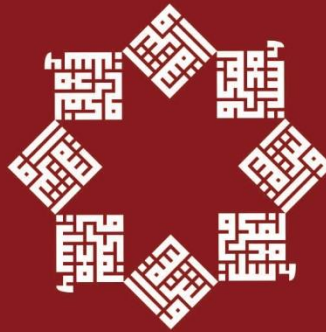


PROGRESIVA

Jurnal Pemikiran dan Pendidikan Islam



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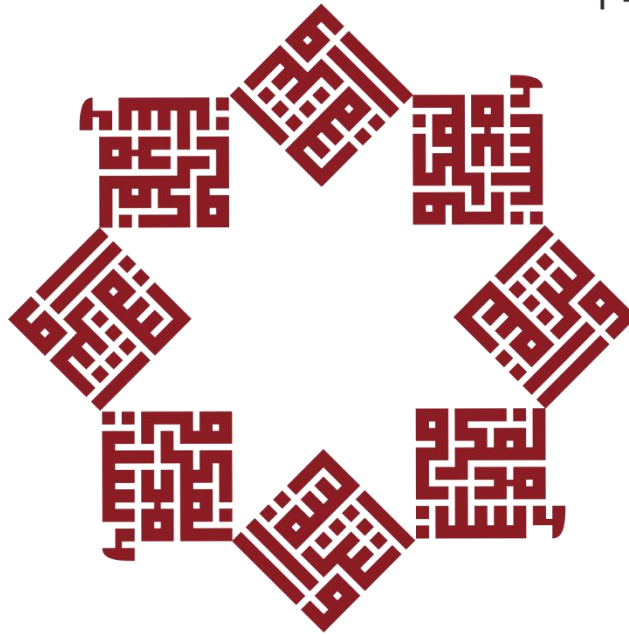
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Reinterpreting Muhammadiyah's Purification and Its Implications for the Educational Philosophy


Azaki Khoirudin^{a, 1,*} Qaem Aulassyahied^{b,2}

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Article Info	Abstract
<p>Article History</p> <p>Received: October 10, 2023</p> <p>Revised: October 12, 2023</p> <p>Accepted: October 26, 2023</p> <p>Published: December 7, 2023</p> <p>Keyword: Muhammadiyah, Purification, Islamic Education</p> <p>Copyright (c) 2023 Azaki Khoirudin, Qaem Aulassyahied</p> 	<p>This article mainly explores the changing and development of thought that occurred in one of the largest modernist Islamic organizations in Indonesia, Muhammadiyah, regarding Islamic purification. Using intellectual history as an approach, this research concluded that even though Muhammadiyah had purification as its main characteristic, in fact it had its own reinterpretation being extended and expanded. By implementing Abdolkarim Soroush's theory of contraction and expansion of religious knowledge, this research found that in the very early days of its inception, Muhammadiyah constructed its concept of purification from the spiritualization, rationalization, and functionalization of Islamic teachings. But after the inception of Tarjih division in 1927, the purification in Muhammadiyah had a narrower orientation from worships and creeds (puritanism) to the muamalah of world affairs (ultra-puritanism). Beginning in 1995, there was a wider scope in which the Tarjih division in Muhammadiyah expanded its issues of worship to include public and humanitarian issues; that era was called post-puritanism. Based on the core hypothesis that any changes in religious thought have implications for educational orientation, from George R. Knight's perspective, several educational implications are obtained: (1) In the early days of its inception, Muhammadiyah's education implemented a progressivism philosophy that's inspired by religion, rationality, and life; (2) when it comes to the narrower aspect of purification only for faith, worship, and muamalah, Muhammadiyah shifted its educational philosophy to perennialism-essentialism; (3) when the purification's meaning and interpretation expanded, Muhammadiyah tended its education toward the philosophy of reconstructionism.</p>
<p>How to Cite: Khoirudin, A., & Aulassyahied, Q. (2023). <i>Reinterpreting Muhammadiyah's Purification and Its Implications for the Educational Philosophy</i>. Progresiva: Jurnal Pemikiran dan Pendidikan Islam, 12(02), 161–178. https://doi.org/10.22219/progresiva.v12i02.29596</p>	

Introduction

This study evaluates the contraction and expansion of Islamic purification alignment in Muhammadiyah and looks for implications for the orientation of Islamic education. Examining previous studies that highlighted Muhammadiyah as an Islamic purification movement, two trends are concluded. *First*, the face of this movement shows a diverse identity. Sociologically, the expression of this movement is not one, but multi-faceted. James L. Peacock says Muhammadiyah develops a rational, puritanical Islamic ideology but does not generate an economic ethos (Johns & Peacock, 1981). However, such an argument is the opposite of Sukidi's, that Muhammadiyah is a Puritan Islam reformist as Weber's Protestantism, due to the fact that KH. Ahmad Dahlan (the founder of Muhammadiyah) is a merchant (Mulyadi, 2006). In terms of religious social relations, (Mu'ti, 2016) appraises Muhammadiyah as a "pluralist puritan", as Burhani calls Muhammadiyah "moderate in practice, conservative in belief.". This confirms that the form of Islamic purification straightforwardly adapts to people's cultures. In addition, this also proves that Moslem reformists of the reislamization movement are able to survive in the midst of the Islamic community on Java Island, as stated in Mitsuo Nakamura's tesis (Birchok, 2016). Herman L. Beck discovers the fact that the Islam purification of Muhammadiyah is open and anti-TBC (*Tahayyul, Bid'ah, and Churrafat*) and practices tolerance at the same time (Beck, 2014). Meanwhile, Kim (2010) states Muhammadiyah as an Islam reformist who purifies Islamic practices in the countryside while still maintaining harmonious relations with traditionalists and non-Moslem believers.

Second, the pattern of Muhammadiyah religious thought is not linear but very dynamic. Muhammadiyah identity as a modernist Muslim group in Indonesia has been experiencing a metamorphosis process. In a rather monolithic perspective, (Saleh, 2021) considers Muhammadiyah to play a role in strengthening "Orthodox Islam" in Indonesia. In contrast, Abdul Munir Mulkhan divides the four phases of the Muhammadiyah mindset: 1) the creative-inclusive phase was marked by a social and cultural awareness movement oriented to *ijtihad* to solve the life problems in the Ahmad Dahlan era. 2) The ideological phase was denoted by the emphasis on the purification and reinforcement of faith and religious practices under the influence of *tahayyul, bid'ah, and khurafat* and the application of *fiqh* in the Mas Mansur era. 3) The phase of sharia spiritualism was the era when sharia was spiritually comprehended due to the strong tendency to *fiqh*. 4) the puritan romanticism phase occurred after the 2005 Congress (in Malang) (Mulkhan, 2000).

The presence of the "ideological romanticism" phase is a response to the previous phase "Sharia spiritualization", which resulted in the battle of two poles of thought in Muhammadiyah: conservative-puritan and contextual-progressive, as stated by Pradana Boy ZTF. In order to not be trapped in this thought battle, at the Centennial National Congress of Muhammadiyah (2010), the organization issued the view of "progressive Islam" as an alternative discourse that transcends the two poles of thought. Ahmad Nur Fuad confirmed the continuity and discontinuity of Muhammadiyah religious thoughts after Ahmad Dahlan. The difference is that if Mulkhan tends to be chronologically linear, Fuad is more dynamic in every historical phase.

Based on the aforesaid studies, this paper will emphasize the development of the "Islam Purification" concept in Muhammadiyah through an intellectual historical approach to thought. By borrowing Abdul Kareem Soroush's theory, this study will see the contraction and expansion of religious interpretation in Muhammadiyah. In other words, this study will review the development of Islamic purification concepts in Muhammadiyah based on the products of religious thoughts in historical phases. Islamic

purification becomes fundamental because of its implications for the development of Islamic education orientation in Muhammadiyah.

Research Method

This study is typical of a descriptive-analytical-philosophical nature and relies on materials from library sources. The collected data will be analyzed using a history of thought approach. To show the dynamical changes of concept in Muhammadiyah's purification, the author utilizes the theory of construction and expansion of religious knowledge according to Abdulkareem Soroush. There were 5 noteworthy points in that theory: (1) the difference between religion and religious thought; (2) religion is sacred, mortal, enduring, and divine; (4) understanding of religion is affected by human science; and (5) religious science is always changing due to time and place (Badarussyamsi, 2016). This theory will separate religion from religious science. Soroush equates religious knowledge with non-religious knowledge. Both will always influence each other and experience transformation. To him, there will be an obvious development and refinement into humanist-anthropocentric religious science and practical solutions to life if there is dialogue between religious science and non-religious science. To denote the implication of dynamical Muhammadiyah's purification concept of educational philosophy, the author uses George R. Knight's (2007) philosophy theory of education, which states that certain philosophies are the basis for educational theory and practice.

Result and Discussion

Based on the breakdown of the history of thoughts by previous researchers, this study will divide the history of thought into four phases, those are: 1) the first Purification (1912-1923), the thought consolidation in KH. Ahmad Dahlan's era marked by Islamic reformism; 2) the second Purification (1923-1943), the systematization of KH. Ahmad Dahlan's thought that was contracted into puritanism; 3) the third Purification (1942-1990), the interpretation of KH. Ahmad Dahlan's thought into the official ideological formulation of the organization, in this phase, Muhammadiyah religious thought narrowed to ultra-puritanism and Purification; 4) the fourth purification (1990-2015), the reinterpretation of KHA Dahlan's thought in the context of contemporary thinking development, so there has been a shift and expansion of thought toward the direction of post-puritanism.

Reunderstanding Ahmad Dahlan's Purification (1912-1923)

Soedja 'and Hadjid, who were KH. Ahmad Dahlan's students, noted that Ahmad Dahlan initially studied the books commonly studied by most clerics in Indonesia and Mecca who followed Sunni Madhhabs (schools of thought). For example, the books used in *aqidah* were Ahl al-Sunnah wa al-Jama'ah, the books used in fiqh were from the Shafi'iyyah Madhhabs, and the books used in sufism were the thoughts of al-Ghazali (w. 1111) (KRH Hadjid, 2013). Such were inseparable from the tradition of Islamic science that developed among *pesantren* (Islamic boarding schools) in Indonesia in the early 20th century. In the early days, KHA Dahlan studied religious literature taught in traditional *pesantren*. After that, he became acquainted with Islamic renewal thoughts from the Middle East. Academics categorize Muhammadiyah religious thought in the era of KH. Ahmad Dahlan as reformers. As stated by Ahmad Nur Fuad, Muhammadiyah is inclusive and rationalistic; Ahmad Jainuri brands Muhammadiyah as pluralist, open, and tolerant; and Abdul Munir Mulkhan views it as creatively inclusive.

This study examines the meaning and concept of Islamic purification, according to Ahmad Dahlan. This article proposes three meanings of the Muhammadiyah

purification concept in the era of Ahmad Dahlan: spiritualization, rationalization, and pragmatism (Islamic actualization).

Spiritualization: Purification of the Soul

The most fundamental concept of KHA Dahlan purification is “purification of the soul”. To achieve it, KHA Dahlan provides the concept of a sacred heart as a foundation for understanding Islamic teachings. In his view, the mind is employed to achieve the highest knowledge, which is called the unity of life. Such knowledge is achieved with a critical and open attitude using the mind, which is the basic necessity of human life, in addition to a consistent attitude towards the truth of reason (rational) based on a sacred heart (Abdul Munir Mulkhan, 2015). Purification of the mind is obtained by purifying the sacred heart. The sacred heart-mind brings forth what is termed by Zakiyuddin Baidhaway as the ethics of “welas asih” (compassion), the tenderness of the heart (rahmat) towards the poor (dhuafa), and mustadh`afin in society (Baidhaway, 2015).

KHA Dahlan's view of religion as a spiritual tendency had its reference to 'Abduh. According to Shihab, 'Abduh and Dahlan's views showed resemblance in terms of views on rational and shar'i tasawuf. The orientation of Dahlan's tasawuf is purifying the heart through remembering Allah by way of *tafakkur*, *muhasabah*, and *muraqabah*. In Dahlan's perspective, remembering Allah is done with prayer as a way of cleansing the soul from lust and obtaining inner peace and purity. Furthermore, the nature of religion, according to him, is a tendency for human spirituality to be oriented toward perfection and holiness, leaving materialistic orientation. Practicing religiosity is the process of “climbing to the heavens of perfection and purification from material influences” (KRH Hadjid, 2013).

KHA Dahlan in Hadjid stated:

“Faith brings the soul up to the holy realm, which continues to ascend and never descend; that is the faith of our Rasul. Meanwhile, faith in us is once rising and once going down. When faith goes down and we die, it is very worrying that it can be included as su'ul khatimah” (KRH Hadjid, 2013).

In this message, KHA Dahlan advised people to avoid the blindness of humans' common sense; it must be cleansed and purified of lust. From this, the tendency towards Sufism (spiritualism) in the thoughts of KHA Dahlan emerged. Purity of soul and heart becomes an important prerequisite for an individual to be able to receive sacred teachings from God and His Messengers (Qur'an and Assunnah). Furthermore, for him, religious physical practices (sharia) are a result of the religious spirit based on the sacred heart-mind, while the organization is an instrument for developing the piety of the sacred heart. A sacred heart (and a healthy mind) is not only the base of understanding Islam but also the roots of worship or the basis of social and religious life to be free from the trap of ignorance and ties of tradition. In addition, for him, the sacred heart-mind is the core of Islamic piety. The sacred heart is not only the base of understanding Islam but also the root of worship and the basis of social and religious life (KRH Hadjid, 2013). This pure heart liberates a person from illiteracy. Therefore, it also liberates people from traditional ties. KHA Dahlan's big project is not to eradicate TBC (Tahayyul, Bid'ah, and Churrafat), but to develop independence by eradicating illiteracy.

Rationalization: Purification of Mind

Kuntowijoyo explains that when it was established, Muhammadiyah faced three fronts: modernism, traditionalism, and Javanese tradition. Modernism has been answered by establishing schools. Traditionalism was responded to with tabligh

(delivery) by visiting the students. At that time, “teachers looking for students” was a socio-cultural disgrace. *Tabligh* was used as a resistance to religious mystification by eliminating the monopoly of clerics over religion; oral culture was eliminated by *tabligh*. Religion, which was originally esoteric-mystical and owned by geniuses (specialists), became a rational, ethical religion for the common people. In responding to Javanese tradition, KHA Dahlan applied a method of removing myths (demythologization). One of the myths of the past was that luck depended on keeping the amulets, rising *tuyul*, or pleading in sacred graves (Kuntowijoyo, 1985). The various developed myths were erased by the teaching that luck is God’s will. Hence, Muhammadiyah, with the rationalization and purification of religion, became a “new ideology” in Indonesia.

According to (Mul Khan, 2008), KH. Ahmad Dahlan KH. Ahmad Dahlan succeeded in replacing amulets, shamans, and other mystical-irrational things with science as the basis of the movement that enlightened weak people. In the past, before the reform movement was carried out by KHA Dahlan, Islamic teachings were mysterious and full of mysticism and superstition, which were only related to after-death affairs and not real-life phenomena in society. The social world of Muslims was filled with thick blankets of amulets, shamanism, mystical objects, and supernatural people, as well as irrational, confusing stories.

In line with that, Dawam Rahardjo states:

“Being aware of his environment, which included middle-class society, KH. Ahmad Dahlan presented Islam as a religion that was easy to understand and practice. Based on this view, he actually performed “rationalization”, by removing the notions that he considered bid’ah and khurrafat” (Dawam Rahardjo, 1993).

Thus, the issue of Islam purification because of the effect of Wahhabism and Rasyid Ridha reformism during the KHA Dahlan era was more understood as an ummah role awareness in social life than as an eradication struggle of the practice of *takhayul*, *bid’ah*, and *churafat* (TBC). For KHA Dahlan, this illness has become a tradition within the Islamic community due to their lack of knowledge. Therefore, education is the only solution to making ummah rational.

Actualization: Realization of Religious Teaching in Life

KHA. Dahlan is a figure of clerics or practical thinkers who develops practical theology. His identity is more than that of a true pragmatist, as Alfian states. Referring to the typology made by Fazlur Rahman, Dahlan can be grouped into early modernist figures like Mohamad ‘Abduh, pre-modern revivalist thinkers like Ibn Taymiyyah, or post-modern revivalist thinkers like Rashid Ridha (Baidhawiy & Khoirudin, 2018). In his view, KHA Dahlan believes Islam emphasizes that actions (*amal*/religious deeds) should be carried out with a sacred heart. Dahlan was reported often, quoting a cleric’s statement, which stated: *“al-nas kulluhum mawta illa al-‘ulama’, wa al-‘ulama’ mutahayyirun illa al-‘amilun, wa al-‘amilun ‘ala waja’ illa almukhlisun.”* Hadjid. Dahlan’s emphasis on action (pious deeds) with an intellectual basis and spiritual orientation made scholars call him a pragmatic puritan.

Hyung-Jun Kim says that the praxis authority of deeds confirmed Dahlan’s position as a cleric. Although KHA Dahlan obtained Islamic education not under a well-known cleric and had no mystical power as a source of traditional authority, he succeeded in establishing one of the largest Islamic mass organizations in Indonesia, Muhammadiyah. Furthermore, Dahlan’s religious authority was based more on praxis and dedication in the education world, traditional Islamic views of reformation, and empowerment of poor communities. The organization strengthened Dahlan’s religious

views. For him, understanding the Holy Scriptures could not be completed only by memorizing and interpreting. More importantly, there is real action—practicing the teachings (theological deeds). In other words, KHA Dahlan's religious authority can be called religious authority based on praxis (Kim, 2010). Similarly, Ahmad Najib Burhani assesses the ideological characteristics of Muhammadiyah as pragmatic moderate: the moderate position of Muhammadiyah is primarily a result of its pragmatism. In other words, Muhammadiyah is moderate in practice and conservative in belief (Burhani, 2018).

Therefore, according to KHA Dahlan, the highest education was mind education, with philosophy as the main material. Dahlan states, "The utmost education of mind is Mantiq (a dialogue corresponding to reality)" (Abdul Munir Mulkhan, 2015). This shows the prominent feature of the methodology of Dahlan's religious understanding, which is "linking the text and reality." For example, in reciting Surah Al-Ma'un, KHA Dahlan did not end it with literal or textual understanding; he improved the study by questioning "how the historicity of the verse is actually understood by Muslims who lived at that time in the concrete historical reality of everyday life (M. Amin Abdullah, 2020)

Hamsah calls it vernacularization, the step of transforming tradition into something functional for life (Hamzah F, 2016). On the whole, the methodology of Dahlan's interpretation is a functional understanding of concrete actions in the form of social movements. KHA Dahlan had developed a model of religious understanding referred to as social theology, or Alma'un theology, which was developed into transformative theology by Moeslim Abdurrahman. Although Dahlan had access to the works of 'Abduh, who tended to be rationalistic, his interpretation was more praxis-oriented.

The Ideology of Purification in Muhammadiyah

Since the death of Dahlan (1923) until the end of the Dutch colonial period (1942), Muhammadiyah was led successively by K.H. Ibrahim (1923–1922), K.H. Hisham (1932–1937), and later K.H. Mas Mansur (1937–1942). They were influential clerics; in addition to being religious and intellectual in capacity, they also had qualified leadership capacity. In those days, the other influential figures in the journey of Muhammadiyah also appeared, such as H. Fakhrudin, R. Hadjid, M. Soedja, 'and Ki Bagus Hadikusuma, who would later contribute significantly to this organization. Most of them were supporters of KHA Dahlan's movement and had direct social-intellectual relations with him. Undoubtedly, they played a critical role in interpreting KHA Dahlan's thoughts and widely dispersed them, especially among Muhammadiyah followers (Ahmad Nur Fuad, 2010). In this era, Muhammadiyah experienced a systematization phase of religious thoughts.

Puritanism (1923-1942): Aqida (Creed/Faith) and Fiqh Orientation

After the KHA Dahlan era, Muhammadiyah's religious thoughts were represented by Mas Mansur's. Mas Mansur was an important figure not only in the general history of Muhammadiyah but also particularly in the history of Muhammadiyah religious thought (religious-intellectual history). Mas Mansur was a Muhammadiyah cleric who improved (*islah*) in matters of Islamic belief (*'aqidah*). Mas Mansur produced many important writings. His renewal thoughts were expressed in the mass media. Mas Mansur's writings were published in *Majalah Siaran* and *Majalah Kentungan* (Surabaya), *Penganjur* and *Islam Bergerak* (Yogyakarta), *Panji Islam* and *Pedoman Masyarakat* (Medan), and *Adil* (Solo). In addition, Mas Mansur also delivered his ideas into books, such as *Hadits Nabawiyah*, *Syarat Syahnya Nikah*, *Risalah Tauhid dan Syirik*, and *Adab al-Bahth wa al-Munazarah*. See Kyai Haji Mas Mansur (1992), *Kumpulan Karangan Tersebar*, Amir

Hamzah Wiryosukarto (ed.), Cet. III, Yogyakarta: Persatuan Mas Mansur wrote a book entitled *Risalah Tauhid dan Sjirik* in the 1930s. Mas Mansur (1970), *Risalah Tauhid dan Sjirik*, Surabaya: Peneleh. This work was written in the late 1930s, after Mas Mansur returned from studying in the Middle East and had become the leader of Muhammadiyah in Surabaya, or at the East Java level (Ahmad Nur Fuad, 2010).

According to Mul Khan, Mas Mansur (chairman of Muhammadiyah in the period 1936–1942) initiated and elaborated the thought of systematic Islam purification: avoiding blind *taqlid* of religious deeds and worship; eradicating *bid'ah* in worship; *khurafat* and *takhayul* (superstition) in *tauhid* ('*aqidah*); opposing the tomb pilgrimage tradition; eliminating slametan and talqin (Mul Khan, 2000). In the historical context, the formation of the *Tarjih* Council played an important role in Muhammadiyah's thought shift. It emerged since the 15th Muhammadiyah Congress in Surabaya (1926), which was then officially accepted as the decision of the 16th Muhammadiyah Congress in Palembang (1927), and the board of *Tarjih* Council was approved in the 17th Muhammadiyah Congress in Yogyakarta (1928) by Mas Mansur, who was Chairman of the Muhammadiyah Regional Leadership of East Java. Since the 18th Muhammadiyah Congress in Surakarta in 1929, the *Tarjih* Council has always held *Tarjih* sessions alongside the Muhammadiyah Congress (Ahmad Nur Fuad, 2010).

The establishment of the *Tarjih* Council in 1927 marked the contracting of Islamic purification into *fiqhyyah* orientation and *aqidah* purification. This thesis is partly true; according to Ahmad Nur Fuad, reformist religious thought also experienced development in the period and in the figure of Mas Mansur. Substantially, Ahmad Nur Fuad believes that Muhammadiyah theology is almost similar to the scholastic theology that developed in the Ash'ariyah (Ahmad Nur Fuad, 2010). In line with the study, Abiyah Lubis states that Muhammadiyah theology is close to Jabariyah on the subject of human actions (*qadha* and *qadar*). Moreover, Lubis concludes that Muhammadiyah theology is not Muhammad 'Abduh's rational theology, as was assumed by scholars so far.

In this phase, the issue of "purification of Islam" is understood as eradicating blind *taqlid* and TBC (*Tahayyul*, *Bid'ah*, and *Churrafat*) practices, following what the Prophet taught in *aqidah* and *mahdhah*, and trying to insert sharia ideology as doctrines of social change and relations with the state. The key to this understanding is Islamization. Even so, the reinforcement of sharia was not without excess. The eradication of TBC became excessive, which sometimes disturbed the non-TBC tradition, for example, opening a meeting by reciting Surah al-Fatihah and praising the Prophet. The identification of "pure Islam" turned into an unpleasant statement, that is, "as long as it is not similar to Nahdlatul Ulama" (Mul Khan, 2000). The result was the "unacceptability" of Muhammadiyah among farmers and Muslims who practiced TBC. In the end, this raised social disintegration as an effect of applying the frontal action method (promoting *nahi munkar*) rather than the positive action method (*amar ma'ruf*).

During 1929–1940, the *Tarjih* Council held special *tarjih* hearings that produced numerous products of religious thought, such as *aqidah* matters (*Kitab al-Iman*, 1929), worship guidance, *Kitab Shalat* (1929), *Kitab Taharah* (1933), and *Kitab al-Siyam* (1939). The themes of the Muhammadiyah *ijtihad* discussed by the *Tarjih* Council were purification of faith and worship (*mahdlah*). Arbiyah Lubis's study mentioned above concludes that the form of theological thought adopted officially by Muhammadiyah is not different from Ash'ariyyah theology, or jabariyyah-type, concerning human actions, or *qada* 'and *qadar*, for example. Muhammadiyah's theology is not Abduh's rational theology', as some scholars assumed. This fact proves that during this period, the Muhammadiyah *ijtihad* trend was the purification of *aqidah* and worship. In other words, this purification was different with Dahlan, who was a rationalist reformer, while

in this period, purification was more on the textualization meaning (referring to a strong and correct proposition) or *fiqh* (institutionalization of sharia) (Ahmad Nur Fuad, 2010).

In conclusion, Muhammadiyah in this era was more oriented towards theological issues (*aqidah*) and juristic issues (*fiqh*). Furthermore, the understanding of theology formulated by the *Tarjih* Council was substantially different from the scholastic theology developed among the *Ash'ariyyah*. For example, in 1932, the *Tarjih* Council issued instructions that women should not travel for a day or longer unless accompanied by a mahram or for religious purposes, and the trip should be safe. The formation of the *Tarjih* Council, whose functions as a fatwa institution are seen as a clue to the emergence of a strong Muhammadiyah orientation towards *shari'ah*, The narrowing of the orientation of the purification of Islam (KHA Dahlan), which is rationalistic, sufistic, and transformative to *fiqhiyyah* orientation, was in the context of what society needed at that time. The need to provide practical religious guidance and challenges in the form of *khilafiyah* debates encouraged the systematization of *fiqhiyyah* religious thought based on the Qur'an and al-Sunnah.

Ultra-Puritanism (1943-1990): From Worship-Oriented to Muamalah Purification

Since the late 1930s and early 1940s, religious thoughts in Muhammadiyah have experienced a systematization and institutionalization process. Ahmad Dahlan (1923) performed his function as a cleric who provided the ideological foundation of the Muhammadiyah movement, and Mas Mansur (1942) carried out a systematization of Muhammadiyah religious understanding. Furthermore, the clerics of the 1940s and 1990s interpreted the religious ideas (ideological reproduction) of the systematization era. During a relatively long period of time, from the Japanese occupation (1942) to the late 1980s, it could be arbitrarily referred to as "the interpretation round" and "ideological reproduction". In this phase, Muhammadiyah was led by clerics who had a strong bond with social and political relations. Social and political circumstances, both directly and indirectly, also influence the transformation of religious thoughts into more ideological ones (Ahmad Nur Fuad, 2010).

After the historical phase of KHA Dahlan and Mas Mansur, the clerics who became structural leaders of Muhammadiyah were Ki Bagus Hadikusuma, Abdur Rasyid Sutan Mansur, M. Yunus Anis, Ahmad Badawi, Faqih Usman, and Abdul Razaq (AR) Fakhruddin. Some of them graduated from traditional *pesantren* (Islamic boarding houses), some from Muhammadiyah educational institutions, and some were Middle Eastern education products. Some of them experienced Muhammadiyah in the Ahmad Dahlan era; at that time, they were students and academically still learning. Examining the socio-intellectual origins of the figures above, the elite of Muhammadiyah in this period consisted of clerics who were the product of traditional *pesantren*, Middle Eastern education (Makkah or Egypt), and Muhammadiyah educational institutions. Although some of them obtained *pesantren* education, their interaction with the religious-intellectual legacy and successors of KHA Dahlan successively formed an epistemic community with exceptional thought, which was different from the religious thought of other traditional *pesantren* scholars in general (Ahmad Nur Fuad, 2010).

The Congress of *Tarjih* Council in Sidoarjo (27–31 July 1968), for example, issued verdicts on banks, lotto/nalo (gambling), family planning, hijab, and pictures of K.H. Ahmad Dahlan. This Conference issued the law that banks with the usury system are *haram* (unlawful or prohibited), whereas banks without usury are *halal* (*permissible*), and bank interest received by customers and vice versa is *mushtabihat*. In addition, lotto and nalo are categorized as gambling, and the law is *haram*, while preventing pregnancy is contrary to Islamic law, and family planning carried out using such methods is also

contrary to Islamic law. The hijab must be used in Muhammadiyah meetings attended by men and women. The installation of Ahmad Dahlan's photograph is permitted, and this is a revision of the 1929 Tarjih ruling that forbade such an act.

In the early days of the Indonesian movement up to the Jakarta Charter and the Constituent Assembly in 1956–1959, the “Islamic Shari'a” movement showed Islamism, the Islamic political ideology that advocated Islam as the basis of the state, and the institutionalization of Shari'a through the state and constitutional channels. This appeared in a new situation when Indonesia, as a newly aspired country, needed a state constitution and ideology that would become a “weltanschauung” (worldview) as well as a state ideology (Haedar Nashir, 2013). In the world of politics, in the period ahead of independence, Muhammadiyah showed a religious reformist character while entering the political arena. Muhammadiyah was involved in a number of cases, such as the involvement in establishing political parties of PII (Islamic Party of Indonesia, 1937), MIAI (*Majelis Islam 'Ala Indonesia*, 1938), and the most prominent Masyumi (Majelis Syuro Muslimin Indonesia, 1945–1962). Furthermore, Muhammadiyah was also involved in the discussions on “Islam as the Nation Foundation” and “Jakarta Charter” (1945). In the political struggle, directly or indirectly, Muhammadiyah has displayed a “Salafiyah ideology” in engaging political discourse and struggle in Indonesia. Muhammadiyah elites were involved again in the formation of Parmusi (the Muslim Party of Indonesia). Hence, ideologically, Muhammadiyah had a tendency to not involve itself much in politics, and the involvement was institutionalized in an institution. However, Parmusi failed in the political world of the New Order era. Since 1971, Muhammadiyah has reaffirmed itself as a *da'wah* and *tajdid* (renewal) movement by withdrawing from practical political battles. The character of Islamic reformism is rebuilt later, despite the ups and downs in the orientation of its movement.

During this period, the pattern of Islamic political thought among Muhammadiyah clerics appeared to be formalistic and experienced a shift from formalizing worship to formalizing world affairs. It happened particularly when the political atmosphere provided an opportunity for the articulation of political aspirations to make Islam the basis of the state (Jurdi, 2011). However, the political developments at the beginning of the New Order had not provided a place for it in the national political landscape. The political restructuring of the New Order era affected the *deideologism* and *depoliticization* of Islam, which were executed by the policy of Pancasila as a single principle. This altered Muhammadiyah's interest from a political orientation to a cultural orientation.

In this phase, the development of *fiqhiyyah* in Muhammadiyah was a continuation of puritanism, which was increasingly narrowing its orientation. Therefore, Muhammadiyah clerics in the Tarjih Council discussed *fiqhiyyah*, which revolved around issues of worship and questions of *'aqidah* (faith). This can be seen in the books produced by the Tarjih Council in the early phases, such as the issue of faith (*Kitab al-Iman*, 1929) and problems of worship (*Kitab al-Salat*, 1929; *Kitab al-Taharah*, 1933; *Kitab al-Janazah*, 1936; and *Kitab al-Siyam*, 1939). The worship matters, which had not been reviewed in the initial phase, became matters to be discussed in this middle phase of the Tarjih council. This can be seen in the production of *Kitab al-Zakat* (1950), *Kitab al-Hajj* (1953), *Kitab al-Waqf* (1953), and *Kitab al-Jama'ah wa al-Jum'ah* (1956). In addition, the book *al-Masa'il al-Khams* (1954) was also produced; the basic material for it had been formulated by Mas Mansur from 1939 to 1942.

In further developments, the Tanwir hearing in Ponorogo, East Java, in 1968 and the 37th Muhammadiyah Conference (1968) in Yogyakarta produced a document containing the formulation of the Faith and Ideals of Muhammadiyah Life (*Keyakinan dan Cita-Cita Hidup Muhammadiyah*), which stated that Muhammadiyah works for the

upholding of pure Islam *aqidah*, clean of polytheism, heresy (*bid'ah*), and *khurafat*, without ignoring the principle of tolerance of Islamic teachings. This document proved that the formal thought of Muhammadiyah held a very strong goal of *aqidah* and worship purification, or with various contemporary terms such as *tanzif al-'aqidah* (cleansing 'aqidah), or *ta'sil al-'aqidah* (returning' aqidah to the pure-original), or "*al-tajrid fi al-'aqidah wa al-'ibadah al-mahdah* (Haedar Nashir, 2015).

During the period of the second puritanism (Ultra-Puritanism), the actual problems faced by Muhammadiyah members began to shift to *mu'amalah* affairs. The first puritanism dealt with faith and worship, and then the second puritanism (Ultra-Puritanism) handled *mu'amalah* purification. The later included the debates on prophets after Prophet Muhammad, the laws of drawing pictures, the matter of the campfire, the law of *al-malahi* (musical) instruments, the man *awrah*, the law of the mosque endowments specifically for women, the women's traveling issue, the women's parade ('Aisiyiah), the law of male teachers teaching women students, and vice versa. Besides that, there were also discussions of men wearing gold and silver, *hisab* and *ru'yah* problems, lottery, injection on corpses, opening buried graves, *safar al-mar'ah* (women's journeys), holding plays, and bank matters.

The sharia ideology as a doctrine for social change and state affairs participation had trapped Muhammadiyah in a structural approach. Since the early years of Indonesian independence, Muhammadiyah has supported Islam as the basis of the state and then became active as an exceptional member of the *Masjumi*. At the beginning of the New Order era, Muhammadiyah established *Parmusi*, and lastly, in 1998, Muhammadiyah suggested its leader establish PAN (National Mandate Party/*Partai Amanat Nasional*) (Mul Khan, 2000). That thought, in turn, influenced the religious ideology of Muhammadiyah, which became a prominent feature in the Muhammadiyah middle period (Ultra-Puritanism). A strong tendency towards *shari'ah* (*fiqh*) led to the main characteristic of the juristic approach, formalism.

Reinterpretation of Purification (1995-Now):

Post-Puritanism, from Religionization to Scientification

During the 1980s and 1990s, there was social-intellectual shifting time in Muhammadiyah. For a long time, the tradition of religious thought has been dominated by religious scholars who were the product of pure religious education, such as Islamic boarding schools, *pesantren*, or universities in the Middle East. Herman L. Beck states that Muhammadiyah in this era experienced an identity crisis. This opinion is based on his observations in publications issued after the 41st Congress held on December 7, 1985, in Surakarta, especially texts published ahead of the 42nd Conference on December 5–19, 1990, in Yogyakarta. Criticism and recommendations on Muhammadiyah were divided into two major themes. First, Muhammadiyah was in a stagnant, slow, and static situation, not performing its identity as an Islam reformer, modernist, or innovator. Secondly, Muhammadiyah has denied its identity as an Islamic movement after accepting *Pancasila* as the principle of its movement. In addition, there were many criticisms from intellectuals such as Nurcholish Madjid, Abdurrahman Wahid, and Taufik Abdullah that Muhammadiyah had lost its progressive or dynamic character. Critics from within, for example, Kuntowijoyo, Ahmad Syafii Maarif, and M. Amin Rais, stated that the orthodoxy of theology was the cause of the Muhammadiyah stagnancy (Herman L. Beck, 2019). In this era, according to Haedar Nashir, Muhammadiyah has shifted *dari* from puritanism to the enlightening religion Islam in Indonesia, in which Muhammadiyah, with his modern views, plays an important role in bringing forward Islam as the enlightening religion in the country (Nashir et al., 2019).

The leadership transfer from A.R. Fakhruddin (1916–1995) to Ahmad Azhar Basyir (1928–1994) marked a leadership style shift from charismatic to rational. Even though Azhar Basyir was a cleric of an Islamic boarding school and graduated from al-Azhar University in Cairo, the epistemic community that grew up during his leadership included intellectual figures with diverse educational backgrounds, not dominated by 'clerics in conventional terms. This social-intellectual transition or shift was along with the entry of intellectual groups (scientists), who were mostly highly educated (holding doctorates) in Western universities, especially in the United States, to the elite (central leadership) and central-level institutions or assemblies. These figures were, among others, M. Amien Rais, Ahmad Syafii Maarif, M. Din Syamsuddin, Moeslim Abdurrahman, Abdul Munir Mul Khan, and M. Amien Abdullah. The intellectual configuration formed since the 1990s has given birth to a new atmosphere in the production and reproduction of religious thought in Muhammadiyah (Ahmad Nur Fuad, 2010).

The 1995 Muhammadiyah conference in Banda Aceh became an important event for Muhammadiyah. M. Amien Rais was democratically elected. Amien Rais established a tradition of intellectualism in the era of transition from puritanism to post-puritanism. The change in Muhammadiyah was even greater after the 44th Muhammadiyah Conference in Jakarta in 2000. The conference appointed Ahmad Syafii Maarif as chairman. Maarif was a progressive scholar holding a Ph.D. in the field of Islamic thought from the University of Chicago, where he studied under the guidance of a prominent neo-Modernist Islamic intellectual, Fazlur Rahman. The Congress also elected and appointed a number of progressive thinkers, such as Amin Abdullah, Abdul Munir Mul Khan, and Dawam Rahardjo, to the ranks of the central leadership of the Muhammadiyah (Ahmad Najib Burhani, 2014).

