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## EMERGENCY REMOTE TEACHING IN QUARANTINE TIME. VIEWS OF PRIMARY EDUCATION TEACHERS

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### Abstract

The function of education using digital media and the internet, because of the pandemic, introduced a debate on distance learning into the scientific and public discourse. The purpose of this study was to research teachers' views on the implementation of emergency remote education during the pandemic. More specific the main goals were to explore teachers' views on the objectives of "emergency remote education", its characteristics in its implementation in the Greek education system and the results of its implementation. The qualitative method was used to approximate the meanings and experiences of the participating teachers. The participants in our survey were fifteen (15) Primary Education teachers from Lesbos-Greece. The results of the research highlight that the implementation of "emergency remote education" in the period of the pandemic and the transfer of face-to-face teaching in a virtual environment, highlighted the concerns that exist for education (applied teaching practices, readiness of students and teachers, materials provided, etc.) and for the contribution of digital media in the transformation of social inequalities in new hierarchies and power relations in the field of education.

Keywords: Primary education, Emergency remote teaching

### Introduction

The function of education using digital media and the internet, because of the pandemic, introduced a debate on distance learning into the scientific and public discourse. Its application has its origins in the 20th century and is based on specific principles, its form is qualitatively influenced by the educational tools it uses and promotes self-action, self-learning and the discovery learning process (Anastasiadis, & Manousou, 2016: 60-75). In the postmodern era the application of digital interactive media (Harper et al., 2004) have transformed content and function of education (Page, 2012: 36-38) and deconstructed the traditional model of teaching (Tzifopoulos, 2020). In face-to-face teaching the space is metric and is considered as an experienced place of learning only if students come up with meaning-making, while in distance learning it is expressed in an intangible and digital form, including forms of self – learning (Keegan, 1980), while teaching time is flexible and negotiable each time (Sofos, 2015: 8-19). Distance education is based on student independence (Giagli et al., 2010), cooperation and social interaction (Sofos, & Mantzioukas, 2013), but also in planned and organised learning with the increasing use of technical equipment (Saba, 2014).

The above, with the spread of the pandemic and in combination with the way the online education was implemented, became a focal point of the sociological and educational discourse (Bozkurt, & Sharma, 2020; Jimoyiannis et al., 2020a,b. Hodges et al., 2020; Milman, 2020)

### From face-to-face teaching to "emergency distance learning"

The rapid spread of the SARS-CoV-2 coronavirus around the world led to its containment and closure of educational institutions (Murphy, 2020). According to UNESCO, over 1.5 billion students in 165 countries are affected by school closures (UNESCO, 2020). Distance learning in Greece, until pandemic time, involved limited groups of adults (Karalis, & Pavlis-Korres, 2010; Kalogiannakis et al., 2009). In early 2020, applies to all educational levels because of the SARS-CoV-2 coronavirus. The manner and urgency of its implementation led several researchers to define the education provided over the internet

as "emergency remote education/teaching" (Bozkurt, & Sharma, 2020; Hodges et al, 2020) or "pandemic pedagogy" (Jimoyiannis et al., 2020b. Milman, 2020). Several researchers state "emergency remote education" as an alternative term that differentiates high-quality distance education from emergency teaching, which was implemented at the time of the pandemic (Hodges et al, 2020).

This shift of education, outside the school building (Charalambous, & Psathitis, 2018), to "emergency remote teaching" helped to avoid social detachment and to reconfigure social functions (Zisi, & Chtouris 2020: 41-64). However, the emergence of digital and online media as dominant has shaped new perceptions of social relations and social structure and has highlighted new perspectives on the historical development of education and how to deal with distance learning (Tzifopoulos, 2020). The historicity of the lived experience of social subjects in the knowledge society is exemplified in the educational process. The colonisation of the living space of pedagogical interaction by technological means digitalises educational activity and their prolonged use creates another "virtual" reality, further alienating human nature and social relations. The "normality" of today is tested in terms of the moralisation of the responsibility of individuals (students, teachers, parents) and risk and fear, as rational "institutions", limit the boundaries of social space and the freedoms of democracy.

At the same time, the autonomy of space and time during teaching does not individualise learning, nor does it create more favourable conditions for students, since the exclusion of the "digitally illiterate" for reasons related to class, economic, geographical and biological limitations (Georgoulas, 2020; Toquero, 2021) compose the new context of the society of risk and form new spaces of "outcasts". The usual forms of students' resistance (e.g. closed cameras, non-active participation in the lesson process, involvement in other activities during lesson time, etc.) do nothing but confirm digital and social inequalities, since the criteria of efficiency and effectiveness remain, without introducing the "digital" and social diversity of the student population in the context of reflection on the new school reality.

The emerging image of school education, from the application of ICT is not politically neutral, but is ideologically oriented and through symbolic violence intensifies the hegemony of the privileged of the "knowledge society", in all social activities, involving increasingly wider social strata. New digital practices and experiences transform and / or compose new values and ideologies, which are not mechanically reproduced mechanistically, but through a dialectical view of social reality where structural forms and interactions are meaningful within their historical context (Costandius, & Bitzer, 2015).

### **Education policy for remote education in Greece**

The application of distance learning in Greece was introduced with a Circular Ministry of Education, which sent to all schools on 27/02/20. It included instructions on how to prevent the spread of pandemic and at the same time reassured the educational community, mentioning that its activity is at seasonally expected levels. (Pandektis, 2020: 14). Gradually from 26/02/20 with circular No. 13530 until 10/03/20 with Circular No. 16838 (Pandektis, 2020), educational structures were closed individually in areas where the first cases of the disease occurred and by a joint ministerial decision adopted on 10/03/20 in all the structures of the country were temporarily closed from 11 to 24 March 2020 (Pandektis, 2020). On 20/03/20, a Legislative Act states that "... the Minister of Education and Religious Affairs may take all necessary measures to enable all educational structures, regardless of type and level, public or private, to provide distance learning ....." (Pandektis, 2020: 227-228). On 15 May 2020, (Government Gazette 1859/B/15.5.2020), concerning modern distance learning, states that "... the school units ... may provide modern distance learning ...". The word 'may' indicates the optionality of its remote nature and avoids discussion and responsibility for the existence or lack of appropriate technical infrastructure, as well as responsibility for the training of teachers. In the school year 2020-2021, school units operate remotely, except short periods of time, while the curricula in Higher Education also operate in the same way (GG3955/B/15.09.2020, GG 4899/B/06-11-2020, GG 4383/B /05.10.2020).

The need for political decisions on the rapid implementation of distance learning brings teachers face to face with changes in the way of their work, the equipment inadequacy, technological problems and their lack of training (Jimoyiannis et al., 2020a;b; Sofos, 2021). The hasty application of "remote education" aims, among other things, to maintain a "semblance of normality", while children are placed in immaterial classrooms/schools symbolically, socially and actually to be serviced the needs of adults

(Jimoyiannis et al., 2020; Kougioumoutzakis, 2020). From surveys in Greece, teachers' attitudes were positive towards the implementation of e-learning as a temporary measure for this particular emergency situation, but they stated their need for continuous training. Their discourse had concerns about the changes in the role of teachers and the methodology of teaching practice (Giavrimis,, & Nikolaou, 2020; Jimoyiannis et al., 2020a), but also about the social and digital inequalities that "remote education" creates for teachers and students (Giavrimis,, & Nikolaou, 2020; Rallis, 2021). . In the new social reality of lockdowns, digitality plays a dominant role in everyday life, altering or transforming school reality, raising issues of new discipline and individual responsibility in the management of behaviour and social boundaries.

The purpose of this study was to research teachers' views on the implementation of emergency remote education during the pandemic. More specific the main goals were to explore teachers' views on the objectives of "emergency remote education", its characteristics in its implementation in the Greek education system and the results of its implementation. the qualitative method was used to approximate the meanings and experiences of the participating teachers.

## Method

In this research, the qualitative method (semi-structured interview) was used to explore through the discourse of the participating teachers their views the implementation of emergency remote education during the pandemic. On the basis of the participants' discourse, we have an understanding of the reality and the reconstruction of its parts. Every part of this reality delineates and specifies it in a particular way. Social scientists, when analyzing interviews, try to reconstitute how individuals identify and conceptualize the particular cases they face (Tsiolis, 2018).

## Participants

The selection of the participants in this research was based on the appropriateness and adequacy of their answers to the research questions, so that the analysis of the living reality in "emergency remote education" in the time of the pandemic be possible. The participants in our survey were fifteen (15) Primary Education teachers from Lesvos-Greece. The choice of Lesvos was made because it is an island region and secondly there are no other relevant surveys in Primary Education in "emergency remote education" for the period of the pandemic. Of the participants nine (9) were women and six (6) men. Also, nine (9) were teachers in typical education, two (2) in Special Education, two (2) were Computer Science *Teacher*, one (1) English Language teacher and one (1) Music Education teacher. Eight (8) teachers belong to the age group from 29-40 years old, while the remaining seven (7) belong to the age group from 41-57. In the first age group we have five (5) women and three (3) men, while in the second four (4) women and three (3) men.

## Research tool

The research was conducted using the semi-structured interview method, which is also the most widely used method in social sciences (Iosifidis, 2017: 73-74). The tool of our research contains two thematic sections. In the first thematic section there are questions related to the knowledge and views of teachers on the concept of distance learning, its forms, the technical infrastructure required for its implementation, the role of the teacher, its effectiveness, and the cases in which it is applied. It also examines the role of ICT in education, the digital divide and information literacy. In the second thematic section there are questions on distance learning, implemented during the covid-19 pandemic in primary education. In particular, the questions focus on "why" it was implemented and for what purpose, what were its characteristics, its advantages and disadvantages, its necessity and its consequences. In addition, the Greek Educational Policy implemented during this period of time is examined, and teachers' proposals for a more effective distance education are also explored.

## Research procedure

Initial contact with participants was made by telephone and after they agreed to take part in the research, interviews were conducted face-to-face and recorded. Participants took part in our survey completely voluntarily (without any compulsion or enforcement). The personal information of the participants in the survey was kept in complete confidentiality and the principle of avoidance of

deception was followed (Tsiolis, 2014: 75-82). The verbal data was then recorded, and analyzed. The interpretative validity, related to the degree of matching of quality data with the interpretations and representations resulting from them (Iosifidis, 2017: 189-192), has been respected. During the course of the research, issues arose that made it difficult for it to progress, but were not insurmountable. The most important issue was the lockdown that was implemented at the end of 2020, and made it difficult to "communicate" with participants.

## Findings

### *Educational Policy Objectives in the Implementation of Remote Teaching*

The objectives of The Educational Policy are separated from the participants in cognitive and social. The cognitive objectives focus on continuing the educational process, keeping students in touch with the learned knowledge, and making its consolidation as much as possible: I9: *"... because they tried not to lose the school year for the students."* The social objectives concern the maintenance of the daily life of students and their good psychology:

I14: *"... They want the psychological part better supported. That is to say to support the students psychologically ..."*, I1: *"To keep the students in a normality..."*.

They also relate to the political and social costs calculated by the Ministry of Education in order to implement its Education Policy: I13: *"Obviously to sell the narrative that everything is going well and that the learning process is working ...."*,

### *Application characteristics of emergency remote training*

#### *Organization in modern- asynchronous training*

The organization of the Ministry of Education was judged by teachers to be inadequate because the platforms it chose did not serve the volume of courses: I7: *"No, at first it was completely disorganized. If we talk about asynchronous education, terrible problems occurred,... Because the system couldn't handle many users, at first it was literally crawling. .."*, I8: *"It was hasty I think.... There was no one we could ask him questions and so on."*

#### *Modern- asynchronous education*

. The platforms proposed by the Ministry of Education to support remote teaching presented many problems, at least at the beginning of the implementation of the project.

I1: *"In my case, in asynchronous, I did not encounter a problem. From colleagues I heard that they had difficulty several times uploading their material because of the massive effort at the same time"*.

At the same time, in modern education there were at first major problems of access to platforms, which over time improved, but not satisfactorily. It was also reported that the platforms of modern teaching were not friendly in their use for students and teachers:

I7: *"... after a week we also entered modern teaching with webex, which of course had too many problems. ... it takes a good enough connection to your home to be able to support it"*,

I8: *"They are a little unwieldy and not so friendly, as far as children and teachers are not."*

#### *Teaching materials*

Although this was a new form of teaching, the teaching material was not determined by the Ministry of Education. It was left to the discretion and discretion of each teacher, because according to their views there was no comfort of time on the part of the Ministry to create new material. This was expressed by the confusing instructions for repetitions, the coverage of the material and the teaching of new:

I8: *"At first there were no clear instructions. At first it was optional, then it became mandatory from one point onwards. Again this mandatory was according to everyone's choice. So if there isn't a clear framework or the subject matter that we need to teach automatically comes out, make sure that these things have to be done, these things shouldn't be done when this year's material comes out..."*

The old material available from the Ministry of Education in its electronic educational repositories, (Photodentro, Aesop), was considered by the teachers to be obsolete and unfit to be used in the present situation: I1: *"We were supposed to be told that you could use material from specific pages of the*

Ministry, but for our needs there was *nothing*. I mean for my class at least. Let's just say, while I was looking, I didn't find anything."

#### *Legal arrangements*

The participating teachers were placed for the legal arrangements of the Ministry of Education. They all said they were unsatisfactory, since the personal data of themselves and the students was exposed to anyone who sought it or had been given to companies; S3: "For personal data, I do not know what could happen, I am skeptical." .

#### *Difficulties*

The most important difficulties were:

(a) the lack of electronic equipment by students and the poor connection:

I11: "There were problems of lack of logistical infrastructure. Many students didn't even have a computer or Tablet. There were problems connecting to an internet provider.....".

Several stated that the platforms highlighted social inequalities and class privileges:

I10: "... It was also a class issue. To students who have a computer and the right equipment, yes the platforms worked. After a point they didn't freeze, the E-class and webex after a point.' .....» ,

I8: "First of all it increases social inequalities. So some kids who don't have the means we mentioned above are like they're not in school. The others move on, at least by some means. So it's not fair at all to continue."

b) The traditional classroom. The home as a place of teaching and learning, for the young students of Primary Education is an unprecedented experience, because it is shared with all family members all hours of the day. It transforms you, while in many cases the necessary living space of everyone is reduced, with the result that students cannot concentrate on their lesson, while the participation of other family members in the lesson in Primary education is in some cases intense and / or necessary , because of age.

I2: "But when we're in the house where things come up, brothers, parents, it's hard to concentrate. The child must be fully focused. I find it difficult from home to concentrate,"

I7: "Young children cannot operate the computer, so parents should have time, or grandparents respectively have time and be familiar with electronic media."

(c) The psychological state of the pupils is adversely affected by the internment, lack of play, school and activities, possible unemployment of the parents, lack of contact with many familiar persons:

I1: "... when they see that their parents do not go to work, they do not leave the house, neither for school, nor for game, nor for the other activities, ..... suspect that something serious is going on',

I3: "... the children had a very emotional charge and what they lacked was contact with their classmates. ..."

and

(d) the lack of coherence during the course, as the relationship was individualized, but also the teaching control was limited:

I15: "... in relation to the class was number of units, we were not a coherent group. Just personalized a lot of kids. It was a one-way relationship. There was no circle,"

I9: "... Because it will not be direct contact with the teacher to control them, correct them, ...."

#### *Teachers training*

Participants stress that there has been no training of teachers and the adequacy of logistical infrastructure by them:

I2: "It was optional, because the school and teachers are not qualified for distance learning and the Ministry knows this."

They consider that the training, which did not take place, was necessary in order to enable teachers to cope with the use of electronic media and digital platforms.

I14: "Teacher training was needed, yes. ... Certainly for this situation, peer-to-peer and heterogeneous education there could be some rapid lessons at a distance", I13: "Clearly, everyone was left to their own luck."

### *Teachers' efforts*

Participants exceed the individual effort of teachers for training, in any way anyone could, to cope with the use of electronic means and platforms.

I4: "... we are now called upon from classroom teachers to become teachers of the online platform. Therefore, no, we did not have the knowledge and we had to search for ourselves, that is, watch various videos in order to be informed", I7: "... everyone was looking for themselves to see what's going on and how it works.",

I14: "... once again it took the personal work and passion of each teacher to respond to all this."

### *Consequences of the implementation of distance learning*

The positive consequences are found in the continuation of the educational process, in the solidarity of teachers, in the avoidance of social integration and in the involvement of ICT in the educational process:

I1: "It might have been positive that the children did not lose their knowledge to put it that way",

I6: "But helped to tighten relationships, family relationships ...",

I11: "I consider that some teachers who did not use in their daily teaching various digital repositories, such as the Photodentro and various electronic means, were forced to use them and perhaps incorporate them into their teaching from now on."

in the historical and political treatment of distance learning:

I5: "The truth is that this thing really changed.... They stopped seeing it as a bad dragon, so to be said, and I hope that in the future, relatively immediate, they will also be equipped with interactive paintings, ...."

the promotion of solidarity and humanity among those involved (parents, residents of small communities and representatives of local institutions):

I15: "... through the bakery in the neighborhood I could send some photocopies ...",

I15: "The only computers that came to us were from a donation from a C.E.P., a company near our village, through the president of the village",

ensuring public health

I6: "We haven't had the pandemic spread since we were confined to our homes. That's the main thing."

and

in the cooperation of teachers:

I15: "From a teacher's point of view, they understood how delicate things are, how much they are in the air, how alone they are and how important our solidarity, our relationship, our union, the collective relationship of professionals by industry is."

I5: "From friends you can exchange material, from groups of your guild. ...»

The negative consequences of the implementation of remote teaching were the manifestation of the digital divide, the perpetuation of social inequalities, the financial burden on those involved and the question of whether this process is education or teaching.

I14: "There were negative consequences that colleagues could not upload the material ... for students who did not have access, who never entered."

I2: "Isolation. The children who could not participate were completely isolated, felt insecure, felt cut off from everywhere."

I8: "First of all it increases social inequalities. So some kids who don't have the means we mentioned above are like they're not in school... »

I2: "Financially, some parents were forced to spend more money."

I1: "It is a discount of teaching, ie we said that teaching is a living process with the distance cannot be the same ... socialization and all that."

## Discussion

The purpose of this study was to explore the teachers' views on the implementation of "emergency distance education" during the pandemic. The teachers of the research through their discourse defined that the goals of the "emergency distance education" were focused on the continuation of the educational process and the contact of the students with the taught knowledge, on maintaining their daily life and on the strengthening of their psychology, as well as to avoid from the official state the political and social costs (ensuring public health, avoiding social intrusion). With the application of the emergency measures in education, an veneer of normality was maintained (Kougioumoutzaki, 2020), which, however, does not approach the essential content of distance education. This was difficult to accomplish due to the inadequacies of its implementation and the unpreparedness of the participants. The organization of the Ministry of Education was considered by the teachers of the research as inadequate in relation to the digital resources of the school network (problems in connecting to the internet, insufficient logistical infrastructure, unfriendly digital platforms), the teaching material (outdated, inappropriate or incomplete or incomplete), the confusing instructions and teacher training (incomplete or under the individual responsibility of the teacher). The above had a direct impact on the transformation of the traditional classroom space with the use of digital media, while the teaching control was limited (little use of collaborative methods, individualized interaction, participation of other family members, etc.). The responsibility was transferred to individuals (students, teachers, parents, the rest of society), creating conditions of digital inequalities. They are confirmed in the international and Greek literature (Chen, 2010; Giavrimis, & Nikolaou, 2020; Sofos, 2020). According to the teachers, the educational process continued with their painstaking efforts, with practices of peer solidarity and social voluntary support. Thus, several issues of deficit policies related to new technologies and digital media have emerged (Sofos, 2020: 563-576). Criticism of the international and Greek literature on online education applications has shaped the term "emergency distance learning".

"Emergency distance learning", as it seems, from its applications in Greece concerns a technocratic management of education, without organized pedagogical principles, which simply transfers face-to-face teaching without the corresponding adaptations to remote teaching with digital means. The digitization of the interactions of students and teachers, but also in some cases the whole family, transforms the concept of privacy and transfers the control center in several cases outside the private space. The biographies and interactions of individuals in the historical-cultural context of inclusion and "virtual" reality are more heterogenized than ever. The embodiment of these practices is expressed as new values and ideologies or as fear, anxiety and emotional disorders, defining social interactions (Koutsogiannis, 2020; Morgan, 2020; UNESCO, 2020; Zisi, & Htouris, 2020). Even forms of "resistance" (camera closure, non-participation, etc.) that exist do not express the autonomy and freedom of the individual, but a confirmation of educational inequalities, as they are evaluated by indicators of efficiency and effectiveness and not by criteria of the diversity of individuals' needs and lived experience. The discipline of the student continues in terms of virtual reality, transferring the responsibility to the individual and bringing up digital inequalities at the first level.

The application of distance learning according to the research participants highlighted dimensions of the digital divide and the exclusion of digitally illiterate. The discourse of the participating teachers highlighted difficulties (lack of necessary skills, lack of necessary equipment, poor internet connection, etc.) that composed class, geographical, economic / educational differences and perpetuation of social inequalities in families and teachers during the implementation of distance teaching. These factors are reported to the international and Greek literature (Georgoulas, 2020; Davaki, 2020; Murphy, 2020; Paidousis, 2020; Ragnedda, & Muschert, 2013; Schumacher, & Kent, 2020; Serrano - Cinca et al., 2018; Treilaki, 2017). The mediating factors of social inequalities, however, do not act in isolation and autonomously, but are intersecting, composing new social strata that face the inequalities of the digital context. The school continues to be disinterested and indifferent to the cultural capital of the participants (Bourdieu, 1995) or to reproduce social inequalities (Bowls, & Gintis).

At the same time, through the teachers' discourse, the historical and political necessity of dealing with distance education in a more organised, systematic and pedagogical way, without having the form of "emergency remote education" was highlighted. Teachers see face-to-face teaching as irreplaceable, but in emergency situations they do not disagree with the use of distance learning. However, it is necessary to reflect, when introducing new dynamic processes in education, that the new environment is not only testing democratic systems and the autonomy of individuals, but also collective solidarity and the cultural level of peoples (Habermas, & Günther, 2020).

## Conclusion

In conclusion, the implementation of "emergency remote education" in the period of the pandemic and the transfer of face-to-face teaching in a virtual environment, highlighted the concerns that exist for education (applied teaching practices, readiness of students and teachers, materials provided, etc.) and for the contribution of digital media in the transformation of social inequalities in new hierarchies and power relations in the field of education. The new project in our time is an inclusive, sustainable and collaborative digital future (Vishkaie, 2020).

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## THE COVID-19 PANDEMIC AS A MOMENT OF RESURRECTION OF THE CREATIVE ECONOMY IN INDONESIA

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### Abstract

A new problem in the field of health sciences in the form of the Covid-19 outbreak has an impact on other sectors, one of which is the economic sector. This research is a literature review approach. The impact of the emergence of the Covid-19 outbreak was felt by Micro, Small and Medium Enterprises. Where Micro, Small and Medium Enterprises that contribute to the economy in the form of employment up to 97% have to rack their brains to survive in the midst of the Covid-19 pandemic. The main challenge that must be faced by Indonesia regarding the creative economy industry is related to the quality of human resources, capital and policies related to creative economy businesses. The Government of Indonesia through the ministry of tourism and creative economy as well as in collaboration with related parties provides various solutions to the problems faced by Micro, Small and Medium Enterprises in every sub-sector of the creative economy industry. Various policies and activities were carried out to maintain the creative industry in the midst of the viciousness of the Covid-19 outbreak. Starting from providing operational funding assistance to registered Micro, Small and Medium Enterprises, conducting training, to events in every sub-sector of the creative economy.

Keywords: covid19, pandemic, creative economy

### Introduction

The Covid-19 pandemic has actually been able to damage the economic structure of all countries in the world, including Indonesia. Almost all sectors are affected, starting from the economic sector, education, health and others (Andis Indrawan, Saputra, & Linawati, 2021). In essence, if in a country, one of the welcoming sectors is disturbed, then this will have an impact on other sectors. Just as in the era of the Covid-19 pandemic, an unseen outbreak can kill millions of human lives in Indonesia. The Covid-19 pandemic is one of the new problems in the health sector which is then able to affect all other sectors, one of which is the economic sector (Communications, 2021). Small, micro and medium enterprises are also feeling the impact of Covid-19. So that the government is trying as quickly as possible to provide various solutions to small, micro and medium enterprises in the form of financial assistance, tax cuts, training and other solutions.

The solution provided by the government is an effort so that Micro, Small and Medium Enterprises are able to survive in the midst of difficult conditions due to the COVID-19 pandemic. The government is willing to provide assistance of up to trillions of rupiah to be distributed to Micro, Small and Medium

Enterprises because Micro, Small and Medium Enterprises make a very large contribution to the national economy. This is evidenced by the fact that 117 million workers are absorbed by Micro, Small and Medium Enterprises or equivalent to 97% of the workforce absorption of the business world. In addition, Micro, Small and Medium Enterprises are able to contribute as much as 61.1% to the national economy (GDP), and the rest comes from large business actors, namely 38.9%.

In addition to assistance in the form of funds, the government through the ministry of tourism and the creative economy which is now led by Mr. Sandiaga Uno has also made new breakthroughs to assist Micro, Small and Medium Enterprises, one of which is by conducting various trainings in each sub-sector of the creative economy. There are 17 sub-sectors of the creative economy, namely game development, architecture, interior design, music, fine arts, product design, fashion, culinary, film, animation and video, photography, visual communication design, television and radio, crafts, advertising, performing arts, publishing and application.

The government through the ministry of tourism and creative economy encourages Micro, Small and Medium Enterprises to carry out various creations and innovations so that they are able to renew products and even create new products to have a higher selling value. Especially during this Covid-19 pandemic. People who experience layoffs must continue to earn income in various ways, one of which is by selling.

The digital era that requires everything to be done with the help of gadgets is also a business opportunity. For people who are digitally literate, they will use this opportunity as a source of income, because only with gadgets and quotas, as well as their ability to advertise, can sell other people's goods without having to spend extra money. However, not 100% of Micro, Small and Medium Enterprises do marketing online due to limited knowledge about online marketing.

The Ministry of tourism and creative economy also plays an important role in improving the ability of Micro, Small and Medium Enterprises in marketing their superior products. One of them is by conducting digital marketing training in collaboration with various business platforms. In addition, the Ministry of tourism and creative economy also cooperates with local government ranks to explore or explore regional sectors that have great opportunities in national and even international markets, so that Micro, Small and Medium Enterprises in the regions are able to create superior products from their respective regions which then able to compete in national and even international markets. Not only training that encourages finished products, but the Ministry of tourism and creative economy also provides training in all sub-sectors of the creative economy.

Unlike in the past, products that can be accepted in the community are only based on price and raw materials used. In today's era, creation and innovation as well as the ability to carry out promotions are the main provisions in conducting trading activities. One example is fashion products that come from organic and non-organic waste. It is innovation and creation that become the provisions of these business actors so that they are able to change waste that originally did not have a selling value to have a selling value. Not only that, there are still many new products that are loved by the public in the era of the covid-19 pandemic, one example of which is various home decoration products.

The Covid-19 problem faced by all countries in the world, including Indonesia and how the Indonesian government has taken various ways to deal with the impacts that have been caused, namely through the ministry of tourism and the creative economy to stabilize the economy as a result of the Covid-19 pandemic is a the phenomenon behind the researchers compiling a study entitled Pandemic Covid-19 as Momentum for the Awakening of the Creative Economy in Indonesia with the aim of examining how the government through various parties, one of which is through the ministry of tourism and the creative economy in collaboration with business actors of Micro, Small and Medium Enterprises and other parties revive the creative economy in Indonesia in the midst of the COVID-19 pandemic.

### **Concept of Creativity**

Creativity is defined in different ways (Tichy, 2001). There are so many different definitions, so the notion of creativity depends on how people define it - "*creativity is a matter of definition*" (Ajie, 1994).

The concept of creativity based on 3P (Widjaja & Winarso, 2019) :

- a. Process

Is a process that produces something new, and the creative process is the most important part in developing creativity. It can be interpreted to be busy creatively which shows the fluency of flexibility (flexibility) and originality in thinking and behaving.

b. Product

The definition of creativity based on the product is a creativity effort that focuses on the product or what is produced by individuals, either something new/original or an innovative elaboration/combination. A work can be said to be creative if it is a creation that is new or original and meaningful from the individual or to the environment.

c. Private

Creativity reflects the uniqueness of the individual in his thoughts and expressions. Creativity begins with the individual's ability to create something new (Istanto, 2015). A creative individual has an independent nature. He does not feel bound to the prevailing general values and norms.

## Context of Creative Thinking

The most common definition of thinking is the development of ideas and concepts within a person. The development of these ideas and concepts takes place through the process of establishing relationships between parts of the information stored in a person in the form of notions. Thinking includes many mental activities. We think when we decide what to buy in the store. We think as we daydream while waiting for an introductory psychology course to begin. We think while trying to solve an exam given in class. We think when we write an article, write a paper, write a letter, read a book, read the newspaper, plan a vacation, or worry about a broken friendship.

In simple terms, thinking is processing information mentally or cognitively. More formally, thinking is the rearrangement or cognitive manipulation of both information from the environment and symbols stored in long term memory. So, thinking is a symbolic representation of some event or item (Khodijah, 2006: 117).

Thinking is a mental activity (Cahyono, 2016). The human thought process has two main characteristics (Hariyani, 2012), namely:

a. Covert / unobservable (not visible).

Thinking processes occur in the human brain and physically can not be seen the process (in terms of information processing) (Istanto, 2015). Some experts who have tried to physically monitor thought processes have only found weak electrical activity and chemical processes in the thinking human brain. Thus, the information processing process cannot be observed and seen physically or chemically. The processing of meaning, both semantic and visual, is abstract so that it cannot be detected by the five senses.

b. Symbolic (involves manipulation and use of symbols)

In thinking, humans process (manipulate) information in the form of symbols, (both verbal and visual symbols). The symbols will give meaning to the processed information.

The thought process is one of a series in the mechanism of interpretation of stimuli. In thinking all cognitive processes are involved, starting from sensation, perception and memory (Hariyani, 2012).

Broadly speaking, there are two kinds of ways of thinking, namely autistic thinking and realistic thinking (Mahmud, 2017). Autistic thinking is often referred to as daydreaming, daydreaming or fantasizing. With autistic thinking people escape from reality, seeing life as fantastic images.

On the other hand, realistic thinking is referred to as reasoning, namely thinking logically, based on existing facts and adjusting to the real world, along with all the arguments/laws.

Creativity is often thought of as a skill based on natural talent, where only those who are talented can be creative (Clear, 2015). This assumption is not entirely true, although in reality it appears that certain people have the ability to create new ideas quickly and easily. diverse.

Creative thinking has several mechanisms or processes that must be passed. According to David Cambell, there are five stages of creative thinking, including (Hariyani, 2012): Preparation, Concentration, Incubation, Illumination, Verification/ Production.

Creative thinking thrives when it is supported by internal and situational factors. Creative people have diverse temperaments (Akbar, Panuntun, & Asikin, 2021). Wagner was arrogant and controlling; Tchaikovsky is shy, quiet, and passive; Bryon is hypersexual; Newton was intolerant and short-tempered; Einstein was humble and simple. Nevertheless, there are three aspects that generally

characterize creative people according to Munandar (1999: 96); Cognitive ability, Open attitude, Attitude that is free, autonomous, and believe in yourself.

### **Innovation Concept**

Innovation itself means introducing new ideas, new goods, new services and new ways that are more useful (Widjaja & Winarso, 2019). Innovation or innovation comes from the word to innovate which has the meaning of making changes or introducing something new (Amri & Ahmadi, 2010).

#### a. Product innovation

Involves the introduction of new goods, substantially improved new services. And also an increase in function characteristics, technician abilities, and ease of use (Anjaningrum & Sidi, 2018). For example: cell phones, computers, etc.

#### b. Educational innovation

Innovation also applies in the world of education (Hains & Hains, 2020). A clear example of innovation in the world of education is the application of an anti-corruption curriculum in schools. This curriculum certainly did not exist when Indonesia became independent in 1945. Along with the times, innovation in the curriculum was felt to be necessary. One example is the inclusion of anti-corruption education (Wahyudin & Susilana, 2011).

#### c. Public service innovation

Previously, public services could only be done face-to-face. However, with the development of current technology, public services can be done online (Octaleny, 2020).

#### d. Technological innovation

Innovation in the field of technology is currently developing very rapidly, which makes humans able to interact with anyone without limits. This is evidenced by the existence of various kinds of social media such as Facebook, Twitter, and Instagram that reach users all over the world (Periyadi, Sri Bulkia, 2020).

#### e. Cultural innovation

Culture is closely related to the life of the nation. Innovations in the cultural field can be in the form of cultural festivals or other festivals, for example the batik festival (Mansur, Taufik, & Nurmaeta, 2020).

### **The reason humans have to be creative and innovative**

Creativity can be done by anyone who wants. According to Colin Rose & Malcolm J. Nichol (2002: 275) in their book *Accelerated Learning*, "Being creative is not just sitting around waiting for a flash of inspiration. Creativity demands a lot of hard work and requires careful preparation." Especially now that many people write *Ways to be creative*, whether in the form of literature, games, thought maps, etc. Therefore, creativity development is carried out from an early age (Budiarti, 2015), reviews and studies on the creative process, its conditions and ways that can foster, stimulate, and develop it are very important.

