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Editors:

Subhan Afifi, Fuad Nashori, Wanadya Ayu Krishna Dewi



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Editor's Note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Assalamualaikum warahmatullah wabarakatuh

Dear Readers,

We are delighted to present to you the proceedings of the First International Conference on Islamic Social Sciences and Humanities (ICONISH). This volume represents our ongoing efforts to explore and delve deeper into the subjects that have captured our readers' interests.

In this volume, we have carefully curated a diverse selection of topics, such as Islamic Psychology, Communication, International Relations, and Education aiming to provide you with a comprehensive and thought-provoking reading experience. Each article has been meticulously crafted by experts in their respective fields, ensuring the highest standards of quality and relevance.

We would like to extend our heartfelt appreciation to all the authors who have contributed their expertise and insights to this volume. Their dedication and commitment to their respective subjects have made this collection an invaluable resource for readers seeking a deeper understanding of various disciplines.

As editors, we have endeavored to maintain a balance between presenting cutting-edge research and providing practical applications. We believe this balance will appeal to a wide range of readers, including scholars, practitioners, and enthusiasts alike.

We recognize that knowledge is ever-evolving, and while we have made every effort to present the most current information, it is possible that new developments may arise after the publication of this volume. Therefore, we encourage readers to continue exploring and engaging with the subject matter, seeking out additional resources, and staying abreast of the latest advancements.

We hope this volume captivates your curiosity, stimulates your intellect, and sparks meaningful discussions. Your feedback is invaluable to us, and we welcome your thoughts and suggestions for future volumes.

Thank you for your continued support, and we hope you find this volume both enlightening and enriching.

Wassalamu'alaikum Warahmatullahi Wabarakatuh.

Editors:

Subhan Afifi

Fuad Nashori

Wanadya Ayu Krishna Dewi

Dean's Note

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismillahirrahmanirrahiim

Assalamualaikum Warahmatullahi wabarakatuh

First of all, let us say praise to Allah ta'ala, who has given us thousands of favors until this day. I feel immensely grateful and happy that the Proceedings of the First International Conference on Islamic Social Sciences and Humanities (ICONISH) have been published, particularly on the topic of "Islam and Global Challenges." Let's send salam and salawat to our Prophet Muhammad SAW, who has provided enlightenment to guide us through the straight path to Allah.

This conference is an essential forum for academics, researchers, and practitioners who are interested in learning and understanding various social and humanities aspects related to Islam. Through this event, I hope that experts specializing in fields of study related to Islam can conduct dialogue and exchange ideas from both a scientific and humanitarian perspective. Islam, a religion that teaches peace, compassion, truth, and justice, can serve as the main reference in answering the problems of civilization and technology that are developing more rapidly than ever.

This proceedings contains various useful articles in the social and humanities fields, covering aspects of psychology, communication, international relations, and education. The authors of the articles have made invaluable contributions by presenting the latest thoughts, ideas, and research findings in these fields to answer the challenges facing humanity today.

I hope that the proceedings can make a positive contribution to the development of knowledge and understanding of Islam and the social humanities. This book should become an important source of inspiration and reference for academics, researchers, practitioners, and students who are interested in studying and understanding social and humanities issues in an Islamic context.

I would like to express my appreciation to all my colleagues in the Faculty of Psychology and Socio-Cultural Sciences at Universitas Islam Indonesia for their invaluable support for this event. I would also like to offer my special thanks to the publication team, who have worked hard to compile and carry out the process until this book is published. Last but not least, I would like to thank the conference committee, article writers, conference speakers, and everyone who has

assisted in organizing the First ICONISH and the process of publishing this book. May Allah Ta'ala record all our activities as good deeds and grant mercy and compassion to all.

Wassalamu'alaikum Warahmatullahi Wabarakatuh.

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The 1st International Conference on Islamic Social Sciences and Humanities (ICONISH)

Faculty of Psychology and Socio-Cultural Sciences

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Tawadhu and Happiness Among University Students

Adinda Putri Barliani
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Abstract: This study aims to survey the relationships between *Tawadhu* (humility in Islamic Psychology perspective) and happiness among the university students who are studying in Yogyakarta. The participants of this study were 100 muslim students who were recruited through a purposive sampling as samples of this study. Using Nashori's *Tawadhu* Scale and the Oxford Happiness Questionnaire (OHQ) constructed by Hills and Argyle, the data were analyzed by using a product moment correlation test. The results found that there was a positive relationship between *tawadhu* and happiness among the university students. The higher the *tawadhu*, the higher the students' happiness.

Keywords: *Tawadhu, Happiness, University Students*

1. Introduction

Happiness is one of the most important emotional states of human life from which the true meanings of happiness are viewed differently from one individual to another (Nashori, 2015). For some individuals, including university students, happiness is perceived as their self-psychological functions. With this in mind, they would feel happy when they can contribute something that is meaningful for other people or society where they live, establish a positive relationship with others, and can contribute positive impacts for their environment. Therefore, individuals or university students, who share their views of happiness, would spend their time thinking of benefit they can contribute to others.



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In addition, some other individuals construe happiness from the point of view of materialism so that they would be happy when they have much money. This kind of happiness is categorized as “acquisition as the pursuit of happiness”, which views happiness from the possessions and the money they own (Husna, 2015). These people believe that success in achieving financial viability or having materialistic belongings is the reason to achieve happiness and they assume this as a key of happiness. Hence, they start to work hard as they wish to collect branded properties and attributes such as the latest version of sophisticated gadgets, or the brand new trending clothes.

Individual beliefs and perceptions of happiness as elaborated above can be practiced in their lives and it shows that the practices are different from one to another. The issue of happiness has been justified in the Holy Quran, which says that religiosity is one influential factors of happiness. In Islamic teaching perspectives, one of the characteristics of religiosity that can affect one’s happiness is tawadhu (humility). This understanding is heavily influenced by one of the verses in the Holy Quran (Ar-Ra’d:28), saying that *“Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearth find comfort”*. Considering this verse, the remembrance of His magnitude and greatness causes one’s humility and submission towards Him. Being humble as a reflection of the remembrance of Allah (God) could lead people to have comfort and pleasant feelings (Ali, 1946).

Therefore, Hills and Argyle (2001) agree with the concept of happiness as a pleasant feeling, a comfortable state, a positive emotion or satisfaction of an individual on his/herself. Meanwhile, Engry and Ambarini (2019) assert that happiness is influenced by an individual’s relationship with God. The individual’s relationship with God, which is represented and institutionalized within religion, is closely related to the happiness of an individual. When an individual relates closely to his/her God by doing what He loves, it can stimulate positive energy to him/herself which then leads to happiness. This is in line with Islamic perspectives that consider happiness as spiritual aspects reflected in positive emotion such as feeling calm and peace, agreeing and satisfying with the provisions of Allah (Aziz, 2011) Hence, this study provides causal understanding between tawadhu and happiness of university students in Yogyakarta.

2. Literature Review

Tawadhu originates from the word *wadh’a*, meaning “condescending” and from *“ittadha’a”*, meaning being humble. According to Nashori (2023), the aspects which can define tawadhu include (1) submitting and obeying to the truth of God, (2) treating others equally and not feeling superior to others, and lastly (3) seeing the strengths or dignity of others.

Relationship between tawadhu and happiness has been discussed by Seligman (in Zawadzka & Zalewska, 2013), which suggests that practicing virtues, such as modesty and humility, can create happiness. This is in line with the view of Salim (2006) who suggests that humility can be increased through a couple of ways. Firstly is respecting others and being polite when meeting anyone who is older or better than him/her. Secondly is, being humble and gentle to others, and lastly is submitting to the truth because an individual who upholds the truth can have a positive influence on him/her as he/she will feel happy in this life. Happiness has six

virtues and they are reflected in 24 characteristics (some of them are transcendence, humility and modesty. Practicing these characteristics, especially humility, individuals can achieve happiness (Seligman in Harmaini & Yulianti, 2014).

A previous study by Munawaroh (2018) aims to observe santri (students) at the Al Munawwir Islamic Boarding School Yogyakarta. Her findings of study suggest that a level of psychological well-being (happiness) could be explained significantly by tawadhu. Thus, the higher the level of tawadhu, the higher the level of psychological well-being in the students. Although Munawaroh' (2018) study has the same theme of research with this study, this current study is different from Munawaroh's study (2018) in terms of subjects or methods. More specifically, this study aims to observe relationships between the tawadhu and the happiness of university students in Yogyakarta. A hypothesis of this study is formulated as follows. There is a positive relationship between tawadhu and happiness among the university, from which those who have a high score of tawadhu will have high score of happiness.

3. Method

This study used a quantitative approach as the data of dependent and independent variables were collected using relevant scales. The questionnaires, which have been converted to google form, were then administered using social media platforms to gather the desired respondents.

3.1. Sample

The population of this study includes male and female university students who are currently studying in Yogyakarta, and who are practicing Islamic religion. 100 university students were determined by a purposive sampling method as samples of this study.

3.2. Measurement Tools

3.2.1. Questionnaire 1

To measure the variable of happiness, the Oxford Happiness Questionnaire (OHQ) by Hills and Argyle (2002) is employed. Adapted from the Oxford Happiness Inventory (OHI) created by Argyle et al in 1989 (Engry & Ambarini, 2019). This questionnaire used a Likert scale, consisting of 29 items. Each item consisted of six scales which are ranging from strongly disagree to strongly agree. These scales represent the subject's assessment on components influencing happiness. The components of happiness include self-satisfaction, pleasure, self-esteem, calmness, self-control and efficacy. This scale has a high reliability score of 0.932 indicating that the OHQ scale could measure the subjective well-being adequately with low measurement errors (Ekawardhani et al, 2019).

3.2.2. Questionnaire 2

The instrument to measure the tawadhu behaviors was developed by Nashori (2015) in the form of the tawadhu scale. This scale included three dimensions, namely submitting and obeying to the truth, treating others equally and not feeling superior to others, and being able

to see strengths or dignity of others. These three dimensions were translated into 38 items of favorable and unfavorable statements. In his study in 2015, the tawadhu scales provide five choices of answer. The results of this study showed that the reliability value of respondents was in an adequate category (0.79) and the item reliability was in a special category (0.97). Then, the interaction between respondents and reliability items was measured by Cronbach alpha (KR-20) and the score was taken place as a very good category (0.88) (Nashori, 2015).

4. Results and Discussion

To analyze data some tests, including normality test, linearity test, and homogeneity test were conducted. The result of the normality test was illustrated in table 1 below.

Table 1. Results of Normality Test

Variable	Sig.	Conclusion
Happiness	0.200	Data distribution was normal
<i>Tawadhu</i>	0.051	Data distribution was normal

Table 1 displays that Kolmogorov-Smirnov normality test is used to measure the normality test. The calculation used the SPSS program. The results show that all variables indicated a significance value of > 0.05 . It means that all the samples are normally distributed.

Table 2. Result of Anova Test

Variable	Sig
Happiness* <i>Tawadhu</i>	0.277

Table 2 displays the linearity test is done by applying Anova test through the SPSS program. The results show that the deviation of linearity was 0.277 ($0.277 > 0.05$) and this means that the data are not linear.

Table 3. Results of Homogeneity Test

Variable	Sig.	Conclusion
Happiness	0.312	Homogeneous
<i>Tawadhu</i>	0.78	Homogeneous

Table 4. Results of Correlation Test

Variable	R	p	Interpretation
<i>Tawadhu</i> on Happiness	0.234	0.01	Significant

It could be seen in table 4, that the significance value is 0.010, hence, the data is correlated. In addition, the correlation value between the happiness and the tawadhu is 0.234, and this indicates that the level of correlation is low. Therefore, it could be concluded that tawadhu and happiness have a low correlation level in the form of a positive relationship. These results indicate that the higher the level of tawadhu, the higher the level of happiness.

The analysis of this study indicates that there is a positive relationship between tawadhu and happiness. Thus, this implies that the higher the level of the tawadhu, the higher the level of happiness is. Conversely, the lower level of the tawadhu, the lower level of happiness is. The result of this study is in line with Seligman's theory (in Zawadzka & Zalewska, 2013) from which practicing virtues, such as modesty and humility, can lead to happiness. Reported by Widiatoro et al. (2017), Argyle points out that a human relationship with God can significantly affect his/her happiness, or in other words religion has a close relationship with an individual's happiness. When an individual relates more closely to Allah SWT by doing what He loves, this will generate positive energy that then leads to his/her happiness. This indicates that tawadhu, an attitude that is loved by Allah SWT, will produce positive energy for an individual such as happiness. In addition, reported by Harmaini and Yulianti (2014), Seligman asserts that of 24 strengths characteristics of an individual to achieve happiness, humility is one of them. People who maintain tawadhu will certainly get positive benefits, as it is an attitude which is loved by Allah SWT.

Furthermore, the results also found that the correlation between the tawadhu and happiness tends to show a weak relationship category. The effect of tawadhu on happiness is not significant enough although the tawadhu is related to happiness. Therefore, this might indicate that tawadhu is not a main way of achieving happiness for the university students in Yogyakarta, yet other factors could have more effective effects than tawadhu. One of these factors is materialistic aspects, which was suggested by Husna (2015). Her study reveals that students believe in "acquisition as the pursuit of happiness", so that possessions and money are considered as essential factors to achieve happiness; however, this belief is not in accordance to Islamic teachings.

5. Conclusion

This study indicates that there is a positive relationship between tawadhu and happiness among the university students in Yogyakarta. Therefore, it could be concluded that the higher level of the tawadhu, the higher level of the happiness is, and conversely the lower level of the tawadhu, the lower level of the happiness is. The authors suggest that the university students in their early adulthood had better apply the tawadhu continuously in their daily lives and practice it as a way to achieve happiness.

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Islamic Psychotherapy in Overcoming Student's Mental Health Problem: A Literature Review

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Abstract: The purpose of this research is to find out and explain what psychotherapy methods have been carried out and have an effective influence in overcoming students' mental health problems when studying in a school context, either online or offline. Mental health is becoming an increasingly important issue when the world is hit by the COVID-19 pandemic. Many things have changed, including the learning process at schools that requires online learning. In the end, several suicides occurred due to the stress of dealing with the online school. This is something that must be prevented and overcome, so that the mental health problems faced by students do not end fatally. Islam as a guide in all aspects of Muslim life has provided solutions to overcome some mental health problems which are implemented as a therapeutic method called Islamic psychotherapy. The research method used is a literature study by sorting and analyzing several journal articles that are in accordance with the objectives of this study. The results of this study indicate that there are 3 methods of Islamic psychotherapy that are effective in overcoming various mental health problems in students.

Keyword: *Islamic psychotherapy, mental health, qur'anic therapy, students*

1. Introduction

Mental health is a very important issue, especially since the COVID-19 pandemic hit the whole world. Many things happened during the Covid-19 pandemic, such as being positive for Covid 19, losing a job, being unable to move out of the house, going to school from home, and working from home, all of these problems are able to trigger mental health disturbances. These various problems are the main causes of stress in the community (Santika, 2021). One of the parties who also felt the impact was the students who had to take distance lessons which in the end caused a lot of problems for mental health of students and even some unfortunate cases ended in suicide.



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In Indonesia, there is an increasing number of suicides year by year as shown from the data on Prevention and Control of Mental Health and Drug Problems in 2019, which contained more than 16,000 suicides cases happened in Indonesia (Kompas.com). Ironically, the victims of these cases are students who are still in school. Still on the same page, a 16-year-old student in Gowa committed suicide due to depression caused by a pile of schoolwork while she was constrained by the internet connection and no one helped her (Kompas.com). This is very unfortunate and should be the concern of many parties, including schools and parents. In addition, a similar case occurred again in Tarakan as a 15-year-old junior high school student with the same cause, namely depression due to piling up tasks during online learning (Kompas.com). Based on these cases, we can know that mental health must get special attention because it secretly becomes a cold-blooded killer if it is not handled properly.

Discussing about mental health, it is not only modern science from the west discusses it, but Islam as a guideline for the majority of the Indonesian population is also familiar with the concepts of soul and mental health that are known today. Najati revealed that many modern psychological concepts are not in accordance with Islamic values, so several efforts are needed to compare them with Islamic values so that non-conflicting parts can be applied optimally (Rachman & Setiawan, 2017). Islam is very concerned about all aspects of human life, including health both physically (physical) and spiritually (soul) (Maryati, 2020). Then, based on Maryati's statement (2020) that in the Koran (Al-Quran) there are several terms that indicate the soul or mental, namely an nafs, Al gharib, and ar-ruh. Islam does not only explain the concept of the soul but also provides solutions on how to overcome the problems that occur in the soul. This solution can be used as therapy to overcome mental problems or those related to human mental health. Therapy which is used to treat mental health problems in the world of psychology is called psychotherapy. This is the purpose of this study, which is to find out Islamic psychotherapy techniques that have been carried out to overcome mental health problems that occur in school students.

Cahyadi defines Islamic Psychotherapy as a process of healing a mental, spiritual, moral to physical disorder through the teachings of Allah SWT in the Qur'an and Sunnah (Fatmawati, 2021). It is hoped that, if they are effective, these Islamic psychotherapy methods can be used in individual, group and community settings to treat students with mental health problems and can prevent fatal cases such as suicide due to stress and depression.

2. Method

The research method used in this study is a literature study that analyzes several journals related to the topic of the study. The source of the journal used by the researcher is Google Scholar with keywords "Islamic psychotherapy for students", "Quranic counseling", and "Qur'an counseling for students". Based on these keywords, the results were around 1300 related articles and for this research it was limited only since 2017 and in Indonesia.

Furthermore, screening of these articles is carried out in accordance with the objectives of this study. After the screening process, finally 3 articles were obtained which were appropriate with the objectives of this study.

There are several criteria in the article screening process to find the right articles including: 1) Limiting the year of research in order to get the latest articles in the last 5 years. 2) looking for research that has a systematic and complete composition of articles 3) not a thesis that has not been published in a journal 4) has quite a lot of reference sources.

3. Results and Discussion

These are some tables containing the participants, methods, and therapies of the 3 articles.

Table 1. Participant

Article	Participant
Nafisah dan Azmi (2021)	1 student (As Salafi Al Fitrah Surabaya Islamic School)
Ilyasa dan Madjid (2021)	Special Need students (School of Taruna Al Qur'an Yogyakarta)
Yudhani, et.al. (2017)	Students Grade 12 at Senior High School X in Yogyakarta

Table 2. Research method and method of therapy

Research	Research method	Psychotherapy method
Nafisah dan Azmi (2021)	Qualitative	Islamic Cognitive Behavior Therapy
Ilyasa dan Madjid (2021)	Qualitative	Reciting AlQur'an in common
Yudhani, et. al. (2017)	Quantitative	Reciting and reflecting (tadabbur) Al Qur'an

In this section, the researcher will explain some of the psychotherapy methods which are applied, so that it will be able to overcome mental health problems for students in school institutions and Islamic boarding schools as mentioned previously in the research studies. The first is the research of Nafisah and Azmi (2021) that applies the Islamic Cognitive Behavioral psychotherapy method which is a combination of Ibrahim Elfiky's positive thinking therapy tactics with Cognitive Behavior Therapy to overcome the problem of students with low motivation. The therapy is carried out by describing the 12 steps of implementation as follows: 1) Determine the negative behavior to be changed. 2) Offer the

subject to change the behavior. 3) Determine the basis of the subject's negative thinking. 4) Confront the subject statement. 5) Asking the wisdom of the problems faced by the subject. 6) Ask 3 alternative solutions to achieve the previous goal. 7) Offer to do one of the 3 alternative solutions 8) Convince that someone who does a good job can change the situation. 9) Understand that thoughts will greatly affect behavior and feelings. 10) Measure feeling scale 0-100 11). Do the otogenic strategy which is to change the negative sentence into positive 12) Give homework.9

The result of the ICBT evaluation is that the subject's feeling scale before being given the therapy was only at a score of 30, but after therapy it became 60. In addition, changes in behavior were also seen in the subjects observed in the study, such as going to class according to schedule after being often late. previously studying without friends and now learning with friends exchanging ideas and there are other behaviors which also show the positive influence of ICBT. A similar study was conducted by Dewi and Widiyanti (2018) on hemodialysis patients which showed that Islamic CBT techniques could improve religious coping abilities.

In the second study, namely the research of Ilyasa and Madjid (2021) who examined Al-Qur'an therapy on ABK students at the Al-Qur'an Taruna Special School, Yogyakarta. Al-Qur'an therapy that is applied is first accompanying the teacher to open the class with greetings, which is when a student who has memorized the verses of therapy will be asked to lead reading the Qur'an together with all students and also with the teacher companion. The verses that are read are sequentially starting from al-Fatihah, al-Ikhlash, Al-Falaq, an-Nas, al-Baqarah verses 255, 285, 286, prayers for the sick, ruqyah Jibril (read 3 times), prayers for disappearance pain (read 7 times), sayyid al-istigfar, morning prayer, prayer for protection from harm (read 3 times), prayer for protection from evil creatures (read 3 times), syahadah at-tauhid (read 10 times), tasbih to Allah (read 3 times), prayer to avoid syaitan (read 3 times), and tasbih al-kaffarah.

Al-Qur'an therapy is carried out every day in the morning and after this Al-Qur'an therapy is complete, it will be continued with Dhuha prayer. According to the information from parents of students, Al-Qur'an therapy is quite effective in making children with special needs calmer than before. One of them is student F, who is a mentally retarded child who after attending Al-Quran therapy shows the behavior of approaching and sitting quietly when his mother is reading therapy verses after previously taking walks. He would also tell his mother to pray when the call to prayer sounded (*Adzan*).

The third psychotherapy is the therapy of reading and reflecting (*tadabbur*) on the Qur'an in an experimental setting to overcome anxiety in high school students, which was carried out by Yudhani, et al (2017). The process is to determine the group that is given the treatment and the control group. After that, the experimental group will be invited to read the Qur'an and reflecting (*tadabbur*) its meaning, while the control group is not given the same treatment. The experimental results show that the post-test scores

of the experimental group's anxiety have shown a significant decrease compared to the control group, so it can be said that the therapy of reading the Qur'an and understanding its meaning (*tadabbur*) is effective for overcoming students' anxiety in facing exams. This is supported by research conducted by Abdurrahman, Wulandari, and Fatimah (2007) that listening to the reading of the Qur'an can be used as therapy to overcome other psychological problems such as sleep problems.

4. Conclusion

The conclusion of this study shows that Islamic psychotherapy which is widely applied in current research is Qur'anic therapy. Even the Islamic Cognitive Behavior Technique uses verses of the Qur'an in carrying it out to change the thoughts and behavior of students. This is in accordance with the word of God in QS Fussilat verse 44.

According to the verse, it has been stated that the Qur'an is a healer of both physical and mental illness. The therapeutic methods that have been described in this research are open to be developed in further studies, especially for quantitative research so that the results of the Islamic psychotherapy method can be measured clearly and quantitatively. It is hoped that these Qur'anic therapeutic methods can be applied in daily life to overcome various mental health problems.

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The Importance of Father's Involvement in Growing a Mentally Healthy Generation

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Abstract: Parenting challenges are increasingly diverse. Parents have to deal with parenting challenges in the real world, digital world, and parenting challenges that arise along with changing times. It takes cooperation between parents to create both physically and mentally healthy children. However, in Indonesia, parenting is mainly focused and only emphasizes the mother's side, while the father is still labeled as the breadwinner. In fact, father's involvement is needed in the parenting process to create a mentally healthy generation. This article aims to 1) Explain how father involvement can create mentally healthy children, and 2) As a reference that can motivate fathers to be more involved in parenting. This article was written using a literature review technique with seven articles that matched the criteria. The result of this literature review is that the father's involvement plays an essential role in children's mental health, which can also be seen through good self-control, mental wellbeing, life satisfaction, and good emotional regulation.

Keywords: Father's involvement, Father role, Parenting challenges, Children's mental health

1. Introduction

Father has an essential role in every child's life. Children also tend to look for a father figure to give a sense of security, both physical and emotional. Research shows that a loving father and supporting children's activities significantly affects children's cognitive and social development and raises awareness of self-confidence and a sense of well-being. Sarkadi et al. (2007) explains that father involvement has a positive impact in reducing behavioral problems in boys, and psychological problems in girls. Other than that, father involvement will also impact on increased cognitive development, reduced mischievous, and harmful behavior in the family, even in families with lower socioeconomic status. Research also proves that stimulation from the father is important in child development (Chiarello dalam Trinurmi, 2014).



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Nowadays, there are still many fathers who are reluctant to play a role and consider that their obligations are limited on making money for living his family only, and most of the domestic roles are left to the mother, including parenting problems, even though there have been many studies related to the importance of the role of fathers in the family, for children development since childhood to adulthood. Allah Subhana hu wa ta'ala has also warned in the Qur'an Surah At Tahrim verse 6, which reads "Oo you who believe, take care of yourselves and your family from the fire of hell whose fuel is man and stone; guardian angel, harsh and does not disobey Allah for what He has commanded to them and always do what they are told". The verse shows the importance of taking care of the family, which is addressed to the head of the family. Moreover, in the Quran there is more dialogue between father and son that shows if father has a great role in teaching, shaping personality, making a bond with children can be a trusted source of children and as a protector who protects children (Hasri, 2019).

One of the parties that examine the role of fathers is the Indonesian Child Protection Commission (KPAI). KPAI issued a book on the Quality of Indonesian Child Parenting in 2015. The book states that the role of fathers related to knowledge and parenting patterns in the family is less enough. Researchers see that the father's lack of involvement in parenting is also due to the patriarchal culture rooted in Indonesia. According to Hidayat's (in Trinurmi, 2014), the culture of the Indonesian people places the fulfillment of children's daily needs, maintenance of children's health, and stimulation of preschool-aged children is the responsibility of the mother (female). It can be seen that 69.5 percent of respondents said that educating and caring for children at home is the mother's responsibility. In the patriarchal culture, fathers often get a role as the breadwinner. This patriarchal tradition has been very partial so that the father's role is only felt in the financial aspect or the head of the family, even though the father's role is also crucial (KPAI).

Currently, mental health is still a significant health problem in Indonesia. Data from Riskesdas, 2018 shows that the prevalence of mental-emotional disorders in adolescents (15-24 years) has a depression percentage of 6.2% for major depression who will experience a tendency to self-harm to suicide. 80-90% of suicides are the result of depression and anxiety. Suicide cases in Indonesia can reach 10,000 or the equivalent of every one hour there is a suicide case. Depression in adolescents can be caused by several things such as pressure in the academic field, bullying, family factors, and economic problems.

The World Health Organization (WHO) defines it as "a state of well-being in which a person realizes his abilities, can cope with everyday stressors, can work productively and happily, and can contribute to his community. Meanwhile, Kartono (in Nurrohim, 2016) mentions that a person is mentally healthy if he can display adequate behavior and can be accepted by society in general. His life attitude is under the norms and patterns of community groups, to satisfy interpersonal and intersocial relationships.

2. Method

This research was conducted based on a narrative literature review approach obtained from seven national and international papers. The search for data in this study was carried out using several

databases. The databases used in this study are the Google search engine, Google Scholar, Science Direct and Psychological. Research articles that meet the following criteria.

Table 1. Several databases about father's involvement

No.	Researcher	Variable	Participant	Results	Country
1.	(Twamley et al., 2015)	Father's involvement, Mental well being	Various studies from the millennium cohort study	Positive correlation between father's involvement and mental well being of children's well being	UK
2.	(Sarkadi et al., 2007)	Father's involvement, Child developmental Outcomes	24 paper, based on 16 longitudinal studies from birth to early adulthood Paternal	involvement predicts positive development in children.	US, UK
3.	(Wu et al., 2021)	Father's involvement, paternal and maternal attachment	613 LBC at primary schools	Significant effect between paternal involvement on life satisfaction and prosocial behavior LBC	China
4.	(Tasaufi et al., 2021)	Attachment father, self-control, subjective well-being and psychological well-being	245 Undergraduate students	well-being and psychological well-being as mediators of the relationship between father attachment and self-control	Indonesia
5.	Subjective (Vinayastri, 2017)	Parenting and its impact		positive effect of father involvement on development children, social skills, relationships with others and mental health	Indonesia
6.	(Brillyana, 2021)	Father involvement and juvenile delinquency trend	201 adolescents in Surabaya	Father involvement shows a significant influence on the tendency of juvenile delinquency in adolescents	Indonesia
7.	(Rahma et al., 2019)	Father involvement and emotion regulation in adolescents	248 Adolescents 15-18 years	There is a significant positive relationship between father involvement and emotional regulation in adolescents	Indonesian.

3. Results and Discussion

The data search process in this article was carried out from 1-4 October 2021 and 13 articles were obtained. A total of 8 articles did not meet the inclusion criteria. It is due to the existence of the same article and not a research article. So as many as seven articles were selected for review.

The first source of literature is research from Twamley et al. (2015) The involvement of fathers in this study includes attachment, accessibility and responsibility. Overall, research shows that fathers who are attached to their families, have good accessibility and knowledge of children's needs and are fully responsible for children and wives can improve the mental health of mothers and children. The following Millennium Cohort Study-based research aimed to see whether fathers' involvement in parenting can also improve their mental well-being. Thus, if it is proven, the hope is that it can motivate fathers to be involved in parenting, considering the impact is not only for their children and wives but for themselves as well.

The second study from Sarkadi et al., (2007), The father's involvement in this study included attachment, accessibility and responsibility. In this study, both the biological father and the substitute for the biological father figure were included. The results show that fathers who are actively and regularly engaged with their children can predict a variety of positive outcomes, although there is no evidence that one form of involvement is better than the other. The positive results of father involvement include: reducing the frequency of behavioral problems in boys and psychological problems in young women, increasing cognitive development while reducing delinquency.

The third study showed significant results between life satisfaction on LBC with paternal involvement. Father-daughter engagement also mediates the relationship between paternal involvement and positive indicators of LBC mental health. So, it can be concluded that in LBC father involvement can impact on mental health. The hope is mainly for children who are not left behind.

The fourth article from the UII *Psychologica* journal conducted by Tasaufi et al., (2021), aims to look at the psychological dynamics of these students. The results showed that paternal attachment did not have a direct effect on self-control, but subjective well-being and psychological well-being could act as mediators of the relationship between paternal attachment and self-control.

The fifth research is a research with a descriptive analysis writing method in a description of natural phenomena. The results showed, among other things, that family education is the primary and first education in every human life starting from parents and fathers acting as principals who are responsible for the success of an educational process. The study also discusses the existence of 14 dialogues between fathers and children in the Qur'an showing that fathers have an essential role in giving meaning to the values of life, fathers and mothers work together as the main role in the formation of their children's behavior. The article written that research on fatherhood showed a positive influence of father involvement on the achievement of child development, social skills and relationships with others.

The sixth study was conducted by Brillyana (2021), with 201 teenagers in Surabaya as subjects who used a quantitative approach with a survey method. From this study, it can be concluded that there is a negative relationship between father involvement and the tendency of juvenile delinquency, which means that the higher the involvement of the father, the lower the juvenile delinquency and vice versa.

The last article was obtained from research conducted by Rahma (2019) which showed a significant positive relationship between father involvement in parenting and emotion regulation in adolescents. This means that the higher the intensity of a father's involvement in parenting, the higher the ability of adolescents to regulate their emotions. Additional analysis that has been carried out shows that the aspect of father involvement in parenting that contributes the most to emotion regulation in adolescents is the aspect of discipline and educating children to be responsible. In addition, there are two aspects of father's involvement in parenting that also contribute to adolescent emotional regulation, namely support for school and support for mothers.

4. Conclusion

Based on seven research articles that researchers have reviewed, it can be concluded that father's involvement in parenting is crucial in creating mentally healthy children. Father involvement is also able to have a significant positive impact on children's development in terms of cognitive, social and emotional factors. The diversity of subjects in the seven studies that have been reviewed, shows that the impact of father involvement is continuous. Fathers who are involved in early childhood can shape the child's personality which will also carry over into adolescence, even adulthood.

Not all of the articles selected by the researchers directly demonstrated the relationship between the importance of father involvement and children's mental health. Several articles have shown that father involvement can increase aspects that are indicators of mentally healthy individuals, as in the second study which showed that father involvement reduced the frequency of behavioral problems in boys and psychological problems in young women. One of the characteristics of a mentally healthy person is the individual's ability to adapt and behave under the surrounding environment.

The fourth, sixth and seventh studies also did not directly show the relationship, but these studies contained variables that could predict mental health, such as subjective well-being and psychological well-being, self-control, emotional regulation ability and mental health. also reduced the tendency to commit juvenile delinquency. This is in line with research conducted by Horn in Eastin (2003) which found that individuals who grow and develop without a father figure experience many problems in their lives.

Morris et al (2007), argue that parents have a role as educators in emotion regulation. It shows that discipline in educating children regarding emotional regulation is a crucial role of a father. Morris et al (2007) also revealed that parents can influence the development of children's emotional regulation by shaping the emotional climate in the family. Emotional support given

by fathers to mothers and fathers who encourage children to respect mothers is an effort that creates a positive emotional climate in the family. In addition, it produces a positive self-concept in children, making children more confident and mentally prosperous.

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Dhikr for Anxiety: A Literature Review

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Abstract: Anxiety is a natural response when individuals experience a situation considered threatening. However, high-intensity anxiety triggers psychological disorders and reduces the individual's quality of life. Anxiety occurs to anyone regardless of age and background. Anxiety disorders are also the most common disorder after depression. There are various studies associated with handling anxiety, one of which is the spiritual relaxation method. Relaxation therapy of dhikr is a type of spiritual relaxation that is frequently employed. Dhikr means remembering. The objective of compiling this literature review is to examine the use of dhikr to overcome anxiety in several conditions. The method administered is to review the literature on anxiety and dhikr from 2016 to 2019. A total of 6 research articles were collected for review. The search displays that the subject's age and internal condition, the relationship between therapist and subject, and also family support influence the success of the dhikr therapy performed.

Keywords: anxiety, dhikr therapy, relaxation, spiritual

1. Introduction

Anxiety is a natural response arising when individuals are experienced with threatening situations. Each individual encounters anxiety at different levels (Mu'arifah, 2005). Hoehn-Saric and McLeod (2000) revealed that, in general, anxiety increases muscles, heartbeat, sweat glands, and digestion. Anxiety can be experienced by anyone regardless of gender; however, the cause of anxiety frequently differs from one individual to another (Prajogo & Yudiarso, 2021).

Anxiety is a disorder with a large number of sufferers. More than 3.6% of people worldwide (200 million people) have been suffering from anxiety (World Health Organization [WHO], 2017). Due to the high prevalence, there is extensive literature examining the problem and



treatment. Therapies which can be employed to treat anxiety is relaxation. Relaxation is a self-management technique based on the sympathetic and parasympathetic nervous systems (Perwitaningrum et al., 2016). As relaxation methods are able to reduce anxiety in the behavioral therapy category, individuals will be assisted to control or reduce reactions that increase physical and psychological comfort (Manzoni et al., 2008; Perwataningrum et al., 2016).

Numerous types of relaxation therapy can be provided to people with anxiety, one of which is dhikr relaxation. Dhikr provides varied benefits. Aliasan (2019) argued that dhikr is able to build a good person, avoid sin, relieve anxiety, and assist individuals to obtain positive things. Individuals who perform dhikr will also experience inner peace and relieve stress (Rochdiat et al., 2019). This literature review aims to examine the use of dhikr to overcome anxiety in several conditions. The things examined were the factors affecting the effectiveness level of dhikr therapy.

2. Literature Review

Individuals who possess high anxiety levels also experience difficulty in breathing, palpitations, and defecating or urinating (Hoehn-Saric & McLeod, 2000). Although it is a natural reaction, if it is not resolved and persisted, it may be a disorder which affects the quality of life and produces negative experiences to individuals (Abdullah et al., 2013; Mu'arifah, 2005; Nugrahati et al., 2018). While the Qur'an explains anxiety in some places in some chapters by using different quotations, among others, the anxious quotation of *al-halu`* and grievances can be found in Surah al-Ma'arij 70: 19-21 and the quotation of *ya'us* as in Surah Hud 11: 9-10. Most commentators define *al-halu`* as the nature of being anxious or complaining when a person is afflicted with an incident and if a person gets help (Azizan & Sa'ari, 2010).

Meanwhile, Şen (2021) reveals that Al-Ghazali associates anxiety with the concept of waswasa, which means the devil's whisper. He also uses an unseen approach to the issue. The same thing was done by Ibn Hazm, who revealed that lack of worship causes anxiety, and the absolute way to eliminate it is to work for Allah for salvation on the Day of Resurrection. Spiritual-based relaxation techniques are able to decrease the negative thoughts caused by anxiety (Bakar et al., 2020). Etymologically, adz-dhikr is the origin of the word 'dhikr', which means 'remember' (Retnowati, 2011). Dhikr itself is an activity which is generally performed by Muslims and possesses the meaning 'remembering Allah' (Syifa et al., 2019). Dhikr relaxation is a passive and resigned attitude or behavior by repeatedly mentioning words or sentences to produce relaxation or calm response (Hidayat & Mumpuningtias, 2018). Research conducted by Saniotis (2015) uncovered that dhikr does not possess a standard in its implementation. Hence, it will be different for each individual.

3. Method

The literature search was conducted by utilizing a research journal database, which was Google Scholar, from 2016 to 2019. Researchers selected the literature based on keywords and topics discussing anxiety, dhikr therapy, and relaxation. Researchers organized inclusion

criteria and research in Bahasa Indonesia and English. Moreover, only studies with at least a pre-post-test stage can be encompassed as empirical evidence regarding the effectiveness of dhikr therapy. There were 32 pieces of literature revealed and only six pieces of literature associated with the effectiveness of dhikr therapy scrutinized.

4. Results and Discussion

4.1. Dhikr and Anxiety Levels in Patients with Chronic Diseases

Chronic disease is a degenerative disease which develops over time (Wahyunita et al., 2014). Moreover, chronic disease is a severe health problem and is the most significant cause of death globally (Rosdiana et al., 2017). Patients with chronic diseases are susceptible to psychological problems, particularly anxiety. Anxiety which is not resolved in people with chronic diseases owns a destructive impact. The adverse effects occurring are inhibiting healing, decreasing quality of life, repeated hospitalization, and even death (Bakar et al., 2020). There are several studies associated with the implementation of dhikr therapy in patients with chronic diseases.

There are three studies related to the implementation of dhikr to overcome anxiety in patients with chronic diseases. Perwitaningrum et al. (2016) conducted the first study on dyspepsia patients. The study showed significant results ($p = 0.021$). The second study was conducted on cardiac patients in a hospital by Bakar et al. (2020). Significant results were also obtained in this study ($p = 0.000$). The third study also showed significant results ($p = 0.001$) and was carried out on cancer patients by Sulistyawati et al. (2019). All of these studies divided the subjects into two groups, namely the experimental group and the control group.

It is understood that dhikr therapy is more effective in patients of chronic disease. Several factors may cause these differences, one of which is the age of the subject. The subjects with chronic diseases possess much older age. Older individuals tend to own high involvement in religious activities (Zimmer et al., 2016). Spirituality and religion are also present as assistance for individuals encountering aging to overcome problems in everyday life (Lima et al., 2020). Family support also plays an essential role in the effectiveness of the interventions. Some subjects with chronic diseases receive full family support, following Kostelecky & Lempers (1998) which revealed that strong family support is able to decrease stress and pressure. It also can foster a more positive outlook on life and the future.

4.2. Dhikr and Anxiety Levels in Students

There are several studies related to dhikr for dealing with academic stress. Stress is usually caused by unfulfilled academic tasks, poor grades, piling up assignments, and socializing (Barseli et al., 2017). Stress can actually motivate individuals to do work, but excessive stress can have a negative impact on students' physiological and psychological conditions (Misra & McKean, 2000). Students who experience academic stress are prone to experience anxiety.

Several studies discuss the effect of dhikr therapy on students that have been carried out (Reza et al., 2021; Sucinindyasputeri et al., 2017; Syifat et al., 2019). Of the three studies, only

the research conducted by Sucinindyasputeri et al. (2019) showed insignificant results ($p = 0.06$). Research conducted by Sucinindyasputeri et al. (2017) did not discover significant results due to the ambiguity of the administered therapy. In this study, subjects were provided two different therapies in two sessions. Classical musical instruments were employed to create a relaxation feeling so that the subject is easier to receive direction. Another factor affecting the results of the study is internal validity. In a study conducted by Sucinindyasputeri et al. (2017), the subjects were familiar with the research measurements because all subjects were master students of professional psychology. Hence, the diffusion of treatment might occur because the subjects recognize each other. Individual internal factors also influence the research results due to the varied demands experienced by research subjects. For instance, the parents' demands and the workload encountered could affect their readiness to obtain training materials properly.

Furthermore, therapy providing positive results is frequently due to the therapeutic relationship between the therapist and client (Sharpley et al., 2006). In the context of dhikr therapy, if it is administered with the correct method according to the guidance of the Qur'an and as-Sunnah in high intensity and guided by a mursyid, it will definitely be able to create more significant benefits (Syafudin, 2017). Moreover, Syafudin explained that dhikr is a movement of 'taste' (dzauq). In order to achieve the benefits, maximum and continuous efforts should be performed. It can be one of the success factors of dhikr therapy conducted in Reza et al. (2021) research on first-year students. The therapy was organized for six consecutive days.

5. Conclusion

Based on the review of the research above, it can be concluded that dhikr relaxation therapy is able to affect individual anxiety levels. However, many factors play an essential role in the intensity of the effect exerted. These factors encompass the subject's condition, age, family support, and stress. Furthermore, the setting also plays a significant role, particularly the skill of the facilitator in providing the intervention, the number of subjects involved, and the intensity of the provided intervention.

Future research should put concern on the number and the relationship between subjects. It aims to reduce the threat to the variable. Another thing required to be considered is the procedure for administering the instrument in measuring anxiety. The next researcher should also consider involving a control group. It is performed to identify whether the provided dhikr therapy indeed influences the significant results. The follow-up stage was to discover whether remembrance therapy still affected the individual and the application of remembrance therapy to daily life after termination. Researchers are also advised to examine the effect sizes to determine differences between groups.

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Forgiveness in Terms of Emotion Regulation and Empathy

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Abstract: Victims of bullying are often the perpetrators of bullying. The victims feel hurt by what they have experienced and take their revenge on others who are weaker. The behaviour that can eliminate the feeling of revenge on the victim of bullying is forgiveness. There are several factors of forgiveness including emotion regulation and empathy. This study aims to determine the relationship between emotion regulation and empathy with forgiveness in victims of bullying. The subjects of this study were 233 Yogyakarta students who had been bullied. The measuring instrument used in this study is the forgiveness measure compiled by Nashori. Then for measuring emotion regulation using The Heidelberg Form for Emotion Regulation Strategies (HFERST) compiled by Izadpanah, Barnow, Neubauer, and Holl. The empathy measuring instrument in this study used the Basic Empathy Scale in Adults (BES-A) compiled by Carre, Stefaniak, D'ambrosio and Bensalah. In addition, to measure tool for victims of bullying used the multidimensional peer victimization scale-24 (MPVS-24) compiled by Joseph and Stockton. The results showed that the F-count value was 43,466 with a significance value of $0.000 < 0.05$. Based on this, it shows that there is a simultaneous influence of emotion regulation and empathy on forgiveness. research shows that there is a relationship between emotion regulation and empathy with forgiveness in victims bullying.

Keywords: *Forgiveness, Emotion Regulation, Empathy, Bullying*

1. Introduction

Some victims of bullying often become perpetrators of bullying. A study (Wong et al, 2008) showed that 38% of respondents of bullying victims took revenge because they previously had been victims of bullying. Some perpetrators of bullying think that their problems in the past are negative, causing internal conflicts in their minds, so these make them wreak their



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revenge against others. This is in line with an argument of (Coloroso, 2007) explaining that the victims of bullying may become perpetrators of bullying. The victims perceive that they are abused and hurt by adults or older children. Therefore, they will take revenge on others as a way to treat their bad feelings such as self-hatred and powerlessness. Their targets were weaker individuals or other weaker students to wreak their sadistic revenge.

Normally, the victims of bullying ideally do not turn into a perpetrator. A strategy to solve this problem is to eliminate their feelings of revenge. This is to make them not take their revenge on other weaker individuals. One of the behaviours that can eliminate their feelings of revenge is forgiveness.

Forgiveness is a willingness to abandon any unpleasant aspects that occurred in interpersonal relationships with others and to generate positive thoughts, feelings, and interpersonal relationships with others who have been unfair (Nashori, 2011). Supporting the previous perspective, forgiveness is a positive behaviour contributing for harmonious social life and for individual serenity of life (Setiyana, 2013). It is also a method of controlling stress from negative thoughts by not having hate or revenge against someone who hurts, causes harm, betrays and so on (Salsabila et al, 2019).

The current phenomenon is that most victims of bullying are unable to forgive the perpetrators. According to Okoie et al (2015), the victims have not been able to forgive the perpetrators because they are still dominated by feelings of anger, frustration and depression. They tend to be difficult to forgive and have a desire for revenge, and this can turn them into perpetrators (Sourander et al., 2010). One of the factors of this situation is that the victims have a negative behaviour, especially avoidance (Hutzell & Payne, 2012). If this behaviour is not addressed, it can make the victims have antisocial attitudes, anxiety, depression and panic disorder when becoming adults (Copeland et al, 2013). Therefore, the victims of bullying need to have forgiveness and to be able to forgive, as this will contribute to their further well-being.

2. Literature Review

Forgiveness is one of core moral value in Islam. The importance of forgiveness is known by the abundance of commands to forgive. In the holy book of Al Qur'an the command of forgiveness is written 34 times (Nashori, 2015). One of them is written in chapter Al A'raf verse 199. Allah shad commanded "Take what is given freely, enjoin what is good, and turn away from the ignorant".

Ahmed and Braithwaite (2006) state that forgiveness is a positive response of the victims of bullying. Their negative emotions become positive by forgiveness. McCullough (2000) explains that forgiveness is a behaviour to reduce revenge, to avoid the perpetrators and to generate a willingness to reconcile with the perpetrators. According to Nashori (2011), forgiveness consists of three dimensions. The first is an emotional dimension, the dimension related to the victims' feelings towards the perpetrators. The second is a

cognitive dimension; it is forgiveness related to how someone thinks about unfair events. The third is the interpersonal dimension, an individual's desire and behaviour to forgive others.

There are some factors that can influence the victims of bullying to have forgiveness. Two of them are emotion regulation and empathy. According to Wade and Worthington (2003), there are some factors that influence forgiveness such as empathy, perpetrator responses, relationship quality, contemplation and rumination, religious commitment, problem factors and emotion regulation. Emotion regulation is a skill to recognize emotions within oneself and others, for example, ability to regulate emotions, to utilise emotions in making decisions, to plan and to provide motivation. Individuals will more easily forgive others who have made mistakes if they can have good control on their emotions. Emotion regulation can reduce, intensify or maintain emotional stability, depending on one's goals.

Dwityaputri and Sakti (2015) found that there was a significant positive relationship between emotion regulation and forgiveness. This study indicated that the emotion regulation could affect forgiveness. This study, focusing on 288 high school students, showed that the students' emotion regulation was in a high category so that it was easier for them to implement their forgiveness. Another similar study is conducted by Ho et al (2020) observing 317 students in Hong Kong who had filled out an online questionnaire. Its results showed that there was a significant positive relationship between emotion regulation and forgiveness. A study by Dwityaputri and Sakti (2015) also indicated that there was a very significant positive relationship between emotion regulation and forgiveness in students in High School.

Another factor that influences forgiveness is empathy. Empathy is a psychological method that makes individuals understand intentions of others, project their attitudes and experience emotions that are triggered by others' emotions. They seem to have entered into emotions of others so that they can feel emotional situations and conditions of the others (Angraini & Cucuani, 2014). High ability to have empathy in individuals is that they can understand, think and feel the conditions of others. This is related to forgiveness, as empathy makes an individual understand, feel and appreciate feelings of others. This is because empathy is a process of understanding and feeling expressed in forms of interpersonal relationships. This will encourage teenagers to easily eliminate feelings of disappointment or hurt caused by others which leads to forgiveness (Annisa & Maretih, 2016).

Untari (2014) found that there was a positive and significant relationship between empathy and forgiveness in girls experiencing violence by their partners. This is in line with a previous study (Angraini & Cucuani, 2014) reporting that there was a relationship between empathy and forgiveness in late adolescents. The higher the empathy of the adolescents, the higher the forgiveness of the adolescents in everyday

life. Otherwise, the lower the empathy of the adolescents, the lower the forgiveness of the adolescents in everyday life. The subjects of this study were 346 students of an Islamic university in Riau aged 17-21. Another study (Annisa & Marettih, 2016) also showed a similar result that there was a positive relationship between empathy and forgiveness. This study indicated that there was an influence of empathy care training on forgiveness behavior. The subjects of this study were 16 individuals divided into 8 subjects as an experimental group and 8 subjects as a control group.

Based on the discussions above, the researchers aim to study relationships between emotion regulation, empathy and forgiveness in victims of bullying. In this study, there were three hypotheses. The first is there is a positive relationship between the emotion regulation and forgiveness of the victims. The higher the emotion regulation, the higher the forgiveness. The second is there is a positive relationship between empathy and forgiveness among the victims of bullying. The higher the empathy, the higher the forgiveness. The third is there is a positive relationship between emotion regulation, empathy and forgiveness in the victims of bullying. The higher the emotion regulation and empathy, the higher the forgiveness.

3. Method

This study was quantitative research using three scales as data collection methods.

3.1. Sample

The subjects of this study were university students aged 18-23 years old living in Yogyakarta Indonesia. The subjects have experienced bullying. The number of subjects was 233 students.

3.2. Research Instruments

One of the scales used in this study was a forgiveness scale compiled by Nashori (2012). This measuring instrument consists of three dimensions. Those are emotional dimension, cognitive dimension and interpersonal dimension. Meanwhile, the emotion regulation was measured by using the Heidelberg Form for Emotion Regulation Strategies (HFERST) scale compiled by Izadpanah et al (2017). This scale consists of eight aspects. Those were rumination, reappraisal, acceptance, problem, expressive suppression, experience suppression, avoidance and social support. Then, the empathy was measured by the Basic Empathy Scale in Adults (BES-A) compiled by Carré et al (2013). The BES-A consists of three aspects. Those were emotional contagion, emotional disconnection and cognitive empathy. Furthermore, a scale for detecting the victims of bullying used the Multidimensional Peer Victimization Scale-24 (MPVS-24) compiled by Joseph and Stockton (2018). The MPVS-24 consists of eight aspects. Those were physical victimization, verbal victimization, social manipulation, attacks on property, electronic victimization and social rebuff.

After testing, the forgiveness scale had a reliability of 0.608 with 14 items without any items dropped. The emotion regulation scale had a reliability of 0.870 without any items dropped so that the number of items was 28 items. The empathy scale had a reliability of 0.752 with 20 items without items dropped out. Finally, the bullying victim scale had a reliability of 0.932 with 23 items without items dropped out.

4. Results and Discussion

This study used the Multiple Regression test technique. This test was used to analyse influence levels of the independent variables on the dependent variables by using the F test. This test was used to test the simultaneous influences of the independent variables (emotion regulation, empathy) on forgiveness. This could be seen at the significant F value with $\alpha=5\%$. If it was significant $> \alpha$, H_a was rejected, but if the F value was significant $< \alpha$, H_a was accepted.

The results of the F test showed a F_{count} value of 43,466 with a significance value of $0.000 < 0.05$. Based on the results of the test above, H_0 was rejected and H_a was accepted. These meant that there was a simultaneous influence of the emotion regulation and empathy on the forgiveness.

The levels of the relationships between the emotion regulation, the empathy and forgiveness could be seen on the coefficient of determination (R^2). According to Ghozali (2016), the coefficient of determination (R^2) was used to measure a model's ability to explain variations of independent variables. The value of the coefficient of determination was from 0 to 1. The lower the value of R^2 , the lower the ability of the independent variables to explain the dependent variables, and if the value of R^2 was closer to 1, the higher the ability of the independent variables to explain the higher dependent variables (Ghozali, 2016).

Based on the analysis, it could be seen that the value of Adjusted R^2 was 0.268 This meant that all the independent variables (emotion regulation and empathy) in this study were able to explain 26.8% of variations that occurred in the dependent variable (forgiveness), while the rest, 73.2% of variations was influenced by other factors that were not analysed and included in the regression analysis.

The results of this study support some previous studies. For example, a study observing 288 students by Astuti et al (2019) showed that there was a significant positive relationship between emotion regulation and forgiveness. The study indicated that students' emotion regulation was in a high category so that it was easier for them to implement forgiveness. Another similar study is conducted by Ho et al (2020). A study by some researchers (Zhang et al, 2020) also found that emotion regulation had a significant influence on forgiveness. The study indicated that emotion regulation could increase forgiveness in adolescents with depression. The study observed 1,127 high school students of Shandong and Henan Provinces in China. Another study by Dwityaputri and Shakti (2015) also revealed that there

was a very significant positive relationship between emotion regulation and forgiveness in students at High School.

The results of the correlation test in this study found that there was a positive and significant relationship between empathy and forgiveness. Forgiveness is an attitude to eliminate hatred feelings for someone who has been hurt by changing negative emotions into positive emotions. According to Donovan and Priester (2017), forgiveness is based on empathy and reasoning motivation. This is in line with a study by Untari (2014) concluding that there was a positive relationship between empathy and forgiveness in female students who experience violence by their partners. The higher the empathy, the higher the students' forgiveness. Then, the lower the empathy, the lower the students' forgiveness.

