

# The Behavioral Concept and Practice Moderate in Islam on the Effect of Strengthening Character Values in Traditional Islamic Boarding School: The Explanation of Social Learning Theory

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**Abstract** - Research on character education has been a subject of intellectual studies. The character becomes an important thing to note in line with the times and threat of terrorism. Previous research found many facts on the ground with various character values. The question that needs to be investigated is how does the boarding school implement a moderate Islam that is judged to be the answer to various problems? Is moderate Islam a characteristic value and can be adopted by other educational institutions he method used in this study is library research. The result of this discussion is that terrorism can be prevented through one of the education sectors: boarding schools. According to the social learning theory, Islamic boarding schools are able to make the foundation of a child strong and not easily influenced by radicalism. Islamic boarding schools with moderate characters: tolerance, balanced, inclusive, no pushy, peaceful, polite

**Keywords** — *character education, moderate in Islam, and traditional boarding school*

## I. INTRODUCTION

The issue of terrorism is a real thing and is very disturbing for most Indonesian people. However, it can be detrimental to both emotionally and physically, that must be faced by the Indonesian people. Terrorism networks focus on acts of violence or threats of violence regardless of motives or intentions that exist to carry out individual or collective crime plans with the aim of terrorizing others or threatening to harm them or threatening life, the environment, facilities, personal, public property by marking seizing it, endanger national resources and international facilities or threaten the stability, territorial integrity, political unity or sovereignty of independent countries. Terrorism becomes the topic of after the explosion of the World Trade Center (WTC) twin towers in New York, the Pentagon in 2001. The incident of the explosion killed 3000 people. After the explosion at the World Trade Center tower, a bomb exploded at the Sari Club and Paddy's Club, Legian, Bali on October 12, 2002.<sup>1</sup> It was this social unrest that

brought back the movement to minimize or even eliminate radicalism in people's lives. In the last decade, Indonesia has experienced several terrorist attacks by individuals or radical terrorist network groups. These terrorist network attacks occur periodically

in different places in Indonesia such as Hotel JW Mariot, Australian Embassy in Jakarta, Kepunton Church in Solo, Polres Mosque in Cirebon, Book Bombing at the office of the Liberal Islam Network, and many more acts of terrorism what happened in Indonesia. All of these attacks are carried out by individuals who are members of a network of radical terrorist groups who use religious ideology as justification.<sup>2</sup> his is confirmed by James J.Wolfe dalam (Dwiwarno, 2018) mentioning some characteristics of terrorism (1) terrorism can be based on political or non-political motives. (2) the target of acts of terrorism is usually civilians (supermarkets, malls, schools, religious buildings, hospitals and other public facilities) non-civil (military facilities). (3) the aim of acts of terrorism is to intimidate or influence the policies of the government state. (4) acts of terrorism are carried out through behavior that does not respect international law or ethics.<sup>3</sup>

Terrorism is not something that can be underestimated, terrorism is included in international crimes. As stated by the United Nations in the High Level Report panel on Threats, Challenges and Amendments (2004), the United Nations affirms that there are 6 forms of threats and challenges for the international community that require collective responsibility from all countries, including; 1) Social and economic threats; 2) Conflicts between countries; 3) internal conflicts including civil

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Perspektif Hukum Internasional dan Hak asasi Manusia, (Jurnal Mercatoria Juni 2015, Vokume 8 nomor 1) hlm.55

<sup>2</sup> Aulia Rosa Nasution, Terorisme di Abad ke 21 Upaya Penegakan Hukum terhadap Tindak Kejahatan Terorisme Perspektif Hukum Internasional dan Hak asasi Manusia, (Jurnal Mercatoria Juni 2015, Volume 8 nomor 1) hlm.55

<sup>3</sup> Nuswantoro Dwiwarno, Terrorism as Transnational Organized Crime and Government's Attempt to Eliminate Terrorism, (IOP Conference Series: Earth And Environmental Science, 2019, volume 175, conference 1

