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Protection the rights of minority communities in the era of religious freedom

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Abstract

In this article the author proposes about the formation of student character through the Implementation of Khaira Ummah Concept which has been explored from Alqur'an Surat Ali-Imron verse 110 . This article also discusses how important education leads to character building. Furthermore, it is also explained the formation of character through the concept of khaira ummah stated in the Qur'an, with three main pillars, namely *Amar Ma'ruf* which is then explored into Social Interprise, *Nahi Mungkar* or Peace Education, and *Believe in God* with the application of Peace Education. These three pillars become one of the systems in an effort to form character, especially students as Agents of Change. because the three pillars have an important function, the discussion section of the author describes more details related to character formation through the application of the concept of khaira ummah at the college level.

Keywords: Protection, minority, communities, religious freedom

Introduction

Humans in the view of Islam have two sides of the most perfect role, this view is inspired by Wahyu. The first side, humans as individuals or abda (servants) of Allah, carry out private functions that are directly related vertically with His Creator (hablu min Allah) here humans are personally required to have integrity of faith, competence of piety and devotion individually, manifested by how to carry out the Shari'a related to matters of personal worship (mahdhah worship).

On the other hand, humans are required to have the role of ambassadors (khalifah) of Allah on earth, meaning that humans are equipped as creatures with the most perfect created conditions (fi ahsani taqwiim) the dissolution of other Allah's creatures, must have characteristics that exceed other creatures. This means that humans are required to continuously (reneunable, istiqomah) improve and organize life, especially those that are horizontally related to other humans (hablun min al naas) and relate to their natural surroundings (hablun min al'alam).

To achieve the success of these two noble human tasks, Allah gave instructions (hudan lil al naas) in the form of the holy Qur'an through the kanjeng of the Prophet Muhammad SAW. The Qur'an, which functions as a guide, is perfect. However, to understand it requires knowledge and human reason. Now the product of science and human reason certainly accepts change (qabilun lit taghyir) and has no drawbacks (qabilun lin niqas) (Amin Abdullah, 1994: 33).

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Socially, in playing the role of caliph, humans are required to provide more benefits to other humans ('anfa'uhum li al naas). This is inseparable from the nature of being social beings (homo social), who have the principle of mutual need. This is where humans have the awareness to form communities. Of course, the communities formed have goals and principles that are developed.

For this reason, the author wishes to try to explore the concept of community in the Qur'an, especially Surat Al-Baqarah: 110, which mentions a concept of community, using the term *khaira ummah*.

At the level of reality, the community of the *ummah*'s passion itself can be said to be a small and limited group that we can meet around us. The majority of those associated with those belonging to the *ummah khairah* group, because in everyday life, their goals are limited to matters of an individual nature and their own families by neglecting the affairs or needs of the wider community. As if he was satisfied enjoying good deeds for personal use only (individualism). It is as if they wish to enter the garden of heaven by collecting the rewards of good deeds performed while living in this mortal world. But that alone does not mean anything, if it is not complemented by an interest in the *ummah* or the people in their environment. (Thohir Luth: 2014)

This kind of thing is often ignored without or with awareness by some people, in other words, they do not care about the affairs of the people or the surrounding community. Is there a possibility that they are already fascinated by the mirage of the world in hedonism that crosses the line, or maybe because their soul is in a bad state? What is certain is that we as His creatures who are present on this earth must always try our best to truly become a *khaira ummah* by obeying the laws or provisions that have been stated in the above verse, so that all groups among us really become the passion of the *ummah* as a whole. . The questions that arise in today's era are; Is the title of *khaira ummah* appropriate for us to wear in our daily life, or even *khaira ummah* is just a dream that we are far from reaching for? The answer is, of course, we must really be able to become a *khaira ummah* as indicated by the instructions above. The awareness within us must be as long as we fix, that the end of it all is religion which is the benchmark and ugliness, truth and error, happiness and misery. We also need to remember that in the future there will be times when all of our actions will be rewarded in kind from Allah SWT. All the destinies of these created beings are in the grasp of Almighty God. As Dia SWT has entered in his words: "That is the day when a servant is no longer powerless to give help to others, and all matters or fate on that day are in His power (Surah Al-Infithar: 19). Thus, the peak of believing in a servant when living in this world is to become a *khaira ummah* figure who will lead him to the threshold of happiness and will avoid all things.

am the thing that plunged him into the valley of humiliation and misery.

