

Mujtahid: From Theological Term into Vision and Mission of Higher Education

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Abstract

Vision and mission, although not in a long form, but full of values for the continuity of organizational growth. Starting from the vision and mission of the university, the entire program and agenda was developed to reach step by step the progress of the organization. Therefore the vision and mission is a strategic planning milestone for achieving organizational goals. In this vision and mission there is a picture of the desirable future. The vision and mission formulated from normative theological sources can provide functions and effects, as is commonly the case with other visions and missions if they are successful as the foundation, spirit, orientation and inspiration of educational organizations. This vision and mission are formulated in writing and then disseminated to all stakeholders of higher education organizations, so that understanding, appreciation and awareness of the future of higher education is expected not only to guide the leaders of the organization, but also as a reference and direction for all citizens in the higher education organization.

Keywords: *Mujtahid*, theological terms, vision and mission, higher education

1. INTRODUCTION

The vision and mission of an institution requires understanding and appreciation of all the college academics themselves. Otherwise, the vision and mission will fail to be translated into programs and operational activities. Therefore it is important for universities to develop narratives that explain the intentions and meanings contained in the vision and mission of the institution, as well as their relevance to the strategies and performance of all the devices in the college. Thus, the vision and mission of an educational institution must basically be the mindset and value system adopted by all stakeholders of the institution (Kunde, 2000).

The term "vision" means dreams, images, visions, or meaningful views that reflect deep and clear thinking and reach desired conditions in the future; can also mean the ideals of the future form, which are the continuation of the present and the past. Vision contains the idea of "what will be", which is formulated in the present but is oriented towards achieving the future. For an organization or institution, the vision is aimed at communicating the objectives and main tasks to be realized, showing patterns of relations between organizations or institutions with stakeholders, stating the direction of growth and development of the organization or institution, uniting all components of the organization or institution into a unified unit, and become a source of

motivation for creativity and innovation for all parties involved in organizations or institutions. Likewise for universities, the vision describes the performance of universities in the future and will be achieved with all the capabilities of the institution.

The mission is a concrete and strategic guide for the development of programs and the growth of organizations or institutions. This is because the mission contains an explanation of what is to be achieved and what are the fundamental objectives that are the scope of the activities of the organization or institution.

Then, what if in the formulation of a university's vision and mission there are terms that are theologically normative? Of course, these terms must be explored and elaborated into theoretical concepts, and even become a source of practical formulation for programs that must be carried out by the institution.

2. METHOD

The presence of information technology and communication technology accelerates the acceleration of the globalization process. Globalization that happens touches all important aspects of life. Globalization creates new challenges and problems that must be answered, solved. In an effort to utilize globalization for the benefit of life. This study

uses a hermeneutic approach as a way to interpret symbols, texts, and everything that is treated to gain an understanding of the meaning of the desired research. In this approach there are three important things, namely: the world of text (the contents of the text) in this research in the form of the normative theological term '*mujtahid*', the speaker world which is the original meaning of the term "*mujtahid*", and the reader world is the interpreter using education frameworks. These three factors are interrelated with each other in research and finally reveal the results in the form of new meanings of the term "*mujtahid*" which is relevant and contextual to the world of education.

3. RESULTS AND DISCUSSION

3.1 *Mujtahid*: Theological-Normative

Mujtahid is a person who does *ijtihad*. Linguistically, *ijtihad* has two meanings: (a) sincerity, heartfelt or seriousness, (b) sincerity or ability to overcome difficulties, and distress. In terms of terminology, *ijtihad* is defined as mobilizing all abilities to determine a legal provision based on religious laws (Al-Amidi, 1981; Syarifuddin, 1997; Al-Syaukani, 1994; Al-Ghazali, p.478).

Every Muslim who meets the criteria and conditions as a *mujtahid* must do *ijtihad* in dealing with problems that require legal provisions. Islamic scholars define five categories of legal provisions for someone who does *ijtihad*: (a) Mandatory for an individual, applies to someone, and no one other than him, who is asked for legal provisions and he has the competence for *ijtihad*; (b) Obligatory for a group of people, applies to someone who is asked for legal provisions and he has the competence for *ijtihad*, but there are still other people who can also provide the same legal provisions; (c) *Sunnah*, applies to someone who has the competence for *ijtihad* and he is asked for legal provisions concerning something that has not existed or has not happened; (d) *Mubah*, applies to one of a number of people who have competence for *ijtihad*, and he is asked for legal provisions concerning cases that have or have not occurred, but the case has not been clearly regulated in the Qur'an and hadith; (e) Haram, applies to someone who does not meet the requirements and criteria of a *mujtahid*, also applies to problems that have clear and firm legal provisions based on the texts and legal arguments.