Some reasons why creativity needs to be nurtured from an early age:

a. By being creative, people can actualize (actualize) themselves, and self-actualization is a basic need at the highest level in human life (Maslow, 1967). Creativity is a manifestation of a fully functioning individual.

b. Creativity or creative thinking as the ability to see various possible solutions to a problem is a form of thinking that until now has received little attention in education (Guilford, 1967).

c. Being creatively busy is not only beneficial (for the individual and for the environment) but also gives satisfaction to the individual.

d. Creativity enables humans to improve their quality of life.

### **Creativity and Innovation in the economic field in Indonesia**

The creative industry itself is actually a concept that has emerged before the emergence of the concept of the creative economy. The term "creative industry" was recorded in 1994 in the "Creative Nation" report issued by Australia. However, this term really started to lift in 1997 when the United Kingdom Department of Culture, Media, and Sport (DCMS) established the Creative Industries Task Force.

This definition of Creative Industries Task Force is the reference for the definition of creative industries in Indonesia as written in the 2009-2015 Indonesian Creative Economy Development Plan Book issued by the Ministry of Trade of the Republic of Indonesia (2008) as follows: individuals to create prosperity and employment through the creation and utilization of the creative power and creativity of the individual. To date, the Government of Indonesia itself has identified the scope of the creative industry covering 15 sub-sectors (Purnomo, 2016) including; Advertising, Architecture, Art Market, Craft, Design, Fashion, Video, Film and Photography, Interactive Games, Music, Performing Arts, Publishing and Printing, Computer Services and Software or Information Technology, Television & Radio (broadcasting), Research and Development and Culinary.

### **The role of the government in dealing with economic problems due to the COVID-19 pandemic through the Creative Economy**

The government, through the Ministry of Tourism and Creative Economy (Susanti & Syahar, 2019), has made various efforts to overcome the problems caused by the Covid-19 pandemic. Some of these things are by conducting various events or events and then training in all sub-sectors of the creative economy.

Events or events and training held by the Ministry of Tourism and Creative Economy to support the Indonesian economy in the midst of the COVID-19 pandemic (RI, 2021a).

#### a. Holding Modest Fashion Funders Fund 2021

The Modest Fashion Funders Fund 2021 program implemented by the Ministry of Tourism and Creative Economy in Jakarta on February 23, 2021 with the aim of assisting modest fashion brands in developing business, increasing capacity and related to access to capital. The Ministry of Tourism and Creative Economy is trying to prepare Modest Fashion founders to be able to improve their business management. This is done because the fashion subsector in the creative economy is able to make a significant contribution because fashion is always evolving, and Indonesian people, especially fashion customers, are very fast in following fashion changes (Rahayu, 2021a).

The Modest Fashion Funders Fund 2021 program prepares participants to be ready to be ogled by investors both from outside and from within the country who are certainly potential and ready to be looked at by institutions related to funding. This program collaborates with various parties, especially mentors from the fields of fashion, finance, digital marketing, financial institutions (banks) and venture capital.

#### b. Charisma Event Nusantara

Charisma Event Nusantara is a program implemented by the Ministry of Tourism and Creative Economy in collaboration with local governments to improve the tourism sector and the creative economy of every region in Indonesia. The diversity of various tribes, traditions, cultures, and culinary arts in each region in Indonesia creates its own uniqueness, so the Ministry of Tourism and Creative Economy sees it as an opportunity to introduce the tourism sector and potential products from each region to local and foreign communities (RI, 2021c).

#### c. *NGOPREK*(Chat with Creative Economy)

The Covid-19 pandemic has in fact been able to cause business actors in the creative economy sector to be distraught, especially in terms of financial turnover. In fact, in 2019, the creative economy sector was able to absorb 17 million workers. Therefore, the government must take part in the problems faced by business actors in the midst of the COVID-19 pandemic. The government through the Ministry of Tourism and Creative Economy provides facilities to business actors in the creative economy sector in the form of a program called *NGOPREK*(Creative Economy Chat Together) (RI, 2021b).

*Ngoprek* is a facility where business actors in the creative economy sector can describe all their problems and complaints in dealing with economic problems to the Government, through the Ministry of Tourism and Creative Economy. So that the Ministry of Tourism and Creative Economy is able to clearly identify the problems that are being faced. Furthermore, with the ngoprek program, the Ministry of Tourism and Creative Economy and business actors who then work together with related parties are able to formulate various joint solutions related to the problems being faced.

#### d. Lake Toba Creative Buying Movement

The Lake Toba Creative Buying Movement will be held on February 21, 2021, which is a follow-up to the "Proud of Indonesia" national movement. The purpose of holding the Lake Toba Creative Buying

Movement is to explore the potential for tourism and the creative economy in the Lake Toba area which is one of the destinations that is a priority scale out of a total of 5 main priorities. In addition, the government through the Ministry of Tourism and Creative Economy also provides assistance and education to creative economy business actors to develop and advance their business with e-commerce platforms. The Ministry of Tourism and Creative Economy also encourages the craftsmen of Kampung Ulos from North Sumatra to increase innovation and creation in order to be able to increase production so that the income generated also increases and of course penetrates the international market.

e. Discuss the Capital Market with Tourism and Creative Economy Players in Surabaya

The capital market talk show with tourism and creative industry players will be held on February 19, 2021 in Surabaya. This activity aims to introduce entrepreneurs, especially Micro, Small And Medium Business players, about access to financing using the stock exchange through Initial Public Offering. Capital is a major problem for business actors. As many as 92.37% of creative economy actors get capital from their own savings, family loans because of the difficulty of getting loans from financial institutions. Of all creative economic entrepreneurs, 24.44% managed to get financing through financial institutions, and 0.66% from non-banking financial institutions (Rahayu, 2021d).

With the capital market talk show, the Ministry of Tourism and Creative Economy hopes that business actors can share experiences in obtaining business capital, one of which is through the capital market. The first step taken by the Ministry of Tourism and Creative Economy is to introduce the capital market.

f. Adian Nalambok Spot Renovation

The Nalambok adian spot is located on the back of a hill between Parapat to Balige, Tampahan sub-district, Toba Samosir Regency. Adian Nalambok spot is a spot that is able to provide views of the beauty of Lake Toba from above. The purpose of the renovation of the Adian Nalambok spot is to restore the tourism sector and the creative economy in the area. So that it can absorb more workers (Rahayu, 2021c).

g. Socialization of FoodStarup Indonesia

The socialization of Indonesian foodstartip was held on February 17, 2021 in Malang, East Java. This activity is carried out online and offline through the Zoom application. The purpose of holding this socialization is so that culinary business actors are able to grow and continue to develop amid the COVID-19 pandemic and build a culinary industry ecosystem by connecting it to access to financing or capital, so that culinary business actors are not constrained by costs or capital when they need it. In addition, the participants were given knowledge and understanding on how to get access to capital through the FSI program. The participants also gained knowledge about marketing and product distribution.

h. Support the 2021 banyuwangi festival

Banyuwangi festival in 2021 is an annual routine activity that presents 102 events from various kinds of attractions. The banyuwangi festival in 2021 will be carried out offline and online with a colorful hybrid concept. This activity aims to make the community's creativity run even though in the midst of the COVID-19 pandemic. This activity is also able to increase the economy of the Banyuwangi Regency, this is proven in 2019 PAD increased by Rp. 29 billion, the poverty rate decreased to 7.52%, GRDP increased by 157.5% and per capita income increased by 149%. With evidence of an increase in the economy in 2019, this festival activity will still be carried out with a new concept in the new normal era so that it can provide a new sensation as well (Rahayu, 2021b).

i. Strengthen cooperation with Hungary

Hungarian tourists contribute quite a lot to the Indonesian tourism sector. However, since the Covid-19 outbreak, at the beginning of 2019 there were 12,218 recorded visits to Indonesia. However, in 2020 the number experienced a drastic decline, namely 3,559 tourists. The decline in the number of tourists from Hungary is the impact of the COVID-19 pandemic because there are many policies from each country, both Indonesia and Hungary, in responding to this Covid-19 outbreak. Responding to this problem, the Ministry of Tourism and Creative Economy will increase tourism promotion as has been carried out before, namely fam-trips, sales missions as well as various festivals and exhibitions with the aim of increasing the number of foreign tourists to visit Indonesian tourist destinations.

Minister of Tourism and Creative Economy, Sandiaga Salahudin Uno also increased cooperation with Hungary in the creative economy, especially in the field of information technology and start-ups. The

Covid-19 pandemic is able to have an impact on the rapid development of information technology, so that the Indonesian people, especially creative economy players in the field of information technology, must be able to develop quickly.

j. BEKUP (Baparekraf For Startup)

Baparekraf For Startup Program is a forum to support start-ups in the creative industry by providing intensive assistance to be able to survive, especially in the midst of a pandemic and continue to develop rapidly.

Actually, there are still many activities carried out by the Ministry of Tourism and Creative Economy which aim to maintain, improve and create businesses in the creative economy in Indonesia.

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## THE LANGUAGE OF NATION-BUILDING IN NIGERIA: A SYSTEMATIC EXPOSITION

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### Abstract

The general objective of this paper is to study the language of nation-building in Nigeria by making a systematic exposition. Language is perceived in the work as a means of communicating meaning, conveying emotional conditions, viewpoints and philosophies. Nation-building is underscored in the work as the framing or shaping of a national identity through the instrumentality of state power, aimed at unifying the people within the state and thereby engendering political, economic and socio-cultural sustainability and stability of the state. The problem of the study centers on a supposition that in multiethnic and multilingual Nigeria, the citizens invariably hear and understand what the others are saying in the exact language of delivering such communication. Hence, nation-building is on course in the Nigerian nation. Findings of the study however point towards the contrary dimensions of these suppositions, revealing that the assumed language of nation-building in the country has been the language of war, bitterness, animosity, recrimination and vendetta, as principally propagated by the political elite. The work recommends the inauguration of a national language policy in the country within an overall framework of a generic nation-building agenda.

Keywords: Language, language policy in Nigeria, nation-building, nation-building in Nigeria, Nigeria's national challenges

### Introduction

Scholars of different hues have expended mammoth amounts of research energy on attempts to locate the central point of Nigeria's protracted national problems (Ajayi, 2006; Famosaya, 2021; Gever et al, 2018; Mensah et al, 2019; Nwaoga et al, 2014; Okeke et al.(2021); Olasupo et al, 2017; Osaghae, 1998). But it appears as if the most daunting problems of the country are fundamentally interwoven with the issue of nation-building. Hence, the national adversity is neither separately insecurity as many researchers are wont to believe nor exclusively economic as others have tended to conclude (Adebayo & Adepoju, 2018; Adenike, 2021; Adofu & Alhassan, 2018; Asika & Nwangwu, 2021; Ewetan & Urhie, 2014; Omoyibo, & Akpomera, 2012). The germane issues are probably more squarely locatable within the political spheres of action but pungently have to do with nation-building. Therefore, from whatever angle sundry concerned crusaders and commentators engage with the surrounding trajectories of the Nigerian developmental challenges, the issue of nation-building (also describable as the national question) seems to remain at the center.

There are more than 370 ethnic groups and 500 spoken languages in Nigeria (Bell, 2021). The country is accordingly a multiethnic location with monumental language diversities. Besides the indigenous languages emanating from the multiplicity of ethnicities in the country, there is also the colonially imposed English language, subsisting as the official language in the country. The English language is very widely utilized for unofficial and informal communication in Nigeria. Furthermore on the position of the English language in these scenarios, Opara (2016) highlights that despite the "fact that definitions of words are culturally and contextually bound, because words carry meanings that make sense to members of a shared social environment, there is an underlying assumption in dispute resolution in

Nigeria, that all the words for dispute resolution should be in English – the second language” of the people.

The above scenario thus creates immense challenges for nation-building in the Nigerian territory – a multiethnic location. The central aspect of this problematic therefore centers on how to seamlessly engender nation-building in the country. Odeyemi (2014, p.6) relatedly highlights that “nation-building is an uphill struggle in multiethnic states”. Thus, integral to the generic conundrum in the Nigerian nation is the question bordering on the language of nation-building in the state. What has been the language of nation-building in Nigeria? What should be the language of nation-building in the country? The general objective of this paper therefore is to study the language of nation-building in Nigeria by making a systematic exposition.

### **Conceptualizing Language**

The paper continues by attempting to conceptualize language. Opara (2016, p.11) accordingly sees “language as a structure of meaning-giving and reality-creation, composed of words, phrases and sentences, as humans’ communications are based on these features, to describe an event, explain one’s emotions, needs, interests and fears, etc.”. Tidwell (1998) in Opara (2016, p.12) further perceives “language as an external behavior that allows the identification of a speaker as a member of some group. Opara (2016, p.11) additionally highlights that:

People from different cultures and social units perceive the world through the lens provided by their distinctive languages. Meaning that language provides repertoires of words that name the categories into which the language users have divided their world. In fact, definitions of words are linguistically, culturally and contextually bound. This is because words carry meanings that make sense to members of a shared social environment.

Citing Ali (2011) and Macaulay (2011), Okeke & Oboko (2021, pp.28-29) highlight that “language is a pungent means of conveying communication and transmitting emotional states, and philosophies, as language and discourse thus, bring together, organize and validate knowledge, group relationships and coordination”. Hence, “language communicates meaning, and without this quality of meaning communication, language translates to an irrelevant exercise. Yet, determining what meaning means in language is problematic but whatever language is, and however it is stored in the brain, it is a highly effective system of communication among human beings”.

### **The Meaning of Nation-building**

Nation-building is currently a shapeless concept among scholars. In these regards, some contemporary researchers tend to use nation-building and national (or even economic) development synonymously (and interchangeably). There are even articles that have interpreted nation building in terms of economic growth and stability. Some others equate it with efforts at national progress on the political, social and other indices of development in a country. Some scholars still use nation-building as a synonym of state building (Aderemi et al, 2019; Amadi & Alolote, 2019; Dinnen, 2007; Egbule, 2019a; Egbule, 2019b; Joseph & Anikelechi, 2019; Idike & Eme, 2015; Ojiagu et al, 2020; Onyebueke, 2020; Soetan & Osadola, 2018). In the process of these multifaceted theorizations, such authors usually fail to succinctly say what nation-building means. In place of definitive conceptualizations the researches under reference usually lead to some whirls of unhelpful positions seemingly bordering on the definition of nation-building.

But according to Eboh and Ukpong (1993) in Ita et al (2019, p.4) “the usual difficulties in nation-building could be up-turned: (i) if a country is blessed with truly committed, self-less, dedicated, patriotic, nationalistic leadership; a leadership with a clear sense of vision and dynamism, devoid of ethnic or tribal sentiments, and (ii) if there is desire by the diverse groups to live together in the spirit of oneness, patriotism, mutuality and reciprocity”. Borrowing from Eboh and Ukpong (1993) therefore, and concisely denoted, nation-building in this contribution refers to the process of achieving the desire by diverse groups in an envisaged or supposed nation-state “to live together in the spirit of oneness, patriotism, mutuality and reciprocity”. It is a function of the national leadership culture that is devoid of ethnic or tribal sentiments. And it actually needs to be underscored that for nation-building to be consequential the desire by the diverse groups to live together is essential. In the absence of such desires

what takes place would be either nation grouping at best and at worst perpetual nation feuding and cantankerous union of ethnic nationalities.

Hence, when Egbule (2019b, p.103) submits that “nation building is one of the un-accomplished desires in Nigeria, mainly because of numerous challenges”, the questions that follow should be: Whose desires are being referred to? How and when were these desires showcased? On the issue of hate speech in Nigeria for instance, as trigger of nation-building detraction in the country, Yakubu (2019, p.293) submits that “hate-speech-making is not peculiar to any single region or group in the country and that it cuts across a myriad of social and societal hierarchies”. The desire by the diverse groups in a multiethnic nation-state to live together is accordingly not only essential for the engendering of nation-building among such people, it is also important to ensure that the putative desires are not egotistically elite-hoisted.

Furthermore, nation-building as a concept can refer to the formidable building of a new nation from previously independent nationalities. Hence, Adigun (2015) in Egbule (2019, p. 81) opines that nation-building “means the systematic process of making a people, who hitherto are from different cultural, ethnic, religious, racial, or national backgrounds to feel they belong together under a nation”. Nation-building is finally describable as the piecing together or shaping of a national identity through the instrumentality of state power, with the aim of unifying the people within the state, in order to engender political, economic and socio-cultural viability and stability of the state (Deutsch & Foltz, 2010; Mylonas, 2021).

### **Statement of the Problem**

There seems to be some flawed conclusions that despite the existence of over 500 spoken languages in Nigeria (Bell, 2021) the citizens of the country invariably hear and understand what the others are saying in the exact language of delivering such messages. Bell (2021) also posits that there are more than 370 ethnic groups in Nigeria. The inaccurate suppositions also extend to the thoughts that these ethnic groups are obligated to learning and using the English language as lingua franca because it was validly bequeathed to the country by the erstwhile British colonizers. The role of language in nation-building is accordingly overlooked in the country. In any case, the nation’s elite (particularly the political elite) even seem to be indifferent about nation-building. The elitist mantra is rather usually in the regards that “the unity of Nigeria is not negotiable or that the nation of Nigeria is an indissoluble and indivisible entity”. What language do the elite speak in propagating these renditions? When the elite class speaks in English language, who understands them? When citizens do not understand each other, and composite nationalities in a nation state speak to each other in a different foreign language and the elite and the masses communicate at cross purposes, it becomes truly far-fetched preaching nation-building in such a location. Yet nation-building is the most critical task of leaders in all multiethnic and plural societies and it must have its own language – the language of nation-building. What should be the language of nation-building in a multiethnic and multilingual Nigerian nation?

### **A Literature Review**

There is actually a dearth of related literature on the language of nation-building in Nigeria. However, on the awkward position of English as second language and medium of nation-building House (2003) argues against the widespread supposition that in the role of English language as lingua franca it poses a severe threat to multilingualism and national languages. He makes a distinction between ‘languages for identification’ and ‘languages for communication’. For the stance against unfairly attacking English as a killer language, House (2003) draws additional support from the results of three research works carried out at Hamburg University, the first one on the impact of English on discourse norms in significant genres in other languages; the second study on the nature of interactions in English as a lingua franca; and the third work focusing on supposed ‘international degree programmes’, in which the language of instruction is English. House (2003) finally makes some exploratory propositions for novel research paradigms of English as a lingua franca.

Opara (2016) studied language and culture as conflict resolution tools” and essentially explored “the challenges of English language in intercultural conflict resolution, emphasizing the need to consider the different uses of the language in national and transnational conflict resolution” (Opara, 2016, p.11). According to Akujobi, O. (2019, p.1) “the language scenario in Nigeria is complex, intricate and dense,

leading to an extreme degree of multilingualism due to an array of aboriginal, exogenous and pidgin languages. Then the need to break the language barrier in Nigeria to make for a free flow of mutually intelligible communication led to the introduction of the English language by the colonialists". Akujobi, O. (2019, p.1) further deposes that "the aboriginal languages lacked the power to unite members of the varied ethnic groups in the country but the English language has proven to meet the requirements of an official exogenous language to bond the varied ethnic groups in the heterogeneous state together for lucid communication, which is fundamental to the economic, social and political unity of the nation".

In a relevant work to the issue of "the language of nation-building in Nigeria" Yakubu (2019) studied the degree of correlation between the prevalence of hate speech in Nigeria and the prevailing poor state of nation building in the country. Perceiving hate speech as derogatory and prejudicial remarks against people of other ethnic origins, the study found that primordial ethnic affiliations and identities remain major driving forces behind the prevalence of hate speech in Nigeria. The research further found that the incidence of hate speech is usually more pronounced at periods preceding and following local and national elections in the country. Yakubu (2019) subsequently proposes legislative action in combating hate speech in Nigeria. The contribution finally advised tribal and regional leaders in the nation to retreat from making incendiary utterances that incite one group against the other.

Odeyemi (2014, p.1) in the study on "a political history of Nigeria and the crisis of ethnicity in nation-building" describes the nation-building situation in Nigeria as "nation-building in close call". This is akin to dismissing the position as close shave nation-building. Then the truth is that a near miss nation-building is as good as no nation-building. The upside of nation-building is integral to the process. According to Odeyemi (2014, p.11) therefore, "the cumulatively divisive impact of ethnicity in Nigeria over the decades, has constantly rendered nation-building experiment in the Nigerian federation most difficult, as indeed this process has been, till date, such a woeful failure". Anyanwu (2019) studied "ethno religious conflicts and nation building in Nigeria" and recommended "the inclusive theory of conflict resolution as one of the therapies needed to set the wheel of nation building in Nigeria on motion" (Anyanwu, 2019, p. 61).

Ineke (2018) examined the different institutional efforts at engendering nation building in Nigeria since 1960. The paper aimed at discussing the major factors that had negated the varied governmental efforts at creating a united Nigerian nation. The researcher suggests that these nation building efforts, especially during the prolonged years of military administration achieved mere fleeting successes as a result of some structural drawbacks. The work enumerated these deficient critical pillars to border on the military, security, language and education, submitting that unless the outlined matters are accorded core national colouration, nation building in Nigeria would be akin to building without pillars.

Shokpeka (2009) had alluded to the impossibility of building Nigeria into a united country, against the background of the divisive impact of a culture which traces citizens' state of origin in order to be availed opportunities for personal progress in the country. The work further found that in spite of the generic individualism of Nigerians, a more careful examination of the traditions of the composite ethnic groups would reveal the existence of linkages among them and such links could be emphasized in many ways for the successful evolution of a united country in Nigeria. In apparent despair, Akubor (2018) describes what currently occurs in Nigeria as nation bleeding, whereby professional politicians ceaselessly speak in dangerous and divisive tongues instead of speaking the language of harmony and concord. Then despite the foregoing, the fundamental gap in extant literature still borders on the identification of the historical and contemporary language of nation-building in the Nigerian space. This study attempts to fill this gap.

### **Language and Nation-building in Nigeria: A Nexus**

Language and nation-building are inextricably related. According to Opara, 2016, p.11) "language is used to resolve or escalate dispute, as dispute resolution relies heavily on words (language)". In other words, "language plays a crucial role in causing and resolving conflict" Opara, 2016, p.13). Dispute resolution on the other hand is a nation-building tool as the relations among hitherto disparate nationalities currently in amalgam as a nation-state frequently necessitates the occurrence of disputes and their resolutions. Ita et al (2019, p.4) in these regards opine that since independence in 1960, "Nigerian leaders have tried to make Nigeria a proper nation to no avail". But a contrary viewpoint is

canvassed in this contribution. The group that, more than any other class in the society has been beating the drums of war in Nigeria since independence in 1960 is the class of people usually called leaders.

The Nigeria-Biafra civil war in the country (1967-1970) was not brought on by the common people. It was squarely triggered by the shenanigans of the political and other elite. Currently and historically in the Nigerian nation therefore, the language of nation-building has been the language of war, bitterness, animosity, recrimination and vendetta. But the truth is that the language of nation-building in Nigeria and elsewhere is not definable by the literally connotation of language which has been duly acknowledged in this contribution. Metaphorically stated, the language of nation-building is the language of peace and concord. It is important at this point to highlight that the homogenization of a population is not nation-building.

Alesina & Reich (2015, p.1) thus argue that “homogeneity amongst people can be built with education, teaching a common language, building infrastructure for easier travel, but also by brute force such as prohibiting local cultures or even genocide. But Nations stay together (nation-building occurs) when citizens share enough values and preferences and can communicate with each other”. Prohibition of disparate ethnic solidarities in a nation-state is not an exercise in nation-building. The use of genocide and pogrom to keep insurgent ethnic groups in check is equally not the acme of nation-building. This then underscores the importance of the relevant language in nation-building – the language of amity and harmony.

## Conclusion

The paper concludes that there is a language bottleneck in the nation-building experimentations of the case study country. The language of nation-building is indeed, in short supply in the country. Invariably, practically and metaphorically, citizens and peoples of the various nationalities that inhabit the territory of Nigeria speak in different languages. The elite, particularly the political elite and the hoi polio, also deploy different languages in their intra and inter class communications. Contrary to the unifying demands of the language of nation-building, the various languages of the Nigerian peoples (languages spoken by Nigerians) engender misperceptions. Nation-building cannot therefore occur under such communicative contradictions. Hence, among the fundamental conditions precedent to the building of a nation out of the disparate national groups in the territory of Nigeria is the inauguration of a national language policy. Incidentally, it would entail the availability of enormous political will in the country and the cooperation of the people for such a unifying policy to be produced and put into operation.

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## **INFORMATION TECHNOLOGY UTILITY ON COMPANY PERFORMANCE IN THE INDUSTRIAL REVOLUTION ERA 4.0: CASE STUDY AT GERAI DINAR PEKALONGAN**

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### **Abstract**

The revolution of Islamic financial institutions in terms of technology has now become a necessity. Similar to conventional financial institutions or other companies, Islamic financial institutions also need to take advantage of technological advances to be able to compete with other financial institutions. This study aims to find out how financial institutions take advantage of advances in information technology in the company's operations, the impact obtained and the policies taken by the company in responding to advances in technology and information. The method used in this research is a field study with a qualitative descriptive approach with data collection through structured interviews and documentation methods as supporting data in the study. The results showed that the use of information technology at Gerai Dinar Pekalongan was not as maximal as other Islamic Financial Institutions, but still provided convenience for employees in carrying out promotions, daily price updates, and financial reporting in each period. As for consumers or customers, they can find out daily price updates through social media and Gerai Dinar Pekalongan website and can also make purchase transactions through Gerai Dinar Pekalongan website. In addition, there is an increase in the Captive Market, which was originally people who were old and usually old entrepreneurs or civil servants and retirees, now with the existence of information technology coupled with the target of productive young people.

Keywords: Information Technology, Company Performance, Industrial Revolution 4.0

### **Introduction**

The development of digital and internet is a sign that the world has experienced the 4th industrial revolution, after the automation technology that occurred in the 3.0 industrial revolution. The industrial revolution 4.0 is an era where science and technology is developing rapidly so that it changes the lifestyle and behavior of people in all corners of the world, including in Indonesia. This era is able to present various kinds of technological developments that aim to facilitate all activities (Mumtaha & Khoiri, 2019). The impact of the industrial revolution has penetrated all aspects of human life such as the economic, political, social, and cultural fields.

As a result of the development of technology and information requires innovation in all aspects of life without exception. Of course, the innovations carried out must be based on accurate considerations, not only focusing on the technology used, but also the benefits and possible obstacles or threats that will arise from the innovations carried out. Therefore, good management is needed in the face of the current industrial revolution.

The ease of doing work as a result of the development of technology and information has now been felt by the community. It's not just jobs that are starting to be helped because of the emergence of high-tech machines, but the process of exchanging information can run easily and quickly. The rapid use of information technology has a positive impact on economic growth in Indonesia (Sundari, 2019). This condition occurs because economic actors have been able to digitize the operations of the companies or institutions they have, so the work of employees will be lighter.

Technological developments in the 4.0 revolution era are thought to be able to make a major contribution to the country's economy, but on the other hand the country is also under threat arising from these technological advances (Faqih, 2019). The industrial revolution has taken on the role of human labor in work, so HR (Human Resources) must be able to adapt to changes that occur (Faqih, 2019). The increasing number of unemployed due to the quality of human resources who are not able to keep up with technological developments is one of the consequences of the shift of human work to machine technology.

The convenience that occurs in human life, especially in the field of information, has resulted in the birth of a young generation with superior competencies who are ready to coexist with technological advances. It is the superior generation that will later lead to fierce competition in life. The aspect of life that can be felt the most changes after the industrial revolution is the economic field. Digital-based economic actors are starting to emerge, offering easy products and services to become the main factor to rely on in an effort to compete with other economic actors.

In financial institutions, for example, management is competing to apply technology to all operational aspects to make it more attractive to the public and to be able to increase the income of the institution or company. The form of application of technology and information in financial institutions can be divided into several parts, for example in the promotion section starting from making graphic designs, to dissemination on social media. Then in the field of services that can be done online without having to come directly to the office of the financial institution, then in the internal section which is able to facilitate the process of making reports in each period. Ease of course it will feel more effective and efficient.

The advantage of implementing effective and efficient operations will have an impact on the company's performance, not only on easier work to do but also the time required will be faster, so the company will be more productive than before. Internal parties will easily find out how the condition of the company will then affect the policies that will be set in the future.

The revolution of Islamic financial institutions in terms of technology has now become a necessity (Nurzianti, 2021). Similar to conventional financial institutions or other companies, Islamic financial institutions also need to take advantage of technological advances to be able to compete with other financial institutions. The use of this technology must also be guided by the provisions that apply in Islamic economics.

## Literature review

### *Industrial Revolution 4.0*

The industrial revolution occurred 4 times, so that the term industrial revolution 4.0 appeared which initially started in 1784 in England, then developed again at the end of the 19th century, then came computer technology as a sign of the third revolution in 1970 and is now in its infancy. in the era of the fourth industrial revolution. Revolution is simply defined as change. Changes in the revolution involve several forces as stated by Soekarno (Putra, 2018) namely changes that are fundamental or fundamental, radical changes, comprehensive changes, changes that take place at a fast time, changes that intersect with people's lives, changes that are only made by certain parties, as well as changes that collide with other changes. The change into the digitalization era brings quite a lot of influence on human life (Amalia, 2021). There are 5 reasons why the industrial revolution is considered important (Irwansyah, 2018) :

1. Able to minimize the burden of business challenges in the current era
2. There is a process of accelerating innovation in the business model
3. Because it places the consumer at the center of all activities, it requires skills for the workforce to manage work more flexibly
4. Industry 4.0 makes it possible to increase prosperity due to technological advances so as to ease work.
5. Technological advances due to the industrial revolution 4.0 are able to provide useful data and services for future production decisions.

The industrial revolution has 4 principles (Nurzianti, 2021) including:

1. Transparent information, in the form of data analysis and provision of information
2. Independent decisions

3. Technical assistance that facilitates work, in the form of physical and virtual assistance, and
  4. The existence of conformity with the needs, namely with collaboration, security, and standards.
- The challenges that are often experienced in the era of the industrial revolution 4.0 (Hamdan, 2018)

:

1. Problems that occur in the security of the information technology used
2. Problems on the stability of the machine for production
3. Incompetent quality of human resources
4. There is a lot of unemployment due to human labor being replaced by machines.

#### *Information Technology*

Information technology is a technology created by humans that combines computers with high-speed communication channels for the process of delivering information in the form of data, voice and video so that its distribution is faster, wider and can be stored for a long time (Marhaen & Jaenab, 2021). Information technology is a technology that is useful for storing, processing, producing, and sharing information (Putra, 2018). The presence of information technology has an influence on people's lives, because it is able to provide convenience for everyone in the communication process, both receiving and disseminating information. Haag dkk (2000) divide information technology into several parts (Putra, 2018) namely: input technology, output technology, hardware technology, storage technology, communication technology and processing machines

The purpose of implementing information technology in companies (Yuliana, 2000) :

1. To attract interest from consumers by promoting on social media
2. Improve and simplify service to consumers
3. Marketing of products that have been produced through the website
4. Facilitate the process of introducing new products through social media.

The advantages that can be obtained after applying information technology (Endraswari, 2006):

1. Global Dissemination, which means that all communication in business is done through the web so that information dissemination can occur effectively and efficiently.
2. Interactive communication, communication that occurs with consumers occurs online and a fast response will be able to establish good relationships with consumers
3. Automation, related to information services to consumers, services tailored to what is needed by consumers/customers
4. Collaboration, able to improve cooperative relationships between fellow business partners
5. Electronic commerce, between sellers and buyers connected via the internet, ranging from forms of marketing to service.
6. Integration, the internet is used as a unifying forum between business people from different places, making it easier to obtain information.

#### *Company performance*

Performance is a condition that must be confirmed by certain parties to be able to find out how the achievement of an institution or company in completing work in accordance with the vision and policies set (Zamzami & Zuhri, 2015). Performance is the result of real achievement in a certain period both individually and in groups (Nurjaya et al., 2021). Performance appraisal is closely related to the completion or failure of a task, the success or failure of employees in carrying out the work.

In Darma (2013) there are several elements contained in performance management, including: the preparation of an agreed framework between managers and employees, the process of a series of performance, an understanding of mistakes by making performance improvements, and the last is an approach where this is one of the efforts made to develop existing human resources (Zamzami & Zuhri, 2015).

The use of information technology (internet) has an effect on 3 dimensions of company performance (Endraswari, 2006). These dimensions are:

1. Coordination, cooperation between producers and suppliers related to the production sector
2. Efficiency, this dimension refers to productivity in a company
3. Trade, with advances in information technology, companies are able to expand their products/trade with easier services.

## Research methods

The approach used in this study is a qualitative approach with a descriptive method. Data collection techniques that researchers use are interview and documentation techniques. The questions addressed to the interviewees have been prepared beforehand so that the interview process can be more structured and no data is missed. The interview process was carried out at Gerai Dinar Pekalongan, located at Jalan Argopuro No. 26 Podosugih, Kec. West Pekalongan, Pekalongan City, Central Java with Manager from the financial institution as the resource person.

The data in this study are divided into two, namely primary data obtained directly from the financial institution in the form of interviews, and secondary data taken from the social media of financial institutions that are used as supporters in this study.

## Results and discussion

Based on the research that has been done by the researcher, the researcher can describe the results of this study in the attached description below. The use of information technology in this study showed results that were felt to be less than optimal in their use when compared to the development of the industrial revolution 4.0.

This research was conducted at Gerai Dinar Pekalongan, located at Jalan Argopuro No. 26 Podosugih, Kec. West Pekalongan, Pekalongan City, Central Java. The Pekalongan Dinar Outlet is a gold-based Islamic financial institution that has been established since October 1, 2010. The products offered by the Dinar Outlet are 3, namely Antam Gold, Dinar Coin and Dirham Coin. In addition, the Gerai Dinar Pekalongan also provides savings services for gold savings and leads to the introduction of gold savings to the general public so that they are interested in investing in gold.

