RELIGIOUS MODERATION AND SOCIAL TRANSFORMATION IDEAS: REALIZING THE KHAIRA UMMAH IN AN ERA OF DISRUPTION

Ezar Amrullah, Abdul Manan
Yayasan Al-Qamar Asy-Syaifiyah Pengenjek, MTS Al-Musyawirin Berembeng
E-mail: ezar.amrullah05@gmail.com

Abstract
The current era of disruption has changed the perspective and behavior of humans in their lives, including in religion. The way of religion in the current era cannot be separated from exclusive religious patterns so that the potential for social friction becomes a major problem. Digital space as a nomenclature for the era of disruption that should be able to accelerate social cohesion, however, in fact has not been used a little as a forum for provoking religious sentiments. This then encourages research related to religious moderation that is increasingly needed. This research was conducted using the literature study method to explore the messages of the Qur'an which discuss the idea of social transformation. The results of the research succeeded in uncovering the message of the Qur'an contained in QS. Ali-Imran verse 110 and QS. Al-Hadid verse 25 in constructing transformative ideas.

Keywords: Religious Moderation, Social Transformation, Khaira Ummah Society, Moderate Attitude, Islamic Moderation

1. INTRODUCTION
The development of the current era has entered the era of disruption. The era of disruption is a social change that occurs radically and rapidly which is marked by the massive progress and development of internet-based and digital information and communication technology. In language, the word disruption in the Complete Indonesian Dictionary is defined as something that is uprooted from its roots (Muda, 2006). In this sense, in the context of social change, the era of disruption is expressed as a process of change that brings a logical consequence to changes in human behavior in all good aspects of the economy, such as the adoption of robotic technology, computing, internet of things and automation to drive economic activity, even The development of the era of disruption also brought a tremendous domino effect to the religious perspective and behavior of the people (Kementerian Agama RI, 2019).

Empirically, today's religious disruption is indicated by various phenomena or cases that have a tendency to show the fading of social cohesion in society. As research that was conducted nationally in 2017 by PPIM UIN Jakarta stated that the internet had a major influence on increasing intolerance in generation Z or millennials. Students with internet access have more intolerant attitudes compared to survey objects who do not have greater internet access. This research provides a result which states that the millennial generation relies on internet sources as a source of religious learning (Kementerian Agama RI, 2019). Then, another indication that arises as a result of religious disruption is giving birth to religious extremism. Religious extremism is of course very dangerous because it can give rise to intolerance, discrimination and sectarianism in society (Zuhrah & Yumasden, 2021, pp. 318–319). Religious extremism is based on the existence of absolute fanaticism towards the truth of a religious interpretation, thus giving birth to behaviors that blame each other, exclusivism, truth claims, and even disbelieve one another. Meanwhile, on the other hand, religious extremism also gives birth to an exploitative and permissive attitude towards religious doctrine in the face of the reality of social change, which in the end is free without limits (liberal) (Kementerian Agama RI, 2019, p. 6).

In the Indonesian context, extreme phenomena in religion can be illustrated by several phenomena that have occurred recently that also carry religious symbolism, such as the declaration of the Muslim Caliphate. Muslim groups who dream of establishing a caliphate system. Then, recently the media was shocked by the profiteering of the names Muhammad and Mary for the purpose of sales promotion, and it didn't take long to get a great response from Muslim circles. Apart from that, several historical records are also still in the memory...
of the Indonesian people, especially in Lombok, in the range of years from the 1980s to 2013, the turmoil of conflicts between community groups that also took on religious attributes, namely Islam and Hinduism, occurred in Lombok (Suprapto, 2015, pp. 229–236). Of course, within the Indonesian framework, the ambition to dream of a caliphate-based government system is a dream that has no urgency anymore, because this dream is like "opening old wounds for the Indonesian nation", and according to Gus Dur the most important thing is the implementation of Islamic values in Indonesia, because The Indonesian nation has a different experience of Islam than nations outside Indonesia (Wahid, 2006, pp. xv–xvi). Then this was also emphasized by Prof. Azra that Islam in Indonesia is Islam with a wasathiyah (moderate) pattern, namely being inclusive, accommodating, and tolerant of people of other religions (Azra et al., 2020, pp. 1–4), so that this at the same time clarifies that an excessive attitude in religion is a serious problem, because it has the potential to undermine national harmony. Not only that, excess in religion is a behavior that can reduce the image and essence of religious teachings, because religion actually carries a mission of peace and happiness for mankind (Kementerian Agama RI, 2019, pp. 8–9; Salk, 2020, pp. 1–4).

