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WORD COUNT 7214

TIME SUBMITTED 25-SEP-2019 02:03PM

PAPER ID 50642594

International Journal of Sciences: Basic and Applied Research (IJSBAR)

ISSN 2307-4531
(Print & Online)

http://gssrr.org/index.php?journal=JournalOfBasicAndApplied

Analysis of the Citizen's Political Opinion and Behavior to Determine the Candidate of the Mosque Leader Indicator in the City of Kupang NTT Province

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Abstract

The fact shows that there are still mosque leaders that use black magic to maintain their position. and that there are still mosque leaders that use their authority as the chairman of the Foundation that supervise the mosque that use the people's fund or the fund from the government without making a clear accountability account to the people. Therefore it is urgent to hold a mosque leader election that is free, closed and confidential. The purpose of this research is to analyze the structural determinism variable to determine the indicator of the mosque leader election, to analyze the behaviorism variable to determine the indicator of the mosque leader election, to analyze the psychology variable to determine the indicator of the mosque leader election, to explain the process of the mosque leader election, and to explain the chronology of the people's protest to the former mosque leader Method that is used is survey, while data analysis technique is content analysis. The result of the research shows. The majority of the respondence (71,0 percent) said that they are not bound and determined by the Fondation and Mosque structurals in choosing their mosque leader, and a majority of respondence (73,0 percent) said that they are not influenced by anybody, without inducement or coercion from anybody, and the majority of respondence (75,0 percent) said that when the election of the candidate of the mosque leader is held their choice is based on their interpretation or on their comprehension to the political situation of the mosque.

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While a majority of respondence (80,0 persen) said that they immediately conduct a mosque leader election because the current mosque leader is not trusted anymore by the people. Meanwhile, a majority of respondence (70,0 percent) protest the stakeholders of the mosque to immediately change the mosque leader, because the behavior of the former mosque leader is no longer based on the Islamic principle.

Key Word: opinion; behavior and indicator.

1. Introduction

In the effort to comprehend the opinion and behavior of the people to determine their political choice to the candidate of the mosque leader, and then define or give a more accurate meaning to the behavior of the people's opinion, the most important thing that has to be considered is the "Subjective definition".Which means, how is the people's perception to the figure's personality, in order the people have trust, tendency, will, motivation, and they give their opinion to the candidate of the mosque leader. Because, the people's opinion is alway different and always changing, when there are stimulations both physically and psychologically, therefore even in one family, they have the same opinion in their political choice [4]. For example: a mosque caretaker at a mosque leader election in 2005 didn't use is voting right untuk choose his figure or to puncture the picture of the mosque leader candidate Ramli Deni, Razak Zundu, Djamidin Th. Geger, at that moment Ramli Deni is the most favorable candidate of the mosque, in the contrary that became the Mosque leader are Razak Zundu and Djamidin Th Geger, while denying the winner of the election Ramli Deni that is a follower of prayer in the mosque. The people is also not bound and determined by the existing Foundation or Mosque organization structure.This means that the election of the mosque leader is based on their free will to choose the right figure to lead the mosque,they will not hear the persuasion of the chairman of the foundation or one of the candidate of the mosque leader. They are free to choose with a couple of indicators that they have that they considered earlier individually. Therefore the consequences is that whoever the candidate of the mosque leader that persuade to be choosen, the voters consider first the personal capacity of the candidate of the mosque leader. If it match their indicator, then their vote will actually be given to that candidate of the mosque leader, they will not recieve an idea or goods that will by the candidate of mosque leader, because in this religion event, of course is they receive bribery in the form of material means a big sin, therefore they want to choose a candidate of mosque leader based on their religion rules.On the other hand, naturally, every human must undergo a biology process that end at death, or in other word, every human must undergo an evolution process,a revolution and finally come to the last stage that is the involution stage (non productive). In this stage the human does not develop anymore and they begin to be ill, they often forget, and their memory begins to decrease etc. Besides the physiology condition, there are theology and religious principles that quite disturb the people's congregation in worship, there are mosque leaders that people don't like because they read long verses when they lead the prayers in congregation, there are mosque leaders that still use black magic to maintain their position in the mosque, there are still mosque leaders that use their authority as the chairman of the foundation that supervise the mosque that use the people's fund or the fund from the government without making a clear accountability account to the people. Therefore it is urgent to hold a mosque leader election that is free, closed and confidential. A direct election of the candidate of mosque leader is the people's big desire, in order to respond the hidden conflicts in the mosque, so the people's segregation doesn't occur. The election of the

mosque leader is a direct democracy by the people, probably the first held in Indonesia,but surely the election of the mosque leader by direct democracy at the mosque yard or open space is first held in the South East Nusa Province (NTT) and in the city of Kupang the Capital City of the Province.