### *Overview of Information Technology at Gerai Pekalongan Dinar*

Technology and information are important aspects that must be owned by institutions or companies because they are useful in the process of achieving company goals (Putri & Srinadi, 2020). The information system or technology used at Gerai Pekalongan Dinar is considered relatively still less than the maximum when compared to the leading Islamic Financial Institutions. Both in terms of content or software that has been used. This is also evidenced by a statement from the manager of Gerai Dinar Pekalongan:

"Yes, if you say you have used an information system or not, yes, here it is, but it is not as sophisticated as a good Islamic Financial Institution. So here is still semi-manual. Most just for internal section and even if for the public there is only a website and social media."

(Gerai Pekalongan Dinar Manager, 7 October 2021)

The manager also mentioned that there are two types of information technology that can be accessed by customers and the public, namely: Website: <https://geraidinarpekalongan.com/> and Instagram: [geraidinarpekalongan](https://www.instagram.com/geraidinarpekalongan).

The use of information technology in a company is expected to have a positive impact on the sustainability of the company, both for internal and external parties. This will be able to increase the competitiveness of institutions or companies so that they are not left behind or even excluded from the rush of competition. However, the application of the technology must be adjusted to the capabilities of existing human resources.

### *Human Resources Involved in Information Technology at Gerai Dinar Pekalongan*

Advances in technology and information will have a good impact on all aspects of people's lives if they are in the right hands. This means that the progress of science and technology must coincide with the increase in the quality of human resources. The human resources involved in information technology at the Gerai Dinar Pekalongan are internal parties of the Gerai Dinar Pekalongan itself. Both from the service and the manufacture of the information technology. Customers and the general public can also use information technology at the Gerai Dinar Pekalongan in the form of websites and social media. This is also evidenced by a statement from the manager of the Gerai Dinar Pekalongan:

"The information technology that we have here we make our own, especially in the IT department. For information technology in the form of accounting and bookkeeping, internal parties are running. Customers can only view the website and social media."

(Gerai Dinar Pekalongan Manager, October 7, 2021).

Administrative digitization is understood as a digital change in correspondence services designed to react to incoming or outgoing information and make it easier for human resources to complete tasks (Hendriarto, 2021). Matutina said that the quality of human resources (employees) must be guided by 3 things, namely knowledge, skills, and abilities (Hilda & Elly, 2019). There are at least these 3 things in determining or assessing the quality of human resources. Likewise, in a company, organization, or institution, the selection of competent resources must really be considered because later they will be the ones who will run the company's operations.

#### *The Mechanism of Making Information Technology at Gerai Dinar Pekalongan*

Creating an application to facilitate the work of employees is one form of utilizing advances in technology and information in a company or institution. The party who creates a program must have a good ability to avoid mistakes in decision making. The manufacture of Information Technology at the Gerai Dinar Peaklongan took into account a SWOT analysis, although it was not exactly in line with the theory and followed the existing SOPs at the time. But over time, SOPs and the development of Information Technology go hand in hand. This is also evidenced by a statement from the manager of the Gerai Dinar Pekalongan:

"Yes, definitely consider yes, but don't get hung up on SWOT analysis like in theory."

"Yes, according to the SOP. But now SOP and information technology go hand in hand. So if there is a new product or mechanism, the SOP will also follow."

(Gerai Dinar Pekalongan Manager, October 7, 2021).

The use of SWOT analysis (Strengths, Weaknesses, and Opportunities) in the planning of a company is not a new thing. This analysis has an important role in the course of a business or business which is now increasingly competitive (Apriandes et al., 2013). The ability to analyze where the strength of the company is so that it can become a supporting factor for the development of a business, being able to find out the weaknesses of the company or business so that it needs to be closed with existing opportunities, and being able to see threats that may occur in the future are the main things that must be owned by someone in running a business or enterprise. Thus, the obstacles that may occur will be able to be overcome properly and minimize the possibility of harm to the company.

#### *Efficient Use of Information Technology at Gerai Dinar Pekalongan*

The industrial revolution 4.0 brought changes in the world of business or business, especially in terms of company operations. Information Technology at Gerai Dinar Pekalongan is considered quite helpful in terms of accounting, bookkeeping, for the company's internal division which was originally still using the manual system so that now it can be faster in terms of data collection as well as better financial accuracy. For things such as disseminating information about the movement of gold prices, to purchasing transactions for products from Gerai Pekalongan Dinar, which was originally a manual system, now it can be done online which can be seen on each customer's smartphone. This is also evidenced by a statement from the manager of Gerai Dinar Pekalongan:

"Very efficient, what used to be manual is now by system, everything is so much better in terms of internal. For customers, it's also good, gold price movements can be updated directly from the center if there are changes and if you want to buy gold or dinars or dirhams now you can also go through the website. So the website also has a marketplace"

(Gerai Pekalongan Dinar Manager, October 7, 2021)

Use of digital technologies should be customized to allow a stronger impact on entrepreneurial intention and to deepen relations with the entrepreneurial ecosystem. Learning styles and teaching strategies need to evolve and to move to a more problem-(re)solving style and critical thinking (Ben Youssef et al., 2021). "Easy, fast, and safe" is a term that is already familiar to the ears, this term is often used by marketing parties in offering products to attract more public attention. This is an advantage for both parties as a result of advances in technology and information. Effective and efficient have been felt by both. Efficiency is described as a measure to compare the planned input with the input actually used, while effectiveness refers more to how the target can be achieved with the number of existing inputs (Indrayani, 2012). In the company, of course, these two aspects will be felt because they can ease the

work of employees, besides being able to reduce the energy expended, technological advances are also able to reduce the time needed in the company's operational processes.

#### *The Effect of Information Technology on Human Resources*

The reduced workload on employees is a consideration for a manager in managing workforce, with reduced time spent in each work segment, a reduction in the number of workers may occur in a company that has used technology in its business. The use of Information Technology at Gerai Dinar Pekalongan does not result in a reduction in Human Resources. Like Frontliners and marketing are still running as they should. The presence of Information Technology does not hinder employee performance but instead encourages employee performance to be more structured and accurate. This is also evidenced by a statement from the manager of Gerai Dinar Pekalongan:

"No reduction of employees, still the same."

"Thank God everyone can use it and make them perform better."

(Gerai Dinar Pekalongan Manager, October 7, 2021)

#### *Risks Before and After Information Technology*

Risk is one component in the business world, it can never be separated. Even after the development of technology and information, old risks will be replaced with new risks caused by information technology itself. Before the existence of information technology, the risk that emerged was the need for word of mouth information about everything that was at Gerai Dinar Pekalongan, accounting accuracy still needed to be questioned, all of which and people who wanted to buy products or open a savings book had to come to the office.

After the existence of information technology, information on all matters concerning Gerai Dinar Pekalongan can be viewed through the website and social media, product purchases and opening a savings book can also be done online, but the existence of information technology also poses a new risk, namely server errors, which can occur at any time. and anywhere.

This is also evidenced by a statement from the manager of Gerai Dinar Pekalongan:

"Yes, the risk has been reduced. Initially, the accounting calculations could have been wrong. At first, when a customer wanted to buy a product, he had to come here, now he can just go to the website, and in the past, if he wanted to open a savings book, he had to come to the office, now it can be done through social media orders. they fill out the form via the message, then when the customer has time, they can just come to the office and just sign."

"Yes, there must be, usually a server error, that's what happened several times."

(Gerai Dinar Pekalongan Manager, October 7, 2021)

Facing the risks arising from technology is not easy, so internal parties must have more capabilities in this regard. Although not all risks can be predicted, at least the company is able to implement risk management to minimize the negative impacts that will occur (Kurniati et al., 2020).

#### *Changes in Segmenting Targeting Positioning and Captive Market with Information Technology*

Setting a strategy in running a business is a must, because without a strategy, business people will experience difficulties if in the future they experience obstacles or the emergence of new competitors. The application of information technology does not change STP but instead adds to it, where initially the targets were adults and usually old entrepreneurs or civil servants and retirees, now with the existence of information technology, the target is young, productive people. Which in the sense does not require what type of work, but really young people who are productive and have income. This is also evidenced by a statement from the manager of Gerai Dinar Pekalongan:

"It's not changing, but it's increasing. In the past, people who were adults who worked as civil servants, retired or old entrepreneurs, now have penetrated into productive young people who basically have jobs and incomes."

(Gerai Dinar Pekalongan Manager, October 7, 2021)

The presence of social media is able to expand marketing targets for business people, who were previously only able to make transactions in one city, now even to other countries can be done easily because of technological advances.

Hilda & Elly (2019) say that a person or group of people in general will use futuristic considerations in the decision-making process. This means that everyone has forward thinking in determining something, adapted to existing needs and conditions. In relation to the captive market, the emergence of similar business competitors for business people will not be a significant problem if internal parties are able to provide new innovations to products and have analytical skills that each customer has different product criteria.

## Conclusion

Based on the research conducted, the conclusions are as follows:

1. The Information Technology used by Gerai Dinar Pekalongan is still not optimal when compared to other leading Islamic Financial Institutions
2. Provide convenience for employees in carrying out promotions, daily price updates, and financial reporting in each period.
3. Consumers or customers can find out daily price updates through social media and Gerai Dinar Pekalongan website and can also make purchase transactions through Gerai Dinar Pekalongan website.
4. The information technology used does not hinder employee performance but instead encourages employee performance to be more structured and accurate.
5. There is an increase in the Captive Market, which initially targeted people who are old and usually old entrepreneurs or civil servants and retirees, now with the existence of information technology, the target is young people who are productive.

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## THE ROLE OF SOVEREIGN WEALTH FUND AND REGIONAL COMPREHENSIVE ECONOMIC PARTNERSHIP ON EXPORTS: CASE STUDY OF MUSLIM COUNTRIES IN ASEAN

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### Abstract

The Regional Comprehensive Economic Partnership (RCEP) free trade agreement has been agreed by ASEAN countries with Australia, China, Japan, South Korea, and New Zealand at the virtual 37th ASEAN Summit. This has the opportunity to increase export activity to these countries so that Indonesia's trade balance will be in a surplus, especially export activities to fellow ASEAN countries with Muslim populations. The purpose of this study is to test whether increasing Indonesia's export activities to Muslim-populated countries in ASEAN can be used as an alternative funding facility for Indonesia's Sovereign Wealth Fund (SWF), which will soon be formed by taking advantage of the momentum of the RCEP agreement, especially to increase economics growth during the Covid-19 pandemic. By using Multiple Linear Regression Analysis, the research concludes that the value of Indonesia's exports to Muslim-populated countries in the ASEAN region affects the Indonesia-ASEAN Trade Balance with a strong correlation where Indonesia has experienced a surplus of export values in a row since February 2020. This shows that the Indonesian government must take advantage of the momentum of this free trade agreement to increase the surplus value so that it can be used as an alternative funding for the sovereign wealth fund which will be created by the Indonesian government since Law Number 11 of 2020 on Job Creation was promulgated on November 2, 2020 to contribute to recovering the Indonesian economy which had fallen due to the Covid-19 Pandemic.

Keywords: Trade Balance, SWF, RCEP, ASEAN, Covid-19

### Introduction

Coronavirus Disease (Covid-19) first appeared in Wuhan, China. COVID-19 is a new disease that has become a pandemic (Aran et al., 2021). This disease must be watched out for because of its relatively fast transmission, the mortality rate that cannot be ignored, and the absence of definitive therapy. There are still many knowledge gaps in this field, so further studies are needed (Shang et al., 2021). The virus began to spread to various countries in early 2020, including the country of Indonesia which was announced on March 2, 2020 where 2 Indonesian citizens were tested positive for the corona virus (Noor et al., 2020). Which in the end the virus spread to the community until it touched the number 557,877 on December 3, 2020 (<https://covid19.go.id>). This virus has a negative impact on various fields such as health, religion, social and culture, economy (Ferreira et al., 2021).

In the health sector, many hospitals are not ready to serve services for patients infected with the corona virus, both in terms of the number of isolation rooms, vaccine supplies, and other health support equipment (Abu-Snieneh, 2021). So the government took the initiative to build emergency hospitals such as the emergency hospital on Galang Island, the Kemayoran Athlete House, and so on. Covid-19 can attack the human immune system such as the heart, kidneys, liver, and damage to organs. In fact, this virus can cause death. On December 3, more than 17,355,000 people died.

In the religious field, the corona virus has caused the implementation of religious activities to be temporarily tightened, such as the cancellation and prohibition of visits to worship and celebrations of religious holidays, and the government advises to carry out worship at their respective homes in order to minimize the level of crowds (Riswan, 2021). In fact, in the holy month of Ramadan yesterday, Minister of Religion appealed to Muslims to perform *tarawih* prayers and reciting the Qur'an at home during Ramadan, this was done to prevent the spread of Covid-19.

In the socio-cultural field, community activities such as gathering together, recitation, social gathering, routines and so on which have become routines for rural communities have finally been reduced as a form of social distancing which is one of the solutions to prevent the spread of Covid-19 (Martinez-Portilla et al., 2020). Of course, people like it or not have to be able to adapt to this kind of situation.

Covid-19 has had a negative impact on economic growth (Rahayu & Muharam, 2021). The economic growth of a country has an important role in describing the economic growth of a country. Gross Domestic Product (GDP) experienced a weakening contraction of 2.97% year to year. In fact, GDP growth in the second quarter of 2020 contracted, touching the negative area of -5.32% and -3.49% in the third quarter of 2020. So that the Republic of Indonesia officially entered into an economic recession because Indonesia's GDP growth was minus two consecutive quarters. Based on this, many economic activities have decreased, such as the increasing number of unemployed due to the number of layoffs, declining purchasing power of the people, declining economic growth rates, and so on (Suparmono, 2021).

The Covid-19 pandemic also caused a very sharp weakening of the Composite Stock Price Index (IHSG) and the Rupiah exchange rate against the US dollar (Imam et al., 2020). Changes in an exchange rate can affect the level of competitiveness of a company. On April 2, 2020, the rupiah exchange rate against the US dollar was Rp. 16,741. The Rupiah exchange rate against the dollar experienced the highest depreciation with a weakening percentage of -20, 484% year to date, this is the impact of the entry of the Corona Virus into Indonesia with the announcement of the first positive case on March 2, 2020 by President of Indonesia in Jakarta. With the weakening of the currency exchange rate, the economy of a country is considered to be unstable. This directly causes investors to reduce their level of confidence to place their funds in Indonesia, this is evidenced by the exit of investors from stock market investments in the Composite Stock Price Index which experienced a significant decline in March by -33.41% year to date.

In addition, the Covid-19 pandemic has also caused the inflation rate to be too low to reach below 0.10% (Wahidah & Antriyandarti, 2021). With the inflation rate dropping from month to month, it indicates that people are in a state of saving or do not have money to boost market demand, if this continues it will have a broad impact on the country's economic decline (Rangkuty & Lubis, 2021). This has been proven by Indonesia's GDP growth of -5.32% in the second quarter of 2020.

Various efforts have been made by the government to recover the economy from the impact of the Covid-19 pandemic (Taqi et al., 2020), one of which is the establishment of the Indonesian Sovereign Wealth Fund (SWF). SWF has various positive impacts on a country; among others, as long-term investments, reducing the risk of domestic inflation, and stabilizing the country's economy by diversifying (Samawati & Sari, 2021).

The establishment of the SWF or investment endowment fund has been signed by President of Indonesia which is contained in Government Regulation no. 74 of 2020. However, with the condition that there is more consumption than government revenue, it is impossible for this SWF fund to come from a surplus of income like other countries, especially in the conditions of the Covid-19 Pandemic. So this study aims to seek a solution as an alternative funding effort by utilizing a potential free trade momentum as an alternative source of funds for Indonesia's sovereign wealth fund by testing Indonesia's export activities to ASEAN Muslim-populated countries as an effort to recover the economy due to the Covid-19 pandemic. Therefore, this study aims to explain alternative funding for Indonesia's SWF from the momentum of the RCEP agreement by increasing Indonesia's export activities to Muslim-populated countries in ASEAN.

## Literature review

### *Balance of Trade*

The trade balance is a record containing the value of goods exported or imported by a country (R & Saudi, 2020). The state of a country's trade balance may have three, namely surplus, deficit, or balance (Purba, 2020). The trade balance is in surplus if the value of exports is greater than the value of imports. On the other hand, the trade balance is in deficit, i.e. if the value of exports is less than the value of imports. A balanced trade balance is when the value of exports equals the value of imports. Trade balance is a term used to describe the difference between exports and imports. The balance of trade can be called NET exports (Utama & Meilianna, 2020).

Indonesia's trade balance as of April 2020 was a deficit of US\$ 344.7 million, after a surplus of US\$ 715.7 million in the previous month. To the Communications Department of Bank Indonesia, said that this development was influenced by slowing world demand, disruption of global supply chains, and low commodity prices in line with the impact of the Covid-19 pandemic that spread throughout the world.

Finance Minister of Indonesia targets Indonesia's economic growth in 2020 to reach 5.3%. "Despite the deficit, Indonesia's overall trade balance in January-April 2020 remains a surplus of US\$ 2.25 billion, higher than the achievement in the same period the previous year with a deficit of US\$ 2.35 billion," said Communications Department of Bank Indonesia in a written statement, Friday night, May 16, 2020. Bank Indonesia continues to monitor the dynamics of the spread of COVID-19 and its impact on the Indonesian economy, including the trade balance (Nurhuda et al., 2020). As a result of the decline in the export performance of manufactured products and mineral fuels, particularly coal and oil, the decline in non-oil and gas exports was deeper. Meanwhile, the oil and gas trade balance in April 2020 was a deficit of US\$ 243.8 million, lower than the deficit in the previous month of US\$ 953.3 million.

The export-import performance of economic goods shows an increase and improvement as can be seen from the increase in the volume and value of exports of the economic goods group, the decrease in the volume and value of imports of the economic goods group and the foreign trade ratio which tends to increase (Muchdie et al., 2018). The trade balance shows a positive value, meaning that foreign trade in the economic goods group is dominated by exports.

### *Sovereign Wealth Fund (SWF)*

With the Covid-19 pandemic that has brought Indonesia and globally to a crisis, the government is trying to tackle Covid-19 from an economic and financial perspective (Supriyanto, 2021). The establishment of a SWF that is oriented towards equity financing is an attractive option as a financing solution for structural reforms to achieve prosperity (Sukmana, 2020). This could be an opportunity to absorb excess liquidity that still comes from abroad (Cakranegara, 2021).

The government has stated that it has formed a SWF management outbreak. This investment platform is targeted to attract a minimum investment of US\$ 20 billion. Assets managed by state investment are not only intended to finance infrastructure (Rofiq et al., 2019). The President of the Republic of Indonesia said that when the SWF rules were established, the association funds would immediately enter.

The existence of SWF certainly has benefits (Carpantier & Vermeulen, 2018), such as avoiding the adverse effects of global market turmoil, stabilizing investment (profits) and savings, as well as empowering MSMEs and preserving natural resources.

### *Regional Comprehensive Economic Partnership (RCEP)*

The Trade Ministers of the ten ASEAN countries and their partners, namely Australia, Japan, South Korea, New Zealand, and China signed the Regional Comprehensive Economic Partnership (RCEP) agreement (Ingot & Laksani, 2019). RCEP is the largest trade agreement in the world. The World Trade Organization (WTO) in terms of world coverage for total Gross Domestic Product (GDP) (30.2 percent); foreign direct investment (FDI) (29.8 percent); population (29.6 percent); and trade (27.4 percent) which was slightly below the EU-27 which was recorded at 29.8 percent.

Based on the estimation results of the gravity model, the factors that significantly influence the value of imports of financial and insurance services in RCEP countries are the GDP of the exporting country, the GDP of the importing country, geographical distance, common language and colonial history (Maulana, 2021). The results of the estimation of tariff equivalents show that countries such as New Zealand, the Philippines, India, and China apply fairly high barriers to the financial services sector.

Indonesia's position in services trade shows that the openness of the service sector in Indonesia is not yet fully liberalized, but Indonesia is still much more open than other ASEAN countries such as Malaysia and the Philippines (Gultom, 2020).

The RCEP is said to be very comprehensive, though not as comprehensive as other regional agreements (Dipua et al., 2020). However, in responding to the economic impact of Covid-19, an economist from the Hinrich Foundation, Stephen Olson, stated that in the next few years the value chain will tend to be shorter, taking advantage of geographical proximity and avoiding transoceanic value chains. In this context, the RCEP, which immediately geographically unites East Asia, Southeast Asia, Australia, and New Zealand, will grow and strengthen faster than the CPP-TPP or the Trans-Atlantic agreement which is temporarily suspended.

### **ASEAN**

At the end of 2019, China reported that a new case of the Covid-19 outbreak had been found in Wuhan. This virus has become a significant security threat in the Southeast Asian region (Rwengabo, 2020). However, many ASEAN members lack valid information about this outbreak, which creates uncertainty regarding the policies that will be taken by all ASEAN member countries.

The lockdown policy which was firmly decided by Singapore which was followed by the Philippines, Malaysia, and Indonesia recently has been slowly, thus contributing to the disruption in the industrial sector (Calvin, 2020). For decades, since the 1970s, Southeast Asia has been a major export destination for oil and gas and non-oil and gas commodities for fellow ASEAN member countries and major regional powers such as China (Arnakim & Kibtiah, 2021). With the impact of the economic sector due to the contamination of the Covid-19 pandemic, international trade fell 11.6% in January and February 2020, with tourism service exports declining 23.1%.

In particular, it appears that Covid-19 has caused the economies of countries in the world to fall to the brink of recession (I. Chakraborty & Maity, 2020). As Indonesia is currently experiencing negative economic growth. However, the Indonesian government carried out a policy by starting the closing of entry restrictions and restrictions, large-scale social restrictions (PSBB). Until the travel ban. The PSBB implemented includes calls for learning, working and worship activities carried out from home, socio-cultural restrictions, and so on (Syafrida & Hartati, 2020). The implementation of this policy is expected to reduce the spread of Covid-19 if it is carried out properly and correctly.

This is a non-traditional security threat issue whose implications are not limited to health issues. It was also revealed that with the onset of the pandemic, a new security dilemma emerged in the post-Cold War era (Subarkah & Bukhari, 2020). The issue of national sovereignty is still strong and cannot be said to have diminished, so diplomacy remains important for its existence and role in encouraging ASEAN to form, improve, and restructure its cooperation framework.

### **Research methodology**

The independent variable (x) used in this study is a sample of the value of Indonesia's exports to countries that have a Muslim population percentage with the top three in ASEAN, namely Brunei, the Philippines, Malaysia, and Singapore. Meanwhile, the Indonesia-ASEAN trade balance is the dependent variable (y).

This study uses Multiple Linear Regression Analysis. This study uses secondary data sourced from official data from the government and state institutions. The population of this study is ASEAN member countries, while the sample used is a country with a Muslim population which has a percentage where Islam ranks in the top three in each country.

The research hypothesis is:

$H_0$ : There is no significant effect between the value of Indonesia's exports to Brunei, the Philippines, Malaysia, and Singapore with the Indonesia-ASEAN trade balance

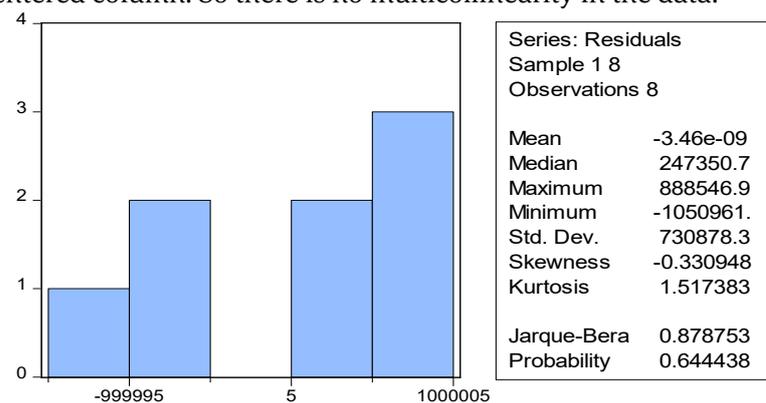
$H_1$ : There is a significant effect between the value of Indonesia's exports to Brunei, the Philippines, Malaysia, and Singapore with the Indonesia-ASEAN trade balance.

### **Results and discussion**

The economies of ASEAN member countries each have different conditions (Ridzuan & Abd Rahman, 2021). This is because every country has differences in many aspects, especially in the economic field

for example in natural resources, economic systems, economic policies implemented, membership in international trade agreements, exchange rate systems used and so on (Tong, 2021). One of the indicators of economic welfare is measured by the level of GDP per capita. However, during the economic crisis that occurred, ASEAN's export performance experienced a drastic decline, namely minus 18 percent on average. So that changes in ASEAN trade with the existence of a free trade agreement can be considered to increase Indonesia's exports so that with high export activity it can minimize the condition of a sharp decline in the value of Indonesia's exports and imports when a crisis occurs and can reduce the risk of Indonesia's low economic growth rate (Palla & Strickler, 2021). It can be seen on the histogram that the probability level is 0.644438. This indicates that the probability is greater than the error rate of 5%. So that the Normality Test can be fulfilled where the data is normally distributed.

Based on the following table that the multicollinearity Test on the data produces a number no more than 10 in the VIF centered column. So there is no multicollinearity in the data.



Histogram 1. Normality test

**Table 1.** Multicollinearity Test

Variance Inflation Factors			
Sample: 1 9			
Included observations: 8			
Variable	Coefficient Variance	Uncentered VIF	Centered VIF
C	1.07E+13	68.72032	NA
MALAYSIA__X1__	142.9030	343.0311	6.072361
BRUNEI__X2__	25574.81	16.91451	1.508249
SINGAPURA__X3__	10.18306	59.01209	2.731298
FILIPINA__X4__	83.80606	112.5503	4.823106

**Table 2.** Autocorrelation Test

Breusch-Godfrey Serial Correlation LM Test:				
F-statistic	3.764427	Prob. F(2,1)	0.3424	
Obs*R-squared	7.062008	Prob. Chi-Square(2)	0.0293	
Test Equation:				
Dependent Variable: RESID				
Method: Least Squares				
Date: 11/29/20 Time: 17:32				
Sample: 1 8				
Included observations: 8				
Presample missing value lagged residuals set to zero.				
Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	494086.9	2015536.	0.245139	0.8470
MALAYSIA__X1__	2.982092	8.138549	0.366416	0.7764
BRUNEI__X2__	-93.66650	109.4855	-0.855515	0.5495

SINGAPURA__X3__	-0.836305	2.019775	-0.414059	0.7501
FILIPINA__X4__	-1.911953	5.724580	-0.333990	0.7948
RESID(-1)	-1.640133	0.602811	-2.720807	0.2242
RESID(-2)	-0.970818	0.612602	-1.584743	0.3584
R-squared	0.882751	Mean dependent var		-3.46E-09
Adjusted R-squared	0.179257	S.D. dependent var		730878.3
S.E. of regression	662138.3	Akaike info criterion		29.31490
Sum squared resid	4.38E+11	Schwarz criterion		29.38441
Log likelihood	-110.2596	Hannan-Quinn criter.		28.84607
F-statistic	1.254809	Durbin-Watson stat		1.284435
Prob(F-statistic)	0.593611			

After that, the researcher conducted an autocorrelation test on the data. It is known that the R-Squared in the data is 0.882751. So that there is no autocorrelation because the R-Squared value is greater than the error rate of 5%. While the Heteroscedasticity Test shows a Chi-Squared of 0.0293 where this value exceeds the 5% error rate, which means that the heteroscedasticity assumption is not met.

**Table 3.** Regression Test

Dependent Variable: Y				
Method: Least Squares				
Sample (adjusted): 1 8				
Included observations: 8 after adjustments				
Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	-4870019.	3272134.	-1.488331	0.2334
MALAYSIA__X1__	25.11805	11.95421	2.101189	0.1264
BRUNEI__X2__	-62.30197	159.9213	-0.389579	0.7229
SINGAPURA__X3__	-7.472716	3.191090	-2.341744	0.1011
FILIPINA__X4__	-3.199756	9.154565	-0.349526	0.7498
R-squared	0.726728	Mean dependent var		1384526.
Adjusted R-squared	0.362364	S.D. dependent var		1398129.
S.E. of regression	1116435.	Akaike info criterion		30.95835
Sum squared resid	3.74E+12	Schwarz criterion		31.00800
Log likelihood	-118.8334	Hannan-Quinn criter.		30.62347
F-statistic	1.994514	Durbin-Watson stat		2.922942
Prob(F-statistic)	0.298579			

Based on the table above, it can be seen that the regression model is  $y = -7.472716 X1 + e$ . While the probability in the F-Statistic is 0.298579, where this value is greater than the specified error rate of 5%. And in the R-Squared column, it can be seen that the value is 0.726728, which means the correlation coefficient is 0.726728, so the independent variable has a strong effect on the dependent variable. While the variation is 72% the dependent variable is influenced by the independent variable. So it can be seen that the remainder of the correlation coefficient is another factor that affects the Indonesia-ASEAN Trade Balance (Baek & Choi, 2020).

Therefore, it can be seen that the hypothesis that can be taken is to reject H0 or the value of Indonesia's exports to Brunei, the Philippines, Malaysia, and Singapore has a strong effect on the Indonesia-ASEAN trade balance. ASEAN is one of Indonesia's largest export destinations. If the government encourages Indonesia's export activities to ASEAN, Indonesia's economic growth opportunities can increase (Harliantara et al., 2020), especially with Indonesia participating in the RCEP agreement (D. Chakraborty et al., 2020). Increased export activity will affect a country's trade balance so that a surplus in the trade balance will increase investor confidence in Indonesia which causes capital inflows to increase and this will accelerate future economic growth (Can & Hastiadi, 2020).

There is a positive and significant effect of the Intra-ASEAN FDI value variable (X2) on the GDP value of ASEAN-5 countries (Y) (Siahaan, 2020). So it can be said that the value of exports also affects the economic growth or GDP of a country. So that optimizing opportunities from the ASEAN Free Trade Area has become a decision and determination that an ASEAN country must face, especially the new agreement in RCEP. With the 0% import duty on goods, product prices become competitive at the consumer level among ASEAN member countries. Indonesia with the potential of abundant natural resources with the largest population in ASEAN is the initial capital to win the competition by increasing the value of its exports.

## Conclusions

Based on the results of the hypothesis above, Indonesia's export activities to a sample of several ASEAN countries that have a Muslim population in the big three categories, namely Brunei Darussalam, the Philippines, Malaysia and Singapore, have a significant effect on the Indonesia-ASEAN Trade Balance with a strong relationship. Where the ASEAN region is Indonesia's largest export destination compared to other regional groups and its value has experienced a surplus in a row since February 2020. Based on this, the Indonesian government must take advantage of this momentum, especially the existence of the RCEP free trade agreement, to increase its export activities towards these countries, especially ASEAN, in order to increase the Indonesia-ASEAN larger surplus where this can be used as an alternative funding facility for Indonesia's SWF.

This effort to increase exports and the function of the SWF institution, it has a broad positive impact on the Indonesian economy so that it can make Indonesia recover from the impact of the Covid-19 Pandemic. The real organization shows that the government cuts regulations, simplifies licensing, reduces irrelevant requirements, and eliminates unnecessary inspections, this continues to the regional level, permits that hinder the smooth export of Indonesia covers 2,278 types of goods. The results are used in the implementation of Indonesia's export policies. Unfortunately, most of Indonesia's exports are still fulfilling orders. Not attacking or struggling or entering another country. This means that Indonesia's export products have not yet become competitive export products. This is seen as a weakness in Indonesia's exports.

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## **ANALYSIS OF STUDENTS FLOW IN PUBLIC SECONDARY SCHOOLS IN DELTA STATE, NIGERIA**

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### **Abstract**

This study examined the major determinants of the trend of students' flow such as promotion, repetition, dropout, survival rates, and the coefficient of internal efficiency of public secondary schools in Delta State between 2009 and 2016. A simple random sampling technique was employed in the selection of 44 schools from the 440 public secondary schools in Delta State. The reliability test result from Cronbach's Alpha and Guttman split-half Coefficient was 0.96 and 0.93 respectively. Data were analyzed using mathematical equations, bar charts, mean and standard deviation. Findings revealed that the trends of average promotion and dropout rates increased through the classes while the repetition rate had an undulating trend. Average repetition rate increased from JSS1 (3.7%) to SS3 (6.3%) as well as the dropout from JSS1 (4.4%) to SS2 (10%). Grand promotion, repetition, and dropout rates were 73.75%, 4.27%, and 21.98% respectively. The survival rate (62.8%), grand mean (3.90), and coefficient of internal efficiency (65%) derived from the school cohorts confirm the large class size, lack of interest in learners and teachers not punctual to school as probable factors influencing students' flow. It was recommended that class size as recommended in the educational policy should be maintained, modern science laboratory and ICT centres should be built, and school environment should be made conducive for learning in order to enhance promotion rate and internal efficiency.

