PROCEEDING OF ESCO

The 1st International Conference On Education, Social and Economic Sciences STAI Nurul Falah Airmolek

PROCEEDING OF ESCO

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STAI Nurul Falah Airmolek"

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University Brunei Darussalam

Siti Marpuah
University Hussein on Malaysia

Mariatul Hikmah
Sekolah Tinggi Agama Islam Nurul Falah Airmolek, Riau

Daing Mohd Fuad A Kadir Tawajok
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FOREWORD

Alhamdulillahi Rabbil 'Aalamiin, praise and gratitude to Allah SWT who has showered His love and grace on all of us. With His permission, the International Conference and Call for Paper with the theme "Improving the Quality of Education, Social, and Economy Through Collaboration and Inclusion", could be carried out well and these proceedings could be published.

This conference is presented as a valuable discussion forum, where stakeholders from various backgrounds can exchange ideas, knowledge and experiences regarding crucial issues in the educational, social and economic fields. We all realize that these three aspects are interrelated and have a significant impact in shaping a better future.

Education is the main foundation for social and economic development. Therefore, at the conference the latest trends, innovations and challenges in the world of education were discussed. How education can accommodate global changes, support the development of quality human resources, and create a sustainable, inclusive learning environment. Social and economic, as two inseparable components of community life, are also the focus of discussion. How we can build a just, inclusive and sustainable society. What is the role of the economy in supporting balanced social development. All of them illustrate the complexity of the challenges faced by global society today.

Through this proceeding, we hope to dig deeper information and understanding, develop innovative solutions, and inspire concrete steps to achieve positive change in the educational, social and economic fields. Collaboration between academics, practitioners and other stakeholders will produce valuable insights and make significant contributions to solving the critical problems we face.

I would like to thank the Chair of STAI Nurulfalah Airmolek, the speakers and the committee who have made efforts to make this international conference a success. May Allah SWT bless all the good efforts we make.

Airmolek, 25 Maret 2024
Dr. Wiwied Widiyanti, M.Pd

Chairman of the Committee

TABLE OF CONTENTS

A. Education

IMPLEMENTATION OF REWARD AND PUNISHMENT AS A STRATEGY FOR DEVELOPING STUDENTS' DISCIPLINE AT SCHOOLS

Dessy Syofiyanti [*1], Dian Purnomo[2] , Novia Julianti[3]
[1,2,3]Sekolah Tinggi Agama Islam Madinatun Najah Rengat

E-mail [1] dessysyofiyanti@gmail.com [2]dianpurnomo120295@gmail.com
[3]noviajulianti18@gmail.com

ABSTRACT

The results of observations found several violations of students' discipline at school, students were coming late to school, coming in and out of class during the learning process, decreased learning motivation, marked by students being less active in the learning process, other violations were found in religious activities at school; There are some students who do not attend congregational prayers, skip lessons and so on. MTS Madinatun Najah Rengat, in the process of fostering students' discipline, applies rewards and punishments, gives rewards to students who carry out school discipline, obeys school rules and gives punishment to students who break the school's regulations, one of which is being late to school. This research aims to look at the implementation of disciplinary coaching with rewards and punishments at MTS Madinatun Najah. This research is qualitative research using the Miles and Huberman model analysis technique. The research results show that the application of Reward and Punishment as a form of discipline development for students at MTS Madinatun Najah Rengat is going well, the Reward and Punishment method is considered capable of fostering student discipline better than before. Based on observations, it began to be seen that students were attending school on time, attending congregational prayers and reciting the Qur'an together. As suggestion, in developing the discipline of giving rewards, it should be further improved, and not only focused on implementing Punishment.
Keywords: Reward, Punishment, Student Discipline Development.

ABSTRAK

Hasil observasi ditemukan beberapa pelanggaran disiplin siswa di sekolah, siswa datang terlambat ke sekolah, keluar masuk kelas saat proses pembelajaran, motivasi belajar menurun, ditandai dengan siswa kurang aktif dalam proses pembelajaran, pelanggaran lainnya adalah ditemukan dalam kegiatan keagamaan di sekolah; Ada sebagian santri yang tidak mengikuti salat berjamaah, bolos pelajaran dan lain sebagainya. MTS Madinatun Najah Rengat dalam proses pembinaan kedisiplinan siswanya menerapkan reward dan punishment, memberikan reward kepada siswa yang melaksanakan kedisiplinan sekolah, menaati tata tertib sekolah dan memberikan hukuman kepada siswa yang melanggar peraturan sekolah, salah satunya adalah terlambat masuk sekolah. sekolah. Penelitian ini bertujuan untuk melihat pelaksanaan pembinaan kedisiplinan dengan reward dan punishment di MTS Madinatun Najah. Penelitian ini merupakan penelitian kualitatif dengan menggunakan teknik analisis model Miles dan Huberman. Hasil penelitian menunjukkan bahwa penerapan Reward and Punishment sebagai salah satu bentuk pengembangan kedisiplinan siswa di MTS Madinatun Najah Rengat berjalan dengan baik, metode Reward and Punishment dinilai mampu menumbuhkan kedisiplinan siswa lebih baik dari sebelumnya. Berdasarkan observasi, mulai terlihat siswa hadir di sekolah tepat waktu, mengikuti salat berjamaah dan mengaji bersama. Sebagai saran, dalam mengembangkan disiplin pemberian reward hendaknya lebih ditingkatkan lagi, dan tidak hanya terfokus pada pelaksanaan Punishment saja.
Kata Kunci: Reward, Punishment, Pengembangan Disiplin Siswa.

1. INTRODUCTION

Education is marked as good education when the discipline is implemented by the school completely. Because the discipline applied certainly supports the learning process to run smoothly without obstacles. Discipline means deliberately understanding and following the rules and regulations that have been established at school. Regulations are made with the aim that ongoing activities can be carried out without obstacles. Education is an effort to produce a high-quality generation, therefore the methods applied must also be able to motivate them to understand the nature of habluminallah and habluminannas.

Discipline is an awareness that is formed from a habit. For example, students who are used to being disciplined about not coming to school late, usually have the habit of going to bed and waking up on time, so that they are unlikely to be late or oversleep at school. This is different from students who are not used to obeying rules, so their daily schedules will be chaotic. So, it needs to be a habit of being disciplined by parents and teachers at school, because discipline is not something that can be done instantly, the habit of following the rules and not breaking them is the main goal of discipline. Students' discipline is actually closely related to the habits or motivation within and outside of the student, which makes students consciously or forcefully carry out discipline. If students make discipline as a burden, of course they will find it hard to comply, for example students will find it hard to get to class on time without being late, because they make rules and discipline as a burden that they have to bear alone. It's different if students make discipline as an awareness for their own good, they will easily and not feel burdened to carry out all the rules and activities given.

The results of observations found several violations of students' discipline at school, such as students being late for school, coming in and out of class during the learning process, even skipping school hours, decreased learning motivation, which was indicated by students being less active in the learning process, daydreaming, sleepy and others. Other violations were found in religious activities at school; There are some students who do not attend congregational prayers, skip lessons and so on, and this is the case that really needs a discipline development strategy at schools. Educators are people who are very influential in the teaching and learning process. Therefore, educators must be able to educate students who not only have character, but also have high discipline, both while learning or not, because educators are one of the determining factors in efforts to improve the quality of education, also educators are the main actors in carry out educational activities.

There are many methods that educators can apply to provide positive reinforcement to students. One of them is the reward and punishment method. Rewards and punishments themselves are used by teachers to strengthen positive behavior implemented in education, especially in learning. According to the theory of S.R. Bond [1] which states that reward and punishment can be used to strengthen positive or negative responses. In relation to punishment, educators must know very well that given punishment is not always followed by improvement and encouragement for their progress, in fact punishment can be the opposite, students can lose self-confidence, or run away from the learning situation, or hate the teacher or school. Therefore, teachers must avoid negative punishment. If they want to give punishment, give strict educational punishment, within the limits of educational regulations and educational principles. School is a place where students gain knowledge and should be a safe place for students.

Developing students' discipline at schools should not only rely on giving sanctions and punishments, additionally, it has not led to changes positively yet, improve and also increase changes into better students' behavior. As the result, there are some students still broke the rules at school, and there are still many students being found who make mistakes or repeat violations, this is because they know that they will not receive severe punishment when they break the rules at school [2].

In several schools there were cases of teachers'-students' violence, as explained in E. Efendi's research [3] there was abused by teachers against students, such as; erasers and rulers were thrown at them, exposed to the sun on the field and beaten, besides , students also got psychological violence in the form of shouting and bad words. Cases of violence are very contrary to the role of a teacher as an educator, instructor and guide.

This method can cause psychological trauma, or students will hold grudges, become increasingly resistant to punishment, and tend to vent their anger against other students who are considered weak. If this negative circle continues to spin, it could become a cultural habit of violence in society and methods of punishment like this, which must be abolished and no longer applied in schools. Giving punishment actually aims to change and motivate students to avoid punishment. Giving punishment is actually part of another way of educating students, if the educational process can no longer be carried out by providing advice, direction, gentleness or role modeling. Providing physical punishment or psychological trauma is very ineffective or can cause many negative impacts, so a few cases have emerged that have received quite a lot of attention, namely violence in the learning process. This is because educators' understanding of the nature of using this method is still considered very low [1].

Punishment can be carried out by "decisive educational behavior" as expressed by Prayitno, that efforts to develop students' discipline can also be carried out by teachers and school counselors through the application of decisive educational behavior. Decisive educational behavior is an educational effort to change undesirable students' behavior by making students aware of mistakes while still upholding human dignity and good relations between teachers and students, feeling uncomfortable about these mistakes, and apology for the making mistakes [4].

Punishment with decisive educational behavior will provide awareness to students, so that the students do not repeat the same mistake, but the action of making the student aware still upholds human dignity and honors the students' existence as a student. In decisive educational behavior, teachers and school counselors are not justified in carrying out violence or hurting students physically or psychologically, but rather with love and gentleness [5]. The application of reward and punishment as a strategy in developing students' moral discipline in schools will certainly form students' moral education as stated by Licona [6] namely as follows:

a) The values that should be taught at schools have generally useful goals that can be accepted by diverse communities
b) Schools must not only expose these values to students, but also be able to guide them to understand, absorb and implement the applicable values.

Morality is something that is taught or instilled in humans step by step, starting from birth, from a psychoanalytic perspective, morals are part of the superego or human conscience, the superego is the moral part of the human personality, because the superego is a filter, a sensor tool that determines whether something is good
-bad or wrong things that someone does [7]. In relation to morals, it is hoped that students will be able to understand and apply the morals embedded in them to their environment both at school and outside of school, one of which can be implemented by fostering discipline through the implementation of rewards and punishments.

2. RESEARCH METHOD

This research uses descriptive qualitative which focuses on looking at the implementation of Reward and Punishment as a discipline development strategy for students, the research was conducted at MTS Madinatun Najah Rengat and as the subject of the research. The research instrument were interviews and observations, the research sampling used a purposive sampling technique, it is a technique with certain considerations, it means that informants are taken based on certain considerations or criteria that have been formulated in advance by the researcher [8], such as; 2 teachers (class advisor and teacher who implements rewards and punishments) and 5 class VIII students. The research results is presented using a qualitative descriptive method using the Miles and Huberman method analysis [9] the steps are: Data reduction, data display, conclusion drawing. This research is intended to provide an overview of the results of what the research subjects experienced which will be explained in the form of descriptive words.

3. RESULT AND DISCUSSION

The results of this research are based on the implementation of reward and punishment as a strategy for fostering students' discipline in schools, it was found that the steps and results were that teachers applied rewards if students behaved well or followed school discipline and gave punishment when students broke school discipline or school rules'.

The forms of reward given to students are verbal and non-verbal rewards, while for punishment, teachers also give it in the form of verbal (reprimand) and non-verbal punishment in the form of mental development by carrying out additional tasks or by calling the students' parents to school and memorizing Quran verses. Apart from that, it was also conveyed by one of the informants (Teachers) at MTS Madinatun Najah Rengat, that students make a letter of agreement at the beginning of the school year when they enter school, it make students think twice when they want to break the school's regulation. The following are conclusions from interviews and observations of teachers and students regarding the implementation of rewards and punishment at MTS Madinatun Najah, namely as follows:

TABLE 1. Implementation of Rewards as a Strategy to Build Students' Discipline at MTS Madinatun Najah Rengat

No	Types of Discipline At MTS Madinatun Najah	Activity	Reward	Types of	
				Verbal	Non Verbal
1	Discipline in Getting dressed	1.	Students wear school uniforms according to schedule	Teacher's praise to students, (Good, very Good, steady)	
		2.	Students wear polite, neat clothing and wear the hijab and cover their private parts for women		
		1.	Come to school on time		
		2.	Don't skip class during study hours		
		3.	Do not smoke or drink alcohol inside or outside school		If students who follow these rules are high achievers, one of which is given a reward in
		4.	Do not engage in promiscuity		
		5.	Do not get involved in fights either inside or outside		

2	Discipline in Behavior	6.	Not involved in using or distributing illegal drugs (narcotics)	Master's Praise	the form of a school certificate and coaching money
		7.	Do not wear excessive attributes/accessories and men with short hair (not long hair)		
		8.	Do not wear sandals during class hours		
		9.	Using cellphones at school according to the rules		

Table 2. Implementation of Punishment as a Strategy to Build Students' Discipline at MTS Madinatun Najah Rengat

No	Types of Discipline At MTS Madinatun Najah	Activity	Punishment	
			Verbal	Non Verbal
1	Discipline in Getting dressed	1. Students do not wear school uniforms according to schedule 2. Students do not wear polite, neat clothing and wear the hijab and cover their private parts for women. 1. Come late 2. Skip class during study hours 3. Smoke in and outside the school. 4. Engage in promiscuity	1. Teguran, Nasehat/ bimbingan kepada Siswa terhadap pelanggaran yang	1. Doing extra assignments outside of class or at home 2. Given a statement letter 1 -3 times for each violation 3. 3 times summons

			dilakukan
2	Discipline in Behavior	5. Wearing excessive attributes/accessories, and long hair for male students. 6. Wear sandals during school hours. 7. Using cellphones at school 8. Doing promiscuity and the like 9. Drinking alcohol inside and outside school 10. Involved in using or distributing illegal drugs (narcotics)	letter for the parents 4. Last, dismissed from school. 1. Summons letter for parents 2. Dismissed from School

Based on the observation in implementation reward and punishment in fostering studnts' discipline

Based on observations related to the application of reward and punishment as fostering student discipline in schools, it was found; students who come to school on time, do not use excessive accessories such as bracelets, gold, necklaces for boys, and hair for male students is neat and not long-haired, there are students who receive appreciation in the form of coaching money besides the fact that the students also excel discipline towards the existing rules at MTS Madinatun Najah, in religious activities also participating in congregational prayers and reciting the Koran together, following muhadhoroh and others.

The results of this research are also in line with the research results conducted by I. A. Wijaya dkk, [10] di SD Negeri 01 Sokaraja Tengah, that the implementation of rewards and punishments to foster discipline can bring about changes in students at school, such as by praising their teachers, students are enthusiastic and motivated. Other friends also want to get the same reward from their teacher so that together they obey the school rules. Meanwhile, punishment is carried out by teachers when students violate school rules. The teacher uses punishment first by giving a warning, if there is no change in the warning, the teacher uses punishment or sanctions, namely educational punishment such as making clippings and additional assignments. There are punishments that educate students to be more obedient and deterrent, even though there are still some students who are less obedient.

The results of other research explain that reward and punishment not only have a positive effect on students' implementation of discipline but also have a good influence on students' learning achievement at school, as found by I. Indrawati [11] who found several types of reward and punishment had a positive contribution to student learning achievement and discipline. The types of rewards that make an effective contribution to student learning achievement are; praise, awards and material prizes as well as tokens of appreciation. Meanwhile, the types of punishment that affect students' learning discipline are physical punishment and unpleasant punishment.

Apart from that, there is something important in applying reward and punishment to students, namely High-touch, that educational relationships do not occur randomly, but grow and develop through the

realization of authority (high-touch), in the form of recognition, affection and tenderness, direction, strengthening, decisive action that educates and exemplifies the relationship between teachers and students, with high-touch, then the learning process carried out will obtain optimal results [12]. High-touch is authority as has been explained, that in High-touch there are elements, one of which is love, strengthening and firm education.

It is very important to implement reward and punishment using the High-touch method, because with this High-touch method the application of punishment will not make students afraid, feel embarrassed, and traumatized by physical violence. Because there is an element of strict educational application in the application of punishment. Likewise, giving rewards to students is also a form of affection for students, recognition of their achievements or positive actions.

As stated by H. Saud [13] that a teacher's professionalism is not only seen from his ability to master material, media, techniques and so on, but professionalism must also be shown in the teacher's interaction with students at school. This interaction relationship must prioritize human dignity. This is done by treating students with full respect, being sensitive to all student problems, loving and caring for students sincerely, being firm about student actions or behavior that are not in accordance with school discipline but are educational in nature. So that there are no more cases of teacher physical violence against students as a form of punishment for students' mistakes or indiscipline at school.

As happened in Poso, in a video recording that went viral on social media last week, Yanto Porayouw, a teacher and homeroom teacher for class class during study hours. Three (3) students who were summoned immediately returned to class, while the other two (2) students who were the target of Yanto's anger, the case was canceled due to mediation between parents, students and teachers, but the teachers still received punishment in the form of sanctions that refers to Government Regulation (PP) Number 94 of 2021 concerning Civil Servant Discipline [14].

In another case that occurred in Surabaya, a teacher at SDN Simomulyo I Surabaya was suspected of pinching three of his students so that they were traumatized and reluctant to go back to school, and the students were known to be polite, even though it had been resolved and the teacher received sanctions, it still left the students feeling afraid [15]. The following is statistical data on violence that occurs in schools experienced by students, one of which is physical violence by teachers as a form of wrongful application of punishment [16]:

Figure 1. Six Facts about Violence at Schools
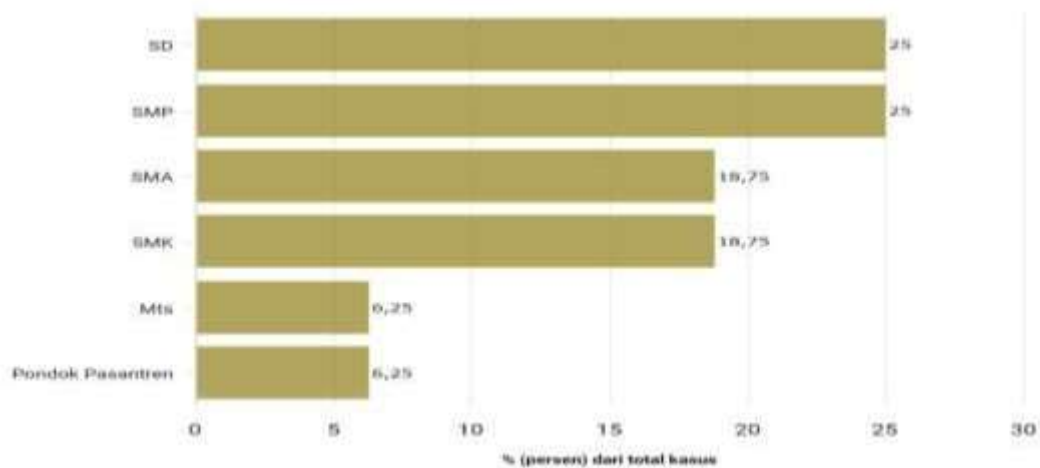
Figure 2. Six Facts about Violence at Schools

Furthermore, it was found that data from the Federation of Indonesian Teachers' Unions (FSGI) collected from the Republic of Indonesia showed that there were 16 cases of bullying that occurred in the school environment in the period January to August 2023 with the following statistical data [17]:

This is what every educator (teacher) must pay attention to, by not implementing punishment of physical violence to students but with punishment, firm educational action, and if the student has done the right thing then give a reward, in Law no. 35 of 2014 regarding amendments to Law no. 23 of 2002 concerning Child Protection, in article 9 paragraph 1, also expressly states that "every child has the right to receive protection in an educational unit from sexual crimes and violence committed by educators, educational staff, fellow students, and/or other parties" [18].

Even though there were changes from students who initially came late to not being late, then they began to actively participate in religious activities, not skip classes and so on. Another observation result at MTS Madinatun Najah is that there is still a lack of variety of rewards, giving rewards is still focused on students who excel, or rewards for students who take part in certain competitions/Olympiads, there should also be rewards for students who have properly carried out the discipline or rules that exist at MTS Madinatun Najah, for example, every semester it is announced that each class representative or student who has properly carried out school discipline or school regulations has received appreciation from the student representative or the principal, and this will be a special motivation for other students who have not received this appreciation [19], and other research results are also explained that rewards can help change student behavior for the better and students become motivated [20].

4. CONCLUSION

The results of this research explain that the application of reward and punishment as discipline development has gone well at MTS Madinatun Najah, with several types of discipline implemented through reward and punishment strategies, there has been a change in students, one of whom is usually late coming to school, turning into coming on time. However, it is a suggestion to increase the variety of rewards so that we do not focus on giving rewards only to children who excel, but also to children who do not break the school discipline.

ACKNOWLEDGEMENT

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AUTHOR BIO

Dr. Dessy Syofiyanti, S.Sos.I., S.Pd., M.Pd. is a Masters graduate in Guidance Counseling, and a Doctoral graduate in Educational Sciences. The author is a permanent lecturer and Chair of LPPM at STAI Madinatun Najah Rengat Indragiri Hulu Riau, with expertise in Guidance Counseling, Psychology of Religion, Educational Sciences.
Some of the articles, IPRs and products that have been published, one of which is "Development of a Sex Education Model for Elementary School Children Using Index Card
Match Media" which has been adopted by several elementary schools in Inhu. Author Email:: dessysyofiyanti@gmail.com .

Dian Purnomo, S.Pd. is a graduate of the Bachelor of Islamic Religious Education at STAI Madinatun Najah Rengat, currently in the process of Master's Studies majoring in PGMI. The author is an LPM staff at STAI Madinatun Najah Rengat, has teaching experience as a lecturer assistant, teacher at MA Asahan, MI Seresam, as well as a teaching staff at Ma'had UIN Suska Riau, several articles have been published, one of which is entitled; "Implementation of the Islamic Story Method in instilling students' religious morals". Author Email:
dianpurnomo120295@gmail.com .

Novia Julianti S.Pd. is a graduate of the Bachelor of Islamic Religious Education Stai Madinatun Najah Rengat, a writer who was born in Kuantan Babu, July 13 2000, has experience in the organization namely Mapala (Nature Lover Students) and has won sports competitions, one of which is 2nd place in the 2018 10K running competition. teaching tutoring for elementary school children. Author Email: noviajulianti18@gmail.com

OPTIMIZING STUDENT DISCIPLINE THROUGH THE ISLAMIC RELIGIOUS EDUCATION TEACHER PROGRAM

Anisa Utami[1] , Ummah Karimah[2] , Rusjdy S. Arifin[3]

[1,2,3] University of Muhammadiyah Jakarta

E-mail [1] annisa[2] ummah.karimah@umj.ac.id,[3] rusjdy.arifin@umj.ac.id

ABSTRACT

This research is motivated by students' indiscipline in obeying the rules at school such as arriving late, leaving the class during the learning process, not obeying the rules in class and so on. This is due to the lack of student awareness to obey the rules that have been set at school. The purpose of this research is to find out the Islamic Religious Education teacher program in optimizing students' disciplinary attitudes at SD Ar-Ridha Al-Salaam Islamic Green School Depok, West Java. The method used is a qualitative method with a case study approach through interviews with Islamic Religious Education teachers and 5th grade students, documentation about student discipline and observation during Islamic Religious Education learning about student discipline. The research results obtained are that the Islamic Religious Education teacher's program in optimizing student discipline at SD Ar-Ridha Al-Salaam Islamic Green School Depok West Java is by implementing student programs such as habituation of dhuha prayer in congregation, muroja'ah, tahfiz and moral guidance.

Keywords: Islamic Education Teacher, Discipline Attitude, Students

ABSTRAK

Penelitian ini dilatarbelakangi oleh ketidakdisiplinan siswa dalam menaati peraturan di sekolah seperti datang terlambat, meninggalkan kelas saat proses pembelajaran, tidak menaati peraturan di kelas dan lain sebagainya. Hal ini disebabkan kurangnya kesadaran siswa untuk menaati peraturan yang telah ditetapkan di sekolah. Tujuan penelitian ini adalah untuk mengetahui program guru Pendidikan Agama Islam dalam mengoptimalkan sikap kedisiplinan siswa di SD Ar-Ridha Al-Salaam Islamic Green School Depok Jawa Barat. Metode yang digunakan adalah metode kualitatif dengan pendekatan studi kasus melalui wawancara kepada guru Pendidikan Agama Islam dan siswa kelas 5, dokumentasi tentang kedisiplinan siswa dan observasi selama pembelajaran Pendidikan Agama Islam tentang kedisiplinan siswa. Hasil penelitian yang diperoleh adalah bahwa program guru Pendidikan Agama Islam dalam mengoptimalkan kedisiplinan siswa di SD Ar-Ridha Al-Salaam Islamic Green School Depok Jawa Barat adalah dengan melaksanakan program siswa seperti pembiasaan shalat dhuha berjamaah, muroja'ah, tahfiz dan bimbingan moral.

Kata Kunci: Guru Pendidikan Agama Islam, Sikap Disiplin, Siswa

1. INTRODUCTION

Individual success is determined by discipline. As a form of self-conscious attitude to obey and obey the rules in useful activities and not waste time in vain. The basis of one's discipline must be started and familiarized starting from small things, for example how to manage time [1].

How to manage time is done when individuals are in the habit of discipline starting in family life, school and society. This can have a positive impact on students' lives such as when they are outside of school. And   can

produce an organized life, because discipline is more organized and becomes a fundamental element of morality [2].

Students have a disciplined attitude in order to behave in accordance with predetermined norms. Student discipline in school is a direct reflection of student compliance in carrying out the rules in school. It applies in schools that can support the creation of comfortable, effective and useful teaching and learning conditions so as to achieve optimal results [3].

The process of achieving optimal results in a disciplined attitude is determined by parents and teachers responsible for their children, especially in educating, guiding, and providing direction to children in order to form a virtuous person and improve children's discipline at home and school. So the hope of parents, namely children can grow and develop in accordance with the corridor of Allah SWT as the Lord of the universe [4].

Given the importance of discipline in learning, as well as the teachings of Islam which strongly encourage humans to live in discipline, it is imperative for Islamic Religious Education teachers to enforce discipline in the learning process as Allah says QS. Al-Ashr [103]: 1-3 which means: "By the time. Indeed, man is truly in loss. Except for those who believe and teach good deeds and advise to obey the truth and advise to obey patience ". (Q.S. Al-Asr [103]: 1- 4) [5]

Based on this verse above, it can be understood that time is the main human capital, if it is not filled with positive activities, then it will pass by. It will be lost and at that time let alone profit is obtained, the capital has been lost [6]. So it can be concluded that humans are at a loss if they neglect time. Especially in the context of education, students also experience losses if students are not disciplined, especially against time, then the student will be left behind in the learning process. Therefore, teachers have an obligation and responsibility in implementing rules or discipline.

Based on a preliminary study at SD Ar Ridha As Salam Islamic Green School Depok West Java, several examples of indiscipline shown in general by students of SD Ar Ridha As Salam Islamic Green School Depok West Java were found, among others: indiscipline in the use of school uniforms, indiscipline in hygiene, indiscipline in attending school, indiscipline in doing assignments and indiscipline in class hours.

In a lesson, learning will not be successful without a teacher who has the ability to speak and behave properly and correctly as a role model for students so that students can be ready to welcome learning happily without coercion, because when students can accept happily then learning will run smoothly, so that to improve student discipline at SD Ar-Ridha As-Salaam Islamic Green School, it takes a big role for an Islamic Religious Education teacher in it. Therefore, it takes the role of the teacher in implementing creative, interesting learning that will indirectly affect student discipline.

The role of teachers in shaping discipline at school is the responsibility of teachers and parents in educating children to get used to obeying and complying with the rules set at school by controlling themselves so as not to commit violations that are carried out continuously and gradually so that they will be firmly embedded in a person. Because basically it is not only the teacher who is in charge of educating students but parents who have a big responsibility in educating their children to have good character in accordance with what is expected and become real Islamic people. Therefore, students need direction from various parties, both family, school and the surrounding environment [7].

The strategies that can be carried out by teachers in the formation of student discipline are through extracurricular activities such as tahfidz Quran activities, and also reading short surahs and also integration through daily activities in the form of exemplary giving such as reprimands, advice, environmental conditioning that supports disciplinary character education, maximizing teacher competence, holding meetings with student guardians so that student guardians know how the school is doing, and collaborating with parents so that the process of forming disciplinary character can be achieved [8].

From these various problems, the author is interested in further researching the optimization of what is done by Islamic religious education teachers in improving student discipline at school. So that in this study the author took the title "Efforts of Islamic Religious Education Teachers in Optimizing Student Discipline at

SD Ar- Ridha As-Salaam Islamic Green School Depok, West Java".

2. RESEARCH METHOD

The research method used in this research is a descriptive research method with a qualitative approach. This qualitative research was taken because researchers try to examine social phenomena in a situation that takes place naturally or naturally, and not a controlled situation. Descriptive research aims, namely to explain systematically, factually, and accurately about the facts and properties of certain populations or areas. In this study using data that already exists by certain parties which the author then concludes to be able to describe the data using analysis from the author himself, through analysis carried out with information contained in books, journals, news, the internet, and so on that have to do with the problem to be studied.

Research using the case study method used in this qualitative research aims to be able to know something in depth and understand the actions of the subjects and objects studied through qualitative research techniques such as observation, interviews and documentation. Because to get the results of in-depth research on the efforts of Islamic Religious Education teachers in optimizing student discipline at SD Ar-Ridha As-Salaam Islamic Green School will be better done by using observation, interviews and documentation.

This research data collection was carried out by various sources. As for this research includes data from two parts, namely: a. Primary Data Primary data is data that comes from direct observation at SD Ar-Ridha As-Salaam Islamic Green School, Primary data contained in this study include: The Islamic Religious Education teacher's program in shaping student discipline, the results achieved by Islamic religious education teachers in shaping student discipline and the supporting and inhibiting factors of Islamic religious education teachers' efforts in optimizing student discipline at SD Ar-Ridha Al-Salaam Islamic Green School Depok West Java.

Secondary data Secondary data is data obtained directly from the object of research and this data is in the form of documents originating from the madratsah to be studied. The data contained in this study include: school profiles such as history, vision and mission of the school, teacher and student data, student discipline books, student tardiness books and school facilities and infrastructure data.

The primary data sources in this study are the principal, homeroom teachers of Ar-Ridha Al-Salaam Elementary School and student discipline documents. Secondary data sources are data directly collected by researchers as a support for the first data source.

The researcher was present at SD Ar Ridha Al Salaam Islamic Green School by applying the following data collection techniques: 1. Participant Observation In general, observation means observation, vision. While specifically in the world of research, according to Imam and Tobroni observation is observing and listening in order to understand, seek answers, seek evidence of socio-religious phenomena (behavior, events, circumstances, objects, and certain symbols) for some time without affecting the observed phenomenon, by recording, recording, photographing these phenomena for the discovery of data analysis.

In this study, we will use participant observation techniques in which researchers will be directly involved to make observations related to the things to be studied with the aim of obtaining data on teacher programs in shaping student discipline, besides that this technique is also used by researchers to obtain school data such as school conditions, facilities and infrastructure and other supporting data.

As well as in-depth interviews conducting direct interviews with teachers and principals this interview is carried out continuously until the author gets accurate data. The type of interview that researchers use is an open interview, namely an interview in which the subjects know that they are being interviewed and know what data analysis in qualitative research is carried out during data collection, and after completion of data collection within a certain period.

During the interview, the researcher has analyzed the interviewee's answers. If the interviewee's answer after being analyzed feels unsatisfactory, the researcher will continue the question again, until a certain stage, the data is considered reliable.

The general pattern of analysis follows a flow model, in which researchers carry out three data analysis activities simultaneously, namely: the data that has been collected is then presented after that it is analyzed, then from the results of the data analysis conclusions can be drawn. The data obtained from the field is quite a lot, for that it needs to be recorded carefully and in detail. As has been stated, the longer the researcher is in the field, the more the amount of data will be numerous, complex and complicated. For this reason, it is necessary to analyze the data through data reduction. Reducing data means summarizing, selecting and selecting key things, focusing on important things, looking for themes and patterns.

Credibility is the determination of qualitative research results that are credible or reliable from the perspective of participants in the study. As for testing data credibility or trust in qualitative research data, among others, is done by extending observation, increasing persistence in research, triangulation, discussions with peers, negative case analysis, and member check. In this study, to obtain data validity, triangulation was used.

3. RESULT AND DISCUSSION

Based on the research that has been conducted at SD Ar-Ridha Al-Salaam Islamic Green School regarding Optimizing Students' Disciplinary Attitudes Through the PAI Teacher Program at SD Ar-Ridha Al-Salaam Islamic Green School Depok West Java, there are several research findings. Some of the data found in this study came from the sources as the source of the data. Therefore, researchers conducted observations and interviews with the Principal, Homeroom Teacher, PAI Teacher and students at SD Ar-Ridha Al-Salaam Islamic Green School as primary data sources, as well as several related sources as secondary data sources.

The following is a review of the results of research findings conducted based on this research problem that the Islamic Religious Education Teacher program held at the School in optimizing student discipline The Islamic Religious Education teacher program is very influential in optimizing student discipline. The purpose of daily programs such as dhuha congregation, muroja'ah and dzuhur congregation carried out by Islamic Religious Education teachers and homeroom teachers is as an effort to familiarize students in practicing Islamic values in a structured manner.

This is a form of effort to shape the discipline character of students. In this regard, Mr. Muhammad Yahya as the religious coordinator and Islamic Religious Education Teacher stated that: "There are many programs held at school in an effort to shape the disciplinary character of students including training children before learning activities begin to get used to praying dhuha together and Muroja'ah, namely repeating memorization, explaining to children that sunnah prayers are to complete the obligatory prayers that are left behind so every time before the lesson starts I always ask the children if they have done the morning prayer, In addition, there is also a moral development program every Friday morning in the form of instilling Islamic manners, manners to teachers and manners to parents which are poured out in the form of discussions, for example by telling the story of the Prophet Ishaq a.s about how his manners to his family, the prophet's manners to his teachers and parents can be embedded and form student discipline at school, another program is to train children to apply a hadith that is to maintain cleanliness (annadhofatu minal iman) applied to children to always maintain and care for the classroom environment, habituation of dzuhur prayer in congregation accompanied by teachers and homeroom teachers, besides that there are annual programs such as PHBI for example Isra' Mi'raj, national PAI stage competitions such as quiz, calligraphy, speech competitions and adhan competitions."

Likewise, Mr. Yunus as the Islamic Religious Education teacher said that:

"The school program organized in an effort to shape the disciplinary character of students at school includes dhuha prayer in congregation which is held every Monday-Jum'at at 07.30-08.00 before teaching and learning activities begin, Muroja'ah (repeating memorization) is carried out after dhuha prayer in congregation and dzuhur prayer in congregation which is held in the mosque accompanied by teachers and homeroom teachers respectively".4 Likewise, Mr. Bukhari Muslim as an Islamic Religious Education teacher said that: "The Islamic Education teacher's program in an effort to form student discipline at school is that

there are daily programs such as dhuha prayers in congregation, Muroja'ah, dzuhur prayers in congregation and there are also annual programs such as Islamic Holidays Celebrations, namely the commemoration of the Prophet's maulid, Isra' Mi'raj, Tadabur alam and PAI stage competitions such as lectures / speeches, quiz, calligraphy and azan competitions".

Muhammad Yahya, Islamic Education Teacher at Ar-Ridha Al-Salaam Islamic Green School, Personal Interview, Depok, March 16, 2023. 4 Yunus, Islamic Education Teacher at Ar-Ridha Al-Salaam Islamic Green School, Personal Interview, Depok, February 16, 2023. 5 Bukhari Muslim, Islamic Education Teacher at Ar-Ridha Al- Salaam Islamic Green School, Personal Interview, Depok, March 29, 2023. The same thing was conveyed by Hania Alessia Shidqi as a 5th grade student that: "The program at school in shaping student discipline is dhuha prayer in congregation which is held every morning before the lesson starts, muroja'ah / repeating memorization accompanied by ustadz / PAI teachers and homeroom teachers after dhuha prayer and dzuhur prayer in congregation". The same thing was conveyed by Alisya Hasna Marsyaningtyas as a 5th grade student that: "The teacher's program in shaping student discipline at school is dhuha prayer in congregation, muroja'ah and dzuhur prayer in congregation, all of which are carried out every Monday to Friday, there are also weekly programs such as moral guidance which is carried out every Friday morning before dhuha prayer and annual programs such as nature tadabur."

From the explanation above related to optimizing students' disciplinary attitudes through the Islamic Religious Education teacher program, it can be concluded that there are several programs including dhuha prayer in congregation, Muroja'ah, Zuhr prayer in congregation, tadabur alam, PHBI, maulid Nabi, Isra' Mi'raj, PAI stage competition, azan competition, speech competition and calligraphy competition. And the implementation time of the student discipline program can be concluded that for the dhuha prayer program in congregation is carried out every Monday-Jum'at 7.30 am, Muroja'ah is carried out every day after dhuha prayer, zuhur prayer in congregation is carried out every day, while for PHBI, maulid Nabi, Isra' Mi'raj, tadabur alam and PAI performance competitions are held once a year according to the academic calendar.

Cooperation between teachers and homeroom teachers in efforts to form student discipline Based on an interview with Mr. Muhammad Yahya as an Islamic Religious Education Teacher stated that: "PAI teachers and homeroom teachers are inseparable partners and have the same role in shaping the disciplinary character of students, the form of cooperation between PAI teachers and homeroom teachers is by doing teamwork, namely by assisting students during teaching and learning activities, so when PAI teachers are teaching homeroom teachers are obliged to 26 Hania Alessia Shidqi, 5th grade student of SD Ar-Ridha Al-Salaam Islamic Green School, Personal Interview, Depok, March 30, 2023.

Alisya Hasna Marsyaningtyas, 5th grade student of Ar-Ridha Al-Salaam Islamic Green School, Personal Interview, Depok, March 30, 2023. 93 in the classroom and assist students in learning activities and vice versa when the homeroom teacher teaches, the PAI teacher must accompany students, this is done to minimize student indisciplinary behavior when in class ".28 Likewise, Mr. Yunus as an Islamic Religious Education teacher said that: "The cooperation between PAI teachers and homeroom teachers in efforts to establish student discipline is by making rules agreed upon with students when in class during teaching and learning activities, participating in accompanying children when studying in class, and building good communication between teachers and homeroom teachers".

Likewise, Mr. Bukhari Muslim as the Islamic Religious Education teacher said that: "The form of cooperation between PAI teachers and homeroom teachers in efforts to form student discipline is by building good communication and making rules that are mutually agreed upon when teaching and learning activities in the classroom, for example when there are students who chat when the teacher is explaining the agreement is that students must stand in front of the class, when someone says rude words the agreement is that students must issue infaq and so on". The same thing was conveyed by Hania Alessia Shidqi as a 5th grade student that: "Usually if the PAI teacher is teaching, the homeroom teacher always accompanies us in the classroom and vice versa when the homeroom teacher teaches, the PAI teacher Muhammad Yahya, PAI Teacher of SD Ar-Ridha Al-Salaam Islamic Green School, Personal Interview, Depok, March 16, 2023.

Yunus, Islamic Education Teacher at Ar-Ridha Al-Salaam Islamic Green School, Personal Interview, Depok, February 16, 2023. 30 Bukhari Muslim, Islamic Education Teacher at Ar-Ridha Al-Salaam Islamic Green School, Personal Interview, Depok, March 29, 2023. accompanying us in class, teachers and homeroom teachers also make several rules that we agree together in class" The same thing was conveyed by Alisya Hasna Marsyaningtyas as a 5th grade student that: "The cooperation between teachers and homeroom teachers in shaping student discipline is by making rules that we agree together in class, besides that, PAI teachers always communicate with homeroom teachers, and accompany us when learning in class".32

From the explanation above related to the cooperation between teachers and homeroom teachers in efforts to form student discipline, it can be concluded that the form of cooperation between teachers and homeroom teachers includes building good communication in the classroom, accompanying students in teaching and learning activities and forming class rules that are mutually agreed upon.

Based on the results of the research, from the data obtained in the field and analyzed, the researcher will discuss the research findings. This discussion is intended to describe the data into a form that is easier to understand. This discussion of research findings researchers get from the observation process (observation), the results of interviews with relevant sources conducted by researchers in the discovery of the results and documentation.

In the discussion of the research findings, it will be explained that the Islamic Religious Education Teacher's program in an effort to form student discipline Based on the conclusions of the results of interviews with three PAI teachers and two students, it can be described with the following explanation: "The Islamic Religious Education teacher program in shaping student discipline includes habituation of dhuha prayer 113 in congregation, Zuhr prayer in congregation, Muroja'ah, Tahfiz and moral guidance. The time of implementation of the dhuha prayer program in congregation is every Monday-Jum'at at 7.30 am, Muroja'ah is held every day after dhuha prayer, zuhur prayer in congregation is held every day while moral guidance and tahfidz are held every Friday.

The PAI teacher's strategy in shaping student discipline is by providing role models, directing motivating students, providing rewards and punishments. The success of the program can be measured from several indicators, namely seen from changes in student morals, social attitudes and student learning while at school. The success cannot be separated from the efforts of teachers who work together with homeroom teachers by building good communication in the classroom, accompanying students in teaching and learning activities and forming mutually agreed upon class rules.

This is reinforced by Abdul Majid's opinion in his book, namely the habituation of dhuha prayers in congregation makes the habit as one of the techniques or methods in the formation of discipline. Then he turns all good qualities into habits, so that the soul can fulfill the habit without too much effort, without losing much energy and without finding much difficulty. The process of habituation must be started and instilled in students continuously. The potential of the human spirit of faith in a person can change, so the potential of the spirit given by Allah must always be nurtured and maintained by providing training in worship.

This is relevant to Siti Nuraeni's research which states that the habituation of dhuha prayer in congregation can train students to form discipline in matters of time and applicable rules. One of the efforts to shape students' disciplinary character is through habituation. The discipline formed through habituation to this dhuha prayer is discipline towards time and rules that apply in the school environment. With the implementation of habituation, it is hoped that the character values of disciplined students will be formed, discipline towards time and rules, discipline towards an activity that applies as a guide to discipline.

Based on the discussion above, it can be concluded that the habituation of dhuha prayer in congregation can shape student discipline at school. The dhuha prayer program that is carried out every day at school will make students become accustomed to and disciplined in worship.

4. CONCLUSION

Based on the results of research on "Optimizing Students' Disciplinary Attitudes Through the Education Teacher Program", it can be concluded that the results of this study are the Islamic Religious Education teacher program in optimizing student discipline at SD Ar Ridha Al Salaam Islamic Green School Depok, West Java, namely habituation of dhuha prayers in congregation, zuhur prayers in congregation, muroja'ah, tahfiz and moral guidance.

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COMPUTER SUPPORTED COLLABORATIVE LEARNING (CSCL) AS A VIRTUAL LEARNING ENVIRONMENT ON MATHEMATICS

Meilani Safitri1, Nunuk Suryani2, Budiyono3 , Sukarmin4

[1,2,3]Universitas Sebelas Maret Surakarta
E-mail meilanisafitri@student.uns.ac.id , nunuksuryani@staff.uns.ac.id
budiyono@staff.uns.ac.id , sukarmin@staff.uns.ac.id

ABSTRACT

The Covid-19 pandemic has ravaged the world for more than a year, far beyond what experts predict. The impact of the Covid-19 pandemic for Indonesia is to accelerate the implementation of the 4.0 education revolution. Computers and the internet have an important role in the learning process during the Covid-19 pandemic. This research is a literature study that reviews previous research using the systematic literature review (SLR) method. The purpose of this study is to seek information, examine basic theories and examine the results of previous studies related to CSCL and VLE. Data collection is done through the process of editing, organizing, finding documents, manuscripts, photos and videos. To obtain correct and precise results in analyzing the data, the author uses content analysis techniques. Data analysis was carried out through descriptive and thematic analysis. The results of this study indicate that VLE-based CSCL has been carried out successfully and is very useful in distance learning, especially during the current covid-19 pandemic. Based on these results, it is recommended to develop a VLE-based CSCL to see its impact on mathematics learning in schools, especially the impact on problem solving skills.

Keywords: CSCL, virtual, learning, environment, mathematics

ABSTRAK

Pandemi Covid-19 telah melanda dunia selama lebih dari setahun, jauh melampaui perkiraan para ahli. Dampak pandemi Covid-19 bagi Indonesia adalah mempercepat implementasi revolusi pendidikan 4.0. Komputer dan internet mempunyai peran penting dalam proses pembelajaran di masa pandemi Covid-19. Penelitian ini merupakan studi kepustakaan yang mengulas penelitian-penelitian terdahulu dengan menggunakan metode sistematik literatur review (SLR). Tujuan penelitian ini adalah untuk mencari informasi, mengkaji teori-teori dasar serta mengkaji hasil penelitian-penelitian sebelumnya terkait CSCL dan VLE. Pengumpulan data dilakukan melalui proses penyuntingan, pengorganisasian, pencarian dokumen, naskah, foto dan video. Untuk memperoleh hasil yang benar dan tepat dalam menganalisis data, penulis menggunakan teknik analisis isi. Analisis data dilakukan melalui analisis deskriptif dan tematik. Hasil penelitian ini menunjukkan bahwa CSCL berbasis VLE telah berhasil dilaksanakan dan sangat bermanfaat dalam pembelajaran jarak jauh khususnya pada masa pandemi covid-19 saat ini. Berdasarkan hasil tersebut, disarankan untuk mengembangkan CSCL berbasis VLE untuk melihat dampaknya terhadap pembelajaran matematika di sekolah, khususnya dampaknya terhadap keterampilan pemecahan masalah.

Kata Kunci: CSCL, virtual, pembelajaran, lingkungan, matematika

1. INTRODUCTION

One of the effects of the 2019 Coronavirus pandemic is on education worldwide, leading to widespread closures schools, madrasas, universities, and Islamic boarding schools. UNESCO (United Nations Educational, Scientific and Cultural Organization) on March 4, 2020 recommended the use of distance learning and opening up educational platforms that schools and teachers can use to reach learners remotely and limit educational distractions (UNESCO, 2020). In connection with these developments, the Ministry of Education and Culture (Kemendikbud) also took policies as a guide in dealing with the disease at the education unit level (Kemendikbud, 2020). Globally, UNESCO's monitoring results stated that as of April 13, 191 countries had implemented national closures which affected 1,575,270,054 students (91.3% of the student population) (UNESCO, 2020).

The effect on the existing concepts, processes and designs has undoubtedly changed in COVID-19 age. The Covid-19 age has impacted conventional learning, one of which is that teachers and students have to get adjusted to online learning. The Covid 19 age often urged teachers to apply the learning pattern of the student centre. Face to face between teachers and pupils require the development of learning patterns with a sense of inventiveness and invention.

The digitization of nearly all elements of life during the last quarter-century – what Negroponte refers to as the "change of atoms into bits and pixels" (Negroponte, 1996) – has had an impact on us all. However, because it is the only world they know, the digital world is even more present and pervasive for those born after 1980 than it is for the rest of us. They are the 'digital ones,' also known as the 'N-Gen – Net Generation' (Tapscott, 1998). The majority of them are still youngsters or teenagers who have spent their entire lives in a changing but (from their perspective) primarily digital world. Significantly, the majority of students in higher education now fall into this category.