1.1. Formulation of the Problem

Based on this background, the research questions are : **First**, what are the structural determinism variables that can affect people in the candidate mosque leader election at the SikumanaDarussalam mosque? **Second**, what are the behaviorism variables that can affect people in the candidate of the mosque leader election at the Sikumana Darussalam mosque?

Third, what are the psychological variables that can affect people in the candidate of the mosque leader election at the Sikumana Darussalam mosque ?

Fourth, how will the electoral process of the mosque leader election occur at Darussalam Sikumana Mosque ? **Fifth**, what is the cause of the protests of the people to replace the mosque leader of Darussalam Sikumana mosque ?

1.2. Objectives and Purpose

The purpose of this research is as follows:

1. To analyze the structural determinism variables to determine the indicator of the election of candidates of the mosque leader at the Sikumana Darussalam mosque,
2. To analyze the behaviorism variables to determine the indicator of the election of candidates of the mosque leader at the Sikumana Darussalam mosque ,
3. To analyze what psychological variables that can be recommended as an alternative indicator of the election of candidates of the mosque leader at the Sikumana Darussalam mosque,
4. To describe the process of election of the mosque leader of Darussalam Sikumana mosque,
5. To describe the chronology that cause the people's protests to replace the mosque leader at the Sikumana Darussalam mosque.

While the usefulness of this research are as follows:

1. The research paradigmatically is expected to contribute to the direct election democracy development of the mosque leader in the Moslem society;.
2. Practically, this research can provide benefits for Indonesian Muslims generally-and especially in the city Kupang of South East Nusa (NTT) to be alternatives thoughts or consideration as inputs in

applying the democratic election of mosque leaders directly by the people.

2. Material and methods

2.1. Design Location and Research Duration

This design of the research is survey , while research sites is in the city Kupang of South East Nusa (NTT) . Meanwhile , the research is conducted in July 2014

2.2. Population and Sample

The population in this research are 54 mosques in Kupang city, while the sample in the research is the Darussalam Sikumana mosque. In the Darussaam Sikumana mosque the people taken for samples is 300 people, which was purposively (intentionally) To obtain the samples, the verification will be done in several steps, namely: (1) take the data of citizens (people) in the village compared with data from the mosque to check the correctness of data from the village, (2) if there is a discrepancy between the data of the village and mosque, the researchers checked the live data from the mosque on the assumption that the data of the mosque was also obtained from the village, (3) Data from the villages is checked again and compared with the report of the mosque caretaker, (4) a comparison of data from the village to the report of the mosque caretaker is then taken as the research sample.

Based on the theory of sampling that when all possibilities for a random sample of size n is taken without the recovery of a population of finite size N has a middle value (median) and the standard deviation of the distribution of sampling for the median sample average (mean) will approach normal distribution with the mean and standard deviation [9]. This proposition can be closer to the truth if the measurement results shown by the independent variables nearly normal. The importance of this proposition mainly to make inferences about the estimator of the sample according to the argument of the center (central limit theorem) follow or approach the normal functioning, if the sample is large enough that if n towards infinity. This proposition has been effective in practice if n> 30, because in this state the value of Table t for a certain alpha value of the table will be close normal [7]

2.3. Data Types and its collection method

Data collected are primary and secondary data. Reference [4] suggests that the primary data is data directly from respondents through interviews using a structured questionnaire. Interviews conducted is primarily for verbal expressions of respondents .

Besides interviews were also conducted exploratory nature observation. Reference [5] says that this observation is primarily to understand the opinion of the people about the candidates for the mosque leader and their criteria. Secondary data taken is livelihood , education , income , etc. , and other supporting data gained through the study of documentation and literature .

