



Divine Constitutional Law on Self Evaluation: Increased Understanding and Application

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Abstract

The purpose of research and devotion is to uncover the understanding and application of the Divine Constitutional Law on self-evaluation. Methods of study of normative and empirical laws with an approach to the integration of science, as well as the popularization of the rules of the Divine constitution. The result is that there is an increase in the understanding of Andalas University students in 2020 after participating in divine constitutional law counseling on self-evaluation. It is incumbent upon him to understand and apply the divine constitution of self-evaluation. With regard to the realization of muhasabah, the majority of students succeed in practicing muhasabah and have a strong motivational intensity to carry it out. Based on the efforts carried out, there is an increase and increase in faith, Islam, worship, and morals. Students learn to be humble and more eager to improve. Become more obedient, increase calmness and intensity. can improve the quality of oneself and change into a better person. The conclusion obtained that students experience an increased understanding and application of the Divine constitutional law of self-evaluation.

Keywords—Divine Constitutional Law, Self Evaluation, Understanding and Application

INTRODUCTION

The constitution is the most important aspect of a state that is permanent and universal (Hepana 2011). Al-Maududi was principled that Islam should be the constitution of the country because it contains universal basic principles. The concept of tawhid, the understanding of prophetic treatises and the interpretation of the caliphate were used as the basis for deliberations to form an Islamic state. On that basis a frame of mind was formed, establishing the Quran, the Sunnah of the Prophet Muhammad SAW, the agreement of Caliph Rashidah and ijtihad as the basis of the constitution (Hepana 2011). God sent down His dustur as a guide for all mankind (Lajnah 2019; Gazali 2010; Hamid, n.d.; Abdullah et al. 2014). In the context of the Indonesian constitution, it is a godly constitution (Sujatnika 2018). Mas'udi performs the sharah of the Indonesian constitution from an Islamic perspective (Mas'udi 2013). In the Constitution there is a regulation of morals (Lajnah 2019; Al-Bukhari 2002; Al-Naisaburi 2006; Ahmad 2014; Mas'udi 2013). Self-evaluation is one part of morals which is the path to God and the path of success of the world and the hereafter (Dunya, n.d., 6).

Self-evaluation is very important because the reality is that there are still various delinquency committed by students both on campus and off campus who are actually educated people. This phenomenon shows that moral development has not been optimal (Muzaqi 2016; Hendrayani, Eliwatis, and Lani 2020). Forms of student delinquency are violations of the rules of conduct, violations of teaching and learning activities, and violations of student social ethics (Budiyono 2017). Abuse of narcotics, psychotropics, and other addictive substances occurs (Wulanata, Vanriel, and Anas 2019). This condition is very bright and real that the students of the nation's hope generation (Arlis 2020a; Tim Penulis 2016; Wulanata, Vanriel, and Anas 2019; Arlis 2020b) is in big trouble.

Some studies on student understanding include Kholidah and Sarjono's study of various obstacles that occur in student understanding (Kholidah and Sarjono 2020). Maswanto's study on the actualization and contextualization of understanding Islamic law in the Industrial Era 4.0 (Maswanto 2019). Widyasantri study on the success rate of socialization activities (Widyasanti et al., 2016). Basri's studies related to basing on the main source of Islamic teachings, namely the Qur'an (Basri 2019). Study of efforts to improve the understanding of Intellectual Property Law for students and lecturers in Higher Education (Sudjana 2021). While about the application of law among which it was found the study of economic development is inseparable from legal development (Marpaung, Bakti, and Suhargon 2021). The Practice of Inheritance Law in Islamic Societies (Case Studies 2017-2019) (Husain and Ilyas 2020). Islamic law as an inferior legal institution (Ernas 2019). The Qur'an and its practice (Aqib 2019) and The Religious Paradigm of living Quran (Linking between Texts and Traditions of Society).

Studies related to self-evaluation include studies on the effectiveness of Muhasabah and Tafakur Alam against Reducing Stress Levels in Final Year Students (Andriyani 2017). Shihabuddin's Study of the M-3 Instructional Model: Munazharah, Mudzakarrah, And Muhasabah (Syihabuddin 2013). The Study of Muhasabah And Promiscuous Sex Behavior (Ismail 2017). Based on the phenomenon of understanding, application and several studies related to divine constitutional law on self-evaluation, no studies have been found on efforts to increase the understanding of Andalas Padang University students class of 2020 about it.