5. Conclusion

It could be concluded that there was a positive relationship between the emotion regulation and the forgiveness in the victims of bullying. The higher the emotion regulation of the victims, the higher the forgiveness. In addition, there was a positive relationship between the empathy and forgiveness in the victims. The higher the empathy of the victims, the higher the forgiveness. Finally, this study revealed that there was a relationship between both the emotion regulation and the empathy and the forgiveness in the victims.

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Islamic-Based Coping to Manage Stress among University Students: Online Training

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Abstract: In completing various academic tasks, university students are faced with various stressors that can potentially cause stress. Many studies have found the important role of religion in stress management. This study aimed to determine the effectiveness of online Islamic-based coping training to reduce stress levels in university students. This study used the one group pre-test post-test design. Participants were six university students (one male and five female) aged 24-25 years who are Muslims and experienced stress. Data were collected using questionnaires of Depression Anxiety Stress Scale (DASS) and analyzed using Wilcoxon Signed Ranks Test. The results of this study found that there is a significant difference in level of stress in participants, before and after given the online training of Islamic-based coping ($p < 0.05, p = 0.027$). This study concluded that the online training of Islamic-based coping can significantly reduce stress levels in participants.

Keywords: Islamic-based coping, stress, university students, online training

1. Introduction

For many students, the university years can be very stressful. David (Kumar & Bhukar, 2013) stated that the university years are more stressful than the years at other stages of life. Research has found that many university students are suffering from stress, from moderate stress level (Asif, Mudassar, Shahzad, Raouf, & Pervaiz, 2020; Yikealo, Tareke, & Karvinen, 2018; Y, P, Fauzan, & B, 2018) to high/severe stress level (Asif, Mudassar, et.al., 2020; Reddy, Menon, & Thattil, 2018). In general, there are four factors that can be a source of stress for university students including: academic factors (e.g., getting good grade, delaying in marking and feedback, pressure to work regularly and properly, to maintain their good quality work



and also to complete their assignments on time without fail, accessing learning materials, exam stress, inadequate educational materials, understanding the expectation of teaching staff, achieving academic goal, workload, and demand from lecturers) (Azila-Gbettor, Atatsi, Danku, & Soglo, 2015; Irshad, Saleem & Mahmood, 2015; *Yikealo, Tareke, & Karvinen, 2018*), intrapersonal and self-stressors (e.g., fear of failure, personal inadequacy, dealing with personal issue, and study skills (Azila-Gbettor, et.al., 2015; Bataineh, 2013; Reddy, Menon, & Thattil, 2018), relationship interpersonal and social stressors (e.g., academic competition, interpersonal difficulties, social support, and demand from friends and family), (Azila-Gbettor, et.al., 2015; Irshad, Saleem & Mahmood, 2015; Reddy, Menon, & Thattil, 2018), and environmental stressors (e.g., college transition, challenges in daily life, campus adjustment, and inadequate study facilities (Azila-Gbettor, et.al., 2015; Pariat, Rynjah, Joplin, & Kharjana, 2014; Reddy, Menon, & Thattil, 2018; *Yikealo, Tareke, & Karvinen, 2018*). Covid-19 pandemic has also added to the source of stress including: inadequate internet signals and limited quotas for internet (Asmuni, 2020; Muhajir, 2020; Ulfa & Mikdar, 2020), decreased creativity and productivity (Argaheni, 2020), overwhelming amount of information and concepts, too many assignments from lecturers (Argaheni, 2020; Asmuni, 2020), uncertainty related to exams and assessments at the end of the semester (Moawad, 2020), and difficulty to understand the lecturer's presentation in the virtual class (Asmuni, 2020).

These situations can lead people to experience stress. According to Lazarus and Folkman (1984) stress is defined as an individual's physical and psychological reaction caused by an event or object that is considered a threat. There are two categories of stress; eustress and distress. Eustress is positive stress that motivates individuals to continue working. This positive stress serves to encourage and facilitate learning, where the ideal stress level can improve learning abilities. On the other hand, distress is negative stress which occurs when the stress becomes too much to handle and overwhelms the individual. Distress has negative effects in inhibiting and suppressing learning, so it needs to be stopped and avoided (Yusoff, 2010). Distress conditions need to be handled because they can have an impact on many aspects of life, namely: irregular sleep, blood pressure, stomach acid, irregular eating patterns, feeling depression (Abdurrahman, Lubis, Tanjung, & Lubis, 2021), academic performance (higher level of stress impact students' function of learning (Bennett, 2003; Elias, Ping, & Abdullah, 2011; Taylor and Owusu-Banahene (2010), illness and boredom (Jaradat & Ajlouni, 2021; Sobirin, 2020; Subedi & Subedi, 2020). This study aimed to determine the effectiveness of Islamic-based coping training to reduce stress levels in university students. Hypothesis of this study is that there is a difference in the pretest and posttest scores of participants, before and after being given online Islamic-based coping training.

2. Literature Review

2.1. Stress Coping

It is necessary to make efforts to cope with stress because the impact of stress could affect an individual's health and function in daily life. Prior to 1960, the term coping in medical and social contexts referred to the emergence of positive responses to the stresses

experienced in life. Since the 1960s, research has focused on the subject of coping. In the sixties and seventies, researchers began to link coping strategies to stress, instead of focusing on extreme conditions. In the Eighties, research on coping was conducted through the study of various responses and measurement methods (Achour, Bensaid, & Nor, 2015). Coping is a cognitive and behavioral effort to manage external and/or internal demands that are considered to burden or exceed an individual's resources (Lazarus & Folkman 1984). Meanwhile, according to Kihlstrom (1987) and Haan (1982) coping is defined as an individual's response to external stressful events. Lazarus & Folkman (1984) describe the Transactional Model of Stress and Coping Theory as a model that provides an appraisal of threat, danger/harm, and challenge, which then results in the process of coping with stress. Situational appraisals, which involves a judgment about whether internal or external demands exceed resources, and ability to cope when demands exceed resources, determine the level of stress experienced by an individual, in terms of thoughts, feelings, emotions and behavior. Coping mechanism plays a significant role to overcome or decrease the stress level experienced by individuals. Adler and Park (2003) stated that appropriate and effective coping could buffer the effect of stressful circumstances on an individual's physical and mental health. In stressful situations, coping mechanisms have a role as a stabilizing factor that could support an individual in psychosocial adaptation (Bamuhair et al., 2015). Coping strategies used as a means to minimize the effects of stress (Belal et.al., 2009).

2.2. Islamic-Based Stress Coping

Koenig (2012) identified 454 studies before 2000 and during 2000 to 2010. Many studies report that religion/spirituality helped people to cope with a wide range of illnesses or in a variety of stressful situations. Most studies report that religion/spirituality is helpful. Religion/spirituality has an impact on mental health through many different mechanisms. Religion increase the amount of positive emotions and reduce the possibility that stress will result in emotional disorders such as depression, anxiety disorder, suicide, and substance abuse by providing resources for stress coping. Yousofi (2011) stated that religion helps people dealing with loneliness and despair. Religion also prevents people from despair, dissatisfaction, sadness and so on. It is associated with the belief that Almighty God is able and good enough to support him beyond his imagination. It also related to the faith that God could give His kind and limitless support to the believer. Koenig (2012) explains that powerful cognitions (strong beliefs) give meaning to difficult life situations and provide a sense of purpose. Strong belief that religion gives is the emergence of optimism. The thought of a transcendental power (God) who loves and cares for humans and answers human needs. This perspective also makes people feel in control of an event (for example, if someone prays it can affect the situation positively, because the prayer is heard by God who is in control, can influence the situation, and is influenced by prayer).

Religion can also provide satisfying answers to existential questions for this life and life after death, so it can help normalize loss and change and provide an example for

people suffering from the same or similar problems. This is stated in religious scriptures. It can be argued that religious beliefs have the potential to influence cognitive appraisal of negative life events, so that individuals are less depressed (Koenig, 2012). Religious beliefs and practices provide support (both social and emotional), help people find goal and meaning of life, offer comfort in times of grief, as well as offer moral and ethical guiding lines for human beings (Dweep & Atul, 2017). Religion encourages humans to love others, be compassionate, and take altruistic actions. This prosocial behavior can buffer stress and lead to human support. Religion also encourages humans to do virtues such as forgiveness, forgiveness, gratitude, patience, and dependence, which can also increase positive emotions and neutralize negative emotions directly. In many studies, religion/spirituality is associated with greater well-being, improved coping with stress, and better mental health (Koenig, 2012).

Religious coping is defined as the use of religious beliefs or practices to cope with stressful life circumstances (Pargament, Magyar-Russell, & Murray-Swank, 2005). Previous research has shown that religious beliefs and practices can help people cope with difficult situations in life (Koenig, McCullough, & Larson, 2001), cope with stress and depression (Abernethy, Chang, Seidlitz, Evinger, & Duberstein, 2002; Loewenthal, Cinnirella, Evdoka, & Murphy, 2001; Smith, McCullough, & Poll, 2003). Individuals who use religious coping are more able to manage their condition effectively than individuals who do not (Paloutzian, 2014). Religion is useful in the process of reconstructing traumatic events and has a framework for understanding the most senseless accidents, unendurable pain, or the most unfair outcomes in life (Emmons, 2003). If the individual relies on a higher power, then he will feel less pressure to control situations and to worry about results (King, Marston, McManus, Brugha, Meltzer, & Bebbington, 2013). Studies have found that people with higher levels of religiosity tend to use religious beliefs and strategies more often than other ways of coping. Many previous studies have found a positive relationship between the use of religious coping and physical/mental health (Koenig, Dana, & Verna, 2012).

3. Method

This study used a quasi-experimental, the one group pre-test post-test design. A single pretest observation or a pretreatment assessment is taken on a group of participants (01), Treatment (X) then occurs, and a single posttest observation or a second assessment called post-test on the same measure (02) follows (Shadish, Cook, & Campbell, 2002; Thyer, 2012).

3.1 Sample

Participants were six university students (one male and five female) aged 24-25 years who are Muslims and experienced stress.

3.2. Measurement Tools, Data Analysis, and Procedure

Data were collected using questionnaires of Depression Anxiety Stress Scale (DASS) and analyzed using Wilcoxon Signed Ranks Test. Due to restrictions on offline activities during the Covid-19 pandemic, this training is carried out online using video conference media. Participants are in different locations. This training contains four sessions, and is carried out for three hours. Sessions in this training: introduction to training materials, problem identification, Islamic-based coping, and summary and closing. In each session, participants reflect and work on worksheets.

4. Results and Discussion

As many as six participants (one male and five female) were involved in this study. Participants were university students aged 24-25 years, and had stress scores in the categories of severe stress (four people), and mild stress (two people).

Table 1. Pre-test and post-test scores

No	Name	Age	Gender	Stress Score (Pretest)	Stress Level (Pretest)	Stress Score (Posttest)	Stress Level (Posttest)
1	A	24	Female	15	Low	7	Normal
2	B	25	Female	28	Severe	23	Moderate
3	C	24	Female	32	Severe	29	Severe
4	D	24	Female	27	Severe	19	Moderate
5	E	25	Male	27	Severe	23	Moderate
6	F	25	Female	16	Low	14	Normal

The table above describes the changes in participants' stress scores before and after receiving Islamic-Based Coping Training. Prior to the training, four participants were in the severe stress category, two in the low stress category. After being given the training, two participants were in the normal stress category, three were in the moderate stress category, and one was in the severe category. Participant A got a pre-test score of 15 and a post-test score of 7. Participant B got a pre-test score of 28 and a post-test score of 23. Participant C got a pre-test score of 32 and a post-test score of 29. Participant D got a score of pre-test 27 and post-test score 19. Participant E got a pre-test score of 27 and a post-test score of 23. Participant F got a pre-test score of 16 and a post-test score of 14. Based on descriptive statistics, it is known that at the time of the pretest, the mean: 24.1667, SD: 6.96898. Based on the normality test, it was known that the data was not normal ($p=0.047$, $p<0.05$), then the data analysis was carried out using a non-parametric test.

**Table 2. Wilcoxon Signed Ranks Test
Test Statistics^a**

Posttest - Pretest	
Z	-2.207 ^b
Asymp. Sig. (2-tailed)	.027

The results of this study found that there is a significant difference in level of stress in participants, before and after given the Islamic-based coping training ($p < 0.05$, $p = 0.027$). This study concluded that the online Islamic-based coping training can significantly reduce stress levels in participants. The results of this study support previous studies on the role of coping, especially religious coping, in dealing with stress. Turashvili and Japaridze (2013) found that if the university students know how to cope with stress, then they will be able to reduce the negative effect of stress. Pariat et.al (2014) found that those students with good coping skills tend to have low psychological problems, otherwise those students who do not have healthy coping strategies are more potential to have a worse risk of health problems or even antisocial behaviors. Triwahyuni & Kadiyono (2020) found that 86% of employees in their research used Islamic religion-focused coping as a strategy to deal with work stress. Abdurrahman et.al. (2021) found that students who received Islamic counseling containing spiritual guidance sourced from the Qur'an and Hadith as a form of stress coping strategy (emotional focused) experienced lower levels of stress than before. This treatment helps students to relieve individual emotions caused by stressors as well as regulate emotional responses to stress. Stress coping strategies through Islamic counseling can relieve stress symptoms in students, thus the students are expected to be optimal in the learning process. Munif, Poeranto, and Utami (2019) found that Islamic spiritual mindfulness as an adaptive coping strategy was effective in reducing stress among nursing students working on the thesis. There were significant differences in stress levels between the intervention group and the control group ($p = 0.001$, $p < 0,05$). The effect size was 0.59, so it can be concluded that the level of influence was in the medium category. Studies among medical students in Malaysia and Saudi Arabia found that the respondents that used coping strategies such as acceptance, planning, reframing religious activities as well as interacting with friends and family could manage stress during their training (Al-Dubai, et.al, 2011; Soliman, 2014). Zakaria, Rezal, Aziz, Shukor, Othman, and Hamid (2021) found that there are three specific religious coping behaviors that are used by students to cope with their academic stress, namely: worship in the heart, worship verbally and worship by action. This research also finds that cognitive, emotional and behavioral aspects are the aspects that are influenced by religious coping.

Research found that religious clients benefit from the process of facilitating positive coping, psychological well-being, and resilience through religion as a medium (Brewer-Smyth & Koenig, 2014). Identification with religion influences stress-related outcomes. Religion makes it easy for individuals to see both good and bad events in life as opportunities

for growth. Religion also sees bad and good events as part of God's plan for their lives. This can give a person meaning and purpose in life (Merrill, Read, & LeCheminant, 2009). Religious coping helps individuals through the stages of the coping process. Religious coping changes individual cognition towards more rational, realistic, and balanced thinking. This process has a positive impact, namely reducing symptoms and increasing adaptability and functionality (Zakaria, Rezal, Aziz, Shukor, Othman, & Hamid, 2021).

In Islamic-Based Coping Training, participants were taught several Islamic-based coping strategies. The first relates to cognitive processes. Participants understand that all events in life occur with the permission of God (Allah). Stressors also come from Allah, and humans need to understand that only Allah can turn hardship into ease. The stressor is seen as an opportunity for worship. For a Muslim, doing daily activities and tasks is a form of worship to Allah. In the Quran there is an injunction for a Muslim to place their complete faith in Allah. It is important for a Muslim to believe that Allah is in control of human beings and that Allah is the one who protects humans (Achour, Bensaid, & Nor, 2015). The following is a verse of the Quran which explains that humans are commanded to believe in Allah's destiny, to seek Allah's protection, and to put their trust in Allah:

“Say, “Never will we be struck except by what Allah has decreed for us; He is our protector.” And upon Allah let the believers rely.” (Qur'an 9:51).

Awareness of God's power has an important role in the coping process. Munif, Poeranto, & Utami (2019) explain that Islamic spiritual mindfulness as an adaptive coping strategy can be used to reduce many negative psychological reactions to stress by building an awareness that it is Allah who has control of life by determining problems that one's face today. Zakaria, Rezal, Aziz, Shukor, Othman, and Hamid (2021) also explain that having knowledge and awareness of internal and external stressors can also help students to identify the best solutions and coping mechanisms to manage stress. This coping behavior also helps students to have a better understanding of how religious coping can affect students in terms of cognitive, emotional and behavioral. Achour, Bensaid, & Nor (2015) stated that for Muslims, dependence on Allah (*tawakul*) will be very helpful in living life, especially during times of stress and hardship. Depending on Allah (*tawakul*) is one of the most effective ways to direct motivation and improve behavioral performance. Individuals need to believe that God's plan is wise and perfect, and need to believe that only God can change individual conditions for the better. The principle of belief in Allah also helps Muslims engage with their work while remaining aware of their own human potential and limitations. In the face of life's difficulties, dependence on God can be a powerful tool for stress management. The verse below explains the promise of Allah, that after hardship there is ease:

“So, undoubtedly, along with the hardship there is ease. Undoubtedly, along with the hardship there is ease.” (Quran: 94:5-6)

The second Islamic-based coping strategy which is given in the Islamic-based coping training is related to behavioral processes. One example of a coping strategy is doing

remembrance of God (dhikr). At the time of feeling the pressures and burdens of life, Muslims turn their faces to God and remember God. Zikr, i.e. all forms of remembrance of Allah, prayers, reading and listening to the Qur'an, praise and glorification of God (tasbih) and reflection on the universe and creation, can help Muslims to cope with life problems such as stress, anxiety, and work-family conflict (Achour, Bensaid, & Nor, 2015). The following is a Quranic verse that explains the need for remembrance for a person:

“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.” (Qur'an 13: 28).

Islamic-based coping training also involves the role of emotional processes, in addition to cognitive and behavioral processes. Zakaria, Rezal, Aziz, Shukor, Othman, and Hamid (2001) explain how religious coping helps students overcome stress and obstacles in their study process. Religious coping helps individuals control and change their emotions to become more calm and peaceful, and become less nervous and stressful. The existence of religious coping helps individuals to believe in God, a superior transcendental power. It also makes individuals begin to have a positive vision and attitude towards life, academic tasks and challenges. Belief in God Almighty makes individuals more confident and strong, and less vulnerable. For students, this condition makes it easier to face life's problems, especially in the study process.

However, this study has limitations, among others, that it only consisted of one experimental group (without a control group), and no follow-up was carried out. It can be said that research results have not been able to prove that the effects of training will last for a long time. In addition, caution should be exercised in generalizing the results of this research, due to the small number of participants. Further research may be conducted in a larger sample.

5. Conclusion

In summary, the results of this study found that there were significant differences in stress levels among participants before and after being given the online Islamic-based coping training, so it can be concluded that the hypothesis is accepted. There are some suggestions for the development of this research in the future: increasing the number of participants, involving a control group as a comparison, and conducting follow-up measurements to determine the long-term effects of online Islamic-based coping training.

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Gratitude and Employee Psychological Well-Being

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Abstract: It is important to consider employee psychological well-being to maintain the stability of an employee's performance and create a company that has good competitiveness. One of the things that can affect psychological well-being is religiosity, where gratitude (syukr) is an example of religious activity. This study aimed to determine the relationship between gratitude and employee well-being. The research used a qualitative method based on a literature review. Dimensions of psychological well-being include autonomy, environmental mastery, personal growth, positive relationships with others, life purpose and self-acceptance. The result of this research showed that there is a relationship between gratitude and employee psychological well-being. Gratitude interventions can be applied in a corporation to improve employee well-being by improving happiness and employee satisfaction.

Keywords: gratitude, syukr, psychological well-being, gratitude intervention

1. Introduction

Manpower is one of the most important things in corporation. In two decades ago, there are many discussions about the management of manpower, one concrete solution that can be applied in an organization to create or improve prosperity and employee well-being, to increase efficiency, and to improve the financial condition in organization (Mihail & Kloutsiniotis, 2016). In fact, with the current Covid-19 pandemic, an organization or corporation faces uncertainty that forces employee to be prepared for facing future-arisen problem, such as economic and political instability, etc. Organization has to make adjustment in relation to manpower management in facing the Covid-19 pandemic to maintain a high level of employee well-being (Perdana et al., 2020).



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Maintaining a high level of employee well-being will make employee performance stable. Compared with employees with a low level of psychological well-being, those with a high level of psychological well-being will have a good performance (Kundi et al., 2020). It is important for a corporation to consider employee well-being because it is significantly related with employee productivity that has an impact on the company's overall performance. When a corporation can offer employee well-being, it shows that the corporation has given a good work experience to its employees, has encouraged its employees to have high morale, loyalty, and performance to the corporation, and has created employee satisfaction (Wijayanto, et al., 2017).

Corporation has to fulfil employee well-being in return for the energy and thought that employees have given to the corporation. It has been regulated in Law of the Republic of Indonesia no. 13/2003 Article 1 section (31) concerning manpower (Law of the Republic of Indonesia No 13, 2003).

Employee well-being contributes to creating a positive attitude towards organization such as commitment, interest on organization, performance, etc (Akhbar et al., 2020; Maula et al., 2020). Improvement of employee well-being has an impact on corporation productivity and also will make the corporation profitable and competitive (Merisa et al., 2017).

Employee well-being absolutely brings positive impacts for employees. Improvement of productivity or individual performance, caused by employee well-being, will make the organization pay them higher, according to the performan that they have given, thus improving employee satisfaction (Pradhan & Hati, 2019).Furthermore, employee well-being in an organization will improve employee's mental health. Well-being significantly impacts individual stress coping, mental and physical health, along with work and life satisfaction (Pradhan & Hati, 2019). However, employees with workplace insecurity have low employee well-being (Rizky & Sadida, 2019).

Some factors that can affect the level of individuals' psychological well-being are demographic factors such as socio-economic condition, culture, education, age, marital status, and gender; social support; personality; evaluation of experience; and religiosity (Ryff, 1989; (Fitriani, 2016). Religiosity is a process to find the right way that is related with sacred things. One of religious activities is being grateful.

There are many ways to enhance employee psychological well-being. One of which is the expression of gratitude because gratitude has a significant relation with psychological well-being components e.g. accepting ourselves, positive relation, personal growth, environmental mastery, and life goals (Dewanto & Retnowati, 2015). A low level of gratitude will make individuals feel they have a heavy burden and cause some negative emotions such as frustration, disappointment, and dissatisfaction (Sari & Monalisa, 2021). Gratitude is an important thing for every employee. Employee gratitude is expected to improve employee psychological well-being in a corporation.

In this study, the researchers wanted to see the relationship between gratitude and psychological well-being in employees. In addition, this study wanted to find out if there is a way to improve employee well-being.

2. Literature Review

Psychological well-being is one of the dimensions of employee well-being (Zheng et al., 2015). Psychological well-being is a concept when individuals have positive attitude towards themselves and can adapt their attitude according to the environment (Prameswari & Ulpawati, 2019). Psychological well-being is a concept that has a relation with what individuals feel about daily activity and leads to the disclosure of personal feelings on what is felt by the individuals as a result of their life experiences. Psychological well-being can also be interpreted as obtaining happiness, life satisfaction, and the absence of depressive symptoms in individuals (Ryff & Keyes, 1995). According to the definitions of psychological well-being, the researchers concluded that psychological well-being is a condition where individuals get happiness, life satisfaction, self-acceptance, and ability to adapt to the environment in everyday life.

Some of the factors that can affect psychological well-being are social support from an organization and demographics such as individual, affective, and personal characteristic (Cho, 2018). The main dimension of psychological well-being is life goals and positive relationships with others (Izzati et al., 2021).

The basis for achieving psychological well-being is individual psychology that can be used positively, where the individual components with positive psychological functions are as follows (1) Autonomy, namely ability to self-rule or be independent; (2) Environmental mastery, namely ability to adapt with the their environment; (3) Personal growth, namely ability to grow or develop their potential; (4) Positive relations with others, marked with a warm and trustful relationship with others; (5) Purpose in life, namely ability to achieve their life purpose; (6) Self-acceptance, marked with ability to accept who they are (Ryff & Keyes, 1995).

2.1. Gratitude

Gratitude in the Islamic perspective shows a vertical relationship between human and Allah SWT. Gratitude is an expression of being thankful and appreciation by behaving positively caused by grace and favour of God, human, other creatures, and environment (Listiyandini et al., 2020). Gratitude in the Islamic perspective is having satisfaction from the heart for the blessings given by Allah SWT, knowing with knowledge, and expressing it with words (verbally) and with actions (Rusdi, 2016). According to the definition of gratitude, the researchers concluded that gratitude is to be wholeheartedly thankful on the favour of God and to appreciate it by behaving positively with either words or actions.

Dimensions of gratitude according to the Islamic psychological are divided into two as follows (1) *Asy-syukr al-dakhiliyah*, which consists of wholeheartedly sincerity or belief and knowing with knowledge; (2) *Asy-syukr al-kharijiyah*, which consists of grateful expression either with words or with actions (Rusdi, 2016).

Quranic verses and hadith which describe gratitude (syukr) as follows (Rachmadi, 2019).

1. Gratitude can make a grateful person get additional blessing, as explained in Surah Ibrahim verse 7, which translates as follows:

“And (remember) when your Lord proclaimed, ‘If you are grateful, I will surely increase you (in favour); but if you deny, indeed, My punishment is severe.’”

2. One of the gratitude acts is to work gratefully, as explained in Surah Saba’:13, which translates as follows:

“They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], “Work, O family of David, in gratitude.” And few of My servants are grateful.”

3. Grateful activities can save people from the torment of Allah, as clarified by Surah An-Nisa:147, which translates as follows:

“Why should Allah punish you if you are grateful and faithful? Allah is ever Appreciative, All-Knowing.”

4. Being happy should make people be grateful, as clarified by hadith Sahih Muslim no. 2999, which translates as follows:

“Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it.”

2.2. Gratitude and psychological well-being.

A study entitled “psychological well-being karyawan studi literatur” discussed organizational culture, gratitude, and psychological well-being. The result of this research showed that there is a significant positive relationship between gratitude and psychological well-being. Grateful individuals have positive behaviour towards themselves and can accept every positive and negative aspect on themselves and their past that they have been through (Sari & Monalisa, 2021).

Another study entitled “Rasa syukur kaitannya dengan kesejahteraan psikologis pada guru honorer sekolah dasar” or “Gratitude in its relation with psychological well-being of honorary teachers in elementary school” mentioned that there is a significant positive relation between gratitude and psychological well-being of honorary teachers in elementary school (Aisyah & Chisol, 2018).

2.3. Gratitude interventions on improving employee well-being

A study entitled “Kebahagiaan di tempat kerja: efektivitas intervensi psikologi berbasis online ‘latihan tiga hal baik’” or “Workplace happiness: effectiveness of online psychological intervention practice three good things” is about the effectiveness of gratitude training of three good things on improving workplace happiness. The respondents were asked to write three good things that they went through at work and the reason why these occurred and their role in those events. The result of this study showed that the gratitude training of three good things is effective to improve employee workplace happiness (Laba & Kusumaputri, 2020). Workplace happiness is an important thing to create psychological employee well-being.

3. Method

The study used a qualitative literature review-based method. A literature review is a systematic, explicit, and reproducible study method by identifying, evaluating, and doing synthesis to the literature from research results and ideas that have been published by researchers and practitioners. A literature review contains reviews, summaries, and author’s thoughts on several library sources on the topics studied that are relevant, up-to-date, and adequate (Simbolon, 2021).

The data collection method used in this study was by reading several scientific works, namely scientific journals relevant to this study. The keywords used by the researchers to collect the published scientific papers were gratitude and employee psychological well-being. The researchers reviewed and concluded the data contained in the included scientific works.

4. Results and Discussion

The result of the literature review showed that gratitude has a relation with employee psychological well-being. This is in line with a study conducted by Prameswari and Ulpwati (2019) which involved medical workers in a Camantha Sanidya Hospital in Batam, showing that gratitude is one of the positive factors for increasing psychological well-being because medical workers can be still positive and create positive atmosphere in workplace even though they have high workloads, long working hours, and so on (Prameswari & Ulpawati, 2019).

Wood, Joseph, and Maltby also described that there is a relation between gratitude and psychological well-being. Gratitude is one of the factors that affect psychological well-being because being grateful is a form of personality of someone who is able to think positively, be happy, have life satisfaction, and have passion of life (Wood et al., 2009). The presence of these three things shows the presence of individual psychological well-being.

Improvement of employee well-being in a corporation can be done by applying gratitude interventions. One of the gratitude interventions is the three-good-things technique. This is in accordance with the results of a study which revealed that the gratitude intervention positively influenced employee well-being and reduced absenteeism (Kaplan et al., 2013).

5. Conclusion

According to previously published scientific works, it can be concluded systematically that there is a relation between gratitude and employee psychological well-being. It can be interpreted that the higher the level of employee gratitude, the higher the level of employee psychological well-being. The high psychological well-being of employees can have an impact on the stability of the employee's performance and company's productivity. Gratitude interventions can be applied in a corporation to improve employee well-being by improving happiness and employee satisfaction.

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Preventing Child Grooming: Sex Education From Islamic Perspective

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Abstract: Child grooming is an act of sexual abuse in which an adult (groomer) manipulates a child under the age of 18 by building relationships, trusts, and emotional bonds online and offline. One of the prevention efforts of acts of sexual violence and harassment is with sex education. However, modern sex education today has been influenced by political, legal, and economic circumstances of liberal viewpoints. This resulted in sex education in a religious perspective being considered unprogressive and relevant to modern society. In addition, for some Muslims sex education is still taboo to discuss. Based on this, this review will involve a comprehensive search of targeted literature and a narrative examination of research in Indonesia and internationally to look for similarities and differences. The result of this review is that Islamic sex education can be used in efforts to prevent sexual violence including child grooming by embracing and providing education to stakeholders such as parents, teachers, and the government.

Keyword: Islamic, Sex Education , Islamic Sexuality Education, Child Grooming

1. Introduction

In present times, cases of sexual violence against children continue to occur in Indonesia. Komnas Child Protection noted that there have been 2,726 violence against children from March 2020 to July 2021, of which 52% are sexual crimes. The report from the Women and Children Protection Online Information System (SIMFONI PPA) from January 1 to June 19, 2020, also revealed 1,848 cases of child sexual abuse. The high number of cases of child sexual abuse and other abusive crimes have become a matter of urgency for us to consider what acts could prevent these heinous cases. then requires us to think about what efforts should be made so that this heinous case can be reduced.



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One of the sexual crimes to watch out for these days is *child grooming*. *Child grooming* is an adult's attempt to build relationships, trusts, and emotional bonds with a child or teenager, so that they can manipulate or exploit, even abuse the victim. (Magdalena, 2021). Based on research from the International Centre for Missing & *Exploited* Children (2017) *grooming* behavior is in online relationships with children under the age of 18 to facilitate non-contact sexual interaction (online) or direct contact (*offline*).

Indonesia has just been horrified by the case of child grooming carried out on online gaming applications. Suspect AAP alias Prasetya Devano alias Defans alias Pras was detained by police for harassment using the application "Hago". Initially he exchanged numbers with the victim which then continued by making a video call where the victim was asked to do pornographic things recorded with the suspect. This footage is then used by the suspect to threaten the victim so that he wants to perform the action repeatedly (CNN, 2021). The child's position still does not understand consensual relationships making them vulnerable to being manipulated by adult interests. Therefore, in order for this case not to happen again, children, parents, and schools must be given psychoeducation regarding sex. According to Kenny (2009) the psychoeducation program of sex to parents has successfully educated families about the potential environmental hazards and child sexual abuse. Parents are given provisions to talk to the child, so that the child can express feelings and have an assertive response. While in the world of education, schools and teachers have an important role to prevent sexual abuse or violence against children by providing sex education. A sex education program in schools is a way to provide information and skills about safe sex, communicating about sex, and how to manage relationships (Douglas, 2002).

Finkelhor (2009) said that the purpose of efforts to prevent child sex abuse in the field of education (sex education) is so that children can identify and prevent dangerous situations, such as sex abuse which include physical touch, how to resist interactions with suspicious strangers, and how they ask for help. However, according to Marhayati (2011) the provision of sex education in Indonesia must be reviewed, because on various sides parents are still worried that sex education is not in accordance with the values of Islamic teachings. Modern sex education has been influenced by political, legal, and economic circumstances of liberal viewpoints. This results in sex education from a religious perspective being considered retrogressive and irrelevant to modern society (Halstead and Reiss, 2003).

Indonesia is the largest Muslim country in the world (*Global religious futures*, 2018). Therefore, Indonesia must pay attention to the best way to provide sex education to children who refer to the Qur'an and Al-Hadith. Sex education in Islam has been taught since the time of the Prophet (peace be upon him), where he opened the opportunity to ask Muslims and Muslims not to be ashamed in questioning the problems of his personal life, including about sex life, which has been overlooked by Aisha ra "The blessing for women *anshar* is shame does not prevent them to find out about religion (Mutafaq'alaih).

Based on the above description, this review will involve a comprehensive search of targeted literature and a narrative examination of research in Indonesia and internationally to look for similarities and differences and then discuss to draw conclusions.

2. Literature Review

2.1. Child Grooming

According to the *National Society for the Prevention of Cruelty to Children* (NSPCC), *grooming* is an attempt by a person to build relationships, trusts, and emotional relationships with a child or teenager so that they can manipulate, exploit, and abuse them. The term *grooming* in the context of sexual harassment was first used by the *Chicago Tribune* newspaper in 1985 (BBC UK, 2008).

This grooming behavior then conduct a child as a victim called *child grooming* which is now included in the crime of sexual abuse (Andaru, 2021). *The International Centre for Missing & Exploited Children* (2017) explains that *child grooming* aims to conduct sexual activity by having a relationship with a child under the age of 18 to interact non-contact or contact. *The Parliament of Victoria Family and Community Development Committee* (2013) explains that *child grooming* behavior will usually manipulate victims in a very subtle, controlled, and well-planned way to build trust and emotional relationships with children.

The perpetrator will make the victim obedient, especially in maintaining confidentiality. Such efforts are made so that the perpetrator is not detected and punished (Rutai, 2013). Rutai (2013) also explained that when perpetrators identify a target, they usually use a public forum, such as *chat rooms*, social networks, or *online* gaming sites and then they will communicate with private chats, emails, instant messages, or other applications that support privacy.

According to Winters and Jeglic (2016) there are several stages for child grooming actors in carrying out their actions, namely:

1. *Choosing*

They will make a selection on their victims. Victims are selected based on their preferred taste of physical attractiveness, easy access, and perceived vulnerability. Children who do not get enough supervision from parents will be vulnerable to becoming victims.

2. *Access*

The perpetrators will seek access to be close to the victim. For example, they make excuses to take care of children when their parents are busy, invite children to play, work in children's homes, become teachers, and offer themselves to become teachers.

3. *Building Trust*

The next stage builds trust and emotional bonds to the victim. Like giving gifts, making comfort, and giving compliments.

4. *Silencing*

The perpetrator will ask to keep his actions secret by threatening the victims so that they can not tell anyone

2.2. Signs of Grooming in Children

According to *The Department of Education and Training of the Victorian Government* (2020) the following are some combination signs that children may be victims of *grooming*, among others:

- a. Continuous absence in school, missing tutors, training schedule, and also absence in other

activities

- b. Spend less time with friends or change friendship groups suddenly.
- c. Will disappear for a long time (unlike previous habits) or appear with a condition of looking very tired.
- d. Have many unexplained gifts and do not want to talk about where they come from
- e. Suddenly they had large amounts of money, which they could not explain about the source
- f. Develop very close relationships with older people.
- g. Being dishonest about their location and with whom
- h. A lot of talk about certain adults or older people.
- i. Desiring spending more time with adults or older people
- j. Mood swings (hyperactivity, closed, emotional, aggressive, impatient, upset, anxious, withdrawn, depressed)
- k. The language used is different or mimics the way a new friend speaks.
- l. Talk about new friends who don't belong to normal social circles.
- m. Have a new phone (possibly given by a new friend) to make excessive calls, videos, or text messages.
- n. Covered about phone use, internet and social media.
- o. Using drugs (physical evidence includes spoons, aluminium foil, or torn cardboard pieces)
- p. Picked up by old or new friends from school or on the street, not at home.
- q. Get a lot of messages from someone they only know online.
- r. Don't talk to parents about thoughts or feelings anymore.

2.3. Sex Education

Sex education is an attempt to give knowledge, genetic value and physical function of humans, especially those related to sex in men and women as a form of attraction to love the opposite sex (Roqib, 2009). According to Sahli (2009) the term sex education can be distinguished between sex education and sexuality. Sex education is information about anatomy such as the growth of hair in the armpits or genitals, biological processes such as breeding through sexual intercourse, including family coaching and contraception methods in preventing pregnancy (BIRTH CONTROL).

While sexuality education teaches covering ethics, morals, physiology such as menstruation, economics and other fields of science that a person needs to be able to understand himself as a sexual individual.

Juridically, the application of sex education is clearly stipulated in the 1945 Constitution article 31 paragraphs 1 and 2 which states that every citizen is entitled to education. Also in the National Education Law No. 20 of 2003 Article 11 paragraph 1 states that the government and local governments are obliged to provide services and facilities, and ensure the quality of education for every citizen without discrimination. Article 3 also mentions that national education serves to develop the potential of learners to become human beings who believe, fear God Almighty, be noble, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

The above values are in line with the 1945 Constitution which contains the dimensions of Islamic teachings. In line with this goal, Aziz (2015) states the purpose of sex education is to provide knowledge about biological, psychological, and psychosocial changes as a result of human growth and development by deeply engraving education about moral, ethical, and religious commitments.

2.4. Islamic Sex Education

Sex education in Islam prioritizes spiritual, moral, ethical education from the time of the infant to lay the foundation of faith in Allah. While knowledge of physiological anatomy and psychology can be added as a complement according to the level of education and age. Sex education that begins with knowledge of anatomy, physiology and psychology will actually be easily stimulated rather than resisting sex appetite. The following is the curriculum of Islamic sex education according to Anshori (2012) is as follows:

1. Sexual growth and development
 - a. Tamyiz (pre-puberty) is between the ages of 7-10 years.
 - b. Muraqahah (transitional period or puberty), which is between the ages of 10-14 years.
 - c. Puberty (adolescent period) at the age of 14 years-16 years.
 - d. Youth, characterized by physical changes during puberty and
 - e. The need for family life.
2. Physiology of the reproductive system
3. Pregnancy and birth
4. Venereal disease
5. Mental, emotional, and social aspects of puberty
6. Social, moral and religious ethics at puberty which includes
 - a. Instilling shame in children
 - b. Instilling the soul of masculinity in boys and the soul of femininity in girls.
 - c. Where is Ibn Abbas ra. The Prophet cursed men who acted like women and women who acted as men. Bukhari).
 - d. Separate the child's bed when you are 7 years old (with parents and children of different types).
 - e. Ibn Hajar Al-Asqalani rahimahullah explained that our Imams oblige us to separate between boys and girls so that they cannot gather on one mattress.
 - f. Introducing the time of visit (asking permission in 3 times) described in Surah Al-Ahzab verse 33 is before the dawn, noon, and after isha prayer. This rule is set considering that the time is the time the adult's awrah is open.
 - g. Educating children to always maintain the cleanliness of their genitals, this includes toilet training in children
 - h. Introduce the child to his muhrim.
 - i. Educate children to always hold their eyes from things that can lead to sexual urges.
 - j. Educate children not to do ikhtilat (mixing men and
 - k. non-mahram women without any need allowed syara").
 - l. Educate children not to do khalwat (both with non-

- m. mahram).
 - n. Teach children to dress ethically that closes the aurat.
 - o. Introducing ihtilam (wet dreams) to boys and menstruation to girls and the obligations associated with it.
 - p. Educate children to always isti'faf (maintain self-respect).
7. Teaching how to avoid negative influences from friends

Safrudin Aziz (2015) explained that sex education materials that must be given to children aged 14 to 21 are about the prohibition of approaching adultery, keeping the eyes, closing the aurat, and not tabarruj. While 'Ulwan (2015) revealed that sex education for adolescents is divided into two: the age of 10-14 years children are kept away from everything that leads to sex, 14-16 years of children are taught about the ethics of sex before they marry.

After adulthood they are taught how to maintain honor and restraint when not ready to marry. In addition, sex education materials also include dress manners, speech, and having sex after marriage. This aims so that as an adult the individual is able to control themselves in sexual intercourse with ethics and a noble soul.

Completing the above description, BKKBN (2008) provides sex education materials that vary covering aspects of adolescent growth and development (physical and psychological changes), factors that affect adolescent growth and development including sexuality, puberty, wet dreams, menstruation, and reproductive organs.

2.5. Islamic Methods of Sex Education

According to Safrudin Aziz (2015) methods that can be used in sex education include: first method of example, this method was first given by the family. Second, habituation for example by telling the child to close the aurat. Third, the binding method that must be done by parents or educators with the bond of faith, worship, social benefit, and a noble soul. Fourth, the method of discussion that can be done by discussing reproductive health issues as well as various other sexuality issues.

In addition, early sex education can be done in children aged 1-5 years. In this age range, teaching only emphasizes how children understand the condition of the body and the opposite sex, then avoid sexual violence. The way that can be used is with the medium of images, posters, and also games.

Based on the description above, it is known that teachers and parents can stand shoulder to shoulder in educating students. The method is also flexible because it can be adapted to students, age, and place of sex education.

3. Method

The design of this research is Literature Review. Literature review is a way used to collect data or sources related to a particular topic that can be obtained from various literary sources such as journals, books, the internet, and other libraries. The research design taken in this scientific processing is Mix methods of study, experimental studies, study surveys, correlation analysis, comparative analysis, qualitative studies.

Research on publication articles on *academic search complete, Proquest and Pubmed, EBSCO, BASE, Crossref, Scopus, WoS, Garuda, SINTA* using the selected keywords: Sex education in the view of Islam. Articles or journals that fit the criteria of inclusion and exclusion are taken for further analysis. *This Literature Review uses literature published in 2012-2021 which can be accessed full text in pdf and scholarly format (peer reviewed journals).*

This literature review is synthesized using narrative methods by grouping similar extraction data according to the results measured to answer the purpose of research journals that match the inclusion criteria then collected and made journal summaries including the name of the researcher, the year of publication of the journal, the country of the study, the title of the study, the method and the summary of the results or findings. Summaries of research journals are entered into tables sorted according to *alphabet* and year of publication of the journal and in accordance with the format mentioned above. To further clarify abstract analysis and *full text* the journal is read and observed. The journal summary is then conducted an analysis of the content contained in the purpose of the research and the results / findings of the study. The analysis used using the analysis of the contents of the journal, then coded on the contents of the journal reviewed using the category of Islamic Sex Education. The data that has been collected is then searched for similarities and differences and then discussed to draw conclusions.

4. Results and Discussion

BBC (2008) in an article "*Why does grooming become a dirty word?*" The term grooming in the context of pedophilia was first used in 1985 by a newspaper called the Chicago Tribune. The newspaper reported that the perpetrators of sexual abuse began their actions by trying to get acquainted and befriend the victim, until the victim believe them, then they do the grooming by sexually abusing the victim. Winters and Jeglic (2017) also found that the term *grooming* is almost used in half of child sexual abusers. However, until now there has been no appropriate legal action in tackling child grooming cases (Andaru, I, P, N, 2021; Georgia, M, et al, 2020, Suendra & Mulyawanti, 2020). In Australia and Canada sentences will be applied to adult *groomers*.

While in Sweden and the United Kingdom, criminals do not apply until the initial evidence of *the grooming* process is revealed (Zsuzsanna, R. (2013). This is because of the difficulty of *detecting groomer* perpetrators as an act of sexual harassment (Winters & Jeglic, 2017) because until now there is still no absolute definition or one voice about *grooming*. There are various definitions of the term *grooming*. This difference originated by referring to the different contexts that are used. One example is the terms *seduction* and *grooming* (Lanning, 2010). According to Taylor (2017), the most recent and generally accepted multifactorial definition of grooming was proposed by Craven, Brown, and Gilchrist (2006). Grooming is the process that a person does to prepare the child, adults (relatives), and certain environments so it is easier for them to abuse the child abuse the child (Craven, 2006).

Christina, (2021) explained that grooming is usually done by charismatic adults, or those with high authority such as teachers, religious leaders, to foreigners. Identifying and clarifying *grooming* behavior is also not easy. Usually groomers have a variety of tactics when carrying out their actions such as pretending to be peers, giving gifts, taking walks, paying attention or giving advice so that this action is indeed difficult to realize as an act of manipulation by the victim or even the victim's parents (Bannet, 2014).

Uniquely, *grooming* is not only physical contact, child *grooming* can also occur through the use of technology. Advances in technology have also played a role in grooming and discussions about this have focused more on child *grooming*. Kierkegaard (in Wood & Whatcroft, 2020) states that advances in technology give sexual predators the ability to connect with unsuspecting children. According to the *International Centre for Missing and Exploited Children*, (2017) online grooming offenders will be harder to detect because they can be anonymous and hide their real identities.

Greene-Colozzi et al., (2020) study reported that 23% of 1,133 college students in America have had intimate conversations with people who is located further than they live. Then as many as 38% of them met in person without having sex, while 68% of them met for sexual intercourse. It's just that victims often find it difficult to identify groomer perpetrators as acts of sexual abuse (Winters, & Jeglic, 2017). Therefore, the need for *awareness* of sexuality education and understanding about information and characteristics of child grooming are very important, to protect and provide a safe environment for ourselves and those around us. In addition, understanding our role in preventing this phenomenon and how to overcome it with credible sources related to information about child *grooming* is also a crucial thing to know.

Sex education is one of the efforts to prevent sexual harassment behavior. But almost the entire Muslim population in some countries still considers sex a taboo to discuss (Maryati, 2021). As in Pakistan, 46% of parents feel that sex education is contrary to Islamic ideology. In addition, parents are also reluctant to discuss sex in children because it is considered a dangerous knowledge that will arouse sexual desire for them (Nadiem, 2020). If we look at other Islamic countries, Saudi Arabia as the Islamic state in the world also conducts semi-instructed interviews with policy makers, health-care providers, teachers and religious scholars. The conclusion of the interview revealed that school-based sex education is indeed necessary to prevent sexual harassment. They also discussed who should plan the program and who should deliver it (Horanieh, et al, 2020). Malaysia has included sex education in its religious curriculum. But it is unfortunate that the teacher still feels uncomfortable to talk about it, so the teaching material becomes less comprehensive (Ihwani, 2016). In Indonesia, sex education has been included in the curriculum since 2013. It's just that according to Nurfadhillah & Ariasi (2019) sex education in Indonesia is still abstinence. What's more, the *pantinence-only* method only uses the frills of sexually transmitted diseases and HIV as an excuse for adolescents to keep acting abstinence (sexual behavior without a partner or by using objects). Then the proposed approach from a Western perspective is with a comprehensive approach that uses the cognitive, emotional, physical, and social of human sexual behavior. His education includes procedures for the use of contraceptives aimed at reducing the negative impact of sexual intercourse such as pregnancy outside marriage, abortion and HIV (Collins, 2002).

Meanwhile, according to Rusdi (2012) in the Islamic perspective sex education is not only built on cognitive understanding, but is followed by building morality, personality, awareness, and child responsibility regarding the phenomenon of sexuality. Here is the theory of Islamic sex education from Rusdi (2018) which researchers integrate as an effort to prevent child grooming, namely at the age of 0-3 years, sex education begins with the provision of physical identity such as dress, accessories, and so on. At the age of 4-6 years the child has begun to be able to communicate and have a strong memory. According to the Ministry of Women Empowerment and Child Protection

of the Republic of Indonesia (2009) *grooming* perpetrators target children easily attacked with very real weaknesses: unpopular, lack of affection, those who seek love and attention outside, are not confident, isolated from the audience, often spend time alone, are under-supervised by parents and experience family problems. Therefore, parents should be present listening carefully, then showing respect to them and their perspectives, thoughts, opinions, and ideas. Communicate that respect by sitting with them, making eye contact, and giving them their full attention when they want or need to talk (Michigan State University, 2020).

Aged 5-7 years, children have started to hang out with their peers, then preventing *grooming* children need to be taught to use a clear voice with respect, then express likes and dislikes to how they feel. In the prevention of *grooming* children need to be wary of adults who pretend to be their peers. At the age of 7-10 years the child should be separated from the bed as described in the hadith. Because at this age the child is very eager to explore what is around him. Then at this age the child already has an interest in the opposite sex. According to Atkinson, et al., (1983) at this age cognitive development in children has begun to think objectively and logically. Then the child must be educated against things that are not desirable in the use of gadgets, where groomers are also on the online track. Children should be instructed if someone appears charming on social media or off-network by questioning whether their behavior is appropriate to the situation? Do their words match their actions? Are they trying to lure me? By the age of 15 and above, the child has entered the early teenage phase. In this phase, children should be reminded of the dangers of following passions and the danger is that excessive love of the world will strengthen the impulses of sexuality. On the contrary, the desire to draw closer to God is automatically a way to stay away from lust. Ibn Qayyim explained that following the lust of the shahwat to love people rather than Allah is a category of shirk.

5. Conclusion

The conclusion of the study after researchers conducted a review of Islamic sex education as a whole is that sex education is oriented to morals and personality, not health-oriented and academic only. Child grooming is an adult's attempt to build relationships, trusts, and emotional bonds with a child or teenager, so that they can manipulate or exploit, even abuse the victim. Based on all journals examined that Islamic sex education can be used as a preventive effort of child grooming.

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The Effect of Spirituality and Social Support on Student Resilience during the Covid-19 Pandemic Situation

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Abstract: This study aimed to observe the correlation and the effects of spirituality and social support on university students' resilience during COVID-19 pandemic. 190 participants from various universities in Yogyakarta were involved in this study. The data in this study were obtained using purposive sampling with a number of specific criteria. The variable of resilience was measured using ARS30 (academic resilience scale) by Cassidy, spirituality was measured using SOI scale (spiritual orientation inventory) by Wahyuningsih, and social support was measured using MSPSS (multidimensional scale of perceived social support) scale by Zimet. The correlation coefficient of the research hypothesis was 0,000 ($P < 0,05$). This value showed a significant correlation between spirituality and social support on the resilience of university students in the situation of COVID-19 pandemic. The higher the spirituality and social support, the higher the competence of its resilience. Conversely, the lower the level of the spirituality and social support, the lower the competence of its resilience.

Keywords: spirituality, social support, resilience, university students, pandemic Covid-19

1. Introduction

The World Health Organization (2020) states that the COVID-19 pandemic has an impact on the mental and psychosocial health of the community, including students (Newby et al, 2020). This is especially experienced by students who live in areas with high COVID-19 cases, e.g. red or orange zones/areas. These students need the ability to adapt, so they can optimize their potential in achieving their academic targets. The ability or



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endurance of students in dealing with difficult situations that may concern the academic process they are experiencing is referred to as academic resilience (Martin & Marsh, 2009). Missasi and Izzati (2019) stated in their research that resilience is influenced by several factors, i.e. spirituality, self-efficacy, optimism, self-esteem, and social support. Nashori and Saputro (2021) added parenting, socioeconomic level, religiosity, coping strategies, gratitude, emotional intelligence, personality, parenting patterns, age, and gender as other protective resilience factors.

This study selected two variables from these factors, namely spirituality and social support to test their effects on the quality of life. Based on the results of research, partner spirituality and social support can have a major influence on human mentality by enabling humans to adapt to various difficult situations in life (Vinkes et al, 2020). The ability to adapt in difficult situations is called resilience (Connor & Davidson, 2003). Social support has also been tested for its correlation with the level of resilience in individuals who survived the tidal flood disaster in Semarang. The results of the study show that individuals who have the opportunity to share their feelings with other individuals are better able to adapt and survive even in difficult post-disaster conditions (Jannah & Rohmatun, 2018).

Spirituality also has a big role in developing a resilient character, namely by working as a coping strategy in dealing with unpleasant situations in life (van Dyke & Elias in Siddiqa & Jahan, 2018). Individuals with good coping strategies will be more resilient even in difficult situations (Sarafino & Smith, 2013). This coping function also makes spirituality able to increase resilience in students who are working on a thesis (Cahyani & Akmal, 2017). It is through these aspects that individual resilience in facing various life challenges can be formed. Based on the scientific explanation above, this study intends to test the hypothesis about the effect of spirituality and social support on student resilience during the COVID-19 pandemic.

2. Literature Review

According to Cassidy (2016), resilience is a process to adapt in the academic situation for students. It depends on the individual reasons of some aspect that influences the resilience in any situation. According to Snyder and Lopez (Nashori & Saputro, 2021), the process of forming resilience in individuals occurs through two models. Based on the first model, which is the person-focused model, resilience is a process of experiencing life's challenges. The second one is the variable-focused model, in which resilience is formed from the presence of protective factors. The more protective factors exist, the greater the resilience ability can develop.

Social support and spirituality give the strong effect on students' resilience by increasing human adaptation ability (Vinke et al, 2020). Sarafino and Smith (2013) state that social support is an attitude of caring, help, and appreciation given by an individual or group to someone or some people who need it. Therefore, Zimet (2016) maps out that social support can be seen from three aspects namely family, friends, and significant others. These three sources are those that generally have an emotional influence on certain individuals.

Good social support can help reduce the adverse effects of stress, thereby increasing the individual's resilience in facing challenges in life (Taylor in Raisa & Ediati, 2016). This is because individuals who receive social support will feel loved and cared for by parties other than themselves in the form of attention, advice, physical assistance, and social involvement (King in Marni & Yuniawati, 2015) and can affect their psychological condition of individuals to become more empowered. This is what makes social support also an influential factor and is needed to form a resilient person (Baltaci & Karataz, 2015).

