

PROSIDING



"The Actualization of Islamic Thoughts and Values for Community Life in The Millennial Era"

Theme :
The Actualization of Islamic Thoughts and Values
for Community Life in The Millennial Era

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PROSIDING

The 6th International Seminar on Social, Humanities, and Malay Islamic Civilization

Tema:

“Actualization of Values and Islamic Thought in Community Life in The Millennial Era”

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Ballroom Harper Hotel Palembang

Editor:

Fahmi, M.Pd.I

Dr. Anisa Astrid, M.Pd

Muhammadinah, M.Si

Penerbit:

Universitas Islam Negeri Raden Fatah Palembang

Jl. Prof. K. H. Zainal Abidin Fikry No.3,5 Palembang 30126

E-mail: isshmic@radenfatah.ac.id

Website: <http://radenfatah.ac.id/>

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The 6th International Seminar on Social, Humanities, and Malay Islamic Civilization

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“Actualization of Values and Islamic Thought in Community Life in The Millennial Era”

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Reviewer:

Prof. Kamaruzzaman Yusoff
Ass. Prof. Dr. Muhammad Anshari

Editor

Fahmi, M.Pd.I
Dr. Anisa Astrid, M.Pd
Muhammadinah, M.Si

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Yudhi Darmawan, SE

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Penerbit:

Universitas Islam Negeri Raden Fatah Palembang
Jl. Prof. K. H. Zainal Abidin Fikry No.3,5 Palembang 30126
E-mail: isshmic@radenfatah.ac.id
Website: <http://radenfatah.ac.id/>

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SAMBUTAN REKTOR

Assalamu'alaikum warahmatullaahi wabarakaatuh

Alhamdulillah, **International Seminar on Social, Humanities, and Malay Islamic Civilization (ISSHMIC)** Universitas Islam Negeri (UIN) Raden Fatah Palembang tahun 2018 yang akan diselenggarakan pada tanggal 15 sampai dengan 16 Oktober 2019 ini sudah memasuki tahun keenam sejak diadakan pertama kali tahun 2014. Seminar ini adalah bagian dari upaya implementasi Visi Internasional UIN Raden Fatah Palembang dan sekaligus menegaskan distingsi UIN Raden Patah sebagai pusat pengkajian peradaban Islam Melayu (Malay Islamic Civilization Institute).

Di samping itu seminar internasional ini juga merupakan wujud nyata dari kontribusi UIN Raden Fatah Palembang dalam memperkaya wacana, diseminasi, dan publikasi hasil-hasil riset tentang berbagai isu dalam bidang ilmu-ilmu agama, ilmu-ilmu social, dan humaniora yang terus berkembang setiap saat. Seminar ini sekaligus juga merupakan forum urun-rembuk para ahli, sarjana, ilmuwan, dan akademisi dalam rangka memberikan alternatif solusi bagi persoalan-persoalan riil manusia modern dalam bidang keagamaan, social dan kemanusiaan.

Seminar internasional tahun ini mengambil tema "**Actualization of Values and Islamic Thought in Community Life in The Millennial Era**". Tema kali ini terkait dengan Syariah dan hukum Islam di Era Milenial, Pendidikan Islam di Era Milenial, Dakwah di Era Milenial, Ekonomi dan Bisnis Islam di Era Milenial, Seni dan budaya Islam di Era Milenial, Politik Islam di Era Milenial, Tasawuf di Era Milenial, Sains Islam di Era Milenial, psikologi Islam di Era Milenial, Peradaban Melayu di Era Milenial, dan Penguatan Identitas dan Budaya Melayu pada Generasi Milenial, serta faktor-faktor Ekonomi Dalam Dinamika Perkembangan Peradaban Islam Melayu. Pembahasan yang beragam tersebut bertujuan untuk mendapatkan informasi yang komprehensif dan Memperdalam pengetahuan tentang wacana pemikiran Islam dan aktualisasinya. Mereview dan menganalisis nilai-nilai dan pemikiran keislamaan yang bisa diterapkan dalam membentuk peradaban islami di era millennial, Sehingga mendapatkan pemahaman tentang pentingnya aktualisasi nilai-nilai dan pemikiran Islam dalam era Millennial.