Muhammadiyah's purification shift towards post-puritanism was marked by a change in the naming of Tarjih Council to Tarjih and Islamic Thought Development Council (MTPPI), although in 2005 the naming was modified again to "Tarjih and Tajdid Council" (MTT), without negating the function and role of MTPPI, which was then chaired by M. Amin Abdullah because the elements were similar. In the late 1990s, a seminar was held at the Muhammadiyah University of Yogyakarta that specifically examined the meaning and reorientation of the development of Muhammadiyah Islamic thought. The seminar discussed two major issues: "purification and dynamization". The seminar with the theme "Development of Islamic Thought in Muhammadiyah" on June 22–23, 1996, in Yogyakarta was an extension of the Muhammadiyah *ijtihad* concept. Amin Abdullah proposed the need to improve the direction of purification orientation and sharpen the dynamics zone (Hilman Latief, 2017).

The change in the naming of Tarjih Council in the 43rd Congress in Banda Aceh (1995) was because of criticism of Tarjih Council, which was judged to be slow in anticipating change, and more emphasis on *fiqh* issues in a narrow sense. With these changes, this council's roles and functions were expanded and developed in ways that were different from before. This change corresponded to the importance of expanding the meaning and field of *ijtihad* in Muhammadiyah. In addition, the emergence of various criticisms of "intellectual stagnation" in Muhammadiyah and the dominance of dogmatic and juristic approaches in religious thought (especially *tarjih*) contributed to the council name changing (Ahmad Nur Fuad, 2010).

According to M. Amin Abdullah, the name change was caused by three things: First, the change of TBC substance (TBC substance in the era of the establishment of Muhammadiyah and the agrarian era was not the same as the substance occurred in the industrial/development era); Secondly, the emergence of a number of new socio-cultural scientific approaches to TBC-like issues has shifted its meaning to be different

from the previous TBC definition. Third, both (the changes in TBC substance and the emergence of a variety of new socio-cultural scientific approaches) demand a new *ijtihad* from Muhammadiyah, which no longer had to be *fiqh* and/or classical-scholastic. Even if the Kalam approach is applied, this approach will not be dominated by discussions on God (in the classical sense) but refers more to the functionalization of the spiritual values of God in concrete life applications, as when KH. Ahmad Dahlan carried out a transformative interpretation of Surah Al-Ma'un (Abdullah, 2020). In this phase, the idea of purifying Islam was started by MTPPI (and further developed by MTT) by reconstructing its method (*manhaj*), which was no longer limited to *Tarjih* or lawmaking, and then expanding the *ijtihad* object area beyond *aqidah* and *mahdhah* issues. In this era, awareness of the importance of purification and dynamic balance in the structure and building of Muhammadiyah's religious thought showed up. According to Amin Abdullah, the two orientations are like two sides of one coin. Excessive emphasis on purification will impress rigidity and anti-culture, and excessive emphasis on dynamization will bring social life away from religious values (Abdullah, 2019). In the official Muhammadiyah Personality document, *tajdid* means "returning to pure Islamic teachings." Then, in the 22nd *Tarjih* Conference in Malang in 1989, *tajdid* was defined as (a) purification and (b) improvement, development, modernization, and the meanings associated with it (Fatchurrahman Djamil, 2005).

Amin Abdullah was different from the previous clerics, such as Azhar Basyir and Asjmuni Abdurrahman, because he didn't separate pure worship (*mahdah*) from impure worship areas. Religious thought is open and therefore can be debated, questioned, revised, and reconstructed. In this context, purification is no longer solely directed at eradicating heresy (*bid'ah*) and *khurafat* within religious understandings or traditions in the past sense but must enter the realm of public morality or social ethics. Purification in the first aspect is often encountered with what is claimed to be a legitimate and not distorted religious tradition or culture because it was justified by the religious heritage of its predecessor. Whereas purification in the second aspect was related to social and political practices, such as corruption and abuse of power, which violated morality or ethics and therefore threatened the public interest at large. Meanwhile, the dynamic project consisted of the reinterpretation and reconstruction of the texts and religious-intellectual heritage of Islam and Muhammadiyah (Abdullah, 2020).

The reorientation of the purification movement has implications for the themes and products of *ijtihad*. In terms of methodology, the approaches of bayani, burhani, and irfani became the official decision of the 25th *Tarjih* National Conference in Jakarta (July 2000), in conjunction with the 44th Muhammadiyah Congress. In this period, Muhammadiyah published the *Thematic Interpretation of the Qur'an on Social Relations among Religions (Pluralism)*, although it was eventually banned (Zakiyuddin Baidhaway & Azaki Khoirudin, 2017). After its launch, the book became controversial in Muhammadiyah. This book featured a new hermeneutic method for interpreting the Quran, a new perspective on pluralism, and a new method for understanding religion; all of those were condemned as "liberal thinking" by the group "pure Islam". This book states that a Muslim man is allowed to marry not only Christians but also Jews, Buddhists, Hindus, and others. This book even mentions that, in theory, a Muslim woman is allowed to marry a man holding different religions, as long as they are not polytheists (*al-musyrikun*). This book also believes that salvation does not only belong to Muslims but also to other religions (MTPPI 2000). This book reaped various furious responses due to its perspective. A group within Muhammadiyah named Muhammadiyah Citizens Defending Sharia (WMPS) attacked the book in various ways, one of them by delivering Friday sermons (Latief, 2003). They demanded Muhammadiyah to withdraw the book

from circulation and prevent its members from reading it (Burhani, 2014).

To support and continue disseminating pluralism, Muhammadiyah, in 2002 in Bali, introduced the concept of “cultural da’wah.” After going through various discussions, the 2005 Congress in Malang unanimously accepted “Cultural Da’wah” as the official decision of the organization. In addition, the Congress also established a law that art is permissible (*mubah*), amending previous decisions that assessed art as *haram* (unlawful or prohibited); this is an example of how this organization accommodated progressive ideas. Muhammadiyah *Ijtihad* is no longer concerned with worship and *aqidah* alone; this organization also concerns itself with public affairs such as formulating water *fiqh*, anti-corruption *fiqh*, disabled *fiqh*, child protection *fiqh*, disaster *fiqh*, the Sakinah Family Guidelines *fiqh*, Islamic Cultural Arts Guidance, and Muhammadiyah Hisab Guidelines. I tried to analyze *fiqh* products published by Muhammadiyah. I found that the term *fiqh* doesn’t only discuss theological aspects (*al-Fiqh al-Akbar*) as in the Abu Hanifah Era; no as narrow aspects as *furu’iyyah* (Islamic Law) in the Imam Syafi’I era; and it was not perceived as additions (*syarh*), marginal notes (*hasyiyah*), or comments (*ta’liqat*) after the Imam Syafi’I era, but more than that, deep understanding of the issue. Muhammadiyah perceives the meaning of *fiqh* as it was in its original meaning when *Shahabat* understood and interpreted it.

The author identifies this era as the era of post-puritanism. Hilman Latief interpreted it as a Muhammadiyah perspective, standpoint, and movement facing various problems of social, economic, political, cultural, and environmental issues through a new Islam style that is open, progressive, universal, substantial, and cosmopolitan (Hilman Latief, 2017). In that era, *tarjih* was not understood and perceived as merely seeking the strongest evidence from the *text* of the Qur’an and hadith. It is also understood as seeking a number of pieces of evidence from numerical scientific disciplines, including Islamic, natural, and social-humanities sciences. *Tarjih* is defined as a product of (religious) thought (there must be infiltration of human aspects there) after passing a deep assessment (evaluating), careful consideration (deliberating), consideration toward the initial problems, including the collateral impacts politically and socially (weighing), as well as balance (balancing) before concluding a decision on the issue (determination) (M. Amin Abdullah, 2019).

Implications for Muhammadiyah’s Educational Philosophy

Religious thought as well as philosophy are the practical basis of philosophical education (George R. Knight, 2006). To this stance, Achmadi (2002) stated that there is an implication on Muhammadiyah’s educational thought due to its theology and religious stance. Reflecting the above explanation, the contraction and expansion of the purification orientation in Muhammadiyah have three implications for the philosophy of education.

First, the implications of progressivism in educational philosophy In the Ahmad Dahlan era, there are three keywords for puritanism and its orientation: (1) spiritualization (soul, pure heart, and asceticism purification), (2) rationality (to reject all misunderstandings about religious tenets that result in conflict with logic and reason), and (3) actualization (practicing all religious tenets in worldly life). This is like Joh Dewey’s educational philosophy of progressivism, which was based on three aspects: experience, intelligence, and progress. Through the lens of progressivism perspective, education begins with, by, and for empirical experience with intelligence as an instrument of progress in life. The term progressivism is frequently referred to as pragmatism, instrumentalism, experimentalism, and environmentalism (George R. Knight, 2007). Ahmad Dahlan had the same standpoint; he puts massive emphasis on

religious understanding (intelligence) based on faith (pure heart and spirituality) and commands this pupil to implement practical values from *Surah* al-Maun and al-Ashr with *tajdid* (renewal) and *islah* (reform) to improve life (progress).

Second, the implications of perennialist-essentialist educational philosophy After the Ahmad Dahlan era, the orientation of purification became narrowed towards the area of faith and worship rather than dynamizing social life. This caused Muhammadiyah to shift his educational style to typical perennialism, which's very contrasted to progressive education. Returning to pure creed (*aqida*) and maintaining early Islamic traditions (sunnah-oriented worships) are the sole spirits of perennialist education. Contrary to the progressive education style, which emphasizes adapting to reality, perennialist education insists on adapting to unchanging standards and aspects of truth. It focuses on how students should maintain their faith (creed/*aqida*) purely and perform authentic Sunna-based worship; if not, they will be considered *tahayyul*, *bid'ah*, and *khurafat* performers. As can be seen right now, Muhammadiyah today tends to be rigid and harsh toward local cultural practices, which are considered to deviate from *Sunna* practices (M. Amin Abdullah, 2019).

In addition to tendencies toward perennialism, there is a tendency toward essentialism in educational philosophy as well. What makes it distinctive is that essentialism could still adopt positive aspects of progressive spirits for educational methods. Essentialism holds that truths should be in accordance with present and social facts to make them eternal. Essentialism welcomes all aspects considered efficient for education but still focuses on spiritual aims. Essentialism emphasizes education output to create life skills for pupils in order for them to be useful and impactable in social life, especially in workspaces (George R. Knight, 2007). This goes hand in hand with the New Order government's development program, which demands skilled workers in technology and science, or technocrats, to succeed in the modernization agenda (Syamsuddin, 1995). On this, Muhammadiyah had two opposite faces: conservative in its religious beliefs and modern in its muamalah.

Third, the implications of Islamic education with a reconstructionist pattern The post-puritanism phase was marked by the expansion of Muhammadiyah's *ijtihad* orientation from ideology to science. Muhammadiyah began to produce *ijtihad* products that are in line with the up-to-date issues of multidisciplinary, interdisciplinary, and transdisciplinary science in nature. Since then, *tarjih has meant* not only seeking the strongest arguments from the Qur'an and hadith but also scientific arguments from social and natural science as well. Most Muhammadiyah's religious thought products in this era deal with universal humanitarian issues analyzed through an interdisciplinary Islamic perspective, such as disabilities, pluralism, environment, disasters, corruption, child protection, information, etc. This leads to a reorientation of Islamic education to be reconstructionist. In the reconstructionist perspective, education should provide additional experiences that lead to the ability to direct the course of subsequent experiences. This type of education directs pupils to increase their awareness of the social, political, economic, and cultural problems faced by global society. Pupils will be equipped with basic skills to independently solve the problems they face in the world (George R. Knight, 2007). The awareness of social, not only individual, needs and safety is well reflected in the pattern of renewal of Islamic education that is characterized by social reconstruction.

Conclusion

Since Muhammadiyah's inception in 1912, Ahmad Dahlan has been a key figure in Muhammadiyah religious thought with his practice-based religious tenets. Since

that period, what is meant by the purification of Islam is an attempt to rationalize, spiritualize, and functionalize the religious thought within people's lives. In this era, Muhammadiyah acted as a reformist-inclusive movement focusing on social-humanitarian work. Islamic education, in that era, reflected progressive character as well. In the post-Ahmad Dahlan phase, Mas Mansur incarnated as a prominent figure in the process of crystallizing Muhammadiyah ideology. The turning point of this is the establishment of Tarjih division in Muhammadiyah to produce fatwa, marked as an orientation contraction of Muhammadiyah purification. In the Mas Mansur era, the meaning of Islamic purification had a very significant contraction from rational-spiritual to sharia (*fiqh*) and dogmatic orientation. The two famous Muhammadiyah jargóns in this era, "returning to the Qur'an and *sunna*" and the eradication of TBC (*takhayyul, bid'ah, khurafat*), are the turning points at which Muhammadiyah's *ijtihad spaces* have begun to narrow. This turns the style of Islamic education toward a perennialism-essentialism orientation. At this point, purification was no longer interpreted and understood as eradicating the traditional understanding (TBC), but rather as purifying public morality. The concepts of purification, *ijtihad*, and *fiqh* underwent expansive meanings, which resulted in the product of multidisciplinary religious thought. The implication is turning reconstruction Islamic educational orientation toward issues and the future. Thus, as George R. Knight and Achmadi noted, the changes and dynamics of philosophical, theological, and religious thought can influence and have implications for educational philosophy.

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The Perception of Muslim Converts on Religious Moderation and the Importance of Tolerance: A Study at the Muallaf Center Malang, Indonesia

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Article Info	Abstract
<p>Article History</p> <p>Received: September 11, 2023</p> <p>Revised: October 30, 2023</p> <p>Accepted: November 9, 2023</p> <p>Published: December 7, 2023</p> <p>Keyword: Pancasila; Radicalism; Religious Moderation; Tolerance</p> <p>Copyright (c) 2023 Ermita zakiyah, Novia Solichah, Nurul Shofiah, Abdul Fattah ; Iqbal Ali Wafa</p> 	<p>This study aims to show how important it is to cultivate the values of moderation in a convert. This is important in order to anticipate the thoughts and attitudes of someone who has just become a Muslim towards the influence of intolerance and radicalism. Researchers used surveys with descriptive analysis techniques to measure the level of religious moderation. In this study, researchers also used qualitative methods with a phenomenological approach aimed at understanding the mindsets and perceptions of participants in diverse moderation. Participants in this study were five converts who were at least 3 years old and studying Islam. The perception of religious moderation among converts at the Muallaf Center Malang is shown through the views, attitudes, and practices of converts who accept the principles of nationhood. The results of the analysis showed that the level of religious moderation among converts in Muallaf Center Malang was in the high category. In addition, converts demonstrate conscious adherence to basic values, harmoniously integrating national aspirations into religious beliefs without contradicting state ideology. They showed a positive attitude towards national commitment, emphasized the importance of the ideals of Pancasila, respected the national flag, and implemented Pancasila in religious life. Their understanding of tolerance is prominent, as evidenced by their recognition of diversity, willingness to share facilities, and efforts to help non-Muslims. It all reflects a commitment to positive social contribution. Converts strongly oppose violence in religious conflicts, which means they are in line with the principles of religious moderation that reject violent extremism. Their adaptive approach to local culture, by embracing diverse practices, shows a willingness to acculturate while still maintaining religious beliefs.</p>
<p>How to Cite: Zakiyah, E., Solichah, N., Shofiah, N., Fattah, A., & Wafa, I. A. (2023). <i>The Perception of Muslim Converts on Religious Moderation and the Importance of Tolerance: A Study at the Muallaf Center Malang, Indonesia</i>. Progresiva: Jurnal Pemikiran dan Pendidikan Islam, 12(02), 179–192. https://doi.org/10.22219/progresiva.v12i02.29199</p>	

Introduction

Religious moderation is a behavior and perspective that takes the middle way, so that an inclusive and proportional attitude becomes an attitude that is understood and practiced in accordance with the teachings of their respective religions (Gultom, 2022), (Martin Lukito Sinaga, 2022) (K. M. Arif, 2021). According to Arifiansyah, moderation is a tool to prevent radicalism (Arifinsyah et al., 2020), because Indonesia is a country with religious pluralism, so it requires efforts to maintain inter-religious harmony (Prakosa, 2022).

All religions certainly teach their adherents to be tolerant of followers of other religions (Saihu, 2022). Religious tolerance is an ideology and goal that are in line with Indonesian nationalism (Syarif & Makkarateng, 2020). But in fact, there are people who, in the name of defending religion, actually behave radically and intolerantly when facing problems that are contrary to their beliefs. Religious sources from the internet and social media are suspected to be one of the triggers for these radicals to obtain religious content without filtering it first (Sahlan et al., 2022). The story of a young man in Makassar who was accosted by the masses for congratulating Natal, and the new year that occurred at the beginning of the new year 2022, is one example. Similar cases also occurred when a number of bombings of non-Muslim places of worship were carried out by individuals in the name of defending Islam, such as the bombing of the Makassar Cathedral Church (28/3/2021) by members of Jamaah Ansharut Daulah (JAD), the embostation of three gejera in Surabaya, the attack on the Oikumene Church, Samarinda, and the bombing of the Oikumene Church, Samarinda, and the attack on the offerings in Bali (Ayu et al., 2022). These various cases create gaps between Islamic values that should be *rahmatan lil 'alamin*, but the opposite happens (Saihu, 2022).

The question that then arises is whether the discourse of "religious moderation" can accurately handle cases of intolerance that are rife in Indonesia or vice versa. A number of studies show that there are many public misunderstandings in interpreting "religious moderation" (Ministry of Religion, 2020). Some interpret the word moderate as an attitude of mixing religious rituals with religions that are different from their beliefs. Moderation is defined as a value that leads to liberalism. They consider that being a moderate person means not being firm and not completely complete in religion, not completely making religion a role model for life. Moderates are considered less sensitive, less concerned, or defensive when, for example, religious symbols are denigrated. These various assumptions make religious believers reluctant to explore and accept the values of religious moderation, whose discourse was initiated by the government.

In March 2022, researchers conducted a pre-survey of a number of converts at the Muallaf Center in Malang, Indonesia. This survey is interesting and important because it aims to see the dynamics of the thinking of people who have recently embraced Islam regarding religious moderation. One of them argues that religious moderation is a wrong concept when applied to the religious life of Muslims in Indonesia. According to him, people who believe in religious moderation mean practicing their religion half-heartedly.

Such perceptions of religious moderation are highly contradictory, especially for converts. The argument is alarming because it only assumes that religious moderation means that all religions are the same. Thus, the appropriate step is to plant and provide an understanding of the value of religious moderation massively, correctly, well, and appropriately, so that the community is not wrong in responding to the concept of religious moderation.

In this case, the education sector is expected to be an important actor in disseminating the values of religious moderation. Teaching educators and all education

stakeholders in Indonesia need to actively campaign for students and the wider community so that they can produce a generation with an accommodating character for the existence of different groups (Husna & Thohir, 2020). The problem is that education actors in Indonesia are still weak in handling the problem of radicalism (Faisal, 2020; Mujizatullah, 2018; PPIM, 2018). In fact, a number of studies show the spread of extremism among high schools (Gultom, 2022); (Muasmara et al., 2022) cases of exclusivism in religious education textbooks at state universities (PPIM UIN Jakarta, 2018) (Ministry of Religion, 2020). Muslim student activists have religious understandings that tend to be closed religious activities in the campus environment encourage the growth of exclusive religious views (Wildan & Muttaqin, 2022) (Muthohirin, 2014) infiltration of radicalism and extremism in the campus environment through campus mosques (Ismail, 2019) and 39% of students in 7 state universities are exposed to radicalism (PPIM, 2018) (Octivina, 2016) (Nurdin, 2021).

Starting from this anxiety, researchers have the view that the dissemination of religious moderation values is very important. Referring to the purpose of the government that rolled out the discourse of “religious moderation” being to overcome the problem of intolerant actions from Indonesian citizens, of course, what should be done, especially for university practitioners, is to conduct research studies that show a positive relationship between the cultivation of religious moderation values and tolerance schemes between religious communities.

Research Method

The method used in this study is the qualitative method with a phenomenological approach and a descriptive survey. The study was conducted for approximately 6 months, from January to June 2023. Researchers corresponded first with the Muallaf Center and the research respondents. In addition, Researchers conduct literature studies related to the researcher’s concept, namely religious moderation.

Qualitative methods are used to expose converts’ perceptions of religious moderation. Early surveys were used to determine perceptions of religious moderation among converts. The source of this research data is five converts, with a minimum age of three years studying Islam. The selection of converts was based on an initial observational study conducted over three weeks. Preliminary studies have found that there are a number of converts who still do not know about the concept of religious moderation in Islam, so it is important to conduct an analysis of the ideology of violent extremism-based religion.

Meanwhile, secondary data finding were obtained through a survey method in the form of questionnaires with Likert scales. To facilitate the distribution of questionnaires to participants, surveys are made in the form of a *Google Form*. Questionnaires are used as a measuring tool to determine indications of radicalism and the factors that influence it. The questionnaire was distributed for approximately one week. After obtaining a score from the scale, a hypothetical test analysis was then carried out to obtain a categorization of the level of religious moderation. Then, for qualitative data, researchers obtained it through in-depth interviews with respondents. In this case, researchers encourage respondents to give honest answers to reduce the likelihood of social desirability bias towards the data collected. This is to ensure the reliability of the data collected. Qualitative data were recorded with the explicit permission of the participants. Recording during Wawancara also emphasizes significant aspects and direct impressions. Data from research respondents was obtained in approximately one month.

Result and Discussion

Tolerance is an attitude of mutual respect and respect for differences of opinion, both between individuals and groups (Prahesti, 2022). Religious tolerance means mutual respect between religious communities. It is important for every religious believer to create harmonious and safe inter-religious relationships (K. M. Arif, 2021). Indonesia, as a multicultural country, aspires to have its citizens get along well in religion. Kminister Agama has been campaigning for the importance of “religious moderation” since 2016. This campaign aims to respond to various intolerant actions between religious communities that occur in Indonesia (Hefni, 2020). Hal tersebut digadang-gadang sebagai jawaban untuk melakukan revolusi mental (Permana & Setiawan, 2021) in order to increase religious harmony in Indonesia.

The concept of “moderasi” contains values with the main principle of upholding human values, justice, and balance between citizens holistically. Religious moderation can be interpreted as attitudes, perspectives, and behaviors that always take a middle position, act fairly and humanely, and are not extreme in religion. Religious moderation means not being extreme, being more open in addressing religious diversity, and finding common ground in differences (Rosidin et al., 2020). According to Pajarianto, religious moderation is defined as a form of placing oneself between extreme attitudes, both right and left, in an effort to observe and solve problems. This is because religious moderation is based on the Qur’an, so it is in the middle, which means there is no preference for the right or left wing (Pajarianto et al., 2022). In addition, religious moderation in Subchi’s research is also understood as a form of tolerance between religious people towards diverse beliefs as well as efforts at self-control and liberalism (Subchi et al., 2022).

In the context of a diverse society such as Indonesia, moderate religious understanding and practice have an important role in maintaining social harmony and interreligious harmony. Mahmud (2022) stated that religious generation is a demand that must be realized in the lives of society, nation, and state that is safe and harmonious among individuals and social groups. The reality of Indonesian society, consisting of various religions, ethnicities, races, cultures, and languages, requires a social order in the form of mutually agreed socio-religious norms as a reference in cooperation, interaction, and wider association (Husna & Thohir, 2020). Religious moderation in Indonesia is seen as a way to reduce religious radicalism and maintain the stability of the country’s security. This emphasizes practicing religious beliefs correctly while still respecting the existence of followers of other religions (Jura, 2021).

Previous research examining the level of religious moderation in converts has been difficult to find in the past decade. There are some that already exist but are limited to the objects of students, adolescents, and society in general (Rijal et al., 2022); (Saruroh et al., 2022); and (Arief, 2022). Meanwhile, there has been no research related to measuring the level of moderation in someone who is new to Islam. It is important to explore how new converts to Islam view the concept of moderation and how their views can contribute to the development of an inclusive and harmonious society.

Based on the results of the interview analysis, it was found that the perception of religious moderation is as follows: *First*, insight into the concept of religious moderation: three speakers stated that they did not know the concept of religious moderation.

“I don’t know,” PMA/PA/P6/NS3.

“Religious moderation—what is religious diversity?” PMA/PA/P11/NS4.

“For me, religious moderation can be dangerous for the Islamic creed because moderation is only half-hearted or at the midpoint. While in religion, we are required to be earnest, wholehearted, and endeavoring. Not half-hearted or moderate.” PMA/PA/P4/NS1.

From these answers, three interviewees did not understand the concept of religious moderation definitively. Meanwhile, the fourth interviewee, after being told the concept of religious moderation, stated that he was unfamiliar with the term moderation. There were significant doubts and incomprehensions related to the concept of religious moderation among the three interviewees. These results reflect doubts and variations in understanding that exist among interviewees related to the concept of religious moderation. Two interviewees expressed incomprehension, while one spoke skeptically of religious moderation.

These results point to the need for a more inclusive approach and better education related to the concept of religious moderation so that individuals can have a better understanding of the importance of moderation in maintaining interreligious harmony and tolerance in diverse societies. The process of adapting to a new religious identity can be challenging, and converts need additional support and guidance to fully understand and embrace the concept of religious moderation (Astuti & Abdul, 2023). Doubts and misunderstandings among converts regarding religious understanding can be influenced by various factors, such as different backgrounds and experiences (Siregar et al., 2020). A lack of clarity and consensus on the definition and interpretation of religious moderation can contribute to doubts and incomprehension experienced by converts. Availability of educational resources (Noviza, 2015), access to knowledgeable instructors (Supriadi, 2018), the presence of supportive communities or religious extension workers, and opportunities for dialogue (Ramlah Hakim, 2016; Rosidin et al., 2020) can also help converts understand religious moderation.

Furthermore, two speakers understood the concept of religious moderation definitively as follows.

“Moderation is an attitude or perspective of religious behavior that is moderate, tolerant, and respects differences between religious communities.” PMA/PA/P7/NS2.

“As far as I know, mutual tolerance for differences in religion, culture, opinion, or not forcing something, especially by force,” PMA/PA/P10/NS5.

The two interviewees had a clearer and more positive understanding of the concept of religious moderation. One of the respondents defined religious moderation as an attitude or perspective in religious behavior that is moderate, tolerant, and respects differences between religious people. This definition reflects the understanding that religious moderation involves a willingness to live religious beliefs with a non-extreme attitude and respect differences in beliefs between individuals and religious groups.

The second speaker defined religious moderation as mutual tolerance of differences in religion, culture, or opinion, or showing rejection of the use of violence to impose certain religious beliefs. This definition reflects the view that religious moderation involves being inclusive, respecting diversity, and rejecting violent acts in an attempt to impose religious beliefs.

Interpretations of these definitions point to a positive understanding of religious moderation as a principle that encourages tolerance, respect for differences, and rejection of extreme acts or violence in religious practice. This understanding reflects the view that religious moderation can contribute to interreligious harmony and the development of a harmonious society. This is in line with Devi's opinion, according to which religious tolerance is an attitude of patience and refraining from disturbing and harassing other religions or beliefs that are different from hers (Devi Kasumawati, 2021). Tolerant behavior is not always applied to someone who has a different religion. People of the same religion also sometimes have differences between them, such as different

sects or madhhabs.

The following is a table illustrating the results of interviews conducted with a number of converts, involving questions and statements related to their perceptions of religious moderation at the Muallaf Center Malang.

Table 1: *Perceptions of Religious Moderation of Converts at the Muallaf Center*

Aspects	Statement	Interpretation
National commitment	<ul style="list-style-type: none"> • Pancasila emphasizes religious harmony, as a citizen it means being obliged to help others despite different beliefs (T1 / KB) • I am aware of other religious groups or Islam that are not compatible with the goals of our country, but as long as we understand the teachings of Islam well I don't think we will be affected. My religious understanding does not affect the ideology of statehood (T2/KB). • Respecting the red and white flag is not against my religion (T3KB). • In my opinion, the ideology of pancasila can be applied in religious life (T41 / KB) 	Views, attitudes, and practices that have allegiance to the basic consensus of nationality
Tolerance	<ul style="list-style-type: none"> • I think we should respect not to wait for each other's religions. I don't feel the most right and smart (T1/TT). • I don't mind sharing facilities except for facilities related to halal haram recommended by Islam (T2/ TT). • I have always not discriminated between friends of different faiths, I respect them regardless of religious status (T3/TT). • My family is not yet Muslim, I want to show them that I have a better change (T4/TT). • I will help and continue to cooperate with others without distinction of faith (T5/TT). • I still respect my family even though they have different beliefs. I didn't immediately force them to change their beliefs like me (T1/ TT). 	Not being discriminatory based on differences in beliefs, willing to share and cooperate with individuals from different religious backgrounds, and respecting family members and friends without expecting a change in beliefs.

Aspects	Statement	Interpretation
Nonviolence	<ul style="list-style-type: none"> • There is no need to blame religious differences. Because the road to heaven can be of various kinds. The difference is natural because the world is not uniform (T1/AK). • Not triggering uninterested conflicts, Islam teaches us to be at peace with others (T2/AK). • Differences of belief, opinions do not need to use violence, need deliberation and cooperation with an open mind (T3 / AK). • If we are religious, yes, we should not be extreme, but so far there is no such influence (T4/AK). • I do not agree that Jihad with fighting is relevant to Indonesia (T5/AK). 	<p>Stressed the importance of avoiding extremism and violence in the practice of religion, and took the middle ground by promoting peace, deliberation, and cooperation in the face of differences of faith.</p> <p>Taking the middle ground</p> <p>Prioritizing public benefit</p>
Accommodating in local culture	<ul style="list-style-type: none"> • Even though friends of different religions got married, yes, I was still present to congratulate them. • I value religious rituals with different beliefs. • Guided by cultural and religious ethics go hand in hand, there is no need to turn those differences into conflicts 	<p>Accept local traditions and culture in their religious behavior</p>

From the thematic analysis table, a pattern of perception related to national commitment, tolerance, non-violence and local cultural accommodation is shown from the following understanding: *First*, national commitment is shown by the views, attitudes, and practices of converts who accept the principles of nationality contained in the Constitution. A view that has awareness as a citizen of the first country of Indonesia without attaching importance to religious ideology. Religion is the moral benchmark for maintaining unity (Nafi’Muthohirin, 2014). The muallaf considered that religious understanding did not conflict with the ideology of statehood and was committed to upholding national symbols as well as implementing Pancasila in religious aspects. This is in line with Sarippuddin and Azmi, who stated that the values of moderation, such as balance, tolerance, and reform, can contribute to a peaceful and compassionate life, which is in line with national principles (Sarippuddin & Azmi, 2022).

Second, the view related to tolerance among the converts is shown by respecting each other, not distinguishing, and still helping each other despite different beliefs. In this context, the importance of religious moderation can be seen in the ability to acknowledge the existence of others, be tolerant of differences, respect diverse views, and avoid the use of violence in an effort to impose beliefs (Muchtar et al., 2022) i’tidal (truth and stability).

Third, it relates to the converts' view of the absence of extreme ideologies shown by violence. They also disagree with the use of violent means, especially those in the name of religion, both verbal and physical violence, and do not force religious views and consider that only their views are the most correct. The concept of religious moderation in Islam includes not feeling that one's own views are the most correct, which indicates a rejection of extreme ideology (S. Arif, 2020) but in ways of thinking about the state because the relationship between the state and religious understanding often leads to extreme attitude in religion. Therefore, it requires moderate Islamic thinking, which transcend religious formalization through the state on one side, and the separation of religion and state on the other. On this regard, KH Abdurrahman Wahid's (Gus Dur. Islam respects the principles of not acting in extremes (*tawassuth*), balancing the life of the world and the hereafter (*tawazun*), and being fair and impartial (*i'tidal*) (Kusmidi, 2023).

Fourth, religious advocacy among Indonesian Muslims includes accommodating culture as one of its dimensions. The convert's view of accommodating behavior towards local culture is shown by a view that still accepts the practice of other religious practices as long as it does not deviate from religious teachings. The view of religious traditions does not show rigidity. Muallaf accepts and respects the religious traditions and rituals of the local culture, upholds religious and cultural ethics in harmony, and is willing to engage in events related to different beliefs in order to respect and support other individuals. Religious moderation encourages accommodating behavior by taking a fair and balanced stance, preventing the spread of radicalism and extremism (Hakim & Mudofir, 2023). The results of Subchi's study show that individuals who have moderate religiosity are more likely to show accommodating behavior towards local culture (Subchi et al., 2022). Thus, through an explanation of the perception of Muallaf in religious moderation, it can be concluded to show inclusive, tolerant, and prioritizing inter-religious harmony.

Table 2: *Religious Moderation Categories*

Variable	N	Minimum	Maximum	Hypothetical Mean	Hypothetical SD
Religious Moderation	5	30	120	75	0.5

Through the table of categories of religious moderation of converts at the Muallaf Center Malang, the following calculation results were obtained: Of the 5 converts who were respondents to the study, 100% were in the high category, namely a score of more than 75. It is based on categorization: high if the value of X is above 74; medium if the value of X is between 70 and 74; and low if the value of X is below 69.5. That is, results were obtained if all convert respondents in Muallaf Center had a high average understanding of religious moderation. The respondents interpreted that religious belief is an attitude, point of view, and behavior that always takes a middle position, acts fairly and humanely, and is not extreme in religion.

Indicators of the religious moderation questionnaire made by the researchers include national commitment, nonviolence, tolerance, and acceptance of tradition. The high category results obtained by respondents mean that respondents have a good understanding of national commitment, nonviolence, tolerance, and acceptance of tradition. They are not extreme in the religion of Islam.

Then, the following is a description of the response score based on the calculation results of five Muallaf who were respondents to the study at Muallaf Center Malang.

Table 3: *Description of Respondent Scores*

Respondens	Score	Category
1	32	Low
2	78	Tall
3	79	Tall
4	71	Keep
5	63	Low

Based on Table 3, it is known that the results of the level of religious moderation of converts in Muallaf Center Malang There are two converts who have scores in the high category. Through several indicators of questions in the questionnaire that include an understanding of religious moderation, namely national commitment, non-violence, tolerance, and acceptance of tradition, the results were one convert who had a medium score and two converts with a low score.

The perceptions of both individuals who received high scores and one person with a medium score category indicated that they had an attitude of meaning religious moderation and how to implement it. Religious moderation is necessary in order to have resistance to the infiltration of religion-based violent extremist ideologies and movements. Two converts who have low scores in religious moderation indicate that an understanding of religious moderation is still needed in order to have attitudes, perspectives, and behaviors that always take a middle position, act justly and humanely, and are not extreme in religion.

An understanding of religious moderation is very important to master first before actually implementing it. Understanding religious texts is an important element that every Muslim needs to have, including a convert to Islam. This is because the text of the Qur'an requires interpretation, which allows it to bring out different perspectives from one another. Various interpretations occur as a necessity because they are created inseparably from the understanding of the interpreter. When mufasir applies textual understanding, the followers of the interpretation also use textual understanding, while mufasir, who tends to use contextual interpretation, will bring up a contextual understanding.

With religious moderation and the concept of unity in diversity, it plays an important role, especially in the Bhinneka Tunggal Ika State, to prevent the emergence of radical ideas (Apandie et al., 2022) motto or watchword is no longer interpreted as values that must be transmitted. This condition also causes polarization in society. The purpose of this research is to identify and elaborate the values contained in Bhinneka Tunggal Ika and Religious Moderation to strengthen conception and practices of pluralism in Indonesia. This research used qualitative approach with a case study method. Data collection were performed by Focus Group Discussion (FGD. Thearena, with this, is able to avoid acts of terror and religious conflicts. The form of implementing religious moderation, according to Jamarudin is characterized by tolerance between communities, respect for brotherhood, and respect for all existing diversity. Of course, making essential values guidelines for people in the archipelago is not an exaggeration because the teaching of these values (human values) is found in all religions (Jamarudin et al., 2022). In fact, the importance of religious moderation implications is also growing among Muslim students in Indonesia (Syarif, 2021). Each individual experiences the development of their academic competence, both in terms of reasoning and understanding and in terms of professional skills (Syarif, 2021); (Solichah et al., 2021).

Contextual understanding in understanding interpretation must go hand in hand

with the appropriate interpretation methodology, such as the interpretation recently used, which is the Maudhui method, which is a thematic method in accordance with related themes. If religious moderation is the subject of study (Zakiyah, 2022), then the verses used are verses that are in accordance with religious moderation, so that by using this method, converts will have a much broader paradigm in understanding religious moderation so as to become tolerant and non-violent converts.

Conclusion

This article concludes that the perception of religious moderation among converts at the Muallaf Center Malang is reflected through the views and attitudes of those who accept the principles of nationhood contained in Pancasila and Law Dasar 1945. They show awareness and adherence to the principles of nationhood, which can be seen in the recognition of the importance of peace between religious communities. In general, such converts seek to understand and integrate national ideals into their religious beliefs. They believe that a Muslim who has a good understanding of religion will not contradict the ideology of the state. The converts also have a good attitude towards national commitment by understanding the need to defend the ideals of Pancasila, respecting the red and white flag, and considering the country's contextual ideology to be applicable in religious life. The tolerant attitude of converts is shown by the belief that they are not the truest and smartest. They like to share facilities with followers of other religions and do not discriminate against friends based on religious beliefs.