Keywords: Student flow; Class size, Promotion rate; Repetition rate, Drop-out rate

### **Introduction**

Understanding how students' progress through one grade to another during their stay in school, is critical to planning how funding could be allocated and intervention programmes mounted to ensure efficiency in the school system. The Nigerian system of education, especially at the basic education level, has been reported to be facing serious challenges that without reversal from the current trend, and improvement in system efficiency, it is likely that Nigeria will not achieve universal basic education by 2030 (The World Bank, 2020). Indeed, Amiens and Oisamoje (2016) noted that it is pertinent that attention is paid to students' flow from point of entry to that of exit in educational institutions while The World Bank (2020) noted that Nigeria needs a 'system efficiency in terms of student intake, promotion, and transition rates' for the 2030 goal to be realized. Researchers are of the view that there are elements of inefficiency in the Nigerian secondary school system given that gaps exist between expectancy and output (Akinsolu, 2017). This inefficiency accord to Akinsolu (2017) has led to wastages in Nigeria. Ileuma (2014) has noted that substantial resources are needed in the educational sector for its

effectiveness, and therefore, that there is the need that the resources available must be managed optimally. Ayara (2002) emphasized that the effect of education on economic growth in Nigeria has not made much positive impact because educational resources go into privately remunerative but socially unproductive activities. Students' flow is an integral part of flow statistics in education, which gives the vivid and apt description of the dynamics that takes place in a school system in terms of the direction and movement pattern of students' internal transition within a given level of education.

The analysis of students' flow in public secondary schools therefore examines the successive events, which affect the students enrolled into the secondary education in JSS1, trend in promotion, repetition and dropout in the course of teaching and learning in order to arrive at output stage (graduation). The higher the promotion rate the better the output at graduation, while the higher the repetition and dropout rate the higher the wastage rate (Loretholi, 2001). The three basic determinants of student flow were used as yardsticks for measuring student flow in public secondary schools. Promotion rate, is a measure of the percentage of students who passed test or examination in a given class say JSS1 and are promoted to JSS2 in the next academic year to the total number of students who enrolled in JSS1. However, repeaters are students who have remained in the same grade over one year and have used additional resources for the grade in the form of school materials, equipment, library, and teachers' salary. Dropouts are students leaving a school before completion of a given stage of education or some intermediate or non-terminal point in levels of education. However, students flow can be distorted by dropout and repetition rates (educational wastage) thereby reducing the internal efficiency of the school system. Akinsolu (2017) has noted that repetition is a major source of wastages in secondary schools in Nigeria. Students' flow diagram used to derive the students flow ratios, the total number of students-years spent and graduates produced for an educational level. A cohort in education is termed school cohort. It defines a group of students entering the first grade of a given level in the same year but may not necessarily complete or exit the cycle at the same time due to individual experiences in promotion, repetition or dropout. To reconstruct student's flow diagram and to derive the total students-years and graduate through hypothetical cohort is based on stepwise competition (UNESCO, 1998). Wako (1995) opined that one or more years of educational expenditure could have been spent in vain, if a student drops before completing a degree. The possible factors that influences students flow, either positively or negatively includes; the quality if input admitted into the school (students), the school administrative process and environment, teachers' characteristics, curriculum and content, socio-cultural and economic background of learners and the society.

The concept of students' flow is imperative in the evaluation of the internal efficiency of the school system. The trends in flow are dependent on the inputs introduced in the school, processing unit and the quality and quantity of output produced from the system. The higher the promotion rate the better the quality and quantity of output, which could be achieved only if repetition and dropout rate within the various classes is low. Negligence on the trends of students flow over the years have resulted to grave consequences such as; unachieved educational goals, high repetition and dropout rates, underdevelopment, increased unemployment, shortage of professionals and brain drain (educational wastage). It is in this regard that this paper is designed to investigate student flow with regards to promotion, repetition and dropout rates, survival rate as well as the internal efficiency of the public secondary education in Delta State. The findings and the recommendations of this work, will improve the quality of students' flow output and internal efficient of public secondary schools in Delta State.

### **Research Questions**

1. What is the promotion rate of students in public secondary schools in Delta State?
2. What is the trend of repetition rate in public secondary schools in Delta State?
3. What is the trend in dropout rate in public secondary schools in Delta State?
4. What is the survival rate and coefficient of internal efficiency of the in public secondary schools in Delta State?
5. What factors influences students' flow in public secondary schools in Delta State?

### **Methodology**

The population of the study consists of the 440 public secondary schools in Delta State. The simple random sampling technique used was in the selecting of 44 public schools with respect to senatorial

districts and Local Government Areas respectively giving a simple size of 10% of the total population of schools. The instruments for data collection were checklist and questionnaire, patterned after the modified four-point Likert scale. Experts in educational planning unit in Delta State University, Abraka validated the instruments. The instruments were tested for reliability via Cronbach's Alpha and Guttman Split-half coefficient. The reliability coefficients were 0.97 and 0.94 respectively which revealed that the instruments were reliable. Research instruments were administered to both principals and teachers in the 44 sampled schools. The principals responded to the items in the checklist while 440 teachers responded to items in the questionnaire. Response rates were 86.4% and 93% respectively. Retrieved instruments were analysed using statistical equations, bar charts, mean, standard deviation and percentages. The cut-off points of mean were determined.

## Results

**Table 1:** Enrolment of students in sampled public secondary schools

Year/Class	J SS 1	J SS 2	J SS 3	SS 1	SS 2	SS 3	Total
2009/10	3682	3204	3474	4046	3068	2436	<b>19910</b>
2010/11	4030	3584	3888	3456	3400	2998	<b>18356</b>
2011/12	4582	4388	4260	3534	3854	3326	<b>23944</b>
2012/13	4920	4502	4670	4156	4102	2950	<b>25300</b>
2013/14	5236	5040	4486	4052	3684	3144	<b>25642</b>
2014/15	5960	5718	4924	4812	4590	3768	<b>29772</b>
2015/16	6660	6136	5392	4790	4660	4114	<b>31752</b>
<b>Total</b>	<b>35070</b>	<b>32572</b>	<b>31094</b>	<b>28846</b>	<b>23358</b>	<b>22736</b>	<b>177676</b>

Source: Computed from Fieldwork via Checklist

**Table 2:** Promoted students in the sampled public secondary schools

Year	From JSS 1 to JSS 2	From JSS 2 to JSS 3	From JSS 3 to SS1	From SS1 to SS 2	From SS2 to SS3
2009/2010	3150	3076	3116	3502	2882
2010/2011	3395	3136	3132	2876	2802
2011/2012	2920	3068	3544	3042	3174
2012/2013	4404	3900	4016	3124	3052
2013/2014	4726	4320	3918	3750	3220
2014/2015	5004	4356	4078	3918	4038
2015/2016	5924	5432	4846	4018	4152
<b>Total</b>	<b>29523</b>	<b>27308</b>	<b>26650</b>	<b>24230</b>	<b>23320</b>
Grand Total-----	131031				

Source: Computed from fieldwork

Table 2 above shows the quantitative data of promoted students from JSS 1 to SS 3 from the sampled schools, retrieved from checklist. Promotion rate for the period is the percentage of the students that passed to the total number of students that enrolled for the period. Thus,

$$P_r = 131031/177676 \times 100 = 73.75\%$$

**Table 3:** Computed Promotion rates from Table 2(in %)

Year/Class	From JSS 1 to JSS 2	From JSS 2 to JSS 3	From JSS 3 to SSS 1	From SS 1 to SS 2	From SS 2 to SS 3
2010/11	92.2	97.9	90.2	84.0	91.3
2010/12	72.5	85.6	91.2	83.2	82.4
2012/13	96.1	88.1	94.3	88.4	79.2
2013/14	96.1	95.6	83.9	90.2	78.5
2014/15	95.6	86.4	90.9	97.7	88.0

2015/16	99.4	95.3	98.4	83.5	90.4
Average	92.0	91.6	91.5	87.7	84.9

**Source:** Computed from field work

$$\text{Promotion Rate (2010)} = \frac{3395}{3682} \times 100 = 92.2\%$$

**Table 4:** Number of repeaters in the sampled public secondary schools

Year/classes	JSS1	JSS 2	JSS 3	SS 1	SS 2	SS 3	TOTAL
2009/10	252	108	204	340	38	78	<b>1020</b>
2010/11	236	88	60	204	196	72	<b>856</b>
2011/12	298	334	396	220	164	137	<b>1549</b>
2012/13	110	100	178	142	160	264	<b>954</b>
2013/14	138	110	150	152	172	366	<b>1088</b>
2014/15	140	210	248	168	62	260	<b>1088</b>
2015/16	120	242	102	12	412	140	<b>1028</b>
<b>TOTAL</b>	<b>1294</b>	<b>1192</b>	<b>1338</b>	<b>1238</b>	<b>1204</b>	<b>1317</b>	<b>7583</b>

**Source:** Computed from fieldwork

From Table 1, 177676 students enrolled in the public secondary school from 2009 -2016 academic sessions. From Table 3, it shows that 7583 students repeated. Repetition rate gives the ratio of repeaters to number of enrollees for a specified class in percentage.

**Table 5:** Computed Repetition rate from Tables 1 and 4

Years/Class	JSS 1 (%)	JSS 2 (%)	JSS 3 (%)	SS 1 (%)	SS 2 (%)	SS 3 (%)
2010/11	6.4	2.7	1.7	5.0	6.4	3.0
2011/12	7.4	9.3	5.1	6.4	4.8	2.4
2012/13	2.4	2.3	4.2	4.0	4.2	7.9
2013/14	2.8	2.4	3.2	3.2	4.2	12.4
2014/15	2.7	4.2	5.5	5.5	1.7	8.3
2015/16	0.3	4.2	2.1	2.1	9.0	3.7
<b>Average</b>	<b>3.7</b>	<b>4.7</b>	<b>3.7</b>	<b>3.9</b>	<b>4.4</b>	<b>6.3</b>

The repetition rate (R) in JSS1 in year 2010 is computed as the ratio of repeater in JSS1 (2010/11) to enrolment in JSS1 in 2009/2010 multiplied by 100. Thus; R JSS 1(2010) = 236/3682 × 100 = 6.4%

The Grand repetition rate for the period, computed as the percentage of repeaters to the total number of enrollees. Thus,

$$\text{Grand repetition rate} = 7583/177676 \times 100 = 4.27\%$$

Grand repetition rate of 4.27% is an indication of low repetition rate.

**Table 6:** Computed Dropout rates from Tables 3 and 5 (in %)

Years/Class 1	JSS 1	JSS 2	JSS 3	SS 1	SS 2
2010/11	1.4	0.6	8.1	11.0	2.3
2011/12	20.1	5.1	3.7	10.4	12.8
2012/13	1.5	8.8	1.5	7.6	16.6
2013/14	1.1	2.0	12.9	6.4	17.3
2014/15	1.7	9.4	3.6	0.8	10.3
2015/16	0.3	0.5	0.5	16.3	0.6
<b>Average</b>	<b>4.4</b>	<b>4.4</b>	<b>5.1</b>	<b>8.8</b>	<b>10.0</b>

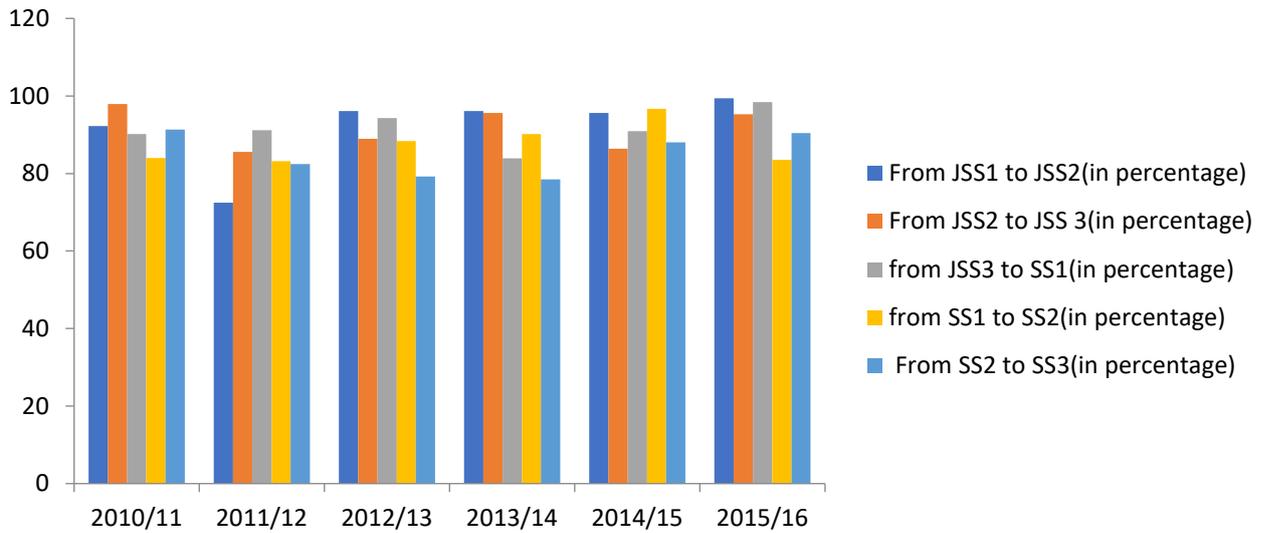
Dropout rate = 100 – (promotion rate + repetition rate)

Therefore, the dropout rate (JSS 1 2010/11) = 100 – (92.2%+6.4%) = 1.4%

The Grand dropout rate for the period was computed, thus:

$$\begin{aligned}
 &= 100 - (\text{Promotion rate} + \text{repetition rate}). \\
 &= 100 - (73.75\% + 4.27\%) \\
 &= 22.98\%
 \end{aligned}$$

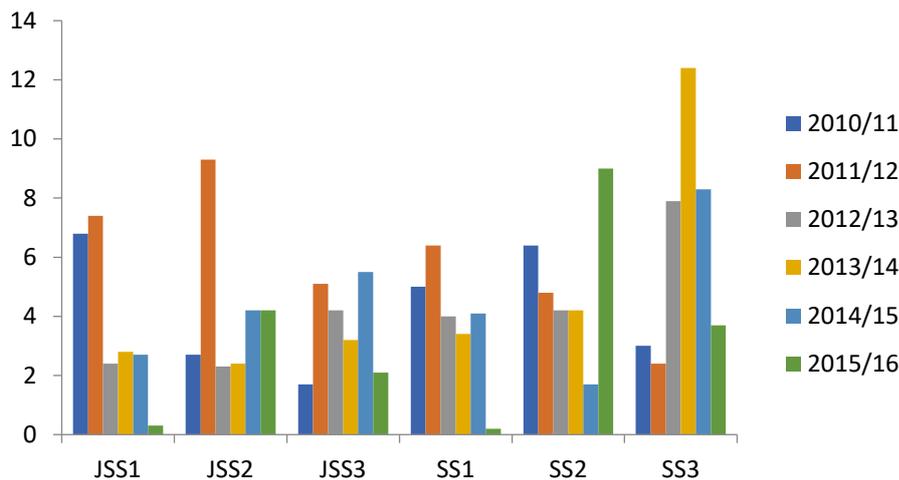
**i) Patterns of Student Flow Ratios**



**Figure 1:** Promotion Rates in Public Secondary Schools Delta State (2009 - 2016)

Figure 1 shows the promotion rates of the sampled public schools in Delta State by years and classes. It was observed that promotion rate to JSS 2 in 2015/2016 has the highest rate with 99.4% and in 2011/2012 has the least rate with 72.5%. Similarly, trends observed across the years indicate that promotion rates fluctuated from JSS 1 to SSS 3.

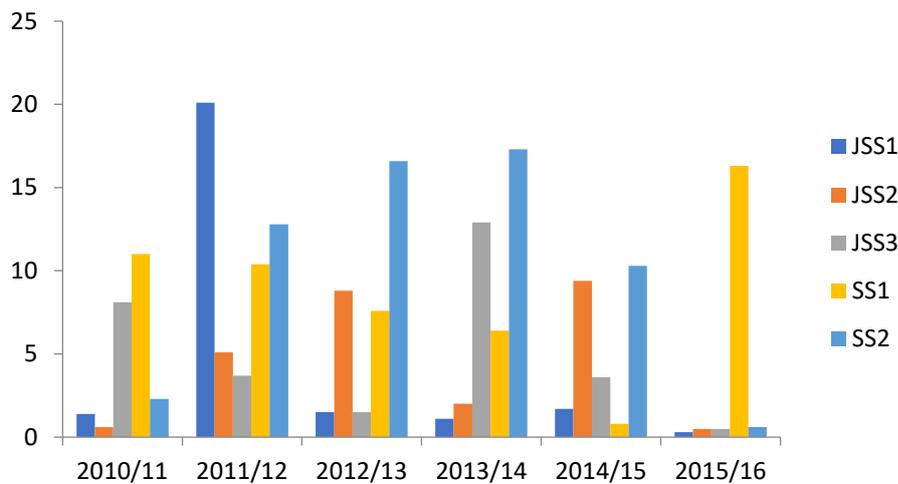
The peaks of promotion rates were observed in 2010/2011 promotion from JSS 2 to JSS 3, 2011/2012 promotion from JSS 3 to SS1 with 91.2%. The peak rates in promotion from 2012-2014 from JSS 1 to JSS 2 (96.11% and 96.1%) while in 2014/2015 peak rate was found in promotion from SS 1 to SS 2 with 96.7%. However, the earliest school years had the highest promotion rates except to 2010-2012 and 2014/2016 respectively



**Figure 2:** Repetition Rates in Public Secondary Schools (2009 - 2016)

The highest repetition rate was in 2013/2014 in SS 3 and least in 2015/2016 in SSS 1 with 12.4% and 0.2% respectively. Across the classes from JSS1 to SSS 3, through the years (2009-2016), the repetition rate unsteadily decreases and increases, galloping. The repetition rate peaked at JSS 1 and SS 2 in 2010/2011(6.4% & 6.4%). The range between the highest repetition rate (12.4%) and least (0.2%) was

12.4%, which is quite large (12.2%). The overall trend of repetition rate was shown to be almost opposite of what was observed in the analysis of promotion rate trend.



**Figure 3:** Dropout Rates in Public Secondary Schools Delta State (2009-2016)

The pattern of dropout rate fluctuated quite substantially across the classes from JSS 1 to SS 3 and down the years (2009-2016). The highest dropout rate was in JSS 1 in 2011/2012 and least in 2015/2016 (20.1% and 0.3%). Changes in dropout rate were most evident in SS 2 in three consecutive years, 2012-2015 with rates of 16.6%, 17.3% and 10.3% respectively. Dropouts in SS 1 in 2015/2016 was remarkable with rate of 16.3% while JSS 1 to SS 3 records rates of 0.3%, 0.5%, 0.5%. SS 2 has dropout rate of 0.6%. The changes in dropout rates in JSS 2 and 3 from 2009-2016 are less significant. The average dropout rate steadily increased across the classes in an ascending order, with a tie of 4.4% in JSS 1 and 2.

The Figures on promotion, repetition, and dropout rates above revealed the trends from the multiple bar charts, promotion rates galloped as the level increases. Repetition rates decreased in an ascending order in junior class (JSS) but increased in the senior class (SSS). Dropout rate however, fluctuated through class as level increased.

**Table 7:** Computed Students flow rates from Tables 3, 5 and 6.

Class/ Flow (%)	JSS1 (%)	JSS2 (%)	JSS3 (%)	SS1 (%)	SS2 (%)	SS3 (%)
Promotion	92.2	85.6	94.3	90.2	88.0	96.3
Repetition	6.4	9.3	4.2	3.4	1.7	3.7
Dropout	1.4	5.1	1.5	6.4	10.3	0

Table 7 were derived from the main diagonal of Tables 3, 5 and 6 respectively. Total number of admitted students into the school cohort was 3682 in 2009/10. Numerical data of repeaters for school cohort was calculated as follows:

$$\text{Repeaters for JSS 1} = 3682 \times 6.4\% = 236$$

$$\text{Dropout for JSS 1} = 1.4\% \times 3682 = 52$$

Students promoted from JSS1 to JSS 2 was calculated

$$\text{Thus, } 3682 - (236 + 52) = 3682 - 288 = 3394$$

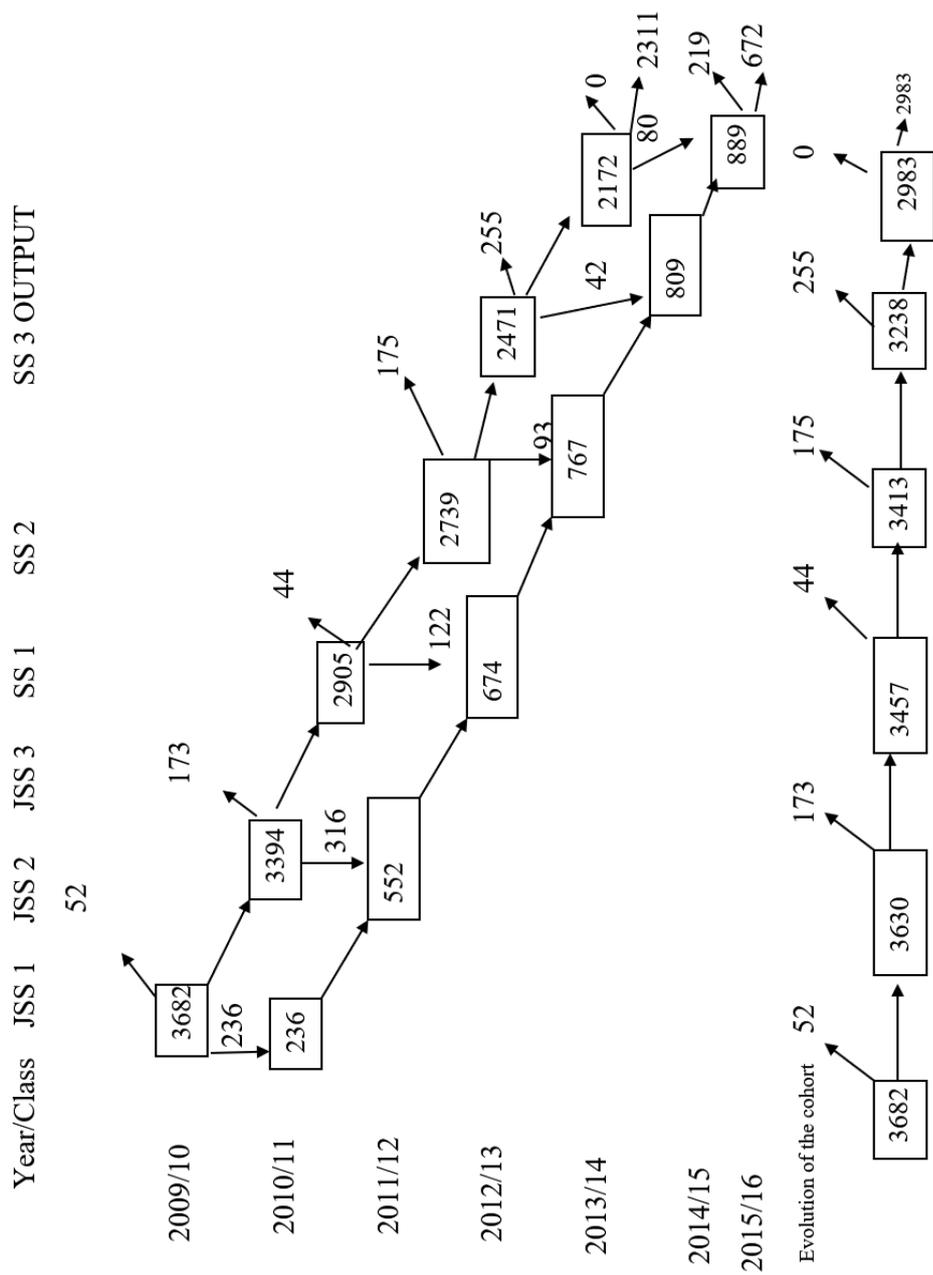
Students promote from JSS 2 to JSS 3 was calculated

$$\text{Thus, } 3394 - (316 + 173)$$

$$= 3394 - 489$$

$$= 29$$

Figure 4: The school cohort from 2009 – 2016 by class.



Assumptions such as no new student would be admitted into the cycle and no student should repeat a class more than twice are criteria considered in constructing the school cohort diagram. The evolution of the cohort shows the annual output (promoted and repeaters) and dropout. The number of survivals in the cohort is 2311 students (2092+219).

Thus; The survival rate (SR) =  $P/E \times 100$

$P = 2311$  (successful completers),  $E = 3682$  (enrolees in the base year)

$SR = 2311/3682 \times 100 = 62.8\%$

The survival rate reveals the percentage of learners who graduated from the school cohort from 2009 – 2016 academic sessions, in public secondary schools in Delta state. Moreover, it can be deduced that 37.2% of the cohort class consisted of students that either exited the system before completion of the cycle or repeaters.

Evaluation of the internal efficiency was computed using Tables 7 and figure 4. Number of dropouts =  $52+173+44+175+255+0 = 699$

Total output =  $2311+672 = 2983$

Total Dropout + Total Output =  $699+2983=3682$

Total number of student-years or total input used in the school cohort =

JSS 1 =  $3682 + 236 = 3918$  student years

JSS 2 =  $3394+ 552 = 3946$  student years

JSS 3 =  $2905 + 674 = 3579$  student years

SS 1 =  $2739+ 767 = 3506$  student years

SS 2 =  $2471 + 809 = 3280$  student years

SS3 =  $2172+ 889 = 3061$  student years

Total Input Used = 21290 student years

Actual input – output ratio = input/output

$= 21290 \text{ student years} / 2311$

$= 9.21$

The above input - output ratio implies that one successful graduate in the secondary school, used 9.21 student years to complete a six-year programme. In an ideal situation, an individual should use 6.0 student years only.

Wastage rate = Actual input – output ratio / Ideal input – output ratio

$= 9.21 / 6.0$

$= 1.54$

The wastage rate of 1.54 implies that the level of wastage is high because it is 0.54-point deviation from unity (1).

Coefficient of internal efficiency = Optimum wastage rate/ Actual wastage rate

$= 1/\text{Wastage (w)}$

$= 1/1.54$

$= 0.65$

$= 65\%$

The internal efficiency of the system was 65%, being 15% above average.

**Table 8:** Factors that Influence students' flow.

S/N	VARIABLES	A	D	Mean	SD	Decision
1	Conducive class room condition increases promotion rate	349	60	4.08	1.11	Agreed
2	Students frequent absenteeism to school increases dropout rate	346	63	4.32	0.87	Agreed
3	Lack of interest in learners will increase repetition rate	337	73	4.29	0.91	Agreed

4	Large class size increases repetition rate	287	122	3.84	1.06	Agreed
5	Teachers' punctuality to school reduces repetition rate	289	120	3.78	0.99	Agreed
6	Negative attitude of learners toward school promotes dropout rate	320	89	4.01	0.91	Agreed
7	Increased workload at home increases dropout rate	275	134	3.45	1.07	Agreed
8	Poor community participation in school contribute to increased dropout	235	174	3.42	0.99	Agreed

### Grand Mean=3.90

Table 8, shows that all the eight items were regarded as factors influencing students flow in public secondary schools in Delta State. They include; conducive classroom condition increases promotion rate (4.08), students' frequent absenteeism to school due to distance increases dropout rate (4.32), lack of interest in learners' increases repetition rate (4.29), large class size increases repetition rate (3.84), teacher's punctuality to school reduces repetition rate (3.78). Negative attitude of learners toward school work promotes dropout rate (4.01), increased workload at home increases dropout rate (3.45) and poor community participation in school contribute to increased dropout (3.42) are accepted as the factors influencing students flow.

### Discussion

The average promotion rates per class, from JSS 1 to JSS2 through to SS3 are 92%, 91.6%, 91.5%, 87.7% and 84.9%. There was a decline in the average promotion rates from JSS 1 to JSS 2 and from JSS 2 to JSS 3 through SS 2 to SS 3 respectively. The average repetition rates from JSS1 to JSS2 through to SS3 was 3.7%, 4.7%, 3.7%, 3.9%, 4.4% and 6.3% respectively. The same trend was observed across the session from 2009-2016. This is an indication that as students progress to higher classes, many tend to repeat classes. This finding, in a way, agrees with the findings of Amaonye, Unachukwu and Anachuna (2020). Amaonye, et al (2020) found that though repetition rate in Anambra state is low, that they highest rate was in SS1. This could be explained from the fact that if school tasks are difficult for students, there is the likelihood that they may fail classes and thereafter repeat. Students' success as they move from one class to the other most times depends on their ability to link new tasks with prior knowledge as well as their capacity to find meaning in what they are doing.

Table 5 shows the average dropout rate from 2009-2016 by class from JSS 1 to SS 2 as follows; 4.4%, 4.4%, 5.1%, 8.8% and 10.0%. The trend of dropout rates escalated with the increase in level. The dropout rates appear to align with the class repetition rates implying that the more students repeat classes, the more they may dropout from school. This finding agrees with the findings of similar studies such as that of Nakpodia (2010). Nakpodia's (2010) findings indicated that school dropout is common in Delta State, Nigeria. Beside internal school factors such as classroom, which may be conducive, school environment and class-size ratio, there may be external factors that were strong enough to cause a drastic increase in dropout through the period but unaccounted for in this study. Factors such as juvenile delinquency among secondary school students can lead to school dropout. Dropout may also occur when a learner is unable to appropriately articulate the learning material. Anyim (2012) stated that dropping out of the schooling system without the expected gratifications is already turning the interest and attention of the youths away from those values on which successful and accomplished life could be built through sound education.

From Figure 4, out of 3682 students admitted into JSS1 in 2009/2010, only 2311 students graduated from the school cohort. The survival rate from the school cohort was 62.8%. To improve the survival rate in the school system, there should be improvement in the motivation mechanism of learners (via the use of instructional materials). Survival rate approaching 100% indicates a high

level of retention and low incidence of dropout, but the study reveals a minimal level of retention and relatively more dropouts, due to less focus in the output quality from the system.

The calculated input-output ratio was 9.21, which means that one successful graduate used the 9.21 student year to complete a six-year programme. In an ideal school situation, each successful graduate of the secondary school system is to use 6.0 year only. However, the wastage rate that is the ratio of actual input-output ratio to ideal input-output ratio was 1.54 while the internal efficiency of the school system was the ratio of 1: 1.54, giving a result of 0.65. The coefficient of internal efficiency for the period was 65%. Efficiency simply means the relationship between input introduced into the school system and the output produced via the processing mechanism. The system can be efficient if it produces a maximum output with a given quantity of input. For the effectiveness of efficiency, input is readily expressed in monetary and non-monetary terms, such as teacher's salary, teacher's experience, teacher's –students' ratio, teacher's qualification and per students' expenditure. Wastage in student flow is expressed quantitatively in terms of repetition and dropout while quality of learning is determined by the input and output of the educational system in terms of graduate. Internal efficiency of the public secondary school, evaluates the utilization of the available resources for proper development and betterment of quality and quantity of educational output with drastic reduction of wastage to the barest minimum.

The findings as shown in Table 8 revealed that the eight items are factors influencing students' flow. Large class size, frequent absenteeism by students and negative attitude towards their studies are perceived to constitute factors that impact dropout and repetition rates. Students frequent absenteeism and negative attitude toward study increase dropout rate. This finding agrees with previous studies conducted within and outside Nigeria. For example, Matthew and Israel (2021) found that students' lack of interest and negative attitude towards education increases school dropout. Studies conducted by Yang (2014) and Ileuma (2017) showed that student-teacher's ratio affected the repetition and dropout rates of students. The finding in this study is an indication that both student, teacher, and environmental factors can influence students' flow in school. Problems related to student flow are complex and multifaceted in nature.

## Conclusions

The study has revealed that students' flow in public secondary school in Delta State over the years have been influenced by numerous factors that are capable of either increasing or reducing the promotion, repetition, dropout and survival rate. The galloping trends in promotion, repetition rates as well as the increasing trends in dropout corroborates the fact that large class size, students' frequent absenteeism from school, students workload at home, among other factors influence students flow.

## Recommendations

Based on the findings of this study the following recommendations are made:

1. The government should periodically reconstruct and renovate the buildings in public secondary schools since the school environment contributes to either low or high secondary schools' dropout and repetition rates.
2. The State government should provide public secondary schools with functional security guards for maximum security in order to reduce truancy among students.
3. The recommended class size of 1:40 should be maintained in public secondary schools with new structures, to accommodate the overflow from the old practice. This will improve promotion rate.
4. The Delta State government should provide recommended textbooks in public secondary schools so that students will not lack resources that will facilitate students' learning.
5. Principals should collaborate with the Parents Teachers Association to boost school-community relationship which will in-turn attract development and learning outcome.

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## EPISTEMOLOGY OF ISLAMIC LAW IN THE IBN RUSHD'S PERSPECTIVE

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### Abstract

Islamic law is an integral part of Islam. Everyone who studies Islam also studies Islamic law. Ibn Rushd, an expert in Islamic law has a method of establishing Islamic law. Ibn Rushd's method was influenced by philosophy (epistemology). What is the method of Ibn Rushd's epistemology of Islamic law and its relevance? The purpose of this study is to know the method of determining Ibn Rushd's Islamic law and its relevance. The epistemology of Islamic law Ibn Rushd has four premises: primary premises (al-maqulat al-ula), sensory knowledge (al-mahsusat), opinions which are generally accepted (al-masyhurat), and opinions received (al-maqbulat) Primary premises and sensory knowledge are included in the convincing category (al-yaqin), opinions that are generally accepted (al-mashhurat) are in a degree close to the beliefs and opinions received (al-maqbulat) only reaches the expected degree (zhan) Ibn Rushd's epistemology of Islamic law to improve human morals. So that Ibn Rushd established the freedom of the madzhab and did not justify fanaticism towards a school of thought.

