This research-based paper aims to develop a working concept of “Kota Santri” that sheds the light to instrumentation of Santri City Index. Our proposed index will not only contest western inspired Rehman-Askari Global Islamicity Index, but also Maarif Institute Indeks Kota Islami (IKI) of Indonesia which ignored local values in its indicators. Three fundamental concepts of *walayah*, *insaniyyah*, and *ma’ruf* proposed as foundational scaffolding that deduced from primary, secondary, and tertier legal resources in Islam. In first phase, the aforementioned three fundamental principles serve as guiding principles to six legal values which will be breakdown into variables and indicators of the proposed index. The next phase of research elaborate four areas simultaneously: 1) fundamental concepts (meta-framework, archetypal model, and ‘urf) namely; *walayah-insaniyyah-ma’ruf*, 2) six legal values: freedom, justice, balanced relations of God-human-environment, equality, social welfare, accommodation of local values, 3) law considerants or seven goals of syariah: preservation of faith, soul, mind, offspring, wealth, environment, and honor, and 4) contemporarization and indigenization of Islam’s ethical messages that includes human development. Employing postcolonial approach and cross-disciplinary studies with qualitative data, this study
Santricity Index: An “Islam Nusantara” Islamicity Index

is an effort of transforming into action and indigenization of Islamic norms.

**Keywords:** Index of Kota Santri, maqasid shariah, postcolonialism, indigenization

---

**Introduction**

The blurring demarcation of local and global bring cities becoming an exotic object to study. Students of global politics now side by side with urban planners and sociologists gradually put governance of city at the heart of scholarship and arguably become their main concern. In Indonesia, as a response towards criticism against cities implementing shariah local regulations, Maarif Institute researchers offer Islamic City Index (Indeks Kota Islami/IKI) to measure cities based on three main components: security, prosperity, and happiness.

After a year research, Maarif Institute found that there is no direct correlation between demography with majority of Muslims with “islamicity level”—or how Islamic is—of a city. Interestingly, none of the shariah regulation implementing cities which occupy the top 10 of the accumulative score in three categories: safe, prosperous, and happy. Top 10 ranking has been filled by cities outside Java. When it is partially measured through sigle category, then the city of Banda Aceh scored the highest in welfare while Denpasar sit atop as the city of happiness (Rakyat Merdeka Online, 2016).

In the previous stage, our research concerning the formulation of Santri City (or santricity) Index have found that criticizing and exceeding the general concept of Islamic state or Islamic city would not be an easy task, but nor impossible. The criteria of Islamic state or Islamic city emerged from existing literatures still exposed to Western bias. Today’s trends to
indexing “Islamic state” or indexing “Islamic city” and the like at the end still trapped in Western concept and hardly able to get out of the meaning and structure of Western knowledge that has no cultural legitimacy in Islamic countries, including Indonesia.

The previous research formulated metaframework which seeks to criticize while exceeding the existing framework. Three sources of law serve as primary, secondary, and tertiary source as an effort to moving forward, moving backward, and jumping over the existing framework. Al-Quran as the primary source, the hadith (saying of the prophet) as the secondary source, discussed with the tertiary source which provided space for local values to be accommodated in initiating santricity criteria. The model adopted is a blend of meta-frameworks, archetypal model of ideal society during the Prophet Muhammad times, while simultaneously discussed with contemporarization and indigenization—or an attempt to accommodate today’s conditions and local values in the formulation of sharia law. Then it becomes strenuous efforts to surpass Western bias, hegemonic-anthropocentric system of knowledge, as well as to accommodate local values and awareness beyond the historicity.

The fundamental rules underlying this effort of santricity instrumentation, summed up in three rules: walayah (guardianship/leadership/responsibility), insaniyyah (humanity), and ma’ruf (local values). This three fundamental rules have become reference for the values that has legal implications (legal values) which will be the guide for instrumentation of Santricity variables and indicators in further discussion. The six rules of law are: 1) freedom, 2) balanced relations between God-man- environment, 3) social welfare, 4) equality, 5) justice, and 6) the recognition of the local value. The three (fundamental rules) plus six values (rule of law)
Santricity Index: An “Islam Nusantara” Islamicity Index

encapsulates the spirit of Islamic law in our efforts of social engineering at the city level in the form of the santri city ideals: a comfortable livable city which not only exalt humanity values, but also enriched by the divinity spirit and balanced relations with nature.