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<sup>1</sup> Aulia Rosa Nasution, Terorisme di Abad ke 21 Upaya Penegakan Hukum terhadap Tindak Kejahatan Terorisme

war, genocide and extraordinary cruelty; 4) nuclear weapons, biology, chemistry and radiology; 5) terrorism; and 6) transnational organized crime (TOC). This confirms that the core of the country's threat is no longer a problem of state borders but terrorism is one of the things that must be faced by the state.<sup>4</sup>

Terrorism and radicalization are often linked, where radicalism is basically fanaticism (violation) of a belief

and attitude that does not want to compromise in maintaining their beliefs, which with their belief they oppose the beliefs of other parties, and often perpetrators choose a language and violent behavior in "maintaining" his beliefs. Radicalism can also be read as statements, principles, political doctrines or entrenched social changes.<sup>5</sup> In this case the West has viewed Indonesia, especially terrorism and radicalism, to be associated with Islam. Even though this is not always true, this prejudice is not always wrong. This needs to be studied in depth so that it can be more accountable. The terminology of radicalization, linguistically based on Arabic, according to some experts, so far "radicalization" has not been found in Arabic dictionaries. So that we can ensure that the term radicalization is purely from the west which is often associated with Islamic fundamentalism. In the end, it is easy for Muslims to get the term "radical Islam" or "fundamentalist Islam" from the west, which tends only to describe the "negative side" of Islam. Fundamentalism is more exposed to interpreting religious texts, which in the end are narrow-minded actions that often encourage destructive and anarchic actions.<sup>6</sup>

#### A. Social Institutions as Radical Countermeasures

If this problem is related to religious bigotry in Indonesia, of course there will be a variety of complex problems, Indonesia is one country with religious diversity. The official religion recognized by the state counts 6 religions, namely Islam, Christianity, Hinduism, Buddhism, Catholicism and Confucianism.<sup>7</sup> The relationship between religious people in Indonesia as a whole is still not yet harmonious and can be seen when there are still conflicts in the name of religion that

occurred recently in Tolikara, and Aceh. Radical movements generally focus on the area of the education sector or target children in their teens. Whereas is known that adolescence is a period of discovery of identity, such as what life will be lived in the future. With this gap, the import teachings built the network very strongly through the spirit of the aforementioned youth. Several cases have proven this, many children who are educating become suspected terrorist networks. Of course this matter is very much the attention of the guardian parents and unsettling so many times made them assess whether their children's education institutions did not lead to these hard teachings.

With the existence of this phenomenon which is increasingly widespread and more real, there needs to be a serious response from various parties. National defense to unite national as the basic point development in a country is National Military of Indonesia (TNI and POLRI).<sup>9</sup> But not only from the security forces of the TNI (Indonesian National Army) or POLRI (Indonesian Republic Police) but also supervisors of educational institutions, community institutions and of course parents and children themselves. The security of both POLRI and TNI always tries to keep the terrorist network from going further into the community. Arrest, freezing and several precautions are carried out on standby. In addition to security institutions, the steps of formal and informal educational institutions should be more open with appropriate limits. Educational institutions such as formal schools are institutions that become soft food for the radical network, various campus organizations and activities that may be under surveillance can be trapped in the network. In this case it focuses on informal education institutions under the influence of radicalism. Most expect their children who study at informal education institutions such as Islamic boarding school to be able to control the influence of radicalism better. Islamic boarding schools are no longer rigid and closed or exclusive, in the sense that Islamic boarding schools are able to mingle with the world beyond them, whether cognate or not. Exclusivity needs to be developed or changed in such a way that the creation of harmonization in unity maintains each other. Exclusivity or separating from the group that is carried out simultaneously will also make a new problem that can become a boomerang.

Islamic boarding schools that are able to be open and can blend can foster tolerance or moderate attitudes. Where it does not abolish the truth itself and does not claim the other person is most wrong, respect the choices, beliefs and outlook of a person. Besides that, moderate also provides opportunities for mutual dissent. It is from this moderate concept that the robust building design of the radicalism attack is no longer of value. Moderate characters are important to be reiterated from the lives of students who are now beginning to fade with the circulation of radical issues.