Spirituality is an awareness that reaches the existence of transcendent power and is characterized by the application of values in life that can be accepted by individuals, and others and are natural in life (Wahyuningsih, 2009). Elkins (1999) states that spirituality is like a breath and a spirit for human life which has 9 dimensions, i.e. transcendent dimensions, meaning and purpose of life, life mission, the sanctity of life, spiritual satisfaction, altruism, idealism, awareness of suffering, and the fruits obtained from spirituality.

Spirituality encourages individuals to avoid despair actions, as Allah SWT says in the Quran surah number 87, "*And do not lose hope in the mercy of Allah, for no one loses hope in Allah's mercy except those with no faith*". The urge that arises from the transcendent dimension creates strength that is built on the belief in Allah that after hardship there will be relief. As Allah says in the Quran Surah Al-Insyirah number 5, "So verily, with the hardship, there is relief". According to Connor and Davidson (2003) the belief that creates positive understanding due to belief in the power of Allah in any condition is main characteristic of resilient people.

3. Method

This research is a type of correlational research that uses three variables with two independent variables and one dependent variable.

3.1. Sample

The subjects in this study were 190 university students with the following characteristics. (1) Indonesian citizens, (2) active students at universities in Yogyakarta, (3) Muslims, (4) had attended online classes for at least 1 month, and (5) had been in Yogyakarta during the pandemic for at least 1 month starting from the day of filling out the questionnaire.

3.2. Measurement Tools

The measurement tools of this research are three questionnaires (ARS-30, SOI, and MSPSS).

3.2.1. Academic Resilience Scale (ARS-30)

ARS-30 (Academic resilience scale) was developed by Cassidy (2016) with a reliability value of 0.90 which is composed of favorable and non-favorable items. This scale was used to measure academic resilience for students.

3.2.2. Spirituality Orientation Inventory (SOI)

SOI measures the spirituality level of university students. This scale was developed by Wahyuningsih (2009) with an adaptation of spiritual characteristic's people in Indonesia. The value of validity and reliability of the spirituality scale is 0.934.

3.2.3. Multidimensional Scale of Perceived Social Support (MSPSS)

This scale was developed by Zimet (2016) with an item validity and reliability value of 0.913 and used to measure the level of social support for university students.

3.3. Data analysis method

The research analysis technique used is parametric analysis with multiple regression. Multiple regression analysis is intended for correlational research that uses more than one independent variable in its hypothesis (Rusman, 2015).

4. Results and Discussion

This study was conducted with the aim of knowing the effect of spirituality and social support variables on student resilience during the Covid-19 pandemic. The results of the research hypothesis test conducted showed that spirituality and social support had a positive effect on increasing student resilience in this COVID-19 pandemic situation (the significancy value 0,000 ($p < 0,05$)).

Table 1. R value of hypothesis

R value	R square	F	Sig
0,601	0,361	52,877	0,000

Table 2. R value of every variable

Variable	R value
Spirituality	0,522
Social support	0,258

Table 3. Multiple regression correlation hypothesis

	B	Beta	T	P
(Constant)	38.224		5.205	0.000
Social support	2.116	0.221	3.654	0.000
Spirituality	0.433	0.052	8.374	0.000

The R table shows that both spirituality and social support are impacted 60,1% of university students resilience. Additional analysis shows that only some aspects of spirituality and social support have a significant correlation to students' resilience. There is sanctity of life with positive correlation and transcendent with negative correlation for spirituality. There are significant others and family with positive correlation for the social support variable.

Table 4. Analysis of spirituality dimensions

Dimension	B	p
<i>(Constant)</i>	74,622	0,000
The sanctity of life	0,684	0,000
Alturism	0,22	0,941
Idealism	1,089	0,032
The meaning and purpose of life	0,511	0,398
Transcendent dimension	-1,576	0,021
Awareness/cognition	-0,891	0,243

Table 5. Correlation analysis of social support aspects on resilience

Aspect	B	Beta	T	P
<i>(Constant)</i>	93,975		27,718	0,000
Family	0,824	0,413	5,037	0,000
Friends	-0,284	-0,140	-1,621	0,107
Significant other	0,269	0,167	2,165	0,032

The research hypothesis related to the relationship between social support and resilience in college students is proved significant based on its partial correlation. Students with good quantity and quality of social support can improve their resilience abilities during this pandemic.

Mufidah (2017) made a similar statement in explaining the protective function of social support in building specific resilient characters among students. Based on this research, students with good social support can complete academic targets well. The strength to survive academic challenges is obtained from the support in the form of information and appreciation from certain parties. The additional analysis specifically shows aspects of social support that have a significant effect on the resilience of Yogyakarta students during this pandemic. The results of the analysis indicate that support from family and significant others have a significant influence on increasing student resilience. The research of Irianto, Purwadi, and Yuzarion (2019), for example, explains that support from family has a positive impact on increasing individual resilience. Family support does not only come from parents but also applies to support from a life partner for married individuals. Hurlock (1980) explains that the support that comes from the family can have an effect because of the emotional bond. Based on the results of the comparison of demographic data for the variable "residing partner" the second-highest resilience in students is owned by students who live with their siblings.

Significant other's support is also an aspect of the source of support that significantly affects the resilience level of students, especially among students who migrate far from their families. Based on the results of the comparative data on the "residing partner" variable, relatives are the biggest source of support that affects student resilience. Previous research has also found that students more dominantly feel support from significant other groups (Khansa, Egi, Azzahra & Rohmadini, 2019). Based on the results of statistical analysis and support from the results of scientific research that has been done previously with the same variables, the research hypothesis can be declared accepted. As research conducted on humans, this research also has limitations. The use of the purposive sampling technique in determining research subjects makes the results of this study cannot be generalized to all students in Yogyakarta (Etikan, 2016). The results of this study are valid, but can only be generalized to the subjects of this study or individuals with similar criteria. Based on this scientific research, spirituality and social support have been proven to increase student resilience with certain criteria in this pandemic situation.

5. Conclusion

Based on the analysis and discussion process carried out from this research data, it can be concluded that spirituality and social support have an effect on student resilience during the COVID-19 pandemic. The results of the correlation analysis state that the higher the level of spirituality and the quality of social support they receive, the higher the level of resilience in students during the pandemic.

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Responding to and Transcending a Crisis: A Case Study of a Small Frontline Clinic in Facing Covid 19 Pandemic

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Abstract: This study aims to deeply understand in depth the adjustment of a Pratama Clinic (Indonesian frontline clinics) during Covid-19 pandemic. It used the qualitative method with a single case study design. The subjects selected were 3 nurses, 2 doctors, 1 midwife, 1 front officer and 1 director of clinic. The subjects selected were the employees directly interacting with the patients in expectation that this study can obtain a comprehensive view on the adjustment of the clinic during the pandemic. The data obtained were analysed through content analysis and continued comparison to find the themes and category of themes from the subject narrations. The findings are summarized in the following themes: the initial adjustment in the beginning of the pandemic in Indonesia, the impacts of Covid-19 pandemic experienced by the clinic, the broader adjustment in response to the impacts of Covid-19 pandemic, the surviving strategy used by the clinic, factors contributing to the effectiveness of strategy, and strategy implementation results. Islamic subthemes were found in the survival strategy as performing religious routines for employees by reading verses of the Qur'an, and by requiring all employees to take turns to give Islamic reminders, as a way to strengthen the employees mentally by transcending the difficult situation.

Keywords: Frontline Clinic Adjustment, Health workers, Covid-19 pandemic

1. Introduction

Covid-19 pandemic has caused a wide-scale crisis that creates enormous uncertainties, and thus psychologically it triggers a sense of disorientation, feelings of loss of control, and emotional disturbances (McKinsey & Company, 2020). In addition, it also has a major impact



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on business sectors, one of which is in health services including the Inpatient Pratama Clinic that we studied. The Clinic that we studied is a family owned clinic that was built in 2016 and is located in Bantul, one regency in the southern district of Yogyakarta. During the current pandemic, Bantul was declared as the red zone because it has experienced a significant increase from 20.129 Covid cases on June 28, 2021 into 20.771 on June 29, 2021, so it broke a record for adding 642 cases, the highest number since the pandemic (AntaraNews.com, June, 29, 2021). During the current Covid-19 pandemic, out of 9 Inpatient Pratama Clinics in the area, there are only 3 clinics that are still serving inpatient care. One of the clinics that still provides 24-hour service and inpatient care is the clinic that we studied.

Based on the results of initial interviews with 3 participants, namely the director of clinic (W, female), midwife (A, female), and nurse (D, female), it was found that during the Covid-19 pandemic there was a decrease in outpatients from 75 patients per day, to currently only 25 patients per day. Therefore, the number of hospitalized patients has also decreased. This affected the financial stability of the clinic. An increase in anxiety was also felt by the management and all employees because one of the administrative employees was tested positive for Covid-19 and one of the inpatients who had previously been declared non-reactive Rapid Antibodies had shown symptoms of Covid -19. According to the clinic manager, the pandemic has created a change in the atmosphere of the clinic, where employees distrust each other, lower confidence in providing services, and a feeling that the company does not provide necessary support for employees. However, this condition does not affect the quality of the service because clinical quality improvement is still being carried out and services are still effective. Based on the results of the initial observations, it was also noted that during their presence in the clinic environment, employees were seen wearing masks, face shields, and hazmat. Then for inpatients, they must undergo a rapid test before the treatment process, and the disinfection process is carried out when there are reactive patients with Rapid Antigens or Antibodies.

The current Covid-19 pandemic crisis conditions require organizations such as the local inpatient clinic to adapt to new habits, so that protection factors need to be considered to keep the good performance of health workers (Jacobides & Reeves, 2020; Hassannia, Taghizadeh, Moosazadeh, Zarghami, Taghizadeh, Dooki, Fathi, Navaei, & Hedayatizadeh-Omran, 2020). In addition, in order for the organization to survive, changes or new policies need to be made (Sugito, in Hakim & Sugiyanto, 2018). Park (2021) explained that the development of a crisis management plan can help organizations survive and carry out the recovery process through timely response and the implementation of proactive strategies by requiring organizations to take a series of decisions in uncertain circumstances, by showing appropriate responses to crisis events, and by eliminating risks and minimizing their negative impacts. In the previous studies, literature on management discussed much about the steps in identifying crises; determining alternatives; implementing solutions and evaluating results. However, a study of small organization (i.e. frontline inpatient health clinic) adjustment during a crisis, namely Covid pandemic, has never been carried out. So we are interested in examining more deeply how the clinic adjusts and survives the Covid-19 pandemic crisis. Based on the research objectives, we explored the following questions: What was the clinic condition like before the pandemic?,

What is it like to work during the Covid-19 pandemic? What are the impacts on the working conditions? What strategies are used to overcome organizational conditions during the Covid-19 pandemic? and what factors contribute to the strategy effectiveness?

2. Literature Review

In the current Covid-19 pandemic, health workers have a high risk of experiencing psychological problems such as stress, irritability, fear, panic, anxiety, and depression (Neto, et al, in Said & El-Shafei, 2020; Lai, Ma, Wang, Cai, Hu, Wei & Hu, 2020; Nasrullah, Natsir, Twistandayani, Rohayani, Siswanto, Sumartyawati, Hasanah, & Direja, 2020; Zhu, Sun, Zhang, Wang, Fan, Yang, Li, & Xiao, 2020; Chew, 2020). This is caused by perceiving the risk of viral transmission to self and family (Kusumawardani, Nurika, & Luthfiyana, 2020; Temsah, Al-Sohime, Alamro, Al-Eyadhy, Al-Hasan, Jamal & Somily, 2020). Several things that trigger an increase in anxiety and depression include the lack of PPE (Personal Protection Equipment) availability, lack of adequate information on the spread of the virus from the beginning of the Covid-19 pandemic, fear of exposure and infection, and the possibility of transmitting it to others. All of these have an impact on the quality of the service (Liu, Cao, Liang & Chen, 2020; Rosyanti & Hadi, 2020; Handayani, Kuntari, Darmayanti, Widiyanto, & Atmojo, 2020; Jiang, in Maben & Bridges, 2020; Otgonbaatar, Ariunaa, Tundevrentsen, Naranbaatar, & Munkhkhand, 2020).

The uncertain conditions during the pandemic can disrupt operations and pose a threat to the stability of health services organizations (Coombs, 2007) such as hospitals and clinics. Thus adaptability and resilience need to be considered as critical to protect, support, and reduce psychosocial risk factors (Carbajal, Boluarte, & Soto, 2020) that can hinder the function of the organization. Crisis management is done to keep operations continuing to run and to produce optimum work results by implementing various steps to survive and understand all of the factors that result in an uncertain situation during the Covid-19 pandemic (Ozili, in Park 2021). Therefore, strategies need to be formed to deal with the times of crisis by focusing on every process that is carried out in the organization (Obrenovic, Godinic, Tsoy, Khan, & Jakhongirov, 2020).

Coombs (2011), explains that crisis management does not only stand as a single event, but is divided into 3 phases: 1) the pre-crisis phase, focusing on prevention and preparation, 2) the crisis response phase, dealing with the crisis and how to rebuild conditions by the affected organizations, 3) post-crisis phase, prepare and fulfill commitments made during the crisis phase including the provision of follow-up information. Based on the results of research by Al Eid & Arnout, (2020), there are steps in managing a crisis, namely: 1) Defining a crisis and determining its causes, 2) Defining real conditions, 3) Determining strategies in dealing with and planning for crisis resolution. Hølge-Hazelton, Kjerholt, Rosted, Hansen, Borre, & McCormack (2021), explains that the main ingredients of successful crisis management during the Covid-19 pandemic are: 1) Communication, 2) Coordination and decision making, 3) Collaboration, and 4) Attention. Yet, an understanding on how a small frontline clinic manages the adjustment remains important to be studied as the clinic is vital in providing first care for people living outside cities and suburbs and might show different ways of adjustment strategies.

3. Method

This study uses a qualitative method with single case study design for examining a bounded system. The single case study approach was chosen by the researcher because this study explored data from the surviving Pratama Inpatient Clinic in the city of Bantul- Southern Yogyakarta-Indonesia.

3.1. Study Participants

The subjects selected were determined based upon the objectives of the study; they included 3 nurses, 2 doctors, 1 midwife, 1 front officer and 1 director of clinic. All subjects who participated in the study worked in the clinic during the Covid-19 pandemic, experienced changes that occurred in the clinic, and experienced challenges in dealing with the Covid-19 pandemic

3.2. Method of Data Collection and Analysis

Data collection was done by observation and interviews. The data collection and includes several steps. First, we prepare and process observation and interview protocol which must be submitted to the Board of Ethics at Universitas Islam Indonesia. In the second stage, we set an appointment date and asked permission to also observe the situation at the location and on the activities during the day. In the data analysis process, researchers did quick reading on the verbatim to begin with, to get an initial understanding regarding the responses, and to familiarize with the terms used as well as the initial meaning units that can be found from the narrations. Then in the second stage, we did coding based on the meaning units found from the subject's description. In the third stage, the coding process is carried out by further extraction, comparing and contrasting the codes so that distinct subcategories are obtained. In the fourth stage, further abstractions are pulled from the subcategories obtained, and more comparisons are done to see the differences of one category of theme from another. Finally, in the fifth stage from the themes that are founded, a pattern of relationship is identified resulting in a model of a conceptual explanation. Based on the recommendations of Strauss and Corbin (in Rezaie, Hosseini, Rassafiani, Najafi, Shakeri, & Khankeh, 2014) and Levitt, Bamberg, Creswell, Frost, Josselson, and Suárez-Orozco (2018).

4. Results and Discussion

Based on the grouping of themes and an analysis on the relations of the themes, an illustration of stages of the clinic adjustment during the Covid-19 pandemic were obtained and described below.

4.1. Initial Adjustment

This takes place before Indonesia declared the nation as "in Covid pandemic" state. Pratama Inpatient Clinic mapped the problem by understanding the conditions and impacts that the Covid-19 virus could cause. Since the outbreak of the Covid-19 Virus in Indonesia in March, the

clinic has made early adjustments by requiring employees to wear masks, collected information related to Covid procedures, and implemented them.

4.2. Direct Impacts after Covid Outbreaks enter Indonesia

The Covid-19 pandemic has had its own impact on the Inpatient Pratama Clinic, such as a decrease in the number of patients visiting the clinic, thus affecting the finances and stability of the clinic. Then the current uncertain conditions increased stress and anxiety among medical and non-medical employees. This decreased performance and caused fatigue, difficulty sleeping, and physical symptoms as signs of stress, such as sore throat.

4.3. Broader Adjustments

Pratama Inpatient Clinic initiated further adjustment in the form of service adjustments, organizational support adjustments, and financial adjustments. Service adjustments were done through 1). Updating the flow and rules of outpatient services. Adding up services to include service for swab tests. 3) Renewal of the service space and area/ Place arrangement 4) Updating the rules for inpatient services 5) Ensuring the management of receiving Covid reactive patients with Rapid Antigen or Antibody Tests, by making SOPs. Second, adjustment of organizational support, Eisenberger (in Baliartati, 2016) explains that organizational support can contribute to employee welfare, so as to foster positive perceptions of the organization. During the current Covid-19 pandemic, the organizational support provided by the clinic is in the form of PPE (Personal Protective Equipment), vitamins, as well as providing training to improve Rapid Antigen Test skills for analysts, doctors, and nurses. Third, financial adjustments were done by reducing watchman shifts, minimizing the demand for gowns (hazmat), and eliminating the Rapid Antigen facility. The decision was made by the leadership to minimize clinic operational expenses. Fortin, Jansen, & Klontz (in Fox and Bartholomae, 2020), also explained that financial planning can help prepare for changes and conditions of uncertainty during the Covid-19 pandemic.

4.4. Survival Strategy

There were two categories of survival strategy, namely: primary strategies and secondary strategies. The description of the primary strategy is as follows: 1) Ensuring the implementation of health protocols; 2) Fast and coordinated response to conditions and obstacles being experienced, by the leadership. It also appears in the formation of a tracing team, whenever there is employee who is confirmed positive for Covid-19 3) Increase customer trust, by online marketing, conveying information related to conditions, and service rules; 4) Pay attention to customer satisfaction, by applying satisfaction coins and feedback 5) Pay attention to the financial stability of the clinic by prioritizing the critical needs 6) Continuous improvement is based on evaluation, this is done through meetings attended by employees and management. So the leader needs to give attention and opportunities to team members to participate in solving a problem.

In order for the main strategy to run effectively, secondary/ supporting strategies are developed, namely: 1) Working with external parties by seeking PPE assistance, collaborating with Indonesian Red Cross, hospitals, health centres for the tracing process, vaccination of employees, and referral of reactive patients for rapid tests Antigen/Antibody; 2) Performing religious routine for employees by reading verses of the Qur'an, and by requiring all employees to take turns to give Islamic reminder, as a way to strengthen the employees by transcending the difficult situation 3). Educating the public as a marketing strategy.

4.5. Factors that Influence Strategy effectiveness

In addition to supporting strategies, factors that contribute to strategy effectiveness are also needed in this phase to survive in times of crisis. The following are contributing factors, namely: 1) Mutual support between employees and management 2) There is an initiative for employees to complete PPE and to buy their own vitamins so they can maintain their health and keep working. 3) Management openness regarding clinical financial conditions.

5. Conclusion

Based on the five themes that have been explored from the subject's narration, the positive impact of the clinic adjustments is seen in the increase of the number of patients, a decrease in employees anxiety, an increase in service effectiveness, and an increase in employee health. This is achieved by initiating broader service adjustments, organizational support adjustments, and financial adjustments. Then the strategy to survive during the covid-19 pandemic which consists of the primary and secondary strategies is carried out so that operations and services continue to run. The achievement of strategy effectiveness cannot be separated from the contributing factors, namely: mutual support between management and employees, employee initiatives to independently equip themselves with PPE, and management openness regarding the condition of the clinic. The findings from an in-depth study will be useful for every organization in understanding thoroughly the factors and the dynamics of surviving a crisis, especially with small and medium sized health services.

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Religiosity and Psychological Well-Being of Final Year Students during the Covid-19 Pandemic

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Abstract: The COVID-19 Pandemic is one of the new challenges for final year students while writing their final assignments. This study aimed to determine the correlation between Religiosity and Psychological Well-Being among final year students during the COVID-19 Pandemic. The subjects of this study were 60 final year university students, 20-29 years old, Muslim, writing their final assignments and supervised online by an online supervisor. This study used 13-item Muslim Religiosity Scales developed by Amir and 42-item Psychological Well-Being Scale developed by Ryff. The results of this study showed that religiosity had a positive correlation with the psychological well-being of final year students during the COVID-19 Pandemic with $p = 0.005$ ($p < 0.01$) and $r^2 = 0.108$, signifying that religiosity contributes 10.8% to final year students' psychological well-being during the COVID-19 Pandemic. One way to increase psychological well-being is by doing positive and meaningful activities, increasing Taqwa to Allah Subhanahu Wa Ta'ala, growing gratitude, and always self-evaluating

Keywords: COVID-19, final year students, online learning, psychological well-being, religiosity.

1. Introduction

The emergence of the COVID-19 Pandemic in Indonesia in early 2020 has brought many changes in daily activities. The government has issued various policies to prevent the spread of COVID-19, including by implementing online learning. One of the consequences is a more limited space for students in completing their final assignments as a precondition for obtaining an academic degree. Limitations in accessing literature, research data, and lecturer's supervision



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have become a new challenge for final year students. Many of them even have to experience decreased mental health, such as academic stress, anxiety, and decreased motivation to write their final assignments. Nevid categorizes exams as one of the factors of anxiety (Budiman & Ardianty, 2018). Based on observation and a brief interview with one of the final year students at university, he experienced stress due to difficulties in working on his thesis when the COVID-19 pandemic which made him delayed to collecting data in the field and limited his supervision time with his lecturer thus making him take longer to complete his target.

The literature study results showed that 55.1% of Indonesian students were stressed, and 40% were anxious due to the distance learning method during the COVID-19 Pandemic (Fauziyyah, Awinda, & Besral, 2021). Based on data from The Global Risk Report 2020, around 80% of worldwide children and young people experienced a mental health crisis due to the COVID-19 Pandemic (World Economic Forum, 2021). Furthermore, a survey conducted by the Association of Indonesian Mental Medicine Specialists (PDSKJI) during April-August 2020 to 4,010 respondents showed that 64.8% of the respondents experienced psychological problems, 65% anxiety, 62% depression, and 75% trauma. Most psychological issues were experienced by those aged 17-29 years old and above 60 years old (PDSKJI, 2021). A previous study showed the impact of the COVID-19 pandemic on students' psychological well-being, especially in preparing the final project. According to Garcia, Castillio, and Queralt, psychological well-being is one of the keys for students to achieve a healthy life in lectures (Gunawan & Bintari, 2021).

2. Literature Review

Psychological well-being is an individual's positive attitude towards their deficiency by optimizing their abilities and understanding their life purpose. There are six aspects of psychological well-being: self-acceptance, positive relation with others, autonomy, environmental mastery, purpose in life, and personal growth. Furthermore, humans' physical, mental and developmental health is essential in positive psychological function (Ryff, 1989). Self-acceptance is when individuals understand themselves and yet accept their limitations. Positive relationships with others are a deep connection with significant others. Autonomy is when individuals can view their lives based on their standards. Environmental mastery is how well individuals could manage their life situations. Purpose in life is how individuals feel their life is meaningful and has purpose and direction. Personal growth is the ability to see the area in which individuals can take advantage of their talents and potential (Ryff, 2014).

One of factors that can affect a person's psychological well-being is religiosity. Someone who has a high religiosity has a more positive attitude towards events that occur in his life (Ryff & Singer, 1996). Glock (Linuhung & Yusuf, 2019) explains that religiosity is a person's knowledge and commitment to his religion as a whole. Religiosity is a person's belief in God and His provisions as the existence of God, worship practices, and experiences that make a person feel the closeness and presence of God in his life (Amir, 2021).

There are three aspects of religiosity in Islam. Nasution (Amir, 2021) explains that the first aspect is Tauhid, i.e., belief in the oneness of Allah Subhanahu Wa Ta'ala, Prophet Muhammad Sallallahu 'Alaihi Wasallam as the messenger, and Qur'an as the holy book. The second is worship

practices, i.e., a behavior based on human beliefs sourced from the Qur'an (the holy book) and Al-Hadith (the Qur'an's provisions exemplified by the Prophet Muhammad Sallallahu Alaihi Wasallam). Razak et al. (Amir, 2021) explains two kinds of worship in Islam. First, specific worship practices such as prayer, fasting, zakat, and hajj. Second, basic worship practices. For examples, words, and good deeds that Allah has dictated in the Holy Qur'an, for instance, amar ma'ruf nahi munkar (namely doing things that Allah has commanded and leaving things that Allah has prohibited). Last, worship experiences, i.e., a feeling of happiness, calm, and control oneself when worshipping with total obedience to Allah Subhanahu Wa Ta'ala (Amir, 2021).

Research on 208 teenagers living in Malang orphanages showed that religiosity and self-disclosure affected the psychological well-being of orphans during the COVID-19 pandemic (Qoniah, 2021). Based on the background and previous research, this study hypothesized if there is a positive correlation between religiosity and psychological well-being of final year students during the COVID-19 pandemic.

3. Method

This study used a quantitative approach to see the correlation between the research variables, namely the presence or absence of a positive correlation between religiosity and psychological well-being of final year students during the COVID-19 pandemic. The research used a purposive sampling by determining the criteria of the research subjects according to the hypothesis to answer the existing problems.

3.1. Sample

The sample of this study were 60 final year university students, 20-29 years old, Muslim, writing their final assignments and supervised online by an online supervisor.

3.2. Measurement Tools

The data collection method in this study was by distributing questionnaires via Google form containing the Muslim Religiosity scale developed by Amir (2021) consisted of 13 items with four answer choices, from one (not believe, not sure, seldom/rarely and never) to four (strongly believe, very sure, always, and often). As for the psychological well-being variable, the scale used was the Psychological Well-Being Scale developed by Ryff (1989), with 42 items consisting of six answer choices from one (strongly disagree) to six (strongly agree).

4. Results and Discussion

Table 1: Respondent demographic data

Characteristic	<i>n</i>	%	Description
Gender			11 male respondents and 49 female respondents participated in this study. A total of 38.3% of them were 22 years old. There were 45 out of the 60 respondents who were at the undergraduate level (S1), and the remaining 15 were master degree students (S2).
Male	11	18.3	
Female	49	81.7	
Age			
20	1	1.7	
21	7	11.7	
22	23	38.3	
23	8	13.3	
24	4	6.7	
25	7	11.7	
26	7	11.7	
27	2	3.3	
29	1	1.7	
Educational Level			
S1	45	75.0	
S2	15	25.0	
<i>n</i>=60			

Table 2: Description of Variable Data

Variable	Mean (<i>SD</i>)	Max	Min
Religiosity	47.88 (2.67)	52	38
Psychology Well-Being	177.68 (26.23)	226	120

Table 3: Categorization of Research Respondent

Categorization	Religiosity		Psychological Well-Being		Description
	<i>n</i>	%	<i>N</i>	%	
Very Low	0	0	0	0	96,7% respondents on very high level of religiosity. 50% respondents on high level of psychological well-being
Low	0	0	3	5	
Moderate	0	0	16	26.7	
High	2	3.3	30	50	
Very High	58	96.7	11	18.3	
<i>n</i>=60					

Table 4: Normality Test Result

Variable	Kolmogorov-Smirnov			Description
	Statistic	Sig.	P	
Religiosity* Psychological Well-Being	0.065	0.200	>0.05	Normal

Table 5: Linearity Test Result

Variable	F	Sig.	p	Description
Religiosity*Psychological Well-Being	1.742	0.105	>0.05	Linear

Table 6: Correlation Test Results

Description	Correlation Test Results		Description
	Pearson Correlation Coefficient	Sig.	
Religiosity*Psychological Well-Being	0.328	0.005	Positive correlation between religiosity and psychological well-being

Table 7: Hypothesis Test Results

Variable	R	Sig	r ²	Description
Religiosity *Psychological Well-Being	0.328	0.005	0.108	Supported 10.8%

Table 8: Psychological Well-Being Based on Gender

Gender	n	Mean	Sig	Description
Male	11	182.27	0.148	Gender brought no significant difference in the level of psychological well-being
Female	49	176.65		
<i>n=60</i>				

Table 9: Psychological Well-being Based on Educational Level

Educational Level	n	Mean	Sig	Description
S1	45	175.42	0.196	Educational level brought no significant difference in the vel of psychological well-being
S2	15	184.46		
<i>n=60</i>				

Table 10: Psychological Well-Being Based on Age

Age	n	Mean	Sig	Description
20	1	186.00	0.088 (> 0.05)	Age brought no significant difference in the level of psychological well-being.
21	7	184.57		
22	23	163.60		
23	8	185.75		
24	4	193.25		
25	7	176.57		
26	7	195.71		
27	2	178.50		
29	1	198.00		
<i>n=60</i>				

5. Conclusion

This study has shown that religiosity can be one factor that determines the psychological well-being of final year students during the COVID-19 pandemic. Religiosity is one factor that affects psychological well-being. Furthermore, Papalia et al. explained that individuals with a high level of religiosity are more resilient to depression. Someone with a high level of religiosity will be happier in daily life and untraumatized. In addition, a person's level of happiness can be one way to assess psychological well-being (Bidjuni & Kallo, 2019).

The research results on 235 school students in Malang showed a relationship between religiosity, happiness, and psychological well-being in students (Atikasari, 2019). The same results were also found in a study of 70 diabetes mellitus patients in Manado, which showed that religiosity was related to psychological well-being (Bidjuni & Kallo, 2019).

Religiosity is also one factor that supports the psychological well-being of students. This statement is supported by the results of research on seven out of ten students of IAIN Surakarta. This study showed that the subjects with strong religious beliefs can interpret the pandemic as a test from Allah SWT and have good self-acceptance, a higher level of life satisfaction, and good environmental mastery to have psychological well-being (Isdiyah, 2020).

Allah *Subhanahu Wa Ta'ala* said in the Holy Quran:

Those who have believed and whose hearts find peace in the remembrance of Allah. Unquestionably, it is in the remembrance of Allah, the hearts really find peace.”(QS 13:28)

From the verse, we can understand that we can achieve tranquility and peace of mind by remembering Allah SWT. Religiosity in Islam can be enhanced by various forms of worship, such as prayer, dhikr, fasting, and believing in the presence and help of Allah *Subhanahu Wa Ta'ala* in every aspect of life. This statement is supported by the results of research on 18 hypertensive patients that dhikr can improve the psychological well-being of hypertensive sufferers. The

subjects in the treatment group felt calmer, more comfortable, more peaceful, more sincere, less anxious, and had a more stable blood pressure (Prameswari, Uyun, & Sulistyarini, 2017).

The relationship between gender and psychological well-being had a significance of 0.148, indicating no significant difference between the male and female subjects. This statement is supported by a study of 1120 Esa Unggul University students which showed no relationship between psychological well-being and gender (Latuconsina, Mariyanti, & Safitri, 2020). In addition, the results of research by Gunawan and Bintari (2021) on 119 new students of the 2020 graduate at the University of Indonesia also showed that gender did not have a significant effect on psychological well-being.

Age did not bring a significant difference on psychological well-being (sig 0.088 > 0.05). Latuconsina, Mariyanti, & Safitri (2020) statement supports this study result, that age difference did not significantly affect students' psychological well-being because they had to work on the same academic responsibilities, namely writing final assignments with online supervision during the COVID-19 Pandemic. Hurlock (Latuconsina, Mariyanti, & Safitri, 2020) explains that a certain age group is not a guarantee of a higher level of happiness than other age groups.

In contrast to several studies that support the hypothesis, the research conducted by Eva, Shanti, Hidayah, and Bisri (2020) on the role of social support on psychological well-being moderated by religiosity showed a contradictory result, where religiosity as a mediating variable did not increase the contribution of social support to student's psychological well-being.

This study, however, has several limitations. First, the data collection was done in a limited time, so the number of respondents did not meet the ideal number of research respondents. Second, this study used an adaptation of the psychological well-being scale in general which was not specifically intended to measure the psychological well-being of Muslim students.

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Is Posttraumatic Growth Benefited from Dispositional Forgiveness? A Correlational Study among Covid-19 Bereaved Individuals

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Abstract: The experience of losing loved ones due to COVID-19 pandemic may be considered different and harder, thus can be perceived as traumatic and cause prolonged grief disorder and posttraumatic stress disorder among bereaved individuals. Considering another path of the effect of trauma, previous study showed that posttraumatic growth was associated with forgiveness. This study examined the relationship between forgiveness and posttraumatic growth among COVID-19 bereaved individuals. Participants were 40 bereaved individuals who lost their parents, children, siblings, or spouses in the COVID-19 pandemic, selected using convenience sampling technique. Participants' age ranged from 18-57 years ($M = 27.98$; $SD = 9.934$) and mostly female ($M = 7.5\%$). The Posttraumatic Growth Inventory (21 items; $\alpha = .920$) was used to measure posttraumatic growth, whereas forgiveness was measured by the Forgiveness Scale (48 items; $\alpha = .920$). Data were analyzed using Pearson product-moment correlation. The results showed that forgiveness was positively related to posttraumatic growth among COVID-19 bereaved individuals ($r_{xy} = .317$; $p = .046$) with only self-forgiveness dimension correlated significantly with posttraumatic growth ($r_{xy} = .335$; $p = .034$). Implication of this study is discussed.

Keywords: forgiveness, posttraumatic growth, covid-19, bereaved individuals

1. Introduction

The outbreak of the coronavirus disease (COVID-19) pandemic has caused a devastating impact all over the world. As of December 7th, 2021, more than 5 million deaths were recorded globally, leaving deep grief among the family. The COVID-19 loss experience is seen



as different and harder from other grieving experiences because the deaths often occur rapidly and unexpectedly, and bereaved individuals often only have a little chance to say goodbye, or to practice religious mourning rituals for the deceased. Funerals are also held under restrictions, with only a few people allowed to attend (Stroebe & Schut, 2021). The bereavement situations placed COVID-19 bereaved individuals at a greater risk to develop adverse mental health outcomes including Prolonged Grief Disorder (Djelantik, Smid, Mroz, Kleber, & Boelen, 2020) and Post Traumatic Stress Disorder (Atwoli et al, 2017), considering the fact that bereavement due to COVID-19 may also be perceived as a traumatic event.

Although posttraumatic stress is very common among trauma survivors, personal growth and positive change may also be developed by those who have experienced traumatic events such as bereavement (Calhoun, Tedeschi, Cann, & Hanks, 2010). Tedeschi, Shakespeare-Finch, Taku, & Calhoun (2018) called the experience as posttraumatic growth (PTG). Experiencing PTG means that bereaved individuals feel more resilient and stronger after facing a negative or traumatic event in life (Záhorcová & Prielomková, 2020). Despite the availability of many studies explaining PTG correlates, exploration of the relationship between PTG and spirituality-based dispositional factors like forgiveness was still limited, especially in the context of bereavement. Thus, this study was aimed to examine the association between forgiveness and PTG, particularly among COVID-19 bereaved individuals.

2. Literature Review

2.1. Posttraumatic Growth among Bereaved Individuals

PTG proposes that along with an effort to cope after a traumatic event, and in addition to experiencing negative outcomes, positive psychological changes are possible. It is theorized that PTG can manifest over five domains; personal strength, relating to others, new possibilities, appreciation of life, and spiritual and existential change (Tedeschi et al, 2018). Regarding the model of PTG, Tedeschi et al (2018), explained that PTG can occur when an individual is experiencing a sufficiently traumatic event that causes extreme distress and challenges his or her fundamental understanding of the self, the world and one's place in it. PTG has been studied in many populations of individuals who have experienced a traumatic event, such as the loss of the loved one (Michael & Cooper, 2013), due to the fact that bereavement process involves one's internal psychological process and alterations in living arrangements, relationships, adaptation of family members, as well as grief experience itself, can be resulted into highly traumatic outcomes (Murphy, Johnson & Logan, 2002).

2.2. Forgiveness and Posttraumatic Growth

Pathways to PTG can occur in many ways, including events that involve a significant transgression. Schultz, Tallman, and Altmaier (2010) explained that forgiveness was positively associated with PTG after a significant interpersonal transgression—making forgiveness as one of the strategies and pathways to PTG. Forgiveness can be conceptualized as a way for people in responding to transgression (self, others, situations), changing negative reactions and resolving the dissonance and suffering associated with such negative life events (Thompson et al, 2005). From Islamic perspective, the word forgiveness is repeated approximately 12 times in the Qur'an, which makes forgiveness an important concept commanded by Allah SWT (Warsah, 2020). Islam talks about two aspects of forgiveness. a) Forgiveness of Allah. b) Human forgiveness (others and self), and *istigfar* (seeking forgiveness from Allah) become one of the strategies according to Islam. Because PTG involves alterations in self (such as personal strength, enhanced spirituality) and changes in relationships with others, forgiveness as a work in purpose to reframe the transgression so that it is no longer impact themselves negatively, might form a causal link between the transgression and later growth.

Despite the conceptual link between forgiveness and PTG, only little empirical research was found which measured the association between these two constructs. In the context of bereavement, the relationship between forgiveness and PTG can only be found among bereaved mothers (Martincekova & Klatt, 2016), which resulted in a strong positive association, and suicide loss survivors (Gilo, Feigelman, & Levi-Belz, 2020), but the latter only measure self-forgiveness. Based on the theoretical explanation, it is then hypothesized that forgiveness is positively related to PTG among COVID-19 bereaved individuals.

3. Method

This was a cross-sectional study to examine the correlation between forgiveness, both in general and each of its dimensions, and PTG. This study adhered with the Declaration of Helsinki in 1975 as revised in 2000, in this case by providing research explanation, the participants' criteria, and written informed consent for participants to be agreed voluntarily.

3.1. Sample

Convenience sampling technique was used to obtain participants through online form dissemination on social media. The sample were 40 bereaved individuals from Indonesia who have lost their relatives as a result of the COVID-19 pandemic (age range from 18 to 57 years old; $M = 27.98$; $SD = 9.934$; 92.5% were female). The majority of participants lived on the Java Island (95%), were Javanese (52%), Muslim (82.5%), unmarried (70%), and unemployed, student, or retired (45%). Due to Covid-19, they lost their parents (72.5%), children (12.5%), siblings (10%), and partners (5%).

3.2. Measurement Tools

A number of demographic information was questioned. Forgiveness was measured using the Forgiveness Scale by Rahmandani, La Kahija, and Salma (2016) based on the concept by Thompson et al. (2005), containing the dimensions of forgiveness towards oneself, others, and situations, with Cronbach’s Alpha of .920 in this study. PTG was measured using the Indonesian version of the Posttraumatic Growth Inventory (PTGI) by Tedeschi and Calhoun (1996), including five domains i.e., relating to others, new possibilities, personal strength, spiritual change, and appreciation of life after the death of a family member due to COVID-19, with Cronbach’s Alpha of .920 in this study.

3.3. Data Analysis

The data were analyzed using Pearson product-moment correlation to examine the hypothesis. The data set met all assumptions required for the statistical test, including data normality and linear correlation between variables.

4. Results and Discussion

The results showed that mean scores of forgiveness and PTG among subjects were 57.10 ($SD = 2.274$) and 56.53 ($SD = 3.144$) respectively. Table 1 showed that there was a significant positive correlation between forgiveness in general and PTG among COVID-19 bereaved individuals ($r_{xy} = .317$; $p = .046$) with an R^2 of .1 and between self-forgiveness and PTG ($r_{xy} = .335$; $p = .034$) with an R^2 of .112 (contribution of self-forgiveness as much as 11.2% to PTG). The correlations on the forgiveness of others ($r_{xy} = .280$; $p = .080$) and situations ($r_{xy} = .189$; $p = .242$) were not significant. As additional results based on descriptive statistics, it was obtained that although participants had a higher tendency to forgive others, this did not guarantee a significant positive correlation with PTG.

Table 1: Correlations among measures and descriptive statistics

No	Measures	Correlations				
		1	1a	1b	1c	2
1	Forgiveness	1				
1a	Self-Forgiveness	.844**	1			
1b	Forgiveness of Others	.714**	.363*	1		
1c	Forgiveness of Situations	.892**	.803**	.396*	1	
2	Posttraumatic Growth	.317*	.335*	.280	.189	1

Notes. * $p < .05$, ** $p < .01$, *** $p < .001$.

The finding that forgiveness in general is correlated with PTG is in line with the results of previous studies focusing on different bereaved populations who experience loss (Currier, Mallot, Martinez, Sandy, & Neimeyer, 2013; Martincekova & Klatt, 2016). Among the explanations

of the relationship between the two variables is forgiveness changes perception and emotion through framing and transformation of an individual's responses to events as being more neutral or even positive (Thompson et al., 2005). These changes then help the bereaved individuals to be able to reconstruct meaning from their experience of loss, appreciate life, feel peace, continue bonds after the loss, and experience personal growth (Záhorcová et al., 2019). Another explanation is the role of forgiveness that encourages adaptive coping and therefore becomes a way to achieve growth. Adaptive coping strategies are found to be predicted by all-three dimensions of forgiveness (Hasan & Tiwari, 2018), which can further reduce common mental health problems and promote overall emotional wellbeing (Akhtar & Barlow, 2018). In line with this, adaptive coping strategies to traumatic experiences are associated with higher PTG (Cao, Qi, Cai, & Han, 2017).

Further analysis in this study resulted that self-forgiveness dimension had a significant positive correlation with PTG, in line with previous studies in the context of losing a loved one due to various reasons (Gilo, Feigelman, & Levi-Belz, 2020; Martincekova & Klatt, 2016). Feelings of guilt and remorse among bereaved individuals towards family members who died indicate the need to be forgiven (Barr & Cacciatore, 2008) which is more challenging because people tend to be more critical of themselves, are in constant contact with themselves, and may be more continuously confronted with the disadvantages they have caused (Enright, 2015). Once self-forgiveness among bereaved individuals is high, it serves as a basis for promoting adaptive internal processes and personal growth (Gilo et al., 2020).

This current study also found that forgiveness of others and situations were not correlated with PTG. The context of losing a loved one as the result of Covid-19 has no specific transgressor, making forgiveness of others might be insignificant—different from the context of post-abortion bereavement in men (Coyle & Enright, 1997) and bereaved parents due to the child murder (Oglesby, 2013) which potentially possess specific transgressors. In addition, the finding that forgiveness of situations was not correlated with PTG resembles those of studies conducted by Martincekova and Klatt (2017) and Záhorcová et al. (2019) that forgiveness of fate or God's provisions tended to have less significant correlations than self-forgiveness when it was applied to a broader context of loss, not specifically due to human wrongdoing. However, the contribution of forgiveness dimensions in the experience of loss due to and not due to human wrongdoing, such as disasters, still needs to be examined in further study.

Apart from all the explanations, the limitations in this study relate to the small number of samples that may affect the statistical significance (Kühberger, Fritz, & Scherndl, 2014). Further study is recommended to target a larger number of participants, or in participants with certain characteristics such as the presence of another family member(s) in bereaved individuals, or in participants who are not bereaved COVID-19 survivors. Further study is also recommended to investigate the causal relationship between the two variables.

5. Conclusion

The results of this study indicate that there was a positive correlation between forgiveness and PTG, but among all forgiveness dimensions, only self-forgiveness was positively correlated

with PTG among bereaved individuals due to COVID-19. Further studies are encouraged to be conducted with a larger sample, more diverse characteristics (e.g. various areas of difficulty caused, family members living after the loss), as well as investigating the causal relationship between variables by developing forgiveness-based intervention, especially self-forgiveness to promote forgiveness and PTG among COVID-19 bereaved individuals.

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Psychological Distress in College Muslim Student during the Covid-19 Pandemic

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Abstract: The Covid-19 pandemic has set a tremendous challenge for everyone, and caused negative effects in various aspects including social, economic, educational and psychological aspects. Psychological distress is one of the emotional states characterized by depression and anxiety symptoms arising within an individual. The objective of the study is to examine psychological distress in Muslim college students during the Covid-19 pandemic. The research design employed a descriptive quantitative research design with a survey. The Participants, Muslim college students and going through online learning were required to complete self report online survey of HSCL-25. The results of this study present that of the 218 participants, 60,8% experienced psychological distress in the moderate category. Psychological distress during the covid-19 pandemic occurring in college Muslim students was encountered more by women than man (sig. 0,07, $p < 0,05$). There is also a difference in psychological distress between students who are in their late adolescents (18-21 years) and in their early adulthood (22-23 years) with $p = .0,08$, $p < 0,05$. However, it can be solved with various religious activities such as zikr & salat (prayer).

Keywords: Psychological Distress, College Muslim student, Covid-19

1. Introduction

The Covid-19 pandemic is an extraordinary challenge for every human being in the world (Oktavia & Muhopilah., 2021). Individuals infected with Covid-19 have been experiencing cardiovascular system damage (Madjid et al., 2020), pneumonia, to death (Barro et al., 2020). The Covid-19 pandemic affects significant changes for instance, the enactment of physical



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distancing policies causing various social, economic, educational and psychological effects (Sood, 2020).

The policy has positive and negative impacts, one of which is that the community is more concerned with health, closer family relationships, new activities and practices which are productive but still frugal, and others. Meanwhile, the negative impacts significantly experienced encompass limited activity, reduced economic turnover, learning models administering online which cause saturation because of the lack of effective interaction online, and others. With this policy, the world of education in Indonesia ranging from kindergarten, elementary, junior high, high school, and college requires to pursue the change from a face-to-face learning system into online learning method with a rapid shift, despite understanding the negative impact. The aim is that students are able to actively study independently, and adjust to various situations (Pajarianto, Kadir, Galugu, Sari, & Febrianti, 2020).

Before the pandemic, psychological distress among college students was discovered to be more significant than in the rest of the general population (Riulli, et al., 2012). It is caused by an excess quantity of assignments with a short work time, difficulty in having discussion with friends, environmental changes causing stress and depression and even triggering suicide. Based on KPAI (2020) data, several suicides were suspected to be affected by stress and depression due to encountering various online tasks.

The Indonesian Association of Mental Medicine Specialists (PDSKJI) conducted an online survey on mental health that found the problem was associated with three psychological problems, consisting of anxiety, depression, and trauma. Psychological problems occurred quite significantly in April which was more than 75%. Of these data, the most psychological problems were encountered by individuals aged 17-29 years and over. The survey results revealed that 75% experienced psychological trauma problems, 62% were depressed by the Covid-19 pandemic, and 65% of respondents experienced anxiety problems (Pdsjki, 2020).

Psychological distress problems frequently occur in students, numerous studies were conducted in various countries such as America, China, and Hong Kong with the results revealing the negative effects of distress in the experience of students (Pidgeon, Rowe, Stapleton, Magyar, & Lo, 2014). Many cases of psychological distress encountered by students possess a dreadful impact on mental health, even some end in a case of death. According to research performed by Forman-Hoffman, Muhuri, Novak, Pemberton, Ault, & Mannix (2014), some of the identified deaths confirmed that the extent of psychological distress is the most robust possible cause of premature death regardless of health, physical, and behavioral factors. Meanwhile, this pandemic also causes mental health problems directly and indirectly. It is evidenced by Prayogi & Haqi (2020) research at Universitas Airlangga Surabaya which uncovered that the prevalence of depression rates in students was 48.4% during distance learning in the COVID-19 period.

Students themselves were individuals in the stage of early adult development (Hendarto & Ambarwati, 2020). Various demands and responsibilities affect the potential to cause psychological distress, which is emotional suffering experienced (Myrowsky & Ross, 2003) by students. Most of the empirical research spread among Muslims uses large sample sizes that are not representative of the Islamic population itself. The application of psychological theories

and conceptual frameworks that have been developed mainly in the context of Western culture to Islam may be biased and fail to capture the uniqueness of religion, and may be culturally insensitive (Supriatna, Septian, & Alawiyah, 2021). So that this study specifically took research participants who were Muslim.

Research conducted by Pidgeon, et al.(2014) discovered that students with low levels of resilience possess higher levels of psychological distress compared to those with high levels of resilience. Furthermore, in Shabrina study, Puspitaningrum (2021) asserted that the higher the resilience, the lower the individual's psychological distress, affecting the increase in well-being. Munawar and Choundhry (2020) elaborated more that religion is able to produce strategies in encountering anxiety problems in this pandemic. After all, religious beliefs are able to generate a person's psychological perception of distress, in which he or she can create a mindset to enhance the endurance during Covid-19 pandemic (Joshi et.al, 2008).

Based on the above exposure, it can be implied that religiosity is one of the factors affecting mental health, such as research conducted by Yuniaty & Hamidah (2019) which explains that religiosity owns a tremendous influence than the perceived stress on suicidal intentions in early adulthood. According to USCIRF (2017), Indonesia encompasses the largest Muslim population in the world, more than 87% of its population which are 258 million identifying themselves as Muslim. Therefore, this study concerned participants who were Muslims, and the data collection was administered during the Covid-19 pandemic.

2. Literature Review

Psychological distress is a condition considered to suppress the psychological state of a person caused by various things in the environment. Thus, it causes stress which generates negative direction (distress). Furthermore, Mirowsky and Ross (2003) asserted psychological distress as an emotional state described by symptoms of depression (loss of interest, sadness, hopelessness) and anxiety (insomnia, headaches and lack of energy). Psychological distress is associated with negative perceptions of stressors causing symptoms of depression, life-ending urges, and anxiety (Lebares, et al., 2018).

Moreover, Mirowsky & Ross (2003) categorized psychological distress into two main aspects comprising of:

- a. Depression is an excessive feeling of sadness pictured by loneliness, despair, worthless feeling, like-dying feeling, difficulty in sleeping, loss of spirit, difficulty in eating, feeling like they have performed everything but not obtaining any or the expected results.
- b. Anxiety is a state when a person experiences tense, restless, worried, irritable, and frightened. In addition to the affecting aspects, psychological distress also possesses factors which affect it, which is: a. Intrapersonal factors comprise personality traits. A study discovered that trait neuroticism possesses a negative relationship with emotions (moods) in individuals as depression and anxiety (Matthews, 2000). b. Situational factors encompass physiological factors, cognitive factors, and social factors (Matthews, 2000). The influence of cognitive factors on psychological distress is also perceived from the experimental studies result

which displays that the psychological and physiological impact of a stressor is affected by a person's beliefs and expectations of the stressor. Meanwhile, social factors to psychological distress are identified when individuals encounter disorders in social relationships. Social factors affecting an individual's psychological distress encompass age, gender, marital status, socioeconomic status, social support and also undesirable life events (Mirowsky & Ross, 2003).

3. Method

The research design administered was a descriptive quantitative research design with a survey type. Descriptive methods are methods employed to examine a study result but are not administered to create broader conclusions (Sugiyono, 2012). According to Kerlinger (1973), survey type research method is a study which obtains samples from one population and employs questionnaires as a data collection tool which is the main data collection method itself as a research method aiming to collect several data in the form of variables, units or individuals at the same time. The variable administered in this study was psychological distress.

3.1. Sample

The determination of the study subjects was performed by purposive sampling technique with criteria: students who were studying online, late adolescent (18-21 years) and early adulthood (22-30 years), and also Muslims.

3.2. Measurement Tools

The data collection method employed was a survey method utilizing questionnaires which was disseminated online.

3.2.1. HSCL-25 (Hopkins Symptom Checklist-25)

HSCL-25 is a calculating tool generally utilized to determine the psychological distress based on symptoms of anxiety and depression that occur (Puspitaningrum, Sigumonrong, Isnandini, & Putri, 2021).

This measuring tool has also been administered in the Mental Health Research Umbrella and possesses a value of Cronbach's Alpha of 0.93, hence, this measuring tool is consistent in assessing the level of psychological distress (Kaaya, et al., 2002). HSCL-25 is a self-report measuring tool containing 25 items which comprise of 15 items measure symptoms of depression and 10 items measure symptoms of anxiety (Kaaya et al, 2002).

Results and Discussion

The study had 218 participants consisting of 67 men and 151 women. Here are some of the data obtained from the study result:

Table 1: Demographic of Participants

Demographic Data	n	(%)	Description
Gender			Based on the data above, it can be identified that the participants of this study comprise of 69.3% women and 30.7% men. Most of the ages of the participants in the study were late adolescents (80.3%). Based on the education, participants' education at S1 level (91.3%) was more than S2 level (5%), D3 (2.3%), and Profession (1.4%).
Men	67	30.7	
Women	151	69.3	
Age			
Late adolescent (18-21)	175	80.3	
Early adulthood (22-30)	43	19.7	
Education			
D3	5	2.3	
S1	199	91.3	
S2	11	5	
Profession	3	1.4	
n = 218			

Table 2: Descriptive Variable Data

Variable	Mean (SD)	Max	Min	Description
Psychological Distress	57.7 (16.7)	94	25	Based on the data, the psychological distress variable in this study possesses an average value of 55.7 and a standard deviation value of 16.7 with a maximum score of 94 and a minimum of 25. The mean value of variables and standard deviations aims to perceive the general picture of participants associated with the focus of research variables
Categorization	Depression		Total	
	L	P		
Low $X < 22$	15 (6.8%)	23 (10.5%)	38	
$22 \leq X < 42$	34 (15.5%)	95 (43.5%)	129	
High $X \geq 42$	18 (8.2%)	33 (15.1%)	61	
Sum	67	151	218	

Table 3: Categorization of Psychological Distress & Categorization of Psychological Distress based on the depression aspects

Categorization	Sum	%
Low $X < 40$	43	19.7%
$40 \leq X < 74$	131	60.1%
High $X \geq 74$	44	20.2%
Sum	218	100

Table 4: Categorization of Psychological Distress based on the anxiety aspect

Categorization	Anxiety		Total	Description
	L	P		
Low $X < 18$	20 (9.1%)	28 (12.8%)	48	According to the anxiety aspect, most participants were in moderate categorization, which was 79 or 36.2% of people
$18 \leq X < 32$	37 (16.9%)	79 (36.2%)	116	
High $X \geq 32$	10 (4.5%)	44 (20.1%)	54	
Sum	67	151	218	

Table 5: Psychological Distress in Terms of Gender & Age

Gender	N	Mean	Sig	Age	N	Mean	Sig.
Men	67	53.8	0.07	Late adolescent	175	58.7	0.08
Women	151	58.5		Early Adulthood	43	50.4	
Sum	218						

It is perceived from the table above that the significance value is 0.08 ($p < 0.05$). Hence, there is a significant difference in psychological distress between late adolescence and early adulthood.