Thus, of course sincerity is needed in us when we live the provisions outlined by God so that we truly become *khaira ummah* figures. Therefore, we are required to become *khaira ummah* figures in social life by sharing benefits widely through our respective duties in the midst of society. Therefore, all of our routine activities must lead to *da'wah* values in which there are guidance and enlightenment of the wider community as a whole. Although it is unlikely that it will work 100 percent or everyone will want to

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be invited to go there, because indeed each person has a different subjectivity. But the understanding that must always be embedded in our souls especially and the wider community in general, that being a khaira ummah is the culmination of our happiness when living in society, and that is a very commendable achievement.

From the explanation above, the researcher is interested in trying to explore the concept of community in the Qur'an, especially Surah Ali imron verse 110, which mentions the best community concept, using the term khaira ummah and researching the concept developed and applied by the Islamic University. Raden Rahmat Malang.

RESEARCH METHODS

In completing this study, researchers used a qualitative research approach. A qualitative approach is a research process that aims to understand the phenomena experienced by research subjects, for example about perceptual behavior, motivation for actions and so on, descriptively in the form of words. This study also focuses more on investigating a series of facts that occur in everyday life, for example about how to work and live interactively, or social interactions that occur in everyday environments. (Lexy j Moleong, 2005: 6).

Meanwhile, for this type of research, researchers used descriptive research. Descriptive research itself is not intended to test a particular hypothesis, but only to provide an explanation as it is about a variable or a situation. (Suharsimi Arikunto, 2005: 234). Meanwhile, the purpose of descriptive research is to make systematic, factual, and accurate descriptions of the facts and characteristics of a particular population or area. (Sumad Suryabrata, 2005: 75)

The presence of researchers is an instrument of the research process. This affirms that the researcher acts as an observer, interviewer, data collector as well as the author of research reports. Thus, the researcher as a research instrument is intended as a means of collecting data in the field. (Lexy j Moleong, 2011: 168)

The data in this study come from two doors, namely the primary door and the secondary door. Primary data is the first data obtained by researchers directly from the source, then recorded and observed in depth. Meanwhile, the secondary data referred to is complementary data obtained by researchers from other sources located outside the research area, for example from the publication bureau of newspapers, magazines, tabloids and so on. (Sukandarrumidi, 2006: 69).

In the research process, researchers took data from several data sources, namely the three "P". The three "P's" are person, paper, and place. with the confirmation of the following terms: 1) Person. The source of this data is the entire academic community at Raden Rahmat Islamic University (UNIRA) which includes: Chancellors, Vice Chancellors, Deans, Lecturers, especially lecturers in Aswaja and Khaira Ummah courses, and students. 2) Paper (paper / document). This source provides a presentation of the appearance of the researcher, both moving and stationary. a data source that presents a view in the form of a stationary and moving state. Movable papers include performance, the resulting data is in the form of recorded images or photos, and so on. As for those that are silent, for example the appearance of the room, the completeness of the facilities and infrastructure or anything that is static in nature. 3) Place (place). The

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source of this data is the location or place where the research was conducted, namely at Raden Rahmat Islamic University (UNIRA) Malang.

To collect data about the implementation of the concept of *khaira ummah* in shaping the character of students at the Raden Rahmat Islamic University (UNIRA) Kepanjen Malang, the researchers used the following methods:

1) Observation (Observation). Observation is the process of observing and recording what researchers do to an object systematically in a particular phenomenon (Sukandarrumidi, 2006: 69). In this study, researchers used non-participant observation techniques (just observing without testing entangled in the phenomena that occur), or in other words, the researcher is outside the research subject and is not directly involved with the activities carried out by individuals or groups. So that, researchers will be more flexible in observing and recording what really happened (Nazir, 2011: 193-194). In this study, researchers came directly to the Raden Rahmat Islamic University (UNIRA) Kepanjen Malang to obtain data through observation and recording and data collection through documentation from the research location. Of course the data that the researcher wants is data that is really related to the implementation of the concept of *khaira ummah* in the institution.