Character education has a portion available in the expected way of life, educational institutions strongly make character education an important element. The issue of radicalism brings reinforcement that character

<sup>4</sup> Aulia Rosa Nasution, Terorisme di Abad ke 21 Upaya Penegakan Hukum terhadap Tindak Kejahatan Terorisme Perspektif Hukum Internasional dan Hak asasi Manusia, (Jurnal Mercatoria Juni 2015, Volume 8 nomor 1) hlm.55

<sup>5</sup> Tamat Suryani, Terorisme dan Deradikalisasi: Pengantar Memahami Fundamentalisme Islam Strategi Pencegahan Aksi Terorisme, (Jurnal Keamanan Nasional November 2017, Volume 3 Nomor 2), hlm277

<sup>6</sup> Tamat Suryani, Terorisme dan Deradikalisasi: Pengantar Memahami Fundamentalisme Islam Strategi Pencegahan Aksi Terorisme, (Jurnal Keamanan Nasional November 2017, Volume 3 Nomor 2), hlm279

<sup>7</sup> Suprpto. Membina Relasi Damai Antara Mayoritas dan Minoritas (Telaah Kritis atas peran Negara dan Umat Islam dalam mengembangkan Demokrasi di Indonesia), (Jurnal Analisis Juni 2012, Volume 12, Nomor 1) Hlm 27

<sup>8</sup> Imam Safi'i. Harmonisasi Kehidupan Masyarakat (kajian Nilai-nilai Pendidikan antara Islam, Hindu, Kristen) di Desa Senduro, Kec. Senduro, Lumajang, (Jurnal Vicratina Mei 2018, Volume 3, Nomor 1) hml 98)

<sup>9</sup> Wenly R, Terrorism Tackling Policy in Indonesia, 1<sup>st</sup> International Conference on Social Sciences 2018, vol 226)

education becomes an important thing from the nature of a science or an institution. Indonesian society must have a shield / antidote so as not only to follow the flow and be influenced by radical ideology and to reflect the radical assumption of the reflection of Islamic religion.

### B. The Concept of Behavior and Moderate Islamic Practices at Islamic Boarding School

Basically moderate Islam has existed since the spread of Islam by *ulamas* in *pesantren*, at that time the term moderate Islam was commonly known as a characteristic of Islamic boarding schools or Islamic boarding schools. The characteristics of the teachings brought by the *ulama* at that time, such as polite, peaceful, non-coercive, not extreme right, not extreme left, by the *Ulama* 'or *Kyai* were very dominant coloring their role in the development of proselytizing or learning moderation systems through Islamic boarding schools, as well as the development of the characteristics of religious rites which are characterized by the non-fatalistic purity of *tasawwuf*, especially the material hedon.<sup>10</sup> The leader in *pesantren* is more known as *kyai*, and the giving of *kyai* title is especially for people who have an advantage of science and charity.<sup>11</sup>

Moderate Islam, which promotes contextualization while at the same time observing aspects of moral and ethical goals, believes that Islamic law is dynamic and flexible in responding to changing times that are increasingly complex. Another case with puritan Islam puts forward the power of the text so that it seems rigid in applying the law. In the concept of moderate behavior, Islam can bring an individual into society with all the changing times. Moderate Islamic practitioners should understand the reality of the self, general reality and how reality is in society. Understanding reality and understanding roles correctly can make social life go well.

In Transculturation of Social Capital Islamic boarding school as the Paradigm of Moderate Islamic Education (Ahmad Fauzi 2018), Charlene Tan questions again the transformation of Indonesian Islamic education, which is claimed to be dogmatic and exclusive.<sup>12</sup> It strengthens by the inclusion of transnational Islamic ideals, as well as the acts of intolerance that harm Islam in the country through the various movements in the name of Islam and result in various acts of social violence. That understanding makes the foothold of Moderate Islamic. The review states that the presence of moderate Islamic is characterized by various conditions of society in Islamic education such as intolerance to something from outside the group or exclusive.