In the Qur'an, it has been specifically explained regarding the command not to be excessive in religion, including in terms of not imposing one's own beliefs on others, such as forcing people to believe in Islam or even a belief in one's own teachings. As contained in QS. Al-Baqarah verse 256 follows.

\[
\text{ثَّـۡـۡـفَـۡـۡ.concurrent with the swift era of disruption so that potential conflicts can occur and this needs to be prevented. The solution offered by the Qur'an is to strengthen the paradigm of wasathiyah or moderation in religion. Therefore, this paper then aims to find the concept of religious moderation according to Islam in the context of the era of disruption, and initiate transformative efforts towards the concept of moderation of religion in achieving khaira ummah (the best people) in the era of disruption.}

Meaning: "There is no compulsion in (adhering to) religion (Islam). Verily, the right path has been clear from the misguided path. Whoever disobeys God and believes in Allah has indeed held fast to a very strong rope that will not break. Allah is All-Hearing, All-Knowing." (Maimun & Kosim, 2019, pp. 32–34).

The existence of this paradigm distinction in religion then becomes a problem in the midst of the reality of religious and cultural diversity in Indonesia, coupled with the swift era of disruption so that potential conflicts can occur and this needs to be prevented. The solution offered by the Qur'an is to strengthen the paradigm of wasathiyah or moderation in religion. Therefore, this paper then aims to find the concept of religious moderation according to Islam in the context of the era of disruption, and initiate transformative efforts towards the concept of moderation of religion in achieving khaira ummah (the best people) in the era of disruption.

In previous studies, various parties have attempted to explore the discourse of religious moderation both from aspects of discourse to empirical studies. This can be found, for example, in a book published by the Indonesian Ministry of Religion Research and Development entitled Religious Moderation and Islamic Moderation. In general, the book provides a contribution of knowledge in strengthening religious moderation. Some researchers also admit that the book provides a fairly broad conceptual framework in strengthening the concept of religious moderation (Junaedi, 2019; Mulianah, 2020). However, according (Junaedi, 2019, p. 399) a study of religious moderation is urgently needed both as an effort to strengthen, as well as to reconstruct and re-contextualize it by various parties. This means that there is still extensive research space to enrich scientific dialogue related to religious moderation. In this regard, the Ministry of Religion has also gone quite far in formulating concepts and mapping out strategies to realize the values of religious moderation in society.

Generally, there are three strategies designed by the Ministry of Religion, namely socialization, institutionalization and structural integration. However, according (Mulianah, 2020) the approach taken by the Ministry of Religion is a top-down approach, the weakness of which is the difficulty in implementing strong local cultural wisdom among local communities. This means that there may be a mismatch with local values, so that in his research (Mulianah, 2020) trying to find a bottom up approach in order to internalize the values of religious moderation based on local wisdom. Then the meeting point between the Ministry of Religion's version of the approach and research by (Mulianah, 2020) that is, at the locus of the family. Not only that, (Mulianah, 2020) also affirmed that the values of moderation require strengthening both at the discourse and practical level because they are already inherent in the typology of the Indonesian nation.
Responding to several previous literature reviews, this study presents a difference with previous studies. Social transformation approach in implementing the values of religious moderation is the focus of this research. This research constructs an integrative model of the social transformation framework according to Kuntowijoyo inspired from QS. Ali-Imran verse 110, and the concept of social change contained in QS. Al-Hadid verse 25. Then on the other hand this paper also places the focus of the study on the context of modern society, which is recognized as a consequence of the existence of an era of disruption. So that the conception built in this paper is to seek a transformative breakthrough towards the values of religious moderation in the era of disruption.

2. METHOD

This research designed by qualitative research. The research data are collected from any resources based on the literature such as book, journal, and other relevant document related to religious moderation and social change theory. According to (Asroor & Asroor, 2019, pp. 173–174) this research can be understood as library research, because the main research data using literatures. The research problem answered through the descriptive analysis and interpreting technique. According to (Jannah & Umam, 2021, p. 100) one of the characteristics of the library research is on researcher abilities to describing the problem and analyzing the relevant content to solve the research problem. While the interpretative technique used because in the literature provides a various theory or conceptual related to the research topics and context.

