, even political interests to gain power. Theoretical study use the dramaturgy theory approach is the front stage and backstage. The object this research is women candidates who suddenly use hijab before the election of regional head. The purpose this study to determine the motives behind the use of hijab, the objective of political parties to bring women candidates berhijab to gain sympathy and captivate the voice of Muslim voters. The research method is textual analysis on the use of Hijab. The results is expected with the emergence of women candidates who have hijab in direct local elections (Pilkada) bringing blessings and benefits, not just playing masks on the political stage as a means of winning and power for personal and group interests.

Keywords: hijab, female candidate, political stage, elections

Introductions
Indonesia is one of the most populous Muslim countries in the world. Using hijab for a Muslim is an obligation not an option. Hijaab is one of the symbols of obedience and submission to God. Using hijab must follow the rules of Islamic law and should be done with full awareness and sincerity. Not just following the fashion trend of the present. An interesting phenomenon in Indonesia, where the hijab undergoes transformative motive instruments. This is related to the dynamics of democratization in Indonesia, the factor of political identity and religious polarization is very strong. The motive of wearing Muslim hijab is influenced by various aspects including religion, fashion trends, even political interests to gain power.

In this political year and ahead of the election of regional heads (PILKADA) randomly all over Indonesia diperontokan many women politicians wearing hijab in Dramaturgi politics in order to win votes because the majority of voters from the Muslims. They came to Pondok Pesantren, mosque, diligent attendance to pengajian. The many advanced female candidates who suddenly veiled. That like it Nurul Ariifin Golkar Party as candidates Regent of Bandung. Puti Guntur Sukarno Putri PDIP as East Java Vice Governor Candidate. Hana Hasanah Fadel PDIP Candidate of Gorontalo province. Emy Susanti cadres Democratic Party Candidate Regent of Sidoarjo. The aim of the political party is to bring women candidates to get sympathy and to attract Muslim voters.

The hope with the emergence of women candidates who are veiled in the arena of PILKADA brings blessings and benefits, not just playing masks on the political stage as a
means of winning and power for personal and group interests. This study focuses on women politicians who wear veils suddenly ahead of direct elections in four places, namely East Java, Bandung, Sidoarjo, and Gorontalo provinces. The more unique there are two candidates who lost the battle then opened the hijab again. As in the susy em susanty Regent Sidoarjo and Hana Hasanah from election Gorontalo Gubenur

Identification of problems
To reaffirm the use of the veil for Muslim women. There are several motives for the use of the veil, among others: (1) Using the hijab is a non-optional obligation, (2) its use follows the normative rules based on the Islamic Shari’ah not merely following the mere fashion trend, (3) Hijab is not only the cover of aurat but has motives against the commoditization of politics to gain power.

Restricting the problem
Based on the problem identification then this research menggukan approach of rational action theory Max Weber, where modern society can only be understood if known social action in social interaction. Every social action contains the social motives of individuals in the society.

Formulation of the problem
In accordance with the problem restrictions, the following formula is formulated: (1) What is the social motive for the use of hijab for women candidates who fight in direct elections, (2) How is the Jilbab used as a political commoditization for victory and power?

Significance of Research
This study is expected to be useful as follows: (1) As a reference for a Muslim that use hijab is an obligation in running Islamic Shari’a. (2) It is expected that Muslim women politicians and political parties do not use veils or religious symbols to elicit votes.

Pre-Research Review
Based on existing research studies there are previous studies as reviewed by El Guindi in 2006 under the title "Veil between piety, decency and resistance." It is a study of the full meaning of language that conveys socio-cultural messages, in addition to symbols of identity and resistance. Research by Atik chatur Budiarti in the journal Sociology of Islam in 2011 with the title Veil: New Lifestyle of the Eve. According to Atik that Jilbab is a measure of the level of women’s religiosity. But in its development the veil has a dubbed medicizing ideologo that is jilbanb as a fashion trend, as a consumptive implication, veil becomes a social class symbol.

There is a difference that will be done by researchers on research to be done about the hijab; between awareness and political comuditzation for political candidate candidates fighting for power seats in direct elections (PILKADA) where there are some women politicians who wear headscarves suddenly ahead of the election. Even researchers see there are various motives of rational action by women politicians using veil as a symbol of keagaam used to gain victory by taking the heart of Muslim voters vote.

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**Literature review**

Understanding the veil is the head cover of women in Indonesia was originally more commonly known as the veil, but the beginning of the 1980s more popular with the veil. The hijab is derived from the root of the word jalaba, meaning gathering and carrying. Hijab at the time of Prophet Muhammad SAW is the outer garment that covers all the limbs from head to foot of adult women.

Hijab in the sense of head cover is only known in Indonesia. In some Islamic countries, hijab-like clothing is known by several terms, such as the chador in Iran, pardeh in India and Pakistan, milayat in Libya, abaya in Iraq, charshaf in Turkey, hijab in some Arab-African countries such as in Egypt, Sudan, and Yemen. It's just that the shifting meaning of hijab from the original means veil, changed the meaning of clothing cover women's aurat since 4th century H.

The type of women's clothing in the time of the Prophet as can be traced in the jahiliyah poems, among others burqu', transparent cloth or silver jewelry covering the face except two eyeballs; niqab, a soft cloth that covers the nose and mouth; miqna'ah, a mini veil that covers the head; qina', the veil is wider; litsam or nishaf, longer veil or scarf; khimar, a generic term for all head and neck clothing; jilbab, outerwear as described above.

Background hijab Jilbab is a symbolic phenomenon full of meaning. If the veil is veiled, the veil has become a discourse in Code Bilalama (3,000 BC), then continues in Code Hammurabi (2,000 BC) and Code Asyiria (1,500 BC). Terms of use of the veil are well known in some old cities such as Mesopotamia, Babylonia, and Asyiria. Honorable women should wear hijab in public spaces. Conversely, slave girls and prostitution should not use. The subsequent development of the hijab became a symbol of the upper middle class of the community of the region.

When there was a war between the Romans-Byzantium and Persia, inter-island trade routes changed to avoid the adverse effects of the war zone. Cities in some coastal Arabian Peninsula suddenly become important as a transit area of commerce. This area also became an alternative refuge from the warring areas. Globalization of civilization on a large scale occurred at this time. The Hellenism-Byzantine and Mesopotamian-Sasanian cultures were touched upon the once-geocultural Arab region. According to De Vaux in Sure le Voile des Femmes dans l'Orient Ancient, tradition

According to De Vaux in Sure le Voile des Femmes dans l'Orient Ancient, veil tradition and seclusion of women are not the original Arabic traditions, not even the Talmudic and Biblical traditions. Significant figures in the Bible, such as Rebekah wearing hijab, come from ethnic Mesopotamia where the hijab is customary clothing there.

The hijab that was originally a Mesopotamian-Persian tradition and the separation of men and women was a Hellinistic-Byzantine tradition, spreading through geocultural borders, not to mention the northern and eastern parts of the Arabian Peninsula such as Damascus and Baghdad which once became the capital of Islamic politics during the Mu'awiyah Dynasty and Abbasiah.

The institutionalization of the veil and the segregation of women crystallizes when the Islamic world is in contact with Hellenism and Persian civilizations in both cities. In this period, the hijab that was once a choice clothing (occasional costume) obtained legal certainty (institutionalized), a compulsory dress for Islamic women. Both cities also have a

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big share in the codification of standard works such as hadith, tafsir, fiqh, tarekh, including standardization of writing (rasm) and reading (qira’at) Al Quran. Whether or not it is realized, the Hellinism-Persian element contributes to the codification and standardization. For example, the history of Israiliyat contributed to the binding of the book of Tafsir al-Thabary which later became the scholar's reference to the later tafseer books.

Discourse veil in Islam, a da two popular term used to cover the head Quran is khumur and jalabib, both in the plural and generic. The word khumur (Surat al-Nur / 34: 31) plural form of khimar and jalabib word (Surat al-Ahdzab / 33: 59) plural of the word hijab. The Qur'an and the hadith never specifically mention the form of face-to-face clothing. In fact, in the hadith, the face is firmly included in the exceptions and in the atmosphere of ihram should not be covered.

Moreover, verses that speak of headscarves have nothing to do with mythological and social elements. The two verses above are responses to certain cases that occurred during the time of the Prophet. The application of such verses raises dissent among Ushul Fikih clerics; whether the lafaznya hold a general nature, or the cause of a special descent.

The two verses above fall in the context of women's security and comfort. Compare that with the chador which is in Sasania-Persian mythology, is considered a substitute for menstrual hut, the place where menstrual exile outside the township. While in the Greek tradition, the veil is considered a class phenomenon of a particular society.

The khimar verse goes down to respond to a model of women's clothing which then uses a head cover (muqani’), but does not reach the chest, so that the chest and neck remain visible. According to Muhammad Sa'id al-Asymawi, QS al-Nur / 24: 31 descends to differentiate between believing women and other women, not intended to be an eternal format (uridu fihi wadl ‘al-tamyiz, wa laisa hukman muabbadan).

The veil verse also goes down in respect of an honorable woman who intends to defecate in the back of the house at night without wearing the hijab, so there comes a fad bothering to be mistaken for slaves. This event is the cause of the decline of QS al-Ahdzab / 33: 33. According to Al-Asymawi and Muhammad Syahrur, related to certain reasons and motivations (illat); therefore rules apply: A law related to illat, where there is illat there is law. If illat changes, then the law changes.

The veil of Hijaab is closely related to the limitations of the Prophet's residence with some of his wives and the growing number of friends with whom he is concerned. To prevent the occurrence of things that are not desirable (keep in mind, this verse hijab descended after the occurrence of alleged al-ifk allegations against 'Aisha), Umar proposed that the insulation (Arab: hijab) be made between the living room and the private space of the Prophet. However, soon the verse of Hijaab came down.

Whereas, the hadith which is directly related to the use of the veil is found only in two ahad traditions, the narrations narrated by individuals, not collectively and massively (masyhur or mutawatir). The first hadith is sourced from A'ishah, the Messenger of Allah (saws) said: "It is not permissible for a woman who believes in Allah and His Messenger if the age of balig has appeared (her limbs) beside her face and her hands here", indicating half a cubit.

The second hadith from David received from Aishah, who recounts when Asma bint Abi Bakr entered the Prophet's residence, then the Prophet told him, "O Asma, indeed women if to the age of balig, should not be viewed except this one," while the Messenger of Allah face and palms of his hands.
According to Asymawi, these two hadiths include the hadith ahad, not the mutawatir or masyhur hadith. Based on the hadith ahad is controversial among ulema Ushul Fikih. One of these hadiths is mere-translated (the network of speakers disconnected) by Abu Daud, because it comes from Khalid ibn Darik who not only did not meet (mu'asharah) but also did not meet (liqa') with Aisha.

In addition, this hadith became popular in the third century Hijri, popularized by Khalid ibn Darik, who was later documented in Sunan Abu Daud. If this hadith is represented in the Muslim community, the hijab becomes the daily collective tradition (sunnah mutawatirah bi al-fi'l), rather than the qualification of ahad-mursal hadith. The hijab tradition among companions and tabi'in, according to Asymawi, is more a cultural imperative than a religious requirement.

Muhammad Syahrur in his book Al-Kitab wa al-Qur'an also once stated that hijab is only included in the affairs of self-esteem, not affairs of halal or haram. At the beginning of the nineteenth century Qasim Amin in Tahrir al-Mar'ah has questioned this. However, it should be emphasized, although thinkers are critical of the hijab, but they still idealize the use of veil for women.

The essence of their discourse is how the veil does not encapsulate women's creativity and productivity, instead of banning or advocating the opening of the hijab. Is this phenomenon limited to a trend that has a period of time, or is born of a collective consciousness of religion? Murnikah is only a fashion that is tucked in the privacy element in it, or inserted elements of resistance and ideology as a form of reaction or resistance to external forces, such as anxiety from the effects of globalization, westernization, and other de-Islamisation phenomena.

Does the hijab phenomenon contribute to the rise of local regulatory aspirations (perda) of shari'ah, or vice versa, shari'a regulation is a factor in the spread of hijab phenomenon? Or a kind of tit for tattoos, the hijab trend as fashion, privacy, and resistance, gained structural legitimacy.

If the hijab appears not only as a mode and privacy but as a force, a movement, a defense and a protection, then the veil phenomenon has a new nuance, no longer merely a cover for women but a political force to be reckoned with.

Whether such a phenomenon would provide more positive expectations for the female world or otherwise, this phenomenon is more a form of patriarchal politics that uses religious symbols in perpetuating an ancient status: Women are called to wear hijab and men are called to care for mustaches and beard, and thus the segregation of men and women will remain lasting?

Jilbab as a phenomenon of resistance
As the mullahs began to emerge in Iran in the 1970s and reached a peak when Imam Khomeini succeeded in displacing Reza Pahlavi popularized as a henchman of the Western world in the Middle East, Khomeini became a symbol of Islamic victory against Western puppets. Khomeini's symbols of power, such as Imam Khomeini's photos and the Black Veil community, are becoming a trend among the younger generation of Muslims all over the world. Since then the hijab began to decorate the campus of the Islamic world, not least Indonesia. The identity of the veil seems to be a symbol of victory.

The next development, when the cold war of the Eastern bloc and the Western bloc after coincided with the rapid powers of the influence of globalization, then arises more complex anxiety among Muslims. Islam and its various views face to face with the Western world. What Huntington describes the West-Islam clash will occur in the post-
East-West contradiction, indicating a sign of truth, especially after the events of 11 September 2001.

Some Muslims believe that to restore the power of Islam as it was in the former glory period, Muslims must return to the religious formalism and history of its past. The spirit of returning past Islamic symbols and identities continues to be pumped, including the use of hijab for women and the maintenance of whiskers and beards for men.

The level of protection and ideology behind the hijab phenomenon in Indonesia is not very prominent. A more prominent phenomenon is the hijab as a trend, fashion, and privacy as an accumulation of the quality of religious education and da'wah in society. After all, is not one of the cultural traits of the nation in the portraits of the women of the past is the veil.

There is no need to over estimate or phobia that the veil phenomenon is part of a frightening ideological network. The hijab does not need to be impressed like the "illegal immigrants" who have always been spied on, as has happened in the past, the hijab phenomenon is suspected of being part of the export of the Iranian Revolution. As long as the hijab phenomenon grows above consciousness as a choice and as an expression of searching the identity of a Muslim woman, there is no element of coercion and pressure, it is perfectly legitimate. Is not it humane if someone makes his choice consciously.

**Theoretical Studies**
To analyze the use of hijab for women candidates in the political stage as candidates for regional heads using the theory of rationalization of social action Max Weber. where modern society can only be understood if known social action in social interaction. Every social action contains the social motives of individuals in the society.

Weber distinguishes social action into four types of sociable actions based on interpretation methods: (a) Instrumental rational action, (b) Value-oriented acts, (c) Traditional acts, (d) Affective Actions. Of the four types of social action that Max Weber expressed, that any social action can be understood according to the meaning of the subject and patterns of motives relating to social action.

Besides, rationality according to Max Weber grouped into four forms of rationality among others; (a) Practical Rationality, (b) Substantive Rationality, (c) Formative Rationality, (d) Theoretical Rationality. Human action can not be controlled by anything but the action has a purpose so that it can be controlled, because the most important thing of an action is a rational act.

This study aims to determine the motives behind the hijab phenomenon between normative consciousness or political commoditization to achieve victory and power for the benefit of the individual or group.

**Research methods**
This study was conducted on women candidates who wear headscarves in 4 places namely; Sidoarjo regency of East Java, East Java Province, Bandung City West Java and Gorontalo Province. With research time from 2 July to 9 September 2018. This research is a qualitative research of phenomenology perspective. This research intends to know what motives are used by female candidates who compete in direct regional head elections in four districts of the city namely; Sidoarjo regency, Gorontalo province, Bandung city and East Java province.
Results
The social motive of wearing the hijab for female candidates who fought in direct local elections. In this political year and ahead of the election of regional heads (PILKADA) all over Indonesia contested the number of female politicians wearing the hijab on the political stage in order to win the votes of voters because the majority of voters from the Muslims. They came to Pondok Pesantren, mosque, diligent attendance to pengajian. The many advanced female candidates who suddenly veiled. That is Nurul Arifin Golkar Party as candidates Regent of Bandung. Puti Gunurt Sukarno Putri PDIP cadre as East Java Vice Governor Candidate. Hana Hasanah Fadel PDIP Candidate Caddy of Gorontalo Candidate. Emy Susanti cadres Democratic Party Candidate Regent of Sidoarjo. The aim of the political party is to bring women candidates to get sympathy and to attract Muslim voters. The authors summarize only a small part of the women who suddenly berhijab before PILKADA, as in the table below:

Table 1. Women's candidates are supposed to open against election

<table>
<thead>
<tr>
<th>District/Province</th>
<th>Name</th>
<th>Position</th>
<th>Party</th>
<th>Year</th>
<th>Information</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bandung</td>
<td>Nurul Arifin</td>
<td>Candidate Mayor</td>
<td>Golkar, Democrats, PKB and PAN</td>
<td>2018</td>
<td>Golkar Party Artists &amp; Politicians</td>
</tr>
<tr>
<td>East Java</td>
<td>Puti Guruh Sukarno</td>
<td>Prospective Vice</td>
<td>PDIP, PKB, PKS, and Gerindra</td>
<td>2018</td>
<td>The Political Dynasty of the Sukarno Trah</td>
</tr>
<tr>
<td>Sidoarjo</td>
<td>Emy Susanti</td>
<td>Candidate Regent</td>
<td>PAN &amp; Non-Parliamentary Party</td>
<td>2010</td>
<td>Political Dynasty Tumbang</td>
</tr>
<tr>
<td>Gorontalo</td>
<td>Hana Hasanah Fadel</td>
<td>Candidate Gubenur</td>
<td>PDIP</td>
<td>2017</td>
<td>Political Dynasty Lose</td>
</tr>
</tbody>
</table>

Source: researchers processed data, June 2018

Nurul Arifin; Selection of Mayor of Bandung 2018
Nurul Arifin’s entry into politics was based on his thinking that not many women were represented in parliament because women’s interests are poorly embedded in parliament’s policies or decisions. The award received by Nurul in 2003 as one of the qualified women for legislative candidate of Cetro NGO version, made the mother of two children got many political party entrance offer. He chose to join with Golkar Party.

Plunged into politics, Nurul also increased his knowledge and ability by studying political science at the University of Indonesia in 2004. After completing the S2 program, Nurul became a lecturer in political science at the National University of Jakarta. One year after joining Golkar, Nurul was elected to the House of Representatives and sat on Commission II. Nurul served in parliament for two periods, 2004-2009 and 2009-2014.

Failed to be elected for the third time as the people’s representative, did not make political career Nurul faded. In the Golkar Party, he held a strategic position as Deputy Secretary General of the Golkar Party DPP. In 2018, Nurul Arifin even carried his

* Fitrah Ardiansyah - PR Researcher of Bandung Raya. January 11, 2018-21.56
party to advance on Pilwalkot Bandung with Democratic Party cadre, Chairul Yaqin Hidayat.\(^5\)

In his spare time, Nurul Arifin enjoys watching movies, reading and traveling. The seafood enthusiast likes to write his time. Nurul Arifin as one candidate would be the mayor of Bandung is considered difficult opportunities to compete with others. Although considered popular, it will not affect the citizens associated with May 2018 Mayor Election. Golkar-Democratic axis that carries Nurul Tea (Nurul Arifin) and Kang Rully (Chairul Yaqin Hidayat), looks a bit heavy because of competing with candidates for the defense. Natural elections Regent, there are three candidates who position themselves as lon wa li ca l kot a, then the figure Nurul still lost to Oded M Danial and Yossi Irianto. The problem for Nurul is people will see the proximity of the candidate with Kang Emil (Ridwan Kamil).

Secondly, Nurul is the center man sent down to Bandung. In elections sometimes people see more closeness with the public. So that candidates who already have a track record and had worked in Bandung will be highly favored as Oded who is the deputy mayor and Yossi as sekda. As an artist, Nurul could not have excelled at electoral or elektabilitas levels but stands out in popularity. But on the other hand the figure of Oded as Emil's representative also has quite good popularity. If we are flash to Elections wal i kot a Bandung 2013 why Kang Emil was elected, one of the typologies of voters in Bandung is rational voters. Such rational voters often do not consider the matter of popularity but rather on competence and track record. That's what Mang Oded and Mr. Yossi have done.

Although Nurul is currently more in the political world, it is still quite difficult to compete with Oded and Yossi. Because so far voters have not seen Nurul doing something for the city of Bandung. That is the problem of Nurul Arifin in the face of rational voters. I see Bandung City voters more rational than traditional. So that popularity is not so important. We will wait succession Bandung municipal elections that will be held simultaneously on June 27, 2018. Who will come out as the winner Nurul Arifin or Pertahanakah ?, will the hijab worn Nurul Arifin permanent or ditanggalkanya. Wallahu 'a'lam.

Puti Guruh Sukarno Putri; Prospective Vice Governor of East Java 2018

Plunging into politics is certainly not an easy decision. This aspect requires a person to have broad insight and adequate ability because it has a direct link and role with the community. But it does not dampen the determination of Puti Guntur Soekarno to follow in the foot steps of his grandfather, Soekarno, into the world of politics. Politics itself is nothing new for the single daughter of Guntur Soekarno Putra. Actually they are big and grow from the family behind the politik, from small start they are already familiar with the talks that smelled of politics. This means that politics does not only talk about power and other things, but talks about how to love the homeland, that culture has become part of the small political discussions.\(^6\) His father Guruh Sukarno Putra himself became a friend of Puti's political discussion since childhood. Starting from the issue of rising food prices to the input to read books written Bung Karno, ranging from the humanist level, tongue folk tongue and much more.

\(^5\) www.pikiranrakyat.com/tag/pilwalkot.Bandung/2018

\(^6\) See Interview Result Reporter Merdeka.com with Puti Guruh Sukarno februari 2018, downloaded by researchers on June 19, 2018
Have a background like that, do not be surprised if the woman who is familiarly called Mbak Puti is pocketing valuable capital to be a leader figure who loved the people. Women born June 26, 1971 it turned out to have a variety of experiences that can not be underestimated, Ladies. Among them are members of the House of Representatives 2009-2014 and 2014-201 and served as Vice Chairman of Fatmawati Foundation and Chairman of the Wildan Foundation. His educational background was quite flashy, Ladies. The 46-year-old woman was educated at the Faculty of Social and Political Sciences, University of Indonesia. Armed with some of these notes, Puti then steadily opted to plunge into politics.

The more proud because he also gained support from the family, including former president of Indonesia, Megawati Soekarnoputri. It seems that Puti's big dream to give the best service to nusa and nation will soon be done. The reason, he received a mandate directly from Mrs. Megawati to be cawagub companion Saifullah Yusuf or Gus Ipul in Pilgub Jatim 2018. It is interesting to see what kind of changes he will bring to East Java. Hopefully Mbak Puti can carry the mandate if elected as leader of East Java society.

The shift of the new order era was centralized to decentralization of regional autonomy. Marked the fall of Soeharto's presidency, democracy and regional autonomy grew. But along with it also dynastic politics grew rapidly as a parasite in it. Especially after the era of direct election of regional heads. There are families whose members use formal political power for more than a generation.

Formasi dynastic politics as a "family who had survived two election cycles executive" with a lot of "trying to expand their base to incorporate legislative posts at various levels of government", to add to their executive positions of government domination. [2]

Candidates with the support of dynastic politics have power because local leaders have access to control of resources. This symptom is also supported by the weakness of the system checks and balances in government. Not infrequently the practice of corruption in the dynastic politics. An example is what happened to Atut Chosiyah (family) in Banten. In the broader context, the tendency of political dynasties not only arose in the elections. Party organization in Indonesia is not free from the same issues.

Marcus Mietzner in his research findings "The Sukarno Dynasty in Indonesia" gives an example of how Sukarno's persona and charisma became a central political figure, whether to build or regenerate. On the one hand, the strength of the image of the figure helps the party's political power, especially in collecting electoral votes. On the other hand, through the same persona and charisma, the organization of political parties has the potential for crisis in regenerating the leadership [8].

The same thing happens in the family (Prabowo) Djojohadikusumo. shows how the family figure has a powerful influence on building the basis of the organization of political parties. More broadly, we can also refer to James C. Scott's exposure [9] on "Patron-Client Politics and Political Change in Southeast Asia" about how patron-client

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bonds ala local political dynasty flourished in Southeast Asia. Not only is it a cultural character, the social bond model tries to transform and defend itself to social change. [10]

Included in the new mechanism, namely electoral politics or pilkada. The political problems of the dynasties in this election have also been limited by Article 7 of Law no. 8 Year 2015 on Pilkada which states that candidates “have no conflict of interest”, among others have no blood relation, marriage bond and / or lineage one level straight up, down, sideways with petahana (father, mother, uncle, aunt, brother, sister, brother-in-law, son, son-in-law). Unfortunately, the article has been canceled by the Constitutional Court because it is considered unconstitutional.

**Emy Susanti; Candidate of Sidoarjo Regent 2010**

Is a professor of Gender Sociology expert from the Faculty of Social and Political Sciences. Professor Emy Susanti is still a wife and mother. His work in education can not be separated from family support. Wife Win Hendrarso, former regent of Sidoarjo, was admitted to get a lot of support from her husband. *About Prof. Dr. Dra Emy Susanti MA*  

Apparently, the support is realized in a unique form. Namely, do not interfere in their respective affairs. It became the way Emy and husband to support each other's careers. Emy and husband hold firm professionalism. Moreover, as an academic, Emy often highlights government policy. Kebetu lan, her husband career as Regent of Sidoarjo two period since 1999 - 2005, second period 2005 - 2010 .

Indeed, Emy is determined that the fruit of his thoughts can be input for the government. The existence of the husband does not necessarily impede his movement. Moreover, Win does not automatically forbid Emy criticize government regulations. Emy also recounted his experience of marching in 1998. At that time, he plunged with the students to criticize the government. Interestingly, there is a husband who served the head of the bureau of government in East Java. They memahami their position. The same profession onal.

Emy admitted happy for the division of equal roles and relationships that are so slick in his family. Not to mention, for the sake of his research, Emy often have to travel. It got the green light from husband and son, Praditya Ardinugroho. Emy explained, all members of his family are accustomed to be responsible with their respective career choices . Her son chose to be a businessman, not following in the footsteps as an academic or his father.

Emy political acrobatics performed susanti the academic lecturer at Airlangga University Surabaya become politicians contesting the local elections. In early 2010 Emy Sus anti Hendrarso, once ran for mayor of Surabaya but failed because no one party that supports it, until finally slam stir maj u as a candidate B upati Sidoarjo replace the position of her husband Win Hendrarso who served Regent From 1999 to 2010.

Although not yet say itself will go forward as a candidate regent of Sidoarjo. However, through the element of society that in the name of Sidoarjo Community Voice (SMS), the wife of Regent Sidoarjo Win Hendrarso has stated ready to go forward as a candidate regent.

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SM is one of the supporting elements of Emy Hendrarso. They consider Emy quite worthy of being a regent in the next era to continue the performance of Regent Win Hendrarso.

Since declared ready to go forward to become candidate for Sidoarjo Regent 2010-2015 to replace her husband, Emy Susanti change appearance by wearing Hijab although only pashmina cloth head cover. Often attend public events utilize the facility because at that time emy is the head of PKK Sidoarjo district. Often appear in religious ceremony, approaching organization Nahdatul Ulama (NU) because majority of citizen of Sidoarjo is NU. By wearing a moslem dress and veiled unexpectedly.

Pilkada Sidoarjo in 2010 was held on July 25, 2010 followed by five pairs of candidates for the Head of Region and its Deputy of Sidoarjo Regency for the period 2010-2015, namely Yuniawati-Sarto, Emy Susanti - Khulaim Junaidi, Agung Subaly-Samsul Wahid, Saiful Ilah - Hadi Sutjipto, and Bambang Prasetyo Widodo - Khoirul Huda.

Number of voters in the pil kada Sidoarjo in 2010 increased from 1,133,828 be 1.28664 million with the acquisition of as many as 132,977 valid votes. The Yuniawati - Sarto candidate gets 54,593 (7.32%), Emy Susanti - Khulaim Junaaidi with 82,918 votes (11.12%), Agung Subaly - Samsul Wahid gets 24,247 votes (3.25%), Saiful Ilah - Hadi Sutjipto obtained 450,586 votes (60.45%), and Bambang Prasetyo Widodo - Khoirul Huda received 132,977 votes (17.84%).

If sorted by the number of votes then the pair Saiful Ilah - Hadi Sutjipto winning with the vote of 450,586 votes (60.45%), followed by the pair Bambang Prasetyo Widodo-Khoirul Huda with 132,977 votes (17.84%), following the Emi Susanti-Khulaim Junaedi with 82,918 votes (11.12%), followed by the Yuni-Sarto pair with a vote of 54,593 (7.32%) occupying the fourth position, and the lowest was Agung Supali-Samsul Wahid’s pair with 24,247 votes (3.25%). On the pilkada Sidoarjo in 2010 was won by the couple Saiful Ilah - Hadi Sutjipto.

From the result of Pilkada Sidoarjo there are three fundamental things that should be a lesson. The first is that dynastic politics is not an absolute power to gain power. The second Education and professionalism of Regent Emy Susanti’s candidate is not a benchmark for voters, the third use of Hijab is only used as a front stage symbol to gain the sympathy of Muslim voters and Muslim voters.

Finally after grabbing the third vote of five candidates of Sidoarjo Regent, Emi Susanti returns to the early fashion style before declaring as Regent candidate, without wearing muslim clothing, opening and removing the hijab wearing moments approaching constituents, public space. Here it is evident that Emy even though he is highly educated strata three (S3) did not get sympathy from the community. The motive for using hijab is to use the symbol of religion for political interests and power.

Hana Hasanah Fadel Candidate of Gorontalo Regent 2017

Hana Hasanah Shahab or Hana Hasanah Fadel Muhammad is a member of the Regional Representative Council of Gorontalo. She is the wife of Fadel Muhammad who was the Governor of Gorontalo Province for the period of 2001 - 2006 and the Minister of Marine Affairs and Fisheries at United Indonesia Cabinet II. Hana is Fadel's second wife.
After his divorce from his first wife, Fadel married this Arabian mixed woman. So was Hana, marriage with Fadel was her second marriage. From her first husband, she had a daughter named Tania.

This woman also had time to decorate the infotainment screen in 2011, forbidding Tania married actor Tommy Kurniawan. The reason Hana was then Tania was too young. Finally gonjang ganjing this case was completed in 2014. Hana Hasanah active in various organizational activities such as: Movement PKK Gorontalo Province period 2001 - 2009, Dharma Wanita Gorontalo Province period 2001 - 2009, Caucus Female Parliament DPD RI, SIKIB (Solidaritas Istri Cabinet Indonesia United), as well as DPP HWK (Himpunan Wanita Karya).

In the 2017 constituent elections for Gorontalo Governor Election, PDIP brought Hana Hasanah Fadel Muhammad as the candidate for governor of Gorontalo. Hana stepped forward with the jargon of Restoring the Triumph of Gorontalo Province. Its flagship program develops the potential of human resources. Besides increasing the potential of fisheries, livestock, agriculture and tourism. He also promised to increase the role of women in development in Gorontalo. PDIP announced the prospective head of the region that will diusungnya in elections simultaneously 2017. In addition to announcing the candidate for governor of DKI, PDIP also announced candidates for regional heads in other areas that will diusungnya.Unutk Pemilihan Gorontalo Governor, PDIP Hana Hasanah Fadel Muhammad. The wife of Fadel Muhammad was present directly in the announcement at the office of DPP PDIP, Jakarta. Hana's presence attracted attention because she was the only candidate for governor of PDI-P women present at the time.

Beautiful woman born 1 September 1969 is still serving as a member of the Regional Representative Council of Gorontalo. Now Hana intends to continue the step of her husband who became governor of Gorontalo from 2001 to 2009. In 2006, Fadel Muhammad won Pilgub Gorontalo with 82 percent vote. A very large figure in the history of direct elections in Indonesia. Fadel left Gorontalo for being Minister of Marine Affairs and Fisheries in United Indonesia Cabinet Volume II.