Ucapan terimakasih dan penghargaan yang setinggi-tingginya kami sampaikan kepada semua narasumber, panitia, pimpinan universitas dan fakultas, calon-calon peserta, semua civitas akademika, dan semua pihak yang turut serta menyukseskan kegiatan seminar internasional ini. Selamat berseminar, semoga bermanfaat.

Wassalamu'alaikum warahmatullaahi wabarakaatuh

Rektor UIN Raden Fatah Palembang

Prof. Drs. M. Sirozi, M.A.,Ph.D

PROGRAM SCHEDULE

First Day

International Seminar

Universitas Islam Negeri Raden Fatah Palembang

Venue: Ballroom Harper Hotel Palembang, Tuesday, October 15th, 2019

Time	Activity	Presenter	Institution
07.00 – 07.30	Registration	Registration Committee	
07.30 – 08.30	Open Ceremony	Committee	
08.30 – 09.30	Moderator Dr. Abdul Razzaq	1 st Speaker Prof. Dr. M. Amin Abdullah	Professor in Philosophy, Islamic State University Sunan Kalijaga Yogyakarta. Indonesia
09.30 – 10.00		2 nd Speaker Prof. Drs. H.M. Sirozi, MA., Ph.D	Professor in Islamic State University of Raden Fatah Palembang, Indonesia
10.00 – 10.30		3 rd Speaker Prof. Dr. Azhari Mohamed Abu El Reish	Islamic architecture expert and deputy chancellor of Omdurman University, Sudan
10.30 – 11.00		4 th Speaker Dr. Abdelelah Mohamed Ahmed Abdalla Nimir	Zakat expert council, Islamic economy, initiator of Islamic Bank in the Islamic World, Sudan
11.00 – 11.30		5 th Speaker Dr. Dewi Warna M.Pd	Islamic State University of Raden Fatah Palembang, Indonesia
11.30 – 12.30		Question and Answer	
12.30 – 13.30		Lunch and Pray	
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		Room 2 (Imperial Ballroom)	
		Room 3 (Emerald Room)	
		Room 4 (Jodiete Room)	

Second Day

International Seminar

Universitas Islam Negeri Raden Fatah Palembang

Venue: Ballroom Harper Hotel Palembang, Tuesday, October 16th, 2019

Time	Activity	Presenter	Institution
08.00 – 08.30	Moderator Dr. Dewi Warna	1 st Speaker Prof. Peter Brian Ramsay Carey	Emeritus Fellow Trinity College, Oxford, England
08.30 – 09.00		2 nd Speaker Prof. Dr. Hossein Mukhtari	History and Fiqh Expert, Chancellor of the University of Islamic Denomination, I.R Iran
09.00 – 09.30		3 rd Speaker Prof. Jamileh Alamolhoda	Shahid Beheshti University, Iran
09.30 – 10.00		4 th Speaker Prof. Dr. Abdul Mua'ti Zamri Ahmad	University Putra Malaysia, Malaysia
10.00 – 10.30		5 th Speaker Dr. Yenrizal, M.Si	Islamic State University of Raden Fatah Palembang, Indonesia
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11.30 – 12.30		Lunch and Pray	

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and Malay Islamic Civilization**

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ACTUALIZATION OF MALAY CIVILIZATION VALUES IN MILLENNIAL ERA

Nurseri Hasnah Nasution

nurserihasnahnasution_uin@radenfatah.ac.id

Universitas Islam Negeri Raden Fatah Palembang

Abstract

In the millennial era, technological developments, science, and information change human life and distort values and give birth to new values, such as: lifestyle (life style), are simplicity, instantaneous, communication gadgets, network development, realtime communication , open to unlimited access to information, more permissive to diversity, moral decadence, cyberculture, loss of sincere culture. This phenomenon requires the existence of a movement of the actualization of the values of Malay civilization in the millennial era through preaching and education activities. This is because the values of Malay civilization are integrated with Islamic teachings. Islam is not only a doctrine of religion, but also as a basis for civilization. Civilization that is integrated with Islamic teachings contains the value of goodness, truth, and beauty. Conversely, a civilization that relies only on reason (mind, ratio) and sich, ignores the conscience and teachings of Islam as a unified whole, giving birth to a neutral "civilization" with values of goodness, truth, and beauty.