3. RESULTS AND DISCUSSION

A. Conceptual Study of Religious Moderation

Religious moderation is composed by two words namely moderation and religion. Moderation in Arabic is termed the word wasat or wasathiyyah which means mediator (for example in trade and business), intermediary (separator, peacemaker), and match leader. According to Arabic language experts, the term wasat means everything that is good according to its object. In the words of the Arabs, it is said that wasat, that is, the best of all things is that which is in the middle. For example, generous (between stingy and extravagant), brave (between coward and reckless), and others (Kementerian Agama RI, 2012, p. 5). Then in the Qur’an, the word wasat can be found in QS. Al-Baqarah verse 143.

وَكُلَّمَتْ جَعَلْنِي أَمَامَ قُرْآنٍ وَمَعَ النَّاسِ وَكُنْ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْكِتَابَ إِلَّا نُفَلاَءًا عَلَيْكُم مُّنْتَجٌ إِلَّا عَلَى الْذِّيْنَ هَدَى الْلَّهُ وَنَعْلَمُ أَنَّ الَّذِينَ يُضْطَهَدُونَ فِي نَارِهِمْ يَبْقَى مَا كَانَ أَيْضًا مِّنْهُمُ الْأَثِيمُونَ

Meaning: "Similarly, We have made you (Muslims) a middle nation so that you may be witnesses of human (actions) and that the Prophet (Prophet Muhammad) may be witnesses of your (actions). We do not determine the Qiblah (Baitulmaqdis) to which you (formerly) oriented, except so that We know (in reality) who is following the Messenger and who is turning back. In fact (removing the Qiblah) is very heavy, except for those who have been guided by Allah. Allah does not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind." (Kementerian Agama RI, 2012, p. 10).

In the interpretation of Al-Mishbah verse 143 QS. Al-Baqarah above descends on Mecca. The sociological portrait at that time depicts Muslims who are faced with the problem of shifting the Qibla from the Kaaba to Baitul Maqdis and the response of the Jews. The shifting of the Qibla of Baitul Maqdis is a strategy of the Prophet SAW to invite Jews to embrace Islam, because Baitul Maqdis is a legacy of Prophet Sulaiman who became a role model for the Children of Israel. However, this strategy was not successful and even received a rejection response from the Jews who were hostile to the Prophet and Muslims. Then the Prophet SAW at the command of Allah again changed the Qibla direction to the Kaaba (Shihab, 2005, pp. 344–435).
Then the word *wasat* according to Tafsir Al-Qurthubi and Al-Mishbah has a middle meaning, which is intended for Muslims (Qurthubi, 2009, pp. 358–360; Shihab, 2005, p. 347). According to Imam Qurthubi, Muslims are said to be a middle-class people because they are different from previous people who had extreme tendencies, namely Jews and Christians (Qurthubi, 2009, p. 360). Prof. Quraish Shihab added that Muslims as middle people are associated with the position of the Kaaba which is in the middle of the earth. In addition, the middle ummah is also interpreted in the sense of being a ummah who has no inclination towards those who are diametrically opposed, both left and right, so that Muslims can be seen as role models by other ummah. Meanwhile, Quraish Shihab also explained that the middle of the verse above means balance in life, between spiritual aspects and social relations (Shihab, 2005, pp. 345–347). As for Wahbah Al-Zuhaili in (Mutawali, 2016, pp. 312–313) holds the view that Muslims are people who do not exaggerate in understanding the practice of Islamic teachings, so they do not become radical or fundamentalist, nor are they conservative or secular. Based on this description, what is meant by the mid-ummah are people who are fair, straight, balanced, and not extreme towards something, and are chosen or wise people. This is supported by a verse in QS. Al-Qalam verse 28.

"فَأَلَّا أُوْسُطُهُمْ إِنْ أَلَّفْتُمْ لَوْلَا تُسَيِّبُهُمْ"

Meaning: "One of the wisest among them said, "Didn't I tell you that you should glorify (your Lord)"?" (Kementerian Agama RI, 2012, pp. 9–10).