Indexes and the Audit Technology

The tradition of indices in recent socio-political science is specifically intended to assess compliance using indicators of development and good governance in a more measurable and definite form. Its origin as model of knowledge starting from its use in business management practices in the 20th century. Some believe that indexes would act as “audit technology” that is able to ensure successful achievement of objectives in the context of business or company management. This audit technology is then introduced into the domain of global governance at the end of the 20th century (Merry, 2009).

Indices has been widely used to measure economic development policy, standardization of health, rule of law observance, minority status, and adherence to human rights principles. Statistics on the number of income, health, education, and violence are examples that are used to measure good life standard of community. The figures are marker for “the objective truth” and comparable (Babbie, 2012).

In general, researchers looked at the use of indexes in the social sciences devoted to some of the following: 1) indicators that replace ideological judgment bias. So the use of indices in governance will pave the way for assessment based on rational decision making and statistical information. 2) “the objective truth” presented in the statistics will be a tool to publicly give fair assessment of govermental processes. 3) The use of indicators is methodological sophistication of new political
science that spawned an “audit culture”. This method provides the opportunity for people to assess their own behavior and performance of ruling government within a socio-political unit.

4) Indicators provide data comparable to ranking system. For example, the poverty level of various regions can be compared using indicators/indices of poverty.

Based on this rationale, this study aims that conception of santricity can be operationalized to formulate Santricity Index so the term commonly used in cities of Java have scientific arguments and can be measured both by Government, civil society, and even the private sector. Simply put, this study seeks to measure indicators of social, legal, and political welfare using the ideals of santri (Muslim student) community or pesantren with accurate statistical numbers.

Research Design

Design of this study emphasizes the combination of qualitative research and quantitative (mixed method). So this study is not a mere quantitative, or mere qualitative, but a mixture of both. Outcomes of this study are variables or set of indicators that become instrument of Santricity index. Yet, to some extent, this study accommodates qualitative research method more rather than quantitative.

In this sense, this study is a qualitative research to determine the variables and indicators of Santricity index, which will be deduced to questions that will be tested in Malang, or other surrounding cities.

Islamic Cities in Literatures

Islam resurgence as a new force in global political architecture raises the interest of scholars to explore new concepts related to Islamic civilization, and so does the idea of
Islamic cities which attracted the attention of policy makers and researchers of social sciences. This effort was originally initiated in the early 20th century, focusing on the study of the old cities in the Arab world and the Middle East as the early onset of Islamic civilization. In the beginning, this study was strongly influenced by orientalists who observe the essence of what so called Islamic cities (Raymond, 1984). Classical literatures of Islamic cities we can find in the work of orientalists as Marcais (1928), Marcais (1957), von Grunebaum (1961), Hourani (1970), and Abu Lughod (1987). Including the old cities of Nusantara such as Atjeh, Banten, Jogjakarta, or Malaka that we can read in the work of Kathiritamby-Wells (1986).

Abu Lughod (1987) definition about Islamic city could serve as the initial referral. She argues that there are three elements that must exist in Islamic cities, namely: 1) Grouping juridically and spatially that segregates between Muslims and followers of other religions, 2) spatial separation and division of labor based on gender (male/female), 3) system of land use with decentralization pattern and ex post facto, as well as government regulation on the use of space/land.

Recently in the 21st century, the study of Islamic city re-emerged into scientific debates among academics in the work of Gotreich (2004), Jayusi (2008), Petruccioli (2007) and Ross (2006). A common characteristic of these studies is that every phenomenon appearing in the Muslim civilization is fundamentally conditioned by Islam. So it is not surprising that Islam is naturally interpreted as an institution that organizes social, political, and economic activities and even determine the character of physical buildings of a city (Raymond, 1984). On this pretext, the city planners/engineers of Arab countries began to build city-development paradigm based on the orientalists’ perspective.
The narrative of Islamic city can be described in the metaphor of an elephant who is touched by blind persons, who often reduce truth into partial fragment. The urban planners/engineers in some Arab countries then trying to rebuild Islamic cities with methods that focus on results, an orientalist-inspired city model. Sadly, the planners/engineers built the lay-out of these cities without paying attention to details of their historical process (Abu-Lughod, 1987). A city is also affected by other historical narrative, which not only affected by Islam, the existing dominant values. Cities in Indonesia, for example, are more influenced by the Hindu-Buddhist civilization that had been present long before Islam (Wells).