However exposed to reshuffle and replaced Sharif Cicip Sutardjo. Hana is Fadel's second wife. After his divorce from his first wife, Fadel married this Arabian mixed woman. So was Hana, marriage with Fadel was her second marriage. From her first husband, she had a daughter named Tania. This woman also had time to decorate the infotainment screen in 2011, forbidding Tania married actor Tommy Kurniawan. The reason Hana was then Tania was too young. Finally gonjang ganjing this case was completed in 2014. Hana advanced with the jargon of Restoring the Triumph of Gorontalo Province. Its flagship program develops the potential of human resources. Besides increasing the potential of fisheries, livestock, agriculture and tourism. He also promised to increase the role of women in development in Gorontalo.

Finally, the event finally completed the dynastic politics was not able to deliver hana hasanah as the winner became Gorontalo governor to replace the glory and success of her husband first fadel muhammad who ruled from 2001 until 2009. Even more ironic, he took off the hijab that was used when ahead of the election of regional head, used as a campaign approaching voters and participants in the province of Gorontalo. This is a phenomenon and the fact that the motive for the use of hijab for the sake of political commodities and power is not from the normative consciousness of Islamic Shari'ah that using hijab is part of the obligation is not an option.
Conclusion
The use of Hijab for female politicians is a new phenomenon ahead of direct regional head elections. Majelis Ulama in Indonesia strictly prohibits the use of hijab for the benefit of political commodities or religious politicization which is conducted only for the sake of a moment. One mode in the spotlight is the use of religious attributes such as the use of hijab ahead of election or presidential election. Politicians should not initiate a politicization movement of religion, for example, on the eve of pilkada or pilpres crowded-wearing headscarves, just a momentary interest, fooling people in the name of religion.

That’s what politicization religion, one of them. Or crowded wear religious uniforms just to seek sympathy for religious communities, just for a moment’s political interest. Obligations Muslims are responsible and caring for the state; Negara Kesatuan Republik Indonesia. The responsibility of Muslims to participate in the state, election. Umat Islam has the right to choose an honest, competent and trustful leader because it is part of religion. Problem in the corridors of religious politics is absolute, because Islam does not separate politics from religion’s. This phenomenon yangbanyak appear shortly ahead of the election.

Religion should shortly become the guiding rule in the state political life, in the life of the nation. Included in it are political activities. However, if in the name of religion for practical political interests this must be corrected. Religion should not be justified to achieve momentary political objectives.

The religious areas such as boarding schools, mosques, religious institutions. Pesantren, Mosque is a religious institution and Islam does not forbid political talk. Not just do not forbid, but Islam has rules about political issues, how to choose the leader is part of the political and Islamic instruments set. If in the mosque discuss how to choose a good leader, it is not only recommended but it is part of the religious teachings. But not on practical politics. There are state rules, there are rules that must be maintained. The campaign should not be in certain places one of them in places of worship, such as mosques, boarding schools, Islamic educational institutions.

Political dynasty is not an absolute guarantee against the victory of candidates for regional head. The motive for the use of hijab, a religious symbol used for political and power purposes. Education, professionalism, popularity are not directly proportional to the election and victory of the candidate for regional head. Opening and removing the hijab happen quite often just after the candidates’ failure in a regional election.

Bibliography

Islam and environmental concept: implementing natural conservation through belief

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Abstract
The ignorance of God values through His Teaching had affected human lost control on their emotional and moral. All of human activities had almost affected environment surroundwhere they live in. Lavish and greedy consumption upon environment had impacted on global warming and hazardous environmental damage. Here, God education through His messages had been forgotten for long period of time. Far away Islam had been taught human on behavior of human to environment, human-to-human and human to His Creator or mu'amalat ma'annas and muamalat ma'a Allah. Man should acknowledge him self of what the purpose of his existence, what his responsibilities and why he should do those entire things. The effort to maintain the environments surround us and to keep spreading awareness through education for young generation purposed to create environmentally friendly habits and life style, would be granted as obedience to Allah and as a part of iman or faith.

Keywords: environment, Islam, conservation, belief

Introduction
Environment could be defined as all things surround us of living or non-living (Park, 1980 pg.28), the term involved whole aspect of life for human survival (Nasrin, 2008 pg.1), which had definitely raised three questions in what is surrounded?, by what surrounded? and where surrounded? If the answer for the first question is human, then, the second answer will be everything surround man and the third answer will be earth we live on it (Singh, 2014, pg. 21). Environment is very broad concept that everything affect human of their surround collectively known as environment. Man was the important factor affecting the environment surrounds (Goudie, 1984, Pg.331). Due to environment was a representative of physical component in the earth, it need to be governed and maintained by our concern and priorities. Dikshit in Singh (2014, pg. 21) stated that the quality of earth we live in, air, food, the water we take it daily and other resources taken from surround us to support our economic growth should become man priorities to gain healthy live and future sustainability.

Faith and man can not be separated each other because man was created with God values of are installed in their soul, muslim mentioned it as fitra. There the weakness and fairness in human that they cannot handle it without help of something huge and powerful than other things that they believe it as God. Feeling such values forced human to believe in God or magic or miracle or things surround them as representative of God. *Fitra* was noble characters that had been installed in human and had kindness potential which produce love, friendship, careful, pious, etc. Religion presented the way of human live to walk on straight way and to do good deed in their live and not to make deterioration and greedy upon environment where they live in. Religion had been modernized human
thought and maintained the fitra potency belong to human. Beside it also had acknowledged man views upon environment and taught them the main purpose of human creation and the way to be responsible of their surrounds.

Islam that has mean peace and save, had involved many environmental names on His Holy Book as the name of Surah such as: Al-Baqara means cow, An-Naml means ant, Al-An`aam means cattle, Al-Fil means elephant, An-Nahl means bee, etc. Nevertheless, the discussion about environment in Quran was not mentioned in specific chapter but it integrated in all chapters and separated in many verses. It showed the essential role of environment through human live for their sustainability as a device of obedience to Allah Almighty.

The writing would show effort in exploring the concept of environment in Islamic perspective that sourced from Qur'an and Hadith also discuss the implementation of the truth values in human live. The values taught man in how to realize their responsibilities as the khalifa or vicegerent who maintain the earth, care the environment, manage the resources, govern the people who live, save and keep every living or non-living material in the universe. Human behavior was the key answer of deterioration and environmental damage occurred nowadays as the result of human deed in the past. Man should have reemerged their fitra potential to be wisest in behavior and be purposeful of their deeds.

Relationship and Responsibilities of Human

Man has always been an inseparable part of the environment since his existence on earth. Relationship between man and their environment is described clearly as man need environment to live and environment sometimes also needs man hands to live and to be existed emerging it beauty. The relationship between man and their environment as like thumb and other fingers it helps and gives benefit each other to obtain their purpose to work what the owner want. Both man and environment are belonging to the only Owner of this universe He is God Almighty Who had created all universe. Human created to be Caliphate of world leading the world and care it as God criterion. As mentioned in Surah Al-Baqara 30 “And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth” as vicegerent or khalifa…..” (Al-Hilali, 1430H, Pg.7).

The environment in which we live and work affects our thoughts, feelings, and behaviors. Singh (2011, pg.39) explained that the availability of natural resources in where man live had become the most significant aspect of environmental influences through human activities, policies, political instabilities and economic viability. The relationship of man and environment is, however, bi-directional. That is, the environment affects human beings as well as human also affects environment as in turn human had modified the environment. Mentioned in Surah Al-Baqara 29 “He it is Who created for you all that is on earth. Then He rose over (istawa) toward the heaven and made them seven heavens and He is the All-Knower of everything”. The first sentence provided the possibilities of environmental use but the second sentence Allah had posted His position as like CCTV camera Who knows every single deeds and promised the heaven as a reward of human deeds.

In fact, almost every human being adds, through his activities, some effect that contributes cumulus actively and negatively to the environment we live in. Whenever, someone drives a scooter, motorcycle or car, uses hair spray, cooks food, etc. the environment is affected. We do not perceive the role our simple activities play in degrading our environment. Imagine that billions of people living on our planet in same way or the
other affect the environment and the cumulative effect is tremendous. The effect of human activity (e.g., polluting air, water, soil) is long-term and irreversible and will affect the lives of generations that were followed.

We find both natural disasters and man-made disasters that affect human behavior in many ways such suffering from anxiety, withdrawal symptoms, depression, stress, anger and nightmares. Fortunately, after playing havoc with our environment, people all over the world have become conscious of this disaster that the mankind has already made. Now, the efforts are being made to somehow control the onslaughts of disaster. The verse is clearly stated the position of human in the world. That was God verdict upon human occupation as intelligent beings. In opposite of that environment was created for human as blessing of God to make them thank to the Creator. Man plays the role as leader of their environment and not as it destroyer. (Wasim, 2005, Pg. 78) viewed on environmental ethic that the main purpose of religion on man and environment relationship are caring, keeping, and maintaining of life and behavior toward surround.

Environment never asked human help hand for it existence but in opposite of that human requested environmental help for his survival. Man depends on his environment for his survival and his whole life is built around making his life comfortable in any environment. On behalf of survival, human have to change his tradition to match the environment where they have been. Moreover, man has to design replica as match as their previous environment to find out comfortable of life. This is why man invented room heaters and air conditioners to create a pseudo-environment around them. (Sethi, 2011 Pg. 199) declared environment had affected directly or indirectly to human behavior and are judged as negative. Human turned to be more aggressive and irritable in hot and humid weather rather than cold. In this case, our interest to environment discussion led to the development of a field known as environmental psychology.

The attempt to gain survival of life emerged on man’s trial and error in affecting environment. Look at haphazard manner in which they are setting up industries. Man spends lot of time in planning industries, right from sourcing raw material workers, management, etc. But leaves the last and final, but important of waste management, to nature. This creates a situation where at one time, the environment around him isn’t able to digest waste at the rate at which he is dumping them. This leads to disease, ozone layer depletion, and global warming, not to mention rise in seawater level. Human should leave in harmony with environment surround them otherwise they might be doomed. However, the environment surround man could be divided into two types, first natural environment, which exist surround man and served by the Creator for human sustenance, second is man-made substance environment that designed as well as cultural needs and commonly built in profitable purpose.

Man constantly affect the environment surround him both good and bad from his own viewpoint and that of nature. The basic pre-requisite for translating the healthy living environment for the future will thus be to outline an ideal model life for human society, a model of its culture, its style of living, it need its materials and its production on the basis of the development for which it will be possible to satisfy demand, etc. As a clean mind requires clean body, similarly a clean environment is essential for a clean society. On the other hand, the economic robust grow rapidly on the basis of industrialization in the name of modernization. The think of modernization undoubtedly had slowly affects the environmental deterioration that refers to pollution problems. No doubt, it has lot to do with the impact on the health and integrity of our natural resources as a result of economic robust toward basic human need fulfillment.
Islamic Values on Environment

Sundar (2010, Pg.1) describe that man’s interaction to environment through culture on behalf of producing and obtaining their needs. Menon (2011, pg. 221) discussed the difference between culture-to-culture might create vary of human attitudes toward environment. Thus, human has ability either to weaken or strengthen the environment and maintain the interrelationship between environmental components. These are the reasons why man strives to develop an environment ethic that appropriate to a harmonious development of nature stability and sustainability. Then, community based values might be best in responding the local environmental issues that have more social meaning and usefulness to the community. But it should not only limited on that effort, because Islam thousand years ago had provided the basic values of environmental ethic, then it should be environmental ethics building guidelines and compass of why and where to go. Doing so would discover unthinkable and unpredictable things out of human limited thought. Al-Jayyousi (2015) argued that Islamic value system could provide ethical values on the climate change issue. The universe has created by Allah with a specific purpose and for a limited time.

Behavior to nature

Human behavior to nature in Islamic concept could be described on environmental ethic, the tenets of human interaction to environment and the explanation of several issues in Hadith. Behavior mentioned as akhlak that etymologically was plural form of khuluq defined as character, temperament, conduct, mold, and mettle (Mustofa, 1997, Pg.11). The word akhlaq sourced from khalaqa means to create, the word derived from the same source of Khaliq mean Creator (Ilyas, 2005, Pg.1). The similar word source indicates that human behavior involved the unity of God’s will and man’s conduct. Harahap (2015) correlated human behavior to others and environment surround would be remain akhlak values whenever the conduct was based on God’s Will.

Abdullah (2007) viewed that akhlaq similar to decency and politeness. Despite khuluq was man outer physical like body movement and facial expression. Akhlaq remain as knowledge of virtue being applied by following its value to fill the soul by virtue, and then the soul will decline any malignance. Allah had provided nature for human to take beneficiary of it (Surah Al-Jathiyah 13), mentioned “And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favors and kindness from Him. Verily, in it are signs for a people who think deeply”, but He also mentioned the function of earth and heavens as signs of Allah’s Greatness and requested us to think of it and not to accentuate the lust in taking benefit of it.

The Anthropocentric of human perspective on environment that declared human position as a central of nature and environment viewed as an exploitable object to satisfy human will had created natural damage in all places (Elaide, 1987, Pg.92). Allah said in Qur’an Surah Al-Rum verse 41: “Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon)”. Ibnu Katsir (2016) explained whoever does wickedness to Allah means that he done mischief on earth. Allah tested them with a lack of wealth and soul and food as a will from God and a reward for their deeds, that aimed to make them repent and do not repeat their deeds any more.

The main factor of environmental degradation is man, those why Allah warned man in Surah Al‘Araf verse 56 as: “and do not do mischief on the earth, after it has been
set in order, and invoke Him with fear and hope. Surely, Allah’s Mercy is (ever) near to the
good-doers”. The word “do not do mischief on the earth” was an order to do by believers
and whoever does not obey orders will be remain as the sinner. Notwithstanding, keeping
the nature should become akhlaq or behavior, style, and habits of everyone. The effort
would be perfectly implemented whenever it sourced from awareness and habitual life with
needless of punishment and reward. Then, the balance and natural equilibrium would
naturally go through their process. On behalf of that, Harahap (2015) delivered the tenets
of Islam on environmental behavior could be man’s manual in their daily life, as follows:

1. Human should respect the nature as mentioned in Surah Al-Anbiya 107: “and We
have sent you (O Muhammad) not but as a mercy for the ‘Alamiin (mankind, jinn
and all that exists)”. Respecting nature was basic principal of human as a part
of nature. Social community has responsibility to respect each other of ecological
species and to keep ecological community cohesively.

2. Man as a part of ecology, has moral responsibility for nature. Human was created
in perfectness with brain and soul to bear responsibilities in maintaining earth and
nature. Its appropriate to human purpose creation to be vicegerent in the earth as
mentioned clearly in Surah Al-Baqarah verse 30.

3. Cosmic solidarity. As a part of nature, human realized the fact that he was not
occupy lonely in this nature and has equal standing position among living and
non-living objects. The same fate feeling had emerged human solidarity to other
creatures that he cannot live alone in this nature without other existence.

4. Feeling affection and caring for nature without discrimination and domination
among others is essentially to be realized in ecological community. Each creature
has right to be protected, cared, maintained and not hurt.

Islam does not prohibit human to take advantages to nature, because taking the
advantages of nature was purposed to thank to Allah for sustenance given to them. Taking
advantages should not be excessive, but in a proper way with full affection and gratitude.
As mentioned in Surah Al-‘Araf verse 31 “ .....and eat and drink but waste not by
extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by
extravagance)”. Qur’an taught human good manner and pathway of life in saving the
environment and keeping natural balance. Doing such excessive way toward nature could
produce damage on natural balance ecosystem as mentioned in Qur’an (2009, Pg.789)
Surah Al-Mulk verse 3 : “[And] who created seven heavens in layers. You do not see in the
creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you
see any breaks?”. The questions in Qur’an asked human to use their brain to think, to do
research, and to analyze. Then, they can conclude which are true and not.

Cleanliness
In hadith mentioned “the cleanliness was a part of faith”, then, whoever becomes muslim
and believes that the only God Allah the Creator and Muhammad Rasulullah was the last
messenger obviously had to keep cleanliness of soul or ruhania, body or jasmania and
surround. Islam really cares about cleanliness as muslim requested to clean their body
and soul through wudh’/ritual ablution five times a day before prayer. It means only in clean
condition communication and relationship between human and their Creator could be
achieved. Beside, muslim also requested to do zakah means purification by donating 2,5%
of wealth in accordance to Islamic law, it purposed to purify human soul and wealth.
The cleanliness of body and soul could create cleanliness of thought out of our mind and good manner in our daily activities. Wudu’ is not only clean our body but also mind, soul, behavior, and heart illness i.e. arrogant, envy, etc. The clean of soul would automatically produce positive behaviors that affect human relationship to environment. The unclean environment of one area or district indicates the unclean of mind, soul, and suffers of heart illness of community. Being muslim is not guaranteed someone become clean and keep the cleanliness surround, but being muslim who piously implement Islamic values in their daily life would automatically tend to keep the cleanliness.

The Implementation of Concept
Islam was the way of human living in their environment and surround. Islam becomes the manual for human in maintaining environment. It means that Islam had acknowledged human in how to gain their happiness while living in their environment. Islam had modernized human thought and their view upon environment. Looking to Islamic values offered to human, we can see that Islam in the past time had taught man environmentally friendly behavior through his messages in Qur’an and Hadith. In contrast to that followers should be able to develop their knowledge on behalf of appropriate understanding of surround reality and the necessary of sustainable life for the future generation.

The lack of knowledge of faith values and religious teaching had loosened self-control of human and forced them to do unlimited work. The spiritual values could deliver man to be wise and friendly in environmental ethics. Nevertheless it was only on normative level and not practically implemented. So, we need to formulate a new cosmology based on spiritual tradition and religiosity habits, which contain of meaning of life and environmentally basis (Shihab, 2002, Pg. 297-298). Religion then could be a source of inspiration and motivation upon people whom intent to environment on behalf of environmental ethic construction as well as natural conservation programs. As muslim, the main important thing nowadays not only to be proud that Islam highlight the cleanliness through its teaching but we have to do all effort to make cleanliness as our cultural life and daily habits. The effort to dig science and knowledge had claimed as jihad fi thalabil ‘ilm or the struggle to search knowledge that was a part of obedience to God. As mentioned in Qur’an Surah Al-‘Alaq verse 1, Iqra’ bismirabbika allazi khalaqa means read! in the Name of your Lord Who has Created (all that exist) (Al-Hilali, 1430H, Pg.846), was the first command revealed to know the prior thing to do.

On awarding responsibilities to human as His vicegerent, Allah prepared them provisions of knowledge. It clearly explained the important of education and knowledge in leadership and bearing responsibility. Surah Al-Baqara 31 mentioned: “And He taught Adam (generations) all the names (of everything), then He showed them to the angles and said, “Tell Me the names of these if you are truthful”. Tabā‘tabā‘i in Abdillah (2001, Pg.205) interpreted the term of “Adam” was not personal meaning but it was a symbol of social communities and all human species as the son of Adam. Then, giving good education and good sample to day children will create future generation live in prosperous life as well as Islam had given us good education in Qur’an and good sample delivered by prophet Muhammad Peace Be Upon Him.

Conclusion
Both natural resources protection and environmental awareness are integral part of Islamic beliefs. Human who played role as viceroy of Allah on this earth had been given the responsibilities to utilize the natural resources in sustainable manner to ensure that Allah’s
Bounties to continue. Building awareness in our mind and habits needs a long time process namely education. Sethi (2011, pg. 198) viewed education as environmental problem solving and become a prior vehicle to serve the sustainability goals. So, education for sustainable development should be directed in curriculum to inculcate moral and value based education and to know the attitude of intermediate students towards moral values (Talwar, 2011, Pg.13). Implementation of Islamic concept on environment should be started from the very young age of generation on behalf of installing the environmentally friendly life style and daily habits to them. Regulation regarding environmental issues had been made, but still many people ignored and declined their surround. So, caring surround should be infused on their soul through religious awareness.

Bibliography
Public relations strategy in developing halal tourism Gunung Kidul in the millennial era

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Abstract
Halal tourism destinations are a new color that attracts Muslim tourists in the world, especially those from countries dominated by Muslim populations such as the Middle East, Malaysia, Brunei Darussalam and other countries. Gunung Kidul has beautiful natural beauty, especially coastal tourism. The Gunungkidul Regency Government is conceptualizing and reviewing to develop halal tourism in Kanigoro Village, Saptosari District namely Nguyahan Beach. This article will discuss how to communicate strategies in developing the potential of halal tourism in Gunung Kidul in the millennia era. The method used in this study is literature study with data collection from various national journals, international journals, books and documents. The results of the study found that up to now the Gunungkidul District Government does not have a strategy to promote Gunungkidul as a halal tourism destination because it is still in the review process. Suggestions given by researchers that the Gunungkidul Regency Government needs to implement a digital marketing communication strategy, because the strategy is considered the most suitable for promoting halal tourism in Gunungkidul in this millennial era where people prefer to access all the information needed through the internet.

Keywords: public relations strategy, communication strategy, halal tourism

Introduction
Halal tourism destination is a new color that attracts Muslim tourists in the world, especially those from countries dominated by Muslim populations such as the Middle East, Malaysia, Brunei Darussalam and other countries. Cultural polarization and religious practices of Muslims became a tourist attraction to visit this country which became known as religious tourism. The term religious tourism is increasingly evolving along with the development of global Islamic economy, then turned into a syar'iah tourism term and the last few years have shifted the term again into a halal tourism.¹

At the end of 2013, the Ministry of Tourism and Creative Economy in the activities of Indonesia Halal Expo (Indhex) 2013 & Global Halal Forum held on 30 October to 2 November launched a new product in the tourism industry that is halal tourism. This idea is promoted considering Indonesia is a country with the largest number of Muslims in the world. This is known based on the results of research conducted by the Pew Research Center, a research institution based in Washington DC, United States, which is engaged in demographic research, media content analysis, and social science research.²

The Pew Research Center publishes its research entitled "The Global Religious Landscape" on December 18, 2012 on the worldwide spread of religion with coverage of

² Mahfud Achyar, Indonesia Sebagai Tujuan Halal Tourism, 2015, downloaded on June 2018 from achyar89.wordpress.com,
over 230 countries. The research describes the total number of Muslim populations scattered in various countries amounting to 1.6 billion or about 23.2% of the total world population. Indonesia was named the first rank of the largest Muslim adherents with a total of 209,120,000 people (87.2%) of the total population of Indonesia which amounted to 237,641,326 inhabitants. The data is also reinforced by population census data conducted by the Central Bureau of Statistics (BPS) in 2010.3

The potential for halal tourism is so great. Based on data from the UNWTO Tourism Highlights of 2014, there are about 1 billion world travelers and is expected to rise to 1.8 billion by 2030. As a predominantly Muslim country, Indonesia should be able to maximize that potential. Therefore, Indonesia has started to promote itself as a tourist destination that is muslim-friendly.4

Indonesia's halal tourism potential is also increasingly recognized worldwide when it gets three awards at the World Halal Tourism Award 2015 in Abu Dhabi. In a similar event in 2016, Indonesia won 12 out of 16 awards. Indonesia is targeting about three million foreign tourists (tourists) Muslims. Previously, in 2016 as many as 2.7 million Muslim tourists have visited the homeland. For the Year 2019, the ministry of tourism targeted five million Muslim tourists and became the world's number one for halal tourism.5

Indonesia has the potential to become the most superior halal tourism destination in the world. The diversity of destinations and cultural riches of the archipelago becomes the main capital that is not owned by other countries. Currently the awareness of the community and the national tourism industry will need tourism-friendly tourist Muslim (muslim friendly tourism) the higher.5 Indonesia also has a uniqueness in addressing religious tolerance. The Muslim community and the Indonesian government agree that religious tolerance and gender equality are essential to the sustainability of human life. The Muslim community believes it must disseminate the idea of compatibility between Islam and good governance to the world.7

However, Indonesia is less expanding the market segmentation for the tourism industry, especially the market for Muslim traveler. Such conditions make Indonesia less place in the hearts of Muslim traveler. The concept of halal tourism in Indonesia is still far behind compared to neighboring countries such as Thailand and Malaysia. Indonesia with the majority of the population is Muslim, it should be easy to develop the concept of halal tourism. But in fact not as easy as imagined. The players in the tourism industry are not yet convinced of the potential of the halal tourism market under the pretext that fear is considered too rigid and closed. Labeling of halal tourism in Indonesia is not commonly found. Though Indonesia has a tourism potential that has been recognized world. Various reviews on the internet even mention Indonesia as one of the countries that must be visited. Beauty, beauty, and uniqueness of Indonesia is no doubt.8

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3 Mahfud Achyar, Indonesia Sebagai Tujuan Halal Tourism,, 2015, downloaded on June 2018 from achyar89.wordpress.com
5 Mahfud Achyar, Indonesia Sebagai Tujuan Halal Tourism,, 2015, downloaded on June 2018 from achyar89.wordpress.com
6 Qommarria Rostanti, “Indonesia Targetkan Jadi Destinasi Wisata Halal Terunggul di Dunia”, Agust 2016, downloaded on June 2018 from republika.co.id.
8 Mahfud Achyar, “Indonesia Sebagai Tujuan Halal Tourism,”, 2015, downloaded on June 2018 from achyar89.wordpress.com
Therefore, the Gunungkidul district government is developing halal tourism in Kanigoro Village, Saptosari District namely Nguyahan Beach. As we have seen, Gunung Kidul has beautiful natural beauty, especially coastal tourism. This tourism object will be developed into a halal tourist destination. In order for halal tourism to run properly it is necessary good cooperation for all stakeholders in tourism. Close collaboration between institutions, tourism businesses and community support. Halal tourism is now the center of extraordinary attention, has been a lot of study on Halal tourism Winarti (2017); Judges, Ridwan, Hasanuddin, and Al-Hakim (2017). However, research on halal tourism in terms of public relations strategy has never been done, this is a novelty of this study.

Previous research which became the reference is, research journal Izza Firdausi, et al (2017) entitled "Lombok: Halal Tourism as a New Indonesia Tourism Strategy". The results of the research show that Indonesia's efforts to increase the number of foreign tourists coming to places with the concept of halal tourism, especially to Lombok by membranding Lombok Island as 'Halal Tourism Destination'. Furthermore, Aan Jaelani's (2017) research journal entitled "Halal tourism industry in Indonesia: Potential and prospects". The results of research conducted Halal tourism in Indonesia have good economic prospects as part of the national tourism industry. This tourism industry aims not only to provide material and psychological aspects for the tourists themselves, but also to contribute to the increase of government revenue. This halal tour is not exclusive, but inclusive for all tourists (Muslim and Non Muslim). The essence of halal tourism emphasizes the principles of shari'ah in the management of tourism and service that is polite and friendly for all tourists and the surrounding environment. Therefore, to realize Indonesia as the world's halal tourism destination, its development strategy is aimed at fulfilling the tourism competitiveness index as its main indicators, such as improving infrastructure, promotion, preparation of human resources, especially the increasing of tourism business actors.

Based on previous problems and research, the focus of this article will discuss how to communicate strategies in developing the potential of halal tourism in Gunungkidul in this millennial era. The results of the study found that up to now the Gunungkidul District Government does not have a strategy to promote Gunungkidul as a halal tourism destination because it is still in the review process. The suggestion given by researchers that the Gunungkidul Regency Government needs to implement a digital marketing communication strategy, because the strategy is considered the most suitable for promoting halal tourism in the millennial era where people prefer to access all the information needed through the internet.

**Methods**
The method used in this study is literature study with data collection from various national journals, international journals, books and documents related to public relations and halal tourism strategies. Several stages need to be done to answer research questions. First, tracing information sourced from print and electronic media and tourism literature on the development of halal tourism in Indonesia. Second, collecting data and interviews about government policies regarding this halal tourism plan from the Gunungkidul Tourism Office. Third, do the analysis by describing and interpreting the data. In particular, the

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9 Krishna Anugrah, Asminar Mokodongan, dan APS Pulumodoyo, "Potensi Pengembangan Wisata Halal dalam Perspektif Dukungan Ketersediaan Restoran Halal Lokal (Non Waralaba) di Kota Gorontalo, Jurnal Pesona, Volume. 2 No. 02 (Desember 2017), 1-12.
study of public relations strategies in developing halal tourism as part of Muslim religious practices. Fourth, make a conclusion from the discussion that has been done.

**Halal Tourism Concepts**

Travel in the view of Islam is considered as worship, because it is ordered to perform an obligation of the pillars of Islam, namely the pilgrimage on a particular month and umrah conducted throughout the year to the baitullah. Tours are also connected with the concept of knowledge and learning. This became the greatest journey undertaken at the beginning of Islam with the aim of seeking and spreading knowledge (Q.S. At-Taubah: 112). The tourist destination in Islam is to learn science and think. The command to travel on earth appears in several places in the Qur'an (see QS Al-An'am: 11-12 and An-‘Naml: 69-70). In addition, the greatest goal of the journey in Islamic tourism is to invite others to Allah and to convey to mankind the teachings of Islam revealed to the Prophet Muhammad (s) This is the mission of the Apostle and his companions. The Companions of the Prophet Muhammad spread throughout the world, teaches the good and invites them to live the truth, to achieve that goal. In the end, Islamic tourism also includes travel activities to contemplate the wonders of God's creation and enjoy the beauty of this universe, so that will make the human soul develop a strong faith in the unity of God and will help one to fulfill the obligation of life.

Sharia tourism or halal tourism can be defined as a variety of tourism activities supported by various facilities and services provided by the community, businessmen, government and local governments that comply with Shariah requirements. Shariah Tourism has universal characteristics of products and services, its existence can be utilized by all. All tourism business actors can adjust or apply these ethical values to their products and services so they can expand the market without leaving their existing customers. Tourism products and services, attractions and tourist destinations in Sharia Tourism are the same as tourism products, services, objects and destinations in general as long as they are not in conflict with the values and ethics of Sharia Tourism, so are not limited to religious tourism only.

There has been a change in the nomenclature of sharia tourism to be halal tourism. The concept of halal tourism has principles derived from the Qur'an and Sunna. At the beginning of its development in 2013, the Ministry of Tourism along with DSN-MUI has determined the criteria of halal tourism which includes nine principles, namely the benefit of the people, enlightenment, refreshment and calm, avoiding idolatry, khurafat and immoral, maintaining the behavior, ethics and noble values of humanity, maintaining trust, security and comfort, universal and inclusive, preserving the environment, and respecting socio-cultural values and local wisdom.

Obtain a halal certificate for a restaurant business must go through the stages that have been determined. The whole aspect should also be viewed and assessed in obtaining a halal certificate. This aspect is not only in terms of the menu presented but will be seen from the initial process. LPPOM MUI has the criteria in filing of halal certificate, broadly

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11 “Kemenparekraf Promosikan Indonesia Sebagai Destinasi Pariwisata Syariah Dunia”, 2012, downloaded on June 2018 from kemenpar.go.id

among others that is Halal substance, Halal how to get it, Halal in process, Halal in its storage, Halal in circulation and presentation.  

The challenge of the lack of halal tourism in Indonesia is due to the negative perception of Islam towards Muslim traveler. This comes from Muslims themselves because they are not confident. In fact, halal lifestyle provides more options such as from the many restaurants there is a kosher restaurant will make visitors calm. With the existence of halal certification can provide a sense of security. For people other than Islam, halal food is also not a problem, even according to research, halal food that includes good food. Spiritually, Muslims benefit. Physically, for non-Muslims also get healthy food.

The development of halal tourism becomes an alternative for the tourism industry in Indonesia along with the trend of halal tourism that is part of the global Islamic economic industry. The dynamics of world tourism in the last three years is influenced by the increase in the number of trips between countries and economic growth especially in the Asia Pacific region. Total world travelers in 2014 reached 1.110 million overseas trips or grew 5% over the previous year. In 2014 more than 300 million (27.1% of total world travelers) travel to Asia and 96.7 million of them enter Southeast Asia. While in 2015 amid an unfavorable global situation, world traveler travel still grew 4.5%. Thus, tourism continues to experience significant growth. The global economy is increasing again in 2016 as a factor driving the tourism sector from the demand side. Indonesia also experienced an increase in the world Tourism, from 9.3 million in 2014 to 10.4 million in 2015 (up 2.9%), and in 2016 able to penetrate the number of 12 million foreign tourists visit. Compared to other countries in ASEAN, Indonesia is ranked fourth, below Thailand, Malaysia, Singapore. Based on citizenship, Singapore, Malaysia and China are the three biggest foreign tourists contributors. While from outside Asia there, Australia, England, and the United States.