Psychological distress which occurs in Muslim students overall is in the moderate category (60.1%). The data presents that students experience psychological distress during the Covid-19 pandemic. It is in accordance with the research which revealed that mild anxiety frequently occurs in students during the Covid-19 pandemic. In addition to anxiety, the number of depressions during the Covid-19 pandemic continues increasing (Hasanah, Fitri, Supardi, & PH, 2020). These two aspects revealed that students have been encountering psychological distress during the Covid-19 pandemic.

Determined by the difference in gender, psychological distress occurs frequently infemale Muslim students (69.3%) compared to male Muslim students (30.7%). The

results are in accordance with Walean, Pali & Sinolungan research (2019) which explains that female students experienced anxiety more intensively during the Covid-19 pandemic than male students.

In this study, psychological distress could not be perceived from the individual education level. It can be observed from the significance value of 0.30 ($p > 0.05$). Thus, it is not in accordance with the Hutapea and Mashoedi (2019) study which discovered that a person's optimism influences an individual's psychological distress. Optimism can be perceived from how individuals possess the confidence to achieve something both in terms of education and others.

The study also unveiled that late adolescents (18-21 years) possessed higher average scores than early adulthood (22-30 years). It corroborates Huang and Zhao's research (2020) which explains that late adolescents frequently present symptoms of depression and anxiety more intensively than the elderly.

Based on research, it was revealed that more Muslim students experienced psychological distress from the depression aspect which is in the moderate category (59%). According to research conducted by Reavley and Jorm (2010), it is explained that depression among students possesses an increased prevalence because depressive symptoms have a negative influence on students.

However, it can be encountered by conducting various religious activities as exemplified in Winurini research (2019) which presents that the higher the level of religiosity, the higher the mental health of individuals. The examples of religiosity activities which possess a significant relationship with mental health are performing 5-times prayers, remembrance (Safitri, Nashori, & Sulistyarini, 2017), and tahajjud prayer (Purnomosidi, 2018).

This study possesses differences from previous studies that the students were measured in general regardless of religion. However, this study also owns the weakness of the limitation of data retrieval time in which there were limitations in measuring religious elements in Muslim students. It is because the researchers merely require whether students as the participants were Muslims or not, without asking further the aspects affecting a person's tyranny, hence, the data might be less specific to categorize the level of student harm.

5. Conclusion

Based on the findings, it was determined that female Muslim students had higher psychological distress than male Muslim students during the Covid-19 pandemic, with a proportion of 60.1 percent in the moderate group. One option for overcoming psychological distress is to engage in various religious activities such as prayer and commemoration.

Because the findings of psychological distress are in the moderate group, it is recommended to be followed up by defining specific therapies, based on the conclusions that have been submitted. Furthermore, researchers can increase the number of participants because, due to time constraints, individuals in this study are still included in the average

number. Should further study be conducted, a larger and more diverse sample should be employed, allowing the results to be more generalized. To acquire more varied outcomes, future research should include Islamic variables. The researcher can then add a method of data retrieval, such as interview techniques, so that the data can be examined more narrowly.

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Psychological Well-Being of New College Students during Online Learning

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Abstract: Digital transformation during of the Covid-19 pandemic has significantly increased in many sectors, particularly in higher institution. Online learning is among the pandemic consequences which becomes a new norm in the current education mode. It produces a variety of challenges, especially to new college students as they are required to adapt such novel learning environment. Psychological well-being generating as an individual's assessment of one's feelings and abilities to adapt and optimize self-potential in encountering new challenges, becomes crucial for new students in managing such challenges during the virtual learning. The objective of this study is to explore the psychological well-being of new students during online study. A qualitative approach utilizing literature review was employed to gain insights from existing studies. This work identified the psychological well-being dimensions (i.e., self-acceptance, environmental mastery, positive relations with others, and purpose in life). It is discovered that high level of psychological well-being is practically beneficial for new students in managing challenges during the virtual learning. Thus, this study is theoretically essential in the debates of psychological well-being, specifically in the consideration to the new university student issues. An Islamic perspective on such psychological well-being is also discussed in this work, which is vital to produce new light to the Islamic psychology literature.

Keywords: University Student, Online Learning, Psychological Well-Being



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1. Introduction

The whole world is currently being attacked by the Covid-19 virus outbreak. Indonesia is among the countries affected by the outbreak. A government appealed to the public to conduct social restrictions (social distancing) as an effort to reduce the occurrence of direct human contact because the transmission of the virus is easy to appear through human contact. Social restrictions have been enacted to all sectors, including the education sector. One of the social distancing efforts performed by the education sector is to conduct teaching and online learning activities. Online learning is distance learning providing teaching materials and interactions which is organized through internet technology intermediaries (Kemendikbud, 2020).

Online learning activities are implemented based on the Circular Letter of the Ministry of Education No. 15 of 2020 on the Guidelines for Organizing Learning from Home in the Emergency Period of the Spread of Covid-19. In the circular, it was notified that the objective of learning from home is to ensure the fulfillment of student's right to acquire education services during the Covid-19 emergency, to protect the citizens of the education unit from the adverse effects of Covid-19, to prevent the spread and transmission of Covid-19 in the education unit, and to ensure the fulfillment of psychosocial support for educators, learners and parents of learners.

The continuing process of online teaching and learning activities possesses its challenges for educators and learners. Teaching and learning activities which are frequently completed in the classroom face-to-face turned into online media such as zoom, google meet, WhatsApp, google classroom, and others. Educators and learners own a personal responsibility to utilize technology so that they are able to pursue the continuity of online learning. It is in accordance with the Director-General of Higher Education, Nizam (2020) who stated that in this pandemic period, educators encounter a challenge which is in developing creativity in technology use in terms of knowledge transmission and how to ensure learning remains well conveyed.

Meanwhile, the challenge for students in this pandemic period is to train and instill learning habits independently through various online classes or webinars. Furthermore, students are also taught to be able to cooperate in solving problems encountered when learning online. For new students, it is certainly not something that can be performed easily because they also possess their challenges in the adjusting learning process to the new learning situations at the college level.

New students own the opportunity to experience unpleasant things in the early days of college due to the different demands from before the pandemic outbreak. Some research results present the existence of various obstacles experienced by students in attending the online learning process, ranging from technical constraints to internal problems. Some of the technical obstacles encountered by students in online learning are the condition of the internet network which is not stable (particularly for students who live in rural areas), difficulty to purchase internet quotas, not punctual in obtaining lecture information due to inadequate internet access and gadgets which are frequently errors. (Dyla et al., 2020).

Meanwhile, the problem that commonly occurs in students during online learning is the occurrence of physical discomfort and feelings. These discomforts encompass eye ache and back pain due to staying in a long period of time in front of the screen of phone and laptop, feeling excessive anxiety, particularly when experiencing delays in submitting assignments, disharmonious relationships in the family that make students stressful to be in the house and find it difficult to capture lecture material due to lack of motivation when performing online learning. (Dyla et al., 2020; Gunawan A, & Bintari, D. R, 2021). In another study, it is also discovered that the most prevailing psychological problem experienced by students due to online learning is anxiety (Uswatun et al., 2020).

As described in the paragraph above, being a freshman possesses many challenges to encounter, particularly in this pandemic period. Santrock (2002) explained that new students possess challenges to encounter the new environment. They will meet and interact with new friends from different backgrounds and regions. Moreover, they also possess challenges requiring an adjustment at the same time, which is in terms of becoming new students and performing online learning. The process of adaptation in lectures conducted by new students is an essential phase because it can predict two important things, which are, the resilience of new students and academic performance (Baker & Siryk, 1984 in Crede & Niehorster, 2011). Various challenges and obstacles happening certainly interfere with the condition of the psychological well-being of new students. Psychological well-being is crucial because it is one of the protective factors in the initial adjustment process of lectures (Angela et al., 2008; Hurtado & Carter, 1997; Mendoza-denton et al., 2014).

Psychological well-being is an assessment organized by individuals regarding their ability to survive and optimize their potential in various aspects of life, particularly when encountering challenges and life changes (Ryff, 1995). Psychological well-being conditions can be perceived through an individual's acceptance and understanding of his strengths and weaknesses, possessing positive relationships with others, being able to overcome various difficulties, actively participating in the surrounding environment, owning a purpose in life, and having the desire to develop themselves. Therefore, psychological well-being becomes essential for new students in encountering challenges and obstacles in the online learning process.

2. Literature Review

Ryff (1989) explained that psychological well-being is a condition in which a person is not solely free from mental stress but also other aspects of life. Psychological well-being is a state of potential development possessed by a person characterized by 6 characteristics, which comprises of being able to value himself positively including being aware of self-limitation (self-acceptance), being able to establish and maintain positive relation with others, able to build individual strength and personal freedom (autonomy), able to create the context of the surrounding environment so that it can satisfy one's own needs and desires (environmental mastery), possessing a life goal that brings together the efforts and challenges encountered (purpose in life), and possessing a dynamic of learning throughout life and sustainability that develops personal growth (Ryff, 1989). In other studies, psychological well-being is classified

into several aspects, which are spiritual aspects (purpose in life), social aspects (positive relation with others), and cognitive aspects (autonomy, personal growth, self-acceptance, and environmental mastery) (Bornstein et al., 2003; Perez, 2012).

Psychological well-being possesses an essential role for new students in encountering various challenges and obstacles in online learning. The lower the psychological well-being in freshmen, the more symptoms of emotional mental disorders experienced and vice versa (Triwahyuni, A & Prasetio, C. E, 2021). New students with low psychological well-being are more prone to suffer from symptoms of mental disorders such as always feeling anxious, loss of self-worth, decreased cognitive ability, decreased energy, and the emergence of physical symptoms due to psychological problems in the first year of college. Hence, it will influence on how they solve the challenges and obstacles. Meanwhile, new students with high psychological well-being tend to be better in overcoming the obstacles encountered. They tend to be more flexible, resilient, efficient at solving problems, and more committed to achieving success rather than focusing on avoiding failure (Freire et al., 2019; Zacova et al., 2005; Schunk & Pajares, 2002).

Based on the results of the research displayed above, new students with high psychological well-being are more likely to possess the ability to encounter various challenges and obstacles in the online learning process. A freshman with high psychological well-being is a student who is able to interpret himself positively in determining on how he is able to encounter the challenges and obstacles experienced in online learning. Meanwhile, new students with low psychological well-being are students who interpret themselves negatively, hence, they are less able to determine how they can encounter the challenges and obstacles experienced in online learning. How to resolve students when overcoming obstacles in the new lecture world is closely associated with solving problems that are commonly conducted. Students with high psychological well-being, particularly in the dimensions of self-acceptance, environmental mastery, purpose in life, and personal growth tend to use three adaptive problem-solving strategies, which are positive reappraisal, support-seeking, and planning (Freire et al., 2016).

Self-acceptance and environmental mastery are the most powerful dimensions in predicting psychological disorders which affect the condition of psychological well-being. Thus, it is important to conquer for new students in the first year of their studies (Triwahyuni, A & Prasetio, C. E., 2021). If they possess the ability to accept themselves and confidence in mastering their new environment, students will be able to overcome the challenges and obstacles encountered in online learning. Self-acceptance is associated with on how students are able to realize their advantages and disadvantages and to keep being positive in perceiving them.

Meanwhile, environmental mastery is related to the student's belief to be able to create the environment around him meet his needs. These two conditions make new students encountered with various challenges and obstacles in performing online learning optimistic in solving them. Despite the obstacles, students possessing high positive self-acceptance and confidence to manage the environment are able to rapidly identify ways to conquer their difficulties by employing the advantages and resources in the environment so as not to make them down and cause the occurrence of psychological disorder symptoms. However, in other research results, it was discovered that the dimensions of positive relations with others and purpose in life also

produce the most powerful influence in determining psychological well-being (Ecep et al., 2021).

Positive relations with others are associated with students' ability to establish and maintain social relationships and obtain social support. Hence, it is essential for students in encountering various challenges and obstacles in performing learning online. Purpose in life is related to students' feelings towards meaning and confidence in themselves in undertaking their life. Having a purpose in life is able to help students to survive in overcoming various challenges and obstacles during the online learning.

3. Method

This study utilized a qualitative approach through the application of a literature review to gain insights from existing research. A thorough examination of relevant scholarly articles, books, reports, and other pertinent publications was conducted to investigate the topic of psychological well-being in the specific context of new college students' experiences during online learning. The literature review encompassed a comprehensive search and analysis of sources that focused on psychological well-being, new college students, and online learning. Additionally, the article delves into the Islamic perspective on psychological well-being, offering a distinctive and significant contribution to the field of Islamic psychology literature. This exploration of the Islamic viewpoint provides fresh perspectives and valuable insights into comprehending psychological well-being and its implications for new college students within the online learning environment.

4. Results and Discussion

In Islam, understanding well-being should first comprehend the human nature in accordance with the concept of Islam. The Qur'an is the whole thing to Islam, the holiest and most believed in the purity in it. Every Muslim believes that the Qur'an is a guidance in all teachings of Islam, particularly about human life and well-being, both in the world and the hereafter (Joshano, 2013 in Joshano, M. & Weijers, D., 2019). In the Qur'an, it is stated that man was created in the best possible way, as stated in *surah At-Tiin* verse 4 which says "Truly, we have created man in the best form". Moreover, with Allah's (God) perfect creation, man was provided the title of God's representative on earth (Q.S. *Al-Baqarah*: 30). As God's representative, man possesses the power to maintain all His commandments and stay away from all his prohibitions.

The goodness (*fitrah*) which God provides to the men will encourage them to be pious, devote himself to Allah and all His will and follow His Sharia. It is in accordance with His word in the Qur'an *surah Ar-Ruum* verse 30 which explains that man was created by God with the *fitrah* (nature) of religious instincts which is the religion of tawhid. However, in Islam, it is also recognized that human nature possesses the bad side. Based on the Qur'an, humans are prone to conduct sinful behavior, having a natural tendency to be forgetful, ignorant, selfish, and disobedient.

As stated in *Surah Al-Ahzab* verse 72, it is explained that man is unjust and foolish. Islam recognizes that there are external influences that reinforce the negative potential of man, encompassing environmental pressures and satanic disturbances. Satan is portrayed as another creature (entity) existing everywhere, powerful, and constantly attempts to disturb man by

seducing him out of divine guidance in order not to obey the God. Given the innate negative potential of humans amplified by external evil influences, men are considered as having the potential to be the lowest, most despicable creature on Earth in the Qur'an (Joshano, 2013 in Joshano, M. & Weijers, D., 2019).

The well-being discussed in the Qur'an is different from the well-being discussed in secular literature. In Islam, any aspect of well-being which is not based on the Qur'an such as the attainment of material wealth or the abundance of positive emotions is admitted as a false conception of well-being. Islam defines well-being as a good life, based on humans' role. In the Qur'an, worshiping and serving Allah is a special role and the ultimate goal of men. Thus, the definition of prosperity is when a human is entirely devoted to God.

The pious potential of man and the prophetic guidance which has been exemplified is able to support human function. Meanwhile, following the evil side of human nature and succumbing to Satan's temptations will thwart human's role. The process begins from within, the disposition bestowed by The Most Wise and Loving God upon His servants to help them attain the best servants. To achieve this requires a pattern of activity which lasts a long time following the spiritual nature of men as regulated in sharia. On this basis, only a life well lived objectively and following the teachings of the Qur'an is considered well-being (Joshano, M. & Weijers, D., 2019).

Furthermore, the Islamic conception of well-being also possesses a subjective side. The subjective aspect of well-being is not as essential as the objectivity of Islam. Joshano (2013 in Joshano, M. & Weijers, D., 2019) asserted that the ideal subjective state in Islam is a state of calm and contentment, bestowed by Allah upon a Muslim based on robust religious faith and relentless benevolent activity.

There is a power competition in human nature. The demonic power that strongly drives a man to commit evil and the power of faith which constantly urges man to seek God. In the Qur'an, these forces are frequently referred to as "selves". The evil self is called the self-ruling evil (*Al-Nafs Al-Ammarah*) (Q.S. Yusuf: 53). The nature of *Al-Nafs Al-Ammarah* is negative, having unkind potential as opposed to personal and social well-being. Furthermore, another human trait which is closely associated with *fitrah* (nature) is blaming, denouncing, or blaming oneself (*Al-Nafs Al-Lawwama*). It is conscience, the inner voice awakened against the self that likes to rule evil.

The clash between the bossy and self-blaming aspects of human nature generally causes internal imbalances, anxiety, and guilt because the evil aspects of human nature are recognized and fought, both before and after the inappropriate actions performed. Without the vigilance from the human nature aspect of *Al-Nafs Al-Lawwama* (self-blame), man may succumb to Satan's temptations and commit inappropriate acts without feeling guilty afterward. The aspects of *Al-Nafs Al-Lawwama* are considered spiritually superior to those of *Al-Nafs Al-Ammarah*. Life in the internal imbalance occurring within the self, due to the battle between *Al-Nafs Al-Ammarah* and *Al-Nafs Al-Lawwama* is better than the life dominated by *Al-Nafs Al-Ammarah*. The battle which happens would eventually defeat *Al-Nafs Al-Ammarah*. Thus, aspects of *Al-Nafs Al-Lawwama* are presented positively in Islamic teachings (Joshano, 2013 in Joshano, M. & Weijers, D., 2019).

To obtain the desired tranquility, the wicked self must be effectively shackled and silenced. The peacefulness of self-blame must immediately follow the tranquility of silencing the evil self; when one has godly intentions and constantly behaves appropriately, there is no need to blame oneself. There will be calmness in the lack of an internal conflict between the evil self and the self-blaming. In the Qur'an, when a Muslim reaches this balance, Allah bestows a much-desired state of mind upon him, called a peaceful, or calm self (*Al-Nafs Al-Mutmainna*) through absolute devotion to Allah. This state is described as an internal assurance resulting from the awareness of a person's full dependence on God and having God's pleasure over the life. This full sense of well-being is only available to those who have polished their nature in this way. A solid sense of contentment with whatever God wills is included in the condition of well-being (i.e., whatever happens in life). Worries regarding the outside world are believed to be completely forgotten in these conditions (Joshnloo, M. & Weijers, D., 2019).

Therefore, well-being concept based on the Qur'an is *Al-Nafs Al-Mutmainna* which is a peaceful or calm state of self-obtained through the absolute devotion to Allah. *Al-Nafs Al-Mutmainna* is a settled feeling of satisfaction over whatever Allah wills in his life. If a person has devoted himself only to God, he possesses a strong religious faith or is also understood as a religious person.

In some studies, well-being and religiosity are variables which are frequently examined to observe the relationship. In a study conducted by Fitriani, A. (2016) regarding the role of religiosity in enhancing psychological well-being, it was unveiled that the high level of psychological well-being is implied by the high level of religiosity. Religiosity is the internalization of religious ideals in a person's heart and speech regarding religious teachings, which is subsequently manifested in daily acts and behaviors. Psychological well-being is a person's appraisal of his or her ability to live his or her life and maximize potential in numerous areas, particularly when confronted with obstacles and life transitions.

Referring to well-being in an Islamic perspective, new students undergoing online learning will be able to encounter the challenges and obstacles if the internal state of himself does not experience combat or in a balanced internal state that provides rise to calmness (*Al-Nafs Al-Mutmainna*).

Furthermore, students will not perform anything that will harm themselves or blame themselves afterward. For instance, when a new student cannot perform the assignments provided by the lecturer because he does not understand it and also does not possess supporting facilities (laptop and internet). New students will make every effort to complete the tasks assigned by lecturers with the resources available to them; this will occur as a result of Allah's grace for the mind that he desires via his devotion to God as a whole, so that he feels tranquil, peaceful, or calm. (*Al-Nafs Al-Mutmainna*).

On the contrary, the new student who has not completely surrendered himself to God, he still owns an imbalance in him. There is a clash between the self who commands evil and the self that blames himself. Hence, the new student is unable to identify a sense of calm in him that will help him in encountering challenges and obstacles in the online learning process.

5. Conclusion

Based on the discussion above, psychological well-being possesses an essential role for new students to be able to encounter challenges and obstacles in the online learning process, particularly the dimensions of self-acceptance, environmental mastery, positive relations with others, and purpose in life. Freshmen with high psychological well-being are commonly more flexible, resilient, efficient at solving problems, and more committed to achieving success than focusing on avoiding failure. In another sense, new students with a high level of psychological well-being are more likely to be able to deal with a variety of challenges and hurdles in the online learning process.

Meanwhile, in their first year as students, new students with low psychological well-being likely to experience emotions of constant anxiety, loss of self-worth, lower cognitive ability, decreased energy, and the onset of physical symptoms as a result of psychological problems. Such that, new students with low psychological well-being possess a harder time dealing with the different problems and obstacles that arise during the online learning process.

In Islam, to be able to understand well-being should first recognize the concept of human nature perceived by Islamic perspective. In the Qur'an, there are three aspects of human nature, *Al-Nafs Al-Ammarah*, *Al-Nafs Al-Lawwama*, and *Al-Nafs Al-Mutmainna*. According to Islam well-being can be characterized by the presence of tranquility in a person or called *Al-Nafs Al-Mutmainna*. A person feels well in himself through the absolute devotion to God (Allah). With his absolute devotion to God, one is able to obtain an internal assurance in the form of a sense of peace, tranquility, or calm, which is well-being in Islam.

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Religiosity and Student Learning Motivation during Online Learning in the Covid-19 Pandemic

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Abstract: The existence of online learning contributes to new problems for college students. For example, limited facilities and infrastructure and the lack of social interaction make it difficult for the students to maintain their learning motivation. One of the efforts to increase the learning motivation during online learning is by developing religious values. This study aims to observe roles of religiosity on student learning motivation during online learning for the Covid-19 pandemic. This study applied a correlational research design with subjects of 171 college students obtained by using a purposive sampling method. The measuring instruments used in this study were a religiosity scale by Nashori and a learning motivation scale by Wati. The results found that religiosity had positive correlation to their learning motivation during the online learning.

Keywords: Covid-19, Learning Motivation, Online Learning, Religiosity, Student

1. Introduction

On March 11, 2020 the World Health Organization (WHO) declared that the virus SARS-CoV-2 commonly known as Covid-19 is widely spread across the world. In response, many countries quickly began to reduce outdoor activities. In Indonesia, similar situations have happened where various sectors are being halted. For the example education sector where the circular letter issued by the Ministry of Education and Culture of the Republic of Indonesia



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on March 24, 2020 that consisting implementation of new educational policies in the emergency period, it's explained that the learning process at all levels of institution should be conducted at home by applying online/distance learning methods.

Online learning is a learning process that is conducted by using online media that can make the educational process possible without meeting face to face directly (Maulana, 2020). This policy inevitably must be implemented in order to keep the education process ongoing; this is a new challenge for both college students and lecturers to adapt (Rahma & Safarati, 2021). But the implementation in action wasn't as smooth as it says. Asmuni (2020) in his study explained that the problems experienced by the college students in Indonesia during the online learning including the absence of supporting facilities, difficulty in accessing the internet network; lack of internet quotas to access the internet; unconducive environment to learn; difficulty in understanding the material given by the lecturers and boredom in learning.

On top of that, based on UNICEF (2020) survey of more than 4,000 respondents who were students in all provinces in Indonesia, 69% of the students admitted to being bored while studying at home during the pandemic. Boredom experienced by college students during online learning can be influenced by either internal factors or external factors (Herdiana et al., 2021; Pawicara & Conilie, 2021). The internal factors that cause boredom are that they need time to adapt to the online learning system and they find it difficult to maintain enthusiasm and self-discipline during the learning. In addition, they also experience some problems with devices and networks that are less supportive. The external factors that cause boredom for them are vary such as a boring learning process, an unsupportive home environment, and a limited interaction with friends or with lecturers.

2. Literature Review

In study conducted by Fauziyyah (2021) the impact of online learning in Indonesia can cause raise up the level of stress and anxiety to 55.1% and 66.3% each, ultimately could also reduce to level of learning motivation of the student (Lutfianawati et al., 2021; Hasibuan, 2019; Rucker, 2012; Park et al., 2012). These problems are crucial obstacles that need to be overcome in order to build learning motivation in students (Jamil, 2020).

Learning motivation is a significant factor for college students to reach their learning outcomes but the problems of online learning can be obstacles in building their learning motivation (Jamil, 2020). In description learning motivation is constructed to explain persistence, direction, intensity, initiation, and behavioral quality (Brophy, 2010). Husamah et al. (2018) defines that learning motivation is a force in students that evokes learning activities, ensures continuity of learning activities and provides direction for learning activities to reach certain learning outcomes.

College students with good learning motivation will be able to achieve their goals in the learning process (Ormrod, 2008). In addition, the learning motivation can trigger them to be more active, make them enjoy the process of learning activities and show their improvement of learning achievement, creativity and perseverance (Abou El-Seoud et al., 2014). The development of the student's learning motivation is influenced by external factors such as environment and internal factors such as self-perception (Santrock, 2008). The external factors include conditions of

learning facilities and infrastructure, teaching methods, social environment and parenting patterns. Meanwhile, the internal factors are student self-perception of their intelligence, student learning goals and student self-efficacy.

On the other hand, religiosity is an individual ability to apply and internalize spiritual values in his/her life that can be reflected through his/her utterances and behaviors (Marliani, 2016). Ancok and Suroso (2018) defines that religiosity is an individual belief that is driven by inner powers to perform activities tied to religion. The dimensions of religiosity in Islam according to Ancok and Suroso (2018) consist of five dimensions: aqidah (belief), ibadah (worship), akhlaq (ethics), ihsan (goodness), and ulumuddin religious knowledge. Furthermore in the hadith of Prophet Muhammad narrated by Ibn Majah stated that “pursuing knowledge is an obligation for each Muslim” (HR. Ibn Majah). Based on this hadith, it implies that Islam emphasizes its followers to have high spirit on pursuing knowledge because it is an important part of Islam. This is in line with an argument of Ghulsyani (1991) stating that one of differences between Islam and other religions is the emphasis on science as the Al-Quran and the Hadith invites all Muslims to still pursue knowledge.

The higher the faith of the people, the higher their enthusiasm in pursuing the knowledge; and the knowledge will make them realize that their knowledge in front of Allah is very trivial so their piety will increase (Sarifandi, 2014). The Prophet Muhammad once said that “whoever follows a path in pursuing knowledge will be made easy to follow the path to heaven by Allah” (HR. Muslim, no. 2699). This hadith is a motivation for every Muslim to continually pursuing knowledge because Allah will ease the way to His heaven.

3. Method

This study applied a correlational research design. It had two variables, namely religiosity and learning motivation. Religiosity became an independent variable, and the learning motivation became a dependent variable.

3.1. Sample

Participants in this study were all undergraduate students at Universitas Islam Indonesia. Their number were 171 students obtained by using a purposive sampling technique. The criteria of the participants that could be the subjects of this study were active students in the diploma and undergraduate programs from all batches at UII, who were studying or had experienced online learning during the Covid-19.

3.2. Measurement Tools

The religiosity was measured by referring to a religiosity scale by Nashori (2012). The religiosity scale was divided into two scales. The first religiosity scale measured dimensions of religious knowledge, and the second religiosity scale measured four dimensions, namely aqidah (faith), ibadah (worship), akhlaq (ethics) and ihsan (goodness). The religiosity scales passed validation tests and reliability tests and obtained a coefficient value of 0.950 on the first religiosity scale and 0.870 for the second religiosity scale.

The variables of learning motivation were measured by using a learning motivation scale by Wati (2009). This scale measured eight indicators, namely (1) having responsibility, (2) having realistic goals, (3) doing something well, (4) doing something to achieve success, (5) completing tasks that require efforts, (6) performing difficult tasks with satisfactory results, (7) having hope of doing something very meaningful, and (8) doing something better than others. The learning motivation scale passed validity tests by using the product moment validity test from Pearson. This scale also passed reliability tests and obtained a coefficient value of 0.882.

4. Results and Discussion

This study involved 171 students of Universitas Islam Indonesia consisting of 120 women and 51 men. The majority of the respondents aged 20 years old (85 respondents), 19 years old (50 respondents) and 21 years old (24 respondents). Assumption test in this study included a normality test and a linearity test. The normality test was conducted to determine whether the obtained data were normally distributed or not. Meanwhile, the linearity test was to determine effects of one variable on other variables. B

Based on the data normality test using the Kolmogorov-Smirnov One Sample analysis with SPSS 25 for Windows, the religiosity scale obtained a significance value of $p = 0.024$ ($p < 0.05$), meaning the data were not normally distributed. However, the learning motivation scale obtained a significance value of $p = 0.200$ ($p > 0.05$), meaning the data were normally distributed. Then, based on the linearity test with SPSS 25 for Windows, the religiosity and learning motivation variables obtained a significant value of $p = 0.000$ ($p < 0.05$), meaning the relationship of the two variables was linear.

The correlation value of the two variables obtained a value of $r = 0.543$, indicating that there was a significant positive relationship between the two variables and strong correlation. Thus, the research hypothesis could be accepted. To determine what religiosity aspect that shows highest significance to learning motivation, the multiple regression test is conducted. And shown at the table 1 below the result that akhlaq had the most significant contribution to the variables of student learning motivation with a value of $\beta = 0.446$ indicating that there was a significant positive effect of akhlaq on the student learning motivation during the online learning.

Table 1 : Results of Multiple Regression Test

Dimension	Beta	Sig.
Religious knowledge	-0.037	0.568
Aqidah (faith)	-0.084	0.284
Ibadah (worship)	0.186	0.047
Akhlaq (ethics)	0.446	0.000
Ihsan (goodness)	0.062	0.547

The results of this study support the teachings of Islam as implied in the Qur'an and the Hadith stating that when individuals implement their religious teachings, they will show high

learning motivation. The results of this study are also in line with the results of some previous studies finding that the level of religiosity had a significant positive relationship to student learning motivation (Najib, 2018; Farhan & Rofi'ulmuiz, 2021). This implies that the higher the student religiosity, the higher his/her learning motivation, and vice versa.

5. Conclusion

Based on the results of this study, it could be concluded that there was a significant positive relationship between religiosity and the student's learning motivation. The students who have a high level of religiosity would have high learning motivation. The results of this study highlighted the importance of developing religious values in the students to increase their learning motivation. The aspect of religiosity that significantly contributed to the student learning motivation was akhlaq. Then, further researchers focusing on this topic are suggested to increase the number of other variables that can also potentially contribute to the student's learning motivation.

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Principles of Interpersonal Communication in Islam: A Theoretical Framework

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Abstract: This article presents a comprehensive theoretical framework that delves into the principles of interpersonal communication within Islam, drawing from primary sources such as the Qur’an and Hadith. The framework encompasses key aspects, including: (1) Integrating worship and monotheism as the primary motivation in interpersonal communication, (2) Emphasizing essential human values as its foundation, (3) Considering various relationship types, (4) Analyzing communication in relation to context and content, and (5) Highlighting the significance of *adab* for the desired impact. It is essential to acknowledge that the principles discussed in this article represent only a fraction of the vast and comprehensive principles of interpersonal communication in Islam, which could be extensively explored. Nevertheless, this research significantly contributes to communication theory and Islamic communication studies, paving the way for further explorations and practical applications.

Keywords: Interpersonal Communication, Islamic Communication, Communication Principles

1. Introduction

Interpersonal communication, as highlighted by DeVito (2016), involves the dynamic exchange of verbal and nonverbal cues among interdependent individuals. At its core lies co-orientation, where participants engage in the exchange of ideas, thoughts, factual knowledge,



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information, and values (Siddiqui, 1988). DeVito (2016) emphasizes the distinctive nature of interpersonal communication, stressing its ability to create a reciprocal bond and interdependence among individuals. It involves intricate interconnections and interrelationships across extensive interactions. Both verbal and nonverbal messages are crucial in conveying meaning and promoting understanding, reflecting intentional choices in communication.

Extensive research has explored various dimensions of communication: context, culture, emotion, power, and ethics (Littlejohn & Foss, 2011). Understanding these dimensions is vital for analyzing diverse communication forms and their impact on individuals and society. Principles within the communication context shape practices and behaviors, forming the bedrock of effective communication and enabling the navigation of various situations (Littlejohn & Foss, 2011).

The exploration of principles of interpersonal communication within the Islamic perspective holds significant importance due to the all-encompassing nature of Islam as a comprehensive way of life, encompassing religious teachings, beliefs, and broader values that govern human existence. The principles of interpersonal communication in Islam are firmly rooted in these primary sources, notably the Quran and Hadiths. The Quran serves as a central guide, distinguishing truth from falsehood and enlightening believers. Hadiths comprise Prophet Muhammad's expressions and actions, offering inspiration for Muslims in their daily lives, both physically and mentally (Siddiqui, 1988).

This article aims to explore the principles of interpersonal communication from an Islamic standpoint, drawing insights from the Quran and Hadiths. The examination of communication practices within Islamic societies and their implications in global communication contexts holds great significance. This research significantly contributes to the expansion of communication theory and Islamic communication studies, providing a foundational platform for further explorations and practical applications in the domain of interpersonal communication within the Islamic perspective.

2. Literature Review

Since the 1920s and 1930s, the field of interpersonal communication has garnered considerable attention from social scholars. During this period, research explored topics such as social interaction, workplace relationships, and symbolic interaction, significantly shaping the field (Mead, 1934).

As the field of interpersonal communication gained momentum, scholars from different universities and institutions embarked on diverse research endeavors, enriching the studies in this area. Over time, theories of interpersonal communication were developed, broadening the scope of the field and its studies. Griffin (2000) presented several theories of interpersonal communication in his book entitled "A First Look at Communication Theory." These theories included Symbolic Interactionism (Mead, 1934), Coordinated Management of Meaning (Pearce, 1994), Expectancy Violation (Burgoon, 1978; 1995), Social Penetration (Altman and Taylor, 1987), Interpersonal Deception (Buller and Burgoon, 1996), Uncertainty Reduction (Berger, 1988), Social Judgment (Sherif, et.al, 1965), Elaboration Likelihood (Petty and Cacioppo, 1986), and Relational Dialectic (Baxter and Montgomery, 1996).

In the book “Interpersonal Communication - Handbooks of Communication” edited by Charles R. Berger (2014), the consolidation of interpersonal communication is evident, encompassing a wide range of themes that make it an intriguing field. Berger (2014) points out that researchers working in seemingly unrelated areas of communication have heavily relied on the conceptual framework and research advancements by interpersonal communication researchers.

Drawing from the aforementioned books, the dimensions and directions of interpersonal communication encompass various aspects, such as language and interaction (Dragojevic and Giles, 2014); functions of interpersonal relations, especially nonverbal communication (Guerrero, 2014); personal influence (Dillard and Wilson, 2014); adaptation, negotiation, anxiety, and uncertainty; interpersonal relations in marital and spousal contexts; lies and deceit; emotion in interpersonal relations; and conflict (Canary and Canary, 2014). These developments indicate the remarkable growth of interpersonal communication as a legitimate field of study.

Enriching the conceptualization and theorization of interpersonal communication with diverse perspectives is paramount. Islam, as a comprehensive religion and way of life, provides guidance on various aspects of human existence, including interpersonal communication. By exploring essential concepts within Islamic teachings related to interpersonal communication, theoretical knowledge in this field can be significantly enriched.

Yusoff (2016) highlights the need for communication theory to be developed in accordance with social, cultural, and religious contexts, as Islamic concepts differ conceptually from much of Western thought. Mowlana (2008) identifies five fundamental aspects of Islam’s ethical basis for communication: tauhid (the oneness of God), amr bi al-ma’ruf wa nahy ‘an al-munkar (enjoining good and forbidding evil), umma (the community of believers), taqwa (piety), and amana (trustworthiness).

Additionally, Kasmani et al. (2017) elaborate on the Islamic paradigm of communication, integrating knowledge from naqli (the Qur’an and Hadith) and ‘aqli (the human mind). This fosters a dialogical-dialectical awareness of existing communication models and theories, offering an alternative perspective valuable for communication scholars. Moreover, Khalil (2016) defines Islam as a communication-oriented religion, with Allah portrayed as a communicative deity.

The accumulation of research from various methodologies contributes to the knowledge and advancement of Islamic Communication, identifying numerous communication models derived from the teachings of the Qur’an and Hadith. For instance, the Qur’an encompasses ethical principles pertaining to communicators, message recipients, and the messages themselves (Afifi & Suparno, 2015). Furthermore, the study of communication exemplified by the Prophet Muhammad (Peace Be Upon Him) reveals four primary advantages: purpose or intention, content meaning, choice of words, and the impact of speech (Badri, 2017).

The Qur’an introduces several terms associated with verbal communication ethics, including *Qaulan Sadidan* (right words), *Qaulan Ma’rufan* (honorable words), *Qaulan Maysuran* (easy and gentle words), *Qaulan Kariman* (noble and respectful words), *Qaulan Balighan* (profound and effective words), and *Qaulan Layyinan* (gentle words) (Afifi & Kurniawan, 2021). Each of these verbal communication styles has indicators that can be applied in daily life (Afifi, et al., 2023).

Furthermore, Islamic ethics play a pivotal role in guiding communication across a diverse range of activities and objectives, spanning from the dissemination of religious teachings (dakwah) to various forms of public communication. The Islamic Perspective encompasses several fundamental principles of communication ethics, which include: (1) The principle of Tauhid, emphasizing the fundamental essence and objective of building communication; (2) The principle of honesty and avoiding falsehood to foster trust; and (3) The principle of managing positive information without manipulating perceptions (Afifi, 2022a, 2022b). These concepts of Islamic communication are also applied in the field of education, such as in the teaching of prophetic communication (Afifi, et al., 2022). These principles highlight the significance of ethical communication practices within the context of Islam and their broader implications for society.

This literature review significantly contributes to the understanding of communication principles in Islam, providing a foundational framework to explore the principles of interpersonal communication within the Islamic perspective. Moreover, this endeavor is vital as it aims to bridge the existing gap in communication studies and offer a fundamental paradigm grounded in Islamic values and teachings.

3. Method

The methodology employed in this study entailed a comprehensive library research approach, with a specific focus on interpersonal communication within the context of Islamic studies. The primary sources utilized for this investigation were Al-Qur'an (the Holy Quran) and As-Sunnah (Hadith), supplemented by relevant books related to the subject matter.

To conduct the library research, a systematic approach was adopted. Firstly, an extensive review of the existing literature on Islamic communication and interpersonal communication was conducted. This involved conducting thorough searches of scholarly databases and academic libraries to identify pertinent publications and research articles. The search terms employed included "Islamic communication," "interpersonal communication in Islam," "communication principles in the Quran," and "Hadith on communication."

Secondly, the selected references from Al-Qur'an and As-Sunnah were meticulously analyzed to assess their relevance to the principles of interpersonal communication. This critical analysis focused on Quranic verses that addressed communication ethics, guidelines for effective communication, and the dynamics of interpersonal relationships. Similarly, Hadiths that offered insights into the communication practices and teachings of Prophet Muhammad (Peace Be Upon Him) were carefully scrutinized. In this manner, the study aimed to draw connections between Islamic teachings and interpersonal communication principles.

4. Results and Discussion

The findings of this study provide valuable insights into the fundamental principles of interpersonal communication from the Islamic perspective, which will be further explored in the subsequent sections of this research. It is important to note that the principles discussed here

are just a fraction of the vast and comprehensive principles of interpersonal communication in Islam, which could be extensively discussed in this article.

4.1. Integrating Worship and Monotheism as the Primary Intention and Motivation in Interpersonal Communication

Intention and motivation play pivotal roles in the communication process, as they are intrinsically linked to achieving objectives and purposes. However, prevailing communication models often overlook these fundamental aspects, resulting in a lack of empirical investigations into the impact of intention realization on communication effectiveness (Frydrychowicz & Matejczuk, 2006). Therefore, it is essential to address vital inquiries concerning the measurement of intention realization and its interplay with communication effectiveness. Similarly, motivation can be defined as the propelling force that influences behavior, originating from both internal and external factors, fueling enthusiasm and perseverance in the pursuit of specific actions (Khair et al., 2016).

In Islam, an intention occupies a great of matters and it has seriously problem for any kind of behavior because it defines the direction toward every action. In Surah Al-An'am, verse 162 of the Holy Quran, Allah Ta'ala states: "*Say, 'Indeed, my prayer, my sacrifice, my living, and my dying are for Allah, Lord of the worlds.'*" This verse elucidates that all activities in life should be directed as acts of worship to Allah.

Monotheism (*tauhid*) forms the core of the Islamic worldview, uniting Muslims globally. This Element explores its significance, drawing from the Qur'an and prophetic teachings. Islamic spiritual practices reinforce the commitment to monotheism, fostering a deeper understanding of divine oneness (Ibrahim, 2022).

When someone engages in any activity, he possess different intentions, either good or bad motivation, and he will receive the results based on what he intended. As mentioned in a Hadith, Prophet Muhammad (peace be upon him) said, "*Verily, actions are judged by intentions. Each person will receive what they intended. Whoever migrates for the sake of Allah and His Messenger, their migration is for Allah and His Messenger. Whoever migrates for worldly gain or to marry a woman, their migration is for what they have migrated for.*" (Hadith narrated by Bukhari and Muslim in Al-Ju'fi, 1993).

This Hadith highlights the pivotal function of intention in determining God's acceptance or rejection of an act. It also defines the magnitude of rewards which one will receive. On other word, that Hadith actually alerts to Muslims in order to perform their tasks sincerely, honesty, and to seek the bestow of Allah only and not search the popularity of others (Andirja, 2021; Hadidi, 2023; Tuasikal, 2017).

Interpersonal communication, as a routine activity, is deeply intertwined with intention and purpose. The effectiveness of one's communication is contingent upon a sincere intention and noble objectives, wherein the context of this discussion, the primary aim and motivation lie within the framework of worship and monotheism. Interpersonal communication conducted with the intention of seeking Allah's pleasure alone serves as an implementation of the concepts of worship and oneness of God (*tauhid*).

4.2. Human Values as the Essence of Interpersonal Communication

To comprehend the principles of interpersonal communication and relationships within an Islamic perspective, it is imperative to grasp Islam’s definition of human beings and their position. Islam offers guidance on how mankind should conduct themselves on Earth, including their interactions within the social realm. The table below depicts the exposition of human beings in the Qur’an.

Table 1. The Exposition of Human Beings in the Qur’an

No	Surah and Verses	Content of Message	Point of View
1	Surah At-Tin: 4	Surah At-Tin: 4 <i>“Indeed, We created man in the best form.”</i>	Human beings hold the highest position among all forms of creation.
2	Surah Ad-Dhariyat: 56	<i>“And I (Allah) did not create the jinn and mankind except to worship Me.”</i>	The purpose of human creation is centered around the worship of Allah.
3	Surah Al- A’raf: 179	<i>“And We have certainly created many jinn and mankind for Hell. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. They are like livestock; rather, they are more astray. It is they who are the heedless.”</i>	The consequences that arise when individuals fail to utilize their hearts, eyes, and ears to comprehend the truth.
4	Surah Al Baqarah:30	<i>“And [mention, O Muhammad], when your Lord said to the angels, ‘Indeed, I will make upon the earth a successive authority.’ They said, ‘Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?’ Allah said, ‘Indeed, I know that which you do not know.’”</i>	Human beings were appointed as custodians of the Earth, responsible for its cultivation and development.

In the pursuit of their roles in human life, individuals engage in personal interactions guided by universal humanitarian values, encompassing honesty, justice, respect, empathy, compassion, trust, and transparency. The teachings of the Quran inspire individuals to prioritize these fundamental human values in their interactions, fostering harmonious coexistence and mutual understanding (Khalil, 2016; Siddiqui, 1988).

Honesty, as a fundamental attitude and value in Islam, holds significant importance in interpersonal communication. The Al-Qur’an emphasizes: *“O you who have believed, fear Allah and be with those who are true.”* [Surah At-Taubah, verse 119]. This verse urges believers to be consistently honest in both words and actions, especially when interacting with others.

Prophet Muhammad also stressed the value of honesty in a hadith: “Verily, honesty leads to goodness, and goodness leads to Paradise. A person continues to be honest until he is recorded as truthful with Allah.” [Hadith narrated by Al-Bukhari, in Al-Ju’fi, 1993]. This principle serves as a guiding light, encouraging individuals to uphold honesty in their communication, promising goodness, and a path to Paradise.

Furthermore, justice is another vital attitude and value to be practiced in interpersonal communication. Allah Ta’ala states: “*Be just, that is nearer to righteousness.*” [Surah Al-Ma’idah, verse 8]. This verse not only commands acting justly but also emphasizes that justice aligns with righteousness, highlighting its profound significance in human interactions. Alongside these values, many others form the foundation for meaningful and respectful interpersonal communication.

4.3. Considering Relationship Types in Interpersonal Communication

The Islamic perspective on interpersonal communication places a strong emphasis on the various types of relationships and their dynamics. These relationships involve the reciprocal exchange of ideas and viewpoints, creating an environment of free and conducive communication based on mutual admiration, endurance, and belief (Nadvi, 2014).

Parent-child relationships, for example, as guided by Islamic principles, are exemplified in the Quranic verse: “*Your Lord has decreed that you worship none but Him, and do good to parents. If any one of them or both of them reach old age with you, do not say to them a word of disrespect, nor shout at them but address them in terms of honor.*” (Surah Al-Isra’ verse 23). This verse highlights the importance of treating parents with kindness and using respectful language, even prohibiting expressions of irritation. This principle forms a crucial foundation for a child’s interaction with their parents.

The dynamics of teacher-student relationships, another example of a relationship type, are illustrated in the Quranic story of Prophet Moses and Prophet Khidr: “*(Moses) said to (Khidr), ‘May I follow you so that you may teach me something of that knowledge (guidance) which you have been taught?’ (Khidr) said, ‘Verily! You will not be able to have patience with me! And how can you have patience about a thing which you know not?’ (Moses) said, ‘If Allah will, you will find me patient, and I will not disobey you in aught.’*” (Surah Al-Kahf verses 66-69). Prophet Moses’ humble and respectful approach to seeking knowledge from Prophet Khidr serves as an example for students. The story emphasizes the importance of humility and respect towards teachers and mentors who possess knowledge and experience.

Islam teaches that relationships with others should be founded on mutual respect and kindness, even when faced with unjust treatment. Allah Ta’ala states about the nature of the Servants of the Most Merciful: “*The servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace.*” (Surah Al-Furqan verse 63). True believers respond to harshness with words of peace, displaying their commitment to speaking good words and maintaining composure even when faced with animosity and injustice.

4.4. Interpersonal Communication Refers to Context and Content.

Islam emphasizes the significance of context-sensitive communication and the thoughtful selection of appropriate words for each situation. Abu Thufail, a companion of the Prophet, emphasized the importance of knowledge before conveying a message, stating, “*In every situation, there is an appropriate word*” (Al-Baghdadi, 1983). This underscores the need to consider the context and the audience when communicating.

In managing interpersonal communication, Islamic principles play a vital role. The three elements of Islamic-based communication—the Adab of the communicator, content, and communication etiquette—are crucial in fostering meaningful and respectful interactions (Abu Hasan et al., 2022). Additionally, Khalid and Ahmad (2021) discuss the concept of Islamic-based art of communication, which emphasizes wisdom and includes three essential elements: the morality of the communicator, the content of the message, and communication etiquette (Khalid and Ahmad, 2021). Together, these principles provide a comprehensive framework for effective and meaningful communication in Islam.

Within Islam, the principle that “Customs and traditions can serve as a basis for law” (As-Suyuthi, 1983) highlights the religion’s alignment with human nature. Customary practices within society may be a legal foundation, provided they align with the Quran and Sunnah, ensuring the preservation of essential human values in Islamic interpersonal communication.

The relevance of communication context, including the communicant, timing, and location, holds significant emphasis in the Islamic perspective. The Quran, for instance, discusses the gradual prohibition of Khamar (intoxicants), considering the context and conditions of the communicants during message delivery.

To illustrate, Allah Ta’ala initially revealed the verse about Khamar with the statement: “*They ask you, [O Muhammad], about wine and gambling. Say, ‘In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit.’*” (Al-Baqarah, 2:219). Subsequently, another verse was revealed, saying: “*O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying.*” (An-Nisa, 4:43). Only later, the verse in Al-Maidah, 5:90, was revealed to establish an absolute prohibition of Khamar. Hence, the Quranic verses need to be understood within their respective contexts. Islamic law was revealed with due consideration of the societal conditions. This principle is essential to apply in interpersonal communication.

Considering the conditions of the interlocutor and adapting accordingly is crucial. Prophet Muhammad set many examples of observing the context of communication and adjusting his message accordingly. For instance, when asked about the most beloved deeds in Islam by different companions, his responses were tailored to their respective conditions. When asked by Abdullah bin Mas’ud, he replied: “*Praying on time.*” Then, upon further inquiry, he added: “*Being dutiful to one’s parents.*” When asked again, he responded: “*Engaging in Jihad for the sake of Allah.*” (Shahih Al-Bukhari, in Al-Ju’fi, 1993). On another occasion, when Abu Musa Al-Asy’ari and his companions inquired about the most superior deed in Islam, he replied: “*To protect the*

Muslims from one's tongue and hands." (Shahih Al-Bukhari, in Al-Ju'fi, 1993). Similarly, when Abu Hurairah asked about an action equivalent to Jihad, the response varied based on the situation, emphasizing the importance of context. (Shahih Al-Bukhari, in Al-Ju'fi, 1993).

These hadiths illustrate that Prophet Muhammad tailored his answers to suit the conditions of the questioners, thereby emphasizing the significance of context in interpersonal communication.

4.5. Emphasizing Adab for Attaining Intended Influence in Interpersonal Communication

Adab, the Islamic etiquette of good manners and character, holds great importance in interpersonal communication within Islam. It is deeply connected to faith and worship, elevating one's status and dignity as decreed by Allah Taala (Husaini, 2019). Adab embodies noble virtues through praiseworthy words and actions, reflecting the goodness of one's character as a Muslim and serving as an act of worship towards Allah Taala (Afifi et al., 2021). Within Islam, Adab plays a crucial role in communication, requiring individuals to interact respectfully and considerately, upholding the Islamic code of conduct and ethics (Afifi et al., 2021).

Furthermore, Adab's significance extends to various communication practices, including dakwah (Islamic preaching) in the digital world, where delivering dakwah amar ma'ruf nahi mungkar (enjoining good and forbidding evil) is emphasized (Afifi, 2022). Upholding Adab in interpersonal interactions fosters a positive and ethical communication environment, promoting understanding, trust, and unity (Afifi et al., 2021). Adab's principles also guide Islamic work ethics, fostering successful cooperation and a harmonious work culture (Aldulaimi, 2016). Embracing qualities like gentleness, good manners, and using good deeds enhances communication effectiveness, aligning with the role model of Prophet Muhammad (Peace Be Upon Him) for effective communication strategies (Hassan, 2021).

The Interpersonal Communication Model of Prophet Muhammad (Peace Be Upon Him) comprises dimensions such as non-verbal and verbal communication, rich meanings, fluency, parables for understanding, voice intonation, message content, understanding the communicant's situations, and avoiding discrimination (Nasrullah et al., 2017). Adab in communication leads to reduced error rates in message understanding and avoidance of hurtful speech. Drawing on reliable reference sources like the Al-Qur'an and Hadith, it is essential in Indonesia, where Islamic values are prioritized. Therefore, applying the concept of Islamic ethics to various activities, including politics, business, and social media, is crucial (Nidzom & Pradana, 2022).

Regarding adab or noble manners, Allah Ta'ala states in the Quran: *"Indeed, you (Muhammad) are of a great moral character."* [Surat Al-Qalam, verse 4]. This verse emphasizes that the Prophet Muhammad possessed the finest character and serves as an exemplary role model for all. Yusuf bin Al-Husain said: *"Through adab, you will better understand knowledge."* [Al-Baghdadi, 1984].

In interpersonal communication, adhering to practical adab is essential. For instance, refraining from whispering to someone when others are present is emphasized by the Prophet (Peace Be Upon Him). He said, *"If you are three people, then two should not engage in a private*

conversation, leaving the third person out, as this could make the third person sad.” [Sahih Muslim, hadith number 2184]. This hadith highlights the etiquette of not privately whispering, as it may lead to feelings of exclusion or sadness in the third person.