Technology allows us to create learning environments that actively engage and guide learners while also allowing them to pick their learning style and arrange their knowledge objectives. This learning environment conception enables learners to shift from studying in a physical area, such as a lab or lecture theatre, to learning in a student-centered learning environment in cyberspace. This, in turn, leads to personalized learning, adaptive learning, and learning through entertainment (Andone, et al., 2005).

VLEs are specialized information systems that enable the creation and application of various learning scenarios and approaches (Kurilovas, E., & Dagiene, V.). Many new tools and products have been developed since the Internet's inception in the early 1990s in order to fully leverage its benefits. Virtual Learning Environments (VLE) have emerged since the mid-1990s with the goal of enabling learning and teaching activities through the Internet.

For students and teachers, the Internet provides benefits such as flexible access and new ways of interacting and assessing. The Internet also has significant drawbacks, such as reliance on information service providers, malware, and slow connection speeds. Creating Internet tools that are interesting, appealing, easy to use, and educationally sound, on the other hand, takes time for the teacher. Teachers can use VLE to generate resources rapidly and without having to learn technological skills.

VLE provide an integrated set of Internet capabilities, allow for easy material uploading, and provide a consistent appearance and feel that may be adjusted by the user.

Our society is evolving. A new educational paradigm is emerging, one that incorporates computer and Internet technologies into schooling. Books aren't the only way we learn. We have a plethora of technological tools at our disposal. The use of technology, particularly the Internet, brings up a new world of possibilities. Education may go beyond the physical confines of the classroom with the use of technology, giving students the opportunity to experience more.

The Internet's ability to facilitate global cooperation and international teaching and learning is one of its most significant benefits to instructors. Students from various regions of the world study together by using online resources, reading each other's ideas and points of view, discussing common concerns, and

comprehending the contrasts in their attitudes. Digital technology pervades almost every aspect of students' and teachers' lives: school systems typically have at least one computer for every 15 students, teachers participate in on-line computer conferences with colleagues, schools are clamoring to be linked globally with the Internet, and video games and home computers are becoming more commonplace in students' lives.

A sizable proportion of instructors remain hesitant and distrustful about the Internet, with Becker (2000) claiming that up to 70% of American teachers are reluctant or late adopters of new technology. Only around a quarter of all teachers have included technology-based tools into their normal classroom programming. According to the same Becker survey, only 20% of teachers have advanced skills in integrating technology into the classroom.

While computers are useful in education, they cannot replace the natural world. Although computer technology allows us to view an example of how a stream's ecosystem operates, in order to gain a complete and true knowledge, students must visit a stream and conduct their own observations and testing. The fictitious cyberrealistic depicts only a skewed image of natural existence.

The use of the Internet in education has gained a great deal of attention. When compared to traditional in- class education, there are several clear benefits. The benefits influence children and teachers in many ways. Students are those who have registered in a learning course. The individual in charge of teaching the class is known as the teacher/instructor. The teacher will distribute materials, e-mails, and so on, informing students of what they need to do.

There are several advantages to using the Internet. One big advantage of using a virtual classroom is that it can aid in instructor organization. Course materials, assignments, class notes, and other information can be easily classified in separate areas. The establishment of a "virtual notepad" can help both the instructor and the student find documents more easily. Having this information available on the Internet allows professors to easily update and revise course content.

In 2001, a case study was conducted to investigate the utilization of virtual classrooms. According to Jason (2001), pupils see the utilization of the virtual classroom as a convenience. It is much easier to find information on the Internet because it is available 24 hours a day, seven days a week. Distance learning courses can be completed at any time and from any location. Students can access this information without contacting the instructor.

The virtual classroom also helped students acquire a variety of communication and social skills, allowing them to overcome their relative isolation by engaging with others in similar situations. Cost is also regarded as a benefit. Students save money by not having to commute to class, which saves them time, petrol, childcare, and travel expenses. Another advantage of the virtual classroom is that it saves time. Students who are motivated and/or rapid learners may be allowed to advance more quickly than in a typical in-class situation. Because most interaction with instructors will be done by email, messages can be delivered at any time of day or night, communication is seen as a plus.

To the teacher, the fact that everything is digital is a benefit. Because all work is provided by e-mail, instructions can easily deal with student work. Because everything is typed, the teacher is no longer required to decipher handwriting. Another benefit that teachers have discovered is reusability. Teachers can repurpose their own materials and readily obtain content from others.

Many teachers who have tried online classrooms, according to Robert Tinker, have been overwhelmed by the enrollment of ten to twelve students. Each student needed to have their own email address, which was ultimately the professor's responsibility. "It's like having infinite office hours," one teacher said. Because students demand a rapid response or feedback when they submit email, teachers must be available 24 hours a day, seven days a week.

It might be difficult or complicated to adapt non-online education to online courses. Although many classes have done well with the online course, there are some that haven't. A lab section of a science lesson is an example. Lab classes necessitate a significant amount of hands-on effort. Online courses cannot provide the hands-on experience that a classroom lab provides. This is not to argue that the computer cannot perform

some of the lab exercises. However, the Internet cannot replace the hands-on approach that students receive in a classroom lab. Brey (1991).

Students can get to know one other over the net but the link made by face-to-face interactions does not replace it. Clear instructions are also a mistake in learning on the Internet. Often these problems are easier to handle in person than over the Internet. Another concern with Internet-based learning is procrastination, because people are not required to stay to a predetermined timetable. A routine is therefore often not created and the work is not finished in time.

Distance learning creates new challenges for teachers. In some circumstances it might be as simple to achieve student success as limiting student withdrawals from online learning. Distance learning offers teachers the option to teach both subject and lifetime learning to their pupils.

The function of teachers is changed to that of educators by technological advances. New technologies such as telephony, multimedia, IT and virtual reality are a consequence Teachers who follow structured lesson plannings are vanishing in significance because students are no longer enthusiastic about lectures or books. Videoconferencing enables the students to study from "visiting" scientists, business professionals, writers, mathematicians, etc. Rural teachers get access to experts in their industry, and students have access to lessons that are currently not available in local schools.

Technology is now an essential aspect of the world in which we live. Every day it plays a bigger role. When technology is introduced into the classroom, the way teachers learn and students learn can produce astonishing transformations. The educator and the student are both energized, enthusiastic and fascinated by new ideas and barriers. Knowledge is not just grasped, but applied to seek more instantaneously and creativity rises.

Technology will undoubtedly supplant education that only transmits facts. When it comes to presenting facts in an extremely impactful, fun, full and correct way, multimedia presentation is difficult to surpass, particularly those that use advanced "gaming" tactics. And these are getting more and more available on the Internet. It is even possible for certain ideas, in particular when expressed as basic rules, to be taught utilizing multimedia.

Unbiased Internet access would result in the loss of information for teachers and schools for life. Teachers must be prepared for students who are themselves learning new research resources. Since information is not knowledge and the internet material needs to be screened carefully, school curriculum have to change in order to give pupils the ability to sort, filter and synthesize. Teachers should accept the premise that their classrooms are designed, guided, coached and discussed, not information transmitted.

Recent learning studies show that technology can play a crucial role to promote more engaged and effective learning in changing educational environments and restructure schools. Some evidence shows that technology can even expedite the reorganization process, in particular when it concentrates on utilising learning materials outside the classroom (Pisapla, Schlessinger, & Parks, 1993; Jones, Valdez, Nowakowski, & Rasmussen, 1994). The Internet is therefore a vital instrument both for the reorganization of schools and for fostering committed study. The Internet allows educators the opportunity to integrate technology into their lessons and provides teachers with access to various resources outside of their classrooms. Teachers can encourage kids to learn when they are preparing for work outside school through the Internet.

Harasim (1990) explains out why online teaching promotes active learning. Firstly, collaborative effort and study quickly active information and knowledge search and sharing. Secondly, fair involvement assures that every student is highly important for group work, and active knowledge contributions aid each member's success. Third, the asynchronous method of on-line engagement allows students to enter information from an unidentified location and at their convenience. According to a research by Montgomerie and Harapnuik (1997), schistic students were more interactive than in the person mode. They discovered that in conversations students were more open and reflected their opinions in depth during online lessons. Finally, the text-based aspect of the Internet produces active learning. While the Internet permits film clips, music and

visuals to be loaded, text is used mainly (through e-mail, gopher, ftp and veronica). Reading encourages students to systematically create the meaning of the material they are about to share and communicate, therefore fostering active learning.

Searcy (1993) studied whether they are learning both via distance education and through regular education. Studies have been carried out. The average GPA across telecommunications and traditional formats was no significant. However, Searcy found that in the conventional sections the graduation rates could be greater than in the television sections. This conclusion raises more issues about the things which could hinder the completion of your course.

The popularity of Internet-based distance learning is expanding incredibly fast. Professionals are far more attractive to distance learning than traditional learning methods. Distance learning makes sitting in a classroom far less desirable due to the flexibility and convenience provided. A post-secondary education study department identified 58% of public colleges for 2 years and 62% of public schools for four years providing distance learning. Another 28% of public institutions in two and 23% in four years aim to start offering distant learning in three years.

People who are looking for education should be aware that anybody who enters the teaching profession, particularly new teachers, may need distant learning. Teachers with these qualifications are more marketable now than teachers with these qualifications. Learning the technology is often the biggest challenge for teachers. It is normally the duty of gathering together your technology knowledge and applying it to instruct pupils through the internet. It is one thing to learn, but it is something else to do well.

One approach online chat lines is to actively connect students and professors. But most internet-based learning programs do not employ chat sessions, since all participants must be online simultaneously. One of the keys to success in distant learning is to be technologically comfortable. Many schools require instructors to be trained on computers, yet some teachers are left alone.

Despite the limitations involved with this program, many universities and community colleges perceive the possibility of on-line distant learning. Some schools see this as a chance to expand their diversity of students and increase inscriptions. Community colleges are frequently confined to students inside or within 50 mile radius of their local area. Distant learning helps these universities to extend the programs they want. More professional students return to school, and demands are changing. The desire has always been there, but the internet learning opportunity did not exist. This style of learning is promoted by technological development and the popularity of the World Wide Web. The web communication is the standard today and it is in the minority of people who do not use it. Institutes like companies have to change and adapt to the changes that take place in the community. You know that the lack of will to modify can and will lead to missed opportunities.

The Internet is a very unique and powerful technology that has an enormous impact on all educational and learning activities in the classroom. The Internet not only enables worldwide teaching and learning, it also adds opportunities to teaching and learning from afar in the world by adding options for various sorts of communication with partners. Communication via Internet tools such as e-mail, IRC, and WWW (HTML) and information searches.

In school reform, the Internet can play a crucial role. Reform attempts focus on genuine assignments that make students more responsible for their own learning. Teachers must adapt in order to prepare productive citizens for a changing technology society. For the future century, traditional educational approaches are no longer applicable. New times require new learning methods (Jones & Valdez, 1995).

Multimedia enables pupils to learn best, whether it is by reading, viewing or actively involved materials. Committed students are those who are accountable for learning, and they are stimulated by learning because they are responsible. Teachers who answered the survey agreed that the use of technology in the curriculum can support committed learning.

The Internet equips kids with immediate and global awareness. Students and teachers can interact in various parts not just of the country, but worldwide. They can learn from this about life and problems that

affect other individuals. Many teachers can access relevant Internet discussions. Educators can take advantage of these debates and the possibility to exchange experience in professional development with other educators and to fight the perceived isolation.

High schools will in future no longer select between audio or visual, interactive or independent systems, or single or two-way systems. By connecting the school, library, workplace and house, a single wire will provide everything. It will be a challenge to find the most practical blend of learning experiences based on the compromise between the costs and the capacity of a wide range of media possibilities. The focus of educational organizations in this setting will move from education to learning. Adapting to this transformation will necessitate new approaches by educational organizations to define faculty job and to secure funding for new technologies. Distance training is essential for the dissolution of learning limits despite the changes and lasting uncertainty.

Internet's eruption into popular culture that has begun to exploit many professors and institutions to increase their teachers' teaching capacity through the sophisticated network infrastructure. More and more students start to browse their materials on the web and communicate with the students via e-mail. In certain institutions, lecture software is utilized to build online panels between students. These modest advances are merely the first and it is no surprise that software developers and research organizations within colleges have recently shown interest in investigating ways of moving forward. (Britain & Liber, 1999)

2. RESEARCH METHOD

This study is a literature review that employs the systematic literature review (SLR) method to review previous research. Systematic reviews will be quite helpful in synthesizing diverse pertinent research findings. In theory, a systematic review is a research approach that summarizes the findings of primary research in order to give more full and balanced information. Meanwhile, meta-analysis is one method for statistically synthesizing results (quantitative technique).

SLR research begins with the development of a systematic review research methodology, followed by the conduct of systematic review research. There are quantitative and qualitative methodologies in the systematic review. The quantitative method of systematic review is used to quantitatively synthesize research results. A qualitative SLR technique was adopted in this investigation.

The goal of this study is to find, assess, evaluate, and interpret all research on VLE based CSCL. The SLR approach allows for a systematic evaluation and identification of journals, with each process according to the processes or protocols that have been established. String search, title and abstract screening, filtering and assessment, and data extraction are all used to collect data. The descriptive and thematic analyses were used to analyze the data. As previously said, the data gathering of study outcomes utilizing a systematic review approach is accomplished by browsing the internet (PubMed, MEDLINE, Elsevier, national journals, and others).

3. RESULT AND DISCUSSION
What is a Virtual Learning Environment (VLE)?

An integrating system builds on established networking technologies to be used as teaching and learning instruments individually. These include software for conference, e-mail, online resources, multi-media and search engines, video conferencing, shared whiteboards, and interactive simulations. These systems are known collectively as online learning environments, learning management systems, collaborative learning software, etc (VLEs). (Britain & Liber, 1999).

Users of a VLE are often classified into two primary classes: students and teachers. While teachers have a similar system vision for students, they will typically have additional instruments and powers to add curriculum, organize conferences and track progress of pupils. Students have a dialogue area that is private from the teacher's perspective in some circumstances.

1. Noticeboard
   A noticeboard zone may be a valuable feature when a student logs into the system.
2. Course outline
   The overview of the structure and dates of tasks, evaluations, presentations, video conference etc. might be included in the course outline. The system will often give the teacher with a systematic way of creating the curriculum. The course description offers hyperlinks to the course pages. In the web system, the materials for that part of the course are just html-pages.
3. E-mail
   Most systems offer an integrated email that can be used to email the teacher or pupils.
4. Conference
   The core for many VLEs is the asynchronous conferences or discussion groups which allow students to exchange ideas and topics collaboratively.
5. Class List & Students Homepages
   A further important characteristic of a learning environment is to meet other students at a course or to provide teachers an understanding of their histories, interests and objectives. Many systems have a list of students registered for a course, possibly with e-mail addresses. The inclusion of a website for each student is much more valuable. Some systems include a front interface for homepage editing that is straightforward to use.
6. Metadata
   Metadata is just object information. In particular, it is crucial that things are categorized and searched according to their intended function. There are a range of information on a particular object in a sophisticated metadata set. For instance, the metadata might offer information on who made it, when generated, who is the target audience etc. for a Java applet that is included as a resource in a course unit. Most of the current VLEs provide a simple scheme for supplying metadata about resources, courses and persons, but the metadata issue is being given greater attention by some currently developing systems.
7. Assignments
   An VLE should enable teachers to establish jobs for students to accomplish throughout their studies. It should enable students with a way to provide their graduation and feedback to the teacher.
8. Assessment
   Some VLEs provide automated on-line evaluation tests, and some systems are equipped with self-test versions.
9. Synchronous Collaboration Tools
   Some, although by no means most VLE's, include synchronous collaboration capabilities such as chat, Shared whiteboards, Group browsing and video conferencing. The relative relevance of these instruments in a system primarily depends on the intended application of the system.
10. Multimedia resources
    An important benefit of VLEs is the ability to access multi-media resources and store them as an integral part of the course package within the learning environment. The value of multimedia services will expand rapidly when increasingly complex educational materials like interactive simulations are offered on-line.
    File Upload Area
    For genuinely interactive functioning pupils should be able to download their own documents for other participants, rather than only get contents provided by a teacher into the systems. In certain VLEs, students can build their own materials and objects in the learning environment.
11. Calendar
    A tool for calendars is a handy function incorporated in certain VLEs.
12. Search Tools
    If there are multiple participants who surf about the surroundings and hyperlinks alone might get pretty

loud if a course structure is extremely large. Consequently, some systems provide search features to skip directly to topics of interest or to a particular individual. See the Navigation Model section, too. Search tools are very beneficial when the VLE consists of a broad resource base of items.

13. Bookmarking

Like search tools, the time spent navigating to common places or items in the environment can be considerably reduced by bookmarking. Some systems provide a more advanced bookmarking version, enabling players to create their own resource base.

14. Navigation Model

Although navigation does not consist exclusively of a VLE feature or tool, it is organically part of the VLE experience. The navigation facility enables a user to move about the environment and in conjunction with the appearance and feel of the system, the browsing model or metaphor is incredibly significant as it dictates how the system is utilized in many ways. Besides using hyperlinks, the tools provided and the course structure will be displayed using different VLEs, which are usual for the experience of using a conventional web browser.

Currently available VLE

The currently accessible VLE systems come from one of the two primary historical sources and are necessary to understand the difference. The main source of commercial systems on the market is the distance learning industry online in the U.S. The initial source. Popular VLEs like TopClass, LearningSpace and the Web Circulation in a box are examples of systems that have been developed in this context. However, distance learning is only a fraction of the current interest in VLE, since institutions are looking for ways of using technology to make education more effective. It is not obvious that distance learning systems are best designed for this purpose.

CSCL as VLE

The objective of this survey was to determine which VLE software (if any) are being used and to gain opinions on their ease of use in accomplishing certain activities. We also wanted to know how many respondents reported using a teaching and learning online system (e.g. putting lecture notes on the world wide web).

In the survey tool we first asked respondents to describe any teaching and learning systems. Details on the use of virtual learning environments, conference systems, worldwide web and synchronous communication systems were particularly requested. The second portion of the tool asks respondents about system efficiency in a number of tasks. These were grouped according to the tasks a VLE should be involved in.

The survey results were the following: On the cut-off date 11 of the 100 survey forms submitted have been returned. Out of the 11 replies: all 11 claimed that they were using the WWW to teach and study in some way. Nine interviewees mentioned using a virtual education. The system of first class conferences was used to report to five respondents. Six of them reported using synchronous systems. Three interviewees reported with virtual labs or simulations.

Analysis and findings from such results:1) Informal evidence from a series of institutions indicates that few attempt to adopt a coordinated approach for the overall institution, with entrepreneurial departments and enthusiastic individual lecturers implementing numerous diverse ideas. This situation presents fascinating considerations about the usage of VLEs in institutions to support existing training. A single heavyweight system may not be a good model for institutions, because different departments and professors have distinct requirements to satisfy the needs of all departmental services. 2) Many institutions are still immature in using virtual learning environments and other online learning methodologies. This can be predicted to change quickly if educators remain highly concerned with VLE and alternative teaching / learning practices and if new and enhanced systems continue to emerge highly.

The CSCL's objective is therefore to help students effectively study together. CSCL allows learners to be able to communicate ideas and information, collaborative access to information and documentation and peer feedback (Hurme & Järvelä 2001). The CSCL also supports and encourages group processes and group dynamics that cannot be achieved through face-to-face communication, such as having students identify their communication aspects (Stahl, Koschmann, & Suthers, 2006). However, CSCL environments generally failed to meet expectations as academics and practitioners did not help groups to succeed (Kreijns et al., 2002).

Computers can facilitate collaborative according to Crook (1996) by providing pupils with a common benchmark that supports comprehension by groups. Computer group learning assignments seek to increase relationships between students (King, 1989). The group's attention is concentrated on a shared item (Crook, 1999; O'Malley, 1995; Puntambekar, 2006; Stahl et al., 2006). Students interact further with activities in cooperative groups while they work on computer tasks (Jonassen & Kwon, 2001; Poole & Zhang, 2005).

In recent years, collaborative computer learning in the form of CSCL environments has been extended to a new dimension. The CSCL settings can work together to build knowledge through a joint interface support and collaborative problem solving and knowledge creation (Jonassen & Kwon, 2001; O'Malley 1995; Wang, Hinn & Kanfer 2001), and students can collaboratively build knowledge.

CSCL: issue solving in the Knowledge Forum for the Scaffolding Group. CSCL environment demands help for students in their computer problem solving, group work and problems solving within online groups. The Knowledge Forum® program helps students solve online problems by collaborating using the shared interface to generate knowledge (Hakkarainen, Lipponen, Jarvela, & Niemivirta, 1999; O'Malley, 1995; Wang et al., 2001).

However, a great many of the recent studies are centered on cooperation via the computer or on computer- based collaborative learning (CSCL). When Blair (2002) published his first CSCL book, most chapters described computer based experiments. Five years later, in the CSCL 2 book nearly every chapter describes "computer collaboration" experiments (Cruickshank, 2006). The use of computer networks in education and training has increased explosively in recent years. Typically, the technical applications utilized in CSCL offer opportunities for document exchange and a number of special network communication capabilities. The communication tools can be supported by synchronous media like chat, voice mail, one-line visualization tools and video conferencing (Jukka, 2000).

Computer environments can be utilized as instruments for visualizing thought processes in various ways. The write communication within a learning platform shows the history of conversation, so that collaborative processes can be strongly affected. However, many requests are more extensive and aim to make external actions and qualitatively different contributions visibly visible, for example in the investigative process (McKenzie 1995; Tipton, 1998). McKenzie (1999) proposed that a style of learning which may help new ways of thinking and investigating schooling could be developed through computer-supported collaborative transformative communication. It seems that written communication, together with face-to-face contact, is more effective for the transformative communication than face-to-face communication, as it needs a broader thought process (Williams, 1993).

The two argues that social contact in conjunction with the technological cultural instruments provide new cognitive resources for human cognitive achievement are Windschitl (1998). Miyake's analysis shows that understanding is Iterative in Nature, that is to say that the processes and mechanisms examined arise through a number of attempts to explain and comprehend. Agent with partial but diverse information on this subject seem to improve their understanding by social engagement in a joint problem-solving process.

4. CONCLUSION

The results of this study indicate that VLE-based CSCL has been carried out successfully and is very useful in distance learning, especially during the current covid-19 pandemic. Based on these results, it is recommended to develop a VLE-based CSCL to see its impact on mathematics learning in schools, especially the impact on problem solving skill

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AUTHOR BIO

Meilani Safitri

The author is a permanent lecturer at a private university in his hometown, Palembang. Currently she is a student in the doctoral education program at Sebelas Maret University, Surakarta. The mother of Athar, Fatih and Rafi is an alumnus of Bachelor's and Master's degrees in Mathematics Education at Sriwijaya University. She has served as a lecturer since 2013 at UIN Raden Fatah with extraordinary lecturer status. In 2015 she was appointed as a permanent foundation lecturer at Sjakhyakirti University until now. The author has obtained various certificates, both professional educator certificates and intellectual property rights certificates. This article is not her first writing. Previously, the author had written and published 14 books and various research articles in the field of education. The wife of M. Ridwan Aziz is also active in publishing the results of her research at various national and international conferences. At the end of 2019 the author received an award as an inspirational academic by the Ministry of Education and Culture's Book Centre.

STRATEGIES FOR EFFECTIVE LANGUAGE EDUCATION INTEGRATION: IMPACT ON COMMUNICATION, CULTURAL UNDERSTANDING, AND SOCIOECONOMIC GROWTH

Novri Susanti Suparman
Islamic Education Major. STAI Nurul Falah Airmolek
novrisusantisuparman@gmail.com

ABSTRACT

Language education integration within curricula has emerged as a vital endeavor to equip students with essential skills for a globally interconnected society. This study explores a range of integration strategies employed by educational institutions and their impact on communication, cultural understanding, and socioeconomic growth. Through a systematic examination of literature, case studies, and expert opinions, this research aims to uncover common themes, best practices, challenges, and reported outcomes associated with integration strategies. By synthesizing findings, this study contributes insights into how effective language education integration fosters cross-cultural competencies, enhances communication skills, and positions students for broader opportunities in a diverse world.

Keywords: language education, communication, cultural understanding, socioeconomic growth

INTRODUCTION

In an interconnected world, language education holds a transformative role in shaping the skills and perspectives of individuals. Educational institutions have recognized the significance of integrating language education into curricula to equip students with effective communication abilities, cross-cultural understanding, and enhanced prospects for socioeconomic growth. This integration goes beyond linguistic proficiency, extending into the realms of cultural empathy and global competencies.

The introduction of language education integration strategies reflects a proactive response to the demands of a diverse and interconnected society. These strategies encompass a spectrum of approaches, from immersive language programs to interdisciplinary initiatives and technological innovations. The pursuit of such strategies seeks to amplify the impact of language education, nurturing students' capacity to engage meaningfully across linguistic and cultural boundaries.(Empowering Writing Skills: Developing a Brainstorming-Based Student Worksheet for Enhancing Writing Proficiency Enhancing Writing Proficiency: Development of a Brainstorming- Based Writing Worksheet for Empowering Student Skills, n.d.)

This research aims to delve into the multifaceted landscape of language education integration strategies. By exploring various methods employed by educational institutions, it aims to uncover not only the diverse approaches undertaken but also the outcomes they yield. Through this exploration, it seeks to contribute insights into the ways in which language education integration can influence effective communication, foster cross- cultural understanding, and ultimately drive socioeconomic growth.

As embarking on this journey to examine integration strategies, we endeavor to shed light on the evolving dynamics of language education within educational settings. By examining the diverse strategies implemented, understanding their strengths and limitations, and assessing their implications, we hope to provide a comprehensive understanding of how educational institutions are harnessing language education to prepare students for an interconnected world marked by communication, cultural appreciation, and progress.

Language education, particularly in English, plays a crucial role in effective communication, cultural understanding, and socioeconomic growth. It is stated that a competitive employment market requires good communication skills, and English language skills play a crucial role in employment. This is because English

has become a medium of communication at both the international and intra-national levels, increasing the chances of quality employability for school leavers and graduates. (Thorbecke & Charumilind, 2002)

It also highlights the importance of English language skills in improving social skills and better job opportunities in Sri Lanka. It is recognized as a status symbol in Sri Lanka, and a good command of the English language is an essential qualification for anyone who seeks to fit into the elite class in society. Furthermore, it argues that the English language has become a lingua-franca of the commercial world, and it is adopted as a common language between speakers whose native languages are different, regardless of geographical, social, political, or religious disparities. Thus, English has a strong demand across society due to its apparent economic and social value. Overall, language education, particularly in English, is essential for effective communication, cultural understanding, and socioeconomic growth.

It states that education may act as a signal because of imperfect information. A greater share of highly educated workers within a cohort may signal to the employers that those with less education have lower ability, and hence the latter's earnings may be reduced accordingly." This suggests that language education, which can improve communication skills and cultural understanding, may be particularly valuable in a globalized economy where cross-cultural interactions are increasingly common. Similarly, it notes that "schooling is seen as a social equalizer" and that "a greater equity in the distribution of educational opportunities enables the poor to capture a larger share of the benefits of economic growth, and in turn contributes to higher growth rates." This suggests that language education, which can help bridge cultural and linguistic divides, may be an important tool for promoting social mobility and reducing income inequality. (Thorbecke & Charumilind, 2002)

There are several factors that influence language learning strategies. These factors include the number and range of strategies used, how the strategies are applied to the task, and the appropriateness of the strategies for the task. Additionally, the learner's level of language proficiency, affective factors such as anxiety and confidence, and the influence of culture and context also play a role in determining the choice and acceptability of language learning strategies. The learner's goals, the context of the learning situation, and the cultural values of the learner's society are important considerations in determining which strategies will be most effective. (Chamot, 2004)

Educational institutions employ various methods to enhance language learning strategies among students. One approach is the implementation of continuing professional development for all teachers, where they are trained to teach learning strategies across different subject areas. This approach has been successfully implemented in two school districts in the United States, resulting in significant improvements in student achievement as measured by standardized test scores.

Another method involves the use of standardized measures and questionnaires to collect data on language learners' strategy use. The Strategy Inventory for Language Learning (SILL), developed by Oxford, has been extensively used in descriptive studies to gather information about large numbers of foreign language learners. This instrument allows for the analysis of strategy use in relation to variables such as learning styles, gender, proficiency level, and culture.

In addition to questionnaires, diaries and journals have been utilized to collect information about language learners' strategies. Learners write personal observations about their own learning experiences and problem- solving approaches. These diaries can be used for instructional purposes to help students develop metacognitive awareness of their learning processes and strategies.

Educational institutions also employ different models for language learning strategy instruction. These models emphasize the importance of developing students' metacognitive understanding of learning strategies through teacher demonstration and modeling. They also highlight the need for multiple practice opportunities, strategy evaluation, and active transfer of strategies to new tasks. Some models, such as the CALLA model, are recursive, allowing for revisiting prior instructional phases as needed.

In summary, educational institutions employ methods such as continuing professional development, standardized measures and questionnaires, diaries and journals, and various instructional models to enhance

language learning strategies among students. These approaches aim to develop students' metacognitive awareness, provide practice opportunities, and facilitate the transfer of strategies to new tasks. The curricula for language learning strategy instruction are tailored to meet the specific needs and goals of language learners, promoting their metacognitive awareness and autonomy in using effective strategies for language learning. (Chamot, 2004)

Educational institutions have employed various strategies to integrate language education into curricula effectively. Some of these strategies include:

1. Interdisciplinary Integration: Integrating language learning with other subjects, allowing students to apply language skills in real-world contexts.(Newell et al., 2001)
2. Content-Based Language Teaching: Teaching language skills through the exploration of subject-specific content.(Lyster, 2017)
3. Cultural Immersion Programs: Offering study abroad or cultural immersion experiences to enhance language and cultural understanding.(Heppner & Wang, 2014)
4. Technology-Enhanced Learning: Incorporating digital tools, online platforms, and language apps to facilitate language acquisition.(Kirkwood & Price, 2014)
5. Project-Based Language Learning: Assigning projects that require students to use language skills in collaborative, real-world scenarios.(Gibbes & Carson, 2014)
6. Service-Learning Integration: Integrating language learning with community service projects for real-world language use.(Salam et al., 2019)
7. Language Across the Curriculum: Incorporating language learning into multiple subjects across grade levels.(Vollmer, 2009)
8. Global Education Initiatives: Infusing global perspectives and cross-cultural content throughout the curriculum.(Siczek & Engel, 2019)
9. Multilingualism Emphasis: Nurturing multilingualism by integrating various languages within the curriculum. (Cogo, 2017)
10. Assessment Integration: Aligning language assessment methods with other subject assessments.(Risbey et al., 1996)

These strategies aim to enhance language learning's effectiveness and relevance, fostering better communication, cultural understanding, and broader socioeconomic growth opportunities.

The literature provides valuable insights into the impact of various strategies for integrating language education into curricula on communication, cultural understanding, and socioeconomic growth:

1. Communication Enhancement: a) Literature suggests that integration strategies, such as project-based learning and interdisciplinary approaches, enhance students' communication skills by offering practical language use. b) Language immersion programs and technology-enhanced learning have been linked to improved language proficiency and confident communication across cultural boundaries.(Santhi et al., 2017)
2. Cultural Understanding: a) Cultural immersion experiences and community engagement initiatives are highlighted for their role in fostering deep cultural understanding. b) Integration strategies encourage students to engage with diverse perspectives, nurturing empathy, tolerance, and cross-cultural competence.(Schulz, 2007)
3. Socioeconomic Growth: a) The literature points to a positive correlation between effective language integration and graduates' employability in a globalized job market. b) Language skills acquired through integration strategies contribute to students' readiness for international careers, enhancing their socioeconomic prospects.(Pace et al., 2017)
4. Cross-Disciplinary Skills: Integration strategies that merge language education with other subjects develop students' cross-disciplinary skills, preparing them for multifaceted roles in various industries.(Jessner- Schmid & Kramsch, 2015)

5. Real-World Application: The literature underscores the importance of strategies that provide authentic language use, as they better equip students to apply language skills in real-world situations.(Lakoff, 1975)

6. Inclusivity and Equity: Insights emphasize the role of integration in promoting inclusivity, enabling diverse students to participate effectively and fostering social equity.(Bowen & Hopper, 2022)

7. Educational Reform: Literature indicates that successful integration models can influence education policy and drive broader educational reforms focused on holistic development.(Bowen & Hopper, 2022)

8. Lifelong Learning: Integration approaches cultivate a love for learning languages and cultures beyond formal education, fostering lifelong learning attitudes.(Mackiewicz, 2002)

By examining these insights from the literature, educational institutions can better understand the potential impact of different strategies on communication, cultural understanding, and socioeconomic growth. This understanding can guide the implementation of effective integration methods that align with institutional goals and student development.

RESEARCH METHOD

This research used library research. It is a method where existing knowledge and information from books, articles, and other written sources are explored and analyzed. It doesn't involve collecting new data but focuses on evaluating and interpreting existing information. It's useful for understanding existing perspectives, identifying gaps in knowledge, and laying the groundwork for research. The process involves defining objectives, searching databases for relevant sources, analyzing and summarizing the findings, and using them to build a solid foundation for this study.

Research Question

What strategies and approaches have educational institutions employed to effectively integrate language education into curricula, and what insights can be drawn from the literature regarding their impact on promoting communication, cultural understanding, and socioeconomic growth?

Review Of Related Literature

The objective of this qualitative library research is to examine various approaches used by educational institutions, identify themes, assess communication enhancement, evaluate cultural understanding effects, analyze socioeconomic growth outcomes, explore success factors and challenges, compare approaches, extract lessons for best practices, offer practical recommendations, inform education policy, and raise awareness about the significance of language education integration.

Here are six studies to answer the research question:

1. In "Language Education Integration: Strategies and Impacts" by (Castro* et al., 2004), the study explores diverse integration strategies employed by educational institutions and their potential impact on effective communication, cultural understanding, and socioeconomic growth.

2. (Coblenz et al., 2018) titled "Interdisciplinary Language Programs: Enhancing Communication and Understanding" delves into successful integration of language learning across disciplines, examining how such approaches contribute to improved communication skills and cross-disciplinary comprehension.

3. "Technology in Language Education: Enhancing Communication and Cultural Awareness" focuses on technology-infused language education strategies, assessing their influence on communication effectiveness and fostering cultural awareness in a digitally connected world.(Riasati et al., 2012)

4. "Community Engagement in Language Learning: Urban School Case Studies" investigates community-engaged language education integration in urban settings, spotlighting its role in enhancing cultural

understanding, communication skills, and addressing societal disparities.(Parra, 2013)

5. "Immersion Programs and Global Competence" by (Cushner & Brennan, 2007) offers a comparative analysis of immersion language programs, shedding light on how diverse immersion strategies, such as study abroad and language-focused schools, impact students' communication, cross-cultural skills, and future opportunities.

6. (McGrail, 2005) present "Educator Perspectives on Language Education Integration," gathering insights from educators about challenges, benefits, and innovative practices in language education integration, illuminating strategies that effectively foster communication and cross-cultural skills among students.

Educational institutions have employed a range of strategies and approaches to integrate language education into curricula effectively. These strategies aim to foster communication, cultural understanding, and socioeconomic growth. Here are some common approaches and insights drawn from the literature:

1. Interdisciplinary Integration: Approach: Integrating language education across various academic disciplines to enhance students' communication skills within different contexts. Insights: Interdisciplinary integration offers students practical language use in real-world scenarios, contributing to effective communication across subjects and preparing them for diverse career paths.

2. Cultural Immersion Programs: Approach: Creating immersive language experiences, such as study abroad programs, to expose students to the language and culture firsthand. Insights: Immersion programs foster deep cultural understanding by placing students in authentic linguistic and cultural settings, nurturing empathy and cross-cultural competencies.

3. Technology-Enhanced Learning: Approach: Utilizing technology to facilitate language learning through online platforms, virtual classrooms, and interactive language apps. Insights: Technology offers personalized learning opportunities, enabling students to engage with language content and cultural resources independently, contributing to improved communication skills and cultural awareness.

4. Community Engagement Initiatives: Approach: Collaborating with local communities, cultural organizations, and native speakers to provide authentic language and cultural experiences. Insights: Engaging with native speakers and cultural contexts enhances students' cultural understanding and communication skills, bridging classroom learning with real-world interactions.

5. Integrated Content-Based Language Teaching: Approach: Teaching language skills within the context of other academic subjects, emphasizing language use as a tool for content comprehension. Insights: This approach reinforces content learning while promoting communication skills, as students use language to explore and understand subject matter deeply. Susanti, Strategies for Effective Language Education Integration: Impact on Communication, Cultural Understanding, and Socioeconomic Growth

6. Project-Based Language Learning: Approach: Assigning projects that require students to use language skills for research, collaboration, and presentation. Insights: Project-based learning fosters communication proficiency through practical applications, while collaborative projects encourage cross-cultural teamwork and creative problem-solving.

7. Service-Learning Integration: Approach: Integrating language learning with community service projects, combining language use with real-world service activities. Insights: Service-learning enhances students' communication skills by engaging them in meaningful interactions with diverse community members, promoting cultural understanding and social responsibility.

8. Integrated Study Circles and Discussion Groups: Approach: Organizing study circles or discussion groups where students use language to engage in in-depth discussions on various topics. Insights: These interactive settings provide opportunities for students to express themselves, exchange ideas, and develop effective communication skills.

The literature suggests that these strategies contribute positively to promoting communication, cultural understanding, and socioeconomic growth. Integration enhances students' language proficiency, enabling effective cross-cultural communication. Exposure to diverse perspectives and cultures cultivates empathy and global awareness. Moreover, these skills align with the demands of an interconnected workforce, enhancing graduates' employability and global competencies.

It's important to note that the effectiveness of these strategies can vary based on factors such as educational context, student demographics, and available resources. Educational institutions need to tailor their approach to their unique environment to maximize the impact of language education integration on multiple dimensions of growth.

CONCLUSION

In conclusion, this research has illuminated the multifaceted landscape of language education integration strategies and their profound impact on communication, cultural understanding, and socioeconomic growth. Through a meticulous examination of a diverse range of literature sources, it becomes evident that educational institutions are actively harnessing integration strategies to equip students with skills that extend beyond linguistic proficiency.

The integration strategies explored in the literature, including interdisciplinary programs, technology-enhanced approaches, community engagement initiatives, and immersive language experiences, all converge with the common goal of cultivating effective communication. Notably, the evidence presented showcases that language education integration contributes significantly to enhancing students' communication skills, transcending language barriers, and fostering cross-cultural empathy.

Cultural understanding emerges as a pivotal outcome of these strategies. Exposure to diverse language contexts and cultural perspectives inherently nurtures students' ability to engage empathetically and respectfully across boundaries. The synthesis of the literature underscores how language education integration serves as a catalyst for intercultural sensitivity, encouraging students to embrace and celebrate the richness of global diversity.

Equally compelling is the role of integration strategies in promoting socioeconomic growth. The literature consistently suggests that students equipped with effective communication skills, cultural awareness, and the ability to navigate linguistic complexities are better positioned for a broad spectrum of career opportunities. This aligns with the evolving demands of a globally interconnected workforce, where cross-cultural competencies are increasingly valued.

While challenges in implementing integration strategies are acknowledged, the best practices and innovative approaches gleaned from the literature offer valuable insights for educational institutions. The identified success factors highlight the importance of tailored strategies, resource allocation, and stakeholder collaboration. Moreover, the literature serves as a compass for policymakers, informing decisions that shape education frameworks to better prepare students for a diverse and interconnected world.

The array of integration strategies explored, ranging from interdisciplinary approaches to cultural immersion programs and technology-enhanced learning, has shown the multifaceted nature of language education integration. These strategies not only enhance students' communication skills but also foster cultural empathy, preparing them for an interconnected global society. The literature underscores the role of these strategies in nurturing cross-cultural competence, a skill crucial for navigating diverse cultural contexts.

Importantly, the research findings highlight the symbiotic relationship between language education integration and socioeconomic growth. Graduates equipped with effective communication skills, cultural understanding, and global competencies are better poised for success in a rapidly evolving job market. The literature provides evidence of how these skills open doors to international careers and contribute to economic advancement.

In closing, this research underscores the integral role of language education integration strategies in shaping students' holistic development. By fostering effective communication, cultural understanding, and

socioeconomic growth, these strategies transcend the boundaries of traditional education and propel society towards a future characterized by global competence, empathy, and shared prosperity. As we navigate a world in constant flux, the pursuit of effective integration remainsa cornerstone in molding the citizens of tomorrow.

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INTEGRATION OF CHARACTER EDUCATION VALUE IN THE SIX PILLARS OF PANCASILA STUDENTS

Tika Widiyan[1]

[1]Islamic Education Management Study Program Nurul Falah Airmolek Islamic

College

Email [1] tikaw929@gmail.com

ABSTRACT

This writing aim For study integration mark education character in six pillars of students Pancasil. Represents library research research with the data source comes from from various literature that discusses about policy education character. Analysis techniques used _ is content analysis with analyze all over fill source readings obtaine. _ Study results This is policy education character is policies that have been set For form character the Indonesian nation became an intelligent, moral and ethical nation with embed a number of values character to in applied curriculum _ through the learning process and also life daily through the role of teacher, parent, head school, as well as society. Apart from that, education character is also worked on through student Pancasila with six characteristic main that is have fait, be devout to God Almighty, and have good morals noble, global diversity, mutual cooperation, independence, reason critical, and creative, of which 18 marks education character is in the 6 pillars.

Keywords: Integration, Character Education **,** Pancasila Students

1. INTRODUCTION

After the 1998 reform, facts historical show the Indonesian nation faces Lots challenges and problems from various aspect. Explore it demoralization to the world of education, phenomenon widespread corruption, terrorism, plagiarism script, anarchism, LGBT, brawls, bullying, action immoral, immoral and so on. Current such modernization lots of speed too give change in life Indonesian society as a whole general. Globalization as derivative official modernization in a way as well as immediately gave it too influence negative which leads to a moral and moral crisis. Crisis This Already spread almost to all over aspect life and elements nation. Disappearance character become root from appearance all over action crime. In fact , a strong character is fundamental support that provides ability to population man For life together in peace as well as form a world filled with with virtue , freedom from violence and actions No moral . [1]

One reason from phenomenon the is weak roles and functions institution education as responsible institution fix morality. The world of Indonesian education only capable give birth to graduate of man with level adequate intellect. Many of graduate of schools that have mark tall, intelligent, brilliant, as well capable finish question eye lesson very quickly, however sadly No A little they No own behavior intelligent as well as not enough have a good mental personality. Whereas objective education is make man character, a noble human being, a humane human being. Circumstances thereby happen caused by no its perfect implementation education character at school. Like case understood by experts that in a way micro development character shared in four pillars, viz activity teaching and learning in class , activities daily in form development culture unit formal and non-formal education; activity co-curricular and or extracurriculars , as well activity daily life at home and in the community.

[2] Therefore, the government declared profile student Pancasila which is integration of 18 marks education

the character will studied in this article.

2. RESEARCH METHODS

The method used in this research is a library research (literature review). Libraries Research is a series of research activities carried out by utilizing library sources to obtain data and then processing the research materials to obtain research results. The steps for library research according to Mestika Zed are choosing a general idea about the research topic, looking for information that supports the topic, emphasizing the focus of the research, searching for and finding the required reading material and classifying the reading material, reading and making research notes, reviewing and enriching it further . reading material, reclassify the reading material and start writing. In this case, the author collects all literature that studies character and student education Pancasila . Meanwhile, the data analysis technique used is content analysis (analysis contact). Content analysis is a research tool that focuses on actual content and internal media features.

3. DISCUSSION

3.1. Character Education

The word education in Islamic concepts are many referred to the words äl-tarbiyah", äl-ta'lim", and al-ta'dib". Each word has different meanings and understandings, though in matter that particular word often equalized meaning. These three words sourced from source main Islamic teachings, the Koran and Sunnah. Al- tarbiyah said furthermore interpreted as nurture, bear, give eat, develop, maintain, create, raise and tame. [1] If seen in English is deep education Latin educo Which means develop from in, educating, implementing law usability.

Definition education can dug from various source. One of them started with interpret educator. Educator is a person who educates. The word educate interpreted give training (teaching, leadership) regarding morals and intelligence thought so that education can interpreted as a change process attitudes and behavior somebody or insider group business mature man through effort teaching and training. [1] In Law National Education System Number 20 of 2003 is defined that education is business conscious and planned For realize atmosphere learning and the learning process for participants educate in a way active develop potency himself For own religious spiritual power, control self, personality, intelligence, morals noble, as well necessary skills himself, society, nation and state. [3]

Deep education operate its function For do change behavior so there is must values implanted in education. that value among them are:

a. Mental, that is related matters with attitude mind and character man
b. Morals, that is related matters with teachings Good bad about actions, attitudes and obligations or moral meaning as morals, mind character, and morality.
c. Physical, that is related matters with condition physical or body, health and appearance man in a way outwardly.
d. Artistic, that is related matters with sensitivity man to art and beauty. [2]

As for understanding character seen in a way etymology originate from The Greek charassein means ' to carve '. Character likened carve gemstones or surface hard iron. Then, understanding character develop become sign special or pattern behavior. According to Donni Koesoema A, character The same case with perceived personality as characteristic or characteristics or style or characteristic typical from self someone who is sourced from accepted formations from environment. Whereas Masnur Muslich say character related with moral strength, connotation positive, no neutral. A person of character is a person who has moral qualities (certain). Berkowitz also stated that character is characteristic or a sign attached to something object or someone. Meanwhile, Imam Ghazali considers that character more near with morality that is spontaneity man in behave or do deeds that have been done merges in self man so that when appear No need thought

again. So, character become marker identify, to mark (mark) and focus , how apply mark kind in form action or Act sell. [4]

Character interpreted as method typical thinking and behavior each individual For live and work same, fine in environment family, community, nation and state. Individuals with character Good is individuals who can make decision and ready accountable every consequence from his decision. Character can considered as values behavior related humans with God Almighty, self yourself, each other humans, the environment and nationality are realized in thoughts, attitudes, feelings and words, actions based on religious norms, laws, manners, culture, customs customs, and aesthetics. [3]

If two words between education and character put together, then obtained meaning education character is process oriented guide and lead condition soul man especially so that you can grow good character and habits in accordance with rule will human and religious law in relationship with the Kholiq and creatures as well as natural surroundings. [4] Masnus Muchlis interpret education character is targeted education For carve morals through the process of knowing the good, loving the good, and acting the good, namely an educational process that involves aspect cognitive, emotional, and physical so that morals glorious Can engraved become habits of the mind, heart, and hands. Furthermore Komalasari and Syarifudin state education character is education values , education Budi character , moral education , and education purposeful character develop ability participant educate For give decision good and bad , nurturing what is good and embodies kind That in life daily with completely heart. [5]

3.2 Character Education Values

Basically education character aim For increase quality of process and results leading education to formation character and morals glorious participant educate in a way whole, integrated, and balanced, appropriate with standard competence graduates in each unit education. Following formulation values education character to be criteria at school level

1. Religious, attitudes and behavior that are obedient in implementing the teachings of the religion they adhere to, tolerant of the worship of other religions and living in harmony with followers of other religions.
2. Honesty, behavior that is based on efforts to make oneself a person who can always be trusted in words, actions and work.
3. Tolerance, attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from themselves.
4. Discipline, Actions that demonstrate orderly behavior and compliance with various regulatory provisions.
5. Hard Work, behavior that shows serious effort in overcoming various learning and assignment obstacles and completing assignments as well as possible.
6. Creative, thinking and doing things accordingly to produce new ways or results from something you already have.
7. Independent, attitudes and behavior that do not easily depend on others to complete tasks.
8. Democratic, a way of thinking, behaving and acting that values the rights and obligations of oneself and others equally.
9. Curiosity, attitudes and actions that always strive to know more deeply and broadly about something that is learned, seen and heard.
10. National Spirit, a way of thinking, acting and insight that places the interests of the nation and state above the interests of oneself and one's group.
11. Love of the Motherland, a way of thinking, behaving and acting that shows loyalty, concern and high appreciation for the language, physical, social, cultural, economic and political environment of the nation.
12. Appreciating Achievement, Attitudes and actions that encourage oneself to produce results that are

useful for society and recognize and respect the success of others .