Meanwhile, Upaya wants to help non-Muslim family members show tolerance and a desire to contribute to positive change. From the perspective of nonviolence, converts oppose the use of violence to resolve religious conflicts. This viewpoint is consistent with the concept of religious moderation, which emphasizes the need to practice religious beliefs in a non-extreme way while avoiding acts of violence. This attitude shows a willingness to adapt to the local culture while maintaining religious beliefs. Despite confusion and skepticism about the concept of religious moderation, some converts showed favorable attitudes towards the values of religious moderation after additional explanation. An inclusive approach and better education on the concept of religious moderation are needed so that people, especially converts, have a better understanding of the need for moderation in maintaining religious harmony.

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The Dynamics of Policies for Implementing Religious Moderation and Local Wisdom in the State Islamic Institute Kudus, Indonesia


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Article Info	Abstract
<p>Article History</p> <p>Received: September 11, 2023</p> <p>Revised: October 30, 2023</p> <p>Accepted: November 9, 2023</p> <p>Published: Desember 7, 2023</p> <p>Keyword: Local Wisdom; Islamic Higher Education; Religious Moderation</p> <p>Copyright (c) 2023 Muhammad Miftah, Abu Choir, Fikri Ihsan Khairuddin</p> 	<p>This research analyzes the role of Islamic religious universities in maintaining local wisdom through integrating local wisdom with religious moderation. The existence of a state Islamic religious college in the community is the basis for the resilience of local wisdom in the environment where the college is located. The locus of this research is located at IAIN Kudus, Central Java. This research uses a descriptive-qualitative approach to uncovering phenomena and facts in the field. It is hoped that the results of this research will provide a comprehensive picture of the implementation of religious moderation policies and local wisdom in Islamic institutions. Data analysis in this research seeks to identify challenges, opportunities, and the impact of this policy on inter-religious harmony, religious learning, and student character development. In addition, this research also evaluates the extent to which this policy reflects the principles of tolerance, diversity, and local wisdom in the context of Islamic higher education. Through an in-depth understanding of the dynamics of policies for implementing religious moderation and local wisdom at IAIN Kudus, it is hoped that this research can contribute to improving policies and more effective implementation at the institutional level, as well as providing a broader view regarding the harmonization of diversity in the context of Islamic education in Indonesia. The results of this research can be explained by the fact that the integration of local wisdom and religious moderation in the tertiary environment has proven to be able to realize the understanding and application of the importance of religious moderation values in tertiary institutions.</p>
<p>How to Cite: Muhammad Miftah, Choir, A., & Fikri Ihsan Khairuddin. (2023). <i>The Dynamics of Policies for Implementing Religious Moderation and Local Wisdom in the State Islamic Institute Kudus, Indonesia</i>. Progresiva: Jurnal Pemikiran dan Pendidikan Islam, 12(02), 193–208. https://doi.org/10.22219/progresiva.v12i02.28318</p>	

Introduction

Multiculturalism and diversity of religious and cultural identities are world heritages that must be maintained. The agreement of religious authorities represented through major world religious organizations agrees that diversity is a necessity that must be guarded with a democratic and fair approach without decrediting certain identities (Salem, 2014). The view of multiculturalism is in line with religious moderation, in which ideas that emerge first are ideas that recognize and accommodate various cultural beliefs, practices, traditions, languages, or lifestyles as objective cultural differences (Murphy, 2012). So the meeting point of moderation and multiculturalism is in the aspect of respecting and negating the differences that are intertwined in the norms and habits of communal identity.

If you adhere to the ethnological view of every country that was once inhabited by ancient people, then the original religion of every country must be the religion of the ancient peoples. In religion, there will be characteristics derived from the previous religion. No new religion can enter a country where the country does not know who or has a "god" that has been worshiped (Menziez, 1895). This confirms that the existence of religion, both from a socio-cultural perspective and the customs of worship carried out by religious identity, are strongly influenced by the social and cultural conditions that surround the "territorial" power of the religious authority that controls it. So that culture is a total way of life, and it includes all the mental, social, and physical means that make life run by itself. It can be defined that culture here is a way that is systematized by itself and has no control over the running process (Malinowski, 2009).

The use of the term cultural diversity and multiculturalism interchangeably, even though, if understood carefully, they have significant differences, is defined as differences between people. These differences are not limited to race, gender, religion, or socioeconomic status (Suryadi Bakry, 2020). Classification and identification of a person based on one's personal experience and culture form a classification of cultural communities, so it can be concluded that this kind of classification reflects a relationship between personal traits or characteristics that give rise to social categories (McGarty & Yzerby, 2004). Social categories, more commonly referred to as social classes, create walls of separation, dividing distances from one social entity to another.

The educational environment becomes a vehicle for interaction between social entities with one another, individuals with other individuals, one community with another community, and even one ethnicity with another. Stereotypes in the school environment affect life in society and socially (Samovar et al., 2010). Kapuscinski explained that the limited knowledge of an individual or group towards other individuals or groups can lead to negative stereotypes in the community being assessed (Kapuscinski, 2008). Negative stereotypes that develop massively and collectively in the educational environment are a separate threat to the peace and harmony of the nation in the future, especially since this negative virus has slipped among academics and religious activists who, in the future, will become agents of change in their respective fields.

Negative views and a lack of respect for existing differences are the main challenges for tertiary institutions as providers of higher education. Apart from the classical issues above, globalization, which is developing so quickly, "forces" to connect and assemble the world and create a kind of unity from one religion to another. problems that must be resolved by universities, especially universities that have a strong religious basis (Suharsaputra, 2015). The situation is constantly changing, and the direction of change tends to be unpredictable. Universities must look for performance to maintain the most valuable aspects of their main values while also looking for the latest formulations for responding to fast-paced changes (Duderstadt, 2003). If this fundamental problem is not

responded to wisely by religious universities, it will become a ticking time bomb, which will one day become a threat to the cultural diversity that has been inherited.

This research dissects the role of Islamic cultural colleges in maintaining local wisdom through the integration of local culture with religious moderation. The existence of a state Islamic religious university in the midst of society is the foundation for the resilience of local wisdom in the university environment. The function of the higher education institution is to be a beacon for the sustainability of local wisdom values amidst the onslaught of massive developments in technology and information. As a higher education institution, it also has social responsibility in the fields of culture, economy, and education. This social responsibility indirectly provides a “guarantee” for the people who live around the educational environment regarding the values and culture of local wisdom that have been maintained so far.

Much research has been done on the variables of local wisdom, religious moderation, and higher education, such as the first research conducted by Heny Perbowosari entitled *The Local Wisdom Value of Mandhasiya Tradition: Study of Hindu Education*; (Perbowosari, 2019). This research reflects the role of the Mandhasiya tradition as local wisdom that is preserved by the Hindu community in Jenawi District, Karanganyar Regency, in maintaining harmony among citizens and internalizing the values of Hindu religious education. Second, research conducted by Ulfatul Husna entitled *Religious Moderation As A New Approach To Learning Islamic Religious Education in Schools*; (Husna & Thohir, 2020) concluded that religious moderation can prevent extremism in educational institutions by instilling three main principles, namely *tawassuth*, *ta’adul*, and *tawazun*, which can create peace and harmony in educational institutions. Third, his research, Ismail Suardi Weke (Wekke, 2018) entitled *Higher Education Governance of Muslim Minority: Efforts to be Part of the Nation’s Development*, emphasizes that the role of higher education in overcoming and preventing acts of terrorism is vital, explaining that accessibility in education is the initial stage in creating educational goals.

The distinction between this research and existing research is that existing research has not integrated aspects of local wisdom into creating peace. Existing research still limits itself to the importance of religious moderation in the lives of the nation and state but has not presented local wisdom as a vital entity in creating religious moderation values. The position of this research compared to existing research is that this research was conducted at an Islamic tertiary institution, namely at IAIN Kudus, which incidentally is the only state educational institution on the north coast of Central Java where the people have a strong culture and local wisdom.

Research Method

This research departs from descriptive-qualitative research, which intends to photograph and describe the integration of local wisdom with religious moderation in Islamic religious tertiary institutions. Researchers obtained data by means of observation, in-depth interviews, and documentation by following John W. Creswell’s qualitative research procedures (Creswell, 2009). Research data mining was carried out in June–August 2023. In data collection, researchers looked for data through interviews with parties who play an active role in implementing religious moderation at IAIN Kudus. While the data analysis technique used is an inductive analysis technique, namely in analyzing the integration of local wisdom and moderation of religion at IAIN Kudus Central Java, the existing data is then categorized, analyzed, and concluded. The general conclusion can be a categorization or a proposition (Bungin, 2007).

Result and Discussion

The word moderation is taken from the Latin word “*moderatio*,” which means (not excessive and not lacking, moderate) (Musawar, 2019). Moderation in Arabic is known as *wasath* or *wasathiyah*, which has the equivalent meanings of moderation (*tawassuth*), fair (*i'dal*), and balanced (*tawazun*) (Ministry of Religious Affairs, 2009). M. Quraish Shihab explained the word *wasathiyah*, which he quoted from the book *al-Mu'jam al-Wasith*, that *wasath* is something that is between the two ends, and it is part of it; it also means the middle of everything. So it means between good and bad; this word also means what is contained on both sides, even though it is different and not the same (Shihab, 2020).

Whereas in terms of language, the word *wasathiyah* (moderation) in Yusuf al-Qardhawi's view has various meanings, including in the middle, between the two ends, fair, moderate, simple, or mediocre, (al-Qardhawi, 2009) or interpreted more broadly, such as chosen and the best, security, strength, and unity (Hilmy, 2013). If we analogize moderation, we can think of it as a fringe movement that always tends towards the center or axis (centripetal), while extremism is a movement away from the axis or center of the outermost and most extreme side (centrifugal) (The Ministry of Religious Affairs, 2019).

The basic idea of moderation is to look for similarities and not sharpen differences (Hidayat, 2019, p. 28). Moderation means choosing a middle path that is rationally acceptable (Salik, 2019). “Moderate” is defined as an attitude or action that is carried out in accordance with the proportions, neither excessive nor lacking. Humans who are capable of being moderate indirectly can put aside their personal ego, not only being concerned with one party but considering as a whole the pros and cons, the dangers and not the dangers. This position allows for fairness to all parties (Salik, 2020). This spirit of finding common ground between various differences is one of the characteristics of religious moderation.

In understanding the meaning of moderation in various fields and its aspects, it can be concluded that moderation, as seen from the meaning taken from the meaning of the language, is that there is a tug-of-war relationship between “the one in the middle” and the two ends (Shihab, 2020). *Wasathiyah*, from an Islamic perspective, in Biyanto's view, which was conveyed in his professorial inauguration, considers the term religious moderation commonly used in Muslim minority countries to refer to a middle position between the two extremities (Biyanto, 2020). Moderate Islam has the mission of maintaining a balance between two kinds of extremities, namely, the thoughts, understanding of experience, and movements of fundamental Islam and liberal Islam, as two poles of extremities that are difficult to combine (Qomar, 2021).

The principle of fair and balanced religious moderation will be easy to obtain if a person, community, or institution has three main characters within them: wisdom, sincerity, and courage. These three characters will give rise to several other characteristics, such as harmony, group cooperation, tolerance, and mutual respect for the differences that arise (Hilmy, 2013). Moderation is an alternative to deradicalization to deal with all forms of radicalism in a moderate manner. According to Haidar Nashir, the process of Indonesian moderation must position Pancasila as a solid fulcrum so that it remains in the midst of all extreme tugs of war, both to the right and to the left, so that there is no radicalization or extremization of the country's foundations and ideology (Nashir, 2019).

In internalizing the values of religious moderation, there is a religious mission that is always inherent in the manifestation of religious moderation in various programs. The contents of religious messages carried in religious moderation include at least seven messages: advancing the lives of religious people, upholding noble civilization, respecting human dignity, strengthening moderate values, creating peace, respecting

pluralism, and obeying national commitments. The content of this religious message is the spirit of internalizing religious moderation as well as the goal of religious moderation programs in the Ministry of Religion.

It is felt that the deradicalization policy that has been intensified so far has not made an effective contribution to suppressing the development of radicalism and intolerance in Indonesia; even Haedar Nashir thinks that the deradicalization project that has been intensified so far is a project of deradicalism" (Nashir, 2020). As an alternative to anxiety in minimizing intolerance and radicalism, the Ministry of Religion has spawned a Religious Moderation Policy, a religious moderation policy that has recently been echoed by the Ministry of Religion in its various work units as the animating spirit in making agency programs and policies.

The characteristics of religious moderation are friendly, tolerant, open, flexible and can be the answer to fears of conflict that are rife in a multicultural society. Moderation in Islam does not mean that we mix up the truth and eliminate each other's identity (Qostulani, 2019). Religious moderation is a middle ground in the midst of religious diversity. The face of Islamic moderation appears in the harmonious relationship between Islam and local wisdom. These local values, as the cultural heritage of the archipelago, are able to be juxtaposed in parallel so that the Islamic spirit and cultural wisdom go hand in hand, not negating each other.

Islamic Religious Higher Education (Perguruan Tinggi Keagamaan Islam/PTKI) being an integral part of the Ministry of Religious Affairs has a major obligation in promoting, translating, implementing and disseminating religious moderation in the life of society, nation and state (Mohammad Kosim, 2019). Islamic religious tertiary institutions have more capital in developing the concept of religious moderation than other institutions, bearing in mind that Islamic religious tertiary institutions have long existed in Indonesia, although this is not a guarantee and there are no obstacles (Mohammad Kosim, 2019).

As an effort to strengthen Islamic religious tertiary institutions in internalizing religious moderation, the Ministry of Religion, through Decree of the Director General of Higher Education No. 102 of 2019, which contains religious standards for Islamic higher education, sets religious standards in their respective tertiary institutions. One of the important points of this policy is regarding standards of learning content that must be based on Islamic values, *rahmatallialamin*, and the value of moderation (Khosim, 2019).

In sowing religious moderation in Indonesia through the strategic role of PTKI, various policies have been initiated to support the inculcation of moderation values, but the existing policies and programs certainly contain many obstacles at the implementation level (Miftah, 2019). First, the issue of human resources—the dark facts about radicalism and intolerance among Islamic religious students and educators in schools—specifically illustrates that there are fundamental problems in the process of producing and developing Islamic religious educators in Islamic tertiary institutions. Reflecting on research conducted by CISForm at 19 (State) Islamic Religious Universities (*Perguruan Tinggi Keagamaan Islam (Negeri)/PTKI(N)*) in eight regions in Indonesia, from the results of existing research, there is a fundamental problem in the "production" of educators in our higher education environment. This condition is alleged to be the cause of the emergence of views of religious teacher intolerance that come from where they learn related to their profession (CISForm, 2019). The teacher's "production" space here can be seen from various dimensions, including knowledge management, management of the teaching and learning process, and the curriculum, which is still weak in implementing moderate Islamic nuances in the field.

Second, in its development, the acceptance of students at PTKIN has indeed

experienced a significant increase; even this curve has experienced a quite encouraging increase in the last five years. However, there is another problem behind the increasing public interest in continuing on to religious tertiary institutions. The issue of the religious quality of these students is a concern, considering that more than 30% of students come from secondary school or vocational school, whose basic religion is still weak. Especially for those who choose to continue their studies in the Islamic Education Study Program, this is a big problem because, in the end, they are the ones who directly deal with students at various levels of education.

In addition to student recruitment, the lecturer recruitment process is also noteworthy considering that the role of lecturers in tertiary institutions is still very vital in human resource development. In the process of recruiting lecturers at PTKIN, what is of concern is the process of recruiting lecturers from the Civil Service Officer (ASN, called in Indonesia) pathway. Based on the latest regulation, Regulation of the Minister of Administrative Reform and Bureaucratic Reform of the Republic of Indonesia Number 23 of 2019, this regulation does provide a great opportunity for the available formations to be filled. However, there is a downside to this recruitment system: if in a formation the Basic Capability Selection (SKD) selection process only passes a number of existing formations, then the Field Capability Selection only acts as a “formality” selection. Because in the SKB there is no threshold value other than that for examinees who pass the SKD selection, and it turns out that there are no competitors in the SKB process, the person concerned automatically passes the ASN selection. This is a weakness of the ASN lecturer selection system because it is possible that the quality of participants who pass the SKD with optimal grades may not necessarily master the areas of competence expected by universities.

Third, the massive development of information technology recently provides great opportunities for developing PTKI in all sectors. However, on the other hand, the current development of information technology has created a gap in the spread and development of radical ideas and intolerance in this country. The fact that there is internet media plays a very important role and makes a significant contribution to the development of knowledge for the younger generation. This dependence on cyberspace is used neatly by interest groups to spread their ideology.

From this, it can be concluded that PTKI/PTKIN are currently faced with a reality that is so dilemmatic. In the fast-paced millennial era, knowledge about religion is not only obtained in lectures but can also be accessed through various online media sources whose authority and truth are not guaranteed. A position like this PTKI/PTKIN should be able to fill digital spaces as educational spaces, but this role has not been implemented optimally. Digital space, which so far has received little special attention from academics, has been used neatly by radical groups to spread their missions and exclusive religious ways.

Local Wisdom within the Frame of Religious Moderation

Culture is a translation of the word culture in English. Whereas in Arabic, the word *al-tsaqafah* is used, which means culture, refinement, education, and civilization (Wehr, 1974). In another sense, literally, the word culture comes from the words mind and power, which are synonymous with the word “budi” in Indonesia, which means politeness or friendliness of a person to others. The behavior of individuals toward each other is referred to as culture in a broad sense (Nata, 2014). Everything that is completely a product of culture is highly contextual. Therefore, cultural products cannot be separated from the space and time that always surround them. In the end, cultural products can give birth to the formation of an identity related to socio-cultural culture, which can

change according to the development of the environment and the times (Barker, 2005).

Local wisdom is an important source of value in social life. Almost all ethnic customs and cultures in the country are inspired by values and ideas that are rooted in the beliefs that live in society, religious values, and spiritual ethics that influence the behavior of socio-cultural life and the religious values of various ethnic groups in the country (Nata, 2014). The same problem can give rise to unequal responses. This is because the cultural values they adhere to are different, so in cases like this, it is necessary to have an equal perspective when viewing a culture, also known as an inter-cultural meeting exchanging cultural information (Nata, 2014).

Religious teachings, in this case, Islam, determine and reinforce cultural practices carried out by the community. Universal religious teachings will achieve local socio-cultural realities (Arrafah, 2020). The arrival of Islam in Indonesia, in its expansion, always pays attention to local culture. The strategy used to integrate local culture and religious values has succeeded in attracting sympathizers among the Indonesian people. The strategy of spreading it was carried out without any intimidation, coercion, or pressure; on the contrary, Islam was spread peacefully, positioning local culture as a heritage that must be maintained by strengthening religious values. Spreaders of Islam, such as *Wali Sanga* (Nine Guardians, in Indonesian Muslim), have proven that traditions that are deeply rooted in society are difficult to change, so these traditions are used as a medium for broadcasting Islam.

A cultural approach can be the key to building a paradigm and attitude of religious moderation, and besides that, it can minimize the penetration of religious radicalism. An accommodative attitude towards local culture can deliver an inclusive and tolerant religious attitude. Cultural values that develop in a society will always be rooted in traditional wisdom (local wisdom) that emerges and develops in line with the development of the community itself (Wibowo, 2016). In its development, this local wisdom will become a patron in life that controls social norms and ethics in society. Ethics and morals are formed from the values of local wisdom that develop in the community.

Shelina Janmohamed provides an overview of local culture associated with aspects of faith. Generation M (Islamic identity) influences everything, and they want the world and the general public to know about their identity. This is a mediator for them to negotiate with authority as a form of social identity that they have (Janmohamed, 2016). In another perspective, measures, limits, and indicators determine whether a particular religious perspective, attitude, or behavior is classified as moderate or, on the contrary, extreme. The indicators of religious moderation that will be used are four things, namely: 1) national commitment; 2) tolerance; 3) nonviolence; and 4) accommodating to local culture. These four indicators can be used to identify how strongly religious moderation is practiced by someone in Indonesia and how much vulnerability one has. These vulnerabilities need to be identified so that we can identify and take appropriate steps to strengthen religious moderation (Ministry of Religious Affairs, 2019).

The challenge for a large nation whose multicultural society cannot always coexist as it should be. The threat that always surrounds national harmony is the emergence of small frictions that occur in the field due to variants of society that have a diversity of cultures, races, and even religions that cannot protect each other's sacred values. This will one day become a problem for the nation (Syafar, 2019). Cultural practices, religious traditions, and local wisdom certainly contribute to understanding socio-religious change. Along with shifts in meaning and form, cultural practices from time to time will enrich cultural treasures and local wisdom in the practice and behavior of religious moderation in the midst of heterogeneity in society (Aksa & Nurhayati, 2020). Differences in character and cultural values of each of these religious entities will become

capital in strengthening religious moderation if the government and society can manage and design differences as capital to strengthen the growing diversity in Indonesia.

Implementation Model of Local Wisdom-Based Religious Moderation

Islam, as a religion adhered to by the majority of Indonesian people, has a close relationship with local culture or traditions in the archipelago. In other words, it can be said that Islam did not come to a place and at a time that was devoid of culture. In this realm, the relationship between Islam and local diversity follows a continuity model (*al-namudzat al-tawashuli*), like humans that are passed down from generation to generation, as well as the description of the links that occur between Islam and local content in the archipelago (Buchori, 2017). Janmohamed provides an overview of local culture associated with aspects of faith. Generation M (Islamic identity) influences everything, and they want the world and the general public to know about their identity. This is a mediator for them to negotiate with authority as a form of social identity that they have (Janmohamed, 2016).

In Indonesia, identity politics is more related to issues of ethnicity, religion, ideology, and local interests, which are generally represented by elites with their own articulations (Maarif et al., 2010). As an alternative to minimizing the "threat of religious identity," which often rubs off, science as an integral part of human life is the main joint in building an attitude of religious moderation. This is because science has come into contact constitutionally with the integration of knowledge in tertiary institutions (Qasim, 2020). Scientific integration in higher education is a strategic medium for synergizing science and religion again. Universities play an important role because they are places to produce high-level human resources. The entire identity of the highest academic field is in this place. Student, scholar, and master teacher are titles that are very thick with degrees of knowledge (Qasim, 2020).

However, behind the success of the development of higher education institutions under the Ministry of Religion, there is a fact that is quite sad regarding student admissions in the same 2021-2022 period: the number of tertiary students has dropped drastically to minus 2.3 percent, while the number of students in tertiary institutions is below The Ministry of Education and Culture experienced a significant increase, growing to reach 7.1 percent (Gardiner, 2017). This is a separate threat because, according to the results of research on the index of radicalism among educated people, the dominance is in public tertiary institutions, where, in fact, they only do not understand religion in depth. A separate approach is needed because one day this will become a threat to the sustainability of the policy of moderation in religion contained in the National Medium-Term Development Plan (RPJMN).

Ideality of Religious Moderation Policy in Islamic Religious Colleges The first question that arises in this discussion is: What is an ideal public policy like? Of course, the right answer to answering this question is that it must be contextual and refer to the current situation, conditions, and possible situations in the future. Boardman calls this model pragmatism in public policy, as introduced by the theory of cost-benefit analysis (Boardman et al., 1996). In practice, it is like that: every policy product must have clear indicators regarding the principle of benefit, of course based on ethical values regarding the usefulness and harm of the policy product.

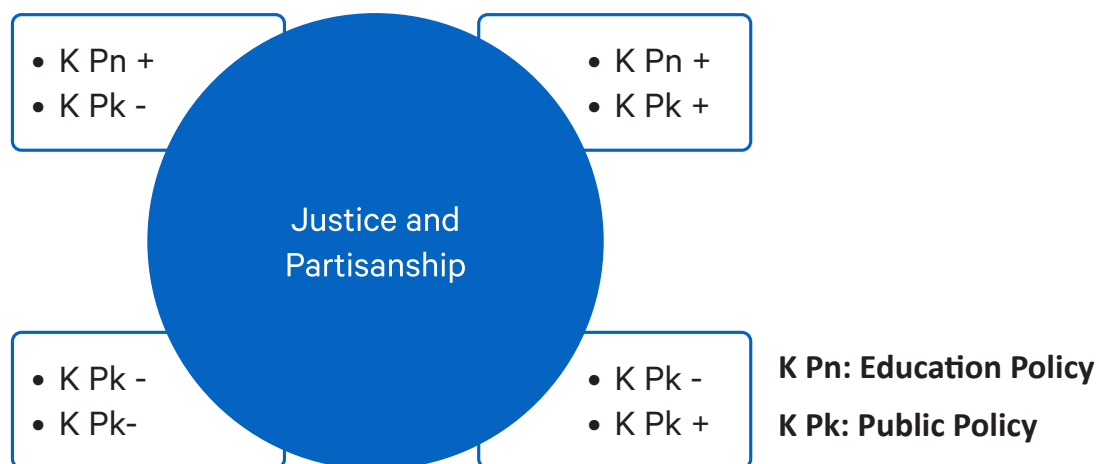
Benchmarks of profit and loss in policy, often referred to as pragmatism, are not synonymous with opportunism; pragmatism is also not just practicalism. Pragmatism refers more to the necessity of every idea than to the consequences of its implementation. Pragmatic implementation in policy is more inclined to the goal-setting theory that every action and policy stage must have a barometer that leads to policy goals (Molan, 2001).

The barometer of policy pragmatism must have ethical and strategic characteristics. This ethical nature means that policies must rely on the public interest, not only on the interests of the elite or interest groups (Nugroho, 2009).

Meanwhile, strategic pragmatism refers to three indicators. The first indicator is related to policy objectives. The policy objective is to empower the community, both individuals and groups, so that they can be independent and do not always depend on the role of the government in every problem that exists. The second refers to the context of challenges that are being faced and possibilities that will come, namely efforts to prepare future generations to be able to compete side by side with the times. Third, according to the resources owned, this principle is in accordance with management principles, namely optimizing resources or resources owned by the nation, community, or community groups (Nugroho, 2009).

Education policy is not different from the aspirations of the authorities, the aspirations of power, or the political aspirations of the authorities. So education policy is one of the efforts to change nation-building (Tilaar & Nugroho, 2012). If education policy only relies on individual aspects or certain groups, then this policy product is based on the ideology of liberalism. Meanwhile, if education policy is based on social interests, then education policy is subordinate to public policy in totalitarian countries (Tilaar & Nugroho, 2012). Education policy becomes part of public policy or education policy that is not included in public policy in a simple way, as shown by the Education Policy Relations Model with Public Policy in the figure below (Tilaar & Nugroho, 2012).

Figure A. 1:
Models of Relations between Education Policy and Public Policy



- a. Public policy is one with education policy
- b. Public policy is not related to education policy
- c. Public policy is not supported by education policy
- d. Education policy is not supported by public policy

From the model of the relationship between education policy and public policy, if it is used as an analytical knife in religious moderation policies within the Ministry of Religion, then the religious moderation policy becomes a public policy that is supported by education policies through institutional policies in the Ministry of Religion through its various work units. Religious moderation has become a public policy, as can be seen from the government's policy of including religious moderation in the technocratic draft

of the National Medium-Term Development Plan (RPJMN) for 2020–2024.

As an effort to realize the provisions in Article 19 paragraph (1) of Law Number 25 of 2004, a policy was issued regarding the 2020–2024 National Medium-Term Development Plan as a national plan that was stipulated through Presidential Regulation Number 18 of 2020 (Perpres, 2020). RPJMN is a national medium-term plan that is formulated by the authorities for building the nation in various institutions and ministries for a period of five years, starting from the time the ruler is inaugurated until he retires. The existence of the National RPJM serves as a barometer in the implementation of work programs within ministries, as stated in Presidential Regulation No. 18 of 2020 Article 2 Paragraph 3, which states that the National RPJM functions as a guideline for ministries and agencies in preparing ministerial strategic plans, as well as being the basis for monitoring and evaluation of the implementation of the National RPJM. In addition, the National RPJM can be a reference for the general public (society) to participate in the implementation of national development.

The Ministry of Religious Affairs, as the leading sector in national religious moderation policies, has an obligation to translate religious moderation policies within the Ministry of Religion. At least in general, the efforts made by the Ministry of Religion in the success of the policy of religious moderation follow three patterns: first, socializing ideas, knowledge, and understanding of religious moderation to the community; second, institutionalizing religious moderation into binding programs and policies; and third, integrating the formulation of religious moderation into the National Medium Term Development Plan (RPJMN) 2020–2024.

In the translation and dissemination of religious moderation policies in the field of religious education, which is a sector of public policy regulated by the government through state ministries-level institutions as well as other sectors such as economics, politics, law, and other sectors (Rohmat Rosyadi, 2020), the Ministry of Religious Affairs at least socialized the policy of religious moderation in the religious education environment, especially in the sphere of higher education, by issuing Director General Circular Number B-3663.1/dj.I/BA.02/10/2019 dated October 29, 2019 concerning the establishment of houses of religious moderation. The presence of Director General Circular Letter Number B 3663.1/dj.I/BA.02/10/2019 is the first round of the role of State Islamic Religious Higher Education in its participation in the religious moderation project in Indonesia. The existence of religious moderation houses that exist in various PTKINs currently has not been very visible in terms of their role in mainstreaming religious moderation in the tertiary environment.

The ideality of religious moderation policies in Islamic Religious Higher Education, in terms of policy administration in the establishment of religious moderation houses, is strengthened by governance policies for the management of religious moderation houses through Decree of the Director General of Islamic Education No. 897 of 2021 on March 21, 2021. This decision at least provides signs for the implementation of the House of Moderation of Religion within the Islamic religious higher education environment, both those with state status and Islamic higher education institutions owned by foundations. Meanwhile, in the realm of ideality of policy content in religious moderation policies, the indicator refers to elements that are inherent in humans, namely individual and social elements. In studying and analyzing the ideality of religious moderation policies here, it can be assessed from the relationship between individuality and social elements that exist in humans. Integration of relationships or harmonious relations between individual elements and social elements in human interactions is the main target of the religious moderation policy echoed by the Ministry of Religious Affairs.

Before the policy of religious moderation was echoed by the Ministry of Religious

Affairs, which began with instructions to establish a house of moderation of religion in the State Islamic Religious Higher Education environment, long before that, IAIN Kudus developed a superior scientific term in its possession, namely applied Islamic science, which became the scientific foundation of IAIN Kudus. Institutional development of applied Islamic sciences is under the Institute for Research and Community Service (LPPM) at IAIN Kudus, led by a head and one staff member in managing activities and programs for the development of applied Islamic sciences.

The establishment of the Center for Applied Islamic Sciences and Religious Moderation was established on November 23, 2019 and was inaugurated by the Director General, Prof. Dr. H. Kamaruddin Amin. Institutionally, the Center for Applied Islamic Studies and Religious Moderation, which is under the coordination of the Institute for Research and Community Service (LPPM), has the task of developing applied Islamic sciences and building religious moderation within the Kudus State Islamic Institute. In his remarks, Kamarudin Amin explained the essence of the presence of the House of Religious Moderation as a form of commitment to make religious moderation a basis for thinking, behaving, and formulating policies and programs in the Ministry of Religion, including in the State Islamic Religious Higher Education.

Applied Islamic Science is a science that initiates the paradigm of practice in Islam. The major project of Applied Islamic Sciences is to open up new jobs that are urgently needed by the general public in the form of a set of skills possessed by alumni students at IAIN Kudus. Meanwhile, incorporating moderate character into all programs at the Center for Applied Islamic Studies and Religious Moderation is one of the fundamental principles in the development of applied Islamic science based on religious moderation.

Institutionally, the center of the house of moderation of religion at IAIN Kudus is very different from those in other state universities because, in the majority of higher education institutions, the house of moderation of religion is under direct coordination with the Chancellor, in this case the Deputy Chancellor for Academic Affairs, who has the task of coordinating, facilitating, and evaluating the process of organizing education. In addition, the Vice Rector's duties are to coordinate the implementation and improvement of academic quality and to organize the implementation of new study programs at various paths and levels. While the house of religious moderation at IAIN Kudus is institutionally under the coordination of the Institute for Research and Community Service (LPPM), of course, no one violates the rules because technically there are no provisions for the institutionalization of moderation houses. While the house of religious moderation has another task, which is the vision and mission of the institution, namely the development of applied Islamic knowledge.

The Ministry of Religion, as the leading sector in national religious moderation policies, has an obligation to translate religious moderation policies within the Ministry of Religion. At least in general, the efforts made by the Ministry of Religion in the success of the policy of religious moderation follow three patterns: first, socializing ideas, knowledge, and understanding of religious moderation to the community; second, institutionalizing religious moderation into binding programs and policies; and third, integrating the formulation of religious moderation into the National Medium Term Development Plan (RPJMN) 2020–2024.

In implementing religious moderation, there are two dominant types of strategies for disseminating moderate values in Islamic tertiary institutions, namely the structural strategy of institutionalizing and making legal rules for implementing religious moderation in PTKIN. The second is the cultural strategy of initiation, socialization, internalization, habituation, and stabilization. At the level of implementing religious moderation in the state Islamic higher education environment by optimizing

the implementation of the Tri Darma of Higher Education (Three Obligations in Higher Education in Indonesia), namely teaching, research, and community service. In the realm of teaching, there are three models that are used: first, to make religious moderation a worldview, and second, to make religious moderation a content of knowledge, attitudes, and knowledge that is integrated and internalized in various existing courses. Both religious moderation and multiculturalism are used as courses that focus on teaching religious values and multiculturalism and religious moderation. The third is to maximize the role of the religious moderation house as a unit or institution that is concerned with issues of religious moderation.

In the field of research, the internalization of religious moderation is implemented as a technique and perspective in the research approach conducted at PTKIN. Besides being used as a technique and strategy for religious moderation, it is also the object of study, with the issuance of policies on major themes in research that make religious moderation a theme, which can be examined from various scientific perspectives at PTKIN. Likewise, in the field of community service (PKM), community service carried out by both lecturers and students is directed and focused on the internalization and socialization of religious moderation values in the community.

The impact of the implementation of the data moderation policy on religion is seen in the realm of the ideality of policy content. In the policy of religious moderation, the indicator refers to the elements that are inherent in humans, namely individual and social elements. In studying and analyzing the ideality of religious moderation policies here, it can be assessed from the relationship between individuality and social elements that exist in humans. Integration of relationships or harmonious relations between individual elements and social elements in human interactions is the main target of the religious moderation policy echoed by the Ministry of Religion. Social and academic impact of the implementation of religious moderation, socially Social disharmony based on religious sentiments threatens diversity and human values. Blind fanaticism in belief and understanding causes disharmony in social interaction in the social arena of society. Religious moderation is a bridge between extremism that arises from ideology and beliefs, both the extreme right and the extreme left, and places existing problems in a balanced and fair position from various perspectives. The ultimate goal of religious moderation is to create peace and tranquility in social interaction. in society can be realized.

Meanwhile, academically, religious moderation provides opportunities for academics to study religious moderation with various perspectives and knowledge. There have been changes in the pattern of approach that has been used so far, from monodisciplinary to multidisciplinary, interdisciplinary, and transdisciplinary. Changes in the patterns targeted are not limited to learning alone but also target the approaches in research used in the field of community service so that the spirit of moderation in religion can truly be realized in the Tri Dharma of Higher Education.

Conclusion

At this micro level, the policy of religious moderation in tertiary institutions has the meaning of "freedom of choice". the value of religious moderation in disseminating religious moderation in Islamic religious colleges. In relation to the policy of religious moderation, this model is referred to as libertarian paternalism, which provides opportunities for objects to bypass the law or some other form of regulation to act according to the conditions and circumstances they have, or to try to influence the affected party so that he chooses a better choice.

From the model of the relationship between education policy and public policy, if it is used as an analytical knife in religious moderation policies within the Ministry of

Religion, then the religious moderation policy becomes a public policy that is supported by education policies through institutional policies in the Ministry of Religion through its various work units. Religious moderation is one of the products of public policy, which is also an educational policy that has a target within a specified time period. The targets and objectives of public policy or educational policy in the world of politics have two dimensions to strive for: the first is to maintain, and the second is to build. Defending does not mean maintaining the status quo, but rather an effort to build legal order in a broad sense for the public and as a necessary basis for achieving the goals and expectations desired by the state. Meanwhile, fighting is the main goal of religious moderation, namely realizing social harmony within the framework of religious moderation.

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The Utilization of Information Technology for the Professional Development of Islamic Education Teachers in Indonesia

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Article Info	Abstract
<p>Article History</p> <p>Received: November 18, 2023</p> <p>Revised: December 19, 2023</p> <p>Accepted: December 20, 2023</p> <p>Published: December 22, 2023</p> <p>Keyword: Technology; Professional Development; Islamic Education; Teachers</p> <p>Copyright (c) 2023 M. Ikhwan, Muhammad Fuadi, Mailizar Mailizar, Misbahul Jannah</p> 	<p>The professional development of Islamic Religious Education (PAI) teachers is crucial to enhancing the quality of PAI learning in schools. One effective means to support their professional growth is through the utilization of technology as a learning medium and information source. This article aims to explore the use of technology by PAI teachers in their professional development, focusing on three key aspects: (1) The Importance of Integrating Technology in Teacher Professionalism; (2) Types and Functions of Technology Used by PAI Teachers; (3) Challenges Encountered by PAI Teachers in Advancing Professionalism through Technology. The research methodology used the qualitative method with the literature review approach, encompassing data collection and analysis from diverse sources such as journals, books, reports, and websites. The findings reveal that PAI teachers in Indonesia employ various technologies, including computers, laptops, smartphones, tablets, internet connectivity, social media platforms, applications, and software, for multiple purposes like information retrieval, communication, collaboration, content creation, presentation, and assessment of learning. The use of technology among PAI teachers yields several advantages, including the enhancement of knowledge, skills, motivation, creativity, networking opportunities, and learning resources. However, they face challenges related to limited infrastructure, access, costs, and support. Moreover, there's a lack of readiness, competence, and awareness regarding ethics and security among these educators. PAI teachers encounter difficulties, obstacles, and risks such as network disruptions, viruses, malware, spam, phishing, hacking, cyberbullying, and plagiarism. The challenges of utilizing technology for teacher professional development encompass skills, attitudes, infrastructure, and ethical considerations. Therefore, PAI teachers must possess adequate competence and readiness to integrate technology into their professional development.</p>
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Introduction

Islamic religious education (PAI) is one of the subjects taught in schools in Indonesia, both at the primary, secondary, and higher education levels. PAI aims to form students who have faith, piety, noble character, and Islamic insight (Mansir, 2022; Tuna, 2022). To achieve this goal, professional, competent, and qualified PAI teachers are needed. The professional ability of teachers, especially in teaching duties, is an important element in the education profession (Makovec, 2018; Muzakki, 2022). Interaction in the learning process, involving teachers and students, is essential communication, resulting in emotional connection and harmonious cooperation. A professional teacher must have exceptional skills in education and teaching (Jones, 2021; Zuhaida, 2019). Professional teachers are educators who can carry out their duties with proficiency and ability in education and teaching.