Islam provides various guidelines for interpersonal communication, especially in speech. Firstly, one should speak with kind words and discuss good matters; otherwise, it is better to remain silent. Secondly, in terms of speaking manner, one should employ a gentle and unhurried tone. Thirdly, when someone else is speaking, active listening, attention, and refraining from interrupting their speech are important. Fourthly, when communicating with someone older or of higher status, it is crucial not to interrupt or cut off their speech [Al-Ushoimi, 2021].

In a hadith, Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (Peace Be Upon Him) said, *“Whoever believes in Allah and the Last Day should speak good or remain silent.”* [Hadith narrated by Al-Bukhari and Muslim]. This hadith advises speaking kindly or choosing silence when necessary. In terms of speaking manner, a Muslim should speak softly, avoiding loudness and haste. This approach ensures careful consideration of words and enhances their comprehension. When others are speaking, attentive listening is crucial. Allah Ta’ala states in the Quran, *“And when the Quran is recited, then listen to it and pay attention.”* [Surat Al-A’raf, verse 204]. Consequently, a Muslim is required to remain silent, listen attentively, and be present when others are speaking. Furthermore, facing the speaker directly instead of looking away or being distracted is considered courteous. Both outward body language and inward attention are vital. Moreover, it is essential not to interrupt others’ speech by waiting for them to finish expressing their thoughts and intentions.

In Islamic culture, showing respect to elders is highly valued. When communicating with someone older or of higher status, it is respectful not to speak before them. A younger person should refrain from speaking ahead of an elder in discussions. Abdullah bin Umar (may Allah be pleased with them) exemplified this behavior in a muttafaqun ‘alaih hadith. During a conversation with the Prophet (Peace Be Upon Him), the Prophet asked his companions about a tree resembling a believer. While others mentioned various trees, Abdullah bin Umar thought of the date palm tree but hesitated to speak due to the presence of senior and influential individuals. After they fell silent, the Prophet (Peace Be Upon Him) stated, *“It is the date palm tree.”* [Hadith narrated by Al-Bukhari and Muslim]. This incident illustrates the importance of not speaking ahead of respected elders.

In Islam, both groups of elders, those with significant positions and those older in age, are given the right to speak first, and their rights are highly valued and emphasized, granting them priority in being heard according to shariah. This is evident in a sahih hadith narrated by Al-Bukhari and Muslim, where Sahl bin Abi Hathmah (may Allah be pleased with him) stated that the Prophet (Peace Be Upon Him) said, *“Give precedence to the one who is older (in speech).”* [Hadith narrated by Al-Bukhari and Muslim]. Thus, older and senior individuals, both in terms of position and age, should be given priority in speaking. This also includes not interrupting scholars, interjecting, or answering questions that were directed to them. By adhering to these principles of adab, Islamic interpersonal communication fosters a harmonious and respectful society, deeply rooted in Islamic principles.

By adhering to these principles of adab, Islamic interpersonal communication fosters the achievement of the desired communication goals. Additionally, at a macro level, it contributes to building a harmonious and respectful society, deeply rooted in Islamic principles.

5. Conclusion

In conclusion, this article presents a comprehensive theoretical framework elucidating the principles of interpersonal communication in Islam. These five key principles include: (1) Integrating worship and monotheism as the primary motivation in interpersonal communication, (2) Emphasizing essential human values as its foundation, (3) Considering various relationship types, (4) Analyzing communication in relation to context and content, and (5) Highlighting the significance of adab for desired impact.

Together, these principles form the bedrock of interpersonal communication in Islam, providing essential guidance for communication interactions. Of course, these principles represent only a small part of the diverse and comprehensive principles of interpersonal communication in Islam that can be discussed in this article. Future researchers can explore various other principles more comprehensively from the Quran, Hadith, and various references of Islamic scholars.

The article's contribution lies in offering a valuable resource for further research on understanding interpersonal communication in the context of Islam. Additionally, it provides invaluable guidance for practitioners seeking to enhance communication effectiveness, cultivate harmonious relationships, and contribute to a society grounded in Islamic principles. Thus, this research opens new avenues for exploring interpersonal communication dynamics within the context of Islam and its broader societal implications.

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Citizen Journalism for Community Empowerment: A Preliminary Idea

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Abstract: The development of technology and the internet has strengthened the potential of citizen journalism. It allows citizen journalism to gain public attention by becoming an alternative source of information. The “issue” is then because this information is shared by common people, there will be a risk that the information is incomplete or does not meet the journalism standard. This paper attempts to make an analysis about the practice of the Community Information Group or Kelompok Informasi Masyarakat (KIM), an unit formed by the Indonesian government which is in Sleman, Special Region of Yogyakarta, Indonesia. The tasks of KIM include managing and utilizing information and communication to overcome information gaps and absorb and/or channel people’s aspirations, and it consists of the common people which have no skills about journalism. Therefore, the writers then by this paper want to share experiences while giving them a series of journalism workshops or training. Based on the writers’ experience in providing training for groups of citizen journalists, the most critical things that need to be addressed in citizen journalists’ news writing are the information completeness and the writing structures (title, lead, and news structure). In addition, photography is also another aspect to be addressed. It because of some technical issue which did not know by the KIM members, such as: composition, framing, heading room proposition, focus between images and subject, and the news value many photo works taken by citizen journalist are far from ideals and contain similar news value or theme of events, namely documentation photos of events or activities.

Keywords: citizen journalism, empowerment, public training

1. Introduction

Citizen journalism has the potential to support community empowerment movements, because it enables the citizen to give news reports and publish information related to interest



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in their surroundings (Ningsih, 2017). The development of technology and the internet has strengthened the potential of citizen journalism. Based on the author's experience in providing assistance at the Mount Merapi School (Sekolah Gunung Merapi) shows that the presence of various platform of blogging and microblogging as channel for citizen journalism has given hope for the mechanism of information production and consumption that originates and leads to the public interest. Technology gives citizens opportunities to actively express their ideas and attitudes as a form of political dialectic (Minanto and Ningsih, 2018: 214). Mahamed, et.al (2018: 125-126) states that the rapid development of technological infrastructure has empowered ordinary citizens, hence able to voice their interests more intensely than before. Citizen journalism is a bridge between rural communities and the outside world. Technological developments and new media platforms allow citizen journalism to gain public attention by becoming an alternative source of information.

Research shows the unofficial social media account –means this social media is user generated content and does not belong and managed by the formal institutions such as government office, organizations, or mass media- could influenced the public perception positively, spread persuasive message to prevent Covid-19, and on several occasion it could help to release stress with the fun information. This unofficial social media account provide opportunities for the public to share information, but on the other side because this information are shared by common people, there will be risk the information are incomplete, and do not meet the journalistic standards 5W + 1H (Anggajaya and Alfinatullail, 2020; Hanief, 2020; Raza, et.al)

This paper attempts to make an analysis about the practice of the Community Information Group or Kelompok Informasi Masyarakat (KIM), a unit formed by the Indonesian government. The data is based on the author's experience in giving assistance and workshops for KIM Sleman members in October - November 2020. Sleman is a region / county in Daerah Istimewa Yogyakarta province, Indonesia. Based Sleman Regent Regulation (Perbup) Number 51 of 2017 explains that KIM is a "community communication institution formed and managed from, by and for the community according to their needs, independently and creatively whose activities are to manage information and empower the community" (Article 1 verse [2]). The tasks of KIM include managing and utilizing information and communication to overcome information gaps and absorb and/or channel people's aspirations (see Sleman Regent Regulation 41/2017 article 4). The personnel of KIM Sleman come from ordinary people (see Sleman Regent Regulation 51/2017 article 7 paragraph [1]), in the sense that they are not employees who are structurally under the regency government.

In practice, KIM personnel of the Sleman Regency, who are spread across all (17) districts in the Sleman administrative area, send news or reportage information to the Regency Government, handled by the Communication and Information Office (Diskominfo). Diskominfo will then edit the news or reportage and, if declared worthy of publication, they will be uploaded on the mediacenter.slemankab.go website. The criteria for news considered publication worthy, as stated by Diskominfo Sleman to the writers on March 16, 2020, are containing positive things, namely education (education), enlightening (inspired), empowering (movement), and nationalism.

Media Center Sleman has enabled the public to communicate and exchange information related to various strategic or local issues of public institutions. Media Center aims at supporting the implementation of local government tasks, particularly in disseminating information for

public needs and accommodating development information submitted by the public for redistribution (<https://mediacenter.slemankab.go.id/apakah-media-center-itu/>). In 2019, the website mediacenter.slemankab.go.id Media Center Sleman was ranked in the top 10 of the most active Media Center category in the category of posting photos throughout Indonesia (<https://kominfo.slemankab.go.id/media-center-sleman-raih-dua-penghargaan-dari-kementerian-kominfo-ri/>).

The problem statement on these articles came by comparing with the previous works discussing the citizen journalism held by the non-state actors (Minanto and Ningsih, 2018 ; Mahamed, et.al., 2014), how about the citizen journalism powered by the government body? If there was some risk in citizen journalism held by common people (Anggajaya and Alfinatullail, 2020; Hanief, 2020; Raza, et.al, 2020), could it be avoided when the citizen journalism was held by the government ?

2. Literature Review

The uniqueness of citizen journalism is that anyone is able to produce news, regardless of whether or not he/she has journalistic backgrounds. The key word of citizen journalism is participation in producing and sharing information with others which enables citizen journalists to produce information related to interests in their surrounding (Ningsih, 2017: 73-74).

Information completeness is indeed one of the issues that needs to be addressed with regard to citizen journalism, because in reporting, observation techniques are the most dominant (sometimes combined with interviews), and sometimes citizen reporters add to their own opinion in the news (Lindawati, 2014: 148). With an emphasis on territoriality, the following is the definition of citizen journalism that may represent them: “any person...to report and write online as part of a local blog, website, or forum imparting information about the geographic community” (Greenwood and Thomas, 2015 : 617).

There are several previous studies related to KIM. In Bandung Regency (West Java, Indonesia), most of the KIM members already have a fairly good understanding of journalism practices, knowledge of 5W + 1H of journalism, and understanding of news value. In practice, however, the dissemination of information in the form of writing or video still does not meet journalistic standards. In other words, some of them may have understood standards,, but in practice they haven't been successful in presenting a story in accordance with their knowledge about journalism standards (Saefullah and Rustandi, 2019: 45). The development of online media which has an impact on the massive dissemination of journalistic contents that has been posted by the 20 blog and social media managers, KIM Pasuruan (East Java, Indonesia) has shown its positioning as an information agent who has an influential contribution in disseminating information to the millennial community. This way, KIM Pasuruan synergy with the Communication and Information Office (Diskominfo) of the Pasuruan Regency on all lines can be well held (Ulfa, 2018: 431-432). With improved journalistic skills, KIM would be able to act as an information agent, government dialogue partner, information platform, regional potential promotion partner, and a driver of social solidarity. Wiranti (2019: 27) wrote about the role of KIM in the Surabaya City such as government dialogue partner in ensuring the information dissemination to Surabaya resident; as information forum by improving information literacy; promoting the local business, tourism, and environment; and drive social solidarity

3. Method

This research is based on author experience in giving workshops for the members of KIM Sleman, from October – November 2020. The data gained from semi-structural conversation between author and KIM Sleman member and structured interview with the member of Department of Communication and Informatics (Dinas Komuniaksi dan Informatika) Sleman Region.

4. Results and Discussion

The uniqueness of citizen journalism is that anyone is able to produce news, regardless of whether or not he/she has journalistic backgrounds. The key word of citizen journalism is participation in producing and sharing information with others which enables citizen journalists to produce information related to interests in their surrounding (Ningsih, 2017: 73-74). KIM Sleman actually has the potential to present relevant news for the community because KIM personnel have a close relationship with the community where they live. However, such a potential has not been completed by the ability to determine good news themes and photography skills. On participation, the training participants sent information based on events that occurred in their surroundings which in terms of value were not considered newsworthy by the mainstream mass media.

Another keyword relevant to the condition of the trainees is the unequal journalistic skill, because once again citizen journalism never put any emphasis on journalistic abilities. However, such condition have resulted, firstly, in news that is not newsworthy, i.e. irrelevant to the general public, for example ceremonial events (e.g. the inauguration of administrators at the village or sub-district level, aid delivery) or information that is intended to be reportage about Micro, Small, and Medium Enterprises (MSMEs), but the sentences used are too promotional; secondly, the information in the news is incomplete, the data source only comes from observation and does not involve any interviews. For the record, these conditions do not represent general conditions for participants as a whole.

Information completeness is indeed one of the issues that needs to be addressed with regard to citizen journalism, because in reporting, observation techniques are the most dominant (sometimes combined with interviews), and sometimes citizen reporters add to their own opinion in the news (Lindawati, 2014: 148). On the one hand, this is indeed the uniqueness of citizen journalism, but on the other hand, this method can make information less objective.

The lack of understanding, particularly about the value of news, have made KIM Sleman less optimal in presenting information, so mostly their reportage is events reporting. In fact, KIM has the possibility to play more important roles. In preventing Covid-19, for example, the news in KIM Sleman for the period April to June 2020 prioritizes experiences from residents as the main issue/topic to be reported so that the context of proximity is clearly shown in the news. However, such prioritization has resulted in the lack of information on invitations to implement health protocols (Ningsih and Prastya, 2020: 272).

In the matter of presenting information in the form of visuals (photos or videos), citizen journalists' capacity should be taken into account. The "citizen photographers" even mentioned by Stuart Allan (2015: 458) have caused concerns among professional photographers (journalists),

because the citizen photographers are everywhere and can be anyone at the scene at the very moment the incident happens. Regardless of the quality of photos taken by citizen photographers, mostly below those taken by professional photographers, they would be at the scene of the incident before any professional journalist photographer. By using their phone to capture and directly upload any event on social networks, photos from citizen journalists will be the first reportage (of any event) that may easily spread widely to the community.

Although most citizen photographers would use simpler tools (compared to professional photographers or journalists), technological developments have made these simple tools (such as cell phone cameras) capable of producing images that meet the minimum journalistic standards. The problem for citizen journalists is the lack of journalistic skills, both in terms of technique and ethics, so that the photos they circulate may trigger unrest in the community.

This raises an argument for the importance of photography training for citizen journalists. The Community Information Group (KIM) of Sleman Regency are citizen journalists – in the sense that they are not professionals in the field of journalism and are not formally employees of the Sleman Diskominfo. KIM Sleman whose members spread across all (17) districts in Sleman. With an emphasis on territoriality, the following is the definition of citizen journalism that may represent them: *“any person...to report and write online as part of a local blog, website, or forum imparting information about the geographic community”* (Greenwood and Thomas, 2015 : 617).

However, the members of KIM Sleman experience problems in taking photos of an incident to be used as the news illustration of the event/incident. According to Burzynsky, photography is a product of the press that is parallel to the written word (Burzynsky, 1958 in Szylo-Kwas, 2019: 99). Journalistic material needs to be equipped with specific evidence, namely the presence of visual displays of events, problems, or people who become the focus of the problem (Szylo-Kwas, 2019: 117).

5. Conclusion

Citizen journalism may provide a means for community empowerment activities. In order to achieve the empowerment goal, a number of things need to be addressed, particularly related to the technical capabilities and knowledge of the citizen journalists. Based on the writers' experience in providing training for groups of citizen journalists, the most critical things that need to be addressed in citizen journalists' news writing are the information completeness and the writing structures (title, lead, and news structure). The goal is to produce news that is more easily understood by readers. The most important thing is the completeness of facts, because it is evident that citizen journalists mostly rely on observation as a data source. However, it is important to note that an observation that is not accompanied by an interview would be less objective. In addition, photography is another aspect to be addressed because in terms of technical, composition, coloring, framing, heading room proposition, focus between images and subject, and the news value many photo works taken by citizen journalist are far from ideals and contain similar news value or theme of events, namely documentation photos of events or activities.

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**Empowering Communities through
Health Communication Strategies
during the Covid-19 Pandemic:
A Comparative Study of India and Indonesia**

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Abstract: Health communication plays a crucial role in informing and influencing individual and community decisions to promote health. Understanding and studying health communication strategies are essential as health services, technology, regulations, policies, and health problems continue to evolve. This article presents a comparative analysis of health communication strategies for community empowerment in India and Indonesia. The study examines policy and management approaches, creative methods, media utilization, and the impact of health communication on community empowerment. The findings contribute to the existing body of literature on health communication and provide insights for future endeavors in empowering individuals and communities to effectively address public health challenges.

Keywords: Health Communication, Empowerment, India, Indonesia



1. Introduction

Health communication strategies play a pivotal role in strengthening community capacity and promoting individual empowerment, positioning themselves as fundamental aspects in the realm of global health promotion. Recognized as a fundamental concept with universal significance, community empowerment has been acknowledged by governments worldwide, particularly in the context of disease response initiatives. Integration of community engagement into health communication strategies is deemed of utmost importance. These strategies aim to effectively address public health challenges and empower individuals to take an active role in their own well-being through community participation.

In the collaborative endeavor of health promotion, the objective is to enhance individuals' ability to proactively take measures while simultaneously bolstering the collective capacity of groups, organizations, and communities to shape the determinants of health. Strengthening community capacity for health promotion involves providing practical education, leadership training, and equitable access to resources. Simultaneously, empowering individuals entails offering consistent and reliable opportunities to engage in decision-making processes, along with acquiring essential skills and knowledge that drive transformative change. This process is facilitated by both conventional communication methods and emerging information media platforms. Furthermore, innovative approaches are necessary to harness social, cultural, and spiritual resources, tapping into their potential to advance health promotion objectives (The Jakarta Declaration on health promotion, WHO, 1997).

The concept of health promotion revolves around empowering individuals to enhance their agency in managing their own health, enabling them to exert greater control and improve their overall well-being. Complete physical, mental, and social well-being is achieved when individuals or groups can identify and pursue their aspirations, fulfill their needs, and adapt to or transform their environment accordingly. Health is considered a valuable resource that permeates everyday life, emphasizing the importance of social and personal resources, alongside physical capacities, in promoting health. Thus, health promotion extends beyond the health sector and encompasses the broader notion of well-being, requiring the addressing of social, psychological, and environmental factors that influence health outcomes (The Ottawa Charter for Health Promotion, WHO, 1986).

Health promotion serves as a catalyst for individuals to take charge of their own health, actively participating in managing and improving their well-being. This comprehensive approach encompasses social and environmental initiatives aimed at fostering and safeguarding the overall quality of life and well-being of individuals. Rather than focusing solely on medical interventions and remedies, these endeavors concentrate on addressing and preventing the underlying determinants of poor health. Adopting a holistic perspective, health promotion aims to create an environment that supports healthy choices and empowers individuals to lead fulfilling and healthy lives (WHO, 2016).

Community empowerment, according to the World Health Organization, represents a transformative process that enables communities to exert greater control over their lives.

Achieving this multifaceted endeavor requires the active engagement of community members, mobilization of resources, and cultivation of skills and knowledge. Through community empowerment, self-efficacy is developed, social cohesion is enhanced, and collective action is enabled to improve health outcomes. It plays an instrumental role in creating sustainable change and fostering a sense of ownership and responsibility among community members (WHO, 2016).

One of the strategies to achieve community empowerment in health promotion is community engagement, which involves different forms of involvement and collaboration. This can be categorized into partnering with formal organizations, enabling voluntary and community organizations to take action, and fostering informal engagement through social support mechanisms based on kinship, friendship, and neighborhood networks (Morgan et al., 2010).

The utilization of community engagement in disease response is not a new concept and has been employed in responses to past epidemics, including Ebola virus disease, Zika virus, Middle East respiratory syndrome, severe acute respiratory syndrome, and COVID-19 (Wijesinghe et al., 2023). The COVID-19 pandemic significantly impacted countries like India and Indonesia, with both experiencing high numbers of cases and facing challenges in containing the spread of the virus.

India witnessed a surge in COVID-19 infections, overwhelming the healthcare system and resulting in shortages of medical supplies, hospital beds, and oxygen. The second wave further exacerbated the situation, leading to a substantial number of hospitalizations and fatalities. The government implemented various measures, including lockdowns, travel restrictions, and the promotion of hygiene practices, as well as increasing testing capacity, expanding healthcare infrastructure, and launching vaccination campaigns.

Similarly, Indonesia also faced significant challenges in managing the COVID-19 pandemic. Multiple waves of infections occurred, resulting in a high number of cases and deaths. The healthcare system experienced strain, leading to shortages of hospital beds and medical supplies. The government implemented measures such as regional lockdowns, travel restrictions, and the promotion of health protocols. They also enhanced testing capacity, contact tracing, treatment facilities, and initiated vaccination campaigns.

Both India and Indonesia encountered unique challenges due to factors such as population density, limited healthcare resources, and socioeconomic disparities. Governments in both countries worked to address these challenges and implemented strategies to mitigate the impact of the virus. However, the effectiveness of the response varied, and there were areas for improvement in the management of the pandemic.

Given the importance of effective health communication strategies in empowering communities, it is crucial to study their implementation during the COVID-19 pandemic in India and Indonesia. This article aims to address the research question: "How do health communication strategies empower communities during the COVID-19 pandemic in India and Indonesia?" The specific objectives of the study are to examine the health communication strategies implemented, identify key components and approaches contributing to community

empowerment, and compare the similarities and differences in strategies between India and Indonesia.

Understanding the effectiveness of health communication strategies and their impact on community empowerment is essential for minimizing the spread and impact of the virus. By exploring and comparing the experiences of India and Indonesia, valuable insights can be gained, leading to improved strategies and management of the pandemic in the future. This research contributes to the body of knowledge on health communication strategies and community empowerment during public health crises, providing practical implications for policy and practice.

2. Literature Review

During the COVID-19 pandemic, effective health communication strategies have been recognized as crucial for disseminating information, promoting behavior change, and empowering individuals and communities to make informed health decisions (Akhter & Dash, 2022). In India, a country with a vast and diverse population, appropriate risk communication strategies are essential. Akhter and Dash (2022) highlight the roles of conventional communication and social media in raising awareness, preparedness, reducing anxiety, and addressing stigma. They also emphasize the need for regulatory measures to counter misinformation. Furthermore, health communication plays a significant role in mainstreaming women's health issues in Indian society, with media influencing information dissemination and awareness promotion (Padhy & Nity, 2017). In addition, Sharma and Nahak (2020) conducted a study on the communication patterns of drug addicts in Punjab, India. Their research explored various aspects, such as lifestyle, family history, the influence of media and the social environment, and verbal communication, within the context of the ongoing pandemic.

Hazra (2017) emphasizes addressing transportation, low literacy levels, and religious constraints to promote healthy behaviors among rural Indian women. Mahmud et al. (2013) propose that ICT-supported health communication in primary care can enhance health literacy, empowerment, and individual control, but stress the need for context-specific evaluations. Mobile health interventions, like the Tika Vaani Intervention in rural Uttar Pradesh, India, effectively reduce health disparities, improve immunization rates, and child health through face-to-face and mobile approaches (Pérez et al., 2020). The COVID-19 pandemic has generated global interest, with social media playing a vital role in rapidly disseminating information and influencing public behavior, given its vast user base (Tang et al., 2021).

In Indonesia, Covid-19 has profoundly impacted politics, business, economy, tourism, education, and religion, necessitating diverse adaptation strategies (Puspitasari & Afifi, 2022; Saraswati & Afifi, 2022; Afifi et al., 2022; Afifi & Harianti, 2021). The government has implemented various health communication strategies to manage the crisis. However, the delayed outbreak in Indonesia can be attributed to a lack of initial awareness and preparedness (Djalante et al., 2020). Insufficient crisis management, challenges in public communication, and inadequate mitigation measures have contributed to the spread of COVID-19 (Djalante et al.,

2020). The government's communication strategy has faced criticism, resulting in confusion and a lack of coordination due to conflicting information (Herman, 2021).

Social relations during the pandemic in Indonesia have had both positive and negative effects, providing support to vulnerable communities but also contributing to non-compliance with health protocols (Tamyis et al., 2022a). The village administration and COVID-19 task force play a crucial role in supporting coping strategies at the community level, although limited resources and declining risk perception affect the sustainability of social support (Tamyis et al., 2022a). Understanding context-specific challenges in India and Indonesia is vital for strengthening community resilience and improving pandemic response (Tamyis et al., 2022a).

Science-based policies are emphasized as important by Roziqin et al. (2021), but coordination challenges arise from policy variations across regions. Digital platforms and mainstream media have played a crucial role in facilitating remote work, education, and healthcare access in Indonesia by disseminating critical information and compensating for the government's slow initial response (Djalante et al., 2020). Community responses, such as practicing hygiene measures and staying at home, were essential in combating the pandemic, but initial skepticism and low-risk perception influenced community attitudes, and cultural and socioeconomic factors complicated response efforts (Tamyis et al., 2022a).

To address these challenges, adopting science-based decision-making and transparent communication is crucial. Involving social influencers and scientists in COVID-19 task forces supports evidence-based responses. The field of health communication recognizes the importance of interactive and integrated advocacy strategies that consider public health as a social construct and emphasize social determinants of health (Servaes & Malikhao, 2010). Advocacy combines social networking, interpersonal communication, negotiation, and media utilization to generate public pressure and support sustainable social change.

Understanding the context-specific challenges in India and Indonesia is crucial for designing effective health communication strategies. Empowering communities through science-based decision-making, transparent communication, and coordinated efforts can enhance responses and mitigate the impact of future health crises. Community-based empowerment initiatives have proven effective in responding to health emergencies and building resilient communities.

3. Method

This research study utilizes a comparative research design to investigate and compare the health communication strategies employed during the Covid-19 pandemic in India and Indonesia. By adopting a comparative approach, the study aims to analyze the similarities and differences in communication measures, taking into consideration the unique socio-cultural contexts and healthcare systems of both countries.

The data for this study is collected through document analysis and library research, which involves examining official reports, government publications, academic articles, and media sources from India and Indonesia. These sources provide valuable insights into the diverse range of health communication initiatives, campaigns, and interventions implemented by the respective governments and other relevant organizations during the Covid-19 pandemic.

Thematic analysis is employed as the analytical framework to analyze the qualitative data obtained from document analysis and library research. The data is meticulously organized, coded, and categorized into themes and sub-themes that are relevant to health communication strategies, their effectiveness, challenges encountered, and lessons learned. The analysis process follows a systematic and iterative approach, including data immersion, coding, identification of patterns and trends, and interpretation of findings.

By employing this rigorous research methodology, this study aims to provide comprehensive insights into the health communication strategies implemented during the Covid-19 pandemic in India and Indonesia. The findings will contribute to a deeper understanding of the effectiveness of these strategies, the challenges faced, and the valuable lessons that can be learned from these experiences.

4. Results and Discussion

4.1. Comparative Analysis of Health Communication Strategies

India, with a population of approximately 1.4 billion people, faces numerous challenges in addressing health issues such as hygiene, sanitation, and nutrition. The government has adopted two communication models to tackle these challenges: interpersonal communication and mass communication through media (Hazra, 2017).

Interpersonal communication has demonstrated its effectiveness in effectively disseminating health information. Government-appointed health workers play a crucial role in providing doorstep support to villagers, engaging in monitoring, discussions, and education sessions with expectant and pregnant women, aiming to raise awareness about health bulletins. This approach has resulted in notable improvements in institutional deliveries, promoting safe motherhood, and ensuring timely care for both infants and mothers. In order to cater to illiterate individuals, health workers rely on oral communication methods and verbally convey policy-related documents to the community, making the information accessible to those who are unable to read (Hazra, 2017). This interpersonal approach fosters a direct and personalized interaction between health workers and community members, enhancing understanding and facilitating the effective transmission of health-related knowledge.

In addition to the interpersonal communication approach, the utilization of modern media platforms has brought about a revolution in the dissemination of health information in India. The state government health departments and the Ministry of Health and Family Welfare have embraced various digital tools such as websites, Twitter handles, and Facebook pages to effectively share information pertaining to health issues, schemes, and policies. Moreover, traditional forms of mass communication including television, radio, and newspapers play a pivotal role in conveying messages concerning healthcare and other health-related topics (Pérez et al., 2020).

The media plays a critical role in promoting health awareness and disseminating knowledge about diseases, precautions, preventive measures, and healthy habits. Television and radio

programs, public service announcements (PSAs), social media campaigns, and public health messaging contribute to raising public awareness and fostering a sense of civic duty (Hyland-Wood et al., 2021).

Media campaigns have been successful in achieving milestones like the eradication of polio in India. Continuous awareness campaigns through television, radio, and newspapers played a crucial role in this achievement. During the COVID-19 pandemic, the media served as the primary outlet for disseminating information and educating people about symptoms, precautionary measures, and vaccination drives. The media's role in facilitating communication contributed to the successful administration of 1 billion doses of the COVID-19 vaccine in India (Mahmud et al., 2013).

Government-owned media outlets like Doordarshan (TV) and All India Radio, along with regional language channels, regularly broadcast programs dedicated to healthcare and health issues. Numerous news channels in India have health programs that engage health experts in talk shows, enabling direct interaction and dissemination of information (Bhimrao et al., 2017).

To ensure effective communication across diverse linguistic and cultural groups, regional language media and communication initiatives are essential. Providing content in multiple languages helps reach marginalized communities and overcome language barriers (Pérez et al., 2020).

The COVID-19 pandemic highlighted the importance of health communication strategies in India. Accurate and timely information regarding the virus, preventive measures, governmental directives, and healthcare services were disseminated through various media outlets. Public service announcements featuring influential individuals, medical professionals, and specialists improved credibility and public trust. Social media campaigns helped dispel misinformation and promote responsible behavior (Hyland-Wood et al., 2021).

In the context of a pandemic, it is of utmost importance that health promotion campaigns prioritize the effective dissemination of information to reach the widest possible audience. Particularly in India, it is crucial to implement health promotion strategies through conventional mass media channels like television and radio, alongside participatory media platforms, in conjunction with emerging media platforms. This comprehensive approach aims to ensure meaningful engagement with vulnerable communities regarding critical health issues.

In response to the challenges posed by the COVID-19 pandemic, the Indian government has recognized the significance of digital communication media, such as Facebook and Twitter, as primary conduits for health education (Roy et al., 2022). These digital platforms have emerged as essential instruments for the Indian government in effectively communicating health education during the ongoing COVID-19 crisis.

Meanwhile, the Indonesian government has implemented risk communication in its health communication strategy for COVID-19. It aims to provide accurate information for decision-making, educate the public, and promote preventive behaviors. Risk communication ensures continuous education, enhances crisis management, and prioritizes accurate and prompt delivery of information by competent spokespersons. It remains relevant throughout the health

crisis cycle, supporting informed decision-making (Biro Komunikasi dan Pelayanan Masyarakat Kemenkes RI, 2021a).

Indonesia faced challenges in responding effectively to the COVID-19 pandemic, including a lack of preparedness and underestimation of the virus's impact (Mulyana et al., 2021). Institutional changes, social distancing measures, and vaccination efforts were implemented, but concerns about health protocols and economic prioritization emerged, affecting public trust (Arifin, 2022; Rudianto & Hendra, 2021).

Formulating effective policies for COVID-19 management requires comprehensive ideas, supportive institutions, and consideration of interests (Roziqin et al., 2021). Effective government communication is essential in delivering information and promoting public participation. Valid information and shared visions between the state and community actors are necessary for better understanding and acceptance.

In Indonesia, pandemic health communication strategies rely on five pillars: sustainable structure, partnerships, reinforced public communication, community engagement, and active listening. These pillars ensure a well-structured and sustainable approach, promoting resource sharing, raising media awareness, and addressing public concerns. Communication strategies for managing the COVID-19 pandemic involve stages like situation analysis, objective setting, target audience identification, message design, media channel selection, communicator choice, tactic implementation, and monitoring and evaluation. Effective health communication during the pandemic requires strategies such as public outreach, media relations, stakeholder and community engagement, and crisis management. Alignment with main narratives and utilization of digital platforms are crucial (Biro Komunikasi dan Pelayanan Masyarakat, Kementerian Kesehatan RI, 2021b).

The process of formulating communication strategies begins with a situational analysis that includes media monitoring, public perception surveys, and monitoring of online voices. The results of the situational analysis guide the formulation of goals, strategies, messages, and channel/media selection for effective communication. Target groups are categorized into primary, secondary, and tertiary groups, and specific communication approaches are tailored to each group (Biro Komunikasi dan Pelayanan Masyarakat, Kementerian Kesehatan RI, 2021b).

Various media and communication channels have been identified for different communication purposes, including broadcasting media, print media, online media, digital platforms, and direct communication channels (Biro Komunikasi dan Pelayanan Masyarakat, Kementerian Kesehatan RI, 2021b). This includes the utilization of various conventional media, such as television, which has undergone significant changes in business models and adaptations during times of disruption (Setiadi et al., 2021). The preparation and training of communicators are crucial elements in health communication strategies during the pandemic. Their training and capacity building ensure the effective delivery of key messages and enhance public trust (Biro Komunikasi dan Pelayanan Masyarakat, Kementerian Kesehatan RI, 2021b). This is related to the anticipation of information-seeking behavior patterns regarding Covid-19 in Indonesia, which is implemented in the formulation of government-designed public communication strategies (Rianto et al., 2023).

To support the implementation of health communication strategies, various communication activities and products have been generated, including media monitoring, communication guidelines, media coaching, press conferences, social media engagement, paid media placements, owned media platforms, and cooperation with digital media platforms and fact-checking organizations (Biro Komunikasi dan Pelayanan Masyarakat, Kementerian Kesehatan RI, 2021b).

In response to dynamic issues, the agenda-setting process plays a crucial role in effective communication. It involves identifying potential topics and issues, developing narratives and key messages, creating communication products, and amplifying them through various channels and media. This process ensures that communication efforts remain relevant, timely, and responsive to emerging needs (Biro Komunikasi dan Pelayanan Masyarakat, Kementerian Kesehatan RI, 2021b).

To address the challenges posed by misinformation and lack of public awareness, the Indonesian government established the Task Force for the Acceleration of COVID-19 Handling (Satgas COVID-19) and launched campaigns emphasizing behavior change and promoting public compliance with health protocols. However, inconsistent messaging and transparency issues related to data collection and reporting undermined these efforts (Mulyana et al., 2021).

The coordination between the central and local governments in Indonesia posed a significant challenge in implementing effective pandemic control measures, contributing to public dissatisfaction with the government's handling of the pandemic (Mulyana et al., 2021). The failure of government communication during the COVID-19 pandemic in Indonesia has had significant consequences, including the rise of populist anti-scientism, religious conservatism, religio-political polarization, corruption, and clientelism. Therefore, there is a clear need for improved communication strategies, transparency in data sharing, and effective coordination between the central and local governments to regain public trust and enhance response efforts (Mulyana et al., 2021).

Social media has emerged as the primary source of information on COVID-19 and vaccines in Indonesia, but conflicting messages and the spread of misinformation pose challenges in providing accurate and reliable information. Efforts have been made to counter misinformation through platforms such as the government's hoax buster website and engagement of social media influencers and public figures in raising awareness (Djalante et al., 2020). In Indonesia, the Indonesian government has similarly embraced digital communication media as a means to educate the public about the management of COVID-19. These include various platforms such as the official website (@covid19.go.id), Facebook (@lawancovid19indonesia), Instagram (@lawancovid19_id), Twitter (@lawancovid19_id), and the United Against COVID-19 application available on Playstore. These digital channels serve as vital tools through which the government disseminates crucial information and promotes awareness regarding COVID-19.

Overall, effective communication strategies are crucial for managing public health emergencies like the COVID-19 pandemic in both India and Indonesia. Key elements of successful health communication include accurate and timely information, empathy, trustworthiness, transparency, and the use of appropriate communication channels. The strategies should be tailored to the target audience and continuously evaluated and improved based on feedback and

changing needs. Collaboration between different stakeholders, including governments, media, and communities, is essential for effective communication and response efforts.

4.2. Community Engagement Initiatives during Covid-19

India has implemented the concept of community empowerment in health communication as part of its commitment to achieving “health for all” (Mukhopadhyay & Gupta, 2010). The Khoj project, a non-governmental initiative operating in remote rural areas, aims to uplift the socioeconomic and health status of communities through their involvement in managing development efforts and obtaining local resources (Mukhopadhyay & Gupta, 2010).

The Khoj project adopts a holistic approach by integrating the social, economic, cultural, and political dynamics of the community to improve health and well-being (Mukhopadhyay & Gupta, 2010). This community-centric sustainable strategy has shown positive impacts on the overall well-being of the population in challenging settings (Mukhopadhyay & Gupta, 2010).

Community empowerment is a crucial aspect of health communication, enabling communities to have greater control over decisions that affect their lives (Popay, 2010). Terms such as community development, community participation, and community engagement are used in this context to improve population health and reduce health inequalities (Popay, 2010).

Health communication plays a significant role in addressing health issues such as malnutrition, particularly among women, in India (Padhy & Nity, 2017). The media plays a crucial role in disseminating health-related information, raising awareness, and motivating individuals to take action (Padhy & Nity, 2017). During the COVID-19 pandemic in India, effective communication strategies have been crucial (Akhter & Dash, 2022). The study emphasizes the importance of government regulation and reframing of communication strategies based on social and political factors to amplify or attenuate the risks associated with the pandemic (Akhter & Dash, 2022).

In Indonesia, health communication strategies place a strong emphasis on community engagement to promote behavior change and involve communities in decision-making and policy-making activities (Bureau of Communication and Public Service, Ministry of Health, Indonesia, 2021). This approach emphasizes two-way communication and active participation to achieve behavioral changes and reduce the negative impacts of health crises.

Community engagement is particularly crucial in vaccination communication, especially during the COVID-19 pandemic (Direktorat Promosi Kesehatan dan Pemberdayaan Masyarakat, 2020). By involving communities in the vaccination program, tailored and responsive vaccination services can address the specific needs and challenges of target groups. Community empowerment activities play a vital role in fostering social norms, individual acceptance of vaccines, collective responses, and preventing transmission at the community level.

Effective health emergency responses require risk communication and community engagement as integral components (IFRC, WHO, UNICEF, 2020). Strengthening risk communication, community engagement, and community empowerment can break the chains of transmission and mitigate the impacts of the COVID-19 pandemic. Active participation and empowerment of affected communities are crucial for ensuring an informed and people-centered

response. Without community engagement, there is a risk of misinformation, confusion, and mistrust undermining the effectiveness of pandemic response efforts.

Engaging communities is essential in addressing the politicization of the pandemic response (IFRC, WHO, UNICEF, 2020). Political opportunism and conflicting messages can create confusion and hinder the uptake of public health recommendations. Therefore, addressing community questions and concerns with scientifically-grounded and politically-neutral information is important. Providing accessible, culturally relevant, and trusted information through preferred channels and from trusted sources can build trust, enhance community participation, and mitigate the negative impacts of the pandemic.

To achieve these goals, the community empowerment process should be community-led, data-driven, and promote collaboration (IFRC, WHO, UNICEF, 2020). Communities should be empowered to assess their own needs and actively participate in the analysis, planning, design, implementation, monitoring, and evaluation of local responses to COVID-19. Utilizing disaggregated data about the community's context and capacities is critical for informed decision-making. Building the capacity of local actors and institutions, as well as promoting coordination at various levels, is essential for effective community engagement and pandemic response.

The Indonesian government has taken proactive measures to promote a healthy paradigm aligned with the Health Law, including the launch of the Healthy Living Community Movement (GERMAS) (Fibriana et al., 2021). GERMAS aims to prevent and promote health through a cross-sectoral approach involving multiple ministries and institutions. In response to the COVID-19 pandemic, the Ministry of Health developed guidelines for community empowerment in COVID-19 prevention, emphasizing hygiene, healthy living habits, nutrition, and education. This highlights the significance of community empowerment in addressing the pandemic.

Efforts to prevent COVID-19 transmission and improve community behavior require the development of community capacity and active participation (Fibriana et al., 2021). Community empowerment and health promotion play essential roles in dealing with the pandemic. Compliance with health protocols, such as wearing masks and maintaining social distancing, is crucial for reducing cases and deaths. However, compliance rates vary, underscoring the need to increase community participation and adherence to protocols. Empowering individuals by involving them in decision-making and responsibilities fosters independence in thinking, acting, and controlling their actions. Preventive efforts during the New Normal period include wearing masks, practicing hand hygiene, maintaining social distancing, and avoiding unnecessary travel, especially in high-risk areas. By empowering the community and promoting health, it is possible to break the chain of COVID-19 transmission and achieve a healthy state.

Cultural sensitivity and religious factors have emerged as significant considerations in health communication, requiring a shift in approaches to health promotion. The incorporation of Islamic values and elements in health communication strategies is proposed as a means to address cultural and religious conflicts and enhance health promotion among Muslims (Ahmad, Harrison, & Davies, 2011). Religious involvement, such as participation in faith-based institutions, has been associated with increased responsiveness to fear-arousing messages and better adherence to health outcomes. Islamic communication strategies rooted in the Islamic

social fabric, including the use of Quran and hadith quotations and involvement of Islamic opinion leaders and institutions, have shown promise in promoting health among Muslims (Ahmad, Harrison, & Davies, 2011).

However, more empirical research is needed to evaluate the impact of Islamic communication elements on receivers and to better understand the effectiveness of Islamic persuasion in health promotion. Integrating theory and practice in health communication can harness the potential of culture, including religious culture, to address the cultural needs of communities (Ahmad, Harrison, & Davies, 2011).

Religious organizations in Indonesia have played a dual role in the context of the COVID-19 pandemic. While they have been a source of strength and inspiration, religious gatherings and traditions have also posed challenges when social distancing measures were necessary. Collaboration between the government and religious organizations is essential in addressing the spread of COVID-19. Islamic organizations, such as MUI, Nahdlatul Ulama, and Muhammadiyah, have developed governing structures and possess significant resources that can be mobilized for health promotion and education on COVID-19 (Djalante et al., 2020).

These organizations have issued guidelines, fatwas, and established COVID-19 Command Centers and hospitals to respond to the pandemic. Other religious organizations, such as the Indonesian Council of Churches and Buddhist organizations, have also taken proactive measures to adapt to the pandemic and support the healthcare system (Djalante et al., 2020).

An inclusive and community-based approach is crucial in promoting community health resilience and preparedness, ensuring that vulnerable groups, including people with disabilities, are considered in the COVID-19 response. Collaboration between religious organizations and governments is vital in mitigating the impact of the pandemic and protecting public health (Djalante et al., 2020).

The COVID-19 pandemic has highlighted the importance of effective crisis communication procedures. Recommendations from participating communities include developing strategies to manage information overload, ensuring timely translation of official broadcasts, transparent access to community translations, providing funding for migrant communities, and adopting a multimodal approach to disseminating health information. Implementing these recommendations can improve crisis response and management, ensuring that vital information reaches diverse populations (Karidakis et al., 2022).

In the context of COVID-19 vaccination, community empowerment plays a critical role in achieving vaccination targets. Collaboration with social partners, effective media campaigns, engagement of community health volunteers, and targeted advocacy efforts contribute to empowering the community and facilitating effective communication about the vaccination process. These strategies enhance community participation and support the successful administration of COVID-19 vaccines (Direktorat Promosi Kesehatan dan Pemberdayaan Masyarakat, 2020).

4.3. Lessons Learned to Enhance Community Empowerment in Health Communication for Future Initiatives

The COVID-19 pandemic has emphasized the significance of community empowerment through effective health communication. In this study, which compares India and Indonesia, important lessons have been identified to enhance community empowerment in future health communication endeavors.

These lessons highlight the importance of recognizing and respecting cultural sensitivity when engaging diverse communities. They also emphasize the influence of religious factors and involvement in faith-based institutions on health behavior and the reception of health messages. Integrating theory and practice in health communication is seen as essential to address the specific cultural needs of communities. Additionally, adopting inclusive and multimodal approaches that cater to vulnerable groups and utilize various communication channels is crucial.

Collaboration with community organizations and active volunteer participation are found to play a vital role in empowering communities. Ensuring efficient information management and translation services is necessary to provide non-English speakers with access to accurate health information. Leveraging diverse media and communication channels is also essential to ensure widespread coverage and accessibility of health messages.

By implementing these insights, communities can be empowered, positive behavioral changes can be encouraged, and overall public health outcomes can be improved. Thus, future health communication strategies should prioritize cultural sensitivity, incorporate religious factors, integrate theory and practice, promote inclusivity, foster collaboration, and utilize effective communication channels to empower communities and achieve public health objectives.

5. Conclusion

This comparative analysis examines health communication strategies employed during the COVID-19 pandemic in India and Indonesia, highlighting the significance of effective communication in empowering individuals and promoting behavior change. The study reveals contextual and cultural influences on communication strategies, with India employing a multi-channel approach and Indonesia focusing on community-based interventions.

These findings contribute to existing knowledge, providing insights for policymakers, healthcare professionals, and communication experts. Key recommendations for future health communication initiatives include cultural tailoring, collaboration with religious organizations, integration of theory and practice, inclusivity and accessibility, community engagement, effective information management, and diverse communication channels. Continuous evaluation and refinement of strategies, along with long-term impact research, are crucial for better preparedness and response to future health emergencies. By sharing best practices and learning from diverse contexts, countries can strengthen their health communication efforts, safeguarding populations and mitigating future health crises.

In conclusion, effective health communication plays a vital role in empowering individuals and promoting behavior change during the pandemic. Lessons learned from the comparative

study of India and Indonesia offer valuable insights and recommendations for designing comprehensive strategies. Prioritizing these strategies and ongoing learning will strengthen public health responses and mitigate the impact of future crises.

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Analysis of Creative Videography Strategies in Da'wah Accounts on Social Media

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Abstract: The rapid development of da'wah (Islamic propagation) in Indonesia is currently marked by the significant utilization of social media as a primary medium for dissemination. This paradigm shift has revolutionized da'wah activities, rendering them more flexible and no longer confined to specific locations or times. As a result, numerous social media accounts have emerged to facilitate da'wah endeavors, with the ANB Channel on YouTube serving as a notable example. This research aims to critically analyze the videography strategy employed by the ANB Channel in producing its da'wah content on YouTube. Employing a qualitative content analysis approach, the study examines the video content published on the ANB Channel da'wah account, administered by Ustadz Ammi Nur Baits. The findings highlight the implementation of various creative videography strategies by the ANB Channel, including live streaming, interactive videos, motion graphics, short films, visual narratives, and video podcasts. These strategies effectively cater to the diverse needs of the audience and congregation. However, several shortcomings are identified within the ANB Channel's da'wah content on YouTube, namely excessively long video durations, a lack of alignment with current trends, frequent uploads of videos in a repetitive format within a single day, and limited variation in da'wah style. This research contributes to a comprehensive understanding of the utilization and impact of creative videography strategies in da'wah accounts on social media, providing valuable insights for content creators and researchers in the field.

Keywords: Da'wah, Social Media, Videography, Creative Strategy



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1. Introduction

Da'wah activities have long been recognized as a significant means of spreading Islamic teachings in Indonesia. Traditionally, these activities took place within mosques, where the local congregation actively participated. In addition to conveying da'wah material, interactive question and answer sessions were conducted, fostering an engaging and interactive da'wah experience. However, in recent years, Islamic activists have been leveraging technological innovations to present da'wah in more captivating and accessible forms. The emergence of the ANB Channel, which delivers da'wah content on YouTube, exemplifies these efforts. By utilizing YouTube as a platform, da'wah practitioners can benefit from the flexibility it offers, allowing them to reach audiences anytime and anywhere.

YouTube presents several advantages as a medium for da'wah. It allows users to upload videos of extended duration, providing ample space for comprehensive da'wah content. Furthermore, YouTube offers various features that can be strategically utilized in content creation, such as live streaming, which enables da'wah to be broadcasted in real-time. Remarkably, YouTube also facilitates viewer interaction through its live-chat function, allowing individuals to engage and communicate with one another during live streams. The success of a channel's content strategy is often reflected in the increased viewership, potentially driven by the diverse preferences and characteristics of the audience. Some viewers may favor live streaming, while others may be more inclined towards podcast videos. Consequently, the ANB Channel strives to accommodate the diverse needs of its congregation, thus further enhancing its viewership.

The objective of this article is to examine the videography creative strategies employed by da'wah accounts on social media platforms, with a particular focus on the ANB Channel. It aims to identify the strengths and weaknesses of the videography techniques utilized by these accounts in delivering da'wah content on social media. By conducting a qualitative analysis, this study aims to shed light on the effectiveness and engagement of the videography strategies employed by the ANB Channel and other da'wah accounts. Furthermore, this article intends to provide recommendations for enhancing videography creative strategies in da'wah accounts on social media, aiming to optimize the impact and effectiveness of their content. Through this analysis, valuable insights can be gained, enabling da'wah practitioners to leverage videography effectively in their efforts to propagate Islamic teachings on social media platforms.

2. Literature Review

2.1. Da'wah on Social Media

Da'wah, beyond its conventional role as a means of "calling for Islam," encompasses a broader scope that involves providing social and humanitarian services to society (Modibbo, 2017). Essentially, da'wah activities encompass five roles: inviting to faith, giving admonition or warning, transforming negativity into positivity, working towards a common goal to seek the pleasure of Allah, and improving the quality of life (Omar & Geraldine, 2015). Traditionally, da'wah activities were conducted collectively, allowing messages to directly reach a wide

audience. However, in order to enhance interest and engagement, the approach to da'wah delivery has evolved to prioritize two-way communication, creating an interactive da'wah atmosphere.

Over time, da'wah has experienced significant development due to the widespread use of social media. While da'wah activities still retain their collective nature, they are now delivered through different means and media. In the past, da'wah primarily took place through face-to-face interactions in specific locations, later extending to television and radio broadcasts. However, the introduction of mass media did not fundamentally alter the traditional one-way communication approach of da'wah, which lacked sufficient interaction.

The limitation of reaching a wide audience has been largely overcome with the rapid proliferation of various social media platforms. Leveraging social media, within the boundaries of our knowledge and capabilities, allows for the dissemination of goodness, encouragement of positive actions, and provision of educational content (Afifi et al., 2021). Social media is characterized by the utilization of web and mobile-based technologies to create and share information across diverse boundaries, such as geographical, social, political, or demographic, through public interactions in a participatory and collaborative manner (Pan et al., 2019). This medium offers a wide range of features and services that enhance the effectiveness of da'wah efforts. In the practice of da'wah, it is crucial to comprehend the characteristics of the target audience, develop messages that align with their objectives and preferences, and select the appropriate media platforms (Afifi, 2022).

Significantly, social media platforms offer communication features that facilitate real-time interaction between communicators and recipients. The advantages provided by social media have spurred an increasing number of individuals to utilize these platforms as avenues for da'wah. Numerous social media accounts now offer a wide array of da'wah content in formats that differ substantially from those used prior to the emergence of social media. The evolution of social media has greatly supported da'wah activities, necessitating preachers to become more creative and adaptable in their engagement with the community to ensure that the message is easily comprehended and embraced (Afifi, 2022).

Within the realm of da'wah activities, encompassing diverse media platforms, including social media, it is crucial to adhere to the guidelines set forth by the Qur'an pertaining to various forms of verbal communication. These guidelines include employing Qaulan Sadidan (right words), Qaulan Ma'rufan (honorable words), Qaulan Maysuran (easy and gentle words), Qaulan Kariman (noble and respectful words), Qaulan Balighan (profound and effective words), and Qaulan Layyinan (gentle words). Implementing these communication principles, derived from the Qur'an, is essential in da'wah endeavors (Afifi & Kurniawan, 2021; Afifi et al., 2023). Additionally, it encompasses the communication concepts exemplified by Prophet Muhammad Shallahu 'Alaihi Wassalam in various hadiths (Afifi & Setiawan, 2021).

2.2. Videography on Youtube

Videography is a process that utilizes electronic equipment, such as cameras, to capture moving images, allowing for communication, writing, and teaching about electronic media

(Cubbit, 1993). Videographers employ video as a means to shift the power dynamics, providing researchers with a platform to amplify their perspectives and give voice to their subjects (Jiwett, 2012). The term “videography” specifically refers to the use of electronic devices for capturing digital-based moving images intended for broadcast on various electronic media platforms, including television shows, electronic screens, and the internet.

Various types of cameras are commonly used in video production, such as professional video cameras, digital SLRs, mirrorless cameras, action cameras, and smartphones. To ensure high-quality video output, certain aspects need to be considered, including aspect ratio, audio quality, and visual elements (Wahana Komputer, 2008). Aspect ratio refers to the proportional relationship between the width and height of the image or video, such as 4K (2160p), QHD (1440p), FHD (1080p), HD (720p), and SD (540p). Audio quality pertains to the sound produced, while visual aspects involve camera angles, composition, the rule of thirds in framing, and the selection of background sounds to enhance the video’s attractiveness and comprehensibility (Wibawa, 2020).

YouTube serves as a platform for showcasing various types of video content, including short films, video clips, television programs, video tutorials, video bloggers, and educational videos, which are instrumental in spreading da’wah (Maulana et al., 2020). When uploading a video to YouTube, users must select the video file and configure settings such as the title, description, tags, thumbnails, and privacy options. Additional information, known as metadata, is provided to assist viewers and search engines in better understanding and discovering the videos. YouTube’s features, such as comments, likes, dislikes, and channel subscriptions, facilitate community feedback and engagement (Amudha et al., 2020).

YouTube has gained significant popularity as a platform for Indonesian preachers to disseminate da’wah content, introducing a new paradigm in da’wah communication that has been well-received by the community (Cahyono and Hassani, 2019). The YouTube algorithm plays a crucial role in search and discovery, matching viewers with videos based on their viewing history, preferences, and engagement metrics.