13. Friendly/Communicative, Actions that show a sense of enjoyment in talking, socializing and collaborating with other people.
14. Love Peace, Attitudes, words and actions that cause other people to feel happy and safe in their presence.
15. Likes to read, a habit that provides time to read various literature that brings benefits to oneself.
16. Caring for the Environment, attitudes and actions that always prevent damage to the surrounding natural environment, and develop efforts to repair natural damage that has already been repaired.
17. Social Care, Attitudes and actions that always want to provide assistance to other people and communities in need.
18. Responsibility, a person's attitude and behavior to carry out the duties and obligations that should be carried out towards himself, society, the environment (natural, social and cultural), the country and God Almighty.

Through this process, the results will appear for participant educate so that they capable in a way independent improve and use knowledge, study and internalize it as well as personalize values character and morals noble manifested in behavior everyday. [5] As for 18 values character above, Ministry of National Education design 4 values character who becomes a pillar within implementation character of the participants education that includes honesty, thinking, toughness, and caring. With so there is Lots mark capable character integrated as well as developed by the school within learning . [6]

Categorization mark based on considerations that in essence behavior someone with character is embodiment function totality psychology that includes all over potency individual human (cognitive, affective, psychomotor) and function totality socio-cultural in context interaction (in family, unit education, and society) and ongoing throughout life, which is divided to in 4 categories ie exercise think, process heart, by taste and by body.

3.3 The Value of Character Education in Pancasila Students

Student Pancasila said as track with identity Indonesian culture and deeply rooted Pancasila values in Indonesian society in the future come become public open who have global citizenship, can accept and utilize diversity sources, experiences, as well values from diverse culture in the world, however at a time No lost characteristics and identity typically. The hope is for participants educate capable in a way independent improve and use knowledge, study, and internalize as well as personalize values character and morals noble manifested in life everyday. [2]

In effort reach objective education character, government pass various application policy, incl policy in the field education. Minister of Education and Culture Nadiem Anwar Makarim said that strengthening education character participant educate can realized through various policy Effort centered Ministry of Education and Culture realize Pancasila students. As the vision and mission of the Ministry of Education and Culture are stated in Regulation of the Minister of Education and Culture Number 22 of 2020 concerning Plan Strategic Ministry of Education and Culture 2020-2024 is what is meant with Pancasila students are embodiment Indonesian students as student throughout life that has global competence and behavior in accordance with Pancasila values , with six characteristic main : believe , be devout to God Almighty, and have good morals noble , global diversity , mutual cooperation , independence , reason critical , and creative , like shown by the picture following :

desired goal achieved by the Ministry of Education and Culture The year 2020-2024 is set to in four main processes ministries, that is equality access education, improvement quality and relevance education, protection, development and coaching language and literature, as well preservation and advancement culture. Where every main process the contain strengthening character for participant educate.

As for the characteristics The Pancasila student can explained as following:

a. Have faith, be devoted To God Almighty, and have noble character

Indonesian students who are faithful, pious to God Almighty, and have good morals in relationship with God Almighty. He understand religious teachings and beliefs as well as apply his understanding in life everyday. There are five elements key have faith, piety and morals noble, including:

1) Morals religious
2) Morals personal
3) Morals to man
4) Morals to natural
5) Morals state

So, the elements contained in characteristics / profiles Pancasila student has contained therein value of character education that is religious values, tolerance and honesty that have been integrated in characteristic Pancasila students, namely have faith, be devout to Almighty God, and have morals noble.

b. Global Diversity

Indonesian students must maintain culture sublime, locality and identity, and permanent thinking open in interact with culture else, so foster mutual feelings appreciate and possibility formation with culture positive and non sublime contradictory with culture sublime nation. As for elements and keys global diversity includes know and appreciate culture, abilities communication intercultural in interact with others, and reflection and responsibility answer to experience diversity. Elements the aligned with existing values in character education that is Spirit nationality, democracy, love homeland, friendly/communicative, and love peaceful.

c. Working together

Pancasila students have ability working together, that is ability For do activity in a way together with Like willing to carry out activities can walk smooth, easy and light. Elements from working together is collaboration, caring, and sharing. In case these, existing elements in working together is also harmonious with character education values that is care environment, social care and responsibility answer.

d. Independent

Indonesian students are student independent, that is responsible student answer on the process and results learn it. Whereas element key from independent consists from awareness will yourself and the

situation you are facing as well as regulations self. In the elements independent, which is also integrated in value of character education that is mark independent,

e. Reason Critical

Pancasila students are reasoning student critical capable in a way objective processing information Good qualitative nor quantitative, constructive linkages between various information, analyze information, evaluating and concluding it. Elements from reason critical is acquire and process information and ideas, analyzing and evaluating reasoning, reflecting thoughts and thought processes, and take decision. this characteristic integrated in value of character education namely on the value of desire I know, I like it read, and appreciate achievement.

f. Creative

Student Pancasila is creative student capable modify and produce something original, meaningful, useful, and impactful. Element key from creative consists from produce original idea as well as produce original works and actions. this characteristic harmonious and combined based on value of character education that is mark creative and working hard

With identity Indonesian culture and deeply rooted Pancasila values in, Indonesian society in the future come become an open society with global citizenship, can accept and utilize diversity sources, experiences, as well values ari diverse world culture at once No lost characteristics and identity typically. Also via strengthening education character expected participant educate capable in a way independent improve, use knowledge, study, and internalize as well as personalize values character and morals noble that can be realized in behavior everyday.

3.4 Character Education Orientation

For operate approach that, of course just Direct people are needed role in form and develop character student good at the institution education, at home and so on which include role of teacher, head school, parents, figures society, and officials police.

a. The Role of the Teacher as Example

Character Can developed through the role of the teacher as role model at school. In the classroom the teacher plays a role as facilitator. For develop character, teacher plays a role as exemplary. Character No taught but practiced in life real and the teacher is more role model effective in develop character student Because student can inspired by teachers who are accomplished, skilled, kind, patient, insightful broad, diligent, and disciplined, though himself No request student For imitate it.

b. Head School As Shaper and Controller Habituation/Civilization Character Development characters can too done with method habituation or

civilisation character. Character education No only taught in class, but example in every attitudes and behavior community schools, educators, and personnel education. Character Good become culture school. School true, true teach honesty, discipline, mutual respect, mutual appreciate it, and it's easy forgive In case This head school role as controller direct implementation culture certain. He try Serious be the first to do it character good and superior without need often lecture or advise subordinates. Frequent development character No succeed Because community school new reached the stage know Good bad and wanting OK, but No Want to do the good and avoid the bad. Schools and teachers are failing presenting a good and superior culture in one place side, and students affected by the environment bad on the other hand. as a result student No own proper qualities owned by the learner, such as a sense of desire know, persevere, read , and research

. Student like that difficult accept learning and education, and difficult achievement except school changing school culture be a good culture. [6]

c. The Role of Parents in Monitoring Child Development

Character education No Enough only taught in school. Parents must intertwine good

communication with child. This can done moment breakfast, eat night, before sleep, and when holiday together. Parents must know development child, the problem What that's all, friend Who just, eyes lesson his favorite what, and the teacher who and how teach him. Busy whatever parents must took the time communicate with child.

d. The Role of Community Leaders, Citizens and Police

Leaders and citizens public need give example character main in accordance their respective roles, leaders show attitude simple , polite , as well care . Community members life get along well. Likewise case with police as apparatus security local, it should be intertwine Work The same with school. Supervise schools and dots vulnerable place happen commotion. The police can too monitor students ' social media.

Through initiative head school, parents and figures public must quick involved in cope or prevent brawl through education characters in three environment in a way together ie school, home, and community. School can do it too teach apparatus police as partner Work The same in handle brawl student. A serious and thorough effort as well as involve all party must quick done To use realize students with character. Loving students each other and behave polite, as well reject violence, students who use mind and heart conscience as well as internal dialogue solve problem. That's objective education character always We hum to teachers at school.

3.5 Laws and Regulations about National Policy on Character Education

Policy national education is one part from the instrument input that has contribution in enhancement quality graduate of institution education For form character or personality participant educate in a way special and citizens school in a way general. Effectiveness maintenance education will produce expected quality in accordance with vision , mission and goals education held in the environment school . [1]

There is a number of The laws and regulations that underlie and regulate enforcement policy government about education characters in units manager formal education, including:

1. Constitution Number 20 of 2003 concerning Indonesian National Education System.

    National Education System mandate to state/government administration For revitalize function and purpose education national. One its function develop ability and form character as well as dignified civilization in frame enlighten life nation, aim For development potency participant educate to become a man of faith and piety to God Almighty, have morals noble, healthy, knowledgeable, capable, creative, independent and become democratic citizensas well as responsible answer.

2. Regulation of the Minister of Education and Culture Number 21 of 2015 concerning the Civilization Movement Characters at School.

    This Ministerial Regulation is governing regulations about movement civilisation character at school.

    Target of the Civilization Movement Character in Schools (GPKDS) as following:
    a. students ;
    b. Teacher;
    c. power education ;
    d. parent / guardian ;
    e. committee school ;
    f. alumni; and/ or society .
    g. GPKDS implemented since day First enter schools on MOPDB.

3. Minister of Education and Culture Regulation 23 of 2015 concerning Cultivating Character _

    Applicability Minister of Education and Culture Regulation Number 23 of 2015 Concerning Cultivating Character This replace or unplug Regulation of the Minister of Education and Culture Number 21 of 2015 concerning the Civilization Movement Characters at School. In this Ministerial Regulation, what is meant with:

a. School is unit formal education that provides education in form school elementary, school intermediate First, school intermediate above, school intermediate vocational, school on track education special, and school private, incl unit education cooperatio.

b. Further development of character abbreviated as PBP is activity habituation attitudes and behavior positive at school starts since from day First school, orientation period participant educate new For level school intermediate First, school intermediate top and school intermediate vocational, up to with graduation school.

c. Orientation period participant educate then the next one called MOPDB is series activity First enter school at each beginning year lesson which lasts a maximum of 5 (five) days

d. Habituation is series mandatory activities carried out by students, teachers and staff purposeful education For grow good and forming habits generation character positive

e. Graduation is the end of the learning process students in the unit education.

4. Regulation President Republic of Indonesia Number 87 of 2017 Concerning Strengthening Character Education states:
   a. Article 2 that PPK has goal:
      1) Build and equip Students as generation Indonesian gold in 2045 with the spirit of Pancasila and education good character To use face dynamics future changes.

      2) Developing an educational platform national that put education character as soul main in maintenance education for Students with support involvement the public did through education formal, non-formal and informal channels with notice diversity Indonesian culture

      3) Revitalizes and strengthens potential and competence educator, energy education, students, society and the environment family in implementing PPK

   b. Article 3 PPK is implemented with apply Pancasila values in education character especially meiiput values religious, honest, tolerant, disciplined, working hard, creative independent, democratic, willing you know, cheer up nationality, love homeland, appreciate achievement, communicative, love peaceful
   , happy read , care environment , care social , and responsible .

   c. Article 6 is mentioned as following:
      1) Implementation of PPK in Formal Education Education Units as follows intended in Article 4 letter a number 1 is carried out in a way integrated in activities: a. Intracurricular; b. Co-curricular; c. Extracurricular .

      2) Implementation of PPK as follows referred to in paragraph (1) is carried out inside and/ or outside environment Formal Education Unit.

      3) PPK in Formal Education Education Units as follows referred to in paragraph (1) is implemented with principle Management Based School /Madrasah.

      4) Implementation of PPK in Formal Education Education Units with principle management based schools / madrassas as referred to in paragraph (3) is not quite enough answer head Formal Education units and teachers.

      5) Not quite enough answer head Formal Education Units and teachers as well as intended in paragraph (4) is implemented as fulfillment burden work of teachers and heads Formal Education Unit.

5. Regulation of the Minister of Education and Culture Republic of Indonesia Number 20 of 2018 Concerning Strengthening Character Education in Formal Education Units states:
   a. Article 4 paragraph 3: Contents character in implementation of PPK as follows referred to in paragraph 2 is implemented through curriculum and familiarization with the unit education level education base or unit education level education intermediate.

b. Article 6 paragraph (1) Optimizing implementation of PPK function partnership tricentre education as intended in Article 5 is implemented with approach based:
   1) Class
   2) Culture school
   3) Public.

Paragraph (2) Approach based class as referred to in paragraph (1) letter a is carried out with :
1) Integrate values character in the learning process in a way thematic or integrated in eye lesson in accordance with fill curriculum
2) Plan management classes and methods learning/mentoring in accordance with character participant educate
3) Do evaluation learning / mentoring
4) Develop curriculum load local in accordance with needs and characteristics area, unit education, and participants educate.

Paragraph (3) Approach based culture school as as intended in paragraph (1) letter b is carried out with:
1) Emphasizes habituation values main in daily school
2) Give exemplary between inhabitant school
3) Engaging all over holder interest education at school
4) Establish and adhere to norms, regulations, and traditions school
5) Develop uniqueness, excellence and power competitive school as characteristic typical school
6) Give spacious space to participant educate For develop potency through activity literacy
7) Special for participant educate on units education level education base or unit education level education intermediate given spacious space For develop potency through activity extracurricular.

Approach based public as as intended in paragraph (1) letter c is carried out with:
1) Strengthen the role of parents as holder interest main education and Committee School as institution participation respectful society tall principle of mutual cooperation
2) Engaging and empowering potency environment as source Study like presence and support activist arts and culture, figures society, alumni, business world, and industrial world; and synergize implementation of PPK with various existing programs in scope academic, activist education, institutions self-subsistent society, and institutions information. [7]

4. CONCLUSION

Policy education character in Indonesia can be seen in policy national especially on development missions national positioning education character as mission First from eight mission. In order to make it happen vision development national , as listed in National Long Term Development Plan 2005-2025 (Law Republic of Indonesia Number Number 17 of 2007) Government has try grow education character nation through various policies that have been issued However education character the Still Keep going face various challenge through education character in a way external or normal called influence globalization , especially on influence external to the norm aspect , aspect culture , for one with form student Pancasila in it there is six integrated pillars with 18 values education character .

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IMPLEMENTATION OF PLURALISM EDUCATION METHODS IN ISLAMIC RELIGIOUS EDUCATION SUBJECTS

Denny Wahyuni, M.Pd

Islamic Religious Education Study Program, Nurul Falah Airmolek College of Islam (STAI)

dennywahyunismile@gmail.com

ABSTRACT

This paper discusses the implementation of the method of educational pluralism in the learning of Islamic education at high schools and vocational high schools in Pasir Penyu-Inhu. The paper focuses on exploring the learning methods used in the learning of Islamic religious education subjects in creating an interaction and integration between students who are Hindu, Christian and Muslim so that it leads to peaceful practices in the educational environment. Sources of data obtained through unstructured observation during July to August 2023. Writing shows that the learning process of Islamic religious education with the method of pluralism can shape the character of students, both Hindus, Christians and Muslims are humanist, tolerant and inclusive. This paper also shows that to shape the character and character of students and to foster an understanding of diversity, is through the methods of contribution, enrichment, and decision-making and social action.

Keywords: Methods, Pluralism, Islamic Education.

1. INTRODUCTION

The paper discusses the implementation of pluralism education methods in Islamic religious education subjects in high schools and vocational schools in Pasir Penyu sub-district, Indragiri Hulu district. The importance of choosing a method in teaching Islam in a high school environment, because teaching Islamic Religious Education through the method of pluralism education, is seen as an educational method that is appreciative of diversity for students who have religious diversity, namely Islam, Christianity, and Hinduism.

In addition to deepening religious values, at the same time maintaining local wisdom by: First, integrating various cultures both theory and realization in the subject (Content Integration); Second, bringing learners to understand the implications of culture into the subject (the knowledge construction process); Third, adjusting teaching methods in order to facilitate learners who have diverse backgrounds, such as ethnicity, race, religion, and culture or even social (an equity pedagogy); Fourth, identifying the racial characteristics of learners and determining their teaching methods (prejudice reduction) .

Religious education and pluralism are closely related, because all religions certainly teach mutual respect and appreciation. In his opinion, pluralism education is an education that presupposes each individual to open a vision on a wider horizon, able to cross the boundaries of group boundaries of cultural and religious traditions so that we are able to see humanity as a family that has differences.

In multicultural societies, religious education is under great challenge, because of its inability to free students from religious exclusivity. The discourse of kafir- iman, Muslim-non-Muslim, heaven-hell, is often the subject matter that is always instilled in schools. Theology lessons are taught simply to strengthen faith and its achievement towards heaven without being accompanied by an awareness of dialogue with other religions. This condition makes religious education very exclusive and intolerant.

School, as said by John Dewey, is the second educational environment for children after the family environment. School has become a very important social institution, which functions to carry out formal socialization through educational activities in the form of systematic and formal transmission of knowledge, skills and values. In addition, schools are also a vehicle for children to experience social interaction with group members of different social backgrounds, both peers and adults (teachers and other school staff). In fact, this interaction is the main educational process in the school system.

Schools also serve to perform social integration, which brings together children from diverse cultures, and can develop a society that has relatively homogeneous shared values. This is certainly very important in a plural society, where various different cultures that may even conflict with each other, are expected to live harmoniously and side by side in the same environment. They stimulate and respond to each other so as to develop cohesiveness, structure, norms, common goals, or conversely, lead to conflict or disunity of group organizations. The school culture and social system that exists in such schools can affect student learning outcomes. From this, it is clear that schools are educational environments that can provide facilities for children's social development.

As one of the educational environments, school is a social system that develops attitudes, values, and norms that children already have in a certain social climate.[7] Because the school's social climate has a great influence on students, including in developing attitudes, beliefs, values, and norms related to relationships between community groups, if the social educational environment (school) that children have is different, then the influence on behavior and values will also be different.

In addition, Dewey, views learners as something functional in social life. Learners in the view of progressivism are organisms that experience a process of experience because learners are an integral part of the environment, events that occur in society, social interactions, feelings, thoughts and objects around them. If the learning environment is peaceful, pleasant, full of tolerance, then these conditions have an impact on the learning experience and the psychological conditions obtained by students.

2. RESEARCH METHOD

This research is field research, explorative in nature which aims to obtain an overview of the implementation of pluralism methods in Islamic religious education subjects, namely how the dimensions of pluralism are well actualized in religious learning and can be reflected in everyday life by students.Specifically, this research focuses on how the dimensions of pluralism are actualized in learning methods, school curriculum, learning implementation, and the effectiveness of learning pluralism at SMA and SMK in Pasir Penyu District, Indragiri Hulu Regency. this research is intended to understand the phenomena that occur in research subjects by describing a context of religious education based on the values needed in the context of a multicultural society.

This research uses a qualitative approach. Qualitative research allows researchers to study something in a natural setting and interpret phenomena related to meaning. Qualitative research as stated by Sharan B. Merriam, has four main characteristics, namely: 1) Emphasizes process, understanding, and meaning; 2) The researcher functions as the main instrument in data collection and analysis; 3) The process is inductive; and 4) The results are rich descriptions.

Furthermore, the method used in this research is the case study method. Case studies provide comprehensive descriptions and explanations of a particular setting, document, or a particular event. This method allows researchers to get a complete and in-depth view of the actualization of religious pluralism education methods in the two schools.

Data collection techniques were carried out by: observation. Observation, ie: Directly observing the educational process and interactions between religious and other activities between Hindu, Christian and Muslim students at SMK and SMA in Pasir Penyu sub-district. This observation is directed at understanding the learning atmosphere and social conditions, as well as understanding the possibilities of social conflicts that may be caused by different theological understandings and their implications in the context of religious

plrualism education.

In this paper, data analysis refers to Milles and Hubermen's data analysis procedure, which starts from data collection, data reduction, data presentation, and conclusion drawing or verification.

3. RESULT AND DISCUSSION

Based on the results of research at SMAN 1 Pasir Penyu and SMKN 1 Pasir Penyu. In the implementation of pluralism methods in Islamic religious education subjects, the two institutions use pluralistic learning methods proposed by Allison Cumming-McCann, namely methods of contribution, enrichment, decision making and social action.

a. Contribution Method

This method aims to invite students to explore their beliefs and be able to participate in understanding and appreciating cultures and religions that are different from them. With the method of education based on religious pluralism, it has an impact on the closer relationship between religious communities, especially between Hindus, Christians and Muslims. The importance of this method is the first step or early anticipation (provision) before they plunge into the community that will deal with various phenomena of life that are more complex.

b. Enrichment method

This method aims to enrich the curriculum with literature from or about people of different cultures, ethnicities and religions. In its implementation, learners are invited to assess or test and then appreciate the perspective of school members on their respective religious and cultural traditions. Related to the curriculum, Azyumardi Azra, argues that for Indonesia's plural-multicultural conditions, an educational curriculum is needed that includes themes; tolerance, themes regarding ethnocultural differences, religion, the dangers of discrimination, conflict resolution, mediation, human rights (HAM), democracy, plurality, universal humanity, and other themes relevant to the context of plurality, carried out comprehensively, both in civics and Islamic Religious Education lessons.

c. Decision-making methods and social action

This educational method is actually an integration between the contribution method and the enrichment method with the real activities of the school community, which in turn can have an impact on social interaction in society in general.Learners are not only required to understand social issues, but also to do something important related to these issues.

In the learning process as described earlier is a minimum grid in order to provide an understanding of the diversity of mankind and to bring up a positive attitude in interacting with different groups, which can be seen from the real actions taken by students in the form of activities at school. They do not discriminate against friends of different religions and are willing to participate in group work.

4. CONCLUSION

Religious education, which should be directed to become a medium of awareness of the people, in fact, until now still maintains an exclusive impression. So in society, an understanding that is not inclusive grows so that the harmonization of religions in the midst of community life cannot be realized. For this reason, efforts are needed to change the exclusive education paradigm towards a tolerant, inclusive religious education paradigm, and lead to an educational process that emphasizes aspects of democracy. One of them is the application of religious pluralism education through the methods of contribution, enrichment, decision making and social action that can improve inter-religious harmony in the environment of students, especially at the SMA and SMK levels. In addition, this pluralism method can be seen as an effort to increase social awareness as a reality that humans live in a plural-multicultural society, ranging from religion, culture, ethnicity, and various other social diversities. Therefore, pluralism is not only a theological concept, but also a sociological concept that serves to

minimize social conflict.

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AUTHOR BIO

Denny Wahyuni, M.Pd., email: dennywahyunismile@gmail.com is currently working as a Lecturer at Nurul Falah Airmolek College of Islam, since 2018. And also served as secretary of the Islamic Education study program since 2022. Completed primary education at SDN 027 Talang Sei Parit in 2005, and continued his education at MTs and MA 2 Bukittinggi 2006 and 2009, completed his undergraduate education in 2014 at UIR Pekanbaru and completed his Masters in 2017 at UIN SUSKA Riau. The following are the titles of articles that have been published (1) The Effect of Parental Education and Achievement Motivation on Student Learning Outcomes in the Field of Islamic Religious Education Journal al-Ihda'. Vol 12. No. 1. 1-128. October 2016. (2) The Effectiveness of Thematic Learning Model In

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CONTEMPORARY ISSUES RELATED TO CAPITA SELEKTA IN THE TREASURES ISLAMIC EDUCATION

Usman, M.Pd.I STAI Nurulfalah Airmolek

usman.stainurulfalah@gmail.com

ABSTRACT

The problems of Islamic education cannot be separated from the problems that surround it, starting from issues of the system being developed, scientific dichotomy, curriculum, to the orientation of the expected output. Ideally, Islamic education is not only limited to instilling a spirit of ritual in carrying out the various dynamics of life, but is also able to give meaning to various activities, thus contributing actually to civilization. Islamic education has the responsibility to help every Muslim individual to realize his life mission, such as: a servant of Allah who only serves him. free oneself from the torment of hellfire, have harmony and balance in life in this world and the hereafter, become a khalifah on earth and form a person who has a strong foundation of faith and broad scientific insight.

Keywords: Problems, ideal, process, policy, control, responsibility.

ABSTRAK

Permasalahan pendidikan Islam tidak lepas dari permasalahan yang melingkupinya, mulai dari persoalan sistem yang dikembangkan, dikotomi keilmuan, kurikulum, hingga orientasi keluaran yang diharapkan. Idealnya, pendidikan Islam tidak hanya sebatas menanamkan semangat ritual dalam menjalankan berbagai dinamika kehidupan, namun juga mampu memberi makna pada berbagai aktivitas, sehingga memberikan kontribusi nyata bagi peradaban. Pendidikan Islam mempunyai tanggung jawab untuk membantu setiap individu muslim mewujudkan misi hidupnya, seperti: menjadi hamba Allah yang hanya mengabdi padanya. terbebas dari siksa api neraka, mempunyai keselarasan dan keseimbangan hidup di dunia dan akhirat, menjadi khalifah di muka bumi dan membentuk pribadi yang mempunyai landasan keimanan yang kokoh dan wawasan keilmuan yang luas.

Kata kunci : Masalah, cita-cita, proses, kebijakan, pengendalian, tanggung jawab.

A. INTRODUCTION

To understand the problems of Islamic education within the framework of national education reform, one must look at the meaning of Islamic education in the life of Indonesian society. Looking for a new paradigm of Islamic education, it is necessary to know the existence of Islamic education itself.

Islamic education with its various characteristics cannot be separated from the problems that surround it, starting from issues of the system being developed, scientific dichotomy, curriculum, to the orientation of the expected HR (Human Resources) output. Ideally, Islamic education is not only limited to instilling a spirit of ritual in carrying out various dynamics of life, but is also able to provide meaning with various activities, thus contributing actually to civilization..

As education with a religious label, Islamic education has a more tangible spiritual transmission in its teaching process, compared to general education. The clarity lies in the desire of Islamic education to develop all aspects of the student's self in a balanced way, including intellectual, emotional and spiritual aspects, which is the core of the ideals of Islamic education in its efforts to produce people who believe and have knowledge. (Marimba, 1986: 47).

Science and Islamic education cannot be separated, because the development of Islamic society and its demands in developing the complete human being (physical and spiritual), is largely determined by the quality and quantity of knowledge digested through the educational process.

Islamic education, which takes place through an operational process towards its goals, requires a consistent model and system, which can support the spiritual moral values that underlie it. These values are actualized based on the orientation of students' natural development needs (learner's potentials orientation), which is combined with the influence of the existing cultural environment. Therefore, the management of Islamic education institutions views the entire educational process in institutions as a system, which is oriented towards real actions (action-oriented system) based on a systemic approach. (Arifin,1995: 6).

Islamic educational institutions are a subsystem of a societal or national system, in their operations they must be responsive to the development needs of society, because one of the factors that greatly influences the quality of educational provision is the organization or institution providing education.

Various research results show that the problems faced by institutions are caused, among other things, by inappropriate policies, ineffective learning processes, lacking professional skills of teachers, rigid and complicated educational organizations, rigid regional government control and always intervening, dominance executive, weak legislative role, centralized and ineffective management in the education service characterized by rigid and complicated bureaucracy, budget inflexibility, fragmented management, complex organizational systems in schools, and so on (Sagala, 2008: 5).

This problem has implications for an ineffective and inefficient education management process. This is what causes the quality of education to be low, and people feel dissatisfied with the educational services they receive. In fact, the problem with education management, among other things, is that the educational equipment provided is always not in accordance with the school's needs or requests (quality, quantity and relevance). These educational problems will encourage the low quality of education in Indonesia.

B. DISCUSSION

1. Dichotomy of Islamic Education

Ramayulis believes that, one of islamic education problem is the narrowing of the understanding of Islamic education, which only revolves around aspects of ukhrawiyah life which are separate from worldly life, the separation between what is considered religious and not religious. (Ramayulis, 2006 : 342).

This problem must be solved by Islamic educational institutions, namely how to make educational institutions as centers for the development of civilization and culture of the Ummah as a whole and integrally. So far, when it is related to the scientific disciplines being developed, there is an opinion that Islamic education is synonymous with religious sciences only, even though in reality Islamic education studies and develops various scientific disciplines comprehensively.

Muwardi Sutejo said, Reality proves that religious education (Islam) and general education have often been defined as follows:

a) Religious education, namely the provision of education that provides religious material or subjects, while general education is the provision of education that provides general material or subjects.

b) Religious education is an educational institution in madrasas or the like, while general education is like elementary school, middle school, high school and the like. (Muwardi Sutejo, dkk, 1992: 23).

This reality is increasingly visible with the existence of departments that provide guidance, namely the Department of Education and Culture for general education institutions, and the Department of Religion for religious education institutions.

The impact that madrasas have received as a result of the Law on the national education system has given rise to various obstacles and anomalies. The most striking thing is the dualism of development between the Department of Religion, the Department of Education and Culture, and the Department of Home Affairs, which until now the government has not even been able to raise the image of madrasas as alternative educational institutions.

Mistakes in perspective result in problems from the implementation side, that on the one hand education and teaching of general science is oriented towards developing rationalization, which then gives birth to educated groups called intellectuals, while religious education and teaching prioritizes moral, ethical and spiritual development, which then contributes to gave birth to an educated group called the ulama.

2. **Mission of Islamic Education**

Education in general is within the scope of roles, functions and objectives that are no different, all of which aim to elevate and uphold human dignity through the transmission of values and knowledge. In this context it is also clearly the target of the reach of Islamic education.

Specifically, the formal object of Islamic education has more specific tasks and functions. This specificity is partly because Islamic education is assumed to be religious education, so Islamic education has a more real spiritual transmission in the teaching process.

Marimba said, Characteristics that clearly lie in the orientation of Islamic education, always focus on efforts to develop all aspects of the student's self in a balanced way, including intellectual, emotional and spiritual aspects, trying to combine worldly and homegrown elements. It is hoped that the integration of these two elements will enable the realization of the core goals of Islamic education, namely to produce human beings who have faith and knowledge. (Marimba, 1993 : 47).

The knowledge developed in Islamic education must be oriented towards Islamic values, namely knowledge that departs from the scientific method and prophetic method, which aims to find and measure intellectual paradigms and premises that are oriented towards one's own values and devotion, towards the renewal and development of society, also based on truth that comes from all sources. (AM. Saefudin, 1990
: 86).

Philosophically, Islamic education has characteristics that make it unique amidst other education, both traditional and modern. Hery Noer Aly & Munzier (2000:55) describes the philosophical principles that shape the uniqueness of Islamic education, located in the following three elements :
a) Purposeful creation.
    Education is a sacred process to realize the basic goal of life, namely worshiping Allah S.W.T. In this sense, education is a process of proving the highest practice of worship in producing believers. The aim of education in Islam is to prepare people to realize Allah S.W.T. and worship Him.
b) Comprehensive unity.
    First, the principle of the unity of individual development within the framework of the development of society and the world, according to this principle that all humans are creatures of Allah S.W.T. which was created to get to know each other, so that a conducive atmosphere will be created for carrying out worship to Him.
    Second, the principle of the unity of humanity which is a characteristic of universality in Islamic education. For this principle, Islam considers important all knowledge that brings benefits to individuals and society. Islamic education emphasizes the importance of every individual having

balanced religious knowledge and general knowledge.

Third, the principle of unity of knowledge which includes various scientific and artistic disciplines.

c) Sturdy balance.

Islamic education must have balance in various aspects. For example, a balance between theory and practice, between knowledge that is fardu ain and fardu kifayah, between general knowledge that is useful for individuals or society.

The principle of balance in Islamic education has placed limits and measures for everything. This principle is laid down because Islamic education is education that aims to achieve faith and the pleasure of Allah S.W.T..

Describes the philosophical principles that shape the uniqueness of Islamic education, which lies in the following three elements. In an Islamic perspective, the responsibility of education in all its types does not only have a worldly dimension, but also a spiritual dimension in one integral unity, so that Islamic education has the responsibility to help every Muslim individual, to realizing his life mission as outlined by Allah Subhanahu wata'ala following:

a) Servants of Allah who only serve him (QS Adz-Dzariat; 56)

b) Free yourself from the torment of hellfire (QS At-Tahrim; 6).

c) Having harmony and balance in life in this world and the hereafter (QS Al Qashas; 77)

d) The only creature that holds Allah's trust to maintain, manage and utilize the universe for its welfare (QS Al An'am: 165)

e) Forming a person who has a strong foundation of faith and broad scientific insight (QS Al Fath; 11).

On top of this humanitarian mission, Islamic education is based on creating ideal conditions for the formation of Muslim individuals and to further form a dynamic Islamic society. In Islamic education, the two elements (physical and spiritual) that form humans with all their potential both receive attention because these elements influence each other.

If the physical and spiritual elements receive equal attention, then the mental and emotional aspects of the spiritual element also receive a balanced portion of attention in Islamic education.

3. **Challenges of Islamic Education**

Today's Islamic education is faced with a challenge, which assumes that Islamic education is synonymous with religious sciences, even though Islamic education actually studies and develops various scientific disciplines comprehensively. Ideally, Islamic education not only instills a spirit of ritual in carrying out the various dynamics of life, but is also able to provide meaning with various activities, thus contributing actually to civilization. Hasbullah said, In general, these challenges can be identified for the following reasons:

a) There is a tendency for changes in value systems to abandon existing value systems (religion). Living standards are implemented by forces based on materialism and secularism.

b) There is a large dimension of modern societal life in the form of a concentration of theoretical knowledge. (Hasbullah, 1996 : 25).

Regarding the two identifications above, the urgent problems for Islamic Education are:

a. Islamic education must be able to answer the needs of the younger generation;

b. Islamic education must be able to provide a foundation for life for the younger generation, with knowledge as well as faith and piety simultaneously;

c. Islamic education must have a role in preserving local cultural wisdom, while remaining based on Islamic values;

d. d)Islamic education must still focus on environmental input channels, in the process of achieving its final goals.

4. **Multiculturalism Education in Islam**

Multicultural education is education that pays serious attention to the background of students, both in terms of ethnic diversity, race, religion (beliefs) and culture.

Mashadi said that Multicultural education is defined as education for or about cultural diversity, in response to demographic and cultural changes in a particular community environment, or even for the sake of it as a whole. (Mashadi, 2009 : 48)

Multiculturalism is the process of cultivating a way of life that is respectful, sincere and tolerant towards

the cultural diversity that lives in society. (Musa Asy'arie, 2004).

Multiculturalism can simply be said to be a recognition of cultural pluralism. Cultural pluralism is a process of internalizing values within a community. Multicultural education is a concept, idea, or philosophy, as a series of beliefs and explanations that recognize and value the importance of cultural and ethnic diversity in shaping the lifestyles, social experiences, personal identities, educational opportunities of individuals, groups and countries. (Tilaar, 2004 : 181).

The following are multicultural educational typologies that have developed:

a) Teaching about groups of students who have different cultures. This change is especially true for students in transition from various cultural groups into the existing cultural mainstream.

b) Human relations. This program helps students from certain groups, so that he can participate together with other students in social life.

c) Single Group Studies. This program teaches about things that advance pluralism.

d) Multicultural Education. This program is an educational reform in schools, by providing a curriculum and learning materials that emphasize students' differences in language, all of which is to advance cultural pluralism and social equality.

e) Multicultural education is social reconstruction in nature. This program aims to unite cultural differences and eradicate social inequalities that exist in society.

f) Pay serious attention to the background of students, both in terms of ethnic diversity, race, religion (beliefs) and culture.

The criteria described through the concept of multicultural education have at least been mentioned in the message UU no. 20 of 2003, as one of the principles of implementing education which must pay attention to cultural values and national diversity

In learning strategies, multicultural education, which is applied to all types of subjects, can be achieved by focusing on the cultural differences found in students, such as: differences in ethnicity, religion, language, gender, social class, race, ability and age, so that the learning process becomes easy.

John W. Santrock defines Multicultural education is education that respects diversity, and accommodates the perspectives of various cultural groups on a regular basis. (Tri Wibowo, 2007 : 184).

The multicultural program looks at inequalities in social life, due to the structural existence of race which, consciously or not, has influenced social life.

Multicultural understanding in Islamic education can be traced through the management system of Islamic educational institutions, which is related to systems, processes and orientation.

As a system, Islamic education is integrated into the national education system, so that implicitly the orientation of Islamic education is in line with the goals of national education, namely in order to give birth to complete Indonesian people, with the aim of providing guidance for spiritual and physical growth according to Islamic teachings, as described in the goals. National Education.

Dimensions of similarity in direction, that the goals of Islamic education and the goals of national education have the same:

a) The transcendental dimension is piety, faith and sincerity.

b) The worldly dimension through material values as targets, such as knowledge, intelligence, skills and intellect.

The safety and happiness orientation of society, which is reflected in the formulation of national education goals, reflects multicultural ideology. The universal goals that exist in every society and cultural system, are also the general, universal goals of religion and the goals of Islamic education.

In order to realize the full profile of Indonesian humanity, the Indonesian nation is based on the Pancasila philosophy. As the basis of the state, Pancasila was prepared based on considerations of moral, ethical, social and religious aspects held by Indonesian society, including issues regarding the management of education and learning activities.

The formulation above shows that Islamic education has a scope that is in the same direction as national education, even beyond it because Islamic education focuses on the simultaneous internalization of the values of Faith, Islam and Ihsan.

For example, multicultural education upholds an attitude of togetherness. An attitude of togetherness is a product of moral education that must be accommodated by the Islamic education system, because Islamic education highly upholds morality and character, which is also included in the concept of multicultural education, including the understanding of each individual to accept a number of differences as a gift.

The most important characteristic of moral education in Islam lies in its practical side, so that it can be implemented by individuals and all human beings, with all differences in language, skin color, place and time. Islamic morals are relevant to all humans with all differences in type, skin color, language and country, because Islamic teachings are in accordance with human nature and psychology.

Another multicultural ideology that is reflected in Islamic education is also seen in the aspect of Islamic education which must accommodate social education. Social education is an important aspect of Islamic education, because by nature humans are social creatures. The nature of the message of Islam is social, as is the nature of human nature. Therefore, Islam pays great attention to the development of good social habits, as individuals and as members of society.

Social education in Islam begins with individual mental development from aspects of individual initiative and responsibility, which are the basis of group responsibility, where each individual is responsible for others. Every individual should know their obligations and carry them out, and know their rights and fulfill them.

Forms of charitable worship in Islam, such as prayer, fasting, zakat and hajj, are practical means of education carried out by individuals as members of a community. For example, zakat is a form of worship that has educational implications with the aim of being devoted to Allah S.W.T.. The means are material, but the educational impact is to instill a sense of togetherness as humans, as well as social concern in joy and sorrow.

The two dimensions (Moral and Social) which constitute the content of Islamic education, tie simultaneously to the other three dimensions of Islamic education content, namely the dimensions of scientific education, charitable education and faith education which represent the ideas of the multicultural concept in Islamic education.

The final meaning is that Islamic education provides alternative education in the midst of weakness and criticism, which is addressed to educational institutions managed by the government, as institutions that do not side with the people at large, to groups who have been marginalized or forgotten, as well as people who do not have the opportunity and ability to getting an education because of poverty.

Mujib believes that the main principles in the Islamic education curriculum are as follows: (1) oriented towards Islamic teachings and values; (2) comprehensive principles (syumuliyah), both in purpose and content; (3) the principle of balance (tawazun), between objectives and curriculum; (4) the principle of interaction (ittishaliyah), between student needs and community needs; (5) the principle of maintenance (wiqayah), between individual differences; (6) the principle of development (tanmiyah) and change (taghayyur), along with existing demands without ignoring absolute divine values; and (7)

the principle of integrity (muwahhadah), between subjects, experiences and curriculum activities, with the needs of students, society and the demands of the times. (A.Mujib, 2006 : 134). Ramayulis said that from the orientation aspect, the Islamic education curriculum is oriented towards six things:

(1) Orientation towards preserving divine and human values. These two values then form norms or rules of life, which are adopted and institutionalized in the society that supports them.
(2) Orientation for students, this orientation is directed at developing three dimensions, namely the personality dimension, it is the ability to maintain integrity between attitudes, behavior, ethics and morality; Productivity dimensions, it is dimensions related to the results achieved by a student after completing education; Creativity dimensions, it is dimensions related to students' ability to think and act, both for themselves and for societ.
(3) Orientation to the future development of science and technology.
(4) Orientation towards social demand, it is the dimension that marks the progress and development of society, marked by the emergence of various civilizations and cultures.
(5) Orientation to the workforce.
(6) Job creation orientation. (Ramayulis, 2006 : 167)

The principles and orientation that underlie the content of Islamic education can be concluded, that education does not only touch on science and subject matter, but also concerns aspects of the soul, morals and good values, namely to create a harmonious life in a pluralistic society.

5. Islamic Education Management

Kamars believes that management is a process consisting of planning, organizing, implementing and monitoring, which is carried out to determine and complete previously determined goals, using other human resources. (Kamars, 2005 : 24).

A management process consists of a series of sequential activities. If the tasks in the organization can be carried out by people in accordance with the sequence, then this means that management has functioned, while the context of the goals in question is related to the goals of the institution (institution), namely the goals of individuals or groups and society which are directly related to the institution. That.

Implementation of the management concept will involve the performance of human resources and other resources involved in organizational activities. Achieving organizational goals will not be centered on one leader, but will depend on the performance of all personnel and leaders to collaborate in achieving organizational goals.

The essence of management can be understood in the sense of management put forward by Hersey & Blanchard (1982:3): "management as working with through individuals and groups to accomplish organizational goals". This understanding explains that management is an activity carried out together, through people and groups with the aim of achieving organizational goals.

Usman said, the substances that education management works on, as management processes and functions include: (1) Usman, Contemporary Issues Related To Capita Selekta In The Treasures Islamic Planning; (2) organizing; (3) direction (motivation, leadership, decision making, communication, coordination and negotiation as well as organizational development); (4) control includes monitoring, assessment and reporting. (Usman, 2006 : 10).

Islamic educational institutions as an organization will be dynamic, if management and leadership functions can make optimal use of Islamic educational resources, which consist of: humans (students, teachers and employees), learning resources, and educational facilities both in terms of processes and management functions. education. Management functions are the core of management, so these functions must be carried out by all parties involved.

These management functions will determine the success or failure of management performance:

a. **Planning**

The planning system includes determining goals, objectives and targets. The plan must be neatly arranged, systematic and rational. Ramayulis said in Islamic education management, planning includes:

(a) Determining priorities so that the implementation of education runs effectively, priority needs must involve all components involved in the education process, the community and students; (b) Setting goals as a line of direction and evaluation of the implementation and results of education; (c) Formulation of procedures as action plan stages; (d) Delegation of responsibility to individuals and work groups. (Ramayulis, 2006: 271).

b. **Organizing**

Organizing is the process of determining structure, activities, interactions, coordination, structure design, authority, tasks in a transparent and clear manner. An organization will run smoothly and in accordance with its goals, if it is consistent with the principles that design the organization's journey. In Islamic education management, these principles are: freedom, justice and deliberation.

The principle of freedom guarantees that a person can freely carry out all his thoughts, words and actions, which is based on Islamic teachings, which limit a person's freedom on the basis of the rights of others.

The principle of justice is related to the implementation of decisions and decisions that satisfy all parties. The principle of deliberation is a reflection of the democracy of an organization that is in accordance with Islamic teachings as stated in QS Ali Imran; 159, with deliberation various problems that arise can be resolved well, and all parties feel involved and responsible for all decisions that have been made.

c. **Actuating**

Actuiting is an effort to provide guidance and encouragement to all human resources from personnel in an organization, so that they can carry out their duties with the highest awareness. In Islamic education, the driving force has the principles: example, consistency, openness, gentleness, and policy. Thus, the driving force in the Islamic education management system is encouragement based on religious principles towards other people, so that the person is willing to carry out their duties seriously

and enthusiastically.

d. **Controling**

Controling is defined as a continuous monitoring process, to ensure consistent implementation of plans, both material and spiritual. In Islamic education there are several characteristics of supervision, namely: supervision is material and spiritual, monitoring is not only the manager, but also Allah S.W.T., has humane methods that uphold human dignity.

In Islamic education, supervision as a system is a process that takes place continuously. Supervision is an effort to continuously improve all activities in Islamic education.

6. **Science and Technology in Islamic Education**

The implementation of information technology at the school/madrasah level is not without challenges and obstacles. First, funds are often an obstacle in the use of information technology, because it requires a very large investment. Good information technology architecture planning, taking into account funding capacity is very necessary. Collaboration with other parties through outsourcing is also an alternative that needs to be considered. School leaders in this context must realize that the focus of using information technology in this stage is not for efficiency but for effectiveness.

Policy makers in madrasas need to take an adaptive and defensive attitude towards technology and all things scientific, so that Islamic education can position itself in the midst of the global world.

The importance of information technology in education means there needs to be a clear formulation regarding its use in the learning process, so that it really plays a role in achieving educational goals, especially for policy holders.

Islamic educational institutions are required to be able to adapt, by studying, analyzing and developing educational thoughts, information and facts in line with the values of Islamic teachings, apart from that they are also required to be able to prioritize planning educational programs and operational activities. , especially those related to the development and utilization of science and technology.

In this regard, as inventoried by M. Arifin, it seems that there are main problems that need to be identified regarding the planning strategy for Islamic education programs in relation to science and technology:

a. Do Islamic teachings provide scope for creative thinking for humans, and to what extent is this scope given to humans

b. What psychological potential is the target of Islamic education, especially in relation to creativity related to the development of science and technology.

c. What are the appropriate educational systems and methods, in the Islamic education process that is contextual to science and technology.

d. What skills do students need in managing and utilizing modern science and technology, so that they can improve the lives of humanity, especially Muslims.

e. To what extent are students expected to be able to control and counteract the negative impacts of science and technology, on Islamic ethical values and moral values, which have been and which must be established in individual and social life.

f. On the other hand, whether moral and social religious values are able to have a positive impact on the progress of science and technology.

g. What competencies should religious teachers have, as a result (product) of professional teacher education institutions that can be relied on to face the modernity of the people thanks to advances in science and technology.

h. What new ideas must be reformulated in long and short term educational planning, related to the development of the national curriculum in public schools and public universities and related to education in Islamic religious colleges at all levels. (Arifin, 1995 : 49).

The presence of information technology is currently impossible to avoid, therefore Islamic educational institutions need to prepare themselves to accept information technology accompanied by the ability to utilize it as optimally as possible. Islamic educational institutions must be able to provide appropriate answers to these various challenges. To answer this question, Islamic education requires reliable human resources, high commitment and work ethic, management based on strong systems and infrastructure, adequate financial resources, strong political will, and superior standards.

C. **CONCLUSION**

Discussions regarding contemporary issues related to selective capita in Islamic education include the following:

1. Dichotomy of Islamic Education, namely a narrowing of the understanding of Islamic education, which only revolves around aspects of ukhrawiyah life which are separate from worldly life.

2. The mission of Islamic education, namely: to make humans servants of Allah who only serve Him, to free themselves from the torment of hellfire, to have harmony and balance in life in this world and the hereafter, the only creature holding Allah's trust to maintain, manage and utilize the universe for

welfare, forming a person who has a strong foundation of faith and broad scientific insight.

3. Challenges of Islamic Education, namely assuming that Islamic education is synonymous with religious sciences, even though in reality Islamic education studies and develops various scientific disciplines comprehensively.

4. Multiculturalism Education in Islam means that education does not only touch on science and subject matter, but also concerns aspects of the soul, morals and good values, namely to create a harmonious life in a pluralistic society.

5. Islamic Education Management can be defined as the process of planning, organizing, directing and controlling Islamic education resources, to achieve educational goals, namely happiness in this world and the hereafter effectively and efficiently.

6. Science and Technology in Islamic Education Institutions, namely being able to adapt, by studying, analyzing and developing educational thoughts, information and facts in line with the values of Islamic teachings, apart from that it is also required to be able to prioritize planning programs and activities. educational operational activities, especially those related to the development and utilization of science and technology.