4. Data Analysis

Netting respondents using a questionnaire distributed to all the people by using Likert Scale [2]. Use the scale to measure data that is ordinal . The data ordinal measured using five strata answer , as shown in the following table

Table 1: Statement Value Score

Numb	Answer Alternative	Positive Item Score	Negative Item Score
1	Strongly Agree (SA)	5	1
2	Agree (A)	4	2
3	Neutral (N)	3	3
4	Disagree (DA)	2	4
5	Strongly Disagree (SDA)	1	5

Resource [6]

Based on the formula proposed by Sugiyono above , it can be described in its application below. Concerning the question about the opinion of the people , and the behavior of the people in choosing candidates for the mosque leader can use likert with scale interval 1-5 answer , the answer is very good with a value of 5 and is not very good with a value of 1 [2] . Questionnaire assessment criteria are as follows :

Table 2: Assessment for inquiry

Score	Assessment Criteria	Description
4,3 – 5	Very Good	A
3,5 – 4,2	Good	B
2,7 – 3,4	Pretty Good	C
1,9 – 2,6	Not Good	D
1 – 1,8	Not very good	E

Then analyzed with analysis techniques Mein Weight Score (WMS), with the following formula

$$M = \frac{\sum f(x)}{n}$$

Where :

M = Acquisition numeric interpretation (Media / Score)

f = Frequency response

x = Weighting

Σ = Summation

n = number of respondents

While the opinions and perceptions regarding people , then the analysis reached by applying the techniques of content analysis (content analysis) through the following steps : data reduction , data display , and conclusion drawing / verification simultaneously [1] . Data reduction is defined as the electoral process , focusing on simplification , abstraction and transformation of data "rough " that emerged from the notes written in the field. Furthermore, the presentation of data as a set of information about the data that has been reduced to give the possibility of drawing conclusions and taking action . Presentation of data is in the form of narrative text , supported by presentations in the form : tables , matrices , graphs , and charts .The way of this analysis is basically done since researchers were in the field and conduct classification of the trend data from the field notes . especially when obtained from the study of a particular theory associated with a particular thematic findings , the researchers made the possibility of conceptual elaboration on the tendency of existing data . Cases of thematic findings are combined with one another , then made in the form of a summary of the data is the effort to make the synthesis of what is known from the data as a way to draw conclusions on rigorous qualitative .

3. Result

3.1. Structural Determinism Variable

The results showed that as much as 213 respondents (71.0 percent) said that they were very not bound and determined by the foundation and mosque structurals , while as many as 57 respondents (19 percent) said said that they were not bound and determined by the foundation and mosque structurals. It means that they are free to choose without any inducement or coercion from anyone . Please check it on the following table

Table 3: Respondents answer to Determinism Structural Variable

Numb	Answer Alternative	f	(x)	f (x)	$M = \frac{\sum f(x)}{n}$
1	Highly Bound	5	1	5	1366 / 300
2	Bound	8	2	16	
3	Quite Bound	28	3	54	
4	Not Bound	55	4	228	
5	Highly Not Bound	205	5	1065	
	Total	300	-	1366	4,5

Based on table 3.3. above the respondents answer is in the very good criteria (4,5)

3.2. Behaviorism Variable

The result of the research shows that as much as 220 respondents (73,0 percent) said that they are not highly influenced by anyone, while as much as 51 respondents (17 percent) said that they are not influenced by anyone. This means that they are free to choose without persuasion and ecersion from anyone. Please check on the following table

Table 4: Respondent's Answer To Behaviorism Variable

Numb.	Answer Alternative	f	(x)	f (x)	$M = \frac{\sum f(x)}{n}$
1.	Highly Influenced	4	1	4	1368/300
2.	Influenced	15	2	30	
3.	Quite Influenced	10	3	30	
4.	Not Influenced	51	4	204	
5.	Highly Not Influenced	220	5	1100	
	Total	300		1368	4,5

Based on table 3.4.above the respondent's answer is in the very good criteria (4,5)