In summary, videography, encompassing the use of electronic equipment to capture moving images, has become an essential tool in modern communication. YouTube, as a prominent social media platform, offers a diverse range of features and functions that enable the effective dissemination of da’wah content, fostering engagement and interaction among viewers. The utilization of YouTube as a medium for da’wah has introduced a new dimension to the art of communication, revolutionizing the way da’wah is practiced and received.

3. Method

This research focuses on analyzing the ANB Channel on YouTube as the object of study. The qualitative content analysis method was employed to examine the ANB Channel’s creative strategy in da’wah videography. Content analysis is a research technique that enables researchers to draw replicable and valid conclusions from text or other materials within their respective contexts. In this study, documents pertaining to the ANB Channel were analyzed as the primary data collection technique.

To ensure the validity of the data, surface validity was utilized. Surface validity involves accepting research findings based on their reasonableness and trustworthiness at face value, without the need for extensive justifications or detailed explanations. This approach adds credibility to the research findings, providing assurance in the validity of the conclusions drawn from the analysis.

4. Results and Discussion

The ANB Channel emerged on YouTube on July 10, 2019, with the primary purpose of serving as a platform for da'wah. Ustadz Ammi Nur Baits, an alumnus of Gadjah Mada University's Nuclear Engineering Department, is the founder of this channel. Presently, he has successfully concluded his academic pursuits in Fiqh (Islamic Jurisprudence) and Ushul Fiqh (Principles of Islamic Jurisprudence) at Madinah International University.



Figure 1. Ustadz Ammi Nur Baits, the Founder of the ANB Channel.

Over the course of its existence, the ANB Channel has attracted a considerable audience, reaching a cumulative total of 6,835,163 viewers as of December 5, 2021. Additionally, the channel has gained 98 thousand subscribers and has consistently uploaded 1,728 da'wah videos. These videos have an average duration surpassing 60 minutes. Figure 2 provides a depiction of the viewership and subscriber count data for the ANB Channel between 2022 and 2023. The number of viewers and subscribers witnessed a significant increase in July 2022 when the channel featured content on fasting during the Day of Arafah, specifically through the video titled "Puasa Arafah Ikut Pemerintah atau Saudi? (Fasting on Arafah: Should We Follow the Indonesian Government or Saudi Arabia?)" This particular video accumulated a total of 3,197,182 views.

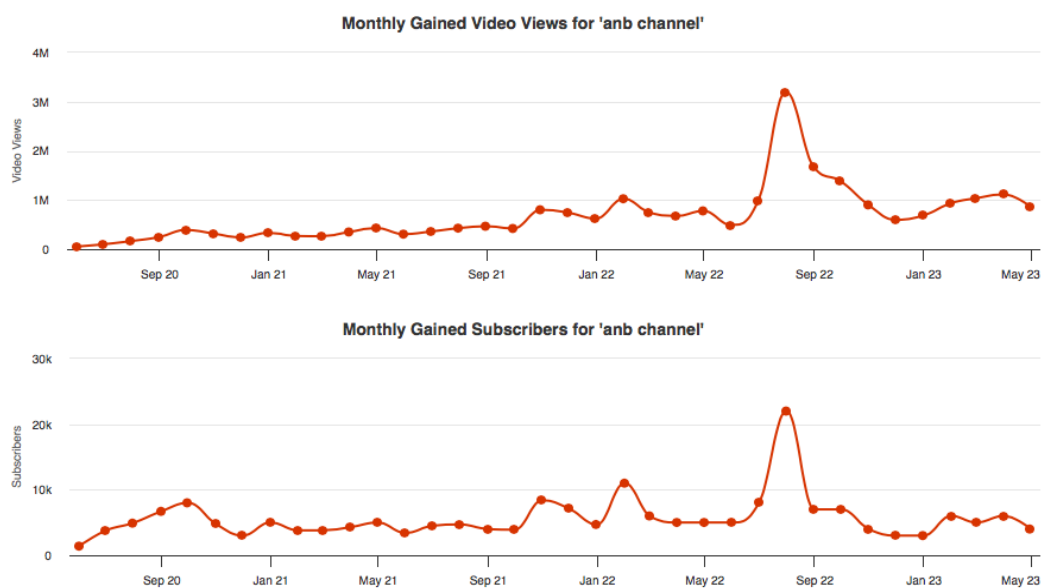


Figure 2: Views and Subscribers of the ANB Channel

(Source: <https://socialblade.com/youtube/c/ustadzamminurbaits>)

The provided data suggests that during that period, there was an announcement by the government regarding the fasting of Arafah, which was scheduled for the 9th of Dhu al-Hijjah, and a discrepancy arose between Indonesia and Saudi Arabia in terms of date determination. This information garnered significant attention from the community. On July 1, 2022, ANB Channel uploaded a video addressing the government's declaration of Eid al-Adha, which was either on July 10, 2022, or July 9, 2022. Ustadz Ammi Nur Baits elucidated the method of moon sighting and its importance in accordance with Islamic Shariah for determining the lunar month. The video featured an engaging concept, effective delivery, and appealing graphics, enabling viewers to acquire valuable information both in terms of content and visual presentation.

The analysis of the uploaded da'wah videos reveals that the ANB Channel has effectively catered to the diverse needs of its audience through the utilization of various videography strategies. These strategies encompass the utilization of YouTube's features and services, including live streaming, interactive videos, motion graphics, short films, visual narratives, and video podcasts. These approaches have allowed the channel to engage its viewers through different mediums and formats.

However, the analysis also identifies certain shortcomings in the da'wah content presented by the ANB Channel on YouTube. These shortcomings include excessively long video durations, a lack of alignment with current trends in content topics, frequent uploads of videos in a repetitive format within a single day, and limited variation in da'wah style. These areas represent potential areas for improvement to enhance the quality and appeal of the channel's content.

4.1. Creative Videography Strategies

ANB Channel demonstrates a diverse range of creative videography strategies in their da'wah videos. Firstly, they effectively utilize live streaming as a means to deliver da'wah content virtually, allowing congregations to actively participate regardless of their geographical location. Through this method, ANB Channel successfully reaches and engages congregations from various regions, providing convenient access to da'wah activities from the comfort of their own homes. The live streaming service provided by YouTube further enhances interaction and communication between Ulama and congregations, as viewers can ask questions or offer greetings through the direct chat feature. Moreover, the ability to access previously live-streamed da'wah content through video replay ensures continuous accessibility and viewer engagement.



Figure 3: Dissemination of the Da'wah Message through Visual Narratives and Everyday Life Stories that Resonate with the Audience.

The ANB Channel utilizes a diverse range of innovative video strategies to present da'wah content effectively. To exemplify this, Figure 3 showcases a creative video that portrays a scenario where Mr. Siwi catches Mr. Mitro taking a fallen durian fruit from Mr. Joko's garden without permission. The video includes a sketch titled "Makan Buah Jatuh" (Eating Fallen Fruits), which elucidates the religious ruling on harvesting fruits from someone else's garden. By incorporating storytelling and sketches into their content, the ANB Channel facilitates a better understanding and comprehension of the da'wah message for the audience. Additionally, Ustad Ammi Nur Baits offers solutions in various settings throughout the video.

Moreover, the ANB Channel excels in presenting da'wah content by incorporating characterizations within a cinematic framework, utilizing movie analogies to convey the message

that each individual possesses unique characteristics and plays a specific role. To exemplify this approach, Figure 4 depicts a da'wah video featuring an invitation from a film maker to produce a film on the history of Prophethood, aiming to disseminate Islamic da'wah messages. The video emphasizes the inherent duality of human nature, encompassing both virtuous and malevolent traits. By crafting an immersive scenario and referencing relevant Quranic verses that explore the theme of ingratitude or disbelief, the audience is prompted to reflect upon these verses that condemn acts of disbelief, whether deliberate or inadvertent, as they are strictly prohibited



Figure 4: Exploring the Use of Films as a Medium for Conveying Da'wah Messages

In each meticulously crafted video, featuring captivating scenes and dialogues centered around a specific theme, Ustad Ammi Nur Baits consistently makes a significant appearance towards the end of the presentation to enhance the comprehensibility of the da'wah message. Such illustrative techniques are employed to evoke emotions and foster a profound emotional connection in the delivery of da'wah. Figure 5 serves as an exemplification of this approach, wherein Ustad Ammi Nur Baits emerges in the following frame to offer solutions to the challenges presented.



Figure 5: Utilizing Situations and Characters to Enhance the Comprehensibility of the Da’wah Message for the Audience.

Secondly, ANB Channel employs interactive videos that actively involve the audience in the da’wah experience. These videos employ engaging storytelling techniques and visually captivating elements to sustain viewer interest throughout longer lectures. To encourage interaction, ANB Channel produces dialogue content videos that feature conversations between the congregation and keynote speakers. The inclusion of relevant discussion partners, not limited to religious figures, adds depth and relevance to the topics being discussed. These dialogue videos even facilitate interactive phone calls with the audience or congregation, fostering a sense of active participation.

Furthermore, the ANB Channel creates captivating videos specifically designed for children, as demonstrated in Figure 6. In this particular video, children are depicted chasing a broken kite that has landed in a public cemetery, subsequently becoming apprehensive of ghosts or spirits. The da’wah message regarding fear of supernatural entities is then artfully conveyed through a conversation with an Ustadz who possesses a rapport with children and excels at storytelling. By employing this approach, the ANB Channel targets not only adult viewers but also children, broadening their audience base. By delivering da’wah messages that intertwine with everyday life experiences and packaging them in creative and engaging content, the ANB Channel facilitates a greater understanding and reception of the conveyed message among its viewers.



Figure 6: Facilitating the Delivery of Da’wah Messages

through Engaging Stories Centered on Themes from Children’s Everyday Lives.

Da’wah initiatives targeting children are presented through a diverse range of captivating stories and videos, accompanied by da’wah messages specifically tailored for young audiences, employing language that is easily comprehensible. An exemplary illustration of this can be observed in Figure 7, wherein Ustadz Erlan Iskandar, a renowned da’i celebrated for his storytelling abilities and active engagement in da’wah activities among children, imparts messages of goodness through dialogues in a da’wah video on the ANB Channel.



**Figure 7: Ustadz Erlan Iskandar Utilizes Storytelling
to Convey Messages of Goodness to Children**

Thirdly, motion graphics play a significant role in ANB Channel's videography approach. These animated videos utilize illustrations to effectively deliver da'wah messages, leveraging the strong visual components inherent in motion graphics. Ustadz Ammi Nur Baits contributes motion graphic videos to the ANB Channel, creating short-duration videos of approximately four minutes. The motion graphics serve as both explanatory tools for the da'wah material and engaging visual illustrations that aid audience comprehension. Inclusion of Qur'an verses and their translations further enriches the motion graphic videos.

In addition, ANB Channel produces short films, which provide processed videography with durations of less than 60 minutes. These films incorporate various scenes relevant to the da'wah content and present them in a comedic manner, making the material more accessible and enjoyable for the audience.

Furthermore, ANB Channel utilizes narrative visuals, a simplistic form of video content that primarily emphasizes audio while featuring a single static image throughout. By incorporating voice-over narration and employing various images, ANB Channel ensures that the audience remains engaged and interested. These visual narrative videos typically have durations of three to four minutes and employ static images, effectively utilizing pieces of video footage as illustrative elements to enhance the explanation of da'wah content. Da'wah subtitles are also placed at the bottom of the video for easy comprehension.

Lastly, ANB Channel adopts podcast videos as an additional means of delivering da'wah content. Podcasts, initially audio recordings distributed via the internet or social media, are converted into video podcasts by featuring images of the speakers. Similar to radio broadcasts, podcast videos utilize internet channels for distribution. ANB Channel produces podcast videos in a room specially arranged as a recording studio, complete with cameras. These videos feature a moderator who ensures smooth dialogue between the ulama and their discussion partners. Although primarily recorded in a closed room, ANB Channel occasionally produces podcast videos in outdoor settings, adding variation to their content. By employing these diverse videography strategies, ANB Channel effectively captures and sustains viewer interest, offering an array of engaging and accessible da'wah content.

4.2. Recommendations for the Future Development of Da'wah Videos

Several deficiencies can be observed in the da'wah videos featured on ANB Channel's YouTube platform. Firstly, a significant number of these videos exceed a duration of 60 minutes, potentially becoming time-consuming for certain viewers. Lengthy videos run the risk of inducing boredom among viewers, although there are motion graphic illustrations lasting approximately four minutes that effectively convey the da'wah message.

Secondly, the video content often deviates from current trends. Present-day YouTube viewers gravitate towards casual and light-hearted content, while the ANB Channel's offerings tend to be serious and devoid of humor. Furthermore, the speaker's delivery expressions and the formal and serious video titles contribute to a diminished viewership.

Thirdly, the ANB Channel frequently uploads videos in the same format within a single day, with a particular emphasis on live streaming videos that are automatically saved. This repetitive content pattern can render the videos monotonous and cause audience disinterest. Lastly, the lack of variation in da'wah style fails to be counterbalanced by visually captivating sets that can be frequently altered. These identified shortcomings may have contributed to the decline in ANB Channel viewership. It is crucial to acknowledge that the effectiveness of videography strategy, especially in da'wah, relies on the incorporation of external elements.

After identifying the shortcomings, we can provide the following recommendations to improve future endeavors. Firstly, optimizing the duration of videos is crucial to enhance accessibility and engagement. The ANB Channel should consider breaking down content into shorter segments or providing concise summaries to sustain viewer interest and accommodate those with limited time availability.

Secondly, it is vital for the channel to adapt its content and presentation style to align with current YouTube trends. This alignment will help attract viewers and keep them engaged. Introducing a more casual and light-hearted approach, incorporating humor, and adopting a relatable tone can foster greater audience engagement and connection.

Thirdly, enhancing visual appeal is paramount for the ANB Channel. Exploring visually appealing formats and frequently changing sets can provide variety and aesthetic appeal to the videos. Regularly altering visual elements such as backgrounds, props, and graphics can prevent monotony and create a more captivating viewing experience.

Furthermore, diversifying content formats is essential to appeal to a wider audience. In addition to live streaming videos, the channel should introduce different formats such as animations, interviews, or engaging storytelling techniques. This diversification will sustain viewer interest and attract a broader range of viewers by offering a mix of educational, entertaining, and thought-provoking content.

Moreover, optimizing titles and expressions is crucial for viewer engagement. The ANB Channel should pay careful attention to video titles and the speaker's expressions during delivery. By employing more engaging, relatable, and inviting titles, the channel can attract a larger viewership and entice viewers to watch the videos.

Lastly, it is important to evaluate the frequency of video uploads. Reassessing the upload schedule will help avoid overwhelming viewers with repetitive content. Striving for a balanced and consistent upload schedule allows for quality content production while maintaining viewer interest. Finding the optimal frequency that ensures regular updates without sacrificing quality is key.

By implementing these recommendations, the ANB Channel can enhance its da'wah content on YouTube, attract a larger and more engaged audience, and further strengthen its impact as a platform for spreading Islamic teachings.

5. Conclusion

In conclusion, the ANB Channel on YouTube has employed a range of videography strategies to engage in da'wah practices. These strategies include live streaming, interactive videos, motion graphics, short films, visual narratives, and podcast videos. By utilizing these strategies, the channel has been able to cater to the diverse needs of its audience and target multiple segments effectively.

However, despite the channel's efforts, there are several shortcomings that need to be addressed. Firstly, the duration of the content videos is often excessively long, which may hinder accessibility and viewer engagement. Secondly, the content topics sometimes fail to keep up with current trends, potentially leading to a disconnect with the audience. Additionally, the channel frequently uploads videos of the same format within a short period, potentially causing monotony for viewers. Lastly, the da'wah style exhibited by the channel lacks variation, which could limit its appeal to a broader audience.

To improve the ANB Channel's future endeavors, it is recommended to optimize the duration of videos, align content with current trends, diversify the formats used, and introduce more varied da'wah styles. Additionally, paying attention to video titles and expressions during delivery can enhance viewer engagement. Moreover, reassessing the frequency of video uploads will help strike a balance between maintaining viewer interest and avoiding repetitive content.

By addressing these shortcomings and implementing the suggested recommendations, the ANB Channel can further enhance its da'wah content on YouTube, attract a larger and more engaged audience, and effectively contribute to the spread of Islamic teachings through digital media platforms.

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Hijab Syar'i and Instagram Social Media in the Perspective of Spectacle

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Abstract: This research is based on the argument that women who wear syar'i hijab on Instagram are a part of the spectacle society. By using Guy Debord's spectacle perspective, this research aims at enriching and closing the gaps existing within studies on hijab women in Indonesia, which is captured with numerous faces. Hijab is a display of piety, lifestyle, and also a symbol of independence for middle and upper-class women who try to embrace modernity without losing their piety. By using netnographic strategy, this research finds that the images of the hijab women on Instagram reflect a form of the commodity representation that supports capitalist society. It can be traced from the symbols emphasized by the syar'i hijab women that they display on Instagram, in the form of middle and upper-class capitalist products, for instance, iPhone, Starbucks Coffee, bags, and the latest cars. It creates paradoxical signs between modesty in religion and capitalist luxury consumption.

Keywords: Syar'i hijab, Instagram, Social Media, Spectacle Society, Debord

1. Introduction

Dissimilar to some Moslem scholars who see syar'i hijab as a gesture of piety, this research begins with an idea that syar'i hijab is not merely a gesture of piety, but also an expression of numerous faces. Therefore, this research criticizes several approaches in studies on women who wear hijab, that construct their identity as something stable. The essentialism perspective tends



to direct people to make a black and white category for women who wear hijab. For instance, Ahmadi and Yohana (2007, p. 246) differentiate the motives among students of Bandung Islamic University who wear hijab and study the relationship between the shapes of hijab and the identity construction of the students who wear it. According to Ahmadi and Yohana, there are three hijab identity constructions among the students, namely students wearing syar'i hijab with theological motives (obeying religious orders) who are constructed as a gesture of piety, students with psychological motives who wear hijab because they feel comfortable in it, and students with fashionable motives who tend to wear stylish hijab.

Whereas, as a number of scholars have studied, the hijab represents many faces (Beta, 2014; Heryanto, 2015). Hijab is a fusion of capitalist product consumption and piety of Moslem women. Women wear hijab as an image of the middle class and obedience to religious orders (Baulch & Pramiyanti, 2018), as a representation of piety and fashion/style (Bhowon & Bundhoo, 2016; Yulikhah, 2017) or, for the sake of their convenience in public places (Dewi, 2017).

This research investigated how the niqab and syar'i hijab that was based on transcendental ideology and worn as a part of piety have transformed into fashion that represents other values in the perspectives of spectacle. It is illustrated in several Instagram accounts that show women wearing syar'i hijab and niqab.

2. Literature Review

2.1. The society of the spectacle

In the *Spectacle Society* (1967), Debord argues that all real-life aspects had been replaced by representation. In society, the relationships of community members that are experienced directly have been replaced through images mediated relationships. Debord (1967, p. 5) firmly stated that "the spectacle is not a collection of images; rather, it is a social relationship between people that is mediated by images.

The idea of the *Spectacle Society* has been developed by Rousseau as well as Walter Benjamin. Benjamin uses the term *phantasmagoria*, which he borrowed from Marx who used the term to describe commodity fetishism (commodity fetishism), a term that emphasizes the changing function of exchange-value to commodity function to obscure the social context of production (Kohn, 2008). For Benjamin, a world filled with *phantasmagoria* is modernity. In modern society, public life is increasingly occurring in spaces dedicated to pleasure, images, and illusions (Kohn, 2008, p. 476).

Spectacle society is a phenomenon of modern society. It is a product of failed secularization, which only succeeds in perpetuating the illusion of religion in other ways (Kohn, 2008). The Spectacle is divided into two forms, namely spectacle as festival and spectacle as spectacle. The analysis of this research will take the second form, the spectacle as a spectacle. In the second form, the spectacle has two pairs. First, is the spectacle of commodities, the capitalist justification of the world as an aesthetic phenomenon. Debord

in this case asserts: 'spectacle is the affirmation of appearance and all human life, namely social life, as mere appearance. The second is the Spectacle of the Spectacle. Just as total work of art accompanies the idea of a total revolution, the mass multimedia spectacle of the entertainment industry is also a reflection of a society's consumption of commodities.

2.2. Social Media as a Representational Project

Although social media is constructed by only two words, media and social, actually it is a complex term. Fuchs (2014) states that social media is a complex term that has multi-layered meanings. Facebook, for example, consists of a lot of information and functions as a communication tool to build the community. However, Fuch states that this is only a small level of a collaborative tool, which involves at least three types of sociality; cognition, communication, and community. Van Dijck (2013, p. 11) declares that the word "social" associated with the media has implications for the users as a central, and the activity they do has a social characteristic, similar to the term "participatory" which emphasizes human collaboration. Therefore, according to Van Dijck, social media can be seen as an inline facilitator or people network promoter which promotes connectedness as a social value. In this network, ideas, values, and individual tastes expand and spread through the human network, and this network affects the individual's act and mind.

Instagram posts can influence people who see them, through the representation that is shown. Hall stated, "Representation connects meaning and language to culture... Representation is an essential part of the process by which meaning is produced and exchanged between members of the culture" (Hall, 2003, p. 17). For Jen Webb (2009), the representation process doesn't only aim at making the connection, relationship, or identity seen. Actual representation makes the connection, relationship, and other connections alike. Web (2009, p. 11) says that "Representation is not just about substitution and reiteration, but is about constitution: it constitutes – makes real – both the world and our ways of being in the world and communities."

3. Method

The method used in this research is descriptive qualitative which is used to analyze the content of three Instagram accounts. Using the netnographic strategy, this study aims to deconstruct the representation of piety, because, on the contrary, it is more of worshiping industrial commodities in a spectacle society. Data collected through direct observation of the three Instagram accounts. The Observation process includes comments on posts obtained by the accounts. The data was analyzed by mainly looking at the forms of posts and how the Instagram posts try to convey messages based on Debord's concept. The focused analysis is not only on how the veiled woman presents herself on Instagram, but also on the elements used to accomplish the posts. Therefore, the images posted are the core of concern of this research. Analysis will be done on upload of @pesona_ukhti who has 251.000 followers, @uktymuslimah_official who has 8.849 followers, and @akhwatbercadar.id_ who has 9.051 followers.

4. Results and Discussion

The @pesona_ukhti account (picture 1) on November 23, 2021, uploaded a black-and-white photo collage of a veiled woman using an iPhone 12 Pro Max, known as iPhone Boba since it has a round camera like Boba (a popular contemporary drink), facing coffee and a bag with big Starbucks logo. The uploaded picture added with a video reel of the veiled woman walking carrying a bag with a large Starbucks logo, holding an iPhone 12 pro-Max that is deliberately facing forward, equipped with music that aims to create a mysterious impression, with the “I’m not mafia” caption, completed with hashtags that display a transcendent impression, such as #easing, #hijrahquote, #teladanrasul #beranihijrah, #hijrahku and so on.

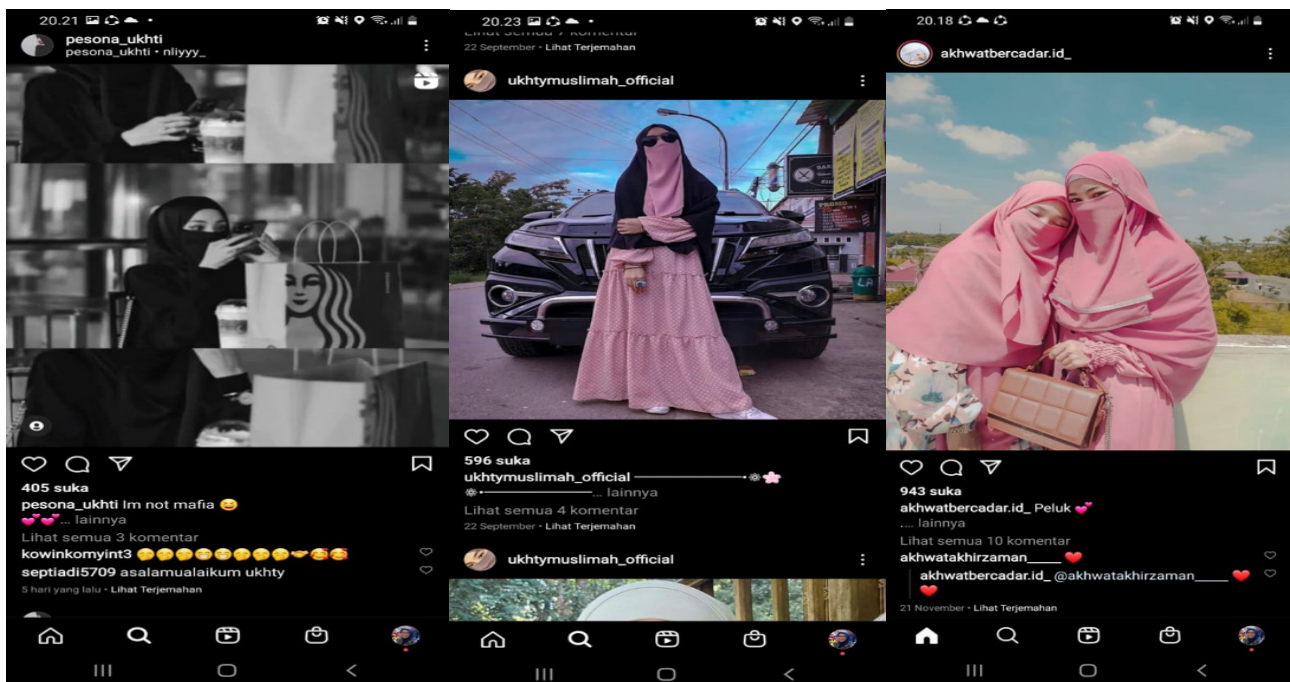


Figure 1: pesona_ukhti
Instagram post,
November 23, 2021

Figure 2: ukhtymuslimah_
official Instagram post,
September 22, 2021

Figure 3: akhwatbercadar.
id_Instagram post,
November 21, 2021

This post provides various aspects of signs, the hijab itself, and the goods of capitalist society commodity. The deepest meaning can be read that veiled women who represent piety can also coexist with modern life, as evidenced by the consumption of Starbucks and the iPhone. These two items represent two things, the modern lifestyle of the upper-middle-class, which is contrary to traditional piety which means living simply and not showing off. Starbucks has long been a hangout place for the Indonesian middle-class, and so has the iPhone. When it was launched, many Indonesian middle-class pre-ordered it.

Picture 2, is the uploaded photo of the @ukhtymuslimah_official account on September 22, 2021. The post got 597 likes with 4 comments, 3 of them were made by accounts with

male identities. A woman wearing a syar'i hijab, a veil, and sunglasses stands tall in front of an SUV with a black Landcruiser Prado-style grille. One finger pinned a counter which is usually used to count the words of prayer beads and prayers that someone recites to remember and ask God for something.

Not much different from the previous construction, in picture two, this uploaded picture also wants to construct a picture of pious women, with the same time being a part of consumptive modern capitalist society. The image that it is trying to display is pious and exclusive. A typical picture of modern Muslim women. The picture next to it is an upload from the @akhwatbercadar.id_ account on November 21, 2021, which shows 2 women wearing bright pink syar'i hijabs, complete with the same colored veil, embracing. This photo received 950 likes and 10 comments, 7 of which came from accounts with male identities.

The appearance of various global commodities in the photo, such as Starbucks and Iphone, is a description of the spectacle stated by Debord, which is clearly reflected in social media. The satisfaction no longer comes from the use of objects produced by society but is sought through value recognition. Debord clearly states that "The satisfaction that no longer comes from using commodities produced in abundance is now sought through the recognition of their value as commodities" (Debord, 1967, p. 34).

The Starbucks coffee and iPhone 12 Pro Max depicted in the upload are products of industrial society which are often depicted in society as "upscale" products, while for the function they have similarities with similar products that are cheaper. However, it has become an important social class marker in Indonesian society (Baity, 2017). In the context of the Iphone, W. Exstarada's (2020) research also confirms that there is a positive correlation between lifestyle and decision-making among iPhone users among university students. The car is also an important class marker for Indonesian people. For the people of Indonesia, car ownership is a symbol to show how far success has been achieved. According to The Nielsen Global Survey of Automotive Demand, as many as 93 percent of car consumers in Indonesia stated that not owning a car is a shame for them. While the figure for Malaysian consumers is only 33 percent, for Singapore 22 percent and Philippines and Thailand 21 percent (Octama, 2014).

The 3rd upload also symbolizes a certain social class identity, and among Indonesian people, expensive bags have been collected and reflect social class, not only among celebrities but also in the middle class in general. They are even willing to take credit to be able to collect at high prices. Asprilla (2021) explained that in some cases the purchase and use of luxury bags were more dominant in financial value, followed by social value, functional value, and individual value respectively. In this case, women no longer see bags as objects used to carry their various needs, but also as an affirmation of the social status, they want to build in the eyes of others.

Based on Guy Debord's spectacle society, there is a shift from having to see, and social relations are replaced by representations or images. Thus, the observations of the accounts that are the subject of this research inevitably reflect very well on Debord's viewing of society. First, people are no longer in possession (having), but ownership must be shown. So, the representation that women are trying to build in this account is an attempt to show themselves for what they have. However, as Debord argues, a spectacle society is a society that is bound to the justification of capitalism, namely to consumer goods. Therefore, the representation of the piety of the women wearing the sharia hijab that they display cannot be separated from the modes of production and consumption of capitalist society. This has led to what is known as commodity fetishism. Second, image uploads are a form of communication in which these pious women try to build social relations. The pictures they display are a form of communication message to convey two things, namely "that I am religious" which is confirmed by the hashtags he wrote, but at the same time "I come from an established class". This at the same time confirms the many analyzes that have been carried out regarding the melting of Muslim women's identities (Baulch & Pramiyanti, 2018; Beta, 2014; Heryanto, 2015). In a sense, they are not only obedient to religion (as a sign of pious identity) but also embrace western modernism which relies on consumptive capitalism.

The implication of the Instagram representation, as a pious person and as a social class marker, makes some paradoxical aspects of signification, in the Islamic perspective showing-off, the luxury goods have become a big problem because they violate the Islamic ethics and values. Show-off culture (in Islam called *Riya'*) is considered a sin, and the Quran verse, Al Anfal: 47, clarifies the rule of showing off to other people. The history of the verse was when the Quraish people went to the Badar war, one of the great wars in Islamic history, and wear beautiful clothes to the sound of music, which was the background of the verse's creation (Farwati, 2020). Moreover, the show-off culture has a paradoxical position with the values which want to be shared by the Instagram administrators. Some study on showing off has concluded that it was contrary to Islamic values (Darmalaksana, 2022).

5. Conclusion

The essence of the spectacle society is the condition of society in which all lines of life have been taken over by commodities. Humans are considered to have achieved the fulfillment of their needs through the consumption of various commodified goods. Human satisfaction has been replaced by the fulfillment of pseudo-needs. However, it doesn't stop here. What is owned must be displayed so could be watched by the public. So, as can be seen in the uploads of the accounts that are the subject of this research, just having it is not enough, but it must also be watched. Through this spectacle project, they try to build communication and relationships with the community. Nevertheless, the relationship remains unidirectional, namely between the audience and those being watched. The study

also shows that piety in social media can be intertwined with modernity. In the end, the identity of the woman wearing the hijab is never singular (pious Muslim), but is also embedded in other identities such as the modernized, established middle-class women.

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Preserving and Promoting Faith Through a Digital Society: An Islamic Governance Perspective

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Abstract: The digital transformation has changed almost every aspect of people's life, including conducting religious rituals. Being able to practise the religion during the pandemic lockdown is crucial for faith preservation and promotion. This study aims to examine how digitalization was harnessed in conducting Islamic ritual in Brunei for faith preservation and promotion. Data is gathered from multiple sources; a) documents, b) social media and c) observations. Analysis was carried out using the Islamic Governance Maqāṣid Collaborative Framework and analyzed at societal and governance levels. Results from the study showed that performing Islamic rituals online has been widely practiced by many in the country and has indeed helped preserve and promote faith during the pandemic.

Keywords: digital society, digital Islamic society, digital transformation, covid-19, Islamic Governance

1. Introduction

Interconnectivity between religion and internet is not new (Campbell, 2006, 2017). Indeed, the internet has allowed room for religious consumption (Humeira & Sarwono, 2019) and rituals (Casey, 2006). Discussion on online religious rituals was limited to Christianity with little mention of Islam (Campbell, 2012). Cyber Islamic Environments (Bunt, 2003) was discussed without mentioning Islamic Societies. Religious belief and practices (Eickeman, 2018) was affected by rapid digitalization that coincidentally collide with a public health crisis in the form of Covid-19.



Covid-19 has led to forced digitalization in everything, including religious practices. Religious communities found themselves unable to connect with each other due to closure of religious sites. Religious sites closure affects all religious communities, particularly the Muslims. The Muslims' first encounter with Covid-19 mass spread happened in a mosque (Star, 2020). Hence, it is imperative for Islamic religious rituals to move online to avoid repetitions of such incidents.

Yet, there is a need to preserve and promote faith during the pandemic. Social distancing has led to an increase in mental health issues, leading to a need for religious support (Dutra & Rocha, 2021). Religious support through faith communities serve as a "social immune system" (Gunderson & Cutts, 2021) that can help reframe the Covid-19 recovery strategy. However, much research on preservation and promotion of faith in response to Covid-19 all focus on Christianity (Beyerlein, Nirenberg & Zubrzycki, 2021; Dutra & Rocha, 2021). Aside from a short op-ed on faith, politics and the pandemic in Turkey by Alyanak (2021) and faith-driven civic engagement in Iran (Marvi, Shahraini, Yazdi & Maleki, 2021), research on preservation and promotion of the Islamic faith during the Covid-19 pandemic, especially within the context of digital society is still limited.

This study focused on how the Islamic faith can be preserved and promoted through various digital means in Brunei. Brunei has an extremely high internet penetration rate, with 536,589 mobile phone subscriptions and a 120.2% internet penetration rate (Department of Statistics, 2020). Brunei has enacted Islamic Law under the Sharia Penal Code Order (2013) and strives to become a zikir nation (Mahmud, 2021) that is considered a "Baladatun Tayyibatun Warabbun Ghafur" - a country that is under the protection of Allah (Tema Hari Kebangsaan, 2021).

This paper is structured as follows. The literature review section provides an overview of digital society and Islamic Governance, focusing on the preservation and promotion of faith. No study has ever been conducted on digital society's role in faith preservation and promotion in the context of Brunei, especially during Covid-19. This is followed by methodology, results and discussion. The study concludes with a discussion on how different Islamic rituals serves to preserve and promote faith during the pandemic through analysis according to the Maqāṣid Collaborative Framework.

2. Literature Review

2.1. Digital Society

Digital society is defined by how society adopts and integrates information and communication technologies in every aspect of life (Foundation, 2021). It is a society characterized by information flowing through global networks at unprecedented speeds (Redshaw, 2019), and digital innovations often come into play to reshape the socio-cultural aspects, economy, and industries in order to create an inclusive, secure and sustainable digital society (Hasmawati et al., 2020; Razzaq et al., 2018). Furthermore, the fourth

wave of the industrial revolution (IR 4.0), entails a digital realm creation bridging the gap between the virtual and real worlds. ICT is becoming the foundation of this change. Today, more than ever, the future of nations hinges on how well governments can coordinate digital activity among businesses and individuals (Bikalenko et al, 2021; Anshari & Hamdan, 2022; Anshari, Hamdan, Ahmad, Ali & Haidi, 2022).

2.2. Islamic Governance

An Islamic system of governance pertains to a Muslim’s ideals of how to govern Islamically in response to the demands of society and the government of their time. Amin’s Islamic Governance consists of tauhīdic notions, juristic processes, and rules, and Qur’ānic values constructed within a socio-political cultural context gearing organizations to achieve their strategic objectives – the Maqāṣid of the Sharī’ah; a) preservation and promotion of faith, b) preservation and promotion of life, c) preservation and promotion of intellect, and d) preservation and promotion of wealth (Abdul Aziz, 2019). The concept of an Islamic Governance is founded upon the Qur’ān and illustrated in the Prophetic Sunnah via the Rasūl on the individual level, societal level, and the governance level (Figure 1).

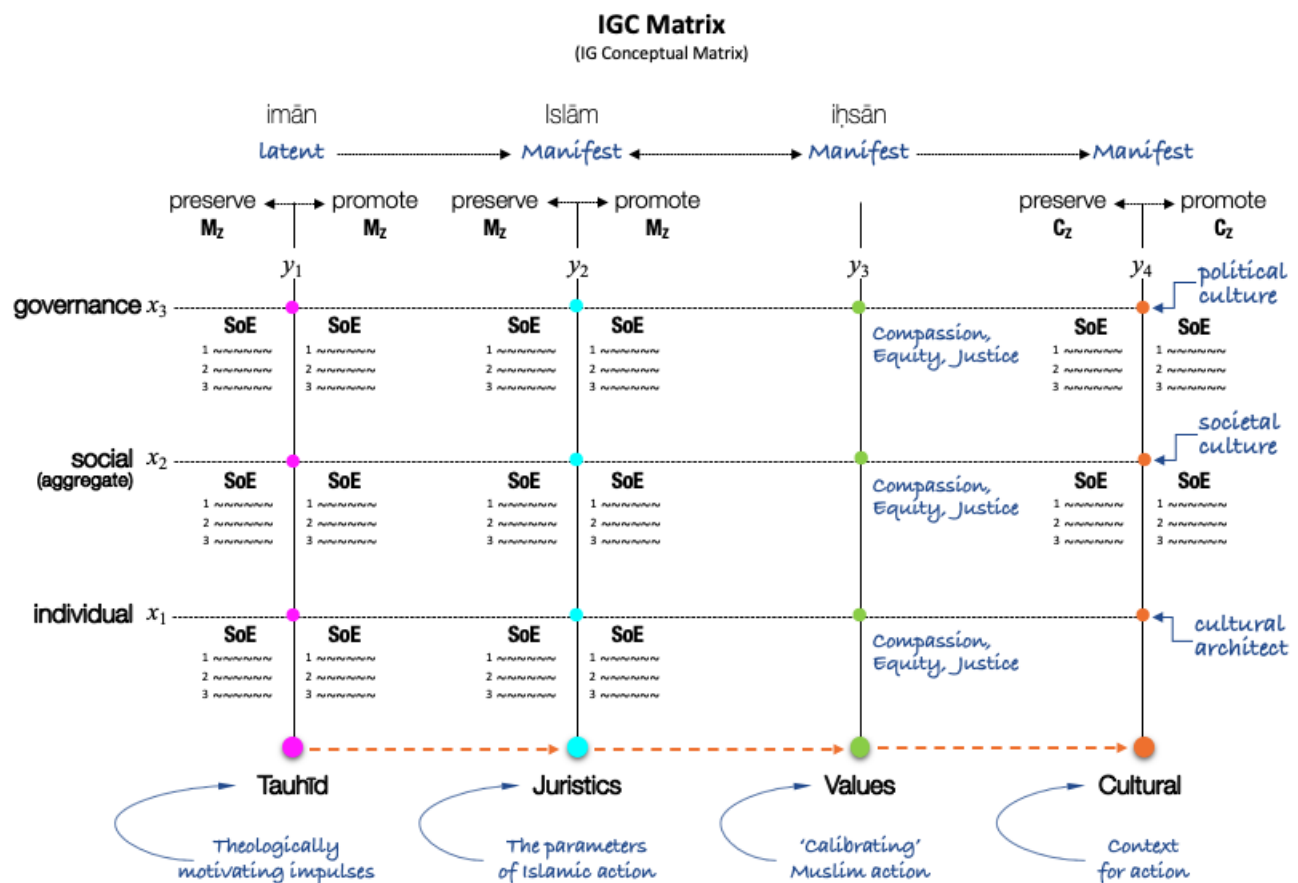


Figure 1: The Islamic Governance Conceptual Matrix (Source: Abdul Aziz, 2019)

Amin's *Maqasid* Collaborative Framework (MCF) in Figure 2 is based on the premise that the *Maqasid* of the *Shari'ah* support one another. As the *Maqasid* are compiled from the Qur'an, its organization mirrors the Qur'an. The Qur'anic verses are explained by other Qur'anic verses, thus they are mutually explanatory. Similarly, to 'grasp' one *Maqasid*, the deliberation of the four other *Maqasid* are vital. Each *Maqasid* cannot be realized without the other *Maqasid*. It thus requires a collaborative and coordinated effort with others who are engaging in the other *Maqasid*. In relation to the Islamic Governance Conceptual Framework, the combination of the two means the accomplishment of a *Maqasid* can occur on the individual level, the societal level, or the governance level. Within an Islamic System of Governance, to create a society conducive for the worship of Allah, collaboration is crucial to its success. Allah says to (help one another in goodness and piety) (Qu'ran, Surah Al-Ma'idah, verse 2), demonstrating that working together in acts of goodness and piousness is extremely encouraged in Islam.

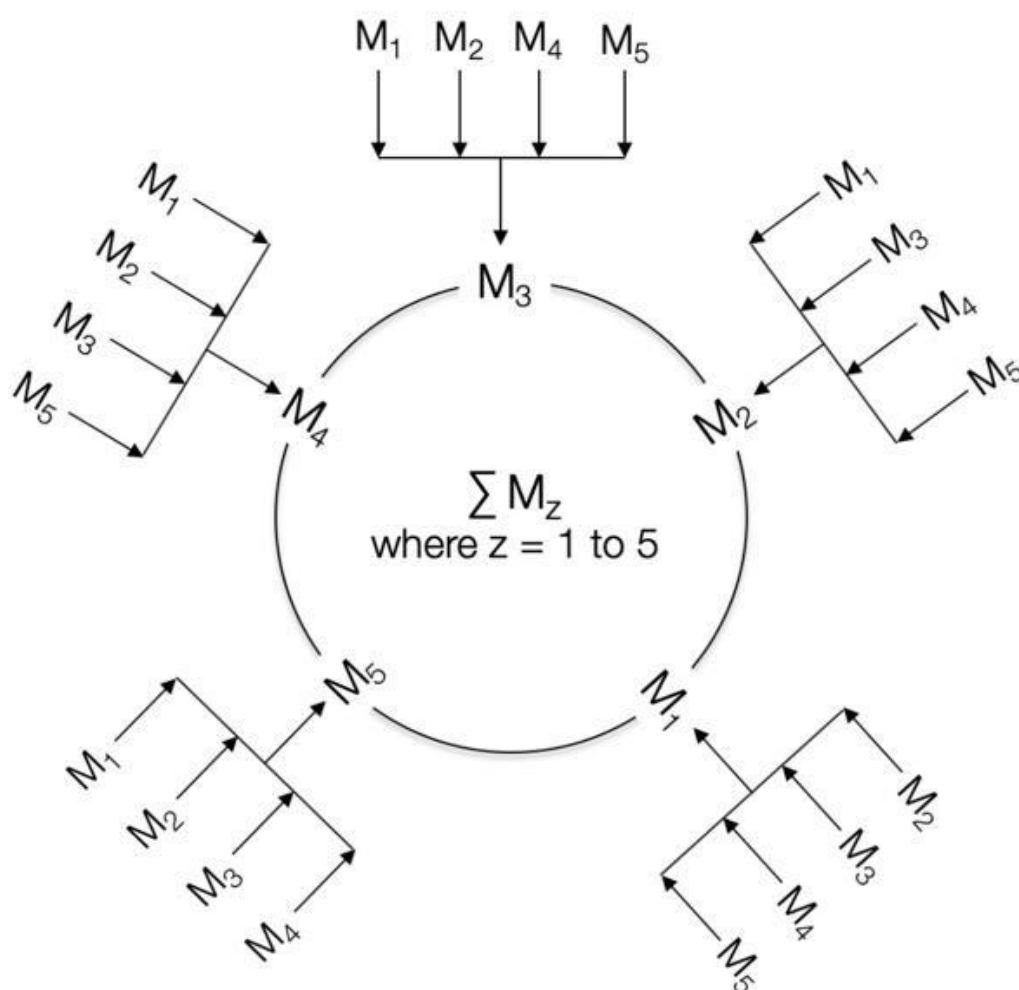


Figure 2: The *Maqasid* Collaborative Framework (source: Abdul Aziz, 2019)

This study aimed to investigate how digital means were used to conduct Islamic rituals in Brunei during the pandemic, an area little researched in the literature. Conducting this research in the Bruneian context is timely given country's aspiration to transform into a "Smart Nation"

by means of establishing a digital and future-ready society and a digitally conducive ecosystem by 2025 (Azahari,2021)

3. Method

This study employed a case study methodology (Yin, 2017). It is a single case study, whereby the case was bounded within Brunei.

3.1. Data Sources

Data was gathered from three sources: a) documents, b) Social Media Accounts and c) Authors' own observation, seen in Table 1.

Table 1: Data types and sources in the study

Data Type	Data Source
Documents	Newspapers
	Government documents (press releases)
	Government websites
Social Media Accounts	GOV.BN Telegram Channel
	Government Instagram accounts
	Non-Governmental organizations' Instagram accounts
	Corporations' Instagram accounts
	Religious Instagrammers' accounts
Observation	Authors' own observation of the digital Islamic rituals

3.2. Data Analysis

All data sources mentioned in Section 3.2. was first categorized according to the four digital Islamic rituals in Table 2.

Table 2: Digital Islamic Ritual Categorization

Digital Islamic Ritual
Digital Dakwah
Digital Tilawah
Digital Communal Prayers including Tahlil and Zikir
Digital Donation including Zakat

Categorized data was then analyzed using the Islamic Governance Conceptual Matrix (Figure 1) to determine whether the initiative was grassroot-led or governance-led. Analysis was then linked using the Maqāṣid Collaborative Framework (Figure 2).

4. Results and Discussion

Preservation of faith and life are crucial issues within Islam (see Figure 3). Indeed, the need to preserve life was the main reason why many of the rituals moved or stayed online during the pandemic, even though mosques and religious arenas were closed (MORA Website, 2020). Figure 4 illustrates how lockdown initiatives (preservation and promotion of life) led towards the preservation and promotion of intellect, progeny and wealth through digital dakwah, digital tilawah, digital communal prayers and digital donation.

It was narrated that 'Abdullah bin Salam said:

"When the Messenger of Allah (ﷺ) came to Al-Madinah, the people rushed towards him and it was said: 'The Messenger of Allah (ﷺ) has come!' I came along with the people to see him, and when I looked at the face of the Messenger of Allah (ﷺ), I realized that his face was not the face of a liar. The first thing he said was: "O people, spread (the greeting of) Salam, offer food to people and pray at night when people are sleeping, you will enter Paradise in peace."

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَأَبْنُ أَبِي عَدِيٍّ، وَعَبْدُ الْوَهَّابِ، وَمُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الْمَدِينَةَ انْجَفَلَ النَّاسُ إِلَيْهِ . وَقِيلَ قَدِمَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - . فَجِئْتُ فِي النَّيِّبِ لِأَنْظُرَ إِلَيْهِ فَلَمَّا اسْتَبَنْتُ وَجْهَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ " يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعَمُوا الطَّعَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ " .

Figure 3: Hadith from Ibnu Majah (Source: Sunnah.com, Sunan Ibn Majah 1334)

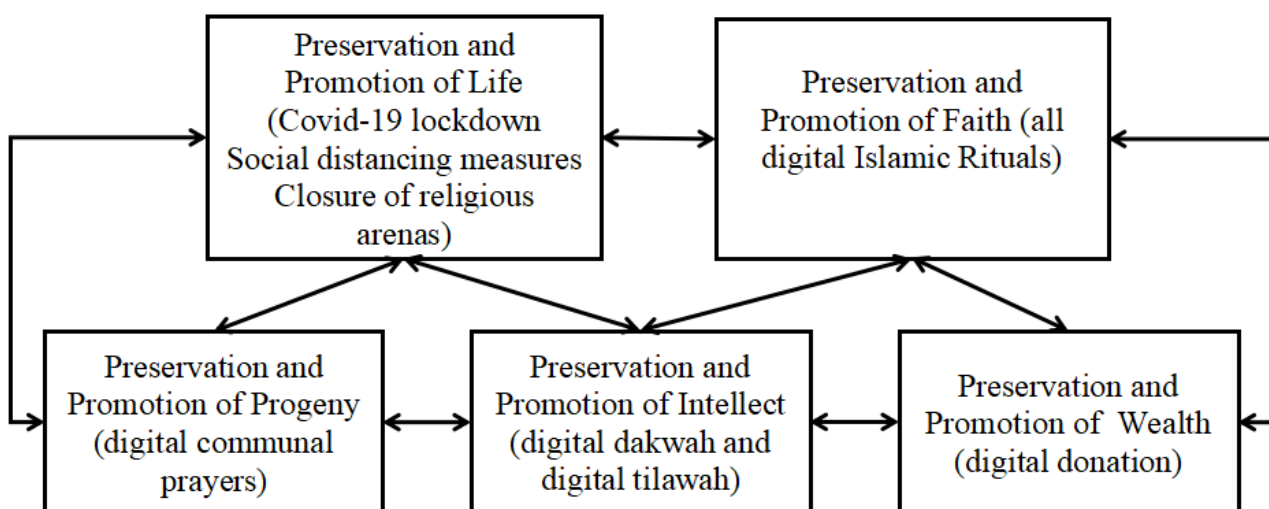


Figure 4: The interlinkage between the preservation and promotion of faith, preservation and promotion of life and the three other Maqṣad.

These digital rituals were initiated on both grassroot-level (Societal level), as well as governance level (State level) (Table 3). Governance level is composed of rituals initiated by the State through the Ministry of Religious Affairs (MORA), Pusat Dakwah Islamiah / Islamic Dakwah Center (PDI) and various mosques within MORA. Societal level composed of rituals initiated by non-governmental bodies, Mosque Youths Association (Belia Masjid), Islamic banks such as Bank Islam Brunei Darussalam (BIBD) and prominent religious Instagrammers.

Table 3: State and Societal-level initiatives

State-Level	Societal Level
Digital Dakwah: digital live “ceramah”	Digital Dakwah: digital live “ceramah” by prominent religious local Instagrammers
Digital Dakwah: digital Muallaf classes	Digital Dakwah: BIBD religious reminders
Digital Dakwah: digital khutba posters shared on GOV.BN Telegram Channel	Digital Dakwah: Instagram posts by prominent religious local Instagrammers
Digital Dakwah: PDI digital initiatives	Digital Tilawah: synchronous and asynchronous Quran reading organized by NGOs
Digital Dakwah: MORA Instagram reminders	Digital Tilawah: digital Quran reading organized by Belia Masjid groups
Digital Tilawah: digital Quran competitions	Digital Communal Prayers: Tahlil organized by NGOs
Digital Tilawah: Live readings of Surah Yassin	Digital Communal Prayers: Zikir organized by Belia Masjid Groups
Digital Communal Prayers: Majlis Malam Munajat	Digital Donation: Projek Kongsi Rezeki
Digital Donation: digital Zakat	Digital Donation: Community for Brunei

Notes. MORA: Ministry of Religious Affairs, PDI: Pusat Dakwah Islamiah (Islamic Dakwah Centre).

4.1. Preservation and Promotion of Intellect: Digital Dakwah

Digital Dakwah proliferated in Brunei when mosques and many religious arenas were closed. The need to move dakwah from live space to virtual space is crucial, given how important dakwah is Islamically, as mentioned in the Quran, surah Ali-Imran, verse 104 seen in Figure 5.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Let there be a group among you who call 'others' to goodness, encourage what is good, and forbid what is evil—it is they who will be successful.

Figure 5: Quran Surah Ali-Imran, Verse 104 (source: Quran.com)

Digital dakwah in the form of Islamic reminders were offered by MORA, whereby their Official Instagram account contains similar reminders, such as the “terapi kejiwaan” (soul therapy) series (Kementerian Hal Ehwal Ugama on Instagram, 2021), as well as sharing digital khutba posters on the Gov.BN Telegram Channel.

Digital dakwah was also taken up by grassroots organizations such as NGOs. NGOs like the Brunei Youth Council invited religious scholars to give talks in conjunction with Maulud and World Mental Health Day (Majlis Belia Brunei (MBB), 2021). Belia Masjid groups have also offered digital dakwah through live religious talks via both Facebook (Kelab Belia Masjid RPN Pandan, 2021) and Instagram (Belia Masjid As-Shaliheen, 2021). Instagram was also the platform of choice by many prominent religious Instagrammers such as Yussof Majid (Majid, n.d) and Hanisah Othman (Othman, n.d.) for digital dakwah, and they were joined by religious teachers who used to only offer religious talks face-to-face (Sharifah Khadijah Alkaff, 2021).

Corporations like Islamic banks have also chosen to carry out their Corporate Social Responsibility activities (Hamdan, 2014) through digital dakwah. Bank Islam Brunei Darussalam (BIBD) recently collaborated with Yussof Majid to give a talk on mental health from an Islamic perspective (BIBD on Instagram, 2021), on top of sharing Islamic reminders on their Instagram account.

The move from physical space to virtual space for tilawah was already carried out asynchronously prior to the pandemic, as the main author was part of a WhatsApp group that carried out the One Day One Juz initiative (Nisa, 2018). Hence, for digital tilawah, the pandemic has expanded it through synchronous means via Zoom. The need for tilawah to continue despite the pandemic was due to the many virtues of reading the Quran (Figure 6).