Introduction

Civilization must be open to its context and Islam becomes the context of civilization. Islam directs civilization to its intrinsic goal, namely to understand the natural reality and the existence of God so that humans become more aware of the nature of its creation and do not direct civilization to the level of praxis, to material world convenience. The solution given by the Qur'an to a civilization that is bound to values is to put civilization back on track, so that it is inclusive and universal, bringing blessings and rahmatan lil 'alamin, not the other way to bringing harm.

Based on history, Islamic civilization did not develop in an uncontrolled direction, but developed in the direction of meaning and the people in power to control it. Human power over civilization must have a complete place, the existence of civilization is not to urge humanity but humanity which holds civilization for its own sake in the context of self-servitude to God.

Civilization should be the values in society. It becomes a moral

civilization that functions as a rule, measure, or guideline used in determining what is right or wrong, good or bad, beautiful or ugly human civilization. Moral civilization includes unity, harmony (balance), and goodness (contrast). Moral civilization and material civilization develop along with the context of space and time.

The development of civilization is very rapid and increasingly esoteric following a series of measurements. There are also many excesses that arise from the advancement of civilization. Because factually civilization has been used destructively by humans. One of the indications is the discovery of the atomic bomb and nuclear bomb and communication technology used to wipe out humanity and the most essential humanities such as in the case of the genetic revolution, social action techniques, world war, ghozwlul fikri. These indications are increasingly actual in the millennial era.

The millennial era is characterized by phenomena: the rise of the use of various high-technology tools (gadgets), high mobility, the spread of hoaxes, increased political

and economic liberalization, people are more inclined to materialistic values and ignore socio-political problems, the rise of global culture (global culture) and lifestyle of pop culture, the emergence of domination and hegemony of developed countries (Western) over underdeveloped and developing countries, socio-economic-political-cultural-art system without borders (borderless world) or experience homogeneity process.

Phenomenons that emerged in the millennial era indicate that the development of civilization has deviated far from the nature of civilization itself, where civilization is no longer a means that helps humans to achieve their goals in life. For the Malay context, this phenomenon is a paradox with the philosophy of Malay civilization. Because, Malay civilization is a condition with Islamic values. Islam became the identity and outlook on life for Malay civilization.

The actualization of the value of truth, goodness, and beauty in the elements and forms of Malay civilization in the millennial era was

seen as very significant. The values of civilization (the axiology of civilization) provide a normative foundation for humans in passing down, creating, developing, and preserving civilizations that came from God in the millennial era, so that the ultimate goal of humanity is achieved, namely happiness in the world and ahirat.

Given the urgency of the value of truth, goodness, and beauty of Malay civilization in the millennial era, this paper will discuss "Actualization of Malay Civilization Values in the Millennial Era". The discourse about the values of civilization is very broad, then the discussion in the paper is only limited around the understanding of values, value categories, value benefits, the value of Malay civilization values, Malay civilization values that are urgently actualized in the millennial era, the actualization stages of Malay civilization values millennial era.

Definition of Value

In the Complete Indonesian Dictionary, value means price,

estimates, numbers, or attributes that are important, useful to humans. Meanwhile, according to religious terms, value is the concept of high respect given by community members on several main issues in religious life that are sacred, so that it becomes a guide for the religious behavior of the community concerned.

Understanding the value in terminology is widely formulated by experts. According to Muhammad Sulthon, values are certain views related to what is important and not important. Different formulations are formulated by Mukhtar Latif, value is something that is desirable by every human being because it is beneficial to human life. In line with Mukhtar Latif, John Sinclair formulated value as something valuable, which is desired by every human being. Whereas Proverbs Bakhtiar formulates values as something that humans have to do various considerations about what is valued. This understanding is more likely on the basis of behavior.

In the book Introduction to Cultural Studies by Alo Liliweri, the

definition of values according to several experts is presented:

1. According to Alo Liliweri, values are ideas about what is good, right, and fair.
2. According to G.R. Leslie, R.F. Larson, and H.L. Gorman, value is the group's conception of what they relatively want.
3. H.M. Johnson mentioned that values are general standards which can be considered as higher norms.
4. Young and Mack mention values with unconscious assumptions about most of what is considered true and important.
5. According to general conceptions, values are about good things.

In the Dictionary of Sociology and Related Science the formulation of values is given as follows: The believed capacity of any object to satisfy a human desire. The Quality of any object which causes it to be of interest to an individual or a group (the ability that is considered to exist in an object that can satisfy human desires. The nature of an object that interests someone or a group). That means, that

value is merely a psychological reality.