The ability of a teacher to carry out his duties involves mastery of subject matter, the ability to plan learning, competence in assessing student learning outcomes, teaching experience, and a deep understanding of student conditions. PAI teachers, as learning agents, have a very important role in the learning process in the classroom. PAI teachers are not only required to master PAI material but also must be able to deliver it with appropriate and effective methods, media, and evaluations. In addition, PAI teachers must also be able to adapt to the times, the needs of students, and global challenges (Rahman, 2016).

PAI teachers must have expertise in addition to their scientific fields of compiling teaching materials and teaching methods, but they must also uphold professionalism. It is necessary to create an educational environment that is based on a deep understanding of the teaching-learning process, curriculum, and learning styles of students (Willems & Van den Bossche, 2019). Minister of Education and Culture Number 16 of 2007 stipulates that teachers must develop four main competencies, which include pedagogic, personality, social, and professional competencies. Educators must be able to demonstrate effective and appropriate performance (Jujur, 2023). PAI teachers have more responsibility than teachers in other fields of study because PAI teachers not only carry out the task of teaching religion but also play a role in shaping and strengthening the character morals of their students (Kasman et al., 2022; S & Riadi, 2020). The competence of a PAI teacher lies not only in his personality but also in a deep understanding of the noble values that are lived and practiced.

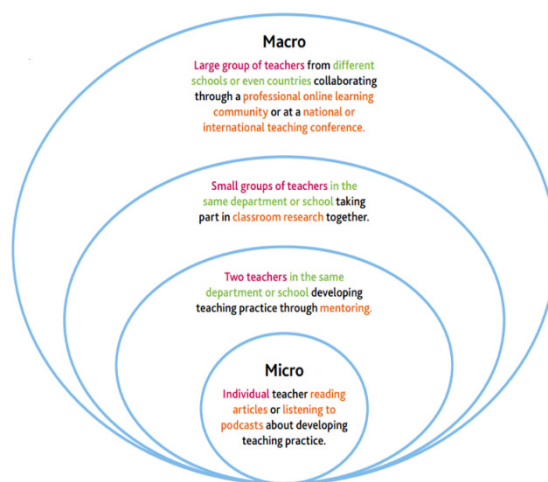
The PAI teacher must have strong pedagogical abilities to carry out educational tasks (Zubairi & Nurdin, 2022). In essence, a professional teacher in the 4.0 era needs to have a variety of competencies to carry out their duties professionally (Masdoki et al., 2021). One way to improve the professionalism, competence, and quality of PAI teachers is to participate in professional development on an ongoing basis. Professional development is a lifelong learning process that involves reflection, learning, and action activities to improve a teacher's knowledge, skills, and teaching practices (Angus Cole, 2021). Professional development can be done through various activities, such as training, workshops, seminars, conferences, comparative studies, research, collaboration, and mentoring (Romanova et al., 2022).

In the era of globalization and Industrial Revolution 4.0, the professional development of PAI teachers cannot be separated from the role of technology. Technology can be used as a learning medium and source of information that can help PAI teachers improve their knowledge, skills, motivation, and creativity (Engkizar et al.,

2018) Technology can also be a medium for PAI teachers to communicate, collaborate, and share experiences with other PAI teachers in a wider context.

Related to teacher professional development with the use of technology can be observed in the illustration illustrated by (Angus Cole, 2021) below:

Figure 1.1:
Illustration of professional development



However, the use of technology in the professional development of PAI teachers also raises several problems, such as limited infrastructure, access, costs, and support; a lack of readiness, competence, and awareness of ethics and security; and the potential conflict between Islamic values and technological values (Rahman, 2016). Therefore, there is a need for an in-depth and comprehensive study of the use of technology in the professional development of PAI teachers, especially in the Indonesian context.

Based on the description above, this article aims to examine the use of technology by PAI teachers in the Indonesian context, focusing on three aspects, namely: (1) the urgency of using technology in teacher professional development; (2) the types and functions of technology used by PAI teachers; (3) the challenges faced by PAI teachers in professional development using technology.

Research Method

This research used the qualitative method as one of the prevalent approaches, wherein data is gathered in the form of words, images, and observations rather than numerical data. Drawing upon Lexy J. Meleong's book, "Qualitative Research Methods," highlights qualitative research as a procedural tool for generating descriptive data (Moleong, 2018). The essence of the qualitative research method utilized in this study lies in its investigative process, which enables a gradual understanding of social phenomena before their application, comparison, reflection, categorization, and classification of the study's elements (Fiantika et al., 2022).

The research approach used is a literature study. A literature study is a research method that collects and analyzes data from various sources relevant to the research topic, such as journals, books, reports, and websites (Nawab et al., 2021) The study of literature can be used to unearth, critique, and synthesize existing knowledge about

a phenomenon, as well as to identify loopholes, contradictions, and opportunities for further research (Snyder, 2019). The steps carried out in the literature study are as follows:

First, determine the research question, namely: How is the use of technology by PAI teachers in the Indonesian context, especially in terms of types and functions, benefits and challenges, and strategies and recommendations to improve it? Second, determine inclusion and exclusion criteria, namely: the sources used must be in Indonesian or English, from 2010 to 2023, related to technology, professional development, and PAI teachers, and have good credibility and representation.

Third, conduct a source search, namely: using an online search engine, using *Google Scholar*, *Garuda Portal*, *Moraref*, and *Crossref*, and *Publish or Perish* with keywords such as “Islamic technology and education”, “PAI teacher professional development”, and “PAI learning media”. Fourth, selecting sources, namely: filtering sources found based on inclusion and exclusion criteria, and reading titles, abstracts, and keywords to determine relevance to the topic research.

Fifth, evaluate sources, namely: check the quality and validity of sources using criteria such as objectives, methodologies, results, conclusions, and references, and compare with other similar sources. Sixth, analyze sources, namely: read critically and deeply the selected sources and record important points, findings, arguments, and evidence related to the research question.

And seventh, synthesizing sources, namely: grouping, linking, and integrating key points, findings, arguments, and evidence from various sources; and eighth, compiling a framework and narrative that can be understood (Wright, 2019).

Figure 1.2: Research pipeline

Define a topic
Addressing research questions
Search for and acquire relevant literature
Selecting and evaluating literature
Read and summarize the main points
Analyze and critique selected literature
Synthesize selected literature
Write the results of a literature review

In this study, data synthesis and narrative analysis were conducted continuously to ensure that the research objectives were successfully achieved. The data collected underwent a thorough examination and interpretation. This model encompasses data reduction, data display, data verification, and conclusion. By employing this rigorous analytical approach, the research findings are deemed credible and reliable (Miles et al.,

2019). Before reaching this stage, research discussions were carried out simultaneously to extract research findings into applicable forms, ultimately giving rise to perspectives on using technology in teacher professional development that could contribute to the advancement of Islamic education in Indonesia today. Finally, a representation is presented as a systematic compilation of information from which conclusions can be drawn. This process is necessary because the data collected during qualitative research, typically in the form of narratives, needs to be simplified without losing its essence. The aforementioned findings pertain to the presentation of Islamic philosophy for the development of Islamic education, which is discussed to arrive at well-founded conclusions.

Results and Discussion

The Urgency of Using Technology

The professional development of PAI teachers is one of the important things in improving the quality of religious education in Indonesia. As a PAI teacher, it is not only required to have a deep understanding of the teachings of Islam but also to be able to teach and communicate subject matter effectively and interestingly for students. In addition, PAI teachers must also be able to adapt themselves to the times, especially in the era of the Industrial Revolution 4.0, which is marked by advances in digital and information technology (Putri Husma et al., 2023).

Digital and information technology can be very useful tools in the PAI learning process, such as presentations, videos, animations, games, and social media. By using technology, PAI teachers can make PAI learning more interactive, varied, and fun for students (Beardsley et al., 2021). In addition, technology can also help PAI teachers access wider and more up-to-date learning resources, as well as collaborate with other PAI teachers in the professional community (Imants & Van der Wal, 2020).

As a PAI teacher, you can use various types of technology, such as computers, laptops, smartphones, tablets, the internet, social media, applications, and software, for various purposes, such as finding information, communicating, collaborating, creating materials, presenting materials, and evaluating learning. The types of technology most often used by PAI teachers are smartphones and the internet, because they are easily accessible, cheap, and practical (Lie et al., 2020) The most dominant function of technology is as a learning medium and source of information because it can assist PAI teachers in developing knowledge and skills relevant to the curriculum and the needs of students.

Benefits faced by PAI teachers in using technology. The use of technology by PAI teachers provides benefits such as increasing knowledge, skills, motivation, and creativity, as well as expanding networks and learning resources. PAI teachers feel more confident, professional, and innovative in carrying out their duties and responsibilities as educators. In addition, the use of technology can also improve the quality of PAI learning because it can attract the interest, attention, and participation of learners, as well as facilitate interaction, variety, and differentiation of learning.

Application for The Development

Recent developments indicate that teachers are expected to have the ability to use tools that can be used for professional development (Laurillard et al., 2018; Schaaf, 2018) and a series of MOOCs, providing both quantitative and qualitative data. Findings

indicate that the Learning Designer enables an online community of teachers from across the K-12, further and higher education sectors (~400 per day In line with that, to encourage the professional development of teachers in Indonesia, several applications have been created that can function as a medium for learning and teaching, as can be seen in the explanation below:

Table 1.1: Teacher Professionalism Development Platform

Platform	Excess	Deficiency
<p>Merdeka Belajar</p> <p>The <i>Merdeka Belajar</i> application issued by the Ministry of Education, Culture, Research, and Technology is designed to support distance learning and provide access to education to students throughout Indonesia. The app offers a variety of features, including learning materials from elementary to secondary school levels, learning videos, online exams, and competency certifications.</p>	<ul style="list-style-type: none"> • Broad Access to Education: Provide access to education to students throughout Indonesia, including in remote areas that may not be easy to reach by conventional education systems. • Standardized Curriculum: Provide learning content that is in line with the national curriculum, ensuring consistency in the material learned by students across the country. • Time and place Flexibility: Allows students to study independently according to their schedule and free time without being tied to rigid study hours. • Diverse Learning Content: Provides a variety of learning materials, videos, and online exams that help students understand the subject matter. • Measuring Progress: Online exams and competency certifications help students measure how much they understand the material being learned. 	<ul style="list-style-type: none"> • Uneven Internet Access: There are still areas in Indonesia that have limited or even no internet access, so students in those areas may have difficulty accessing this application. • Limited Teacher-Student Interaction: Lack of direct interaction between teachers and students can hinder learning, especially in providing personalized guidance and supporting individual students. • Technical Challenges: The use of technology in learning can be a challenge for students or teachers who are less familiar with technology, especially in overcoming technical problems that may arise. • Supervision and Compliance: The difficulty of supervising students' attendance, liveliness, and adherence to online assignments or exams can be problematic. • Dependence on Technology: Reliance on these applications can make students less trained to learn conventionally or develop social skills and other skills outside of technology.
<p>Rumah Belajar</p> <p>The <i>Rumah Belajar</i> application was issued by the Indonesian Ministry of Education, Culture, Research, and</p>	<ul style="list-style-type: none"> • Standardized Curriculum: Provide learning materials that are under the national curriculum, ensuring consistency in learning throughout Indonesia. • Various Learning Materials: Provide learning modules, videos, practice questions, and various educational content for various levels of 	<ul style="list-style-type: none"> • Limited Internet Access: There are still areas in Indonesia that have limited or unstable internet access, so students in those areas may have difficulty accessing this platform. • Lack of Personal Interaction with Teachers: Limited direct interaction between students and teachers can hinder direct questions or individualized help

Technology as an online learning platform that aims to support distance education in Indonesia

- education, from elementary to high school, even including vocational education.
- **Learning Flexibility:** Gives students the freedom to learn at their own pace and time, allowing learning tailored to individual levels of understanding.
- **Full Support for Distance Learning:** It is one of the government's efforts to support distance education, which is especially important in emergencies or conditions that limit physical access to schools.
- **Easy and Free Access:** Providing easy and free access to students across Indonesia, helping to reduce the gap in access to education.

- for students in need.
- **Technical Challenges:** The use of technology in learning can be a challenge for students or teachers who are less familiar with technology, especially in overcoming technical problems that may arise.
- **Dependence on Technology:** Students may become overly dependent on technology and less adapted to conventional learning or social skills development.
- **Not Always Updated or Diverse Content:** Sometimes, a lack of content updates or a limited variety of learning materials can hinder the effectiveness of the platform.

Canva

Canva is a popular and easy-to-use online graphic design platform, designed to allow users with varying levels of design skills to create engaging visual content

- **Ease of Use:** The intuitive interface makes it easy to use even for beginners without a graphic design background.
- **Wide Range of Templates and Designs:** Provides thousands of customizable templates, design elements, graphics, and images for different design needs, from social media to business presentations.
- **Extensive Customization:** Provides flexibility to change colors, fonts, layouts, and other elements according to user preferences.
- **Collaboration Feature:** Allows users to collaborate on designs with teams or others online, simplifying the editing and revision process.
- **Versatility of Use:** Suitable for various purposes such as social media design, presentations, posters, greeting cards, and more, making it very useful in various contexts.
- **Feature Limitations on Free Version:** Most of the advanced features or premium design elements are only available by subscribing to the premium version, while the free version has limitations.
- **Dependence on Internet Connection:** It requires a stable internet connection to access the platform and save the design, which can be an obstacle for users with unstable connections.
- **Complexity for Highly Customized Designs:** While easy to use, some highly custom designs may require further graphic design knowledge beyond the capabilities provided by Canva.
- **Export Format Limitations:** Limitations on file formats that can be exported in the free version can be an obstacle for users who need a specific file format.
- **Dependency on Templates:** While templates are helpful, there is a risk that the resulting design may look generic or less unique due to excessive reliance on templates.

PINTAR

PINTAR is an acronym for *Pusat Informasi Pelatihan dan Pembelajaran* issued by the Indonesian Ministry of Religious Affairs and designed to provide access to integrated and varied religious education for Indonesians

- Religious Education Materials: Provides a variety of Islamic and other religious education content that includes the Qur'an, hadith, fiqh, religious history, and others.
- Broad and Free Access: Provide broad and free access to the public to obtain religious and religious knowledge easily and flexibly.
- Standardized Curriculum: Presenting standardized material and by the religious curriculum set by the Ministry of Religious Affairs.
- Interactive and Educational: Presenting material with interactive methods, such as quizzes, videos, and other multimedia content to increase knowledge absorption.
- Distance Learning Support: Help support distance education, especially in remote areas that are difficult to reach by formal education institutions.
- Limitations in Material and Quality: Sometimes, limitations in the depth of material or quality of content can be an obstacle in providing a comprehensive understanding.
- Dependence on Internet Access: Like most online applications, dependence on a stable Internet connection can be an obstacle for users in areas with limited access.
- Control and Supervision: Challenges in supervision and control over the understanding and application of material by users can be problematic.
- Dependence on Self-Reliance: Reliance on users for self-study without direct guidance from teachers or religious leaders can affect deeper understanding.
- Limitations of Direct Interaction: Limited direct interaction with teachers or others in deepening religious understanding can be an obstacle in the learning process.

After delving into the various applications highlighted earlier, it's clear that each boasts a unique array of strengths and weaknesses. When considering the broader educational landscape, harnessing the endorsed applications by the Ministry of Education and Culture such as *Merdeka Belajar* (Marisana et al., 2023) and *Rumah Belajar* (Warsita, 2019) proves highly advantageous owing to their adherence to standardized curricula. Similarly, within the realm of religious education, the Ministry of Religious Affairs-sanctioned PINTAR application stands out as an exemplary resource, encompassing a comprehensive array of religious materials.

Furthermore, the Canva platform emerges as an invaluable instrument in elevating the professionalism of educators, serving the needs of teachers associated with both the Ministry of Education and Culture and the Ministry of Religious Affairs (Pelangi, 2020). Its prowess in graphic design presents a versatile avenue for skill enhancement within educational spheres, offering a range of possibilities for development and innovation.

If grouped, it can simply be divided into several forms of technology that can be used in the professional development of the teacher, including Audio technology is technology that uses sound as a learning medium, such as radio, tapes, CDs, MP3s, and podcasts. Audio technology can be used by PAI teachers to deliver materials, examples, lectures, dialogues, songs, or prayers related to PAI (Nuryana, 2019).

Visual technology is technology that uses images, graphs, diagrams, or symbols as learning media, such as posters, books, magazines, slides, and whiteboards. Visual technology can be used by PAI teachers to illustrate concepts, facts, data, or illustrations related to PAI (Nuryana, 2019).

Visual-audio technology is technology that uses a combination of sound and images as learning media, such as television, film, video, DVD, and animation (Beisiegel et al., 2018; Chen et al., 2020). Visual-audio technology can be used by PAI teachers to display situations, events, characters, or stories related to PAI (Yahya, 2022). Internet-based technology, which is technology that uses the internet network as a learning medium, such as computers, laptops, smartphones, tablets, social media, applications, and software. Internet-based technology can be used by PAI teachers to find information, communicate, collaborate, create materials, present materials, and evaluate learning related to PAI (Gerard et al., 2019; Huang et al., 2019).

Challenges of Using Technology for Teacher Professional Development

The use of technology by PAI teachers faces challenges, such as limited infrastructure, access, cost, and support, as well as a lack of preparedness, competence, and awareness of ethics and safety. PAI teachers experience difficulties, obstacles, and risks in using technology, such as network interference, viruses, malware, spam, phishing, hacking, cyberbullying, and plagiarism. If mapped, the challenges of using technology in teacher professional development include aspects such as skills, attitudes, infrastructure, and ethics. Therefore, PAI teachers must have adequate competence and readiness to integrate technology into PAI learning.

First, Skill Challenge. One of the challenges faced by PAI teachers in using technology is limited skills in operating and utilizing technology optimally. Many PAI teachers are still not proficient in using technology, both in terms of hardware and software. For example, a PAI teacher may not know how to connect a laptop with a projector, create engaging presentation slides, edit learning videos, or create online quizzes. This can hinder the effective and efficient learning process of PAI (Fernández-Batanero et al., 2022).

To overcome these challenges, PAI teachers need to improve their technology skills through training, workshops, seminars, or courses relevant to their field of study. PAI teachers also need to practice and experiment with available technology, as well as find learning resources that can help them learn new technology. In addition, PAI teachers also need to share experiences and exchange information with other PAI teachers who are more experienced in using technology.

Second, Attitude Challenge. Another challenge faced by PAI teachers when using technology is a less positive and open attitude towards technology. Some PAI teachers may feel afraid, hesitant, or lazy to use technology in PAI learning. They may think that technology is incompatible with religious values or that technology cannot replace the role of PAI teachers in guiding learners. They may also feel uncomfortable or insecure with technology, or feel that technology is too complicated and troublesome (Van Mieghem et al., 2020) there have been many policy developments in and reviews of inclusive education (IE).

To overcome this challenge, PAI teachers need to change their attitudes towards technology to be more positive and open. PAI teachers need to realize that technology is a tool that can support the PAI learning process, not threaten or replace their role. PAI teachers also need to understand that technology can help them develop their professionalism as well as provide benefits for students. In addition, PAI teachers also need to have high motivation and commitment to learning and using technology.

Third, Infrastructure Challenges. The next challenge faced by PAI teachers in

using technology is the availability and quality of infrastructure that supports the use of technology. The infrastructure here includes the facilities, equipment, networks, and resources necessary to operate and utilize the technology. Many schools in Indonesia still have inadequate infrastructure to support the use of technology in PAI learning. For example, damaged school buildings, low availability and quality of electricity, slow or unstable internet connections, limited or outdated technological equipment, and incomplete or outdated learning resources (Thoifah & Biantoro, 2021).

To overcome this challenge, PAI teachers need to collaborate with relevant parties, such as the government, schools, parents, and communities, to improve the infrastructure that supports the use of technology in PAI learning. PAI teachers also need to make the best use of the available infrastructure and find alternatives or creative solutions if they face infrastructure constraints. In addition, PAI teachers also need to keep up with the latest technological developments and look for relevant and trusted learning resources.

Fourth, Ethical Challenges. The last challenge faced by PAI teachers in using technology is the ethical issues related to the use of technology (Jennings et al., 2019). Ethics here relates to the values, norms, and rules that must be followed by PAI teachers when using technology. Some ethical issues that may arise in the use of technology include plagiarism, copyright, privacy, security, and inappropriate content. PAI teachers must be careful when using technology so as not to violate ethics or applicable laws and not to cause negative impacts on themselves, students, or other parties.

To overcome this challenge, PAI teachers need to have a high level of knowledge and awareness about the ethics of using technology. PAI teachers must follow applicable guidelines or codes of ethics when using technology and respect the rights and responsibilities of all parties involved. PAI teachers must also be selective and critical in choosing and using learning resources derived from technology, as well as ensuring that these learning resources are accurate, valid, and of good quality. In addition, PAI teachers must also educate and supervise students when using technology and set a good example in the use of technology.

In improving the profession, teachers must understand these important things: a. Understand the demands of existing professional standards; b. Achieve the required qualifications and competencies; c. Build good and broad peer relations, including through professional organizations; d. Develop a work ethic or work culture that prioritizes high-quality service to constituents; e. Adopt innovation or develop creativity in the use of the latest communication and information technology in order not to always be left behind in his ability to manage learning (Mustofa, 2012).

This research contributes to the development of Islamic education, especially in the field of professional development for PAI teachers. This research also has implications for Islamic education policies and practices, especially in terms of the use of technology as a learning medium and source of information. This research shows that technology can be a useful and effective tool to improve the professionalism of PAI teachers if used wisely, critically, and responsibly.

This study has several limitations, such as the limited number and characteristics of research subjects, as well as the limited scope and depth of data analysis. Therefore, this research can be further developed using more diverse and comprehensive methods, subjects, and data, as well as by examining other aspects related to the use of technology in the professional development of PAI teachers, such as the impact, effectiveness, and

evaluation of technology use.

Conclusion

This article highlights the importance of the professional development of Islamic Religious Education (PAI) teachers through the use of technology. In the Indonesian context, PAI teachers utilize various types of technology, such as computers, smartphones, and the internet, to find information, communicate, and present learning materials. Technology acts as an effective learning medium and a rich source of information.

The use of technology by PAI teachers offers significant benefits, including increased knowledge, skills, motivation, and creativity. It also expands networks and learning resources. However, challenges such as limited infrastructure, access, cost, and technical support, as well as a lack of teacher readiness and competence, are still obstacles to the use of technology. To address these challenges, the article recommends strategies such as increased availability of technology, teacher training, curriculum development, and standards that support the use of technology. In addition, encouraging a culture of lifelong learning among PAI teachers is considered important to maximize the benefits of technology in learning.

Teachers cannot be replaced because technology is not able to carry out the roles of facilitators, motivators, inspirers, mentors, developers of imagination and creativity, growers of character values, as well as drivers of teamwork and givers of social empathy. Technology is also unable to replace the role of teachers in shaping the character of students. However, teachers are expected to continue to develop their competencies to improve the quality of education in Indonesia by utilizing technology.

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The Relationship Between Data, Technology, and Humanism Literacy and Integrity in lecturer Research Performance


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Article Info	Abstract
<p>Article History</p> <p>Received: November 14, 2023</p> <p>Revised: December 11, 2023</p> <p>Accepted: December 14, 2023</p> <p>Published: December 16, 2023</p> <p>Keyword: Technology, Humanism, Literacy, Integrity, Performance</p> <p>Copyright (c) 2023 Suharsiwi Suharsiwi, Fauzi, Laila Yumna, Rohimi Zamzam</p> 	<p>In an era driven by technological progress, lecturers, as the main agents in academic research, are faced with the demand to understand and integrate data, technology, and human values into their research. The purpose of writing this article is to describe the research performance of lecturers based on the factors of data literacy, technological literacy, and humanism literacy, as well as the integrity of lecturers in higher education. This research method involves surveys and data analysis by a number of lecturers who are active in research in various scientific disciplines. This research method also uses a quantitative approach and a cross-sectional study design. Data was collected through a <i>Google Form</i> questionnaire distributed via <i>WhatsApp</i>. The research data was analyzed using multiple regression (OLS). This article contributes to an understanding of the importance of integrating data literacy, technology, and human values into lecturers' research approaches. The practical implication of this research is the need to develop training programs and institutional support to increase literacy and integrity in the context of academic research. The research results show that literacy and data integrity have a significant effect on lecturers' research performance. Meanwhile, technological literacy and humanism literacy do not have a significant effect on lecturers' research performance. Lecturers' research performance through the results of this research is influenced by variations in data literacy, technological literacy, humanism literacy, and integrity by 36.1%.</p>
<p>How to Cite: Suharsiwi, S., Fauzi, F., Yumna, L., & Zamzam, R. (2023). <i>The Relationship Between Data, Technology, and Humanism Literacy and Integrity in lecturer Research Performance</i>. <i>Progresiva: Jurnal Pemikiran dan Pendidikan Islam</i>, 12 (02), 223–234. https://doi.org/10.22219/progresiva.v12i02.30165</p>	

Introduction

In the era of rapid development of technology and information, the world of education faces increasingly complex challenges. One sector that continues to transform is higher education, where the role of lecturers is very vital because they have a big impact on students' academic experience and development. Lecturers also act as academic advisors who guide students in selecting courses, developing study plans, and developing their academic careers and play an important role in forming the nation's next generation with quality and integrity (Battista et al., 2023).

In the modern era where science and technology continue to develop, the world of higher education faces increasingly complex challenges, both in terms of technology and the need for high data literacy (Haleem et al., 2022). The development of information and communication technology has accelerated the pace of scientific research and understanding (Serrat, 2016). Meanwhile, humanistic literacy remains the main pillar in the developing human capacity to understand and give meaning to science. In this context, the role of lecturers as agents of change and leaders in the world of education is very crucial. Lecturers' research performance is a benchmark for the success of higher education institutions in producing innovative and relevant knowledge (Qurtubi, 2023). However, in line with technological advances, data literacy and integrity have also become critical elements in ensuring that research results are reliable and have a positive impact.

This article aims to explore the relationship between data literacy, technology, humanism literacy, and integrity with lecturers' research performance. Technological developments have opened the door to greater data access, but to what extent are lecturers using it wisely and ethically? How can humanistic literacy, as a moral and ethical foundation, contribute to a holistic research approach?

By exploring this relationship, we can better understand the critical role of literacy in forming lecturers who are not only skilled in managing data and technology but are also able to bridge humanistic understanding in every research they conduct (Saliya et al., 2018). It is hoped that the findings from this research can provide a basis for developing training strategies and institutional policies that support improving the quality of lecturers' research performance in line with the changing demands of the times. Through a deep understanding of the complexity of the relationship between data literacy, technology, humanism literacy, and integrity, we can form lecturers who are not only drivers of innovation in the world of higher education but also leaders who can guide the next generation in facing rapid global change.

First, data literacy is very important, considering that data has become an integral part of almost every field of science (Schenider, 2013). Data literacy refers to an individual's ability to collect, manage, and analyze data appropriately so that decisions can be made based on strong evidence (Ongena, 2023). Literacy generally refers to a person's ability to read, write, and understand written texts. However, in a broader context, literacy can also include understanding information, critical thinking skills, and the ability to communicate effectively.

In particular, the Qur'an does not explicitly discuss the concept of literacy as it is understood in a modern context. However, the Qur'an teaches the values of knowledge, understanding, and reflection as part of Islamic teachings. Several verses of the Qur'an emphasize the importance of seeking knowledge, understanding the signs of Allah's greatness, and contemplating the meaning of life (Rayhan, 2022). Surah Al-'Alaq (96), The first verse revealed to the Prophet Muhammad SAW emphasizes the importance of reading and seeking knowledge. "*Read with (mentioning) the name of your Lord who created;*

He created humans from a clot of blood. Read, and your Lord is Most Gracious, Who teaches (humans) through kalam, teaches humans what they do not know."

In Surah Al-Ankabut (29:20), Allah teaches the importance of thinking and contemplating the signs of His greatness in the universe. *"And some of the signs of His greatness are the night, day, sun, and moon. Do not bow down to the sun, and not also to the moon; bow down to Allah who created them, if it is truly Him you worship."*

It is important to remember that literacy in the modern context involves reading, writing, and understanding information skills. Although the Qur'an does not explicitly discuss literacy as it is understood today, the values contained in Islamic teachings can be interpreted as an encouragement to seek knowledge, understand the world, and reflect on the meaning of life. Data literacy refers to an individual's ability to collect, manage, analyze, and interpret data effectively (Ongena, 2023). Someone who has data literacy can recognize relevant information from various data sources, understand the context of the data, and use the data to make the right decisions (Prado & Marzal, 2013).

Technological literacy refers to an individual's ability to use and interact with information and communication technologies (ICTs) effectively (Saripudin et al., 2018). This includes an understanding of software, hardware, applications, and technology services relevant to solving problems, communicating, and gaining access to information (Fortier et al., 1998).

Humanism is an approach to or view of life that places humans and human values at the center of attention. Humanism emphasizes the development of human potential, moral values, and improving the quality of life. Humanist literacy can refer to a person's ability to read, write, and understand texts with an approach or understanding that is enriched by humanist values. This can include a deep understanding of humanity, moral values, and an emphasis on developing human potential.

Integrity refers to one's honesty and morality in acting and making decisions (Huberts, 2018). Lecturers who have high integrity demonstrate consistency between espoused values and daily actions and uphold ethical principles in all aspects of their professional lives (Conroy & Ehrensals, 2021). The concept of integrity, or honesty and faithfulness in behavior, is highly emphasized in Islam. The Qur'an and hadith provide many instructions and teachings about the importance of integrity in everyday life. Here are some verses of the Qur'an that highlight the principles of integrity: Surah Al-Baqarah (2:188): *"And do not consume one another's wealth unjustly or send it (in bribery) to the rulers in order that (they might aid) you (to) consume a portion of the wealth of the people in sin, while you know (it is unlawful)."*

This verse emphasizes that integrity is required in economic and business affairs and prohibits fraudulent and deceptive practices. Surah Al-Ma'idah (5:8): *"O you who believe, let you be a people who are true witnesses for Allah, even if it is towards yourself, your parents, and your relatives. If he is rich or poor, then Allah knows better about his position. So do not follow your desires because you want to deviate from the truth. And if you distort the words or reject them, then indeed Allah is all-knowing of what you do."* This verse emphasizes honesty in giving testimony and teaches not to be influenced by personal considerations or material interests. Surah Al-Muminun (23:8-11): *"Those who keep their mandates and their promises. And those who keep their prayers (times). They are the ones who will inherit (the blessings of heaven) paradise; they will remain eternal in it."*

This verse shows that people who maintain integrity, including fulfilling mandates and promises, will receive blessings from Allah. Surah Al-Ma'idah (5:1): *"O you who believe, fulfill all agreements. Among the livestock, there are those that are lawful for you, and there are also those that are not. So do not go beyond the limits in determining what is*

halal or haram. Indeed, Allah punishes anyone who is unjust."

This verse emphasizes the importance of fulfilling agreements and not violating the limits set by Allah. Thus, integrity is a value that is highly emphasized in Islamic teachings, and many verses in the Qur'an show the importance of being honest, fair, and fulfilling trust and promises.

Aside from data literacy, technology literacy is also an important component in supporting the integrity of lecturers. In the digital era, lecturers must master information and communication technology in order to adapt to change and utilize it in the learning and research process (Jo Shan Fu & Fu, 2013).

Apart from data literacy, technology literacy and humanism literacy factors must also be considered in determining the performance of lecturers. The integrity of lecturers is also influenced by the accessibility system that exists within the campus environment. The accessibility system includes all elements and services that ensure equal access and opportunities for all individuals, including lecturers, to participate in academic and institutional processes (Haleem et al., 2022).

The Qur'an, as the holy book of Muslims, does not directly provide specific instructions or verses that explicitly discuss performance in the context of modern work. However, the principles of ethics, justice, and responsibility contained in the Koran can be interpreted and applied in the world of work (Mokhtari & Shafitabar-Samakoosh, 2018). Some of these principles include: Fair and honest: the principles of justice and honesty are recognized and applied in Islam. Employees are expected to be fair in their work, impartial, and carry out their duties with honesty. People who are fair and honest tend to be more credible. They can be trusted because their behavior and decisions are based on strong ethical principles. Credibility and trust are important aspects of building good relationships in personal, professional, and social environments. Trust is an important principle in Islam. Employees are considered trustees in their work and are expected to carry out their duties with full responsibility (Mohamad Yunus, 2018).

Ihsan (kindness), namely doing good or doing something as well as possible, can be applied in every aspect of life, including work (Rokhman, 2022). Employees are expected to give their best in their duties. Islam encourages its followers to work hard and be serious about seeking sustenance. Employees are expected to have high dedication to their work (Noer et al., 2019).

The concept of teamwork and collaboration is also emphasized in Islam. The concept of "*ta'awun*," or helping each other, is an important value in Islam. Building synergy and working together with a team to achieve a common goal are considered good deeds. Employees are expected to work together with their colleagues to achieve common goals (Irajpour et al., 2015).

Although there are no verses that specifically discuss employees in the context of modern work, ethical and moral principles in the Qur'an can guide employee behavior. Implementing these values can create a healthy and productive work environment where employees contribute positively to society and humanity as a whole. In the context mentioned above, it is necessary to carry out comprehensive research to explore the relationship between data literacy, technological literacy, humanism literacy, and integrity in the research performance of lecturers at universities. This research aims to understand how these factors are interrelated and influence the research performance of lecturers in higher education.

The aims of this research are to: (1) analyze the relationship between data literacy and lecturer research performance. (2) Assessing the influence of technological literacy

on lecturers' research performance; (3) Identifying the influence of humanism literacy on lecturers' research performance; (4) Analyzing the influence of integrity on lecturers' research performance; and evaluating the influence of data literacy, technology, humanism literacy, and integrity on the research performance of lecturers at universities.

This research is expected to make an important contribution to increasing understanding of the factors that affect the research performance of lecturers in the context of higher education. It is hoped that the results of this research can become a reference for higher education institutions to develop lecturer development programs that are oriented towards improving data literacy, technological literacy, humanism literacy, and integrity in order to create lecturers who have high integrity and quality.

This research will be focused on lecturers at the Muhammadiyah University of Jakarta. In addition, this research will limit certain aspects of data literacy, technological literacy, humanism literacy, and integrity that are relevant to the context of higher education. This research is expected to provide a meaningful scientific contribution to the development of human resources in the higher education sector, particularly in enhancing the integrity of lecturers.

Research Method

This study uses a quantitative research design that is exploratory and causal in nature. The quantitative approach is used to measure the relationship between the variables studied quantitatively, while the exploratory approach is used to understand the relationship between variables in depth. Causal design is used to identify the extent to which the independent variables affect the dependent variable in the presence of a mediating variable (Sidhu et al., 2021). The sample for this research is 75 lecturers from the University of Muhammadiyah Jakarta. Data collection was carried out using a questionnaire distributed via Google Form. The questionnaire will include questions related to data literacy, technology literacy, humanism literacy, integrity, and the research performance of lecturers. The data collected will be self-reported by the respondents. The research uses independent variables (data literacy, technology literacy, humanism literacy, and integrity) and dependent variables (research performance).

The questionnaire instrument will be developed based on the relevant literature construct with each research variable. The validity and reliability of the instrument will be tested before distributing the questionnaire (Md Ghazali, 2016). The data collected from the questionnaire will undergo a comprehensive analysis through multiple Regression (OLS) as outlined in the stages of data analysis (Almgren, 2021) (Gujarati, 2013). Initially, the process involves determining both dependent and independent variables, wherein the dependent variable (response) to be predicted is identified, alongside the selection of independent variables (predictors) instrumental in predicting the dependent variable. Subsequently, data collection is executed for all variables earmarked for regression analysis. Following this, a meticulous data exploration is undertaken to comprehend variable distribution, pinpoint outliers, and scrutinize correlations between variables (Shrestha, 2020).