Keywords: Epistemology, Islamic law, and moral

### Introduction

Classical Islamic science literature is not familiar with the term Islamic law. Likewise in the Qur'an, hadith, books of *fiqh*, and *ushl al-fiqh* do not find the word Islamic law (Adinugraha, 2020). The term that is widely used in the literature is *al-hukm*, *hukm Allâh*, *syarî'ah*, *hukm syar'î*, *al-syarî'ah al-Islâmiyyah*, *al-tasyrî' al-Islâmî* (Khallaf, 1978), and then mentioned as understanding of religion. Some *fiqh* scholars such as Imam Abu Hanifah define *fiqh* as knowledge of a Muslim about his obligations and rights as a servant of Allah. This definition covers all aspects of life, namely *aqidah*, *sharia* and *morals* (Khasanah et al., 2021). *Fiqh* in his day and in previous times was still widely understood, covering the fields of worship, *mu'amalah*, and *morals*. Over time, Islamic law has become a separate discipline where Islamic law is more identical with *fiqh*, which is knowledge of *amaliyah sharia* laws with detailed arguments (Hendriarto, 2021). Implementation of this definition, issues other than *sharia* law as well as *aqidah*, *morality* and the like from discussions in this discipline (Ismanto, 2021). Therefore, as a shift and incorporation of meaning in defining Islamic law, it can be concluded that the understanding of religion is related to *sharia* laws (Et.al, 2021). Islamic law in the treasury of Islamic scholarship is an integral and most important part of existence for Muslims (Ulama'i, 2019).

Joseph Schacht expressed his opinion that an observer of Islamic civilization would not be able to understand the turmoil in the development of Islamic legal institutions in modern Muslim countries today without a deep understanding of the history of Islamic law theory and practice (Liebesny et al., 1966). Joseph Schacht (2020) also said that it is not an exaggeration when Islamic law occupies a very central position in the religious sense of the Muslims and a truism to say Islam

as a religion of law (Gyekye & von Grunebaum, 1976). According to H. A. R. Gibb, Islamic law is “the epitome of the true Islamic spirit, the most decisive expression of Islamic thought, the essential kernel of Islam” (Kitagawa, 1954). Therefore, many Islamic researchers have concluded that it is impossible to understand Islam well without comprehensive knowledge of Islamic law (M. & Gibb, 1963).

Based on the foregoing, the importance of Islamic law is so important that it is necessary to study it as deeply as possible about the nature of Islamic jurisprudence (Adinugraha & Muhtarom, 2021b). One of the treasures of Islamic thinkers is Ibn Rushd (520-595 H/1126-1198 AD), an Andalusian Islamic philosopher who extensively reviewed, criticized and commented on Aristotle’s thoughts, so he was nicknamed “The Commentator”. In addition, Ibn Rushd is also known as an expert in Islamic law with his monumental works *Bidâyah al-Mujtahid wa Nihâyat al-Muqtashid*. The background of a philosopher and also an expert in Islamic law, through this research will describe the epistemological framework of Islamic law according to Ibn Rushd and its relevance to the development of Islamic law. This goal is to contribute to the offer of the development of Islamic law which is increasingly complex in facing the challenges of the times in the era of globalization which requires it to develop.

## Method

The literature review method is used in this research (Weeks, 2019). Because this study examines various sources of literature on the epistemological method of Ibn Rushd’s perspective towards Islamic law and its relevance in today’s life.

## Results and discussion

### *Understanding of Islamic Law*

The term Islamic law in the Qur’an and Islamic law literature does not mention at all. The Qur’an only mentions the word *syari’ah*, *fiqh*, the law of God, and that which is rooted in it. Islamic law is a translation term from Islamic law in Western literature (Ali, 2000).

Sharia terminology in using it contains two meanings, namely: in a broad sense and in a narrow sense (Adinugraha & Mujaddid, 2021). In a broad sense, Sharia means the entire norm of the Islamic religion which includes both doctrinal and practical aspects. In a narrow sense, sharia refers to the practical aspects of Islamic teachings, namely, the part that consists of norms that regulate concrete human behavior such as worship, marriage, buying and selling, cases in court, state administration and others (Adinugraha & Ulama’i, 2020). If the term Islamic law is to be used to translate the term Sharia, then it is meant by Sharia in a narrow sense (Al-Zarqa, 1989). Al-Ghazali defines *fiqh* in the sense of legal science as a science that examines the established Sharia laws regarding the behavior of people as legal subjects such as mandatory, sunnah, haram, facade, legal and so on. Meanwhile, in the sense of being the law itself, *fiqh* is intended as a collection of Sharia laws regarding human behavior that are determined through the Qur’an, the Prophet’s explanation, *ijma’* ummah and *ijtihad* jurists (Hammad, 1987).

The word law is etymologically derived from the Arabic root, namely *ḥakama-yahkumu* which then the shape of the *mashdar* becomes *hukman*. Word *al-hukmu* is the singular form of the plural *al-ahkâm*. The root of the word *hakama* then appears the word *al-hikmah* which means wisdom (Adinugraha et al., 2020). This means that people who understand the law then practice it in everyday life wisely (Muzakkir, 2019). Another meaning that emerges from the root of the word is “control or bridle of the horse”, namely that the existence of law is essentially to control or restrain someone from things that are prohibited by religion (Riyadi & Adinugraha, 2021). The meaning of “prevent or reject” is also one of the meanings of word *hukmu* which has the root word *hakama*. Prevent injustice, prevent injustice, prevent persecution, and reject other damage or *mafsadat* (Rohidin, 2016).

Furthermore, the word Islam is a form of *maṣdar* from the root *aslama-yuslimu-islâman* by following *wazn af’ala-yuf’alu-if’âlan* which means submission and obedience and can also mean Islam, peace, and safety. However, the original sentence of the word *Islâm* is derived from the word

*salima-yaslamu-salāman-wa salāmatan* which means safe (from danger), and free (from defects) (Munawwir, 1984). Islam as a submission and surrender of a servant when dealing with his Lord. The ability of human reason and mind that is manifested in science is not comparable to the knowledge and ability of Allah. Human abilities are very limited, for example only limited to the ability to analyze, rearrange existing natural materials to be processed into materials that are useful for human life, but are not able to create in the sense of making from nothing into existence or invention (Algarni, 2019).

#### *Sources of Islamic Law*

The sources of Islamic law are the Qur'an and the Sunnah of the Prophet. These two sources are also called the main arguments of Islamic law, because they are the main clues to Allah's law. There are also other arguments besides the Qur'an and Sunnah such as *qiyas*, *Istihsan* and *istislah*, but these arguments are only supporting arguments which are only tools to arrive at the laws contained in the Qur'an and Sunnah. Sunnah of the Prophet. As according to Abdul Wahhab Khallaf, the sources of Islamic law agreed upon by many scholars as sources of Islamic law are: *al-qur'an*, *al-sunnah*, *al-ijma'*, and *al-qiyas* (Khallaf, 1978).

The Qur'an in the study of Islamic law is the first and main object in legal research activities to solve a legal problem (Marom et al., 2021). Likewise, the Sunnah of the Messenger of Allah is the source of Islamic law which means about all the behavior of the Prophet related to the law of recognition (*Sunnah Taqririyah*). The Qur'an instructs Muslims to obey the Messenger of Allah, explaining that in the Prophet there is a good example, and great character (Adinugraha, Muftadi, et al., 2021). Allah considers that obeying the Messenger is obeying Allah, and Allah nullifies the faith of a person who does not surrender to the decision of the Prophet. Although the main authority for the legislation of Islamic law is the Qur'an, the Qur'an states that the Messenger of Allah is the interpreter of the verses of the Qur'an (Purwanto, Fauzi, et al., 2020). On this basis, the companions during the life of the Prophet and after his death have agreed on the necessity to make the Sunnah of the Prophet as a source of law.

The Prophet's period of settlement related to law or other problems was immediately returned by the Prophet. But this was also done by the companions when they were traveling, while the Prophet was not with them. However, along the way, there are events that must be taken into account. From that incident they carried out the application of Islamic law which they then reported to the Prophet for clarification (Sholehuddin et al., 2021). So when the Prophet was still alive, those related to new events (whether concerning the law or otherwise) everything was returned to the Prophet.

However, after the death of the Prophet, in establishing a law, the Companions used the Qur'an and the Sunnah of the Prophet. They return each event to both sources. If neither of them to find a law, then they perform *ijtihad* (Nursalam, 2016, 2013). *Ijtihad* carried out at this time was limited to the questions asked. Friends do not want to express opinions about something that has not happened (Sopyan, 2018). In *ijtihad*, sometimes they use analogy (*qiyas*), or based on benefit and reject harm. It is their *ijtihad* that guarantees the development of Islamic law so that it is able to adapt to the diversity of society. They also have different methods and abilities in understanding legal texts. The Companions are famous in their use of *ra'y*. And between them there are always differences of opinion. While the laws contained in the texts are limited, events and problems that arise will always develop according to the times. There is always tension and space between the two, namely the dynamics of social change. This is what in Islam is known as *ijtihad* (Asmani, 2016).

After the generation of friends in the development of Islamic law, the next generation is the *tabi'in* generation. They continue the tradition of companions in the course of Islamic law (Nurhuda et al., 2020). They set the law based on what they understand from the Qur'an and Sunnah (Sayis, n.d.). In addition, they also practice *ijtihad*, as did the Companions. The development of Islamic law towards the period of perfection of Islamic law and the emergence of the Imams of the *Madzhab*. These schools have given birth to methodological formulations for a very broad and comprehensive legal study so as to make it easier for the next generation of Muslims to further develop legal studies. The development of *madzhab* makes Islamic law more flexible, dynamic, because its presence will bring up alternative legal provisions (from the results of *ijtihad*), which in the end Islamic law will be more

adaptive and accommodating to any changes that occur in society (Rohman, 2015). Along with the development of Islamic law which has matured, the impact after that is the period of *taqlid*. This period was marked by the emergence of explanations of problems that had been studied previously, reformulating the methods of the founders of the *madzhab* and culminating in the fanatical defense of the opinions of the *madzhab* priests (Yumni, 2019).

After experiencing stagnation for several centuries, Islamic thought rose again. This happened in the 19th century AD/13H. The revival of Islamic thought arose as a reaction to the attitude of *taqlid* mentioned above which had brought about the decline of Islamic law. New movements emerged among the movement of jurists who suggested a return to the Qur'an and Sunnah (Adinugraha, 2020). However, these efforts are still faced with serious problems, especially with regard to the methodology of reform. The methodological effort of Islamic law reform in question is the method used to overcome every problem that occurs in society, namely by carrying out new interpretations of Islamic law sources such as the Qur'an, *sunnah*, *ijma'* and *qiyas* or by reopening *ijtihad* activities. In his study of changes in Islamic law, Norman D. Anderson suggests two patterns of legal reform carried out in the Islamic world. First, Sharia is gradually being neglected in everyday practice – such as commercial law, criminal law and many more – to eventually follow regulations of mostly foreign origin imposed by the secular justice system. Second, even in this sacred area of family law, a number of very significant changes were made by interpreting and applying family law (Yelwa, 2014).

What Anderson said did not touch the root of the problem. For this reason, at this time we are challenged to formulate a systematic methodology for reforming Islamic law or an adequate method of reforming Islamic law, borrowing the term An-Na'im based on a relevant theological framework (Campbell & An-Na'im, 1990). Another obstacle that is no less important is the psychological problem that arises from the disproportionate theological framework of understanding Islamic law. Efforts to reform Islamic law presuppose the existence of parts of Islamic law that are inadequate. According to most traditional circles, this is a distortion of the perfection of Islamic law which is divine. To break through this obstacle, what must be done is to build awareness, that Islamic law is not actually a law in which all the principles and details of the rules were revealed directly by Allah to the Prophet. Based on historical studies, it can be seen that Islamic law is a product of formation by early Islamic jurists based on the interpretation of its basic sources, namely the Qur'an and Sunnah (Fadholi et al., 2020). Such historical awareness can certainly make contemporary Muslims more open to the possibility of substantially reforming Islamic law (Safitri, 2020). The history of Islamic law as stated above can show that Islamic law (*fiqh*) is not divine in nature, but rather as a product of a process of logical interpretation and elaboration of the texts of the Qur'an and Sunnah (Adinugraha, Nasution, et al., 2021). It is for this purpose that the study of Islamic law reform becomes very urgent (Sartika, 2018).

The development of Islam and new problems emerging rapidly resulted in the *fuqaha* finding it difficult to solve all these problems only by relying. There are four kinds of words, deeds and *taqrir* of the Prophet, which later became one of the sources of Islamic law (Ulama'i, 2019). Three of them have been agreed and one is still in dispute. The three agreed upon are: (1) the general word (*lafazh 'amm*) with the intent in accordance with its generality; (2) a special word (*lafazh khâsh*) with the intent according to its specificity; (3) words that have a general meaning, but require a special meaning, or special words that require a general understanding (Joni Tamkin Bin Borhan, 2015).

The three kinds of words above sometimes use the following terms: (1) *al-tanbih bi al-a'lâ ila al-adnâ* (affirmation of lower provisions with higher provisions); (2) *al-tanbih bi al-adnâ 'ala al-a'lâ* (affirmation of higher provisions with lower provisions); (3) *al-tanbih 'alâ al musawi bi almusawi* (affirmation of equivalent provisions with equivalent provisions).

Ijmâ' ulama (consensus of scholars) as one of the methods in taking Islamic law. If *ijma'* occurs in one of the four methods above, even though it is not a *qath'i* (certain) proposition, then the law determined by *zhan* (estimate) turns into a *qath'i* law. *Ijma'* is indeed not a stand-alone law, if it is not based on one of the four methods above. Because if *ijma'* has its own position, it means the same as establishing a "new law" after the Prophet Muhammad SAW. That means it does not refer to the legal provisions of Sharia (Adinugraha & Zayadi, 2020).

*Ijma'* in theoretical matters cannot be known with certainty, as well as in practical matters. *Ijma' ummah* in any matter and at any time can't be known, unless the time is strictly limited. All the scholars at that time were clearly known, and their opinions on certain issues came in succession (*mutawâtir*). In addition, there is certainty that all scholars at that time had agreed on the absence of the meaning of birth and the meaning of *takwil* in the Sharia text, then also agreed that knowledge about an issue should not be kept secret from others, and there was only one method to understand it, the text of the law (Adinugraha, Din, et al., 2021).

Legal statements that can be disclosed to a *mukallaf* (a person who is subject to the burden of the law) can generally take the form of *amr* (command), *nahy* (prohibition), and *takhyir* to choose one. *Amr* (command) connotes the obligation to carry out legal provisions and there is a risk of punishment if they do not carry out these legal provisions. So *Amr* denotes obligatory law. If the *amr* can be understood to be rewarded with rewards and there is no risk of punishment, the *amr* connotes circumcision. Likewise, *nahy* (prohibition), if the violation of the legal provisions is accompanied by punishment, then the act has the connotation of *haram* (Hafidz, 2021). But if *nahy* can be understood only as a prohibition without being accompanied by threats of punishment, then *nahy* which has the connotation of *makruh*.

#### *Biography and Works of Ibn Rushd*

Ibn Rushd or in Latin Averroes, was a philosopher from Spain (Andalusia). He was the founder of independent thought and thus had a very high influence in Europe. His full name Abu Walid bin Ahmad bin Muhammad bin Rushd was born in Cordoba (Spain) in the year 520 Hijri (1126 AD). Ibn Rushd's father and grandfather were well-known judges in Cordoba (Hourani & Sharif, 1965). When childhood Ibn Rushd himself was a child who had many interests and was multi-talented (Hourani & Sharif, 1968). He studied many disciplines, such as medicine, law, mathematics, and philosophy (Leaman, 2020). Ibn Rushd studied medicine with Abd Malik ibn Zuhr (d. 1162 AD), Abu Jafar Harun and Jarbun al-Balansi, and studied law (*fiqh*) especially Imam Malik's *Kitab al-Muwatha'* by his father. In addition, he also studied law at Ibn Rizq, Abu al-Qasim, Ibn Basykuwal, Abu Marwan, Ibn Samhun, Jafar Ibn Abd al-Aziz and Abd Allah al-Mazari (Al-Iraqi, 1984).

Ibn Rushd was a genius from Andalusia with his encyclopedic knowledge. Most of his life was to serve as *Qāḍī* (judge) and physicist. In the West, Ibn Rushd is also known as the greatest commentator on Aristotelian philosophy who influenced Christian philosophy in the Middle Ages, including thinkers such as St. Thomas Aquinas (Rashid, 2020). Many people came to Ibn Rushd to consult on medical and legal matters (Bloch, 2019). Ibn Rushd was very proficient in the field of Islamic law and was the only expert on *khilafiyah* in his time. *Bidayah al-Mujtahid wa Nihayah al-Muqtasid* (written in 1168 AD), is a monumental work that describes the reasons for the emergence of differences of opinion in Islamic law (*fiqh*) and the reasons why each of them is considered the best work in their field (Usaibi'ah, 1996).

Ibn Rushd died in 1198 AD in Marrakech at the age of 72 and his body was taken to Cordoba to be buried there. Ibn Arabi (1160-1240 AD) witnessed the convoy of Ibn Rushd's corpse being carried on a donkey while several of his works were carried on other donkeys. All of Ibn Rushd's original works were written in Arabic. However, due to bans and burnings, most of the works that have come down to us have only been in Hebrew and Latin translations (Uwaidah, 1993). These works are classified into several themes, namely: works of logic (*mantiq*), works of physics (*thabiiyat*) or natural philosophy, works of metaphysics (*ma bad al-tabiah*), works of theology (*ilm kalam*), astronomical works and legal works (*fiqh*) (Soleh, 2012).

His monumental work is *Bidāyah al-Mujtahid wa Nihāyah al-Muqtaṣid* is the most famous as well as the most quality when compared to his other *fiqh* books. Ibn Rushd's book was completed by Ibn Rushd in 1188 AD while serving as the Supreme Court Justice in Cordoba, or when he was about 62 years old (Wardani, 2015). This book contains the views and arguments of all schools of Islamic law, both those who are textualist and rationalist since the time of the Companions until the 11th century AD (Uvroy, 1991). In our current era, this book is categorized as a book containing comparative Islamic law or comparative jurisprudence or comparative *madzhab* science.

As an academic work, Ibn Rushd's *Bidāyah al-Mujtahid* is the same as other books which were not born without being motivated by the accompanying circumstances and situations. If we go back to history before its presence, namely the end of the 11th century AD, we will find that the Islamic world at that time was in a very bad condition where political conflicts swept throughout the Islamic region. In the period of Islamic decline, which actually started at the end of the Umayyad reign and was referred to as the period of disintegration (in Islamic history, it is the period of Islamic decline) by Harun Nasution (Muh. Subhan Ashari, 2020), areas far from the center of government in Damascus and then in Baghdad broke away from the power of the caliph which resulted in the emergence of small dynasties (Azani, 2013).

With political conditions that are not conducive like this, it is certainly very influential in other fields such as economics, social and culture as well as science, especially *fiqh*. In this latter field they no longer have the productive scientists as in previous centuries. Specifically in the field of *fiqh*, Islamic scholars no longer produce academic works and are satisfied with those that have existed before, what they do is nothing more than summarizing or making explanations of the works of their predecessors (Adinugraha & Muhtarom, 2021a). In such conditions, Muslims are hit by a disease called *taqlid*, namely following someone's opinion without being accompanied by any knowledge, reason, argument or argument.

Such conditions were experienced by Ibn Rushd, a condition that led him to become one of the Muslim scientists who required the doors of *ijtihad* to be reopened as he wrote in his *Bidāyah al-Mujtahid*, "We wrote this book for nothing but *fiqh* experts to attain the degree of *mujtahid*" (Rushd, 2005). Take out all existing capabilities to explore Islamic values and apply them according to the existing situation and conditions. The degree of *Mujtahid* itself cannot be obtained by someone just by memorizing the laws of various problems without being accompanied by sufficient capacity in the fields of *uṣūl fiqh*, Arabic, and philology, even though he has a very high quality of memorization.

In terms of understanding Islam which is often narrowed by some Muslims with *fiqh*, Ibn Rushd strongly opposes *taqlid* and *madzhab* fanaticism, with the aim of providing awareness and for the sake of progress for Muslims who seem to dissolve in a narrow Islamic view. Ibn Rushd through his *Bidāyah al-Mujtahid* was very concerned about Islamic issues and cared for Muslims (Ali et al., 2021). Because of this concern, he called for reopening the door of *ijtihad* which was previously closed, in the hope of opening the minds of Muslims that the scholars of *madzhab* were not prophets or apostles sent by Allah, whom they could not do anything wrong or protected (*maṣūm*). They are ordinary people so we can have different opinions with them.

Ibn Rushd explains that in the preamble of *Bidāyah al-Mujtahid* that Islamic law comes from the Qur'an and al-Sunnah which is called *naṣṣ*. And when there is a legal problem whose provisions are not contained in the text, it is attempted to know the law through the analogy method (*qiyās*). The use of *ijma'* (consensus) for Ibn Rushd may only have occurred during the time of the Companions. With the development of Islamic teachings and the wider area of Islam, it is very difficult to reach consensus for all *mujtahids* who lived at that time. According to Ibn Rushd what can happen in *ijma'* is only agreement on *'amaliyah* issues and not theoretical problems (Rushd, 2005).

In the 11th century AD the science of comparative *fiqh* is known as the science of *khilāf*, which is the science that discusses the opinions and or views of different scholars, by comparing the arguments they use in establishing a law. In the introduction to his very famous history book *Al-Muqaddimah*, Ibn Khaldun asserts that the science of *khilāf* (*al-khilāfiyyah*) is a very useful science for knowing the opinions of the imams and their arguments and making it easier for others who want to use it in determining a law (Khaldūn, 1986). It is for this reason that Ibn Rushd wrote the book *Bidāyah al-Mujtahid*, a reason which is based on his thoughts on the importance of reopening the door of *ijtihad*. In the study of hermeneutics now do not pursue a single truth against a law.

#### *Ibn Rushd's Conception of the Epistemology of Islamic Law*

Ibn Rushd in establishing an Islamic law uses the Qur'an and al-Sunnah as the main basis. However, because these two sources are very limited, he also uses *ijtihad* as an alternative method to solve the growing problems of Sharia law (Miftakhuddin et al., 2021). In solving the increasingly complex problems of Sharia law, Ibn Rushd uses a lot of *qiyās* (analogy). Sharia problems that cannot

be found in the Qur'an and Sunnah are decided by analogizing or equating them with laws that already have provisions in the two main sources of Islamic teachings, namely the Qur'an and al-Sunnah. The use of *ijmā'* (consensus) for Ibn Rushd may only have occurred during the time of the Companions. With the development of Islamic teachings and the wider area of Islam, it was very difficult to reach consensus for all the mujtahids who lived at that time. According to Ibn Rushd what can happen in *ijma'* is only agreement on '*amaliyah* matters and not theoretical problems.

The concept of truth in knowledge or the validity of knowledge is part of an epistemological study that discusses the validity of knowledge or statements, including *fiqh*. According to Ibn Rushd the validity of knowledge (*fiqh*) with four premises, namely: primary premises (*al-maqulat al-ula*), sensory knowledge (*al-mahsusat*), generally accepted opinions (*al-masyhurat*), and opinions that are generally accepted (*al-maqbula*) (B. & Titus, 1948).

#### 1. Primary premises (*Al-Maqulat Al-Ula*)

These premises are the main principles that are recognized for certain truth. This type of knowledge consists of two parts, namely: the primary principles (*al-mabādi al-ūla*) and the basic teachings of the sharia (*al-'aqāwil al-syariyāh*). Primary principles are the principles of knowledge which are accepted as axiomatically correct (*dlarūr*). The main teachings of sharia are sharia teachings that are definite (*qathi*), and clear without the need for takwil (Rushd, n.d.).

#### 2. Sense knowledge (*Al-Mahsusat*)

This knowledge is knowledge generated through inductive research in the field (*istiqra*). Ibn Rushd defines *istiqra* as an effort to seek universality based on studies in the field that are particular. This sensory knowledge can be used as a premise if it has become a universal theory based on the combination and assessment of many cases in the field (Rushd, 1977). Through the concept of *ijtihad*, then *fiqh* accommodates many cases in the field with its method based on inductive research. Because the dimension of *ijtihad* produces knowledge that does not exist in the provisions of the Qur'an and Sunnah. So as the function of Islamic law that functions dynamically, it fits in every space or condition and time. Through the concept of *ijtihad*, every new event will get its legal provisions, namely by applying the legal texts so that they are found in conformity with the benefit of mankind as desired by God (Aulya & Hafizh, 2019). This is the knowledge of the senses in the science of *fiqh*.

#### 3. Commonly Accepted Opinions (*Al-Masyhurat*)

These opinions are statements that are acknowledged by the majority of the people, or by all scholars (ulama) and intelligent people (*uqala*) or the majority of them (Rushd, n.d.). This opinion in the study of *fiqh* is called *ijma'*, namely the agreement of the mujtahids of the people of Muhammad SAW at a time, after the death of the Prophet Muhammad. Against a sharia law (S., 2021).

#### 4. Accepted Opinions (*Al-Maqbula*)

These opinions are statements conveyed and acknowledged by several people or a small group of people (Dinata, 2021). In the study of *fiqh* this opinion can be called a fatwa which is religious advice given by the person who asks for it and the advice can be carried out or not including the person who asks for it (Dahlan, 2011).

From the premises above have different degrees of truth. There are three degrees of premise, namely (Berman & Butterworth, 1982):

##### 1. Convincing Premise (*al-Yaqin*)

- a. The fact that it really exists, is real beyond mind (*kharij al-nafs*);
- b. The fact that something can't be anything other than itself;
- c. The fact that the stated truth is true because of itself (*ala ma huwa alaih fi al-nafs*), not because of others.

##### 2. Approaching Confidence (*Muqarib Lil Yaqin*)

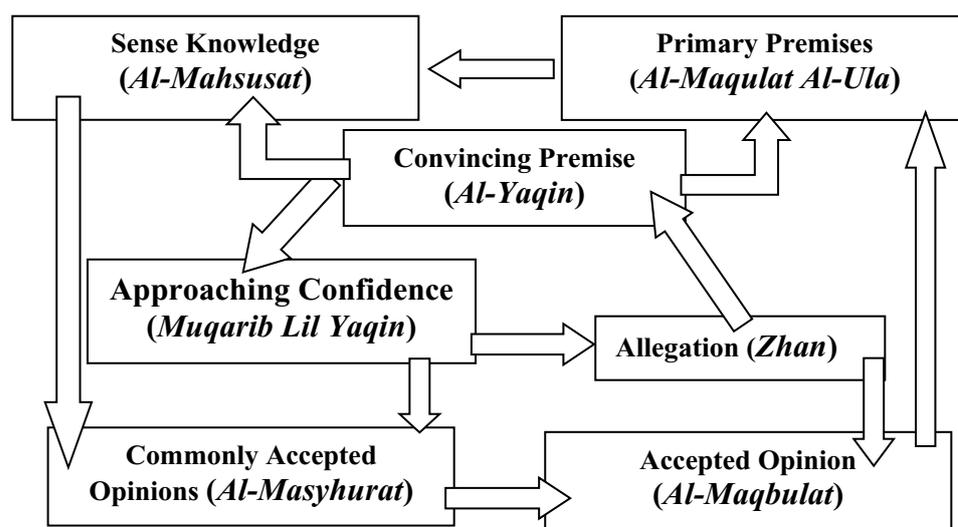
- a. The fact that it really exists, is real beyond mind (*kharij al-nafs*);
- b. The fact that something couldn't be anyone other than him. This means that the truth of the premise that is at a degree close to the truth is not proven true in itself but because of the testimony of other parties.

##### 3. Allegation (*Zhan*)

This premise is in fact no different from the degree to which it approaches the truth. The difference between the two lies only in the number of people who testify and accept it.

Primary premises and sensory knowledge fall into the category of convincing (*al-yaqin*), because they are considered to meet the specified requirements, namely real outside the mind, proven not to refer to anything else and the truth is proven in itself. However, these two forms of premises themselves are also not equal in position, although they are both considered convincing, but primary premises are still considered superior and primary than sensory knowledge, because they are considered more useful (Rushd, 1979).

Regarding the primary premises and the main teachings of sharia in the science of *fiqh*, its validity is unquestionable because the principles are final. Meanwhile, opinions that are generally accepted (*al-masyhurat*) are at a degree close to belief. Because, the truth is not axiomatic but because of the intervention of other parties, even by the majority of the community (Adinugraha, Kumala, et al., 2021). That's the function of *ijtihad*, which on the other hand needs the truth, but sometimes *ijtihad* needs to be reviewed so that it is adjusted to the circumstances. So that *ijtihad* has a double meaning, it can convince or approach belief. The opinions received (*al-maqbulat*) only reach the degree of conjecture (*zhan*) because the truth is not on themselves but by other parties and even then only by a few people, including in the study of *fiqh* is a fatwa that is only accepted by a few people (Puspita et al., 2020). Among the three degrees of premise, only the premise that reaches the degree of convincing (*al-yaqin*) and approaching belief (*muqarib lil-yaqin*) can be used as a basis for thinking. A premise that only reaches the degree of conjecture (*zhan*) is not worthy of being used as a rationale for producing knowledge, including *fiqh* results (Berman & Butterworth, 1982).



**Figure 1.** Ibn Rushd's Islamic law epistemology

Regarding the degree of belief that can be used as a basis for thinking, Ibn Rushd is actually in line with the *fiqh* scholars who wrote his work on *maqāṣid al-syarī'ah* or *al-maqāṣid* science which is a matter of principles in sharia, dividing the goals of sharia both in worship, human relations and customs are divided into three parts (Purwanto, Rofiq, et al., 2020), namely:

1. For urgent needs

This goal includes five things, namely to maintain religion, maintain reason, maintain soul, preserve property and maintain offspring. This goal becomes a very urgent matter because without these five things, human life in this world and the hereafter will be damaged.

2. Needs

Examples are eating, drinking, making rental contracts, buying and selling, and others. Although this goal is very much needed by humans in life, its degree is still below the primary goal because

when this need is not met, the damage it causes is not as severe as the damage caused when the first need is not met.

### 3. Complementary

Namely all things related to customs and good ethics, such as always maintaining cleanliness, maintaining neatness in dressing, carrying out sunnah practices, practicing politeness in eating and so on (Al-Syatibi, 2003).

Basically, Ibn Rushd is no different from the previous *fiqh* scholars in terms of the relationship between the Shari'a and the benefit, what distinguishes Ibn Rushd and the others is the emphasis only. If the *fiqh* experts emphasize the benefits and interests, Ibn Rushd emphasizes his views on the moral side (substance) (S., 2021). He argues that the Shari'a was born to improve human morals. In this case El-Abidi stated that Ibn Rushd was the only *fiqh* expert who built the goals of the Shari'a on a moral foundation (Zarkasyi et al., 2020).

The method used by Ibn Rushd in this book is to display mistakes between the mujtahids, so that the reader's point of view in reading this book will assume that the mistakes that occur can be considered normal. The application of *uṣūl* and *fiqh* in this book is clear and orderly. In this book, Ibn Rushd seems to maintain tolerance of *madzhab*s, because Ibn Rushd does not place claims based on fanaticism against any *madzhab*. Then the qaul conveyed by Ibn Rushd across generations, starting from the generation of companions, to the imam whose *madzhab* is not codified even though it still exists and he quotes.

## Conclusions

The epistemology of Ibn Rushd's Islamic law differs from that of most of the scholars of his time. However, one thing that should be noted here is that what Ibn Rushd did was an *ijtihad* which had the possibility of being right and wrong at the same time, as was done by other *fiqh* scholars. And what is called *ijtihad* as we know if it is true, it will be rewarded twice and if it is wrong, it will be rewarded once. The concept of Islamic legal epistemology according to Ibn Rushd contains four premises, namely: primary premises (*al-maqulat al-ula*), sensory knowledge (*al-mahsusat*), generally accepted opinions (*al-masyhurat*), and accepted opinions (*al-maqbulat*). Primary premises and sensory knowledge fall into the category of convincing (*al-yaqin*), because they are considered to meet the specified requirements, namely real outside the mind, proven not to refer to anything else and the truth is proven in itself and can be used as a basis for thinking. While the opinions that are generally accepted (*al-masyhurat*) are at a degree close to belief. Because, the truth is not axiomatic but because of the intervention of other parties, even by the majority of the community. As for the opinions received (*al-maqbulat*) only reach the degree of conjecture (*zhan*) because the truth is not on themselves but by other parties and even then only by a few people. These two premises cannot be used as a basis for thinking.

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## TA'ZIR AT ISLAMIC BOARDING SCHOOLS: INSIGHT FROM ISLAMIC EDUCATION VALUES

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### Abstract

The purpose of this study is to answer how the application of *ta'zir* and what are the values of Islamic education contained in *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan?. The approach in this study uses a qualitative. Data collection techniques used in this study were observation, interviews and documentation. The analysis technique includes the stages of data collection, data reduction and data presentation. This study concludes that the implementation of *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan is quite varied, namely: a) *Sima'an*; b) standing; c) cleaning (*ro'an*); d) confiscation and detention; and e) fines. Judging from the form of implementation of the *ta'zir*, the pesantren provides a balanced psychic and non-psychic punishment, and this psychological punishment is still within reasonable limits, neither painful nor violent. This form of application of *ta'zir* is only able to codify the situation when a violation occurs and is only temporary. The values of Islamic education contained in *ta'zir* activities are packaged in divine values which include: faith, *Islam*, *ihsan*, *taqwa*, sincerity, and patience. and human values, namely *al-musawwa*, *al-'adalah*, *husnudzhan*, and *al-amanah* which lead students to have good personalities who are always obedient to Allah and carry out their obligations and are independent based on Islamic values, compassion for others and are expected to be able to become a wiser and better person.