According to Alvin R. Bertrand, values are feelings about what is wanted or not wanted, or about what is permissible and what is not permissible. Meanwhile, according to Perry, values are all things that are of interest to humans as subjects. Almost in line with Perry, Pepper mentions value as everything about good and bad. Based on this formulation, values are not only related to positive things, but also related to bad things.

In the Encyclopedia of Philosophy, values and valuations have three (3) forms. First, values are used as abstract nouns. In a narrower sense like good, interesting, good. While in a broader sense includes all forms of obligation, truth, and holiness. Second, values are used as concrete nouns. Value is often used for something that has value. Third, values are used as verbs in expressing values, giving values, and being valued. As a verb, value means certain mental actions in judging.

Value is something that humans have to do various considerations about

what is valued. Values cannot stand alone regardless of the reality and social reality that surrounds them. Values produce behavior and help individuals to solve problems so they can survive.

Based on the formulations of the experts above, it can be concluded that value is the standard or measure (norm) used to measure everything. Value is also defined as a normative pattern that determines desirable behavior for a system that has to do with the surrounding environment without differentiating its functions and parts.

Values are very urgent in human life, because they are studied in various disciplines such as the fields of study in anthropology, economics, psychology, business ethics, corporate governance, moral philosophy, political science, fiqh, theology or kalam, hadith, commentary, mathematics, language and sociology.

Sources of Value of Malay Civilization

The penetration of Islam into

the Malay world in the 7th century AD made Malay civilization inseparable from Islamic traditions. The integration of Islamic teachings and culture with the Malay world has implications for the spirit and fanaticism of Islam for the Malay community. Therefore, among the Malay community the slogans "The Malay World of the Islamic World" and "No Islam not Malay" appear.

All elements and forms of Malay civilization, starting from ideas or ideas (ideas), activities (sociophages), and objects (artifacts) are inspired by Islamic teachings and culture. The integration between Islam and Malay civilization is supported by three (3) forces, namely the palace (politics), pesantren (education), and the market (trade). These three forces are the pillars that actualize the Malay Malay civilization. Science and faith actualize simultaneously and produce Malay civilization which is conditional with Islamic values. Islam becomes a source of value and becomes a "supra-identity" across geographical boundaries, ethnic sentiments, tribal identities, customs and other local

traditions, especially for coastal Malay civilization. One example is the Malay alphabet which uses Arabic letters, which then gives birth to a new writing, the Jawi letter (Malay-Arabic).

Islamic Malay civilization actualized in the 16th century AD The factors behind it were: first, the rihlah `ilmiyyah (travel to study) activities carried out by Malay Nusantara students (Ashab al-Jawiyyin) to the Arabian Land, especially Mecca and Medina. Most of these Jawi students returned to the archipelago, while others remained in Haramayn until they died. Second, the intellectual works of Jawi students who returned to the archipelago in the 17th century. Third, scientific activities such as intellectual discussion and debate among the Malay Archipelago scholars about Islamic discourse. The three factors above make Malay civilization more active in the 17th century AD This civilization contains Islamic values.

The sources of value of Malay civilization, namely: First, al-Qur'an and Hadith. In the perspective of al-Qur'an, civilization is intended to

achieve two goodness, namely the world and the hereafter (QS. al-Qashash: 77). If every civilization has strong and strong Islamic values, then a civilization will be formed based on the principles of truth, goodness, and beauty. The values contained in al-Qur'an and hadith can be used as a moral system that guides the growing and developing Muslim civilization. Within these civilizations norms will emerge oriented to Islamic values. The moral system of Islam according to Abul A'la al-Maududi has the following characteristics:

1. The goal is the passion of God.
2. Islamic morality rules over all civilizations.
3. Islam requires humans to implement the norms of virtue and stay away from crime.

In the Islamic perspective, the value of civilization cannot stand alone, but when it belongs to or belongs to someone or a nation, it will join with existing values, for example the value of law, religion, culture, and so on. So, civilization that originates from the Qur'an and hadith contains the value of

truth, goodness, and beauty, which makes people more devoted to God, not to praxis an sich, namely the ease of worldly material.

Second, science and ethics. Science and ethics have an inherent relationship. Malay civilization is based on science and ethics which lead humans to their true purpose, namely to understand the natural reality and the existence of God so that they are aware of the nature of their creation.