METHODS

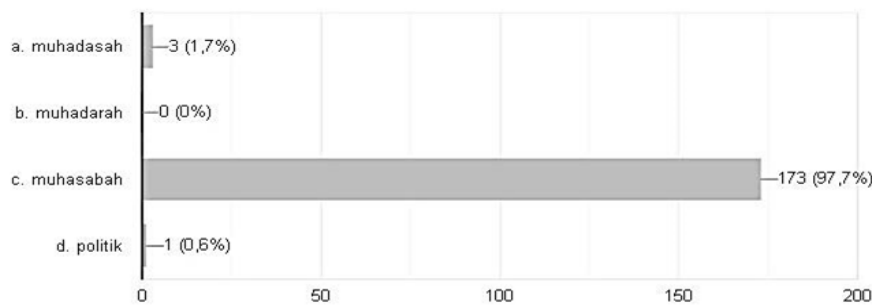
The methods used are the study of normative and empirical laws (Sovia and Dkk. 2022) with an approach to the integration of sciences (Decree of the Director General of Islamic Education Number 2498 of 2019 concerning Guidelines for the Implementation of Science Integration in Islamic Religious Universities). The study of efforts to improve student understanding is carried out through four stages, namely: (1) preparation, (2) socialization and hearings, (3) training and (4) assessment. This study was conducted on 2020 Andalas University students who were members of several WhatsApp groups. The students totaled 177 people from various Diploma 3 and Strata 1 study programs. Data was collected with a google form questionnaire, while socialization was carried out using zoom meeting media. Data are analyzed by qualitative analysis.

RESULTS AND DISCUSSION

Increased Understanding of Divine Constitutional Law on Self Evaluation

There was an increase in the understanding of Andalas University students in 2020 after participating in divine constitutional law counseling on self-evaluation. Self evaluation (muhasabah) is the counting of bad deeds and the counting of defects (*idd al-sayyati wa idd al-'uyubi*). Muhasabah also means To look into one's own actions, correct mistakes, and continue in kindness (Al-Munajjid 2009). In the process, students are given orientation and materials and there is an opportunity to discuss for deepening. Students are also given time to practice the material obtained for further evaluation sessions. Through evaluation, it is known how students understand and apply the divine constitutional law on self-evaluation. Based on the opinion of the student it is known that God's command in the divine constitution which states: "O people of faith, be devoted to God and let Every self pay attention to what he has done for tomorrow (hereafter); and be devoted to Allah, Verily Allah is all-knowing what you are doing (Translate QS. Al-Hasyr (59): 18) with regard to self-evaluation. This can be seen in the following chart.

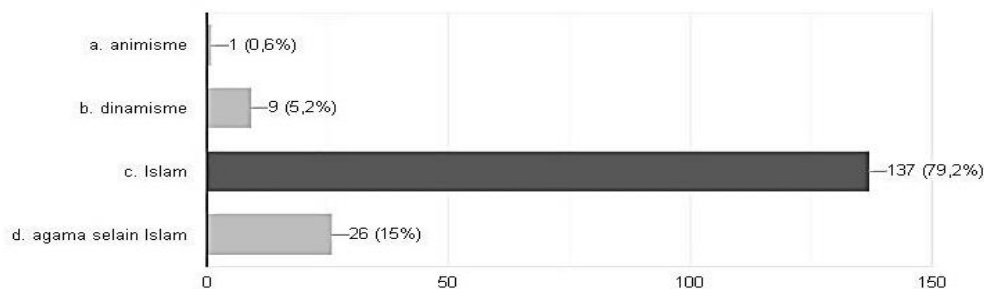
Chart 1. Student opinion of divine constitutional law verses



Source: Student answers on Google Form, 2020

Based on the opinions of the students above, it can be seen that of the 177 students who gave answers, 173 students answered muhasabah (97.7%), 3 students answered muhadasah (1.7%), and 1 student answered poitic (0.6%). In relation to this, God reminds people of rhyiming by saying, "And do not you, O people of faith like those who forget God, do not realize that God is always watching over people in this life that God made them, because of their lifestyle that seeks only worldly satisfaction, delicacy, and enjoyment without considering the needs of life after death, people who forget themselves, that is, a human being who is uprooted from the roots of his humanity. Those who forget God and forget themselves are the ungodly, that is, those who are sinners and heinous deeds (Al-Qur'an 2016, 767). Muhasabah is to introspect oneself at night to its activities during the day. If it is commendable, it is continued with deeds such as this. If it turns out to be ugly, he will correct it and not repeat it tomorrow. Every person should have muhasabah himself before he was examined in the calculation of the doomsday. Beliefs/beliefs (faith) of human beings who in their lives adhere to various religions and/or beliefs.