Keywords: Islamic education value, *ta'zir*, and Islamic boarding school

### Introduction

Basically, Islamic education is an education that aims to form a complete Muslim person, develop all human potential in the form of physical and spiritual, foster a harmonious relationship between each person with Allah, humans and the universe, bring benefit and prosperity to all creatures according to their needs. the concept of *rahmatan lil 'alamin*, all of which can be pursued through educational institutions, both formal, non-formal, and informal educational institutions (Alhamuddin, 2018).

The model of Islamic education in Indonesia has various types and forms, such as Islamic boarding schools, Madrasah, public schools with Islamic characteristics, and Islamic colleges (Raihani, 2020). All of them are very valuable in the education system in Indonesia (Agus Zaenul Fitri

et al., 2020). The existence of these educational institutions as educational treasures and is expected to build and empower Muslims in Indonesia (Maulana & Adinugraha, 2020).

Pesantren is the oldest educational institution which is also the forerunner of a typical Islamic education system that is still preserved today, where the educational institution is still able to maintain its credibility in the community (Assa'idi, 2021). Moreover, Islamic boarding schools have charismatic figures, are able to maintain the quality of their knowledge and fully concentrate on the scientific development of their students (Baidowi et al., 2021).

As educational institutions as well as social and religious institutions, Islamic boarding schools promise the most essential values to build a framework of thought that encourages the creation of scientific treasures wisely and wisely (Fathurrochman et al., 2021). Pesantren requires students to live all worship activities that can increase faith and piety to Allah (Puad & Ashton, 2021). The noble values that should be preserved in pesantren include the values of sincerity, simplicity, honesty, independence, and mutual respect for fellow human beings. These values are ideal footholds that form the basis of Islamic boarding schools in improving education and developing the community, which in turn can be developed as values that become role models for the wider community (Al-Rawafi et al., 2021).

Pesantren also has strong roots in the Indonesian Muslim community, which in its journey is able to maintain and maintain its sustainability and has a multi-aspect education model (Roqib, 2021). Santri are not only educated to become someone who understands religious knowledge, but are also indirectly taught about leadership, independence, simplicity, perseverance, togetherness, equality, and other positive attitudes. This capital is expected to give birth to a quality and independent community as a form of pesantren participation (Anggadwita et al., 2021).

In general, Islamic boarding schools have the aim of guiding students to become human beings who have an Islamic personality, with their religious knowledge they are able to become missionaries to spread Islam in the surrounding community through their knowledge and deeds (Kirowati et al., 2021). In order to achieve these goals, each pesantren has rules, teaching methods, as well as goals that have been formulated as guidelines in the implementation of education to be implemented.

The education system in pesantren adopts the values that develop in society. This situation, according to Abdurrahman Wahid, is referred to as subculture. There are three elements that make up Islamic Boarding Schools as a subculture: 1) an independent pesantren leadership pattern, 2) a general reference book that has always been used in various centuries, 3) the value system used is part of the community (Ichsan et al., 2021). These three elements are prominent characteristics in the development of education in Islamic boarding schools. The subculture built by the pesantren community is always within the larger socio-cultural system.

Traditionally, the education system applied in Islamic boarding schools separates out aspects of intellectual development and aspects of personality (Habibi et al., 2021). The education system prioritizes personality development rather than intellectual development, so that critical power, a critical tradition of researching spirit, and concern for offering a scientific concept do not appear in Islamic boarding schools. This has become a topic of discussion until now (Amalia et al., 2021).

In the implementation of personality development, some Islamic boarding schools apply strict rules where these rules are familiar in the Islamic boarding school environment, namely about punishment for students or better known as *ta'zir*. The application of *ta'zir* punishment in Islamic boarding schools is applied to students who violate the rules of the boarding school. The rules that are often violated by the students vary depending on the rules of the cottage. In general, the rules of the boarding school that are often violated by the students of Islamic boarding schools in Indonesia include skipping boarding activities, committing theft, committing immorality, dating, and others (Adinugraha et al., 2018). All violations committed by students are always punished with *ta'zir*, either by being beaten, memorizing verses, being shaved, cleaning the hut, and so on.

Some people argue that the *ta'zir* applied in Islamic boarding schools is identical to violence and has no educational values. In addition, *ta'zir* is also often a scourge for the development of Islamic boarding school education. Because *ta'zir* is considered as one of the causes of stagnation in Islamic

boarding schools, especially related to human rights (Arifin & Turmudi, 2019b). Such an opinion, of course, does not come from making things up, but arises from a visible problem like the one above, although in reality it is not yet true (Arifin & Turmudi, 2019a).

On the other hand, Islamic boarding schools apply *ta'zir* in order to achieve the maximum educational goals in Islamic boarding schools. The purpose of Islamic boarding school education is to improve intellectual and spiritual abilities with good morals (Arifin & Turmudi, 2019a), in accordance with the objectives of National Education as stated in the Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System in Chapter II, article 3 which reads: National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation, aiming to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, and become democratic and responsible citizens (Brio Alfatihah & Tarpan Suparman, 2019). Based on the explanation above, according to this researcher, it is interesting to study. Which in this case is it true that *ta'zir* in Islamic boarding schools contains elements of violence and does not have educational values. If the statement is true, it is hoped that the results of this study can be used as input for parties related to the implementation of *ta'zir* in Islamic boarding schools. However, if the statement is wrong, it is hoped that the results of this study can straighten the understanding of some people who think that *ta'zir* in Islamic boarding schools contains elements of violence and does not have educational values (Riyadi & Adinugraha, 2021).

Tahfidzul Qur'an Salafiyah Syafi'iyah Proto Islamic Boarding School is one of the cottages that consistently implements *ta'zir*. Among the *ta'zir* performed, there are heavy *ta'zir* and light *ta'zir*. Severe *ta'zir* is for large or serious violations such as courtship, stealing, while light *ta'zir* is for simple violations such as not participating in boarding school activities, for example not attending congregational prayers, not attending the Koran, not carrying out picket, etc. In the implementation and application of *ta'zir* is carried out intensively.

The form of *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto leads to physical and non-physical forms. With the application of *ta'zir*, it aims as an effort to create an orderly and conducive cottage environment and make students responsible for their actions. The form of *ta'zir* applied to students who violate the rules is adjusted to the level of the violation. Through the *ta'zir* method, it is hoped that it can form morals at the Tahfidzul Qur'an Salafiyah Syafi'iyah Proto Islamic Boarding School through useful activities, both for students who are punished and for the surrounding environment, one of the forms of *ta'zir* is community service or community service. ro'an, deposit memorizing the Qur'an, writing verses of the Qur'an, and so on. What is unique in this Islamic boarding school is that students who receive *ta'zir* from the caretaker or boarding school administrator the answer is *sami'na wa atha'na*.

Based on the description above, this study aims to describe the values of Islamic education in *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan.

## Literature review

### *Islamic Education Values*

In the scope of education there are values which are believed that all processes in education consist of the process of passing values (Sholehuddin et al., 2021). Values also have the meaning that the characteristics (things) that are important or useful for humanity can also perfect humans themselves. Islamic education as guidance given by someone to someone, so that he develops optimally according to Islamic teachings (Lestari et al., 2021). Islamic education is all efforts to maintain and develop human nature and human resources that exist in it towards the formation of a perfect human in accordance with Islamic norms (Indra et al., 2021).

Thus, it is clear that the values of Islamic education are values that will be able to bring people to happiness, prosperity, safety, breed in the world and in the hereafter (Adinugraha & Ulama'i, 2020). So it can be concluded that the value of Islamic education is a trait in everyday life that is based on

the main teachings of Islam. Which of these qualities will bring people who believe to the right path (Malla et al., 2021).

There are two forms of Islamic education, namely: 1) Divine Values, Divine values are values that God has instituted through the Apostles. Among these values are: Faith, Islam, Ihsan, Taqwa, Ikhlas, Tawakal, Gratitude, and Patience; 2) Human values, Insaniyyah values are values that grow from the culture of society, both individuals and groups. Education is not only measured by how far children know, but how far embedded human values are in the real form of daily behavior and character (Mardhiah et al., 2021).

The moral values that need to be instilled in students are friendship, *al-ukhuwah*, *al-musawah*, *al-'adalah*, *husnudzan*, *al-tawadlu*, *al-insyirah*, and *al-amanah* (Musthofiyah et al., 2021).

### *Ta'zir*

*Ta'zir* is a sanction imposed on someone who commits a violation, both related to the rights of God and human rights. This sanction is not included in the *hudud* or *kafarat*. Because *ta'zir* is not determined directly by the Qur'an and hadith, this is the policy of the local authorities. However, in deciding the type and size of *ta'zir*, one must pay close attention to the textual instructions concerning the common good. From the definition of *ta'zir* that has been mentioned, the researcher concludes that someone who commits a crime must be punished. The crime in question is not included in the sharia law in the Qur'an. Rather, it is related to norms, social and public order. If in a pesantren environment, for example, it is a violation of the rules. The form of *ta'zir* given varies greatly by considering the type of violation (Syarbaini, 2019).

There are many forms and types of punishment. However, punishment has the same meaning and purpose, namely the presence of painful elements, both physical (body) and soul (non-physical). So, the punishment can be divided into two, namely physical and non-physical punishment (Marasabessy, 2020).

Physical punishment is a direct punishment given to the offender by leaving pain or discomfort to a person's (physical) body. Non-physical punishment is a punishment given by someone by leaving discomfort to the soul, such as insults, curses, fines, intimidation, reprimands, insults, and others related to non-physical. The goal is to suppress a person's emotions psychologically (Haris, 2017).

The drop of *ta'zir* in the perspective of Islamic education. It is permissible to apply *ta'zir*, it does not mean that one can punish anyone without effective rules and mechanisms. Therefore, the sentencing must be in accordance with the following procedures: There is an agreement with the child at the beginning; The type/form of punishment given must be clear and easy to understand; The punishment given must be measurable to the extent of its success in changing the character and behavior of the child; The punishment given must be delivered in a pleasant manner; Penalties should not be imposed if there is a stimulus beyond control; The punishments implemented must be consistent; and Punishment is immediately given if unwanted behavior occurs (Zulfa, 2020).

## Method

The approach in this study uses a qualitative approach, and the type of research used is field research (Patten & Patten, 2018). Because the type of research is carried out at the place where the symptoms under study occur and without any additions that doubt the writing. Data collection techniques used in this study were observation, interviews and documentation. The analysis technique includes the stages of data collection, data reduction and data presentation (Jolley & Jolley, 2020).

## Results and discussion

### *The History of Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah*

The Tahfidzul Qur'an Salafiyah Syafi'iyah Proto Islamic boarding school is located in Proto Village or more precisely in Karangasem Hamlet, Proto Village, Kedungwuni District, Pekalongan Regency.

This Islamic boarding school has 8 complexes and all of them are still in the same scope of the village of Proto Karangasem under the caretaker of Mr. KH. Abdul Basith Al-Hafidz.

The beginning of the establishment of the Tahfidzul Qur'an Salafiyah Syafi'iyah Proto Islamic boarding school started after Mbah KH. Syarif Da'un came home from the hut, many neighbors and the surrounding community wanted to learn to recite the Qur'an to him. At that time Mbah KH. Syarif Da'un only taught the Koran bin Nadhor and it went on for several years. Then there was someone from the next village who wanted to take part in the Koran to him as well, namely Abu Bakar Shofwan from the village of Pajomblangan, but the father of Abu Bakar Shofwan wanted to recite it not only bin Nadhor but also wanted to memorize the Qur'an. But at that time, Ms. Yai Syarif Da'un was not ready to accept tahfidz students, because he also had other activities, namely trading. However, Ms. Yai Syarif Da'un still accepted Abu Bakr Shofwan to recite the Koran with him, until he memorized the Qur'an and got 5 juz. Then Ms. Yai Syarif Da'un gave advice to Abu Bakr Shofwan to continue memorizing the Qur'an at Pondok Kaliwungu, where Ms. Yai Syarif used to stay.

In 1969 there was another santri who wanted to memorize the Qur'an with him too, namely the Lumajang people of East Java. Starting from that, the neighbors also memorized the Qur'an until now. Not limited to neighbors, but also outside the city such as Batang, Weleri, Tegal, Pemalang, and so on. After 1997 Mbah KH. Syarif Da'un died, and then the boarding school was continued by his sons and daughters until now and has finished many students.

#### *Application of Ta'zir at Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah*

The application of *ta'zir* in Pondok Tahfidzul Qur'an Salafiyah Syafi'iyah Proto is quite varied which is classified into four forms as follows:

##### **a. *Sima'an***

The form of *ta'zir* in the form of *sima'an* is given to students who commit moderate violations, such as: not participating in madrasah diniyah activities, and weekly activities. The *ta'zir* is *Sima'an* 1 juz or 3 juz witnessed by all students. The purpose of the *ta'zir* is to increase his love for the Qur'an, also the implementation of this *ta'zir* can increase the sharpness of memorization in muroja'ah.

With such a form of *ta'zir*, the child will be punished by bearing shame when told *sima'an* to be witnessed and surrounded by other students. More importantly, the form of *ta'zir* will make children accustomed to reading and increase their love of the Qur'an.

It is hoped that by giving *ta'zir* it is able to instill a good education in children by getting used to remembering Allah SWT.

This is in accordance with the argument of the Qur'an regarding the command to remember Allah. contained in Surah Ar-Ra'd Verse 28, which means: "(That is) those who believe and their hearts find peace in the remembrance of Allah. Remember, it is in the remembrance of Allah that the heart finds peace."

##### **b. Stand up**

The implementation of standing *ta'zir* is imposed on students who have committed violations in the light or moderate category. The purpose of implementing this standing *ta'zir* is to make students aware and make students ashamed and not repeat their mistakes again and the students feel deterred. This form of *ta'zir* is done when the ziyadah deposit is maghrib. Students who do not participate in congregational prayers will be asked to stand up, as evidenced by the absence of the congregation. All forms of *ta'zir* must have advantages and disadvantages as well as standing *ta'zir*, when students in *ta'zir* stand alone, then these students will usually be embarrassed and deterred. However, if the *ta'zir* is a lot then the *ta'zir* is not effective because the students will feel normal with the many friends who are being *ta'zir*.

##### **c. Cleaning up (*ro'an*)**

The purpose of implementing this *ta'zir* ro'an is to make students aware that a clean environment will make the learning atmosphere comfortable. With the implementation of such *ta'zir*, it is hoped that problems related to cleanliness in Islamic boarding schools can be minimized. This helps the pesantren environment to be clean, tidy, and orderly. The cleanliness of the environment in the pesantren will make everyone who lives in it comfortable and support the process of activities to run smoothly. Regarding a healthy environment in schools. An orderly, orderly, and calm school

environment means describing a student environment that is active, persistent, serious, attentive, earnest, and competitive.

#### d. Confiscation and detention

This form of application of *ta'zir* is applied to students who carry prohibited items. If the prohibited items are caught being carried, they will be confiscated until the holidays arrive. In addition to the confiscation of prohibited items, the pesantren also applies a form of detention *ta'zir*, such as being detained for their pocket money. With the implementation of *ta'zir*, the child will feel lost and there is a possibility that the santri will not repeat the act. This is in accordance with what was stated by Abu Yusuf, Imam Shafi'i, Imam Malik, and Imam Ahmad that it is permissible to give punishment in the form of property. *Ta'zir* sanctions in the form of property can be interpreted by holding the convicted property for a certain time, not seizing or destroying it.

#### e. Fine

Fines are imposed for students who commit minor, moderate to severe violations. Fines are allowed if the money is not used for personal purposes, but is entered in the cottage treasury to add facilities. So when there are students who are subject to fines, the students are already shodaqoh to advance the pesantren. Ibn Taimiyah explained the distribution of *ta'zir* sanctions in relation to property, namely, such as destroying it, changing it and possessing it. One form of property ownership is a fine. The granting of this fine is not determined by the highest and lowest limits, but this is left to the judge so that it is in accordance with justice and takes into account the mistakes of the perpetrators.

#### *Islamic Education Values in Ta'zir at Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah*

The values contained in *ta'zir* activities at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan are packaged in 2 forms of value, including:

##### a. Divine Value

1) Faith is believing and believing in which there is no doubt whatsoever. The form of *ta'zir* which is the embodiment of the value of faith is the form of *ta'zir* of *sima'an*.

2) Islam is Peace, prosperity, safety, surrender, obedience, and obedience. The embodiment of the Islamic value of *ta'zir* at the Salafiyah Syafi'iyah Proto Islamic Boarding School, namely that students surrender to the *ta'zir* of the administrator or caregiver because the caretaker and the administrator are the same, the caregiver as warosatul anbiya or the heir of the Prophet who was given the mandate to carry Islam.

3) Ihsan, namely the deepest awareness that Allah is always present or with us wherever we are. So Ihsan is a good deed that humans do as a form of worship to worship God at the same time with the accompaniment of good deeds also to others. The form of *ta'zir* that contains the value of keihsanan is *ta'zir* in the form of ro'an because from ro'an activities there are activities such as throwing garbage in its place where these activities are a form of our sincerity to the environment that He created.

4) Taqwa means fear, self-preservation, nurturing, responsibility, and fulfilling obligations. The value of piety in *ta'zir* at the Salafiyah Syafi'iyah Proto Islamic Boarding School leads to the form of *ta'zir sima'an* which contains worship values such as reading the Qur'an.

5) Sincerity in worship, namely avoiding everything that is outside the commands, desires and goodness of Allah, in order to keep various secrets that exist between the servant and Allah and perform various deeds that are solely shown to Allah who sees. In other words, according to his theory, Fethullah Ghulen is sincere, namely the implementation of various obligations solely to gain His pleasure through these obligations and responsibilities.

Almost all forms of *ta'zir* in the Salafiyah Syafi'iyah Islamic Boarding School contain the value of sincerity. Students who violate the rules must sincerely accept the punishment because that is the consequence.

6) Patience means being steadfast in dealing with events that are difficult to deal with and avoid. According to some scholars quoted by Syukur, "Indeed, patience is divided into three, namely patience in obeying, patient in refraining from immorality, and when accepting the painful destiny of Allah.

This patient value is related to the sincerity value of students. When students sincerely accept *ta'zir*, the students must also be patient to undergo the punishment given by the administrators or caretakers of the boarding school

#### b. Human Values

1) *Al-Musawa* is the view that all humans are equal in value and dignity, regardless of gender, nationality, or preferences. *Ta'zir* at the Tahfidzul Qur'an salafiyah Syafi'iyah proto Islamic boarding school does not look at any differences, both differences in degrees, differences in skin color, and so on. All students are considered the same, the rules and regulations in the boarding school are also the same, there is no difference for students. All are *ta'zir* according to the sanctions for their violations.

2) *Al-'adalah* a balanced insight in looking at, assessing or responding to something or someone. So it does not show a positive or negative attitude, that attitude is a consideration of everything or someone in an honest and balanced manner. Justice is any effort to put everything in its place according to a balanced and commensurate proportion after considering everything or someone. In making the rules and regulations of the Islamic boarding school Tahfidzul Qur'an salafiyah syafi'iyah proto contains the value of al-is which is fair in making the rules and regulations of the boarding school because it involves all parties, not only the caregivers who make it but also the administrators and students involved.

3) *Husnudzan*, namely being kind to fellow human beings, based on religious teachings that humans are in their original origin and nature is good, because God created and was born on the nature of sacred origin events. Good prejudice is also needed in giving *ta'zir*, the administrator does not necessarily give heavy *ta'zir* to students who have violated such as being caught meeting with the opposite sex, the administrator does not immediately hand it over to the caregiver, but the administrator ensures that the student will repeat his mistake again or not by giving *ta'zir* in the form of a fine first. But when the student has been fined and it keeps repeating it again, the administrator will submit it to the caregiver.

4) *Al-amanah* is an attitude that is believed, as one of the consequences of faith is a trustworthiness or appearance that can be trusted. All students who violate the rules will carry out their punishments with full trust, such as when they are *ta'zir* for 3 days of *ro'an*, without having to be harassed by the administrators, the students will certainly take the *ta'zir* by themselves for 3 days.

## Conclusion

Based on the results of research on the values of Islamic education in *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan, it can be concluded that the implementation of *ta'zir* at the Tahfidzul Qur'an Islamic Boarding School Salafiyah Syafi'iyah Proto Kedungwuni Pekalongan is quite varied, namely: a) *Sima'an*; b) standing; c) cleaning (*ro'an*); d) confiscation and detention; and e) fines. Judging from the form of implementation of the *ta'zir*, the pesantren provides a balanced psychic and non-psychic punishment, and this psychological punishment is still within reasonable limits, neither painful nor violent. This form of application of *ta'zir* is only able to codify the situation when a violation occurs and is only temporary. The values of Islamic education contained in *ta'zir* activities are packaged in divine values which include: Faith, Islam, Ihsan, Taqwa, Sincerity, and Patience. and human values, namely Al-musawwa, al-is, husnudzhan, and al-amanah which lead students to have good personalities who are always obedient to Allah and carry out their obligations and are independent based on Islamic values, compassion for others and is expected to become human beings.

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## FUNDAMENTALS OF THE SCIENCE PHILOSOPHY: FROM ANCIENT GREECE TO ISLAMIC PHILOSOPHY

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### Abstract

This study aims to examine the fundamentals of the science philosophy from ancient Greece to Islamic philosophy in a comprehensive and in-depth manner. The type of research used in this research is library research. This research is a descriptive research, because it focuses on a systematic explanation of the facts obtained during the literature and literature review. Researchers used content analysis techniques. Because this research discusses in depth the content of written or printed information in books, journals, and mass media as well as other relevant library materials. This research study concludes that the philosophy of science is a branch of philosophical knowledge that examines the differences in the characteristics of the types of science from one another and the various procedures that must be carried out scientifically and what must be done in obtaining a scientific explanation and whether the theory can be applied, taken as a concept. There are three basics of philosophy of science in Ancient Greece, namely, ontology, epistemology and axiology. The ontology of Islamic science can be concluded that the object of science in the view of Islam includes something material and non-material, phenomena and non-phenomena, and there are even forms that, let alone seen, are known to humans. The unseen form whose details are not known is also the object of study of the Islamic sciences. In the perspective of Islamic epistemology, the sources of knowledge consist of the Qur'an, hadith, the five senses and reason. In the perspective of Islamic axiology, the purpose of science is to know the Creator and submit to Allah.

Keywords: Ontology, epistemology, axiology, Ancient Greek philosophy and Islamic philosophy

### Introduction

Since the presence of humans on this earth, in fact they had knowledge as a driving force for their lives to survive and carry out the sustainability of their generations to this day (Fadholi et al., 2020). Scientific understanding is indeed very limited to the human mind. In a religious perspective, knowledge comes from the *Khaliq* (Purwanto et al., 2020). When God wanted to create humans, of course God has equipped humans with minds to study and conduct research in the world. Likewise, the eyes of the heart and feelings to respond, judge, choose and make the right decisions (Hafidz, 2021).

Based on this, in essence, humans in themselves have the potential to have philosophy and knowledge. Philosophy and science are two interrelated words, both substantially and historically because the birth of science cannot be separated from the role of philosophy, and on the other hand the development of science will strengthen the existence of philosophy (Jang, 2018). Philosophy has succeeded in changing the thought patterns of the Greeks and mankind from a mythcentric view to a logocentric view. Initially the Greeks and other nations in the world thought that all events in nature were influenced by the gods (Still, 2012). Therefore the gods must be respected and at the same time feared and then worshiped. With philosophy, the mindset that always depends on the gods is

changed to a mindset that depends on the ratio (Aziz, 2018). The change from a mythcentric to a logocentric mindset has no small implications. This is feared and then approached and even exploited. The fundamental change is the discovery of natural laws and scientific theories that explain the changes that occur, both in the universe (macro-cosmos) and human nature (micro-cosmos) (Spears, 1996). From the study of the universe, astronomy, cosmology, physics, chemistry, and so on emerged, while from humans emerged the sciences of biology, psychology, sociology and so on. These sciences then become more specialized in a smaller form and at the same time more applicable and useful (Lestari et al., 2021).

With the passage of time, science is growing from time to time. Of course the development of science is also very impactful in human life both positively and negatively (Musthofiyah et al., 2021). Starting from this, the philosophy of science becomes the philosophical foundation for the birth, growth and development of science that It is not surprising that in contemporary developments, almost all branches of science have used critical analysis of the philosophy of science with great enthusiasm (Adinugraha, Din, et al., 2021). The philosophy of science invites us, especially intellectuals, scholars, academics and scientists to always look at all forms of science with an open perspective: open to criticism, testing, research, and questioning its relevance and significance for people's lives (Adinugraha & Muhtarom, 2021).

So this is one of the factors that causes the philosophy of science material to be loved by academics, both lecturers and students. Philosophy of science courses are not only taught in public universities but are also taught in almost all Islamic religious universities such as State Islamic University, State Islamic Institute, State Islamic College and other universities including UIN Walisongo Semarang (Adinugraha et al., 2018). This simple paper wants to highlight the basics of the philosophy of science both from the perspective of ancient Greece and the perspective of Islam.

## **Philosophy and the Philosophy of Science: An Introduction**

### *Getting to know philosophy*

Before we study more about the philosophy of science, then we must know the meaning of philosophy itself because all science leads to philosophy (Wu, 1986). Understanding philosophy can be viewed from two aspects, namely: Etymological aspects: Etymologically, the term philosophy comes from the Greek, *Philosophia*. The word *philosophia* is a compound word consisting of two words, namely *Philos* and *Sophia*. If the word *Philos* means love, then the word *Sophia* means wisdom, wisdom and can also mean knowledge. So literally, philosophy means loving wisdom. Meanwhile, subjects who love wisdom in classical Greek tradition are called *philosophos* (or philosophers in Indonesian) (Abdullah, 2021). However, in the classical Greek tradition, the scope of the meaning of the word *shopia* turned out to be very broad. At that time, *shopia* did not only mean wisdom, wisdom, or knowledge, but also included the first truth, broad knowledge, intellectual virtue, sound judgment to the craftsmanship of craftsmen, and even ingenuity in deciding practical questions (De Haro, 2020).

**Terminological Aspect:** The understanding of philosophy in terminology is very diverse, both in terms of expression and point of emphasis. Even Moh. Hatta and Langeveld said that the definition of philosophy does not need to be given because everyone has their own pressing point in their definition. Therefore, let someone research philosophy first and then draw their own conclusions. Among the definitions of philosophy put forward by Western and Islamic thinkers as well as thinkers from the homeland are as follows:

First, Plato (427-347 BC) said philosophy is knowledge of all that exists, philosophy is science that can fulfill the desires of those who are interested in achieving the real truth (Buckels, 2020). Second, Aristotle (384-322 BC), a student of Plato, said that philosophy studies the causes and principles of all things. Philosophy is a science that includes the truth contained in it the science of metaphysics, logic, rhetoric, ethics, economics, politics, and aesthetics (Setiya, 2021). Third, Descartes (1590-1650), philosophy is a collection of all sciences in which God, nature, and man are the main subjects of investigation (Acharya, 2018). Fourth, Immanuel Kant (1724-1804), philosophy is a science which is the principal and base of all knowledge which includes metaphysics, ethics, religion and

anthropology (Pomerleau, 2013). Fifth, al-Farabi who died in 950 AD, he was the greatest Muslim philosopher before Ibn Sina who stated that philosophy is the science of nature that exists and aims to investigate the true nature (Pratama, 2018). Sixth, Harun Nasution, philosophy is thinking according to order (logic) freely (not bound by tradition, dogma, or religion) and as deeply as possible so that it gets to the bottom of the problem (Ashari, 2020).

From the various views on the definition of philosophy above, it can be concluded that the essence of philosophy is the study of philosophy about a particular object that relies on deep/radic thinking by using skeptical and dialectical laws to give birth to a science that bases its object on God, nature and humans.

#### *Getting to know philosophy of science*

After we know briefly the definition of philosophy, we will examine further the philosophy of science itself. The dimension of philosophy may be the same as the dimension of science, but the point of view is different. Philosophy and science are urgent and necessary because they complement each other (Ivlev et al., 2019). In general, the philosophy of science can be understood from two sides, namely as a scientific discipline and as a philosophical foundation for the scientific process. As a scientific discipline, philosophy of science is a branch of philosophy that discusses a special object, namely science that has certain characteristics and characteristics that are almost the same as philosophy in general. Meanwhile, the philosophy of science as the philosophical foundation for the scientific process is the basic framework of the scientific process itself (Popov, 2019).

Many definitions of the philosophy of science put forward by scientists and philosophers, including:

Jerome R. Ravetz: Philosophy of science tries to explain the elements involved in the scientific research process, namely observational procedures, argument patterns, methods of presentation and calculation, metaphysical presuppositions and so on. Then evaluate the basis of its validity from the point of view of formal logic, practical methodology and metaphysics.

Robert Ackerman: Philosophy of science in a sense is a critical review of current scientific opinion with comparisons to past opinions have been proven or within the framework of criteria developed from such opinions, but philosophy of science is clearly not an independent branch of science from actual scientific practice.

Lewis While Beck: Philosophy of science discusses and evaluates the methods of scientific thought and tries to discover and the importance of scientific endeavor as a whole.

A. Cornelius Benjamin: The branch of philosophical knowledge which is the systematic study of science, in particular its methods, concepts, and presuppositions and their position within the general framework of the branch of intellectual knowledge.

Peter Caws: The philosophy of science is a branch of philosophy that tries to do for science what philosophy in general does to the whole of human experience. Philosophy does two things: on the one hand, it constructs theories about man and the universe, and presents them as foundations for belief and action; on the other hand, philosophy critically examines everything that can be presented as a basis for belief or action including its own theories, with the hope of eliminating inadvertence and error.

Koento Wibisono: Philosophy of science is a philosophical reflection that never recognizes a stopping point in exploring the scientific area to reach the truth or reality, something that will never be thought out and will never be explained.

The Liang Gie: Philosophy of science is all reflective thinking on issues concerning all matters concerning the foundation of science and the relationship of science with all aspects of human life (Chirimuuta, 2020).

Based on a number of definitions of the philosophy of science that have been put forward by philosophers and scientists above, we can understand more concretely the position of the philosophy of science, as stated by John Losee with questions about the philosophy of science as follows. First, what are the scientific differences in the characteristics of each type? between one science and another through research. Second, what procedures must be carried out scientifically in

conducting research on the reality that occurs in nature. Third, what should be done in obtaining scientific explanations for conducting research and experiments. Fourth, whether the theory can be taken as a concept of scientific principles. This means that the two disciplines, both philosophy of science and science itself, are all on one main foundation, namely facts or reality as the main basis for building all scientific disciplines. If science explains facts, while philosophy of science is the subject matter, namely analyzing logical procedures from science or analysis of the procedures and logic of scientific explanation (Nagatsu et al., 2020).

### **Fundamentals of Ancient Greek Philosophy**

The basis of science is substantially based on ontology, epistemology and axiology. Through these three philosophical foundations of science, man should know what to do, how to do it and for what purpose he does the work (Jang, 2018). Because everything that humans do will not come out of these three basics. So that the emergence of views and theories as well as schools of belief definitely carry the three basic philosophy of science. Observations about the universe and its contents will always use the three basics above. Therefore, since the emergence of philosophy from the ancient Greeks until today, these three philosophical foundations are very urgent in human thought and development (Alavi & Leidner, 2001).

Etymologically, the term ontology comes from the Greek language which consists of two words, namely *ontos* which means existence or existence and *logos* which means study or knowledge (Siebers, 2020).

Meanwhile, epistemologically in the study of philosophy, there are several definitions of ontology from philosophers, including the following: First, talking about the nature of what is being studied. Second, the study of the essential characteristics of Being in itself which stems from the study of things that exist in particular. In studying Being in its very abstract form the study raises questions such as: "What is It in itself?" "What is the essence of being as Being?" Third, ontology is a science that discusses the nature that exists, which is the ultimate reality in the form of physical/concrete and spiritual/abstract. Fourth, ontology is a branch of philosophy that deals with the order and structure of reality in the broadest possible sense, using categories such as being/being, actuality/potentiality, real/appearing, change, time, existence/non-existence, essence, necessity, existing as existing, self-reliance, self-sufficiency, ultimate things, base. Fifth, Sidi Gazalba said that ontology questions the ultimate nature and circumstances rather than reality. Therefore, it is called the science of nature, the nature that depends on knowledge. Natural science or physics thinks about what is real, without questioning its essence. Reality science actually questions that nature by sharply separating subject and object. In religion, ontology thinks about God (Leaman, 2020).

Based on several definitions of ontology above, it can be concluded that ontology is the study of the nature of the existence of something either in the form of concrete or abstract form, namely about the existence of the real world and the existence of the visible/unseen world. Because of the breadth of ontology studies, there are various schools of ontology in explaining the nature of reality. Of course, these schools are then known as philosophical schools whose views we can see until now as an ideology in life. Several well-known schools of ontology that seek to explain the nature of reality include: monism, dualism, pluralism, materialism, idealism, nihilism and agnosticism .