Malay Civilization Values That Need To Be Actualized In The Millennial Era

There are several categories of values of Malay civilization that need to be actualized in the millennial era. Judging from the axiology, Malay civilization values are categorized into two categories, namely good or positive values and bad or negative values. Good value or positive is a civilization that is directed to bring benefit or the good of the world and the hereafter (QS. al-Qashash: 77).

Judging from its form, Malay civilization is categorized into two

categories, namely: physical values and spiritual values. Examples of Malay civilization that contain physical values are kitchen utensils such as kettles, coconut bars, cauldrons and others. This civilization is said to be of vital value, because it is useful for humans to be able to hold cooking activities, contain philosophical values, and be healthy in the process of its activities and results. Examples of Malay civilization that contain spiritual values are the dhikr remembrance that was granted by a murshid to his students. Another example is religious activity carried out individually or munfarid or collectively or in congregation. This activity breeds solidarity, tolerance, and impacts on mental health. A phenomenon that is counter to the traditions of the people in the millennial era. This civilization is very useful for the spiritual health of the Malay community.

Judging from the value mechanism, Malay civilization is categorized into three, namely subjective value, objective value, and absolute value. Subjective values are

values whose existence, their meaning, and their validity depend on the subject doing the assessment. Objective value is a value whose truth is not related to the human being who makes the judgment. Examples of subjective values in civilization are good, right, and beautiful values. The value of truth, goodness, and beauty have personal preferences of people who judge it which includes intellect, feelings, psychic. The results of subjective judgments lead to likes or dislikes (likes and dislikes). Examples of objective values in civilizations are good, right, and beautiful values are natural realities that are the nature of these civilizations. Absolute value is a value that applies for all time and for all people regardless of social status, religion, and race.

Judging from its shape, Malay civilization is categorized into five values, namely: First, personal values, which consist of physiological-objective values (such as seeking pleasure) and subjective personal values (such as ethical, moral, teaching, ideological, religious values , politics,

social values, and aesthetic values). According to Morris Massey, individual values are formed in 3 periods, namely the period from birth to 7 years, modeling period for ages 8-13 years, the period of socialization between 13-21 years.

Second, family values which consist of social, psychological, and economic protection, rituals and family traditions. Family values flow with the flow of morality from the ancestors. Therefore, family values and traditions bind all generations, even though these generations vary, but still in the same family environment. The essence of family values are belonging, flexibility, respect, honesty, forgiveness, generosity, curiosity, communication, responsibility, and tradition.

Third, material values are values related to the need for physical objects in the form of assets such as commodities, gold, and others. These material values according to Richins are categorized again in two types of meanings, namely material values that have general and specific meanings. Like, the general material value of a

gold bracelet is a valuable item that contains an investment value, while the special material value of a gold bracelet is a gift from grandma.

Fourth, spiritual values are values that arise from intelligence, emotions and good will, although not all of them come from religion such as truth, honesty, goodness, beauty. Fifth, socio-cultural values are the values that apply in society. These values can change with time and place. Sixth, moral values are standards for good and evil behavior that come from society, government, religion, each individual. Like, in Malay, same-sex marriage is prohibited, but in Western countries, this is allowed and even regulated in law.

In terms of normative considerations, the values of Malay civilization consist of good and bad values, right and wrong, rights and vanity, blessed and condemned by God. Significant values of Malay civilization actualized in the millennial era are true values, rights and the approval of God. The indicators of truth value are: first, the consistency of truth states that truth

is the realization of the consistency and harmony of all statements. According to this theory, a civilization will contain truth values if it is consistent with previous civilizations.

Second, the truth of correspondence (the correspondence theory) states that the truth is the agreement between statements about the facts with the facts themselves (fidelity of objective reality). This theory is often held by realism and empiricism. According to this theory, a civilization is said to be true if it is relevant to facts.

Third, pragmatic truth (the pragmatic theory of truth) or also called inherent theory of truth states that truth is a statement that has practical uses for human life (utility), is likely to be implemented (workability), and a satisfactory result (satisfactory result). For this flow, indicators of satisfactory results (satisfactory result) that is in accordance with the objectives, in accordance with the experiment, help the struggle to continue to exist. Based on this theory, civilizations in the form of science and technology such as

nuclear power plants and chemicals to eradicate diseases contain truth values, because they are beneficial to human life.