2) Interview (interview). In this study, also utilizing the interview method (interview). Interviewing is the process of obtaining information for research purposes by means of face-to-face question and answer between the questioner or interviewer and the respondent or respondent by using a tool called an interview guide. (Nazir, 2011: 193-194). This interview method is used by researchers as a method that helps the previous method, namely the observation method. With this interview method, researchers not only get data from observations, but more than that, researchers can also get data from related parties who are respondents directly.

3) Documentation. namely the process of collecting data by observing, viewing, and recording data from a document that is already available or provided by the research subject (Ahmad Tanzeh, 2009: 66). Meanwhile, the function of this documentation method is to obtain data related to the implementation of the *khaira ummah* concept applied by UNIRA in the form of images and writing. So that in this study, the researcher collected data that came from notes or pictures etc. that had been provided by the research subjects. This is intended so that researchers or even readers and connoisseurs of this research are more confident in the truth of the results of this research. The steps taken by the researcher were to record the data completely, precisely and quickly and to put it as it was in the form of a report so that the authenticity and validity of the data were really maintained. Therefore, researchers actively and continuously record and document, and will end it if there is a saturation because nothing new is found by researchers from the research location. So from this process the researcher will get a deep understanding of a phenomenon that occurs in the research location.

For data processing and analysis, researchers carried out interactively through concrete steps. Namely data collection, then data reduction, followed by data presentation and drawing final conclusions. Miles and Huberman argue that the provisional conclusions are only temporary and will probably still change if researchers do not find supporting or corroborating evidence. However, if the conclusions put forward by the

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researcher at the initial stage have been strengthened by consistent and valid evidence when the researcher returns to the research location, then these conclusions can be said to be the final conclusions that are credible (can be justified). Meanwhile, the design applied in this research is a case study research. So that the researcher takes an important step in analyzing the data, namely the analysis of individual site data.

DISCUSSION

Development of the Khaira Ummah Concept

The concept of Khaira Ummah developed by Raden Rahmat Islamic University (UNIRA) Malang is the result of an exploration of the verses of the Al-Qur'an Surat Ali-Imran Verse 110. The verse states that the essence of the khaira ummah includes three elements, namely ta'muruna bi al-ma' ruf (those who invite goodness), tanhauna' ani al-munkar (those who forbid doing evil), and tu'minuna bi Allah (believing in Allah). In line with the framework of thinking that is derived from the Al-Qur'an verse, UNIRA develops three main elements of the khaira ummah which are broader and applicable to society.

First, Ta'muruna bi al-Ma'ruf (Social Enterprise). Salmadanis, quoting from Qadi Ibdil Jabbar, he emphasized that ma'ruf is all actions that the perpetrator is aware of and understands for their goodness or something that shows goodness (Salmadanis, 1999: 87-88). As for the term munkar, jalaluddin Rahmat revealed that munkar is something that is considered bad, hated and punished as haram by religious law (Jalaludin Rakhmat, 2010: 227). After understanding the terms ma'ruf and munkar, we can define the scope and differences of each. By knowing the meaning of ma'ruf and munkar, we can determine the differences and scope of each. For example, monotheism, founding prayers, fulfilling Zakat, behaving trustworthy, and likes to help anyone who is in trouble, are examples of good deeds. On the other hand, actions that are contrary to religious law are behaviors that are munkar or munkar (Yunahar Ilyas, 2000: 241).

Researchers found that the elements of Ma'ruf or kindness applied in the UNIRA Malang paradigm emphasize the Social Enterprise aspect. Social Enterprise is meant as a social company created in the midst of people's lives in order to build an independent society and not stagnate as consumers. UNIRA started the concept of independence by encouraging its academic community to become human beings with entrepreneurial characters.

To get to an independent society that has entrepreneurial character, UNIRA illustrates that at least people have three main characters, namely: 1) Entrepreneurship which has the aim of cultivating and developing an entrepreneurial spirit at the middle to lower and upper middle levels of society. So that things can be realized, there is a very simple way, namely by behaving as an entrepreneur is. 2) Financial Inclusion. UNIRA is developing a financial inclusion system. Financial Inclusion is an indirect financial system. Not like a conventional bank, but like the baitul mall wa at tamwil cooperative that comes from the community, is managed by the community and for the community. 3) Community Development developed by NGOs. This theory is a theory of community empowerment or empowering the community.