Unfortunately, the orientalists’ viewpoint are still being reproduced by researchers of Islamic civilization today, like Rehman and Askari (2010) who did the rank assessment of 208 countries around the world using the concept of Islamicity Index. Arguably using a Western developmental approach, the two researchers are trying to break down the basic principles of Islam into the statistics to formulate indicators of economic, political, social, and culture of the people of Islam in a country. Indicators are used as statistical mechanism which serves as reduction of complex data towards number simplification useful to stakeholders and politicians (Merry, 2009).

In the following we will present several indicators of Rehman and Askari’s Islamicity Index which would indicate Western developmentalist ideological bias. In their research, Rehman and Askari split Islamicity Index (I) into 4 indicators as follows: 1) Economic Islamicity Index (EI), 2) Law and Governance Islamicity Index (LGI), 3) Human and Political Rights Islamicity Index (HPI), and, 4) International Relations Islamicity Index (IRI). With the forementioned four components
of the index, Rehman and Askari measure Islamicity Index by the formula: \( I = (EI) + (LGI) + (HPI) + (IRI) \).

**Tabel 1. Islamicity Index Dimensions**

<table>
<thead>
<tr>
<th>No.</th>
<th>DIMENSIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Economic Islamicity Index</td>
</tr>
<tr>
<td>2</td>
<td>Law and Governance Islamicity Index</td>
</tr>
<tr>
<td>3</td>
<td>Human and Political Rights Islamicity Index</td>
</tr>
<tr>
<td>4</td>
<td>International Relations Islamicity Index</td>
</tr>
</tbody>
</table>

Indications of their western developmentalist view in their works can be observed in more detail, for instance, on Economic Islamicity Index. This first index elaborated some fundamental principles of capitalism as the western economic model. The following are indicators of Economic Islamicity Index of Rehman and Askari:

**Tabel 2. Rehman and Askari’s Economic Islamicity Index**

<table>
<thead>
<tr>
<th>No.</th>
<th>FUNDAMENTAL PRINCIPLES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Equal economic opportunities for all member of society and economic freedom</td>
</tr>
<tr>
<td>2</td>
<td>Economic equity</td>
</tr>
<tr>
<td>3</td>
<td>Personal property rights and sanctity of contracts</td>
</tr>
<tr>
<td>4</td>
<td>Job creation for all that can and want to work &amp; equal availability of employment</td>
</tr>
<tr>
<td>5</td>
<td>Equal availability of education</td>
</tr>
<tr>
<td>6</td>
<td>Poverty prevention and reduction, basic need fulfillment of food, shelter, clothing, and rest; and alms giving to charity</td>
</tr>
<tr>
<td>7</td>
<td>Taxation to meet the unfulfilled needs of society &amp; to address social issues generally</td>
</tr>
</tbody>
</table>
This study takes a slightly different position from research on Islamicity Index (2010) or Rehman and Askari. We are trying to formulate indicators of city development using principles that correspond to Indonesian Islam. This research also referring to the work of Nakamura (1976) who argues that Islamic cities in Java show so many physical and functional character which is almost always inspired by Hinduism-Buddhist environmental factors and culture.

This study seeks to pay attention to the historical aspect of local cities in Indonesia that worth considering as a variable of Santri City index. As a follow up of study in the previous year, this research will break down the fundamental rules and law values to variables and indicators, so the label of Santri City will be validly operationalized and measured.

**Fundamental Rules of Santricity**

In contrast to the formulation of indices that had been carried out by researchers in the field of good governance, we use the postcolonial approach to find rules that are compatible for development Santri City in the context of Indonesian Islam community. This study is an attempt to criticise the research
conducted by Mirrakhor and Askari (2010) who write developmentalism-inspired Islamicity Index.

Based on previous research, by deepening and extending Islamic paradigm that represent meta-frameworks and archetypal model we propose three rules that will be the basis for formulation of santricity index, namely: 1) walayah, 2) insaniyyah, and 3) ma’ruf. The following three will be outlined below.

1. **Walayah (Guardianship)**

Walayah is a central concept in the formulation of santricity rules since it gathers four qualities, namely guidance/guardianship, leadership, responsibility and love. In the Qur’an, the word is derived from the basic *wau-lam-ya*, and is widely used in various forms. At least in the Qur’an there are 124 nouns and 112 verbs (Muthahhari, 2003: 119). In Al-Munjid dictionary (1986: 918), the entry word *wa-la-ya* has five meanings: close, follow, control, help, and love. Mirrakhor and Askari (2010: 57) interpret walayah as the Creator’s unconditional, active, dynamic love, to the creations embodied in the creation and administration of livelihood. For humans, this means the adequacy of resources for living and obeying God’s command to carry out his existential task. Humans reply this divine love by spreading the love to the fellow human beings and the whole creation, including nature. Mirrakhor and Askari’s interpretation Mirrakhor is slightly partial because only cover one meaning of love. Nevertheless, they also interpret walayah broadly in some derivative principles.