Ijtihad can be distinguished into *Ijtihad intiqā'i*, *ijtihad insyā'i*, and *ijtihad muqarin*. *Ijtihad intiqā'i* is *ijtihad* in the form of choosing the opinions of previous religious law experts on certain issues, then selecting a stronger argument and more relevant to our present condition (Qardawi, 1985). *Ijtihad intiqā'i* is usually taken by observing analytically various socio-cultural factors, the progress of science and technology in accordance with the times, in addition to weighing legal arguments used by previous lawyers and their relevance in the present (Djamil, 1995). Whereas *Ijtihad insyā'i*, is *ijtihad* in the form of setting legal conclusions concerning new events and not yet resolved by previous legal experts (Qardawi, 1985 p.126). In this *ijtihad*, a comprehensive understanding of the new cases that will be

determined by the law is very important, because if not then it may be determined by improper legal provisions. Whereas *Ijtihad muqarin* is combining the two forms of *ijtihad* (*Intiqā'i* and *Insyā'i*) in the form of strengthening or compromising a number of existing legal opinions, also establishing new legal opinions that are more relevant in accordance with the guidance of the times (Shihab, 2013, p. 387).

3.2 Types of *Ijtihad*

Ijtihad has several types: (a) *Al-Bayani Ijtihad*, which provides an explanation of the provisions of existing laws; (b) *Al-Qiyasi Ijtihad*, which is stipulating the law regarding a problem with the arguments implied in legal sources through the *qiyas* method; (c) *Isthislahi Ijtihad*, obtains legal provisions by using the general rules of approach in accordance with the rules of religious law (Syarifuddin, 1997, p.267; Rohayana, 2005).

In addition to the various types of *ijtihad* as already mentioned, *ijtihad* is also distinguished based on its scope: (a) Absolute *Ijtihad*, *ijtihad* action against various cases or legal issues, is not limited to certain problems. In this case, a *mujtahid* has the competence to make legal stipulations of all problem areas based on the procedures and mechanisms of legal formulation from the sources of religious law; (b) *Ijtihad juz-I*, namely *ijtihad* against a particular case or legal problem, This is because someone has deep competence to make legal stipulations in a limited and not for all legal issues (Syarifuddin, 1997).

3.3 Steps of *Ijtihad*

In general, the steps carried out by a *mujtahid* in the stipulation of law are as follows: (1) referring to the verses of the Qur'an by exploring the contents of the meanings and legal signs contained in them from various aspects, for example from linguistic, the context of the events underlying it, the connection with the verses in one theme, and other aspects; (2) if no legal provisions are found in the Qur'an, the *mujtahid* must then refer to the *sunnah* of the Prophet based on the level of power in the law's *sunnah* arguments; (3) if the provisions of the law are not found in the *sunnah* of the Prophet, then the basis for making these legal provisions is sought from the agreement of the companions of the Prophet; (4) if the legal basis is not obtained from the agreement of the Companions of the Prophet, the *mujtahid* must use the ability of his mind and knowledge to explore and formulate his legal provisions.

3.4 *Mujtahid*: Academic Vision and Mission of Higher Education

As a higher education institution, this Islamic university has educational idealism, which is formulated into the vision, mission and goals of the institution. The vision of the university is to become an independent, advanced and prominent Islamic tertiary institution in Asia. The mission as

an educational institution that implements the *Tridharma* of Higher Education is:

- a. Conducting education and teaching that produces human resources that are faithful, pious, and have moral character as *mujahid*, *mujtahid*, and *mujaddid*.
- b. Carry out research that produces new thoughts and theories for the benefit of the people.
- c. Carry out community service to improve welfare.