3.3. Psychology Variable

The result of the research shows that as much as 225 respondents (75,0 percent) said that they are highly not based on interpretation, while as much as 40 respondents (13 percent) said that they are based on interpretation. This means that they choose based on interpretation or based on comprehension without persuasion from anyone. Please check on the following table

Table 5: Respondent Answer to Psychology Variable

Numb.	Answer Alternative	f	(x)	f (x)	$M = \frac{\sum f(x)}{n}$
1.	Highly not based on Comprehension	5	1	5	1360/300
2	Not based on Comprehension	20	2	40	
3.	Quite based on comprehension	10	3	30	
4.	Based on Comprehension	40	4	160	
5.	Highly based on Comprehension	225	5	1125	
	Total	300		1360	4,5

Based on table 3.5.above the respondent's answer is in the very good criteria (4,5)

3.4. The Mosque Leader election process

The result of the research shows that as much as 240 respondents (80,0 percent) said that they strongly agree that the election mosque leader is held open, free, direct and confidential, while as much as 40 respondents (13

percent) said that they agree that the election mosque leader is held open, free, direct and confidential. Please check on the following table

Table 6: Respondent's Answer on the Mosque Leader Election Process

Numb.	Answer Alternative	f	(x)	f (x)	$M = \frac{\sum f(x)}{n}$
1.	Highly not based on comprehension	3	1	3	1404/300
2.	Not based on comprehension	7	2	14	
3.	Quite based on comprehension	10	3	30	
4.	Based on comprehension	40	4	160	
5.	Highly based on comprehension	240	5	1200	
	Total	300		1404	4,5

Based on table 3.6.above the respondent's answer is in the very good criteria (4,5)

3.5. The peoples protest to the Mosque Leader

The result of the research shows that as much as 210 respondents (70,0 percent) highly protest that the mosque leader must immediately be replaced while as much as 30 respondents (10 percent) protest that the mosque leader must immediately be replaced. Please check on the following table :

Table 7: Respondent's Answer to the Replacement of the Mosque Leader

Numb.	Answer Alternative	f	(x)	f (x)	$M = \frac{\sum f(x)}{n}$
1.	Highly don't Protest	25	1	25	1280/300
2.	Don't Protest	20	2	40	
3.	Quite Protest	15	3	45	
4.	Protest	30	4	120	
5.	Highly Protest	210	5	1050	
	Total	300		1280	4,5

Based on table 3.7. above the respondent's answer is in the good criteria (4,2)

The result of the research shows that from 11 candidates for the mosque leader that is applied in the questionnaire to be choosen as the Mosque Leader of the Darussalam Sikumana mosque as the following

1. Dr. A. Iskandar , M .Si
2. Jelaeni S.Pd, M.Hum
3. Drs. Razak Sundu M.Si
4. Drs. Ramli Deni
5. Burhanudin, S,Ag
6. Kadir Tido
7. H. Samsudin

8. Sidik Suluwetang
9. Djamidin Th. Geger
10. Ir. Lewi Jutomo, M.Si
11. H. Muh Yusuf Saleh

The questionnaire is distributed freely without writing the names of the figures with the intention to avoid subjectivity bias, let the people determine themselves who among the candidates is most suitable to be the mosque leader. The figure that is not wanted by the people to be the mosque leader according to the questionnaire that is spreaded is 2 figure that is

1. Drs. H. Razak Sundu, M.Si and
2. Djamidin Th. Geger

The two figure according to the respondent are too old that is above 60 years old, and according to them they often forget their recitals when they lead the congregation prayers. Besides, the two figure is not honest to the people, in the case they are not open about the foundation financial when there is a donation from another party, and they are not open to the mosque fund raisers every Friday.

