

AL MAUN'S THEOLOGY IN A NEUROSCIENCE PERSPECTIVE

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Abstract: *This research was conducted to reveal the concept of al ma'un theology from a neuroscience perspective. The method used is a qualitative study, using a literature study paradigm, and using content analysis, historiography, and descriptive approaches. The results of the study concluded that. al Ma'un's Theology under the umbrella of Islamic Theology was initiated and developed by KH Ahmad Dahlan. High-level awareness (spirituality) of students KH. Ahmad Dahlan whose name is Sudjak asked about why he had to read Surah Al Ma'un in every routine Fajr recitation meeting and then how did KH's spiritual or intuitive thinking work. Ahmad Dahlan for his students' questions which were studied and pondered deeply to produce Al Maun's Theology.*

Keywords: *theology, al ma'un, intuitive, neuroscience.*

INTRODUCTION

Muhammadiyah is known as a reforming Islamic organization with a modern style. In its practice, Muhammadiyah believes in the Koran and Sunnah al maqbullah as their sources. Interpretation of the Koran is revealed at the practical level and translated into real action. The background of the establishment of the Muhammadiyah Da'wah Movement was the thought of renewal. One of which refers to the thoughts of Muhammad bin Abdul Wahhab which is oriented towards the purification of Islamic teachings from local cultural influences, which gave birth to tuberculosis (superstition, bid'ah, and superstition).[1].

Theology is the most basic basis for someone to act, especially in religious spirituality. In this case, Kuntowijoyo explained that all human actions must be influenced by thoughts [2]. Humans cannot be separated from the world of thought. Consciously or not, even in everyday life, a person cannot be separated from ideas. The spiritual and/or social piety of a person or a group of people cannot be separated from the ideas of their religious theology[3]This is a theological assumption [4].

The paradigm of thinking like this is often based on historical records from the mass organization that it participates in, namely Muhammadiyah. The source is Al Ma'un's theology[5] [6].

Al Ma'un's theology under the umbrella of Islamic Theology which was initiated and developed by KH Ahmad Dahlan, the founder of Muhammadiyah, is seen by Muhammadiyah members and assessed by some researchers, such as Deliar Noer and Achmad Jainuri, succeeded in bringing modern movement's citizens to be persistent and eager to liberate the those who are less capable of oppression. The concrete manifestation of their movement is the establishment of several orphanages, hospitals, and educational institutions [7]. Thus, Al Ma'un's theology is a new term, developed from the source, as an identity taken from the spirit of QS Al Ma'un [8].

Al Ma'un's Theology used intuitive ways of thinking. In this paper, the author will review the rational brain and intuitive brain associated with Al Maun's Theology. How is the saturation of the emotional and rational brain of Santri K.H Ahmad Dahlan so that the emergence of intuitive brain work? With the hope that we will get to know more clearly how the intuitive brain works which are very helpful in improving the ability to think.

METHODOLOGY

This research was conducted to reveal the concept of al-ma'un theology in the view of neuroscience in K.H. Ahmad Dahlan. The method used is a qualitative study, with a literature study paradigm, and with content analysis, historiography, and descriptive approaches.[9] The data collection stage was obtained from information about the concept of al-ma'un theology in the view of neuroscience in K.H. Ahmad Dahlan.[10] The information collected is then examined by identifying important dimensions and then focusing on information that is relevant to the problem at hand. After that, the information is presented in a descriptive format. The final step is to conclude the content analysis. Through this stage of material analysis, it is hoped that comprehensive conclusions can be drawn about the concept of al-ma'un theology in the view of neuroscience.[11]

RESULTS AND DISCUSSION

Neuroscience

The science that studies the brain is neuroscience[12]. The brain is the most important system and network center in the human body[13]. This organ does not only function as the power center of human thinking, but also as one of the most important supports for human life itself. This organ is also the center of activity for all organs and the human nervous system. It is in this organ that the body regulates and coordinates all movements, behaviors, and functions of the human body.[14]

The brain determines how people react to what they see and hear. For this reason, learning using intuition will be better and more scientifically justifiable if combined with learning to use a rational brain. Because rational thinking is a way of thinking using reasoning based on available data to find factual truth, profit, and level of importance. Having the ability to think rationally well, will have a strong motivation for everything, both when studying, working, doing activities, or when we are experiencing failure or pressure.

Rational Brain

The rational brain is a brain that is centered on the outside of the gray cerebrum[15]

Emotional Brain

The emotional brain is a brain-centered on the limbic system[15]. According to Suyadi, the function of the limbic system is emotional regulation. This suggests that the development of the human brain begins with the emotional mind before the rational mind functions[16].

Spiritual Brain

The spiritual brain (SQ) is centered on divinity which is in the temporal lobe. This section is the neurological basis at the high level of consciousness (spirituality) of humans. This awareness is built by the presence of gray cells in the brain. If these cells work, rational thought is born which is the starting point for that high level of (spiritual) awareness[15]. The way the spiritual brain works is called intuitive thinking. The work of intuitive thinking is called spiritual intelligence (SQ) which is the intelligence to face and solve problems, especially related to the meaning of life and values. As for how to maximize the spiritual brain (intuitive thinking), one of them is by looking at the problem as a whole, studying what is implied by what is stated, and pondering it deeply.[16]

According to Suyadi, paradigm thinking is not only critical and creative but also imaginative and intuitive.[16]

Creative idea

Taufiq Pasiak suggests that creative ideas come when the brain is calm. An important discovery is found not when someone is struggling but when someone "stifles" the idea. So much information is obtained and needed by humans every day, from very good or very bad value to receive[12][17].