According to Torrow, to reduce the growth of radical groups on open political land, there are two steps that can be taken by educational institutions or Islamic boarding schools within the framework of deradicalization. (1) early detection, (2) developing an education model that can prevent infiltration of radical understanding.<sup>13</sup> Furthermore, it also can be influenced by learning models, material, environment, attitudes of recognition, tolerance, cooperation toward different parties, whether religious, cultural or other religious understandings. The discourse that those who practice radical Islam are graduates of Islamic boarding school seems to be related to 2 things. First, some Islamic boarding school takes a foreign education pattern which is the basis of radical Islam, in view of the Islamic textual-scripturalist *pesantren*. It becomes a serious problem as the dynamics develop very quickly, so radical understanding can penetrate the community. The boarding school is required to carry out its role. Important values need to be actualized in the framework of life behavior of the students and community in *pesantren*. One of them is *aswaja* values: moderate, balanced (the balanced and harmonious attitude in integrating and synergizing the arguments to produce a wise decision), tolerance (Such a wide openness to accept various opinions makes *Aswaja* has the ability to reduce various Muslims internal conflicts.

The researcher in this article uses the research library method by emphasizing the power of data analysis on existing data sources. Some activities that represent the existence of a moderate Islamic paradigm in Islamic boarding schools are how *santri* and *kyai* create discussion forums to develop their minds: *Bahts al masa'il*. In the forum the role of the *kyai* is not small, as seen from the emergence of fresh ideas in the renewal of the thinking of the *santri* by developing ideas that always keep up with the times. The development of this thought is in the form of a continuous process of meaning on the book of jurisprudence that has been held by *kyai*.

### C. Character Education at Islamic Boarding School

Characters cannot be built at one time, but continue to be a comprehensive process. The most effective model for the implementation of character formation is through a comprehensive approach that integrates all aspects of school life as stated by Berkowitz (2005) that effective character education is the transformation of culture and life school (Izfanna & Hisyam, 2012).<sup>14</sup> In this case, Tarbiyah Islamic Boarding School in West Sumatra has integrated the subject matter with the daily life processes of the students in boarding house and school environment in building their characters, especially intelligent, hardworking and sincere characters. The process of forming these three characters is carried out as long as the students learn formally in class and informally outside the

<sup>10</sup> Mohamad Farid, Moderatism Islam Islamic boarding school Dalam Menjawab Kehidupan Multikultural Bangsa, (Jurnal Kajian Ilmu Pendidikan, Juni 2018) hlm 114-139

<sup>11</sup> Adhe Kusuma, The Leadership of Kyai: A Descriptive Study, (Advances In Social Science, Education And Humanities Research, Vol.269)

<sup>12</sup> Ahmad Fauzi Transkulturas Social Capital Islamic boarding school Sebagai Paradigma Pendidikan Islam Moderat (2<sup>nd</sup> Proceedings Annual Conference 2018) hlm 754

<sup>13</sup> Ngainun Naim Deradikalisasi Berbasis Nilai-Nilai Islamic boarding school Studi Fenomenologis Di Tulungagung Jurnal Akademia IAIN Tulungagung 2017, hlm 140-146

<sup>14</sup> Firdaus, Ismail Suardi Wekke, Pattern Of Islamic boarding school On Expanding Of Smart, Hardworking And Ikhlas Characters In West Sumatera, ( Conference Paper 2017, research gate)



classroom--their daily life in the community where they live and interact. Thus, the process of character building is not only carried out in the classroom learning process, but also in extracurricular and daily life activities.