Therefore there are 9 figure that the people consider, that is suitable to be choosen to be the mosque leader of the Darussalam Sikumana mosque, that are:

1. Dr. A. Iskandar, M.Si
2. Jelaeni S.Pd, M.Hum
3. Drs. Ramli Deni
4. Burhanudin, S,Ag
5. Kadir Tido
6. H. Samsudin
7. Sidik Suluwetang
8. Ir. Lewi Jutomo, M.Si
9. H. Muh Yusuf Saleh

Nevertheless, after it reach the election stage, from 9 mosque leader figure that is considered suitable to be the next mosque leader 4 candidates withdraw their candidation that are:

1. Dr. A. Iskandar, M.Si
2. Jelaeni S.Pd, M.Hum
3. Kadir Tido
4. Ir. Lewi Jutomo, M.Si

Therefore only 5 figures that becomes the candidate of the mosque leader of the Sikumana mosque because the five figure are more prefered by the people because according to the people, the Sikumana mosque leader must consist of 5 figure, that can replace each other if any one of them can not do their duty. The five figures are :

1. Drs. Ramli Deni Samsudin Suluwetang S.Ag dan Saleh
2. H. Sidik
3. Burhanudin,
4. H. Muh. Yusuf

Furthermore, the five candidates that are applied in the election forum that is conducted by the committee in an open space that is the front yard of the Darussalam Sikumana mosque. The mosque leader election is also attended by the Kupang City MUI and the NTT MUI, PHBI, The Chairman of the Kupang City board of Mosque Leader etc. The result of the direct, free, confidential and open election is as much as 150 respondents (50,0 percent) vote goes to Ramli Deni, as much as 95 respondents (31,6 percent) vote goes to Syamsudin, as much as 35 respondents (11,6 percent) vote goes to Sidik, as much as 15 respondents (5,0 percent) vote goes to Burhanudin, while 5 respondents (1,6 percent) vote goes to Moh Yusuf Saleh. Please check on the following table

Tabel 8: The Recapitulation result of the Mosque Leader election

Numb.	Candidate Name	n (vote)	%	Description
1.	Ramli Deni	150	50,0	The election held directly. Free, confidential and closed
2.	Syamsudin	95	31,6	
3.	Sidik	35	11,6	
4.	Burhanudin	15	5,0	
5.	Moh Yusuf	5	1,6	
	Total	300	100,0	

4. Discussion

If we follow the structural determinism aproach flow [5], the choosen one in this case must be the political behavior of the people is bound and determined structurally by the election that is won by Ramli Deni, but actually institutionally the people's choice is canceled and contrary that becomes the mosque leader are the two figure (Razak and Djamidin) on the previous period. Furthermore, the trust of the people of the mosque is degradaded for the mosque caretakers and the existing mosque leader. All of this is a problem that must be studied in the determinism or institutionalism approach.If we follow the logic of behaviorism [5], the people's choice should be based on the stimulation that would provide positive support for himself in the form of trust , to determine the political choice of the candidates for the mosque leader . In the case of the election of the mosque leader at the Darussalam Sikumana mosque in 2005 for example , a Ramli Deni arguably the persecuted or cheated by Razak Zundu and Djamidin Th . Geger , the patient plays as a congregation may not be competent to Razak Zundu and Djamidin Th.Geger which position themselves as if they were the winner of