According to Kustos, intuitive thinking is a cognitive process through feeling and perception. Intuitive thinking is a way of thinking with feeling to produce a decision by having strong beliefs [18]. The right strategy is needed in making decisions so that the decisions taken can solve the problems at hand. Intuitive thinking arises when someone has difficulty finding the right answer in dealing with a problem [19].

In providing solutions to problems in learning to obtain the desired results, one way is to maximize the role of the rational and intuitive brain. Three factors support the emergence of intuitive thinking in someone when difficulties encounter problems, namely: based on feeling, intrinsic, and intervention[20]

1. Feeling is the emergence of opinions that suddenly arise in the mind that can be related to the problem at hand so that they can make decisions spontaneously
2. Intrinsic, that is, ideas that arise spontaneously from thinking in solving problems, and this intrinsic is still related to feeling
3. Intervention is the result of thinking related to previous knowledge so that it will bring up a way to get a sudden answer. Intervention is also still related to feeling

Al Ma'un's Theology Perspective of Neuroscience

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Each lesson was delivered by KH Ahmad Dahlan little by little. If one lesson level has not been practiced, it will not proceed to the next lesson. In KH Ahmad Dahlan's view, the lesson is divided into two parts. First, learn science, which includes knowledge or theory. Second, learning charity, namely doing or practicing what is already known (Hadjid, 2013). The following is a story about Al Ma'un's early theology

The inspirational story begins with a student of Ahmad Dahlan named Sudjak[22]

Once during the routine Fajr recitation, Kiai Ahmad Dahlan teaches the interpretation of Surah Al-Ma'un repeatedly for several days without being replaced by other surahs. Then one of the students Kiai Ahmad Dahlan curious. then he ventured to ask the teacher "Why is the study material not added and just repeating Surah Al-Ma'un?" asked the student named Sudjak.

Hearing this question, Kiai Ahmad Dahlan again asked his students, "Do you understand the meaning of Surah Al-Ma'un?"

The students answered in unison that they did not just understand they had all memorized it. Then Kiai Dahlan asked them whether the meaning of the memorized verses had been

practiced. The students answered by asking, "What should be practiced, isn't Surah Al-Ma'un often read during prayers?"

Kiai Ahmad Dahlan explained to his students that it was not what was meant by practicing, but what had been understood from this verse to be practiced and carried out in a concrete form. Therefore, Kiai Ahmad Dahlan still repeated Surah Al-Ma'un until his students took action against this verse.[1]

Kiai Ahmad Dahlan also ordered his students to look for poor people around their homes. When they meet the poor and orphans, they must bring them back to their respective homes to be well cared for including being given a good toothbrush, good clothes, given good food, good drink, and a good bed.

This is the case at each recitation, so that in order, poor homes, orphanages, abandoned people's homes, and hospitals are born. For KH Ahmad Dahlan, knowledge means nothing except having given birth to charity. KH Ahmad Dahlan read, pondered, and taught the short surah Al-Asr for about seven months.[23]

KH Ahmad Dahlan is a man of action, aka a human being of charity. Don't like to think big about religion, but empty of practice. His viral phrase reads, "Don't scream that you can defend religion even if you have to donate your soul. You don't have to offer your soul. If God wills, whether by way of illness or not, he will surely die himself. But dare you to offer your possessions for the sake of religion? That is what is needed more at this time." [23].

Al Ma'un's Theology Perspective of Neuroscience

There is a high level of awareness (spirituality) among KH students. Ahmad Dahlan whose name is Sudjak because in every routine Fajr recitation meeting, KH. Ahmad Dahlan taught the interpretation of Surah Al-Ma'un repeatedly for several days without being replaced by another surah then one of the students Kiai Ahmad Dahlan curious and ventured to ask the Teacher. This awareness is built by the presence of gray cells in the brain. If these cells work, rational thought is born which is the starting point for that high level (spiritual) awareness[15] According to Suyadi, paradigm thinking is not only critical and creative but also imaginative and intuitive.[16]

The way the spiritual brain works is called intuitive thinking, namely when the student KH. Ahmad Dahlan thought about his teacher's question (KH. Ahmad Dahlan). The students' answers were the result of intuitive thinking or also called spiritual intelligence (SQ) which is intelligence to face and solve problems faced by their students, namely always repeating Surah Al Ma'un when recitation. Listening to the student's questions and answering them, is a way of maximizing the spiritual brain (intuitive thinking), one of which is by looking at the problem as a whole by examining what is implied by what is written and pondering it in depth.[16]

CONCLUSION

From the various discussions above starting from the introduction, and research methods, to the discussion, it can be concluded that, high-level awareness (spirituality) of students KH. Ahmad Dahlan whose name is Sudjak curiously asked his teacher (KH. Ahmad Dahlan) because in every routine Fajr recitation meeting then KH. Ahmad Dahlan's spiritual or intuitive thinking works on his students' questions which were studied and pondered deeply to produce Al Maun's Theology.

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