**Gunung Kidul as a New Halal Tourism Object in Indonesia**

Gunung Kidul is one of the regencies in Special Region of Yogyakarta, Indonesia. The central government is in Wonosari District. With an area of about one-third of the size of the parent area, the district is relatively low in population density than other districts. It is adjacent to Klaten and Sukoharjo regencies in the north, Wonogiri regency in the east, Indian Ocean in the south, and Bantul and Sleman districts in the west. Gunungkidul Regency has 18 districts. Most of the district is a hilly and limestone mountain, which is part of the Sewu Mountains. Gunungkidul is known as a barren region and often suffers drought in the dry season, but keeps the unique history, besides the potential of tourism, culture, and culinary.

In the tourism sector, Gunungkidul has dozens of beautiful and exotic beaches on the southern coast. No less than fifty shoreline lined from the west end to the eastern end. The Gunungkidul Regency Government sees Gunungkidul tourism potential and wants to develop it towards halal tourism to attract more foreign and domestic tourists.

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13 Krishna Anugrah, Asminar Mokodongan, dan APS Pulumodoyo, "Potensi pengembangan wisata halal dalam perspektif dukungan ketersediaan restoran halal lokal (Non Waralaba) di Kota Gorontalo, Jurnal Pesona, Volume. 2 No. 02 (Desember 2017), 1-12.
14 Sapta Niwandar, "Halal tourism, kenapa kita harus tahu?" Jakarta: Marketers Magazine, June 2015,149.
16 Bappenas 2016
17 “Kabupaten Gunungkidul” downloaded on June 2018 from Wikipedia
18 “Kabupaten Gunungkidul” downloaded on June 2018 from Wikipedia
This effort is supported by the Indonesian government by accelerating development in Gunungkidul. The beach tourism destination that will be built by the Government is in Kanigoro Village, Saptosari District, Nguyahan Beach.

Nguyahan Beach
(Source: wisata.gunungkidulkab.go.id)

Many beaches in Gunungkidul are famous and many become tourist destinations. But there are also many beaches that are not yet famous or haven't reached the ears of traveler fans like Nguyahan. This beach has extensive coral floors along the shoreline, showing the beauty of coral reefs, various marine biota and small fish. The condition of the beach that is still natural and clean makes it feel comfortable to enjoy its beauty. The beach location is wide and the shallow water can be used to play water or bathe on the beach. Nguyahan beach atmosphere is suitable for tourist purposes for families, children can learn more about nature and safely play with small fish and other marine biota. Natural scenery around the coast is also no less interesting, green hills that are quite high stand around the beach.\(^\text{19}\)

Strategy Public Relations and Digital Marketing Communications

Public relations is a unique way to promote the organization, its products or services, by building a higher visibility in the public sphere. Public relations is a form of strategic communication, which focuses on getting the attention and understanding of the audience, as well as on the process of building a good relationship between the organization and the public.\(^\text{20}\) In the tourism sector, public relations is more than just a necessity. To face constant challenges, public relations in the tourism sector should turn into a management function, which should lead to a responsible approach. The literature argues that public relations represents the fifth "P" of the marketing strategy: product, price, position and promotion.\(^\text{21}\)

The process of public relations always begins and ends with research. The usual steps taken in the public relations process according to Cultip and Center (1985) is defining problems, planning and programming, action and communication, and program evaluation.\(^\text{22}\) Until now there is no public relations strategy carried out by the local government to develop halal tourism objects on the Nguyahan coast of Gunungkidul because it is still in the process of infrastructure planning and development. However,

\(^{19}\) “Pantai Nguyahan”, 2018, downloaded on June 2018 from wisata.gunungkidulkab.go.id
public relations strategic planning needs to be designed, so that when the tourism object is ready, many tourists already know information about the tourist attraction.

The main challenge is identifying the most efficient ways of promoting tourism products, building a positive image, improving the visibility of tourist destinations, to attract large numbers of tourists. According to specialists, tourism products can be approached from a global perspective, regarded as entities, each from an individual perspective, because of its intrinsic features: unique elements, more concerned with products; location in the "source", meaning that tourism planning should be conducted only in areas with tourism potential (beaches, mountains, mineral springs, thermal waters, historical monuments, etc.); developing tourism infrastructure, individual transportation, accommodation, food and entertainment units with specialized equipment; varied consumer segmentation, with different needs, tastes and motivations.²³

Indonesia is one of the world's largest Muslim populations and the world's eighth-largest Internet user. There are currently about 78 million Indonesians using the Internet in their daily lives.²⁴ The development of digital technology in the fourth Industrial Revolution caused a lot of disruption when technology caused our habits of communicating, gathering people and data, and consuming goods or services. Nowadays people prefer to send text messages instead of talking. The information flooded through various text messages on Twitter with photos and videos that are attractive. The digital world has disrupted the media world. Automatically also affects the public relations profession. Ten years ago public relations just needed to pay attention to traditional media. Now public relations must also monitor online media that continues to grow. The number of media in Indonesia according to the Press Council of Indonesia there are about 47 thousand media, 44,300 of them online media, the rest print media, television and radio.²⁵

Public relations activities can not be separated from communication activities, because communication is a strategy to develop halal tourism in Gunungkidul in this millennial era. Appropriate communication strategy will provide understanding of the community because it can accommodate the views of various parties may even involve the community in its implementation.²⁶

Globalization increases the level of competition also in religious tourism and pilgrimage into an important tourism business. Communication strategy is a complicated task. Religious sites, cultural heritage and pilgrimage destinations should allocate enough resources to promote on-line and off-line, using social media. Creativity and innovation hand in hand with the understanding of social media is a critical success factor of communication strategy.²⁷ Innovation Diffusion is the theory of how a new idea and technology spread in a culture. This theory was popularized by Everett Rogers in 1964 through his book Diffusion of Innovations. It defines diffusion as a process whereby an innovation is communicated through various channels and time periods within a social system. The theory of innovation divination essentially explains the process by which an

innovation is communicated through certain channels over time to a group of members of the social system.

A communication strategy is a design designed to transform human behavior on a larger scale through the transfer of new ideas. (Rogers, 1982). Regarding the level or degree of acceptance of new ideas according to Rogers is divided into five levels, namely: innovators, early adopters, early majority acceptance, late majority acceptance, and followers (laggard).

Nonprofit organizations as well as other products, should think about marketing communications to be publicly known, and supported. What distinguishes nonprofit organizations from corporations is that nonprofit organizations are not profit-oriented. To get there of course also needed a strategy, because at this time non-profit organization is also very many and varied. This is a challenge for non-profit organizations to attract the attention of the audience. One more challenge in nonprofit organizations, the budget for marketing is very limited, if you do not want to say none at all, although this is important. The great potential for developing halal tourism with marketing activities that match people or other religions that have the same needs as Muslims can accommodate even though halal tourism is a product pack.

Communication Strategy in religious tourism and pilgrimage involves connection and optimal also an interaction between the visitor and the destination. Tourists today want creative and interactive communication; they want to develop relationships with goals. The goal's success lies in its ability to listen to visitors, finding their motives to visit. A tool for perfect communication is the internet. The interactive marketing communication application in the tourist spots is very clear in relation to changes in visitor behavior. The attention of Muslims today has been different. The best way to deliver a message is through the internet, social media and mobile apps that enable cost-effective communication and can drive word of mouth advertising.

Digital marketing communication strategy can be done in three ways: Positioning clear and easy to remember such as making hashtag and website. Both are present in social media such as facebook, instagram, twitter and others to better known the public, and become a means to become viral with powerful story telling, and ask the audience to help spread the information. Third is to collaborate with various digital platforms and digital celebrities to reach a wider audience. Instead, emotional rewards can be given to them for example as a Tourism Ambassador.

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29 Tuhu Nugraha Dewanto, Tiga Strategi Komunikasi Pemasaran Digital Organisasi Nirlaba, 2016, downloaded on June 2018 from tuhunugraha.com
30 Oktifani Winarti, “Halal Tourism in Indonesia: Does it attract only Muslim Tourists?”, Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies). Volume 1, No. 3 (November 2017), 232-239.
34 Tuhu Nugraha Dewanto, Tiga Strategi Komunikasi Pemasaran Digital Organisasi Nirlaba, 2016, downloaded on June 2018 from tuhunugraha.com
Results and Discussions
The Tourism Office has promotional media in the form of websites, travel dialogues, exhibitions, and other promotional tools. Travel dialogue in the form of a program invites tourism players to tourist attractions to see first hand the condition of tourism sites in order to promote these tourism objects. During the exhibition, the promotional activities carried out were distributing brochures and playing videos of various tourism locations in Indonesia. The Tourism Office also collaborates with print and radio media, as well as tourism industry players. Several events organized by the Tourism Office were published in local and national print media and talk shows on local radio. Promotional partnerships with tourism industry players include APJI, Indonesian Hotels and Restaurants Association, Association of Catering, Group and Village Owned Enterprises. But the public relations strategy that has been carried out has not focused on developing halal tourism in Gunungkidul. The Tourism Office itself has yet to determine what is the most appropriate strategy to develop the potential of halal tourism in Gunungkidul.

The following are some of the stages set out as public relations strategies according to Ronald D. Smith (2005: 10-11):

<table>
<thead>
<tr>
<th>Stages of Public Relations Strategy</th>
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<tbody>
<tr>
<td><strong>Phase One: Formative Research</strong></td>
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<tr>
<td>Step 1: Analyzing the Situation</td>
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<tr>
<td>Step 2: Analyzing the Organization</td>
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<tr>
<td>Step 3: Analyzing the Publics</td>
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<tr>
<td><strong>Phase Two: Strategy</strong></td>
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<tr>
<td>Step 4: Establishing Goals and Objectives</td>
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<td>Step 5: Formulating Action and Response Strategies</td>
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<tr>
<td>Step 6: Using Effective Communication</td>
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<tr>
<td><strong>Phase Three: Tactics</strong></td>
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<tr>
<td>Step 7: Choosing Communication Tactics</td>
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<td>Step 8: Implementing the Strategic Plan</td>
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<td><strong>Phase Four: Evaluative Research</strong></td>
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<td>Step 9: Evaluating the Strategic Plan</td>
</tr>
</tbody>
</table>

Source: Strategic Planning For Public Relations (Smith, 2005)

The following is an analysis conducted by researchers using the Planing Public Relations theory of the potential of halal tourism at Nguyahan Beach Gunungkidul:

### Phase One: Formative Research

<table>
<thead>
<tr>
<th>Step 1: Analyzing the Situation</th>
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<tr>
<td>- The majority of the population of Kab. Gunungkidul is an Islamic religion totaling 729,200 (96.22%)</td>
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<tr>
<td>- Regency Government. Gunung Kidul is developing halal tourism in the tourist area. Halal tourism will first be initiated at Ngrenehan Beach, Kanigoro Village, Saptosari District.</td>
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<tr>
<th>Step 2: Analyzing the Organization</th>
<th>Analisis SWOT</th>
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<tbody>
<tr>
<td>Strength</td>
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<tr>
<td>- Has many stunning attractions, especially its beach tourism, which amounts to 60 beaches</td>
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<tr>
<td>- Characteristics of white sand beaches and woods are unique and attractive for tourists</td>
<td></td>
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<tr>
<td>- Cultural attractions and festivals</td>
<td></td>
</tr>
<tr>
<td>- The flow of visits increased every year, 617,000 (2011) to 3,583,857 (2017)</td>
<td></td>
</tr>
<tr>
<td>- Conformity with the vision and mission with development.</td>
<td></td>
</tr>
</tbody>
</table>
- Has a promotional strategy through print and electronic media
- Support the work culture of the Tourism Office

Weakness
- Inadequate infrastructure
- Lack of Cleanliness in tourist areas
- Lack of interest from foreign tourists
- Lack of human resources who are experts in tourism

Opportunities
- Stable political conditions
- Collaboration with investors and stakeholders
- Utilization of technology for media promotion

Threat
- Lack of public awareness about tourism potential
- Lack of community participation in tourism awareness groups

Step 3: Analizing the Publics
The main targets are foreign and domestic Muslim tourists. The secondary targets are foreign and domestic non-Muslim tourists.

Phase Two
Step 4: Establishing Goal and Objectives
Developing halal tourism in Gunungkidul to be a priority for Muslim tourists visiting Indonesia and supporting the government's target to make Indonesia the number one halal tourism in the world.

Step 5: Formulating Action and Response Strategies
The need to promote halal tourism from Gunungkidul from now on, so that when officially launched, tourists will know about it and attract tourists to visit Gunungkidul.

Step 6: Using Effective Communication
The promotion will be delivered by the Minister of Tourism, Head of Tourism Office of Gunungkidul Regency, Regent of Gunungkidul and endorser who can cover all circles. Promotional messages to the public, key, message content, sound and style will be made to attract tourists.

Phase Three: Tactic
Step 7: Choosing Communication Tactics
The promotion is focused on using social media considering that people now prefer to access information via the internet and collaborate with digital platforms and to endorse digital celebrities.

Step 8: Implementing the Strategic Plan
The budget prepared to implement halal tourism promotion in Gunungkidul is adjusted to the government budget.

Phase Four: Evaluating the Strategic Plan
Step 9: Evaluating the Strategic Plan
Evaluation can be done every month by seeing how many viewers on social media or whether tourists in this halal tourism destination are increasing.

Conclusions
This paper has discussed the public relations strategy in this regard focusing on strategies to develop halal tourism on Nguyahan Beach in Gunungkidul. Based on the analysis that has been carried out by researchers, the most suitable strategy is used to develop halal tourism in Gunungkidul, which is a digital marketing communication strategy. Marketing or promotion of halal tourism carried out with digital media, digital media in question is the internet, because people in the millennial era now prefer to search for information using the internet. Promotions can be made by creating a special account to promote halal tourism in Gunungkidul with social media such as Facebook, Instagram and Twitter containing information on halal tourism areas in Gunungkidul. The information submitted must be interesting and up-to-date so that tourists are interested in visiting halal tourism in Gunungkidul because tourists now want creative and interactive communication. In addition, promotion can be done by collaborating with various digital media.
platforms and digital celebrities, to reach a wider audience. If the strategy is used effectively it will have a positive impact on the development of halal tourism in Gunungkidul.

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[Spiritual paradigm] accountability of religious organizations: study on al-Qur'an recitation and Dzikrul Ghofilin community

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Abstract
The role of religion in the development of accounting guarantees a nuanced perspective that integrates theory with an understanding of the socio-political structure and the multiparadigm issues that arise in assessing religious processes. Religions and religious organizations have challenges in understanding accountability. Religious-based organizations tend to promote more holy missions than just following the accountability rules such as commercial and public sectors. The theoretical approach of most post-1980 studies has been dominated by a sacred rather than secular mission that focuses on the incompatibility between religious belief systems and the use of accounting practices and accountability in churches. In this case, there is a request to use alternative models of articulation analysis as a way out to conceptualize the role of accounting practices and accountability in religious organizations. The worldview of Islam encompasses both the world aspect and the religious aspect. The world aspect must be related in a profound and inseparable way with the religious aspect without neglecting the world aspect. This study uses a spiritual paradigm focusing on the Qur'an recitation and Dzikrul Ghofilin community developed by KH. Chamim Djazuli (Gus Miek) in East Java, Indonesia. The data was collected through participatory observation, interviews and documentation. The method of analysis used in this research were tawasul, zikir, and pray. The results showed that the concept of accountability at the Qur'an recitation and Dzikrul Ghofilin community consist of 4 levels, namely at the level of Shari'a, Tarekat, Hakekat, and Makrifat.

Keywords: accountability, spirituality, shari'a, tarekat, hakekat, and makrifat

Introduction
Mainstream accounting is reflected in the concept of income. This leads to accounting practice to generate income for shareholders. This concepts is the view of entity theory (Triyuwono, 2012). This view argues that the company will exist if it can create income that raises the values of egoism. Kam (1990) uses the concept of pairing to not let the egoistic nature by using the concept of value added income. The concept uses enterprise theory which views the income earned by the company as a result of the company's efforts from many participants. Mean while Triyuwono (1997) believe in a broader concept in which the income should be distributed to many participants and the universe (nature).

Accountability is part of accountability responsibility to the public for every activity undertaken. Mardiasmo (2004) states that public accountability is the obligation of the holder of the trust to provide accountability, present and disclose all its activities and activities it is responsible to the principal having the right and authority to accept the
accountability. This means the accountability of a pilgrimage activity of the Qur'an semantic Jantiko Mantab and Dzikrul Ghofilin should be carried out to increase public confidence.

The Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin is a religious activity. The accountability of religious organizations is a very interesting issue because religious organizations have a holy mission rather than formal accountability. The "sacred" environment proved to be against rational calculation (Laughlin, 1988, Morgan, 1990) and dominated by non-financial ideology. "But the so-called" sacred versus secular "division has been the subject of debate and discussion (Laughlin, 1988, Booth, 1993; Rahman and Goddard, 1998; Kluever, 2001; Jacobs and Walker, 2004; Kreander et al., 2004; Irvine, 2005; Jacobs, 2005; Hardy and Ballis, 2005; McPhail et al., 2005). The religious thought in the accounting framework can be possible to relate to accounting concepts and practices. The role of religion in accounting development is done through the integration of theory with the understanding of socio-political structures, the multiparadigm issues that arise in assessing religious processes (Sukoharsono, 2008).

The current research focuses on religious structures and organizations, religious-based welfare programs, religious-based banking and the impact of religion on welfare such as income and education. Religion as a spiritual capital has a role as an externality of religious networks in encouraging the development of accounting. The emergence of challenges in understanding the concept of accountability in religious organizations (Cadge and Wuthnow, 2006) because religious organizations tend to promote more holy missions than follow accountability rules such as the commercial and public sectors. Religious organizations focus more on confidence values than commercial structures (Cadge and Wuthnow, 2006; Clemens, 2006) and produce formats that are not fully compatible with formal financial reporting (Rose-Ackerman, 1996).

The debates of the literature approach in determining and interpreting accountability (Sinclair, 1995) and developing accountability mechanisms, principles and frameworks for non-profit organizations (Fry, 1995; Jordan, 2005; Goddard, 2004; Dixon et al., 2006; Unman and O'Dwyer, 2006a, 2006b; Gray et al., 2006). Accounting researchers initially explored the level of accounting systems and practices used in the religious arrangement of the dominant and evidence-based mindset, recommending greater sophistication and modernization in the financial accountability system (Futcher and Phillips, 1986; Kreiser and Dare, 1986; Swanson and Gardner, 1986; Faircloth, 1988; King, 1988; Zietlow, 1989; Bowrin, 2004). However, there is also a growing interest in a deeper understanding of social, organizational and more crucial, spiritual contexts in which accounting practices and accountability are operated.

Research on accountability in religious organizations was undertaken by Jayasinghe and Soobaroyen (2009) who examined accountability practices in Buddhist and Hindu religious organizations in non-Western societies. The results of his research show that in non-Western Buddhist and Hindu societies where people's lives are bound by the high "Spirit" of religion, the system of accountability in religious organizations is largely seen as informal and social practices rather than a rational, stakeholder-oriented mechanism. Rational accountability mechanisms that are "sacred" by the "spirit" of Buddhism and Hinduism and the system of accountability and religious activity are influenced by the "structural elements" of trust, aspiration, patronage and loyalty, social status, power and competition. The accountability practices applied in Buddhist and Hindu organizations are merely as a "ritual ceremony" aimed at strengthening the image of religious communities. Accountability as a social practice assuming that the role and potential impact of the
accounting system can only be understood by reference to specific arrangements (Hopwood, 1983; Hopwood and Miller, 1994). Accounting and accountability practices in Hindu and Buddhist temples by communicating, speaking, acting, feeling and understanding daily accountability practices through the "spirit" of religion and "beliefs" combined with the broader structural elements of society, namely morals and rules. The temple plays a major role in the religious community, especially in regulating the social and political practice of its congregation (Nelson, 1990). Usually, the congregation has closeness with the religious elements, namely God, eternity, reincarnation and maintaining mutual dependence and closeness with the temple and its priests.

Other studies on Protestant societies are predominantly dominated by the "Protestant work ethic" and "methodical and rational" lifestyles (e.g., record keeping, Weber, 1947, 1958, 1968), while traditionally oriented Buddhists and Hindus, financial problems (Northcott and Doolin, 2000, Jayasinghe, 2006). The literature focusing on accounting and accountability in the practice of religious organizations in Western societies centers on Christian denominations, except Rahman and Goddard (1998) and Bowrin (2004). The results of Rahman and Goddard (1998) show that the Islamic world view includes sacred and secular and secular aspects must be related and inseparable to the sacred. However, the sacred aspect (sacred) is most significant in the concept of accountability. The secular aspect is seen as a preparation for the sacred aspect. Everything in Islam is basically focused on the sacred aspect without neglecting the secular aspect.

In Christian denominational research, it emphasizes more on the technical and functional perspectives of accounting than to provide an analytical analysis of how such accounting practices and how accounting interacts with the nature of religious beliefs (Futcher and Phillips 1986; Kreiser and Dare, 1986; Swanson and Gardner, 1986; 1988; King, 1988; Faircloth, 1988; Zietlow, 1989). Accountability in religious organizations explains the importance of particular interests or user groups whose information needs to appear more in harmony with the use of formal accountability mechanisms (Swanson and Gardner, 1986, 1988; Laughlin, 1990; Berry, 2005). The theoretical approach of post-1980 study is dominated by a sacred rather than secular mission that focuses on the "incompatibility" between religious belief systems and the use of accounting practices and accountability in churches (Laughlin 1984, 1988, Booth, 1993). This means that accounting is considered irrelevant to organizational life and is only used insofar as it supports chastity.

The results of the above study led to the use of alternative models of articulation analysis as a way out for conceptualizing the role of accounting practices and accountability in religious organizations (Gallhofer and Haslam, 2004; Hardy and Ballis, 2005; McPhail et al., 2005). Hardy and Ballis (2005) argue that accounting studies in the context of religion can be improved by seeking to better understand the internal and external societal belief systems (Niebuhr, 1951). Gallhofer and Haslam (2004) suggest the use of theological lessons to create accounting concepts as an instrument of emancipation from capitalist oppression. On the other hand, for someone who is very religious then all his point of view will always be something based on spiritual understanding, therefore his accounting practices will be filled with spiritual dimension, otherwise for someone who is not religious then perceived that accounting is a free knowledge of the influence of spiritual dimension (Jacob, 2004). This is what encourages researchers to examine the accountability of Qur’an

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1A denominational group that can be identified under one name, structure, and / or doctrine
recitation of Jantiko Mantab and Dzikrul Ghofilin by trying to understand the spiritual life of a waliyullah Gus Miek as a system of internal and external beliefs.

Methods
This research is a qualitative research with spiritualist paradigm approach. The spiritualist paradigm produces a spiritualist research design based on spiritual spontaneity. Spiritual spontaneity is a spiritual experience between a person and the environment and God. This paradigm brings the researcher into a unity with the reality researched with God as the centre of reality. The data collection tool in this research is the researcher himself. Data in the form of fact/phenomenon information that occurred in the field. Data collection is done through participant observation, in-depth interviews with informants and documentation. Participatory observations were made by the involvement of researchers in the Qur'an recitation process of Jantiko Mantab and Dzikrul Ghofilin during the span of approximately three months. Interviews are conducted unstructured and informal in various situations. Objectives include constructing about people, events, organizations, feelings, motivations, demands, concerns and other aggregates, reconstructing such unanimity as experienced by the past, projecting roundness as expected in the future, verifying, altering and expanding the information obtained from others, both human and nonhuman (triangulation), and verifies, alters and builds complete accountability in the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin (Lincoln and Guba, 1985). In addition to interviews, the data collection is done by researchers trying to present the figure of Gus Miek through some spiritual activities. The analyzer tools used in this research are tawassul, dhikr and prays.

Results
In accountancy and accountability studies by Kreander et al (2004) in two Islamic religious organizations, the above mentioned issues were also referred to by Rahman and Goddard (1998). First, the authors argue that there is no secular versus sacred "division":

"The worldview of Islam encompasses the worldly aspect and the religious aspect, in which the earthly aspect must be associated in a profound and inseparable way with the religious aspect, where the latter has the highest and final meaning. . . without implying any attitude that is ignored or indifferent to the mundane aspect ".

Recognition of the role of formal accounting and accountability in religious settings can be diverse and conceptualized by certain religious teachings or beliefs. Irvine (2005) argues that "different denominations, as institutionalized organizations, will therefore have different views on whether accounting is compatible with their religious beliefs". Pastors and laypeople believe that accounting does not interfere with the sacred agenda undertaken by the Church; on the contrary, accounting is an integral part of the Church's interest in achieving holy missions, as the Church is concerned with raising funds and sound financial management to achieve its mission (Irvin 2004).

Although Islam does not provide a comprehensive theory in accounting, it still provides a set of general guidelines that can be applied to achieve the fundamental goals of management that are not fundamental to materialism (Abuznaid, 2006). The general guidelines of Islam are based on the concepts of human well-being and good living, brotherhood and socio-economic justice, and a balanced satisfaction of the material and spiritual needs of all human beings (Chapra, 1992).
In the Qur’an, the word “reckoning” is repeated more than eight times in different verses (Askary and Clarke, 1997). Hisab or account is the root of accounting, and the reference in the Qur’an is for accounts relating to the obligation of every Muslim to Allah for all matters relating to human endeavor. All the resources available to humans are made in the form of trust. God gives trust to humans to manage resources in the form of goods, property and assets. The extent to which humans should use what is entrusted to them is determined in the Shari’a, and the success of the people in the Hereafter depends on their performance in this world. Allah placed man as khalifah fi alardh (Al-Himshi, 1994), a high-level man to organize, manage and cultivate all the potential that exists on earth. This situation educates people to always think towards the development of management of all the potential that there is to create human resources (HR) professional. The election of human beings as leaders of the earth educates them to give a balanced dose to man himself that on the one hand man must be responsible for himself, society and the universe, and on the other hand man cannot release himself as a servant who must obey the cosmos Ilahiyyah (Arief, 2005).

In this case, every Muslim has an account with God, which records all good deeds and all bad actions, accounts that will continue until death, because God shows everyone their account on the day of their judgment (S4: 62). The purpose of the creation of another human being is a mandate (Zakariya, 1994 and Al-Asfahaniy, 1999), namely the ability of humans to bear the load taklif given by Allah SWT. It educates believers to always keep trust and obey the command. Amanah that has been set so as not to be betrayed, both the trust of Allah and His Messenger and trust between human beings. In addition, humans are also educated to be responsible for all his actions because in the Hereafter will be recovered to receive reward or punishment penalty. No one can replace someone else's position to account for his actions. And no one escapes without retaliation (Syati, 1999: 53).

Thus the fundamental similarity between Islamic accounting and accounting rests with the responsibility of every Muslim to carry out the task as described in the Qur’an. Similarly, in business firms, management and owners of capital are responsible for actions both inside and outside the company. Accountability in this context means accountability to society (ummah). Muslims must be committed in both religious and secular dimensions, and their actions are always bound by the shari’a of Islamic law so as to embody a duty and practice including worship, prayer, courtesy and morals, along with commercial transactions and business practices (Lewis, 2006).

Muslims should conduct their business activities in accordance with the requirements of religion to be fair, honest and just to others. Business activities should be broadly inspired and guided by the concept of tawhid, ihsan, and tawakkal with a legal framework committed to values such as justice and the prohibition of usury (interest) and the ban on ihtikaar (hoarding) and other malpractices. In fact, a large number of Islamic concepts and values determine the level and nature of business activity (Rahman, 1994). There are many positive values such as iqtisad, adl, ihsan, amanah, infaq, sabr and istislah. Similarly there are some negative values, and thus should be avoided: zulm, bukhil, ikhtinaz and israf. Economic activity in positive parameters is halal and in negative parameters haram that must be managed. Production and distribution arranged by halal-haram code

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1 Al-Insyiqoq 7-13, surat AlGhasyiyah 25-26, surat AlMu’min 17, surat Al-Baqarah 202, surat Al-Imron 19, surat An-Naba 27 dan surat Al-Anbiya 47
must comply with the idea of adl (fairness). The Qur'an provides a framework of values and concepts for fair business and commercial systems.

Islamic accountability is not only worldly and money-oriented, but also seeks to seek God's blessing, such as the example given by Gus Miek. Gus Miek is a figure who became an example for many people to help their fellow humanity without any strings attached. Gus Miek's thoughts and actions are the basis for many communities who want to serve others for the sake of humanity. Gus Miek is one of the "waliyullah" believed by many to provide shade to them and be the goal of leaning people who crave coolness, peace, and tranquility amid hopes that are almost withered by the aridity of the soul. Many people meet Gus Miek and asking to seek solutions from various burdens and problems that twist them, whether individual, household, family, to society, and even country. The solution offered by Gus Miek is to invite them to return to God and knock on the door of His mercy. Ask God to be willing to lift up all the difficulties and problems that cuff. This effort begins by inviting them to self-correction, and proceed with the personal reform of each of the two sides, the side of batiniyah(inner), and the side of lahiriyah (outer).

Batiniyah improvement is done by improving the quality of worship, especially mandatory prayer five times, by carrying out the discipline, timely, and congregation. Equipped with efforts to get familiar with Al-Qur'an and pray many shalawat (best regards) to Muhammad Rasulallah SAW. Revision of the lahiriyah focused on how to improve the way of tholabul ma'isyah and mu'amalah by leaving a transaction that is dim (syubhat) and let alone the haram, and be selective in mu'amalah. The solution offered is in fact effective and received positive appreciation. However, most of the guests come from lay people who do not know the letters of the Qur'an. In fact, some of them may just understand and perform prayers (shalat) after meeting with Gus Miek.

Jantiko Mantab and Dzikrul Ghofilin did not receive any grants or aid from the Ministry of Religious Affairs or the Regional/local Government. The source of income only comes from the pilgrims who volunteer to make the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin can be held with barakah (Allah’s blessing). The researchers observed that in every Qur'an recitation Jantiko Mantab and Dzikrul Ghofilin, the pilgrims helps according to their abilities. Some donate money, rice, water, tea, food and others in mutual assistance.

To support the implementation of Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin according to the researcher, the majority came from the pilgrims who hosted (can be individuals, groups or regions) the Qur'an recitation activities Jantiko Mantab and Dzikrul Ghofilin. There is no structured system for the recitation of Qur'an recital of Jantiko Mantab and Dzikrul Ghofilin. While the main items include Quran reciter salary (hafidz), electricity/ water, maintenance and repair of aulia grave, tent rental, food/beverage cost, and building construction cost. All expenditures are correctly recorded in the report announced to the Jantiko Mantab semitism reciters and Dzikrul Ghofilin during the haul of Gus Miek in his graveyard. The Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin did not use the usual financial accounting system used by the company. Finance and accounting departments need not be taken from accounting graduates. The finance and accounting sections were taken from the trusted person / santri appointed by Gus Miek's son (Gus Tajjudin Tjokro). Thus a strong system of "patronage" relationships (kiai santri) is used in managing the semantics of Al Qur'an recitations Jantiko Mantab and Dzikrul Ghofilin.

Apparently there is a formal accounting that exists in the Qur'an recitation and Dzikrul Ghofilin Jantiko Mantab but the recording pattern does not use a double entry
formal instead, single entry was used. This is a form of financial accountability of Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin to improve the faith of the congregation. The pilgrims are not too concerned about the management and financial accountability of Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin. Jamaah tend to be happy if the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin went smoothly and successfully. For pilgrims of Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin the most important is not financial accountability but instead it was the accountability beyond finance. The hearts of the pilgrims become calm, peaceful and serene because they can attend and carry out the recitation of the Qur'an's semantic Jantiko Mantab and Dzikrul Ghofilin.

Religious Spirit
In the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin, the role of "trust" is an important factor of accountability. "Trust" is a problem in maintaining all forms of accountability (Dixon et al., 2006). The researcher's view is that the belief of "religiosity" plays an important role in increasing "trust" and is the output of formal accountability mechanisms. Strong levels of "trust" and "religiosity" can be felt from the personality, actions and executions of the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin.