The subsequent step involves creating a regression model, encompassing the formulation of a mathematical equation elucidating the relationship between the dependent and independent variables—exemplified by the equation $Y = \beta_0 + \beta_1X_1 + \beta_2X_2 + \dots + \beta_zX_z + \varepsilon$, where Y is the dependent variable, X_1 is the regression coefficient, and ε represents the error. Coefficient estimation ensues using the OLS method, aiming to minimize the sum of squared errors between observed and predicted values. Then it

continues with a coefficient significance test, involving hypothesis tests to determine the statistical significance of each regression coefficient, employing a t test for each coefficient. Further evaluations in the form of regression assumption tests, such as residual normality tests, homoscedasticity tests, and residual independence tests, contribute to assessing the suitability of the regression model. Ultimately, the obtained model is employed for predictions about the dependent variable's value based on the independent variable, allowing for conclusions about the relationship between variables through regression analysis (Almgren, 2021)(Gujarati, 2013).

Result and Discussion

The results of data analysis are presented in the tables below:

Table 1. Data Description

	N	Mean	Std. Deviation	Minimum	Maximum
LiDa	75	12.56	1.702	9	15
LDig	75	11.97	1.959	7	15
LH	75	12.71	1.916	6	15
INT	75	12.85	1.753	7	15
P	75	27.85	2.860	21	35

Table 1 shows that among the independent variables observed, the average value of integrity is the highest with 12.85 compared to other independent variables.

Table 2 Partial Test (t-test)

Model	B	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		Std. Error	Beta			
1	(Constant)	11.699	2.427		4.821	.000
	LiDa	.535	.197	.318	2.720	.008
	LDig	.163	.177	.111	.921	.360
	LH	.130	.173	.087	.751	.455
	INT	.454	.182	.278	2.488	.015

a. Dependent Variable: P

Table 2 shows the results of the partial test with a t-test, which shows that the data literacy variable has an influence on research performance, as evidenced by a significant value of $0.008 < 0.05$. The integrity variable also has a significant influence on lecturers' research performance (P), as evidenced by a significant value (p value) of $0.015 < 0.05$.

Table 3. Simultan test (Anova)

ANOVA ^b						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	239.203	4	59.801	11.432	.000 ^a
	Residual	366.183	70	5.231		
	Total	605.387	74			

a. Predictors: (Constant), INT, LDig, LH, LiDa

b. Dependent Variable: P

Table 3 shows the results of the simultaneous test analysis, which shows that the independent variables (data literacy, digital literacy, and humanism literacy) simultaneously influence lecturers' research performance, as evidenced by a significant value of $0.000 < 0.05$.

Table 4. Determination Coefficient

Model Summary ^b					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.629 ^a	.395	.361	2.287	1.921

a. Predictors: (Constant), INT, LDig, LH, LiDa

b. Dependent Variable: P

Table 4 shows the results of the analysis of the coefficient of determination test, which shows that the adjusted R square value of 0.361, or 36.10%, of lecturer research performance variables can be influenced by variations in data literacy, digital literacy, and humanism literacy variables, while the remaining 63.9% is influenced by other variables outside this study.

Discussion

The Effect of Data Literacy on Research Performance

Good data literacy can have a significant impact on lecturers' research performance for various reasons. Here are some of the main reasons why data literacy is so important in a research context: Data literacy allows lecturers to understand data in more depth. This includes the ability to explore and analyze data in a way that provides additional insight and a better understanding of observed phenomena (Wolff et al., 2016). With good data literacy, lecturers can make more informed and focused decisions. They can use data to support or refute hypotheses, make policy recommendations, or design further research.

Data literacy includes skills in designing research, collecting data correctly, and applying appropriate analytical methods. This increases the validity of the research and allows the research to be reproduced or checked by others (Suryadi et al., 2021). Lecturers with good data literacy can use statistical analysis techniques correctly. This allows them to interpret research results accurately and give statistical significance to their findings.

Data literacy includes understanding various data analysis tools and technologies. By using data analysis software, lecturers can increase the efficiency of their research and save time in managing and analyzing data (Henderson & Corry, 2021). Research supported by solid data analysis has a better chance of being published in academic journals. High-quality and reliable research can also improve the academic reputation and recognition of lecturers in the scientific community.

Data literacy allows lecturers to more easily adapt to technological changes and innovations in data analysis. This is important considering that technology and research methodologies continue to develop (Mardiana, 2020). By having strong data literacy, lecturers can be more effective in conducting their research, produce more meaningful findings, and contribute to the advancement of knowledge in their field. As a result, data literacy plays a key role in improving lecturers' research performance.

The Effect of Technological Literacy

This question may refer to the observation that digital literacy does not appear to have a significant impact on lecturers' research performance. Some reasons that may explain this phenomenon are: Limitations of Technology Integration in Research: It is possible that, in some cases, lecturers do not fully integrate digital literacy into their research processes. If technology is not used effectively or relevantly in a research context, its impact on research performance may be limited (Wiannastiti et al., 2019). Lecturers may experience obstacles in accessing or utilizing the technological resources needed to

support their research. The availability of infrastructure and technological support in an institution or research environment can also play a role in the development of digital literacy.

Lecturers may lack awareness or skills for optimally using digital literacy in their research. Limitations in understanding or practical skills can hinder the ability to apply digital literacy effectively (Zhang, 2023). In some fields of study, technology may not be considered a critical element in research, and therefore, digital literacy does not have a significant impact on research performance.

Lecturer performance assessment criteria may not explicitly include digital literacy as a significant indicator. If the performance assessment does not emphasize digital literacy aspects, then the impact may not be visible in the lecturer's performance evaluation. Some academic environments may experience slow changes in adopting new technologies in research practices. Lecturers in this environment may not experience the significant impact of digital literacy on their research performance. It is important to remember that the impact of digital literacy on lecturers' research performance can vary greatly depending on the specific context and discipline. Further study and in-depth understanding of the use of technology in lecturers' research can provide better insights.

The Effect of Humanism Literacy

Several reasons may explain why humanist literacy is not considered influential: Lecturers may have a deeper research focus in certain areas of study that are not directly related to humanistic literacy. Therefore, the impact of humanism literacy may not be significantly visible in their research performance. Lecturer performance assessment criteria can vary at each institution (B et al., 2022). If the assessment criteria do not place special emphasis on humanistic literacy, then perhaps this literacy is not considered a determining factor in performance.

The diversity of lecturers' research, including methodological approaches, research topics, and literature sources used, can influence the extent to which humanism literacy can have a significant impact on research performance (Dressman, 2008).

Level of Understanding and Implementation: There may be differences in the understanding and implementation of humanistic literacy among lecturers. If this literacy is not well understood or implemented appropriately in a research context, its impact may not be as significant.

In-Depth Research Review Required: More in-depth research is needed to understand the relationship between humanistic literacy and lecturer research performance, specifically. Literature reviews and further research can provide a better understanding of the potential impact of humanist literacy. It is important to remember that each institutional and individual context can have different variables and factors, so further research is needed to answer this question more specifically.

The Effect of Integrity

Integrity has a significant impact on lecturers' research performance because it creates a solid foundation for trust and quality in the context of research activities. The following are several reasons why integrity plays an important role in influencing lecturer research performance: **Trust and Reputation:** Integrity is the basis of trust. Trust from fellow researchers, fellow lecturers, and the scientific community is generally built on integrity. Faculty who demonstrate integrity in their research tend to have a good reputation, which can influence their academic and professional recognition (Haven et al., 2019).

Research Ethics: Integrity is closely related to research ethics. Lecturers who

uphold integrity will ensure that their research is conducted with high ethical standards, including fair treatment of research subjects, avoidance of plagiarism, and honest reporting of research results.

Research Quality and Reliability: Integrity helps ensure the quality and reliability of research. Lecturers who maintain integrity will conduct research in good faith, minimize bias, and ensure that their research methods comply with scientific standards.

Ethical Publication: Lecturers with integrity will ensure that their publications comply with research and publishing ethical standards. They will not engage in practices such as plagiarism or data manipulation that could harm the integrity of the research.

Cooperation and Collaboration: Integrity supports positive cooperation and collaboration between lecturers, researchers and research institutions. People are more likely to work with individuals they trust and who have integrity in their work. Lecturers have a social and academic responsibility to contribute knowledge that is reliable and beneficial to society. Integrity ensures that lecturers' research contributions are reliable, and lecturers are responsible for their impact on society (Santoso & Cahaya, 2019).

Compliance with Institutional Rules and Ethics: Integrity involves compliance with the rules and ethics of the institution where the lecturer works. Lecturers with integrity will adhere to the guidelines and norms set by their institutions, ensuring that their research conforms to certain standards. In this series, integrity is not only a moral issue, but is also closely related to reliability, trustworthiness, and quality in research. As a result, integrity plays a key role in shaping and maintaining lecturers' research performance.

Conclusion

The conclusion from the discussion above is that various factors which include data literacy, technological literacy, humanis literacy, and integrity have significant influence on lecturers research performance in higher education. Each of these factors makes a different but interrelated contribution to shaping the integrity of lecturers in interacting with students, colleagues, and the academic environment.

Data literacy enables lecturers to make decisions based on accurate evidence, maintain transparency, and act honestly in the learning and research process. The ability to properly manage and analyze data is an important foundation for lecturer academic integrity. Technological literacy helps lecturers to adapt to the development of information and communication technology, so that they can utilize it in the learning and research process. The use of technology with ethics and effectiveness contributes to the integrity of lecturers in the use of technological resources.

The integrity of lecturers in the context of higher education is influenced by the combination and interrelationships of these various factors. Lecturers who have good data literacy, qualified technological literacy, strong humanism literacy and integrity are supported through an accessibility system will be able to enhance research performance, face academic challenges and assignments with ethics, integrity, and awareness of responsibility morals in an academic environment.

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Analyzing the Practice of Critical Thinking Skills for Islamic Education Students in the International Campus

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Article Info	Abstract
<p>Article History</p> <p>Received: October 10, 2023</p> <p>Revised: November 11, 2023</p> <p>Accepted: December 09, 2023</p> <p>Published: December 23, 2023</p> <p>Keyword: Critical Thinking Skills, Faculty members, Undergraduate students, Higher Order Thinking</p> <p>Copyright (c) 2024 Pandang Margatama; Tahraoui Ramdane, Muhammad Wildan Shohib</p> 	<p>Critical thinking is one of the most important goals of any educational system. Previous research has indicated that Malaysian educational institutions are still unable to meet the goals of instructional pedagogy in the classroom, particularly in terms of improving critical thinking abilities. The purpose of this study is to examine the practice of critical thinking skills among undergraduate students from the perspective of faculty members. This study is qualitative in nature since it focuses on individuals' experiences and impressions of a specific programs from their own viewpoints. Data was gathered through interviews with faculty members who teach Islamic Education undergraduate students at the Kulliyah of Education (KOED), International Islamic University Malaysia (IIUM). The findings of the study revealed that practicing critical thinking abilities improved the students' learning experiences. According to the informants' response, a critical thinking skill is the student's ability to gather knowledge and explain his or her thoughts in order to solve difficulties. Similarly, students may exercise critical thinking abilities by developing higher-order thinking skills, problem-solving skills, reflection skills, and synthesis skills. Moreover, the study recommends further investigations on the practice of critical thinking skills not only for undergraduate students but also for other postgraduate students, particularly at the Kulliyah of Education (KOED), IIUM. It also suggests that management educational institutions offer intensive programs to help students strengthen their critical thinking abilities.</p>
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Introduction

The argument about the need for critical thinking skills has always been an important issue in the modern educational system. The younger generation today must be equipped with critical thinking skills. This involves building their capacity to think and developing their intellectual capital so that they have the flexibility to respond to any challenges that may arise (Fisher, 2011). Furthermore, according to Badi & Tajdin (2005), a person who can think critically, ask questions, gather relevant information, and sort the information may achieve the highest level of higher-order thinking skills.

To provide a workable definition of critical thinking, a group of scientists who joined the Delphi panel managed by Facione in 1990 defined critical thinking as “self-regulatory judgement that results in interpretation, analysis, evaluation, and inference, as well as explanation of the evident, conceptual, methodological, criteriological, or contextual considerations upon which that judgement is based” (P. A. Facione, 1990). Moreover, Facione & Facione (2013) added that critical thinking comprises six skills: interpretation, analysis, inference, explanation, evaluation, and self-regulation.

Recent studies in Western and European countries indicate that students in higher educational institutions score low on critical thinking skills (Guest, 2000). Numerous studies have been done to identify the decline in the level of students’ critical thinking skills, particularly in the system where the schools focus on the mastery of subject materials. Moreover, developing students’ critical thinking skills has become a major concern for educators and educational practitioners today. Therefore, they began studying the influencing factors that contribute to the acquisition and development of critical thinking skills (Abdullah, 2010).

The growing recognition of the importance of critical thinking in preparing students for the challenges of the contemporary world has spurred educators and educational practitioners to delve deeper into the factors influencing the acquisition and development of these skills. Beyond the classroom setting, societal and cultural factors may play a pivotal role in shaping the critical thinking abilities of students. For instance, the prevalence of information overload and the rapid pace of technological advancements may hinder students from engaging in reflective and analytical thinking. Consequently, there is a pressing need for educational institutions to adapt their curricula and teaching methodologies to better nurture critical thinking skills amid these evolving challenges.

In response to these concerns, various educational initiatives and interventions have been proposed and implemented to enhance critical thinking skills among students. Some advocate for a more interdisciplinary approach, integrating critical thinking exercises into a diverse range of subjects to encourage students to apply their analytical skills across different domains. Others emphasize the importance of fostering a classroom environment that encourages open dialogue, questioning, and problem-solving, providing students with opportunities to practice and refine their critical thinking abilities in real-world scenarios. As educators and researchers continue to explore effective strategies, it is essential to consider the dynamic nature of critical thinking and adapt educational practices to ensure students are equipped with the skills necessary for success in the complex and rapidly changing landscape of the 21st century.

Therefore, critical thinking skills have become a great concern among current academic staff, educators, and teachers, as well as psychologists. They play a significant

role in developing the students' critical thinking skills in their respective institutions. Hence, the top management should formulate strategies to produce students who are able to think, act, and handle situations well. This will not be possible unless their critical thinking skills are established (Rosnani & Suhailah, 2003). Therefore, this study focuses on the faculty's perspective on the practice of critical thinking skills among undergraduate Islamic education students at Kulliyah of Education-IIUM.

Research Method

The approach chosen in this study is based on a descriptive qualitative research design. The descriptive nature of qualitative research allows the researcher to describe the experiences of the participants, which will either sustain or confront the theoretical assumptions on which the study is based (Traore & Meyer, 2001). In this research, the descriptive qualitative approach has been employed to discover ISED faculty members' reflections and perceptions on the undergraduate ISED students' practice of critical thinking skills at KOED, IIUM. This means that the best way to express those perceptions and reflections would be through an interview session with semi-structured interview questions related to ISED faculty members' practice and experience with ISED undergraduate students at KOED, IIUM.

The research population in this study consists of three (3) faculty members of KOED from Islamic Education, from which three faculty members were selected as a sample for this study. All of the selected participants are teaching students who pursue the Islamic Education undergraduate programme.

For data collection, the instruments of this study consisted of a set of interview questions that covered the objectives of the inquiry. Moreover, the instrument was developed by the researcher based on an extensive review of the literature on critical thinking skills. To validate the research instrument, the researcher sent the interview questions to the three experts who are competent in both research methodology and area of specialization for further examination and review. The interview questions were then revised and approved by the supervisor based on the suggestions and feedback from the experts. Furthermore, a pilot study was conducted to ensure the validity of the research instrument and to allow necessary adjustments before conducting the actual interviews.

During the data collection, the researcher obtained several qualitative data points to explain the faculty's reflections and perspectives on the practice of critical thinking skills among KOED's undergraduate students specializing in Islamic Education (ISED). According to Banfield & Cayago-Gicain (2006), qualitative data analysis is concerned with data collection, organizing it, breaking it down to manage items, synthesizing it, looking for patterns, discovering what is important and what is better to be learned, and what one will decide to tell others.

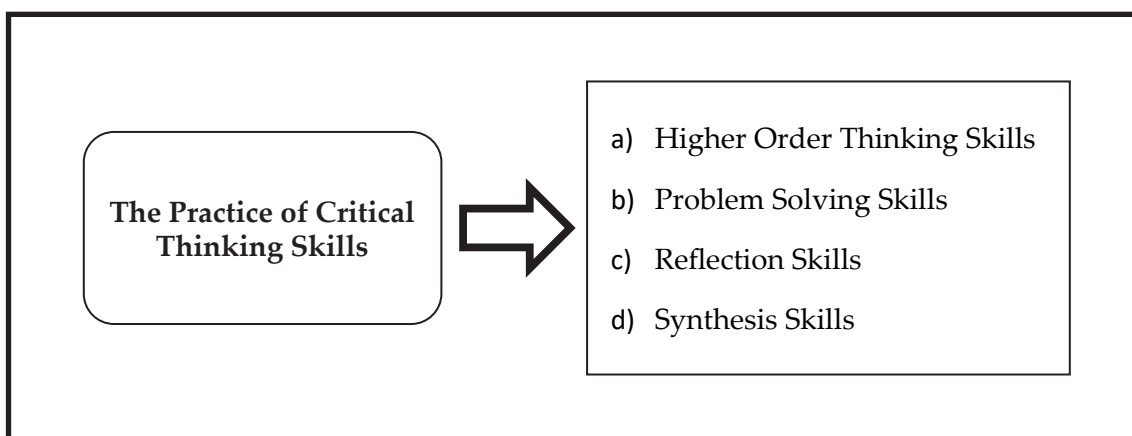
The data collected was in document formats, video recordings, interview notes, and audiotapes. Afterwards, the details from open-ended interviews were transcribed, translated, analyzed, and evaluated. The qualitative research results were extracted from personal interviews with three (3) faculty members.

For data analysis, the results of the interview with the three (3) faculty members were evaluated, analyzed and transcribed verbatim. The details of the data were then organized, categorized, and coded (Petty et al., 2012). In the data analysis process, the

researcher reads every sentence transcribed line by line while transcribing the audio and video recording data using coding software. The subjects were defined together with coding as a method of labeling, gathering, and organizing the data and reporting patterns (themes). Finally, all the data collected from the instrument was analyzed in line with the objective of the study.

Result and Discussion

The current study is to explore the practice of critical thinking skills among undergraduate students who are specialized in Islamic Education at the Kulliyah of Education, IIUM from the perspectives of the faculty members who teach the same specialization. This section discusses results related to research question: *How do the Faculty members perceive the practice of critical thinking skills among Undergraduate Islamic Education students?* To answer this question few themes were identified from the data as illustrated in the following diagram.



The Malaysian Education Blueprint 2013–2025 (PPPM 2013–2015) by the Ministry of Education Malaysia (MOE) makes it clear that critical thinking skills is used in this way of teaching by putting a lot of stress on developing critical, creative, innovative, and highly skilled human capital. Developing individuals who can compete in the social, cultural, and economic progress of the nation will have an impact on this development plan (Sirat, 2010).

The use of critical thinking skills in the education system is increasingly developing as a guide and indicator for the development of competent and high-quality human resources in the future. Therefore, every theory and contemporary educational practices place a greater emphasis on developing critical thinking skills. Every learning process should start with faculty members being able to and feeling confident about using critical thinking skills to make their lessons more relevant. Critical thinking skills is important for handling problems and for building other cognitive skills like recognizing problems, comparing things, sorting things into groups, and figuring out what caused something as well as in trying hypotheses and making decisions (Maryuningsih et al., 2019).

The utilization of critical thinking skills in the classroom has become increasingly popular, especially at the International Islamic University Malaysia, where it is acknowledged as an essential tool for developing competent, high-caliber human

resources ready to face the challenges of the future. Modern educational theories and methods, which emphasise how crucial it is to develop critical thinking abilities, reflect this emphasis. One of the most important aspects of this paradigm shift is that it gives faculty members the ability to apply critical thinking skills with confidence throughout their teaching endeavours, which guarantees the relevance and efficacy of their courses.

The integration of critical thinking skills in higher education goes beyond teaching subject-specific knowledge; it also involves fostering an attitude that motivates students to approach obstacles analytically and reach well-informed conclusions. Identifying issues, evaluating alternatives, classifying data, and determining causes are essential elements of critical thinking that enable learners to become skilled problem solvers. According to a study by Maryuningsih et al. (2019), critical thinking abilities are complex and have a role in decision-making, hypothesis testing, and problem-solving. Students' overall growth is greatly aided by the expression and use of these talents, which provide them with the mental tools needed to succeed in school and beyond.

Additionally, the International Islamic University Malaysia is actively involved in ongoing studies and projects that aim to improve and broaden the use of critical thinking abilities in a variety of subject areas. Since there is no one-size-fits-all strategy to teaching critical thinking, attempts are made to customise instructional strategies to the particular cultural and socioeconomic setting of the institution. The university's dedication to developing critical thinking skills is evidence of its commitment to producing graduates who are not just information receptacles but also skilled thinkers who can navigate the complexities of our globalised world, especially as the educational landscape continues to change (Ibrahim, 2020).

The faculty members who teach ISED students at the Kulliyyah of Education, IIUM, were found to perceive critical thinking skills as the ability of the student to collect information, express his/her thoughts, and solve problems. They agreed that through the acquisition of higher order thinking skills, problem solving skills, reflection skills and synthesis skills, undergraduate students specializing in Islamic Education at the Kulliyyah of Education IIUM are able to practice critical thinking skills.

Higher Order Thinking Skill

Higher-order thinking is a level of thought that involves a mental process of finding answers that have not been determined beforehand and requires proper judgment based on certain criteria (Resnick, 1987). The faculty members perceive that through the practice of higher-order thinking skills, students are able to learn beyond basic observation of facts and memorization, and as skills, they are considered the most crucial in developing critical thinking skills. These skills not only emphasize on memorization and understanding of the content, but higher order thinking skills improve students' critical thinking by synthesizing, analyzing and evaluating information. Abduhzen (2018) states that higher order thinking is neither a subject nor an exam question. Higher order thinking skills is the ultimate objective that is attained through learning strategies, processes, and methods. Moreover, these thoughts are activated when individuals face the uncertainties, questions, or dilemmas that not an ordinary.

As the informant state that higher order thinking skills can be developed through active learning and student-centered learning such as project-based learning or by the

lecture' active role in planning, implementing, and evaluating higher order thinking skills-oriented learning. In other words, to develop higher order thinking skills, students should be actively involved in the learning activities that support the development of higher order thinking skills (Abosalem, 2015). This also suggests is that the teacher's role is of significance in the development of students' higher order thinking skills.

Setiawan et al., (2018) concluded that students improve their critical thinking skills through the implementation of higher order thinking skills in the teaching and learning in school. It is vital to develop higher order thinking to ease 21st century critical thinking skills. Furthermore, the higher order thinking skills developed in this study should be able to solve problems with the practice of critical thinking.

The faculty members stated higher order thinking skill is a skill that students in the 21st-century must have in order to be prepared to address numerous challenges in the future, it comprises of evaluation skill, analysis skill and synthesis skill.

A. Evaluation Skill

Evaluation is another reflection of the practice of higher order thinking skills. This statement in line with Petress, (2006) stated that one of the skills in implementing higher order thinking of the students is through evaluation skills. Informant believe that when the students implement the evaluation skills, they are able to evaluate the information resulted from the observation and experience to establish their beliefs and action before taking the decision. In addition, when students demonstrate abilities to evaluate a situation or a topic at hand that shows that they think critically. Conklin (2005) evaluation involves judging the value of materials and methods for various purposes.

The faculty members views that there are several processes in practicing regarding evaluation skills, including: First, assess on the solution, idea, and methodology by using appropriate criteria or standard exists to make sure its effectiveness; Second, hypothesize, criticize, and investigate; Third, approve or reject a statement according to the stated criteria.

B. Analysis Skill

For analysis skill, the faculty members perceive that the skill is part of the critical thinking skills in practices. In applying analysis skill, the faculty members make higher order thinking class activity such as discussion group, presentation, problem-based learning, and project-based learning. This statement in line with J.L.S. et al., (2018) stated that higher order learning activities, such as discussion, presentation and project-based learning can be used to execute learning that will engage students critical thinking.

To the practice of analysis skills, the faculty members asks the students to analyze the topic in the course and the students can relate the materials to the environment, do investigate or survey about the information related to the materials, interpret the situation and giving a better solution.

Therefore, the process of analysis skills involves understanding the topic or the problem, identifying the topic or the problem, gathering information, finding reasons for a phenomenon, and suggesting good solutions. Through analysis skills, students are more active in giving their ideas and arguments.

C. Problem Solving skill

The informants viewed that problem solving skill is the key component in practising critical thinking skills among undergraduate students of ISED-IIUM. Students in the classrooms need to develop their problem-solving skills when they face academic and non-academic issues or problem. Based on the responses of respondents, problem solving skills have been identified as part of critical thinking skills which can be practised in the classroom. A number of research studies have provided evidence supporting the notion that the acquisition of problem-solving skills significantly impacts to the development of critical thinking abilities (Changwong et al., 2018).

The faculty members stated that the students who are able to think critically can solve problems effectively. It is not enough to simply have knowledge or information. The lecturers make an effort to provide their students with critical thinking learning activities like presentations, discussions, and debates. The students are trying to solve the problem with identify the issue, gather data, and learn new things as a result of those actions. In order to be successful in the learning process, students must also be able to solve problems, make effective decision and giving the best solution. They must also be able to think critically. This means the ability to solve the problem is also one of the important aspects of critical thinking skills that should be possessed by the students. In line with Alazzi, (2008) state that Problem-solving skills are the process of identifying a problem, searching for alternative solutions, and implementing the best solution in a new situation.

Students' problem-solving skills will also train their observation and exploration abilities. Students must be able to analyze a topic in depth in order to identify the solution to a problem. According to McDonald (2017), enhancing critical thinking skills through problem solving in teaching and learning effectively improved the students learning outcome and practising problem solving scenarios with a focus on critical thinking in a time-limited setting results in a measured improvement of this skill.

D. Reflection Skill

The following skill in developing critical thinking skills is reflection skill. According to the faculty members, reflection skill is a process that needs mental abilities that offer experience in problem solving, identify what is previously known, adjust understanding in order to solve difficulties, and apply the results achieved in new conditions. This ability can help students develop logical thoughts and arguments. According to Noer (2010) reflection skill is mentally involves cognitive processes to understand the factors that cause conflict in a situation.

In addition, reflection skill can help students and encourage them to use a structured model of reflection to demonstrate their ability, to reflect on their experiences during teaching and learning. So, by reflecting, students can develop critical thinking skills by linking the knowledge gained and their previous understanding of solving new problems. This is consistent with Aysun's (2011) definition of reflection skill, which is a process of guided and appropriate actions where people analyze, evaluate, motivate, grasp the deep meaning, and employ suitable learning techniques.

According to the informants, in order to help students practice reflection skills in the classroom, contextual problems were given to them at the beginning of the lesson.

This allowed students to practice reacting to a given problem by improving their ability to mention what they know, what is asked, and how the two given problems relate to each other. After that, discussion activities that involve showing the results of the work can help students get better at analyzing and clarifying their own experiences in order to judge actions that they believe in. This is because these activities help students learn how to explain effective ways to solve problems by making connections between the problem being asked and a problem they have already faced, as well as how they planned to solve it and what they found out. Furthermore, problem solving evaluation exercises help students identify the truth and error in solving a problem, fix mistakes, and draw the proper conclusions. These activities enhance students' capacity to inform and analyze the accuracy of answers.

Therefore, this skill helps students to develop critical thinking skills and improve future performance by analyzing what they have learned and how far they have come.

Synthesize Skill

Lastly, the informants viewed that the practice of synthesize skills also can help students to think critically. Through these skills, the students can practice critical thinking skills in the class. The students are trained to generate ideas by acquiring new concepts, creating information, and collecting data to select the best answers. This practice is in line with Winarto et al., (2012) the concept of synthesize skills is to choose, determine, and gather information, integrate, modify, reorganize, design, compiling, and generalizing evidence or opinions from a diverse list of sources to support the arguments or conclusions being built.

In addition, as stated in the literature, it is clearly seen that synthesizing skills help in cultivating critical thinking skills as students reach the level of applying, analyzing and evaluating. The focus of learning is to know 'how' rather than to know 'what'. Based on this activity, synthesis is considered an essential skill capable of supporting the systematization of thought in the creation of new knowledge. Therefore, synthesis can be symbolized as a red thread of the result of a set of information, evidence, and opinions that support an argument.

Conclusion

the analysis of critical thinking skills for Islamic Education students at the International Islamic University of Malaysia's International Campus reveals a nuanced and dynamic approach to nurturing intellectual acumen within a distinctly Islamic context. The infusion of critical thinking into the educational fabric is not merely an academic exercise but a deliberate endeavor to align the students' intellectual development with the principles of Islamic education. As the study unfolds, it becomes evident that critical thinking skills are not seen in isolation; rather, they are seamlessly integrated into the broader pedagogical framework, emphasizing the interconnectedness of faith-based knowledge and analytical thinking.

One notable outcome of this analysis is the evident impact on the students' ability to engage with Islamic teachings critically. The integration of critical thinking skills enables students to delve into the depths of religious texts, encouraging a thoughtful and reflective interpretation that transcends rote memorization. By fostering

an environment that values inquiry and analysis, the International Islamic University of Malaysia empowers its students to navigate the complexities of contemporary issues within the Islamic context, thereby contributing to the development of informed and discerning leaders. Moving forward, the university remains committed to refining and expanding its strategies for the cultivation of critical thinking skills, recognizing them as instrumental not only in academic pursuits but also in the holistic development of individuals prepared to contribute meaningfully to their communities and the broader global discourse.

This chapter provided an analysis of Kulliyah of Education, IIUM faculty's members' perspectives on the practice of critical thinking skills among Islamic Education undergraduate students at Kulliyah of Education. From the findings, it can be concluded that through the attainment of higherorder thinking skills, problem solving skills, reflection skills and synthesis skills, undergraduate students specializing in Islamic Education are able to practice critical thinking skills. Someone who has critical thinking skills tend to be faster identify relevant information, separate out irrelevant information and use this information to look for solutions to problems or take decisions, and if necessary seek information relevant support.

In line with the results of the study that conducted by (Johnson, 2008), students who have critical thinking skills adequate has a high probability for can study the problem systematically, face myriads of challenges in ways organized, formulate questions innovative, and design solutions that are considered relatively new. Someone needs have critical thinking skills and need learn it, because of the skill very useful and as stock in face life now and in the future which will come.

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The Distribution of Service Rights Using Civic Pluralism Approach: A Case of *Penghayat Kepercayaan* in Ponorogo Regency

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<p>Article History</p> <p>Received: November 3, 2023</p> <p>Revised: November 14, 2023</p> <p>Accepted: December 12, 2023</p> <p>Published: December 27, 2023</p> <p>Keyword: Service Rights; <i>Penghayat Kepercayaan</i>; Civic Pluralism; Ponorogo Regency</p> <p>Copyright (c) 2023 Harda Armayanto, Maria Ulfa, Adib Fattah Suntoro, Indra Indra</p> 	<p>This research examines the distribution of service rights for <i>Penghayat Kepercayaan</i> adherents in Ponorogo. This region is important because it was the venue for the 5th Indonesian Kebatinan Congress in June 1963. Through the approach of civic pluralism, especially related to the politics of redistribution, this research wants to analyze the problem of distribution of service rights for education, marriage, and death services for <i>Penghayat Kepercayaan</i> adherents in Ponorogo Regency, East Java. This is important because among the main elements of the idea of civic pluralism are state policies and social consensus at the community level to respond to differences and resolve frictions between communities that inevitably arise due to differences between them. This research is qualitative with library and field data collection techniques. The data collected is then analyzed using descriptive analysis method. The result of this research shows that the distribution of service rights of <i>Penghayat Kepercayaan</i> in Ponorogo has not been effective. There are internal and external factors related to this. Among these internal factors are: the individuals of the <i>Penghayat Kepercayaan</i> who are difficult to expose themselves; the fear of being alienated by their communities who adhere to other religions; and the lack of organizational awareness for the youth of <i>Penghayat</i>. These internal factors consequently impact external factors, whereby the Ponorogo Regency Government struggles to distribute service rights for <i>Penghayat Kepercayaan</i> in the fields of education, marriage, and death services.</p>
<p>How to Cite: Armayanto, H., Ulfa, M., Suntoro, A. F., & Indra, I. (2023). <i>The Distribution of Service Rights Using Civic Pluralism Approach: A Case of Penghayat Kepercayaan in Ponorogo Regency</i>. Progresiva: Jurnal Pemikiran dan Pendidikan Islam, 12 (02).247-260. https://doi.org/10.22219/progresiva.v12i02.29970</p>	

Introduction

Penghayat Kepercayaan group gained official recognition from the Indonesian government as being on par with other religions on November 7, 2017, through Constitutional Court Decision No. 97/PUU-XIV/2016. Their substantial presence is evident, with 12 million followers and 187 registered organizations, according to the Ministry of Education and Culture (*Kemendikbud*) (Nadlir, 2017). Nevertheless, certain groups continue to experience discrimination in the exercise of their civil rights, particularly in areas related to marriage services, education, and death.

For instance, consider the case of Dian Jennie Cahyawati, the General Chairperson of the Puan Hayati Center, who faced a dilemma when marrying. She followed the procedures of one religion, reciting vows she didn't truly believe in, instead of following the practices of her faith community. Additionally, in the realm of education, the Report on Religious Life in Indonesia Edition II/July 2019 revealed that teachers of religious education are still volunteers, receiving no compensation. Moreover, they have to teach at different schools, often far apart (Maarif et al., 2019). As for funeral services, a report by the BBC news agency highlighted the struggles faced by Sundanese *Wiwitan* devotees in Kuningan, West Java, who encountered obstacles in establishing their cemetery, despite this being their fundamental human right (Amindoni, 2020).

Upon closer examination, numerous studies have delved into the existence of *Penghayat Kepercayaan* in Indonesia. However, to the best of the author's knowledge, none have specifically addressed the allocation of service rights for those in Ponorogo, especially concerning education, marriage, and funeral services. One relatively comprehensive work on the topic is Samsul Maarif's "The Ups and Downs of Recognition of Ancestral Religion in Religious Politics in Indonesia." In this work, Maarif explores the evolution of nomenclature and the challenges faced by religious groups in Indonesia. According to Maarif, discrimination against this group is rooted in the concept of religion, which is constructed and solidified based on the framework of global religions (Maarif, 2017).

It is noteworthy that Hannan and Abdillah explored the topic in their article titled "Followers of Faith and Freedom of Religion: Exploring the Social Rights of Freedom of Religion of *Penghayat Kepercayaan* Viewed from the Sociology of Religion Perspective." Similarly, Kristina Viri shed light on instances of discriminatory treatment against *Penghayat Kepercayaan* in her article titled "Tracing Discrimination against *Penghayat Kepercayaan* Kawruh Naluri/KWN Trust in Gombong-Kebumen and Banjarpanepen-Banyumas Village." According to Hannan and Abdillah, the primary issue affecting *Penghayat Kepercayaan* stems from discriminatory actions in public social spaces, often caused by a lack of public understanding about the beliefs held by these groups (Hannan & Abdillah, 2019). Viri revealed that discrimination against the Kawruh Naluri (KWN) group in Gombong-Kebumen and Banjarpanepen-Banyumas villages occurred due to the erroneous association of this group with the G30S/PKI rebellion movement (Viri, 2019).

The closest research to this discussion is the article titled "Government Policy Regarding the Civil Rights of *Penghayat Kepercayaan* and Its Implications for the Development of *Penghayat Kepercayaan* in Ponorogo," authored by Ahmad Choirul Rofiq. This research delves into the implications of government policy during the Reformation Era on the development of *Penghayat Kepercayaan*. The study concludes that the government's policy of providing legal protection to *Penghayat*, by issuing regulations concerning their civil rights, has significantly influenced the development

of the *Penghayat* community in Ponorogo. However, it is important to note that Rofiq did not specifically address the distribution of service rights for *Penghayat Kepercayaan* in Ponorogo, particularly in the realms of education, marriage, and funeral services (Rofiq, 2014). Consequently, this article becomes crucial in understanding and analyzing the extent of service rights distribution for *Penghayat Kepercayaan* in Ponorogo, East Java, especially concerning these three aspects.

None of the aforementioned studies have explored the traditions or advocacy of *Penghayat* religious practices in Ponorogo. This area holds significant importance among devotees, notably as it was the venue for the V Indonesian Mysticism Congress held from 1-4 June 1963. During this event, 83 groups of devotees participated, highlighting the area's significance. In Ponorogo itself, the number of devotees is substantial, estimated at around 23,750 people. Consequently, this research seeks to address several critical questions, including: Are *Penghayat Kepercayaan* officially recognized as genuine religions? What is the perception of *Penghayat Kepercayaan* in Ponorogo Regency concerning their access to education, marriage, and funeral services? Is there evidence of discrimination against *Penghayat Kepercayaan* in Ponorogo Regency? These questions are of paramount importance as there has been no similar research conducted to shed light on these aspects.

Research Method

This research employed Civic Pluralism as its theoretical framework. This choice was made due to the research's focus on plurality, the civil rights of citizens, and Indonesia as a democratic nation. Civic pluralism emphasizes a political or government system that acknowledges, respects, and accommodates diversity to a certain extent. Within the concept of civic pluralism, significant elements include state policies (both at central and regional levels, encompassing the constitution, laws, and other regulations) and social consensus within communities. This framework aims to address differences and resolve inevitable frictions arising between communities due to their diversities (Hefner et al., 2014).