Yusuf Qardhawi also revealed that the moderate feature of Islam is at the same time a differentiator from other religions (Mutawali, 2016, p. 313). In the same approach, Kuntowijoyo as in (Rais, 2020, p. 81) have a different point of view in interpreting the word mid position. Kuntowijoyo sees the existence of Muslims as a middle ummah interpreted in a geographical-ideological portrait, which is between the political economy ideology of capitalism and socialism. Kuntowijoyo sees the emergence of Muslims in the Middle East right between the two major civilizations at that time, namely the Persian civilization in the East and the Roman civilization in the West (Rais, 2020, p. 81). In reviewing the hadiths, one can find an imperative meaning related to the matter of abandoning excess in religion, because it can lead to destruction. As narrated by Nasai which means as follows: "The Prophet Muhammad said: Stay away from you being ghuluw (excessive) in religion, because people before you have perished due to being ghuluw (excessive) in religion" (Maimun & Kosim, 2019, p. 26).

Then, if the word moderation is juxtaposed with the word religion, it will have a new meaning. According to (Tarmidzi Tohor 2019, p. 165), Religious moderation is a moderate religious perspective (not extreme left or extreme right) in understanding religious teachings. According to (Kementerian Agama RI, 2019, pp. 17–18), religious moderation is a perspective, attitude, and behavior that consistently takes the middle way, acts fairly, and is not extreme in religion. Furthermore, religious moderation has implications for the birth of a balanced attitude between one’s own religious experience (exclusive) and respect for other religions (inclusive). Then in this case, the concept of moderation in religion is not enough to reach the conceptual aspect, but an indicator that reflects a moderate attitude in religion is needed. In research conducted by (Mulanah, 2020, pp. 37–39), found several character values that reflect the character of religious moderation which is a synthesis of character analysis of moderation from the perspective of the Ministry of Religion and the Ministry of Education and Culture.

These values are as follows (Mulanah, 2020, pp. 37–39). *First*, religious, namely attitudes and behavior that obey in carrying out religious teachings. *Second*, tolerance, namely attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of different people. *Third*, democratic, namely the way of thinking, behaving, and acting objectively according to the rights and obligations of oneself and others. *Fourth*, the spirit of nationalism is a way of thinking, acting and broad-minded that places the interests of the nation above other interests. *Fifth*, love for the motherland, namely the perspective and attitude of loyalty, caring, high respect for the nation's language, environment, social culture, economy and politics. *Sixth*, appreciating achievement, namely attitudes and actions that motivate oneself to obtain something useful for society and recognize the achievements of others. *Seventh*, communicative, namely actions that reflect a sense of openness in speaking, socializing, and cooperating...
with others. Eighth, peace-loving, namely attitudes and words and actions that produce a sense of security, joy, and do not hurt other people. Ninth, social care, namely attitudes and words, as well as actions that are always aware and want to help others in need.

B. Transformative Ideas of Religious Moderation Values

Religion has a set of values that are useful for guiding mankind to achieve happiness. However, religion has ambivalence for its adherents. Religion must be carried out exclusively, and on the one hand religion must also be inclusive. Added to this is the sociological factor of the Indonesian nation in the presence of religious diversity, resulting in friction between religions that is very prone to occur, so that this moderate attitude is then necessary and much needed in the era of disruption. However, it cannot be denied that the issue of conflict with a religious background has complex causes. For example, according to Syafi’i Ma’arif stated that the extreme fundamentalist behavior that occurred was caused by three factors, namely the inability of Muslims to respond to the turmoil of change and modernization (Syafi’i Ma’arif 2009, pp. 8–9). In the end, it can be seen that the era of disruption has made an extraordinary contribution to changes in religious behavior and has produced side effects in the form of social unrest in society. In the midst of this unrest, according to (Kahar, 2019, pp. 1–2) the role of social transformation is urgently needed. This is because the phenomena of alienation, degradation, and crisis of existentialism are now being experienced by modern/industrial society, so that it has implications for the emphasis on religious symbols, and the loss of human social functions as humanist agents of change.