The "religious ritualization" of formal accountability mechanisms in the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin leads in part to the development of more practical and "socializing" forms of accountability (Roberts 1991, 1996; Jacobs and Walker 2004; Gray et al., 2006), focusing on non-financial aspects. This informal accountability then focuses on the verbal and visual exchanges that arise between the meetings, conversations, and recitation of the Qur'anic Jantiko Mantab and Dzikrul Ghofilin. This "Spirit" in ensuring the correct performance of religious practices is reflected in pilgrims and pilgrims' efforts in maintaining and improving the physical facilities / structures of the auliyā grave. There are no comments, suggestions, and criticisms related to the infrastructure when administrators are asked about the accountability and "performance" of the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin. This is acknowledged by the board of Qur'an recital of Jantiko Mantab and Dzikrul Ghofilin and in ensuring "proper" physical structure (cleanliness, seating, better lighting, etc.), which generally reflects the "aspirations" to enhance the feature - the visible and symbolic features of religiosity and keeping the congregation. A lay worshiper states:

I do not need to check the financial records related to the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin. We can all see the progress achieved by the Qur'an recitation board Jantiko Mantab and Dzikrul Ghofilin over the last few years. New buildings, clean and spacious environments, expanded congregations, etc. It is good evidence for its proper and continuous development (interviews in Qur'an recitation of Jantiko Mantab and Dhikrul Ghofilin at Nuzulul Qur'an event at Aulia Tambak Kediri)

This indicates how Jantiko Mantab and Dzikrul Ghofilin appreciate the "aspirations" of the administrative in conveying the religious spirit of the congregation from the disclosure of accounting figures, when it concerns the perception of "accountability". For pilgrims, religious "spirit" and "symbolic expression" of the Imams and members of the Qur'an recitation board Jantiko Mantab and Dzikrul Ghofilin that the execution of activities is more important than the formal act of accountability or the activities they undertake.
The accountability of the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin is "qualitative" accountability rather than "quantitative", for example marked by the use of accounting terminology (eg records), numbers (eg time and money use) and performance appraisals (eg routine reports reading of the book of prayer and prayer) underlying religious life in the IONA community (Jacobs and Walker, 2004). Furthermore, Jacobs and Walker (2004) and Kreander et al. (2004) mentions strong aspirations in the effort to integrate the physical to the spiritual with the spirit of action is the center of Jantiko Mantab semantic recitation seminars and Dzikrul Ghofilin.

The results also reveal how "loyalty" and "patronage relationship" are embedded in the accountability of people in the recitation of the Qur'anic semantic Jantiko Mantab and Dzikrul Ghofilin. As mentioned before, there is no legally binding reporting requirement but rather to some "self-regulatory" element established through the Imam / Kiai (Gus Tajjudin Tjokro son Gus Mick) order. There is no provision to empower the congregation in instituting action against any wrong doing by the board or Imam if they violate their responsibilities. This is because of the nature of "patronage" and loyalty that belongs to pilgrims in the service of Kiai / Imam pengajian semaan Al-Qur'an Jantiko Mantab and Dzikrul Ghofilin.

Jantiko Mantab and Dzikrul Ghofilin expressed their closeness and relied on the Kiai/ Imam for their "religious spirit" and reluctantly questioned it. Mindset develops loyalty and patronage relationship with Kiai / Imam and supports it in Quran recitation activities Jantiko Mantab and Dzikrul Ghofilin through various ways, namely praise, donation and free labor. Everything the congregation does to make it happy. This emotional imperative (Northcott and Doolin, 2000) is reflected in the congregational perception of accountability. No one is willing to question the Kiai / Imam or their organizers and activities, for they fear that it may damage the relationship they maintain with Kiai / Imam. A pilgrim states:

The Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin is very important to all of us in the village. We need the service and thanks to the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin both in our good and bad moments. The Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin is an integral part of us. So we have to protect it and then it will protect us. I am very happy with our Kiai / Imam. He made no mistake whatsoever. We have no reason to question about his sacred work. We all support it. I always wanted to show him my gratitude for his service and keep trying to help him.

An illustration of how the social dimension can undo the rational accountability mechanisms in the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin and highlights how pilgrims are more passionate about the "spirit" of religion behind actions than the act itself. The results of this study indicate the difference between rational expectations and the real reality of accountability mechanisms in the recitation of the Qur'an semantic Jantiko Mantab and Dzikrul Ghofilin. The researchers found that rational accountability mechanisms were "purified" by the "spirit" of Islam. The accountability system and Quran recitation activities of Jantiko Mantab and Dzikrul Ghofilin are influenced by "structural elements" of trust, aspiration, patronage and loyalty and social status. First, religious "spirit" associated with "trust", "aspiration" and "loyalty and patronage relationships" become the main mechanism of accountability. Secondly, "modern" knowledge such as financial literacy, accounting and administration became the power of knowledge for the middle class. This shows that the practice of accountability of the Qur'an
recitation of Jantiko Mantab and Dzikrul Ghofilin does not operate in the same manner as envisaged by the principle of rational accountability. The researchers present an illustration of the relationship between accountability practices, structural elements and "spirit" of Islam.

Figure 1. Conceptual Framework Accountability of Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin

**Discussion**

This finding implies that religious "spirit" is an integral and important part of accountability in the recitation of the Qur'an of Jantiko Mantab and Dzikrul Ghofilin. The structural elements of accountability are highlighted by the historically-built "religions" and "religious spirits" of Jantiko Mantab and Dhikrul Ghofilin's Qur'an recitation. The religiosity among the Jantiko Mantab semitism reciters and Dzikrul Ghofilin is dominated by the high religious "spirit" to engage in an "act". The results of the study showed that the Jantiko Mantab and Al-Qur'an recitation were very obedient to all the actions of their leaders (imams). The "spirit" of Islam believed by Jantiko Mantab and Dzikrul Ghofilin's reciters is seen as not contradicting the formal accountability system and the inherent representation of money and assets.

Nothing depends on the functioning of formal accountability mechanisms as part of the theology of integration between physical and spiritual (Jacobs and Walker, 2004), nor is there explicitly and consciously realized religious values and financial practices (Kreander et al., 2004). In addition, there is not a single worldview as documented in Islamic organizations (Rahman and Goddard, 1998). Islam promotes social values and moral values to rationalize the social action of the congregation. Jamaah understands culture and economy through religion and religion through culture and economy. Thus, in a more general context, the social and economic activities of these societies are "purified" and their religious activities are separated "ceremonially". Jamaah also highly appreciate the religious "spirit" behind the actions of the people. From this perspective, the researcher finds that accountability practices implemented in the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin are felt by the pilgrims as "ritual worship" aimed at strengthening the righteous and wise image of the sacred heart to the religious community. Therefore, the researchers found different conceptualizations of accountability as a result of different denominations (Irvine, 2005) and found that the Qur'an recitation practices of Jantiko Mantab and Dzikrul Ghofilin are essentially diverse and rooted in social context, due to the absence of the elite center of Qur'an recitation of Jantiko Mantab and Dzikrul.
Ghofilin. This is very different from previous studies of Jewish-Christian accountability in which religious organizations are powerful and hierarchically controlled. On the other hand, Jantiko Mantab seminars and Dzikrul Ghofilin lived and redefined their religion as a "way of life" and therefore this study contributed to the literature by pointing out different sides of the relationship between religion, accounting and accountability.

The above findings confirm that in the Qur'an recitation seminars and Dzikrul Ghofilin consist of people who are bound to "high religious spirit" and structural elements of society. Accountability in the Qur'an recitation seminary and Dzikrul Ghofilin is largely seen as informal and social practices rather than a rational, stakeholder-oriented mechanism. This shows how people are more accustomed to socialization, informal and other forms of responsibility identity in religious "spirit", whereas this lack of "spirit" may make pilgrims demand a more formal mechanism. This high "religious spirit" combined with the structural elements of society produces a kind of "rational substantive" calculative practice (Weber, 1968).

Assessment of Jantiko Mantab seminars and Dzikrul Ghofilin on accountability practices depends on the social and informal dimensions of "trust," "aspiration," "loyalty," and "patronage relationships" and "social status" representatives of the features in "social accountability" (Roberts, 1991, 1996; Jacobs and Walker, 2004; Gray et al., 2006). Jamaah are more obsessed with the "qualitative factors" that shape the formality of accountability, i.e. relationships and communitarianism than rational numbers and accounting calculations. The central role of Kiai / Imam is put forward in this study. Overall the aspects that are rarely considered in the literature and this study contribute by showing the interaction between people, religion, accounting and accountability.

Gus Miek implies that human knowledge is terraced depending on the degree to which it belongs. If translated in the concept of accountability then Gus Miek's thoughts can be illustrated as such in figure 2.

Figure 2. Level of Accountability

Conclusions
These findings remind us that accountability is technical as well as social and institutional practice (Hopwood and Miller, 1994). In fact, within the scope of social and institutional practice, accountability requires government technology and language of meaning. The technology and meaning of accountability are mixed in various forms, namely formal/individual/ relational with informal/identity/socializing according to the context in which it operates. Thus, accountability rationality becomes "substantive" (Weber, 1947) for...
certain actors in this context and, in turn, redefined through various cultural, political and social norms and in this case by religious "spirit". In general, this study implies that accountability practices in the Qur'an recitation of Jantiko Mantab and Dzikrul Ghofilin community-based grassroots not only report "facts" from economic activities and "neutral systems". Instead, they initiated a new form of accountability system and reproduced the structural conditions, as observers observed in the case studies of the Qur'an semantic Jantiko Mantab and Dzikrul Ghofilin.

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Understanding individuals’ engagement with radical social media sites from social movement theory

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Abstract
Previous studies highlight that young individuals have been influenced and recruited by radical and terrorist groups during their interaction in social media sites. However, little is known how they begin to engage with radical social media sites and end up with radical ideology and actions. Through the use of social movement theory, this study examined Muslim students’ engagement with radical social media sites within two higher education institutions in Poso Central Sulawesi. This study was carried out in three stages; survey, focus group discussion, and in-depth interviews. From the survey, we found 25 students had interacted with radical and terrorist social media sites and then we conducted two sessions of focus group discussion with them. Ten students who had strong engagement with the sites were interviewed. The result from in-depth interviews shows that the students have passed the four stages of social movement (emergence, coalescence, bureaucratization, decline or success) during their interaction. Our study also found that the students were incited and indoctrinated through social media sites before they decline or success to be recruited. This contradicts with Busher (2015) who argues that recruitment can often precede ideological engagement. We suspect that people who are able to be recruited without prior indoctrination are individuals with high social and political discontent surrounding their environment. Future research need to address why some individuals are able to be recruited before they are incited or indoctrinate.

Keywords: social media, radical, terrorist, social movement theory

Introduction
Social media platform has become a new technology application that enhanced connectivity between individuals, transcend time and space. It increases opportunity to access information in very fast, intense, massive mode and in the mass spectrum. Its ability to expose such information mode has made social media become new instruments strategic value for a variety of interests such as young individuals, radical and terrorist groups. Radical information and teaching to lure terrorist into deadly actions against civilization are often posted on various social media sites. These type of postings become a common phenomena and some of them are not encoded or concealed instead they are published openly. This causes huge impact on young generation whom most of them intensive use social media sites in their daily life.

The number of social media users is significantly increased from year to year and some of users have more than one profile in social media sites. This includes the increase of radical and terrorist users presence. Social media is considered as a tool for multi-purposes use. For example, it can be used for political mobilization, communication and interaction, facilitate relationship among users, and ability to support exchange question and answer in short time among involved users.

Number of young individual who access radical social media sites has also significantly increased from day to day, young individuals do not access or join radical groups straight away, but it takes long process before they decide to join with radical groups on social media. For example, some individuals argue that they join radical social media sites after radical groups made them feel important, perceived injustice around them, with a political or social motivation in order to coerce a government and its people, and indoctrination. On the other hands, Busher also found that young people are willing to join radical group on social media sphere often precede ideological engagement or indoctrination. This means some young people are able to be recruited without step by step process of engagement with radical group on social media.

Regardless, young individuals have engaged with radical group on social media sites before or after indoctrination, limited is known how do they arrive to a final decision to perform a deadly action after long engagement in social media sites. Lack of understanding young individuals step by step engagement with radical and terrorist on social media sites may reduce our ability to prevent them from deep involvement with online radicalism and terrorism. This study, therefore, is intended to provide insight on how young individuals engage with radical and terrorist groups on social media sites from social movement theory. Social movement theory posits that society move from one stage to another stage of social condition to achieve their aims.

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11 Weimann, G. (2010). Terror on Facebook...P.55
Through the use of social movement theory in understanding young individuals engagement with radical social media sites, this study will help government and security agencies to prevent young individuals from online radicalism. Another goal of this study is to provide insight on how to create preventive conditions that discourage young individuals in their engagement with radical social media sites. The results of this study could help experts and practitioners in terrorism, law-enforcement, intelligence, and policy-making actors combat domestic and international extremist and radicals’ use of social media sites to recruit young generation and eventually boost our national security.

In conducting this study, the author will address the following research questions: how do young individuals engage with radical and terrorist on social media sites from social movement theory? and what stages of social movement have been involved during their engagement? The structure of this paper is as follows; the next section presents literature review which includes social movement theory concept, social movement stages, and radicalism in social media context. Next section discusses methodology used to write to this paper. The result and discussion are presented in section fourth which then followed by conclusion in section fifth.

Social Movement Theory

Social movement theory was rooted from the social movement concept where people involve in social movement activities which are purposeful, organized groups striving to work toward a common goal. This common goal might be determined by intentions to create changes or to resist certain situation. Usually, social movements emerge when there is a dysfunction in the relationship between systems within society. For example, the disturbance in economic and social. In this context, people are motivated to make social movements through mobilization of resources and effort to achieve common goals. As a result, social movements are understood as networks of informal interactions between a diversity of individuals, groups or organizations, engaged in political or cultural conflicts, on the basis of shared collective identities.

An important characteristics of a social movement is that it is neither a riot nor electoral politics. Rather, it is reflected in a collective articulation of resistance to elite opponents by a heterogenous of actors with a common goal. The actors within social movements are "involved in conflictual relations with clearly identified opponents; are linked by dense informal networks; and they share a distinct collective identity." The component of social movements are campaigns (long-term, organized public efforts that make collective claims on target authorities), repertoires (tactics that a group has at its disposal in a certain sociopolitical environment), and WUNC (worthiness, unity, numbers, and commitment). WUNC is an intentional effort by participants in a social movement to publicly present themselves and their supporters as worthy of support from other citizens.

Due to social movements are purposeful, organized individuals and groups commit hard work to achieve their common goal. They might be attempting to create change (e.g.; occupy a region), to resist change (such as anti-pluralism movement), or to provide a political voice to victims of a re gime (civil rights movements). However, social movements might also be generated through a feeling of deprivation or discontent toward social phenomena, but society might actually join social movements for a variety of reasons without causes. They might want to feel important, or they know someone in the movement they want to support, or they just want to be a part of something.

Information technology might become the basic cause of social change. People might consider a need for the social change when they experience social pressure within their environment. This experience encourage people to engage for a social movement in online space. For example, Muslim community who perceive social pressure (e.g.; injustice or inequality) might force them to engagement in online religious activities to achieve their goals. The online space permits individuals to convey images of collective emotional regarding repression and injustice issues. They are able to electronically witness these events further inflames people’s discontent and reinforces the shared belief.

New internet platforms (such as social media) are supporting the social movement terrain. Social media has become a tool to shape social movements’ agendas and to assist collective action both online and offline at the local or global level. The social media is able to support ordinary citizens to connect and organize themselves with little to no costs. Social Media sites such as Facebook, Twitter, YouTube, Blogs, etc have become new venues for individuals to express their ideas and thoughts. Citizens collectively deliver their voices regarding social and political injustices within their environment through the social media sites. Social movements are easily coordinated and leveraged through these online space across regions without limited by time and space.

Social Movement Stages
Social movement is not practiced to make immediate actions such as in a revolution rather it is gradual and stage by stage movement from one certain situation to another situation. Christiansen proposes four stages of social movement; emergence, coalescence, bureaucratization, and decline or success. The four stages of the social movement are discussed as follow.

Emergence
Emergence is early stage of the social movement which is described as the “social ferment” stage. During this stage, social movements are very preliminary and individuals are

References
23 Ibid, p. 25
27 Christiansen, J. (2009). Four Stages of Social Movements...
unorganized, but they are unsatisfied with current social condition. Even though they may be unhappy with some policy or social condition, they have not taken any action in order to address their grievances, or if they have it is most likely individual action rather than collective action.

A person may express his/her dissatisfaction with current conditions to friends and family by writing a letter to the local newspaper or representative, but these actions are not carried out collectively. Further, there may be an increase in media coverage of negative conditions or unpopular policies which contributes to the general sense of discontent. This discontent feeling may be shared in social media sites. At this early stage, individuals are present to listen to conversation and getting feel for the online exchange as well as monitor the situation.

Within this emergence stage, individuals are none or very little involvement, but they may post a number of comments, images and videos, and providing some information. Individuals at the same time may also consume the social media content by viewing others’ post. However, none actions are taken, such as no effort to contact other individuals or to coordinate certain actions. They are merely present and expose themselves to online sphere. Their activities mostly observe the situation and listen to what other people say about various issues.

**Coalescence**

Within this stage, social movements are considered to begin overcome some obstacles. Individuals discontent have been clearly defined and they begin to understand a sense of what the unease is about and who or what is responsible. In coalescence, social discontent is no longer uncoordinated, but it tends to become focalized and collective and individuals become aware of each other. The result of this awareness is that individuals are organized and strategic in their outlook and leadership may emerge. Individuals begin to dip their toe into the social media sphere by establishing rule of games for an action. Their involvement still at minimum but plans and guidelines are made for further actions and involvement.

During this stage, individuals begin to encourage and provide support to each other. Efforts aimed at increasing awareness through encouraging individuals to connect, follow, like, recommend, and comment, on certain issues. The activities to comment, like and follow may relate to social discontent issues to stimulate their emotion or hate. Many of the

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30 Christiansen, J. (2009). Four Stages of Social Movements...
31 Ibid, p. 24
37 Christiansen, J. (2009). Four Stages of Social Movements...
38 Cohen, H. (2011). 5 Stages of Social Media Adoption...p.76
39 Duane, A., & O’Reilly, P. (2016). A Stage Model of Social Media...p.77
individual may be managed to burn their emotion and then they are encouraged to access radical information posted on social media sites. As the tensions escalate, access to accurate information may be lower. Individuals involvement within radical social media sites become deeper.

**Bureaucratization**

The stage bureaucratization is defined by Blumer as “formalization,” which is characterized by higher levels of organization and coalition-based strategies. In this stage, social movements have had some success in that individuals have raised awareness to a degree that a coordinated strategy is necessary among people within certain group of society. Social movements in this stage can no longer just rely on mass rallies or inspirational leaders to progress towards their goals and build constituencies; they must rely on formal members and trained staff to carry out the functions of organizations.

Within radicalism on social media context, radical individuals have move to stage where the social media has been used as a powerful tool for facilitating recruitment, reaching global audiences, linking with other extremist groups, and spreading hate materials that help to persuade others to violence and terrorism. Each individuals begin to coordinate to recruit new members or persuading new members to join them. Individuals within social media network also begin to spread propaganda images of beautiful landscapes and happy camaraderie designed to lure new members to join Islamic State and to spread fear by distributing violence images and videos such as beheading of James Foley.

All individuals have been acquired trained skills regarding how to coordinate, persuade, and recruit new members. Individuals start to actively engage in the social media ecosystem driven by their need. All activities are controlled by management within radical group. Planning, strategy, governance, and alignment with overall their business strategy.

The business strategy in this context is understood as radicalism-related business strategy such as coordinating and recruiting new members. Fundamental change in their interaction has also been made. This included setting of standards, rules, and processes for managing the process of interaction and some resources associated with the enforcement of these protocols.

**Decline**

The last stage of social movement is decline, but decline does not always mean failure, but decline also mean success, repression and co-optation. Decline is also understood as

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41 Christiansen, J. (2009). Four Stages of Social Movements...
44 Cohen, H. (2011). 5 Stages of Social Media Adoption...
45 Duane, A., & O’Reilly, P. (2016). A Stage Model of Social Media...p.77
“institutionalization”⁴⁸. Christiansen⁴⁹ asserts that this final stage of the social movement usually marks the end of mass mobilization which can occur in five ways: repression, co-optation, success, and failure, and establishment within the mainstream. General sense of the decline stage is that individuals might be success to achieve common goal through various taken action. However, decline might also mean individual withdraw themselves from further actions which lead to cancelation of final goal achievement.

In social media perspectives, individuals have fully incorporated social media into a variety of daily activities. Radical individuals might have incorporated social media for their radical or deadly actions. For example, they use social media as an instrument to share best practices (such as instructions for bomb making), coordinate attacks, expand the reach of their propaganda to a global audience, recruit new members, communicate with international supporters and ethnic diasporas, solicit donations, and fostering public awareness and sympathy for dissemination of their propaganda and radicalization videos⁵⁰,⁵¹,⁵².

Some individuals might have succeed to move to this stage through voluntary process or they were trapped by other radical individuals. For example, three terrorism arrested by Indonesia anti terror forces admitted that they were persuaded and trapped by terrorism on Facebook site⁵³. Data from 2015 show that ISIS successfully recruited about 3,400 children through various social media sites and about 500 of them are young girls⁵⁴. However, another case show that some individuals are able to resist to deeply involve in deadly actions of terrorists after they realize the cruelty of terrorist actions. This awareness lead individual to withdraw themselves from interaction with terrorism on social media sites.

Radicalism on Social Media Sites

Scholars argue that radicalism derives from a radical interpretation of Islam teaching. Even among radical individual and groups, there are interpretative differences stemming from different sects and/or doctrines⁵⁵. Radical doctrine can be emerged from conventional sphere such as mosque. For example, Ridwan⁵⁶ found that Pattani central mosque in Southern Thailand has become a sanctuary for radical movement. However since the emergence of social media sites, radical individuals and groups have found new arena to realize their mission. They understand that social media has become a staple of everyday human life which can be utilized for their purposes. Then, they are increasingly exploiting the networks to infuse radical ideology through graphic, videos, images and messages from

⁴⁸ Christiansen, J. (2009). Four Stages of Social Movements...p.54
⁴⁹ Ibid, p.54
⁵² Weimann, G. (2010). Terror on Facebook...p.55
around the world. They are also recruiting, inspiring, and guiding global strategies through an organized, steady distribution propaganda videos and radical messages via social media platforms, such as blogs, Facebook, YouTube, and Twitter. As a result, social media has become new instrument to recruit or to be recruited followers from every corner of the world.

The idea to recruit and to be recruited using social media has been justified by Snow, Zurcher, & Ekland-Olson who said that within social networks people could be recruited base on a particular organization movement or ideology. This particular organization movement is formed by radical and terrorist groups based on particular radical vision and mission which then inspire non experienced people to be radical. YouTube, for example, “has the potential to unearth content and interaction aimed at radicalization of those with little or no apparent prior interest in violent jihadist”.

A number of radical individuals and groups are reported to have used the social media extensively, both in the process of radicalization, in some instances, attack planning and deadly attack preparation. Hussain Osman, for example, is one of the London bombers, claimed to have been influenced by watching Internet video footage of the Iraq conflict and reading about jihad online. Another dramatic example is the perpetrators of the 2005 Khan al-Khalili bombing in Cairo downloaded bomb-making instructions from a jihadist website. There is broad agreement and many evidences amongst both researchers and policymakers that the social media is a new venue for jihadist radicalization. Lates finding shows that 50% of the top ten videos on social media are hailing individuals as martyrs, while a further 30% contain footage of suicide bombings which were use to explore the support base for political violence amongst the online audience.

Methodology
This study employed a mixed method approach which was carried out in three stages; survey, focus group discussion, and in-depth interviews. The combination of three data gathering techniques has been practiced by previous researchers. Preceeding qualitative data collection, a survey was carried out to identify students who have engaged with radicalism on social media sites from two higher education. The survey sheets were randomly distributed to 100 students within two universities. Out of 100 distributed questionaires, 86 of them were returned. From the survey, we found 25 students have interacted with radical and terrorist social media sites and then we conducted two sessions of focus group with those students who have signed consent form to be contacted for interviews. Following the focus group discussions, we carried out in-dept interviews with

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57 Chang, A., & Dave, P. (2014). Social Networks Crack Down...p.2
ten students who have intensively engaged with radical and terrorist social media sites identified from the focus group sessions.

Qualitative data analyses broadly followed the grounded theory data analysis method outlined by Strauss and Corbin\(^{65}\) in that the data analysis was carried out through iterations; open coding, axial coding and selective coding. The authors also took into consideration Urquhart, et al.,\(^{66}\) data conceptualization strategy in gaining in-depth insight and understanding. The conceptualization process started from a simple process (description) where the researcher begins initial understanding of the concepts at the level of categories and properties through open coding. Conceptual saturation was reached when no new categories were generated from the open codes and the gap in emerging concepts were filled\(^{67}\).

**Results and Discussions**

Radical and terrorist groups use Social Media for various purposes. Previous studies such as Bakas\(^{68}\) and Chang\(^{69}\) found that number of individuals have engaged with radicals and terrorist social media sites to share best practices such as; dissemination propaganda, radicalization images, luring people to join them, information exchange, and gaining financial benefits. In this study, the process of individuals’ engagement from early stage to final stage where individuals have taken radical actions is presented and analyzed based on four stages social movement outlined in the social movement theory. The findings and discussion are presented in the following sub sections.

**Emergence**

As stated in the social movement theory that the emergence stage is determined by early stage of social movements where the widespread discontent is begin within community\(^{70}\)\(^{71}\). This situation is experienced by individuals within the community towards injustice or unsatisfaction of government policy or actions. Withinh some Poso community, this situation is described by a students as follows:

> You know why few Muslim in Poso still fighting? The government claimed that there was intimidation from the list of fugitives (DPO)\(^{72}\) to the community. However, is it true that only 24 DPOs have such great power to terror community? I think it is hard to accept. There must be something very basic that causes the conflict. The fact shows that the root of unfinished conflict is injustice. Look, all the DPO as the party accused of being the culprit of Poso unrest is only the Muslims. In contrast, 16 Christian names called Tibo prisoners long before he was executed were not put in the DPO.

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\(^{68}\) Bakas, J. A. (2015). Terrorist: The Use of Social Media...

\(^{69}\) Chang, A., & Dave, P. (2014). Social Networks Crack Down...p.2

\(^{70}\) Macionis, J. J. (2001). Sociology, p. 67

\(^{71}\) Hopper, R. D. (1950). The Revolutionary Process...p.60

\(^{72}\) The term DPO refers to wanted list. The list contains a number of Muslim radical and terrorists who committed violence during horizontal conflict in Poso.
list. Thus, the Poso conflict is only blamed on Muslims. In fact, the DPO persons are viewed by Muslim in Poso as a party that defended them when they were attacked during the conflict took place.

Within broader context, the participant comment is also reflected in other cases of injustice such as US invasion in Iraq and Syria. In Poso context, individuals discontent are mostly relating to law enforcement which is considered unfair for them as asserted by the following participant:

Law enforcement is only applied to the Muslim fugitives (Muslim DPO). During dialogues between the fugitives and the police, the fugitives are willing to surrender as long as the police also investigate thoroughly 16 people who are indicated as the key of unrest among non-Muslims. They also should be included in the fugitive lists (DPO). However, there was a discrimination. All 16 key of unrest Christians were not touched. Hence, what happened next was considered as a form of resistance to the injustices that have been experienced by Muslim.

Experiencing of discontent and injustice by young individuals lead them to find alternative environment which accommodate their feeling. They tried to talk to people who have similar feeling and thought regarding the ongoing situation in their area. However, most of people in Poso districts now have realized the important of living is peace after nearly two decades of devastating conflict. People also realize the important of military presence and low enforcement to keep people in Poso to live in peace. They neither consider military and police have acted out of law guidelines.

Some people who feel injustice seek other companions in online space such as social media sites. Social media sites provide space for them to interact with radical people whose argument and teaching inspires discontent young individuals. This causes young people to move their interaction into social media space to monitor and observe people who have similar characteristics with them. This stage is called coalescence where individual begin to realize social media is a new space that support their radical thinking. The following section discusses the coalescence stage of radical individual movement phenomena in social media sites.

**Coalescence**

In coalescence stage, young individuals in Poso begin to realize that social media sites, such as Facebook, is able to accommodate their feeling and discontent regarding social and political environment. They begin to fascinate radical teaching and postings in particular postings related to jihadis values as an alternative justice enforcement. For example a participant said as follows:

When I first read a post on Facebook, I became interested in radical teachings, at that time I was still a workforce in Singapore. I've started dressing like a cleric, but not yet become a devout Muslim. Through Facebook, I study radicalism by reading jihadist-like status. Approximately for one year I was active on Facebook. But I was not in

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any group. I was just listening and getting curious. At that time I felt free to ask someone I knew on Facebook.

They were not only monitor or observe the content, but also begin to respond to the radical postings on social media sites. Agreement to know more people who have similar feeling about situation. As this awareness is increased, they are organized and strategic in their outlook and leadership may emerge\textsuperscript{74}. For example, a young individual begin to admire a top terrorist in their area, as stated by the following participant:

\begin{quote}
I got to know BS\textsuperscript{75} from Facebook about few years ago, I think he’s a good guide to us because he's been fighting for justice for quite a long time. My friends also agree that he is a fighter for Muslims. His advices and teaching have inspired us to do jihad.
\end{quote}

The impact of young individuals admiring radical religious teaching in online space is that they are easily recruited by radical people on the social media sites. Young generation is considered prone to be influenced and recruited through interpersonal connection who inspire them. Thompson\textsuperscript{76} found that the majority (96\%) of young Muslim men in the Middle East and Northern Africa are recruited and radicalized via interpersonal physical connections in social media sites (religious institution, family members, friends/neighborhood). In other words, when young individuals begin to admire and realize the presence of radical person or groups on social media sites, the possibility to engage in further stage with radical activities become higher. They may involve in more serious radical activities such as become the member of a radical group through a formalization process such as a loyalty oath or baiat\textsuperscript{77}. When an individual has involved in formalization process, he/she has moved to bureaucratization stage which is discussed in the following section.

\textbf{Bureaucratization}

After young generations admired radical ideology and figures, they formally begin to involve themselves in radical environment. They are trapped by online radical fatwa and they are not able to get rid of the ideology. This caused them to deeply involved in a situation where they have to obey and follow the radical groups and ideology. Gary R Bunt\textsuperscript{78} describes this phenomena as online Islamic authority in which online fatwa emerges to change someone’s religion comprehension and expression. The online fatwa has power to destruct offline religious authority which has been built through proper religious teaching and activities.

The process to involve in a bureaucratic online radical environment is better described by a participant who admitted that routine online pengajian (dakwah) had tied him in an online radical doctrinization which was wrapped with online pengajian. He was told that following routine online pengajian enable him to get more benefit due to continuity material supply. He was unaware that the online pengajian is an instrument to

\textsuperscript{74} Christiansen, J. Four Stages of Social Movements...

\textsuperscript{75} The name is shorten with BS to maintain confidentiality of the figure

\textsuperscript{76} Thompson, R. L. (2011). Radicalization and the Use of Social Media...p. 180

\textsuperscript{77} Baiat (a loyalty oath) is applied to anyone who wish to enter into covenant of allegiance to a radical group should swear from the core of his/her heart.

formalize his involvement in a radical group. The online pengajian also prohibited him to withdraw from psychological strong bond with radical ideology.

Such formalization was also practiced through online loyalty oath. Previously, such oath (baiat) mostly practiced through offline process where individuals were invited to a certain place to be sworn. However, since the emergence of social media sites, the loyalty oath is practiced online. A participant asserts as follows:

If we want to inaugurate (baiat), we just do it through chat only. We do not have to come to the inauguration ceremony. Now almost everything can be done through information technology. Social media is rampant used as a communication channel, it facilitates communication to perform various actions or recruitment of new members. I did an online baiat when I formally joined them.

This type of baiat is crucial to establish ideological indoctrination and spiritual preparation prior physical and military training\(^\text{79}\). Such loyalty oath (baiat) has played significant role in various further deadly actions conducted by radical individuals. For example, Surabaya deadly bomb attack had taken loyalty oath to the Islamic State (IS) prior the action\(^\text{80}\). Loyalty oath can also be functioned as “ritual ordination into the cult”\(^\text{81}\). Individuals could voluntarily or forcibly take the oath through various online platforms. The loyalty oath also proved that the individuals have moved to the next step of their radicalization commenced and their commitment to the group become stronger\(^\text{82}\).

More importantly, formalization through loyalty oath provides them with a legitimacy and motive to move into a real action stage. The real actions can be carried out individually or act as “a lone wolve”\(^\text{83}\) and in a group. When they become a “lone wolve” radical, this means they have moved into “decline” stage of social movement in social media spaces regarding their relationship with radical activities. The phenomena of “decline” stage is presented and discussed in the following section.