the mosque leader election in 2005 , and nevertheless Ramli Deni can win this fight in 2010 , and beat Razak Zundu and Djamidin Th , Geger.From the two approach with a concrete example that is put forward in the beginning can only be explained by the symbolic interactionism approach [4]. The symbolic interactionism on the contrary can explain that the people's choice of course is based on several comprehension and interpretation about what is the freedom of choice, that is directly related to the political system in Islam, what is a figure that can bring changes, what is democracy, what is an ideology meaning that is hidden in themselves that they determine their choice etc.According to [8] the symbolic interactionism approach that is usually identified as an interpretative description.With an interpretative description the people's behavior that develop in an individual can be comprehend more accurately, thus the way out to respond that behavior. There are three basic principles that is developed by this approach in reading the people's political behavior that is: (1) the people address something by the candidate of the mosque leader based on what they have done, (2) the comprehension on the program based on the social interaction that is interacted with other people, or with the respective figure, and (3) the comprehension of the program by the people by the interpretative process that is related with other things that is found by other people or by the candidate of the mosque leader by recitation, Friday sermon and other religious activity way back etc. The three bacis principle is firstly framed by the asumption that every people can see clearly the activity that the candidate of the mosque leader offers. The people are not passive, meaning that they have the ability to read the situation that surround their living. Therefore the symbolic interactionism approach is more focused on the social interaction aspects, both that accept the activity of the candidate of the mosque leader, and those who support the program to bring changes..Starting from the three basic principles, the symbolic interactionism offers a methodology that more emphasize the comprehension meaning to a program by the candidate of the mosque leader. The meaning,is therefore used to comprehend the people's political behavior. Furthermore the behavior comprehension process becomes the central topic in the analysis that is offered by this approach. That is why in explaining the interaction of the subject, the approach refuses the way of thinking that starts from the hypothesis that is usually used by the idealist people. The important component in the analysis based on the symbolic interactionism approach is the political behavior with the main emphasize on the meaning. Every behavior is not just an immediate expression or suddenly but more than that contains a meaning that is conducted by the people with full consciousness. A behavior that has a certain meaning for one people in the society will be placed as a pattern in giving a responce to the behavior by the subject in that society. By making an accurate description in the context of the whereabout of the citizen's behavior in the society, then the people will catch many things in why those behaviors appears in their lives.That is why,often happens in the cogregations prayers, and in the middle of the prayer,there is a cogregation that shouts behind the back of the mosque leader that they don't like with a saying that they are not suitable to be a mosque leader and I don't want to be a cogregation, because they are affraid they will go to hell with an aliby the mosque leader has a morality that is contrary with the religion's practice. That is why this condition can not be tolerated in the long term, it must be deleted or cleared. Based on that objective condition, the follow-up later are the foundation meetings to form a committee of the election of the mosque leader, of course the committee that is form will work professionally according to the *standard of permonce* that the committee possess without neglecting the democracy principles in Islam.The election of the mosque leader is based by many rational consideration among them are: it is a caderization of the mosque leader to replace the more elderly mosque leader, besides there is a social trend that will become a laten conflict and a potential

conflict in the respective mosque. Local democracy like this, that also refuse the western outlook that Islam is an anti democracy religion with an unpleasant saying that, the more higher the population of Islam people in a country, the lower the democracy level the country has. This outlook must be reversed the higher the population of Islam people in a country, the higher the democracy level of that country, and it is not a democracy that is *on and off* (democracy that live and die) or a democracy that is *up and down* (democracy that goes up and down). From those Western critics that is illogical that must encourage us to perform a contural change and configuration of the mosque leader institution in order to prevent a mosque leader status quo. There are three criteria that can explain the election of the mosque leader in the perspective of the religion that is (**1**) will the religion encourage or will not support the change in the system of the election of the mosque leader? (**2**) will the religion support status quo, or (**3**) will the religion be against the status quo mosque leader. **First,** the separation between the religion with other elements like NU, Muhammadiyah, Ichwanul Muslimin, Darul Arqom, Darut Tauhid, Jamaah Tablik, Tarbiyah, Salafiah, etc is difused well in the other whole social institutions, that makes a small probability the religion will encourage a social change. If this happens the religion will tend to "walk nowhere" will maintaining status quo. On the other hand if the religion becomes an entity that is separated from the society, the religion will encourage a change to the direction that will difuse the religion's value in the society. If the religion leader that is mentioned above will encourage a social change. **Second,** In the society there is a believe that functions as a motivator to do good deeds. Allah wiil not change the fate of one people, if the people does not want to change their own fate. The change is in several actions including the modus of the election of the mosque leader. **Third,** The position of the religion leader in the society.. There are two sides in this criteria, that is **First,** leadership recognition by his people and **Second,** leadership recognition by other leaders in the congregation of Darussalam Sikumana mosque. If the leadership recognition by his people is strong, while the leadership recognition by other leaders is weak, then it will not encourage a change, a leader like this is called a "*symbolic leader*". . If the leadership recognition by his people is strong, and the leadership recognition by other leaders is also strong then it will encourage a social change, a leader like this is called a "*visible leader*". Furthermore, if the leadership recognition by his people and by other leader is weak, then this will not make a social change, a leader like this is called a "*concealed leader*".The election of the mosque leader model like this is a model that has a humanistic dynamic power because it is choosen by the people, furthermore the role and function of the next mosque leader will be more *survive*, *continuable*, *and sustainable*. Speaking about social change in the context of the election of the mosque leader, it also include in the modernization domain. If we face the modernization issue of the election of the mosque leader, perhaps for the first time the Moslem people in Sikumana give their *mindset* intelectually to conduct an election of the mosque leader because the conventional model is not relevant anymore, especially in the urban area there are many religion experts, and other excellent experts that possess more ability to become a mosque leader. The modernization of the election of the mosque leader, is a theology issue, a religious issue, and a socialogic issue or the people's issue. A modern election of the mosque leader must be realized by the Moslem people including the Moslem Congregation in Sikumana. In the modern election of the mosque leader, there is a call to look at the matter not emotionally, but to use a critical power by considering all the modernity to the modern mind according to the Islamic rule. Therefore it may be said, that the modernization of the election of the mosque leader is something that is identic or similar to rasionalization. The modernization of the election of the mosque leader are an interesting explanation because it directly have issues with the sake of the people or congregation.