The mission is further elaborated on the big agenda, namely: a) Developing the science of religion, education, social sciences, science, technology, health sciences and other disciplines and professions to become the motor of development and change of society through innovative tertiary *tridharma* activities, quality and responsiveness to developments and challenges both locally and globally; b) Devoting religion, education, social sciences, exact sciences, technology, health sciences through the excellence of quality tertiary *tridharma* programs and together with stakeholders to enrich and disseminate them, in order to solve problems and increase the competitiveness of the Indonesian people; c) Applying the knowledge of religion, education, social sciences, exact sciences, technology, health sciences to create a prosperous campus society with adequate resources support; d) Applying religion, education, social sciences, exact sciences, technology, health sciences to serve the community, industry and government in order to improve the quality of life of the nation in a sustainable manner.

While the purpose of education is; a) Produce human resources that are faithful, pious, and have moral character as *mujahid*, *mujtahid*, and *mujaddid*; b) Produce scientific findings that can be implemented to improve human life; c) Increasing the role of universities in community empowerment.

Based on the framework of the Tri Dharma of higher education, the motto of *Mujahid*, *Mujtahid* and *Mujaddid* produced the following implementation agendas:

- a. Dharma of Education and Teaching.

Mujahid carry out the learning process that produces qualified and competitive graduates and there is a balance between intellectual, emotional and social competencies and responsiveness to changing knowledge, complex and difficult global world conditions. *Mujtahid* produce thoughts, ideas, theories and technology in the learning process based on Islamic values. *Mujaddid* create a new and adaptable learning system and environment, and always update learning documents (curriculum, syllabus, and Lecture Implementation Plans), contextual learning methods and techniques based on Islamic values.

- b. Dharma of Research

Mujahid produce quality and international research; contribute to various policies internally and externally for the interests of institutions and government based on Islamic values. *Mujtahid* discover new concepts, models, paradigms, and theories based on Islamic values. *Mujaddid* developing the concept of religion, education, social sciences, exact sciences, technology, and health sciences to build new knowledge based on Islamic values; able to overcome various problems that arise with new thoughts based on Islamic values.

- c. Dharma of Community Service

Mujahid help improve the quality of people's welfare based on Islamic values; using the science of religion, science of education, social sciences, exact sciences, technology, health sciences in formulating the needs of the community based on Islamic values; building a network of cooperation with various institutions in the fields of religion, education, social sciences, exact sciences, technology, health sciences based on Islamic values; fostering a professional academic community based on Islamic values. *Mujtahid* seeks to explore and develop the ideological, political, economic, social and cultural potential that exists in society based on Islamic values; build entrepreneurship. *Mujaddid* seeks to change the paradigm/ mindset of a rational and realistic society in accordance with Islamic values; realizing a respectable global academic community in accordance with Islamic values.

3.5 Position and Function of University's Vision and Mission

A college needs a vision and mission statement for several reasons. First, if the college understands who it is, then the higher education organization will confidently make a decision. Second, with the vision and mission of higher education organizations to have a unifying tool. Third, the vision and mission is an attraction and a tool to maintain stakeholders. Finally, the vision and mission statement functions to form a true partner, because the vision and mission demonstrate organizational commitment and integrity.

Vision and mission will always give guidance to the university organization which direction will and should be taken. The vision and mission of a good organization will give the power to carry out focused activities, so that the activities carried out in higher education organizations will achieve significant results. Good vision and mission become the benchmark and reference in policy making by the leaders of higher education organizations. Therefore, mistakes in making policies that are not in accordance with organizational goals will be greatly reduced.

A good vision and mission in a college will also give meaning to people in the organization for what they do. They will carry out their duties wholeheartedly if they understand the meaning of the task for the life and development of the organization and for their own conceptions and beliefs.

In addition, the vision and mission that are wisely developed will provide challenges for every individual in the higher education organization to achieve their best achievements. A good vision and mission will inspire new ideas, new findings, and other creative things. Finally, a good vision and mission will present an organizational atmosphere full of excitement in organizational life. This atmosphere will encourage the academics of higher education organizations to be more productive without feeling any pressure.

4. CONCLUSION

Based on the explanation and discussion, the vision and mission of a college can be taken from credible sources that provide inspiration for improving optimal organizational performance. Especially if the organization is a university that has the duty and function of elevating human dignity.

Theological norms reflected in various terms can be a source that never dries in providing values for the growth and development of an organization. However, this normative theological term needs to be translated into a conception that makes it easier for organizations to implement it into programs and agendas, which are the tasks and functions of the organization.

The vision and mission resulting from the elaboration process of theological values are expected to give moral strength to all higher education stakeholders as organizations that carry out the noble task of developing the values of humanity, scientific values, and character values.

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