**Decline**

In the decline stage, individuals may fail or success to be recruited by radical organizations. Young individuals may have been institutionalized\(^\text{84}\) within radicalism ideology. General sense of the decline stage is that individuals might be success to achieve common goal through various taken actions. Those actions may be limited to the believe that radicalism ideology is better for them or some individuals have been inaugurated (baiat) by radical organizations but they did not pursue to take next actions. For example, a participant describes how he has been successfully oathed (biaat) through Facebook but then withdraw from taking another actions as follows:

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83 Weimann, G. (2012). *Lone Wolves in Cyberspace....p.50*

84 Christiansen, J. *Four Stages of Social Movements*.
I have never met anyone I chat with on facebook directly, but I've been in oath (baiaat) through facebook chat. So the activity of oath only through Facebook. Then I was introduced to other friends who also have been oathed (baiaat). We planned to leave for ISIS in Syria, but I finally realized that it could ruin my future after I heard some religious speech from da'i and it is also a big sin to attack our Muslim brother.

Those individuals are yet to conduct deadly actions such as suicide bombings or guns attack but partly this young individual has successfully been recruited for some radicalism activities. In this study, the individual withdraw himself from further involvement during engagement in social media sites. For example, another participant admitted that he has been told to take deadly actions but he rejected to do so after self awareness was emerged. The participant asserts:

I was told to attack a police because the police has arrest Muslim combatants, but they did not arrest non Muslim. They said they will provide me with ammunition and strategy how to do that, but I realize that if I do that I will go to jail and I will destroy my family. I did unfriend them on my facebook page. I was very scare and I thank to Allah that I did not involve too far with them. I think we cannot solve problem with violent.

Regarding self-withdrawal from deep involvement with radical actions, some of participants admit that their withdrawal were caused by family and religious leaders advices. The participant experiences show that family and religious scholars can play important roles in deradicalism in society. Religious leaders play roles in a counterterrorism activities through delivering the value of modern education and against ideology of radicals. Meanwhile, a family can play roles in fighting youth radical thoughts through education within the family in particular women should educate their children.

De-radicalism through education can be carried out through providing education system that stressed on meaning and values rather than on cognitive only. Early deradicalism could lead to fully withdrawal of individuals from radical engagement or it may prevent them to engage more intensive with radical individuals or organizations. The author argues that in this stage, former combatants could also play critical role in forbidding new generation to involve in further deadly radical actions. The role of former combatant has been discussed in previous studies. Former combatants can prevent new generation to involve in radical ideology through testimonies and clarification.

Conclusions
This study proves that the use of social movement theory is able to explain people engagement in radical social media sites. The four stages of social movement is reflected in the findings. Individuals are in high possibilities to be recruited when they have moved to decline stage. They might be recruited after experience of social or political discontent within their environment and indoctrinated during engagement in social media sites.

People might be directly recruited by radical individuals as argued by Busher if they experience high social and political discontent. However, this study found that most participants who are about to be recruited were preceded by indoctrination through online radical teaching, jihadis images and videos, and Muslim under pressure in Middle East countries.

The results from in-dept interviews shows that the students have passed the four stages of social movement (emergence, coalescence, bureaucratization, decline or success) during their interaction. This study also found that the students were incited and indoctrinated through social media sites before they decline or succes to be recruited. This contradicts with Busher who argues that that recruitment can often precede ideological engagement. Future research need to address why do some individuals are able to be recruited before they are incited or recruited.

The implication of this findings is that social movement can also occur in social media sphere. Young generation may involve in radicalism on social media sites through stage by stage movement from feeling discontent to admiring, from weak interaction to full radical action such as spreading propaganda and coordinating attacks. This requires all government and security actors to take concrete actions, including preventing young generation from interaction with radical individuals and groups on social media sites. Finally, the government should use this result to establish new strategy in combating online radicalism such as person-targeting, group targeting, and organization targeting as suggested by Robert & Everton. As a result, radical movement in online space can be limited to protect our national security.

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89 Ibid, p. 268


Moslem Friendly Route: GIS analysis for halal tourism development in Semarang

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Abstract
Indonesia ranks second as the world's best Halal Tourism Destination according to Global Muslim Travel Index 2018, even in 2015, Indonesia won 3 awards at World Halal Travel Award as "1st World's Best Halal Honeymoon Destination", "1st World's Best Halal Tourism Destination" and “1st World's Best Family-Friendly Hotel”. As a country with the largest population of Muslims in the world, Indonesia is very potential to develop Halal Tourism, but in the development of information about halal tourism is still limited because this type of tourism was developed by the Ministry of Tourism and Creative Economy in 2012. This study aims to develop Moslem Friendly Route. As a supporter of Halal Tourism development in Semarang. This research method was conducted using Geography Information System (GIS) in the form of Moslem Friendly Route map through scoring on tourist spots and halal standard facilities in Semarang city and secondary data study on previous research and interview. Tourism destinations that became objects in this study include Central Java Great Mosque (MAJT), Sam Poo Kong, and Goa Kreo. The destination was chosen because it has a historical heritage and acculturation of Islamic culture, which becomes a potential halal tourism destination. Information generated in the study of a map that integrates tourist destinations, Muslim Friendly Hotels, Places of Worship, transportation, Tourist Information Center to information about Halal Food. The resulting map is also used as a media analysis of the development of halal tourism in Semarang.

Keywords: halal tourism, Moslem, geography information system

Introduction
Indonesia ranks second as the world's halal tourist destination based on research and rating from Global Muslim Travel Index (GMTI) released by Mastercard-CrescentRating as a world Muslim tourist destination in 2018. This position is increasing from 2017 which still occupies the third rank. While in the first position is still occupied by Malaysia with a score of 80.6. Then, followed by Indonesia as the second rank with a score of 72.8. The Ministry of Tourism and Creative Economy of the Republic of Indonesia has so far developed and promoted services business in the field of hotels, restaurants, travel agencies and spas in 12 Halal tourism destinations. The development is done in several cities, namely Aceh, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, Central Java, Yogyakarta, East Java, NTB and South Sulawesi. Semarang as the capital of Central Java, geographically located in JOGLOSEMAR cross-route to the western boundary of Kendal Regency, east of Demak regency, south of Semarang regency and the north bounded by the Java Sea with long coastline covering 13.6 km. Astronomically Semarang City is located between the lines 6o
Semarang City itself has supporting facilities for halal tourism, such as sharia banks, kosher restaurants, and hotels that have used the concept of sharia. However, the distribution of the facility has not been integrated for that need the development of GIS-based halal tourism in the form of Muslim friendly route. The development of this technology has actually been done by several countries such as Thailand which has taken a step further with the launch of the Halal Route app designed to publicize Muslim-friendly tourist products and services in Thailand. The Halal Route Application is developed to help Muslim travelers to easily locate mosques, restaurants, hotels, Muslim communities and other supporting facilities. Aims to capitalize on the advantages of well-known tourist destinations and attract more Muslim tourists, especially the younger generation by promoting through the Halal Route Application under the Thailand 4.0 development strategy.

**Theoretical Framework**

**Halal Tourism**

Tourism is one of the elements that have great influence in improving the regional economy. Halal tourism is an update in the development of Indonesian tourism that upholds cultural and Islamic values. In some countries, halal tours use different names such as Islamic Tourism, Halal Friendly Tourism Destination, Halal Travel, Muslim-Friendly Travel Destination, Halal Lifestyle, and others. The development of halal tourism is not an exclusive tourism, because non-Muslim tourists can also enjoy ethical Syariah services.

Halal tourism is part of the tourism industry, where services to tourists in halal tourism refer to Islamic rules. Based on the Global Muslim Travel Index report (GMTI 2016), there are at least 6 needs of Muslim tourists related to religious principles that should be fulfilled by tourism destinations that want to be a halal tourism destination, namely: 1. Halal Food 2. Mosque / Facilities Prayer 3 Water for cleaning in toilet 4. Service during Ramadan 5. No non-halal activities 6. Privacy for men and women.

**GIS Analysis**

GIS is a system that has the ability to analyze spatial data for the purposes of manipulation and modeling. This analytical function is run using spatial data and attribute data in GIS to answer the various questions developed from the existing data into a relevant issue. Spatial data in a GIS is just a presentation model that reflects various aspects of real-world reality, whereas to enhance the role of data in decision-making about that reality, a model shown must represent objects including presenting relationships between objects.

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Research Methods
In determining the socio-economic potential of a region, the approach used is the approach of PHA (Priority Hierarchy Analysis), that is through the calculation and weighting of the existing socioeconomic facilities data. In doing the analysis with this PHA approach, it is done through several stages. First, Identify the completeness of the data used as a weighting parameter. The data used as a variable to analyze is in the form of socio-economic and cultural data facilities in an area, among others: 1) Tourism Object, which includes Goa Kreo, MAJT, and Sam Po Kong. 2) Economic / trade facilities, which include Hotel, Restaurant, and Market. 3) Road Quality/ transportation/accessibility, ie analyzing the condition of existing infrastructure in the area of analysis, in the form of road network quality and accessibility. 4) Worship facilities, including mosques and mosques. Second, Determine the index of the weight (scoring) of each type of data based on the level of influence of each type of parameter to a region. Determination of weighting done with consideration of how much the facility has an effect on a region. Third, Perform data processing, namely weighting calculation or multiplying the weighted index by the number of each parameter. The overall result of multiplication of the weighted index with the parameters is summed so as to obtain the total value of weight or scores so as to obtain the priority zone to determine spots in Muslim friendly route.

Results and Discussions
Tourism in Semarang
Tourism in Semarang is set in the Regional Regulation of Semarang City no. 5 the Year 2015 Tourism and Regional Government of Semarang City. The year 2010. The Regional Development of Tourism Destination of Semarang City includes DPK, KSPK, and KPPK. DPK is a City Tourism Destination is a destination component that is ready to be developed that covers the entire city. KSPK is a Strategic Area of City Tourism consisting of 3 areas: 1. KSPK Central-Semarang and its surroundings; 2. KSPK Tugu-Ngalian and its surroundings; and 3. KSPK Mijen - Gunungpati and surrounding areas. KPPK is a City Tourism Development Zone covering: 1. KPPK Banyumanik and surrounding areas 2. KPPK Pedurungan and surrounding areas; and 3. KPPK Genuk and its surroundings. From the mapping of KSP and KSPK Semarang City, there are 60 Spots Tourism spread in Semarang city and there are 147 Tourism Village. Semarang City Tourism Attraction itself is divided into 3 types: 1. Cultural Tourism, such as MAJT, Sam Poo Kong, etc.; 2. Nature tourism, such as Goa Kreo, Marina Beach, etc.; and 3. Artificial Tourism, such as Cendrawising Center and culinary Pandanaran road and Pekunden Culinary Center.

The level of tourism visit in Semarang City fluctuated but tended to rise, with Domestic tourists as the dominant Wisatwan while for most foreign tourists come from Malaysia and England.

<table>
<thead>
<tr>
<th>No</th>
<th>Years</th>
<th>Tourist Abroad</th>
<th>Domestic Tourist</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2015</td>
<td>51.880</td>
<td>4.324.479</td>
<td>4.376.359</td>
</tr>
<tr>
<td>2</td>
<td>2016</td>
<td>55.252</td>
<td>4.605.570</td>
<td>4.660.822</td>
</tr>
</tbody>
</table>

* the Regional Regulation of Semarang City no. 5 the Year 2015
Goa Kreo, MAJT, and Sam Poo Kong
From a number of tourist destinations in the city of Semarang, this study chose three attractions namely Kreo Cave, MAJT, and Sam Poo Kong. The selection is based on the amenities and attractions that these three objects have. One of the Syariah-based tourism amenities is the availability of religious facilities and lodging facilities Syariah standard. From the results of this study can be identified a number of facilities of worship and hotel sharia as follows.

Table 2. Means of Worship in Kreo Cave tourist area

<table>
<thead>
<tr>
<th>No</th>
<th>Masjid</th>
<th>Distance</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Masjid Al-Mabrur</td>
<td>400 m</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Masjid As-Siddiq Waduk</td>
<td>2.9 Km</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Masjid Al-Barakah</td>
<td>1.8 Km</td>
<td>2</td>
</tr>
<tr>
<td>4</td>
<td>Masjid Nurul Huda</td>
<td>1.2 Km</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>Masjid Baitussalam</td>
<td>1.8 Km</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 3. Means of Worship in Sam Poo Kong tourist area

<table>
<thead>
<tr>
<th>No</th>
<th>Masjid</th>
<th>Distance</th>
<th>Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Masjid Al-Ikhlas</td>
<td>750 m</td>
<td>3</td>
</tr>
<tr>
<td>2</td>
<td>Masjid Wonolopo</td>
<td>500 m</td>
<td>3</td>
</tr>
<tr>
<td>3</td>
<td>Masjid Al-Hikmah</td>
<td>1.7 Km</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>Masjid LDII Bongsari</td>
<td>500 m</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>Masjid At-Tawwab</td>
<td>1.3 Km</td>
<td>2</td>
</tr>
</tbody>
</table>

Table 4. Hotel based syariah standard

<table>
<thead>
<tr>
<th>No</th>
<th>Hotel</th>
<th>Certification Level</th>
<th>Distance</th>
<th>Destin-</th>
<th>Hotel</th>
<th>Certification Level</th>
<th>Distance</th>
<th>Destin-</th>
<th>Score Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>score</td>
<td></td>
<td></td>
<td></td>
<td>score</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Phi Semesta Hotel Ciputra</td>
<td>Gold</td>
<td>13 Km</td>
<td>2</td>
<td>4 km</td>
<td>Gold</td>
<td>5 km</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>2</td>
<td>Hotel Semarang</td>
<td>Gold</td>
<td>13 km</td>
<td>2</td>
<td>4 km</td>
<td>Gold</td>
<td>4 km</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>Grand Candi Hotel</td>
<td>Gold</td>
<td>12 km</td>
<td>3</td>
<td>5 km</td>
<td>Gold</td>
<td>7 km</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>4</td>
<td>Star Hotel Samarang</td>
<td>Gold</td>
<td>14 km</td>
<td>1</td>
<td>5 km</td>
<td>Gold</td>
<td>5 km</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>Hotel Pandanaran</td>
<td>Gold</td>
<td>12 km</td>
<td>3</td>
<td>3 km</td>
<td>Gold</td>
<td>4 km</td>
<td>3</td>
<td>9</td>
</tr>
<tr>
<td>6</td>
<td>Hotel Dafam Semarang</td>
<td>Silver</td>
<td>13 km</td>
<td>2</td>
<td>4 km</td>
<td>Silver</td>
<td>6 km</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>7</td>
<td>Hotel Grasia</td>
<td>Silver</td>
<td>12 km</td>
<td>3</td>
<td>3 km</td>
<td>Silver</td>
<td>7 km</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>Holiday Inn</td>
<td>Silver</td>
<td>13 km</td>
<td>2</td>
<td>4 km</td>
<td>Silver</td>
<td>4 km</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>9</td>
<td>Gumaya Tower Hotel</td>
<td>Bronze</td>
<td>13 km</td>
<td>2</td>
<td>4 km</td>
<td>Bronze</td>
<td>5 km</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>10</td>
<td>Arkenso Parkview</td>
<td>Bronze</td>
<td>15 km</td>
<td>1</td>
<td>5 km</td>
<td>Bronze</td>
<td>4 km</td>
<td>3</td>
<td>5</td>
</tr>
</tbody>
</table>

The classification based on The Salam Standard Classification, a standardised system which offers Muslim guests a reliable guide to hotels and other hospitality businesses and

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organizations about their Muslim-friendly facilities and services. Salam Standard Classification is divided up into “quality areas” that represent aspects of the business that contribute to the quality of the experience of Muslim guests. Each quality area contains a series of minimum requirements. These are aspects of the facility and service that must be in place in order to meet Muslim visitors’ fundamental requirements. These minimum requirements must be met to ensure eligibility for a Salam Standard grade.

Attraction and accessibility
Kreo Cave, located in Talun Kacang Subvillage, Kandri Village, Gunungpati District. As a natural tourist destination has a beautiful panorama ranging from a vast expanse of rice fields, steep cliffs full of trees that may be trees such as Kemloko trees, Angsana trees, and others added with crystal clear river. Tourist attraction that attracts tourists is the relics of history as a former petilasan Kanjeng Sunan Kalijaga. When looking for teak to build Demak mosque. Sunan Kalijaga is one of the great leaders in the spread of Islam in Indonesia. To get to Cave Tourism Object can be accessed with various types of transportation modes with a distance of approximately 13 km from the city center. Along the road to Goa Kreo attractions, there is a sign of traffic and a pointer to the object (road sign).

Sam Poo Kong, located in Simongan, southwest of Semarang City is 1.5 km from the city center. Tourist attractions in this tourist destination include buildings, history, and culture. Sam Poo Kong Pagoda has a famous architectural building that is interesting and rich in culture. Another uniqueness that is this tourist destination area is a tri dharma worship complex that is the flow of Confucianism Hu, Tao, and Buddha. As a complex of worship for the three streams, it turns out Sam Poo Kong precisely save the history of Islamic development in Indonesia. Cultural acculturation in Sam Poo Kong Temple like this become the main capital of development of the area as tourism asset of Semarang City.

MAJT, Great Mosque of Central Java. Attractions contained in this object can be seen from the attraction of a Physical and Physical. Non-physical attractions in the form of special events or events, while the physical attraction to be the main attractions for tourists such as building architecture, paying giant, convention hall, and al-Husna tower. This object is located only about 4 Km from the city center, however, still public transportation to get to this attraction is still inadequate.

GIS analysis: Muslim Friendly Route
based on the scoring contained in Table 2-4 obtained a number of facilities that have the highest weight calculated using the PHA method. The facility with the highest weight will be a component part in the map Muslim friendly route. The facilities include Hotel Pandanaran Semarang which has a score of 9 as the most ideal Syariah hotel to reach 3 tourist objects in this study. Then for the facility of worship, there is Al-Mabrur mosque which has the highest score for Goa Kreo attractions and Al-Ikhlas Mosque as one of the mosques with the highest score for Sam Poo Khong tourist attraction. As for culinary tourism, almost all food in Semarang is halal, only a number of places there are appeals or labels not kosher to facilitate the community as in Chinatown Region. The city of Semarang itself has developed the area for the souvenir and culinary Center located on Pandundaran Road and Pekunden Culinary Center.
From the results of identification and analysis through PHA method it can be made a priority route for Muslim tourists in the city of Semarang named as Moslem Friendly Route as follows.

**Picture 1. Semarang Map**

**Picture 2. Moslem Friendly Route**

**Processed in 2018**

**Conclusions**

Based on the above discussion, it can be concluded from this research that: first, Semarang as the capital of Central Java Province is one of the destinations of sharia tourism which is being developed by the Ministry of Tourism and Creative Economy. Semarang already has facilities that support sharia-based tourism activities such as the availability of sharia hotels, sharia banks, adequate places of worship, halal food, etc. Secondly, through regional
The Regional Development of Tourism Destination of Semarang City includes DPK, KSPK, and KPPK. From the mapping of KSP and KSPK Semarang City, there are 60 Spots Tourism spread in Semarang city and there are 147 Tourism Village. Semarang City Tourism Attraction itself is divided into 3 types: 1. Cultural Tourism, such as MAJT, Sam Poo Kong, etc.; 2. Nature tourism, such as Goa Kreo, Marina Beach, etc.; and 3. Artificial Tourism, such as Cendrawicng Center and culinary Pandanaran road and Pekunden Culinary Center. Third, the Muslim friendly route was developed to analyze the leading spot as a halal tourism destination in the city of Semarang as well as to interrogate a number of supporting facilities for tourism activities. The approach used is Priority Hierarchy Analysis, which then selected the following three objects as a tourist destination, namely: Kreo Cave, Sam Poo Kong, and MAJT, the three objects are selected based on Muslim Amenities and attractions owned by each object. For the next research development, a number of tourist objects in the city of Semarang are possible to enter the Moslem Friendly Route, with diversity in halal tourist destinations can increase the attractions of halal to be developed in the city of Semarang.

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The Regional Regulation of Semarang City no. 5 the Year 2015
The concept of sufism education according to K.H. Abd Hamid bin Itsbat (1868-1933) Banyuanyar Pamekasan (a study on Tarjuman book by K.H. Abd Hamid bin Itsbat)

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Abstract
This study presents about K.H. Abdul Hamid bin Itsbat’s thought which he transformed into a great work namely Tarjuman Book. Since his work is his written diary, so, the data analysis used is interpretation of the meaning which was done by reading the text carefully using hermeneutic reading. This study also revealed about the greatness of the previous Muslim scholar in contextualizing Islamic thought that can be received by Pamekasan society. K.H. Abdul Hamid contextualized the concept of Islamic thought in the fields of Theology, Sharia, even Sufism. This Tarjuman is a reflection of local wisdom developed in the society to response the needs of Islamic society in Pamekasan Madura that differ from Arabic and the Middle East either geographically, socially, or culturally, by carrying on the moderation of theology and Sufism. The concept of Sufism education according to K.H. Abdul Hamid focuses more on ethics rather than intellectual development. Firstly, the paradigm of this concept focuses on the human philosophical anthropology as Abdul Allah (servant) and Allah’s caliph (ruler of world). Secondly, it also emphasizes on the internalization of Tawheed awareness for the students in Islamic boarding school in order they know their natural predisposition (fitrah) existed at birth in all human beings. Thirdly, Sufism education as thought by K.H. Abdul Hamid in the book of Tarjuman is explicitly implemented in Banyuanyar Islamic Boarding School of Pamekasan, Madura. Lastly, Sufism education by K.H. Abdul Hamid in Tarjuman Book is still very relevant to the character education developed in Indonesia.

Keywords: sufism education, Tarjuman book

Introduction
In this post-modern era, there is an indisputable phenomenon namely moral degradation in various aspects of life, even, it also occurs in world of education which is vanguard to instill moral values. The decadence of morals penetrated each level of community from grassroots to elite levels. Such as the corruption scandals happened in the bureaucracy from the highest level to the lowest level, white-collar crime (crimes committed by educative people), drug abuse among the students (junior students to college students), immoral cases, and students’ brawl.

Education involves three main parts, i.e reality (fact), base and ethics (values), the reality is the embodiment that can be described to find the values that can be applied in the line of life. Inevitably, the more sophisticated the challenges of life in the future require

1 Téngkâ is derived from madurese language which means moral.
theory development and continuous learning cycle. Therefore, the soul of learning can be realized in an instructional/learning format that determines the cultivation of expected characters from the students. Moral education is inevitable that has to be embodied in every facets of life. The moral emphasis based on ethic pattern turns into a main modal for the teachers and students to be civilized human beings who are advanced and well mannered.

Those goals will be achieved through education which instills ethic characters and dignity to the human spirit, even a seriousness to achieve it will only be found an enlightenment in understanding. In accordance with the purpose of education to be closer to the Almighty God (Allah SWT), not only to achieve excellence, greatness, courage or getting pretty pragmatic positions and interests. If education is not directed to be closer to God, it will just cause jealousy, hostility, and malice. Furthermore, it is said that a reasonable person is the one who can “use” the world for his hereafter, he will be valued higher by Allah and he will be blessed by greater happiness in the hereafter. Principally, the blessing is identical to the virtues of the good morality.

The lofty moral ethics in Islamic perspective is an intrinsic part of the religious truth. The lofty ethic is the real faith. The faith means believe in God with all his nature that makes a faith person always display lofty moral ethics. As spiritual beings, humans should develop their spirituality and sharpen their conscience so that their attitude and behavior always stand on the universal noble values, In this case, humans should also be sensitive and wise in responding to the environment. Thus, there is a conscious effort to develop the full potential of the human to be the Caliph of the earth, to achieve personal life as Na’fi’himubun warabbun ghafrar, the family life as al-a’ahlubun thaiyibun warabbun al-ghafrar, the society life as al-qaryatun thabatun warabbun al-ghafrar, and the national life as baldatun thabatun warabbun al-ghafrar (a good country in the pleasure of Allah). These noble goals will be achieved if the references of al akhlak al karimah (moral) education are guidances of amar ma’rif nahi munkar (ordering right and prohibiting wrong).

In this context, Imam al-Ghazali echoed that there are two ways in educating moral education, namely al-mujahadah (striving) and habituating the exercise of charity. The deed was done over and over again. It also can be reached through begging for divine gift and innate gift (incident), therefore the appetite-desire and rage could be controlled and straightened, followed logical reasoning, and religion. One of the successors followed Imam al-Ghazzali’s concept was K.H. Abd Hamid bin Istbat Banyuanyar. K. H Abd Hamid kept trying to objectify himself for Muslims, especially in Pamekasan. Observation and awareness pushed him to regulate movement toward Sufism education based on moral (tengkā), resolute and istiqomah (steadfastness). The color of this moral education base is "peoplehood education". He requires the awareness of spiritual intelligence should be based on the faith to Allah SWT. Therefore, the first effort done by Abd Hamid is awakening the awareness of Muslim society about the importance of moral (tengkā) education. This effort is accompanied by awareness about the unity of teaching ways in Islamic boarding school (pesantren), namely Banyuanyar Islamic boarding school (pesantren) built by his great father, K.H. Itsbat.

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At this chance, K.H. Abd Hamid appears as the actor to save the faith and Islam. He has critical thinking in favor of the faith, the Qur'an understanding, the hereafter, and integrality of his great Islamic religious knowledge. Abd Hamid is a figure who is very persistent to fight for the society around Pamekasan regency and every Muslims in general. That is, he was the protector of religion and social life of society, he also prevents people from not to fall to the destructive atmosphere in their culture.

K.H. Abd Hamid is one of the figures who can withstand from various efforts of culture that "destroy" Islam and morals. All his efforts were crystallized into a work namely "Tarjuman" which contains the essence of faith and moral (tengkä) values since he desires to formulate the independence of attitude toward the morality of society according to the guidance of the Qur'an and Hadith.

The Biography of K.H Abdul Hamid bin Istbat at a Glance
Kiai Abdul Hamid was born in Pamekasan around 1810 AD. He was the son of Kiai Itsbat bit Ishaq, the pioneer and the founder of Banyuanyar Islamic Boarding School in 1788 AD. Thanks to the diligence and patience of Kiai Itsbat (as a father) in guiding and teaching his son, Kiai Abdul Hamid. He guided and taught him Islamic religious knowledge deeply expecting him, his son would be diligent and expert in Islamic religious knowledge, he expected his son to be his successor after he passed away.

As the time goes by, in 1868 Kiai Abdul Hamid became the next caretaker/leader of Islamic Boarding School of Banyuanyar, after his father death (Kiai Istbat). He inherited his father spirit. He also became a pious and able to carry on the leadership of the Islamic boarding school in the second period after his father passed away in 1868 M. And that's when he started guided and taught the students with a model of devotion to Allah. Besides teachings as his daily basis, he still had time to write small treaties or diaries about the essence of learning materials which he taught, notably learning materials directly related to the principles of the Islamic religious typical for beginners or awam (less Islamic knowledge) like Tauheed (Islamic monotheism), Fiqh (Islamic Jurisprudence), and ethics (in Madurese called tatakrama) and etc. His work was named Tarjuman Book that was seized as the master book by the students' Islamic boarding school of Banyuanyar until today.

The content of Tarjuman Book is also irreplaceable from the educational background of K.H. Abdul Hamid he required from Makkah al-Mukarramah. He received direct guidance from famous Islamic scholars, such as Syeikh Nawawi al-Bantani, and etc. His educational background becomes his reasons to continue the tradition of Islamic boarding school, since the beginning, he was famous as a figure who was always thirsty to study, even, age did not avoid him to give up to gain knowledge. Evidently, in 1933 he returned to Mecca to pilgrim and also to study Islamic knowledge treasure from leading Islamic scholars. The tradition of seeking knowledge has become a hallmark of the traditional educational system developed in the classical period. The knowledge seekers (rihlah) along with pilgrims and caravans (traders) aim to acquire knowledge precisely from great teachers and reputable figures in various fields.
Traced from the lineage, RKH Abdul Hamid bin Itsbat was identified as one of the descendants of Sunan Giri. According to the lineage, the name of K.H. Abdul Hamid is RKH Abdul Hamid bin Itsbat bin Isaq bin Hasan bin Nyai Ambuk Binti Bujak Toroman Agung Bin Nyai Lambung Binti Zainal Abidin Bin Nyai Gede Kedaton Binti Panembahan Kulon Bin Raden Aini Yaqin. So, K.H. Hamid Banyuanyar was the tenth generation of Sunan Giri. He was one of the figures who had a historic role in the spread of Islam in Indonesia even in the archipelago. After pilgrimmed in 1993 M, K.H. Abdul Hamid was sick, he collapsed, and passed away, and was buried in the west side of Maqrebah Ma'la.  

Spirituality as Epistemological Basis of Moral Education

Spirituality is vital for adolescent development, it is usually considered as a protective factor against a number of negative health outcomes, and is often included in research about adolescent health outcomes. This development has been led by the nursing; Social work remains cautious and unsure of its role despite the current emphasises on well-being contributed to the change in attitude. Many proofs suggest that an important influence on job satisfaction and good performance is the spirituality involved in the organization and work. Over recent decades, the attention given to the impact of spirituality on the field of management research, practice, and pedagogy have increased dramatically.

Islamic education has a strategic potential in responding to issues, especially in human life. Religion is a modal to face the problems that help individuals to deal with various difficult situations in life. The research found that patients who use more religiosity and spirituality are better in managing their stress because they use all the adaptive strategy as planned problem solving, positive reassessment, distance, self-control, seeking social support rather than utilizing maladaptive skills such as overcoming confrontational acts and avoid evasion. A psychosocial and developmental theory about spirituality and religion are described. This theory is based on the assumption that there is a core tendency for everyone to appreciate, experience, receive and express the spiritual dimension of life.

Contemporary spiritual intelligence measure the core of critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion. But the core of spiritual intelligence does not represent the perspective of Islam.

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Therefore, this study will incorporate the characteristics of Siddiq (trustfulness), amanah (trustworthiness), tabligh (advocacy), and fatanah (wisdom) in establishing Islamic spiritual intelligence. Spiritual care is an important part of holistic care. Sufism spirituality is the education of human moral and the philosophy of mind. Related to this case, the quality of human is measured by what he would be, beliefs, views, and deliberately integrated. Soul - is a creation of God and it is the essence of the Islamic philosophy (Sufism).

Sufism Education Concept of Moral (Téngkâ) by K.H. Abdul Hamid

Moral Sufism (Téngkâ) of the human

The basic character of human creation is not only based on the physical aspect and purely instinctive. Apparently, humans were conferred full potential as God’s gift to cover their weaknesses, such as mind with the power of sense and thought, godless nature, sense of ethics, shame, inspiration/ revelation, feeling, then given al-Qur’an as a guide and Prophet Muhammad as its perfection. “And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful” (QS. An Nahl: 78). K.H. Abdul Hamid bin Istbat explained as described in the Tarjuman book:

Oréng odi’ necka ja’ énthéng dha’ sòlat sé lema waktó bhan jha’ masossa’an onéng toanah, jha’ aghâhau sâke’ na aténa onéng Islam, bhan jha’ ngénoman arak, bhan jha’ ca’ ngóa’ é parappá’en onéng adhan, bhan jha’ lécéghau ngóca’, bhan jha’ ‘addhuh-adddhuh, bhan jha’ apésóan, bhan jha’ ngettés, jha’ ngömérán dha’ onéng Islam, jha’ arassa baghsuan abhá’an dhári onéng lae’n ma’ ta’ anyámah takabbur. Karâna sé anyámah onéng becće necko bhammé onéng sé bhágus rópâna, sé soghi, sé bângal, bhal’ sé anyáma onéng becće necko, onéng sé pettél alakoni pakonna Alla Ta’âl, sé pettel ajhâhúi panyegghâna Allah Ta’âla tor maté Islam. Karâna maské onéng sé soghi, sé bhágus rópâna, sé bhângal, lamôn takabbur masté dhaddî jhâh’ba’ mongkú Allah Ta’âla, sarta sabannya’en onéng necko pâdhâ ‘é pâdhaddí dhârí mamné tor pâdhâ akandhú’ taé bhan kemné sarta pâdhâ bâkal dhaddhí bhabbátang é kâkan ola’ é dhâlem tanâ maské onéng bhágus rópâna tor soghi tor bhângal.22

(Translation: A person should not be careless (hastening) to perform prayers five times a day and do not harm the parents, do not hurt the Muslims, and do not drink wine (drunk), do not speak when Adzan echoed, do not lie, do not like opposing one side against other side, do not curse, do not like to test other people, do not like sneering against Muslims, do not feel you are the best in order you are not considered as arrogant one. Because good people is not the one which handsome, rich, brave, but those who persevere

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22 Abdul Hamid bin Kiai Ithbat bin Kiai Ishaq, Tarjuman, Pamekasan: PP. Banyuanyar, n.d, 44.
to do the commands of Allah, avoid His prohibitions and died in a state of Islam. Because even though the person is rich, handsome, brave, but he is arrogant, he will be considered as a bad one by Allah SWT, besides that, all people are equally created from semen, all of them have “poop” and urine inside their body, and will equally be corpse eaten by caterpillars in the ground—even though he was among those who were handsome, rich, and brave."