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Second, Tauhauna 'ani al-Munkar (Smart Technology). This element is interpreted as an effort of the Smart Technology movement by UNIRA. In an era like today it is not enough to prevent or prohibit evil deeds if only lecturing the people with naqli arguments. In this era of technology 4.0, smart use of technology will greatly help the application of the concept of tauhauna ani al-munkar.

The Smart Technology movement initiated by UNIRA produces three important elements, namely: 1) Green Technology, which is a concept about technology that is developed into a human aid in life. This concept was initiated and designed based on operating symptom theories, applications, and technologies that are environmentally friendly and efficient in their use of existing energy. The embryo of this concept is concern for the environment and human life. 2) Healthy Environment, is a collaboration between physical conditions which include flora and fauna that grow on land or land or in water or oceans as well as the state of natural resources such as land, water, solar energy, minerals. smart technology, people must have a healthy environment. 3) Food and energy self-sufficiency, the community must be able to create barns for food supplies. So as not to become stagnant consumers.

Third, Tu'minuna bi Allah (Peace Education). This element does not only have a textual meaning of "faith in Allah". UNIRA applies this concept to "Peace Education" or "Peace Education". This term was deemed suitable by UNIRA to explore the concept of khaira ummah from the element tu'minuna billah (believing in Allah). Peace Education which was initiated by UNIRA has three important elements contained in it, namely: 1) Local Wisdom, which is a guide in society. This concept includes many things, including laws, norms or rules and customs adhered to by the local people, so that the values of local wisdom are truly preserved from generation to generation and do not change. 2) Quality Education (Quality Education), quality education should be understood comprehensively and deeply. Not only cognitive problems, but more on the emphasis on the attitude and behavior and motor skills of students. 3) Spirituality, is an individual or individual effort that aims to provide an understanding of the meaning of spiritual practitioners. The meaning referred to here is the human essence in the afterlife. This affirms us that as God's creatures who are gifted in the form of reason, we must always be aware of death. Thus, we will continue to be enthusiastic in carrying out worship or spiritual activities for future provisions in a more eternal life.

Implementation of the Khaira Ummah Concept in Forming Student Character

The concept of Khaira Ummah which is applied and developed by UNIRA Malang aims to shape the character of students as agents of change into individuals who are able to play an important role and compete in the midst of people's lives. This concept is considered to be the only concept that is right for realizing this goal. The implementation of the khaira ummah concept to build student character at UNIRA has passed 3 important stages. The three stages are planning, implementing and evaluating.

At the planning stage, this concept emerged from one of the founders and chairman of the UNIRA foundation, KH. Mahmud Zubaidi. He always conveyed the concept of khaira ummah as contained in the QS. Ali Imran: 110 on every occasion, such as remarks and at other official events. His persistence in proclaiming the concept of khaira ummah was continued by the rector who held a meeting with the foundation. In

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the end, the formulation of this concept had a permanent team and was inaugurated as a concept for UNIRA's foundation in carrying out the Tri Dharma of Higher Education. This concept was introduced to all students with the compulsory subject of the Khaira Ummah concept in the third semester.

The next stage is the application of the concept in character building. At this stage, UNIRA first determines what characters it wants to form. Then determine the methods, approaches and strategies that will be used in realizing the formation of these characters. There are 9 characters that want to be formed towards students from the concept of khaira ummah developed by UNIRA, namely: 1) Tasamuh, 2) Tawazun, 3) Ta'awun, 4) Spirit, 5) Visionary, 6) Independent, 7) Creative, 8) Efficient and 9) Humanist. At this stage, the researcher classifies it into three parts. First, from the aspect of the approach in student learning, the two strategies used in applying the concept, and the third concrete practice of the concept of khaira ummah which is applied by students after studying the concept of khaira ummah in 1 semester.

To introduce the concept of khaira ummah to the UNIRA academic community, especially students, there is a Khaira Ummah course in the third semester in all study programs. Researchers found that to introduce and insert this concept, lecturers have various ways but still one goal. As one example, a lecturer allows students to make observations and mingle with the community as a form of completing assignments for given courses. This suggests that to foster students' understanding of khaira ummah and shape their character, they can use various approaches and strategies, starting from learning, exemplary from lecturers and implementing activities that lead to community service.