The definition of walayah also proposed by Muthahhari. He (2003: 119-120), citing Ar Raghib Al-Asfahani in Al Mufrodat fi Ghoribil Qur’an, argues that if the term simplified as doer, *wali* (guardian), will have
meanings: friend, leader, the responsible, the authority, and some other meanings but still implies a close relationship. All of which essentially will lead to a sense of leadership and responsibility.

Because of its rich meanings, *walayah* have some derivative principles that are complementary. Mirrakhor and Askari (2010: 61) states that the word love as the essence of *walayah* manifests in various ways. The main thing is to give a sense of safe and comfort between the two parties, God and man, the Creator and His creation. These two parties connected in two complementary poles. One pole, the realm of God, manifest in leadership-guardianship and authority. The other pole, the pole of man, manifests in loyalty and obedience. In Islamic terms, the first pole is called *rububiyyah* (from the word *rabb*, owner) and the second pole is called *ubudiyyah* (from the word *ibadah*, worship).

The concept of loving relationship between God and man has become the point of departure to develop role model in social engineering efforts. The love of God, as the owner of the entire universe, made Him as the One that must be worshiped. Love of God will include loyalty and obedience to him in the form of worship. In this obligation, we can find closeness between *deen* (religion) and *dayn* (debt). Humans owe worship as manifestation of the love of God. The obligation to worship in Islam manifests in the Five Pillars of Islam: *Shahadah* (testimony of God existence), prayer, fasting, zakat and hajj. However, the love of God manifested in 5 pillars only represents form of love that is static, passive and superficial.

The love of God for people is also manifested by respecting and glorifying them. God’s way to glorify man is by making him God’s representative (*khalifah*) on earth.
For this regard, He showers man with His grace by sufficient material and non-material blessings. Nature is material gift for humans to fulfill his needs and able to worship Him and to reach perfection, both individually and collectively. Non-material gift of the man is the soul (ruh), reason (‘aql), nature, and the freedom to choose (Mirrakhor and Askari, 2010: 88).

Human autonomy to choose is the greatest gift that distinguishes human beings with angels. This autonomy given through human freedom to choose is tested through man’s obedience to the rules—including the institution—that has demonstrated the existence of God in order to achieve harmonious existence. Herein lies the obligation to maintain the balance of God-man-nature. In this realm, Islamic cosmology have something in common with Javanese/Nusantara cosmology in the division of macrocosmos (the universe) and the microcosmos (man). The destruction of nature is a form of ugliness because it destruct the balance.

Adherence to the rules and institutions is also an important principle of walayah derivatives. Adherence to the rule of God is the manifestation of the love of God. And so does the strict adherence to the institution as part of the love of God and keeping the balance of cosmology. The institutions here can be interpreted as social structure and religious structures as well. If it is interpreted religiously, the Prophet Muhammad occupies the highest structure where we put form of love and obedience to. The next is the successor to the Prophet Muhammad, the cleric, or imam. In the social structure, government leaders (ulul amr) is also an institution that must be obeyed and followed.
2. **Insaniyyah (Humanity)**

*Insan* is human being with moral qualities. Shariati (2001) divides people into two, *basyar* and *insan*. Both are defined in Indonesian Language as “man”, whereas according to Shariati both are different. *Basyar* (human kind) is human in the sense of physical-biological, while *insan* (human being) is the man with the quality of self awareness and environment-awareness, as well as the ability to choose. *Basyar* can be defined as passive, static human beings and does not have a purpose. *Insan* are man of consciousness, has a goal to achieve perfection. *Insaniyyah* (humanity) are the rules that underlie the formation of individual and community efforts towards a good life (*hayah toyyibah*).