Fourth, the authority of the authority theory (the performative theory of truth) states that the truth is a statement that comes from parties who have authority (authority). The authority holders who become the reference can be the government, religious leaders, traditional leaders, community leaders, and others. Based on this theory, civilization is considered to contain truth values if it is relevant to statements that hold authority.

Fifth, the intercontextuality (the intercontextuality theory of truth) states that truth is a statement that arises after a dialectical process between reality or facts, sources of authority, and statements. Sixth, the coherence of truth (the coherence theory of truth), which is a civilization that is considered true if there is no conflict in it, is coherent with the previous statement that has been considered true. Coherence theory is often held by idealism. Based on this theory,

civilization is considered true if it is relevant to the theory.

Seventh, the structural theory of truth, that is, a civilization that is based on a certain paradigm or perspective and is legitimized by a community that does not come down from "the sky". It is the fruit of a long and intense dialogue from religion, art and science across countries and continents. Religion, art, science and technology must be allowed to interact with each other and be directed to produce benefits (justice, prosperity, peace, joy and so on) for humanity. Likewise, morals, ethics, imagination and creativity must be allowed to interact with each other and be directed to produce justice, prosperity, peace, joy and others for humanity.

In terms of operative. From this point of view, the value has five categories which become the principle of standardization of human behavior, namely: (1) obligatory or fardu ie if it is rewarded and if it is left sinful, (2) circumcision or mustahab, ie if it is rewarded and if it is left it is not get torture, (3) mubah or jaiz, i.e. if it is

done it does not get torture, and vice versa, (4) makhrukh i.e. if it is done it will not get torture, only Allah does not like it, and when it is elevated gets reward. The five categories of values apply to ordinary situations and conditions, whereas in situations and emergency conditions, the five categories can change.

Judging from the sub-system, the values of Malay civilization have the following categories: First, a cultural value system that is worth or in line with Islam. Second, the social value system which has a mechanism of movement oriented towards the prosperous life of the world and the hereafter. Third, the psychological value system of each individual is driven from its psychological functions to behave in a controlled manner by the values that are the source of reference, namely Islam. Fourth, the system of values of human behavior that contains interruption or intercommunication with others. This behavior arises because of the demands of the need to maintain life and many colored by normative values in the person. Thus,

the value system of Malay civilization is based on an Islamic value system, which is a combination or formed of several value systems consisting of cultural, social, psychological, and behavioral value systems. All of them support each other to form perfect life patterns based on Islamic teachings.

Islamic values are absolute. The function of absolute value is to demand and defeat cultural values of relative quality. That is, values depend on the situation and conditions of the development of human culture. As a result, absolute values also have a normative flexibility to culture within certain configuration boundaries, without abandoning their fundamental principles. Al-Qur'an as a source of absolute values contains the highest values set by God and are official values from Him. According to the Qur'an, the value system is not a dead object or a static product of events. Because values are theoretical and dialectically dynamic. Al-Qur'an contains the values of cultural alliance in the form of legal provisions.

Based on its dimensions,

significant values of Malay civilization were actualized in the millennial era, namely: First, instrumental values derived from the power or legitimacy of the Malay kings or sultans. This value is a condition with Islamic law, such as Simbur Cahaya. Second, the terminal value is the final goal of a behavior. The terminal of Malay civilization is the kerhidoan of God, as seen in the poem Gurindam Duabelas by Raja Ali Haji. Third, the value of competence related to individual capacity. Fourth, moral values such as honesty, fairness, helpfulness, tolerance, generosity, humble, love, reward, and punishment. These values are accommodated in folklore that developed in Malay regions.

Judging from the source, the categories of values of Malay civilization that are significant to be actualized in the millennial era are: first, theocentric values (sourced from God) contained in the Qur'an and Hadith. This value contains the divine dimension and worship (hablum minallah). Among these are religiosity (sacrifice), sacrifice, sincerity,

patience, resignation, taqwa, ihsan, qanaah, zuhud, wara ', qanaah, gratitude, faith (in God, the Hereafter, angels, books, and prophets- prophet), the value of generosity, the value of obedience in worship, keeping promises. This value can be used as a moral system as a guideline for generation Y in formulating civilization in the millennial era.