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TEACHING CAMPUS ACTIVITIES AS AN EFFORT TO ACHIEVE IMPROVING THE QUALITY OF EDUCATION, THROUGH COLLABORATION

Diah Mutiara[1], Mahmudin Sudin[2], Ahmad Irfan[3]
[123]Program Studi Pendidikan Agama Islam Universitas Muhammadiyah Jakarta

E-mail diahmutiara@umj.ac.id, mahmudinsudin@umj.ac.id, ahmad.irfan@umj.ac.id

ABSTRACT

Merdeka Belajar Kampus Merdeka (MBKM) is one of the government programs that supports the transformation of education as a new educational paradigm. The MBKM program provides the right to study three semesters outside the study program. This activity aims to improve the competence of graduates, both soft skills and hard skills, to be better prepared and relevant to the needs of the times, preparing graduates as future leaders of a superior nation and personality. The teaching campus aims to provide opportunities for students to learn and develop themselves through activities outside the classroom. Improving the quality of education, through collaboration, is an effort to improve the quality of education through collaboration between students, universities or colleges, schools, and other related institutions. The purpose of this research is to find out the programs implemented by Campus Teaching 5 students at SDN Kebayoran Lama Utara 01 South Jakarta as an effort to improve the quality of education through collaboration of related institutions. The programs carried out by Teaching Campus 5 students at SDN Kebayoran Lama Utara 01 South Jakarta include calistung, digital media- based literacy, tell them what I read, literacy in English, technology-based numeracy learning, and numeracy learning through case studies and others. The programs implemented are a way of learning that provides opportunities for students to self-actualize outside the campus and have an impact on students and placement schools as an effort to improve the quality of education through the collaboration of several related institutions.

Keywords: Teaching Campus, Improving the Quality of Education, Through Collaboration

1. INTRODUCTION

Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 30 of 2020 concerning National Higher Education Standards written about the Merdeka Learning Campus Merdeka policy, MBKM activities must be implemented by all Higher Education Institutions (HEIs) in Indonesia. MBKM is carried out with the aim of finding a way out of the current demands and changes. Another concern of MBLM is to answer the need to prepare university graduates who are ready to enter the world of work. At this time, universities must be able to design and implement creative and innovative learning processes with the aim that students can fulfill all learning outcomes optimally in affective, cognitive and psychomotor aspects.

Education is very important to improve the quality of human life in every aspect of life. Education will always follow the times [1]. The rapid development of the times that occurs today requires updates in all aspects of human life. This situation requires people to always develop aspects of attitude, knowledge and skills. Education continues to develop and through education is expected to occur various innovations in order to face the challenges of an increasingly complex world. Education is an important element in order to form humans who can play a good role in this life. Education is a means to form a generation that excels in all fields [2]. In the Teaching Campus program, students are responsible for assisting the school in the

teaching process, helping with technology adaptation, and helping with administration and others who are deemed necessary. The results of the Teaching Campus Program are expected to grow social sensitivity in students to help the surrounding community, hone thinking skills through collaboration with teachers, fellow students across disciplines, other related institutions in solving the problems faced, develop insight, character and soft skills of students, so that with the collaboration above there will be an increase in the quality of education [3] Collaboration is very important in supporting the improvement of the quality of education [4].

The Ministry of Education, Culture, Research and Technology launched the MBKM program in order to answer the development of the world of education. Teaching Campus is one of the programs of the Merdeka Campus. Students throughout Indonesia from various study programs have the opportunity to support learning in schools with elementary, junior high and vocational levels. From this activity, students are expected to have a good impact on the schools where Teaching Campus activities are carried out. For students, through their participation in Teaching Campus activities, they will certainly gain knowledge and experience by learning outside the campus. Through off-campus learning, students will get direct learning from the schools where the Teaching Campus activities are carried out. Teaching Campus activities are an effort to improve the quality of education through collaboration between students, universities or colleges, schools, education departments and the Ministry of Education, Culture, Research and Technology.

This Teaching Campus as one part of MBKM activities aims to correlate the world of higher education with the real world and the world of work. In the Teaching Campus activities, students participating in the Teaching Campus are expected to become agents who can provide inspiration in the community. Through the Teaching Campus, students can provide assistance to schools to carry out learning through a variety of learning technologies mastered by students, activities carried out by students can improve the quality of education through collaboration between students and various parties. The objectives of the Teaching Campus program are: 1) Maximizing the student learning process, 2) Assist the adaptation of technology in the learning process and 3) Assist teachers in the implementation of learning, especially in literacy and numeracy learning [5].

At this time, improving the quality of education through collaboration must be done and cannot be avoided. No educational institution is on its own feet to produce quality graduates, as well as universities. Universities must provide opportunities for all students to learn off campus. One of them is through Teaching Campus activities. Teaching Campus activities will teach students to collaborate or cooperate with various related parties. Learning by actualizing ideas, talents, skills, knowledge, and so on that have been learned in the campus environment.

Education in Higher Education is not only the responsibility of Higher Education, but also the responsibility of the government, society, and other related institutions. Collaboration is certainly carried out with their respective roles and functions. Cooperation or collaboration does not necessarily determine the success of the goals that have been aspired to, because collaboration and cooperation certainly require good organization and management [6]. Improving the quality of education carried out in collaboration between students, teachers and other related parties in the implementation of the Teaching Campus program has been carried out well because many students who do not understand how to understand a reading text and are not fluent in reading have improved their ability to understand reading texts and are more fluent in reading [7]. Another thing that also needs to be considered is that collaboration can also be carried out from other institutions such as seeking assistance or donations to complement library collections, reading corners with the aim of increasing students' interest in reading [8].

Based on the background that has been described, the focus of this research is to analyze the Teaching Campus activities as an effort to achieve Improving The Quality of Education, Through Collaboration on Teaching Campus 5 activities through programs carried out by students at SDN Kebayoran Lama Utara 01 South Jakarta.

Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 30 of 2020 concerning National Higher Education Standards written about the Merdeka Learning Campus Merdeka

policy, MBKM activities must be implemented by all Higher Education Institutions (HEIs) in Indonesia. MBKM is carried out with the aim of finding a way out of the current demands and changes. Another concern of MBLM is to answer the need to prepare university graduates who are ready to enter the world of work. At this time, universities must be able to design and implement creative and innovative learning processes with the aim that students can fulfill all learning outcomes optimally in affective, cognitive and psychomotor aspects.

2. RESEARCH METHOD

The method in this research is through a qualitative approach. The research subject is SDN Kebayoran Lama Utara 01 South Jakarta. The object of research is improving the quality of education through collaboration in Teaching Campus 5 activities at SDN Kebayoran Lama Utara 01 South Jakarta.

Data collection in this study was carried out using observation and document techniques. Data processing techniques are carried out in an interactive way. Data processing continues until it is complete so that the data is saturated. The measure of data saturation is characterized by no more new data or information. Analysis activities in this research consist of data reduction, data presentation, conclusion drawing and verification. The observation technique in this study was carried out based on an analysis of the field situation, with activity procedures for approximately one semester.

3. RESULT AND DISCUSSION

The Director General of Higher Education, Research and Technology stated that one of the reasons the Teaching Campus Program was rolled out by the Ministry of Education, Culture, Research and Technology is the fact that competition in the world of work is currently getting tighter. Therefore, to overcome this, it is necessary to collaborate between the Government, Universities and other related institutions to prepare graduates who have competencies that can compete or excel at the national and global levels. The Teaching Campus Program, which is part of the Merdeka Belajar Kampus Mengajar (MBKM) policy, provides the widest possible opportunity for all academic or vocational students to learn outside the classroom through direct learning to schools and become collaboration partners for approximately one semester [9]. The purpose of implementing the Teaching Campus program is to empower students to assist the teaching process in elementary, junior high, and vocational schools around the village/city where they live through collaboration with various related parties.

The teaching campus policy in Higher Education is based on the principle that changes in educational patterns to become more free and independent with a creative and productive learning culture [10] In Teaching Campus activities, students carry out creativity and productivity through programs carried out in their respective placement schools. The programs designed and implemented in improving the quality of education through collaboration with various parties at SDN Kebayoran Lama Utara 01 South Jakarta are as follows:

a. **Calistung** Learning to read, write, and count for students whose reading and counting skills are still lacking, with the hope that this activity can help these students in teaching and learning activities in the classroom. Implementation every day.

b. **Digital Media-Based Literacy** In this program, students make find a word games using digital media. Students are asked to find the words requested by students. This is expected to increase student focus, train patience, and improve cognitive skills in students.

c. **Tell Them What I read** This activity aims to make students not only read the book, but can understand and can retell the story they read. Reading every Tuesday.

d. **Literacy in English** In this program students learn to use English for their daily.

e. **Technology-based Numeracy Learning** In this program, students create maze games. Students are asked to find the way to the problem, if students fail to find the way out, then, students are asked to do the problem. This is expected to increase student confidence, train patience, and improve cognitive skills in students.

f. **Numeracy Learning with Snakes and Ladders** Numeracy learning uses snakes and ladders media in a book prepared by students, students are asked to play snakes and ladders, then solve the problems given by students. This can make students not bored because they play while learning.

g. **Learning Numeracy with Fingermatic** This program conducts learning to count using fingers. It aims to make it easier for students to count faster and easier.

h. **Case Study Numeracy Learning** Numeracy learning using case studies is done in class hours. Students are explained the material first, then asked to solve the case study that we provide. After that, the case study is discussed together. This is expected to foster critical thinking skills and students can analyze problems properly and correctly.

i. **Numeracy Learning with Props** Numeracy learning using props was conducted during math class. Students are asked to make a cube from cardboard and linked with a thread, then if the thread is pulled it will become a cube. This program is expected to foster regular and systematic thinking

j. **Technology-based Numeracy Learning** In this program we create maze games. Students are asked to find the way to the problem, if the student fails to find the way out, then, the student is asked to do the problem. This is expected to increase student confidence, train patience, and improve cognitive skills in students.

k. **Technology Adaptation with Google Drive** Introduction This program introduces teachers to Google Drive such as the introduction of tools and how to input files into Google Drive. The goal is that teachers can use Google drive for education in the future.

m. **Technology Adaptation with Canva** Introduction This program introduces students to the basic Canva application such as the introduction of tools and how to create posters. The goal is that students can have an interest in editing using digital media and learn more about applications that are useful for future education.

n. **Technology Adaptation with Digital Media** This program uses teaching tools in the form of Power Point. This program aims to increase the attractiveness of students to be more interactive and more effective in learning.

o. **Technology Adaptation by Using Infocus** This program uses a projector to teach or show digital materials and questions. This makes it easier and faster for students to receive learning.

p. **Accompanying Students in Operating Laptops** This program introduces laptops to students related to the parts of a laptop such as hardware and software and their functions.

The programs that have been implemented by students in Teaching Campus 5 activities at SDN Kebayoran Lama Utara 01 South Jakarta in improving the quality of education through collaboration can be illustrated in the following table:

TABLE 1 Teaching Campus Activity Program 5 At SDN Kebayoran Lama Utara 01 South Jakarta

No.	Jenis Program	Peningkatan Kualitas Pendidikan	Kolaborasi
1.	Calistung	Improve the quality of students' reading, writing and arithmetic	Student, classroom teacher, host teacher, principal, education department and parents
2.	Literacy based on	Improve students' focus,	Student, classroom

	digital media	practice patience, and improve cognitive skills in students	teacher, host teacher, principal, and education department
			Through Collaboration
3.	Tell them what I read	Improve students' literacy skills to understand and be able to retell what they read	Student, classroom teacher, host teacher, principal, education department and parents
4.	Literacy in English	Improve students' ability to use English	Student, classroom teacher, host teacher, principal, education department and parents
5.	Technology-based numeracy learning	Increase student confidence, practice patience, and improve cognitive skills in students	Student, classroom teacher, host teacher, principal, and education department
6.	Numeracy learning with snakes and ladders game	Improve students' nuteration skills through play and make students not bored because they play while learning.	Student, classroom teacher, host teacher, principal, and education department
7.	Fingermatic numeracy learning	Improves students' ability to count faster and easier	Student, classroom teacher, host teacher, principal, and education

		department

8.	Case study numeracy learning	Improves critical thinking skills and students can analyze problems	Student, classroom teacher, host teacher, principal, **Through Collaboration**
		properly.	and education department
9.	Numeracy learning with props	Promotes organized and systematic thinking	Student, classroom teacher, host teacher, principal, and education department
10.	Technology-based numeracy learning	Increases student confidence, trains patience, and improves cognitive skills in students	Student, classroom teacher, host teacher, principal, and education department
11.	Technology adaptation with the introduction of Google Drive	Improving teachers' ability to use Google Drive	Student, classroom teacher, host teacher, principal, and education department
12.	Technology adaptation with the introduction of canva	Improving the ability of students and teachers to edit using digital media such as canva	Student, classroom teacher, host teacher, principal, and education department
13.	Technology adaptation with Digital Media	Improve the ability of students and teachers to be more interactive and	Student, classroom teacher, host teacher, principal,

No.	Program	Objective	Parties involved
		more effective in learning	and education department
14.	Adaptation of technology by using Infocus	Improve students' ability to receive learning	Student, classroom teacher, host teacher, principal,
			Through Collaboration
			and education department
15.	Assisting students in operating laptops	Improving students' ability to operate laptops.	Student, classroom teacher, host teacher, principal, and education department

The programs implemented by students are the result of observations at the beginning of the Teaching Campus activities. Through the programs implemented by students, of course, it aims to improve the quality of education through the collaboration of various parties. Improved quality of education will be obtained by students at school and also students as implementers of Teaching Campus activities. The programs planned and implemented by students will not be able to be carried out properly without collaboration, from students, class teachers, Pamong teachers, principals, parents, students, education department, and other related parties.

4. CONCLUSION

Teaching Campus (KM) 5 is a series of Merdeka Learning Campus Merdeka (MBKM) activities carried out for approximately one semester. In the Teaching Campus activity, students go directly to the real world, namely to schools that are determined to be the target of the Teaching Campus activity. The objectives of the teaching campus program include honing social sensitivity, honing skills, forming solid teamwork, developing insights, shaping character, honing soft skills, trying to increase roles and contributions in groups and increasing empathy and sympathy and realizing student devotion as an academic community to national education.

The work program carried out by students at SDN Kebayoran Lama Utara 01 South Jakarta is in accordance with the problems that occur at the school.

The programs implemented by students are the result of observations at the beginning of the Teaching Campus activities. Through the programs implemented by students, of course, it aims to improve the quality of education through the collaboration of various parties. Improved quality of education will be obtained by students at school and also students as implementers of Teaching Campus activities. The programs planned and implemented by students will not be able to be carried out properly without collaboration, from students, class teachers, Pamong teachers, principals, parents, students, Sudindiknas, and other related parties. The programs to improve the quality of education through collaboration that have been implemented are:1. Calistung. 2. Literacy based on digital media. 3. Tell them what I read. 4. Literacy in English. 5. Technology-

based numeracy learning.

6. Numeracy learning with snakes and ladders game. 7. Fingermatic numeracy learning. 8. Case study numeracy learning. 9. Numeracy learning with props. 10. Technology-based numeracy learning. 11. Technology adaptation with the introduction of Google Drive. 12. Technology adaptation with the introduction of canva. 13. Technology adaptation with Digital Medi. 14. Adaptation of technology by using Infocus. 15. Assisting students in operating laptops

Overall, the program activities have been carried out and provide benefits to improve the quality of education for students as well as students and the advancement of education in Indonesia. Improving the quality of education through collaboration will specifically increase scientific capacity, devote expertise according to their competence to mobilize and become a light for the internal community on campus, external communities outside the campus, communities around their residence and society in general. Campus Teaching activities can be adopted to optimally develop education in the community.

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AUTHOR BIO

Diah Mutiara is the name of the author of this article. The author's parents are Mr. H. Achmad Masri and Mrs. Hj. Domroh. I am the 8th of 10 children. The author was born in Jakarta on May 19, 1973. The author resides at Jl. Tanah Baru V Rt. 002 Rw. 001 No.10 Grogol Utara Kebayoran Lama South Jakarta. The author can be contacted via email diahmutiara@umj.ac.id. In 1985 the author completed formal education at SDN Grogol Utara 015 Petang South Jakarta, completed education at SMPN 16 Palmerah West Jakarta in 1988, completed education at SPGN 3 Pasar Minggu Jakarta in 1991. The author completed his undergraduate studies in the Out of School Education Study Program at Universitas Negeri Jakarta in 1996, the Master Program in Human Resource Management at Universitas Muhammadiyah Jakarta in 2001 and the Doctoral Program in Islamic Education Management at Universitas Muhammadiyah Jakarta in 2020. Hopefully, the writing of this article can make a positive contribution to the world of education and add to the treasure of knowledge and be useful and useful for others.

GOVERNMENT POLICY ON ISLAMIC RELIGIOUS UNIVERSITIES UNDER THE MINISTRY OF RELIGIOUS AFFAIRS

Afrida Yanis, M.Pd

Islamic Education Management Study Program, STAI Nurulfalah Airmolek

Email : afrida.yanis1100@gmail.com

ABSTRACT

College of Islamic Religion (PTAI) is one of the universities in Indonesia. PTAI have made the Vision and Mission College PTAI as modern, self-contained, can provide education, research, and community service quality, so as to produce graduates that are beneficial to the public in accordance with the attitude, knowledge and competencies learned in the PTAI. Besides, it also helps improve the quality of the lecturers of Islam in Public Higher education, in order to create an undergraduate alumni of Public Higher Education that has a sense of unwavering faith and piety and morality in addition to being a scientist.

Education applied in Indonesia is influenced by various factors; among them is the government policy. Government policies, ranging from colonial rule, pre and post-independence until the early New Order period seemed to ignore Islamic education. This leads Islamic educational institutions to have many weaknesses that must be addressed. The weaknesses among them are low in human resource (HR), management, and funds. They have not been able to be optimally pursued according to Islamic ideals, perceived to be not able to put into realization the transformative Islam, and Islamic institutions are less in demand by the public. These weaknesses can be overcome eventually because of the struggle and patience of the people and leaders of Islam, and more attention has been given by the government that produces various policies and regulations that bring Islamic education and Islamic educational institutions to play an increasing role in Indonesian education generally.

Keywords: Government Policy, Religion, Ministry of Religion

ABSTRAK

Sekolah Tinggi Agama Islam (PTAI) merupakan salah satu perguruan tinggi yang ada di Indonesia. PTAI telah menjadikan Visi dan Misi PTAI sebagai Perguruan Tinggi yang modern, mandiri, dapat menyelenggarakan pendidikan, penelitian, dan pengabdian kepada masyarakat yang berkualitas, sehingga menghasilkan lulusan yang bermanfaat bagi masyarakat sesuai dengan sikap, pengetahuan dan kompetensi yang dipelajari di perguruan tinggi. PTAI. Selain itu juga membantu meningkatkan kualitas para dosen agama Islam di Perguruan Tinggi Negeri, agar tercipta alumni S1 Perguruan Tinggi Negeri yang memiliki rasa keimanan, ketakwaan, dan akhlak yang teguh serta menjadi seorang ilmuwan.

Pendidikan yang diterapkan di Indonesia dipengaruhi oleh berbagai faktor; diantaranya adalah kebijakan pemerintah. Kebijakan pemerintah mulai dari masa kolonial, sebelum dan sesudah kemerdekaan hingga awal masa Orde Baru terkesan mengabaikan pendidikan Islam. Hal ini menyebabkan lembaga pendidikan Islam mempunyai banyak kelemahan yang harus dibenahi. Kelemahan tersebut diantaranya adalah rendahnya sumber daya manusia (SDM), manajemen, dan dana. Belum mampu digarap secara maksimal sesuai cita-cita Islam, dianggap belum mampu mewujudkan Islam transformatif, dan lembaga-lembaga Islam kurang diminati masyarakat. Kelemahan-kelemahan tersebut pada akhirnya dapat diatasi karena perjuangan dan kesabaran umat dan tokoh-tokoh Islam, dan perhatian lebih diberikan oleh pemerintah yang menghasilkan

berbagai kebijakan dan peraturan yang menjadikan pendidikan Islam dan lembaga pendidikan Islam semakin berperan di Indonesia. pendidikan pada umumnya.

Kata Kunci: Kebijakan Pemerintah, Agama, Kementerian Agama

1. INTRODUCTION

Islamic Higher Education has the main task of organizing education, teaching, research and community service in the field of Islamic religious science in accordance with applicable laws and regulations. Islamic Higher Education seeks to become a center for the study and development of Islamic religious knowledge directed towards the creation of educational goals, seeks to prepare students to become members of society who have academic and professional abilities, who are able to develop, disseminate and apply Islamic religious knowledge, as well as to improve the intelligence of the people and the level of welfare of people's lives.

In connection with the main task of higher education to achieve national education goals, Islamic Religious Universities emphasize the moral aspects of Islam that underlie all fields of science developed. This is the vision and mission of Islamic Universities in producing a generation of nations with Islamic morals. To realize these expectations, the government, in this case the Directorate of Islamic Higher Education of the Ministry of Religion, establishes and issues regulations and decisions as a policy to empower PTAI to become a university that can realize the expectations of many people. Therefore, researchers are interested in conducting research on Government Policy on Islamic Religious Universities Under the Ministry of Religion.

2. RESEARCH METHODS

This research was carried out with a qualitative approach, because the focus of the research was how the government's policy on Islamic religious universities under the Ministry of Religion, the reason the researchers used this type of qualitative research was because the problems were unclear, holistic, complex, dynamic, and full of meaning so that it was impossible to capture data on these social situations with quantitative research methods with instruments such as tests, questionnaires, interview guidelines. In addition, researchers intend to understand social situations in depth and find patterns. According to Harsono (2008: 155) qualitative research is also called naturalistic research. With narulatistic research, the field situation will remain natural, natural, natural, and there is no manipulation, arrangement, or experimentation. Data are writings or notes about everything that is heard, seen, experienced and even thought by researchers during data collection activities and reflecting on these activities into a narrative.

3. RESULTS AND DISCUSSION

In order to make PTAI as a university that can produce graduates in accordance with the needs of the community, the Directorate of Islamic Higher Education of the Ministry of Religion made a policy by issuing several regulations and decisions regarding PTAI, including the following:

1) Implementation of PTAI Lectures

Basically, the system for organizing lectures at Islamic Religious Universities is the same as that of general universities. Where the academic year of higher education begins in September, the academic year is divided into a minimum of 2 (two) semesters, each of which consists of a minimum of 16 weeks, the academic administration of higher education is carried out by implementing a semester credit system. Then at the end of the implementation of academic education programs and / or professional education held graduation.

Higher education is organized through a learning process that develops the ability to learn independently. In the implementation of higher education, lectures, seminars, symposiums, panel

discussions, workshops, practices and other scientific activities can be carried out. The implementation of higher education is carried out in study programs on the basis of a curriculum prepared by each university that applies nationally and is regulated by the Minister. Periodic assessment of student learning activities and progress is carried out which can take the form of examinations, assignments, and observations. Examinations can be held through semester exams, final exams of study programs, thesis exams, thesis exams, and dissertation exams.

In terms of implementation, both PTU and PTAI have similar systems, namely the academic year of PTU and PTAI is divided into two semesters and lectures are carried out using the Semester Credit System. At PTAIN, students are not charged for each semester credit, they are only charged with semester fees. However, things are different with PTAIS, where students not only pay semester money, but the semester credit taken must also be paid per SKS taken.

Furthermore, PTAI also develops the ability of students to learn independently, where lecturers will provide a lecture contract at the beginning of the meeting and provide topics of material discussed during the lecture process, students will later be formed into several groups. Then, after the lecturer's time runs out to work on the paper, it will be discussed by students and guided by the lecturer. So the ones who work a lot and play a role are students. In addition, PTAI also organizes proposal seminars, thesis, thesis and dissertation examinations for upper-class students as a graduation requirement. After the student has passed the examination, the student is entitled to take part in graduation. All of these things are also implemented by PTU.

This, the Government Regulation on Higher Education covers PTAI. However, there are some things that are left to the Ministry of Religious Affairs.

2) Implementation of PTAIS

The government is the institution authorized to carry out guidance and supervision of universities, both public and private. For the private sector, to establish a university, it must follow the requirements set out in the Decree of the Minister of National Education of the Republi of Indonesia Number 234/U/2000 concerning Guidelines for the Establishment of Higher Education.

The decree was issued based on the contents (provisions) of Government Regulation Number 60 of 1999 concerning higher education. The Government Regulation states that: "The procedure for establishing universities is regulated by the Minister (in this case the Minister of National Education)."

As the Decree does not only apply to the establishment of universities within the Ministry of National Education but also all forms of establishment of universities that will be under the Ministry of Religious Affairs, such as IAIN, Islamic Religious Colleges (STAI), Faculty of Islami Religion (FAI)at the University, Institute and Academy. In the Decree of the Minister of National Education of the Republic of Indonesia Number 234/U/2000 Article 14 states that: "The establishment of Higher Education Institutions within the Ministry of Religious Affairs in addition to fulfilling the requirements as referred to in Article 4 through Article 12 also fulfills the requirements set by the Minister of Religious Affairs." Furthermore, according to Government Regulation No. 60/1999 on higher education states that the organization of Higher Education conducted by the community must be in the form of a foundation or social body. This provision is intended to provide legal entity status to higher education providers. State Universities themselves are already state-owned legal entities (BHMN).

The highest holder of higher education policy is the Ministry of National Education. However, for PTAIS as stated in 234/U/2000 Article 14 that Islamic Religious Universities are required to follow the rules imposed by the Department of Religious Affairs. Technically, DEPAG delegates the Directorate General of Islamic Education which is continued by the Directorate of Islamic Universities. In the field, the task of supervision and guidance of PTAIS is carried out by the Coordinator of Private Islamic Religious Universities (KOPERTAIS). For example, Kopertais Kopertais Region IV Surabaya oversees 113 PTAIS spread across East Java, Bali and Nusa Tenggara with approximately 30 thousand students.

The components of administrative policies that Kopertais Region IV regulates include: academic calendar, NIMKO, herregestration, course conversion, academic levels, students, UKM, diplomas, data automation, establishment and extension, and lecturer promotion. So all PTAIS follow all the provisions set by KOPERTAIS.Analisa yang bisa dibuat berdasarkan Surat Keputusan Menteri Pendidikan Nasional Republik Indonesia Nomor 234/U/2000 tentang Pedoman Pendirian Perguruan Tinggi ini adalah setiap ada pendirian Perguruan Tinggi baru baik PTU maupun PTAI, maka prosedur pendiriannya harus berdasarkan Surat Keputusan tersebut. Karena SK tersebut tidak hanya berlaku bagi pendirian Perguruan Tinggi di lingkungan Departemen Pendidikan Nasional saja melainkan juga semua bentuk pendirian Perguruan Tinggi yang akan bernaung pada Departemen Agama.

However, specifically for the establishment of universities within the Ministry of Religious Affairs, in addition to meeting the requirements referred to in the Decree of the Minister of National Education, it must also meet the requirements set by the Minister of Religious Affairs. Thus, it can be seen that the Ministry of Religious Affairs cannot be separated from the Ministry of

National Education, because the highest holder of higher education policy is the Ministry of National Education. In the issue of recognition of rank (academic position), PTAI Lecturers still have to be knowledgeable with the Ministry of National Education, even the Ministry of National Education is the one who determines the rank of PI Islam Lecturers as Head Lector and Professor. The path that must be taken by a PTAI Lecturer to get the position of Professor is first the person concerned must submit to his institution, then submit to the Jakarta Front, after that to the Ministry of National Education. The decree on the appointment of Professor was signed by the Minister of National Education, not by the Minister of Religion.Hak dan Kewajiban Khusus bagi Dosen yang Menduduki Jabatan Akademik Profesor di PTAI.

Based on the Regulation of the Director General of Islamic Education No. 1/2014 article 2, professional allowances are given to professors if they meet the following requirements:

a. Have a teaching certificate that has been given a Lecturer registration number by the Ministry of Religious Affairs.

b. Carry out the Tri Dharma of Higher Education with a workload of at least commensurate with 12 (twelve) SKS and at most commensurate with 16 (sixteen) SKS in each semester in accordance with their academic qualifications with the following provisions:

  a Workload and research is at least commensurate with 9 (nine) credits carried out at the relevant tertiary institution, and.

  b Community service workload can be carried out through community service activities organized by the relevant tertiry institution or through other institutions.

c. Not bound as permanent staff at other institutions outside the higher education unit where the person concerned is assigned.

d. Registered with the Ministry of Religious Affairs as a permanent Lecturer. Have a maximum age of 70 (seventy) years. In addition to getting a professional allowance, Professors also get an honorarium allowance based on the Regulation of the Director General of Islamic Education no. 1 of 2014 article 3 with the same conditions as the requirements for getting a professional allowance. Furthermore, article 4 explains the additional requirements that must be met by a Professor, namely the Professor must write a book published by a publishing institution, both national and international, which has an ISBN (International Standard Of Book Numbering System). Furthermore, produce scientific works published in reputable international journals and widely disseminate their ideas. The granting of honorary allowances to professors is evaluated every 5 (five) years since the person concerned is appointed or reactivated as a professor.

Professors' professional and honorary allowances will be temporarily suspended if:Menduduki jabatan struktural :

a. Appointed as a state official; or

b. Does not fulfill the requirements as referred to in articles 3 and 4.

Professional and honorary allowances for professors will be terminated if:

a. Died.

b. Reaching the retirement age limit of 70 years.

c. Resigning as a Lecturer at his/her own request or transfer of duties.

d. Dismissed from the academic position of Professor; or

e. Not registered with the Ministry of Religious Affairs as a permanent Lecturer.

Professional and honorary allowances for professors will be canceled and must be returned to the state treasury if:

a. The professor concerned falsifies the data and documents required in accordance with the provisions of laws and regulations; or

b. The relevant teaching certificate is canceled. As a tribute to professors, the Government (in this case Diktis) provides professional and honorary allowances to every qualified professor. This policy is carried out in order to ensure the welfare of the Professors and as a motivation for them in carrying out their duties. However, this allowance can also be revoked or terminated in accordance with applicable regulations.

3) PTAI Student Code of Conduct

Based on the Decree of the Director General of Islamic Education Number: Dj.I / 255 / 2007, the PTAI Student Code of Conduct is stipulated as follows:Tujuan dan Fungsi Tata Tertib adalah:

a. To ensure the enforcement of student discipline, and the creation of a campus atmosphere conducive to the implementation of the Tri Darma of Islamic Higher Education.

b. To be a guideline regarding rights, obligations, prohibitions, violations and sanctions that apply to students of Islamic Religious Universities. Student Obligations and Rights :

The obligations of PTAI students are as follows:

1. Uphold and practice the teachings of Islam and noble character.

2. Maintaining facilities and infrastructure and maintaining cleanliness, order and campus security.

3. Maintain the authority and good name of the alma mater.

4. Respect fellow students and be polite to leaders, lecturers and employees.

5. Maintaining good social relations in social life on and off campus.

6. Dress polite, neat, clean and cover the aurat, especially during lectures, exams and when dealing with lecturers, employees and leaders. Especially for female students, they must wear Muslimah clothing in accordance with Islamic law.

The rights of PTAI students are as follows:

1. Obtaining education, teaching, guidance and direction from leaders and lecturers in the study and development of science in accordance with scientific, Islamic, ethical, moral principles, rules and other applicable provisions.

2. Use and develop academic freedom responsibly in order to explore Islamic religious science and general science in accordance with applicable regulations at Islamic Universities.

3. Obtaining services in the academic, administrative and student affairs fields.

4. Receive awards for achievements in accordance with applicable regulations.

5. Convey aspirations and opinions, both orally and / or in writing ethically and responsibly,

etc. Prohibition for students :

1. Wearing t-shirts / no collar, torn pants or clothes, sarongs and sandals, hats, long hair and / or paint, earrings, necklaces, bracelets (male only) and tattoos in participating in academic activities, administrative services and campus activities. Especially for female students, it is prohibited to wear tight clothes and / or pants, see-through and without a headscarf in participating in campus activities.

2. Doing something that can disrupt the educational process, security, comfort and order of the campus.
3. Committing academic fraud in the form of cheating, plagiarism and gambling practices.
4. Falsifying grades, signatures and certificates related to academic, administrative and student activities.
5. Performing actions that are contrary to moral values, morals and Islamic teachings, namely killing, robbing, stealing, drinking alcohol, storing, using and / or buying and selling drugs, committing adultery, criminal acts and other despicable acts, etc.

Every student who violates these prohibitions will be given sanctions in the form of light, medium and heavy sanctions. Head of Department, Head of Study Program, Lecturer or Employee is authorized to impose light level sanctions for violations of student discipline. The Dean of the Faculty, Director of the Postgraduate Program and the Principal of the College are authorized to impose moderate sanctions for violations of the student code of conduct. The Rector / Chairperson is authorized to impose severe sanctions for violations of the Student Code of Conduct. With the establishment of this student code of conduct, the education carried out will not run without rules, because students as learners cannot do whatever they want in following the education program during the specified time, both when in class and outside the classroom while in the campus environment, even when students are outside the campus must follow campus rules such as maintaining the good name of the alma mater. If these rules are violated, then the student concerned will get punishment from the authorities according to the level of violation he committed.

In addition, if students do not get their rights in accordance with the stipulated provisions, then students have the right to fight for them in a good way and not violate the rules.

4) Bidikmisi assistance from DIKTIS

The government through the Directorate General of Islamic Education of the Ministry of Religious Affairs since 2010 has carried out the Bidikmisi tuition assistance program in the form of tuition assistance and living expenses to 1,370 students of State Islamic Universities who have good academic potential and are economically disadvantaged. Universities implementing the Bidikmisi program are universities under the Ministry of Religious Affairs.

In 2011 new students receiving Bidikmisi increased by 2,010 in 28 State Islamic Religious Universities and in 2012 increased again by 2,100 students in 32 State Islamic Religious Universities.

In 2013, it will be continued by accepting 2,215 prospective Bidikmisi recipient students held at 52 Islamic Religious Universities. The management of Bidikmisi in the Ministry of Religious Affairs fully follows the policy of the Ministry of Education and Culture as the leading sector of education management in Indonesia. Therefore, the guidelines for the implementation of Bidikmisi assistance in PTAIN fully follow the Bidikmisi guidelines for higher education of the Ministry of Education and Culture with some adjustments.

The foundation for the provision of tuition assistance is Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, Chapter V, Article 12 (1.c), which states that every learner in every education unit is entitled to a scholarship for those who excel; whose parents are unable to pay for their education. Article 12 (1.d) states that every learner in every education unit is entitled to receive tuition fees for those whose parents are unable to pay for their education.

Therefore, the target of this program is graduates of SMA/SMK/MA/MAK education units or other equivalent forms in 2012 and 2013 who are economically disadvantaged and have good academic potential. Higher Education Institutions (HEIs) of Bidikmisi tuition assistance program are selected State Islamic Religious Universities under the Ministry of Religious Affairs. UIN SUSKA RIAU is one of them.

The objectives of Bidikmisi are as follows:
a. To increase the learning motivation and achievement of prospective students, especially those who face economic constraints.
b. Increasing access and opportunities to study in higher education for students who are

economically disadvantaged and have good academic potential.
c. Ensure the continuity of student studies until completion and on time.
d. Improve student achievement, both in curricular, co-curricular and extra-curricular fields.
e. Causing an impact on students and other prospective students to always improve their achievements and be competitive, etc.

From the explanation above, it can be understood that basically the Bidikmisi scholarship assistance provided to State Islamic Religious Universities is indeed decided and managed by the Ministry of Religious Affairs, but the management of the assistance is not entirely based on the Ministry of Religious Affairs' policy, but also follows the policy of the Ministry of Education and Culture as the highest policy holder of higher education management in Indonesia with some adjustments.

The Government's policy of providing Bidikmisi scholarship assistance to outstanding children from underprivileged families is a Government policy to equalize education for all groups and does not want any caste differences. With the Bidikmisi scholarship, children who excel are not wasted because they cannot continue their education. In addition, children's motivation reappears with the hope of getting a higher education. Thus, there are no more words "it's a shame that they are smart but don't continue their studies, etc".

5) Determination of Science Division and Academic Degrees in Religious Universities

Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 36 of 2009 concerning the Determination of Science Division and Academic Degrees in Religious Universities requires changes in the old academic degree with the new one after the regulation was issued. For example, the title for the Shari'ah Economics major was previously S.E.I (Bachelor of Islamic Economics), the letter I at the back was replaced with Sy, making it S.E.Sy (Bachelor of Shari'ah Economics). This is the degree used now, there are still many other academic degree changes. This policy shows that there are certain considerations that are considered better than what has been determined previously.

6) Structuring Study Programs at Islamic Universities

Regulation of the Director General of Islamic Education No. 1429/2012 on the Arrangement of Study Programs in Islamic Religious Universities in 2012 was issued to change and simplify existing majors.

7) Single Tuition Fee and Single Tuition for New Students at Religious Universities

Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 96 of 2013 concerning Single Tuition Fees and Single Tuition for New Students at State Religious Universities within the Ministry of Religion for the 2013/2014 Academic Year explains that PTAI applies a single tuition fee and a single tuition fee that must be paid by each new student. Single tuition is the overall operational cost per student per semester in a particular study program at State Religious Universities for Diploma programs and Undergraduate programs. while single tuition is part of the single tuition fee borne by each student in each department / study program for Diploma programs and Undergraduate programs.

Single tuition consists of 3 (three) groups based on the economic ability of students. Group I Single Tuition is intended for poor students outside the recipients of the scholarship for education for poor and outstanding students (Bidikmisi) and is given at least 5 (five) percent of the number of students. Group II Single Tuition is intended for students who have the ability to pay on average. Group III Single Tuition is intended for students who have the ability to pay above average. These are the policies set and issued by the Government (Ministry of Religious Affairs) towards Islamic Universities. The policy is set and issued with the aim of making PTAI more advanced and able to realize its goals.

4. CONCLUSIONS AND SUGGESTIONS

a. Conclusion

Islamic Religious University (PTAI) is one of the universities in Indonesia. PTAI has a Vision and Mission to make PTAI a modern, independent university, able to provide quality education, research, and community service services, so as to produce graduates who are beneficial to society in accordance with the attitudes, knowledge, and competencies learned at PTAI. In addition, it also helps improve the quality of Islamic religion lecturers in public universities, in order to create graduates of public universities who have a strong sense of faith and piety and have noble character in addition to being scientists.

Therefore Diktis Ministry of Religious Affairs issued policies that can support the achievement of the expected goals by providing professional and honorary allowances to professors, Bidikmisi assistance to outstanding students from poor families, and other policies.

b. Suggestion

The above description does not intend to position the Ministry of Religious Affairs as the determinant of Islamic education policy to immediately hand over the responsibility for education of Islamic institutions to the Ministry of National Education, even though this is the best solution. However, at least for the future, the policy that emerges from the Ministry of Religious Affairs in relation to Islamic education is not a policy that comes after the birth of the same policy in the Ministry of National Education. At the very least, if there is a similar policy, it should be born within the same period of time, with the same formulation and rules of the game, even though it was issued by two different agencies. On this side, there is a need for synergistic cooperation between the Ministry of Education and the Ministry of National Education to seriously develop Islamic education. This is because Islamic education is an integral part of the national education system. This means that if the current position of Islamic education as a subsystem in the context of national education is still understood as merely functioning as a complement (supplement), then there should be a shift in "role" from just a supplement to a part that also plays a role and determines (substantial). However, if it still remains in the same position, then it is appropriate for the Ministry of Religious Affairs to give the right to regulate education to the Ministry of National Education, so that in the future the regulation of educational issues is in one unit of the Department alone, and not like today many departments manage both official and non-school education.

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LATEST EDUCATIONAL PARADIGM IN PERSPECTIVE CURRICULUM MERDEKA, A STUDY IN ISLAMIC EDUCATION IN MADRASAS

Dr. Mariatul Hikmah, MA
Sekolah Tinggi Agama Islam Nurul Falah Airmolek

Email. mariatulhikmah77@yahoo.com

ABSTRACT

Speak about the latest Education direction, then No will regardless from policy government For carry out existing curriculum at that time. There is an idiom that states that change government, then curriculum will change sometimes Correct exist. Obviously, whatever _ existing policies _ concerning curriculum, in fact is For advancing education in Indonesia. Here, assignment _ madrasa educators as digger potency from self students As for implementation curriculum independent started from preparation carried out by teachers at MA with follow training in online and offline forms, seminars, dissemination, observation and reflection as well as seepage. When
_ This is the Madrasah in Indragiri Hulu, especially MA Nurulfalah Airmolek currently carry out Independent curriculum. And various efforts that have been made one of them is implemented is observation and reflection to potency students , style Study students , as well approach What should _ carried out by a madrasa teacher for develop liveliness students, open insight, so student capable open his opinion to colleagues _ learn it. As for the author use study descriptive qualitative with approach phenomenology. Subject research This are the teachers, students and supervisors involved in the learning process student. Assumption from existing research _ is with understand and practice paradigm new Education, then curriculum independence can accomplished in a way maximum.

Keywords : Educational Paradigm, Independent Curriculum, Perspective

A. INTRODUCTION

Speak about Education, of course No regardless from a process that delivers human level _ maturation, education of course is A delivery man going to level maturity. Maturity here _ How We Can own thinking to direction maturity in level science We so that capable finish problems that occur in life in a way complete, without There is repetition problem Again. In this article, then writer speak regarding formal education that occurs in the world of Islamic educational institutions, which is not will Can regardless from rule interaction among inner madrasa teachers give his assistance to students, with there is a maximum process carried out by the teacher, then objective from Islamic Education will achieved, which Muhaimin revealed that objective from Islamic Education That Alone is formation human Kamil owns it face Qur'an, attainment the person who owns it dimensions religious, cultural and scientific . (Ramayulis : 2022: 83) Related with expected goal _ so need a continuous process so what do you want held That can achieved in a way good and perfect .

When talking related with the newest educational paradigm, then There is a must thing understood by a teacher in a madrasah, because the right direction passed no Same with direction of education in the past. Formerly. whatever existing scenarios, approaches and methods _ in education more leads to centralization education. Whatever The concept of education is carried out by a person educator. It said child great teacher is child students who have ability good intelligence, get scores and rankings class top. However paradigm latest Education _ How become facilitator for educator For direct child educate become child critical education _ in carry out the learning process to educators. So that educator can deliver child didk own pattern

Think progress, move forward, implement good attitude. With exists The educational changes that occur are based on the thoughts of experts ie with method apply Merdeka curriculum, with method carry out various activity For support implementation Merdeka curriculum, namely with make various channel device learning and activities dissemination attended by elements _ Head Education section, Islamic Education supervisor, element lecturer and make KOM on the side implementation implementation Merdeka curriculum.

Meaning from education in paradigm curriculum latest, that is curriculum Internal freedom Muhammad Athiyah Al- Abrasyi 's opinion is business prepare man For life with perfect and Happy, loving homeland, perfect Budi His character is regular his mind, subtle the feeling, masterful in work, sweet talk he said Good oral as well as writing. (Yusuf al Qardhawi: 1980:157). With Islamic education through transferization from a educator to child educate, then will form Budi good character for child educate, Opinion this was also reinforced by Zakiyah drajat, who revealed that Islamic education is a formation process personality man as Muslims. (Zakiyah Drajat:2000:27). For make child educate own intelligence and good character, then need implemented it Independent curriculum. The Independent Curriculum is curriculum latest released government as replacement 2013 curriculum which is based on the concept of freedom of learning. (Ismanto Didipu: Ministry of Religion). Education for curriculum This more Prioritizes quality material and learning must based on quality potential possessed by children educate. This is what must be done understood by educators. How they become a fair facilitator Of course with understand learning differentiate, with understand style Study child obedient teacher expert is activity absorb information, third style Study known with term (VAK), that is, visual, which the child Study through what are they see, as much as 80 percent learning more Lots absorbed with method see, the second type is Auditory, with type Study through hear, with method record information obtained , as well the third type three is kinesthetic Study past movement and touch, types child like This inclined No can be silent. They are more Like see environment around with method different, (Ruhiman : Ministry of Religion Bandung district). With exists style learn something different about yourself children, of course teachers have the capital to understand draft Independent curriculum, understanding personal child, and no direct angry to child educate When children educate carry out outside activities conjecture from educator For understand material that has been taught by educators.

With various paradigm new related curriculum metdeka, then here writer can it? educator carry out curriculum independence with the latest educational paradigm, especially in phenomenon that we Look now This is for In 2023 the Merdeka curriculum will still be in place combined with 2013 curriculum, based on phenomenon that I look at the teachers at Madrasah Aliyah Nurulfalah Airmolek enthusiastic and willing carry out implementation Independent curriculum .

B.   METHOD STUDY

For subject Study This is a teacher at the Aliyah Nurulfalah madrasah Airmolek in the upper Indragiri, and objects study study This related with the latest educational paradigm in perspective Independent curriculum. As for method study writer use interview with several teachers and heads schools at Madrasah Aliyah Nurulfalah Airmolek.for answer How Madrasah Nurulfalah teacher paradigm Airmolek in perspective Curriculum Independent?. As for methods study in study This is method study qualitative with approach phenomenology, because with study this fits perfectly with Keep going dig in implementation interview, explore the ability of Madrasah teachers in Indragiri Hulu, then the more know related teacher insights the latest educational paradigm. As stated rub creswell ' Interview deep done with participant. (Creswell: 2015: 9)

C.   ANALYSIS AND RESEARCH RESULTS .

Madrasas are expected capable For changed in scene of progress to front. With understand the newest educational paradigm, then as a teachers in madrasas are capable understand How the latest educational paradigm Now. At the moment in 2023 medium madrasah carry out marked Merdeka curriculum with make Curriculum Madrasah operations, then before That all madrasa teachers participated in carry out training

Independent curriculum. Implemented Independent Curriculum This accompanied by widiaiswara start from offline assistance, namely bring widiaiswara level national, which provides explanation to madrasa teachers for follow as well as in succeed Merdeka curriculum, apart from role of madrasa teacher community from a head schools also become something important. Because give policy full and affirmation For can carry out Independent curriculum. The role of supervisor school is give directions, input to teachers, reprimanding madrasa teachers who have not do obligations at the stage implementation implementation Merdeka curriculum , reminds teachers to also provide support for nadrasah teachers. And there is assistance provided by lecturers: For give direction, input, explanation, observation and reflection from explanation given by the madrasa teacher.

In the guide development madrasa curriculum, then expected target in The Merdeka curriculum is : 1) Principal of the madrasah as leaders and stakeholders interest in operate activity daily. 2) Educator as developer curriculum based on expectations and needs participant educate. 3) Religious ministries play a role give guidance and direction for madrasas to carry out Independent curriculum. 4) Madrasah supervisor as developer curriculum in a way creative. 5) Foundation is expected can role active in give facilities and expectations achievement vision
, mission and goals of the madrasah. (Ministry of Religion: 2022)

In implementing the madrasah in Inhu , the implementation process started from The training was attended by the madrasa teacher community in Indragiri Hulu Good using offline or online. At the beginning training during six day followed by the community Merdeka curriculum in Indragiri Hulu, then started with activity opening Why need held training for community curriculum Freedom. Sure subject in upstream Indragiri are the chosen people Because Already pass series tests are followed, a series of processes are not can something has been missed. Achievement the test followed become A indicator so that Can follow various training For Merdeka curriculum at the madrasah in Indragiri Hulu. Implementation training accompanied by power training and lectures imported nationals from Bandung. They deliver series explanation with Good in Suite procedure in a way systematic. Explain various study science and approaches taken in implementation Independent curriculum. Then after training during six day next with various activity in online form, and permanent guided and deep guidance facilitated by the team training. After that, then the madrasah was asked to make results mandatory dissemination carried out by the party consisting of schools from team community in the sample participating schools in implementation implementation Independent curriculum based community. Dissemination This carried out in each school with objective what about madrasah teachers? follow training Merdeka curriculum can transmit their knowledge and insight get it for real madrasa teachers Not yet get it. So it was held lah dissemination explained by the head school, the educators who attend, elements lecturer, element head Islamic Education section and also supervisor from Ministry of Religion. Each of them give direction, insight and experience gained. Then given training for the teacher in make Curriculum Madrasah Operations, from activity dissemination carried out this, writer see that activity This can walk with smoothly, then The knowledge of teachers in madrasas is increasing increase in new things, and so too with device existing learning start processed in implementation Independent curriculum. Then There is for some madrassas get it invitation from other madrasas for give explanation related with implementation Independent curriculum, and helpful implemented implementation Merdeka curriculum for other madrasas, what is obtained from various training and dissemination transmitted for other medium-sized madrasas carry out Independent curriculum. In delivery information related with teaching module, TP analysis, learning differentiate, then madrasas also do it socialization towards parents, then socialization to holder policy or chairman committee in talk about trekait with the program taught. As for transmit what you get to other related teachers with the setup program Curriculum Madrasah operations consisting of from preparation required documents made learning and assessment as well as exists challenges and solutions faced related with number of lesson hours.