From the explanation above, the writer assumes that the ideal people according to KH Abdul Hamid are those who are able to put and to control themselves by holding three principal, borrowing Imam Al-Ghazali’s terminology, tafakur (meditation) as described by Azzaman are mind, lust, and anger.23 For that reason, every human should, therefore, adorn themselves by good (mahmudah) conducts, such as modest, solemn, tawadu’ (humility), zuhud (asceticism), qonaah (satisfaction), and not arrogant, do not be riya’ (ostentation), and should devote themselves to Allah SWT for the benefit of living in the world and hereafter. Here’s his explanation:


(Translation: Accordingly, one should never be arrogant since he’s not a prophet, a saint and a believer, then he cannot be safe from sins, because he does not possess infallible. However, when someone unintentionally committed sins, he must immediately repent to be saved from the torment in the Hereafter. And when someone desires to worship, it must be remembered that it is solely the help of Allah. I warn you, do not feel that it is derived from your own strength, in order not to be called as u’ub, and do not falsely make your selves to be virtuous or to be praised by others, it is called riya’ (ostentation), and do not want to be known by others or sum’ah and do not

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24 Abdul Hamid, Tarjuman ..., 44-45.
be envious, do not be angry, and do not be jealous if Allah give favors, science, rank (position), or sanctity to others. Beware of envy, for it consumes good deeds like fire consumes grass or wood. It is nothing else the envy done in the world can be disastrous (torment). Then, there are three things granted by Allah to those who envy: the first, bankrupt, the income will be reduced so quickly, stuck in crisis, and poverty. Second, Allah will bring them unending disaster. Third, given the havoc, do not get the reward (for all his good deeds). All of them are just punishment they face in the world, moreover in the Hereafter, surely the punishment will be even worse. And when face the problems, then, be patient. Be abstinence not moan, grumble, and do not complain about it to others. When we are given disasters or problems from Allah, then we should practice this prayer, Ḳun al li Allâh wa Ḳun al ṭājī‘ûn. Allâhumma ajirnî fi muṣṣîbatî wa ukhluf lî khîIanûn (minhâ).

Someone should keep to be tawadhu’ (humility) and don’t be pride of wealth given by Allah. Likewise, he is still a human being. Tawadhu’ is the most prominent characteristic of the believer. Allah Subhanahu wa ta‘ala has commanded His Messenger to be tawadhu’ (humility), humble, and soft-hearted (see QS. Asy-Syu‘ara [26]: 215). God also explained that pride and feeling better than others are the two qualities that are scolded and forbidden by God (see QS. Luqman [31]: 18).

In the Qur’an of Surah An-Najm explained: Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him. (Surah An-Najm: 32). Humans live in the world only to worship with full devotion to God. Islamic religion revealed to the Prophet Muhammad is to form al-Insân al-Kamil or the perfect man.”And I did not create the jinn and mankind except to worship Me” (QS. Adz Dzariyat: 56). This verse clearly states the purpose of human creation was to worship to Allah. This verse suggests the importance of monotheism, because monotheism is the most majestic form of worship. If Islamic thought is divided into Iman, Islam and Ihsan, so, the essence of taqwa is integral of those three dimensions. See Al-Baqoroh: 2-4, Al-Imron: 133-135. In Surah Al-Baqoroh verses 2-4 mentioned four criteria of good religious men, namely: 1) Believe in the unseen, 2) Establish prayer, 3) Spend out of what they have provided for them (people in need), 4) Those who believe in Qur’an and the previous holy books, and 5) Believe (in faith) to the hereafter.

Moral Sufism (Têngkâ) of the Official
The Islamic officials should have characteristics like Siddiq (trustfulness), amanah (trustworthiness), and not hurt each other. Like the prophet who never betray in regard to spoils of war, It is not [attributable] to any prophet that he would act unfaithfully [in regard to spoils of war]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged. (QS. Ali‘Imran [3]: 161). O you, the believers, do not betray Allah and the Messenger or betray your amanah (trusts) while you know [the consequence]. (QS. Al-Anfaal: 27). This is in line with what has been delivered by KH Abdul Hamid:

Bhan lamôn ‘é pâréngé pangkat sénga’-sénga’ jha’ kanéyâjah dha’ onéng Islam bhan jha’ aghâbai sake’nah âténah onéng Islam, bhâlî’ sé kencengngah mabûngâ dha’ onéng Islam sakôngangngah bhâhî. 26
(Translation: And to the person who has been conferred the “position” then be careful not to do injustice (unjust) to Muslims, and does not hurt the Muslims, but steady his heart to make Muslims happy as long as he is able to).

Al-Maidah: 87 mentioned that ‘O you who have believed, do not forbid good things which Allah has made lawful to you and do not transgress. Indeed, Allah dislikes transgressors (Al-Maidah: 87). It means the good characteristics of officials are they should perform good things.

Moral Sufism (téngkâ) to Allah

Allah is the One who has the right to be worshiped by all beings, nobody except God who is worthy to be worshiped. Allah is the creator, he has created the entire universe and everything. Faith in God is an obligation for every Muslim. So we must really affirm in Allah and believe Him wholeheartedly, pledged with oral, and proved by deeds. If one admits the existence of Allah, but not with verbal pledge, and perform charitable deeds, then he/she cannot be said as a perfect believer. As mentioned in the Qur’an “As for those who believe in Allah and hold fast to his religion (Islam) Allah will enter them into the great mercy of it (Heaven) and bounty and guide them to Himself on a straight path” (QS. An-Nisa: 175).

K.H Abdul Hamid explained:

Pôle parjugha dha’ ‘ôréng mukmin ‘édhalem parkara ‘ibada ngabas dha’ se rajha’an pangabaktena sopajah dhaddhi ngiri dhak Allah Ta’âlâ. 27
(Translation: Also, it is also important for a believer to look at someone who has a higher level or better than us in terms of faith or worship, we must be jealous because of his consecration to Allah)

Interaction with Allah makes our soul peaceful and saves people from digression and polytheism. Moreover, tauheed (monotheism) is also influential in developing the child’s attitude and behavior. If monotheism is firmly instilled, it will be a formidable inner strength. Hence, it results in positive manner. Optimism is born to get rid of the worries and fears except to Allah SWT. Say, “Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], ‘Come to us.’” (QS. Al-An’am, 6:71).

Moral Sufism (Téngkâ) to Both Parents (Birru al-Wâlidain)

The words of wâlidain (read: mother and father) in the Qur’an indicates the term is often used in the aspect of respect and venerate the parents. This term is more inclined to the mother than the father. This could be due to the mother underwent the phases of pregnancy, gave birth, and breastfeeding as well. However, this does not mean to negate or to ignore father to be respected. But, it is inevitable that without father, no sons will be born. For that reason, father roles in the genealogy (bi al-nasab).

In al-Qur’an, the words of wâlidain also frequently mentioned in order to devote the mother and father (ihsân bi al-wâlidain), obeying both parents (birr al-wâlidain), a testament to them and prayers taught by Qur’an are: And your Lord has decreed that you

26 Abdul Hamid, Tarjuman …, 90.
27 Abdul Hamid, Tarjuman …, 70.
worship none but Him, aAnd that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them [so much as], "uff," and do not repel them but speak to them a noble word. And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy as they did bring me up when I was small.' (Q.S. al-Isrâ' (17): 23-24).

Pôlé wâjib kabhûla nêkô angâbhakté dha' oréng towâna bhan ghûrûna bhan râtôh, angéng lamôn 'ê pâkôn alâkôh ma'siat, engghî wâjib aghâbhai 'âdhr. Bhan ta' 'ollé maksu alâkô lârangannah oréng touah bhan ghûrû bhan râtô pôma-pôma angéng sé sê wernang maksu lamôn 'ê cegghâ ngâjhî 'ilmh fardhu, engghî lamôn talânjhak arompâk lârangannah pasté wâjib dhûlî nyo'ôn pangâpôrah.28

(Translation: Also, it is obligatory for every people to be filial to parents, teachers, and leaders, except if their order is immoral, then they obliged to be ignored. And should not exert themselves to violate the prohibition given by parents, teachers, and leaders. They may violate if they are forbidden to learn "obligatory knowledge". Therefore, if they already violated it [their prohibition], it shall immediately apologize.)

K. H Abdul Hamid strongly recommends being grateful and filial to parents. This proves that serving (filial) to parents is the first and most important matter nearer to Allah (may He be Exalted) because parents are the reason for the existence of children and the reason of their happiness. Each of us and our children should memorize that the pleasure of Allah lies in the pleasure of the parents. Even, because it is very important to honor and filial to the parents, KH Abdul Hamid created a special prayer namely "filial prayer for parents". It is a prayer intended to filial to the parents, as much as two cycles, on Friday night between Maghrib (sunset prayer) and Iṣyâk (evening prayer). Verses were read after Al-Fatihah is ayat kursi (the throne verse) once. Al-Ikhlas 5 times, and Al-Mu'awwidhatayn (al-Falaq and al-Nas) 5 times. After salam, then read istighfar 15 times and utter istiqâf to the Messenger, Muhammad SAW 15 times by uttering Astaghfirullahaladzim or other shalawat.29

Moral Sufism (Téngkâ) of Respecting the Guest

Maintaining connectedness (silaturahmi) and visiting each other with relatives, friends, and colleagues is a good habit that can not be avoided. Islam teaches anyone to host, in honor of the guests. Honor is not limited in the form of a good speech to greet him, but also served them with good deeds. For example, serving them with nice foods. The attitude of honoring the guests, not only reflects the host’s generosity to his guests but also be a sign of the level of one’s faith in Allah and the hereafter. Every morsel of food that you provide for your guest will insyaAllah be counted as sadaqah (charity), and will be given rewards from Allah in hereafter. The messenger of Allah peace be upon him stated “You who believes in Allah and hereafter should be generous to his guest.” [H.R. al-Bukhári and Muslim]. K.H Abdul Hamid explained the ways to honoring the guests:


28 Abdul Hamid, Tarjuman ..., 48-49.
29 Abdul Hamid, Tarjuman ..., 12.
(Translation: Also, if for example there is someone visits us, it is better for us to respect him and treat him with the best services based on our ability and sincerity. Provide them available things can make our guest happy, Because, if for example you must try very hard or be in debt to give treats to them, do not do that. However, give a treat as what we have, although it is not very good, don’t be shy in order not to be called as riya’. Anything that can make our guests unhappy, then we should not give it, as we treat our neighbors. The limitation of someone whom must be obligatorily respected by us is just three days).

Shaykh as-Sa’di Rahimahullah explains, "Actually giving treats to guests including sunnah (tradition) of the Prophet Abraham that Allah commanded Prophet Muhammad peace be upon him, and the Muslims to follow his teachings. Here, Allah tells this story (see adz-Dzâriyât, pen) as a compliment and praise for Him. The Qur’an described “Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. [He was] grateful for His favors. Allah chose him and guided him to a straight path. And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous.” [An-Nahl / 16: 120-122]

Moral Sufism (Téngkâ) to Neighbor

Politeness towards others (including neighbors) reflected when visiting others’ houses. Allah in His verse said: "O you the believers! Do not enter houses other than your own houses until you ascertain permission and greet their residents. That is best for you; perhaps you will be reminded” [An Nur: 27] Neighbor is one of the people we should be honored. Various rights should be fulfilled so that someone who has Muslim neighbors will be able to feel the beauty of Islamic morality. In fact, we are not enough to fulfill their rights. Hasan Basri states treating our neighbor is also by not disturbing them. Even, if your neighbors disturb you, we must be patient to deal with it. The patience of course we do after we informed him that his actions disturb us. As described by KH Abdul Hamid:

Dhinîng lamôn kalâkowân sé‘é kasâsâ bhan sé‘é kasâké’é aténh ‘îmâng Islam bhan tatangghâna bhan bhâlah rôpek akanthah nôkôl ‘ajammah tatangghâna otawâ nganglât batésâ bûmî bhan myônggar bhan sapadanna, séngi jâhûî kabbhî.33

(Translation: as for all the actions that will lead to grief (displeasure) and the pain of the hearts of Muslims, neighbors and close relatives, such as hitting their pet, or take the boundaries of their land, arrogant, and so forth, then all should be hindered).

K.H. Abdul Hamid recommends us not to hurt our neighbors. If there is a neighbor that disturbs our life or our peace, then we must be patient. From Abu Hurairah that the Messenger of Allah said, "Whoever believes in Allah and the hereafter, do not hurt his neighbor, either by words or deeds. And whoever believes in Allah and the hereafter, then let him dignifies his neighbors, and whoever believes in

30 Abdul Hamid, Tajuman …, 63-64.
31 Taken from Tafsîr Ibnu Katsîr (7/421), and see also Tafsîr as-Sa’di, 889-890.
33 Abdul Hamid, Tajuman …, 66.
Allah and the hereafter, let him speak good or if he can not, he remain silent, means do not speak bad (rude)" (muttafaq ‘alaib).

Moral Sufism (Téngkà) of Parent to Child
Parents’ attention has a great influence on the children development since the family is the first social institution known by the children. The change of family functions, the relationship between parent and children in a family, the family members, and the existence of father influence the children development and expected to affect to the process of childhood socialization in their daily life. Children should get more attention and care from their parents. Parents must be wise in providing guidance and direction in order to develop a good personality of the children. Parents must be able to display a good example because the tendency of children always is wanted to impersonate. Impersonation either consciously or even more unconsciously of children against family habits, especially parents will happen any time. Parent life is also one important factor in the development of children social behavior. Harmonious life allows parents to control the development of their children, especially in seeking knowledge (study). As advised by KH Abdul Hamid as follows:

Dhinînglamôn ‘andhi’ anak bhajheng nyare ‘elmo engghi wajib dha’ ‘ôréng towana kodhu nyokope pakakassa ana’en se ngaji sarta wajib dha’ ana’en kodhu ijithad paŋqojinmah ma’ ta’ anyama co ngoço ‘ôréng towana ma’ olle berkat. (Translation: as for to have a child who is active in the seeking knowledge, then it is obligatory for the parents to meet all the children needs [that support their study], and children are obligatory to study diligently and earnestly (ijtihad) in order to they are not accused of deceiving their parents and get their blessing)

It is generally believed that moral education such as teaching good attitudes will determine the children’ attitude in their daily life and in the society. Generally, the inheritance of good manners in a society in relation to the local culture to children used to be successful since it progresses through the process of intensive strengthening (reinforcement) and supervised by the community members continuously. Norms or rules beyond children existed before the person was born. Norms or rules impose strict mastery over time, place and opportunity for defecation, a satisfaction of hunger, sex, urination, cough or thirsty. Because it is also true to say that human beings are created by culture.

Moral Sufism (Téngkà) of the Student to Kiai
Respecting Kiai is a reflection of Téngkà (moral) indicates someone (students) have had useful knowledge. Respect and obedience values are not only directed to the Kiai in personal, but also to his family. Expression of respect for the sons and his relatives, usually expressed as "lora", gus (Java), (noble, gentle). Obedience focuses on special relations, for example, the relationship between students and teachers. Kiai has the power to reward or to punish his students. The reward is usually in the form of blessing when they obey him. Punishment is usually a warning threatens them, such as they who do not comply will receive useless knowledge.

35 Abdul Hamid, Tarjuman ..., 69.
37 Zamakhysari Dhofier, Tradisi Pesantren ..., 185.
Sarta parana santi se ajar ngaji kodhun  nyare remana  ghuruna sena’ pangase te jha’ aghâbai maretapotan têngkâ se dhaddhi takherjatta ghuruna bhali’ pabhajeng se ngaladini ghuruna karâna  pon bannya’ kacana ‘ôréng enneng ‘e pasantren lamôn kenceng alakowan têngkâ se dhaddhi dhukana ghuruna maske te’ dhukani te’ e ngastha bhi’ ghuruna dhing pon mole ka bhangkona ta’ ghellem berkait sabharang têngkâ terros dha’ anak potona, Na’uzu Billah.

(Students who are seeking knowledge need to see their teacher’s willingness and happiness. Warning! Be careful, don’t be troublemakers or do acts that would make teachers shocked and dislikes. It is better to help them frequently since there were some stories of the students who ever made their teacher angry. Although they were not reprimanded or hit directly by their teacher when they were back to their houses (dropped out from boarding school), they did get the blessing and performed bad attitudes, which then continue until their grandchildren, Na’uzu Billah)

According to KH Abdul Hamid, students’ obedience was told very interestingly that the students will receive any statement from their kiai without bravery to ask, talk if requested, and execute a command or request Kiai, without the courage to reject it. The willingness based on the students’ desire to obtain a favor from him. Hope to acquire such kindness is considered a higher value than fulfilling his own will. In these conditions, the students have less opportunity to portray, to play their own roles accompanied by responsibilities, so that these students will have difficulty developing their sense of independence.

Moral Sufism (Têngkâ) for Kiai (teachers) in Islamic boarding school Development

The figure of kiai is believed to be a central figure who does not only expert in Islamic knowledge (wisdom) but also have supernatural powers which are in Sufism term called as kasyf (unveiling) or ‘irfan. Khay is also considered to have the practice of hizb, a practice that is believed to be capable of bringing the magical power, immunity, and safety. Those symbolic terms are Barokah (blessing), tawadu’ (humility), and mutta’ah (honor), also the symbols mean negativity such as tola (accursed) and bhâsto (karma). Then a kiai (teacher) should promote the interests of the hereafter rather than the interests of the world, as described by KH Abdul Hamid in writing as follows:

Pôlelamôn ‘e paste dhaddhi ‘ôréng morok sena’ pabaghus niyattah kalawan aniyan ngodughi agamana Rasulullah jha’ ngambri fâida dunnía karâna lamôn ikhlas se asajjah akherat maste hajat dunnía ‘e parenge ghampong ta’ mang-mang Pôle. ‘Engghi lamôn asajjah dunnía bhai pas ta’ olle ghanjaran akherat sambhi dunnía ‘e parenge ‘e pon e’ paste ghi’ azal bhai, ta’ ngimbu pôle. Sambhi paladin pasabbhar patete se kera kera lekkas taho santrena mongghu ‘adat sarta parana aghâbai kalona’an se ladhin ma’ lekkas haisel se nolonge Rasulullah karâna ‘adat se lekkas badha ngartenah santrenah

38 Abdul Hamid, Tarjuman …, 69.
39 Kasyf or ‘irfan have similar meanings as mukashafah or ma’rifah (spiritual knowledge of God), a very high level of spiritual position. It refers to someone ability who success to find the real truth, understand and fall in love to the divine.
40 a practice that is believed to be capable of bringing the magical power, immunity, and safety, or in Madurese language called as Kejunelan (linuwih power). There are a lot of variety of hizb, i.e. Hizb al-Nashr, Hizb al-Bahr, Hizb al-Barr, and etc which commonly come from Central Java and formulated by some sof who were believed able to bring in blessing and clairvoyance.
sabab tello’ parkarah, ijtihad ghuruna se morok, ijtihad ‘ôrêng towana se ngakdhini pakêkassa ngaji, bhan ijtihad ana’en se ngaji.\textsuperscript{41}

(Translation: Also, if you are destined to become a teacher, straighten your intention just to live the religion of Allah. Do not just think to chase the wealth, by having a sincere intention for hereafter, then, surely our wish is easier to be given by Allah. And do not worry about it. However, if we have intention because of seeking worldliness, we will only get what had been determined by Allah in Azal age without any addition. Furthermore, be patient to educate the students and treat them well, be careful and observant, in order to they understand and grasp the lessons quickly. It is also important to establish kalora’an (representatives of kiai who are trusted to help to teach in pesantren) that will educate the students, as a result of the ambitions to help the Messenger quickly achieved. Based on the prevailing custom, a student can understand and comprehend the lessons easily if three requirements are fulfilled. The first, the ijtihad (seriousness) of the teacher to teach, the second, the ijtihad (seriousness) of the parent in meetings the needs of children who are seeking knowledge, and the third is ijtihad (seriousness) from the students to study).

The spirit of sincerity should be considered as the most important attribute in the management of the Islamic boarding school. Simplicity should also be the main foundation. The existence of kiai and teachers in an Islamic boarding school occupies a central position. Kiai is the center point for the movement of an Islamic boarding school. For the students, the greatest role of kiai is a teacher and role model. A figure of kiai is considered as very ideal in students’ community. Kiai spends his times to teach his students sincerely because of expecting the blessings. So, blessing in Islamic boarding school will always be internalized by if a kiai and teachers have the spirits as mentioned by K.H. Abdul Hamid, those are the ijtihad (seriousness) of an educator who teaches, the ijtihad (seriousness) of parents in meeting the needs of children was looking for knowledge, and the ijtihad (seriousness) from the students themselves to study.

Relevance of Sufism Education of K.H Abdul Hamid in the Contemporary Era

Humans are social beings who have freedom in acting, thinking, and willing, but ethically will not be universal. Freedom is limited, and the limitation of the freedom is the rights of others. A person does not really run his freedom, he must also realize that the ethics create general peace of others. Thus, if someone has disturbed the peace or takes others’ peace, then it is called unethical and immoral behavior.

The life of every individual will surely guide others’ life as a form of social being. An individual does not always understand, correct, and change, even if it is ethical as an individual, but he also has to understand and to pay attention to social ethics and also to deepen the prevailing social norms. In other words, he does not have to always and only meet their personal needs even though those are his duty. He also has to meet the needs of others around them, such as comfort, safety, and harmony. The need for ethics is not only responsible for individuals with other individuals but also on a wider scope of ethics among individuals and groups, between groups, interethnic, interreligious, or country. In this contemporary era, it is the right time for the concept of moral Sufism (Téngkâ) of K.H. Abdul Hamid, \textit{Tarjuman ...}, 77.

\textsuperscript{41} Abdul Hamid, \textit{Tarjuman ...}, 77.
Abdul Hamid as he wrote in Tarjuman book to be paid attention because the character and morality are the most important part in the inclusive theological education to implement Islamic practice perfectly (kaifah).

Conclusions
Moral education (Téngkà) of K.H Abdul Hamid compiled in Tarjuman book is the educational concept about students’ awareness in order to make them be useful ones in the world and hereafter. This concept emphasizes more on ethics rather than intellectual development. There are two vital points focused in moral education (Téngkà) of K.H Abdul Hamid in his Tarjuman. Firstly, the paradigm of this concept focuses on the human philosophical anthropology as Abdul Allah (servant) and Allah’s caliph (ruler of world). That book explains about ethic concerning the relationship between Allah and human relations. Islam has ruled that Muslims should well behave, which is beneficial for them and their environments, including other people. Secondly, it also emphasizes on the internalization of Tawheed (Islamic monotheism) awareness for the students in Islamic boarding school in order that they know their natural predisposition (fitrah) existed at birth in all human beings. Thirdly, Sufism education as thought by K.H. Abdul Hamid in the Tarjuman book is explicitly implemented in Banyuanyar Islamic Boarding School of Pamekasan, Madura. The fifth, Sufism education by K.H. Abdul Hamid in Tarjuman Book is still very relevant to the character education developed in Indonesia.

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The existence of sufism in multicultural societies and globalization (prospect and development problem)

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Abstract
This article aims to examine how the prospects and problems of the development of Sufism in the midst of a multicultural era and globalization. The type of research is literature review and the method used in the discussion of this article is descriptive qualitative. In this era of multiculturalism and globalization, it has been known that civilization, science and technology have influenced in all aspects of life, not least from the touch of spiritual values. In this case ideally, science and technology in Islam must be able to bring someone to further improve faith and piety to Allah. Because if observed, that the process of modernization and the flow of globalization is not deadly religion, instead it leads people from a dead end that finally forced to seek the divine field. The advancement of science in this global and multicultural era should be useful to recognize the creation, majesty and greatness of Allah, so as to encourage people to draw closer to Him. But in reality, modernization satisfies only the needs of manifestation, whereas man will remain restless as long as his inner needs and divinity are not fulfilled. Realizing that modernization and globalization are not able to meet the needs of human beings who are spiritual, it is no wonder that people are now reunited to a religion that is functioning, among other things, to give meaning to life.

Keywords: existence, sufism, multicultural societies, globalization

Introduction
The advancement of science and technology created by human creativity that gives all the facilities ease, it also provides the impact of various psychological problems for the human itself. Modern societies are now highly deities of science and technology, while religious understanding based on revelation is often abandoned and lives in a secular state. They tend to pursue a material life and hedonic lifestyle rather than thinking about a religion that is considered not to give any role in life.

The modern civilization that began in the European countries was the beginning of the victory of the supermassive rationalism and the empiricism of religious dogmatism. This fact can be understood because the modern age tends to separate science, the philosophy of religion which came to be known as secularism. The combination of rationalism and empiricism in a package of epistemology gave birth to scientific method. The discovery of a scientific method that has an empirical and rational character astonishingly brings the development of science so extraordinarily advanced that it gives birth to ease, besides giving birth to life and a new paradigm of thought. This new and easy phenomenon is an accelerated form of modern Western philosophical thinking that views
human freedom through rational knowledge. As if the thought of the afterlife are eschatological issues is no longer the center of thought.

Such a society has lost its vision of the divine blindness of vision to the reality of life and life. Recent advances have penetrated in various aspects of life, both social, cultural and political economy. This condition requires individuals to adapt to changes that occur quickly and surely. Though in reality not all individuals are able to do so so that it is precisely humans who save a lot of problems. For humans, this kind of life is felt in urban areas competing in every field.\(^1\) So that condition forces each individual to adapt quickly. Yet not everyone can afford it. The result that arises is the individuals who store various psychological and physical problems, thus needed an effective way to find a solution.

In the spiritual aspect, modern society is lulled into a state of dizziness, defying science and technology that leads them to abandon the understanding and practice of religion, to live in a secular manner that erases the vision of divinity. The loss of that vision of divinity leads to spiritual and human emptiness far from God, leaving behind the teachings contained in the dogma of Religion. As a result, in the life of modern society is often encountered many people who feel anxious, not confident, stress and have no outlook on life. Their life's anxiety is often caused by fear of losing what they have. Anxiety about the future that can not be achieved in accordance with expectations, high competitiveness in meeting the needs of life, and due to many violations committed

In the history of the development of society, Sufism is a dimension of Islam that is not less controversial. Its nature and existence are often misunderstood and belittled. Theologically the teachings of Sufism by some circles, especially the modernist-oriented group, are seen as teachings that are not derived from Islamic teachings so that its adherents can become idolaters. He is regarded as a teaching that holds superstition, heresy and churafat. Socially, Sufism which teaches ascetic life is an obstacle to the development and progress of the times.\(^2\)

The development of Islam model of sufism is a development that is not born just like that. The birth of the Islamic understanding there is considerable tension of thought and debate. Sufism is a very complex spirituality. In that understanding there is moral, emotional, cognitive and speculative. The beginning of the Sufi movement is a moral movement as a method for self-perfection. The movement is to realize the full religious values of Islam. But the subsequent development of the Sufi movement adds a great deal of additionalities into an exctic movement.\(^3\)

Speaking of solution problems, now appears the tendency of Muslim society to follow the spiritual activities (Sufism). Sufism as the core of Islamic teachings emerged by providing solutions and therapies for human problems by closer to the Creator Allah. Sufism's opportunity in dealing with psychological diseases over all human problems, is increasingly stretched wide in this modern era. Therefore, the author tries to review a little about the existence of Sufism in the era of multiculturalism and globalization, in terms of prospects and development problems

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The Doctrine of Sufism in the Past

Modernity as a global phenomenon is the most influential factor, as theorists of modernism say, to the existence of tradition and religion. Both of these elements will disappear in tandem with the success achieved by a globally held project of secularism. However, since the movement of modernism, represented among others by the concept of a secular state, a nation state, and a democracy, is perceived to have failed to fulfill its promises, tradition and religion in general has again become a medium to express their disappointment at the failures and consequences by modernism. In this situation of disenfranchisement, today’s Islamic movements that propagate the idea of "returning to authentic Islam" can be a good example for analyzing the contemporary relationship between modernity and religion.⁴

In this multiculturalism and globalization era, the teachings of Sufism are very quiet and lonely in the Islamic world, including in Indonesia. Many Muslim researchers have drawn the conclusion that there are two prominent factors leading to the collapse of Sufism in the Islamic world. Because tasawuf experts have lost faith in the Islamic community, because many of them are too deviate from the true teachings of Islam; for example no longer perform the prayers because it has reached the level of ma’rifat, and other Shari’ah.⁵ In addition, the progress of European nations who are non-Muslim have controlled all Muslim-majority countries. In this era of multiculturalism and globalization, many Muslims themselves are more practical and practical to the public (pragmatism).⁶

The condition of multiculturalism mentioned above is actually derived from the thoughts based on the wisdom condemnations that pour substantial, universal, and integral thoughts through an emancipatory, moralist, and spiritual path. An enrichment of educational process that illustrates the values of tasawuf’s noble values with the aim of social praxis. In Western literature Sufism or Sufism is often called Islamic Mysticism. It is the way for the personal experience of Divine Love through which God blesses humankind and encompasses the experience of a mystically remembered ecstase. Modern European scholars regard Sufism as a separate category in Islam, and they call it Sufism. The English term (as well as its equivalent in French and German), using the end of the word "ism" suggests that Sufism is a school of thought or ideology which many scholars regard as an element added to a legalistic and violent Islam.⁷

While the Orientalists believe that in fact any mystical expression in Islamic culture is actually taken from outside sources, generally Christian, Yoga, and Buddhist. Therefore, Sufism is a term often viewed with a positive image by Orientalists because they understand that Sufism is against Islam. In fact, Sufism is a conception of knowledge that emphasizes spiritualitas as a method for the achievement of happiness and perfection in human life. Because it deals with the spiritual dimension, Sufism explores the facets of human life that are esoteric and inward, which concerns the perception of heart and mind of the sacred and absolute reality of divinity.

But please note that, Sufism ideology is basically a way or a way taken by someone to know the behavior of lust and the traits of lust, both bad and praiseworthy. Therefore, the position of Sufism in Islam is recognized as the science of religion related to the moral

⁴ Achmad Ubaedillah, Sufi Islam and the nation state: Darul Arkam movement in the post Suharto era of Indonesia, Indonesian Journal of Islam and Muslim Societies, Volume 5, Number 1, June 2015, 80
⁷ Annemarie Scimmel, Dimensi Mistik Dalam Islam, 52.
aspects and morality which is the substance of Islam. Where philosophically, Sufism was born from one of the basic components of Islam, namely Faith, Islam and Ihsan. If faith gave birth to theology (kalam), Islam gave birth to the science of shar'i'ah, then ihsan gave birth to the science of akhluaq or tasawuf. The sources of Sufism itself are based on:

**Quranic Source**

There are two concepts taken from here that maqam and hal. Both are the most important parts that apply to all schools of Sufism. But they explicitly distinguish between the two, where the maqam (level) is characterized by establishment, while things (state), are characterized by the easy to lose. The concept of maqam, such as the mujahadah nafs, piety, asceticism, gratitude, patience, piety and love, all based on al-Qur'an. So also with ahwal (circumstances) such as; khauf, hazn, nobleness was taken from him.

**Life and Morals Rasulullah Saw.**

The most important aspect which is based on the life of this Prophet, is taken from two phases of pre-prophetic and post prophetic phases. Pre prophetic, Rasulullah often solitude do izzleh in Hira Cave'. Next post prophetic, the Prophet always familiarize himself in simple life, a lot of worship, alms and so on. The nobleness that he teaches is really a perfect example for the Sahaba. This is the guidance of the Sufis both in maqam and ahwal which are all accepted from the moral life of the Prophet.

**The Life of the Companions**

Companions of four is the main focus in the example of noble character. Thusi once told me that, in many ways, the Sufis imitate Umar a lot. Such as clothing patches, ketegaran, kekeramatan and so on. So it is with Abu Bakr, Usman and Ali. All kinds of worship forms of nobleness, taken from there. For that they denghan sure develop the doctrine that is being embraced as a form of truth.