In practice, citizenship pluralism is based on three main pillars: recognition, representation, and redistribution (Bagir et al., 2011). Concerning groups of *Penghayat Kepercayaan*, the first two pillars (recognition and representation) appear to have been partially implemented, although their full implementation is still under consideration. The ratification of Constitutional Court (MK) Decision No. 97/PUU-XIV/2016 has reshaped the concept of religious confession and belief in the population administration system, providing a platform for political contestation of citizenship that was previously viewed as discriminatory (Humaidi, 2020). However, when it comes to the third pillar, redistribution, many aspects such as service rights, quality of life, and welfare of *Penghayat Kepercayaan* still require attention. Despite the government's efforts to facilitate religious education, educational services remain significantly constrained (Maarif, 2019). Therefore, Civic Pluralism serves as an appropriate theoretical framework for comprehensively understanding and analyzing the distribution of service rights for groups of *Penghayat Kepercayaan* in Ponorogo Regency, especially considering the challenges in the realm of education and other essential services.

This research is a type of qualitative research. This is appropriate because the focus of the research (object) is a group of individuals, namely in the realm of their beliefs (Walliman, 2006). To collect data and information on the above topics, researchers used

library and field studies. Therefore, in this study, researchers collected data related to the research topic from books, journals, reports, and official documents, as well as from several informants, mainly from the Penghayat community in the Ponorogo Regency area, *Himpunan Penghayat Kepercayaan* (HPK) of Ponorogo Regency, as well as policy makers in the government agencies of Ponorogo Regency. The data collected is then analyzed using the descriptive analysis method, which technically, the researcher will describe the data regarding the existence of indigenous faith groups in the Ponorogo Regency area and the problems faced by them concerning their access to education, marriage, and funeral services. Then, the researcher analyzes the problem and offers a solution to it.

Result and Discussion

Before delving deeper into the identified group known as '*Penghayat Kepercayaan*,' it is essential to clarify the issues surrounding indigenous religions. Who are they, and do Believers of Faith fall within this category? Additionally, it is important to explore the history of their development and understand their status in Indonesia. Do they hold a position equal to other religions, such as Islam, Christianity, Buddhism, or Hinduism?

The study of indigenous religions began with the critics on the concept of religion. What is religion? All this time, the concept of religion was constructed and reified based on a dominant perspective based on the world religion paradigm. As a result, rather than being classified as "religion" alongside Indonesia's established main religions (Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism), indigenous peoples' religious rituals have been labelled "animistic" or masyarakat adat (indigenous tradition). Maarif said:

"Agama is the Indonesian word for religion. The way it was constructed is similar to the construction of religion in the West. Both were constructed and reified based on a dominant perspective: the world religion paradigm. If Christianity is the prototype for religion in the West, it is Islam for agama in Indonesia. Both religion and agama are defined and standardized. Definitions of religion/agama standardize what may (and may not) be categorized as religion and agama. Those resembling the prototyped religion/agama, but not fully fulfilling the required standards are excluded, and may not enjoy the status of being recognized as a religion" (Maarif, 2019).

The paradigm of the world religion has a significant influence on this definition. As a result, the beliefs of indigenous peoples have been understood in ways that do not qualify to be religious. Their practices have been labelled "animistic," even considered deviant religious groups (Maarif, 2014) The label, therefore, provoked violence against adherents of local religions, including (1) the destruction of the Sanggar Candi Busana Parengkembang, the Sapta Darma place of worship on October 11, 2008, and (2) violence against the local spiritual group in West Palu (Program Studi Agama dan Lintas Budaya, 2008). It also revoked their rights to obtain a birth certificate, identity card, family card, marriage certificate, and access to employment, education, or health services. Throughout Indonesian history, followers of indigenous religions were expected (or forced) to identify themselves, get married, make an oath, and so on, based on official state religions that they did not believe (Bagir, 2016).

Samsul Maarif refers to discrimination against indigenous religions as "Religious Politics" (Politik Agama). He asserted that it is political efforts by some individuals to

legitimate power and control groups of other citizens through religion. They attempted to infiltrate the country in many ways: (1) by organizing the public around claims in the interests of the majority religion (Islam), (2) through the authority of political parties, and (3) through policies and legislation. They defined religion through the lens of the dominant religion, which separated between “religious” and “non-religious” citizens (Bagir, 2016).

Maarif then proposes the paradigm of indigenous religions, which is incorporated in examining the religious practices of indigenous peoples (Maarif, 2019). Who is precisely categorized as indigenous religions? What are their worship practices? When did this group emerge in Indonesia? There is no clear definition as to who these indigenous religions are. This group then was called differently. In 2008, they have been called by “adherents of local religions”, and in 2018, they have been called by “indigenous religions” (Program Studi Agama dan Lintas Budaya, 2008). But, according to CRCS, it is not essential to discuss the definition of indigenous religion. The most important is to ensure that this group obtains their civil rights. In reality, indigenous religions refer to local religious practices that are often claimed to be animist, magical, customary, cultural, and so on, both in public discourse and in literature. Examples of their practices include meditation, sesajen (offerings), visits (rituals) to the mountains, forests, rivers, bersih desa (cleaning of villages), and others. Therefore, the adherents of indigenous religions are adherents of *Penghayat Kepercayaan* (a group of believers), masyarakat adat (indigenous tradition), or spiritual society. Ironically, due to the Indonesian government’s strong sense of religious politics, not all adherents of these two groups prefer to be identified as adherents of indigenous religions (Maarif, 2017).

Its Origin and Development

The Ministry of Education and Culture (*Kementerian Pendidikan dan Kebudayaan*) has announced 12 million adherents of indigenous religions with 187 registered organizations (Kurniawan, 2020). In the history of Indonesian politics, precisely in the early period after independence, this party was once called the *Kebatinan* (mysticism). They were acknowledged and promised by Article 29 of the Constitution of 1945, but they had to follow one of the official religions recognized by the state. They declined it as they wanted their existence to be identified, their civil rights guaranteed, without adhering to the religion. Those who firmly fought for recognition and equality with the official religion were branded as communist groups. It occurred after the rebellion of the Communist Party of Indonesia (PKI) on September 30, 1965. However, during Soeharto’s New Order until 1978, *Kebatinan* was recognized and protected, even at par with religion. In this period, *Kebatinan* changed its name to *Kepercayaan* (Belief).

In 1978, the Indonesian government recognised only five official religions: Islam, Catholicism, Christianity, Hinduism and Buddhism. The *Kepercayaan* groups were not recognized as religions but only as custom groups practised Indonesian culture. Therefore, they had to convert to one of those official religions. According to Maarif, this time was the height of religious politics. The adherents of the official religions succeeded in subduing, primarily by converting the adherents of the indigenous religions (Maarif, 2017).

In the Reformation era, after the fall of Soeharto’s regime, the discourse of *Agama Leluhur* (Indigenous or Ancestral Religions) became popular among the public. At this time, the followers of indigenous religions could again voice out and demand their status

and rights be recognized and treated equally with religion, which was previously silenced by Soeharto. Various terms emerged in this era referring to this group, such as “ancestral religion”, “local religion”, “native religion”, “Nusantara religion”, “local wisdom”, and others (Maarif, 2017). For Maarif, it is an irony when the Indonesian government recognizes “imported religions” (Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism) instead of Indonesian native religions (Maarif, 2017).

In this period, indigenous religious people established a legal organization called Aliansi Masyarakat Adat Nusantara/ Alliance of Nusantara Custom Society (AMAN). It responded to the threats towards indigenous people, including violations of human rights, expropriation of customary lands, cultural harassment, and various policies that discriminate against them (Nusantara, 2017). At the first congress in 1999, they declared that “We do not recognize the state if the state does not recognize us” (Maarif, 2017).

At this point, it can be understood that the adherents of indigenous religions are adherents of *Penghayat Kepercayaan* (a group of believers), masyarakat adat (indigenous tradition), or spiritual society. According to Maarif, they still face discrimination in Indonesia. This is because the world religious paradigm, which views religion from the perspective of major religions, has influenced the definition and treatment of indigenous beliefs. The Indonesian government has, historically, discriminated against adherents of indigenous religions by depriving them of their civil rights and forcing them to identify with the official state religion. Although religious-political efforts have been an obstacle to their recognition, indigenous faith groups continue to struggle for recognition and equal treatment. This conclusion highlights the importance of ensuring civil rights for all citizens, regardless of their religion or beliefs (Muslimin, 2015).

The Growth of *Penghayat Kepercayaan* in Ponorogo

The development of *Penghayat Kepercayaan* community in Ponorogo can be traced back to the formation of the Himpunan *Penghayat Kepercayaan* (HPK), serving as a platform for diverse religious beliefs within the region. HPK Ponorogo was established on October 1, 2008, in response to the need for a more organized structure among the local *Penghayat Kepercayaan*. During this period, *Penghayat Kepercayaan* lacked effective coordination, and there was a genuine concern about the potential misconception of founding a new religion, drawing from the experience of the Hidayat Jati Community in Pulung District, which had faced suspicion from both the local community and government officials (Rochmad et al., 2021). Consequently, religious leaders proposed the consolidation of numerous associations, totaling over 200 members, into a unified organization. Approximately 19 associations embraced this collaborative effort. Following consultations with government authorities, the official inauguration of Ponorogo HPK management took place at the Ponorogo Regency hall on October 1, 2008. The inauguration ceremony was presided over by the Chair of the East Java Province HPK and was attended by approximately 1000 participants. Subsequently, October 1 was designated as HPK’s anniversary celebration date (Rofiq, 2014).

HPK Ponorogo serves a dual purpose: firstly, as a protective forum ensuring legal safeguards for fellow adherents of the Faith, and secondly, to proactively prevent potential conflicts among its members. Notably, the organization refrains from intervening in the religious practices and rituals of various sects (*paguyuban*), regardless of their affiliation with HPK. Instead, HPK’s primary focus lies in fostering harmony among all *Penghayat Kepercayaan* while closely collaborating with the Ponorogo National

Unity Agency (*Bakesbang*) and other authorities. Additionally, HPK extends its support to member associations in obtaining a Registered Certificate (SKT) as per government recommendations. SKT is proof that the *Penghayat Kepercayaan* organisation and its members have been registered as a community organisation. It is important so that they can access legal rights and services like everyone else. However, this process has been challenging for several associations, with only approximately 11 of them securing SKT to date (Sulaiman, 2018). Various factors contribute to this, including the substantial costs involved in processing notarial deeds, a prerequisite for obtaining SKT. Moreover, some members such as *Paguyuban Wirid Sadar Penggalih*, prioritize the sincerity of their spirituality over bureaucratic validation. For them, the genuine dedication and purity of intent among members suffice, rendering the acquisition of SKT unnecessary as it does not reflect the depth of their spiritual commitment (Rofiq, 2014).

In the current HPK Ponorogo management structure, the management secretariat is situated at Jl. Ponorogo-Trenggalek km. 07, RT. 07, RW. 04, Winong, Jetis, Ponorogo. Dharmanto Soerya Adinegoro serves as the chairman, with Tri Mulyo Tisnoyo as the deputy chairman. The secretarial roles are fulfilled by Budi Susanto Wiguna and Soemarno Magun Pradoto, while the treasurers of HPK are Suyadi Adiwiyata and Dwijo Isno Puro. It is important to note that this organization holds legal status, sanctioned by the Minister of Law and Human Rights of the Republic of Indonesia under the decree number AHU-0050639.AH.01.07.TAHUN 2016 (Adinegoro, 2023).

HPK Ponorogo primarily focuses on providing guidance and support to residents who follow the faith, offering information about relevant government regulations and encouraging members of associated groups to obtain Certificates of Registration. Additionally, the organization commemorates a significant day in their belief, the 1st of *Syuro*, also known as *Suran* or *Grebeg Suro*. During this event, they not only mark the occasion but also join in celebrating the birthdays of affiliated associations within HPK, aligning with their respective dates. During important religious celebrations, HPK administrators often offer guidance and disseminate government policies to the Faith's followers (Adinegoro, 2019).

The Ponorogo Regency Government responded very positively to the establishment of Ponorogo HPK. The government actively supported this initiative by organizing various coaching and outreach programs to educate the community of *Penghayat Kepercayaan* in Ponorogo about the applicable regulations. One notable instance was the socialization event held on September 4, 2012, related to the Joint Regulations of the Minister of Home Affairs and the Minister of Culture, Tourism, numbered 43 of 2009 and 41 of 2009, outlining Service Guidelines for Adherents of Belief in One Almighty God (Budijanto, 2016) khususnya dalam penghormatan hak-hak sipilnya. Hal ini berakar dari "perbedaan" yang lahir dari pengakuan negara atas agama dan perlakuan berbeda kepada "agama" dan "kepercayaan". Pada Pemerintahan Joko Widodo-Jusuf Kalla salah satu agenda prioritas adalah memprioritaskan perlindungan terhadap anak, perempuan dan kelompok masyarakat termajinalkan, serta penghormatan HAM dan penyelesaian secara berkeadilan terhadap kasus-kasus pelanggaran HAM pada masa lalu menjadi momentum tepat untuk penegakan HAMnya. Pertannyaannya, implementasi penghormatan Hak Asasi Manusia bagi penghayat kepercayaan di Kota Bandung. Tulisan yang didasarkan pada penelitian bersifat deskriptif analisis dengan pendekatan yuridis normatif pada tataran implementasi (khususnya Kota Bandung. This event was attended by *Penghayat Kepercayaan* in Ponorogo and facilitated mutual

understanding. The broader community around the Faith adherents also responded positively to their presence, fostering an environment where all citizens, including Faith adherents and followers of official religions, can coexist peacefully and harmoniously (Adinegoro, 2023).

Since its inception, HPK Ponorogo has witnessed a significant increase in its membership, particularly due to robust legal backing and governmental recognition of the *Penghayat Kepercayaan*' community. This growth is evident in the rise of Ponorogo's *Penghayat Kepercayaan* from approximately 16,000 residents in 2008 to around 32,000 residents at present. The number of associations affiliated with HPK has also expanded from 19 to 22. However, it is important to note that these member associations within HPK Ponorogo exhibit diverse orientations. Some are rooted purely in Javanese traditions, while others maintain strong connections with Islamic teachings. Notably, certain groups closely tied to Islam explicitly identify themselves as followers of the faith, exemplified by the *Wirid Sadar Penggalih* Community (Adinegoro, 2023).

The Distribution of Service Rights

Constitutionally, the presence of *Penghayat Kepercayaan* in Indonesia is safeguarded and acknowledged under state law. However, this recognition was the result of a lengthy process, spanning from the formation of the 1945 Constitution to the enactment of the Population Administration Law (Damami, 2011). Article 28 of the 1945 Constitution (now Article 29) affirms the state's commitment to guaranteeing every citizen the freedom to practice their religion and worship according to their beliefs. Moreover, with the establishment of the Ministry of Religion on January 3, 1946, *Penghayat Kepercayaan* were officially incorporated as one of the communities regulated and supervised by this institution, alongside the officially recognized religions acknowledged by the state (Viri & Febriany, 2020).

The *Penghayat Kepercayaan*' journey entered a new phase in 1952 when the Ministry of Religion standardized the definition of religion. According to the released guidelines, a religion must possess holy books, prophets, and international recognition to be categorized as such. Due to these criteria, *Penghayat Kepercayaan* did not fit within the official definition of religion. Subsequently, in 1953, the Monitoring of Community Beliefs (PAKEM) was established. In its enforcement, PAKEM compelled *Penghayat Kepercayaan* to select one of the five officially recognized religions, marking a significant moment in the *Penghayat Kepercayaan*' struggle for recognition and acceptance within Indonesia (Abidin et al., 2019).

Following the G 30 S PKI incident, an unfortunate trend emerged where *Penghayat Kepercayaan* faced intensified pressure to align themselves with one of the officially recognized religions. Those who resisted were often labeled as communists, leading to threats to their safety. Discrimination became more explicit with the enactment of Law Number 1 PNPS of 1965, which focused on preventing the abuse and blasphemy of religion. This law laid the foundation for distinguishing religions as "official" or "recognized," consequently categorizing unrecognized religions as "unofficial." Adherents of faiths, not acknowledged as religions under these criteria, found themselves in a distinct and marginalized category due to this classification (Viri & Febriany, 2020).

In a bid for official recognition, the National Conference of *Penghayat Kepercayaan* convened in 1970, under the leadership of K.M.R.T Wongsonegoro. During this significant meeting, the term "belief" replaced the previously used term "*Islamic kebatinan*". The

conference led to the establishment of the Secretariat for Trust Cooperation (Kebatinan, Kejiwaan, and Spiritual) [SKK], serving as a successor to the Indonesian Mystical Congress Body (BKKI) (Abidin et al., 2019). Subsequently, at the III National Conference held on November 18, 1979, in Tawangmangu, SKK transformed into the Association of *Penghayat Kepercayaan* of Belief in One Almighty God (TYME) with the acronym HPK. During its evolution, HPK underwent dissolution and transitioned into the Trust Organization Coordinating Body (BKOK). However, BKOK also underwent changes and transformed into the Supreme Council for Belief in One Almighty God (MLKI) in 2014, marking a series of transformations in the organization's structure and nomenclature (Banu, 2018).

Penghayat Kepercayaan' efforts for recognition gained momentum with the implementation of Law Number 1 of 1974 regarding Marriage (Indonesia, 1974). While this law did not substantially enhance their status before Marriage Registrar Officers, the chance to register marriages based on custom or belief still hinged on policies set by the Population and Civil Registration Service. Significantly, *Penghayat Kepercayaan* experienced a substantial breakthrough with the advent of Population Administration Law Number 23 of 2006, which permitted *Penghayat Kepercayaan* to leave the religion column blank on their KTP (National Identity Card), marking a pivotal step towards official acknowledgment and acceptance (Viri & Febriany, 2020).

In the realm of education, *Penghayat Kepercayaan* have gained increasing freedom and inclusivity. This progress is evident through the issuance of Minister of National Education Regulation No. 27 of 2016, which specifically addresses educational services for *Penghayat Kepercayaan* in the Almighty God within educational institutions (Siagian, 2022). Under this regulation, students adhering to their beliefs are provided access to a specialized curriculum and can participate in religious education tailored to their faith. Unlike before, adherent students are no longer compelled to choose one of the six recognized religions. Instead, they can engage in studies following a customized curriculum for religious/belief education subjects. This initiative signifies the acknowledgment of students' rights to learn in accordance with their beliefs, marking a significant step toward inclusivity and equal educational opportunities.

The implementation of these government policies underscores Indonesia's commitment to ensuring the diversity of its society, particularly concerning religion and belief in God Almighty. These policies, primarily regulatory in nature, are oriented towards the common good, prioritizing diversity across various dimensions. However, the thoroughness of their implementation and their effectiveness necessitates deeper study. Thus, through investigation involving stakeholders from both the *Penghayat Kepercayaan* in Ponorogo and relevant government agencies, this research has uncovered several key findings, as outlined below.

Education Rights

The interview with Dharmanto, the Chair of Ponorogo HPK (Association of Faith *Penghayat Kepercayaan*), has brought to light intriguing insights about the educational landscape for *Penghayat Kepercayaan* in Ponorogo. A significant revelation is the absence of a formal educational institution catering specifically to the Belief community in the region. This situation necessitates Belief community members, particularly parents, to personally undertake the responsibility of providing education that aligns with the teachings of their faith to their children. The lack of a structured educational system

underscores the challenges faced by the community in ensuring a comprehensive and culturally relevant education for their children (Adinegoro, 2023).

Within this context, parents from religious families in Ponorogo are compelled to seek alternative educational solutions for their children. The majority opt to enroll their children in the various formal educational institutions available in the region, both public and private schools. Throughout this journey, they diligently work to preserve their cultural and faith values, all while ensuring their children receive a conventional formal education (Adinegoro, 2023). This resolute commitment on the part of the Faithful Community in Ponorogo underscores their determination to sustain their traditions and beliefs, even in the presence of constraints within the existing formal education system.

On the national scale, as per Dharmanto, education for *Penghayat Kepercayaan* has made significant progress, particularly at the undergraduate level, with formal education now accessible to them at institutions such as Diponegoro University (Undip) in Semarang. This represents a significant milestone in providing higher education opportunities for *Penghayat Kepercayaan* in Indonesia. Additionally, at the primary and secondary education levels, Dharmanto observed that educational initiatives for *Penghayat Kepercayaan* have started to extend to several regions, including Malang, Surabaya, Blitar, Tulungagung, and Jogjakarta. This expansion of educational initiatives related to the beliefs of the Faithful Community into various regions signifies a positive stride, enhancing knowledge and understanding of this belief system among the younger generation (Adinegoro, 2023).

Additionally, Dharmanto highlighted a significant national-level initiative involving the training of Faith Observers in Jogjakarta, with hundreds of participants involved. This extensive training program serves a noble purpose: producing teachers who are *Penghayat Kepercayaan*, to be deployed in various regions. Involving a substantial number of participants, activities like these play a pivotal role in disseminating high-quality teachings of the Faith and fostering a profound understanding among followers across the nation (Adinegoro, 2023). Recognizing the significance of education in preserving religious identity and disseminating these cultural values widely stands as a fundamental factor in the advancement of Faith Believer education in Indonesia.

In an interview with Nurhadi Hanuri, the Head of Ponorogo Education Service, several crucial aspects concerning educational services and religious beliefs in Ponorogo came to light. Hanuri emphasized the significance of providing universal and non-discriminatory access to education, as per legislation. He underscored the government's commitment to delivering outstanding educational services to the entire community. Notably, student identity data and trust status are meticulously recorded in a transparent and digital manner, ensuring that there is no discrimination in the provision of educational services (Hanuri, 2023).

Despite the uncertainty and concerns among the *Penghayat Kepercayaan*, there is no discrimination imposed by the government. The community of *Penghayat Kepercayaan* remains open to transparent communication with various related agencies, including the police and prosecutor's office, to determine their legal status. However, challenges persist in preserving the continuity of the culture and beliefs of *Penghayat Kepercayaan*, particularly due to reduced interest among the younger generation.

Marriage Services Rights

Based on the information shared by Dharmanto, it can be deduced that in

Ponorogo, marriages among *Penghayat Kepercayaan* are relatively infrequent. Dharmanto mentioned that such marriages are more prevalent in areas like Tulungagung, Blitar, and Malang. He further explained that these marriages among *Penghayat Kepercayaan* are formalized through civil registration. Interestingly, Dharmanto clarified that the official letter from the civil registry holds the same legal validity as a traditional marriage book, underscoring the legal recognition and legitimacy of these marriages within the community of *Penghayat Kepercayaan* (Adinegoro, 2023).

Dharmanto provided a detailed description of the procedures for conducting weddings among *Penghayat Kepercayaan*. According to him, *Penghayat Kepercayaan* use a form for civil registration similar to those used in other religions. This form requires them to fill in various information in line with standard marriage procedures. After completing the form, the next step involves submitting a marriage application to the civil registry, which includes providing various necessary documents. During the wedding ceremony, witnesses from both the groom's and the bride's families, along with a religious leader, are present to officiate the event, following the customary practices associated with weddings in the community of *Penghayat Kepercayaan* (Adinegoro, 2023).

In opting for a formal arrangement, *Penghayat Kepercayaan* have taken steps to establish a solid legal foundation for their marriage, ensuring its official recognition while also adhering to their teachings and beliefs in a respectful manner. This demonstrates their commitment to upholding the sanctity of their marriage in alignment with their faith, all while adhering to relevant legal regulations.

Burial Service Rights

The burial scenario for *Penghayat Kepercayaan* in Ponorogo highlights the absence of a dedicated burial site tailored to their needs. Consequently, *Penghayat Kepercayaan* in this region are laid to rest in public cemeteries. Dharmanto elaborated that the preparation of the body before the funeral varies among different sects, including Purwa Ayu, Ilmu Sejati, Sapta Dharma, and others, each following distinct rituals and prayers rooted in their respective teachings and beliefs (Adinegoro, 2023).

Once the body preparation aligning with the specific beliefs of the individual is completed, the responsibility for the funeral procession transitions to the family. Subsequently, the local community takes charge of the procession, culminating in burial at a public cemetery. Dharmanto further clarified that the Faith *Penghayat Kepercayaan* community has proactively approached the government, advocating for the creation of a dedicated burial site tailored to their beliefs. Presently, this proposal is undergoing processing at the provincial level, underscoring the community's persistent efforts to establish a burial ground in harmony with their faith and teachings for the future (Adinegoro, 2023).

Based on the insights shared in the interview, Dharmanto emphasized that there is no discrimination against the *Penghayat Kepercayaan'* community in Ponorogo, neither by the government nor the broader public, including followers of other religions. However, he acknowledged that individual concerns might exist among members of the Believer community. In summary, despite encountering challenges in areas like education, weddings, and funerals, the *Penghayat Kepercayaan* in Ponorogo exhibit a steadfast dedication to their traditions and beliefs. Their resilience is evident as they strive to overcome prevailing limitations while preserving their cultural heritage.

Conclusion

The effective distribution of service rights for *Penghayat Kepercayaan* in Ponorogo faces challenges stemming from both internal and external factors. Internally, *Penghayat Kepercayaan* often struggle to open up due to their closed nature, fearing ostracization from their communities of other religions. Additionally, there's limited social interaction where they can express their identity and beliefs openly, and there's a lack of organizational awareness among young *Penghayat Kepercayaan*. These internal challenges subsequently impact external factors, making it difficult for the Ponorogo Regency Government to provide proper service rights. Consequently, in the Ponorogo area, there is a lack of specialized education in state schools, including specific curriculum and trained teachers. Moreover, there's an absence of designated leaders the *Penghayat Kepercayaan* can trust, and there are no dedicated cemeteries available for their community.

Based on the research findings, it is evident that there is no explicit discrimination against the *Penghayat Kepercayaan'* group in Ponorogo. The government and religious communities in the region are generally tolerant and accepting of diverse religious activities. However, internal factors, particularly *Penghayat Kepercayaan'* concerns about social exclusion, pose significant obstacles to the proper distribution of service rights. To address this challenge, the *Penghayat Kepercayaan* in Ponorogo should take the initiative to enhance awareness of their beliefs. They can achieve this by engaging in outreach efforts, sharing their values judiciously, and fostering active dialogue with diverse communities. Collaborating with the government to develop faith-specific educational programs in public schools and advocating for specialized funeral services could significantly enhance their effectiveness in ensuring equitable service rights distribution. These proactive measures can bridge existing gaps and promote a more inclusive environment for religious practices in the region.

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The Curriculum of Islamic Religious Education in the Whirlwind of Independent Education and Its Implementation on Learning

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<p>Article History</p> <p>Received: September 28, 2023</p> <p>Revised: October 27, 2023</p> <p>Accepted: November 10, 2023</p> <p>Published: December 27, 2023</p> <p>Keyword: Curriculum; Islamic Religious Education; Independent Education; Implementation; Learning</p> <p>Copyright (c) 2023 Abdul Halim, Helmun Jamil, Miswanto Miswanto, Ita Tryas Nur Rochbani</p> 	<p>The curriculum is an important tool in the learning process that should provide guidance and direction for educational performance. Islamic religious education as an effort to internalize fundamental, social, and moral values, urgently needs an effective and efficient curriculum. This research is a Library Research with literature studies related to the Islamic religious education curriculum and Independent Learning. The data analysis technique used is content analysis by categorizing data so that it can be formulated based on the problem under study. The collected data is analyzed by analytical descriptive methods. The approach used is a qualitative approach where the data is in the form of narratives or sentences, and this data is processed systematically to produce conclusions. This research is also a type of historical-philosophical research. The results showed that, first, the Islamic Religious Education curriculum in the vortex of independent education became a challenge in itself, where the rapid development of science and technology, changes in education ministry regulations that hinted at independent education, and the demands of the industrial revolution 4.0. Second, the implementation of the Islamic Religious Education curriculum in Independent Learning education must be adjusted to include the values of science and technology, social values, culture, and the demands of the industrial revolution 4.0. especially after the Covid 19 pandemic which has changed the paradigm of Islamic religious education.</p>
<p>How to Cite: Halim, A., Jamil, H., Miswanto, M., & Nur Rochbani, I. T. (2023). <i>The Islamic Religious Education Curriculum and Its Application to Learning in the Context of Independent Education</i>. Progresiva : Jurnal Pemikiran Dan Pendidikan Islam, 12(02). 261-274. https://ejournal.umm.ac.id/index.php/progresiva/v12i02.29415</p>	

Introduction

Curriculum is an important tool in the learning process that should provide guidance and direction in education, as stated by Akrim et al. (2022), who emphasize that every education system relies on the curriculum as a reference in learning.

An education system that is not effectively and efficiently oriented towards the curriculum is highly likely to be lacking direction and may result in unstructured and non-competitive learning in the global arena (Irawan, Hary Priatna, Neng Gustini, 2023). Ultimately, the educational objectives formulated in the learning process will not be maximally achieved.

Islamic religious education, as an effort to internalize fundamental, social, and moral values, requires an educational curriculum that encompasses Islamic values in a holistic and comprehensive manner through the learning process. As Ashraf suggests, there is a need for deep sensitivity training for students regarding all types of knowledge based on Islamic values. Thus, the performance of Islamic religious education is expected to guide all potential instruments of oneself with full awareness of intellectual, spiritual, and moral maturity (Halim, Abdul, 2023; Yaqin et al., 2021).

This principle was actually formulated in the Islamic education seminar in 1960, where it was agreed that Islamic education is an effort of guidance aimed at nurturing physical and spiritual integrity with wisdom, guiding, teaching, empowering, supervising, and internalizing all the inherent potentials within oneself (Wakhidah & Erman, 2022). In the 1977-1982 World Conference, it was more specific in emphasizing the need to activate the critical thinking of Muslim students as an effort to realize the truth of Islam as a "rahmatil Lil 'Alamin," which means a mercy to all worlds (Kolb, 2023). Islamic religious pedagogy at German-speaking universities has primarily faced basic questions like: What kind of methodological and didactic approaches can be employed in Islamic Religious Education (IRE).

From here, it is evident how important an open, universal, solution-oriented, critical, and ethically conscious Islamic religious education curriculum is, which should be accommodated in the learning process. Thus, the performance of Islamic education today is capable of competing in the whirlwind of globalization and modernization while maintaining the fundamental principles of Islam, as Kamaludin (2021) suggests that Islamic education can convey various moral messages to students, enriching their knowledge through the integration of intellectual, emotional, and spiritual aspects (Miswanto & Halim, 2023; Yasin et al., 2023).

Unfortunately, recent Islamic religious education has exhibited a traditional, rigid, pragmatic, local, and outdated character (Badriah et al., 2023; Ulum et al., 2023). As a result, Islamic religious education has become less adaptable to the rapid social and technological changes. This has led to the challenge of Islamic education in embracing the principles of self-directed learning, which are highly open to social change and globalization (Halim & Amril, 2022; Sveshnikova et al., 2022).

This is an experience shared by several religion-based Islamic countries as well (Rashed, 2015). Similarly, public schools face challenges in developing critical thinking skills, building identity, and connecting curriculum content with modern life (Gallagher, 2023).

Therefore, the reform of the Islamic religious education curriculum is an inevitability, considering the integration of religious, social, and scientific aspects. In the implementation context, it is crucial to have a formula packaged through learning

that incorporates theological-Qouliyah, humanistic-humanity, and ecological-Kauniyah values. As emphasized by several previous studies, for instance: first, Akrim et al., (2022) stated that including cultural elements in the Islamic religious education curriculum would facilitate its implementation in learning (Halim & Amril, 2022). Second, The research by Wakhidah & Erman, (2022) emphasized the need to incorporate environmental concepts into the Islamic religious education curriculum at all school levels. Third, Khalili (2022) highlighted that humanitarian issues are consistently considered in the Islamic religious education curriculum, with an emphasis on spiritual and social aspects.

Research Method

The research method used is library research, specifically literature review related to the Islamic religious education curriculum and independent learning. This was done by searching various online platforms such as sinta.kemdikbud.go.id, Scopus.com, Google Scholar, DOAJ (Directory of Open Access Journals), Garuda, Mendeley.Com, Emerald Insight, ScienceDirect, Open Knowledge Maps, Connected Papers, Vos Viewer, and various other media sources. (Ridwanulloh et al., 2022).

The data analysis technique used is content analysis, which involves categorizing the data to formulate conclusions based on the research questions. The collected data is analyzed using a descriptive-analytical method. The approach employed is qualitative, where the data is in the form of narratives or sentences, and this data is systematically processed to generate conclusions. (Khalili, 2022) Furthermore, this research is also a type of historical-philosophical research. Data collection in this study involves a literature review of various sources, including books, journal articles, and other media.

Data was collected by initiating the process of identifying the required data/library (Husein et al., 2022). The researcher used a thematic approach to analyze the data. This process began with intensive reading of the literature while taking notes in Mendeley. The data from these notes were then coded into keywords representing each piece of information in the field notes. The researcher discussed these codes and selected the most prominent and general codes. These keywords or codes formed themes that then constructed the relationships between the themes.

Result and Discussion

The curriculum is the soul of education that must be innovatively, dynamically, and periodically evaluated to adapt to the changing times and technology (IPTEK) (Siahaan et al., 2023). In the rapid and fast-paced development of technology, it can be said that the education world cannot linger in the comfort zone of the existing curriculum (Kamalia & Andriansyah, 2021; Muhajir, 2020).

We can see this in the political context alone, where it can be imagined that regardless of the accompanying political context, within a span of six years, the Higher Education Standard (SN-Dikti) has undergone changes three times, namely: Ministry of Research, Technology, and Higher Education Regulation No. 49 of 2014 - Ministry of Research, Technology, and Higher Education Regulation No. 44 of 2015 - Ministry of Education and Culture Regulation No. 3 of 2020. Ministry of Education and Culture Regulation No. 3 of 2020 coincided with the Independent Learning-Campus Independent (MBKM) policy (Puspitasari & Nasihin, 2021). This reflects that change demands acceleration, not just speed (Habibi, 2022).

In the ongoing development of the era, higher education institutions face

challenges in curriculum development, especially in the Industry 4.0 era. In this context, universities must produce graduates with new literacy skills, (Elihami & Melbourne, 2022) namely: data literacy, technology literacy, and human literacy that pivot on noble character (Pandiangan, 2023). To address these challenges, a policy of the right to learn for students outside their study programs was introduced (Ministry of Education and Culture Regulation No. 3 of 2020 on Higher Education Standards) (Irawan & Eneng Nunuz Rohmatullayaly, 2023; Yaqin et al., 2021).

This policy is popularly known as Freedom to Learn or Independent Campus and aims to create an autonomous and flexible learning process in higher education institutions, fostering an innovative learning culture that is not restrictive and is tailored to students' needs (Halim & Alpi, 2023). It encourages students to master various fields of knowledge relevant to entering the workforce and provides students with the opportunity to choose their courses. This policy also aims to enhance the link and match between academia and the business/industrial world while preparing students for the workforce from the outset (Sveshnikova et al., 2022).

This Independent Learning program also extends to primary schools, junior high schools, and senior high schools, with the goal of liberating students to understand learning materials and develop noble knowledge, skills, and attitudes. Independent Learning is also aligned with the Islamic Religious Education Curriculum (Rizk, 2021).

According to BSNP or the National Education Standards Agency, the Merdeka Belajar Curriculum is a learning curriculum related to the approach of talents and interests. Here, students can choose the subjects they want to study according to their talents and interests (Ni'mah & Sari, 2022). The curriculum or independent learning program was established by Nadiem Makarim, Minister of Education, Culture, Research and Technology (Mendikbud Ristek) as a form of assessment of the improvement of the 2013 curriculum. The prototype syllabus is a simplification of the 2013 syllabus with a project-based learning system. Since 2020, in the midst of the COVID-19 pandemic, efforts have been made to implement an independent learning curriculum or prototype curriculum of at least 2,500 driving schools and Indonesian Vocational Competence Centers (Sa'diyah et al., 2022).

The focus of freedom of learning is the freedom to think creatively and independently. Teachers are expected to be the driving force behind actions that bring positive things to students (Putkonen & Poulter, 2023) the number of pupils studying Islamic religious education (IRE). The conclusion on the concept of learning is a form of proposal in the restructuring of the national education system. Reorganization is carried out to respond to changes and progress in the country and adapt to changing times. Thus, students can develop according to their potential and abilities. Self-directed learning is characterized as critical, high-quality, fast, applicative, expressive, progressive, and diverse learning. Students learn on their own initiative can be seen from their attitudes and ways of thinking. One of them is energetic, optimistic, positive, creative and not worried about trying new things (Khalili, 2022).

The Merdeka Curriculum perfects the cultivation of student character education with the Pancasila student profile, which consists of 6 dimensions, each dimension which is described in detail into each element consisting of; first, Believing in devotion to God Almighty, Indonesian students who believe, fear God Almighty, and have noble morals are students who are moral in relation to God Almighty. He understands the teachings of his religion and beliefs and applies these understandings in his daily life. There are

five key elements of faith, fear of True Source, and noble character: religious morality; personal morals; morals to man; morals to nature; State morals.

Second, Global diversity, Indonesian students maintain their noble culture, locality and identity, and remain open-minded in interacting with other cultures, thus fostering mutual respect and the possibility of forming a new culture that is positive and does not conflict with the nation's noble culture. Key elements of global diversity include recognizing and appreciating cultures, intercultural communication skills in interacting with others, and reflection and responsibility for the experience of diversity consisting of: Recognizing and appreciating culture, Communication and interaction between cultures, Reflection and responsibility for the experience of diversity, Social Justice.