Moment curriculum independence Not yet done, then implementation learning That done during six day learning effective, but at the time of the madrassas already must change and implementation the Merdeka

curriculum is implemented number of study hours for five days effective or full day for 5 days, and this involve developer curriculum For arrange number of hours of study required passed in the learning process. When this paradigm about Merdeka curriculum already obtained through various information, OJT, and on November 28 held meeting For report achievement of each of them what 's been accomplished. Madrasah Aliyah Nurul Falah Airmolek capable bear responsibility answer with maximum through presentation made by one of the teachers. And after prepare various salesman anything just yng Already carried out by madrassas, from presentation and various existing video media it turns out the madrasa teachers have make projects for planting mark Pancasila's profile is the election period chairman student council as well as values humanitarian and social other. And last after these teachers carry out implementation Merdeka curriculum, then after training during six month This implemented, then akn held refraction carried out by Madrasah teachers transfers knowledge for other Madrasahs that haven't yet follow activities and training Independent curriculum. For moment This completion of the first semester for medium madrasas ongoing, and remain in implementation evaluation Still implemented collaboration between 2013 curriculum with Independent curriculum.

D.   CONCLUSION

Nurulfalah madrasa teachers Airmolek Already own maximalist paradigm related with Merdeka curriculum, this seen from follow participation of teachers at the Madrasah for attend OJT, Training Independent, Mentoring curriculum making curriculum Madrasah operations By Madrasah supervisors, Implement observation and reflection in learning. Accompaniment in online and offline by widiaiswara from Bandung, carrying out dissemination by madrasa teachers inside and outside the madrasah for give science related with what educators get related Merdeka curriculum, creating curriculum operational school, make report responsibility answer implementation Merdeka curriculum as well send via the existing link

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TRANSFORMATION OF THE ISLAMIC RELIGIOUS EDUCATION CURRICULUM IN THE INDUSTRIAL ERA 4.0: TOWARDS TECHNOLOGY- BASED LEARNING

Juni Erpida Nasution,

[1,]Program Studi Manajemen Pendidikan Islam Sekolah Tinggi Agama Islam Nurul Valah

Airmolek

E-mail : yuniversia8@gmail.com

ABSTRACT

Transforming the Islamic religious education curriculum in the Industrial 4.0 era is an urgent need to align education with technological developments and global demands. This article discusses steps towards technology- based learning in the Islamic religious education curriculum. Technology integration in Islamic religious learning involves the use of e-learning, mobile applications, social media, augmented reality (AR), and virtual reality (VR). These steps are directed at increasing interactivity, accessibility and involvement of students in understanding and practicing the teachings of the Islamic religion. The use of technology can also help teachers deliver learning material more effectively and monitor student progress. In addition, the emphasis on digital ethical values and contemporary issues in the curriculum will prepare the younger generation to face moral challenges amidst technological change. Teacher training and technology-based evaluation monitoring are the keys to the successful implementation of this curriculum transformation. Thus, it is hoped that these steps can create Islamic religious education that is relevant, adaptive, and able to answer the complexity of current and future challenges.

Keywords: Transformation, PAI Curriculum, Industrial Era 4.0, Technology Based Learning

1. INTRODUCTION

The transformation of the Islamic religious education curriculum in the Industrial 4.0 era reflects the need for adjustments in facing changing times and societal demands. Along with technological advances and global paradigm changes, Islamic religious education needs to synergize with these developments. This change is needed to respond to complex challenges, such as economic change, social change, and the rapid impact of technology. The Industrial Era 4.0 demands new skills from students, such as digital, critical, creative and collaborative skills. Therefore, the Islamic religious education curriculum needs to be overhauled to be more responsive to the needs of the younger generation in facing global change. Islamic religious education has an important role in forming character and morals, and curriculum transformation is a necessity so that religious values remain relevant and can be applied in everyday life which is increasingly connected. The transformation of the Islamic religious education curriculum in the Industrial 4.0 era also includes a deep understanding of the role of technology as a means of increasing learning effectiveness. The integration of technology, such as e-learning, mobile applications, and augmented reality, is expected to create a more interactive and enjoyable learning environment. Apart from that, using social media as a discussion platform can expand the learning space outside the classroom and build a wider learning community.

In an effort to respond to global challenges, a transformed Islamic religious education curriculum also needs to include elements of 21st century skills. Empowering students with critical, creative thinking and collaboration skills is an important focus in learning. Likewise, the integration of digital ethics becomes an

integral part of the curriculum to guide students in using technology wisely in accordance with the teachings of the Islamic religion. Curriculum transformation also recognizes the role of teachers as agents of change. Therefore, teacher training in mastery of technology, innovative learning methods, and pedagogical skills is crucial. Teachers who are skilled at integrating technology can create more interesting and relevant learning experiences for students.

Because human problems in each era are different, the issue of Islamic religious education in the 4.0 era is also facing big challenges with technological advances in every aspect of life which will have positive and negative impacts on its users. So it requires the readiness of human resources (educators) and an education system that can prepare human resources to face this.

The Industrial Revolution 4.0 era has given birth to fundamental changes in the way we live, work and relate to other people. Many areas of life are being intervened by new technological advances such as Artificial Intelligence (AI), Internet of Things (IoT), automated vehicles, three-dimensional (3D) printing, nanotechnology, biotechnology, materials science, energy storage, and quantum computing (Schwab, 2019 :ix). In this era, it is estimated that there will be hundreds of millions of people whose work will be handled by robots and computers. The professions most vulnerable to automation are telemarketers, tax officers, insurance and vehicle damage adjusters, referees, waiters, realtors, couriers and messengers (Schwab, 2019). Religious work was also affected. On October 29 2019, the United Arab Emirates through the Islamic Affairs & Charitable Activities Department (IACAD) launched Virtual Mufti technology in Dubai. People who request fatwas get real-time answers from this virtual mufti. (talksyariah.com).

Therefore, it is urgent that Islamic education can capture the characteristics of the 4.0 era so that it is addressed with the right educational model. This research focuses on answering three questions, namely: 1) What are the characteristics of the industrial revolution 4.0 era? What are Muhammad Abduh's ideas about Islamic education in responding to changes in his time? 3) What is the Islamic education model in responding to the era of industrial revolution 4.0?

2. RESEARCH METHOD

This research is library research. The methods used are content analysis and hermeneutics. The content analysis method was used to explore the thoughts of Muhammad Abduh (1849-1905 AD) which was compiled by Muhammad Imarah with the title "Al-A'māl al-Kāmilah li al-Imām al-Shaykh MuḥAmmad 'Abduh". Meanwhile, the hermeneutic method dialogues with Muhammad Abduh's Islamic education ideas in responding to the dynamics of his era with the dynamics of the digital era. From this framework of thought, researchers then formulate models of Islamic religious education in responding to the challenges of the digital era.

3. RESULT AND DISCUSSION

A. Characteristics of the Industrial Revolution Era 4.0

There are five characteristics of the industrial revolution era 4.0.

1. Changes in life structure.

According to a World Economic Forum survey in 2015, many tipping points are expected to appear in 2025. For example, 10% of people wear clothes connected to the internet, 90% of people have access to unlimited data storage and at no cost, 10% of people have connected reading glasses. with the internet, 80% of people have a presence on the internet, 90% of the human population uses smartphones, 90% of the human population has permanent access to the internet, 10% of cars on the road in America are driverless technology, 30% of company audits are carried out by artificial intelligence , the first city of 50,000 people to not need traffic lights, and the first artificially intelligent machine to serve as a company director. (WEF, 2015) If that is in 2025, what about the changes that will occur in the next few decades? These changes are difficult to detect because computers have become so skilled that it is virtually impossible to predict what applications will be used in the next few years (Choli, Ifham: 2020)

2. Disruption

Things that are usually done in the real world, have now shifted to the virtual world. The disruption phenomenon has shifted human life styles and mindsets, both in the industrial, economic, educational and political worlds. As a result, old industry players are disturbed by the perpetrators new industry. A simple example, the GOJEK or GRAB application has disrupted motorbike taxi, taxi, goods delivery, food ordering services, and so on. (Mustajab, 2018)

3. Digitalization.

All innovations in the 4.0 era are developed through digital power. That is why, there are three clusters that are driving the industrial revolution 4.0, namely: physical, digital and biological clusters. Physical clusters come in the form of automated vehicles, 3D printing, advanced robots and new materials. The biological group is present in the form of innovation in the biological realm, especially in the genetic field. The digital cluster comes in the form of the Internet of Things (IoT). Today there are billions of devices throughout the world such as smartphones, tablets and computers that are connected to the internet. In the next few years, the number of devices will exceed one trillion. This increase in numbers will have a transformative impact on all industries, from manufacturing, infrastructure, to health. (Dian Arif Noor:2021)

4. Religious challenges

Technology and digitalization will revolutionize everything, including religious life. Industry 4.0 will redefine individual identity. This means that involvement in cyberspace will give rise to openness to ideas originating from different cultures and religions so that there is the possibility of an exchange of personal identities. In fact, now people feel comfortable carrying and managing many identities at once, whether ethnic, linguistic, cultural, including religious. If left unchecked, the global theological trend of religious pluralism could develop massively.

5. Moral problems.

The Industrial Revolution 4.0 has an impact on changing the way we think, live and relate to other people. All of this gives rise to moral problems. The development of hoax news, criminal and civil crimes, even gadget addiction which results in madness are the impacts of this. Hoaxes can take the form of jokes, pranks, black campaigns, fraud, or inviting goodness through fake news. Generally, crimes committed via the internet network threaten property, personal identity, privacy, computer systems and public order. Also, there is a relationship between the level of gadget addiction and emotional and behavioral disorders in adolescents.

According to Abuddin Nata's research, there are at least three negative tendencies from the 4.0 era, namely: 1) Being lazy, not deep, not down to earth, or not socializing. 2) Tends to be weak in the values of togetherness, mutual cooperation and social care. 3) Tends to be free, westernized, and does not pay attention to formal ethics and rules, customs and manners. And, all the critical shifts predicted to occur in 2025, all have negative excesses.

Basically, character education emphasizes the moral aspect, which fosters a religious, moral/characteristic personality attitude and concern for the environment (characteristics of Insan Kamil). Therefore, it must be implanted as early as possible and carried out continuously. Umiarso and Asnawan (2017) citing Lickona (1992), emphasize three components of good character, namely:

a. Moral knowing,

which consists of (a) moral awareness, (b) knowing moral values, (c) perspective taking, (d) moral reasoning (moral reasons) , (e) moral decision (decision making), (f) self-knowledge (self-awareness).

b. Moral Feeling, namely other aspects that must be instilled as a source of strength to act in accordance with moral principles, including: conscience, self-esteem (self-confidence), empathy (feeling the suffering of others), loving the good Adun Priyanto: Islamic Education in Era of

Industrial Revolution

4.0 84 (loving the truth), self-control (being able to control oneself) and humility (humility).

c. Moral Action, namely competence, desires and habits.. Character education in Islamic education has value and teaches an understanding of doing good things.. With Islamic education with character, it is hoped that in the future this nation will be ready to welcome education 4.0 which focuses on excellence in life. skills, in order to become a competitive nation because character shows the identity of the nation, the strength of a country, and the progress and unity of a country and becomes the meaning of the formation of human beings, in accordance with the objectives of national education itself. (Suda, Ketut:2018

B. Implementation of the Islamic Education Curriculum for the Industrial Era 4.0

Nowadays we often hear the term Industrial Era 4.0. The Industrial Era 4.0 has had a big influence on education, especially Islamic education. Islamic education is currently still in a very pathetic and worrying condition. Islamic education has experienced a decline, far behind Western education. If I may reminisce a little, Islamic education cannot be like the golden age (Andalusia and Baghdad) which could become the center of Islamic civilization, whether in the fields of culture, art or education. The emergence and development of Industry 4.0, the Islamic religious education curriculum must be reviewed so that it can keep up with the times. and fend off challenges as they arise. Educational Challenges in the era of industrial revolution 4.0 in the world of education instilling educational values that need to be developed (Abas Mansur Tamam: 2020)

According to Guilford, the application of the values education developed is: 1) children are educated and trained by working while learning. Children's thinking intelligence is developed as widely as possible;

2) cultivating children's personalities with Indonesian personalities so that they become dynamic, confident, brave, responsible and independent individuals; 3) lessons are not only given during class hours, but also at every opportunity outside school hours; and 4) examples of good deeds are implemented because they are more successful in developing good character. This is what differentiates humans from machines in the era of industrial globalization 4.0.

Kirschenbaum stated that values education is basically aimed at improving the nation's morals. Values education teaches the younger generation about the values and morals they should have. Values education is aimed at preventing, among other things, increasing cases of crime, moral degradation and the use of illegal drugs by the younger generation. Through value-based learning, it is hoped that students will be able to determine good and bad values in life so that they can choose good values to improve their quality of life in society. But in reality, the more rapid the flow of technology, the more students become complacent and have an attitude that is reluctant to take responsibility. moral degradation and increasing cases of crime among students.

With the existence of social media applications that make it easier to access information and communication, crime has mushroomed in online media. This is due to a lack of values education and challenges for educators to strengthen students' moral character so that they do not fall into the trap and become lulled by the rapid pace of industrial technology 4.0. One of the substances of Islamic religious education is moral education, which is an effort to help students move towards a stage of development in accordance with their readiness. To increase the success of moral education programs, educational efforts must be carried out in a justschool environment. The values that are starting to be eroded due to industrial transformation 4.0 are as follows:

a. Cultural Values. Cultural values are values related to culture, characteristics of the social environment and society (Djhiri, 2002). Education can help students to see social cultural values systematically by developing a healthy balance between openness and skepticism.

b. Formal Juridical Values Formal Juridical Values are values related to political, legal and

ideological aspects. The socio-political value of a teaching material is the content of values that can provide guidance to humans to behave and behave socially or have good politics in their lives.

    c.   Religious Values Maintaining these values is the toughest challenge in facing the industrial revolution

4.0. The development of the times requires humans to be more creative because basically the times cannot be resisted. Industrial revolution 4.0. Many people use the services of machines rather than humans. But there is an important thing that differentiates machines from humans, namely in terms of human values that machines do not have. It is this value instillation that needs to be strengthened to raise the honor and dignity of the nation, especially in the world of education.

C. Welcoming Islamic Education 4.0

The industrial revolution 4.0 with its disruptive innovation places Islamic education at a crossroads. These intersections have their own implications. Islamic education is free to choose. If he chooses the first intersection, namely sticking with the old patterns and systems, then he must be willing and willing to accept being left behind. On the other hand, if he opens himself up, is willing to accept the era of disruption with all its consequences, then he will be able to compete with others.

Referring to research results from McKinsey in 2016, the impact of digital technology towards industrial revolution 4.0 in the next five (5) years will see 52.6 million types of jobs shift or disappear from the face of the earth. The results of this research provide a message that every person who still wants to have their own existence in global competition must prepare mentally and skills that have a competitive advantage over others. The main way to prepare skills that is easiest to take is to have good behavior (behavioral attitude), increase one's own competence and have a literacy spirit. This provision for self-preparation can be achieved through education (long life education) and self-concept through the experience of working together across generations/across disciplines (experience is the best teacher).

Based on this reality, it is necessary to overhaul or reform within Islamic education. Islamic education in the

4.0 era needs to disrupt itself if it wants to strengthen its existence. Disrupting oneself means adapting to the needs and demands of society and being oriented towards the future. Muhadjir Efendy in his speech said that there needs to be school reform, increasing the capacity and professionalism of teachers, a dynamic curriculum, reliable facilities and infrastructure, as well as up-to-date learning technology so that the world of national education can adapt to the dynamics of the times. In order to welcome Islamic Education 4.0, like it or not, all the latent problems above must be able to find a solution. If not, it will be difficult - if I don't want to say impossible - to create Islamic education that is contextual to the times. Therefore, as stated above, there is a need for reform and renewal of all aspects of Islamic education. Borrowing a term Rhenald Kasali, there are three steps that Islamic education must take in this 4.0 era, namely disruptive mindset, self-driving, and reshape or create. Disruptive mindset. Mindset is how humans think which is determined by the settings we create before thinking and acting. Islamic education today is in a fast-paced digital era, high mobility, and access to information is everyone's primary need. In addition, today's society demands immediacy and real-time. Everything needed must be immediately available. If access to these needs takes too long, people will abandon it and switch to other services. In essence, the demands in this era of disruption are responses.

Response speed will greatly influence the user. This is what Rhenald Kasali calls a corporate mindset. This mindset needs to be built by practitioners of Islamic education. So that the services provided to users are no longer bureaucratic. Rhenald further said, the characteristics of people with a corporate mindset are; First, it is not bound by time and place. It works not limited to hours and workspaces. People like this have realized that time and place are no longer a barrier to work. Technology has killed it. Today's humans can be connected 24 hours a day, 7 days a week, without being bound by time and place. If this mindset is applied in the management of Islamic educational institutions, an effective and efficient managerial system will be formed. Furthermore, if it is drawn into a learning context, teachers will have more freedom and flexibility in carrying

out their duties and functions. Second, provide proactive service. Learning activities that are still concentrated on transferring knowledge from teachers and confined to the classroom will find it difficult to produce graduates who are highly competitive. The educational paradigm has changed, it is no longer teacher centered, but student centered. Teachers are required to be more proactive in providing facilities, guidance and assistance to students.

Third, don't be fixated on the cost budget. This is different from the mentality of bureaucrats who are completely tied to costs (they don't work if there is no budget). People with a corporate mindset don't stop innovating because of money constraints. Fourth, maximize the function of social media. Today's Islamic education managers must be able to take advantage of advances in available communication media. Social media is no longer just entertainment. It has been transformed into an effective communication tool, work aid, and inspiration for innovation. This opportunity must be utilized well.

Fifth, think about solutions when faced with problems. Not busy thinking about reasons to save yourself. Sixth, don't be allergic to change. In fact, in the current era, change has become a necessity. If an institution remains stable/static in its management, it will lose to an institution whose management is more dynamic. And seventh, think and act strategically. Steps in managing Islamic educational institutions must have a clear roadmap. The targets set must be realistic. Therefore, it is urgent to reorient the curriculum and vision of Islamic education. Self-Driving. Organizations that are agile and dynamic in adapting to navigate the ocean of disruption are organizations that have HR (Human Resources) with a good driver mentality, not passengers. 27 HR with a good driver mentality will be willing to open up, quickly and accurately read the situation. , have integrity, be agile in

acting, be alert to all bad possibilities, and be able to work effectively, innovatively and efficiently.

These abilities are especially needed by leaders and managers of Islamic educational institutions. They are required to be reliable drivers for their institution. Therefore, managerial competence alone is not enough. But it must also be accompanied by the ability to lead. Meanwhile, human resources with a passenger mentality will tend to be bureaucratic, rigid, slow and lack discipline.

Reshape or Create. There is a genealogy of thought that is popular among Muslims which is still firmly held today. The genealogy is "keeping the good old and taking the new, better". As mentioned above, the 4.0 era is an era where speed and convenience are human demands. This of course requires massive adjustments. So there are two logical choices for Islamic education to face this era, namely reshape or create. Reshape in the genealogy above means maintaining the good old thing. However, in the 4.0 era, maintaining it alone is not enough, it must be sharpened. Old methods and systems that are still good and relevant need to be modified according to changes and developments over time.

Another alternative is create, creating something completely new or in the genealogy above "taking a new, better one". This means that the old methods and systems are obsolete. So it can't be used again. The only way out is to create completely new methods and systems. For example, developing a new digital-based service system. So that residents of Islamic educational institutions can freely access all educational needs and administrative services such as E-learning, Blended Learning.

4. CONCLUSION

The conclusion from the transformation of the Islamic religious education curriculum in the Industrial 4.0 era is that this change is very important to answer the demands of the times and prepare the younger generation to face future challenges. The integration of technology in the curriculum can improve the quality of learning, motivate students, and create an inclusive learning environment. The use of technology also opens up new opportunities to design innovative and interactive learning methods.

Curriculum transformation needs to consider Islamic religious values in a modern context, maintain conformity with religious teachings, and equip students with an understanding of digital ethics. Improving skills 4.0, such as critical, creative and collaborative thinking skills, is an important focus in preparing students to face the ever-changing world of work.

Teacher training in mastering technology and innovative learning methods is also a crucial aspect in the success of curriculum transformation. Teachers who are skilled at integrating technology can be a catalyst for creating meaningful and relevant learning experiences for students.

Technology-based evaluation has become an important tool for monitoring student progress and measuring curriculum effectiveness. With a deep understanding of student needs and development, the curriculum can be adjusted dynamically to ensure achievement of learning objectives.

Thus, the transformation of the Islamic religious education curriculum in the Industrial 4.0 era is not only a response to technological changes, but also a commitment to building education that is empowering, relevant, and in accordance with Islamic religious values in facing the dynamics of the times.

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AUTHOR BIO

June Erpida Nasution M.Pd. lecturer IIIc. Permanent lecturer at STAI Nurul Falah Airmolek Islamic Education Management Study Program, field of expertise: Office Management, certified, Currently continuing his Doctoral Studies Semester V at UIN Suska Pekanbaru. PAI concentration. In 2017-2018, he passed the Diktis grant. 2018 Participated in the ICON- UCE conference

Idgooglescholar:https://scholar.google.com/citations?view_op=search_authors&mauthors=juni+erpida+nasution&hl=en&oi=ao and has id sinta: 6668946

TRAINING TO CREATE LEARNING MEDIA THROUGH THE LEARNINGAPPS APPLICATION FOR PAUD TEACHERS IN CIHANJAWAR VILLAGE, PURWAKARTA DISTRICT, 2023

Annisa Purwani[1], Rika Purnamasari[2],
[1,2]STAI DR KH EZ Muttaqien

E-mail fasa.ap@gmail.com[1] rikapurnamasari057@gmail.com[2]

ABSTRACT

This training aims to provide education to Early Childhood Education (PAUD) teachers in developing their skills in creating interactive learning media using the Learning Apps application. In the rapidly developing digital era, PAUD education must also adapt to increasingly advanced technology. This training covers basic concepts in creating effective learning media, as well as an introduction to the Learning Apps application that can be used by PAUD teachers. The methodology used in this training uses the Service Learning method where this training collaborates with students and lecturers in the villages supported by our college. This training begins with a needs analysis when students are carrying out KPM (Community Service Lectures) and then analyzes what needs are currently needed by PAUD (Early Childhood Education) Institutions. This training includes a variety of practical demonstrations, and interactive exercises. Trainees will have the opportunity to develop their own learning content using the Learning Apps application, taking advantage of the various features provided. This training produces a link game that can be used by students as a learning medium for PAUD teachers in teaching early childhood so as to improve the quality of effective and innovative learning. Apart from that, this training can also help teachers optimize the use of technology through the use of relevant and effective technology.

Keywords: Learning Media, Learning APSS, PAUD

ABSTRAK

Pelatihan ini bertujuan untuk memberikan edukasi kepada guru Pendidikan Anak Usia Dini (PAUD) dalam mengembangkan keterampilan mereka dalam menciptakan media pembelajaran yang interaktif menggunakan aplikasi Learning Apps. Dalam era digital yang berkembang pesat, pendidikan PAUD juga harus beradaptasi dengan teknologi yang semakin maju. Pelatihan ini mencakup konsep dasar dalam menciptakan media pembelajaran yang efektif, serta pengenalan kepada aplikasi Learning Apps yang dapat digunakan oleh guru PAUD. Metodologi yang digunakan dalam pelatihan ini menggunakan metode Service Learning dimana pelatihan ini berkolaborasi dengan mahasiswa dan dosen di tempat desa binaan perguruan tinggi kami. Pelatihan ini diawali dengan analisis kebutuhan disaat mahasiswa sedang melaksanakan KPM (Kuliah Pengabdian Masyarakat) kemudian dianalisis kebutuhan apa yang sedang dibutuhkan oleh Lembaga PAUD (Pendidikan Anak Usia Dini). Pelatihan ini menncakup berbagai demonstrasi praktis, dan latihan interaktif. Peserta pelatihan akan memiliki kesempatan untuk mengembangkan konten pembelajaran mereka sendiri menggunakan aplikasi Learning Apps, memanfaatkan berbagai fitur yang disediakan. Pelatihan ini menghasilkan sebuah link games yang dapat digunakan oleh peserta didik sebagai media pembelajaran bagi guru PAUD dalam mengajar anak usia dini sehingga meningkatkan kualitas pembelajaran yang efektif dan inovatif. Selain itu, pelatihan ini juga dapat membantu guru dalam mengoptimalisasi penggunaan teknologi melalui pemanfaatan teknologi yang relevan dan efektif.

Kata Kunci : Media Pembelajaran, Learning apss, PAUD

1.   INTRODUCTION

Early Childhood Education (PAUD) has an important role in establishing the basic development of children at an early age. In an effort to improve the quality of PAUD education, PAUD teachers need to have the ability to create effective and interesting learning media. PAUD teachers have a big responsibility in providing effective and enjoyable teaching to help children understand basic concepts in various aspects of development such as cognitive, motoric, language and social. The development of the digital and technological era has opened up various new opportunities in early childhood learning. PAUD teachers can now access a variety of educational resources online, including educational applications, learning videos, and other interactive learning materials. This allows them to design more interesting and varied learning experiences, which can increase children's interest and motivation to learn. In the current digital era, the use of technology in PAUD learning is becoming increasingly relevant (Sujiono, 2012). Therefore, it is important for PAUD teachers to understand and utilize digital technology wisely in their efforts to achieve educational goals.

Currently, young children are growing up in the digital era, where technology is an important part of their daily lives. Teachers need to use technology as a learning tool to be able to follow students' progress and maintain their involvement in the learning process. The use of technology in learning can also help students to develop digital skills that are important for their future. One of the main advantages of technology is its ability to personalize learning. Teachers can use adaptive learning software that understands each student's needs and ability level. This allows teachers to provide material appropriate to students' level of understanding, maximizing learning effectiveness. Technology also allows teachers to collaborate with fellow teachers and students more effectively. Through online learning platforms, teachers can share resources, ideas and experiences with colleagues in the profession. Additionally, technology allows for easier communication between teachers and students, even if they are in different locations. In the last few decades, learning paradigms have changed significantly. From traditional learning that focuses on the teacher as the main source of knowledge, we are moving to more collaborative and technology-based learning, which encourages teachers to become facilitators of learning. Through technology teachers can create a more interactive, dynamic and interesting learning experience for students. Thus, the use of technology in learning not only provides benefits for students, but also allows teachers to become more effective and responsive educators to student needs and developments. (Arsyad, 2017).

The development of the digital and technological era has brought major changes in various aspects of human life, including the world of education. Teachers at all levels of education, including Early Childhood Education (PAUD), cannot avoid the positive impacts offered by these technological advances. In an era where digital technology has become an integral part of everyday life, PAUD teachers must also keep up with this development to provide more effective, interesting and relevant

education for young children. That is why the use of technology as a learning medium is very important in the world of education today (Sudjana & Rivai, 2015). With the rapid development of technology, the Learning Apps application has become a very relevant solution in helping PAUD teachers in developing innovative learning media. Learning applications (Learning Apps) are a technology that can be used to provide interactive, fun and effective learning experiences for children. Through this application, PAUD teachers can create learning media that is interesting and appropriate to children's development in line with the results of the service carried out by Jojor et al that the creation of digital teaching materials based on the learningapps website can provide various innovations in accordance with the learning themes in schools (Maranatha et al., 2022). The use of Learning Apps in PAUD learning has many potential benefits, such as increasing children's interest in learning, making teaching easier, and providing variations in learning methods and learning media. It is hoped that all of this can help PAUD teachers utilize the digital era and technology more effectively in an effort to provide quality education for early childhood. However, to optimize the use of this application, PAUD teachers need to receive appropriate and comprehensive training. Through this training, PAUD teachers will have the opportunity to develop their skills and understanding in using the latest

learning technology. They will learn how to design and create learning media that suits the characteristics of young children, as well as how to integrate effective educational elements in the Learning Apps application.

This activity begins with a needs analysis when students are carrying out KPM (Community Service Lectures) and then analyzes what needs are currently needed by PAUD Institutions in Cihanjawar Village, Bojong District, Purwakarta Regency. Several problems were found that needed to be addressed, including firstly limited access to technology because in rural areas resources are very limited, PAUD teachers still face obstacles in accessing technological devices, especially using computers. Then there is a lack of technological skills, many PAUD teachers in the village do not have sufficient technological skills to create learning media using computers, they really need proper training and assistance to master these tools. Addressing the background to this problem will help PAUD teachers utilize the potential of technology to improve the quality of learning and development of early childhood. In this training, participants are first given an understanding of learning media and then given training starting from creating an account on the learningaps application, then the steps in using the learningapps application to producing a games link that can be accessed and used as learning media at school. Thus, appropriate training and ongoing support are important to ensure PAUD teachers can integrate the Learning Apps application effectively in their learning process. Thus, it is hoped that this training can help PAUD teachers become better prepared to face challenges in the increasingly developing world of education and help create a young generation who have a solid and creative educational foundation.

2. RESEARCH METHOD

The methodology used in this training activity is a service learning methodology, while this training is carried out as a form of community service which emphasizes practical aspects that refer to the concept of experiential learning, namely the application of knowledge in the midst of society/community as well as interacting with society/community and becoming solutions to problems faced by society or communities so that they are able to implement the real role of students and universities in carrying out community service (Agus Afandi, Nabiela Laily, Noor Wahyudi, 2022). There are three important criteria when considering service learning, namely: 1) Services must meet needs and provide benefits to the community and involve the community; 2) Improving the quality of academic learning; 3) Students actively participate and collaborate with the community. This training activity was carried out using presentation and training methods. The target participants in this training activity include: (1) Teachers with a non-Early Childhood Education Bachelor's educational background; 2) Teachers with a high school education background; 3) Teachers with a high school education background and status as Early Childhood Education students. This activity involves students and lecturers working together in implementing the tri dharma of higher education. The data collection technique uses focus group discussions where all respondents are interviewed regarding their knowledge of learning media, then given practical training starting from operating computers, how to create an account on the learningaps application, practice creating game designs in the learningapps application to producing links that can be accessed by teachers and students at school. The model used in service learning is the Experiential Learning Model, where the learning procedure in experiential learning consists of 4 stages, namely: real experience, reflection observation stage, conceptualization stage, and implementation stage (John, 2013).

In the first stage, it starts with a needs analysis when accompanying students who take part in community service activities in Cihanjawar Village, then reflects individually. In the reflection process, researchers look for what needs are needed by PAUD teachers in Cihanjawar Village through interviews and observations at the institution. early childhood education in Cihanjawar village, then the second stage of reflection, which in this process becomes the basis for carrying out the next stage, namely analyzing the basic needs of the experience in the first stage. The experiences experienced and various predictions of what applications will be carried out and predicting how they will be applied in situations or concepts that are in accordance with the concepts that are already owned. The third stage is conceptualization, namely creating a concept for training

activities that suits your needs. The fourth stage is the implementation stage, at this stage there are two stages in the training activities carried out, the first is a presentation activity, this activity includes a presentation session and question and answer discussion regarding the importance of teachers having creativity in innovating to create learning media for teaching and learning activities in educational institutions. Early childhood. This is done so that participants can develop a more open mindset in teaching at school.

In the first stage, the activity began with a presentation of material regarding the importance of learning in early childhood and the need to use learning media in the teaching and learning process at Early Childhood Education Institutions. At the material presentation stage there was also a discussion or question and answer session with the participants. The participants were given the opportunity to express their opinions about what they know about learning media and what learning media they know. In the second stage, each participant was given the opportunity to operate a computer, then participants were asked to create an account on the learningapps application, then participants were given steps to design the learningapps application in accordance with the child's development tasks, then determine the learning theme and what developmental achievements would be achieved. developed through games created on learning apss. Participants are given around one or two hours to create a game design on learningapps, for which they are given a tutorial first. Then participants were asked to provide impressions and messages during the training. This activity was carried out in Cihanjawar Village, which is an assisted village which is a place to carry out community service at research universities.

3. RESULT AND DISCUSSION

This training activity was carried out in four stages: 1) Concrete experience stage; (2) Reflection Observation Stage; 3) Conceptualization Stage; 4) Implementation Stage. This activity was carried out in Cihanjawar Village because Cihanjawar village is a target village to carry out the tri dharma of higher education, namely community service with STAI DR KH EZ Muttaqien Purwakarta. Participants who took part in this training activity were: (1) School principals and teachers with a non-Early Childhood Education Bachelor's educational background; 2) Teachers with a high school education background; 3) Teachers with a high school education background and status as Early Childhood Education students. In the first stage, namely the concrete experience stage, the first stage is the observation stage as a search for needs analysis during the month of February 2023. According to the interview results, the problem that has become a complaint from PAUD teachers in Cihanjawar Village is the lack of facilities to support the creation of technology-based learning media, resulting in a lack of skills of PAUD teachers in Cihanjawar village in operating computers/laptops, teachers are still unable to use hardware devices on computers, there are still many teachers who have not completed a bachelor's degree level so there are still many teachers who have to be guided and trained in knowing technology, teachers have never received training in technology.

Next, in the second stage, namely the reflective observation stage, questions and answers were carried out regarding the creation of technology-based learning media at PAUD institutions in Cihanjawar village. Several factors causing this problem include: (1) Teachers' lack of knowledge in using software on computers; (2) lack of teacher knowledge in operating hardware devices on computers; (3) lack of technological facilities such as laptops/computers used by teachers to convey information to students; (4) low teacher education which has an impact on knowledge; (5) there are no technology-based training activities that teachers can participate in so that teachers cannot improve their knowledge and skills in operating technology; (6) difficulty in accessing the network available in the village. This is an important obstacle because the problems that occur cannot improve the quality of teachers in innovating to create technology-based learning media. The lack of innovation in creating technology-based learning media in learning makes the learning process in early childhood very monotonous and even very saturated because there is no variation in providing knowledge about technology to students at school. The learning results from observations that have been carried out by teachers in using technology include: (1) The teacher has never made anything from the results of technology, whether learning media or others; (2) limited laptop and computer facilities in schools; (6) lack of internet

access to access technology-based learning. It was seen during the training process that several problems occurred including: (1) Many teachers did not have email accounts so teachers had to be required to have an email first; (2) many teachers are not familiar with the symbols on computers such as close, save, adding a new window, etc.); (3) many teachers don't know how to download from Google to create application designs on learningapss; (4) many teachers are still confused about using a mouse, for example clicking right and left; (5) many teachers do not know how to store documents on computer devices. This training activity must be supported by all institutions, including government, universities and other organizations, to hold training events to develop teachers' abilities to innovate in operating technological media in institutions to create a fun learning process for children.

Then the third stage is the conceptualization stage where teachers are given a conceptual understanding of learning media, the importance of having the skills to create technology-based learning media. Participants are given a prior understanding of what learning media is, the types of learning media including technology-based learning media, why teachers must be able to create technology-based learning media, the importance of teachers having knowledge and skills in using technology, providing a conceptual understanding of technology-based learning media. . Therefore, it is an opportunity for them to take part in this training activity face to face and each participant is given computer facilities to operate directly. This results in knowledge about technology not increasing. The obstacles found through interviews and observations were that many teachers could not operate computers/laptops in making learning media, teachers only gave assignments.

4. CONCLUSION

The results of this training show that increasing knowledge and skills in creating learning media that produces games in the form of games from the learningapps application for early childhood learning was carried out effectively. This training activity was carried out in four stages: 1) Concrete experience stage; (2) Reflection Observation Stage; 3) Conceptualization Stage; 4) Implementation Stage. This training activity was successful in increasing participants' knowledge and understanding in this activity, apart from that, participants were also able to explore making learning media designs that they made themselves so that the results could be implemented in their respective institutions. Then participants can be given the opportunity to increase their knowledge and skills in operating a computer. There are very limited participants in this activity because the facilities must be balanced with the number of participants so that training activities can run effectively and efficiently. This activity was attended by all PAUD teachers in Cihanjawar Village, Plered District, Purwakarta Regency, which is the village supported by STAI DR KH EZ Muttaqien Purwakarta in carrying out the tri dharma of higher education, especially in the aspect of community service.

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REINTERPRETATION OF THE QUR'AN TEXT ON WOMEN'S LEADERSHIP

Moch. Khoirul Anam, S.Th.I, M.Sy
Progam Ilmu al-Qur'an dan Tafsir Sekolah Tinggi Agama Isalm
Nurul Falah Airmolek
mochkhoirulanam2018@gmail.com

ABSTRACT

This research discusses efforts to re-understand the text of the Koran based on the Indonesian context. In the Qur'an, the word man certainly has the opposite of woman, so the function of men should be to guide, protect, protect and complement. However, women will not always be domestic, always behind, and will be looked down upon a little bit. Women today are different, both in terms of education, experience and even high social status, because the character of the Koran is al-musawah (egalitarian) equality for all creatures, especially women. This research takes the form of a research library using an exploratory deductive-analytical method, emphasizing scientific studies through theories of the Qur'an combined with hermeneutics as an interpretive methodology in finding contextual meaning that can answer the demands of the times. This research also tries to reconstruct the understanding of the text. by looking back at historical settings (asbab nuzul and asbab wurud) by exploring the use of language meaning, such as QS: 4 [1,34], QS: 49 [13 and QS: 37 [7]]. There are the words dzakar and unsa, so there is an assumption that these words should be appropriate if women become leaders. This research is expected to answer two problems. First, what are the views of the Koran and hadith regarding women's leadership? Second, what is the relevance of women's leadership in the context of Indonesia in the industrial era 5.0?

Keynote: *Nafs wahidah, Reinterpretation al-Rijal, Dzakar, contextual*

A. INTRODUCTION

There are many verses in the Qur'an and the Sunnah of the Prophet, which are the main sources of Islamic teachings, containing universal values that serve as guidance for human life in the past, present and future. These values include human values, togetherness, social, justice, independence, equality and so on. Regarding the values of justice and equality, Rasulullah SAW conveyed the teachings of Islam with full kindness, egalitarianism and never tolerated differences in discrimination between humans. As the main mission in forming the Madina charter is that various tribes, tribes, groups and religions are included in one regulatory framework. In this case, when talking about women, of course the fundamental thought is the view of the Koran and Sunnah regarding the incident. Because, from this direction there are interpretations of the views of scholars and experts, both with positive and negative views, regarding the meaning of women.

The study of gender issues in Islamic studies is no longer foreign, but this issue is still appropriate and discussed in the public sphere considering that many of the rights of servants must be returned to their servants, in order to carry out their obligations as caliphs who are given the responsibility to protect and manage their country. Of course, it is not only men who are leaders, it turns out that with the development of the times and technology today, many women leaders are participating in realizing the benefit of the world.

B. RESEARCH METHODS

This type of research takes the form of a research library using an exploratory deductive-analytical method, emphasizing scientific studies through the theories of the Al-Qur'an combined with hermeneutics as an interpretive methodology in finding contextual meaning that can answer the demands of the times. This research also tries to reconstruct understanding. text by looking back at the historical setting (asbab nuzul and

asbab wurud) by exploring the use of language meaning.

C. DISCUSSION

When the words men and women are defined, they often occur together, it indicates that men and women cannot be separated and complement each other to achieve perfection. Therefore, it needs to be explained definitively, namely:

1. Definition of Leader

The sentences al-rijal and an-nisa are: the word rijal is the plural form of the word rojul which usually means a tough man, while the word al-nisa is jama'from mar'ah which means woman. Semantically (linguistic analysis) the word al-rajul/al-rijal means foot. So al-rijal means someone who walks.

However, in the concept of the Qur'an the word rijal is often mentioned and is often equated with the word dzakar, as opposed to al-unsta which refers to the biological meaning, while the former emphasizes the functional aspect. Therefore, according to al-Raghib al-Isfahani, the word al-rijal apart from being used with the word woman (mar'ah) whose activities resemble those of men, if so, the word rijal has a meaning which means functional ability to realize the continuity of rule in the world, then a caliph is needed. who does not have to be a man, but a woman still has to take into account the credibility and ability to maintain the stability of the region she leads[1].

As Allah SWT explains in various letters and verses such as: Allah says in QS. 4:1. "Khalaqokum min nafs wahidah" he is the one who created you from one person. Then Allah Swt QS: 49: 13. "Inna khalqnakum min dzakin wa unsa". Allah Swt QS: 4:34. "Arrijal qawamuna ala al-nisa" men are leaders for women." Allah SWT says QS: 86: 7. "Yahruju min baini wal sulbi wa taraib". Which comes out from between the male coccyx and the female breastbone."

Of the many verses that Allah created creatures in pairs, male and female, if you look at none of the verses, Allah SWT only created one type (only one form), there must be an opposite, thus there is a relation of circumcision which inevitably must be realized until the end of time. However, Allah SWT also ordered both of them to be able to carry out their duties, namely worship and caliph, if worship is generally easy for creatures to do it themselves, but if the caliph is of course entitled to be chosen by the people (citizens) to maintain order, laws, sovereignty and prosperity In the area he leads, of course he can't do it alone, he needs instructions which are primarily led by a leader2.

One of the wisdoms of Allah is that the caliph (leader) will always receive mercy and blessings under his authority, because the main task of the leader is to act as an intermediary (wasilah) so that God's commands and prohibitions can be realized for his servants, because they are unable to directly receive orders from their Lord[3]. Therefore, Allah's apostles who were sent to carry out dual duties as servants of Allah and caliphs on earth, were certainly different from the followers of the Prophet SAW. In order for the Qur'an to provide a more comprehensive understanding, it certainly requires clarification and validation of the text of the Sunnah because the function of the Sunnah is to provide explanations and explanations for the Qur'an. That Rasulullah SAW, once mentioned a hadith narrated by Imam Bukhari which reads: "lan yufliha qaumun walau rageum imroatun". A people who hand over their affairs to (appointing rulers) to women will not be happy4

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[1]   Sofyan A.P Kau, *Tafsir Ayat-Ayat Ahkam*, *Tafsir Hukum Tema-Tema Kontroversal*, Yogyakarta: Mitra Pustaka, 2013, cet 1, hal. 87

[2]   Al-Raghif al-Asfahani, al-Mufrodat fi Gharaib al-Qur'an, tk: hal. 190

[3]   Fahrudin al-Razi, *Matih al-Ghaib*, jilid 9, Tk: dar al-Fikr, hal. 167

It is not easy to claim that every female leader will not be successful in leading, however, it is necessary to test the validity of the hadith, which is appropriate to capture the message conveyed by the Prophet Muhammad through asbab warud hadith (the reasons for the coming of the hadith).

2. Cause of al-Nuzul and Cause of Wurud al-Hadith a. Reasons for the Revelation of Verses

In the book Lubab al-nuzul fi Nuqul fi Asbab al-nuzul by Imam Jalaludin al-Suyuti (d. 911 H) it is told that Ibnu Abi Hatim from the al-Hasan line said: a woman reported being slapped by her husband. Then the Prophet replied: "Just reply." Then comes this verse. In the end the woman went home, without replying to her husband's slap. Ibn Jarir al-Thabari (W 310 AH) narrated from Hasan's line. That someone from Ansar hit his wife. Then he complained to the Prophet SAW. In order to demand qishahs (similar retribution) from her husband. Then the Prophet called her husband to qishahs. The two narrations above were the wives of Ansar people who came to the Prophet SAW. This time, from the history of Ibn Mardawih from Ali bin Abi Talib, a man from the Ansar came to the Prophet Saw with his wife. Then his wife said: My husband hit me and hurt my face." Sumai answered: No, Prophet" then the Prophet said, "It is not appropriate for you to do that" then followed this verse. There is also a third version of the history which is slightly different from the work of Ali bin Ahmad Al-Wahidi with the title Asbab Nuzul al-Qur'an in verse QS: 4 [34] This verse was revealed regarding the casuistry of Sa'ad bin Rabi"s wife, a dignitary from the Anshor group. . His wife, Habibah bint Zahid bin Abi Zubair, was invited to have sexual relations, but her wife refused. Then Sa'ad slapped him, then his wife complained to Nabai Saw about her treatment, the prophet ordered her to stay away from him, while Sa'ad had the law. However, when Habibah and her father were carrying out qishahs. Suddenly the apostle called him both, immediately Jibril came down and came to the apostle of Allah. Allah sent down men as leaders for women. He wanted a qishahs punishment, but Allah SWT had other wishes[5].

b. Reasons for the Occurrence of Hadith (Setting the History of Hadith)

If we look at the reasons for this hadith, it is the story of Abdullah bin Hudaifah, the Messenger of Allah's messenger who was given the task of conveying the invitation to convert to Islam to Kisra Anusyirwan, at that time the ruler of the Persian Empire who was a

Magian religion6. It turned out that the Prophet's invitation was responded to sarcastically (an unpleasant face) by tearing up the letter. Rasulullah Saw had a feeling that in the future his territory would be divided as Anusyirwan tore up the letter of the Prophet Muhammad. It turned out that it didn't take long for the Empire to fall, led by Kisra's daughter, Buran. Since this is where the hadith of the Prophet Muhammad has been proven. The Prophet's statement was basic and argumentative because Buran was a person who was weak in carrying out leadership[7].

Contemporary scholars have a special way to understand hadith, it cannot only be textual but requires contextual analysis and a hermeneutic approach, because in principle the method used to understand religious texts cannot be conservative (rigid and frozen) it requires acculturation to increasingly advanced times and developing, especially as these hadiths are casuistry which are specific and not general in nature, of course a prohibition on something specific does not necessarily contain a general prohibition8. Thus, this casuistic hadith cannot be generalized to all women who lead will suffer the same fate as the daughter of the Persian king Kisra.

4   Imam Mahali dan Jalal al-Din al-Suyuti, *Hasyiah Showi 'Ala Tafsir Jalalain*, jilid I, Kediri: Pesantren Fath Ulum,hal. 39
5   Ahmad al-Wahidi, *Asbab al-Nuzul al-Qur'an*, Beirut-Lebanon: dar al-Fikr, 1991, hal. 155

Thus, if we look at the setting of asbab nuzul and asbab wurud, both of which have contributed to the development and progress of Islam, this does not mean that the Prophet SAW indicated that all female leadership in one area means weak and unsuccessful (happy) and it should be noted that this hadith is casetic (certain events). which can be used as a guide in the science of asbab wurud al-hadith. The author's understanding is also strengthened by Ibnu Jarir al-Thabari, M. Abduh, M. Quraish Shihab who confirmed women's leadership. Understanding the contextuality of the Koran

It is Allah SWT who produces the joint between the male's coccyx and the female's sternum. From this verse, it is clear that Allah created men and women at the same time as forms of His creation that complement each other and support each other, of course without looking for weaknesses. As explained in article 1, humans are born equal and free according to what is stated or concluded that men and women are equal in their rights and responsibilities as humans created by God[9]. and in social life men and women have the same rights. It's just that their roles are different according to the nature that each of them has. In this regard, Allah has also given a hint about humans being zoon politicon in the QS. Al-Hujurat: 13

The continuous use of human intelligence has been able to conquer other creatures and exploit various things that exist on the earth and in the bowels of the earth until ultimately it is also used for the survival of human life itself. Thus, this shows that humans in general are able to maintain their lives so that they continue from time to time and are able to preserve their species.