Chart 2. Human Beliefs Based on Their Nature



Source: Student answers, 2020

Based on the answers of the students above, it can be seen that 1 student (0.6%) answered that fitrah humans have animist beliefs. 9 students (5.2%) replied that their human beings have a belief in dynamism. 137 students (79.2%) responded that Islam is a human fitrah. Meanwhile, 26 students (15%) answered the human nature of religions other than Islam. In this context, although there is a significant increase in understanding compared to before students were given information on the existence of a divine constitutional verse in this regard. The verse is the word of God QS. Al-A'raf (7): 172 "And (remember), when your Lord brought out the descendants of the sons of Adam from their sulbi and Allah took testimony against their souls (saying): "Am I not your God?" they replied: "That's right (You are our Lord), We are witnesses". (we do so) so that in the day of judgment you do not say: "Verily We (the House of Adam) are the ones who are caught off guard against this (the oneness of God)."

Based on the divine provisions above, it is known that students who answer that human nature is, dynamism, animism, and religions other than Islam are not in accordance with the rules of Allah. This fact suggests that the socialization of the rules of the divine constitution must be implemented continuously. Erroneous teachings are considered to be the truth if they are continuously socialized. Self-evaluation is becoming increasingly important. The divine constitutional verse that indicates the obligatory self-introspection is the word of Allah Almighty QS. al-Hasyr [59]: 18. Likewise, comprehends, understands and analyzes self-assessment in terms of the 14 verses of Sura al-Israa. Self-assessment is called self-introspection in psychology and means self-correction, while in Islam it is called muhasabah or mudasabah. al-nafs. Muhasabah, especially for Muslims, is an attempt to count and evaluate the number of sins one has committed and what good one has not done (Usman, Abubakar, and Mahfudz 2021).

The increase in student understanding can be known through their statements, including: first, there is an increase in knowledge through counseling activities. Second, remind the bad deeds that must be abandoned, always seek the blessings of Allah Almighty, and be grateful. Third, the importance of charity. Fourth, provide motivation and direction to be utilized. Fifth, enlightened, carry out improvements that have been under-noticed. Sixth, it is very motivating and in addition to knowledge. Seventh, fun, fun, and interesting, the seventh gets useful knowledge (Student answer, 2020). In addition to this, through the message segments and impressions of students, it can be seen that there are activities against them occurring; first, the increase and increase of Faith, Islam, worship, and morals. Second, learning to be humble and self-improvement. Third, be more passionate about self-improvement. The akidah revolution became more devout even though its realization was not yet optimal. increases calmness and intensity. Success can increase the intensity of worship can improve the quality of oneself and turn into a person who God willing is even better. able to make a sacrifice and draw closer to God. Changing the person for the better because it is more frequent to change oneself and improve worship. Motivated to become a better person in carrying out daily life. It teaches to always remember God and involve God in all aspects of life. Teaches to always be self-conscious and teaches critical thinking. science that brings about change for the better. Thank God it gets better over time. A lot brings influence and self-improvement. Can be a benchmark to continue to improve worship. It is very useful and adds knowledge and increases enthusiasm for self-improvement. Assist in managing the management of worship and muamalah. Got a variety of concise explanations but imprinted in mind. Hopefully it can be more consistent and continue to increase worship to Allah SWT and hopefully blessings. Has given his best and is able to increase motivation and always be enthusiastic. Grateful to be able to become a better person and practice positive things to become someone who is able to work and have faith in Allah SWT (Student answer, 2020).

Efforts to Improve the Practice of Divine Constitutional Law on Self Evaluation

Based on the evaluation of student deficiencies in the fields of akidah / belief, worship and muamalah, as well as morals, the main problem / main problem that students lack is: 10 students (5.7%) feel less in the field of akidah / belief. 143 students (81.3%) were lacking in worship and muamalah. 19 students (10.8%) were less in the field of morals. 4 students (2.3%) said they had no flaws. Meanwhile, regarding how to correct the destruction of beliefs /beliefs (faith) is: first, repenting to improve yourself by believing and practicing Islam perfectly 166 (94.9%). Second, carry out the teachings of God according to the teachings of each religion 7 (4%). Third, always do good despite different religions 1 (0.6%), fourth, live based on each belief 1 (0.6%) (Student answer, 2020). In this regard, al-Badr mentions that there are 10 rules in sanctifying oneself, namely: first, tawhid as the cause of origin that makes oneself holy. Second, do'a is the key to self-insolence. Third, the Qur'an is the source of tazkiyah. Fourth, take uswah and qudwah. Fifth, tazkiyah is emptying and sweetening. Sixth, close the path that will make it out of sanctifying oneself. Seventh, remembering

death and encounter with God. Eighth, elect assemblies and friends. Ninth, watch out for vanity and pride. Tenth, knowing oneself (ma'rifah al-Nafs) (Al-Badar 2018, 9–43).