Second, anthropocentric values come from individuals and communities that are relative and are generated from social conventions in society. This value contains the human or humanistic dimension (hablum minan nas). It really depends on the situation of an area and the atmosphere of a time. The principle of this value is to bring good. Civilization is seen as containing virtues based on the agreement of individuals or groups who have authority in one field which is then followed by the wider community. Nevertheless, the nature of civilization is universal, communicable and progressive. Goodness is discussed in ethics. According to Franz Magnis Suseno in the book of Basic Ethics,

ethics is critical, systematic and fundamental thinking about teachings and moral views. The moral view is about norms, customs, discourses. Ethics does not contain orders, because the purpose of ethics is to guide people in their actions and take responsibility for their actions. Among the anthropocentric values that are significantly revitalized in the millennial era are, decency (QS al-Zilzalah: 7-8), moral rules relevant to conscience, rules relevant to intuition (the intuitive theory of value) , rules that are relevant to reason (the rational theory of value), freedom, rules that are relevant to human needs (the naturalistic theory of value), rules that are relevant to human emotions (the emotive theory of value)), responsibility, respect for human dignity and rights, basic rights, private property rights, patriotism, loyalty to wife or husband, giving help, social equality, privacy, democracy, honesty, solidarity, cooperation, tolerance, peace and others.

Third, the value of cosmos which originates from nature. This value

contains beauty (aesthetic). According to Monroe, who was later quoted by The Liang Gie, a modern aesthetic expert in the 20th century, there were three (3) elements of beauty, namely unity, complexity, and intensity. Based on this theory, a civilization is said to contain the value of beauty if it has: First, unity, that is, its contents are well arranged, regularity and harmony of shapes, colors, patterns, composition. For example fine arts, folk songs. Second, complexity, which is a work that experiences opposition from each element with a variety of very subtle differences. For example the Saman dance from Aceh, the plate dance from West Sumatra. Third, sincerity is a certain quality that stands out and has a very deep and broad meaning. For example, gondang sideline in South Tapanuli. Among the very significant cosmocentric values actualized in the millennial era are universal, communicative, and progressive. Universal namely civilization must be generally accepted, across space and time. For example Muslim clothing. Communicative that is can be

communicated. For example the Malay language that is almost understandable by people in the Malay region because it comes from the Austronesian family. Progressive, namely a civilization experiencing progress, improvement, and development.

Stages of Actualization of Malay Civilization Values in the Millennial Era

In the millennial era, the development of technology, science, and information changed human life and distorted values. Among the values that emerged in the millennial era were making technology a lifestyle (life style), simplicity, being instantaneous, communication gadgets, network development, realtime communication, open to unlimited access to information, more permissive to diversity, not care about privacy, the spread of hoaks, moral decadence, being very trustworthy and open to strangers, cyberculture, the loss of a sincere culture, always making personal status in cyberspace, putting aside ethics and morals.

The occurrence of distortion of positive values in the millennial era demands the actualization of the values of Malay civilization in the millennial era. This is because the values of Malay civilization are integrated with Islamic teachings. Nurcholish Madjid mentions that Islam is not a doctrine of an *Sich*, but also as a basis for civilization. Islam is not only in the domain of morality within the framework of individual obedience to God, but is involved in the process of social transformation. Civilizations that are integrated with Islamic teachings contain virtues, on the contrary civilizations that rely solely on reason (*ratio*, *mind*) and *sich*, ignoring the conscience and teachings of Islam as a whole, give birth to a "civilization" (*civilation*) that is neutral with the value of goodness. The history of Islamic tradition has proven that civilization did not develop in an uncontrolled direction, but moved in a meaningful direction.

The values of Malay civilization are intended as creative tendencies that are able to shape people to be more humane and "civilized". These values are

expected to act as a "mental revolution that drives the culture of civilization in the millennial era and sharpens the meaning of thought, science, technology, and civilized human behavior.

The values of Malay civilization bring the goodness of the *nafs*, kindness and kindness *sir* (conscience). The goodness of the *nafs*, which is civilization, is beneficial to physical and health *zhahir*. Kindness namely civilization contains good deeds and is free from sin. Civilization contains the value of goodness *sir* (conscience), namely civilization gets the pleasure of Allah.