As Quraish Shihab said, women's work can be formulated, namely "women have rights and work, as long as their work requires them or as long as they still need the work[10]". If you look at the workers of the Prophet SAW, they were so diverse that they were directly involved in fighting shoulder to shoulder with men. They are, Umm Salamah (Wife of the Prophet), Shafiyah, Laila al-Ghaffariyah, Umm Sinam al- Aslamiyah and others, they are all figures involved in war as Imam al-Bukhari has written special chapters such as the chapter on Women's War in Ocean, chapter on women caring for victims, chapter on women in jihad.

As long as men and women maintain this nature, both of them have the same opportunities to live a good life in the fields of education, social affairs, politics, arts, and so on. Talking about the forms of relationships that existed between men and women in the past and are still developing in the present, in this case, based on the book Solutions to Problems, there are actually two schools of opinion that live in the Muslim community, namely: *First,* where the position of men is above women. Women are second class creatures after men who were created by God, because the creation of the first woman (Eve) started from the rib of a man (Adam) so that in this sect women are subordinate. Women are in an inferior position and men are superior. This position is believed by some groups to be the nature, nature, essence and applicable law of God that cannot be changed. Changing this is tantamount to violating Allah's laws as stated in the Koran and Hadith which apply at all times to all places. On this basis, women's rights and obligations are not the same as men, whether in religious laws, family laws or public laws. It can be said that in this understanding, women's rights are part of men's rights. This group strongly opposes equality of position (gender equality) between men and women.

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[6] Said Aqil Siraj, *Tasawuf Sebagai Kritik Sosial, Op. cit.,* hal. 250

[7] Ibn Hajar al-Asqalani, *Fath al-Bari syarah Shahih al-Bukhari, Juz VIII,* Beirut: dar al-Ma'rifah,

[8] Sofyan A.P. Kau, *Tafsir Hukum Tema-Tema Kontroversal*, Yogyakarta: Mitra Pustaka, 2013, cet 1, hal. 37

[9] Ghufron A. Mas'adi, *Metodologi Pembaharuan Hukum Islam*, Jakarta: Raja Perindo Persada, 1998, cet ke- 2, hal.173

Second, the position of men and women is the same and equal. Women have the same opportunities as men, because between the two of them there is the same human potential both in intellectual, physical and mental-spiritual terms. Biological differences are not a barrier that limits a woman's movement to express her rights and obligations in the eyes of law and society. Based on this, women and men have the same rights in carrying out their lives both in the private and public spheres.

Islam teaches that men and women have the same position and have the same opportunities to act in life in society. Islamic thinkers from the early generations, friends, generations of school scholars to generations of classical to contemporary fiqh thinkers such as Abu Hamid al-Ghazali Fakhruddin al-Razi, Izzuddin bin Abdussalam, Syihabuddin al-Qarafi, Najmuddin al-Thufi, Ibnu Taimiyah, Ibnu al - Qayyim al- Jauziyah to Muhammad Abduh and Muhammad al-Thahir bin Asyur, Yusuf al-Qardawi, Riffat Hasan, Amin al-Kulli, and Muhsin Amina Wadud and others, all agree that the public benefit is the basis and main goal of implementing Islamic law.

D. THE GOALS OF WOMEN'S LEADERSHIP IN ISLAMIC SHARIA

If we talk about leadership, we certainly have a holy character, that is, we can bring about benefits for our servants (citizens). Abdul Karim Zaidan: "Benefits means bringing good and rejecting evil. But this is not what is meant, because this is the goal of humans. Meanwhile, the benefit in question is maintaining the objectives of the Shari'a. The aim of the Shari'a is the protection of five things, namely religion, soul, reason, lineage and property. Every thing that contains protection against these five things is mafsadatan (ugliness, damage, chaos). Avoiding damage is a form of benefit."

A similar thing was also said by a famous Islamic thinker with the title Sultanul Ulama, Izzuddin bin Abdussalam al-Syafi'I, "The main task of humans mandated by God is to work for the benefit (benefit/welfare) of His servants. He doesn't need anyone. Man's obedience to God does not benefit Him, and man's disobedience to God does not harm Him in the slightest." Therefore, he emphasized, "Sharia is entirely about benefit, both through ways of rejecting all things that are destructive and seeking things that lead to benefit."11

In line with the above, Ibnu Qayyim al-Jauziyah emphasized more by stating: "Islamic Sharia must be built based on wisdom and human benefit now and in the future. It is completely just, completely merciful, completely beneficial, and completely wise. Every matter that deviates from justice to tyranny, from mercy to curses, from benefit to mafsadat, and from wisdom to waste, is not part of the sharia (religious law), even though it is done through intellectual efforts.

A contemporary Islamic scholar, namely Muhammad Thahir bin Asyur, an expert on Islamic thinkers today, apart from agreeing with the assertions expressed by previous scholars, he also has his own interesting views. "Islamic Sharia is presented for the benefit of humans in this world and not for the afterlife. Benefits (goodness and happiness) in the afterlife are the result of the benefits obtained in the world. If religious law functions to regulate human behavior in the world, then the realization of benefit is impossible unless it is worldly, as the main priority."12

Behind all these assertions, the main principle in matters of benefit, especially in terms of gender, is the principle of monotheism. The principle of monotheism is the main principle which confirms that there is no God but Allah, He is the Almighty God. This statement confirms the meaning that in this universe there is no one more powerful than Allah alone. The existence of His majesty does not require theoretical meaning, but rather a humanitarian framework. The true meaning of monotheism contains the idea of human liberation from all forms of humiliation (subordination), discrimination and oppression of human dignity (dignity)13.

Quraish Shihab, *Membumikan al-Qur'an, Fungsi dan Peran Wahyu dalam Kehidpan Masyaakat*, Bandung- Mizan, 1997 cet XV, hal. 275

11   Abdul Karim Zaidan, *al-Wajiz Fi Usul Fiqh,* tk; tp, hal.13

12   Izzu al-Din bin Salam, *Qawaid al-Kubra*, jilid 1, Damaskus: Dar al-Qalam, hal. 6

On the other hand, theologically this shows that humans are honorable creatures created by God with the consequence that humans must view each other as independent (free) creatures and in the same position, equal and treated fairly[14]. Equality, independence and justice are the meaning of the word "taqwa" which has been repeatedly expressed both in the Qur'an and in the hadith.

E. CONFLICT OF NASH'S POSTULATES (AL-QUR'AN AND AL-HADITH)

After studying the main sources of Islamic teachings, they are categorized into universal texts and particular texts. Universal texts are texts that contain humanitarian messages for all time and space. It contains fundamental principles or what are called universal human principles. Meanwhile, the second category, namely particular texts, are texts that refer to certain cases. These texts often appear as a response to an event[15].

If there is a conflict between a universal text and a particular text, then the particular text limits the validity of the universal text. Particular text must take precedence. This view was strongly rejected by al-Syatibi, according to him universal rules are normative and qath'i. while particular rules are relative and speculative[16]. For this reason, general law and universal provisions must be prioritized and given greater weight in analyzing specific legal instructions. Special rules cannot limit general rules, but can be conditional (contextual) exceptions to general rules[17]. It can be understood that both men and women have the same position and the same opportunity to express their ideas in the midst of global society which is increasingly experiencing progress both in terms of the order of socio-political life and in the realm of technological development.

F. WOMEN'S LEADERSHIP IN ISLAMIC VIEWS

Based on the words of Allah SWT QS; 4 [1] The character of the Qur'an rejects views that differentiate (discrimination) between men and women and emphasizes that both come from the same kind, from both of which Allah created men and women. If we talk about meneng hadith, there is a text that is a redaction of authentic hadith, namely: "Tell each other to do good to women, because they were created from crooked ribs." (HR. Imam Bukhari and al-Tirmidzzi from Shabat Abu Hurairah)[18].

In the tafsir of al-Manar, M. Rasyid Ridha said "if the story of the incident of Adam As and Eve was not included in the story of the Old Testament (incident II; 21) with the incident that led to the above understanding, surely a wrong opinion would not have crossed the mind of a Muslim[19].

History has recorded women's leadership in Islam, Aisyah, who was the main commander during the Jamal war with her own son-in-law, Ali bin Abi Talib), Khadijah bint Khuwailid, an economist and even the richest business actor of her time, Qilat Umi Bnai Amar asked the Prophet for guidance in selling Beli, Asma' bint Jahsy Wife of the Prophet saw who worked tanning animal skins, wife of Abdullah bin Mas'ud friend of the Prophet saw who worked because her husband and children were unable to meet the family's needs, al-Syifa who was assigned by friend Umar bin Khattab to handle the city market Medina20.

Indonesia is one of the countries in ASEAN that really cares about and respects gender equality issues. Nevertheless, Indonesia is one of the countries that accommodates women's empowerment starting from the beginning of Islam in Arab countries until today. I still remember that in the early days of independence, there were many mujahidah (women fighters) who took part in realizing Indonesian independence, such as Cut Nyak Dien, Cut Meutia, Raden Ajeng Kartini. Among Indonesian fighters, RA Kartini is known as a feminist and educational figure, she is a symbol of women's emancipation in Indonesia. Talking about thoughts, RA Kartini's thoughts have gone far beyond the limits of her time, especially among Bumiputra women.

This also shows that in Indonesia it is not only men who can be the "masters" of the State, but there is also a role for women. This can be proven by the fact that Indonesia was once led by a female President, Megawati Soekarno Putri and in the post-reform era until today, such as: Governor of East Java, Governor of Banten, not to mention those from the campus academic line who have reached the highest positions in state and private universities as Chancellors such as: Chancellor of UGM, UIN Imam Bonjol Padang, UNRI, UIN

Raden Fatah Palembang. From the line of feminist fighters, namely: Musda Mulia.

Being a woman with a career that needs to be prioritized is the moral and ethical aspect, because recently many women often use social media such as: TikTok, Instagram, Facebook and WA, which if you look at many women are already playing on their respective media. Therefore, he as a leader must uphold religious values. Because Islam was created to prioritize manners and ethics for women who, if they work outside the home, work together in agencies, meet men, of course this is the way to socialize. So we should have social principles, namely: having moral manners and morals, because that is why Allah made morals the final ending of the religion that we believe in (follow). This includes etiquette for men and women that need to be avoided when working in the same agency (office), namely: holding back their gaze, avoiding kholwat (being alone together) in a quiet place that has the potential to be unclear (doubtful). Avoid jostling with the opposite sex, stay away from visible and non- visible sins, and so on, while avoiding the negative impacts of this work on oneself and the environment[21].

G. REINTERPRETATION (REINTERPRETATION) OF RELIGIOUS TEXTS

One effort to return to the nash (text) requires a reality that can understand the verses about the Qur'an, therefore the function of the Qur'an is to answer the dynamic problems of life, so the effort is to reinterpret it so that it is more visible. It is clear that the benefits desired by the text22, (although the text does not discuss it in detail, only in general terms), especially in the issue of women also being able to act as caliphs of fil ardh, as well as offering problem solving for the current humanitarian context, therefore there are several things that needs to be re-examined from classical interpretations which still have a conservative understanding to a religious and rational understanding and ultimately to a pragmatic understanding[23].

Therefore, there are three areas from the past until now that have become obstacles to the creation of fairer gender relations, namely the fields of theology (religious views), culture (society's perspective), and politics[24].

1. In the field of theology, many verses in the Qur'an and hadith in their interpretations which always discriminate against women are certainly not in accordance with gender justice, on the contrary, they will bias the interpretation towards men. As in al-QS. 4[34] the word "qawwamun" and in the hadith "lan yufliha qaumun walaurageum imraatan". The two religious principles above are often interpreted to mean that men's position is superior to women (imperial). On this basis, there is also the exclusion of men in public and muamalah areas, while women are only in domestic or household areas. The author invites the spirit to reach the spirit of reform, reinterpretation of the text, not only to understand the historical

13   Ibnu Qayim al-Jauziyah, *I'lam l-Muwaqi'in an Rabbil Alamin*, Lebanon-Bairut: Dar al-Kutub al'Ilmiyah, cet ke-II, 1993, hal.

14   M.Thahir Ibn Asyur, *Maqashid al-Syari'ah al-Islamiyah*, Yordan: dar al-Nafaiz, 2001, cet ke 2, hal. 27

15   Said Aqil Siroj, *Tasawuf Sebagai Keritik Sosial*, Jakarta: Yayasan KHAS, 2009, cet ke- 2, hal. 251

16   Abi Ishaq al-Syatibi, al-Muwafaqat, tk: dar Ibn Affan, hal. 43

17   Sofyan A.P. Kau, *Tafsir Hukum tema-Tema Kontroversial, Op.cit.,* hal. 72

18   Lihat Fahrudin al-Razzi, *Op.cit.,* hal. 167. Quraish Shihab, *Membumikan al-Qur'an, Op. Cit.,* hal. 271

19   M. Rasyid Ridha, *Tafsir al-Qur'an al-Hakim, (Tafsir al-Manar),* Lebanon-Baerut; Dar kutub Ilmiyah, 2011, cet ke 3, hal. 264

20   Quraish Shihab, *Membumikan al-Qur'an, Op.Cit.,* hal. 276

21   Arif Ali Arif, *Masail Syar'iyah fi Qadhaya al-Mar'ah*, Malaysia: IIUM, 2011, Cet I, hal. 14-15 juga lihat. Quraish Shihab, *Membumikan al-Qur'an, Lok Cit.,*

22   Nasr Hamid Abu Zaid, *Mafhum al-Nash FI dirasah fi Ulum al-Qur'an*, Maroko: al-dar Baidha, 2014 cet ke- 1, hal. 106

23   Aksin Wijaya, Arah Baru Studi Ulum al-Qur'an, Yogyakarta: Pustaka Pelajar, 2009, cet 1, hal. 70

24   24 Introduction to Sahal Mahfudz, Ahkamul Fuqaha Solutions to Actual Problems of Islamic Law Nahdotul Ulama 1926-1999, Trans. Djamludin Miri, East Java: LTN, 2005 2nd cet, p. 649

aspect of the verses and hadith which form the background, but also to be enthusiastic about realizing moral ideas that are more maslahah because the aim of the shar'ah is to realize the benefit of the people led by a just and wise ruler.

2. In the cultural sector, there is patriarchal culture, namely a culture that plays a role and orbits men in doing whatever they want and has the right to determine whether they realize it or not. Meanwhile, women are only subordinate (subject to men only) and are only eligible to occupy the domestic area. Javanese people say that "konco wingkin" is only a player behind the stage (behind the public). If we realize and understand that women today are very different from women in the dark times, where women were humiliated and persecuted by the cruelty of cruel Qurais leaders (pre-Islamic) so that it became a patriarchal culture, when in the early days of Islam there was only a limited presence. to save his life and dignity, he was not given space to lead cultural and community events. However, nowadays, in the era of technology and society, women already have the skills, the ability to think brightly, think constructively, have the knowledge and capabilities and in their field they should be able to occupy public positions and in strategic areas. And that is the biggest mission of managing and organizing social community institutions so that they become culture and customs that adhere to the syara' and because that is part of the caliphate fi al-ard.

3. In the political sector, there are political practices that discriminate against women. In almost every formal institution, the presence of women is very marginal. And there is no representation of women so that many are ignored regarding issues that should be the domain of women. Both political and social sectors. Starting from the injustices and recent cases of domestic violence, sexual harassment, intimidation and even criminal acts, it feels like it is time for women to take part in sitting in the government and making and renewing laws (tahqiqul qadha) which are part of reform. in Islam.

To overcome the current discrimination against women, continuous efforts are needed to,

a. Reinterpret several nuktah (sentences) in the context of religious understanding.

b. Look again and critically and fundamentally correct cultural ideas that still give rise to bias towards men (patriarchal culture).

c. Re-deconstruct political practices that still discriminate against women.

H.   CONCLUSION

Women are creatures that Allah created to work together to manage the face of the earth (caliph fil al-ard) based on the views of the Qur'an and al-hadith and looking at aspects of interpretive methodology with hermeneutics to look at the cultural and social aspects of society where verses were revealed and there was a hadith with basic scientific studies that women can be leaders. In the Indonesian aspect, women in the 5.0 era need innovation and new patterns, it is proven that today many women occupy strategic positions both regionally and internationally, from here they will always be monitored in order to realize the rules of eastern (Indonesian) sharia, able to embody ideals. -the ideals of justice and blessings for his servants.

So today it is necessary for all of us to unite principles and perceptions and understanding in Islamic law to manifest the ideals of independence for the Indonesian State to provide training on the basics of understanding religion, culture and politics so that men's responsibilities will be lighter in front of the Almighty in the future, if leadership can be shared by women by prioritizing polite attitudes, maintaining women's dignity, avoiding the negative impacts of work that tarnish the family, and the environment, religion and the state.

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THE EFFORTS TO AGAINTS POLITICAL IDENTITY THREATS TOWARD PLURALISM IN WEST PASAMAN

Septriani Septriani[1], Endrizal Endrizal[2], Mutia Kahanna[3], Tomi Arianto[4]

[123]Departement of Cultural Anthropology, Padangpanjang Indonesian Institute of Art

[4]Departement of English Literature, Putera Batam University septriani22@gmail.com , rizalpiliang84@gmail.com, kahanna88@gmail.com, tomy2088.ta@gmail.com

ABSTRACT

West Pasaman society consists of various tribes, religions and cultures that are able to live side by side with a spirit of pluralism. Recently, this spirit has begun to erode along with the strengthening of identity politics (ethnicity and religion). This could be a threat to the integration of the pluralistic society of West Pasaman. Society will be divided according to their respective identities. Therefore, efforts are needed to prevent the threat of identity politics to the spirit of pluralism in West Pasaman society. This research was conducted qualitatively using observation, interview, FGD and literature study data collection techniques. The collected data was then analyzed using the theory of pluralism and identity politics. The research results showed that identity politics in West Pasaman begins with regional autonomy which provides freedom in the implementation of regional head elections. This has become a means for certain political elites to politicize the identity of the pluralistic West Pasaman community in an effort to gain support. Countermeasures that could be taken include instilling the values of tolerance through formal educational institutions and establishing communication about religious diversity within the FKUB forum.

Key words: identity politics, pluralism, tolerance, FKUB, West Pasaman

1. INTRODUCTION

West Pasaman is a district located in West Sumatra Province. West Pasaman was formed as a result of the expansion of the region in West Sumatra Province based on Law No. 38 of 2003 with the district capital at Simpang Ampek. The total area of West Pasaman Regency is around 3,864.02 km. This area was previously still part of Pasaman Regency. However, in 2004, regional expansion occurred which caused Pasaman to be divided into two, namely East Pasaman and West Pasaman. West Pasaman consists of seven sub-districts, namely Sungai Baremas, Ranah Batahan, Lembah Melintang, Gunung Tuleh, Pasaman, Kinali and Talamau. The number of sub- districts continues to increase along with the issuance of Regional Regulation Number 4 of 2023. The four sub- districts added based on this Regional Regulation are Koto Balingka, Sungai Aur, Sasak Ranah Pasisie and Luhak Nan Duo (1). West Pasaman is one of the regions in West Sumatra with a fairly pluralistic society. This can be seen in the very diverse ethnicities, religions and cultures. *Septriani et al, The Efforts To Againts Political Identity Threats Toward Pluralism In West Pasaman*

According to Koentjaraningrat, ethnicity is a group of people bound by a common identity, including culture and language with the same style (2). Some of the ethnicities found in West Pasaman are the Minangkabau ethnic group, the Mandailing ethnic group, the Javanese ethnic group, the Batak ethnic group and the Nias ethnic group. The dominant ethnicity in West Pasaman is the Minangkabau ethnic, followed by the Mandailing, Javanese and other ethnicities. This ethnicity is spread throughout the West Pasaman area. However, there are some areas that are dominated by certain ethnicities. For example, Nagari Aia Gadang, Pasaman District is dominated by Javanese ethnicity. The Jambak area, Pasaman sub-district is dominated by the Batak ethnic group, and the North West

Pasaman area is dominated by the Mandailing ethnic group. Meanwhile, the Minangkabau ethnic group, as the majority ethnic group, almost dominates every region.

Ethnic diversity certainly gives rise to religious diversity. According to Bart, ethnicity is a combination of culture, customs, origins and beliefs of individuals in a group (3). Another identity that binds a group of people into an ethnicity is the same religious identity. The Minangkabau, Mandailing and Javanese ethnic groups embrace Islam. Other ethnicities follow Catholicism and Protestantism. Until now, several religions found in West Pasaman Regency include Islam, Catholicism and Protestantism. Reporting from data from the West Pasaman Ministry of Religion, the number of Muslims is around 269,168 people, Protestants 200 people and Catholics 65 people (4). The majority religion in West Pasaman is Islam because it is adhered to by the majority ethnic group. Apart from diverse religions, each ethnic group in West Pasaman also has different languages and characters (personalities). In West Pasaman there are at least three kinds of languages, namely Minang language, Javanese language and Batak language. Each of these ethnicities also has a unique personality. The Javanese ethnic group is a group of people who have a gentle character. The Batak ethnic group is known to have a tough character. They usually speak using high intonation. However, that doesn't mean that they are bad people. This is just a character that has been built into their personality for a long time. West Pasaman is often stereotyped as a harsh area in West Sumatra because of the large number of Batak ethnic groups here.

If the above conditions of plurality in the West Pasaman community are not addressed properly, they can cause threats and friction that can lead to division. This threat is increasingly potential with the implementation of regional autonomy which has given rise to discriminatory policies. Regional autonomy (decentralization) is interpreted as the granting of authority from the central government to regional governments to regulate their own regions independently (5). Several policies that emerged from regional autonomy include sharia regional regulations regarding the requirement for female students in elementary, middle and high schools, as well as students and employees, to wear the hijab. Regional regulations which give rise to ambiguous meanings are also seen in the requirement to be fluent in reading and writing the Koran for students and teaching staff [6]. This regulation is quite discriminatory considering that the religion of the people in West Pasaman is very diverse.

The above conditions are increasingly exacerbated during regional head elections as a product of regional autonomy. During this period, identity politics emerged a lot. Identity politics is often used as a tool by regional elites to gain power by playing on ethnic issues [7]. Each regional head candidate will play up their identity to get the most support and votes from the public. Therefore, it is not uncommon for the identity of the people of West Pasaman to be politicized. This identity politics cannot be ignored because it can create the threat of friction between groups, leading to divisions. Society will become more solid in groups with the same identity. But on the other hand, they will consider groups with different identities as opponents. This is very inconsistent with the spirit of pluralism which emphasizes harmonization in diversity. Therefore, the threats of identity politics to the plural life of the West Pasaman community must be prevented from becoming a real conflict. In this case, efforts are needed to overcome the threat of identity politics to the spirit of pluralism in West Pasaman society.

2. RESEARCH METHODS

This research was conducted qualitatively using analytical descriptive methods. The data collection methods used were observation, in-depth interviews, focus group discussions (FGD) and literature study. Observations were carried out by observing directly and indirectly the phenomenon of identity politics as well as the plural life of the people of West Pasaman. In-depth interviews were conducted with several key informants, including community leaders, government figures and religious figures. Apart from that, FGDs were also carried out involving the local community. These data are strengthened by literature studies originating from regional government policy texts, online news, or studies on the threat of identity politics

that have been carried out by previous researchers.

The data that has been collected is then processed by selecting data that is relevant to the research theme (data reduction), transcribing the results of interviews and FGDs, and abstracting the data so that it is ready for analysis. Data were analyzed using the theoretical framework of identity politics and pluralism. In the final stage, conclusions are drawn regarding efforts to overcome the threat of identity politics to the spirit of pluralism in West Pasaman.

3. RESULTS AND DISCUSSION
A. Political Identity in West Pasaman

Identity is the similarities and differences that mark a person or group of people. According to Jekins, identity refers to efforts to differentiate a group of people from other groups (8). There are several things that can be used as markers of community groups. In national and state life, identity takes the form of culture which is reconstructed in rituals and symbols, such as the national flag, flag ceremonies, national songs and national day commemorations. In social life, identity is attached to something that is shared and has undergone a very long process during interactions in group life. Several things that are used as markers in community groups are ethnicity, language, religion and culture.

In subsequent developments, this identity was often used for certain purposes. One of them is political interests. Politics can be a tool or method used by someone to achieve their goals. Some of the methods used are in accordance with norms and vice versa. Therefore, for some people politics is considered something cruel and evil. It is not uncommon for people to be very apathetic about politics.

One of the FGD participants expressed his views on politics as follows:

"Politics is an idea planned by someone to achieve their goals. So, politics is a process and tool for actors to achieve goals. In politics we cannot judge who is friend and who is enemy. Everything halal and haram applies."

Identity politics is a political action that prioritizes the interests and struggles for power of group members based on the same identity of race, ethnicity, gender or religion (9). Identities that are politicized in the form of identity politics in West Pasaman include religion and ethnicity. This is related to the philosophy of the Minang people, namely Adat Basandi Syarak, Syarak Basandi Kitabullah. A long history has made West Pasaman an area with a strong religious identity. The implementation of regional government cannot be separated from efforts to instill this religious image in the political elite. The political elite figures depicted are those who are attached to Islamic religious identity as the root of the philosophy of life of Minang society in general, and especially in West Pasaman. Meanwhile, ethnicity will usually adjust as long as their religious identity is Islam. a) Political Identity of Religious

Religions in West Pasaman are very diverse, but the majority is Islam. This is because historically West Pasaman was an area of Islamic development in West Sumatra. In West Pasaman many influential Islamic religious figures were born. West Pasaman was even known as a warehouse for ulama. These scholars do a lot of coaching in the fields of education and da'wah. Until now, in West Pasaman, many educational institutions with Islamic nuances have been built, both in the form of halaqah (surau) and in the form of madrasas. In West Pasaman there are many places where people focus on studying religion. Then in West Pasaman there are also many Islamic boarding schools that produce students. This deep-rooted Islamic breath cannot be separated from the Minang community or the immigrant community in West Pasaman. Politically, the space for power of non-Islamic religions is very limited in West Pasaman. That is the reason why until now there has been no leader of the West Pasaman regional government who is not Muslim. The people of West Pasaman, who are predominantly Muslim, have firmly stated that they do not want to be led by someone who is not Muslim and that there should be no leader in West Pasaman who is not Muslim.

The religious condition of the people of West Pasaman was exploited by the political elite in regional head elections. During the campaign period, political elites will emphasize their Islamic identity. For example, wearing a white peci, diligently going to the mosque and taking part in religious studies.

Furthermore, they also show their Islamic identity through work programs that lead to Islamic law. In an interview conducted with Mr. Suharjo Lubis as chairman of FKUB West Pasaman stated that: "Because West Pasaman is an area that is strong in religion, those who excel as regents are those who are strong in religion. This can be seen from the programs and daily life." The regional head who currently serves in West Pasaman has several work programs that are in accordance with Islamic law, namely tahfiz Koran and Maghrib reciting the Koran. This program is a priority program for the West Pasaman regional government. This program is an effort to preserve Islamic law in West Pasaman. This work program was well received by the community and traditional leaders. Support from traditional leaders is very important because the philosophy of the Minang people relies on life on customs and sharia. It is quite easy for any prospective leader who carries a daily program like this to gain sympathy from the people of West Pasaman.

This is one of the reasons why there is a strengthening of religious identity among the people of West Pasaman. The existence of ethnicities outside the Minang ethnic group, which believe differently from the majority, is less developed in West Pasaman. Indirectly, the movement of religions outside of Islam is limited to West Pasaman. They don't even want the population of adherents of religions outside of Islam to increase and develop further. There is a desire to re-strengthen the Islamic identity of West Pasaman as in the past. b) Political Identity of ethnicity

The majority ethnicity in West Pasaman is Minang. Minang people are considered urang asa (origin people). However, what is interesting is that the leadership seats in West Pasaman are almost always occupied by ethnic Mandailing and Javanese. The political elite from the Minang ethnic group only occupied one term. This triggers the birth of identity politics which leads to ethnicity. The political elite played up the issue of regional youth on a massive scale. This is because the Minang ethnic group feels marginalized from the immigrant tribes. Even though the Minang ethnic group is the original population and the majority in West Pasaman. Minang people become spectators when their homes are led by other people who come from outside. For this reason, in the second period of the regional elections a political issue emerged that required West Pasaman to be led by a regional head from the Minang ethnic group as the original West Pasaman community.

One of the residents of West Pasaman who has participated in the regional election process stated that:
> "Stakeholders and the success team said that the majority of West Pasaman are Minang people. Why are Mandailing people the regents and Javanese people the deputy regents? Now is the time for the Minang people to rule. we must rule over our own land."

The identity politics efforts carried out by the successful team for regional head candidates from the Minang ethnic group include targeting the customs and customs of the Mandailing ethnic group. One of the Mandailing (Batak) ethnic habits is chewing betel. The concoction used in betel leaves consists of betel leaves, lime, gambier, tobacco and areca nut. All of these ingredients are chewed together. This tradition has even become a habit that is believed to eliminate bad breath (10). After chewing for a while, this concoction will cause the mouth and saliva to turn red. The issue that comes into play then is that the office environment will become dirty. Therefore, there are efforts to ensure that prospective leaders from the Mandailing ethnic group are not re-elected as regional heads. Ethnic depictions like this influence people's judgment. If there are cultures and habits that conflict with the group, they will certainly not be considered part of that ethnicity. In the end, all Minang ethnic groups will unite their voices not to elect candidates from the Mandailing ethnic group in the next election period. This was proven to work with the election of a partner from the Minang ethnic group in the second period of the regional elections in West Pasaman. Buchari stated that ethnic identity politics is reflected in efforts to include ethnic values in government or regional regulations. The emergence of ethnic identity politics in Indonesian regions can be seen in regional head elections (Pilkada), especially in plural regions (9).

B. THE THREAT OF POLITICAL IDENTITY TO THE SPIRIT OF PLURALISM IN WEST PASAMAN SOCIETY

Identity Politics in West Pasaman can actually strengthen the solidarity of group members. However, this identity politics will give rise to excessive group solidarity. The result is that this group has no tolerance for other groups with different identities. Apart from that, excessive solidarity can also lead to group division based on existing identities. This is very contrary to the spirit of pluralism which promotes harmonization in diversity.

Currently in West Pasaman there is no realistic conflict as a result of this identity politics. However, the seeds of conflict have emerged and will grow more fertile if they are not addressed wisely. Sharia regional regulations that strengthen Islamic ethnic identity conflict ideologically with other identity groups. This rejection emerged quietly because as a minority group their movements were quite limited. In the end, this group could only surrender to following the existing regulations.

The regional regulation that requires every student in West Pasaman to wear Muslim clothing is one example. As a result of the implementation of this policy, those who are not Muslim also wear the hijab. They do this as a form of obedience to minority identity groups. One of the alumni of SMA N 1 Pasaman who comes from Batak ethnicity and is Protestant revealed that he actually had reservations about wearing Muslim clothing. The reason is that it is not in accordance with their religious teachings. Apart from that, they also feel uncomfortable because they are not used to it. Expressions like this were also posted on an Instagram social media account (Indonesia Feminist) where there was a confession by a non-Muslim student in West Pasaman (identity disguised) who expressed his compulsion to follow the Sharia Regional Regulation. As a result, they use a photo of someone wearing a hijab on their KTP with a non-Islamic religion column. This will certainly affect their administrative problems in the future.

Apart from tacit rejection by minority groups, excessive solidarity also provides strength for majority groups to show an attitude of rejection of unequal identity groups. According to Mr Suharjo Lubis, chairman of the West Pasaman FKUB, there was a conflict in the establishment of a church in West Pasaman. The construction of this church is still hampered by legal issues. This means that legally the church cannot be recognized. One of the obstacles is the lack of requirements as stated in the Joint Decree of the Two Ministers (Religion and Home Affairs) number 8 and number 9 of 2006 concerning regional government guidelines for establishing places of worship. There it is stated that the requirement for establishing a place of worship is that you must obtain 90 signatures of the user's KTP and 60 signatures of the supporting KTP. The obstacle lies in signing the supporting ID card because there are no Muslim people around the church who want to provide their signatures. Meanwhile, according to the SKB of the Two Ministers, the establishment of places of worship must meet administrative and technical requirements (11).

In this case, Mr. Suharjo Lubis stated that:

> "The problem with establishing churches is that they have not been able to fulfill the requirements in accordance with the SKB of two ministers regarding regional government guidelines for establishing places of worship. The church cannot obtain legality because it does not have support from the local Muslim community. Muslims don't want to sign."

In the end, this turmoil was mediated by the West Pasaman FKUB by providing guarantees that people could still worship comfortably in the church, even though the legality of establishing the church could not yet be realized. The refusal to build a legitimate church shows a rejection of the legality of non-Muslim beliefs in West Pasaman. If we look at the long history of Islam in West Pasaman, of course this can be understood as a form of their effort to maintain their Islamic identity. There is a fear that this group will continue to develop and increase in number so that it could change the Islamic identity of West Pasaman. Apart from that, this will also conflict with the philosophy of the traditional Minang community, *Basandi Syarak, Basandi Kitabullah* community, which has been adhered to for a long time.

As stated by the nagari guardians in the FGD, they wanted these groups to create their own separate settlements. There is a desire to exclude this identity group because it is considered different. "At the intersection of three there is a church and they set up a Christian school and they are devoted there."

Even though this conflict has not yet become an open conflict in West Pasaman, it is good to still pay attention to this matter. The division of groups with certain religious identities and excessive solidarity can certainly threaten the plural life of West Pasaman society. Especially if this religious identity is politicized during the regional head election campaign. This can give rise to hate speech towards certain groups. The plural life of the people of West Pasaman, which has been well established for so long, could be threatened as a result of the conflict caused by identity politics.

C. STEPS TO OVERCOME THE THREAT OF POLITICAL IDENTITY IN WEST PASAMAN

Currently, religious life in West Pasaman is still maintained in the spirit of pluralism. Even though the legality of establishing a church is hampered by a lack of requirements, in practice this minority group is still given the freedom to carry out their worship in peace and safety. In everyday social relations between ethnic and religious groups, they can still interact harmoniously and peacefully. For example, during the Eid al-Fitr prayer celebration, many non-Muslim religious identity groups help the Eid al-Fitr prayer service run smoothly. Another example is when this non-Muslim group holds a party, they do not hesitate to ask the Muslim group for help in preparing food. The aim is that the celebration event can be attended by all identity groups. In terms of public services there is also no discrimination targeting certain ethnic or religious groups.

This is in line with what was expressed by the resource person in the following FGD: "However, in public services there is no discrimination, nor in relations with the surrounding community."

This kind of living climate must be fostered in order to maintain the spirit of pluralism in West Pasaman. The hope is that the identity politics that is often played out during regional head elections will not last long. For this reason, steps and efforts are needed to keep the spirit of pluralism alive amidst the threat of West Pasaman identity politics. These efforts can be carried out in the following ways:

a. Instill the values of tolerance in the world of education

SMP N 4 Aia Gadang is one of the state schools in West Pasaman which has students with diverse ethnic and religious backgrounds. The students who dominate are from the Minang, Mandailing and Javanese Muslim identity groups. Apart from that, there are also students from the Batak ethnic group who are non- Muslim. They came from an oil palm plantation operating not far from there. The presence of non-Muslim students was well received. There is no differentiation in treatment from the school between students with different religious and ethnic backgrounds. According to the principal, the school gives the students the freedom to take part in religious programs at school or not. For example, during the implementation of the Quran tahfiz program. Students who are not Muslim are allowed to participate without any coercion, whereas they are also allowed to participate if they do not want to participate. Furthermore, when studying religion, students who are not Muslim are not obliged to study Islam. They were given the freedom to learn about their religion in church. For grades, the school will ask the church to create questions that will be tested.

Character education carried out from an early age in school institutions will shape students' character in accepting existing diversity. Teachers will be role models for their students in their behavior. Instilling an attitude of tolerance that is exemplified at school will prepare students for the future. If we look at it now, there are still cases of bullying in formal educational institutions because of differences in identity. Things like this must be avoided, especially in the midst of identity politicization which has the potential to divide existing groups. The world of education plays an important role in maintaining the practice of tolerance. Education is a process with the ultimate goal of realizing ideal quality (12).

Apart from instilling character education, the curriculum content of the subjects taught also contains the values of tolerance and a spirit of pluralism. The PPKN subject is one that teaches the values of tolerance and diversity and this is a mandatory subject that must be taught in schools. In the end, the implementation of sharia regulations in schools which seem to be somewhat imposing on minority groups can be balanced with the practice of tolerance in daily interactions.

b. Establishing religious harmony within the FKUB forum

FKUB is an abbreviation of the Beragam Community Harmony Forum. West Pasaman FKUB was formed based on the SKB of two ministers number 8 and 9 of 2006. This FKUB was first formed in January 2017 at the Roja Hotel West Pasaman. West Pasaman FKUB is the first in West Sumatra province. Its members consist of Islamic, Christian and Catholic religious groups as the religions in West Pasaman. FKUB regularly holds meetings to discuss issues of religious harmony in West Pasaman. They have a meeting agenda which is facilitated by the West Pasaman regional government under the auspices of Kesbangpol and the Ministry of Religion. Ripples of religious conflict resulting from identity politics or other matters will be discussed and suppressed at this forum meeting.

For example, the issue of the legality of establishing a church in West Pasaman. When this turmoil surfaced, FKUB immediately held a meeting and established a religious dialogue. In this case, the SKB was socialized regarding the rules for establishing places of worship and matters relating to the harmonization of religious diversity. Here a joint solution will also be formulated which could be a solution for each group. In terms of establishing a church, it was finally agreed that the priority was how the followers of this religion could worship in peace and comfort. Meanwhile, legality matters are not a top priority because they are constrained by government (state) regulations, not the holy books of each religion.

According to Mr. Suharjo Lubis, there are several things that FKUB can do to avoid identity political conflicts, namely as follows:

1) Hold a meeting with each religious figure and ask them to protect their respective people. Religious figures as leaders play an important role. They will be given an understanding of government regulations in religious life. This meeting is held regularly at least once every three months.

2) If there are any ripples of conflict, FKUB will immediately visit the field and take quick steps. One of them is by finding the best solution to the problem of establishing a church. In this case, a middle way will be sought that remains profitable between the conflicting parties.

3) Respect the diversity of each member of the FKUB group. For example, during the Christmas celebration, FKUB members from Islamic religious groups participate in celebrating with government agencies as a form of respect and appreciation while ensuring that Christmas remains orderly and peaceful. Likewise, during the Eid al-Fitr holiday, non-Muslim groups (Christian youth) are involved in arranging vehicle parking.

4) FKUB together with its members conducted a comparative study to see examples of religious diversity in other regions as a reference.

In practice, FKUB is able to become a forum for maintaining the harmonization of religious life in West Pasaman. FKUB can quickly take action and solutions in religious conflicts that may also arise during the regional head election campaign. FKUB is a forum for inter-religious harmony in West Pasaman in facing the threat of religious identity politics. The spirit of pluralism is still visible in the activity programs carried out by FKUB and this is very necessary to create a life in West Pasaman that is safe and peaceful in diversity. In this case, FKUB is a strategic step taken by the government to build, guide and maintain harmony between religious communities at the national, provincial and district/city levels in Indonesia as stipulated in the Joint Regulations of the Minister of Religion and the Minister of Home Affairs Number 9

and 8 in 2006 (13).

4. CONCLUSION

West Pasaman is a plural area that has ethnic, cultural and religious diversity. This spirit of pluralism is threatened by the identity politics that arise during regional head elections. Identities that are often politicized for political purposes are religion and ethnicity. If not addressed properly, this identity politics has the potential to cause conflict in the people of West Pasaman. The seeds of this division were seen in the rejection of the legality of establishing a church in West Pasaman. This division is also visible in the establishment of schools, places of worship and settlements for minority communities in certain areas (exclusion). Apart from that, there has been a tacit refusal by minority groups to follow sharia regulations.

Therefore, countermeasures are needed so that this threat does not become a real conflict that could threaten the spirit of pluralism. Some countermeasures that can be taken include instilling the values of tolerance in the world of education. This is very fundamental considering that children's character is formed from an early age when they are at school. The mentality needed is to be able to accept differences in diversity. The next effort is to establish harmony between religious communities through the FKUB (Forum for Religious Harmony). FKUB is very necessary as a forum that protects the interests of all religious communities in West Pasaman so that social inequality does not arise. The hope is that the negative impact of identity politics does not take root too strongly in the people of West Pasaman.

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AUTHOR BIO

First Author

The author was born in Tandaraja, South Sumatra, on September 22 1990. The author completed his Master's degree at the Department of Anthropology, Gadjah Mada University. Currently the author is a permanent lecturer at the Department of Cultural Anthropology, Padangpanjang Indonesian Art Institute. Some of the courses taught include Introduction to Anthropology, Anthropology of Religion, Political Anthropology and Conflict Resolution. The author can be contacted via email septriani22@gmail.com

Second Author

The author was born in Jakarta, April 4 1984. The author is a permanent lecturer at the Cultural Anthropology Study Program, Padangpanjang Indonesian Art Institute. The author completed his undergraduate education in Philosophy and continued his Masters degree in Sociology. The author has been involved in writing since he was in college. One of the author's published works is Conflict and Peace, published by Madani Press, 2009. Religious Fundamentalism, 2022 and religious radicalism in 2023. The author is also active in filling opinion columns in various mass media, both national and local media. The author can be contacted via email rizalpiliang84@gmail.com

Third Author

The author was born in Padang Panjang, West Sumatra on October 20 1988. The author is a permanent lecturer at the Department of Cultural Anthropology, Padangpanjang Indonesian Art Institute. The author completed his undergraduate education at the Sociology and Anthropology Education Department at Padang State University and continued his Masters program at the Department of Anthropology/Sociology at Padang State University. The author studies anthropology and social sciences and has produced several articles on socio-cultural studies, gender studies and the field of education. The author can be contacted via emailkahanna88@gmail.com

Fourth author

The author is a lecturer in Literature at Putera Batam University. The author completed his undergraduate education at the Literature Program, Padang State University and continued his postgraduate studies at the Literary Studies Program, Gadjah Mada University. The author taught British and American Studies, Literary research method, Introduction to literature and General English courses. In the field of research, various publications and scientific proceedings have been carried out raising issues regarding the concept of sociology of literature, postcolonialism in literature, ecocriticism and so on. The author can be contacted via email tomy2088.ta@gmail.com

BULLYING: A REVIEW AND BIBLIOMETRIC ANALYSIS

Wiwied Widiyanti STAI Nurulfalah Airmolek

E-mail: widyawidi84@gmail.com

ABSTRACT

The aim of this research is to see the quantity of articles in the last five years, namely 2018 to 2023, which discuss bullying that occurs in always setting. Analysis was carried out on articles published in Scopus indexed journals. The research method used is bibliometrics using the Scopus data base. The research results show that the trend in bullying research is increasing. The conclusion that can be drawn from this research is that bullying research in the future still has great opportunities for "bullying" researchers.

Keywords: Bullying, Bibliometric Analysis

ABSTRAK

Tujuan penelitian ini adalah untuk melihat bagaimana kuantitas artikel pada lima tahun terakhir yaitu tahun 2018 hingga 2023 yang membahas tentang bullying yang terjadi di seluruh seting. Analisis dilakukan pada artikel- artikel yang diterbitkan di jurnal terindeks Scopus. Metode penelitian yang digunakan adalah bibliometrik dengan menggunakan data base Scopus. Hasil penelitian menunjukkan bahwa tren penelitian bullying semakin meningkat. Kesimpulan yang dapat diambil pada penelitian ini adalah riset bullying untuk masa yang datang masih mendapat peluang yang besar bagi para peneliti "perundungan".

Kata kunci: Bullying, Analisis Bibliometrik

1. INTRODUCTION

Bullying is still a serious problem that occurs almost everywhere in education (UNESCO, 2019), one of them is in Indonesia. Victims of bullying are a social problem that is considered the most prominent and has negative consequences for children and adolescents (Lee et al., 2022). All forms of violence that occur at school are a violation of the rights of children and adolescents (UNESCO, 2019). Violence that occurs at school can take the form of physical, psychological and sexual violence (UNESCO, 2019), verbal, cyber, and social relationships (Ahmed et al., 2022).

As many as 246 million children and teenagers experience problems of violence that occur at school (UNESCO, 2017). In 2019, 22% of students in the United States between the ages of 12 and 18 experienced bullying at school, lower than in 2009, which was around 28%. (National Center for Education Statistics, 2021). Bullying behavior itself can have an impact on the bully, the victim of bullying, the school community and society (Ahmed et al., 2022). Adolescents who are victims of bullying are the biggest predictor of depression in adulthood for both men and women (Kehusmaa et al., 2022). This negative impact requires in-depth research to develop intervention strategies that can be used (Ahmed et al., 2022).

2. RESEARCH METHOD

This research uses biliometric analysis. Bibliometrics is a study that examines trends in academic publishing with the help of statistics, as well as to see how the relationship between previously published works is related (Ninkov et al., 2022). The steps in this research are as follows:

First, carry out the study design. At the design stage of this study, a review of the bibliographic database will be carried out. The database chosen for this research is the Scopus database, with the reason that the Scopus database has quite high reliability of scientific work. Then the software used is VOSviewer for bibliometric analysis.

Second, collect data. Data collection used the keyword "bullying" in scientific articles, proceedings and also books from 2013 to 2023. The last Scopus database item was retrieved on December 17 2023.

Third, carry out data analysis. After the data was collected for the last time, a review and filtering was carried out on the title, abstract and keywords for each article. Fourth, carry out bibliometric data analysis. Data analysis was carried out to see an overview of the number of publications and number of citations per year. The fifth stage, carry out network analysis. At this stage visualization is carried out with images for descriptive analysis. Every word that appears and stands out will be reviewed. This network analysis was carried out with the help of VOSviewer on the keyword "bullying". The sixth stage, making conclusions and directions for future research.

3. RESULT AND DISCUSSION

Data collection using Publish or Perish software by searching for articles in the Scopus database, but can only capture 200 articles in each search. The total number of publications produced was 1,197 published articles indexed by Scopus from 2018 to 2023 which are presented in table 1 of publication activities on the concept of bullying.

Table 1. Publication Activities on Bullying Topics

	Scopus		
Year of Publication	Number of Publications	Cumulative Number of Publications	Total Quotes
2013	200	200	29.057
2014	200	400	28.963
2015	200	600	25.297
2016	200	800	19.854
2017	201	1001	17.395
2018	199	1.200	15.221
2019	197	1.397	13.986
2020	200	1.597	9.743
2021	201	1.798	6.866
2022	203	2.001	4.105
2023	195	2.196	1.250

In Table 1. Publication activities on the concept of bullying show that the number of article publications in Scopus indexed journals is approximately 200 articles per year. The most cited citations in first place is a book written by Boyd entitled "It's Complecated: The Social Lives of Networked Teens" with 1,795 citations (Boyd, 2021). The second most cited article was an article written by Kowalski and friends entitled "Bullying in the Digital Age: A Critical Review and Meta-Analysis of Cyber bullying Research Among Youth" with 1,676 citations. (Kowalski et al., 2014).

The third position is the article written by Thapa and friends entitled "A Review of School Climate Research" with 1,127 citations (Thapa et al., 2013). The fourth position is the article written by Marsh entitled Exploratory Structural Equation Modeling: An Integration of The Best Features of Exploratory and Confirmatory Factor Analysis "with 1,036 citations (Marsh et al., 2014). The fifth position is the article written by Kann et al., entitled "Youth Risk Behavior Surveillance", with 945 citations (Kann et al., 2018). Minimum number of occurrences of a keyword 1 can be seen in Figure 1. Network visualization. The core topics that are most discussed and have the highest link strength in the literature are "bullying", "cyber bullying", and "workplace bullying". Can be seen in figures 1 and 2. network visualization.

Picture 1. Network Visualization Minimum Number of Occurances of A Keyword 1

Picture 2. Network Visualization Minimum Number of Occurances of A Keyword 5

4. CONCLUSION

Based on the research results expressed above, it can be concluded that the topic of bullying still has great opportunities for researchers who are interested in discussing the problem of bullying whether in school, workplace or community settings.