It also include studying essential issues like who is more suitable to become the mosque leader and mosque leader that is hated by the people.In the Hadits riwayat Ahmad and Muslim says, the person who is more eligible to become the mosque leader are: the most fluent in Reading and recitating Al-Quran and Al-Hadits, the person that most formerly live in that area, and the most elder person in the area This Hadits must be interpretated according to our time now, without leaving the substance of the Hadits. The Hadits riwayat Abu Daud and Ibnu Majah says: Three person that their prayer is not accepted that is a mosque leader for a people while they hated him, a person that use to pray while the time has run out, and a person who enslave a person that has been set free by them.The person who is more eligible to become the mosque leader is the most fluent person in reading and memorizing Al-Quran and Al-Hadits. If this is the idea of this Hadits, while we find it difficult to find a figure like this, and worse if we find a figure with a trouble, then we must find a figure that is more eligible to become a mosque leader, we must not be tied to determined by the figure with a trouble. Then the person who came first and lived first in Sikumana if he also has trouble, and is not able to read and memorize Al-Quran and Al-Hadits then we must find a person who came later in Sikumana if he can read and memorize Al-Quran and Al-Hadits. If the more elder person is also a trouble, he is not able to read and memorize Al-Quran and Al-Hadits, he sometimes forget, he is often ill, then the younger person must be selected to become the mosque leader if he is able to read and memorize Al-Quran and Al-Hadits, because the younger one is still full of energy and wise, his memory is still fresh to read and memorize.. Based on the social development of the society then the committee is urged to compose the requirement to become the mosque leader that consists of 16 item that are :

1. Must be Moslem
2. Indonesian Nationality
3. Lives in Sikumana and the surrounding
4. Fluent in reading Al-Quran and Al-Hadits
5. Possess a significant religion knowledge
6. Obediance to the religion rules
7. Has a good moral and ethic
8. Minimum education Senior High School
9. Minimum age 40 years old and maximum 60 years old when they are promoted to be the mosque leader
10. Is in a good health both physically and mentally
11. Has enough time for the people and the religion