Among the leaders, the concept of khaira ummah is used as a basis for making decisions or policies. For example, when the leader makes an open laboratory or what is commonly referred to as a fostered village. One example is making Palaan Village, Ngajum Subdistrict, a village that is fostered with the concept of khaira Ummah. UNIRA also synergizes with the Ministry of Health of the Republic of Indonesia in developing villages that will be guided by the concept of khaira ummah. Even the Ministry of Health of the Republic of Indonesia has provided a fund of 1.5 billion to support the program. This proves that UNIRA is very serious in applying the concept of khaira ummah for the benefit of society.

Apart from the leadership and lecturers, students are also required to apply the concept of khaira ummah. Among students, one example of the application of the khaira ummah concept is when they carry out KKN. This is because the KKN program is one of the moments for students to mingle with the community. Of course with this concept students are expected to become individuals who are able to develop the concept of khaira ummah and practice it.

After applying the concept of khaira ummah in the campus environment, the next stage is evaluation. Evaluation is the process of examining the realization of the concept of khaira ummah, whether it has been running optimally or not, also whether the application is in accordance with what was desired, then whether there is need for improvement and follow-up. The evaluation carried out at the Raden Rahmat Islamic University (UNIRA) was divided into two types. Namely the evaluation carried out by

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the leader to the subordinates and the evaluation carried out with discussions between several related parties. The evaluation of this second model is carried out after every activity that rests on the concept of khaira ummah. For example, KKN activities carried out by students.

Implications of the Concept of Khaira Ummah on Student Character

By implementing the concept of khaira ummah, it will have implications for the character of the entire academic community in UNIRA, especially students. The implementation of the khaira ummah concept is able to direct and shape student character. In addition, this concept also has an impact on the way students think in taking actions and steps when mingling with others on campus and in the community.

Implementation of the concept of khaira ummah at UNIRA has 9 character building targets for students in UNIRA, namely: 1) Tasamuh, 2) Tawazun, 3) Ta'awun, 4) Spirit, 5) Visionary, 6) Independent, 7) Creative, 8) Efficient and 9) Humanist. This implication can be seen from the changes in the character of UNIRA students before getting to know the concept of khaira ummah to getting to know the concept of khaira ummah.

The backgrounds of students who have just joined UNIRA are heterogeneous in many ways. Be it in terms of science, economy, and diversity. Similar information was also conveyed by Dr. Saifuddin Malik, M.Pd. as the dean of the Faculty of Islamic Sciences (FIK), he said that not all new students at UNIRA are students who have mumupuni knowledge, especially religious sciences. So that it will be a little difficult and become an obstacle in the process of implementing the concept of khaira ummah. Because students must learn the concept from the basics such as term recognition and vocabulary.

Many of the new students still don't know what khaira ummah is, what characters are embedded in a person who has a khaira ummah personality, and so on. Their ignorance of the concept of khaira ummah, especially the concept developed by UNIRA, certainly gives an indication that the character of the khaira ummah as explored by UNIRA has not been formed in students before they study.

CONCLUSION

UNIRA has matured in developing and exploring the concept of khaira ummah. This can be seen from the ideas or concepts that have been born. From the big concept contained in Q.S Ali Imron; 110, that the concept of Khaira Ummah (the best community) is a community that has 3 important elements in its role in the midst of society. The 3 important elements referred to are Ta'muruna bi al-Ma'ruf (Social Enterprise), Tauhauna 'ani al-Munkar (Smart Technology), and Tu'minuna bi Allah (Peace Education).

The implementation of the khaira ummah concept to build student character at UNIRA has passed 3 important stages. The three stages referred to are planning, implementation and evaluation. Apart from that, the researcher also found a finding that the concept of khaira ummah has been applied by UNIRA in the tridarma of higher education. Namely, learning, dedication and research.

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The implication of the concept of *khaira ummah* on the character of students is the fruit or result of the implementation of this concept in the three tertiary institutions of the Raden Rahmat Islamic University (UNIRA). The characters that are successfully formed in students from the application of this concept include; 1) *tasamuh*, 2) *tawazun*, 3) *ta'awun*, 4) enthusiasm, 5) visionary, 6) independent, 7) creative, 8) efficient, and 9) humanist.

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