Third, Gotong royong, Indonesian students have the ability to work together, namely the ability to carry out activities together voluntarily so that the activities carried out can run smoothly, easily and lightly. The elements of working together are collaboration, caring, and sharing consisting of: Collaboration, caring, sharing.

Fourth, Independent, Indonesian students are independent learners, namely students who are responsible for the learning process and outcomes. The key elements of self-reliance consist of awareness of self and the situation at hand as well as self-regulation. Self-understanding and the situation at hand, Self-regulation.

Fifth, Critical reasoning, students who reason critically are able to objectively process information both qualitatively and quantitatively, build relationships between various information, analyze information, evaluate and conclude it. The elements of critical reasoning are obtaining and processing information and ideas, analyzing and evaluating reasoning, reflecting on thoughts and thought processes in decision making. Acquire and process information and ideas, Analyze and evaluate reasoning, Reflect and evaluate one's own thoughts.

Sixth, Creative. Creative learners are able to modify and produce something original, meaningful, useful, and impactful. The key elements of creative consist of generating original ideas and producing original works and actions and having flexibility of thinking in finding alternative solutions to problems. Produce original ideas, Produce original works and actions, Have flexibility of thinking in finding alternative solutions to problems (Susilowati, 2022).

Islamic Religious Education is one of the compulsory subjects in Indonesia, and it has its own curriculum called the Islamic Religious Education Curriculum or Kurikulum PAI. In PAI, the curriculum is often referred to as "manhaj," which means a clear path that educators and students must follow to develop their knowledge, skills, and attitudes (Wakhidah, 2022).

Islamic education is based directly on the Quran as its primary source and considers the Quran as the main source for structuring the Islamic Religious Education Curriculum (Kurikulum PAI) (Suhayib, 2023). The fundamental framework of the Islamic Religious Education Curriculum (Kurikulum PAI) found in the Quran and Hadiths as guidelines for its development is as follows:

Tawheed is explained in Surah Al-Ikhlâs: 1-4, with the aim of increasing faith in Allah SWT in the teaching and learning activities for both educators and students. Iqra', which means "read," is explained in Surah Al-'Alaq: 1-5, with the aim of obligating reading, whether implicit or explicit, in the learning process conducted by educators and students.

So, from the explanation provided, it is clear that the Independent Learning program created by Minister Nadiem Makarim is very much in line with the PAI

Curriculum. The apparent difference lies only in the context of its implementation, where the PAI Curriculum focuses on worldly learning and preparation for the hereafter. In essence, the PAI Curriculum, if well understood, offers two advantages: the advantage of keeping up with the developments and progress of the world and the advantage of the hereafter, where every learning endeavor balances the world and the hereafter.

The Implementation of the PAI Curriculum in Independent Learning

The application of the Curriculum in the Oxford Advance Learner's Dictionary is defined as "putting something into effect", i.e. applying an idea, concept, policy, or innovation into practical action so as to produce an impact, including changes in knowledge, skills, values, and attitudes. (Susilowati, 2022) Implementation is intended to involve activities, actions, or operations, as well as the existence of mechanisms in a system. This is not only an activity, but an activity that is structured and designed to achieve certain goals in an activity (Susilowati, 2022).

From this it can be understood that implementation is a process of activities that are pursued in a planned manner based on a guideline and carried out to achieve certain goals. Implementation cannot run well without association with other objects. While curriculum comes from Latin, namely *curriculum*, meaning a running course or a race course, especially a chariot race course. While in French, namely *Courier* means to run (to run) the term is used in the field of sports which means curriculum as the distance that must be traveled by horse race runners to get medals or awards (Jumaeda, 2022a; Nasir, 2020; Yaqin, 2021).

In Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System that the curriculum is a set of plans and arrangements regarding objectives, content, and learning materials, as well as ways used as guidelines for the implementation of learning activities to achieve educational goals (Susilowati, 2022).

While curriculum implementation can be interpreted as actualization of written curriculum in the form of learning. This is in line with what Miller and Sellar say that: "in some cases implementation the result was identifier with instruction....". It is further explained that "curriculum implementation is a process of applying concepts, ideas, programs, or curriculum arrangements into new learning practices or activities, so that changes occur in a group of people who are expected to change (Ni'mah & Sari, 2022).

Then it was also stated that curriculum implementation is a process of interaction between facilitators as curriculum developers, and students as learning subjects. Umar Hamalik believes that curriculum implementation is the application or implementation of curriculum programs that have been developed in the previous stage, then tested with implementation and management while always making adjustments to the field situation and the characteristics of students, both intellectual, emotional and physical development (Susilowati, 2022). It can be concluded that curriculum implementation is the application of the curriculum as a guideline to carry out a learning that is expected to achieve the expected learning objectives.

The curriculum in Islamic Religious Education (PAI) is better known as "manhaj," which means a clear path that educators and students must follow with the aim of developing their knowledge, skills, and attitudes (Akrim, 2022).

From the presentation, it can be seen that the PAI curriculum is actually in line with Independent Learning (Independent Learning). However, in reality, the PAI curriculum does not align and even contradicts Independent Learning. For example,

traditional Islamic boarding schools, Islamic-based schools, and boarding schools mostly adhere to a classical learning style or remain rooted in traditional Islamic teaching methods. They often prioritize the belief that teachers are everything in education within these institutions (Jumaeda, 2022b). This clearly imposes limitations on the development of students' learning styles, resulting in many students who are conservative and unable to keep up with the rapid developments in science and technology. Moreover, any sudden changes in the field of education are often considered taboo within the context of learning styles in the PAI curriculum (Yaqin et al., 2021).

For instance, during the COVID-19 pandemic, students in public schools who were following the "Independent Learning" approach utilized technology for their learning, enabling them to learn independently without constant guidance from educators. Educators in public schools provided guidance and facilitated what students should learn and understand. This is in stark contrast to Islamic boarding schools or the PAI curriculum, which still heavily rely on educators. During the COVID-19 pandemic, the PAI curriculum also utilized technological advancements for teaching and learning, but the focus remained on educators, leading to limited progress for students in the competitive job market (Putkonen & Poulter, 2023) the number of pupils studying Islamic religious education (IRE).

The impact felt by graduates of Islamic boarding schools is that they tend to return to their places of education if they want to become educators, and they often struggle to compete in the available job market in Indonesia (Sveshnikova et al., 2022). OBE (Outcome-Based Education) is a focus on achieving specific, predetermined concrete outcomes in the educational process. It involves curriculum organization, assessment, and educational reporting practices that reflect high-level learning achievements rather than credit accumulation (Prastowo, 2020).

However, in practice, the implementation of the PAI curriculum is not realized, and it still focuses on traditional teaching methods where everything revolves around the educator. There is limited room for students to learn independently. As a result, this approach hinders education from producing graduates who can compete effectively in the era of Industry 4.0 (Famularsih, 2022).

The concept of "Independent Learning" as articulated by Nadiem Makarim in his policy suggests that "Merdeka Kampus" or "Free Campus" means providing autonomous freedom to educational institutions, freeing them from bureaucratic complexities, and granting students the freedom to choose their desired programs (Directorate General of Higher Education, Ministry of Education and Culture of the Republic of Indonesia, 2020). In this context, the Ministry of Education and Culture (Kemdikbud) aims to establish an autonomous, non-bureaucratic educational institution culture and create an innovative learning system based on the demands and requirements of the modern world (Li & Wei, 2023) the present study examined the independent and joint predictive effects of three emotions - enjoyment, anxiety, and boredom - on L2 achievement over time. The participants of the study were a group of junior secondary English learners in rural China, a population that has hitherto never featured in L2 learning research. Questionnaire data and achievement data were collected at four different time points (Time 1-Time 4: T1-T4).

In the modern era of learning, it can be firmly stated that shifting towards a student-centered learning concept is essential. This means transferring the focus of education from the educator to the learner, making the learner the center of the learning

process. In the context of modern Islamic education, this shift is no longer just a debate but a necessity. Considering the rapid development of technology and the changing needs of society, it is crucial to implement such changes to improve the quality of education and the outcomes of the learning process. (Fabiatti, 2022).

The new era of learning provides significant opportunities for acquiring and developing knowledge and skills, which aligns well with the concept of the Islamic religious education curriculum. This curriculum emphasizes the acquisition of knowledge, skills, and noble attitudes/morality (akhlak) (Miao, 2022).

In the present era, the field of education is facing intense competition, driven by the use of modern technology-based educational services that offer faster and more accurate services. Additionally, there is significant growth in data on a large scale through data interconnectivity and information exchange among various branches of knowledge. This has led to a shift from an idealistic to a pragmatic approach in education. In this context, those involved in Islamic religious education must adapt wisely to these changes, embracing the developments in technology and not avoiding or rejecting them. Instead, they should seek to maximize the benefits of these advancements to improve the way Islamic religious education is delivered, keeping pace with the changing times (Felsenthal, 2023).

Considering the current circumstances, the issues within the Islamic religious education curriculum (Kurikulum PAI) can actually be improved through a reevaluation of its underlying concepts. Let's begin with knowledge. Educators should undergo training to explore the extent of students' knowledge and facilitate it according to their talents, thereby nurturing better skills and instilling values that are beneficial to community life. This approach can help shape students' character positively, dispelling any negative perceptions the community may have about graduates of Islamic religious education or religious-based schools (Wakhidah, 2022).

If this is implemented effectively, it would result in individuals who are intelligent in dealing with the world and society. They would have a strong religious foundation for the afterlife and be capable of providing what the community needs, contributing to progress in the worldly sense. They would no longer be seen as old-fashioned but rather as brilliant individuals whose presence is valued in society.

Conclusion

The curriculum is an important tool in the learning process that should be able to provide guidance and guidance in the direction of education. An effective and efficient education system that is curriculum-oriented is needed as a structured and competitive learning direction in the global world. Islamic religious education as an effort to internalize fundamental, social, and moral values, urgently needs an effective and efficient curriculum. The Islamic religious education curriculum must be able to respond to the challenges of the growing times, science and technology that are so fast, changes in education ministry regulations that emphasize independent education, and the demands of the industrial revolution 4.0 while maintaining strong and conscious religious principles.

This research shows that, first, the Islamic Religious Education curriculum in the vortex of independent education is a challenge in itself, where the rapid development of science and technology, changes in education ministry regulations that hint at independent education, and the demands of the industrial revolution 4.0. has brought

Islamic religious education to continue to enter the vortex of independent education problems. The shock of Islamic religious education that displays a more dichotomous, traditional, rigid and closed face is the starting point for the problem of the Islamic religious education curriculum. The Islamic religious education curriculum should not be limited to strengthening religious values which are precisely trapped in attitudes and behaviors of religious rituals, procedurals, and worship routines that eliminate awareness of social, cultural, human and universal values. The integrity of religious, social, cultural and universal values is a necessity that is synergized and formulated in the Islamic religious education curriculum. So that Islamic religious education will be more relevant to the demands of the times with the spirit of Islam that rahmatal Lil 'Alamin.

Second, the implementation of the Islamic Religious Education curriculum in Independent Learning education must be adjusted to include the values of science and technology, social values, culture, and the demands of the industrial revolution 4.0. especially after the Covid 19 pandemic which has changed the paradigm of Islamic religious education. Various important elements of the independent learning education signal echoed by the Indonesian Ministry of Education should be considered in formulating Islamic religious education. So that Islamic religious education that includes religious, social, cultural and universe values can be implemented in learning.

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The Innovation of Information and Communication Technologies in Contextual Teaching and Learning Models Based PAI Learning


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Article Info	Abstract
<p>Article History</p> <p>Received: August 9, 2023</p> <p>Revised: November 10, 2023</p> <p>Accepted: November 17, 2023</p> <p>Published: December 27, 2023</p> <p>Keyword: Contextual Learning and Teaching, Information and Communication Technology, PAI Learning</p> <p>Copyright (c) 2023 Luqman Hakim, Anfasa Naufal Reza Irsali; Tsamarah Nabilatul Watsiqoh</p> 	<p>The integration of technology in the era of the Fourth Industrial Revolution has become essential in various aspects of human life, including education. This study aims to explore the implementation of technology-based Islamic Religious Education learning at MAN 1 Lamongan in response to the challenges and demands of the digital era. The method used in this study involves analyzing teaching materials, interviewing Quran and Hadith teachers, and students from Madrasah Aliyah Negeri 1 Lamongan, as well as observing classroom learning. The implementation of ICT-based learning in the Contextual Learning and Teaching model consists of two stages: the design stage and the implementation stage conducted by the teachers. The implementation stage is further divided into three phases: (a) opening, which involves delivering and teaching Islamic Education knowledge materials; (b) implementation, where students engage in group projects to connect the material with real-world events and their own experiences; and (c) closing, which includes reflection and evaluation of the learning process related to the studied material. Throughout the learning process, students are given the freedom and support to utilize technology, including laptops/smartphones and software applications such as Google Chrome, Microsoft Office, YouTube, WhatsApp, and free Wi-Fi access, to facilitate their learning. The study results indicate that using ICT-based learning media for Al-qur'an Hadith in this model has successfully increased students' interest in learning, enhanced their critical thinking skills, and fostered their creative competence in understanding and processing information and knowledge collaboratively.</p>
<p>How to Cite: Hakim, L., Irsali, A. N. R., & Nabilatul Watsiqoh, T. (2023). <i>The Innovation of Information and Communication Technology in Contextual Teaching and Learning Models Based PAI Learning</i>. Progresiva: Jurnal Pemikiran dan Pendidikan Islam, 12(02). 275-290. https://doi.org/10.22219/progresiva.v12i02.28525</p>	

Introduction

Education is important role in preparing the nation's younger generation to face the era of globalization. The statement can be seen through the continuous effort to develop the potential and personality of students to their fullest, encompassing intellectual, emotional, and spiritual aspects (Romlah, 2011). Education is understood as a process of teaching and learning, involving interaction between educators and learners to achieve predetermined learning objectives (Hidayat & Syahidin, 2019). Education can also be defined as a conscious effort carried out by educational institutions, both formal and informal, through guidance and continuous learning activities that are carried out on an ongoing basis to prepare the nation's generation to be able to compete and be competitive in various scientific disciplines in the modern era (Rosdiana, 2018).

As a complex system, education has a core component known as the learning process. Why is that so? Because it happens through the learning process that the transfer of knowledge occurs via interactions between educators and learners (Hidayat & Syahidin, 2019). In learning activities, the development of students' critical thinking skills is crucial to be considered. With this competency, students can absorb and understand knowledge information reflectively, enabling them to evaluate and make decisions in solving various problems around them (Rahmadani, 2019). The competence of critical thinking needs to be trained through a dialectical learning process, which provides space for thinking and dialogue between educators and learners or among peers. In this case, educators are expected to build an interactive pattern and provide positive feedback in the teaching and learning process, enabling the learning experience to activate students' critical thinking skills optimally (Darmawan, 2010).

However, in the Government Regulation of the Republic of Indonesia Number 55 concerning Religious Education and Religious Education, it is stated; *"Religious education is an education that provides knowledge and shapes the attitudes, personality, and skills of students in practicing their religious teachings. This objective is achieved by implementing, at the very least, subject/lecture on all pathways, levels, and types of education"* (Republik Indonesia, 2007). Based on the regulation above, the ideal of Islamic Learning Education (PAI) is not only about the transfer of knowledge regarding Islamic teachings but also about the process of shaping the character, self-identity, attitudes, and skills of students in consciously practicing Islamic values.

However, in the modern era, the conducting of Islamic Education Learning (PAI) in school has not fully succeeded in achieving the expected goals and faces several obstacles. The fact remains that students continue to exhibit limited interest in engaging with and learning about Islamic Learning Education (PAI) classes, and many students face difficulties in applying the knowledge practically outside the classroom environment (Romlah, 2011). Among the factors that contribute to the low interest in learning among students is the use of conventional teaching methods and media, where the learning process is primarily teacher-centered and the knowledge taught by the teacher is often not relevant to the students' everyday life issues. (Marti'in, 2019). This situation hampers the effectiveness of Islamic Education (PAI) learning and limits the opportunity for students to develop their critical thinking skills.

Based on the aforementioned assumptions, innovative models of Islamic

Education learning Islamic Education Learning (PAI) become crucial for teachers or educators in every educational institution to implement. The innovation can encompass various aspects, including relevant learning resources, media, and methods that align with the modern reality, prioritizing the use of advanced technology. This way, the quality of Islamic Education learning (PAI) can be enhanced, and optimal learning objectives can be achieved. Rosdiana states that information and communication technology-based learning media play a significant role in the teaching and learning process (Rosdiana, 2018). By utilizing technological media, learning can be designed to be more interactive and engaging, thereby motivating students and accelerating their understanding of the subject matter while supporting the achievement of learning goals (Wangge, 2020).

Research on the utilization of Information and Communication Technologies in the education system has been conducted by several academics. A study conducted by the Information Systems program at Putera Batam University showed that by implementing digital information technology-based learning media, students from Class X at SMA Ananda Batam achieved a 76.94% improvement in learning outcomes compared to the expected scores (Adam & Syastra, 2015). Similarly, Hidayat and Syahidin stated that innovation in Islamic Religious Education (PAI) learning using the Contextual Teaching and Learning model can enhance students' cognitive and psychomotor abilities. A learning system integrated with digital technology can serve as an alternative model for PAI learning in schools, keeping up with the current era's developments (Hidayat & Syahidin, 2019).

In line with that, Lafendry emphasized that in the digital age, the use of technology in education has become a necessity that should be accompanied by educators' competency in digital technology (Lafendry, 2022). Previous studies have shown the importance of utilizing digital technology in the modern era, which should be implemented by educators in schools. However, there is still a lack of research providing a clear concept of a relevant model to be used for PAI learning integrated with Information and Communication Technology (ICT). Therefore, researchers aim to conduct more in-depth research on how learning can be enhanced by utilizing technology-based media in the teaching of Al-qur'an Hadith, which are part of the PAI curriculum implemented in schools.

Advances in Information and Communication Technology (ICT) has a beneficial impact the world of education (Ningsih et al., 2023). Islamic Senior High School (MAN) 1 Lamongan is an educational institution that implements digital-based learning in response to the advancements of Information and Communication Technology in the era of Industry 4.0. Their overarching vision is to establish an outstanding, character-based, skilled, and environmentally conscious Digital School. Muyassaroh, a Quran and Hadith teacher at MAN 1 Lamongan, stated that the use of digital technology is crucial in supporting the teaching and learning process. However, the implementation of an appropriate learning model is equally important to effectively manage technology-integrated learning (Toha, 2023). Based on the assumptions above, this study aims to examine more deeply and describe how information and communication technology can be used in the implementation of PAI learning, especially in the Al-Qur'an Hadith subject in class XI MAN 1 Lamongan using the Contextual Teaching and Learning model.

Research Method

This study is a descriptive qualitative research. Qualitative research aims to describe phenomena or conditions as they are based on empirical data or direct field observations by the researcher, using a field research design (Moleong, 2018a). ICT-based Islamic Religious Education learning is the main focus of this field study research, which seeks to understand the underlying meaning of participants' behavioral changes, explore information, and identify the complex backgrounds and interactions among individuals, in order to describe field phenomena in a concrete and comprehensive manner (Faisal, 1990).

The research approach used by the researcher to uncover the innovation of Islamic Religious Education learning at MAN 1 Lamongan is a phenomenological approach. This approach aims to uncover the meanings behind concrete, fresh, complex, and detailed experiences (Creswell & Poth, 2018). Phenomenology is an approach in research that emphasizes subjective human experiences or the subjective aspects of human behavior and interpretations of the world. In the phenomenological perspective, the researcher seeks to understand the meaning of phenomena and their connections to individuals in specific situations (Moleong, 2018b).

This study will produce descriptive data in the form of written expressions sourced from the informants and observable behaviors noted by the researcher during observations. The data sources for this research consist of primary and secondary sources. Primary data is obtained by the researcher from policy makers, Al-qur'an Hadith subject teachers, and students of MAN 1 Lamongan. Secondary data is obtained from various research journals, handbooks, textbooks, school documents, official school websites, and relevant research articles. Data collection is carried out through direct interviews, documentation, and observations, as these techniques enable the researcher to obtain credible data related to the research study on the innovation of Islamic Religious Education learning at MAN 1 Lamongan.

In data analysis, the researcher employs several techniques to uncover detailed information and draw a final conclusion. Firstly, the researcher condenses the data by selecting, simplifying, abstracting, and transforming data that represent the entirety of written field notes, interview transcripts, documents, or other empirical materials. Secondly, the data is reduced by noting and examining it clearly and comprehensively. Thirdly, the data is presented by providing textual information or descriptions, deciding which data is relevant and which is not to the research study. Subsequently, the researcher draws a final conclusion that will be presented to obtain valid research results aligned with the research objectives. Lastly, the researcher ensures the data's validity through prolonged engagement, persistent observation, peer checking, and triangulation (Sugiyono, 2014).

The first author of this article played a role in recruiting participants as informants since they were in close proximity to the research site, MAN 1 Lamongan. This facilitated data collection access. However, the authors made efforts to avoid subjectivity throughout the research to maintain objectivity. The second and third authors were also involved in overseeing the research process from beginning to end. This included observation, preparing interview questionnaires, transcribing, and analyzing research findings. The

researcher conducted in-depth interviews to collect data. Additionally, data validity was tested through member-checking, where the researchers reconfirmed the interview results with each participant to review and rectify any errors. The participants then returned the corrected transcripts to the authors for data analysis, resulting in relevant research conclusions (Jackson, C., Vaughan, D. R., & Brown, 2018).

Result and Discussion

This research aims to examine the implementation of information and communication technology in PAI learning, specifically in the subject of Al-qur'an Hadith, for 11th-grade students at MAN 1 Lamongan. Islamic Religious Education (PAI) is often understood as a subject within the national curriculum structure, which is a mandatory subject in schools or schools at all levels of education.(Sofwan & Supriadi, 2014). Islamic religious education is also seen as a continuous process of nurturing individuals to understand Islamic teachings, practice them with deep appreciation, and make them a guiding principle in life (Aziz & Hidayatullah, 2020, p. 132). The statement above emphasizes the importance of teaching Islamic religious education in schools to develop students' character holistically, fostering faith in Allah SWT, and enabling them to apply the acquired religious knowledge for the well-being of humanity.

Based on previous observations and documentation, the learning curriculum at MAN 1 Lamongan is divided into two parts: the 2013 Curriculum and the Merdeka Belajar (Independent Learning) Curriculum. The 2013 Curriculum is implemented for 11th and 12th-grade students, while the Merdeka Belajar Curriculum is applied for 10th-grade students as an implementation of the Merdeka Belajar policy initiated by the Ministry of Education, Culture, Research, and Technology in 2022. The learning system in this school has been designed to integrate information and communication technology (ICT) into the classroom teaching and learning process.

As mentioned by the Quran and Hadith teacher, the information and communication technology used as a PAI learning media at MAN 1 Lamongan consists of hardware and software components. The hardware includes computers/laptops, smartphones, sound players, and LCD projectors. On the other hand, software refers to application programs such as Microsoft Office, Power Point, Whatsapp groups, Macromedia Flash, YouTube, and others. Additionally, the school also provides free Wi-Fi access for all students to utilize applications or programs within the internet network, such as E-Learning, Google Classroom, and the MANELA CBT (Computer Based Test) application. MANELA which stands for MAN 1 Lamongan is a specialized software application owned by the school used for Mid-Semester Assessments, End-of-Semester Assessments, and other evaluations (Toha, 2023).

Based on the explanation above, it can be inferred that the ICT-based learning media used by educators in Quran and Hadith lessons, comprising hardware and software components, have fulfilled the ICT components. This aligns with Widiyanto's statement that ICT-based media comprises two components: software and hardware. The hardware refers to physical touchable devices, while the software refers to applications designed from specific programs (Widiyanto et al., 2021). Thus this information and communication technology has two parts, namely hardware and software, along with

the application programs in it.

It's important to note that Islamic Religious Education (PAI) in islamic schools differs from the PAI lesson public schools. PAI in islamic schools covers a broader range of subjects, including a) Al-qur'an Hadith (Al-Qur'an Hadith), b) *Fiqh* (Islamic Jurisprudence), c) *Aqidah* (Creed) and *Akhlaq* (Morality), and d) *Islamic Cultural History*. In this research, the focus is on the teaching and learning of Al-qur'an Hadith. Al-qur'an Hadith are part of the PAI curriculum taught to help students understand and practice the teachings of the Al-qur'an Hadith. This includes the ability to read fluently, translate, summarize the content, copy and memorize selected verses, as well as understand and apply selected Hadiths as guidance and knowledge in schools at specific educational levels (Ar Rasikh, 2019).

The ICT-based learning media used by educators in PAI teaching at MAN 1 Lamongan are highly diverse. The school provides the freedom for educators and students to utilize various media, according to the learning situation and characteristics of the students. Educators can choose relevant learning media and models to achieve optimal learning objectives. The adaptation of teaching materials and the selection of technology to be used by teachers are done when developing self-learning modules known as *Unit Kegiatan Belajar Mandiri* (UKBM), which is part of the Textbook component in the main structure of the 2013 Curriculum. In these UKBMs, the subject matter is organized by incorporating audio-visual media and integrating them with links to instructional videos available on YouTube to make the learning activities more engaging.

To support technology-based learning, the school has provided three computer laboratories equipped with 75 computer units and their peripherals, which can be utilized for learning access. Through ICT-based learning, especially in the subject of Islamic Religious Education (PAI), it is expected to facilitate interactive learning processes and enhance students' response and engagement in learning. Digital technology can serve as a means or medium and a source of learning for students to explore up-to-date knowledge information.

The phenomenon of Islamic Religious Education learning in MAN 1 Lamongan indicates efforts to reform digital learning in response to the demands of the 21st-century education system, which requires significant changes in the field of education. An ideal 21st-century education system necessitates ideal conditions in educational institutions, both in physical and non-physical aspects. Therefore, the competence and capabilities of educators become crucial and need continuous improvement to effectively manage and develop technology-integrated learning (Lafendry, 2022). The readiness of educators to master the use of digital learning media in schools is vital and will determine the quality of the learning process. Additionally, educators need to consider the learning characteristics of students in order to select and implement relevant learning models that can enhance students' interest in learning with the assistance of digital technology (Hidayati & Musnandar, 2022).

Teaching Islamic Religious Education through information and communication technology media aligns with the demands of modern society and the challenges of advancing knowledge and technology in the digital era (Dwi & Estetika, 2019). According to the American Association College of Teacher Education (AACTE), the global vision of

education in the 21st century is focused on technological competence for learning. In this context, educators are expected to possess competencies that ensure positive learning outcomes for students, which include:

1. Integrating education with technology to create learning experiences that foster creative mastery of technology competencies in order to achieve learning objectives.
2. Aligning instruction with standards, particularly those that embody 21st-century knowledge and skills.
3. Balancing direct instruction strategies with project-oriented learning methods.
4. Innovating in teaching to develop students' potential and knowledge, preparing them to be quality graduates.
5. Using appropriate assessment strategies to evaluate students' performance and differentiating instruction (including, but not limited to, formative, portfolio, curriculum, and summative assessments).
6. Actively participating in various learning groups and training within the school or through team discussions.
7. Acting as mentors and collaborators with fellow educators.
8. Pursuing lifelong learning opportunities. (*long life education*) (AACTE & P21, 2013).

Those competencies are crucial and need to be possessed and developed by educators in every educational institution to prepare them for implementing the latest teaching models utilizing technological advancements. The rapid development of science and technology poses complex challenges to Islamic education (Suarni, 2019). When examining the current state of Islamic education, the challenges it faces originate from both internal and external factors within the education field (Wahid & Hamami, 2021). In addition, there are several issues that pose challenges to Islamic educational institutions, particularly in achieving the eight national standards set within the scope of education. These standards include content standards, process standards, graduate competencies, teacher and staff standards, infrastructure standards, management standards, funding standards, and assessment standards. Meeting these national standards presents challenges to the overall success of Islamic education (Wahid & Hamami, 2021).

In this regard, various educational efforts have been made by the government to embrace the digital era, including revising the 2013 curriculum by formulating a learner-oriented curriculum that includes Strengthening Character Education (Penguatan Pendidikan Karakter or PPK), literacy competencies, and the 4C competencies (*Critical Thinking, Creativity, Communication, & Collaboration*). Additionally, the curriculum is oriented towards Higher Order Thinking Skills (HOTS) competencies. The establishment of these curriculum competencies is based on the assumption that they provide graduates with the necessary skills to face the demands and challenges that arise in the digital era (Wahid & Hamami, 2021).

The implementation of ICT-Based Media

Learning is a process of developing individual potential based on certain characteristics through the situation at hand. Hilgard and Ernest Ropiequet defined: *“Learning is the process by which an activity originates or is changed through reacting to an encountered situation, provided that the characteristics of the change in activity cannot be explained on the basis of native response tendencies, maturation, or temporary states of the organism”* (Hilgard & Bower, 1966). Technological developments in the digital era have brought changes in the pattern of human life in various fields of life, with all the challenges. In this case, education plays a strategic role in improving the quality of resources that are able to utilize technology properly.

In implementing ICT-based media in PAI learning, particularly in the subject of Al-qur'an Hadith, teachers utilize the Contextual Teaching and Learning (CTL) model. ICT tools and techniques are used to enhance teaching and learning opportunities more specifically (Sabiri, 2020). Muyassaroh, in her interview, expressed that with this model, students are able to understand the learning material more easily and the learning process becomes more meaningful. This is because the knowledge taught by the teacher is connected to the things or phenomena that occur in the students' daily lives, enabling contextual learning to take place beyond time and space with the use of information and communication technology (Toha, 2023).

Based on the assumptions above, educators implementing ICT-based learning utilize the contextual approach model that is considered relevant to the learning characteristics of students in the digital era. As we know, the CTL model was developed by John Dewey (1918) and involves the formulation of curriculum content, media, and learning methodologies aimed at enhancing students' interest and learning experiences. In this process, children are encouraged to learn critically by contextualizing knowledge, information and actual phenomena in their surroundings and drawing from their own experiences (Hidayat & Syahidin, 2019).

In the learning process, students are guided by educators to develop their critical thinking skills in understanding the learning material by reading and comprehending verses from the Qur'an, Hadith texts, and stories presented in well-structured Al-qur'an Hadith teaching modules. These modules are accompanied by pictures, website links, and instructional videos containing knowledge information accessed through integrated barcode technology. With the help of digital media such as Microsoft Teams, interactive PowerPoint presentations, YouTube videos, and blog websites that feature unique news or phenomena, the learning process becomes more engaging and increases students' interest in learning. All students are also given the freedom to bring laptops and smartphones for learning purposes, and the school provides free Wi-Fi access (Muhaimin, 2023).

Based on the researcher's observations, the contextual teaching and learning model implemented by educators in the Al-qur'an Hadith learning process is suitable for students who, being millennials, are highly familiar with digital technology. With guidance from educators, students can effectively utilize digital technology as a learning tool to support their learning process. In this regard, Hilman also states that the use of digital-based learning media can be implemented through computer devices, laptops,

or smartphones, stimulating critical thinking skills, fostering students' interest, and nurturing their creativity (Dewi & Hilman, 2019).

To achieve optimal learning outcomes in Al-qur'an Hadith, the implementation of the learning process must be well-prepared. In the implementation of Al-qur'an Hadith learning utilizing ICT-based media (*Information and Communication Technologies*), educators play a crucial role in designing, implementing, monitoring, and continuously evaluating the learning process (Anwar et al., 2020). Educators need to prepare a well-structured lesson plan to ensure an effective and efficient learning process. Muyassaroh expressed that the necessary steps in implementing ICT-based Qurdis (Al-qur'an Hadith) learning with the contextual teaching and learning model are carried out through the stages of planning and implementation. (Toha, 2023). The process can be described in several ways that will be discussed in the following paragraph.

Designing Learning Models of Al-Qur'an Hadith

This stage is the initial phase carried out by educators. They design the instructional design for Al-qur'an Hadith learning by selecting and determining relevant and effective models, methods, and instructional media to be used in the learning process, based on the intended learning objectives. In this case, educators utilize the contextual teaching and learning model to be implemented in the learning process, utilizing ICT-based instructional media.

The Implementation of Learning Al-Qur'an Hadith based ICT

After designing the ICT-based Al-qur'an Hadith learning with the CTL model, the next stage is the implementation phase. The implementation stage of ICT-based Al-qur'an Hadith learning with the CTL model involves several steps, namely the opening, implementation, and closure.

In the opening the educators prepare Self-Learning Units or instructional modules that have been arranged according to the learning objectives. They present the Al-qur'an Hadith materials that will be discussed in the classroom and provide stimuli using digital instructional media in the form of images and interactive videos that contain phenomena and knowledge information to stimulate students' learning interest. Next, students are encouraged to develop their critical thinking skills by providing comments or opinions based on the acquired knowledge information and their life experiences.

The process of implementing ICT-based Al-qur'an Hadith learning with the contextual teaching and learning model is carried out through collaborative learning methods. Students are divided into several study groups, and educators present a problem or actual phenomenon that each group needs to critically analyze through study and discussion, gathering information or materials from digital media such as website blogs, chat platforms, Instagram, and YouTube that are relevant to the subject matter being studied. Each group is then asked to present the results of their discussion in front of the class, guided by the educator in a rotating manner. Other groups are allowed to provide responses to the presenting group with different opinions based on their understanding.

The teaching method utilized by educators in the Al-qur'an Hadith learning

mentioned above falls under Problem-Based Learning and Inquiry Learning, which are learning methods that utilize problems and require students to engage in information gathering (inquiry) to solve a problem. (Romlah, 2011). With these teaching methods, the implemented Al-qur'an Hadith learning is well-suited for utilizing technology, enabling the learning process to provide comprehensive knowledge and meaningful experiences.

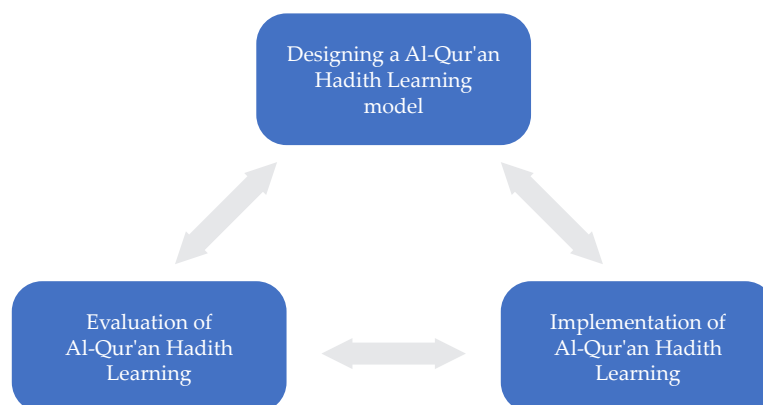
The closing phase is the final stage in the Al-qur'an Hadith learning process with the CTL model. This stage involves reflection and evaluation of students' learning experiences related to the learned materials that have been studied, analyzed, and discussed in the classroom. During this stage, educators provide feedback to reflect on the materials and evaluate students' learning activities. Educators give students time to deepen their understanding and recall the knowledge they have acquired through their experiences, whether directly in the real world or through online digital media.

The Learning Evaluation of Al-Qur'an Hadith

In the evaluation phase, educators provide statements and questions to encourage students to reflect on the materials learned during the learning process and contextualize their knowledge and experiences with actual phenomena in their daily lives. The importance of evaluation is not only focused on the final results but also on the learning process. Evaluation is not only conducted on students but also on the teaching methods used by educators, including assessments of the media, time management, and the policies implemented by the school (Hidayat & Syahidin, 2019).

Thus, the steps that can be taken in ICT-based Al-Qur'an Hadith learning innovations are developed through the stages of design, implementation, and evaluation. The steps in implementing Al-Qur'an Hadith learning based on information and communication technology media with the Contextual Teaching and Learning model at MAN 1 Lamongan can be described as follows:

Table 1. The learning process of Al-Qur'an Hadith is based on the ICT CTL model



Based on the observations and documentation regarding the use of ICT-based media in teaching Al-qur'an Hadith, it can be said that the teaching process implemented by the educators has been effective. Educators utilize ICT-based instructional media by applying the Contextual Teaching and Learning model, allowing students to not only

understand the Al-qur'an Hadith textually but also comprehend the materials through contextualizing the knowledge acquired with real-life phenomena.

The implementation of PAI (Islamic Education) learning with technology-based media using the contextual approach model, as applied by the Al-qur'an Hadith teacher at MAN 1 Lamongan, has been a concrete innovation in preparing students to have the global competencies required in the 21st century. In its implementation, the teacher has shown great attention in managing and effectively utilizing digital technology as both a medium and a source of learning. The developed instructional media has been tailored to the characteristics of the students and aligned with their everyday life context, making the learning process enjoyable and truly meaningful.

The research observations indicate that the implementation of ICT-based Al-qur'an Hadith learning using a contextual model has generated enthusiasm among students. With the implementation of ICT, teachers can present learning materials in the form of instructional videos that depict real-world events or phenomena relevant to the lesson. Here, the teacher discusses Quranic verses and hadiths related to expressing gratitude for Allah's blessings, followed by providing examples in daily life through photos, videos, or animations. This approach will enhance students' learning interest and facilitate their understanding of Qur'an and Hadith materials.

The Contextual Teaching and Learning approach has made the learning process more engaging, facilitated interactive communication between educators and students, and provided extensive and diverse access to knowledge. In interviews with several students, they expressed that learning Al-Qur'an Hadith has become more enjoyable and has fostered their creativity. The integration of the contextual teaching model with digital technology is suitable for learning implementation as it enhances critical thinking skills and nurtures creativity in students. These competencies are crucial for the millennial generation to tackle the challenges of the Industry 4.0 era, encompassing problem-solving, adaptability, leadership, communication, collaboration, creativity, and innovation skills.