Al-Qur’an is a guide for every problem of mankind. In this case, Kuntowijoyo views the Qur’an as a mode of thought, so that the phenomenal ideas he sparked are about transformative Islam to prophetic social science. One of the basics that prompted Kuntowijoyo to give birth to this idea was the existence of an intellectual discovery that illustrates the stagnation of Muslims in implementing the values of the Qur’an in social interaction, including the hegemony of practical social theories from the West (Ibrahim, 2005, p. 249; Mulia, 2018, pp. 113–125). In relation to religious moderation, the correlation of verse 143 QS. Al-Baqarah regarding moderate ummah, which aims to realize the aspired society, namely khaira ummah. Kuntowijoyo in his idea gave birth to three dimensions in seeking social transformation, which was raised through the messages of the Qur’an contained in QS. Ali-Imran verse 110.

الذين خبرنا خبر أمية أوجبت للناس تأييداً بالمعروض ونصحون عن المكر ونؤمن بالله وله أمن أهل الكب لكان خيراً

Meaning: "You (Muslims) are the best people born for humans, (because you) command (to) what is good, and prevent what is wrong, and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them there are those who believe, but most of them are the wicked." (Kementerian Agama RI, 2013, p. 64).

Based on the verse above, Kuntowijoyo formulates three dimensions of social transformation, namely humanization (from the word amar mukarrif), liberation (nabi munkar), and transcendence (tu’minu nabillah). First, humanization is an effort to re-raise human dignity or emancipation. Humanization is very relevant to the conditions of the era of disruption which tend to dehumanize through technology and information, the formation of individualism, and aggressiveness (Kahar, 2019, p. 12). Second, liberation, namely efforts to liberate humans from the traps of charity, myths, ideology, and knowledge. Kuntowijoyo’s prophetic social ideas highlight four goals of liberation, namely the knowledge system, the social system, the economy, and politics. Social system liberation, for example, namely liberation from an agrarian social system to an industrial society, then the economy, for example, to liberate society from economic injustice.
and inequality (Kahar, 2019, p. 13). Third, transcendence, namely efforts to differentiate (reunification of religion and worldly aspects) due to the spiritual crisis in the modern age (Kahar, 2019, p. 13).

In addition, to achieve a social change, in his book (Rakhmat, 1999) entitled Social Engineering described three strategies in designing the needs of social transformation. This is based on the messages of the Qur'an contained in QS. Al-Hadid verse 25.

\[
\text{لَقَدْ أَرْسَلْنَا رَسُولًا بِالْبِشْرِيَّةَ وَبِالْبَيِّنَاتِ مَعَهُمْ الْكِتَابَ وَالْمِيزَانَ لِيَقْمُ آمَنُ الْمَرْضَاءٌ بِالْقُسُوتِ وَأَرْضُنا أَحْبَيْبُ فِي نَاسٍ شَهِيدٌ}
\]

\[
\text{وَمَنَّبِعَ لِلنَّاسِ وُسُيُومُهُمُ وَبَيَّنَ لَهُمُ الْأَرْضَ وَرَسُولٌ لِّلْعَلَامَاتِ بِغَيْرِ ذِلْلِ حَقٍّ غَرِيِّبٌ يُوْرَثُ}
\]

Meaning: “Indeed, we have sent Our messengers with clear evidence and We have sent down with them the Book and Al-Mizan so that justice will be established among people. And We sent down iron in which mighty power and benefit mankind. And so that Allah knows who defended him and defended His messenger in the invisible. Verily, Allah is Mighty, Most Wise.” (Rakhmat, 1999).

In the verse above, there are transformative messages. In this verse it is explained that the Prophet was sent to uphold justice and oppose injustice among humans. For this reason, the apostles were equipped with three main assets which became a strategy in seeking social change. These three things are, first, the Book. According to commentators, the first strategy in social transformation is inviting people to return to following the values revealed by God, namely His book. The book invites humans to return to their human nature and divine values. However, not all humans can be changed with a Bible approach. Thus, the second strategy is through Al-Mizan, namely argumentation or rationalization. The point is that transformation efforts can be pursued through dialogic and scientific communication that involves reason and clear human reason. In addition, the third strategy is the provision of Iron (power strategy) or power. So social transformation efforts can be pursued with a power or political approach (Rakhmat, 1999, pp. 58–60). Based on the description above, it can be formulated a theoretical framework of the idea of transformation which refers to QS. Ali-Imran verse 110 and Al-Hadid verse 25, which includes humanization, liberation, transcendence, and power strategy.