The existence of a moderate Islamic character for Indonesia has been emphasized by President Joko Widodo in the opening speech of the 26th MTQN in Mataram, 30 July 2016. According to the President, now is the time for Indonesia to become a source of Islamic thought and learning in the world. "Other countries also have to see and study Islam from Indonesia, because it is like the proper prescription medicine, called The Wasatiyyah, Moderate Islamic, while other countries are still looking for the formula," said the President.<sup>15</sup> To realize this character, the President has signed Presidential Regulation Number 57 of 2016 concerning the Establishment of the Indonesian International Islamic University (UIII), which is expected to be a source of Islamic knowledge, moral, and power for the upright of the balance of Islamic values (tawāzun), tolerance (tasāmuḥ), and egalitarian (musāwah). By these characters, moderate Islamic is those who have a tolerant, harmonious and cooperative attitude with different religious groups. This what we call the character of raḥmah for moderate Islamic Indonesia, more theological meaning than politics that often discoursed by the United States when interpreting moderate Islamic. In addition, moderate Islamic for Indonesia is Islam which is not extreme or radical, it always does not emphasize violence or take the hard-liners in implementing its Islam. Liberal Islamic groups or Islamist groups, as long as they take a path that is not raḥmah, it is not categorized as moderate Islamic.

Since the presence of Islamic boarding school since the twentieth century, during that time Islamic boarding school have played their role in the midst of community life. Islamic boarding schools become the last beteng moral in terms of the education model which is perceived to have reached a critical point on the concerns of the breakdown of Islamic values in the development of fundamentalists and radicalism. Character education is firmly planted by Islamic boarding schools that are real in everyday life,

#### D. The Concept of Moderate in Islamic Behavior and Practice Influences The Strengthening of Character Values in Traditional Islamic Boarding Schools: An Explanation of Social Learning Theory

Thus the study, can provide the concept of moderate Islam in Islamic boarding school life. Researchers use social learning theory about the role of *kyai* in learning in an Islamic boarding school. In the perspective of social learning theory that an individual can learn through observation or experience directly. This social learning theory has 4 stages that greatly affect the learning outcomes received. First, the attentional process where this process uses a model so that individual learning centers will recognize and pay attention to something that

is a model. Second, the detention process (retention) is a process after the first stage so that an individual must withhold memories of the actions of a model when not available. Third, the process of motor reproduction is the process by which an individual converts his observations into actions. Fourth, the strengthening process is the final stage process by providing individuals with positive insight or a reward to behave according to the model.

TABLE I. FOUR STAGES OF SOCIAL LEARNING THEORY

No.	Stages of Learning Outcomes In Islamic Boarding School
1	Attentional process
2	Detention process (retention )
3	Motoric process
4	Strengthening process

The theory of social learning is relevant to explain how the behavior of Islamic practice is moderate to *santri* by strengthening character values in Islamic boarding schools. As the model we discussed in social learning theory refers to several aspects, one of which is the role of the *kyai* in the Islamic boarding school . Within the moderate Islamic boarding school education paradigm, the role of the *kyai* as the main actor in the process of forming social character values so that the Islamic boarding school can become a moderate portrait of Islam. This is associated with *kyai* / *ulama* who are strategic in the implementation of the religious traditions of the Muslims. *Kyai* is seen as legitimate interpreters of the sources of Islamic teachings, namely the Qur'an and Hadith. Besides knowing deep religious knowledge and height akhlaq, *kyai* also engaged in social fields.

With this model concept, social learning theory with its stages can be done well by Islamic boarding school students. The first stage, Usually the model will be a *kyai* or *ulama* who is seen in the daily lives of *santri* in *pesantren*. When *santri* who live in an Islamic boarding school environment will often see how a *kyai* brings him, the attitudes carried out by the *kyai* will be automatically considered carefully by the *santri* who from the beginning respect their teacher. The second, After *santri* observe the existing role models, *santri* will remember them. Some of the things they notice will be firmly embedded in the memory of each *santri* , this happens even considered very special for students when they get knowledge every day by only paying attention and remembering well.

The third process is how the embedded memory will be formed into action. After a while the *santri* stayed in the *pesantren*, the *santri* would begin to do the same thing as the role model their observed. Inside the boarding school is shown clearly how peace, harmony, brotherhood attitudes use the principle of compassion. With this concept, over time, it will become the behavior of every *santri* in promoting social ethics in the islamic boarding school's local wisdom, respecting all forms of differences in differences of opinion, understanding, flow, way of life. Besides that, *santri* will maintain peace and respect freedom that remains guided by the Qur'an, where students will live more flexible in the community.