Table 1. Realization of Student Self-Evaluation

Intensitas Realisasi	Jumlah	%
Terlaksana dengan baik	59	33,3
Terlaksana sebagian besar	104	58,8
Kurang terlaksana	13	7,3
Tidak terlaksana	1	0,6

Source: Processed from student answers, 2020

Based on the table above, it can be seen that the implementation of the student plan in an effort to increase the intensity of improvement of deficiencies was 59 people carried out well (33.3%), 104 carried out mostly (58.8%), 13 less carried out (7.3%), 1 not carried out (0.6%). In general, the things that produce the sanctity of the soul are; First faith and tawhid. Second, follow the Messenger of Allah SAW (al-mutabi'ah li Rasulillah SAW). Third, the matter of fardhu, obligatory, and sunnah (Al-Haraniy 1994, 16). In conjunction with this, it becomes very important to know that happiness that uses empirical standards and is materialistic is merely pseudo-happiness and leads to humanitarian problems such as stress and suicide. Meanwhile, happiness that is sought by maintaining the faith gives birth to a person who is calm, peaceful and connects happiness in the world with the hereafter (Ash-Shufi and Mulyana 2021).

Prospects for the Application of Divine Constitutional Law

According to students, Islam must and/or can be perfectly applied in countries: first, only Islamic countries: 53 (30.5%). Second, the country of Indonesia: 13 (7.5%). Third, Western countries: 1 (0.6%). Fourth, all countries: 107 (61.5%). The answers given by students about the possibility of Muslims seeking and implementing rights and obligations based on Islam perfectly in Indonesia are: first, 26 students (14.8%) answered very likely by striving for Indonesia to become an Islamic state. Second, 138 students (78.4%) answered very likely by seeking to apply Islam in all aspects of life. Third, 7 students (4%) answered that it is very likely to be pursued for only a few. Fourth, 5 students (2.8%) answered that it is very likely to be pursued. (Student answer, 2020).

The majority of Indonesia's population is Muslim, so it is natural that the Indonesian constitution since 1945 until now has always upheld Islamic values. There are many Islamic nuances that animate the preamble and torso of the 1945 Constitution (Nurfitriawan 2012). Article 31 paragraph (3) Constitution of the Republic of Indonesia of 1945 mentions that the Government strives and organizes a national education system, which enhances faith and piety and noble character in order to educate the life of the nation, which is regulated by law. In Explanation Law Number 20 of 2003 concerning the National Education System states that all components of the nation are obliged to educate the nation's life which is one of the goals of the Indonesian state. Article 6 Paragraph 4 of the Government Regulation of the Republic of Indonesia Number 57 of 2021 concerning National Education Standards states that "The competency standards for graduates in the Higher Education Level Education Unit are focused on preparing students to become members of society who have noble character, have knowledge, skills, independence, and attitudes to find, develop, and apply science, technology, and art, which are beneficial to humanity."

Some of the factors influencing the application of law based on the divine constitution are: (1) faith (Al-Baqarah [2]: 3); (2) worship (Al-Baqarah [2]: 21); (3) morals (Ali Imran [3]: 159); (4) the environment (Joseph [12]: 54); (5) time (Ar-Ra'd [13]: 2); (6) circumstances (Ar-Ra'd [13]: 11); (7) intention (Al-Baqarah [2]: 225); (8) science (Ali Imran [3]: 7); (9) charity (Ali Imran [3]: 57); (10) proselytizing (An-Nahl [16]: 125); (11) tawakkal (Al-Furqan [25]: 58); (12) hidayah (Al-Qasas [28]: 56); (13) change (Jonah [10]: 64); and taubat (Al-Baqarah [2]: 37) (Lajnah 2019). In fact, these great characters are behavioral evaluation and that the behavior of everyone who is more like you is good (Ebrahimi, Khanjarkhani, and Morovati 2011).

CONCLUSION

There has been a significant increase in students' understanding and practice with regard to divine constitutional law on self-evaluation. Self-evaluation is God's command in His constitution. God's command is fardhu a'in and must be carried out before the evaluation period comes at the end of the day. Self-evaluation is the activity of people of faith, devotion and noble character. It is known that there are still students who misunderstand human nature. There is still a shortage of students in the fields of akidah, ibdah and morals. These errors and shortcomings show that divine constitutional law counseling must be carried out on an ongoing basis. The existence of counseling makes students increase faith and gain useful knowledge, strive and be enthusiastic about carrying out self-improvement, increase the intensity of worship, and draw closer to God. *Allah wa Rasuluh a'lam.*

SUGGESTION

The suggestions for further legal research and counseling are coherent with the recommendations of Umar Bin Khattab which mentions "*Hasibu anfusakum qabla an tuhasabu wa zinu a'malakum qabla an tuzaja alaikum.*" Correspondingly, Ibn Abi Dunya: "*istighfaruna yahtaju ila istighfar.*" Therefore, there is a lot of room and loopholes for further study in all the material content of God's constitutional law and various state constitutions in general in the context of self-evaluation.

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