**Monism.** The term monism comes from the Greek *monos* which means singular singular or alone, namely the understanding that considers that the original nature of all reality is only one, it cannot be two. This understanding is divided into two schools, namely, first, materialism which assumes that the original source is material , not spiritual. This school is also known as the flow of Naturalism, but actually there is a slight difference. In terms of dimensions, this understanding is often associated with the theory of atomism. This thought was pioneered by Thales (624-546 BC), Anaximander (585-528 BC) and Democritus (460-370 BC). Second, is idealism which assumes that the various essences come from the spirit (soul) or something similar to it, namely something that is formless and does not occupy space. The figures of this school include Aristotle (384-322 BC), George Berkeley (1685-1753 AD), Immanuel Kant (1724-1804 AD), Fichte (1762-1814 AD), Hegel (1770-1831 AD) and Schelling (AD). 1775-1854 AD). Historically, monism was first introduced by Parmenides, a

Greek philosopher in the 6th century BC. According to him, our senses are deceptive and the various forms of sensory objects we see are actually just illusions. The only true existence is the one, which is infinite and indivisible.

**Dualism.** The term dualism comes from the Latin, *dualis* which means two. Dualism holds that there are two substances in this life. First, dualism in general, in contrast to monism, maintains the basic differences that exist in reality between contingent existence and absolute existence. (the world and God), between the knower and the contingent, between matter and spirit (or between matter and life bound to matter), between substance and accident and so on. Second, dualism is a philosophical view that asserts the existence of two separate, irreducible, unique fields (worlds). Example: Supernatural / natural. God / universe. Spirit / matter. Soul / body. The visible world / The invisible world. The sensory world / Intellectual world. The noumenal world / Phenomenal world. The power of good / The power of evil. that. The figures of this understanding include Descartes (1596-1650 AD), Benedictus De Spinoza (1632-1677 AD), and Göttinger Wilhelm von Leibniz (1646-1716 AD). The one who developed this thought was Descartes. According to him, the soul in humans is a substance whose main character is thinking and being able to express in various forms of thought conceptually. Although the substance of matter and soul are both derived from God, both matter (physical) and soul are independent. Both can influence each other. The body can affect the soul and the soul can affect the body because the two are substantially separated from each other.

**Pluralism.** The term pluralism is rooted in the Latin word *pluralis* which means plural or plural. The flow of pluralism is generally characterized by the following beliefs: First, fundamental reality is plural; different from dualism and monism. Second, there are many levels of things in a separate universe, which are irreducible and in themselves independent. Third, the universe is essentially indeterminate in form; has no fundamental harmonious unity or continuity, no fundamental coherent and rational order. In classical Greek philosophy, the idea of pluralism can be found in the thought of Anaxagoras and Empedocles. According to Empedocles, the universe consists of four elements or roots, namely earth, air, fire and water. According to him, each of these elements is eternal, but the elements can mix with each other in different sizes and thus produce a variety of substances that are constantly changing as we find in this world. The modern figure of this school was named William James (1842-1910 AD) (Barton et al., 2021).

**Nihilism.** Nihilism comes from the Latin word meaning nothing or nothing. Dick Hartono defines *nil* = nothingness; nothing exists, is true, is of value. The term nihilism itself was introduced by Ivan Turgenev in his novel *Fathers and Children* written in 1862 in Russia. The doctrine of nihilism has actually existed since the time of Ancient Greece, namely in the view of Gorgias (483-360 BC) who gave three propositions about reality. First, nothing exists. Second, if something exists, it cannot be known. Third, even though the reality can be known, we cannot tell it to others. Another figure of this school is Friedrich Nietzsche (1844-1900). According to him, God is dead. The Christian God with all his commandments and prohibitions is no longer an obstacle. The world is open to freedom and human creativity.

**Agnosticism.** The term agnosticism comes from the Greek *Agnostos* language which means unknown. This understanding denies the human ability to know the nature of things. Both material and spiritual nature. The emergence of this flow is because people have not been able to concretely recognize the existence of an independent and recognizable reality. This school firmly denies the existence of an absolute reality that is transcendent. This school can be found in the philosophy of existence with its figures such as Soren Kierkegaard, Heidegger, Sartre, and Jaspers. Soren Kierkegaard (1813-1855) who is famously known as the Father of Philosophy of Existentialism stated that humans never lived as a general I but as an individual I that was completely unique and could not be translated into anything else. Meanwhile, Martin Heidegger (1889-1976 AD), a German philosopher said that the only thing that exists is humans, because only humans can understand themselves. So this world is for humans, there is no problem for the metaphysical realm.

Epistemologically or theory of knowledge is a branch of philosophy that deals with the nature and scope of knowledge, presuppositions, and its foundations as well as accountability for statements about knowledge possessed (Hasan, 2019). According to Suparaman Syukur, epistemology is one of

the main branches of discussion in the area of philosophy that discusses the intricacies of knowledge. Meanwhile, according to Jujun S. Suriasumantri, the epistemological basis is the method or ways of getting the right knowledge. As a branch of philosophy, epistemology intends to study and try to find the general and essential characteristics of human knowledge. How is that knowledge basically obtained and tested for truth? What are the scope or limits of human ability to know? Epistemology also intends to critically examine the presuppositions and logical conditions that underlie the making of knowledge possible and to try to give a rational account for the claims of truth and objectivity. In other words, epistemology is the way or model we acquire knowledge. There are several methods to gain knowledge, namely:

**Empiricism.** Empiricism is a philosophical doctrine that emphasizes the role of experience in acquiring knowledge and minimizes the role of reason. An empiricist usually holds that we can gain knowledge through sensory experience and reason is only a shelter that passively accepts the results of these senses.

**Rationalism.** Rationalism is the view that we know what we think and that reason has the ability to reveal the truth with itself, or that knowledge is obtained by comparing ideas with ideas. In other words, that the mind or reason is the main factor in our knowledge.

**criticism.** Criticism was initiated by the great 18th century German philosopher, Immanuel Kant. According to him, our knowledge of all external reality is only its appearance, that is, our view of it. We only know our experience of the external world, not the external world in essence. Because for criticism, in every human being there are certain conditions in the mind that regulate how the mind works and affect the way they see the world.

**Intuitionism.** Intuitionism is an understanding that emphasizes the non-intermediary of knowledge or evidence of the character of certain ideas. In the method of acquiring knowledge, intuitionism teaches that there is no separation between the knower and the known. Indirectly, intuitionism is actually a continuation or method that can complement the shortcomings of the criticalism method in creating reality. Criticism says that in uncovering reality, we can only know the appearance of that reality, not the actual reality. understood through intuition.

**Scientific Method.** The scientific method is usually used in the field of natural science or science. The scientific method seeks to combine empirical experience (observation) and reason in obtaining knowledge or solving problems being faced by scientists (scientists).

**Axiology review.** Etymologically, axiology comes from the Greek language which consists of two words, namely *axios* which means proper or appropriate and *logos* which means science or study of. According to Jujun S. Suriasumantri, axiology is the basis of science that talks about the usefulness of science. Historically, axiology or general theory of value stems from the debate between Alexius Meinong and Christian von Ahrens in the 1890s regarding the source of value. Meinong views that the source of value is a feeling or estimate or possibility of pleasure in an object. Ahrens (also Spinoza) sees that the source of value is desire or desire. An object unites with value through actual or probable desires, meaning that an object has value because it is attractive. According to both opinions, value belongs to the object itself. The language value comes from the Latin *Valere* which means useful, capable, empowered, valid, or strong. From here, value can mean dignity, namely the quality of something that makes it likeable, desirable, useful, or can become an object of interest. However, value can also mean privilege, which is what is valued, highly valued, or valued as a good. Meanwhile, according to K. Bertens, value is something that interests us, something we seek, something pleasant, something we like and want, in short something good (Rofiq et al., 2019).

In general, there are three kinds of theories regarding value, namely: First, the objectivity theory of value which assumes that values such as goodness, truth, beauty, exist in the real world and can be found as entities, qualities or real relationships in the form ) just as we can find objects, qualities or relationships such as table or red. Second, the theory of value subjectivity which states that values such as goodness, truth, beauty, do not exist in the objective real world, but are feelings, personal attitudes and are interpretations of reality. Third, value relativism which assumes that values are relative because they are related to preferences (attitudes, desires, dislikes, feelings, tastes, tendencies and so on) both socially and personally conditioned by the environment, culture, or

heredity and that values it differs (radically in many ways) from one culture to another and that judgments such as right/wrong, good/bad, right/inappropriate cannot be applied to it and that there are and cannot be universal values, absolute, and any object that can be applied to all people at all times (Sholehuddin et al., 2021).

## Fundamentals of Islamic Philosophy

### *Islamic Science Ontology*

As we mentioned earlier that every building of science or science is always based on three main pillars, namely ontology, epistemology and axiology. In the discussion of Islamic religious sciences, the three main pillars are also used. must be formulated based on the principle of monotheism whose substance is summarized in the sentence *la ilaha illallah* (Adinugraha, Fahmi, et al., 2021).

In the perspective of the Koran, the nature of knowledge is divided into two kinds. The first type of knowledge is knowledge obtained without human effort. This type of knowledge is called Ladunni science. The definition of Ladunni science is an inner science that is not the result of thought. Ladunni science is also defined as knowledge received directly through inspiration, illumination or inspiration from the side of God. Regarding the knowledge of ladunni, Allah said, "Then they (Moses and his students) met a servant among Our servants, whom We had given him mercy from Our side and whom We had taught him knowledge from Our side. The word of God in the Qur'an Surah al-Jin (72) verses 26-27 also explains that Allah is Knowing of the Unseen. Allah does not show anyone about the unseen except to the Messengers whom He is pleased with. According to this verse, knowledge of the unseen is only given to the Prophets and Messengers whom He wills. to a certain station. That state can be achieved if a servant is able to rid himself of the reprehensible nature through *riyadhah* (practice) and *mujahadah* (really) (Maulana & Adinugraha, 2020). In the context of tasawwuf, a servant who consistently has commendable character means that he has reached the position of the guardian of Allah. This servant means that he will experience musyahadah (witness) so that the hijab (barrier wall) is opened between the servant and God. That's when the servant reached the station of Allah's guardian so that he obtained the knowledge of Ladunni.

The second type of knowledge is the knowledge that is obtained because of human effort. This type of knowledge is called 'ilm kasbi. The verses of the Qur'an that talk about this second type of knowledge are clearly more numerous than the first type of knowledge. there is a form that is material and sensed, there is also a form that is immaterial. The order of creation or creatures also consists of three fundamental states, namely material, psychic and spiritual. In the perspective of the Sufis, the three states are called the nasut realm (material realm), the malakut realm (psychological and spiritual realms) and the lahut realm (divine attributes). Al-Ghazali divides the classification of knowledge seekers into four groups, namely theologians (*mutakallimun*), philosophers (*al-falasifah*), *ta'limiyyah* (*al-Bathiniyyah*) and Sufis (*al-Shufiyyah*) (Adinugraha & Zayadi, 2020).

Based on the explanation of the ontology of Islamic science, it can be concluded that the objects of knowledge in the view of Islam include material and non-material things, phenomena and non-phenomena, and even forms that, let alone seen, are known to humans. object of study of Islamic sciences.

### *Epistemology of Islamic Religion*

The second pillar is epistemology which aims to answer the question of how or by what method humans acquire true knowledge. In the belief of Muslims, the Qur'an is the greatest miracle given by Allah to the Prophet Muhammad. It is also said that the Qur'an is the source of the intellectual and spirituality of the people. Generally, Muslim scientists develop Islamic sciences as an effort to understand revelation to be practiced in everyday life. Revelation in this context is the Koran and hadith which are the main sources of these Islamic sciences (Adinugraha, Zayadi, et al., 2021).

In the Qur'an it is emphasized that humans can gain knowledge by using the eyes, ears, and mind. In addition, the Qur'an also underlines the importance of the role of purity of heart in acquiring knowledge. It is from here that Muslim scholars emphasize the importance of purification of the

heart (tazkiyatun nafs) to obtain the teachings of Allah. In the Qur'an it is emphasized that science is not just ordinary knowledge, but a knowledge that contains certain reasoning. In this regard, Allah said, "Explain to Me with information based on knowledge if you are indeed truthful. It can be concluded that in the perspective of Islamic epistemology the sources of knowledge consist of the Qur'an, hadith, the five senses and reason (Nugroho et al., 2020).

#### *Axiology of Islamic Religion*

The third pillar of the building of science is axiology. Axiology is a branch of philosophy that studies values in general. The field of axiology relates the position of science to moral or moral principles. For this reason, it was asked about the relationship between science and morals, morals, and religious values. For example, it is said that the aim of Islamic science is to know the true nature of all things as given by God. Islamic science also aims to show the unity of natural law and the interrelationship of all its parts and aspects as a reflection of the unity of divine principles. Islamic religious knowledge is to know the Creator through the patterns of His creation. In this regard Allah says, "Those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying); O our Lord, You did not create this in vain. Glory be to You, so protect us from the torment of Hell." QS. Ali Imran (3) : 191.

The Word of God should be the axiological basis for the development of Islamic sciences. Through various scientific activities, scientists should be closer and submissive to the Creator (Miftakhuddin et al., 2021). Obviously, there is a fundamental difference between the secular sciences and the Islamic sciences. In the secular sciences, there has been a trend towards desacralization, which has resulted in the western sciences being detached from moral values. It is in this context that the issue of epistemology and axiology of the Islamic sciences needs to be explained clearly as a problem solving for the moral problems that plague the world of science (Adinugraha, Mawaddah, et al., 2021).

#### **Conclusion**

Based on the explanation above, it can be concluded that since humans have been on Earth, they have had knowledge. Philosophy is the study of philosophy about a particular object that relies on deep/radic thinking by using skeptical and dialectical laws to give birth to a science that bases its object on God, nature and humans. Philosophy of science is a branch of philosophical knowledge that examines the differences in the characteristics of each type of science from one another and what procedures must be carried out scientifically and what must be done in obtaining scientific explanations and whether the theory can be taken as a concept. There are three basics of philosophy of science in Ancient Greece, namely, ontology, epistemology and axiology. Ontology is the study of the nature of the existence of things, both concrete and abstract, namely the existence of the real world and the existence of the visible / unseen world. The most famous schools of ontology are monism, dualism, pluralism, materialism, idealism, nihilism and agnosticism. Epistemology is a branch of philosophy that deals with the nature and scope of knowledge, its presuppositions, and its basis as well as accountability for statements about knowledge possessed. The methods for obtaining knowledge are empiricism, rationalism, criticism, intuitionism and the scientific method. Axiology is the basis of science that talks about the usefulness of science. Theories about value include the theory of value objectivity, value subjectivity and value relativism. The ontology of Islamic science can be concluded that the object of science in the view of Islam includes something material and non-material, phenomena and non-phenomena, and there are even forms that, let alone seen, are known to humans. The unseen form whose details are not known is also the object of study of the Islamic sciences. In the perspective of Islamic epistemology, the sources of knowledge consist of the Qur'an, hadith, the five senses and reason. In the perspective of Islamic axiology, the purpose of science is to know Allah and submit to Him.

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## FICTIONAL RECONSTRUCTION AND SOCIAL RECONSTRUCTION OF REALITY

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### Abstract

The present study investigates a particular case of the theory of social reconstruction of reality, namely the case of literary reconstruction. It investigates how to reconstruct fictionally the most fruitful existential and philosophical period in the life of Friedrich Nietzsche. The Corpus analyzed is Irvin D. Yalom's documentary novel, "Nietzsche's Weeping." It is found that for the reconstruction of reality, four operations are applied (lie, seduction, fiction and myth). It is concluded that the theory of YALOM, 2006, P. L. Berger and T. Luckmann regarding the social reconstruction of reality is also verified in the case of literary communication.

Keywords: social reconstruction of reality, historical reality, authenticity, fiction, literary communication

### Introduction

As we know, Irving D. Yalom is a renowned psychotherapist, psychiatrist, and writer. Some of his scientific research is world-renowned, "Existential psychotherapy" (Yalom, 2020), "Staring at the sun: Overcoming the terror of death" (Yalom, 2008). What makes Irvin D. Yalom's "The Crying of Nietzsche" (2006), one of the most important documentary novels near the beginning of the third millennium, is to bring the reader into the situation of reflecting the conscious of existence: freedom, authenticity of being, truth, the thought of being transient (Axinte, 2012; Frunză, 2019; Sandu & Nistor, 2020). To bring such major issues into epic debate, Irving D. Yalom imagined a medical consultation in 1882 by the philosopher Friedrich Nietzsche by the renowned physician and psychologist (Sigmund Freud's mentor) Josef Breuer. Other historical figures such as Sigmund Freud, Lou Salomé and Anna O. (Bertha Pappenheim) appear in the narrative space.

### Reality and fictional reconstruction

Yalom's poetry is based on an idea derived from a claim by André Gide that "fiction is a story that could have happened." Indeed, F. Nietzsche could have become J. Breuer's patient. The historical reality, however, is that the two never met. As such, we are not dealing with a biographical reconstruction, but with the imagination of a psychotherapy. The diegesis (the world of the novel) is thus situated in two realities: the factual reality (which retains some historical beings with their deeds) and the fiction that invents imaginary possible relationships and events, but with a very low probability.

Narrative support is easy to summarize: in Venice to cure erotic thoughts about his former patient Bertha Pappenheim, Josef Brauer is approached by Friedrich Nietzsche's girlfriend, Lou Salomé, who asks him to treat him with despair, and to inhibit his suicidal tendencies. She assures him that Nietzsche will come for a preliminary discussion and asks her not to reveal to him that the initiative to treat his illness would belong to her. Josef Breuer accepts the challenge. He receives Nietzsche and finds no common ground for psychotherapy: he refuses any treatment and proves that he has no suicidal impulses. This confirms Breuer's assumption that Nietzsche's despair is only ideological. The conversation with Nietzsche intellectually engages Breuer and, in order to nullify Nietzsche's refusal to be treated, he resorts to a strategy: he proposes to him to treat the migraine he suffers from, and in return Nietzsche to cure him of despair. The philosopher takes his work as a psychotherapist

seriously and during the course of the course, Breuer becomes an actor: he admits that he is desperate, that he is dominated by the image of his former patient Bertha Pappenheim and that he does not love his wife and children. After a hypnosis session in which S. Freud brings him into the situation of suggestively experiencing the release from family pressure, Breuer understands the meaning of his desperate thoughts and rebalances himself. This in his behavior leads to a release that enables him, on the one hand, to realize that the liberation that Nietzsche had induced in him was abstract, philosophical, and, on the other, that the hypnotic liberation produced by Freud is psychological. The psychological and emotional reconciliation with himself enables him to confess to Nietzsche the truth about his ploy and to arouse in him an openness, understanding and a friendship above the love for Bertha or Lou Salomé.

Basically, we are dealing with a psychologist ("Psychologist") and a philosopher ("Philosopher"), each representing the guild of his specialization. In turn, they deal with each other's despair. Initially, everyone thinks that for the other's method his despair is imperceptible. The difference between Philosopher and Psychologist is methodical, but they are found in subcomponents of methods, of "ways". The psychologist has at his disposal methods such as: hypnosis (Yalom, 2006, p. 29), interview (Yalom, 2006, p. 83), transversal (Yalom, 2006, p. 109), stress elimination (Yalom, 2006, p. 132), "impulsive, irrational", the origin of the symptoms of despair. Yalom, 2006, p. 280), of the conversation (Yalom, 2006, p. 384).

The philosopher has the philosophical, scientific method (Саймонс, 2017; Biel et al. 2020), the method of philosophical dispute, the method of meaning - the significance of the symptoms of despair (Yalom, 2006, p. 280). With the help of the method, each will find for the other a "way" out of despair. The philosopher finds Breuer in rationalization "a way of mastering passion" (Yalom, 2006, p. 283), and the psychologist provides Nietzsche with a way of revealing himself and finding that his self is "simply human" (Yalom, 2006, p. 283, p. 225). The two realize, first, that the Psychologist cannot lend his way to the Philosopher or vice versa, and then, in order to get out of despair (Dagnew; O'Regan, 2019; Csesznek & Coman, 2020), he must not guide the other on the selfish-individual path, but must It helps him to identify his path: "It is not important to tell you about my path, but to help you find your way" (Yalom, 2006, p. 266). After rationalizing his passion, Breuer states: "work, family, community are my path to a meaningful life" (Yalom, 2006, p. 357). The philosopher and the psychologist find their great meeting in "human nature" (Yalom, 2006, p. 155) and in friendship (defined as the passion of two people for "seeking together a higher truth") (Yalom, 2006, p. 309). In the novel, Nietzsche cries when he finds that he, the Olympian, longed for "a home" (Yalom, 2006, p. 361), that he, the superman, asked for help from the other, that he, indifferent, had feelings (Yalom, 2006, p. 379), that his failed desire it was not to understand "women," but to avoid them (Yalom, 2006, p. 379) and to tell someone how they felt (Yalom, 2006, p. 380). Nietzsche understands that loneliness, once shared, revealed, it, which can generate despair, "melts" (Yalom, 2006, p. 381) in sincerity.

Despair receives a definition from Psychologist (as an emphasis on Angst, normal human unhappiness, Yalom, 2006, p. 208), and another from Philosopher (as "the price you pay for self-awareness") (Yalom, 2006, p. 183). The rational (abstract) method of the Philosopher is opposed by the emotional method of the Psychologist. But they both resort to manipulation, to manipulation. Breuer notes in his diary: "I tried to manipulate him" (Yalom, 2006, p. 292), I thought "to manipulate him" (Yalom, 2006, p. 293). The psychologist even admits: "My plan was to manipulate you, to make the patient cooperate, and to gradually reverse the roles, making you the patient" (Yalom, 2006, p. 366). In their moment of sincerity, the Psychologist and the Philosopher conclude that each tried to manipulate the other: "You thought you were manipulating me, and I always thought I was manipulating you" (Yalom, 2006, p. 369). The opposite and redemption of manipulation is sincerity, self-disclosure, direct speech, with a Greek word "parhesia" (frank, open, sincere speech) (Maritz, 2019; Basic et al., 2021; Curta, 2021). Among the operations of manipulation are lies, seduction, myth and fiction (ghost, fantasy). Both the Philosopher and the Psychologist resort to these operations. Freud, for example, tells Breuer that if he wants to help his patient, he must live with the "lie" (Yalom, 2006, p. 199) that he was sent for treatment through his collusion with Lou Salomé.

Breuer and Nietzsche, on the other hand, "shared the same lie, each hiding Lou Salomé from the other" (Yalom, 2006, p. 264). In the end, the two agree that "it's time to end the lies between us" (Yalom, 2006, p. 362).

Regarding seduction, it is stated: "It would not be difficult to seduce him" (Yalom, 2006, p. 73). Even Breuer labels his treatment of Nietzsche as "a real seduction, pushing his patient into a relationship he had not sought in order to get help he had not asked for" (Yalom, 2006, p. 73). For his part, Nietzsche acknowledges "I fell victim to seduction (...)" (Yalom, 2006, p. 276).

Myth intervenes as an element of biography in the case of Breuer ("the central myth of his life": "the young man of infinite permission", Yalom, 2006, p. 239) and as a system of rejection, in the case of Nietzsche ("we must remove ... mythology"). (Yalom, 2006, p. 141).

The fourth operation, fiction, appears as a dream, a fantasy, a fantasy. Breuer and Nietzsche have many dreams. For example, Breuer "dreamed that he and Nietzsche were talking in a room" (Yalom, 2006, p. 221), Nietzsche recounts two dreams (Yalom, 2006, p. 223) and states: "dreams are a delightful mystery that begs to be understood." ..); "As you dream." At one point, the Philosopher wonders if dreams are closer to what we are than reason or feelings (Yalom, 2006, p. 307). They agree that our whole "prehistory can be found in the text of our dreams" (Yalom, 2006, p. 308). To both the Philosopher and the Psychologist, "phantoms outweigh their resistance" (Yalom, 2006, p. 254). In the process of treatment, the psychologist notices that what he tends to reveal about himself is "thoughts and fantasies" rather than deeds (Yalom, 2006, p. 207). The philosopher and the psychologist have fantasies about Lou Salomé and Bertha. In his analysis, the Philosopher finds that the psychologist's fantasies and obsession "with Bertha is not about Bertha" (Yalom, 2006, p. 306).

## Conclusion

Finally, Nietzsche's cry is a redemption of manipulation, a search for sincerity and normalcy, a longing for the human, for being human and for defining yourself as human. Nietzsche's weeping comes from the suffering of realizing that he is still a normal man.

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## **NATIONALISM EDUCATION AND THE STATE DEFENSE MOVEMENT IN INDONESIA: A THEORITICAL FRAMEWORK FROM HABIB LUTHFIY BIN ALI YAHYA**

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### **Abstract**

The purpose of this study is to describe theoretically the thoughts and conceptions of nationalism and the state defense movement in Indonesia. This research method uses a literature study approach sourced from journals and books that are relevant to the focus of nationalism and the state defense movement in Indonesia. The results of the literature review show that in the midst of the chaos that has hit the world, especially in the middle east world which of course can have implications in the Islamic world in general and its chaotic, the conception of nationality in the Indonesian homeland which is marked by the current civil war, the study of defending the State or the land. Water is a study that has urgency and significance, and is urgent, especially in providing education to the nation and increasing awareness of the nation and state. Defending and protecting the homeland means defending and protecting people and life itself. Awareness of defending the State will increase the linuwih power for the existence of the State itself, which thus becomes a prerequisite in guaranteeing and ensuring the implementation of religious missions in creating a conducive and supportive environment for humans to worship and find a complete human form as mandated by the 1945 Constitution of the Republic of Indonesia.

Keywords: education, nationalism, and defending the country

### **Introduction**

The issue of the relationship between nationalism and religion has resurfaced on the surface of the archipelago (Aktürk, 2021). This is accompanied by the emergence of movements that divide unity and unity. Not as a threat anymore, but already hacking the surface (Laborde, 2021). This is evidenced by the development of religious understanding that does not see the importance of nationalism and the Unitary State of the Republic of Indonesia. They are more concerned with the importance of universalism, with a religious approach. Supporters of this religious understanding view democracy as a thoghut system of government, Pancasila is also called thoghut (Savage, 2020). This understanding is not only developing in the community, but also developing among students in universities. In the end, it is replacing the Unitary State of the Republic of Indonesia.

The emergence of radicalism in religious circles, by researchers, is caused by many factors, both economic, political, ideological, cultural, social, defense and security factors. An interesting reference about the factors that influence violence in religion is the view of the clergy (Wibisono et al., 2019), such as Charles Kimball (Shimp & Wheatley, 1971). According to Charles Kimbal (2008), there are at least 5 (five) factors that cause violence in religion. In other words, religion is the cause of violence. The five factors are: claiming the most correct teachings, blind obedience to religious leaders, realizing the ideal era, justifying all means, holy war.

The five factors mentioned above are supported by the weakening of the generation to learn from the history of the life of its own nation. The flexibility of the spirit to study the history of the nation had an impact on his love for the nation itself which then also affected his own country (Hafidz,

2021). The golden generation, however, does not have the historical stock of how their predecessors (ancestors) struggled to escape from colonialism and then aimed at upholding independence. All were fought for with many sacrifices and not only property but even lives were at stake. The agreement of the ancestors of the Indonesian people to establish the Unitary State of the Republic of Indonesia with the symbols of the Red and White flag and Pancasila is the result of mutual acceptance to become a great nation and able to fight all forms of arbitrariness of the invaders on this earth (Maulana & Adinugraha, 2020).

The life of the Indonesian people, especially the second millennial young generation (Adinugraha, Fahmi, et al., 2021), is strongly influenced by external cultural values, which enter through the sophistication of IT, which is very accessible, and becomes their lifestyle (Adinugraha & Sartika, 2019), so that many attitudes and behaviors are not in line with these values. Pancasila. All of the problems mentioned above received a response from Habib Luthfiy bin Ali Yahya by transforming the very unique ideas of nationalism and the movement to defend the State (Lia, 2019).

Habib Luthfiy bin Yahya is an Alim Ulama' tariqah from Pekalongan City, who from 2000 until now has carried out the mandate as Rois 'Am jam'iiyah Ahlith Tariqah Al Muktabarah An Nahdliyyah. Habib Luthfiy is also one of the 50 influential 2019 Muslim figures in the world. The results of the Center for Strategic Studies of Islamic Studies in the Kingdom of Jordan put Habib Luthfiy at number 37. This publication is set to emphasize the influence of a number of Muslims in society or who represent the community. Influence is anyone who has the power both culturally, ideologically, financially, politically, and in other ways to make changes that can have a significant impact on the Muslim world. Habib Luthfiy is judged by the number of thousands of schools and mosques in Indonesia (Inayah, 2017).

As a mursyid tariqah in his ghalib, all his life activities are of course based on religious issues (Adinugraha, Kumala, et al., 2021). However, his concern for the integrity of the Unitary State of the Republic of Indonesia (NKRI) is not only expressed in the forms of thought but also in the forms of real social movements (Alatas, 2020).

Tariqah is often understood as the way of practicing Sufism through physical and spiritual training on difficult things, such as; Long dhikr with certain readings, always running wiridan at specified times, fasting sunnah continuously, eating and drinking a little, all of which are to restrain lust and manage the heart. From this understanding, it is as if the followers of tariqah are people who only think about the hereafter and leave the world and its pleasures (Sholehuddin et al., 2021).

Tariqah was under the leadership of Habib Luthfiy bin Ali Yahya, especially among the people of Pekalongan and generally in Indonesia, like other social religious organizations that exist (Muhid, 2018). He not only deals with religious-based matters, but also takes care of matters of interest concerning life and living. As; thariqah opened a bazaar in the middle of Pekalongan city, thariqah opened a disaster post, Eid post, red and white carnival parade, long parade of Pekalongan amulets, held a mass wedding which was attended not only by residents of Pekalongan City, but also residents of Pekalongan Regency and Batang Regency (Adinugraha & Muhtarom, 2021). In addition to social activities, Habib Luthfiy also holds various academic activities, such as seminars on nationality, nationality workshops and other activities that are always directed at the love of the homeland. All of these are the authentic thoughts and movements of Habib Luthfiy bin Ali Yahya. All these activities are directed in the same direction, namely instilling the values of nationalism with different movement activities. It's like the theory of convergence of different directions (Nugroho et al., 2020).

The awareness of defending the State which was initiated by Habib Luthfiy is arguably the pure authenticity of Habib Luthfiy. In this case Authenticity is defined as the harmony of thought, word and deed. Authentic leaders can be measured by their ability to execute the ideas conveyed. Not just saying but must be able to translate the idea of transformation by using real reason. The implementation of Habib Luthfiy's state defense is actualized within the framework of nationalism. In his preaching, both through the Prophet's Maulid activities held in Kanzus Sholawat and in the series of Prophet's birthdays in other places, it cannot be separated from the inculcation of the values of nationalism (Aryani, 2017). Starting from the red and white flag attributes that always fill the arena, both the main and the connecting ones, the themes of the activities are also very thick with

the values of nationalism, and there is a pledge to defend the country, there are slogans for love for the homeland, and pictures of national heroes also decorate (Adinugraha et al., 2018).

The Tariqah organization under the leadership of Habib Luthfiy since 2000 has been able to solve its own internal problems, namely, the unification of the tariqah sects, which number up to 45 tariqah schools. There are even two large organizations, namely Jam'iyah Ahlith Tariqah Al Mu'tabaroh An Nahdliyyah (JATMAN) and the other is Jam'iyah Ahlith Tariqah Mu'tabaroh Indonesia (JATMIN). Habib Luthfiy can dismiss the bad perception of the tariqah organization which has been said that the tariqah organization only makes Muslims more and more trapped in unclear axiology (Syaefuddin, 2018).

Not stopping with various activities both religious and social at the national level, Habib Luthfiy collaborated with Sufism experts around the world to stay in touch and discuss the importance of nationalism for the stability of the state and nation. He brought Sufism experts from Middle Eastern countries and even from Uncle Sam's country. In 2016, JATMAN held the Multaqa Sufi Alami (World Meeting of Sufism Experts) which was attended by Muftis from Thoriqoh Ulama circles from several countries. From the meeting an agreement was reached and several strategic decisions were made on what roles the Sufism experts should put forward to the State and the nation. Since then Habib Luthfiy has been sovereign as Secretary General of Multaqa Sufi Alami. In 2019, the second Natural Sufi Multaqa will also be held in April which is ready to be attended by Sufi Mufti from 60 countries. So through Thoriqoh he is also able to move Muslims around the world, especially those who join the world of Thoriqoh, to love their respective countries (Khanafi, 2014).

Habib Luthfi's concern for the problems that are currently affecting the unity and integrity of the nation's children, he cooperates well with not only scholars' but also from the TNI, POLRI and Civilians. For the sake of the glory of the Republic of Indonesia, on certain occasions he gave fatwas (dawuh) which were all focused on the Unitary State of the Republic of Indonesia. The price is fixed, Habib Luthfiy's thoughts and movements regarding defending the State above are academically very important to be revealed and described critically (Alatas, 2021).

The problem that will be raised in this research is the transformation of the idea of nationalism and the movement to defend the state of Habib Luthfiy Yahya Bin Yahya and its contribution to the integrity of the Republic of Indonesia..

### **Prior Research of Nationalism and The State Defense Movement**

For the purposes of mapping issues and positioning this research with previous research, the following will describe some research results that have a relationship with the research theme. The idea of nationalism has emerged long ago, the spirit is rolling like a snowball that continues to roll and grow, having the spirit of Nusantara scholars (Chakraborti, 2019). This means that the call for nationalist heroism cannot be separated from the efforts of the Nusantara ulama's role (Bindaniji, 2020).

The idea of nationalism that was echoed by the kyai of the pesantren had existed long before the State of Indonesia was formed. There is a peculiarity in the role of the Ulama (read: Kyai tarekat) who always show a peaceful attitude and always protect the community, being role models who never rebel. This distinction is the novelty of the tarekat ulama's role in guarding the Unitary State of the Republic of Indonesia through the ulema friendship that is always established (Asmaran, 2015).