<sup>15</sup> Toto Suharto, Indonesianisasi Islam: Penguatan Islam Moderat Dalam Lembaga Pendidikan Islam Di Indonesia ,( Jurnal *Al-Tahrir* Mei 2017, Vol. 17, No. 1)

The final process in this theory of social learning is that students will be very happy when they receive special prayer, praise or motivation from the *kyai* whom they are eager for so that the actions that are firmly planted will be done with free feelings and really want to be done without coercion.

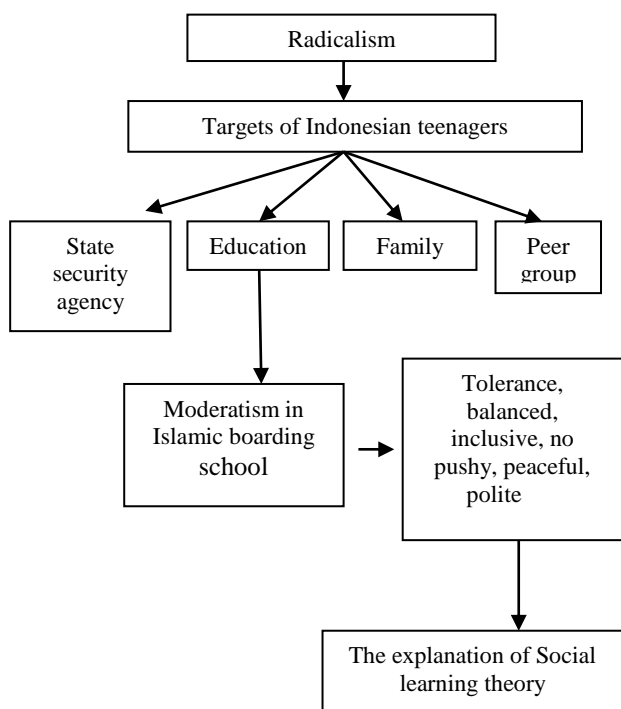


Fig. 1. Moderatism in Islamic Boarding School

Radicalism has been widely discussed by the public, in addition to several cases which state that the target of radicalism is Indonesian teenagers. Indonesian adolescents with a variety of different religious backgrounds, as well as defenses from families who are not easily influenced by radicalism. Some of the defenses that can be done in the case of radicalism are Indonesian national security agencies (TNI and POLRI), where they are physically challenged by attacks by radical groups. In addition, the family is the most important unit in the child, because the basics in a child's life are taught by the family. Playgroups are also an important key in keeping someone affected by radicalism. So that the selection of association is also very important in the development of a child, then the choice of children's education is a defense that needs to be considered. In choosing a child's education, you should know the background. Islamic boarding schools have their own ways to protect their students from being able to build children's self-defense. Islamic boarding schools teach tolerance, balance, openness, peace so that children will be able to choose good and bad actions to avoid.

## II. CONCLUSION

The conclusions through content analysis in which the research methodology utilizes a set of procedures to draw conclusions that are valid with books or documents. So in this article there are some conclusions that the education

of Islamic boarding schools can be by various methods, one of which is through a model. The concept of moderate Islamic behavior and practice in strengthening character education raises great strength in Islamic boarding school life. Until now, moderate Islam continues to be echoed from the beginning of the formation of an Islamic boarding school to date with various problems of radicalism and fundamentalism were disturbing the public. The concept of moderate Islamic behavior and practice makes *santri* a more organized and spiritual person, where students can be flexible in society but still have a strong foundation so that the danger of radicalism can be avoided properly. The moderate Islamic practice shown by *santri* is how *santri* can prioritize social ethics, and the local wisdom of Islamic boarding school and be in the aim of peace so that they will always respect freedom with the basis of the Qur'an and Hadith.

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