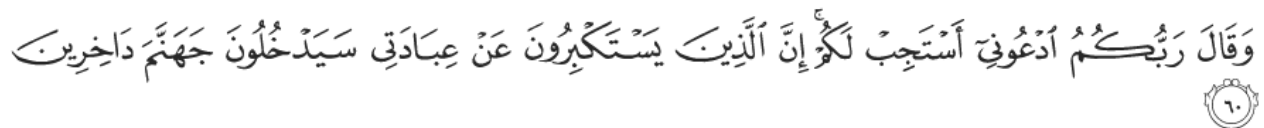
<p>Abu Umamah (May Allah be pleased with him) reported: I heard the Messenger of Allah (ﷺ) saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection." [Muslim].</p>	<p>عن أبي أمامة رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "اقرأوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه" ((رواه مسلم)).</p>
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Figure. 6: Hadith on the virtue of tilawah (Source: Sunnah.com, Riyad as-Salihin 991)

Digital tilawah was carried out by both government associations as well as NGOs. One such example of digital tilawah carried out by the government was the live reading of surah Yassin broadcasted by the government-run radio, television and online channels (Ahmad, 2021). In addition to live reading of surah Yassin, digital tilawah was also conducted by MORA when they collaborated with Mosque Youth Groups in September 2021 for a nation-wide khatam Quran event (Majlis Khatam Al-Quran Belia Masjid Senegara, 2021). As for non-governmental organizations, digital tilawah / quran classes to improve Quran reading skills were conducted by one NGO (Nurdiyanah R., 2021).

4.2. Preservation and Promotion of Progeny: Digital Communal Prayer

Communal prayers to seek Allah's help in all things is important in Islam, as seen in the Quran (Figure 7).



Your Lord has proclaimed, “Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell, fully humbled.”

Figure 7: Quran verse on call upon Allah for help (Source: Quran.com, Surah Ghafir, Verse 60)

These communal prayers can be in the form of “dua” (prayers), tahlil and zikir. These practices moved digitally during the pandemic. Digital communal prayers carried out during the pandemic were observed for all three rituals.

1. Digital Communal prayers

Digital communal prayers were initiated by MORA through organizing the “Majlis Malam Munajat” event during the partial lockdown to seek Allah's help and protection from Covid-19. The event was conducted online and received enthusiastically by the public (Junaidi, 2021).

2. Digital Tahlil

The pandemic has shifted tahlil, usually carried out in person, to an online space. Moving to an online space did not stop the Bruneian Muslims to continue the practice of tahlil as a form of prayers for the deceased, as prayers from pious children are acts for the deceased (Figure 8).

Abu Huraira (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying:

When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).

حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ
قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا مَاتَ
الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ
عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ " .

Figure 8: Hadith on acts of a deceased (Source: Sunnah.com, Sahih Muslim 1631)

Digital tahlil was carried out on Societal level by individual families (Online Tahlil, 2020) and NGOs. NGOs such as the Persatuan Siswazah Wanita (Mohamad, 2021) carried out digital tahlil for the late His Royal Highness Prince Azim, and the National Football Association Brunei Darussalam (Kasharan, 2021) undertook tahlil for the country's prominent football player organized by the National Football Association Brunei Darussalam (Kasharan, 2021). Indeed, digital tahlil during a lockdown allows for families and friends to come together and see each other in the virtual space, further engendering domestic harmony, allowing for its preservation and promotion.

3. Digital Zikir

Making zikir (or selawat) in Islam is a pious act that serves to preserve and protect the progeny by invoking to the Prophet Muhammad (Figure 9). MORA organised a series of "majlis dikir syarafil anam" for twelve nights in a row, starting from the 1st Rabiulawal and ended on the night of 12th Rabiulawal (Junaidi, 2021), to commemorate the birth month of Prophet Muhammad.

'Abdullah b. Amr b. al-As reported Allah's Messenger (ﷺ) as saying:

When you hear the Mu'adhhdhin, repeat what he says, then invoke a blessing on me, for everyone who invokes a blessing on me will receive ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. If anyone who asks that I be given the Wasila, he will be assured of my intercession.

حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، عَنْ
حَيُّوَةَ، وَسَعِيدِ بْنِ أَبِي أُيُوبَ، وَعَظِيمِهَا، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّهُ
سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا
مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ
عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللَّهَ لِي الْوَسِيلَةَ فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا
تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ فَمَنْ سَأَلَ لِي
الْوَسِيلَةَ حَلَّتْ لَهُ الشَّقَاعَةُ " .

Figure 9: Hadith on invoking zikir to the Prophet (Source: Sunnah.com, Sahih Muslim 384 In-book reference: Book 4, Hadith 13)

4.3. Preservation and Promotion of Wealth: Digital Donations

Donation is an act of piety for Muslims, and its importance is stated in the Quran (Figure 10).

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ
وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

They ask you 'O Prophet in' what 'way' they should donate. Say, "Whatever donations you give are for parents, relatives, orphans, the poor, and 'needy' travellers. Whatever good you do is certainly well known to Allah."

Figure 10: Quran verse on donation (Source: Quran.com, Surah Al-Baqarah, Verse 215)

During the pandemic, all forms of donation, whether voluntary (sadaqah) or obligatory (zakat), moved online. MORA enabled individuals to pay zakat online through launching the eZakat platform prior to the second lockdown (Abu Bakar, 2021). NGOs and Instagrammers also followed suit to enable more people to carry out voluntary donations during the pandemic by creating platforms such as the Projek Kongsi Rezeki (Projek Kongsi Rezeki, 2021). Such platforms allowed individuals to donate via Bank Transfers. In addition to grassroot-led projects, corporations such as BIBD initiated the Community for Brunei project (Community for Brunei, 2020). The Community for Brunei serves as an online marketplace for small Food and Beverage vendors to continue trading during the lockdown.

5. Conclusion

Given the pronounced digitalization on Islamic rituals happening on both state and societal level during the pandemic, it is crucial to note whether these rituals all help to preserve and promote faith. Preservation and promotion of faith is important, given the country's vision in becoming a Zikir nation. A Zikir nation is a nation that enforces Allah's laws with its people possessing good moral values (Saim, 2013). For Brunei to be a "Baladun Tayyibatun Warabbun Ghafur" - a country that is under the protection of Allah (Tema Hari Kebangsaan, 2021), it also needs to be a nation that makes it conducive to worship Allah. Worshiping Allah is part of preservation and promotion of faith. Preserving and promoting faith makes use of all the rituals mentioned above, as analyzed using the Maqāsid Collaborative Framework

Table 4: Maqāṣid Collaborative Framework Analysis

Preservation and Promotion of Faith			
Preservation and promotion of life	Preservation and Promotion of Intellect	Preservation and Promotion of Progeny	Preservation and Promotion of Wealth
Covid-19 lockdowns / closure of religious arenas	Digital Dakwah	Digital communal prayers	Digital donation

Given the inevitable isolations due to the Pandemic, it is important that faith preservation and promotion be carried out via digital means. However, issues such as digital divide (Haidi & Hamdan, 2022) and ethics (Anshari et al., 2022) were beyond the scope of this paper. Further research needs to be carried out to determine whether such issues come up when making use of various digital means to preserve and promote faith. Finally, as Brunei aspires to become a Smart Nation as well as a Zikir Nation, it is important that digitalization is not all about the technological “how”, but rather how digital society places the teachings of Islam and Islamic spirituality in every aspect of life and creates a conducive environment for the worship of Allah.

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Role of World Food Programme (WFP) on Combating Food Crisis in Yemen from 2015 to 2019

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Abstract: This paper argues that the World Food Programme (WFP) plays a significant role in combating the crisis in Yemen as one of the Islamic countries that recently considered the worst humanitarian crisis in the world. However, there haven't been many researchers who specifically explore how WFP, an international organization that works for combating the food crisis, implements itself and its programs to solve Yemen's problem. To clearly explain this gap, the concept of implementation of international organization will be applied to see how WFP implements its program to Yemen both by managerial and enforcement approach. While referring to several WFP reports and other research publications, the qualitative descriptive method will be used to describe the subject and object of the research paper. It is found that the World Food Programme (WFP) has successfully contributed to the decline of the food crisis in Yemen from 2015 to 2019. Its aid and funding program partnered with several international organizations could save a large number of Yemenis who are trapped in long-lasting crises and conflict.

Keywords: WFP, Yemen, Food Crisis, Implementation of International Organization.

1. Introduction

Being a country where the worst humanitarian crisis happened, Yemen contributes to the large number of people with food insecure especially in Arab Countries. Moreover, the number is getting larger as the escalation of civil conflict between the Houthi Movement and this Saudi Arab-backed government rises. As a result, there was a significant increase around 63.7% and reached 18 million people who were food insecure for only less than 3 years after the conflict escalated



(Alles, 2017). It is also found that the number of food insecure people from Integrated Phase Classification (IPC) phase 3 who are facing a food security 'crisis' and phase 4 for approximately 5,995,827 people who currently are among the worst affected by the civil conflict. In addition, those people are not living in a single city, instead they are spreaded to several cities throughout the country.

As a result, the country where most of the society are Moslem really depends on emergency assistance from both international and national actors. WFP, acting as one of the organizations whose mission is to combat the food crisis, plays an important role here. To understand this issue, the authors decided to apply the concept of 'Implementation of International Organizations' (Joachim, et. al., 2007). Furthermore, the authors will specifically focus on the enforcement and managerial approach of this concept.

2. Literature Review

Unlike other food crisis issues, despite being the worst humanitarian crisis, Yemen crisis becomes one of countries which has been rarely explored and researched. This finally leads to the least Yemen issue publications, especially those related to the food crisis. The authors found that only 1 researcher who specifically wrote about this issue. That writing composed by (Pangestu, 2019) provides support for this issue, suggesting that WFP plays an important role in combating food insecurity in Yemen through Emergency Operation (EMOP) and Special Operation (SO) by focusing at first on the most vulnerable people and saving their lives. It is expected to decrease the child mortality rate, combat micronutrient deficiency, and combat a variety of diseases. On the other hand, Pangestu did not explore how WFP implemented its program, instead Pangestu only focused on how as an international organization, WFP helped Yemen in the scope of food assistance.

Another publication that supports the author's view is Sani's writing (Sani, 2020) which specifically wrote about how WFP partnered with other international organizations such as UN Humanitarian Air Service (UNHAS) in distributing humanitarian assistance in order to achieve food security in South Sudan. In addition, WFP also partnered with World Health Organization (WHO) and UN Children's Fund (UNICEF) to create utility for malnourished children and people with disease like HIV. The writing provides an additional view that conducting partnership with relevant actors could ease WFP in achieving its mission which is to achieve food security and zero hunger.

3. Method

To enable explanative description about how WFP implements its program in Yemen, authors will apply qualitative and descriptive methods to this issue. Then, the authors decided to collect data by doing library research and finding academic publications related to WFP's role in combating the food crisis in Yemen. WFP official situation reports become major data that the authors will use to explore the data of WFP action in Yemen. In addition, interview recordings published by WFP also become another major data that authors will use to find the best view of this issue. Both interview recordings and official situation reports from WFP are trustworthy and valid to be the major data for this paper. To analyze this issue, authors will at first find how WFP implements its program generally, what method or approach used to run the program in the recipient country. Then, authors will apply the concept to see clearer and deeper and find more objective results.

4. Results and Discussion

First and foremost, to analyze WFP's role as an international organization in combating the food crisis in Yemen, it is important to elaborate at first the concept that authors will apply. Implementation of International Organization concept (Joachim, Reinalda, and Verbeek 2007) consist of enforcement, managerial and normative approach, however the authors of this paper consider and will only apply both enforcement and managerial based on the issue analyzed. Enforcement approach, as it shows on the name, explains that the method of implementation tends to be forcing the recipient countries in order to apply international organization's program to their domestic fields. One only way to use this approach is to give sanctions to the recipient countries when they are not in line with the value of international organization or did not implement the program effectively. Sanctions usually could be done only by naming and shaming the recipient countries to the international field as they stop implementing the value and program. As this significantly affects the image of recipient countries, they will tend to avoid this sanction. In addition, another form of sanction is to give economic or even military sanctions to the recipient countries such as the discontinuation of aid distribution or money lending. This method also is expected to increase the probability of the recipient country to implement the organization program. If refusing to implement the program is costly, the recipient countries will always try to implement it.

In addition, another method is through a managerial approach. This approach emphasizes on transparency, rule interpretation, problem solving, and capacity building of recipient countries. While also emphasizing on managerial situations, Joachim believed that international actors tend to create cooperative situations and find solutions through consultation and joint analysis. Joachim also believed that international organizations with their agencies play an important role in the implementation of international treaties, because they consist of the experts that could assist the technical matters, build the capacity of human resource and distribute financial aid for the recipient countries. This approach shows that international organizations tend to be open for another actor. One of the ways to use this approach is to monitor all kinds of activities related to the implementation or execution of the program or value by recipient countries. Furthermore, this method monitors how far the progress of the program is achieved and what challenges the recipient countries face through relevant monitoring tools or programs. Another is to conduct partnerships with relevant actors related to the program. If an international organization would like to distribute humanitarian aid, usually its partner would be actors providing support for transportation or humanitarian aid service.

4.1. Sanctions and Implementation in Yemen

Distribution of Foods in Yemen recently became a common program implemented by international as well as national actors. However, due to the act of rebels and some irresponsible society in Sana'a who in the end kept, hid, and did not continue the distribution to other people or forcibly take the food from those who needed it, WFP finally decided to stop distributing aid to that city temporarily in 2019. As a result, the 850.000 conflict-affected population in Sana'a did not get humanitarian aid for a short time (WFP, 2019). This temporary discontinuation of aid distribution is one form of sanction given by the WFP to Yemen and becoming the enforcement approach. Following this, WFP expects Yemen to be more serious and stricter to solve this distribution problem if the

discontinuation occurs in order to get more aid from WFP. This discontinuation of aid distribution also is relevant with article XII on WFP General Regulations and Rules which stated that recipient countries will be responsible for execution of program, project, and aid distribution. On top of that, however, the executive director is still needed to be responsible for supervising the program. The authors believe that this discontinuation sanction will force Yemen to run the program implemented by WFP because of the cost and benefit of this program. The cost is that Yemen will not get aid distribution and it could lead Yemen to be more vulnerable, could not protect its society as it needs to, there will be loss for Yemen, and it will be difficult to develop its own country.

4.2. Monitoring Program and Yemen Situation Update

WFP in implementing its program through managerial approach uses a monitoring program. It specifically monitors the situation as well as its activity in Yemen related to the crisis. In order to monitor the most updated situation in Yemen and its program, run by the Yemen Government, WFP built monitoring tools named Vulnerability Analysis and Mapping Project (VAM). VAM is analysis and monitoring tools which are used by WFP to analyze and frame food security in certain areas. To gain the most objective and concrete data, WFP asks some critical questions as listed in table 2 to Yemenis and officials in Yemen (WFP 2015). In a certain time, as a response to the technological advancement recently, WFP developed VAM into digitally more advanced tools named mobile Vulnerability and Mapping Project (mVAM). Not only as a digitized version of VAM, mVAM is very helpful for countries where civil war or conflict happened because it uses digital media and long-distance interview methods such as through phone call, SMS, live telephone interview and interactive voice response system (IVR) (Bauer, 2016). This VAM tool provides WFP information of what needs to be prioritized and what action should be taken at first in combating the food crisis whether through distributing humanitarian aid or through teaching basic knowledge to survive in a conflict and crisis area. Furthermore, the output of this interview and monitoring process will be merged in a single report which is published monthly by WFP in its official websites. Until December 2019, WFP successfully composed more than 50 bulletins and it is still consistently published until now. Specifically, most of the content of this report includes food consumption, coping strategy and real time conditions of food insecurity in Yemen. The information of this report is not only available for those who have an internet connection, but also for Yemenis who contact WFP staff through cell phone.

Table 1: VAM Critical Questions asked by WFP

Questions	Data Gained
Who are included in food insecure people?	Food insecure people in Yemen correctly identified
Why are they food insecure?	backgrounds of food insecurity in Yemen
How many people are food insecure?	Number of food insecure people in Yemen
What must be done to save them?	Solutions for saving Yemenis
Is it possible for the situation to change?	Possibilities in changing situation
What are the risks and challenges faced?	Risk and challenges faced by Yemenis

Another method of monitoring activity that WFP conducts is Market Analysis and Monitoring. This tool is basically one of VAM's features, but it is more specific to things related to the market. It could specifically become tools for noting market activity such as the decline of commodity price, its availability, and how the price of those commodities competes in the international market (WFP, 2015). Then, the output (information) of this market analysis and monitoring is also written in its monthly report named Monthly Market Watch (WFP, 2019). The report mostly consists of information about the economic condition of the country in general, how food and fuel commodity price trends in the market are changing, availability of those commodities and what has not been in the market. Moreover, the report also consists of Alert for Price Spikes to monitor which commodity that prices higher than as it usually does and finally stop increasing it or change it to the normal price as it used to. As a result, there will not be people who sell the commodity at a top price even if the availability is very limited. This program really helps Yemenis especially for those who could not afford to buy basic needs. On top of that, this report also provides information about the map of each market so the monitoring process will be more effective. The last form of monitoring done by WFP is through the Yemen Situation Report. This monthly report more specifically focuses on the situation update in Yemen regarding its food security and all things related to it. This includes data about the number of food insecure people, number of people seeking for shelter (refugee) and report of WFP humanitarian aid distribution in Yemen (WFP, 2015).

4.3 . Being Transparent and Conducting Partnership with Relevant Actor

Being transparent is one of the components in a managerial approach. There are several activities which show its transparency to the public. First, WFP provides information through monthly situation reports about program plans which will be implemented in the future. One of the programs that WFP stated in the report is the increase of humanitarian aid to Yemenis (WFP 2015). Furthermore, programs which have been implemented are also explained in the report. WFP always shows what problems are found in order to evaluate and get better results. In addition, WFP is also very transparent to its financial matters by providing information about how much budget needed for the program, how much has been spent and where the budget comes from. (WFP 2017) Besides being transparent, conducting partnership is also another form of strategy in managerial approach in terms of implementing international organizations in the domestic field. By working together with experts in certain aspects WFP more likely succeed in achieving the better result of the program in that aspect. In the Yemen issue, WFP has conducted partnerships with both national and international actors. To begin with, WFP runs the School Feeding Programme with the Ministry of Education Yemen Arab Republic and School Feeding and Humanitarian Relief Project (SFHRP). This program which has been implemented since 2015 could successfully provide nutritious snacks and bars to approximately 680,000 students in 1600 schools from 32 areas in 16 provinces until 2019 (WFP 2019). Another international partner that collaborates with WFP is Food and Agriculture Organizations (FAO) in Food Security and Agriculture Cluster (FSAC). This program aims to increase the access to food of vulnerable people across the world, to increase their family income, and rehabilitation of food security assets in areas with high percentage of food insecurity. (Food Security Cluster n.d).

5. Conclusion

In conclusion, by applying the method of implementation of international organization specifically in enforcement and managerial approach, the authors found that WFP used the method of giving sanctions to recipient countries, in this case, Yemen, through discontinuation of aid distribution. This program aims to make Yemen become more serious about managing WFP programs. Another method is through the monitoring process by Vulnerability and Mapping Project (VAM) and Yemen Situation Report. The data gained from this program will be publicly shared and become reference for creating the better and more effective program for WFP. WFP is also very transparent to its activity such as its program plan, evaluation, and its financial matters, as a result they tend to cooperate with another relevant actor to get more assistance in order to achieve WFP main goal which is to achieve zero hunger.

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Evaluating the Social Responsibility of Muslim Women: A Study on FOMWAN, MSSN Sisters Wing, and MSO in Gombe State, Nigeria

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Abstract: This study explores the activities of three prominent Muslim women organizations in Nigeria, namely FOMWAN, MSSN Sisters Wing, and MSO. The research focuses on their national-level activities and specifically examines their operations in Gombe State. Various data collection methods, such as structured and semi-structured questionnaires, oral interviews, and documented sources, were employed. Additionally, the researcher personally attended workshops, schools, and entrepreneurial centres established by these organizations. The study highlights their extensive reach to remote Muslim communities across Nigeria and emphasizes their role in fostering unity among Muslim women from diverse backgrounds. These organizations not only provide humanitarian aid to vulnerable and displaced communities but also engage in da'awah activities to enlighten Muslim women on religious practices and socio-economic issues. However, they face several challenges, including inadequate funding, security concerns, limited political and moral support, and the need for increased publicity. Addressing these challenges would benefit from government intervention at both national and state levels.

Keywords: Social Responsibility, Muslim Women Organization, Propagation of Islam

1. Introduction

Throughout history, Islam has played a pivotal role in elevating the status of women, liberating them from the subjugation and inequality prevalent in various cultures and civilizations. Islam places women on equal footing with men in terms of their duties, obligations,



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and rights, which is unparalleled in the history of humankind. However, there are certain exceptional circumstances where wisdom necessitates the prioritization of one gender over the other. Even in such cases, a careful analysis reveals that the chosen position is in the best interest of the entire society.

The Qur'an emphasizes the equality of men and women, declaring that they are created from the same origin and encouraging mutual understanding and respect. Allah states, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you." (Surah Al-Hujurat/Chapter 49, Verse 13 of the Qur'an).

In light of these principles, women recognize the importance of fulfilling their responsibilities and standing alongside their male counterparts in Gombe State, Nigeria. This research article aims to shed light on the social responsibility undertaken by Muslim women in Gombe State, Nigeria, focusing on the activities and contributions of three prominent organizations: FOMWAN (Federation of Muslim Women's Associations in Nigeria), MSSN Sisters Wing (Muslim Students' Society of Nigeria Sisters Wing), and MSO (Muslim Sisters Organization). The study sets out three primary objectives to provide a comprehensive analysis of the topic.

Firstly, the historical development of these organizations will be meticulously assessed, tracing their origins, growth, and transformation over time. By exploring their formation, the study seeks to provide insights into the contextual background and influences that have shaped these organizations' goals and objectives.

Secondly, the role of FOMWAN, MSSN Sisters Wing, and MSO in promoting social responsibility within Gombe State will be thoroughly examined. This evaluation will encompass various dimensions, such as community engagement, education, healthcare, poverty alleviation, and women empowerment initiatives. By delving into the specific activities and programs undertaken by these organizations, the study aims to evaluate their impact on the local society and their effectiveness in fulfilling their social responsibilities.

Lastly, the opportunities and challenges encountered by FOMWAN, MSSN Sisters Wing, and MSO in Gombe State will be critically evaluated. This assessment will encompass financial resources, community support, collaboration with government and non-governmental entities, as well as the prevailing socio-cultural dynamics. By identifying and analyzing these opportunities and challenges, the study aims to provide insights into the factors that facilitate or hinder the organizations' ability to fulfill their social responsibilities effectively.

The findings of this study will contribute to the existing knowledge and understanding of the social responsibility undertaken by Muslim women in Gombe State, Nigeria. Additionally, the insights gained from this research can inform policymakers, stakeholders, and the wider academic community about the potential of these organizations in addressing societal challenges and promoting positive social change.

By examining these aspects, we can gain valuable insights into the efforts undertaken by Muslim women in fulfilling their social responsibility and contributing to the betterment of their community.

2. Literature Review

Muslim women organizations in Nigeria have garnered significant attention in previous research, particularly regarding their role in social responsibility. Sarumi, Faluyi, and Okeke-Uzodike (2019) delved into the transcendent nature of a Muslim women civil organization in Nigeria, focusing on its ability to overcome ethnic and religious barriers in decision-making processes. Their study shed light on how this organization serves as a platform for diverse Muslim women to collaborate and actively contribute to decisions affecting their communities. Through qualitative data collected via interviews and focus group discussions, the research unveiled the organization's promotion of inclusivity, solidarity, and cooperation among its members. By facilitating dialogue and consensus-building, this civil organization plays a crucial role in fostering social cohesion, promoting women's empowerment, and generating positive outcomes in multiethnic and religious contexts (Sarumi et al., 2019).

In the context of healthcare sector development, Ahmad and Liman (2022) explored the roles and challenges faced by Muslim women in Nasarawa state, Nigeria. The research highlighted the diverse contributions of Muslim women in healthcare, ranging from medical doctors and nurses to administrators. Additionally, the study examined the obstacles encountered by women in low-status health-related occupations. By providing a conceptual understanding of the health sector and the multifaceted roles of women within it, this research shed light on the supportive systems in place to help women achieve their professional goals. It contributed to a deeper comprehension of the involvement of Muslim women in the healthcare sector, encompassing both conventional and traditional practices (Ahmad & Liman, 2022).

Fahm's study (2017) delved into the social responsibility of Muslim women in Nigeria, with a specific focus on the contributions of the Federation of Muslim Women's Associations in Nigeria (FOMWAN). The research explored the emergence of FOMWAN as an organization dedicated to strategic engagement in development projects and the promotion of its vision of development. Through activities such as Da'awah, establishment of educational institutions, and provision of healthcare and humanitarian services, FOMWAN actively supports the Islamic faith in Nigeria and endeavors to improve the conditions of women, youth, and children. This study emphasized FOMWAN's commitment to fulfilling its socially responsible role and contributing to the empowerment of Muslim women. By expanding the knowledge base on Muslim women, particularly within the Nigerian context, this research provides valuable insights for Muslim women organizations operating in the country (Fahm, 2017).

These previous studies collectively contribute to our understanding of Muslim women organizations in Nigeria and their vital roles in promoting social responsibility. The research highlights the transcendent nature of these organizations, their contributions to healthcare sector development, and their commitment to empowerment and community welfare. By examining the experiences, challenges, and achievements of Muslim women within these organizations, these studies expand our knowledge base and provide insights for policymakers, practitioners, and scholars interested in fostering inclusivity, gender equality, and effective decision-making in Nigeria

3. Method

The research methodology employed in this study is primarily historical and descriptive in nature. The research aims to examine the activities of various Muslim women faith-based organizations in Gombe State and explore how these organizations strategically engage in development projects that foster growth and development across different spheres of life.

The target sample population for this research consists of members belonging to the faith-based women organizations in Gombe State, namely FOMWAN, MSSN Sisters Wing, and MSO. Data collection was carried out through in-depth interviews conducted with selected members of these organizations using unstructured questionnaires. Additionally, written sources such as journals, books, and minutes of meetings were utilized.

The collected data from the sample population underwent a critical examination and analysis. Following W. H. Walsh's (1970) perspective, data analysis involved the scrutiny of assumptions to facilitate examination. There are some criteria for assessing primary sources in historical work, including distance from the event, veracity of the information recorder, form of preservation, feasibility, and corroboration. These criteria were considered during the analysis of the data gathered. The analysis of research materials entails an explanation of the available data or documents obtained from the fieldwork. Scientific tools were utilized to assess and interrogate the historical data, ensuring its validity and establishing the internal consistency of the documented information.

4. Result and Discussion

4.1. The Historical Background of Muslim Women Organizations in Gombe State

Gombe State, located in north-eastern Nigeria, has a diverse ethnic and religious composition. The state is inhabited by various ethnic groups, with the Fulani, Bolewa, Kanuri, and Hausa peoples residing in the north and centre, while the Cham, Dadiya, Jara, Kamo, Pero, Tangale, Tera, and Waja peoples populate the eastern and southern regions (Tiffen, 1974). The majority of the population in Gombe State is Muslim, comprising about 75%, while Christians and traditionalists make up approximately 20% and 5% of the population, respectively.

The Muslim Women faith-based organizations under study, namely FOMWAN, MSSN, and MSO, have been active in Gombe State for several years. These organizations gained prominence

and expanded their activities in 1996, following the creation of Gombe State from the former Bauchi State (EMCC, 2003). FOMWAN, MSSN, and MSO are non-profit and non-governmental civil societies that operate independently and autonomously, with their national headquarters located in Abuja, the Federal Capital Territory of Nigeria.

The establishment of FOMWAN can be traced back over thirty years ago, with its foundation attributed to the efforts of committed Muslim women who initiated the idea for an umbrella organization during the Muslim Sister's Organization (MSO) conference in 1984 (Fahm, 2017). FOMWAN has since grown to have members in all 36 states of Nigeria, as well as affiliate groups spread across villages, towns, and even other African countries (Fahm, 2017).

According to an interview with the pioneer chairperson of MSO, the organizational structures of MSO, FOMWAN, and MSSN were established concurrently in Gombe State in 1997 (Yaya, 2021). Each organization formed executive bodies led by the Chairlady (Amirah) and five other offices. Similar structures were replicated in the eleven local governments of Gombe State. The state chapters aligned their aims and objectives with the national objectives of their parent bodies.

4.2. The Role Muslim Women Organizations in Social Responsibility in Gombe State

The Muslim Women faith-based organizations have played a significant role in shaping the perception of women and womanhood in Gombe State. Prior to the emergence of these organizations, women were often regarded as inferior beings with limited roles in society. However, the activities of these organizations have empowered women to a great extent, leading to increased female participation in positions traditionally dominated by men (Ahmad, 2011).

One of the prominent activities of Muslim Women organizations in Gombe State is their involvement in da'awah (proselytisation) efforts. These organizations engage in spreading basic Islamic teachings not only to women but also to children and youth. FOMWAN, MSSN, and MSO each design their da'awah activities to cater to specific target groups. For instance, MSSN focuses on formal school students, while FOMWAN directs its activities towards the welfare of the general public, and MSO primarily targets educated women (Sintali, 2021).

As part of their da'awah efforts, FOMWAN has established numerous women Islamiyyah schools across Gombe State, offering classes at various educational institutions such as the Government Arabic College Gombe, Bubayero Primary School Gombe, GSS Nafada, GDSS Billiri, and Kaltungo (Yaya, 2021). These schools aim to provide women with a comprehensive education in Islam.

One significant area of focus for Muslim women faith-based organizations in Gombe State is the provision of healthcare services. In the past, Muslim women faced challenges accessing medical services due to the predominantly male service providers. To address this issue, these organizations have made significant strides in providing healthcare services and interventions to underprivileged Muslim communities in Gombe State (Sintali, 2021).

Efforts have been made to train Traditional Birth Attendants (TBAs) and implement programs such as the Prevention of Mother to Child Transmission (PMCT) of HIV/AIDS, which is supported by UNICEF. Additionally, these organizations conduct advocacy campaigns emphasizing the importance of attending Ante-Natal Care (ANC) through tours of the 11 local government areas (LGAs) in Gombe State (AbdulGafar, 2017; FOMWAN, 2015b). FOMWAN, in particular, has taken a keen interest in promoting reproductive and maternal health by providing various services such as in-patient, out-patient, antenatal and postnatal care, surgical procedures, laboratory services, radiography, and VVF repairs (AbdulGafar, 2017).

Furthermore, Muslim women faith-based organizations actively engage in creating awareness, sensitization, and community mobilization to improve the overall health status of the population, particularly women and children (Sintali, 2021).

In addition to healthcare facilities, Muslim women faith-based organizations in Gombe State contribute to education for marginalized communities. Through partnerships with organizations like Women in Nigeria (WING), guidance and counseling initiatives, the Doma Education Development Foundation, and the Planned Parenthood Federation of Nigeria (PPFN), these organizations have raised funds to establish schools in remote areas with limited access to education (Sintali, 2021). They have also launched the Education Crisis Response Project to address educational challenges.

The MSSN Sisters Wing in Gombe State engages in numerous social activities and services, some of which are carried out jointly with their male counterparts, while others are solely undertaken by the Sisters Wing. Many of these activities align with the objectives of the national body and are replicated at the state level.

One such activity is the organization of quiz and essay competitions for female Muslim students in post-primary institutions. These competitions aim to stimulate academic engagement and prepare students for future challenges (Sintali, 2021).

The MSSN Sisters Wing in Gombe State conducts symposiums in female public schools on a termly basis. These symposiums serve as platforms to enlighten students about various relevant issues within the school environment. Schools such as Government Girls Secondary School, Doma, FGGC, and GGSS Kuri are among those where these symposiums are organized (Sintali, 2021).

The Hijab Week Program, conducted annually by the national Sisters Wing, holds great significance. Considering the importance of hijab for Muslim women and the challenges they may face in school environments, the Gombe State Sisters Wing periodically reminds female students about the obligation and rights associated with wearing the hijab. This program emphasizes the fundamental right of Muslim sisters to wear hijab both within and outside school campuses (MSSN Gombe Area Unit, HWP). In Gombe State, many schools affiliated with MSSN organize weekly programs to enlighten and remind the Muslim Ummah about the challenges they face regarding the hijab (Sintali, 2021).

4.3. Challenges of Muslim Women Organizations in Gombe State

Despite their commendable efforts, Muslim women faith-based organizations in Gombe State face several challenges in fulfilling their social responsibilities:

- a) **Financial Problems:** One major challenge is the lack of a sustainable source of funds to support their activities. These organizations heavily rely on donations and contributions, which can be unpredictable and insufficient to meet their growing needs.
- b) **Lack of Support from Government:** Limited support from government institutions hinders the effectiveness and impact of Muslim women organizations. Without adequate government backing, these organizations struggle to implement their programs and initiatives at a larger scale.
- c) **Traditional and Cultural Restrictions:** Traditional and cultural norms in male-dominated societies sometimes limit the active participation of women in these organizations. Women may face resistance or discrimination, which obstructs their ability to fully contribute and make a meaningful impact.
- d) **Insecurity:** The prevailing insecurity in Nigeria poses significant challenges to the activities of Muslim women organizations. The unstable security situation in Gombe State and other parts of the country can disrupt their operations and limit their outreach efforts.
- e) **Religious Extremism:** The emergence of new waves of religious extremism within the Muslim community presents challenges to the work of these organizations. Religious extremist ideologies can hinder their progress and create divisions within the community, making it difficult to achieve their goals effectively.

Despite these challenges, Muslim women faith-based organizations in Gombe State continue to play a crucial role in promoting social responsibility, empowering women, providing healthcare and educational services, and raising awareness about Islamic principles. Their efforts contribute to the development of a more inclusive and equitable society, where women are recognized for their contributions and given opportunities to thrive. Through perseverance and collaboration, these organizations strive to overcome obstacles and make a lasting impact on the lives of individuals and communities in Gombe State.

5. Conclusion

This study has examined the social responsibility of Muslim women organizations in Gombe State, Nigeria, with a focus on FOMWAN, MSSN Sisters Wing, and MSO. These organizations have made substantial contributions to women's empowerment and the promotion of social responsibility in the state.

The findings of this study highlight the significant socio-economic and political role played by these faith-based Muslim women organizations in Nigeria. Their efforts have had a profound impact on society, addressing various areas such as education, healthcare, capacity building, and humanitarian services. It is evident that their work has positively influenced the lives of individuals and communities.

The study revealed that these organizations are actively involved in spreading Islamic teachings, establishing women Islamiyyah schools, providing healthcare interventions, and contributing to education in marginalized communities. These initiatives have resulted in the empowerment of women, increased female participation in diverse fields, and an overall improvement in their well-being.

However, it is important to acknowledge the challenges faced by these organizations in fulfilling their social responsibilities. Financial constraints, limited government support, traditional and cultural restrictions, insecurity, and religious extremism hinder their effectiveness in carrying out their activities.

Nevertheless, despite these challenges, the Muslim women faith-based organizations in Gombe State have shown resilience and continue to make a lasting impact. Through their unwavering dedication, collaboration, and commitment to social responsibility, they have reshaped societal perceptions, empowered women, provided essential healthcare services, and promoted education.

This study emphasizes the significance of recognizing and supporting the efforts of Muslim women organizations in Gombe State. It is crucial for the Nigerian government and relevant stakeholders to take deliberate actions in improving the conditions of the less privileged segments of the population. Addressing the challenges faced by these organizations, such as financial limitations and cultural restrictions, is essential to enhance their effectiveness and extend their reach to more individuals and communities.

In conclusion, the Muslim women faith-based organizations in Gombe State exemplify the crucial role of Muslim women in promoting social responsibility and creating inclusive and equitable societies. Their work serves as an inspiration and a catalyst for positive change, not only within Gombe State but also across Nigeria and beyond. It is recommended that further research and support be encouraged to amplify their impact and ensure a brighter future for Muslim women and their communities.

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The Islamist Mobilization in 2019 Indonesian Presidential Election

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Abstract: The 2019`s presidential election has become very tense as religious groups, figures and narratives played an important role in this political contest. Both of the candidates, Jokowi and Prabowo, were supported by Islamic groups that compete with each other to gain supporters from Muslims. The role of Islam in Indonesian politics is not new but has existed even longer than Indonesian independence. As a religion, Islam is believed to not separate religious and political life though there are disputes on the degree of integration between the two terms. This article aims to analyze the role of Islamists in the presidential election in 2019 to delegitimize the incumbent candidate, Jokowi – Ma`ruf Amin, and to win Prabowo – Sandi. This article used a qualitative method to explore the strategy of Islamist mobilization in the 2019`s election. In comparison, the data is collected through documents and online sources. This article found that Islamist groups and figures used many strategies to support Prabowo in defeating Jokowi by using campaigns, religious speeches, and statements, and publishing a song as critics of Joko Widodo`s presidential administration.

Keywords: GNPf Ulama, Islamist Mobilization, Indonesia, Presidential Elections 2019.

1. Introduction

The second term of Joko Widodo`s presidency has faced a significant role of Islamist groups in Indonesian politics. Those groups and figures frequently appeared in public with political narratives that criticized the existing regime on many issues in politics, economy, religion,



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etc. The tension increased with the coming presidential election in 2019, where Joko Widodo registered again as the incumbent candidate and put Ma`ruf Amin as his vice president. On the other hand, Prabowo Subianto and Sandiogo Uno became the challengers. Muslim opposition or the Islamist groups who were frustrated with the regime chose to support Prabowo. The active role of Islam in the Indonesian politics of Indonesia is not a novelty in Indonesian politics but even longer than Indonesia itself as a nation. There were many Islamic kingdoms (sultanates) in this region, Nusantara, where Islam became the basis of those states. In the process of Indonesian independence, Muslims played an important role, including after the independence until today under the reformasi/democracy era (Aswar, 2016).

This article will discuss the role of the Islamist groups who were against Joko Widodo and supported Prabowo in the 2019`s presidential election. This article aims to elaborate on how those groups and figures mobilized Indonesian Muslim people to go against Jokowi by delegitimizing his images to critics and showing the failures of his government or administration. On the one hand, to call people to support Prabowo Subianto as the choice of Ulama and Muslim Indonesia.

2. Literature Review

The terms Islamism, radicalism, fundamentalism, Islamic revivalism, and political Islam are often used interchangeably to describe a phenomenon of an Islamic movement with a certain Islamic vision. According to Tibi (2012), the essential thing about Islamism is that this movement is not a religious movement and fights for faith. Still, Islamism is a political movement called religionized politics, which means a process of fighting for a political order believed to originate or radiate from the will of God and not from the sovereignty of the people. According to Tibi, this Islamist movement has an ideology that makes religion (din) and state (dawlah) in a political system based on sharia and has a global scope, namely a global system of power (Tibi, 2012).

Tibi (2012) noted several distinctive characteristics of fundamentalist or Islamist groups. According to Tibi (2021), the most important point is an ambition for remaking the world. The vision of a new world order that the Islamists aspire to is a world order based on the judiciary of Allah (God`s rule) instead of the concept of popular sovereignty. According to Tibi, this concept is only made up by Islamist groups, does not exist in traditional Islamic teachings (salaf), and is not inherited from Islamic teachings. The second point is understanding the global conflict between Islam and Judaism. There is an understanding among Islamists that the new world order built by Islam will threaten or be threatened by the Jews who now rule the world order. The third is the view of democracy, where although Islamists differ in their view of democracy, they have the same final vision, namely an Islamic state. Fourth and finally, understanding jihad as a means to create a world order based on Islam (Tibi, 2012).

3. Method

This article used a qualitative method to analyze the issue of Islamist mobilization in the Indonesian election in 2019. Data for analysis is collected from books & online documents,

including websites and journals. All this data will help identify the political activities of the Islamist group represented by GNPF Ulama (National Movement of Defenders of Ulama`s Edict) to support the president and vice president, Prabowo, and Sandi against Joko Widodo & Ma`ruf Amin in 2019 presidential election. In terms of mobilization strategies, the Islamist group chose peaceful strategies such as making campaigns, speeches, and forums to persuade Indonesian Muslims.

4. Results and Discussion

The Islamist mobilization to challenge Joko Widodo`s candidacy in the 2019 general election is rooted in the 2016 Anti-Ahok Movement that created National Advocacy Movement for Ulama`s Edict (GNPF-MUI). This was a movement led by some Muslim figures, including groups such as Islamic Defender Front (FPI), Hizb ut-Tahrir, and Forum Umat Islam – (FUI) (Muslim Forum) that has succeeded in holding big protests and putting Basuki Tjahaja Purnama (Ahok) in Jail in 2017 for religious blasphemy issue. This movement, however, did not stop only at that issue but also continued to problematize president Joko Widodo as considered to be Ahok`s side (Rohmawati, 2021).

Many activities showed how this movement mobilized Muslim figures and people to defeat Joko Widodo in the general election of 2019, including holding an Ulama Congress (Ijtima Ulama), a forum to national gather support from the Islamist groups and figures; contributing to the political campaign of Prabowo and Sandi; and publishing song that tries to decrease another candidate popularity (Jokowi – Ma`ruf). These activities are carried out through the narrative of the anti-Islamist character of Joko Widodo`s regime and the regimes that failed to govern the Indonesian people, except only to create religious and political polarization during his administration era (Fathy, 2019).

Ijtima Ulama Held by Muslim Collision in GNPF – Ulama (previously called GNPF-MUI) was aimed to lead Indonesian Muslim political choice toward the Ijtima Ulama`s decision on presidential candidate heading the 2019`s presidential election. The first Ijtima ulama was held on 26-28 Juli 2018, attended by approximately 600 scholars and national figures from various cities in Indonesia, including some political figures. This forum decided to support Prabowo Subianto as the candidate for president and chose the vice president from Ulama`s representatives, namely Salim Segaf Al-Jufri and Abdul Somad Batubara (UAS); however, Abdul Somad refused it, and Salim Segaf was not chosen by Prabowo (Muharam et al., 2021, p. 309).

The Ijtima Ulama II was held again on 16 September 2018, and this forum agreed that the right candidate for vice president with Prabowo Subianto is Sandi Uno. Sandi is believed to be easily accepted by Indonesian people with his financial ability and social mobility (Muharam et al., 2021, p. 309). In the event, Prabowo signed 17 points of integrity pact, which included the guarantee of Rizieq Shihab`s return, respecting Muslim scholars, and preserving religious harmony in Indonesia. It is signed in front of Political and Muslim main figures such as Zulkifli Hasan, The head of Partai Amanat Nasional (PAN), Mustafa Kamal (Secretary-General of Partai Keadilan Sejahtera), Fadli Zon, Vice Head of Gerindra Party, Slamet Ma`arif, Head of Brotherhood of 212 Alumni (PA 212), Muhammad Al Khathath, Secretary-General of Forum

Umat Islam, and Munarman, Secretary-General of FPI. This forum also agreed to establish A Muslim Political Coalition called as Koalisi Keumatan consisted of Partai Gerakan Indonesia Raya (Partai Gerindra), Partai Amanat Nasional (PAN), Partai Keadilan Sejahtera (PKS) and Partai Bulan Bintang (PBB) (KumparanNEWS, 2018; Tangkas et al., 2021, p. 117).

The result of Ijtima Ulama II was followed by the support from prominent young national preachers, Ustadz Adi Hidayat (UAH) and Ustadz Abdul Somad (UAS). Ustadz Adi Hidayat, during his visit to Prabowo's residence, conveyed several messages for Prabowo when he was elected president. Two of the messages are that the mandate is carried out as well as possible and carried out honestly and that he listens to the community's aspirations so that he can do what is best for the community. UAS conveyed the support of the people from his lecture visits to several Indonesian cities, where UAS often saw his congregation raise their hands by raising two fingers as a form of support for the Prabowo Sandi pair. (Hidayatullah.com, 2019).

On the one hand, a prominent Muslim Preacher, KH. Abdullah Gymnastiar (Aa Gym) also gave his support by saying "Bismillah saya memilih 02, Pak Prabowo dan Pak Sandi" (In the name of Allah, I choose No.2, Prabowo and Sandi). Aa Gym supports Prabowo – Sandi as he sees them as a firm and clean figure who can handle problems in Indonesia (Gunadha & Sari, 2019).

As a result of the ijtima` 1 & II, Indonesian Muslims' increased support toward Prabowo Subianto. It was shown by the LSI (Lingkar Survei Indonesia) research report that there is an increasing number of Muslim support from the alumni of 212, around 75%. In contrast, the support for Jokowi and Maruf Amin decreased to 16,7 %. Compared to the previous research in August 2018, Prabowo got the support of 61,1 percent and Joko Widodo, 27%. On the other hand, the support for Prabowo decreased in the NU sympathizers compared to Jokowi – Ma`ruf, which got increased support, 26,1 % vs. 55,5% (Warta Ekonomi, 2018).

On 2 December 2018, GNPF Ulama initiated a 212 Reunion that was claimed to be attended by 3-8 million people. It was attended by the political coalition that supported Prabowo – Sandi, such as PKS, PAN, and Gerindra. Prabowo was one of the speakers at the event. Habib Rizieq Shihab, in his recording speech from Mecca, Saudi Arabia, invited Indonesian Muslims, not from the supporter of the religious blasphemer but should be from ijtima ulama and partai koalisi keumatan (ummah coalition party). Even though this event was full of religious nuances, political observers argued that it was more for political motives than religious ones. Looking at the figures and parties were invited, and the calls to support Prabowo Sandi (CNN Indonesia, 2018).

The Islamist figures of GNPF-Ulama were also actively involved in the political campaign of Prabowo – Sandi held in Stadium Gelora Bung Karno on 07 April 2019. It was also attended by some muslim figures (Ulama) such as Habib Syekh Bin Abdulqodir Assegaf, K.H Syuqron Makmun, Habib Hanif, Bahtiar Nasir, and Habib Rizieq Shihab joined online from Saudi Arabia. In this grand campaign, the Islamic rituals such as reciting praise to the prophet Muhammad (Shalawat) and reciting Islamic phrases (zikr) (Amalia, 2019; Kalumata, 2019). In this campaign, Habib Rizieq emphasized that looking at the enthusiasm of Indonesian people toward Prabowo-Sandi both in rural and urban areas indicated a victory for them and cannot be defeated unless it is rigged (Amalia, 2019).

Another strategy to compete with the incumbent, Jokowi – Ma`ruf Amin, is to publish a song to downgrade the popularity of Joko Widodo. The title is 2019Ganti Presiden, sung by various national figures, including prominent Muslim figures, such as Amien Rais (senior Muslim figures), Mardani Ali Sera, and Fadli Dzon, preachers such as Neno Warisman (a Muslim preacher), Derry Sulaiman (Muslim preacher), and Haikal Hassan Baras (Muslim Preacher), Ahmad Dhani and John Sang Alang. This song contains criticisms of Jokowi, such as not keeping his promise to open 10 million jobs and making it easier for foreign workers to enter. Jokowi also is said to give misery to people's lives, starting from the increase in the basic electricity tariff (TDL), the price of food, and rampant corruption. The President also is described through his depiction as a propagator of hatred and lies to the people and imprisoning Indonesian clerics (Ulama) and people (Amelia R, 2018).

The *ijtima ulama* and other involvement of Ulama and Muslim figures, in fact, do not contribute so much to the win of Prabowo Subianto. The April 17, 2019 election showed that Jokowi won with 55.5 percent of the vote or over 85 million votes, whereas Prabowo Subianto received over 68 million votes or 44.5 percent of the vote (Jakarta Post, 2019).

Responding to that, GNPF-Ulama rejected this result and again held *Ijtima ulama III* on 1 May 2019, attending around 1000 Muslim figures, including Prabowo Subianto. This forum agreed that there was structured, systematic, and massive fraud in the 2019 election process that delegitimizes the legal result of the election. It also supported the Prabowo – Sandi team in proposing the case to the court and demanding KPU (General Election Commission) annul the election result and disqualify Joko Widodo – Maruf Amin (KumparanNews, 2019).

5. Conclusion

The presidential election in 2019 showed the high contribution of Muslim groups and figures as well as Islamic narratives. It happened between the two candidates, Prabowo - Sandi and Joko Widodo - Ma`ruf Amin. This article focused on discussing the political mobilization strategy of the Islamists on the Prabowo side represented by GNPF Ulama or National Defender of Ulama`s edicts. This article found that GNPF Ulama and Muslim figures used several strategies to win Prabowo Sandi, such as holding *ijtima ulama*, inviting people in religious speech, and creating songs to delegitimize the opponent (Jokowi – Ma`ruf), and involving in political campaigns. The main issue played by pro-Prabowo groups is that the Jokowi regime does not respect Ulama and fails to lead the Indonesian people to a better life. The 2019 general election in Indonesia became a historical event where religion played a more important role in the election process.

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The Concept of Ta'dib According to An-Naquib Al-Attas and Humanism According to Paulo Freire and Their Relevance with Islamic Education

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Abstract: A Naquib Al-Attas, with the idea of ta' dib, talks about planning exercises to strengthen oneself in examining this open world. A Naquib Al- Attas is one of the figures who have impressive thoughts and figures in the improvement of contemporary Islamic training thought. Paulo Freire, with the concept of humanism, is interested in achieving the primary goal of education that humanizes humanity so that the potential within the subject of education can be developed. This study aims to describe and find essential points of thought of the concept of education, according to An-Naquib Al-Attas and Paulo Freire, and explain the relevance of the two figures' educational concepts with Islamic education. This research is qualitative. Furthermore, the type of research the writer chooses is library research with descriptive analysis. The primary data sources in this study are An-Naquib Al-Attas and Paulo Freire books that have been translated into Indonesian. Secondary data sources are taken from books relevant to the two educational concepts. Techniques of collecting data using techniques Implementing data that is analyzed with content. This exploration yielded results on the idea of ta' dib A Naquib Al-Attas and Paulo Freire's humanism that are applicable to Islamic instruction, while Freire's innovativeness despite everything bolsters the solid with common and training in Indonesia. No. 20 of 2003 can be affirmed.

Keywords: Ta'dib, Al-Attas, Humanism, Paulo Freire



1. Introduction

In article 3 of the National Education System Law which contains the function of national education, it is written more or less that national education functions in the context of developing abilities or skills and forming character or character in order to achieve a dignified Indonesian civilization, which is in accordance with one of the goals of the Indonesian nation, namely educating the nation. nation's life. The purpose of this national education is to develop all the potential that exists within students so that later they become human beings who fear God, have character and are civilized, creative and innovative, and become Indonesian citizens who are independent, democratic and responsible. (Law No. 20 of 2003, National Education System Article 3) However, in practice, problems in the world of education, especially Islamic education today often occur, ranging from bad manners and morality of students to problems regarding dominance in the learning process so that students' skills and creativity cannot develop properly.

In recent years, we have seen several problems that occurred: (1) A teacher was attacked by students in Kendal. SMK NU 3 Kaliwungu Kendal on November 11, 2018. The SMK students encouraged and kicked their teacher in a gang (Dhian Adi 2019) (2) Student gangs klitih and slashed junior high school students in Yogyakarta on June 11 2018. Three suspects in this case are still students, they slashed the victim arbitrarily because they thought the victim was are enemy gangs (Deny Prasetyo 2019); In addition, (1) Two elementary school students in Surabaya were traumatized by going to school because the teacher pinched them. Tuesday, July 23, 2019 Three students claimed to have experienced violence. In fact, two of them were traumatized by going to school (Deny Prasetyo 2019) (2) The teacher slapped 9 students who went viral on social media, now they are suspects. A teacher in Purwokerto Regency slapped 9 students who were not in class during class time. (Arbi Anugrah 2018) (3) Observers revealed that the creativity of teachers in introducing science to children was very bad.

The Deputy Chancellor for Academic and Student Affairs at Paramadina University Totok Amin Soefijanto assessed that elementary school teachers were less creative and innovative in teaching science to students. (Arbi Anugrah 2018) From some of the problems above, of course it can be concluded that Islamic education in Indonesia is still far from what is expected. Various problems must be addressed immediately, Islamic education in Indonesia requires a reconstruction of its concepts and systems in accordance with morality and human values. Al-Attas and Freire are figures who both care and are critical of modern education who tend not to pay attention to the human side and lead to industrialization and assume that the education system is a factory that will produce uniform humans so that such an education system cannot produce fully human beings.

2. Literature Review

- a. An-Naquib Al-Attas comes with new, interesting, actual ideas and seeks to prepare students to be able to fortify themselves in the face of this very open new era. What is

interesting about An-Naquib Al-Attas is his strong concern for the decline in the world of Islamic education. The difference between An-Naquib Al-Attas' thoughts and other figures lies in the reform of Islamic education, one of the efforts made is the reform and reconstruction of the direction and goals of Islamic education, namely by changing the concept of tarbiyah into the concept of ta'dib so that what is achieved in the educational process is not only in cognitive domain only. The ideas and ideas that Al-Attas proposes have an impact on significant developments in contemporary Islamic educational thought.