12.Have a nice manner and sincere

13.Able to cooperate

14.Able to build a coalition with other religion

15. Practice Pancasila and the 1945 Constitution

16.Not being in Jail

A couple of requirments mentioned above, are the *building block* or the limitation that defines the concept thus does not cause a *fuzzy* logic (confusement) in interpreting freely the requirement. Indeed, not all stamped Islam is Islam Pupils. There is Islam abangan and Islam liberal. Islam abangan is *low culture* Islam meaning Islam that believes in Allah, and also believes in certain creatures that can be Allah rivals like wali, ancestors, genie, devil, demon, etc. Islam liberal is Islam that believe that heaven and hell are only psychology impressions, if a person is prosperous, happy and fulfilled in life and his living, he is said he has been in heaven and counterwise. In Indonesia there are intellectuals that belongs to Islam abangan and Islam liberal, which I don't mention one by one. Al-Quran and Al-Hadits is only a certain person's thought to strengthen their position, while prophets are ordinary people, then anyone have a chance to be a prophet. Furthermore, not all people is said to have a religion. There are adherents who is branded Islam but he's just only spiritual, while his religion is not. What we want is a religion and spiritual. The current situations, particularly in Indonesia, there are such symptoms, spiritual yes, religion no. That is why we wrote down those requirements, what we mean that becomes the mosque leader is Islam is Islam Pupils. Becoming a Mosque leader must be an Indonesian Nationality, meaning a reliable and excellent Indonesian not an instant Indonesian or an Indonesian imitation.. We must avoid that after elected the person will destroy the Sikumana mosque, or don't let the Sikumana mosque be considered to be a radical Islamic headquarters that tends to terorism, so there's nothing wrong when we require an Indonesian Nationality boldly in the requirements. The mosque leader must live in Sikumana, but if that figure recommended is not available, then like it or not we must find that figure from the neighboring village like Oepura, Kulhua, etc. The figures available, averagely is fluent in reading and memorizing Al-Quran and Al-Hadits even though not many .The figures available InshaAllah is good ethic and obey the religion rules. They must minimum be Senior High School educated, meaning, when there are certain events that requires critical analytical capacities he must need an adequate education. He must be minimum 40 years old and maximum 60 years old when they are applied to be the mosque leader. The limitation of minimum 40 years old is really based on the emotional, intellectual and health consideration. In the perspective of psychology management, the age of 40 years old is the age that is mature in running a career, age who do not "shock and Drung" or age of chaos While the age of 60 years old when he is applied to be the candidate of the mosque leader and automatically he resigns as a mosque leader in the age of 65 years old. He must resign in the age of 65 years old with the scientific reason that is: (1) from the biology and health approach, the age of 65 years old ia an age that is vunerable to disease, memory and the ability to memorize is low, or insufficient, they begin to often forget, clumsy etc, (2) from the demography approach, the average life expectancy is 65 years old of Indonesian human. The mosque leader must be healthy both physically and mentally, meaning a mosque leader that is ill

physically and mentally is not possible to be elected as a mosque leader. The mosque leader must have enogh time for the people and the religion means, the mosque leaders does not have to sleep every day in the mosque, he must manage his time so he can be in the mosque. The mosque leader must be able to cooperate with other party or with other mosque leader, that is why among the mosque leaders they need to disscuss, communicate intensively when there is a problem,and who should handle the problem.The mosque leader has to have a nice manner and sincere without expecting any reward from the mosque collectors or from the foundation.A mosque leader is a person who practice Pancasila and the 1945 Constitution so he does not wander in the degradation and deprofessionalization zone , because two Islamic organization that is NU and Muhammadiyah and other organization has accepted Pancasila and 1945 Constitution as their only formulation. Becoming a mosque leader must also not be in Jail because he does not have time for the people and the religion, surely a prisoner must have a bad moral and ethic. From those requirements, it is clear that to become a mosque leader in the Sikumana mosque needs figures that the people sees has three quotation that is intellectual quotation, emotional quotation and spiritual quotation. Furthermore. The figure recommended by the people is the figure that is trusted by the people, that must obey the mandate of the people. A trust like this, not every body can receive this, a trust like this doesn't come in a second chance. For the candidates that by chance does not have their name written because of the requirements above, does not mean the candidate is rejected by the committee, or there are a polarization of a figure is this election of the candidates of the mosque leader. The assumption is incorrect because the age of the candidate has exceed the maximum limit that is stipulated based on various scientific approach.

5. Conclusion

The conclusion of this research is as following:

1. The majority of respondents (71,0 percent) said they are highly not bound and determined by the foundation and mosque structural in choosing the mosque leader

2. The majority of respondents (73,0 percent) said that they are highly not influenced by anyone, when they choose the candidate of the mosque leader without persuasion and coersion from anyone.

3. The majority of respondents (75,0 percent) said that when they elect the candidate of the mosque leader they are based ontheir interpretation or based on their comprehension without persuasion or coersion from anyone.

4. The majority of respondents (80,0 percent) said that there is a need to immediately conduct an election of the candidate of the mosque leader because the existing mosque leader is not trusted by the people anymore

5. The majority of respondents (70,0 percent) protest to the foundation party and the mosque caretaker so they will immediately replace the current mosque leader because the behavior of the current mosque leader is no longer based on the Islamic principles .

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