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AUTHOR BIO

The author graduated from a Bachelor's Degree in Islami Guidance and Counseling at UIN Suska Pekanbaru in 2007, then in 2008 the author continued his Master's degree in Guidance and Counseling at UNP Padang. In 2016, the author continued his doctoral studies in Guidance and Counseling at UPI Bandung. The author has several scientific works related to counseling and educational psychology.

AL-QUR'AN PERSPECTIVE ON GENDER INCLUSION FOR EMPOWERMENT OF WOMEN'S

Miftah Ulya¹, Nurliana², Jufri Hasani Z³,

¹·²Institut Agama Islam Diniyah Pekanbaru Indonesia ³Institut Agama Islam Negeri Takengon Indonesia

E-mail ¹miftah@diniyah.ac.id ²nurliana@diniyah.ac.id ³jufrihasani@iaintakengon.ac.id

ABSTRACT

The Qur'an regulates a system of life that leads humans to understand the reality of life. It would be a logical consequence if Allah's creation of His creatures, both men and women, had a mission and took part as khalifatullah fil ardh, which of course has an obligation to save and prosper nature, arriving at an awareness of the goal of saving human civilization. This is stated in QS. Hud [11] : 61. The aim of this research is to see in real terms the views and messages of the Koran regarding the basic principles of gender inclusion for women's empowerment, through their participation and involvement in the world of philanthropy and entrepreneurship education. Research methods Library Research. This type of research uses a descriptive qualitative approach. Meanwhile, the themes prepared are based on deductive and inductive approaches. Starting from various current problems and conditions, then looking for offers of views from the Koran, then refined through structuralist and sociological analysis. Thus, the Qur'an views that the existence of men and women is to complement each other, need and work together. This research also provides a new perspective that the equal rights of women and men are the same rights and obligations. In God's view, good men and women are those who do a lot of good deeds, QS. An-Nahl
[16]: 97. **Keywords:** Perspective, Inclusion, Gender, Al-Qur'an.

ABSTRAK

Al-Qur'an mengatur sistem kehidupan yang mengantarkan manusia untuk memahami realitas kehidupan. Sudah menjadi konsekuensi logis bila penciptaan Allah atas makhluk-Nya baik laki-laki dan perempuan memiliki misi dan ikut berperan serta sebagai khalifatullah fil ardh, yang tentu memiliki kewajiban untuk menyelamatkan dan memakmurkan alam, sampai pada suatu kesadaran akan tujuan menyelamatkan peradaban kemanusian. Hal ini Tercantum dalam QS. Hud
[11] : 61. Tujuan penelitian ini untuk melihat secara real bagaimana cara pandang dan pesan al-Qur'an terkait prinsip-prisnsip dasar dari penyertaan gender untuk pemberdayaan perempuan, lewat keikutsertaan dan keterlibatan mereka di dunia pendidikan filantropi dan Kewirausahaan. Metode penelitian Library Research. Jenis penelitian menggunakan pendekatan kualitatif deskriftif. Sementara tema-tema yang disusun tersebut berdasarkan pendekatan deduktif dan induktif. Berangkat dari aneka problem dan kondisi kekinian, selanjutnya mencari tawaran pandangan dari al-Qur'an, kemudian disempurnakan lewat analisis struktualis, dan sosiologis. Dengan demikian al-Qur'an memandang bahwa eksistensi laki-laki dan perempuan adalah untuk saling melengkapi, membutuhkan dan bekerja sama. Penelitian ini sekaligus memberikan perspektif baru bahwa persamaan hak perempuan dan laki-laki adalah sama hak dan kewajibanya Dalam pandangan Tuhan laki laki dan perempuan yang baik adalah mereka yang banyak amal kebajikannya, QS. An-Nahl [16]: 97.

Kata Kunci : Perspektif, Inklusi, Gender, Al-Qur'an.

1. INTRODUCTION

The existence of gender inequality will result in the emergence of a form of marginalization or disharmony both from an economic perspective, including politics, which ends in slanted comments, unbalanced workloads, and other disparities. It is not uncommon for levels of violence to increase, accompanied by the inclusion of ideology regarding the value of gender roles in society, which ends in negligence among women in various sectors and areas of life. Meanwhile, Islam through the Qur'an provides information that humans, both men and women, play a role and prosper this earth through their respective abilities (QS. Hud [11]: 61).

The above shows that women are alpha in the world of education, philanthropy and entrepreneurship, adding to the less elegant perception which can have an impact on the spiritual and order of life including social, cultural in society, also in the area of education, where it seems that in society there are still those who place gender women as a domestic class are looked down upon and there is an assumption that they do not have the right to obtain a more appropriate education. In other words, it is appropriate for women to be given the right to expand their educational horizons, as well as give new nuances to it, through their social strata of life while also striving for the quality and quality of women's lives, through their participation in the world of education, philanthropy and entrepreneurship.

Established education for gender groups by mainstreaming their roles in all development sectors. The presence of the government, including NGOs which are serious about the issue of participation in education for women who have an interest in efforts to support education in Indonesia towards justice and competence, including conducting several trainings related to gender mainstreaming in educational policy lines.[1] All of these conditions are empowered by the manifestation of the mandate in Law no. 20 of 2003 regarding SISDIKNAS is contained in Article 4 paragraph 1. In this way the state guarantees all its citizens to have equal rights in education without any differences based on anything. If this happens, it will strengthen equal time between men and women so they can enjoy education collectively'.

Meanwhile, entrepreneurship is one of the realms of the dharma of life institutions which requires an honest attitude and high level of struggle to color the prosperity of life.[2] The main principle of philanthropic entrepreneurship is the principle of cooperation and mutual benefit, through the collectiveness of each person, energy and cultural capital and entrepreneurship becomes very important where he is when entrepreneurship is one of the main conditions for economic improvement and prosperity in a society. It is not an exaggeration to say that entrepreneurship is one solution to eliminating unemployment. Entrepreneurship determines the progress and decline of the economy, because entrepreneurs already have the freedom to be independent and work and if someone has the desire and ability and is ready to become an entrepreneur, this means that someone is ready to open a personal job market and does not have to rely on third parties to get work. .[3]herefore, the inclusion of women in various sectors of life should be a concern for all parties so that the mission to prosper the country can contribute and join together to take part and play roles according to their profession and proportional portions. Therefore, fostering an entrepreneurial spirit should provide every individual with adequate educational opportunities that lead to the inclusion of women in improving education, to independence in engaging in philanthropy and real business.[4]

2. RESEARCH METHOD

Library Research is the method of this research. The research approach is qualitative through descriptive, while the various themes are arranged in such a way based on deductive and inductive approaches. The author starts from various problems and realities that occur, then the perspective from the Koran, then refined through structural philological, analytical and sociological analysis. The stages carried out in this research took place in three ways, by reading and reviewing literature (primary and secondary), which was then able to analyze the data through a descriptive analytical thinking framework, using the

Maudu'i interpretation method approach, which ultimately reached a conclusion.

3. RESULT AND DISCUSSION

A. Understanding Gender Inclusion

Etymologically, gender means sex. The word gender is then no different from sex which means gender.[5] Although a number of experts have revised this definition. Gender by definition is not limited to issues of sex, but to the polarization of a person's personal environment. In this connection, gender is also interpreted as a visible difference between men and women when viewed from the aspects of values and attitudes.[6] Likewise, it is interpreted as a cultural concept that seeks to differentiate roles, mentality, including emotional and behavioral characteristics, men and women in the middle social strata. [7] Nor is it just a cultural concept but gender as a variety of cultural expectations for men and women. [8] For example, a woman is popular for her gentleness, while a man is identified with being strong, logical and powerful. For this reason, the following terms in the Al-Qur'an are explained regarding gender inclusion in education, philanthropy and entrepreneurship.

B. Al-Qur'an Terms on Gender Inclusion

a. Tarbiyah

A total of 981 times the word tarbiyah is mentioned in the Koran. The Qur'an through 7 words 7 explains several characteristics of Allah SWT. namely "rabbul 'alamin" which is intended as guardian, educator, preserver, as well as ruler of the universe (QS al-Fatihah [1]: 2, al-Baqarah [2]: 131, al-Maidah [5]: 28, and others, which all explore the nature of God appearing as an educator, preserver, and others in the universe. From this it becomes clear that the word Rabb in the narrative of the Qur'an is applied to objects that are non- physical. Therefore, what is desired is tarbiyah here is God's education, including care for all his creatures.

The term tarbiyah is a tangible process of nurturing, coaching, perfecting development, management, imparting knowledge, and mastering the mind, soul, body, talents, and feelings of the person being educated continuously, with a sense of caring, love, empathy, gentleness, and others. , thus forming the perfection of humanity, nobility, living independently, and achieving the joy of God [9]. This tarbiyah term also makes it an option in the main concept of Islamic education.[10]

b. Ta'lim

The word has its roots in 'allama-yu'allimu-ta'lim. The term "yu'allimu" is interpreted as educating, while ta'lim means teaching instruction; teach-of. Ta'lim means announcing something to someone who doesn't know it yet. "Mu'allim" another meaning is teacher, meaning someone who does teaching. In Q.S. Al- Baqarah [2] : 31, explains the meaning of "taklim". The word 'allama explains that Nabiyullah Adam explained as Allah appointed Prophet Adam to teach everything that existed throughout the universe, starting from various objects. Furthermore, this verse provides real confirmation through the term "'allama". Therefore, all humans are given the ability to find out the functional aspects and characteristics of each object. [12]

1. Philanthropy Terms

a. At-Ta'awun

The term helping is the same as the term At-ta'awun in Arabic. The Qur'an indicates that actually helping each other is desired in the form of goodness. QS. Al-Ma'idah [5]: 2. This verse suggests helping each other in good deeds, for the benefit of being in this world and the hereafter, even if the person does not share the same beliefs. M. Quraish Shihab, said that a businessman should have sincere intentions.[13] Entrepreneurship is not just about achieving luck in material aspects alone. It is also not about increasing the coffers of wealth, but the efforts made must be able to build bridges so that they help each other in fulfilling daily human hajiyyat. In essence,

entrepreneurs like that will have the added value of worship as well as being an opportunity for the path of jihad.[14]

b. Waqf

Another language stop in Arabic is waqf. Waqf dominates in several positions, namely "waqifuuhum" which means "retain them" (QS. as-Saffat [37]: 24), "wukifuu", meaning "detained" (QS. al-An'am [6]: 27 & 30) and "maukuufuuna": the goal of being held before his Lord (QS. Saba' [34]: 31). Referring to the information above, waqf means one of the various forms of donating existing assets, where they are owned and how to obtain them through halal means. Waqf is also a good way to donate what is good, personally, in order to obtain noble rewards in the sight of Allah. QS. AsShaffat [37]: 24.

c. Alms

The verses related to alms are QS. At-Taubah [9]: 60. In this verse there is a classification of anyone who deserves to receive alms or zakat, whether poor, needy, converts, and those who strive for jihad fisabilillah.[15] This verse is a philanthropic platform for classifying anyone who deserves it. QS. At- Taubah [9]: 103. The word "shadaqa" here emphasizes those whose capacity for faith is weak when doing good deeds, therefore Allah promises forgiveness and eliminating sins by doing good deeds by means of repentance and alms because it will purify them.

d. Zakat

"Growing and developing" is zakat in terminology, as in QS. At-Taubah [9]: 103. The word "Tuzakkihim" This verse explains the virtue of giving charity from one's wealth. Cleaning means zakat as a cleanser of wealth for anyone for those who are stingy and have too much love for property. Meanwhile, what is desired to purify means that zakat also acts as a fertilizer for various good qualities, even if it just occurs to the heart without realizing it, it can increase the wealth one has.

e. Charity

The word "charity" in the Koran can be seen from its meaning as an action. The term "charity" is focused on various works carried out by both animals and humans. Meanwhile, the term "fi'il" refers to the actions of various inanimate objects.[16] The Qur'an mentions the term "islah" 40 times. Meanwhile, the term "wrong" with several derivation words occurs 140 times [17]. Zamakhsyari gave the view that the arguments of the Qur'an and Sunnah are guidelines for every good deed. [18] Therefore, it can be concluded that we actually look at the form of good deeds in a series of examples of pious deeds mentioned in the Qur'an. Some of them exist; QS. Al-Maidah [5]: 2. This verse contains a command to often do good deeds in all things and situations that are good before Allah, so that we can help each other, with the aim of escaping various evils and disasters until the afterlife, doing good deeds is not requires differences even with those of different beliefs [19].

2. Entrepreneurship Terms a. 'amal

The term al-'amal means work that has targets, goals and results. Meanwhile, the terms "mihnah" and "sun'ah" mean efficient and professional work.[20] From an economic perspective, "al-'Amal" is defined as serious effort to achieve something that is dreamed of in getting additional capital value or other things. The word "al-'amal" in the Qur'an and its various derivations is grouped 360 times in several ways. The Qur'an assesses work as a positive spirit that deserves to be appreciated. This is proven by the fact that if someone makes a mistake in doing something, they will not be immediately rewarded but will be equal to the work itself. As for good work, the Qur'an gives its subject a reward in the form of a reward that goes beyond what is done. Children or work is a spirit that is supported by an ethical spirit that is based on goodness, both

individual and social.[21] In QS. Ar-Ra'd [13]: 29 explains the word "shalaha", which is translated "obedient," indicating that they also believe and do righteous deeds. Various levels of charity in the family, towards anyone who holds the Ulul Albab character.

a. **As-Sa'yu**

According to the language, the term as-sa'yu means to hurry, to walk quickly, to go towards a desired goal. From a business perspective, the meaning of this word is oriented towards achieving a goal by increasing the quality of concentration. This term and its various derivations are repeated in the Koran 30 times. When the Qur'an explains human work and actions through the use of this term, the Qur'an often offers the legalization of freedom accompanied by a sense of responsibility.[22] The Qur'an and al-Sunnah have revealed various awards in order to motivate humans to be creative according to the potential and profession possessed by each individual.

b. **Al-Kasb**

"Al-kasb" in the Koran is repeated 67 times with various derivations. Through the word "al-kasb", a person's independent creativity is appreciated by the Koran. One of these appreciations is that human negligence in carrying out activities is accompanied by mistakes made as a lesson for awareness. This is done so that humans are able to be creative in doing good, both for themselves and especially for others. When the Prophet was asked a question regarding the most elegant business, the Prophet then answered that the good value of human effort lies in the aspect of independence, not just the type and model. The term "kasaba" above gives an illustration of efforts to do good, because faith is not followed by charity and will end up being meaningless, because faith arises from a feeling of compulsion, especially when the stage of assigning the taklif burden is over. [23] The word "Kasb" can be patterned in either words or actions, in fact a person's intentions and motivation are the determinants. Because Allah will definitely ask for responsibility for what has been done.[24]

c. **Tijarat**

"Tijarat" according to the explanation of the Qur'an shows the term entrepreneurship or trading, the meaning of which is the same as the terms "bay'i" and "tijarat". Found in Surah ash-Shaff [61]: 10-11, "tijarat" in this verse actually gives more meaning to various good deeds. Because through commerce it can motivate people to do good deeds which then get rewards. It is no different from business that has been carried out and then you will get good luck.[25] When the Qur'an speaks of entrepreneurship, it can be expressed using the terms "bay'i" and "tijarah", which mean giving something to someone by getting a price from it. Therefore, the definition of the word "bay'i" is social, then its meaning extends to friendship because it is based on a feeling of affection which leads to a form of helping each other.

"Tijarah" is stated in the Qur'an 8 times, and "tijaratuhum" only 1 time. The form of "tijarah" is found in QS. al-Baqarah [2]: 282, an-Nisa' [4]: 29, at-Taubah [9] : 24, and others. In QS. al-Jum'ah [62]: 11, (mentioned twice). Meanwhile "tijaratuhum" in QS. al-Baqarah [2]: 16.27. The meaning of this verse states that the actual form of entrepreneurial behavior is not just an action in relation to the human side but has a divine nature. The manifestation of an attitude of willingness among interested parties, through transparency, is a characteristic of obligations in business. If the various characteristics or characteristics above are not listed, then the business being carried out will not gain profits and benefit value. This verse clearly and straightforwardly explains the essence of business which is not only material, but also immaterial.

C. Al-Qur'an perspective on gender inclusion

In general, the Qur'an in many verses discusses gender relations. For example in QS. Annisa [4]: 1. Many scholars, for example, Tafsir al-Qurthuby, Tafsir Ibn Katsir, Tafsir Jami' al-Bayan and al Maraghi in explaining the verse above that the word "nafsinwahidah" (one soul) is Adam AS.

Meanwhile, the word "zaujaha" is interpreted as "Eve". Gender according to the concept of the Koran is found in several verses, including in the QS. Al-Hujurat 13, An-nisa' [4]: 1, al-A'raf [7]: 189, Al Zumar [39]: 6, Fatir [35] 11 and al- Mu'min [40] : 67 In this connection, Ibn Kathir's explanation when explaining the QS can be seen. al-Hujarat

[49]: 13, which says that all humans are monitored from the perspective of their earthly nature is no different from Adam AS and Eve. The position has levels if we look at it from the religious aspect, with the meaning of submission to Allah SWT and submission to His Messenger.

The capacity as a servant is wide open for achieving achievements, both from men and women who will each receive appreciation from God according to their level of service, which is seen in the QS. An-Nisa' [4]: 124 . This verse confirms that women and men deserve heaven after carrying out good behavior and joining the group of believers. QS. An-Nahl [16]: 97. The last verse explains that after doing good deeds, both men and women are entitled to heaven. If it is the other way around then it will be hard work and trouble.[26]

These various verses provide guidance on the elegant concept of gender equality and firmly state that achievements made personally or related to a reliable career do not have to be hegemonized by one gender alone. Women and men have no different opportunities to achieve optimal performance. Justice in the Qur'anic paradigm encompasses all aspects of human life, both individually and as members of society. Therefore, the Koran cannot accept various acts of oppression, based on ethnic groups, tribes or gender. If there is an understanding or explanation that clearly violates or runs away from the corridors of various noble human values, then that understanding and explanation can really be discussed.[27] For this reason, gender inclusion in this article is related to the following matters;

1. Empowerment of Women in Education

In fact, many people care about the existence of gender inclusion. Apart from the government, other NGOs are quite concerned with efforts to motivate education in Indonesia to be full of justice and quality, including carrying out various activities in making policies including education.[28] This was done as part of the implementation of Law no. 20 of 2003 regarding SISDIKNAS in Article 4 paragraph

1. The most substance regarding educational opportunities and opportunities is contained in Article 5 paragraph 1.

    From this it appears that the state actually guarantees that every citizen has equal rights in the aspect of education without any discrimination based on anything, whether gender or otherwise. This then strengthens equal opportunities for men and women to experience education together. In this way, in accordance with the purpose of human life, based on the aim of education, it is to become a complete human being who is devoted to Allah SWT and to become a complete human being who has the goal of achieving a sense of happiness in this world and the hereafter. This gesture is in accordance with QS. al-Baqarah[2]: 201. In this verse, the term "hasanah" has the meaning of good, not just in this world, but also in the afterlife, goodness is asked for. The interpretation made by the majority of "hasanah" scholars has a broad meaning, not in the meaning of health or mere sustenance, but also in terms of wisdom that is relevant in the world and has an impact on providing pleasure in the future.[29]

2. Empowerment in Philanthropy

Philanthropy as a term is not widely known, even though the practice of philanthropy is actually inseparable from the daily routine activities of Muslim communities in Indonesia.[30] This term means the relationship between a group of people together with full love for each other. Love can be expressed through the tradition of giving, sharing or charity. It can be said that philanthropy has relationships through empathy, care, solidarity, [31] and close social relationships between strong and weak communities, between rich and poor, including lucky and less fortunate people. However, in the

future, philanthropy can be interpreted more broadly, not only related to charitable activities, but more than just one giving activity, including material or non-material, which in the end can encourage various changes together in society.

In QS. Surah al-Ma'un [107]: 6. contains the word "al-Ma'un" which means "help". Assistance in this case is in the form of various tools or facilities to make it easier for those who ask for help. The meaning of help here is in the form of; zakat, property, something needed in everyday life.[32] Globally, in Islam, philanthropy is defined as a moral obligation of a believer with the aim of actualizing good deeds as commanded by God. This moral obligation has been formulated into various forms, including those required under Islamic law, or forms in the form of recommendations (sunnah). There are at least three forms of philanthropy that are usually practiced in Islam, in the form of zakat, alms and infaq.

a.   Zakat

Zakat is a tool that can play a role in the equal distribution of income and wealth in a society. Meanwhile, zakat is a personal activity with the aim of helping certain social communities. The term zakat is repeated in the Koran 30 times, 27 times it is always mentioned in close proximity to prayer.

One of the verses, for example QS. Al-Baqarah [2]: 43. In this verse there is the word "az-Zakah" which linguistically purifies, because in zakat there is a target to cleanse property from all dirt as well as the souls of people who give zakat greed and stinginess. So that ultimately what is achieved is general prosperity and there is no social jealousy between the poor and rich, in order to reap noble wisdom, whether zakat is issued as an object, or for the wider community.[34] For this reason, philanthropy is referred to in this case as a practice in the form of giving (giving), services (services) and associations (holding meetings). These three things are done by those who are generous in order to help those in need, with priority being people in need which are immediately carried out by ordinary people who may be in associations or organizations as they are in order to achieve self-help groups.

The foundation of Islamic philanthropy in practice is found in QS. At-Taubah [9]: 60. The context is in the form of zakat based on Islamic teachings which can be categorized as part of a religious obligation. In order to fulfill the obligation to pay zakat after the obligation to pray, at least 80 verses are explained. The position of zakat is one of the pillars of Islam. Various verses of the Qur'an often explain the imperative nature of zakat with the rewards that will be obtained for those who wish to carry it out. However, there are not many verses that explain the moral effects given to those who waste it. Among them QS. al-Haqqah [69]: 31-34. Pronounce "sabuna dziraan" or 70 cubits. Quraish Shihab,[35] interprets it as a long and heavy chain that is wound repeatedly.

b.   Infaq

Infaq is the act of spending, spending or spending wealth. In religious terms, the term infaq is interpreted as an order from Allah SWT to be able to distribute a little of one's wealth to achieve good goals. Infaq here also means giving some of one person's assets to another without having to expect a certain return in return.[36] In practice, there are no provisions for donations including size and number. Donations can be given by believers, whether they have above average abilities or not, whether in difficult or difficult situations. This is very different from zakat which should be distributed only to certain mustahik. There is no prohibition on giving infaq to anyone who wishes, for example to parents, wives, relatives, orphans, and so on.[37]

Islam, through its obligations to the ummah, teaches us to give away excess wealth, as in the QS. Al-Baqarah [2] : 219. The word al-'Afwa [38] is used. The verse above means remaining needs after being able to fulfill one's needs. In other words, for those who can live extravagantly, there are other people's rights who are obliged and immediately given their rights.

c. Alms

Infaq focuses on things that are material in nature. And maybe to something non-material.[39] Another meaning of alms is a gift from someone to another who deserves it, and done sincerely with the hope of reward from Allah SWT. The Qur'an actually motivates each individual to always try as optimally as possible in seeking sustenance on the face of the earth. Allah says in QS. an-Nahl [16]: 71. Religion says that a person who hesitates and is reluctant to give infaq and alms is actually dooming himself to destruction, this can be seen in the QS. An-Nisa'[4]: 114. While the amount, nisab, and object of alms are not fixed, everyone is welcome as long as they receive good for good according to what Allah has commanded and are in line with one's abilities. The forms of almsgiving can be varied, it can be non-material, such as giving advice, pretending to be good and evil, making excuses for parties who are in conflict and so on.[40] From this it can be concluded that philanthropy as a concept from the Al- Qur'an and Hadith is applied in three dimensions, namely religious obligations, religious morality and social justice. The first dimension is a general basic guide, the second dimension has close relevance to social morality. The third dimension enters into the core goal of religion and philanthropy, namely achieving social justice. In sequence, various verses of the Qur'an explain that religious obligations are the basic dimension that has the largest number of verses. Furthermore, there are various verses related to the obligations of religious morality, while the various verses about social justice have the minimum number.[41] The position of alms and waqf in sunnah social relations is widely explained in the mu'amalah chapter in fiqh books. In the theme of 'ubudiyah, ritual worship provides personal benefits, while social worship is focused on the human side. Therefore, in other words, philanthropy is an activity that is universal and in practice can have various terms or names.

3. Empowerment in Entrepreneurship

Entrepreneurship is an attitude, spirit and ability to create something new and useful for oneself and others. The entrepreneurial spirit is embedded in an active, creative, full of work and innovative spirit to increase income in the business it undertakes. Entrepreneurs are people who are creative and can read opportunity after opportunity to grow their business. An entrepreneurial figure will always strive to increase creativity and innovation in seizing opportunities. Basically, entrepreneurship moves from the basic human need for achievement.[42]

From this, it can be seen that the entrepreneurial spirit actually plays a role in polarizing other people to think creatively and work in creating something new with the aim of becoming an innovator and creative. Entrepreneurship is a very broad field of activity, starting from individual entrepreneurship, industrial to social entrepreneurship.[43] The aim of entrepreneurship is to increase the quantity of quality entrepreneurs and realize the ability of entrepreneurs to obtain community welfare results. At the same time, it can also socialize entrepreneurial enthusiasm, attitudes, behavior and abilities among the community. As well as developing awareness and established entrepreneurial orientation.[44]

Entrepreneurship as stated in QS. An-Nisa'[4]: This verse prohibits obtaining fortune through wrong patterns, for example usury, gambling and anything that is not in accordance with sharia.[45] In entrepreneurship, there are no deceptive tips, but you must convey what is true about an item being traded. The benefits that can be obtained through entrepreneurship include having the freedom to actualize your potential. As well as an opportunity to play a role and be useful in society. [46] Likewise, it can be a motivation in itself to start entrepreneurship. Whether a person is successful or not in their career is very relative to their motivation for carrying out their career.

4. CONCLUSION

Gender inclusion for the empowerment of women, through their participation in the world of philanthropy and entrepreneurship education, is something that absolutely exists, with the realization that the rights of women and men are truly the same in terms of their rights and obligations. Islam, in this case, through the Qur'an, states that humans, both men and women, play a role and prosper this earth through their respective abilities (QS. Hud [11]: 61).

The Qur'an also explains the terms of gender inclusion in education with the terms tarbiyah and taklim. Meanwhile, the term for philanthropy uses the terms at-ta'awun, waqf, alms and zakat wrapped in good deeds. Meanwhile, the terms in entrepreneurship include the words 'amal, as-sya'yu, al kasb, tijarat.

Inclusion of gender people in improving education through mainstreaming their roles in all development sectors. Islam places great importance on knowledge and elegant education. In line with the purpose of human life and in accordance with the purpose of education, namely to become a complete human being who is capable of "taqarrub ilallah". This signal is stated in the QS. Al-Baqarah [2]: 201.

Inclusion of women in QS philanthropy. Surah al-Ma'un [107]: 6. contains the word "al-Ma'un" which means "help". Here help can be in various tools or facilities so that it is not difficult to ask for help. In this regard, the assistance referred to is in the form of property, zakat, and daily necessities. There are at least three forms of philanthropy practiced in Islam. For example, zakat is found in QS. Al-Baqarah [2]: 43., alms QS. an-Nahl [16]: 71 and infaq. Al-Baqarah [2] : 219

Meanwhile, empowerment in entrepreneurship is stated in QS. An-Nisa'[4]: as a sign of the prohibition of obtaining sustenance through dishonorable means, such as usury, gambling and all forms of un-Islamic things and actions.

There is an internalization of Al-Qur'an values in every philanthropic activity with an entrepreneurial nuance by women, although it can form independence for women, which in turn is expected to create opportunities to earn their own income and be directly involved in the world of philanthropy. In this way, equality between men and women and in educational activities, as well as actively playing a role in philanthropic activities, results in independence and eliminates women's dependence on men, in accordance with the words of the Qur'an contained in the QS. Hud [11] : 61.

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AUTHOR BIO

Dr. Miftah Ulya, S.Th.I, MA, was born in Medan 10 August 1977, to father H.M.Kasim Abdullah, BA and mother Hj. Fatima. The author lives in Pekanbaru City, Sukajadi District, Riau Province. Has completed Bachelor Degree at IAIN Suska Riau in the Hadith Tafsir Study Program. (1999-2003). Then he continued his second degree in the Islamic Studies Program Concentrating on Modern Thought in Islam in (2003-2006). Not stopping at Masters, he continued his studies at UMY (Muhammadiyah University of Yogyakarta) in the Islamic Educational Psychology program (2011-2018). Simultaneously with this process, he received the opportunity for the Mora 5000 Doctoral Scholarship Program and studied at the PTIQ Jakarta Institute for 2017-2021, with a concentration in Al-Quran Science and Tafsir.

Her career began as a teacher at the Diniyah Puteri Pekanbaru Islamic Boarding School. Becoming a permanent lecturer at the Diniyah Pekanbaru Islamic College (STAI) (2006- present), became his career choice. He is also an Extraordinary Lecturer (LB) at the Sulthan Syarif Kasim Riau State Islamic University (2014-present). Became a teacher at MTs and MA Aliyah Diniyah Puteri Pekanbaru since 2003-2015. His writings in the form of articles can be searched on ID. Sinta. 6777659 or can be referred to Google sholarnya_pada_page_link_https://schola.google.com/citations?hl=id&user=KZPn JwkAAAJ.

COLLABORATION BETWEEN VILLAGE GOVERNMENT, EDUCATIONAL INSTITUTIONS, AND COMMUNITIES IN RIVER FISH RESOURCES CONSERVATION

Leni Fitrianti

Islamic Education Management Study Program

Nurul Falah Airmolek College of Islam

Email lenifitrianti91@gmail.com

ABSTRACT

Collaboration between village governments, educational institutions and communities in the conservation of riverine fish resources is a crucial approach in addressing the serious challenges faced by riverine ecosystems and fish populations. Riverine fish resources have high economic, ecological and social value. However, threats such as climate change, pollution and overfishing have threatened their survival. In this context, the role of the village government is to regulate and enforce sustainable fishing rules. Educational institutions provide the education and training needed by the community for sustainable fishing practices. On the other hand, local communities have traditional knowledge and active participation in the implementation of the established rules. Case studies supporting this collaboration show an increase in river fish populations and improvements in river ecosystems. With a comprehensive collaborative approach, the collaboration between these three parties has great potential in maintaining the sustainability of river fish resources and ensuring that these fish resources will remain available for future generations.

Keywords: Collaboration, Conservation, Resources

1. INTRODUCTION

Conservation of riverine fish resources has become an important issue that requires serious attention in communities around the world. Conservation comes from the English word "conservation", derived from Latin and is a combination of "con" (together) and "servare" (to keep). Conservation is defined as the effort to maintain what we have wisely.[1] Thus, river fish conservation means saving and maintaining the availability and sustainability of river fish wisely.

River fish are one of the main components in the river ecosystem and play an important role in maintaining the ecological balance of the river. In addition, river fish also have significant economic and social values, especially for local communities that depend on fish catches as a source of income and food. River fish is an affordable and popular source of animal protein. These fish are generally fresher and free of preservatives, because the fishing system is carried out at a short distance and for a short time."[2]

However, various factors have threatened the survival of river fish and the river ecosystem as a whole. Among these factors are climate change resulting in changes in temperature and rainfall patterns, river pollution from industrial and agricultural waste, and unsustainable fishing practices. As a result, river fish populations are declining significantly, and some species are even facing extinction.

Semelinang Darat Village is a village in Peranap District, Indragiri Hulu Regency, Riau Province. Semelinang Darat village is traversed by the Semelinang river which flows from Ketipo Pura, passing through Serai Wangi, Sei Kunyit and Semelinang Darat. The people of these four villages like to fish in the river. Some try to get fish in a good way, others in a bad way. Some people try to get fish the right way, for

example by fishing, netting, shooting and so on. While the bad way is to poison the fish with putas or decis, and concentrate the fish. These bad methods have resulted in a decrease in the number of fish in the river, so that women who go fishing no longer get fish. Although they do get fish, the amount is very small and only small fish.

Related to this fish management, it has been regulated in the Regulation of the Minister of Maritime Affairs and Fisheries Number 29/Permen-Kp/2016 concerning Management of Fisheries of the Republic of Indonesia in Inland Waters. Furthermore, fishing with fishing gear that is not environmentally sound has also been prohibited in article 9 paragraph 1 of Law Number 45 of 2009 concerning Fisheries. Everyone is prohibited from owning, controlling, carrying, and/or using fishing gear and/or fishing aids that interfere with and damage the sustainability of fish resources.[3]

The act of fishing with tools that are not environmentally sound is a form of destruction of the earth. In the Qur'an, Allah SWT has prohibited acts of destruction on earth. Allah SWT says:

"Do not corrupt the earth after it has been created good, and pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good." (Q.S Al-A'raf 7:56) [4]

In this verse Allah forbids mankind from causing damage to the earth. This prohibition covers all areas, such as destroying the relationships, physical and spiritual well-being of others, life and livelihoods (agriculture, trade, etc.), destroying the environment and so on. This earth has been created by Allah with all its completeness, such as mountains, valleys, rivers, oceans, land, forests and others, all of which are intended for human needs, so that they can be processed and utilized as well as possible for human welfare.

Following up on the problems that occurred, the initiation of the need for collaboration or cooperation from various parties to conserve river fish so that its sustainability can be maintained. Conservation of fish resources in Semelinang Darat village requires special attention from the village government. Where the village government holds power in Semelinang Darat village, it is responsible for the conservation of fish resources in its area. Conservation of fish power is a very important thing to deal with immediately seeing the condition of existing fish resources is experiencing a decline. River conditions that are maintained from environmental degradation make the number and types of fish will be easily found in the river, so that later it will provide fulfillment of daily needs for the community.

Village governments have the authority to regulate the management of natural resources, including riverine fish resources in their area. They can implement rules and regulations that support sustainable fishing practices and protect fish habitats. In addition to regulating fishing practices, village governments can also empower communities to implement them and monitor fishing activities."[5]

Educational institutions such as universities have a role to play in raising community awareness and understanding of the importance of conserving riverine fish resources. They can organize education and training programs for local communities, teach sustainable fishing techniques, and conduct research to support conservation efforts. This can be done in the context of implementing the Tri Dharma of higher education. Perform community service in the form of providing training and mentoring on fish resource conservation and fishing practices that comply with relevant laws and government regulations. Not only that, related research activities can also be carried out to support the success of sustainable conservation.

Furthermore, the active participation of local communities also determines the success of the planned conservation program. They can implement the rules and regulations that have been put in place by the village government. In addition, they must also report violations, and play a role in monitoring irresponsible exploitation of river fish.

Therefore, it is important to collaborate between the village government, educational institutions, and local communities in river fish conservation in Semelinang darat village as a solution to the problem of environmentally unfriendly fishing and the decline in river fish, which has an impact on community livelihoods. This collaboration aims to create sustainable river fish resource management, which can ensure that fish remain available for future generations and preserve the river ecosystem.

With effective collaboration between village governments, educational institutions and communities, we can overcome the challenges of river fish resource conservation and maintain the sustainability of river ecosystems that are important for community welfare. In addition, there is also a need for integrated and sustainable planning and management, as well as strict and fair application of rules and laws.

2. RESEARCH METHOD

This research adopts a case study approach to evaluate the collaboration between village governments, educational institutions and communities in the conservation of river fish resources. Case studies allow for in- depth analysis of how this collaboration works and its impacts. Data was obtained by conducting a survey of village governments, educational institutions and local communities involved in river fish conservation. The survey included questions about their knowledge, perceptions and experiences related to river fish resource conservation. In-depth interviews were also conducted to obtain deeper information.

Survey data was analyzed using statistical methods to identify patterns and trends in respondents' knowledge and perceptions. Meanwhile, qualitative data from interviews were analyzed through a content analysis approach to identify emerging themes and conclusions. Furthermore, information was obtained from official documents and regulations related to the conservation of riverine fish resources.

3. RESULT AND DISCUSSION

The results showed that the decline in the number of fish in the Semelinang Darat river was caused by illegal fishing using tools that damage the fish ecosystem carried out by part of the Semelinang Darat village community and villages along the Semelinang river. These destructive fishing tools include putas, decis, and other fish poisons that kill the fish. This has caused disappointment for other communities who depend on river fish. In addition to their hobby of fishing, they also utilize the catch of river fish to fulfill their daily meals. Not only that, there are also people who catch fish to sell and the money can be used for daily needs.

This problem sparked the attention of many parties, the first party to feel that this problem must be addressed immediately was the Semelinang darat village government itself. So to follow up on this problem, the village government began to think about a solution. For the first step, a meeting was held with the local village community by inviting traditional leaders, youth leaders, and village officials. The meeting discussed the current problem, which is the decline in the number of river fish caused by poisoning fish with environmentally unfriendly methods. It also discussed the existing regulations that have not been strictly enforced over the years. As a result, it was found out why the existing regulations were not strictly enforced. That is, there has been fish poisoning with putas by the children of the people who made the rules. And the strictness of the existing rules is not enforced on the grounds of not having the heart. This is what caused the practice of fishing with putas until the time before the new rules were enforced again continued to occur.

So at the first meeting, it was socialized that strict rules and regulations would be made for fishing by poisoning and centrifuging. At first, there were many who disagreed with the assumption that in the future this regulation would also not apply as before. Therefore, the village government took a persuasive approach by holding several meetings to make the community aware of the importance of maintaining the sustainability of river fish so that they could continue to be used together. After the socialization was deemed sufficient, rules and regulations began to be made and ratified by the authorities. Furthermore, these rules and regulations are again socialized to the community by inviting them back to the deliberations with the village government. Not only that, socialization within the family also began. It is hoped that this information will be disseminated to the local community.

The village government cooperated with the traditional leaders of the Semelinang Darat village community in making rules for this fishing. The rules and regulations made contain two things. They are related to fishing by poisoning and centrifuging. Each of these fishing methods is not environmentally

friendly and can damage the fish ecosystem. Based on the results of interviews, it is known that the prohibition of fishing in these two ways has been enforced. People who violate these rules will be subject to general sanctions and customary sanctions.

The general sanctions in question are sanctions that have been determined by the village government (Perdes). The sanctions include two things. The sanction for those who poison fish is a fine of 10 million rupiah. And for those who concentrate the fish will be fined based on the amount of catch. Under one kilo gram (kg) the fine is one million rupiah. And above two kg, is two million rupiah. Meanwhile, the customary sanction for those who poison fish is a fine of one cow, while for those who concentrate fish the fine is one goat.

To strengthen the implementation of the rules that have been made, the author as a representative of the Educational Institution also provides education about the importance of conserving river fish. Or the importance of maintaining river fish together with wisdom so that the fish population does not decline and can continue to be taken advantage of together by the local community. In providing this education, the types of fish poisons that are not environmentally friendly and their impact on fish, river water and the community itself are conveyed. This was done as a form of cooperation between educational institutions and the village government and community in an effort to conserve river fish in Semelinang Darat village.

The village government has made strict rules regarding environmentally unfriendly fishing, educational institutions have also provided education on the impact of using fish poison and centrum. Traditional leaders have also made rules for violating these rules. All of these things cannot guarantee the successful implementation of the rules that have been enacted. The community is the main key to the success of this regulation. So maximum support and cooperation from the community is needed. The community is asked to implement this regulation seriously for mutual benefit. The community is also asked to act as supervisors who can openly monitor and report to the village government and traditional leaders regarding violations committed by other irresponsible people. Vice versa, the village government and traditional leaders must also be able to be fair to anyone who poisons or concentrates fish, including their own families.

After some time, people began to get used to catching fish in an environmentally friendly way. In addition, the fish population is also increasing. This was obtained from the recognition of people who began to get a lot of fish when netting or fishing. People began to feel happy about this.

The next step taken by the village government was to sow fish seeds wildly in the Semeling river. These fish are allowed to live freely in the river until they can be harvested in due time. This method is expected to benefit the community itself so that they can enjoy fresh, protein-rich and preservative-free river fish. And can get it without having to spend a lot of money.

This case study shows how collaboration between the village government, educational institutions and local communities has been successful in managing river fish resources. Through education and training provided by educational institutions, the community of Semelinang Darat village realized the importance of maintaining the sustainability of river fish by practicing fishing according to the rules that have been imposed by the village government and customary leaders. As a result, there has been an increase in the river fish population in recent times. This collaboration faced a number of challenges, including effective coordination, financing the purchase of fish fry, and changing community attitudes. However, through shared commitment and sustained efforts, these obstacles can be overcome.

4. CONCLUSION

Collaboration between village governments, educational institutions and communities in the conservation of river fish resources is an effective and important approach in maintaining the sustainability of river fish ecosystems and fish populations. This research shows that such collaboration has positive impacts in various aspects of river fish conservation. It provides increased community knowledge on the

importance of river fish conservation. Educational institutions provide important education and training for communities, enabling them to adopt sustainable fishing practices. Furthermore, communities that are actively involved in conservation serve as the eyes and ears in monitoring fish resources. They report illegal and overfishing activities, which helps the village administration in maintaining compliance with regulations.

The implementation of stricter regulations and sustainable fishing practices have had a positive impact on river fish populations. Since the introduction of the fishing rules, there has been an increase in the river fish population. Furthermore, conservation efforts also contribute to the overall improvement of the river ecosystem. This includes the restoration of fish habitat, which has long-term benefits for the river ecology. Lastly, this collaboration has created public awareness on the importance of safeguarding river fish resources.

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AUTHOR BIO

Name	: Leni Fitrianti, M.Pd.I
Place, Birth Date	: Semelinang Darat, 05 June 1991
Address	: Semelinang Darat village, Peranap sub- district, Inhu district, Prov. Riau
Email	: lenifitrianti91@gmail.com
Occupation	: Lecturer
Affiliation	: STAI Nurul Falah Airmolek
Study Program	: Islamic Education Management (MPI)
Education	: 1. Bachelor of Islamic Education (1) UIN SUSKA RIAU
	2. Bachelor of Islamic Education (2) UIN SUSKA RIAU

PROBLEMATIC ANALYSIS OF MARKET DISTORTIONS ON CONSUMER BEHAVIOR REVIEWED FROM A PERSPECTIVE SHARIA ECONOMICS

Arfah[1], Nurhasanah[2], Viras Alti Pidola[3], Sa'in4, Fitriana[5]
[13]STAI Nurul Falah Airmolek
[2] IAI Diniyah Pekanbaru
[4] STAI Aulia Urasyiddin Tembilahan
[5]universitas Jambi

Email: [1.]arfahprudential@gmail.com ,[2.] hasanahmaulana87@gmail.com
[3]Virasaltipidola1402@gmail.com, [4.]saiin@stai-tbh.ac.id. [5]
fitriana1410@gmail.com

ABSTRACT

Islam emphasizes that the market must have strong principles and stand on free and perfect competition without any intervention. Freedom is not absolute, but is framed by sharia law. In reality, in the field, markets no longer function as they should, often experiencing disruption or distortion which results in commodity shortages so that demand and supply are unbalanced, which results in higher commodity prices so that consumer purchasing power cannot be met and the level of satisfaction is not achieved. This research aims to determine the problem of market distortions in consumer behavior by looking at and observing market mechanisms that occur in the field, observing changes in consumer behavior in transactions in the market. This type of qualitative research uses a field study approach through observations and interviews and is supported by primary and secondary data, then fraud on scales occurs due to the actions of consumers who ask sellers for excessive price reductions. Based on research results, the motive for market distortion is to gain large profits in a short time without thinking about the level of consumer satisfaction. Based on sharia economic law, all forms of distortion are haram because they conflict with Islamic market principles and the values contained in the Al-Qur'an and Hadith. Indonesian DSN Fatwa No. 80/DSN-MUI/III/2011 concerning prohibited transactions.

Keywords: Market Distortion, Consumer behavior

1. INTRODUCTION

The market is at the center of world economic movements, having an important role in the growth and progress of a country's economy, especially in Indonesia. In the Islamic economic concept, the market will be able to play an active role in economic life if the principle of free competition can apply effectively, the market does not expect interference from any party, including the state, in price intervention and so on, except under certain conditions. An effective market will be achieved if all market players have the same access and speed to all available information.

Adam Smith, (1966) just leave it to the invisible hand and the world will order itself. The principle of the invisible hand, namely, where the market tends to direct each individual to pursue and do the best for their own interests, ultimately producing the best for all individuals, next to Ibnu Taymiyah, according to him the ideal market is a free market within the framework of Islamic values and morality, namely a competitive market is freely competitive and is not distorted between supply and demand (Lukmanul Hakim, 2017). Al-Ghazali stated that markets are part of natural order (Siti Achiria, 2022). This market condition is what is desired in Islamic economics

Markets in general are central to sustainable economic activity. William J. Stanton (in Elbesar: 2022), the market is a group of people who want to achieve satisfaction using money to shop, and have the willingness to spend that money. Kotler and Armstrong in (Elbesar: 2022) the market is a number of actual and potential buyers of a product or service.

The process of activity in the market simply takes place naturally without anything intervening. Islam emphasizes that markets must stand on the principles of free and perfect competition (Mustafa Edwin Nasution et al, 2010). However, this does not mean that freedom is absolute, but rather that freedom is wrapped within the framework of sharia law. In reality, what is happening in the market is no longer running in a balanced condition as usual, due to the intervention behavior of various parties or distortions (Sarwo Edi, et al: 2022). Muh. Izza (2021) distortion is a disturbance or deviation that makes market conditions inefficient. M. Boy S. Gitayuda et al (2022), market distortion is a disturbance in the working of the market mechanism. This disturbance comes from several factors, namely from elements of demand and supply that occur in the market.

Market distortion in an Islamic economic perspective is a disturbance in the working of market mechanisms, so that the market cannot work efficiently. The forms of market distortion itself are ihtikar (hoarding goods), talaqqi rukban (intercepting traders from the village), ba'i najasy (manipulating offers), tadlis (fraud), taghrir (obscurity), risywah (bribery), monopoly (market and price control), and price intervention (price-setting intervention).

Various forms of market distortion still often occur by market players, such as in traditional markets or people's markets, and it is not surprising that they occur in modern markets regarding basic needs. Yoga Tamera (2019) revealed that there was distortion in the Ampel Surabaya market from respondents' recognition of 64.4% as having distortion motifs, then 67.2% with ihktikar motifs, 60.4% with Tadlis motifs and 38.8% with taghrir motifs. Nurul Kamariah, (2021) from the results of his research on the Sukowono-Jember market, revealed that it is not in accordance with Islamic sharia because the practices of Ihtikar, tadlis, unfair pricing for foreigners (high prices), and Ba'I Anajasy are still being practiced.

The above problems will disrupt price stability, where supply and demand are unbalanced, this will become problematic for the flow of transactions in the market and result in consumers buying goods at unreasonable prices and impact on the level of consumer satisfaction behavior. Consumer behavior is an action that is directly involved in obtaining, consuming and spending products and services, including decisions, (James & Angel, 1994), Loudon and Bitta in Simamora, (2002) consumer behavior is a decision-making process. Karim, (2012) Islam views economic activity as one way to create maslahah towards falah, namely happiness in this world and the hereafter. Naturally, the motive and goal of an individual's consumption is to maintain his life from time to time (Aini, 2020). Based on the problems above, there needs to be an appropriate solution to create a fair and prosperous traditional market so that the level of consumer satisfaction can be maximized.