**Ash'arite Teachings**

This we can not let go of, especially this Akhlaki or Sunni group. Each of the teachings of Sufism that they develop, is always associated with the concepts of asyarism as its control, with the intention that his teachings do not deviate from the teachings of Islam. For that, it is important to be guarded by the Ash'ariyya framework. This is also because most of the characters of Sufism of Akhlaki come from Sunni Ash'ariyah.

Thus, the globalization era should not be deadly religious spirituality. For, the empty and empty parts of the inner values begin to flow through the coolness of sufism longing. In this era of globalization, on the one hand there is also a very worrying condition, where the presence of teachers in some boarding schools and assemblies of Islamic studies in modern society, many found the inner suffering that peaked. Though the progress of science and technology is accompanied by the progress of mental care. Human intellect is experiencing rapid development, but should the human heart remains in a state of weakness, then humans need the support of soul power.

The conditions mentioned above, can be described that when a person faces the modern era that all-globalized, and can not deal with it, then the person will do a positive and negative. When a person chooses in his or her mind to do something negative, then that person will get worse in his life choices. For example the negative behavior is drugs, immoral, violence, criminal, theft and robbery. The other side of a person who is able to

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control himself and can face the era that is above, then the person will tend to do a positive thing. Behavior is like perseverance of spiritual spiritual practice, always closer to Allah, or do another positive that can help others.11

When examined, the process of modernization and the flow of globalization, is not deadly religion, instead it leads people from a dead end that finally forced to seek the path of God. But in fact, it is known that modernization satisfies only the needs of manifestation, whereas man will remain restless as long as the inner and outer needs are not fulfilled. Thus, it can be understood that the values of Sufism in this era of globalization are experiencing anxiety and thirst for religious insight as an inner need. The values of Sufism which are spiritual springs in filling the vacuum of the human soul with the roots of the divinity, it is expected the obedience of Muslims to implement the rules of the Shari'a will be in line with the excitement of practicing tarekat, so that the appreciation of religion on the level of essence and makrifat not slip into the abyss of shirk and khurafat.

As quoted Nasution in Salio12, that the path taken by someone who took the Sufi path is not simple, because full of obstacles and challenges. To move from station one to another requires patience, perseverance and sincerity, because the time is also not short. The first path, is repentance, the repentance of all sins big and small, trying not to repeat it. Second, the way of life zuhud, that is not bound to the glorious life of the world. Thirdly, a Sufi must also have a patient nature, so as to be mocked, humiliated is a test accepted by a Sufi. Dishes and insults are not necessarily rewarded, but simply left and prayed for in order to gain awareness. Fourth, a Sufi always trust Allah in every step. Fifth, a Sufi is also always pleased, ie not angry and not hate under any circumstances, even a Sufi is always in a state of pleasure. The last station of a Sufi is always in a state of love for Allah. A man who loves Allah will always be meaningful in his life.13

With these descriptions, it can be said that the experience of Sufistic values will give birth to the meaning of life or psychological well-being for those who experience it. In other words, that a person who undergoes sufism will find the meaning of his life, even though others do not find it. The meaning of life possessed by a person who undergoes sufistik is very important to protect himself from stress, physical health, and the fulfillment of his psychological needs. The term meaning of life shows that someone who has a person's life meaning commitment to concepts, frameworks, and values. A person who has a meaning in life will understand his life, strive to achieve the purpose of life, and will provide the required needs in accordance with the level of ability that is in him.

The realization of the Sufi doctrine is not to stay away from, reject and avoid the struggle of materiality, but to go beyond and break through the limits of materialistic material dynamics. Sufic behavior and lifestyle is a technique of human liberation from material traps when performing social, economic and political actions, as well as in religious ritual activities. That is the ethical basis of every Sufi behavior that should seep into every human action in social, economic and political life as well as various scientific activities. This core of Sufi teachings is easy to recognize in all the teachings of celestial religions. A person's sufi-based ethics are willing to help alleviate the suffering of others, even though oneself face difficulties and suffering. The social, economic, and political achievements of Sufi followers are always directed towards the achievement of spiritual qualities, not merely for social status, accumulation of wealth and personal power.

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11 Salio, Mencari Makna Hidup Dengan Jalan Sufi di Era Modern, 120
12 Ibid, 125
13 Ahmad Bangun Nasution dan Rayani Hanum Sirega, Abdiak Tasawuf, Jakarta: PT. Raja Grafindo Persada, 2013, 83
The Prospect of Sufi Ideology in Multicultural and Globalization Societies

The ever-expanding multicultural and globalization era in the modern age has now brought human life to become more matheticistic, hedonic and individualistic. The rapid development of industrialization and economy, has put these modern humans into human beings who no longer have an independent person, their lives are governed by the automation of mechanical machinery technology, so that everyday activities have been trapped by a dull routine. As a result humans are no longer ignorant, if the role of religion becomes increasingly displaced by worldly material interests.14

Islam and its people must not only be able to survive in all conditions in the multicultural and globalization era, but also must be able to play an active role. If the position of "survival" is likely to lead to isolation, closure and inferiority, and active position (effort affect) will result in openness and superiority. At least a third possibility, accommodative, i.e. adjustment and acceptance of things as far as it can be tolerated. The need for tasawwuf is not only to restore spiritual values or to be closer to Allah, but to be useful in many areas of human life in the multicultural and globalization era.

The concept of the modern era described above is very much in line with Sayyed Husein Nasr's statement that science, science and art in Islam are based on the idea of monotheism, which is at the heart of al-quran.15 Thus according to Nasr, all science and technology in Islam with various diversity can not be separated from the unity of Allah. Science and technology in Islam can not be separated from the touch of spiritual values, because science and technology in Islam must be able to deliver someone to further improve the faith and piety to Allah. It will be more clear when viewed in terms of intelligence of Sufistic thought.

The responsibility of Sufism is not to escape from a worldly life, as it is alleged by some who disagree with Sufism. However, sufism is an attempt to arm ourselves with new spiritual values that will fortify themselves in the face of lifeistic and materialistic problems of life and life that are all materialistic and hedonistic, and trying to realize the balance of the soul that arises the ability to deal with various problems with male attitude

Although the science of discourse Sufism is not recognized because it is supernatural, but its presence in the midst of society proves that Sufism is a separate part of a community life; as a movement, religious beliefs, organizations, networks and even healing or therapy.16 Thus, the presence of sufism in the multiculturalism and globalization era can train people to have the inner sharpness and subtlety of mind. Sufism will bring a human soul istiqomah is a soul that is always filled with divine values and he always has a handle in his life.

Such circumstances cause humans to remain steadfast, patient and not easily crushed by trials that will divert it to lesser destruction. That is a positive contribution that can be extracted and developed from the teachings of Sufism. For that, Sufism must be one of the most important alternatives in overcoming the problems of people's lives in the multicultural and globalization era. The teachings of Sufism need to be injected into the whole concept of life, which includes science, technology, economics, social, politics and culture.

Please note that Sufism recognized in history has great influence over the moral and spiritual life of Islam throughout the thousands of years ago. During that time Sufism was

so attached to the dynamics of life of the wider community, not limited to a small group exclusively and isolated from the outside world. Hence the presence of Sufism in the modern world is necessary, in order to guide humanity to remain misses and close to Allah, and it could be for people who originally glamorous lives and loves wasting money become ascetic.

The final goal to be achieved sufi followers is to get closer to Allah (taqarrub ila Allah) in order to achieve His pleasure, with mujahadah with riyadhah spiritual and mental cleansing (Taqiyah al-nafs). The soul and the body are mutually influential. If the soul is perfect and holy, then the deeds of the body will be good, and vice versa, with the decorated morality which is accepted by Allah. Thus, the Sufi teachings to bring people live according to the actual rules governing life in accordance with the concept of the Quran and al-Sunnah, like the simple life, moderation, gratitude, tawadhu, living by doing things in place.

Learning tasawwuf brings enormous benefits in this life, both individually, society, nation and state. If all people are in the same faith, the earth will be safe from all conflicts and enmities, because the teachings of Sufism always carry the universal messages of coolness, peace, tranquility, love with neighbor, even with nature, environment and other creatures. The teachings of Sufism come through ethnic, racial, ethnic and even religious. Sufis like Ibn 'Arabi, for example, greatly appreciate and respect religious pluralism. Thus, the concept of Sufism is very tolerant, open and acceptable to all groups, groups and all walks of life.

The Sufis are well aware of who they are and how they stand before God and they are able to control their desires so that all that they do is always in the corridor of obedience, obedience and submission to Allah. with full pleasure, love and they are blessed and beloved by God, even God invites them to a very beautiful banquet. "O soul calm. Return to your Lord with a heart of pleasure and approval of Him. Then enter into my servant group, and enter into My heaven."

Those who are invited by Allah are not just anyone but invited are those who have reached the level (maqam) human plenary in them already reflected the attributes of Allah.

Thus, the multicultural and global conditions, the thinking based on the deepening of wisdom about substantial, universal, and integral thinking through an emancipatory, moralist, and spiritual path. Sufism is not a passive or apathetic attitude towards social reality, but it plays a major role in realizing a spiritual revolution in society.

In the midst of multicultural conditions, which should be maintained and developed is the strengthening of education that is based on spirituality that will reinforce the authenticity of humanity that always dicuat by divinity. Sufi doctrine can be the basis of ethical development of life more humanist by maintaining productivity in the middle of modern lifestyles that produce injustice and social imbalance. The functioning of Sufi teachings is even more urgent when appreciating the territory of this country hit by natural disasters due to mismanagement. Conflict sharpened in the political battle of every change of party leadership and regional head elections that began to take place throughout the country, making poverty and suffering of the people increasingly pathetic. The poor and the victims of natural disasters are increasingly neglected as party and even religious elites are trapped in the struggle for material power. Sufi doctrine teaches how to liberate human

17 QS. Al-Fajr (89): 27-30
beings from the trap of the power and rich desire that made the economic, political and religious actors lose their humanity.

Sufism allegations are a major cause of the weak social, economic and political ethos so that the majority of Muslims are poor and lowly educated is the result of misunderstandings interpret the Sufi teachings, which clearly originate from Kitabullah and al-Sunnah. Sufi teachings can be the ethical basis of the dynamics of social life, economic and political nationalism that is humanist and justice in the global world, if interpreted as humanitarian praxis. The root of Sufi ethics is the willingness of man to put the dynamics of material and the world (social, economic, political) as a vehicle for the achievement of higher and better quality stages of life (maqam). For the Sufis, social, economic and political life is not the final goal, but the ladder for life is more sublime. This is the purpose of the teaching of secrecy as a way of reaching ma'rifat; Ma'rifat is the ultimate gift of the nature of the dynamic life of nature and man. The futuristic gift of ma'rifat creates capable human beings who see the historical causal law and the possibilities of future events.

Capillaristic and politically corrupt tendencies are born out of economic and political behavior oriented only to the achievement of wealth. The idea of Imam al-Ghazali is often used as a reference to the rejection of self-inclusion in the dynamics of history, economy and politics in the doctrine of zuhd and faqr. That teaching for al-Ghazali meant laying down economic and political activity for devotion to God, not rejecting or running away from empirical life. As stated Biyanto, that a Sufi should not stand idly by, but must actively work and interact with the community. This is transcendence and radicalization in philosophical thought. Such a process will foster an awareness of the self, the reality of the universe, and Allah.

The spirituality of Islam or Sufism has other aspects reflected in the expression of contemplating the beauty of man is the medium to contemplate the beauty of Allah. The spirituality of Islam or Sufism seems to have a strong significance for modern Western society that is beginning to feel the inner drought and now its fulfillment is increasingly urgent. They searched for both Christian and Buddhist teachings or simply adventure back to nature as the ‘uzlah’ of boredom for the scientific-technological society. In such confusion situations, Islam is still not seen as an alternative to search, because Islam is viewed from its legalistic-formalistic side and forms much obligation for its adherents and lacks spiritual wealth.

Sufism Obstacles in Multiculturalism and Globalization

Islam is a religion that strongly emphasizes the balance between the Shari’a as the law of Allah and tarekat as a spiritual path often called Sufism or Sufis. If the Shari’a is called an exoteric dimension of Islam that deals more with the outward aspect, the tarekat is an esoteric dimension of Islam dealing more with the inner aspect. External obstacles in the form of modernization and advancement of science and technology has now managed to tear the country’s borders, penetrate the cultural wall and spread the network of international relations closer. The advancement of science and technology imparts its influence extensively in systems of thought relating to religious matters, and we are required to think systematically and rationally. There is hardly a single genuine culture today without being influenced by modernization and the progress of science and technology.

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Internal obstacles include the attitude of Muslims who regard Sufism as the cause of decline, Sufism is only suitable for the elderly and who are nearing death. Some are interested in tasawwuf but only on the aspect of his thought (tasawwuf falsafi), so tasawwuf is only a matter of conversation at the seminar but not reflected in personal life, family or society. On the contrary, among tasawwuf there is only concerned with the aspect of amaliyah only (tasawwuf `amali) and is no longer pay attention to aspects of his thinking. There is a tendency to separate between Sufism and fiqh, because between Sufism and fiqh there can be conflict.20

The tradition of tasawwuf that should be anticipative, dynamic and creative is more likely to lose its original nature and in dealing with every issue is more reactive, there is even a tendency to isolate. This isolative attitude is exacerbated by avoiding the worldly as a result of the mistake in understanding the teachings of Sufism, the call for hubuddun-ya to be misunderstood with the attitude of avoiding the world.21

In the age of modernization and globalization today, people in the West have succeeded in developing their intellectual (intellectual intelligence) ability to achieve rapid progress from time to time in various fields of life including in the field of science and technology whose progress can not be dammed but the progress is far from the spirit of religion so that the born is science and secular technology.22 Human beings raced to success in the material, social, political, economic, rank, position, power and so on, but when they were at the peak of success and then their souls had their shocks confused for what it was all about. Why could it be so, because their souls in the emptiness of spiritual values, because they have no clear orientasi in the life of the world.

Sayyid Hussein Nasr thinks that the alienation experienced by Westerners because of the modern civilization they founded stems from the negation of the nature of the ruhaniyah gradually in human life.23 As a result man forgets his existence as 'abid (servant) before Allah because it has been cut off from the roots of spirituality. This is a phenomenon of how modern humans have an acute spirituality. In turn, they tend to be incapable of answering the various problems of his life, and then trapped in the void and meaninglessness of life.

Knowledge that is only generated by psychic consciousness (not spiritual) and ratio is merely divisive and temporary. Knowledge that will bring happiness and peace, will only be achieved if someone has opened the eyes of his heart, or his intellectual vision, then always make a spiritual ascent (sidak) to the center point through the spiritual wisdom of religion.24 Such a man, even though he lives within the boundaries of space and time and works with his fragmentalist science discipline, but he will be able to understand the secrets of nature's character so as to manage them. While the eyes of his heart to realize that the nature he manages is a fellow creature of Allah that implies the Creator. Modern humans have created situations in such a way that run without control, so that they are mired in a pinched position which in turn not only leads to environmental destruction, but also the destruction of man.

20 Ahmad Bangun Nasution dan Rayani Hanum Sirega, Akhlak Tasawwuf, Jakarta : PT.RajaGrafindo Persada, 2013, 58
21 Kautsar Ahari Noer, Tasawwuf Perennial, Kearifan Kriti Kaum Sufi, Jakarta : Serambi Ilmu, 2003, 52
23 Seyyed Hossein Nasr, Science and Civilization in Islam, 8
Modern science removes the knowledge of cosmology from its discourse. Though cosmology is a "sacred science" that explains the relation of the material world with revelation and metaphysical doctrine. Human actually according to his nature can not escape from the spiritual life because it is a human self consists of two elements of the physical and spiritual, human besides physical creatures are also non-physical creatures. In man the demands of the physical and the rahani need to be met simultaneously and in balance, the physical needs can be fulfilled with material things while the spiritual needs must be filled with the spiritual nature such as worship, dhikr, ethics and other pious deeds. If the two things can not be met fairly then human life is certainly going to experience drought and emptiness even did not close the possibility to experience stress.

One critique addressed to modern science and technology from an Islamic point of view is that modern science and technology are only methodologically valid but poor in terms of morals and ethics. The view of modern society based on the achievements of science and technology, has marginalized the divine transcendental dimension. As a result, the life of modern society has lost one of its most fundamental aspects, the spiritual asphyxia.25

The allegations and criticism of Sufism are often unwarranted. Such accusations and criticism usually come from groups who do not comprehend Sufism comprehensively and do not see it from the Sufi perspective itself.26 Theologically, Sufism really has a strong doctrinal basis in the Qur'an and al-Sunnah, Sufism has a stronger root in the Qur'an than with Shari'ah.27 Sufism which is regarded as a symbol of stagnation and passivity is also an over-generalization conclusion, because in many cases in the Muslim world the Sufis and tarekat followers played an active role in the struggle against the colonials. In Indonesia, some tarekat are a group of people feared by the Dutch colonial government for their "rebellion" movements.

Keep in mind and it is a historical fact that in North Africa, Sudan in 1943 saw the famous Sufi movement, the Ashiqqa sect and Marabaouts (al-Murabbithun), who played a major role in the political arena against colonialism. Sufis can behave anger and act as reformers and top leaders.28 In the Saljuk dynasty Sufism also served as a protest movement against the tyranny of power. They denounce the cleric who is intimately tied to the ruler (whom al-Ghazali calls the ‘su’ cleric). Sufism also rejects an aristocratic view.29

It is a fact that Sufi practice can not only be assumed as zuhud worship and zikr in the sense of anish ritual. In modern conditions and the present technological era, Sufi practice is still relevant and even indispensable, with the notion that its not as narrow as understood by people (exiled from mass communication).30 But it must be spelled out in a contextual sense. And we can see the sociological symptoms, that in Pesantren Suryalaya West Java (which is famous for Pesantren Tareqat), has made a cultural movement in the form of problems of agriculture, cooperatives, environment. Even the pesantren is getting a lot of attention from scientists and also the government itself. Non-medical treatment for

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27 A. Nizar Hamzeh and R. Hrair Dekmejian, “A Sufi Response to Political Islamism: Al-Ahbaash of Lebanon”, International Middle East Studies, Volume 28 (May 1996), 95
28 Donald E. Smith, Religion and Political Development, 135
mental disabilities (drugs etc) by using a formula known as ziknullah formula is a distinctive feature for Abah Anom (nickname of Kiai and the nanny of his pesantren). Is not this form and reality then able to change our picture of the Sufi world?.

In the modern life of this complex, where science and technology are so sophisticated and elaborate to almost all regions of the world. At which time humans have to get distracted by the materialistic problem of life. The relationship between humans in modern times also tends to be "impersonal", not familiar anymore with one another. The masculine traditional society is eroded by a wave of modern, tobacco society. This phenomenon makes people more lost their identity. Such conditions also require humans to really be able to survive and control themselves, to then remain tough in the personality.31

As a result of overly magnificent ratios, modern humans are susceptible to the disease of spiritual emptiness. The rapid advances in the field of science and technology are perceived to be incapable of meeting the basic human needs in the aspect of transcendent values, which can only be extracted from the source of divine revelation.32 Berger asserts that, supra-natural values have vanished in the modern world. The loss of boundaries that are considered and believed to be sacred and absolute, makes modern humans circular in a relative world, especially the system of values and morality it constructs. Thus, the modern man who ignores his most basic spiritual needs, can not find inner tranquility, which means there is no balance in him. This situation will be further compounded, especially if the pressure on material needs increasing so that the balance will be more damaged. Realizing that modernization and globalization are not able to meet the needs of human beings who are spiritual, it is no wonder that people are now reunited to a religion that is functioning, among other things, to give meaning to life.

This understanding can provide concrete evidence when looking at the phenomenon that occurs in the midst of today's urban society. There are Sufism institutions that have no direct roots to the tarekat and are massively massed as well as commercial, such as shared dhikr, repentance, dhikr therapy. The face of Sufism in another form is done and the very behavior of Emotional Spiritual Question (ESQ) under the leadership of Ari Ginanjar.33 Due to its entry into the realm of industry and in contact with commercialism, Sufism seems to be a tool for promoting cathartic religious behavior. Taubat, a mystical entrance window into the arena of regret on display. Dzikir pronounced together and guided, forced to be as if khusu’ and prayer was embroidered with tear drops. If not careful, such a pattern will fall into the pseudo of Sufism. Sufism that only emphasizes spectacle rather than the substance of appreciation and internalization in everyday life.

Presumably, this is more specific in contemporary tasawuf. A new form that takes place in the midst of modern society. If modern times are confronted with the spirit of returning to more positive forms and purity of religious teachings, contemporary Sufism is the shifting of the model from the nature of individual tasawwuf to the masses.34 It departs

32 Murtadha Murtahalhari, Menapak Jalan Spiritual Sekilas Tentang Ajaran Tasauf dan Tokoh-tokohnya, Bandung: Pustaka Hidayah, 2006, 41
34 Ahmad Najib Burhani, “Tarekat” Tanpa Tarekat Jalan Baru Menjadi Sufi, Jakarta: PT. Serambi Ilmu Semesta, 2002, 103
from the failure of imaging and the emptiness of the soul, at least in the mass there is recognition of the self that belongs to the group of worship. The mass area is a society that has mass communication and information technology. Sufism entered into a part of the living device with a new face that fits the taste of the era. Thus, the challenge of Sufism is the actual form of modern society's religious style in the global and multicultural era. If not careful, or wrong in teaching and its application will bring the form of forgery tasawuf. Or more extreme, the teachings of contemporary tasawwuf in contact with the sufistic style, are merely taking the incomplete spirit of conventional tasawwuf known all along. When we understand the Sufistic style, it seems to only lead to the world of Sufism, not to enter into the realm of Sufism in totality.

Sufism of the global era puts the values of tasawuf into small or even become the material of technology and still doubt its authenticity. It is only a small part of advanced technology, not as the subject of progress. Nonetheless, it is still based on al-Quran and al-Sunnah, but prioritizes packaging from the essence. Those involved in the global era of Sufism, but nevertheless, continue to try and dig and feel and acknowledge that they have begun to enter the Sufi. Surely will not be able to tasawuf spirit that ever existed in the past can be picked up totally without knowing the whole doctrine and doctrine of tasawwuf them. Moreover, just pluck the important parts and make it as the material of what is commercialized as commodity material to modern and multicultural society.

Although indirectly there are classical and conventional roots, in fact they deeply study every teaching and practice it in everyday life. There is a longing for modern and multicultural society to go back to life at the root of religious culture that promotes the religious spirit. Not just an actual formality but also has a deep meaning to everyday life. But if we look further, it should continue to be evaluated because Sufism is in touch with an industry that tends to be double-edged. Apart from the pluses and minuses of the teachings, as well as the features and portraits of his life that almost lead to pseudo tasawuf, his spirit and influence bring significance to the religion of Islam in society. Moreover, modern and multicultural society who really miss the treasures of religious life.

Conclusions
The advancement of science and technology in this global and multicultural era should be useful to recognize the creation, majesty and greatness of Allah, so as to encourage humans to draw closer to Him. But in reality, modernization satisfies only the needs of manifestation, whereas man will remain restless as long as his inner needs and divinity are not fulfilled. In fact, the values of Sufism which is a spiritual conditioning in filling the vacuum of the human soul, it is expected the adherence of the people to implement the rules of the Shari'a, so that the appreciation of religion on the level of essence and makrifat not slip into the abyss of shirk and khurafat. Thus, its existence in the midst of society proves that Sufism is a separate part of a community life; as a movement and religious beliefs. Such conditions cause humans to remain steadfast, patient and not easily slammed by the trials that will bend the lack of destruction. For that, Sufism must be one of the most important alternatives in overcoming the problems of people's lives in the multicultural and globalization era. So the presence of sufism in the modern world is very necessary, to guide people to remain longing and near his Lord, and also for those who originally glamorous life and likes to become an ascetic.

The condition of the multicultural and globalization era that the pressure on material needs is increasing so that the balance will be more damaged. Realizing that modernization and globalization are not able to meet the needs of human beings who are spiritual, it is no wonder that people are now reunited to a religion that is functioning, among other things, to give meaning to life. Presumably, this is more specific in the tasawwuf of the multicultural era and globalization as a new form that occurs in the midst of modern society. However, it seems that the challenge of Sufism is the actual form of modern society's religious style in the global and multicultural era. If not careful, or wrong in teaching and its application will bring the form of forgery tasawwuf. Or more extreme, Sufism in the era of multiculturalism and globalization in contact with sufistik style, is just taking a spirit that is not intact from the conventional tasawwuf known so far. When we understand the Sufistic style, it seems to only lead to the world of Sufism, not to enter into the realm of Sufism in total.

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The impact of halal tourism on the Minangkabau cultural identity and economy (a study of halal tourism in West Sumatera)

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Abstract
Nowadays, halal tourism has become one of the world’s most impressive economic sector. For the West Sumatra community, halal tourism becomes an opportunity to strengthen their identity and to generate their local economic activities as a religious moslem and a loyal practitioner of their custom (adat). Religion and adat become an integrated part for the Minangkabau people (major ethnic group in West Sumatera). This article aims to investigate both opportunities. There are 7 cities and 8 regencies in West Sumatera which become the destination of halal tourism. Halal tourism needs infrastructure that is in accordance with Islamic values. The existing infrastructure can be utilized for halal tourism attractions. The mosques in West Sumatera has unique features. The building and its ornaments combine religious and adat values. In addition, hundreds of surau scattered all over the nagaris (villages) which keep the ancient manuscripts related to Islamic teachings are potential attractions for tourists. The result of this study shows that halal tourism in West Sumatera has multiple benefits. It is not only potential to maintain the historical heritage and the cultural values, but also to induce tourism related businesses. The expenditures spent by visitors will create a multiplayer effects. The development of a good halal tourism will be able to avoid the negative notion that tourism tend to degrade the sustainability of local identity and religious values.

Keywords: halal tourism, Minangkabau identity, economic impact, West Sumatera

Introduction
The Ministry for Tourism and Creative Econmic of Indonesian government has apointed 3 regions, Lombok, Aceh and West Sumatera, as halal tourism destinations in Indonesia. In 2016, West Sumatera recieved 3 awards out of 12 categories in the World Halal Tourism Awards for the category of the World's Best Halal Tour Operation, World’s Best Halal Destination and World’s Best Halal Culinary Destination. West Sumatera is well known for its nature, culture and heritage tourism. The nature of West Sumatera provides wonderful attractions such as Ngarai Sianok (silent canyon) and Lobang Jepang (Japanese bunker) in Bukittinggi, Maninjau Lake and Ambun Pagi (Morning Dew) in Agam regency, Singakarak Lake in Solok regency, Lembah Anai (Anai Valley) and waterfall in Tanah Datar Regency. The Minangkabau Cultural Centre in Padang Panjang city and Pagaruyung Palace in Batusangkar has been the main attraction for culture and heritage tourism. However, the contribution of tourism as one of income generator for West Sumatera economy is still less significant in comparison to its potentials. The trafic of international and local tourists to West Sumatera are not as expected yet. Most of international tourists who visit West
Sumatera are coming from the neighbour country, Malaysia. Other international tourist visits to this province come from Australia, Germany, Netherland, Korea, Japan, etc.

Halal tourism is familiar to the people of West Sumatera. The Minangkabau as the major population in this province has strong connection to Islamic values, Religion and custom (adat) are inherent in the Minangkabau culture like the nail and meat. This is similar to Islam in Javanese culture which is very dialectic instead of contradictory. Islam has become the identity of the Minangkabau culture. Islamic religious teaching is integrated into the Minangkabau ways of life in daily bases. There are three pillars in the Minangkabau society to ensure the harmony of the cultural and religious practices which are known as alim ulama (religious figures), cadiak pandai (scholars) and niniak mamak (cultural figures). Alim Ulama plays a role to maintain the practices of Islam in daily bases. Cadiak pandai has the role of integrating knowledge and science within the everyday life. The niniak mamak is responsible to preserve the sustainablity of adat values in the society.

This writing investigates the potential of halal tourism in several cities and regencies of West Sumatera. Being a relatively new study, there are limited references available about halal tourism. This research explores the data of West Sumatera tourism available at the BPS (Statistic Centres) in each cities and regencies. In developing broader perspective, the research also explores local and international researches related to Islam in Minangkabau and the practices of halal tourism in West Sumatera. The questions being answered by this research are; 1. what are the halal tourism potentials of West Sumatera considering the history of Islam and Minangkabau culture? 2. Can halal tourism be the opportunity to strengthen the Minangkabau cultural identity and improve the economy of its people?

Concepts and Supporting Factors of Emerging Halal Tourism

The Islamic related tourism are mentioned in different terminologies in the available reseraches such as Islamic tourism, religious tourism, pilgrimate tour, sharia tourism, moslem friendly tourism, and halal tourism. Islamic tourism is defined as travelling activities in which those who travell shall not dispute their Islamic belief. It is also defined as moslem travelling from one destination to another whithin a year or less while maintaining the practices of Islamic norms. Islamic tourism is not supposed to be exclusive for the moslem or to religious purposes only.

Religious tourism is a tourism visits to religious places and participation in the festival’s events related to the religious belief. Although religious tourism was initially

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1 Sulistoyono Susilo, Ibnu Syato,” Common identity framework of cultural knowledge and practice of Javanese Islam” Indonesian Jounal of Islam and Muslim Societies, Volume,6 No.2 (Dec,2016), 161-184
3 Amir Syarifiuddin, Pelaksanaan Hukum Kewarisan Dalam Lingkungan Hukum Adat Minangkabau, Jakarta: Gunung Agung, 1982
4 Elfindri dan Sari Lenggogini, Creatourism, Mendukung Pembangunan Kepariwisataan Berkelanjutan, Jakarta: PT Mujur Jaya, 2017
6 M.Carboni Parelli, G.Sistu, Is Islamic Tourism a viable option Tunisia tourism? Insight fro Djerba, Tourism Management Perspective,2014,11(0), 1-9
7 Zamani Farahani, Henderson, JC, Islamic tourism and managing development in Islamic societies: The cases of Iran and Saudi Arabia, International Journal of Tourism Research, (Des,2009), 12(12), 1-8
visitations to the holly land, it is now also develop as leisure tour. Religious tourism items as a tour includes cultural attractions related to Islam. All tour activities, for moslem and non-moslem, are adjusted to respond the Islamic norms, life styles and ethics. In particular, the travelling to the holly land of Makkah to conduct the Hajh ritual, which is coined in 5 Islamic pillars, is known as pilgrimage tourism. In the Arabic tradition, pilgrimage tourism has been known before Islam as a tour to a tomb. Islamic culture is later consider pilgrimage tourism as tradition which can develop awareness and reminder to the afterlife.

Sharia tourism is defined as a tour which are based on Islamic-sharia norms. Both moslem and non-moslem can be the consumers for this tourism. The category of sharia tourism are oriented at universal goodness, enlightenment, refreshment, peacefulness, non-mythical, good morality, good order and peace keeping, enviromental conservation, respect on social and local cultures. Coordination Office defines moslem friendly tourism as a tour based which provides the basic needs of Islamic practices. In detail, the act of a moslem to travel to and stay in a place should concerns the Islamic teachings. Thus, a moslem tourist should consider the “halal” for hotel, transportation, food and beverage, and their tourism expantudes.

From those different terminologies, the halal tourism is refered the most and popularly known in Malaysia, Indonesia and Brunei. Halal tourism is a tourism which facilitates the leisure activities and life styles demanded by moslem travellers. Halal tourism is also defined as tourism industry which involves moslems with activities approved by Islamic norms. Integration with the Islamic norms should be the main concern in accepting and enjoying all products offered in a tourism package.

The emerging of halal tourism is closely related to the effort of integrating sharia into all aspect of life. In Indonesia, the word sharia has been populer since the establishment of sharia financial institute at the early 1990 which is followed by the establishment of sharia insurance and other non-bank financial organisations. The exploration of this issue discovers some factors which motivate the occurrences of halal tourism. First factor is the improvement of religiousity and awareness on the importance of halal within moslem society. This development implies a growing demand on the tourism services which actuate the Islamic teaching. The moslem tourists demand tourism packages to accomodate their religious practices. Tourism destinations should provide praying room, culinary and accomodation which responds the sharia rules. It also triggers a shift in

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9 Anna Rita Pinter, Religious tourism in Mecca, Saudi Arabia, Thesis Budapest Business School, College of Commerce, Catering and Tourism, 2014, 1-234
11 Ryan Syofyan, Business Prospect of sharia tourism (2012), Harian Republika
12 Comsec Coordination Office, Muslim Friendly Tourism: Understanding th Demand and Supply Sides in the OIC Member Countries, Turkey, 2016.
mainstream tourism management from the conventional management into the sharia/halal one.