The results of the researcher's observation indicate that ICT-based Al-qur'an Hadith learning with a contextual model has made students enthusiastic in their learning. The application of the Contextual Teaching and Learning model has made the learning process more engaging, the communication between educators and students more interactive, and the access to knowledge more extensive and diverse. In interviews with several students, they expressed that Al-qur'an Hadith learning has become more enjoyable and has enhanced their creativity. The contextual teaching model integrated with digital technology is suitable for implementation in learning because it can enhance critical thinking skills and foster creativity among students, as these are the abilities needed by the millennial generation to face the challenges of the Industry 4.0 era, including problem-solving skills, adaptability, leadership, communication skills, collaboration skills, creativity, and innovation (Anwar et al., 2020).

Islamic Religious Education in this modern era must adapt to advanced information and communication technology to ensure that the learning process does not appear outdated, boring, and monotonous. The model used by educators in ICT-based Al-qur'an Hadith learning at MAN 1 Lamongan is Contextual Teaching and Learning,

which is considered relevant to the learning characteristics of the millennial generation. Contextual Teaching and Learning is a learning model aimed at supporting students in interpreting the knowledge they acquire by connecting the subject matter to the context of their everyday life, including social, personal, cultural, and religious aspects (Mailani, 2019). The use of digital technology in the contextual model makes the learning process innovative, and both teachers and students become more creative, thus enabling the achievement of the goals of Islamic Religious Education.

Advantages and Disadvantages

Based on the research study conducted by the researcher, it can be concluded that ICT-based Islamic Religious Education learning in the Contextual Teaching and Learning model at MAN 1 Lamongan has the advantages as describe in the following paragraphs.

First, increased student interest in learning. Millennial generation students are naturally inclined to use digital technology in their daily lives, including communication, information retrieval, learning, and entertainment. ICT-based PAI learning makes students more interested and enthusiastic in the learning process. The Contextual Teaching and Learning model encourages students to connect their learning materials with their real-life experiences, both directly and through social media access, utilizing the internet and various application programs.

Second is facilitates learning and provides extensive knowledge. The rapid advancement of technology and communication provides convenience for students. The existence of the internet has made it easier for them to access information, knowledge, or learning materials quickly and without difficulty. In the context of Quran and Hadith learning, teachers can provide opportunities for students to utilize the internet as a learning resource, as long as they access reliable sources. Additionally, teachers can implement a relevant contextual learning model that aligns with the ever-changing global society, enabling students to easily access the latest knowledge for learning and discussions with teachers and peers.

Students who use information and communication technology in Quran and Hadith learning will have broader knowledge of Islam because they can explore diverse information through internet access. They can also engage in online discussions through applications like WhatsApp Groups, Classroom, Computer-Based Tests, and others. However, teachers should continue to guide and correct students' understanding, as not all information or knowledge obtained from the internet is relevant and credible.

Third is enhance critical and creative thinking skills. The implementation of information and communication technology innovation in Quran and Hadith learning stimulates students to explore information through various media and technology-based learning platforms. This enhances students' critical thinking skills as they have a high curiosity for the new things they learn through technology. Additionally, teachers strive to deliver engaging learning materials by utilizing digital media such as PowerPoint, Classroom, YouTube, and other applications to enhance creativity. With the use of social media, the communication between teachers and students becomes more interactive. Teachers can provide real-life learning experiences related to the studied materials by presenting actual phenomena in their daily environment with the help of technology.

Thus, the learning process becomes more interactive and develops the creativity of both teachers and students.

The ICT-based Islamic Religious Education learning in the Contextual Teaching and Learning model at MAN 1 Lamongan also have the disadvantages on its implementation.

First is lack of teacher proficiency in managing technology for Islamic education learning (PAI). To effectively implement Information and Communication Technologies in Quran and Hadith learning, teachers need to have sufficient digital competence. Technology is constantly evolving, and teachers must be prepared to keep up with its advancements. Teachers should be able to analyze which applications are suitable for students to use in the learning process, both as media and learning resources, to support the desired learning objectives. Additionally, teachers are expected to be creative in designing learning content by utilizing various relevant application programs that align with the learning characteristics of modern-era students. Teachers' proficiency in utilizing digital media as learning sources and tools is crucial for effective PAI learning.

The second is lack of control over students in learning. PAI involves the understanding of religious teachings, values, and religious practices in daily life. It aims not only to provide religious knowledge but also to instill Islamic values and cultivate noble character. The information students access through social media can be abstract and often unreliable, and it may consist of hoaxes or false information. Teachers may face challenges in controlling students' access to social media, where information is globally diverse and not always aligned with religious values and moral principles. Teachers are required to exert intensive control over students to ensure they access religious knowledge through trusted and relevant digital sources. Moreover, it is essential to discuss the acquired knowledge with the guidance of the teacher and peers in the classroom, fostering a sound and comprehensive understanding of religion.

Overall, while ICT-based learning in the Contextual Teaching and Learning model offers numerous advantages, it is important to address these weaknesses by providing teachers with the necessary digital proficiency and implementing effective measures to guide students in accessing reliable and relevant information while upholding religious values and moral principles.

Conclusion

The rapid advancement of technology and science in the era of the 4.0. Revolution has brought various changes in all aspects of life, including education. Millennial students have distinct characteristics closely associated with digital technology and various application programs, which influence their thinking and learning styles. The challenge faced by Islamic education is to shape character while imparting Islamic knowledge, while remaining adaptable to the developments of the modern era.

To respond to the challenges in modern education, MAN 1 Lamongan has made efforts to digitize education through learning that incorporates sophisticated information and communication technologies. Through innovations in Islamic Religious Education, particularly in the subject of al-Qur'an and al-Hadith, as demonstrated by the research and discussions above, it is evident that ICT-based learning in Islamic Religious

Education effectively enhances students' interest in learning.

The implementation of ICT-based learning in the Contextual Learning and Teaching model involves three stages: design, implementation, and evaluation. The implementation stage is divided into three steps: (a) opening, which includes the delivery and teaching of Islamic Religious Education knowledge, (b) implementation, where students engage in group projects that connect the material with real-world events and their experiences, and (c) closure, which involves reflection and evaluation of the learning process related to the studied material. Throughout the learning process, students are granted freedom and supported in utilizing technology, such as laptops/smartphones and software applications like search engines, Microsoft Office Teams, chatgpt, YouTube, Twitter, Instagram, and free Wi-Fi access.

The implementation of ICT-based Islamic Religious Education learning at MAN 1 Lamongan also brings forth several advantages and disadvantages. The advantages include an increased interest in learning among millennial students, facilitated learning with extensive knowledge acquisition through easy access to information, and the enhancement of critical and creative thinking skills. The integration of technology in the learning process engages students, connects their studies to real-life experiences, and broadens their understanding of Islam through diverse online resources.

However, challenges arise in the form of teacher proficiency in managing technology for Islamic education and the potential lack of control over students' learning. Teachers need to continue to update their digital competencies so they can utilize technology effectively in the learning process. In addition, teachers need to ensure students access correct and appropriate information.

To address these challenges, it is crucial to invest in teacher training and development programs, focusing on enhancing their digital proficiency and knowledge of appropriate technology applications. Additionally, establishing effective measures to guide students in accessing reliable information and maintaining control over their online activities is essential. By doing so, the benefits of ICT-based learning can be maximized, contributing to the holistic development of students' knowledge, character, and critical thinking skills within the framework of Islamic education.

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Pursuit of Spiritual Happiness: Abu Hamid al-Ghazali on The Theory of Human

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Article Info	Abstract
<p>Article History</p> <p>Received: September 15, 2023</p> <p>Revised: October 24, 2023</p> <p>Accepted: December 22, 2023</p> <p>Published: December 28, 2023</p> <p>Keyword: Abu Hamid al-Ghazali, Human Nature, Islamic Philosophy, Pursuit of Happiness, Spiritual Aspect</p> <p>Copyright (c) 2023 Jarman Arroisi, Hamid Fahmy Zarkasyi, Iwan Aminur Rokhman, Fahrudin Mukhlis</p> 	<p>This article explores the philosophical and spiritual perspectives of Abu Hamid al-Ghazali, focusing on his views on the nature of humanity, the spiritual and material aspects of existence, and the pursuit of happiness. Al-Ghazali's philosophy is deeply rooted in Islamic thought and draws upon the Quranic and Prophetic teachings. Al-Ghazali posits that humans are composed of both a physical, ephemeral dimension (the material aspect) and an intellectual-transcendental dimension (the spiritual aspect). The article delves into al-Ghazali's classification of existence into two realms: the realm of decrees ('<i>ālam al-amr</i>') and the realm of creation ('<i>ālam al-khalq</i>'). Human beings, according to al-Ghazali, embody both of these realms, with their physicality falling under the realm of creation and their spirituality under the realm of decree. Al-Ghazali introduces various terms to describe the spiritual entity within humans, such as al-'<i>aql</i> (intellect), al-'<i>nafs</i> (soul), al-'<i>qalb</i> (heart), and al-'<i>rūh</i> (spirit). He argues that while the body is material and earthly, the spirit is divine in origin and immortal. The soul, as God's creation, reflects this governance by ruling over the body without being located in any specific physical part. It emphasizes that the spirit belongs to the realm of Divine decrees, making it distinct from material entities. Al-Ghazali identifies different qualities within the human spirit, ranging from animalistic to angelic. He argues that the angelic quality, associated with the worship of God and the pursuit of Divine Beauty, represents the true essence of humanity. To attain happiness, individuals must purify themselves from worldly desires and base instincts. The article underscores the importance of knowledge in al-Ghazali's philosophy, with knowledge being derived from God and serving as the criterion that separates humans from other creations. Knowledge enables individuals to understand their purpose, responsibilities, and the path to happiness. The article explores al-Ghazali's perspective on happiness, highlighting his belief that it is primarily a spiritual and intellectual state. It emphasizes the significance of attaining knowledge of God for true happiness, as well as the importance of spiritual discipline and self-purification.</p>
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Introduction

Happiness is a lifetime process which experiencing life through constructive attitudes, meaning, and spirituality (Diener & Biswas-Diener, 2009). People naturally need to be whole emotionally. To ignore feelings and emotional needs is overlooking the basic requirement of wholesome wellbeing. Happiness is the emotional currency that helps people to reach other desired objectives. Through positive feelings, it is easier to improve our lives, generating new ideas, maintaining health and seeking the meanings in life. Without those feelings to buttress and support the challenges met along the way, everyday life would feel difficult and might cause problems.

Mental health is conceptualized as a state of well-being in which the individual realizes his potentials to be able to cope with the normal stresses of life, to work productively, hence able to make a contribution to the community ("Comprehensive Mental Health Action Plan 2013-2030," n.d.). Mental health facilitates people to reach their potentials and cope with the challenges in life ("Mental health," n.d.). However, mental health could be challenged by unfavorable social-economic situations. As mental health is the biggest predictor of individual happiness (Clark, Flèche, Layard, & Powdthavee, 2019), we intend to observe the relation between mental health and happiness, particularly, the spiritual happiness. In this study, we instigate to address the spiritual-ontological aspect of human soul. Studies show the relation of religion and spirituality, although the connection between two may vary (Kao, Peteet, & Cook, 2020), spiritual aspect of human being is undeniably significant factor to provide a profound solution for the mental health problems. The spirituality dimension should be involved within discussions regarding mental health, hence it is simply impossible to ignore its significance (Paloutzian, 2005). The abandonment of spiritual dimension in the present time would yield to spiritual crisis which eventually cause disadvantages to the individual –what actually could have been prevented.

Philosophically, happiness is derived from *weltanschauung* –the worldview of Islam. In Islam, the ultimate happiness is attained through achievement of actualization of human primordial purpose, i.e. worship God Almighty. In the context of happiness, the intellectual-spiritual aspect of life is valued more than the material-transient aspect, with the former as the main objective, and the latter as the indispensable element supporting the former. Al-Qur'ān deploys the concept *sa'ādah* (happiness or felicity) as the central expression to happiness which encompasses both the earthly life and the hereafter (Surah Hūd 105 and 108). Other expressions being *surūr* (gladness), *riqā* (contentment) and *farḥ* (rejoicing), which express the happiness in respective contexts, with the ground of submission of self before God Almighty as the main objective. It is importance to address the intellectual-spiritual aspect of man in Islam. This aspect encompasses psychology of man, not merely its emotional-mental being, but also its origin, development and its eventuality –i.e. the continuity of life after this to the Hereafter. Happiness hence happens in this world and the next.

The Muslim scholars have established studies regarding happiness, with the earliest being Abu Naṣr al-Fārābī in his work *Tahsīl al-Sa'ādah* (Attainment of Happiness), followed by Ibn Miskawayh in *Tartīb al-Sa'adah* (Order of Happiness), and al-Ghazālī reached the culmination of study in his *Kīmīyā' al-Sa'ādah* (Alchemy of Happiness). Abu Hamid al-Ghazālī is scholar whose works in psychology blending religion, human wellbeing, logic and philosophy into epistemological-spiritual structure which compels the readers to instigate their spiritual journey while preparing for the life hereafter. In

his *Ihyā' Ulūm al-Dīn* and other works, al-Ghazali brings the intersecting aspects of the mental-spiritual dimension and daily life, into unity that is encompassed under religion. The ultimate purpose of self, according Imam al- Ghazali is the knowledge of God (*Ma'rifatu-Llah*). In this purpose, his ultimate happiness resides (Al-Ghazālī, 2004b).

Research Method

This research employed a qualitative methodology, gathering data in the form of narratives and then systematically analyzing them to derive conclusions. In particular, this study employed a literature review approach, which involves an exploration of pertinent literature concerning the research subject. Additionally, it can be categorized as philosophical research, wherein abstraction techniques were applied to identify essential concepts. Furthermore, the research uncovered the structural connections among these concepts, offering a comprehensive insight into the philosophical framework of the research subject.

The primary sources of data were acquired from books or written materials authored by Abū Ḥāmid al-Ghazali. The book that is the key reference is *Revival of Religious Sciences* (Al-Ghazālī, 2004b) and *The Alchemy of Happiness* (Al-Ghazālī, 1991). In addition to primary data sources, secondary data sources, such as references from research or works addressing topics like happiness and human nature, were also integrated.

Result and Discussion

Al-Ghazali on the Nature of Man

To understand Abu Hamid al-Ghazālī's concept of happiness, it is imperative to present his views on the nature of man. Al-Ghazali bases those views which on the ontological foundations deduced from Al-Qur'an and Prophetic teachings, while incorporating the Kalām-philosophical approach to discern the reality of man. Man is an entity of spiritual and material aspect. The material aspect of life is its physical, ephemeral dimension, while the spiritual is the intellectual-transcendental dimension. Man is created by God, it is in his nature to be in the need of Divine guidance perpetually, for he may not guide himself. This guide manifests in Islam. Islam establishes definitions and rules for man on both individual and social spheres, based on the reality of each. What we mean by the reality here, is the quintessential truth (*al-ḥaqīqah*), which represents the quiddity (*māhiyyah*) of entities involved. In the quiddity of existence, al-Ghazali states that all created things are of two kinds: one is of the realm of decrees (*'ālam al-amr*), and the other is of the realm of creation (*'ālam al-khalq*) (Al-Ghazālī, 2004b). This resonates the Qur'ānic verse "*To Him belongs creation and decree*" (Al-A 'rāf 54). The entities which belong to the world of decrees are those which have not superficies, quantity, or form. While those belong to the world of creation are which do have both quantity and form. Man has these two realms within him: his physicality falls under the realm of creation, and his spirituality is under the realm of decree.

Man is thus of two aspects, one is his visible physicality, and the other is spiritual, which could only be perceived by the mind. al-Ghazali names this spiritual entity (*al-laṭīfah al-rūḥāniyyah*), which has its respective names based the states it is in. Within its involvement with apprehension and understanding, it is *al-'aql* (intellect); in its governance of physical body it is *al-nafs* (soul); under the Divine illumination it is *al-qalb* (heart) and referring to its spiritual origin, it is *al-rūḥ* (spirit) (Al-Ghazālī, 2010). Thus we

refer to the heart or the spirit interchangeably as this entity. Al-Ghazali contends that man and his soul, is created, not eternal (*qadīm*), yet he would survive this world to the Hereafter. Although his body is crude and earthly, his spirit is lofty and Divine-origin. The physical aspect of man requires constant nourishment in order to survive, without basic requirements one may perish.

As God governs the entire creation through His Knowledge and Will; the human soul reflects the governance over his body. The soul rules the body and its members, being itself invisible, indivisible, nor located in any physical part of human flesh. This spirit is created, immortal, subsists in itself and not an accident, for accident subsists within something else. It is also not material, for matter can be divided, and spirit is not subject of any division. It is impossible to know further regarding the true reality of spirit. (Al-Ghazālī, 2004b) The spirit belongs to the realm of Divine decrees, hence an exact philosophical knowledge is not necessary to discern. al-Ghazali states that those who strive to self-discipline and perseverance within Islam would be guided to know (Al-Ghazālī, 1991).

However, it is possible to identify the qualities of soul. al-Ghazali contends that the spiritual qualities of man are distributed into: (1) animalistic, which its nature is to eat and drink; (2) ferocious, that its nature is to injure and destroy; (3) demonical, which has leanings to evil machinations, deceit and delusion; and (4) the highest quality, that is angelic, whose nature is to worship God in sincerity and continually to await the vision of His Divine Majesty. al-Ghazālī argues that since man has been created with other qualities than angelic, how to know which quality is his real essence, is that the essence of each creature is to be sought in which is the noblest of it and peculiar to (Al-Ghazālī, 1991). Hence the real essence of man is his angelic quality, which he must strive to reach its manifestation. Man must purge himself from carnal and worldly drives to attain to the knowledge of God.

Instead of being slave to lust and anger, no longer driven by baser worldly delights, man manifests his angelic qualities, which eventually finds his bliss in the contemplation of Divine Beauty. al-Ghazali points out the resemblance of human body to a kingdom (Al-Ghazālī, 2004b). In this kingdom of man, soul is the designated ruler commanding the entire physical and spiritual, while reason is the prime minister for the soul to consult. al-Ghazali states that man is a microcosm, the miniature duplicate of world, that man is made a king with his own realm to govern. (Al-Ghazālī, 1991). In the kingdom of man, the Throne (*al-'Arsh*) is represented by the soul; the Footstool (*al-Kursiy*) by the intellect; the Archangel by the heart; the Preserved Tablet (*al-Lawḥ al-Mahfūz*) by the treasure chamber of thought. The soul governs the body as God governs the universe. Hence each of human being is entrusted with an infinitesimal realm, and charged with authority over it. In order to govern the realm which is himself, man is granted willpower that reflects Divine Will.

Within the spirit of man, knowledge resides. Knowledge is the criterion that separates man from the rest of creation, the distinguishing feature which is related to the spirit which is Divine-granted (Al-Ghazālī, 2004b). Knowledge is ontologically derived from God, for Divine Knowledge is the source of all knowledge. Man is revered with the knowledge bestowed from God. Through knowledge, man knows his God, his essence, his responsibility before God, the purpose of his existence and everything he needs to understand himself and his surroundings. Without knowledge, it would be impossible for man to recognize anything, moreover to attain happiness. Hence it is said in Prophetic

hadith that seeking knowledge is necessary for every Muslim (Sunan Ibn Mājah, 224). Even so, al-Ghazali gives warning regarding perilous knowledge, which nothing comes from it except danger and perdition (Al-Ghazālī, 2004b). Hence knowledge is one of human nature that is one quality which is distinct for him. Through knowledge as well, man recognizes what is good and bad, and what is the best for his life both in this world and hereafter.

The knowledge is essential feature in attaining happiness, it could not exaggeration if one concurs that attainment of knowledge regarding to al-Ghazali equals achievement of true happiness. Lack of knowledge could lead to improper understanding of religion; hence one may resort to mere dogmatic perspective and absence of spirituality; or, on the other side, such excess which may yield to false religious extremism. Spiritual happiness, the one that is intellectual, transcends dogmatic stigma which may be enforced by the lack of knowledge (Kao et al., 2020). Happiness based on knowledge is balanced, judicious yet brings the sense of blessings from Divine Mercy.

The aim of spiritual discipline is the purification of soul from the control of passion and resentment, until it resembles a clear mirror which reflects the Divine illumination. al-Ghazali states that the heart possesses a spiritual channel towards intuitions in conditions approaching what of prophetic inspiration (Al-Ghazālī, 1991). The more a man purifies his soul from worldly passions and focusing his mind on God, the more conscious he will be of those intuitions. al-Ghazālī argues that those intuitions are not confined only to the prophets. By the metaphor of iron which through ample polishing can turn into mirror, any soul going through spiritual discipline can be made receptive of such intuitions (Al-Ghazālī, 1991). This resonates to the Prophetic tradition which mentions every child is born with innate predisposition towards Islam (Sunan Abū Dāwud, 4716). The innate predisposition is the *fiṭrah* which each soul is initially good and obedient towards God. Al-Qur'ān mentions how God questions Adam and his progeny, "Am I not your Lord?" (Al-A'rāf:172), which each answered 'yea, we bear witness'. This statement comes with the responsibility which man should carry: to acknowledge God as The Lord and The Creator, and to worship Him in various forms of 'Ibādah. This forms the covenant which man has taken with God, that eventually becomes the *fiṭrah* of human soul: to worship God. To find this notion is the very key to happiness. However, Al-Qur'ān and Prophetic tradition also warns situation of life which may cause man to forget the covenant, hence compromising his *fiṭrah*, and eventually his happiness. To return to God means to purify his soul and fulfill his purpose of existence, i.e. 'Ibādah. Without purification of the soul, man is prone to fell to his negative traits.

The major problem for the spiritual state is derived from the negative traits that man possesses. al-Ghazali lists the characters such as pride, jealousy, hypocrisy, hatred, and deceit, which directly or indirectly stem from the excessive longing of the world. This would later become one's own spiritual hell (Al-Ghazālī, 1991). Out of his own folly, man intentionally chooses the worldly entanglement over devotion to God, which leads him to his own suffering. al-Ghazali would remind that man is a unique creation due to his nature that is of spiritual and physical realm, by stating that man is the reflection of the universe. Hence man is to balance the two aspects of him and to free himself from the obedience of anything other than God.

Man possesses willpower which is granted by God for him to fulfill his purpose in the world. This will reflect the Divine Will, although both are incomparable. al-Ghazali emphasizes on the firmness of Divine Will. What God wills be, what he does not shall

not be. Hence, everything that happens in the universe and beyond is under His Will, and happening through His Power and Knowledge (Al-Ghazālī, 2004a). These Divine Attributes would be the foundational notion in dealing with the creation. One may argue that human will is almost non-existent in al-Ghazali's framework, yet it is there ontologically, for God creates man with will for him to perform his role, and for God has bestowed man attributes which reflects of His Divine Attributes. How willpower could affect happiness is that man being granted capability for the intentionality in his actions and deeds. Man is given the ability to choose, which its proper term is Arabic expression *ikhtiyār*, which is derived from *khayr* –the best. Thus man is obliged, naturally, to choose and decide for the best for his life.

Knowing that his life is created for a purpose, man would decide to take action over his life, subjugating negative traits and qualities, manifesting the angelic attributes which are his real essence and attain happiness. A true believer could not sit inertia waiting for things to happen to him; or being passively –even though painfully– patient from suffering from calamities surrounding. Knowing that God is his Creator, he realizes that his creation should have a meaning, and that it has to manifest in actions and deeds, not by mere inaction.

Al-Ghazali on Happiness

It is observable that al-Ghazālī differentiates between the notion of happiness and its attainment. We shall discuss in the former in this section and the latter in the following. al-Ghazali contends that every soul is made for the knowledge of God, and that is its quest of happiness. (Al-Ghazālī, 2004b) Knowledge of God is every soul's aim and source of happiness; hence it would not rest until it attains the promised bliss. It could only be attained through knowledge, and according to al-Ghazālī, there is no knowledge truer and nobler than knowledge of God. One must make this knowledge a priority within his life, a cornerstone foundation for his happiness and prosperity both in this world and the hereafter.

Hence happiness in al-Ghazali's thought is within the spiritual-intellectual aspect. al-Ghazali declares that man's happiness is through knowledge, and knowledge is the greatest thing granted to him, for it paves him the bliss in the world and the Hereafter. (Al-Ghazālī, 2004b) Material worldly delights and pleasures are recognized in their proper significance, although they are not essential to the happiness. They must also be scrutinized, because excessive endeavor in seeking and attaining them could lead one's soul to perdition. Excessive emotional attachment toward those ephemeral amusements would cause burden within one's soul, hence hindering its growth to reach the highest dimension that is the angelic qualities imprinted within him.

Intellect has been the criterion that distinguishes man from the rest of creation. For its nature is of the realm of decree, and not of this realm of creation (Al-Ghazālī, 2004b). Thus man must deploy his intellect as the master of his body, and attempting to subdue the desires and baser qualities which could put himself in disadvantage. al-Ghazali considers the happiness as the drive that become the *raison d'être* of every living soul, hence each is attempting to attain the happiness. For him, happiness is spiritual-intellectual rather physical-materialistic, and the highest level of happiness could only be attained through knowledge of God.

The *raison d'être* of every soul is to worship God, and that is to attain the knowledge of God. It is that man was created to be at the service of God, which is the

purpose of his creation. Fulfilling this purpose would bring his creation into completion; hence this would lead him to the ultimate bliss of happiness. Meanwhile, the soul which intentionally commits violation of God's law denies the purpose of his creation, and would suffer from spiritual alienation and estrangement from God. So far from the happiness would this soul be. Negative qualities that man innately possesses would also bring him far from the bliss.

The lack of control over anger could lead to violence and destruction, and when the anger is lacking, it would affect sense of honor and enthusiasm in the religion and making the best of his life; when it is in balance, it would yield patience, courage and wisdom. The lack of control over desire would lead to immorality and obscenity, when it weakens to the point of non-existence, it shall yield to weakness and tepidity. When the balance is reached, it would bring to modesty and gratitude. This balance brings the meaning of life for man. Once the meaning is fulfilled, hence his happiness is attained.

There are occasions where man tends to ignore this control and instead letting these qualities to win over our response towards events happening in life. Letting anger and desire free would only lead to perdition of the soul. However, al-Ghazali states that without anger one would not defend himself against danger or peril coming to his way. (Al-Ghazālī, 2008) In the definite absence of desire, one would not instigate himself to seek for the better worth of life through the goodness provided by God for him. Hence it is the balance and moderation that is upon those negative qualities that should be the golden mean of how one's conduct could lead him to his happiness.

Other Muslim philosophers have different argument than al-Ghazali. Take al-Farabi for example. Al-Farabi agreed with Plato and Aristotle that a happy life was possible only within society (Cotesta, 2021) His view on happiness is connected with the notion of man as the member of society. In order to achieve happiness, man needs to connect with spirituality and celestial entities, ascending to God as the First. However, this must be a collective effort. Human individual must come to coexist with other fellow humans, and could not do this alone (Al-Fārābī, 1985).

Ibn Sina derives the theory of happiness from his cosmological structure. God and the celestial entities are unchangeably pure and perfect, for they are spiritual beings. Evil and imperfection could only exist in the sublunary world where generation and corruption take place. For Ibn Sina, the notion of evil has its origin in the matter, hence suffering as its consequence also finds its origin from the similar source (ibn Sina, 2004). Happiness is thus the liberation of soul from the material influence. God and the spheres of fixed stars were considered pure and perfect, hence for the sublunary souls to be pure and good, it is returning to the spiritual purity, and freeing them from the imperfection of matter.

For Ibn Bajja, the happiness has priority over state or society (Rosenthal, 2009). The attainment of happiness could be through the societal sphere, or when the society does not accommodate due to imperfections, the virtuous person has to win individually his own way to the happiness. By necessity man must separate himself from society and focusing on the self-knowledge which will guide him to the knowledge of God, independently from the society or the guidance of prophetic law.

al-Ghazali has different stance from these philosophers. He does not establish the society as the pivotal requirement for one to attain happiness. Anyone could attain happiness, only that circumstances surrounding him may hinder the achievement. This also leads to the possibility of collective happiness, in the form of a society composed by

virtuous souls who purify themselves from negative qualities within. Also for al-Ghazali, happiness has nothing to do with the celestial beings or influence of lunar sphere. Like Ibn Sina, al-Ghazali states the one could only achieve happiness through spiritual purification, but says nothing about the matter which evil is originated from. This reflects his own version of causality which other entities than God could hold no efficacy upon anything. al-Ghazali also emphasizes heavily on the adherence to Al-Qur'an, Prophetic Tradition and the sciences of religion as the cornerstone for attainment of happiness and felicity, and not mere relying on the mental-intellectual prowess alone (Al-Ghazālī, 2004b). The latter could pave to road to the quest for happiness, but happiness must contain truth, and truth could only come forth from the revelation. This is what sets him apart from the philosophers.

The Attainment of Happiness

al-Ghazali compares this process of soul purification as the alchemy. Alchemy is the ancient science that predates the modern chemistry, which its purpose to transmute base metals into nobler ones, e.g. lead to gold. In the alchemy of happiness, the transmutation is spiritual, from base soul into the noble one, i.e. from the worldly-driven to the angelic soul (Al-Ghazālī, 1991). This transmutation is as simple as turning away from the worldly matters to God. This transmutation is spiritual-intellectual, for it constitutes of four types of knowledge which are (1) knowledge of Self; (2) knowledge of God; (3) knowledge of the nature of the world and (4) knowledge of Hereafter. The transmutation based on the knowledge helps man reaching the highest degree, which is manifestation of his angelic qualities. Through the alchemy of happiness, man rises from the rank of beasts to that of angels.

Al-Ghazali connects happiness to the truth. Al-Ghazali mentions the hindrances to the attainment of truth which of this is the acquired knowledge. al-Ghazali deploys the metaphor of well to illustrate the heart (Al-Ghazālī, 1991). The five senses are the streams which perpetually convey the well. In order to discover the real contents within the well, those five streams must be halted of a time, and the dirt and any impurity they bring over must also be cleaned. This way, the well that is the heart could reach its purity. Those impure notions and ideas brought by the external process that have polluted the well cause the heart to harden, to be contaminated and yield to self-conceit individuality, one may not even be realized by the soul. For al-Ghazali, the void of truth means the essential deficiency of happiness. Happiness must be based on the truth, which is provided by the revelation; hence it could not be a standalone feature. The attainment of happiness has to go through the way of religion, not opposes nor deviates from the truth.

The most compelling merit in happiness regarding al-Ghazali is the tranquility of soul as the outcome of the spiritual alchemy. The tranquil soul, after going through the spiritual purification and cleansing the negative traits, becomes more resilient and content. The tranquility of soul is its essence, for its anxiety and other kinds of disturbance, i.e. the spiritual diseases of heart, are caused by external factors found in the progressing life (Al-Ghazālī, 2004b). al-Ghazali states that the spiritual diseases of heart are derived to the overt attachment to the worldly life. We argue that these spiritual diseases are what we also recognize in the mental health problems. These diseases could be cured through *tazkiyatu al-nafs*, i.e. purification and conditioning of the self to mental health problems could be solved through cognitive-behavioral conditioning.

For him, the human behavior could be changed, for one is capable of change just as how change is possible in animals (Al-Ghazālī, 2004b). Al-Ghazālī outlines six stages of *tazkiyatu al-nafs* in *Ihyā' Ulūm al-Dīn*, (1) *mushāratah* (initiating self-commitment); (2) *murāqabah* (monitoring); (3) *muḥāsabah* (reflection) (4) *mujāhadah* (self-struggle against negative inclinations); (5) *mu'āqabah* (chastisement of self for breaking self-commitment) ; and (6) *mu'ātabah* (self-admonition) (Keshavarzi & Haque, 2013). These stages in fact are the process of returning the self to the purity of its soul, hence to renew the commitment enacted in the covenant in the creation of soul.

The soul that is going through *tazkiyatu al-nafs* would attain the alchemy of happiness. Al-Ghazālī also emphasizes to the resilience of soul in order to preserve and, eventually, to attain the happiness. In the *Ihyā'*, the stature of both patience (*sabr*) and gratitude (*shukr*) is quintessential for the believer (Al-Ghazālī, 2004b). The resilience of soul is manifested in patience, acceptance and reliance towards God. Without resilience, man is feeble against every challenge and difficulty met in life. Contentment of soul emerges in positive attitudes and actions under the life satisfaction, which lead to overall mental health and well-being. Further, it would bring man to generosity and compassion, towards himself or his fellow human beings. There are moments where man feels helpless in front the challenges he finds before his eyes. al-Ghazali accomodates this feeling of helplessness, through the contextual perspective of Tawhid that it is only Allah who may help him surviving his ordeals.

Happiness is not merely about the constant flow of adrenalines, as the culture of modern life would have suggested, it is the constant balancing of spiritual tranquility. We do not require a perpetual stream of entertainment to distract ourselves from misery, but in essence we require fulfillment of meaning in life. And that quintessential meaning of life, as al-Ghazali mentioned, is to know God, to attain His Mercy and to devote life in worship (Al-Ghazālī, 2004b).

Mishaps or defects in life happen by the Will of God. God has a concern for the spiritual welfare of man, has commanded His creation, be it the elements, events, conditions to generate certain situation which he would turn away from the world and its concern, towards his Creator. al-Ghazali likens realization of Divine Wisdom as a radiant pearl from the ocean of inspirational knowledge (Al-Ghazālī, 1991). Hence any illness, shortage and defect found in life has purpose to be the signs to remind man of the Creator. The same thing also works in all the beauty and splendor in life; they function as cue for man to return to His remembrance.

People experiencing stressful, intense situations would often have difficult time adapting back to their normal life (Diener & Biswas-Diener, 2009). It is the persistence of physiological distress, even after the traumatic event has passed. Eventually, this could lead to health deterioration. Stress could lead to elevation of heart rate, which could put people in the risk of stroke, heart disease, and other possibilities of illness. Stress, unhappiness, anxiety and other psychological problems cause the negative consequences towards health. The overall happiness is beneficial for body.

Another key concept that al-Ghazali advocates in his psychological works is the self-recognition (Al-Ghazālī, 2004b). Self-recognition, *ma'rifa al-nafs*, is when man knows himself, accepts his true nature. It is initially recognizing that God creates man, and that God provides everything in his life. By God's Decree, man would find challenges in his life, for it is the nature of the world –the *locus* of actions and causality, but also by God's Mercy, he would be able to overcome those challenges. Man realizes and accepts that

he is created for the reason to worship God and nothing else; hence he shall not enslave himself to his own desire, lust or even his insecurities. al-Ghazali declares that man possesses the power of free-will, that works as the Divine-granted secondary causality. That means man has choices to make in life including choosing the way of his life.

Man is thusly responsible for his actions. This also signifies that man is granted capacity to overcome the mental blocks that may happen after events of upheaval and disruption. The worldly life provides disillusionment of perpetuity and comfort, a promise of settlement. As one grows, he realizes that this life is never meant to be forever, for challenges and tribulations would always find their way to one's life. It is [a certain kind] of awakening within him (Csikszentmihalyi, 2009). However, the emergence of existential dread is natural within the scope of world. Trying to cure the existential dread with secular meaning and rationalization is a futile attempt. It could only be solved through spirituality, which only religion could provide its answers. In order to overcome this, man needs to find his anchor which is his true nature, his spirituality. To realize and subjugate his baser qualities, it is to accept the higher nature of his creation, to manifest the angelic qualities that God bestows upon him. Once man accepts this, he would experience the bliss that comes from witnessing The Divine Beauty.

Religion for al-Ghazali is not merely means for coping management. Indeed, religious belief advocates a positive worldview that is optimistic and hopeful (Koenig, 2009). Even so, the true purpose of Islam is the return of man to his *fitrah*, the innate nature and meaning of his existence. It is to be the truly servants of God. Here we may highlight the factor of intentionality within al-Ghazali's epistemological structure in psychology. First, there is the requirement of guidance; this part is Divine-arbitrary, although, after the discussion on the nature of human being, we know that man is capable to find the truth (Al-Ghazālī, 2004b). Through his *fitrah* as well man recognizes the significance of knowledge in his life. Afterwards is the intentionality of individual. Through intentionality of his actions, man embarks through the spiritual journey. Starting with his own negative traits, man seeks the tranquility of the soul, which could only be attained after spiritual purification. With the positive reinforcement of the intentionality, *niyyah*, one may go through the transmutation, the alchemy, which turns his worldly-bound animalistic soul to the one that is angelic, that is his ultimate true essence. The soul that has returned to its innate angelic state would have been revealed to him the spiritual bliss that is derived from knowledge of God, which he finally attains his happiness.

Conclusion

Happiness is a worldview-based concept. The happiness is God-derived, for the ultimate happiness is found within the knowledge of God, which would lead to love of God. Not only that every living soul deserves happiness, to know God is the soul's very purpose of existence. al-Ghazali stated that the bliss of something is realized through realization of the purpose of its existence. Hence, the bliss of soul could only be attained through knowledge of God, and only then the soul can obtain its happiness.

There are further issues with mental health which may require medication and therapy; there is no denying about that. Yet, we say those problems could be prevented through spiritual journey, and purification of soul from negative traits and burdening worldly trivia, and starting to envision of life as a transient route which would lead to salvation in the Hereafter, that shall lead to the ultimate happiness, as discussed above.

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