2. RESEARCH METHOD

The type of research carried out by the author is descriptive qualitative using primary and secondary data. This research was carried out at a market, namely the Indragiri traditional new market. Data collection is through observation and interviews, then the author describes the information data obtained in the field based on facts and then analyzed. The sample in this research was consumers of the traditional Airmolek New Market. Determination of the sample using incidental sampling

3. RESULT AND DISCUSSION
3.1. Analysis of the Problems of Market Distortion

Basically, the market is a place of economic activity that can offer various forms of goods or services between producers and consumers to carry out transactions based on mutual consent without any coercion or intervention from other parties. The process of market operation based on the author's observations can

be described below:
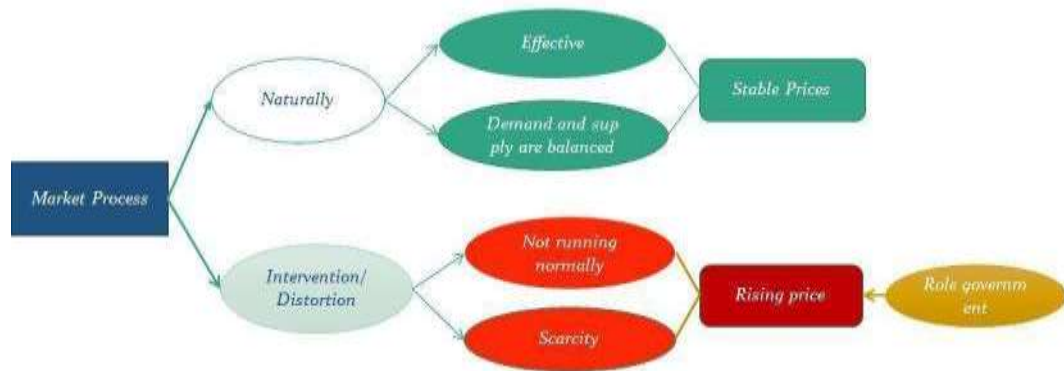
The image above explains natural market movements and traditional market interventions. However, it cannot be denied that traditional markets often experience distortions that can disrupt price stability and balance, which is unfair to market players and the behavior of consumers who do not get satisfaction. Based on the results of observations and interviews in the field by researchers with consumers and new market players, Airmolek found forms of market distortion based on observations that occurred in the field, which can be seen in the picture below:

The Results and Discussion section contains the results of the research as well as a thorough discussion of each of the results obtained from the research discussed.

Market Distortion interview results

Table 1. Ihtikar Interview Results

Ihtikar Questions	Answers
Is there a practice of khtikar or hoarding of basic goods in the market?	Buyers say that sometimes there is hoarding of basic necessities when the goods are scarce or difficult to find, such as basic necessities, cooking oil, gas cylinders, basic necessities, rice, dried chilies, chilies, chicken meat and bananas. Buyers have been around the market. but the item you were looking for was not

		found. With very high prices perceived by consumers, consumers still decide to buy the goods they want even though prices are unstable (expensive).
Does market distortion disrupt market stability to demand for goods?	(ihtikar) related	Consumers say they do not agree with the hoarding of basic goods because they feel disadvantaged as buyers. Traders should not be allowed to hoard goods because not all people can afford to buy at high prices, where consumers suffer material losses and satisfaction is not met.
Are there price changes at certain times?		Price changes can occur due to scarcity of goods, seasonal differences or at certain times, such as the fasting month, and approaching the new year. Prices increase due to high demand and minimum inventory of goods.

Source: Results of research 2023

Table. 2. Tadlis Interview Results

Tadlis Questions	Answers
Have you ever experienced fraud when shopping at the market?	Consumers said that they had experienced fraud when shopping at the market in terms of quality and quantity of goods, in the form of mixing good goods with bad goods. As well as selling them at standard prices for good goods, then selling goods in plastic packaging that cannot be seen directly.
Have you ever witnessed and experienced cheating on scales when shopping	Consumers are of the opinion that there are still fraudulent acts occurring in the market in the scales carried out by swords to seek large

at the market?	profits. This can be detrimental to consumers who shop.
Is there a deliberate motive in the scale game?	Based on the results of traders' recognition of the implementation of weighing due to several factors including: 1. There was an element of unintentional action, because he forgot to check the balance, but the trader still admitted that he was wrong because he was negligent in his accuracy. 2. There is an element of deliberate reduction in weight carried out by the trader due to the trader's annoyance at buyers who reduce prices too high or act as they please towards the trader. 3. Too many pieces of weight when buying collector's goods. 4. Want to make big profits

Source: Results of research 2023

Table 3. Interview Results on the Impact of Taghrir/Gharar

Taghrir/Gharar Questions	Answers
Is there a practice of selling goods on the market when the quantity and quality are uncertain?	Based on information in the field that the practice of the buying and selling system carried out by traders is not clear in terms of yield, quantity of goods and quality of goods for basic goods, this recognition does not only apply in traditional markets but also occurs in the community during the fruit season. Buying fruit that is still on the tree in a condition where the quantity and quality of the goods are uncertain.
What is your response	Consumers feel disadvantaged in terms of the

when buying goods during	quantity of goods because consumers pay
Pacitan, quantity and	unclear amounts. Then there is no certainty that
quality?	the trader will hand over the goods to be
	purchased while payment has been made in full.

Source: Results of research 2023

Tabel 4. Ba'I Najasy Interview Results

Ba'i Najasy Questions	Answers
Are there any traders making fake offers in the market?	Based on consumer recognition that there is a practice of false offers carried out by traders by means of traders collaborating with consumers to bargain at high prices/making false requests to attract other consumers to buy the goods.
What is your response when you find out that you have experienced a fake offer made by a trader?	Consumers feel oppressed and disadvantaged by the actions taken by traders in a dishonest way, lying. So that consumers do not feel the level of satisfaction in transactions in the market and feel deep disappointment and resentment towards traders.

Source: Results of research 2023

Distortion creates injustice and imbalance in the market. Based on various forms of market distortion problems that often occur in traditional markets, it has an impact on consumer losses, including: ihtikar (hoarding of goods), ba'I an najasy (offer engineering), tadhlis (fraud), tahqrir (unclarity in transactions), risywah (bribery)
, monopoly (market control) and market intervention. Based on this case experienced by traditional market consumers, it will be a problem in unstable market situations and conditions so that demand & supply are not balanced which will have an impact on prices being higher or unstable. This situation certainly disrupts consumer behavior in making transactions in the market, so that consumers are unable to meet their overall desired needs and the level of satisfaction obtained is not optimal.

3.2. Market Distortion Analysis of consumer behavior based on the view of sharia economic law

Another policy regarding markets established by Rasulullah SAW was to make a number of rules, both commands and prohibitions. One of the commands that Rasulullah SAW really emphasized between sellers and buyers is to always be honest and open (transparent) in carrying out their transactions. This is done to prevent forms of cheating and fraud. Apart from that, it can also create a sense of security and comfort for every buyer (Endis Sopandi, et al, 2017:1)

Ibnu Taimiyah in Karim (2003) states that government intervention in the market can be carried out if three factors occur, including: First, producers do not want to sell their products except at a price that is higher than the general market price, even though consumers need the product. Second, there was a case of monopoly (hoarding). Third, there was a situation of Al-Hasr (boycott), where the distribution of goods was only concentrated on one particular seller or party (Lukmanul Hakim: 2017).

Most scholars also agree that an emergency can be a reason for the government to adopt a price intervention policy, but still based on justice (Frank, 2003). In general, the emergency condition referred to is a condition where; 1) Very high and unreasonable price increases which cause people's purchasing power to not be reached,
2) Regarding goods which are people's basic commodities. Such as food, and 3) Exploitation and injustice among economic actors (Sarwo Edi, Zulfan Saputra and Asmaul Husna: 2022).

In Islamic economics, economic transactions carried out by humans have clear rules. Therefore, if we engage in muamalah or transact in economic activities, businesses need to be careful not to enter into prohibited transactions. The following elements of transactions that are prohibited in Islam can be described below:
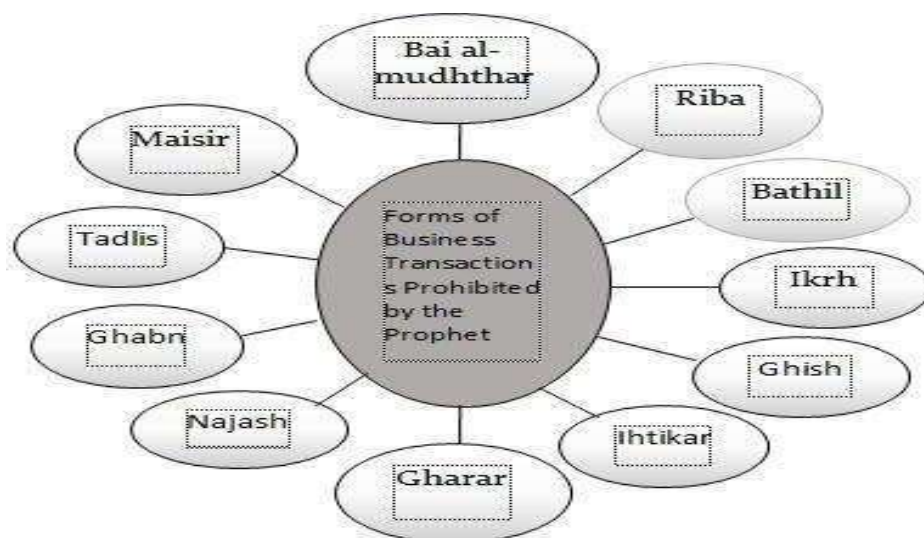
Image: 4. Forms of Business Transactions that were prohibited by the Prophet (Syafi'i Antonio: 2010).

Islam prohibits its followers from carrying out market distorting practices. Market distortion in Islamic economics is a disruption of market mechanisms. Market distortion is carried out by market players themselves, namely traders. In Islam, market distortion is divided into 4, including ikhtikar, tadlis, taghrir/gharar and bai' najasy. Distortion in the form of these 4 types is of course prohibited and haram, because it contradicts the values contained in the Al-Qur'an and Hadith. Yusuf Al-Qardhawi, (1997) believes that ihtikar is termed monopoly, namely holding back (hoarding) goods so that they do not circulate in the market so that prices increase, with the aim of getting as much profit as possible. as explained in the qur'an below:

Meaning: O you who believe, indeed most of the Jewish pious people and Christian monks actually consume people's wealth through falsehood and they hinder (people) from the path of Allah. and those who store gold and silver and do not spend it in the way of Allah, then tell them, (that they will have) a painful punishment, 35. On the day the gold and silver are heated in the hell of Jahannam, then their foreheads and stomachs are burned with it. and their backs (then said) to them: "This is your property which you have kept for yourselves, So feel now (the consequences of) what you have kept." (QS. At-Taubah [9]: 34-35)

In surah At-Taubah Allah forbids someone from consuming wealth in a false way, and Allah threatens people who keep their wealth for themselves. The impact of the ihtikar will be able to disrupt the economic situation. Because the goods that humans need are expensive. Sellers will gain greater than normal profits, while consumers will suffer losses. Rengat people's market traders who practice ihtikar will not be successful in their trading business because it will harm consumers.

Tadlis is fraud committed by traders in buying and selling transactions for goods they sell to buyers. There are several types of tadlis including tadlis in quantity, quality, price and tadlis in delivery time. Islam commands its followers to establish muamalah with fellow humans based on pleasure. Among them is by perfecting the scales. Allah SWT, said:

Meaning: "O my people, make sure the measures and scales are fair, and do not harm people in their rights and do not cause evil on the face of the earth by causing mischief." (QS. Hud: 85).

In surah Hud verse 8, Allah SWT, orders the contents of measures and scales to be perfected fairly. Tadlis is a fraud in buying and selling that harms other people or society in general. Therefore, all forms of tadlis can be categorized as consuming other people's property in a false and unjust manner, so it is haram. So there is no blessing in the business of Rengat people's market traders who practice tadlis. Taghrir/gharar is uncertainty in terms of quantity, quality, price and delivery time, where the seller and buyer cannot be sure of what

Bai' najasy is a collaboration between a trader and a buyer where the buyer pretends to bid on the goods being traded with the sole intention of increasing the price, so that other buyers are interested and willing to buy at that high price. Narrated from the friend Abu Hurairah radhiyallahu anhu, Rasulullah SAW said:

Meaning: "The Messenger of Allah sallallaahu 'alaihi wa sallam forbade buying and selling in a najasy manner." (HR. Bukhari no. 2142 and Muslim no. 1516)

All forms of distortion in Islamic economics are prohibited (haram), because they conflict with the basic principles of Islamic markets (Endis Sopandi, 2017). Based on a review of sharia economic law guided by DSN Indonesia fatwa no. 80/DSN-MUI/III/2011 concerning prohibited transactions, it is then emphasized in the Al-Quran and Hadith which have been explained above that market distortion is not justified because it disrupts the stability of market mechanisms and destroys prices, resulting in losses for consumers who are harmed. The realization of the sharia concept has three fundamental characteristics, namely the principle of justice, avoiding prohibited activities and paying attention to aspects of benefit. These three principles are oriented towards creating a balanced and fair economic system

4. CONCLUSION

Islamic economics requires a free and fair economic system without any intervention, unless there is interference or distortion that results in injustice for consumers. Demand and Supply are in balance so that prices are formed naturally on a like-for-like basis. In reality, in the field there is often market distortion of basic needs which results in the market not running conducively, demand and bidders are unstable, which results in higher prices and can be detrimental to consumers and tyrannical. The motive for distorting practices is to obtain the highest profits, so that consumers do not obtain a level of satisfaction.

Market Distortion (market distortion) from the perspective of sharia economic law is a disruption that occurs in the market mechanism which results in an unstable market so that messages cannot run effectively and efficiently. The form of Market Distortion itself is Ihtikar (hoarding goods), Tadlis (Fraud),

Talaqqi Rukban (intercepting traders from the village), Ba'i Najasy (manipulating offers), Taghrir (vagueness), Risywah (bribery), Monopoly and Price intervention (interference in fixing prices). So it can be concluded that all forms of distortion based on sharia economic law are haram because they conflict with market principles in the Islamic DSN Indonesia fatwa no. 80/DSN-MUI/III/2011 concerning prohibited transactions and also contrary to the values contained in the Al-Qur'an and Hadith. Among them QS. At-Taubah verses 34-35 regarding endeavor, QS. Hud verse 85 regarding tadlis, Al-Baqarah verse 188 regarding taghrir/gharar and HR. Bukhari no. 2142 and Muslim no. 1516.

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BIOGRAPHIES OF AUTHORS

Arfah is born in Indonesia, especially in Riau Province, apart from being a lecturer, he was also appointed as Head of the Sharia Economics Study Program at the Nurul Falah Air Molek Riau Islamic College (STAI) (2015-present). Previously, he was an extraordinary lecturer at the Sultan Syarif Kasim State Islamic University (UIN SUSKA) Riau. The writer was also a tutor at Pekanbaru Open University. His works include books, journals and community service. The author can be contacted on email arfahprudential@gmail.com.

Nurhasanah is born in Taluk Pinang, from Riau province, currently works as a lecturer, and the course he teaches is contemporary Mu'amalah Fiqh. The author actively carries out research and community service. The author can be contacted on email :hasanahmaulana87@gmail.com

Viras Alti Pidola She was born in Lubuk Alung, from Sumatera Barat province, currently works as a lecturer, and Given the mandate as secretary of the sharia economics study program, the course he teaches is Bank Accounting. The author actively carries out research and community service. She can be contacted on email: virasaltipidola1402@gmail.com

Sai'in is a lecturer at STAI Aulia Urasyiddin Tembilahan. He was born in Rumbai Jaya and currently serves as head of the sharia economics study program, the main subject is Economic Mathematics. saiin@stai-tbh.ac.id

Fitriana is as a lecturer at Jambi University. Currently continuing his doctoral studies in Postgraduate Counseling Guidance at Padang State University. She was once Deputy Chair at Al- Kifayah Riau Tarbiyah College, Lecturer at UIN Sultan Syarif Kasim State Islamic University Riau, Tutor at the Open University, Religious Moderation & Psychospiritual Advisor at Ma'had Al-Jami'ah UIN Suska Riau, she is also active in research, book writing. She can be contacted at email: fitriana1410@gmail.com

HUMAN RESOURCES QUALITY ON COMPETITIVENESS ENHANCEMENT

Alamsyah Agit[1], Susilawati Muharram[2], Oktavianty[3]

[1]Program Studi Ekonomi Syariah, Institut Agama Islam DDI Sidenreng Rappang [2]Program Studi Pendidikan Agama Islam, Institut Agama Islam DDI Sidenreng Rappang [3]Program Studi Bisnis Digital, Universitas Megarezky

Email: [1]alamsyahagit@gmail.com, [2]susilawatimuharram709@gmail.com, [3]viaoktavianty0710@unimerz.ac.id

ABSTRACT

Human resources are an important aspect in terms of economic activities. Further, in any activities in general, high quality human resources can result in many positive and impactful outcomes. Competitiveness is built on many aspects, and human resources play an important role in terms of competitiveness, due to the fact that human resources contribute to knowledge, innovation and technology development. Competitiveness is also related to economic growth and quality of life, nations with high competitiveness index, tend to have contribute on social welfare in general. According to this, it's important to high and recall the contribution of human resources in this process. Using qualitative method of literature review approach, this paper will describe the importance of high- quality human resources in term of competitiveness, using empirical evidence and research as its main sources of data, deductive reasoning employed in this paper will provide conclusions and possible improvements for future research. The result of this paper indicates that high quality human resources were developed through education aspect, whether its formal or informal, education contribute toward knowledge and innovation, which are embodied by high quality human resources. Through this human resource will have the capability of having high productivity and maximize the use resources to achieve competitiveness in general.

Keywords: Competitiveness, Economy, Human Resources, Innovation, Knowledge

1. INTRODUCTION

Human resources are one of the most important components in economic activities. The role of human resources can vary, from labor worker to professional and specialized worker, there are many forms of role and profession one can take. However, there are three main activities, which are production, consumption, and distribution. These three main aspects also contribute a lot toward economic in general, namely growth, higher production can influence higher consumption, which will lead back to potentially increasing the production capability, due to the higher demand from time to time. Human resources contain more than just a life, human resources function as the engine of economic activities, human resources development, often define as process which serves the purpose to increase the knowledge, skills and capabilities, in term of economic, this form of enhancement can be classified as investment toward economic development, namely in many economic sector [1].

Human resources have numerous potentials, especially in economic sector, even though there are some of skills owned by HR require self-taught and workshop, these skills contribute toward productivity of one sector, and in term of result, increase in productivity will translate to economic growth in general. These are made possible by the capabilities of HR to learn and obtain knowledge in various fields of expertise [2] . In the context of competitiveness, the many indicators of competitiveness require the role of HR. Competitiveness not only determined by physical resources, but social and human capital also an important

aspect, competency of human resources, determined high-qualities of region productivity, due to the fact that not only production need human, but high quality human resources can well-operated technology, in which, can make the production process becomes more faster and efficient. In terms of human resources, there are several translations toward competitiveness indicators in this context, including, qualified from the education aspect (highly educated human resources), influencing entrepreneurship, high creativity, labor market performance, social capital, cooperations network, receptivity, connectivity, and transcoding devices [3].

Competitiveness is a multifaced concept, however, there is one aspect competitiveness often interconnected with, which is the level of output, or in common word refers as productivity. In order to achieve competitiveness, an area must be able to provide goods and services for their populations, while also providing goods and services to be delivered outside of the area considering the market conditions and competitions. These conditions reflected the need for more than just productivity, but also the supporting aspects to increase productivity and ability to enter market and compete in that market [4] . The many indicators of competitiveness never leave out the three main aspects, which is economic performance, productivity, and business environment, economic performance can be reflected in the ability of a country to provide jobs and a good quality of life toward their citizens. Productivity can be measured in the level of output per working-age, which can be influenced by many factors such as institutions, policies, and business practices of a country. Business environments include efficiency of a markets, and the level of innovation and creativity, which can influence both economic performance and productivity in the future.

Economic activities have its own purpose, namely competitiveness, economic competitiveness cannot exclude the role of HR, the causality of competitiveness, and HR, form a cycle, in which HR play important roles enhancing competitiveness, but in return, with high competitiveness, one country can provide more jobs and good quality of life, in which opening potential to improve the HR quality in general. As a sources of innovation, HR play important role, innovation can be achieved through good HR management, and also through the HR alone, the many sources of practice, workshop, and training nowadays, bring HR development to many potentials that would contribute to their ability to enhance economic performance in general [5] . The prosperity and standard of living of a region or territory depend on its competitiveness. It is characterized by a region's capacity to attract and retain businesses and to maintain or improve the living standards of its economic participants. Regional competitiveness also requires well-paying jobs with high quality standards. HR affects competitiveness. Human capital frequently contributes to the production of knowledge, which promotes regional economic performance. Regional competitiveness is typically connected with knowledge areas, knowledge cities, and urban growth based on knowledge, which demand qualified and competent employees. Knowledge has a direct impact on the originality or complexity of an innovation and is a crucial component of an organization's innovation capability and competitive advantage. Regional competitiveness is affected by the ability to export local commodities, the efficiency or productivity of local resources in producing value-added goods, and resource use. These aspects are dependent on the abilities, expertise, and output of a region's human resources. Human capital is essential for competitiveness [6]. Reflecting from this, its very crucial to understand that HR is an important aspect in competitiveness process, in which competitiveness and its indicator such as economic performance, productivity and business environment, these indicators require the role of HR as its engine, therefore, not only contributing to competitiveness alone, HR also serves important functions in enhancing competitiveness.

2. METHODOLOGY

This paper is qualitative research, using the literature review as its approach, this paper will explore the importance of human resources in enhancing competitiveness, as competitiveness require human resources in its process, this paper will use empirical evidence and research as its main resources of data, using deductive reasoning, this paper will provide arguments highlighting the importance of human

resources supporting the main findings of this paper. Further, this source of data will also be utilized in providing conclusions and recommendations for future research under the same field of expertise and theme on competitiveness. To simplify the research flow, it can be seen in the illustration of conceptual frameworks below:
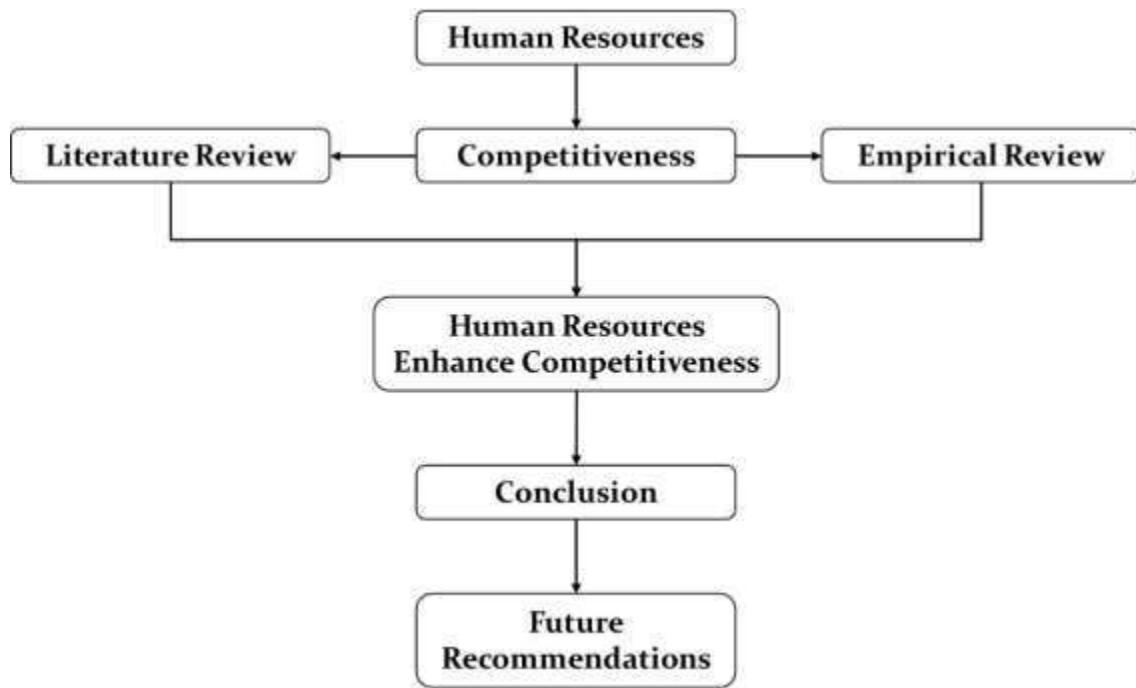

Figure 1. Research Conceptual Framework

3. RESULT AND DISCUSSION

After performing this research there are several finding that need to be highlighted, in general, human resources is an engine in economic activities, throughout economic activities, many other forms of development are originated, from traditional to modern transaction and production, these processes made possible by human resources, in which technology transfer and trade overseas in open economy are also made possible by human resources. In order to achieve competitiveness, there are several factors that urgently need to be implemented in human resources development. Competitiveness illustrated the capabilities of an area or country to provide jobs and good life quality, high productivity and creative and innovative business environment. For this to be optimal, human resources need to be intelligent and smart, have the capabilities to understand and operate technology, creative and capable of generating innovations overtime and further, the policy toward human resources development, such as access to education either formal and informal, needed to be maximize, due to the fact that without this factors, human resources have very minimum influence to increase the capacity and capability of receiving knowledge and learn new skills.

3.1. Competitiveness Indicators

To fully understand how human resources and competitiveness were really connected, we must first understand the indicators of competitiveness, as competitiveness is multifaceted concept, which can be define as competitiveness in the context of company or industry, it can also be define as competitiveness in the context of regional competitiveness or nation competitiveness, and further, global competitiveness. Competitiveness combines many aspects, including aspects of economics, management, politics, history, and culture. Mostly competitiveness is reflected in the market performance, productivity, and moreover, quality of life. While competitiveness is more than just this, there are few pillars that often illustrate competitiveness in a whole, which is technology, human capital, product domestic market, networks, open economy, online presence, market strategy and decision making [7] . Another perspective on

competitiveness indicators, define profitability, efficiency, and growth as its indicator, in general term, profitability can be obtained through productivity, as well as efficiency which require technology and innovation, meanwhile growth can be seen as economic growth in general [8] . However, competitiveness is not limited only by company, it can be broader, translated as economic competitiveness, regional competitiveness, and further global competitiveness.

Economic competitiveness is a concept that is analyzed in micro-, meso-and macroeconomic terms and is defined in a diverse way, deriving from various strands of economic theories such as the theory of international trade, theory of economic growth, and microeconomics [9] . Competitiveness indicators often include factors such as the quality of human resources, the level of innovation, the strength of institutions, the state of infrastructure, and the health of the macroeconomic environment, (1) The quality of human resources is often measured by factors such as education levels, skills, and productivity; (2) Innovation is another key indicator of economic competitiveness. Regions that are able to produce new and improved goods and services are often more competitive; (3) The strength of institutions is also a key indicator of economic competitiveness.

This includes factors such as the rule of law, the level of corruption, and the efficiency of government services; (4) Infrastructure is another key indicator of economic competitiveness. This includes factors such as the quality of roads, ports, and other transport links, as well as the availability of utilities such as electricity and water; and (5) The health of the macroeconomic environment is a key indicator of economic competitiveness. This includes factors such as the level of inflation, the stability of the currency, and the health of the financial system [10].

Moving toward broader territory, regional competitiveness, is a concept that goes beyond the aggregation of businesses or a scaled-down version of national competitiveness. It is defined as the capacity of a region to generate high, rising income and to improve the average lives of those living there. The concept of regional competitiveness also lies between the business (micro) and the national (macro) levels of competitiveness. It has gained more attention due to the growing importance of regions as key pieces in economic growth and the creation of wealth [11]. From a broader perspective, the four major factors influencing regional competitiveness are human resources, trade capability, economy, and technology. Other indicators also highlighted the importance of a nation's ability to attract foreign investments and maintain steady economic growth. This ability is largely dependent on institutional and economic policies that maintain a high pace of economic growth [12].

Finally, the highest concept of competitiveness is global competitiveness. This competitiveness refers to the set of institutions, policies, and factors that determine the level of productivity of a country. Factors such as institutions and institutional environment, macroeconomic environment, infrastructure development, higher education, market effectiveness, market size, technological readiness, innovation, and business sophistication. Global competitiveness provides a comprehensive picture of territorial competitiveness by countries and is composed of three sub-indexes of competitiveness development phases: basic competitiveness requirements (factor-driven), efficiency enhancers (efficiency-driven), and innovations and business sophistication (innovation- driven). Global competitiveness interest countries as it can attract capital inflow, accelerate economic development, raise living standards, and contribute to the growth of gross domestic product (GDP) [13] . Meanwhile there are many factors that could be classified as global competitiveness indicators, which include innovation capability, information and communication technology adoption, gross domestic product, export and import in summary, export market share in world trade, and lastly, the global competitiveness index itself [14].

3.2 Human Resources Roles in Enhancing Competitiveness

Competitiveness consists of many indicators, but one of these indicators relies heavily on human resources aspect. The competitiveness of a country is determined by three factors: Basic requirements,

Efficiency enhancers, and Innovation and sophistication factors. Human resources play a crucial role in these factors, particularly in terms of education and training, labor market efficiency, and innovation. the most appropriate way to improve competitiveness is to enhance education and training to balance the development of technologies. This is particularly important for work that requires high capability, where companies may struggle to find qualified workers in areas or countries with a large population but low knowledge and skills [15] . Education plays a crucial role in developing human resources and enhancing competitiveness within an organization. It refers to the training and development of employees to enhance their skills, knowledge, and competencies. This is crucial as employees are the most important assets and valuable resources in a company's performance. Education contributes to the development of exceptional abilities, which pertain to the exceptional competencies of companies' personnel.

These exceptional abilities can provide a competitive advantage for the organization, as they are resources that other organizations may not have [16] . Meanwhile, innovations also a crucial part of development and performance, It is viewed as a critical organizational capability that enables a firm to adapt to diverse and changing requirements of the external environment. Innovation in HR can also contribute to the flexibility and agility of human resources, which are dominant features of modern HR management systems, the agility and flexibility of human resources contribute to the growth of adaptability and strategic orientation, which directly affects organizations' competitiveness [17].

The quality of human resources is defined by a person's knowledge, skills, and abilities that can be used to produce professional services. High-quality human resources are capable of producing quality products, which in turn enhances competitiveness. improving the quality of human resources is crucial as it has been shown to be a significant factor in the formation of competitiveness. This is particularly important in the context of small and medium industries, where the quality of human resources can determine the ability to survive in situations of intense competition [18] . Human resources serve as the primary actors in development, creating innovations and driving creativity. The quality of human development is directly linked to economic growth, and thus, a nation with a well-developed human resource capacity is more likely to experience inclusive economic growth. Human resources are not just objects but also actors in economic activities, managing development and contributing to long-term sustainable economic growth, it is crucial for developing countries to focus on policies that stimulate innovation and elevate human productivity, as these factors contribute to quality economic growth, which in turn lead to competitiveness, or in more complex model, competitiveness achieved first before influencing economic growth in general [19].

The potential of human resources can be maximized through the acquisition and application of knowledge, technology, and advancements from abroad, this potential can serve as a driving force for creativity and innovation, which are crucial for creating globally competitive human resources [20] . To maximize human resources in terms of competitiveness, it is essential to implement effective Human Resource (HR) management strategies. One such strategy is the Green Human Resource Management (Green HRM), which focuses on managing human resources sustainably while considering environmental aspects, considering environmental aspect, this strategy can be a driver of environmental sustainability within an organization by aligning its practices and policies with sustainability goals. This approach not only helps in preserving the environment but also increases productivity and company commitment [21] . Finally, human resources play a crucial role in enhancing an organization's competitiveness in today's volatile business environment. The agility of human resources, characterized by proactivity, resilience, and adaptability, is particularly important in this context. Agile human resources can effectively respond to unexpected changes, transforming them into opportunities to increase market share and meet customer needs. This agility is not only beneficial in dealing with market instability and new technologies but also in responding to changing consumer requirements and global crises. Therefore, human resource agility is a key factor in an organization's success and competitiveness [22].

Reflecting from this empirical sources, human resources known to have important role in competitiveness, most of economic activities, in form of production, consumption and distribution were conducted with the presence of human resources, other than that, in this context the development in economic activities in general were made possible with the capabilities of human resources in obtaining knowledge and skills, espicially in term of creativity and innovation generating.

4. CONCLUSION

Human resources play a pivotal role in economic activities and competitiveness. The quality of human resources, developed through education and training, contributes significantly to knowledge and innovation, which are key drivers of competitiveness. Economic activities, including production, consumption, and distribution, are largely driven by human resources. Furthermore, competitiveness, which is reflected in market performance, productivity, and quality of life, is influenced by several factors including technology, human capital, and market strategy. Therefore, the development and enhancement of human resources is crucial for improving competitiveness at various levels, from companies to regions and nations.

Possible improvements for future research could include a more in-depth analysis of the specific strategies and policies that effectively enhance human resource quality and competitiveness. This could involve case studies or comparative analyses of different regions or nations. Additionally, future research could explore the impact of emerging technologies and global trends on human resource development and competitiveness. It would also be beneficial to investigate the role of informal education and self-taught skills in human resource development. Lastly, research could examine the relationship between environmental sustainability and competitiveness, as suggested by the concept of Green Human Resource Management.

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IMPLEMENTATION OF THE GOVERNMENT'S ROLE IN ECONOMIC EMPOWERMENT OF WOMEN VICTIMS OF DOMESTIC VIOLENCE IN WEST ACEH REGENCY

Rachmatika Lestari[1], Safrida[2]
[1]Program Studi Ilmu Hukum, FISP, Universitas Teuku Umar
[2]Ilmu Administrasi Negara, FISIP, Universitas Teuku Umar
Author Email: rachmatikalestari@utu.ac.id

ABSTRACT

Based on data from DP3AKB West Aceh Regency in 2022, it can be seen that domestic violence cases continue to occur from year to year. In domestic violence cases, especially violence committed by men as the main breadwinner can cause new problems for women after the case, one of which is economic problems. Therefore, researchers are interested in conducting research on how the government's role in the economic empowerment of women victims of domestic violence in West Aceh Regency?, and what are the obstacles and efforts in the economic empowerment of women victims of domestic violence in West Aceh Regency? The research method used is empirical juridical, namely research with field data as the main data source, such as interviews and observations. The results show that the Government has carried out its role in the economic empowerment of women victims of domestic violence in West Aceh Regency through DP3AKB. However, for the West Aceh Regency itself, there is no special Qanun that regulates the protection and empowerment of women in cases of domestic violence. The role carried out by DP3AKB so far has only been limited to providing protection for women victims of domestic violence, while empowering victims so that their economy remains independent is still carried out in collaboration with related third parties, this is due to the limited budget owned by DP3AKB. Therefore, it is recommended by the West Aceh Regency Government, in this case DP3AKB to be able to propose a Qanun that regulates the protection and empowerment of women victims of domestic violence, and can propose an empowerment program plan so that victims can be empowered in the Qanun of the West Aceh Regency Regional Budget Budget.

Keywords: *The Role of Government; Economic Empowerment; Domestic violence*

1. INTRODUCTION

Domestic violence continues to occur, violence that occurs is not only physical violence, but also includes non-physical violence. Domestic violence consists of 4 (four) forms, namely physical violence such as hitting, kicking, injuring, sexual violence such as touching breasts, buttocks, and limbs, and domestic violence in the form of psychological violence such as infidelity, economic violence, to neglect committed in the household[1].

Many factors can cause acts of violence against women, starting from the culture of partriarchy that is believed by society to cause discrimination between men and women, religious beliefs about the position of women as subordinate to men, to economic factors which also contribute to the strong position of men above women. Article 1 point 1 of Law Number 23 of 2004 concerning the Elimination of Domestic Violence explains that physical, sexual, psychological misery or suffering and/or domestic neglect including threats to commit acts, coercion, or deprivation of independence is not in accordance with the law included in the scope of domestic violence[2].

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[1] Nur Rofiah, "Kekerasan Dalam Rumah Tangga Dalam Perspektif Islam," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 2, No. 1 (2017): 31–44, https://doi.org/10.15575/jw.v2i1.829.

[2] Beladina Yunia Satriani, "Implementasi Program Perlindungan Perempuan Korban Kekerasan Dalam Rumah Tangga di Kota Semarang (Studi pada Dinas Pemberdayaan Perempuan dan Perlindungan Anak)البترول," 2019, 1–13.

Aceh Province is one of the provinces that has the highest number of cases of violence against women. Based on information from the media, data from the Aceh Women's Empowerment and Child Protection Office in 2021 recorded 791 cases of violence against women, including 267 cases of domestic violence (KDRT), 166 cases of psychological violence, 126 physical cases, 141 cases of neglect, 26 cases of sexual violence, 23 cases of rape, 1 case of sexual exploitation, and 41 cases of other cases. Meanwhile, in mid-2021 there were 205 cases of violence against women, of which 69 cases were cases of domestic violence[3]. Not only within the scope of Aceh Province, here are data on cases of domestic violence in West Aceh Regency:

Table 1.1
Domestic Violence Cases in West Aceh District

No.	Year	Sum
1.	2019	15 Jiwa
2.	2020	8 Jiwa
3.	2021	18 Jiwa
4.	2022	16 Jiwa
Total		**57 Jiwa**

Source: West Aceh Office of Women's Empowerment, Child Protection and Family

Based on the data mentioned above, it can be seen that cases of domestic violence from year to year continue to occur, women who are victims of domestic violence in addition to physical violence, can also affect the mental, and can also affect the household economy in supporting their children when the impact of domestic violence causes domestic economic neglect from men who have been bones the back of the family. Based on the researchers' initial observations, it can be explained that victims of domestic violence cases, especially violence committed by men, can have an impact on household economic neglect, let alone these men who make a living so far. In addition, if a woman reports to the authorities related to physical violence she experienced and her husband is arrested, the woman will automatically become a single parent to support herself and her children.

Therefore, based on the above, researchers are interested in conducting research with problem formulations: what is the role of the government in the economic empowerment of women victims of domestic violence in West Aceh Regency?, and what are the obstacles and efforts in the economic empowerment of women victims of domestic violence in West Aceh Regency? While the purpose of this study is to know and explain the role of the government in the economic empowerment of women victims of domestic violence in West Aceh Regency and to know and explain what obstacles exist in efforts to empower women victims of domestic violence in West Aceh Regency.

2. RESEARCH METHODS

The research method used is empirical juridical, namely research with field data as the main data source, such as interviews and observations. Empirical research is used to analyze laws that are seen as patterned community behavior in people's lives that always interact and relate in social aspects[4]. While the approach used in this study is a qualitative approach, which is a way of analyzing research results that produce analytical descriptive data that is researched and studied as a whole. The research

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[3] Tisi Maulidya Putri, "KDRT Dominasi Kasus Kekerasan Perempuan di Aceh" (Banda Aceh City, 2021).
[4] Bambang Sutiyono, "Mencari Format Ideal Keadilan Putusan dalam Putusan," *Jurnal Hukum* 17, No. 2 (2010).

location is at the Office of Women's Empowerment, Child Protection and Family Planning (DP3AKB) West Aceh. The source of data used in this study is primary data obtained directly from the main source through interviews conducted, besides that secondary data such as books, articles, scientific journals are also used as references as complementary data. Collection methods include observation, interviews, and documentation.

3. RESEARCH RESULTS AND DISCUSSION

a. Role Government in Economic Empowerment of Women Victims of Domestic Violence in West Aceh District

The government has issued a number of regulations regarding domestic violence, including Law Number 23 of 2004 concerning the Elimination of Domestic Violence. Then to implement the provisions of Article 43 of Law No. 23 of 2004, in 2006 the Government issued an implementing regulation regarding the elimination of domestic violence, namely by issuing Government Regulation Number 4 of 2006 concerning the Implementation and Cooperation of Recovery of Victims of Domestic Violence. In Aceh Province, it has also issued a regulation on this matter, namely with the issuance of Aceh Qanun Number 9 of 2019 concerning the Implementation of Handling Violence Against Women and Children. In West Aceh Regency, the government's role in empowering victims of domestic violence cases, especially women, has been carried out through the Office of Women's Empowerment, Child Protection and Family Planning (DP3AKB) to empower women victims of domestic violence in carrying out their roles by conducting programs aimed at the welfare of victims who experience acts of domestic violence such as socialization or counseling programs regarding the negative impact of domestic violence, as well as the fulfillment of women's rights.

Based on the results of interviews with Misni Fitriani as Head of Women's Empowerment and Merni Elvia as the Non-Community Mobilization Section, it was stated that the role that had been carried out by the DP3AKB Office was to help the victim by accompanying the victim in the legal process. The form of protection carried out so far by DP3AKB is only limited to physical protection. If indeed the victim is a middle to lower economic community whose life has only depended on the husband's livelihood, the DP3AKB Office will facilitate the victim to be accompanied to register with related agencies in helping the community, such as the Social Service, the Community Empowerment and Gampong Office (DPMG) or Baitul Mal. However, the matter of helping to handle cases of victims of domestic violence by looking at one of the main root problems, namely economic problems that ultimately lead to cases of violence by the breadwinner to the wife has not been done by DP3AKB[5]. Because as is known the definition of Article 1 number 1 of Law No. 23 of 2004 concerning domestic violence states that domestic violence is not only limited to physical violence, but all actions that cause misery either sexually, psychologically and / or domestic neglect, threats to commit acts, coercion, or deprivation of independence are included in the category of domestic violence[6].

Based on the data on domestic violence cases that have been described in the introduction/background section, it can be seen that domestic violence cases continue to occur and almost the average victim in this case is a woman. In patriarchal societies, gender relations tend to give more importance to men, so that when examined then in many areas of life put women in a position of subordination. Women seem to be second-class citizens *(second class)*, and this is at the root of gender relations inequality. This inequality is often not realized by community members and is considered as women's nature, some societies are hegemonized by existing rules, so that the role and position of subordinate women is considered natural.

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[5] Interview with Misni Fitriani as Head of Women's Empowerment and Merni Elvia as DP3AKB Non-Community Mobilization Section on March 9, 2023, at 15.40 WIB.

[6] Article 1 point 1 of Law Number 23 of 2004 concerning the Elimination of Domestic Violence.

Some factors that cause domestic violence, among others: infidelity, economic problems, patriarchal culture, third party interference, gambling, differences in principles[7].

One of the factors causing domestic violence as described above is economic problems. The focus in this study is violence committed by the husband as the main breadwinner committed against the wife. Because the husband is the main backbone, many cases of domestic violence are not reported, because if it is reported, when the husband is prosecuted, the woman as a wife automatically becomes a single parent to support herself and her children.

The Government of Aceh, especially the West Aceh Regency Government through the Office of Women's Empowerment, Child Protection and Family Planning (DP3AKB) has carried out its role based on Law Number 23 of 2004 concerning the Elimination of Domestic Violence which was later revealed to Aceh Qanun Number 9 of 2019 concerning the Implementation of Handling Violence Against Women and Children and Aceh Qanun Number 6 of 2009 concerning Women's Empowerment. However, in West Aceh Regency there is no Qanun that regulates the protection and empowerment of women in cases of domestic violence, especially when viewed from the factors causing cases of domestic violence caused by economic factors.

The government, especially the West Aceh District Government, also needs to consider including programs to help victims of domestic violence so that victims, especially women who are the backbone of the family after the case, remain empowered in terms of their economy. Empowerment can be done, for example, through skills training to improve abilities *(skill),* so that with the existence of *Skills* Only recently were the victims able to continue their lives after being left behind by the husband of the perpetrator of domestic violence.

b. Obstacles in Economic Empowerment of Women Victims of Domestic Violence in West Aceh District

Based on the results of an interview with Teuku Juanda as Acting Head of the Women's Empowerment, Child Protection and Family Planning Office (DP3AKB) of West Aceh Regency, it was stated that regarding the empowerment of women victims of domestic violence caused by economic factors, there are major obstacles, namely budget issues, so that this cannot be implemented. So far, DP3AKB has 3 (three) main programs, namely gender mainstreaming and women's empowerment, women's protection, and improving family quality[8].

Of the three DP3AKB programs above, there are no activities that specifically focus on empowering women victims of domestic violence caused by economic factors, so that after she was abandoned by the husband of the abuser, her life remained independent of her own economy. Therefore, if there are victims caused by economic problems, DP3AKB has been helping to connect with related agencies so that the victims can be given skill knowledge to continue her and her children's lives economically.

The budget is a policy instrument owned by the Government to describe a comprehensive statement of the priorities of the country/organization. Budget can also be interpreted as government policy in the financial sector which is a guideline in making budget allocation policies and financing state / organizational tasks. Budgets besides being a form of planning the use of money or funds, budgets also have a function. According to Gildenhuys, the budget has six functions, namely[9]:

1.   As a policy that describes specific goals and objectives to be achieved through an expenditure in the budget;

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⁷ Evi Tri Jayanti, "Faktor-Faktor Penyebab Terjadinya Kekerasan dalam Rumah Tangga pada Survivor yang Ditangani oleh Lembaga Sahabat Perempuan Magelang," *Dimensia* Vol. 3, No (2009), https://journal.uny.ac.id/index.php/dimensia/article/view/3417/2902.

⁸ Interview with Teuku Juanda as Acting Head of the Women's Empowerment, Child Protection and Family Planning Office (DP3AKB) of West Aceh Regency, on February 24, 2023, at 15.05 WIB

⁹ Nono Agung Prastowo, "Penerapan and Implementasi Anggaran Berbasis Kinerja, "*Jejaring Administrasi Publik* 2 (2014), https://journal.unair.ac.id/download-fullpapers-admp591db18f08full.pdf.

2.   As a means of wealth redistribution as one of the most important public functions of the budget;
3.   As a government work program;
4.   As a source of information;
5.   As a means of coordinating government activities;
6.   As a tool of legislative oversight of the executive.

The government in implementing broad regional autonomy, requires sufficient funds and continues to increase in accordance with the increasing demands of the community, government activities and development. The funds are obtained from the ability to explore own financial resources supported by the balance of central and regional finances as a source of financing. Regional finance is a benchmark for determining capacity in carrying out autonomy tasks, in addition to other benchmarks such as natural resource capabilities, demographic conditions, regional potential, and community participation. Therefore, the government in regulating regional financial budgets must have planning in carrying out regional development[10].

In relation to the above budget functions, based on Government Regulation Number 12 of 2019 concerning Regional Financial Management from Article 101 to Article 103, especially in Article 102 paragraph (2) letter c and letter d which stipulates that the Regional Draft Regulation on the Regional Budget contains an annex consisting of at least the details of the Regional Budget according to Regional Government Affairs, organizations, programs, Activities, groups, types of income, expenditure, and financing, as well as a recapitulation of expenditure and suitability according to local government affairs, organizations, programs, and activities. If the main obstacle so far on the part of DP3AKB in empowering victims of domestic violence caused by economic factors is budget problems, then from these provisions we can know that this program plan that can be proposed by DP3AKB can be proposed as a program proposal in the Qanun of the Regional Budget of West Aceh Regency.

4.   CONCLUSION

Based on the results of the above research, the conclusions that can be drawn from this study are: The Government has carried out its role in the economic empowerment of women victims of domestic violence in West Aceh Regency through the Office of Women's Empowerment, Child Protection and Family Planning (DP3AKB) as regulated under Law No. 23 of 2004 concerning the Elimination of Domestic Violence, PP No. 4 of 2006 concerning the Implementation and Cooperation of Recovery of Victims of Domestic Violence, Qanun Aceh Number 9 of 2019 concerning the Implementation of Handling Violence Against Women. However, for the West Aceh Regency itself, there is no special Qanun that regulates the protection and empowerment of women in cases of domestic violence, especially when viewed from the factors causing cases of domestic violence caused by economic factors. The role carried out by DP3AKB so far has only been limited to providing protection for women victims of domestic violence, while empowering victims to remain economically independent is still carried out in collaboration with related third parties. This is due to the limited budget owned by DP3AKB.

Therefore, it is recommended that the West Aceh Regency Government, in this case DP3AKB be able to propose a Qanun that regulates the protection and empowerment of women victims of domestic violence, and can propose an empowerment program plan so that victims can be empowered after the occurrence of domestic violence is a program proposal in the Qanun of the West Aceh Regency Regional Budget Budget.

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[10] *Ibid.*

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