The second factor is the 9/11 effect which motivated changes in tourism destination preferences. The post 9/11 effect spread out conflict, violence and hatred against Islam related ideology. Safety issues becoming major concern in travelling into places where moslems are minority. Thus, moslem tourists tend to change their tourism destination preference from the USA and European countries into the Islamic world such as countries in the Middle East.

The third factor is the increasing moslem populations and growing trend for moslem to do tourism. The increasing moslem population implies the potential growth on halal tourism market. H. Kettani explains that in 1870s moslem population is 15% of world population. This number climbed to 17% by 1950s, and is predicted to reach 26% in the 2020. Pew Research published a prediction that in 2030 moslem population will increase to 2,2 billion or equals to 26,4% of the global population. The fast growing moslem population is teh exact target for halal tourism market.

The fourth factor is that Indonesia in general, West Sumatera in particular, has long been the upper course for the dissemination of Islamic teaching and culture. Since the decease of prophet Mohammad SAW, Islam has spread to the north of Syiria in 636 H (Islamic Calendar system), to East Persian in 636 H, to Egypt in 640 H, to Spain, Portugal and Pakistan in 711 H. Those deployment was not only expanding the Islamic world but also bringing positive implication such as better networking and interaction with the non-Islam societies. This made even greater implication when Islam spread to European countries such as Bulgaria, Albania, Bosnia and others between 1071-1491 H. Beside the expansion of the teachings, Islam also widely spread through out Arabic peninsula in trading activities. Both teaching and trading has widely developed the Islam networks. Arabic moslem traders expanded their trading route along the Islamic East Coastline and the west part of Sumatera (Tiku, Pariaman) since the 7th century. Pariaman coastline became the starting point of Islamic deployment into the highland of West Sumatera province. This phenomena is coined in the local proverb as “syarak mandaki” or literally translated as “the religion climbs”. The history of Islamic expansion into the mainland of the Minangkabau (West Sumatera local ethnic) has become undefeatable fact which can potentially be traced by tourists as heritage or culture tourism.

### Halal Tourism in Indonesia and Overseas

Halal Tourism has become potential market in the development of tourism industry in Indonesia and overseas. In Aceh, for instance, there are some halal tourism centres such as Baiturrahman Grand Mosque which was build in 1612 with 7 domes and one skyscraper tower. Baiturrahim Mosque in Ulee Lheue is the silent witness of the deadly Tsunami in 2004. This mosque is the heritage of Sultan Aceh from the 17 Century and was ever burnt by the Dutch colony in 1873. Teuku Mosque in Anjong Gampong Peulanggahan was build

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16 Mohd Yaseen Gada, On pluralism, religious ‘other’, and the Quran: a post September -11 discourse, Indonesian Journal of Islam and Muslim Societies (IJIMS),No1.2 (Dec,2016), 241-271
17 Elfindri dan Sari Lenggogini, Creatourism, Mendukung Pembangunan Keparawisataan Berkelanjutan, Jakarta: PT Mijur Jaya, 2017
18 H. Kettani, World Muslim Population, Proceeding of the 8th Hawaii International on Art and Humanities, Honolulu, Hawaii, Januarti, 2010
19 www.pewresearch.com, diakses, tanggal 13 Mei 2018
by Sayyid Abu Bakar bin Husein Bafaqih in the 18 Century. Sayyid Abu Bakar was an Arabic merchant who travelled to Aceh for trading and spreading Islamic teaching which later made Aceh known as the Terrace of Makkah. This mosque has no domes instead it has rooftop roofs. There is also the tomb of Sultan Iskandar Muda and Syiah Kuala in Aceh. Sultan Iskandar Muda was known as a fair King for his people and family. The King has ruled since 1607 to 1636. Syiah Kuala tomb is located at Alue Naga Beach in Banda Aceh. This place attracts tourist who want to pray or do dzikir while tracing back the history of Islam in Aceh21. There is also Tsunami Museum as the reminder for Aceh Tsunami in 2004. This museum has four floors with pictures and photos of the Aceh Tsunami in every floors. Other attraction related to the tsunami disaster is the PLTD Tourism Ship. The ship was initially placed in Ulee Lheue harbor and the tsunami dragged that ship 4 kilometers away from the coastline. The PLTD was then turn the ship into tourism attraction to remind us of the terrible tsunami which wiped out Aceh from the shore to the inland in 2004. There is also PLTD Floating Ship which can be visitied everyday, yet the attraction is put-on-hold in every praying times22.

In Lombok, there are halal tourism centres such as Sade Village, NTB Islamic Centre, Antique Mosque of Karang Bayang, Sesaot, Benang Kelambu Waterfall, Gili Nanggu, Gili Kedis, and Gili Kudak23. Sade village is the origin of Sasak ethnic group inhabited by only 150 families. Those families living in Sade village are the 16th generation and the successor of Sade’s cultural heritage. In this vilage, there is Sasak’s unique traditional house made of natural material such as clay and husk. NTB Islamic Centre is a mosque with patterns representing the characters of three ethnic groups in NTB, Sasak, Samawa and Ambojo. This mosque is also known as “The 99 Tower” referring to the 99 asma’ul husna (God’s names). Karang Bayan mosques is a historical mosque in Karang Bayan village, West Lombok. The wall of this mosque is made of woven bamboo and the rooftop is made of palm fiber. All tourists visiting the halal tourism centres are guided by professionals who speaks Arabic, French, Persian, and Turkish, beside English24.

Moslem or non-moslem countries are exploring the potential of the emerging halal tourism. Bangladesh which major population are moslem has developed halal tourism centres in the form of Islamic cultural heritage such as the mosque of Baitul Mukarram, Shait-Ghumba, Chota Sona and baba Adnan serta Sultan Bayazid. Those mosques are interesting enough as halal tourism attractions. Besides those, Bangladesh also has buildings representing Islamic history and other historical building inherited by the British colony such as Gandi Asnam, National Temple, Mujibnagor, Martyeed, Oldtergh court building and Ahzan Manzil in Dhaka25.

Malaysia was awarded the best halal destination by GMTI in 2015. Halal tourism in Malaysia provides halal food and moslem friendly facilities at tourist destinations. Halal food in Malaysia has been granteed halal certification by the Council for Malaysian

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21 Nanda Rahmi., Kajian Ekonomi Pariwisata Syariah Aceh, Jurnal Samudra Ekonomi dan Bisnis, Vol.8, No.1 Januari, 2017
22 Marefa, Prospek Pengembangan Wisata Islami di Banda Aceh, Fakultas Usuluddin dan Filsafat Universitas Islam Negeri Ar-Raniry, Darussalam Banda Aceh, 2017
Religious Representative. Many restaurants in Malaysia offer halal food so the moslem tourists are convinced by the food served in Malaysian restaurants. The halal restaurants is marked by halal stamp attached on their wall. There are also hundred of mosques spread all over restaurants and malls. All facilities are provided to support the religious practices of moslem tourists. Malaysian government also strongly commiteed to promote the moslem friendly tourism environment.

Other countries known to have developed halal tourism are Qatar and Tunisia. Qatar has also moslem friendly tourism potentials. The focus of Qatar tourism developments are conference and meetings (MICE) although they also develop sport and culture tourism. Halal food in Qatar is certified by Qatar Supreme Council of Health. Similarly, Tunisia is experienced in managing halal tourism for having 99,8% moslem population. Tunisian government fully support the development of halal tourism by giving services according to Islamic norms for moslem tourists who visit Tunisia. Some popular mosques in Tunisia such as Zaytuna mosque in Medina and other historical mosques are open for tourism visit. Other halal tourism products in Tunisia are culture and beach tourism.

In some non-moslem countries such as England, Thailand, Philiphine, Japan and Brazil, the halal tourism concern more at halal food issues, praying facilities in the airport, the kiblah direction and Al-Qur’an availability in hotel rooms, and seperated public space for unmarried men and women. In England, there around 100 KFC outlets besides Chicken Cottage, Dixy Fried Chicken, Pizza and Nandos which foods already have certification. In Thailand, all informations for the needs and conveniences of moslem tourists such as halal culinary centres and moslem praying rooms are provided in a smartphone application (Battor dan Ismail, 2015).

West Sumatera Halal Tourism: Strengthening the Identity and Growing the Economy
Tourism activities imply both negative and positive impact on the social and economic life. One of the positive impacts on the economy is the financial inflows from foreign tourists through expenditures on goods and tourism related services during their visits. This also creates new job opportunities and increases local income. In a research using mixed methodologies including Error Correction Model, Granger Causality Test, Toda-Yamato Test, Johansen Cointegration Test, Panel Data and Field Research within 1960 to 2011 in Greece, South Korea and Turkey indicated a reciprocal relationship between tourism and economic growth. Tourism induces economic growth and economic growth motivates tourism development. Culturally, tourism activities lead to positive impacts such as cultural heritage restoration and local tradition preservation. However, tourism also has negative impact which cause degradation of cultural values through contestations in tourism industry. Degradation of cultural values in the society mostly influence the


adolescents who are in the search-for-identity\textsuperscript{28}. Further elaboration of this part will explain some potentials of halal tourism in West Sumatera.

Halal tourism requires infrastructures and services which are corresponding with religious norms (Islam) to facilitate the needs of moslem tourist activities as the major consumers. Actualizing it does not necessarily means building new infrastructures, the existing infrastructures can be restored and conditioned as halal tourism facilities. The buildings and ornaments of mosques in West Sumatera, for instance, are uniquely reflect the assimilation of Islam and local cultures. Thus, the mosques are the axis for economic, religious and cultural activities.\textsuperscript{29} The mosque is also the centre of cultural heritage and history which are represented on the buildings and its engravings. It also preserve the socio-history of the surrounding communities. In West Sumatera, there are many mosques which reflect the assimilation of Islam and Minangkabau cultures such as; Grand Mosque of West Sumatera, Gantiang Grand Mosque and Muhammadan Mosque in Padang; Bayur Grand Mosque and Koto Laweh Grand Mosque in Agam regency; Mesjid Jama’ (Grand Mosque) Birago, Jam’ti Surau Gadang, Jam’ti Tarok, Jam’ti Gonojo and Masjid Jam’ti Tigo Baleh in Bukittinggi; Mesjid Agung (Great Mosque) of al-Muhsini in Solok; Asra Mosque in the kompleks Dinyah Putri (Women Islamic boarding school area) in Padang Panjang; Mesjid Tuo (Ancient Mosque) of Batipuh and Rao-Rao Grand Mosque in Batusangsang. Those mosques have potential as halal tourism attractions and preservation of religious culture of the Minangkabau.

Beside mosques, West Sumatera also has many suraus. Surau in the Minangkabau culture is functioned not only as praying facilities (small mosque) but also as tasawuf’s teachings centre. Many suraus keep ancient manuscripts hand-written by the suaras leaders (Sheikh) which can be explored and exposed as halal tourism attractions for moslem or interested tourists in West Sumatera. The manuscripts in the Minangkabau suraus are similar to the ancient manuscripts in Java which show the assimilation of Islamic values and Javanese culture\textsuperscript{30}.

There are tariqa (a school of Islamic sufism) centres in Minangkabau suraus which can potentially be developed as halal tourism attractions. In Padang, the tariqa communities can still be found in Surau Nurul Huda at Batang Kабuang, Tabing, which keeps 25 hand-written manuscripts of Sheikh Imam Maulana and Abdul Manaf, and Surau Tarekat Syathariyah Ikua Kota Tangah also keeps another 25 manuscripts\textsuperscript{31}. Those tariqa manuscripts in suraus were developed from an Islamic intelectual and writing traditions. The manuscripts preserves the teachings and ideological perspectives of the tariqa’s teachers. These ideological perspectives are developed from intelecual tradition to comprehend various issues such as differences in religious practices, socio-cultural values of the Minangkabau, socio-politic and education in suraus\textsuperscript{32}. Other tariqa centres in

\textsuperscript{28} Winda, Dampak Sosial Ekonomi dan Budaya Objek Wisata Sunaghi Hijau Di Kabupaten Kampar, FISP Riau, JOM Vol 4 No.1 Februari 2017

\textsuperscript{29} Kristel Kessler., Conceptualizing Mosque Tourism: A central feature of Islamic and Religious Tourism, International Journal of Religious Tourism and Pilgrimage, Volume 3, Issue 2 Selection of Papers from International Conference 2015 (V1)


\textsuperscript{31} Oman Fathurahman., Tarekat Syattariyah di Minangkabau, Publisher Prenadamedia Group, Jakarta, 2008

\textsuperscript{32} Promono, Surau dan Tradisi Penaskahan Islam di Minangkabau, Jurnal Hunafa, Vol.6, No.3, Desember, 2009, 247-272
Minangkabau are Surau Syekh Barhanuddin in Ulakan of Padang Pariaman regency, Surau Baru in Kota Ilalan of Padang, Surau Syekh Abdul Satar, Surau Syekh Ismail Simabua in Batusangkar, Surau Syekh Supayang and Surau Pintia Kayu in Kota Solok, Masjid Raya Gunung Talang in Solok regency, Surau Tinggi Calau in Sijunjung, Surau Batu Hampu di Lima Puluah Kota, Surau Syekh Muhammad Yamin in Lubuk Landau Pasaman regency.

Historical mosques and suraus as tariqa centres which have manuscripts’ collections are the halal tourism potential infrastructure which can be restored and developed as the attraction to trace the interaction between Islam and the Minangkabau culture in the past. This kind of tourism development does not only preserve the local heritage but also emerge cultural values which strengthen the Minangkabau identity as a loyal practitioners of Islamic teachings. This tourism activity may also anticipate the degradation of the local culture and religious values upon younger generations.

The tourists’ visit will cause a multipler effects which induce better economic growth for the locals. Tourism actuates acomodation industry such as hotels, homestays, youth hotels, lodges, villas and other acomodation bussineses. Supporting the halal tourism, the acomodation industry should conform the sharia rules such as not providing entertainments which lead to polytheism, fornication, pornography, and immoral action. The acomodation should also provide adequate facilities for praying and ablution. The employees should be dressed and given a code of conduct in services which conform the sharia principles. Besides, halal tourism destinations should put effort on creating excellent public sevices by promoting safety, comfort, cleanness, green, clean sanitation, respect on the local cultures and conform the sharia principles. Halal tour and travel agencies will emerge to provide services for tourists. They should be commited at providing services, tour packages, acomodations, attractions, foods and beverages which have halal sertification from the local authority (MUI). Tour guides play important roles in a tour and travel agency, therefore they should also conform the sharia principles in conducting their duties such as noble character, communicative, friendly, honest, responsible, and certified.

In developing halal tourism, the society should be given part to actively involved in tourism packages offered by tourism industries. Farming products in the tourism destinations, for example, should be part of the culinary served at the tourists. The farming products in Matua of Agam Regency such as pumpkin, peanut or sugarcane can be served as the breakfast menu in hotels at Maninjau Lake tourism destination. Passion fruit can be served as main appetizer or desert in the cottages at tourism destination of Solok Regency. Sanjai cracker can be offered as snacks for tourists visiting Bukittinggi, or Galamai when they visit Payakumbuh. The local farming products should be prioritised in the tourism industry. All foods and beverages served in a tourism package should have halal certification. A responsive interaction-patterns with the local people are also needed in developing halal tourism activities. The people should be an active subject for tourism activities in their area so they receive socio-economic benefits from tourism industry. Full involment of the society in a tourism industry does not only create economic opportunity but also develop awareness and responsibility to maintain the good image of their areas as tourism destinations.

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33 Firdaus, Sejarah Surau di Minangkabau, Pusat Kajian Budaya Islam, Fakultas Adab dan Budaya, UIN Imam Bonjol Padang, 23 Marat 2009, 1-22
34 Dewan Syariah Nasional Majelis Ulama Indonesia, Fatwa Dewan Syariah Nasional, No: 1 08/DSN-MUI/X12/2016, Tentang Pedoman Penyelenggaraan Pariwisata Berdasarkan Prinsip Syariah
Conclusion
The elaborations in this article shows that West Sumatera and its Minangkabau ethnic group have both cultural and historical potential which can be develop as excellent halal tourism. Culturally and historically the Minangkabau culture reflect strong relationship with Islam which become their identity. The development of halal tourism may preserve that identity as well as increase the local economy. As an emerging market in tourism industry, halal tourism will induce multiplayer effects on the local economy. Creative economic industry become growing sector in satisfying the market demands. Halal tourism can strengthen the cultural identity and grow the local economy. Last but not least, an integrated policy from the Government together with the active roles of the local people are needed to amplify the positive impact of sustainable halal tourism.

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Virtual pesantren: new trend of Islamic education model in Indonesia

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Abstract
This research is conducted due to several reasons. Firstly, the emergence of virtual pesantren is considered as new trend of Islamic education in Indonesia. Secondly, the obligation in preserving Islam Nusantara as the teachings of Islam rahmatan lil alamin, in which since the XV century pesantren has become the center of Islamic education that is able to create remarkable Islamic scholars. Thirdly, the radicalized movement for the sake of religion is occurred along with the moment of political deeds. This present research aims at scrutinizing (1) the development of virtual pesantren as a new trend of Islamic education in Indonesia, and (2) the method of virtual pesantren teaches Islam Nusantara and deradicalization for the sake of religion. It employed qualitative approach and the research design was case study. The data were collected through in depth interview, observation and documentation. The analysis of the data shed light on the overall experience of learning in virtual pesantren in Indonesia. The data were analyzed by using Mile and Hubberman's view of data display, data reduction and drawing conclusion. The findings showed that the visual pesantren has appeared due to the availability of information technology through internet that encourage kyai (priest) and santri (students) to conduct face to face interaction indirectly. Furthermore, the method applied by kyai in the teaching process is by reviewing the classical manuscripts of earlier ulama’ (Islamic scholars) and santri comprehended the materials through bandongan, lecturing and question and answer through cybernetic applications such as Website, Youtube, Whasapp and Telegram.

Keywords: virtual pesantren, Islam Nusantara, deradicalized movement

Introduction
Virtual pesantren is one of the new model of Islamic boarding school’s education development by utilizing technology and information\(^1\). In the early history of pesantren development in Indonesia, it becomes the center of education for ulama as well as it comes to be a means for the development of Islamic teachings center\(^2\). Virtual pesantren is very different from conventional or modern pesantren\(^2\) in terms of the existence of dormitory


and supporting facilities, however, the principal of pesantren education that instills character education and Islamic studies remains the core of virtual pesantren service.

The existence of virtual pesantren as one of educational model and da’wah in the contemporary era is considered effective strategy due to the trend of millennial generation who utilize technology and information in their activities. Referring to the statistical data that the internet access users in Indonesia in 2017 is 143.26 million. There is a shifting lifestyle of Indonesian society from traditional to cybernetic ones as indicated by the increasing number of the internet users. This lifestyle influences many aspects in society including the form of organizational models. Virtual organizations continue to evolve in various designs and forms incorporating virtual pesantren.

The study of virtual pesantren is interesting topic since it is a new organizational development design and its development is influenced by the utilization of technology and information. Also, it is still possible to develop in various models of organization and education service system. In fact, there are several studies dealing with the virtual pesantren and the development of Islamic education in Indonesia. This research is remarkable to be conducted since virtual pesantren is associated with the deradicalization of religion and Islam Nusantara. The radicalism notion for the name of religion is closely related to its spread by technology. Therefore, it requires the same strategy for disputing religious deradicalization, namely, the use of information technology and the concept of Islam Nusantara conveyed by Nahdlatul Ulama (NU) organization.

Radicalism in the name of religion is not only a world issue that occurred in Syria and Iraq with the Islamic State of Iraq and Syria (ISIS). ISIS movement is allegedly growing in Indonesia in various forms of different organization names but it is still affiliated to ISIS. This is a challenge for Indonesia in which the recruitment members of

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radicalism movements is by utilization of information technology. Considering the fact above, the demand of preventing religious radicalism through pesantren is considered essential, as pesantren is one of the medium for disseminating Islamic religious education in Indonesia teaching morality, fiqh and aqidah in accordance with the condition of the pluralistic Indonesian society. This research is intended to analyze thoroughly how the concept of virtual pesantren as a new model of Islamic education in Indonesia, and how it becomes a means of religious deradicalization and the development of Islam Nusantara.

Research Methodology
The approach of this research was qualitative. Robert C Bogdan, and S Knopp Biklen defined as a research procedure which produces a descriptive data such as verbal or nonverbal utterances or words from the object being observed. It presents the information concerning the current status of phenomenon and it is directed toward determine of a situation as it exist at the time of the study. Then, the design of this research is case study. It focuses on a single unit to produce an in-depth description that is rich and holistic. It includes multiple sources of data collected over time. He further explained that case studies can answer descriptive questions (what happened) or attempt to explain why something happened by looking at a process. In this set of circumstances, the researcher believes that something can be learned in this specific case, especially how the concept of virtual pesantren and how it becomes a medium for religious deradicalization and development of Islam Nusantara. The data were collected through in depth interview, observation and documentation. The analysis of the data shed light on the overall experience of learning in virtual pesantren in Indonesia. The data were analyzed by using Mile and Hubberman’s view of data display, data reduction and drawing conclusion.

The Concept of Virtual Pesantren as a New Model of Islamic Education in Indonesia
Virtual pesantren is one of the form of a development of virtual organizations. The definition of the virtual organization itself is still evolving as the meaning and understanding also continues growing. In terms of meaning of virtual organizations consists of two words, namely, organization and virtual. It can be defined as computer-generated organization. Furthermore, the characteristics of virtual pesantren are the support of technology and information, a flexible time allotment and offline interaction.

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Virtual pesantren is not the only virtual organizations in the field of education. Liu and Xu\textsuperscript{27} and Kawamoto\textsuperscript{28} conducted research dealing with the implementation of virtual organizations in education, whereas in the context of Islamic education Zaki Nur'aeni found that the Darut Tauhid Pesantren develops learning method by utilizing information technology\textsuperscript{29}. It occurs due to the statement that the development of technology and information in the era of globalization is significant for pesantren learning strategy of Islamic education\textsuperscript{30}.

This research focused on two virtual pesantren. The first is the Al Hikam Pesantren in Malang. It is in the form of pesantren website containing video collection of Islamic teaching delivered by the late KH. Hasyim Muzadi. The second one is "NU Japan TV" facebook group account launched by the distinct branch of Nahdlatul Ulama (PCINU) Japan lead by Ustadz Dr. Rosidin, M.Pd.I as the alumni of Al Hikam Pesantren. It aims at providing an Islamic education for students as well as the members of PCINU who stayed in Japan. Also, it is provided to the alumni or workers who have returned to Indonesia. The result of interview to Ustadz. Rosidin, M.Pd.I as the principal of "NU Japan TV", as follows:

"NU Japan TV is a facebook group account that contains material of Islamic studies, teaching of Tarbawi manuscript interpretation.NU Japan TV as a learning tool for students/ congregations of special branch of NU in Japan, as requested by the special branch manager of NU Jepang"

The learning system of virtual pesantren "NU Japan TV" to students in Japan is lecturing. The same activity is also organized by Al Hikam Pesantren. The characteristics of Islamic boarding school of Al Hikam Malang is slight different from general pesantren that accept students in various age. Nevertheless, Al Hikam Pesantren selected the students only for college students who are studying in Malang. Al Hikam also develop virtual learning website "alhikam.ac.id" consisting Islamic study material delivered by KH. Hasyim Muzadi. The core material presented by KH Hasyim Muzadi is video collection about the message of Indonesian religious practice. Similarly, it was done by Ustaz Dr. Rosidin, M.Pd.I in "NU Jepang TV" which presents Tafsir Tarbawi and Islamic studies which contains lesson and procedure of practicing worship in contemporary context. The result of the interview as follows:

"The material presented in" NU Japan TV "is a religious lecture about Tafsir Tarbawi, and Islamic studies in the context of Indonesia or Japan. It sometimes answer questions by email or WhatshApp from students related to fiqh/religion"

Referring to the learning process of virtual pesantren either by Al Hikmah Malang or "NU Japan TV" has similarity in terms of delivered materials and the characters of santri/students which is not known its presence directly. It is supported by the result of interview of Ustadz Dr. Rosidin, M.Pd.I as follows:


\textsuperscript{30}Nurdin.
"Since interacting with students on the internet, I don’t do face to face interaction with santri, they often consult and raise question by an email or WhatsApp about worship, fiqh and current religious issues"

Referring to the result of interview to the students who are enrolling in virtual pesantren, they have been communicating with Ustadz Dr. Rosidin, M.Pd.I since they are in habit with information technology. Based on the interview result, video in website and facebook account “NU Japan TV” as well as communication behavior of virtual santri with ustadz or kyai can be inferred that firstly, the teaching and learning process is highly dependent on the use of technology and information, namely, website, whatsapp, email mail, and telephone. Secondly, there is no face to face interaction between kyai / ustadz and santri as it is in traditional pesantren. Thirdly, the material presented is about Tafsir Tarbawi and its analysis of religious problems in the modern era. Fourthly, the method employed by kyai / ustadz in conveying the material to the students in the form of video lecturing. Fifthly, the communication interaction between kyai / ustadz and virtual santri is by using email, whatsapp, telephone and facebook. The learning model of virtual pesantren based on the analysis of the interview and documentation is presented in the following:

Figure 1. Virtual Pesantren Learning Model

Virtual Pesantren Deradicalization of Religion and Islam Nusantara
The changing role of pesantren as a model of Islamic education cannot be avoided. The transformation of salaf to modern and the latest one is being a virtual pesantren. The transformation in pesantren is closely related to the role of kyai / ustadz and the demands society due to the globalization and lifestyle of youngsters in using the internet access. Indeed, several teenagers have less ability in distinguishing the internet content, whether it is positive content which is in accordance with Indonesian law or legislation or negative one which is about terrorism and radicalism. It occurs due to the absence of companion by face to face interaction so that the ability of the user is very decisive in selecting the internet content. Nowadays, terrorism is more perceived as an act of Muslims because it is

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marked by several bombing tragedy in Indonesia\textsuperscript{35} directed by someone who claims himself to be Muslim. Indonesia and Muslim especially, must fight for terrorism and radicalism because the image of Indonesia is deemed as a country which has motto “the unity in diversity”.\textsuperscript{36}

\textit{Pesantren} as a center of education and \textit{da’wah} is still considered to be an appropriate strategy of religious deradicalization\textsuperscript{37} in the massive radical groups in Indonesia, while \textit{Nahdlatul Ulema’} offers the concept of Islam Nusantara as a peaceful and pleasant Islam in accordance with the condition of the pluralistic society of Indonesia\textsuperscript{38}. This article is intended to analyze how the religion deradicalization can be elucidated through virtual pesantren by Islamic Nusantara material. It occurs due to the consideration of the lifestyle of young Muslims who have a preferences in using the internet and various features of information technology applications\textsuperscript{39}. Furthermore, there is cyber war in tackling terrorism\textsuperscript{40} and the spread of radicalism in the young generation who lack understanding\textsuperscript{41} but having spirit for seeking it\textsuperscript{42}.

Some question raised “What deradicalisation of religion is, and why there should be deradicalization of religion through virtual pesantren”. The deradicalization of religion is the anticipation of radical ideology\textsuperscript{43}. Therefore, deradicalization of religion is important to be done in order to prevent the understanding of radical ideology that has damaged the harmony of religious life\textsuperscript{44} in Indonesia. Virtual pesantren\textsuperscript{45}\textsuperscript{46} is alleged a precise strategy of religious deradicalization for preventing radicalism idea among youngsters\textsuperscript{47}, as well as it can be used as a means of conveying a moderate understanding of Islam\textsuperscript{48}. These days, the internet is not only media for communication\textsuperscript{49} but also as a means of disseminating radical ideology\textsuperscript{50} which is opposed to the Indonesia’s law\textsuperscript{51}. Radicalism in Indonesia is not

\textsuperscript{38}Arifianto.
\textsuperscript{39}Arifin, “Digital Literacy of Middle Class Muslims.”
\textsuperscript{40}Sarinastiti dan Vardhani, “Internet dan Terorisme.”
\textsuperscript{44}Muhammad dan Pribadi, “Anak muda, radikalisme, dan budaya populer.”
\textsuperscript{45}Jeffrey A. Ritchey dan Nurhaya Muchtar, “Indonesian Pesantren and Community Social Change: Moderate Islam’s Use of Media and Technology for Nonformal, Community-Based Education,” 2014.
\textsuperscript{47}Sarinastiti dan Vardhani, “Internet dan Terorisme.”
\textsuperscript{48}Amin, “ISIS.”
as religiously motivated as its purpose but it is only used as a "camouflage" for the sake of political and economic interests.\(^{(52)}\)

Deradicalization of religion is not only the responsibility of the state but also every individual.\(^{(53)}\) They have to participate in preventing the development of radicalism ideology which will disturb the stability and protection of the state and social life. Approach in prevention radicalism is very sensitive issue \(^{(54)}\) because it concerns with the indulgent of a person, therefore it needs lenient approach compared to the physical or military action. The utilization of technology in virtual pesantren is a suitable strategy in avoiding radicalism ideology due to its content conveys moderate Islam which is in line with condition of Indonesia.\(^{(55)}\)

Moderate Islam developed by two major Islamic religious organizations in Indonesia, namely Muhammadiyah and NU. They are been able to live in harmony in the multicultural society of Indonesia.\(^{(56)}\)Islam Nusantara is a concept developed by NU, that is the Islamic teachings that acclimatize values and culture of a multicultural country like Indonesia for the purpose of the harmony and peaceful life in community.\(^{(57)}\) Initially, Islam Nusantara is the teaching concept done by Islamic scholars who spread Islam in the Indonesia archipelago, then it preserved by NU through Islam Nusantara concept.\(^{(58)}\) However, some scholars argued that this concept accommodating to the values of local culture of Indonesia is deceitful concept because Islam is the only one taught by Prophet Muhammad SAW.\(^{(59)}\) Among those debatable issues, the development of Islamic education based on the concept of Islam Nusantara should be carried out as a strategic prevention of radicalism.\(^{(60)}\)

The role of virtual pesantren in preventing radicalism are in the form of providing material which refers to the concept of Islam Nusantara. The design and content of the materials must be fascinating and it is adapted from the lifestyle of virtual santri. One of the example is creating religious videos about life of Indonesian society. It employed thematic interpretive based approach, consequently the understanding of santri is not limited to the textual concept. Besides it is necessary to make short films about the acculturation of Islam and Indonesian local culture.\(^{(61)}\) Islam Nusantara is require to be promoted using

\(^{(52)}\)Mubarak, “dari NII ke ISIS.”
\(^{(53)}\)Septiana Chandra Dewi, “Upaya BNPT dalam Menghadapi Ancaman Keamanan dari Kelompok Radikal ISIS (Islamic State Of Iraq And Syria),” 2016.
\(^{(60)}\)Qomar.
information technology\(^{64}\). The challenge of virtual pesantren compare to the conventional one is the absence of face to face interaction of kyai and santri, therefore the values that established in the conventional pesantren such as respecting kyai (taudzim kyai), blessing from kyai (ngalap barokah) cannot be found in virtual pesantren. However, due to the demands of current lifestyle, conventional pesantren should make some changes, one of them is by forming virtual pesantren\(^{65}\) as it is a means of educating and teaching virtually.

**Conclusions**

Referring to the analysis above, it can be formulated some ideas, they are; Firstly the deradicalization of religion is not only responsibility of the state but also religious leaders as well as society. It can be applied in the sector of education and da’wah, as it is represented by the development of conventional pesantren in utilizing technology and information in the form of virtual pesantren. Both virtual kyai / ustadz and santri form interaction pattern by using information technology, in the form of religious lecturing videos or the lesson about Tafsir Tarbawi. Secondly, due to the rapid spread of radicalism idea through the internet, it needs a lenient approach and a strategic step in facing deradicalization of religion. One of them is developing virtual pesantren providing educational materials and da’wah related to Islam Nusantara either in the form of religious lecture videos, or short films about a harmony and peaceful Islam as the goal of Islam as the religion of rahmatan lil alamin. Next researchers are recommended in analyzing the characteristics of virtual santri and innovation of virtual pesantren in the development of the appropriate material since the virtual santri are not limited by the space and time in learning. In addition, the material adapted should in accordance with the characteristics and interest of the virtual santri.

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\(^{64}\)Arifian, “Islam nusantara.”