- b. Paulo Freire or the father of critical education with the concept of humanism in education opened a new view of the world of education towards the real learning process. Paulo Freire raised the concept of liberation education which rests on humanizing educational subjects from a learning process that is not humanist, rigid, and has no freedom so that all potentials possessed by students cannot develop properly. Paulo Freire's revolutionary thought departed from the social and political situation in Brazil which was held by an authoritarian government. According to him, one of the tools of resistance is education with humanism in mind, education that fights for justice for the lower classes. With such a background, Paulo Freire has critical thinking about how to treat humans well. This humanism thought by Paulo Freire resulted in a new learning method which is the first step of learning that seeks to face a new era commonly called the era of globalization or the industrial revolution 4.0

3. Method

The type of research that the author chooses is library research with descriptive analysis. The primary data source in this study is the book An-Naquib Al-Attas and Paulo Freire which has been translated into Indonesian. Secondary data sources are taken from books that are relevant to the two educational concepts. The data collection technique used the data implementation technique which was analyzed by content.

4. Results and Discussion

A. Biography

1. An-Naquib Al-Attas

Syed Muhammad Naquib ibn Ali ibn Abdullah ibn Muhsin Al-Attas, founder of ISTAC (International Institute of Islamic Thought and Civilization) Malaysia, was born in Bogor, West Java on September 5, 1931. His father was Syed Ali Al-Attas, his grandfather was Syed Abdullah ibn Muhsin ibn Muhammad Al-Attas he is one of the guardians of the influence of the da'wah that he did not only reach and be felt in Indonesia, but also in Arabia. And his mother is Syarifah Raquan Al-'Aydarus, from Bogor, she is one of the descendants of the Sundanese aristocrats in Sukapura. Ancestors from the mother's side were guardians and scholars, one of whom was Syed Muhammad Al-'Aydarus who was the spiritual guide of Syed Abu Hafs Umar ba Syaiban from Hadramaut who led Nur al-Din Al-Raniry, a prominent cleric in the Malay world, to the tarekat. Rifa'iyah. (Wan Mohd Wan Daud 2003, 45-46)

With such a family background, it certainly had an influence on Al-Attas' early education, education regarding Islamic religious knowledge Al-Attas received from his family in Bogor, he received an education oriented to the development of the basics of literature, language, Malay culture from his family. big one in Johor Malaysia. (Wan Mohd Wan Daud 2003, 46) As a teenager, Al-Attas liked to spend his spare time reading and deepening historical, religious and literary manuscripts of classic books that were neatly arranged in the family's private library. Activities like these support language development and the selection of the right vocabulary, all of which can be seen from Al-Attas' Malay speech and writing style. (Wan Mohd Wan Daud 2003, 47) Al-Attas has a talent for art which was admired by his uncle Dato' Onn ibn Dato' Jaafar, a nationalist figure, founder of UMNO (United Malay National Organization), a political party that has been very meaningful to the Malaysian kingdom since its inception. Malaysia was granted independence by the British. Dato' Onn asked Al-Attas to make the official flag of UMNO by including symbols of strength, loyalty and Islam in it. (Wan Mohd Wan Daud 2003, 47)

In 1951 Al-Attas enrolled in the Malay regiment and was elected to attend military education first at Eton Hall, Chester, Wales and then at the Royal Military Academy, Sandhurst, England. (Wan Mohd Wan Daud 2003, 48) After completing his military education at Sandhurst, Al-Attas served in the Malayan royal army regiment as an office clerk, which at that time was busy dealing with communist attacks, but Al-Attas quit voluntarily from the military and later Al-Attas was involved in the world of science by entering the University of Malaya in 1957-1959. (Wan Mohd Wan Daud 2003, 49) From the military education he had taken, of course, military elements such as discipline, obedience, and loyalty influenced his various views and attitudes. as a Muslim scholar. (Wan Mohd Wan Daud 2003, 49) While studying at the University of Malaya, Al-Attas wrote two books, namely Sequences of Ruba'iyat and Some Aspects of Shufism as Understood and Practiced Among the Malays, in order to obtain material and data from both books. Al-Attas traveled around the country of Malaysia and deepened Sufism from Sufi figures scattered in Malaysia, this was his first literary work and is now a classic. (Wan Mohd Wan Daud 2003, 49)

In 1959 Al-Attas continued his education at the Institute of Islamic Studies, McGill University, Montreal in Canada, receiving a scholarship from the Canadian government because of the value of the second book he wrote. It was at this moment that Al-Attas knew and had good relations with famous scholars, such as Fazlur Rahman, Sir Hamilton Gibb, Toshihiko Izutsu, and Sayyed Hossein Nasr, and in 1962 Al-Attas received his MA degree with a thesis entitled Raniri and the Wujudiyah of 17th. Century Aceh, graduated with satisfactory grades. (Wan Mohd Wan Daud 2003, 49)

In the following year Al-Attas continued his doctoral education in London, the School of Oriental and African Studies (SOAS) on the basis of encouragement from well-known orientalist scholars and figures, and in 1965 Al-Attas obtained his Ph. of Hamzah Fanshuri, this dissertation is one of the most comprehensive and in-depth academic works on Hamzah Fanshuri, one of the greatest and controversial Sufis in Malay. (Wan Mohd Wan Daud 2003, 50) While studying in Canada and London, Al-Attas was very active in Islamic da'wah activities to spread Islamic

teachings and correct negative views directed at Muslims. (Wan Mohd Wan Daud 2003, 50) In 1965 Al-Attas returned to Malaysia and became Head of the Department of Letters at the University of Malaya, then in 1968 – 1970 served as Dean of the Faculty of Letters at the Faculty of Malay Studies, University of Malaya. (Wan Mohd Wan Daud 2003, 50) Later in 1970 as the Senior Founder of the Malaysian National University, Al-Attas contributed and pioneered the establishment of a faculty of Islamic sciences and studies. (Wan Mohd Wan Daud 2003, 50-51) Al-Attas is an expert from various disciplines such as theology, metaphysics, philosophy, literature, history as well as a productive writer and contributed greatly to Islamic science and the progress of Malay civilization. (Wan Mohd Wan Daud 2003, 51)

In the international world, Al-Attas often gets various awards. For example, leading a panel discussion on Islam in Southeast Asia at the Congress International des Orientalistes in Paris in 1973, in 1975 being appointed a member of the Imperial Iranian Academy of Philosophy, speaking at the International Islamic Conference in London in 1976, in 1977 being a speaker at the First World Conference on Islamic Education in Makkah in 1977 and was appointed to lead a committee discussing the goals and definitions of Islamic education, and Al-Attas' many other achievements in the international arena.⁸⁹ In 1987 Al-Attas became the founder and rector of ISTAC (International Institute of Islamic Thought and Civilization)., Malaysia. (Wan Mohd Wan Daud 2003, 54)

Al-Attas has written 26 books and monographs, in English and Malay and has been widely translated into Arabic, Persian, Indonesian, Turkish, German, Russian, Japanese, Indian, Korean, Urdu, Malayalam, and Albanian. (Wan Mohd Wan Daud 2003, 49) Furthermore, Al-Attas has as many as 27 articles and recordings of scientific lectures that he delivered to the Malaysian and international public, totaling no less or even more than 400 recordings. (Wan Mohd Wan Daud 2003, 57)

2. Paulo Freire

Paulo Freire was born on September 19, 1921 in Brazil, to be more precise in Recife, a city with poor and underdeveloped conditions. Freire had a father named Joaquim Temistocles Freire who worked as a member of the Military Police and a mother named Edeltrus Neves Freire. It was his parents who instilled and taught Freire to value dialogue or interaction and respect differences of opinion. (Paulo Freire 2008, x)

The economy of Paulo Freire's family belongs to the middle class and often experiences financial difficulties and hunger, this influences Freire to fight poverty and hunger and defend the poor so that children do not feel hunger like Freire experienced. (Denis Colins, Paulo Freire 2011, 6)

In 1943, after his family's economic situation improved, Freire continued his studies at the University of Recife's Faculty of Law.⁹⁵ After passing his bar exam, Freire chose to work as a social welfare officer and left the world of law because his interest in educational theories began to grow. (Denis Colins, Paulo Freire 2011, 6)

Freire was appointed Director of the Department of Education and Culture at Pernambuco in 1946. (Denis Colins, Paulo Freire 2011, 8) Freire's experience and direct contact with the

poor were very useful in research and development of dialogic methods in improving the quality of education. (Denis Colins, Paulo Freire 2011, 8)

During this period he read the works of Western figures who influenced his philosophy and thought such as; Emanuel Mounier, an intellectual figure from France is famous for the thought of Personalism, namely an optimistic view of the world and a call to action. (Paulo Freire 2008, xii) Freire's thinking, which is in line with Mounier's thought, is that history has a meaning, namely that it has pushed towards the improvement and liberation of human beings and humans have a noble goal, namely to become agents for their own freedom. (Denis Colins, Paulo Freire 2011, 56) The second is Husserl's phenomenological method adopted by Freire in his thinking, which has the principle that consciousness is a condition for knowing reality. (Umiarso & Zamroni 2011, 56) Freire applies this phenomenological concept together with his students so that the learning process can reach the level of discovering their potential. (Denis Colins, Paulo Freire 2011, 60) The third is Marxism, in line with this theory Freire argues that domination can hinder human independence in interacting with reality. (Umiarso & Zamroni 2011, 60) However, Freire disagreed with Karl Marx on his idea that the elite must be destroyed in order to create an even society without class. (Umiarso & Zamroni 2011, 57) Freire with his dialectical theory offers dialogue action as education to humanize not to destroy each other.

In the early 1960s, there was a turmoil of problems and unrest in Brazil, first in the political field, various reformist schools and movements developed simultaneously on the basis of the political goals of each movement. (Denis Colins, Paulo Freire 2011, 9) The problem with the elections held was that only 15.5 of Brazil's 34.5 million people were able to participate in the general election due to illiteracy and low political awareness. (Denis Colins, Paulo Freire 2011, 9)

With the problems that plagued Brazil, Freire who was assigned by Joao Goulart the President of Brazil was elected at that time as Director of the Cultural Extension Service at the University of Recife which implemented literacy or literacy programs among farmers in northeastern Brazil and then expanded throughout Brazil starting in June 1963 to March 1964 and was declared successful. (Denis Colins, Paulo Freire 2011, 11) The literacy program not only raises people's ability to read and write, but also brings people into the process of political awareness so that they actively participate and determine the direction of the country's development. (Denis Colins, Paulo Freire 2011, 11-14)

Paulo Freire was very critical of education and intellectuals in Brazil, the first of which was about traditional Brazilian education which was patronizing and rote. This method is assessed by Freire in the process of maturing humans, experiencing failure. Freire also criticized Brazilian intellectuals whose ideas were influenced by the interests of certain groups and maintained social status for personal gain (Paulo Freire 2008, xiii-xiv)

In 1964 there was a military coup and Freire was imprisoned for 70 days on charges of carrying out subversive activities and was considered a dangerous figure so that the movement against illiteracy ended in Brazil. (Denis Colins, Paulo Freire 2011, 13-14) Nevertheless, Freire's movement to improve the quality of education did not stop here.

Freire's struggle in overcoming the problem of illiteracy continued in Chile with the blessing of the President of Chile, Eduardo Frei, even though this country was included in the five countries that succeeded in overcoming the problem of illiteracy by UNESCO. (Denis Colins, Paulo Freire 2011, 23-24) And in the end in 1997, more precisely on May 2, 1997, Paulo Freire died at the age of 75 years, Freire left an exemplary life as a person who is open, honest, creative, straightforward and full of struggle. (Paulo Freire 2008, xvii) Education for the oppressed, is a book that discusses human liberation and humanizing education, in this book Freire opposes bank-style education which is centered on educators and provides solutions with education to problems to humanize the subject of education. Educational Politics: The Culture of Power and Liberation, this book contains the correct theory and practice for education, communication in education and the eradication of illiteracy. And there are many more writings that Paulo Freire completed during his lifetime. Thus the biography of one critical education figure and what influenced his views and ideas on the concept of education.

B. The Concept of Ta'dib According to An-Naquib Al-Attas and Humanism According to Paulo Freire and its Relevance to Islamic Education

1. The concept of Ta'dib An-Naquib Al-Attas

An-Naquib Al-Attas seeks to rebuild both the concept and the system in Islamic education. One of his efforts is to highlight the concept of ta'dib or the cultivation of adab for Islamic education. An-Naquib Al-Attas has the view that the concept of ta'dib, namely the cultivation of adab or what is commonly called morals and manners, is more appropriate for Islamic education than the terms tarbiyah and ta'lim.

although the three concepts for Islamic education both have good and right intentions, An-Naquib Al-Attas is more likely to use the term ta'dib, for academic reasons that the purpose of Islamic education must be in accordance with the affirmation of the Word of Allah SWT. in the Qur'an that humans must follow the example of a civilized role model, namely the Prophet Muhammad. called the perfect man. (Wan Mohd Wan Daud 2003, 174)

Ta'dib is the cultivation of adab where education can only be given and received by humans, not other creatures. When compared to other creatures such as animals or plants, only humans can provide judgments and explanations of which are good and which are bad. (Khudori Sholeh 2003, 345) The difference between humans and animals in the context of education is, if humans can be educated, trained and given the cultivation of adab in themselves, while animals can only be educated and trained, they cannot understand the assessment of good and bad, everything produces civilized students. Learners are capable of preventing and fortifying themselves from mistakes of action, so that learners can solve problems with the right action and thinking up first before acting. A civilized human being is one who considers before any action. Thus, civilized humans always put everything in the right place.

Al-Attas provides a definition for Islamic education, as: recognition and acknowledgment, which are gradually instilled in humans about the proper place of everything in the order of God's creations, so that it leads to proper recognition and acknowledgment of God in the world.

order of existence and existence. (Syed Muhammad Naquib, 1981, 52) With the keyword “the right place of everything”, the concept of Al-Attas education is quite appropriate for education, not only the transfer of knowledge and the practice of knowledge gained from the educational process, but also the cultivation and awareness of the right place. The meaning of the right place is adab towards everything.

In the concept of adab, it includes charity in education, because the goal to be achieved is that the knowledge gained from education is applied properly when living in society. (Syed Muhammad Naquib, 1981, 59) In applying science to the community, of course, one must use good manners, ethics and morals, not judging and even blaming the community. Therefore, earlier Muslim scholars and thinkers, especially Al-Attas, held the view that the combination of faith, knowledge, charity and adab is a harmonious combination. (Syed Muhammad Naquib, 1981, 59) In this ta’dib concept an analysis can be given that the realization of faith is based on knowledge, science must be based on faith as control in seeking knowledge. Thus faith and science cannot be useful individually or socially without practice, and the practice of faith and knowledge must be accompanied by etiquette so that it can be well received by others.

Therefore, An-Naquib Al-Attas places great emphasis on the concept of ta’dib for Islamic education, with the analysis that it is true that Islamic education must continue to instill adab, morals, courtesy, and ethics to the next generation. If the cultivation of adab is not carried out, the consequence is the destruction of etiquette and maybe students only master various sciences and when practicing them do not know the place and do not know the right way, resulting in errors in how to practice their knowledge. Even with the intention to practice their knowledge, if it is not accompanied by etiquette, it cannot be well received by society and the social environment. Science even everything has its categories and levels, and every human being has its own portion such as the potential, creative, intellectual and spiritual abilities of each person is different, one of the functions of cultivating etiquette in education is to provide explanations, introductions and even acknowledgments. regarding these categories and levels so that humans can position themselves appropriately (Wan Mohd Wan Daud 2003, 177)

The concept of An-Naquib Al-Attas education has the aim that education is a continuous search for knowledge where the meaning of seeking knowledge is exploring and instilling goodness in humans as individuals and socially. A good human being in the context of An-Naquib Al-Attas is a civilized human being. (Syed Muhammad Naquib, 1981, 54) An-Naquib Al-Attas provides an explanation of adab in various aspects of human life, in Wan Daud the first is to start civilizing from oneself which must be instilled in students. Humans have elements of common sense and lust or natural animal nature that sometimes can’t be controlled and can even cause damage. Adab to oneself is when a person’s common sense can control his lust so that it becomes justice for himself. (Wan Mohd Wan Daud 2003, 178) Humans have two personalities, An-Naquib Al-Attas calls it “multiple personality” namely intelligent and animal personality (animal nature). (Syed Muhammad Naquib, 1981, 55)

Justice in humans with their dual nature is a condition or condition where there is a balance in their dual nature, the embodiment of justice in humans that can be seen is the existence of adab in behavior in life and the environment. (Al-Attas, An-Naquib 1981, 218-219) The

importance of instilling adab in students is so that they can control and fortify themselves from bad influences both from their own desires and from environmental influences.

Furthermore, An-Naquib Al-Attas explained about adab in society or fellow human beings, meaning the application of norms and ethics in the social order by showing good deeds and respect for elders, being humble, loving and caring both to parents, family, neighbors, as well as the wider community. This is called An-Naquib Al-Attas by placing oneself in the right place in relationships with fellow human beings. (Syed Muhammad Naquib, 1981, 178) The role of education, especially Islamic education in instilling adab to fellow human beings is important, considering the problems faced today are problems regarding the differences of opinion of each human being and the absence of mutual respect for differences. This kind of situation will eventually result in damage. In social life, of course, differences are a commonplace situation, not a situation that should be debated, regarding the third adab An-Naquib Al-Attas provides an explanation of adab in science or adab in studying, namely instilling etiquette to students regarding the introduction and acknowledgment of the level of nobility and nobility. that someone who is noble is one whose knowledge is based on the revelation of Allah SWT not only based on reason and lust and someone who is noble is one who makes knowledge as a guide for life. Thus the purpose of adab in studying is to make a person happy in this world and in the hereafter. (Wan Mohd Wan Daud 2003, 179)

The concept of ta'dib that has been explained is important to be applied by educators, students and included in the educational curriculum, especially Islamic education. First, the concept of ta'dib for educators. Associated with the educational process, in addition to providing learning materials as well as possible, an educator needs to remember that the ultimate goal of education is to produce human beings with character, morality and civility. An educator is required to be a role model for students in two ways, namely the mastery of science and the nobility of morality in every behavior. Thus, in the educational process there is a balance between scientific and moral values. (Azyumardi Azra 1998, 167) From this explanation, an educator is not only tasked with transferring learning materials to students, but more than that, an educator is a role model and role model for students. In accordance with the Javanese concept of thinking about an educator, the teacher has the meaning of being guided and imitated. Digugu means to be trusted, that an educator masters a set of knowledge and has broad insight so that they can share knowledge with students. To be imitated means to be followed and as a role model, that an educator is considered to have a complete personality so that the attitudes, behavior and everything that an educator does should be exemplary by students. Today with the concept of student centered or student-centered learning process, the role of educators in the transformation of knowledge will be reduced. However, the responsibility of an educator in investing in moral values, inculcating etiquette and moral formation for students increases.

2. Paulo Freire's Concept of Humanism

Freire's concept of education started from the problem of political conditions in his

country which, if drawn straight, the problems in the world of politics are the same as problems in the world of education, namely the problem of dehumanization. If in the world of politics the leader is authoritarian, in the world of authoritarian teacher education, if in the world of politics the ruler controls everything, in the world of teacher education knows everything. That is the same problem in the world of politics and education that Freire experienced.

According to Freire, dehumanization in the world of education, namely in the learning process takes place with the activities of subjects who constantly tell stories (teachers) and objects who obediently understand and record their stories (students). (Paulo Freire 2008, 51) in this kind of learning process, students just sit in class neatly and listen to the teacher tell stories or what is commonly called delivering learning materials in front of the class. "Indonesia is a maritime country and various types of fish live in Indonesian seas, such as tuna, salmon, shark and many more fish that live in Indonesian seas", then the question that comes out of the material is "Name five types of fish that exist and live in Indonesia's rich seas". Without understanding what they actually learned from the material that Master conveyed about the richness of the Indonesian sea, or how to protect the Indonesian sea so that the wealth in it remains intact, it is not only limited to knowing that the Indonesian sea is very rich and limited to knowing the types of fish that live in it. in it.

During the learning process as mentioned above, the activities of the students only record, memorize and repeat phrases or what is often referred to as subject matter that comes out of the teacher. (Paulo Freire 2008, 51) In this learning process, students also play a passive role, so that they cannot do anything and do not have any provisions because they continue to receive "transfusions", and in the end they cannot do anything when they enter the community and face the problems that occur in it. (Paulo Freire 2007, 37) Paulo Freire calls education in this way with the concept of "banking style", with the proposition that a good teacher is one who fills savings in full, and good students are students who are obedient to become containers of savings. a teacher. (Paulo Freire 2008, 52)

In the concept of bank-style education, the activities of students in the classroom are only limited to receiving, recording and storing, even though without the efforts of students to find out, comment on, evaluate, education will not achieve the goal of humanizing humans. (Paulo Freire 2008, 52-53) Education that humanizes humans is that there is no overlap between a teacher and a student, both of whom process and develop together in the educational process, what happens in this bank-style learning is before a teacher enters class, the teacher prepares learning materials, reads textbooks both LKS and textbooks at home and then he tells the material that has been learned in class during the learning process, and the students listen well because what the teacher says will be a question when the class increase exam . (Paulo Freire 2008, 65) The purpose of Paulo Freire's humanism education is to make a real human being, a real human being is a human being who has freedom over himself in the sense that he is able to become a subject, not just accept everything from other parties so as to make him a passive object. (Ali Shari'ati 1996, 48) Humanism means being able to humanize humans.

Freire in humanism education is of the view that the purpose of humanist education is a social goal which makes a complete human being with all the potential that exists and is useful in society. (Denis Colins, Paulo Freire 2011, 120)

The knowledge given in the bank-style learning process will not be understood and absorbed optimally by students, because in a process like this one constantly provides theory without any direct practice and only continuously imagines without direct experience. (Paulo Freire, 2007, 179) Paulo Freire mentions several characteristics and descriptions of bank-style education, as follows:

1. Teachers continue to teach, students are only taught
2. Teachers know and master everything, students don't know everything
3. Teachers think, students think
4. The teacher tells the story in front of the class, the students pay attention.
5. Students are governed by rules made by the teacher
6. The teacher chooses something, the students agree
7. The teacher acts and gives examples of actions, students imagine what the teacher exemplifies
8. The teacher chooses learning materials, students adapt and do not contribute
9. Teachers mix up teaching obligations and complete administration
10. Teachers as subjects and students as objects. (Paulo Freire, 2008, 54)

The learning process with this bank concept, of course does not humanize humans, more specifically to humanize students. Such an inhumane learning process will not be able to produce students who are actively asking and even arguing, creative in solving existing problems, critical, caring, tolerant and students will not get good provisions from such a learning process. Freire's view of humanizing education is that education is in a dialogical process not limited to the teacher's point of view and education is not only limited to knowledge transfer, but there must be an effort to transform and apply the knowledge gained from the educational process in everyday life. (Paulo Freire, 2007, 176) The issue of the industrial revolution 4.0 and globalization has been heard and all elements more specifically education must be ready to prepare students to face and descend directly into the global world. However, if the education and learning process is still with the concept of bank style, will students be able to face these issues?

Education must have an effort to face a new era, namely a world without boundaries. For example, in the learning process, teachers and students should learn from each other, solve problems in learning materials together, and establish a good dialogue. There is no limit for students to only listen to the teacher telling stories, but students are active when learning takes place. Paulo Freire has a new concept as a substitute for the bank concept that has been described, a concept that can humanize teachers and students. So the teacher left his business to continue saving. Paulo Freire replaced it with problem-posing education, to improve education and prepare students for this world without boundaries.

The concept of education introduced by Paulo Freire to improve and replace this bank style (problem-posing) requires the establishment of communication and dialogue in the learning process between teachers and students. Communication and dialogue are established because teachers and students in the learning process are faced with problems and problems as learning objects. (Paulo Freire, 2008, 64) In problem posing learning, the vertical relationship between students and teachers is no longer valid, because in the learning process with this problem facing concept the teacher is not the only source of correct learning, the role of teachers and students in the classroom, namely learning from each other, communicating with each other, giving each other opinions, providing input and an interesting learning atmosphere. (Paulo Freire, 2008, 64) With this learning process no one teaches others, but learns together. (Paulo Freire, 2008, 65) This is the learning process of the future and must be applied in the present so that teachers and students are active together in the learning process. sleepy and bored.

Exactly what Sartre said and quoted by Freire, compulsory education makes students who constantly need nutrition and eventually become fat intellectuals, the intention is to produce educational subjects who are constantly hungry and thirsty for new knowledge and have a great desire to learn. understand something. (Paulo Freire, 2007, 172) The difference that can be seen from the concept of facing problems with the concept of bank in learning is that before entering class the teacher prepares and memorizes learning materials to be delivered in class. In the concept of facing problems the teacher prepares concrete problems related to the learning materials discussed and when entering class the teacher and students together solve existing problems and are related to learning materials so that communication is established between educational subjects in understanding and solving existing problems.

The problems raised and resolved in the learning process are not only limited to the learning materials contained in textbooks or subject books, problems about daily life, national issues, and politics must also be raised in the learning process to deal with these problems during the learning process. related to learning materials and or the level of students' thinking skills. The concept of problem-solving education does not mean burdening students to solve the problems given, but with this concept they are given challenges to solve problems, and in the end their critical and analytical power grows well. (Paulo Freire, 2008, 66) In the learning process that uses the concept of dealing with this problem, students' subjects, both teachers and students, indirectly develop critical thinking skills in understanding reality. (Paulo Freire, 2008, 69) Not only limited to critical thinking, education with a problem-facing concept will provide students with provisions to deal with changes that are constantly happening.

The learning process with the teacher telling stories cannot be properly absorbed by the material presented. Confucius in Mell Silberman states that the learning material delivered by the teacher is only limited to being listened to by the students, so the material is easily forgotten, and students reach the level of understanding when working on, applying or practicing the material. (Melvin Silberman 2017, 23)

Furthermore, the statement from Confucius was modified and added by Mell Silberman that students begin to understand the learning material when listening, seeing visually and discussing with fellow students and teachers, then students gain knowledge and skills when

applying the material obtained in their lives, and when Students teach to friends or other people, the material provided has been mastered well by these students. (Melvin Silberman 2017, 23) In line with Freire's opinion that the process of knowing and even mastering a new material or experience, does not only come from one person, but many people, the point is not someone's thoughts or point of view that makes many people think but on the contrary the point of view, opinions, analyzes, and thoughts of many people that make a person think even to the point of mastering new material or knowledge.

This humanist learning process must be immediately applied in education, especially Islamic education in Indonesia. Because in addition to humanizing humans or educational subjects, this humanistic learning process will increase potential, increase enthusiasm for creating new things, foster a sense of respect for different points of view and thoughts on educational subjects will be sharp and deep. Because with this humanistic learning process, educational subjects are given the freedom to solve problems in their own way and receive positive input from others because of the communication process.

3. The Relevance Between the Concept of Ta'dib An-Naquib Al Attas and Paulo Freire's Humanism With Islamic Education

Included in the discussion is the analysis of the relevance of the concept of ta'dib according to An-Naquib with Islamic education. Rasulullah SAW said which means more or less: "Indeed the Messenger of Allah was sent by Allah SWT only to perfect morals". The above hadith shows that the main mission or main goal of the Prophet's da'wah is the realization of people who have good and perfect morals and from the hadith it can also be given an analysis that morals and adab have a key position in Islam. Thus, to achieve moral and civilized human beings like the words of the Prophet above, Islamic education needs to contribute to the cultivation and formation of adab because education is very influential in the cultivation and formation of adab and morals.

Related to Islamic education, the cultivation of adab cannot be separated from the role of an educator or teacher. Al-Ghazali he is one of the famous Muslim figures or scientists who have the view that teachers or educators are people who are given the mandate to eliminate the despicable morals that exist in students even though they are small and are expected to instill and replace them with commendable morals with the ultimate goal of participants students get the pleasure of Allah SWT in this world and the hereafter. (Abuddin 2008, 101)

In Islamic education with this ta'dib concept, the achievement target of the teaching and learning process is the mastery of all the knowledge that has been obtained such as mathematics, natural sciences, social sciences and it is all covered with an Islamic view of life. In accordance with what Al-Attas said, the process of Islamic education ultimately produces good individuals in accordance with Islamic teachings. The main essence of the concept of ta'dib for Islamic education is the existence of an amalgamation that ultimately becomes intact between religion and science. Civilized humans are humans who see all the problems and problems faced and solve them with the frame of an Islamic view, so that the results of this ta'dib Islamic education concept will build a better and dignified Islamic civilization.

Furthermore, the analysis of the relevance of humanism according to Paulo Freire with Islamic education. Basically, humanism here is a teaching brought by the Prophets and Apostles, namely monotheism which shows that there is nothing worthy of worship except Allah SWT, because if someone has believed with all his heart and declared himself to be submissive and obedient to Allah SWT, then that person is free. and free from the oppression and shackles of Allah's creation. (Muslih 1991, 31) Thus, the process in Islamic education must be based on human values. So the main role of Islamic education is the liberation of humans from thoughts that view humans as having no freedom and no potential. So that in the end humans cannot develop themselves as perfect creatures if these thoughts are continuously applied in the process of Islamic education. (Achmad Warid 2001, 189) In essence, education is demanded to develop the creativity of its subjects.

Paulo Freire's view of humanizing humans or humanism is that humans have absolute freedom in the context of developing the potential that exists within themselves. Furthermore, according to Islam, it is true that humans are free to be free without any oppression, but the freedom of humans as God's creatures is given limitations by Allah's law. The concept of freedom in Islam as such there are limitations with the benchmarks of religion, responsibility, truth and morals. These limits have a function, namely to make humans free, but their freedom does not lead to violence or anarchy. (Muslih 1991, 39) Humanism in Islamic education can be given an analysis that in the end the concept of humanism in Islamic education leads to wholehearted devotion to Allah SWT for the purpose of humanizing humans. Because the function of wholehearted devotion to Allah SWT is the inculcation of morals, manners, morals and ethics, therefore all produce an attitude of respect for humans and do not rule out divine values.

When preaching the Messenger of Allah clearly used a humane way and Allah SWT said in QS An-Naml verse 125 which means more or less: "Call (humans) to the way of God with wisdom and good learning and refute them in a good way". In the da'wah movement and social transformation, Rasulullah SAW implemented human liberation from oppression, exploitation, domination and injustice.

Thus the analysis of the relevance between Paulo Freire's concept of humanism and Islamic education, although there are some things from Paulo Freire's humanism related to the world of Islamic education, but if given an analysis by linking the ultimate goal of Paulo Freire's humanism with the concept of Islamic education, it is less relevant to the explanation that Paulo Freire's thoughts are strongly tied to worldly interests without regard to religious or spiritual dimensions, namely the relationship between humans and their God.

5. Conclusion

Based on the results of the analysis of the concept of ta'dib according to An-Naquib Al-Attas and the concept of humanism according to Paulo Freire and the relevance of these two concepts to Islamic education, conclusions can be drawn, among others, as follows. An-Naquib Al-Attas with the concept of ta'dib or the cultivation of adab, morals, manners

and ethics in education where the concept is more complex in contrast to the concept of tarbiyah and ta'lim because the concept of ta'dib includes knowledge, charity and adab. The ultimate goal of education with this ta'dib concept is to produce the next generation who always pays attention to etiquette in the process of seeking knowledge and with manners they also practice the knowledge they have acquired. Paulo Freire with the concept of humanism has the main goal of humanizing humans where every human being has different potentials and levels of creativity and education is obliged to develop it, not just the transfer of knowledge. So that educational subjects free from oppression can increase their potential, create new things and foster mutual respect when there are differences in viewpoints and thoughts. The relevance of these two concepts to Islamic education. The first is regarding the concept of ta'dib which is related to the main mission of the Prophet Muhammad, namely the realization of people who have perfect morals. Furthermore, the concept of humanism, where when humans have faith, are submissive and obedient to Allah SWT, humans should be free from oppression by Allah's creation. Paulo Freire's thinking is less relevant to Islamic education because it is strongly tied to worldly interests without paying attention to the spiritual dimension. If these two concepts are applied properly in the world of education, then the next generation of the nation will have sufficient provisions to face various global challenges.

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Integration of Islamic Values in Language Teaching

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Abstract: Quality education is an integral part of society and is crucial to mold learners into sound, Islamic-ally upright individuals. Education in Islam dates back to the first revelation to the Prophet ﷺ in which Allah commanded the Muslims to read. However, modern education has selectively excluded Islamic values and teachings from the educational system, which has led to a society devoid of core values. This qualitative desktop study investigates the importance of integrating Islamic values into modern education and the strategies that can be implemented for the successful integration of Islamic values in modern education. This paper is a combination of principles and methods, focussing more on effective strategies for the successful integration of Islamic values in education. The researcher hypothesized that incorporating Islamic values in teaching can enhance educational standards and nurture learners to be morally upright individuals with a strong Islamic background.

Keywords: Language, Islamic values, culture, curriculum

1. Introduction

Education in Islam dates back to the first revelation in which Allah commanded Prophet Muhammad (Peace be upon him) to “Read in the name of the Rabb who created” (Al Qur’aan). Furthermore, Islam places great emphasis on language education as Allah time and again stresses that the Quran is in Arabic language: ‘In plain eloquent Arabic language’ (Ashuara, 195).

It follows that the teaching and tutoring of language goes well beyond just providing a medium for the sharing of information. Language teaching is not merely about imparting knowledge, it is about instilling morals and values in the students (Johnston, 2003). Values



refer to something valuable and useful to human beings. Values are beliefs about what is right and wrong and what is important in life (Irwan,Y,2020).

If we contemplate over the teachings of Prophet Muhammad (Peace be upon him), we realise that his teachings were based on good morals, values and character (Ahmad , 2011; Qamruzaman , 2015; Rafiki and Abdul Wahab , 2014).

Furthermore, if we take a closer look at the two core sources of Wahi (divine inspiration) ...The Holy Qur'aan and the blessed narrations of the Holy Messenger (peace be upon him), we will find that Allah SWT's choice of words and phrases in both is purposefully designed to inculcate values with an easy to remember, and easy to grasp flow of words. However , modern education has selectively excluded islamic teachings and values from the education system and thus, we have a society devoid of core values.

Allah Almighty says in the holy Quran, "And we created you in pairs." If we ponder over the creation, everything around us has been created in pairs (Ahmad ,2001). This phenomenon is known as pair production (Yousufzai , 2015) and can be seen across the creation of Allah. The existence of male and female pairs in animals, protons and electrons in atoms, cations and anions in ions is not a coincidence (Ahmad , 2001).

Likewise, there are two parts to man's creation; the soul and the body . Each have their own needs and sources of nourishment which is due to the origin of their creation. The body was created from sand and hence its nourishment comes from the earth. The soul was blown into man by Allah and hence its nourishment comes from above (Ahmad, 2007). Our current education system focuses on the nourishment of the physical body neglecting the spiritual body thus although our learners graduate school as qualified individuals , they lack the most basic human morals and values. Thus, in order to successfully incorporate morals and values in our education system, our curriculum should be in line with the teachings of Prophet Muhammad (peace be upon him).

1.1. Statement of problem

Curriculum developers across the world have excluded Islamic teachings and values from the educational system. Although research has been conducted on the relationship of culture and language education , little focus has been placed on morals and values.

The Purpose of this explorative study shall be to understand the importance of integrating islamic values in language teaching. Furthermore, realistic solutions will be provided for educators , educational policy makers and curriculum developers.

1.2. Research Aims

To realize the importance of Islamic values in language teaching as well as provide realistic solutions so that Islamic morals and values can be a part of our educational system.

1.3 Research Objectives

1. To access the extent of integration of islamic Values in the curriculum
2. To discuss the importance of incorporation of Islamic values in the education system.
3. To explore practical methods of implementing these values.

Research Question:

1. To what extent have Islamic values been integrated in schools?
2. What is the importance of values and morals in education?
3. How can these morals and values be incorporated ?

2. Literature Review

A glance into Islamic history reveals that the curriculum in Islamic schools and universities included Islamic sciences along with secular sciences. The first university in the Muslim world was the Qayrawan University. Students in this university would study exegesis, sayings of the Prophet, Islamic jurisprudence along with science, mathematics, astronomy and Philosophy. This system continued until the British colonized the Islamic countries and effaced Islamic teachings, cultures, values from the Educational system (Uthmani,2012).

Education can be defined as the inner growth of human beings. Education is a process of fostering a students' psychological, moral, emotional, physical, and spiritual growth and wellbeing (Muhtar and Dalliono, 2020).

However, conventional education focuses on degrees and financial security . Curriculums of the 21st century are focussing more and more on academics rather than humane qualities and morals (Rahman, 2018). Integration of islamic values and skills in secular education resulted in luminaries who not only had islamic and secular knowledge but outshone the western scientists with their shining character (Ahmad, 2011; Uthmani , 2012).

Cultures of societies are generally defined and driven by their visible parameters like language and that is why Allah repeatedly stresses the choice of Arabic language for the Holy Quran and Muslim culture. There is a relationship between culture and language teaching and researchers maintain that language is part of culture and vice versa. (Dewi ,2017) . Among other reasons, Buttjes (1990) mentions that language and culture are inseparable because the process of becoming a competent member of society is realized through an exchange of languages. Furthermore, societies program children to participate in certain situations and this affects the form , function and content of their utterances. Like all teaching, the essence of language teaching lies in values and good morals (Johnston, 2003).

The fact that language and culture are interrelated requires that cultural knowledge should not be put aside when learning a new language. Values and culture determine an individual's behavior linguistically and non-linguistically (Umam ,2019). Furthermore, in the near future, the number of people speaking English in a population will outnumber those speaking the native language (Mckay, 2003). This calls for the integration of Islamic values and culture in teaching English so as to protect the future generations from losing their Islamic Identity .

2.1. Relationship of Islamic values and Language

The Quran identifies two fundamental laws for interaction with other human beings:

1. Facial expression: When two people interact, their facial expressions will determine their relationship . The Quran said , “And do not turn your cheek in contempt towards people” (Luqman -18) . Furthermore, the teachings of the Prophet (Peace be upon him) stress upon interacting with people with a radiant face .
2. Speech: Speaking to people kindly, using a good choice of words and a soft tone are amongst the teachings of islam.The Quran stresses : “And speak to people in good manner.” (Ahmad,2011).

These two fundamental laws are essential in language learning and teaching as they determine how well the learner interacts with others in society. Furthermore, speech is a key element of the English language and thus the correct values should be inculcated during teaching. As Umam (2014) highlights,

Teachers cannot only teach linguistics aspects of English without teaching culture at the same time. Thus teaching language structures and cultural conventions should lead students to better acquisition of linguistic and cultural sensitivity.

English language teachers and curriculum developers place great emphasis on graduating with flying colors. However, the success of their language skills will be determined from how well they interact with people and how they are able to speak or write depending on the situation; formal or informal (Johnston,2008) . Linguistic etiquette is a primary shaper of communicative contexts and human relationships . Furthermore, demonstrating respect is an important function of language (Elmes ,2013). Ahmad, (2011), has summarized human interactions in a concentric circle. Displaying linguistic etiquette during these interactions is not only a requirement of the Quran but also of language.

3. Method

The methodology used in this article was a literature review or desktop research. Research is a logical and systematic search for acquiring new knowledge and it involves diligent planning to discover and interpret the targeted information (Garg, 2016 and Goundar, 2012). The reliability and validity of a study is mainly dependent on how well designed it is. This includes factors, such as, the objective, reliability, repeatability in the methodology, data collection, as well as analysis (Garg, 2016 and Pandey, 2015). Failure to adhere to these would make the study unacceptable and insupportable. Inclusion and exclusion criteria define what can be included and excluded from the study sample (Garg, 2016). Only studies that included integration of Islamic studies in language teaching were incorporated. Studies from all disciplines were included; ranging from nursery school, to primary school, secondary school and tertiary levels.

The reading had an empirical research focus, keeping in mind that it was based mainly upon observed and evaluated phenomena, rather than only theory.

In this desktop research, each study had to meet the inclusion and exclusion criteria to ensure the research question is answered.

3.1. Literature Identification

The desktop research was done using the keywords ; values, morals in education and integrating character education in the syllabus. For each manuscript, initial relevance was determined by title.

Due to technological advances in the search engine, the search was limited to publications between 2007 and 2021 (articles published in the last 15 years) so that the research can be based on recent literature in this digital era. An in depth review of this study has not been conducted over the past three years, owing to the global pandemic, hence, demonstrating the great necessity and importance of conducting research on this topic.

4. Results and Discussion

Culture influences language teaching in two ways ; Linguistically and pedagogically . Linguistically, it affects the pragmatic and semantic level of language . Pedagogically, it affects the choice of material used to teach the language (McKay, 2003). Islamic values can be integrated linguistically and pedagogically.

4.1. Role modeling

In order to integrate Islamic values in English language learners, the teacher would have to uphold these values (Johnston , 2008). The teacher is like a river while the students are like rivulets . It is evident that what the river holds will flow into the rivulets. Hence, it would be very important for the teacher to uphold these values and morals in order to pass them on to students (Ahmad, 2008). The Prophet (peace be upon him) states , ‘I am a teacher .’ He was the best teacher and he neither ridiculed any of his students nor shunned them. Instead he displayed compassion and role modeled (Ahmad, 2003) . There are many examples in the life of the Prophet (Peace be upon him) where he role modeled. Waldorf teacher education also stresses greatly on role modeling as students tend to emulate their teachers (Rawson, 2020). Through role modeling, teachers reflect several characteristics of personality through which the students give importance to both learning materials and personality (Coskun,2019).

4.2. Some of the values and qualities present in an English language teacher should be:

Humility :The teacher should imbibe in himself humility and stay away from pride even though he or she may be an expert teacher . It is stated in a Hadith (saying of the Prophet): ‘Just the way an affluent person becomes proud and arrogant due to his wealth, a knowledgeable person also becomes arrogant due to his knowledge’ (Qamruzaman, 2017). If a teacher is humble, the students will naturally learn from his or her ways and adopt humility. Our pious

predecessors were such humble teachers despite being prominent scholars having a lot of knowledge. One great scholar by the name of Rashid Ahmad Gangohi (May Allah have mercy on him) actually carried the shoes of his students whilst it was raining . When asked why he did so, he replied saying that he was a lowly servant (Ahmad, 2003).

Compassion: English language teachers should be compassionate towards their students . This will teach them to be kind and compassionate towards those under them (Ahmad, 2003). Compassionate teachers are able to reflect the characteristics of passion, inspiration, motivation, and openness to the students. With the aid of these, the teachers are likely to make the lesson happen with positive outcomes (Coskun,2019). Also, a positive classroom environment is likely to help students grow as socially responsible individuals in society.

Furthermore, the teacher should refrain from criticizing or ridiculing students who may be weak in the subject. As Ahmad, (2003) implicates, ‘ Criticizing students is like making a hole in the bucket you wish to fill .’

Passion: The English Language teacher should be passionate about his/ her subject . This passion should be reflected in his language , actions and teaching . When a teacher is passionate, the students not only learn the subject matter , but the passion is also passed on to them. These students will show passion in their careers and abstain from any worldly financial motives (Coskun, 2019). A great Scholar of the 18th century by the name of Ashraf Ali (May allah have mercy on him) wrote,

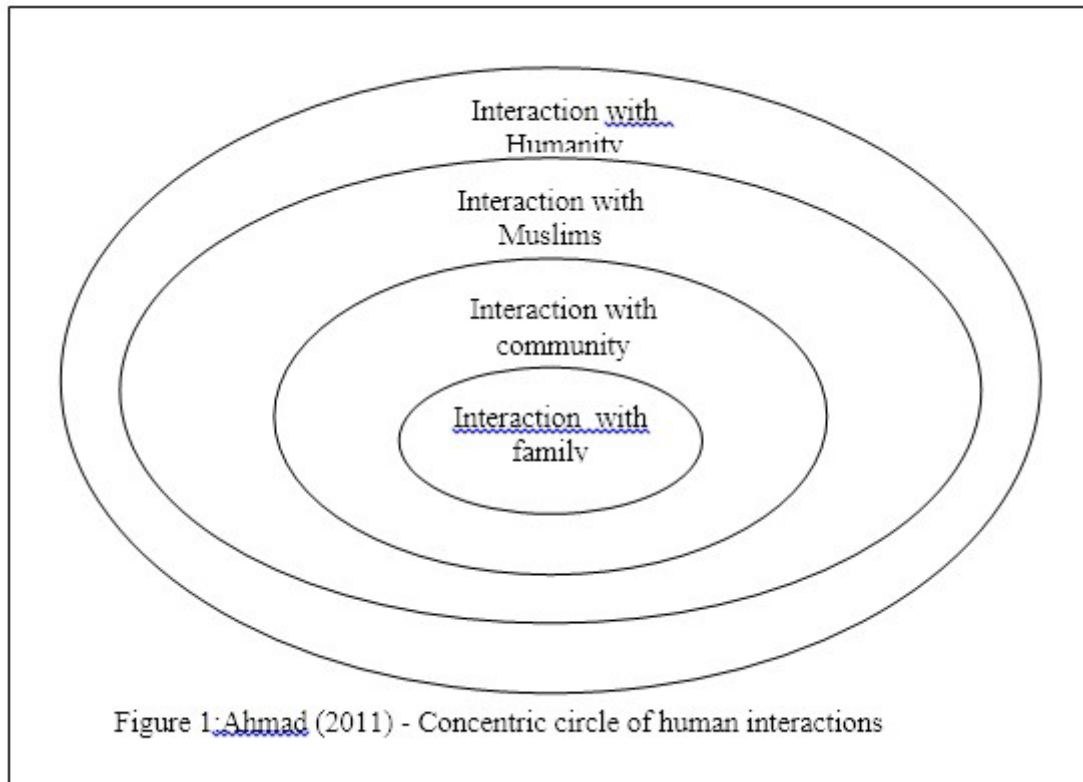
“The teacher should make a concerted effort to explain the subject matter in their simplest of terms . He should also explain different components of speech and phonemes in the easiest way possible and once students have understood the concept properly , the teacher should explain it again using technical terminology and he should not speak more than what is necessary or give the students more information that that which is necessary.”

Passion makes a teacher like a learner forever. This approach keeps up the teachers with the latest developments and teaching techniques. This shows the enthusiasm and dedication of the teacher towards the subject matter. It is worth noting that enthusiastic teachers are always remembered by students (Coskun, 2019).

Time management : The English teacher should always come to class on time. Additionally, he or she should refrain from missing any classes (Ahmad, 2003). Many English language teachers emphasize the importance of time management when writing essays , or engaging in debates and speech contests. However, few are able to demonstrate this practically.

4.3. Pedagogical integration of Islamic Values

Every curriculum developer has an ideology which he wishes to instill in the child. The student will only focus on improving his English and language, but the originator of the syllabus seeks to instill an entire ideology, philosophy and mind-set within the student (Kajee, 2019). Thus the next step would be to revise the curriculum.



Teaching and learning material can be designed in a way that not only are students learning the English Language, but they are also gaining knowledge regarding Islamic values and teachings. This way, these values will be deeply ingrained in each student and they will not only graduate in English language, but they will also graduate as good human beings.

Reading Materials: Narratives and parables are excellent teaching tools; as mentioned in the Holy Qur'an: "We have put forth for men, in this Qur'an. Every kind of parable, in order for admonition." [39:27]. In a research carried out by Dewi (2017), it was noted that teachers mostly used storytelling and questioning towards the stories or other text given. They also asked learners to read a text loudly (e.g. reading stories) or to read poetry with dramatization. Such language learning strategies contribute to the communicative competence of students.

Rather than having reading materials with fairy tales and false stories, reading material could have Islamic content (Umam, 2014). In the past, children would read stories about the bravery, truthfulness and compassion of the companions of the Prophet (Peace be upon him) and this in turn would nurture these values in the children. Thus, if the reading material contains lessons with Islamic values and characters in the stories are non other than the heroes of Islam, then the learners will also become flag bearers of Islam. Madkur et al (2017) suggest that if Islamic reading material is not easily accessible, then teachers can be creative and invent their own material suiting the needs of their classroom and learners.

Textbooks: Textbooks are the nucleus of any language teaching process or curriculum (Umam, 2014). They provide organized units of work which helps the students and teachers to understand the work in line with the curriculum. Furthermore, if no curriculum is present, then textbooks serve as a curriculum. (Johnston, 2008).

Thus, textbooks can be embedded with Islamic character education and morals such as tolerance, gratitude, compassion, affection, honesty and teamwork (Rohmana, 2020). Muhtar and Dallyono, (2020) maintain that character education is more effective when it is integrated into the curriculum rather than teaching it as a separate subject.

Umam (2014) proposes that general Islamic content can also be included such as; How to ablution and how to pray. These Islamic values could also be conveyed indirectly via pictures or names.

As Madkur et al (2017) allege, 'The selected values are necessary for the accomplishment of goals and behaviors of learning, both in general lesson and in learning English as a foreign language.'

Furthermore, it is necessary to ensure that pictorial illustrations represent core Islamic cultural values such as the family being the nucleus of human society, Islamic dress code and salient features of Islam (Kabah, Quran, Mosques etc). Material conveying evil messages and messages of Kufr (disbelief in Allah) should be avoided at all costs (Kajee, 2019).

Despite the advantages of using textbooks with Islamic literature, many teachers have failed to apply these practices to their classrooms. This could be due to limited resources available or due to lack of knowledge on how to integrate Islamic values in their teaching practices (Rohmana, 2020). However, many textbooks are now available online and continual professional development courses are also available for teacher training.

Speech: Language in the classroom can be centered around basic Islamic language such as the Islamic way of greeting and thanking as opposed to the western way. Furthermore, students can be encouraged to engage in dialogues or play centered around Islamic values and teachings. Role play is also encouraged.

Passages can be used to enhance reasoning, thinking and cognitive skills (Johnston,2008; Umam, 2014). For example, in a passage about a boy who was hungry, the teacher can ask questions such as:

Teacher: Why is Rasheed sad

Student one: Because he is hungry.

Teacher: Is it okay for Rasheed to take some bananas while the shopkeeper is not looking?

Students: No

Teacher: What does Islam teach us?

Student 2: We have to be honest.

Such informal conversations not only enhance speaking and reasoning skills, but they also instill values necessary for survival in society.

Speech contests can also be held with Islamic values being the theme. This will nurture seeds of love and respect for Islamic teachings in the hearts of the learners.

Debates regarding contemporary issues in the Muslim world can be carried out. This will improve their English speaking skills during difficult situations.

Activities: Activities and class exercises can also be based on Islamic values and ethics. The teacher can ask students to derive lessons from comprehension with Islamic content. Furthermore, activities can be centered around Islamic values. Islamic values can practically be taught by engaging in social

work such as visiting the orphanage or helping the elderly after which students can be asked to write an essay or report on this topic.

Classroom rules and regulations: English language teachers can set standard rules which would be applicable in their classes (Johnston ,2008). Additionally, these rules can be centred around basic human values and islamic teachings such as respecting one another, being kind, being honest and helping one another. However, care should be taken to ensure rules are not directed at any one student and are not confrontational.

5. Conclusion

After conducting the research, carrying out the analysis, and presenting the results, this chapter presents the conclusion and offers some suggestions. It aims to conclude this research to identify the integration of the Islamic education curriculum into English Language curriculum.

The current curriculum implemented in schools is the curriculum under the management of the Ministry of Education. The syllabus is in accordance with the modern day curriculum specifically designed by teachers relating to the students' needs. The integrated curriculum of Islamic educations aims to develop the whole potential of students in a comprehensive and balanced manner which encompasses intellectual, spiritual, emotional, and physical aspects as well.

In the applications of integrated Islamic education, the curriculum is defined as the school implementing management approach combining Language education and religious education into the combinations of one curriculum.

The results of such education will be yielded in the form of youth who will graduate as doctors, engineers, computer scientists who will simultaneously be Islamic scholars like Ibne Sina and Khuldoon.

If the teachers include the Islamic material in the Language lesson, where the material discusses the pillars of Islam, introduction to prophet Muhammad (peace be upon him) and his noble character, etc through narratives these young children will grow into adults who will take the Prophet Muhammad (peace be upon him) as role models and not football players and pop stars.

Furthermore, this research aims to encourage the Curriculum developers as well as Educators to equip themselves with sound Islamic knowledge and values in order to embellish the future generations with the same. If the curriculum developers and educators are devoid of Islamic culture and knowledge they will not be able to transfer the illumination of the religion into the little hearts.

Just as we have witnessed the development of the English language into a global medium of learning to the extent that most applications now give you many versions of the English language including "English Indian"... Let us strive to bring forth our version... "English Islamic"

Future Implications

Based on the result and discussion of this research, there are some limitations to this study. As such, the writer recommends some critical suggestions for future researchers. There is a need

for curriculum developers who are well versed with the knowledge of Islam and Quran as well, to come together and merge their ideas in order for a revised and suitable curriculum to come in to the school system.

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Scholars from five distinct nations—Indonesia, Brunei Darussalam, India, Nigeria, and Zambia—have collectively engaged in research, authored academic papers, and presented their work at the First International Conference on Islamic Social Sciences and Humanities (ICONISH), which was meticulously organized by the Faculty of Psychology and Socio-Cultural Sciences at Universitas Islam Indonesia. The outcomes of their endeavors are encapsulated in the conference proceedings.

The central theme explored in this compendium is "Islam and the Global Challenge," a subject matter that has garnered significant interest within our esteemed readership. This impelled us to undertake a comprehensive examination of its multifaceted dimensions. The proceedings have been thoughtfully designed to reflect their diverse academic origins. They embark on extensive research endeavors and provide perceptive evaluations from the vantage points of psychology, communication, international relations, and education.

Beyond the presentation of original content and pioneering research, this anthology integrates empirical study findings and sparks dynamic theoretical dialogues. Its substantial impact on the advancement of scholarship in these interconnected disciplines firmly positions it as a noteworthy addition to the realm of academic excellence.



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