The values of Malay civilization are very significantly actualized in the millennial era because "civilization is power". That is, civilization can bring good to mankind or vice versa instead bring harm or disaster to mankind. Indeed, even if disasters or ugliness occur due to civilization, then civilization cannot be blamed because in the West, civilization is neutral. Civilization does not recognize the value of good or bad,

but depends on the user of civilization in applying these civilizations in everyday life. Inversely proportional to the Islamic perspective. In the Islamic tradition, civilization is a condition with a virtue value, both in the aspects of ontology, efficiency, and axiology. There is not a single civilization that brings evil and disaster to mankind, but it contains the value of goodness that brings humanity to physical and spiritual happiness, the world and the health.

The values of Malay civilization will guide and guide behavior in various places and times, become self-identity, help individuals to solve life problems so they can survive, guide decision-making, form personalities that have integrity, make life more meaningful and harmonious.

One way to actualize Malay civilization in the millennial era, is preaching activities that can be carried out, namely: First, preaching activities. The values of Malay civilization can be socialized, transformed, and then internalized in millennial life through propaganda activities. Because,

preaching is a social engineering to form the cultural alliance of its members to obey the ideas and values that originate from the teachings of the Qur'an and Hadith. The forms of da'wah that can be carried out to actualize the values of Malay civilization are the bi al-oral propaganda, the bi al-kitabah preaching, and the bi al-ppak preaching.

Da'wah bi al-verbal is a process of social engineering that begins with a radical understanding and recognition. The stages of this process are: first, the formulation of static values becomes operational concepts in millennial life. Kuntowijoyo proposed two ways at this stage, namely normative values actualized directly into behavior and transforming normative values into scientific theories before being actualized in behavior. Second, formulating the understanding of values in the thinking of every individual through appreciation and recognition in a holistic and comprehensive manner. Third, efforts to arrange values so that they exist and

live in millennial life in the real sense. Fourth, building the condition of millennial society through the reinterpretation of the values of distorted millennial society. Fifth, enlightening understanding of pious charity.

The da'wah bi al-things can be taken in stages: first, applying, practicing, and actualizing the values of Malay civilization in private, then spreading them continuously so that they become the property of the public who live in millennial society. Second, the values that have lived in millennial society are consciously followed, applied and actualized in person. Then, the person plays a role in spreading the values so that they are internalized in the culture of millennial society. Third, actualize, introduce and spread values that do not yet belong to the public. At this stage, the values of civilization are formed in various ways, namely: adaptation to the environment, social and economic evolution, contact with other cultural groups, historical factors (ancestral heritage), messages in the family to children, folklore about

culture and civilization, community pressure through punishment and reward, religious education, formal education, and core groups.

If you follow the propaganda of the Prophet, the actualization stage of the values of Malay civilization can be started from the actualization of divine values and then the values of insaniiyah. The most basic divine values are and central are monotheism. Monotheism is a central value that contains about God is the center of all things and humans devote themselves completely totally to Allah. The value of monotheism is implemented into the values of insaniiyah in the form of civilization. Monotheism value is a core value (core value) that is transformed through preaching activities so that it becomes a value system that is lived and practiced by millennial society.

There are six approaches that can be used to actualize Malay civilization in the millennial era. First, a rational approach. The values of Malay civilization are formulated using thinking activities. Second, the intuitive

approach. Civilization arises from the process of intuition. Third, religious approach (suprapikir). Humidity arises through the text of the scriptures. Fourth, an empirical approach. Civilization is formulated by empowering a set of human senses. Fifth, the approach of authority, civilization arises from those who have authority. Sixth, scientific approach. Civilization is formulated through scientific methods, namely research, observation, experimentation or a combination of rational and empirical approaches. Seventh, a comprehensive, empirical, and dialogical approach that has implications for the formulation of Islamic social sciences. Eighth, formal legal approach. The truths contained in civilizations that arise through religious approaches are essential and absolute. However, the truth of civilization that emerges through the five approaches is relative. The relative nature of truth from the five civilizations resulted in human civilization experiencing development and progress following the times.

Closing

One of the negative impacts of the millennial era is the distortion of some of the values of Malay civilization which are required by Islamic values. Among the values of Malay civilization that were eliminated were divine values and insaniyyah values. For this reason, efforts to actualize the values of Malay civilization in the millennial era were very actual and significant efforts carried out in a revolutionary manner. One form is preaching bi al-oral, preaching bi al-kitabah, and preaching bi al-things and educational.

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