KH Hasyim's efforts to proclaim jihad fisabilillah, which later gave birth to heroism of nationalism, which then gave birth to a great upheaval, where the people shouldered to shoulder with the Indonesian army fighting to take up arms against the Dutch. The revival of Nationalism by all the people is also inseparable from the role of Ulama. The moral strength possessed by a Ulama' will be easily moved to rise and move his strength to fight against all actions that oppress humanity. Habib Luthfiy is no exception, who is very attached to his students and his love for the Indonesian nation and State and with historical experiences that educate him, is able to arouse a sense of love for the State through experiences carried out by mursyid tarekat teachers who are conveyed to the public (Usman, 2019).

Habib Luthfiy bin Yahya's thoughts are related to spiritual advice, things that guide a person to carry out the teachings of the tarekat. The position of this book will enrich the treasures in revealing the activities of the congregation which are actually suluk how a tarekat is able to worship God without giving up his obligations as a social figure (Rohma, 2020).

The importance of education for awareness of nationalism and the spirit of Indonesian nationalism. This research intersects with people with non-formal education systems in an effort to instill the principles of love for the homeland as part of a large family, namely the Indonesian nation (Saputri & Herwin, 2020).

The spirit of nationalism which was initially encouraged to fight against the invaders has now developed into a spirit of togetherness to maintain the diversity of the nation so that it remains within the Unitary State of the Republic of Indonesia. Meanwhile, in this study, the focus is on strategies to instill the spirit of patriotism in the community, especially the younger generation (Nasution, 2018).

In today's modern era, the biggest challenge for the spirit of nationalism is globalization, where in the global era, it seems as if the boundaries between countries are fading away, both geographically, ideologically, information flows and the global economy, so that the role of the state seems to fade in the eyes of citizens (Hall & Jarvie, 2021). In this study, it is more about providing enlightenment so that citizens continue to hold the values of nationalism as a nation.

The erosion of nationalism is increasingly shown by political elites who do not fully understand the history of the national movement, young generations who do not respect state symbols such as the national anthem and the state flag. This research focuses more on the role of community leaders who control the flow of the ummah's nationalism movement in relation to carrying out beliefs and religions (Manduchi, 2017).

Nationalism is now being tested by major powers as the development of the flow of information and global communication is increasingly eroding state sovereignty, economic independence and cultural identity. This study tries to provide solutions to multidimensional crises, maintain and liven up the values of nationalism as part of citizens' beliefs.

### **Thought of Nationalism and State Defense in an Islamic Perspective**

The relationship between religion and the state from an Islamic perspective will clearly reveal the dialectical relationship between the order of life and development. Religion in its global theory is a set of rabbinical rules and teachings as well as values that govern the order of a good life; individual, family, community, state and nation. A state is defined as a group of people living permanently in a certain geographic area under a political and administrative authority. Political and administrative authority, namely the government that runs and manages the affairs of the State (Arifin, 2012).

Nationalism is a critical and fundamental thought about the teachings and views in loving, defending, and defending the nation from undermining and threats, both from within and from outside that will disrupt and destroy a country and a nation. Nationalism is a philosophical perspective on how to follow the teachings of life as a nation and state. In defending the country, it is always identified with taking up arms, aka military service. Whereas defending the State in the sense of conscription is a narrow understanding. The definition of nationalism in the Indonesian national encyclopedia is defined as follows: Nationalism is a nationalism that grows because of the similarity of fate and history as well as the interest to live together as an independent nation, united sovereign, democratic and advanced in a unified nation and state and ideals. shared goals to achieve, maintain and perpetuate the identity, unity, prosperity, and strength or power of the nation state concerned (Alatas, 2017).

It is the task of the thinkers (philosophers) who must be able to provide enlightenment, not only to provide detailed practical instructions on the rules of defending the State as a form of a high sense of nationalism, but also to be able to provide basic and radical knowledge regarding the form of nationalism in the form of self-defense. Country (Khanafi, 2014).

Indonesian nationalism has been in accordance with the Islamic point of view as manifested in the awareness as a nation from diverse ethnic, religious and cultural circles in one Indonesian homeland, Bhinneka Tunggal Eka. The key word is unity. This keyword does not contradict the verse

of the Qur'an which means more or less as follows: "O mankind, indeed We created you from male and female, and made you into nations and tribes, so that you may know one another. Verily, the noblest of you is the most pious; indeed, Allah is All-Knowing and All-Understanding." (Surat al-Hujarat [49]:13) (Pratesa et al., 2018).

The meeting point between the reality of diversity and the values of the Qur'an on humanity inspired the notion of nationalism, and the formation of the Unitary State of the Republic of Indonesia. This awareness of forming the Unitary State of the Republic of Indonesia (NKRI) has encouraged the ulama, so that they are willing to accept the Pancasila State, and view it as the practice of universal Islamic teachings in the context of a pluralistic nation's life.

Such nationalist ideas have been defended by Indonesian ulemas from the 45th generation to the present. Because this thought has brought the benefit of the people at large. So if religious power and the interests of the effort to spread the teachings and the true essence of Islam have been carried out, even though it is possible to accept the leadership of infidels as long as it does not destroy the purpose of religion and does not eliminate the problems of the people, then it is still acceptable.

Sufism became a mass phenomenon and was practiced through associations or tarekat (tariqah), it was no longer only a religious function. The existence of the tarekat allows social problems to become part of the religious movement. In the colonial era, for example, many resistance and rebellion movements were facilitated by tarekat. It not only provides religious-contemplative teachings, but also provides a means for socio-political activities. (what drives the tarekat towards socio-political activities?) The problems handled by the Sufis also extend to problems that arise from the major modernization process, such as: narcotics or other psychological problems that often arise in modern society.<sup>33</sup> Many opinions say that the tarekat with the behavior of the students are able to move the social and political, however, they have a clear vision and mission. It makes it clearer that the tarekat's teachings do not invite destruction or even against the state, but instead they are fighters who are always fiercely opposed to classical and modern colonial forms, colonizers of human rights.

### **Nationalism and State Defense in the Perspective of Habib Luthfiy bin Alin Yahya**

Habib Luthfiy bin Alin Yahya's fatwas on nationalism and defending the State include:

"I salute the many red and white flags, but please when finished, don't smack or throw them on the ground. Kayuna please be piled on the ground, while the flag is draped over the shoulders, then neatly arranged. The attitude to the flag is not a cult of objects, but a form of respect and love for the homeland. In red and white even though there is no writing, but there is a meaning of national identity, that is the honor of the nation. If we don't take care of all of us, don't blame others if someone insults you. If not the Indonesians themselves, who else will protect and respect them?"

"Love for the homeland must be built on all fronts. The chanting of Pancasila and singing Indonesia Raya again is not only during official state or government ceremonies and the celebration of the Indonesian Independence Day on August 17, but must be sung in every social and religious event. If it was only flown in the 17's, could this nation forget about its own country. This is very important, it looks light. Don't play with the national anthem. The emergence of no sense of "handarbeni" is the cause of the decline in nationalism among young people."

"The basis of the Indonesian state, namely Pancasila, is made to have a relationship with religion. That's why there is the first principle, behind Pancasila there is the power of religion."

"Love for the homeland will affect the development and progress of a nation. If our nationalism is getting weaker, don't expect us as Muslims to be able to answer the challenges of the people and the challenges of the nation."

"Even if it's just a grain of sand that is above our homeland, we will protect it to death. Who said that love for the homeland or nationalism has no argument? The Prophet SAW, said, "I love Arabs because I am an Arab nation". This is a concrete example of a nation's love for the homeland, yes, the love for the homeland is a form of gratitude to God for the gift of this motherland. Ulama are ideological bastions. TNI-POLRI are the strongholds of the Republic of Indonesia. Let's Unite, don't shake unity because of unscrupulous kiai, TNI or POLRI."

“One of the messages we remember from the commemoration of the Prophet’s birthday is the teaching that we must obey the government. Other nations focus on building, we are still debating the Khilafiyah Khilayah. Pancasila is final. You can debate the interpretation, but you can’t argue about the points.”

“The NU congress in Situbondo has affirmed Pancasila as the state’s aads and the Jamiyyah Tariqah affirmed the value of the Unitary State of the Republic of Indonesia. Preachers used to be so tolerant of respecting differences. For this reason, Sunan Kudus was reluctant to slaughter cows, out of respect for non-Muslim traditions that developed at that time. Not anti-local culture. Sympathetic.”

“Muslims must be like sea water, even though hundreds of rivers flow fresh water, it is still salty and never forces the fish in it to become salty. When we are about to commit a disgraceful act, remember Red-White, it is shame that there is the blood of heroes and national identity that has eastern customs and ethics in it.”

“Take our children to the graves of heroes. Children understand that the dead, will not worship him. Explain, this corporal ‘this’ is a hero, the tomb is the grave of an unknown hero. Introduce the heroes to our children since “This is early so that they understand that independence is not a gift. And so that in children there is love for the nation. A strong sense of love for this nation is more powerful than even nuclear.”

“Proud of Indonesia is not arrogant, but gratitude to Allah SWT. Respect for the Red and White is not shirk, but an expression of gratitude to Allah SWT. to own the Indonesian Nation.”

“The Red and White Flag is the pride of the Nation, the honor of the Nation. If we want to reflect on the Red and White Flag, we should be ashamed to be a nation. Corruptors will not commit corruption if they want to reflect on the founder of the Nation, on the saka Merah Putih.”

“Love for the Republic of Indonesia is not only held on August 17, but every Monday and other national ceremonies. Love for the Nation is always instilled through raising the red and white saka. If we don’t love the Unitary State of the Republic of Indonesia, why should we have a flag ceremony, respecting the saka Merah Putih?”

“How important is love for the homeland, one example is by respecting the Red and White Flag. Even though sewing or making red and white was easy, but a lot of blood was shed, a lot of painful sacrifices were made for the sake of lowering the Dutch flag and replacing it with the Red and White Flag. So as Indonesian children, we must have tremendous respect for the Red and White, must purify it and care for it with love.”

“The love for the party should not exceed the ankle. Love for the nation and country to the neck. The love of religion is above the head.”

“Those who fight for this nation are the ulama, kiai and Muslim fighters who were never awarded the guerrilla star. So if there are groups that want to undermine the unity of this nation, they are people who do not know history. It is obligatory for us to maintain the integrity of this country from being undermined by a group of irresponsible people.”

“The spirit of nationalism is currently decreasing. It can be seen from the attitude and behavior of the elites, including the people who never get along. Always noisy in differences, khilafiyah. Everything is always politicized and linked, which in the end only blames each other. In the end, Indonesia was only used as a trajectory by other nations. I don’t want this problem of khilafiyah to be exaggerated, which in the end only makes Indonesia a country that is always a spectacle. Whereas Indonesia, with all its potential, is able to become a great country and is respected by other nations. This is one of the duties of Muslims so that Indonesia can progress and be on par with other countries.”

“Muslims should post pictures of heroes, especially Islamic heroes, such as Prince Diponegoro, as well as pictures of saints, including the founder of NU KH. Hasyim Asy’ari. This is so that every citizen who sees the picture will always remember the spirit of the heroes in the picture. The spirit to defend the country, the spirit to liberate the country, the spirit of heroism. It’s not meant to be shirk or associating partners with God with these images, but the spirit that these heroes have to be remembered and practiced in this day and age. That those who have died, it turns out that they still

give the spirit to build the country. Those who have been martyred, do not remain silent for the nation and its next generation.”

“Pancasila is able to protect the existing plurality, and become the state ideology, then Pancasila will strengthen national defense and strengthen the Unitary State of the Republic of Indonesia. Because Pancasila will be owned by all parties. If Pancasila grows in every child of the nation by being strengthened or backed up by his religion, then strength, unity and unity will be more closely interwoven and will not be easily shaken. Because Pancasila is the cause of the growth of nationalism and is free from political interests or it will not become a buffer for political interests. So that it grows pure love for religion, homeland and nation. From that it will be a mirror for other nations.”

“Philosophically, nationalism has been exemplified by the ancestors, the predecessors of the nation since colonialism, such as alms for the earth, alms for the sea, ‘apart from the issue of shirk/mushrik’, because I don’t know people’s hearts. Alms of the earth and alms of the sea is a form of gratitude for the earth and sea bestowed upon the Indonesian nation. Alms of the earth is a form of handar beni, a feeling that not only has but also loves.”

“Anyone who becomes the leader of the nation must be respected and obeyed. If the people respect their leader then this nation and country will be strong. On the other hand, if the people continue to criticize, demonstrate, etc., their leaders, then when will the government be able to focus on its work? I do not prohibit ‘criticism’, but channel those criticisms and aspirations on channels that have been provided by the government.”

“The sects outside the Ahlussunnah are troubling, they are Islamic groups who reject Pancasila and consider the government to be illegitimate. To overcome Islamic groups like this, it is necessary to emphasize the importance of socializing the teachings of Ahlussunnah wal Jama’ah. Don’t let the son of an NU figure become a member of radical Islam.”

Habib Luthfiy’s thoughts and movements regarding defending the State above are academically very useful for maintaining the unity of the republic of Indonesia.

## Conclusion

In the midst of the chaos that has hit the world, especially in the Middle East world which of course can have implications in the Islamic world in general and its chaotic, the conception of nationality in the Indonesian homeland which is marked by the current civil war, the study of defending the State or the homeland is a study that has urgency and significance, and urgent especially in providing education to the nation and increasing awareness of the nation and state. Defending and protecting the homeland means defending and protecting people and life itself. Awareness of defending the State will increase the linuwih power for the existence of the State itself, which thus becomes a prerequisite in guaranteeing and ensuring the implementation of religious missions in creating a conducive and supportive environment for humans to worship and find a complete human form as mandated by the 1945 Constitution of the Republic of Indonesia. Habib Luthfiy bin Aki Yahya carried out the National Defense Movement and has transformed the idea of Nationalism and the State Defense Movement in Indonesia. These actions contributed to the idea of nationalism and the movement to defend the state carried out by Habib Luthfiy for the integrity of the Republic of Indonesia.

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## DURUSUL LUGHAH AL-ARABIYAH'S BOOK CONTENT: MACKEY'S PERSPECTIVE

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### Abstract

The purpose of this study was to determine the presentation of the material in the book *Durusul Lughah al-Arabiyah* with the 2013 Curriculum of Madrasah Tsanawiyah Class VII by the Ministry of Religion of the Republic of Indonesia as teaching materials for Arabic language learning adapted to Mackey's perspective and to know the advantages and disadvantages of the *Durusul Lughah al-Arabiyah* book 2013 Curriculum Madrasah. Class VII Tsanawiyah. Useful to add to general knowledge, especially closely related to how to deliver. The research method used is library research with a qualitative approach. The results show that the book has met the criteria for a good textbook from Mackey's perspective: the selection in the material is quite good, the gradation in this material is coherent, the presentation in this material is very good, because it has used all four procedures, the repetition in the material is very good because there are practice questions. The strength of this *Durusul Lughah* book lies in the depth and breadth of the material. The shortcomings of this book lie in the indicators that are the same in all themes, it does not provide an index, glossary, and Arabic-Latin transliteration list, and the presentation of evaluation materials in this book is not appropriate.

Keywords: Textbooks, *Durusul Lughah al-Arabiyah*, and Mackey

### Introduction

Textbooks are printed books that have the capacity of material or lesson components that are described in a structured manner so that students who study them can understand the content of the subject matter under the guidance of the teacher during the learning process (Izzuddin et al., 2021). The textbooks for educators and students in schools presented by the Ministry of Religion describe "living documents" (Kaba & Abdullah, 2020). So the books listed will always be updated and improved according to the needs and changing times (Moser, 2021). One of the textbooks used in Arabic lessons at the junior secondary and equivalent levels is *Durusul Lughah al-Arabiyah* with the 2013 Curriculum of Madrasah Tsanawiyah Class VII by the Ministry of Religion of the Republic of Indonesia. Various junior high schools use the book as teaching material (Sa'adiyah & Saputra, 2018).

One of the factors in the development of Arabic textbooks that need to be observed in learning is the comprehension of the material. This makes it easier for teaching materials to be understood and understood by learners as users of the textbook, consisting of: logical decomposition, systematic presentation of material, there are examples and thematic pictures, aids to facilitate learning, neat and consistent formats, and accurate descriptions, interrelated and the benefits of textbooks (Ghani et al., 2021).

When the author examines the book *Durusul Lughah al-Arabiyah*, the scientific approach of the seventh grade 2013 curriculum by the Ministry of Religion (Anggota Kemenetrian Agama, 2014), if you look closely, this book looks very interesting because in each chapter there are illustrations or pictures related to each theme (Ubaid, 2020). Researchers found several irregularities, including sentences whose *kharakat* does not

match the rules of Arabic grammar (Salam, 2008). So that it will cause differences in meaning and meaning and will affect student understanding.

In addition, the author found several answers that were not in accordance with the question, questions that were not in accordance with the facts, and the use of inappropriate language rules (Maimunah & Irfandi, 2018). Because this book is used for students who come from different backgrounds, namely some students graduate from MI and some others graduate from elementary school who have never studied the field of Arabic language studies. So the textbook still needs to be reviewed in terms of material so that the book is worthy of being used as a learning resource.

Based on this analysis, the author is interested in studying more about the material content of the book *Durusul Lughah al-Arabiyyah* Curriculum 2013 Madrasah Tsanawiyah Class VII based on Mackey's perspective. Mackey has his own view, on how to analyze a textbook material, including; material selection, sequencing, material presentation, and repetition of material (Ritonga, 2021). These four aspects are very appropriate to determine the quality and evaluate textbooks. Because the book plays an important role and really determines whether or not the implementation of learning is correct. If the material in the book contains many errors, then the knowledge and knowledge gained by students will deviate.

In the use and determination of textbooks in a lesson, the author wants to examine the book by adjusting Mackey's theory (Rosenberg, 1994). As in the Arabic language book which is used as a learning reference and student guide, according to the BSNP, the assessment of the book is in terms of the feasibility of the content or material, the feasibility of presentation, the feasibility of language, and the feasibility of graphics. These four elements become the quality of a quality book. So that it will have a good impact on the learning process and get maximum knowledge (Ceccherini-Silberstein et al., 2015). So the researcher explained two problem formulations, namely how to analyze the content of the book material *Durusul Lughah al-Arabiyyah* 2013 Curriculum Madrasah Tsanawiyah Class VII based on Mackey's perspective? What are the advantages and disadvantages of the *Durusul Lughah al-Arabiyyah* book 2013 Curriculum Madrasah Tsanawiyah Class VII?.

## Methods

The research conducted by the author in the preparation of this thesis is included in the type of library research. Library research is research using this method to obtain information data by placing existing facilities in the library such as books, papers, and documents. The researcher analyzed the book to collect data and information about the content analysis of the *Durusul Lughah al-Arabiyyah* book 2013 curriculum at the seventh grade madrasah Tsanawiyah with a Mackey perspective compiled by the Ministry of Religion (Anggota Kemenetrian Agama, 2014). Research that uses descriptive qualitative. Qualitative research is an approach that is not numbers but in the form of words that produce descriptive data. In this study, the researcher uses this method to analyze the phenomena that occur in a study.

Data collection techniques are the most important step in research, because the main purpose of research is to obtain data. The data collection technique that will be used in the research here is the documentation method which is a method of collecting qualitative data by examining documents made by the subject himself or others about the subject related to the data needed by the researcher. The data includes articles, books, websites, and others.

The researcher summarizes the data carefully and in detail, to make it easier to examine the four criteria in the presentation of Arabic teaching materials proposed by William Francis Mackey including: selection, gradation, presentation, and repetition ("Language Teaching," 2007). With these four perspectives, Mackey aims to find out whether the contents of the *Durusul Lughah al-Arabiyyah* book 2013 Curriculum Madrasah Tsanawiyah Class VII are appropriate. The assessment of the strengths and weaknesses of the *Durusul Lughah al-Arabiyyah* book is based on the provisions of the National Education Standards Agency (BSNP) which are adjusted to the categories listed in the assessment instrument which include the feasibility of content, presentation, language and graphics. After the data is presented, the researcher draws a conclusion whether the data obtained by the researcher is in accordance with the problem formulation or vice versa.

## Results and discussion

Based on the results of the research on content analysis of the *Durusul Lughah al-Arabiyyah* book in the 2013 curriculum for class VII with Mackey's perspective in determining the feasibility of textbooks (Anggota Kemenetrian Agama, 2014), there are four aspects that need to be considered, namely material selection, sequencing, presentation, and repetition. Meanwhile, to determine the advantages and disadvantages of the

2013 curriculum *Durusul Lughah al-Arabiyyah* book with the BSNP (National Education Standards Agency) assessment instrument which consists of four components of the feasibility of the book, namely content feasibility, presentation feasibility, linguistic feasibility and graphic feasibility (Baroroh & Tsani, 2019). The following are the results of the analysis that the researchers obtained from the book *Durusul Lughah al-Arabiyyah* 2013 curriculum class VII:

### *A Content Analysis of Durusul Lughah al-Arabiyyah's Book Based on Mackey's Perspective*

#### 1. Material selection

The selection criteria are intended to filter and select language teaching materials using the criteria selection method used to select vocabulary, namely frequency, range, availability, coverage, and learnability. Based on the results of the analysis of the selection of vocabulary in the book *Durusul Lughah al-Arabiyyah* 2013 curriculum grade VII in terms of frequency (vocabulary that often appears) from the first theme to the seventh theme, there are several vocabularies that often appear or are still repeated in the material used presented in the book.

Furthermore, in terms of range (wide area of use of a word), it means a word that has no lexical meaning but has an important function in sentence structure. A word that is everywhere is more important than a word that is found in certain situations, even though the frequency is high (Shodiq, 2014). In the results of the analysis, there are several syllables that fall into the range. In *isim isyarah*, the vocabulary includes تلك، ذلك، هذه، هذا، in *isim jer* there is على، في، in *isim dharaf* the vocabulary includes أنت، أنتِ، هو، هي، in *isim dhamir* the vocabulary includes أنا، أنت، أنتِ، هو، هي and the adjectives are كبير، صغير، بعيد، قريب.

Next in terms of availability is the selection of an item or word that is very necessary and most appropriate for a particular situation. The repetition or use of the word is only in the chapter because it is so important and urgent that the word is repeated. The results of the analysis of this book in the context of *hiwar* (conversation), namely غرفة النوم and in the context of *qira'ah* (reading), namely بواب، مستشفى، المكتبة.

Furthermore, in terms of coverage, namely the ability of a word to include several meanings, in this book there is not a single word that includes several meanings. And finally, in terms of learnability, a vocabulary was chosen because it was easy to learn. The results of the analysis of this book are that there are several words that are easy to understand in the context of *hiwar*, including: كتاب، فصل، مسجد، كرسى and in the context of *qira'ah*, among others صباح، استاذ، المدرسة.

#### 2. Sequencing

The material presented in this book has applied gradation. First, the grouping of the first semester material from chapter I to chapter IV and the second semester material from chapter V to chapter VII which have been arranged according to the four language skills, including listening, speaking, reading, and writing. Second, the order of the material in this chapter is arranged from easiest to hardest, from shortest to most complex. The vocabulary presented in this chapter is still relatively easy because some of the vocabulary is often repeated.

In the first semester. Chapter I with the theme التعريف بالنفس, which consists of 5 sub-themes including the first sub-theme of *mufradat* and its practice, the second sub-theme of *hiwar* and its practice, the third sub-theme of *tarkib* and its practice, the fourth sub-theme of *qira'ah* and its practice, the fifth sub-theme of the book and its exercises, and at the end there is التدريبات على الاستماع.

Next chapter II with the theme العاملون في المدرسة which consists of 5 sub-themes, including the first sub-themes *mufradat*, *hiwar*, *tarkib*, *qira'ah* and *kitabah* along with those according to their respective skills. At the end there is التدريبات لى الاستماع. The sorting of the material in this chapter is also arranged in order from easiest to hardest, for *qawa'id* it has started to vary, such as sentences determined by vocabulary, then changing property pronouns, question words such as ما ومن، the use of question and answer sentences and change the sentences according to the *dhamir* written in the book.

Chapter III discusses about الأدوات المدرسية which consists of six sub-themes (*mufradat*, *hiwar*, *tarkib*, *qira'ah*, *kitabah* and *istima'*) and exercises according to each sub-theme. The vocabulary in this theme is quite easy, because there are still a lot of repeated vocabulary from chapter I and chapter II, the *qawa'id* aspect has started to enter the *mubtada' khabar*, and the material is arranged in order starting from the easiest to the most difficult.

Chapter IV discusses about الألوان which consists of six sub-themes (*mufradat*, *hiwar*, *tarkib*, *qira'ah*, *kitabah* and *istima'*) and exercises according to each sub-theme. This sub-theme also introduces a question model for asking colors using expressions; what color...? (ما لون...?), various sentence structures about color discourse, and color differences for male and female types.

In the second semester. Chapter V discusses العنوان which consists of six sub-themes (*mufradat*, *hiwar*, *tarkib*, *qira'ah*, *kitabah* and *istima'*) and exercises according to each sub-theme. The material is in order from easiest to hardest. This chapter also explains about numbers (*al-'adad*) from 1 to 100 and introduces a question model for asking addresses with the question what address...? (ما عنوان...?), and ask the amount with the question word how much (كم).

Chapter VI discusses which consists of six sub-themes (*mufradat*, *hiwar*, *tarkib*, *qira'ah*, *kitabah* and *istima'*) and exercises according to each sub-theme. The order in this chapter is arranged from easy to difficult. The material in this chapter contains a lot of new vocabulary and also introduces *khabar muqaddam* and *mubtada muakhar* and the question model for asking what and whose object using the question word what or anything (ماذا), and whose (لمن). However, the vocabulary and *qawa'id* in the material are graded with the material that has been explained in the previous material.

Chapter VII deals with من يوميات الأسرة which consists of six sub-themes (*mufradat*, *hiwar*, *tarkib*, *qira'ah*, *kitabah* and *istima'*) and exercises according to each sub-theme. The order in this chapter is arranged from simple to complex, easiest to hardest and shortest to most complex. Many of the vocabulary in this chapter are taken from previous chapters, this chapter also introduces *fi'il mudhari'* and its changes and a question model to ask what are you doing using the sentence what are you doing? (ماذا تعمل?).

### 3. Presentation

The presentation stage is a way of communicating material to language learners by showing what is in the pages of the book. Whether this presentation or presentation depends on the objectives and level of student learning (Adinugraha, 2018). The presentation in this chapter is good, because in each chapter it is in accordance with four language skills. Which one starts with المفردات، الحوار، التركيب، القراءة، الكتابة، الإستماع والكلام.

According to Mackey, there are four aspects that need to be considered in this presentation process, namely differential procedures, ostensive procedures, pictorial procedures and context procedures (Ritonga, 2021). Judging from the material of chapters I to VII, the material has used these four aspects.

a) Differential procedures, this book is presented with meaningful interpretations and accompanied by pictures.

b) The ostensive procedure, this book does not apply the ostensive procedure, but the teacher can deliver the material with the help of the media.

c) Pictorial procedure, this pictorial procedure is very good because almost every *mufradat* has a picture to help students understand, as well as in *qira'ah*.

d) Context procedures, with this book the teacher can convey the material verbally (Shobirin et al., 2021).

### 4. Repetition

The repetition stage is a step taken so that the material presented can be accepted and internalized by language learners into ready-to-use language skills. Mackey divides the repetition material into four language skills that must be achieved, namely *istima'*, *kalam*, *qira'ah*, and *kitabah* (Setyawan et al., 2018). The sharpening technique used is a receptive and productive exercise. Receptive exercises are listening or listening and reading exercises, while productive exercises are speaking and writing exercises. Intensive speaking and writing practice is a form of language practice that is real.

Based on the results of the analysis that this book is designed according to the four *maharah* plus vocabulary, *hiwar*, and exercises to evaluate the level of students' abilities (Adinugraha et al., 2019). In this book, the techniques or steps taken so that the material presented can be digested and internalized by students, namely through productive and applicable exercises (Hendri Hermawan Adinugraha, 2017). This book is dominated by exercises (*tadribat*) equipped with very representative color illustrations to support students' language skills by paying attention to aspects of language elements and the four

language skills (Anas & Adinugraha, 2018). The more repetitions through the exercises you do, the more you train the fluency and memory of students (Hendri et al., 2017).

#### A. Analysis of the Strengths and Weaknesses of *Durusul Lughah al-Arabiyah's* Book with BSNP Assessment Instruments

In determining the advantages and disadvantages of the *Durusul Lughah al-Arabiyah* book 2013 curriculum with the BSNP (National Education Standards Agency) assessment instrument which consists of four components of the feasibility of the book, namely content feasibility, presentation feasibility, linguistic feasibility and graphic feasibility (Fitriani & Saefulloh, 2018). The results of the analysis of this book show that there are quite a lot of advantages compared to the shortcomings of this book.

This book has many advantages for Arabic learners at MTs level and equivalent. But besides that, there are still some shortcomings, including:

##### 1. In terms of content eligibility

a) All indicators in each material from semester I to semester II there are no changes except for the theme and sub-themes only

b) Use of inappropriate language rules, especially in the writing of letters. The researcher took one sample of the material الأَدَوَاتِ الْمَدْرَسِيَّةِ on the sentence تِلْكَ مَكْتَبَةُ الْمَدْرَسَةِ should be the word الْمَكْتَبَةُ in that sentence is *mudhaf ilaihi* which should be *majrur* with *kharakat kasrah* because it is included in the *isim mufrad* so that it can cause differences in meaning and meaning and will also affect the understanding of students.

c) Some of the answer choices in the practice questions do not match the questions. In material (مَا-مَنْ-هَلْ) هَذَا فَضْلُكَ يَا عَلِيُّ؟ لَا هَذَا فَضْلِي; errors in answers that do not match the question; بِالْعَامِلِينَ فِي الْمَدْرَسَةِ the answer should be لَاهَذَا لَيْسَ فَضْلِي.

d) Practice questions that do not match the facts. In the material section الأَدَوَاتِ الْمَدْرَسِيَّةِ, errors in questions that are not in accordance with the facts; رَتَّبِ الْكَلِمَاتِ إِبْتِدَاءً مِنَ الْكَلِمَةِ الْمُلَوَّنَةِ which contains the meaning of “arrange the following words starting from the colored word” while in the questions there are no colored verbs so that it will confuse students in working on.

e) Some practice questions or *istima'* questions in the *Durusul Lughah al-Arabiyah* book for students, should practice questions or questions about *istima'* presented in the *Durusul Lughah al-Arabiyah* book for teachers only as in the material بِالْعَامِلِينَ فِي الْمَدْرَسَةِ.

##### 2. In terms of presentation feasibility

a) The presentation of the *Durusul Lughah* book is not equipped with an index, glossary and an Arabic-Latin transliteration list.

b) In presenting the material in all sub-themes *istima'* does not include audio CDs, all command words in practice questions only rely on the words of the teacher. The researcher took one example from the theme بِالْعَامِلِينَ فِي الْمَدْرَسَةِ.

c) The presentation of all the material does not contain command words that indicate a scientific approach which includes observing, asking, trying, reasoning, and asking.

d) There are several presentations of evaluation material in this book that are not appropriate, the evaluation material is below after the change of *maharah* (skills), as in the material بِالْعَامِلِينَ فِي الْمَدْرَسَةِ.

e) Partly there is no conversational material (*hiwar*), in the book explaining after the title *hiwar* immediately shows the exercise (*tadribat*), while the *hiwar* part is in the last training section as the researcher takes one of the examples of material on the theme العنوان.

##### 3. In terms of language eligibility

a) The language in the command sentence that only uses Indonesian, does not use Arabic first, the question command should be made in Arabic and then underneath there is an Indonesian translation. Researchers take examples on the material التعريف بالنفس with the command word “Copy!”.

b) There is a very short command sentence and only uses Arabic, the researcher takes an example from the material الأَدَوَاتِ الْمَدْرَسِيَّةِ with command words “صِلْ!”.

##### 4. In terms of the feasibility of graphics

a) The placement of the layout elements is not consistent, there is the wrong placement of the sub-theme of the material and the label of the exercise, some are not given subtitles and some are wrongly numbered the word elements. Researchers take examples on the material الأدوات المدرسية.

b) In the book there is no white space including margins that provide balance with the text, and illustrations so that they give the impression of being dense (saturated).

## Conclusion

The results of the analysis carried out by the researchers on the book *Durusul Lughah al-Arabiyyah* 2013 curriculum class VII published by the Ministry of Religion is appropriate to be used as a handbook in learning Arabic for students of Madrasah Tsanawiyah (MTs), especially class VII. The following conclusions can be drawn from the two problem formulations as proposed by the researcher: The content analysis of the *Durusul Lughah al-Arabiyyah* book based on Mackey's perspective has been in accordance with four aspects, namely selection, gradation, presentation and repetition. The advantages of the *Durusul Lughah al-Arabiyyah* book with the BSNP (National Education Standards Agency) assessment instrument include; lies in the depth and breadth of the material, while the shortcomings of this *Durusul Lughah al-Arabiyyah* book lie in the same indicators in all themes, the giving of harakat is not correct, the choice of answers in practice questions does not match the question, does not provide an index, glossary, and Arabic-transliteration list. Latin, does not include an audio CD on the special sub-theme in the textbook, the presentation of the material in this textbook is not touched based on a scientific approach and the presentation of the evaluation material in this book is not appropriate

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## **GDPR RULES AND EXCEPTIONS FOR JOURNALISTS**

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### **Abstract**

The function of education using digital media and the

Keywords: Primary education, Emergency remote teaching

### **Introduction**

Abc