First, humanization is a humanist approach that can be said as a soft approach. Humanization as an approach in instilling the values of religious moderation can be done in a persuasive way, education, publication, and or dissemination. This approach can also be said as an ideological effort (Rakhmat, 1999, pp. 46–47), because social transformation can occur due to values embedded and believed by individuals and collectively. This is also in line with the view of Nurkholish Madjid who talks about modernization and says that modernization is rationalization. Nurkhols wants to show how modernization as a symptom or process of social change occurs as a result of values accepted by human reason through academic research (for example technological discoveries), causing humans to change (Madjid, 2013, p. 208). Empirically, this approach has also been proven by several researchers, for example in (Mulianah, 2020).

In his research, humanization efforts can be found that occur in the family community of the Sasak people in instilling moderation values. Humanization is carried out by educating children through strengthening the cultural-philosophical values of the Sasak people, namely through the example of parents, teachers and traditional leaders. Second, through Sasak speech found in Sasak proverbs, songs, saga, and folklore. Third, strengthening values through habituation (Mulianah, 2020, pp. 201–202). In the aspect of humanization, the idea offered is to strengthen the narrative of religious moderation in the context of faith and social relations. This is because symptoms of extremism are increasingly appearing due to the difficulty of distinguishing between what really needs to be defended and being open and respectful towards one another. This is also supported
as found in (Arif, 2016, pp. 241–243), that the development of radicalism is driven by the existence of religious doctrines that are rigid against waves of change, and negate local culture through ideological movements such as tarbiyah. The important role of religious leaders is urgently needed in the midst of the spread of unverified sources of religious information.

Second, liberation, namely an approach that can be aimed at fighting social, economic and political injustice on a scientific basis and rationality. Society in the era of disruption needs to be directed to hold on to knowledge, and no longer be shackled by mysticism, which can hinder the change in people's personalities to become innovative personalities. In Everest Hagen's research in (Rakhmat, 1999, pp. 109–115) states that people with innovative personalities have a tendency to progress, not be excessive and continue to be creative. People with innovative personalities are residents of developed countries.

Third, transcendence, namely increasing the quality and quantity of religious rituals. In the era of disruption, massive changes have changed the perspective and behavior of religion. spiritual crises can come to everyone when they have no faith. Because his life will feel empty and have no purpose. Thus, in this case the strengthening of the aspect of transcendence is really needed so that people are not trapped in a split personality. In this aspect, strengthening can be done by activating the role of religious institutions such as majelis taklim, and study groups in activating religious traditions. Fourth, power strategy. This approach is an approach that is carried out by utilizing authority in the midst of a group of people. Power strategy is very synonymous with the use of structural political positions or positions as leaders to manage groups, and determine policies in determining rules to create harmony and peace. Empirically it has also been proven how effective power strategy is in transforming society, such as through religious leaders, traditional leaders, and parents (Mulianah, 2020, pp. 201-202; Suprapto, 2015).

4. CONCLUSION

The era of disruption has changed the perspective and behavior of human life today, which has not only changed the perspective and behavior in economic and social activities, but is rooted in religious aspects. The term religious disruption has now become a domino effect as a result of the rapid changes, giving rise to excessive behaviors in religion. In response to this, the Qur'an is presented to provide moderate messages that can be implemented in the context of efforts to maintain and maintain peace and harmony. Al-Qur'an contains transformative messages or ideas that support the realization of the aspired society, namely khaira ummah. In the end, this research contributes knowledge in exploring transformative messages in the Qur'an to create a peaceful life in the midst of religious plurality and the era of disruption.

The results of this study conclude that there are 4 values of transformational ideas contained in the Qur'an to create khaira ummah, including humanization, liberation, transcendence, and power. The limitations of this research are recognized as only being able to examine the conceptual side in answering the research objectives, so that in future research it is hoped that it will be able to build a more in-depth study related to its implementation in the field. including humanization, liberation, transcendence, and power. The limitations of this research are recognized as only being able to examine the conceptual side in answering the research objectives, so that in future research it is hoped that it will be able to build a more in-depth study related to its implementation in the field. including humanization, liberation, transcendence, and power. The limitations of this research are recognized as only being able to examine the conceptual side in answering the research objectives, so that in future research it is hoped that it will be able to build a more in-depth study related to its implementation in the field.

REFERENCES

Ezar Amrullah,
Abdul Manan