This rule of insaniyyah is closely linked to the rule of *walayah*. In order for the love of God in the Five Pillars of Islam and the discussion about *walayah* not just at the level of symbols and nominal, it is necessary to be activated. Every obligation in the Five Pillars of Islam has two sides, the divinity (*uluhiyyah*) and humanity (*unusiyyah*). Broadening the love of God from mere rituals into action by helping fellow human beings transform love from its passive, static, and superficial form into an active, dynamic, and reciprocal/unrequited love. So helping fellow human being is like earthing the love of God. Being fair to our fellow human beings is the form of the love of God, while serving or helping the tyrants and oppressors will deny the love of God and should be shunned (Mirrakhor and Askari, 2010: 62). Therefore, all obligations in the Five Pillars of Islam will only be meaningful if they benefit others. The testimony of the Lord (*shahadah*) requires us to do good and avoid the evil deed toward our fellow and nature as the fruit of prayer. Fasting is only meaningful if it brings
sensitivity, awareness, and ultimate solidarity with the hungers or those who economically deprived. Hajj will have only beneficial if it spawned desire to subjugate lust ownership (such as the philosophy of sacrifice) and the consciousness of brotherhood among peoples.

The most important dimension of devotion to God is to eliminate barriers and empower another human being in realizing the love and worship of God. These dimensions are relevant to the command of the Prophet Muhammad to fight poverty because poverty is an inhibitor of the poor in the journey towards perfection, both individually and collectively. Helping fellow humans in an attempt to reach perfection is required path as representative of the Lord (khalifah) in exalting human dignity.

Human distinctiveness comes from his difference with the animals and as duty bearers (Rahmat, 1995: 77). The human ability to reason and his freedom of choice makes him carry out the mandate to create a better world order. Again this is closely related to the concept walayah, namely responsibility. Self purification towards perfection not only requires people to be responsible for others and taking care of his wits, but also to anything that distracts love and obedience to God.

The form of denial of the love of God in social practices will produce human divisions because monopoly of ownership and group ego will create dichotomy of “me and mine” and “us-them”. These rules will deliver on the principles of justice. In the Quran, justice is used in two different words, qisth and ‘adl. If qisth is an inner gift in man, the ‘adl is justice manifested in the form of action to the outside of one’s self.
3. **Ma’ruf (Local Values/Virtues)**

Of the seven tertiary sources of Islamic law, this study gives emphasis and bigger portions on *al’urf*, local values or customs to complement santricity fundamental rules. ‘Urf is the genesis term of its derivative, *ma’ruf*. In the Quran, God invites people to do *khair* and *ma’ruf*. Unfortunately, the narrow translation of Indonesian language makes them translated into “good”.

Goodness in Islam has varying terms. It can be found in the Qur’an and hadith through variius dictions, at least eight; 1) alhasanah, 2) tayyibah, 3) mahmudah, 5) karimah, 6) al-birru, 7) sholah, 8) *ma’ruf*. If Islam is interpreted by the Prophet Muhammad in the hadith above as “intending goodness (sholah) by balancing the rights of God, the Prophet, and the man”, it needs to be sorted which “goodness” is meant.

Madjid (1994) argues that there is difference between *khair* and *ma’ruf*. According to Madjid, *khair* is the universal good, while if something is good, has ties to local customs, contextual, as well as space and time-bound, then it belongs to the category of *ma’ruf*. So if *khair* is universal, *ma’ruf* is operative-conditional. The big task now is that muslims must capture the universal message of *khair* on the level of “high generalization” and then interpret it into *ma’ruf*. Muslims still find major problems at interpreting the abstract-universal values to operative-conditional ones.

Madjid’s opinion (1994) is in line with Mirrakhor and Askari’s in viewing the need to incorporate elements which accommodate context in interpreting Islamic values. The difference is, while Madjid does not explain where the elements are placed, Mirrakhor firmly stated that it is placed at the operational-conditional level, meaning that an exemplary model is in the time of Prophet Muhammad.
Thus, if *khair* is meta-framework, then we should find an explanation of *ma’ruf* operationalization from prophetic traditions by also utilizing the values related to local customs and contextuality. This effort is a way to make the universal messages of Islam has transformative elan in social and civic engineering.

**Interpreting Islam**

Defining Islam will help operationalizing Islam into instruments. For us, Islam, referring to a valid hadith, is defined as an-nasihah. In Indonesian language, an-nasihah interpreted narrowly as “advice, the teaching, suggestion, fatwa, feedback, guidance, warning, instruction, recommendation, warning, tip”, or can be defined as “the mandate, the moral, the message” (Endarmoko, 2006: 427).

According to Al-Asfahani (2013), the term “advice” has richer entry meaning that more relevant for this study. According to him, the meanings of advice are: 1) intending good (*sholah*, from the same root with *islah*, reconciliation) to others who were given advice, 2) clean of dirt. This summarizes the essence of the teachings of Islam. According Musthofa Al Bugha (2012), author of Al Wafi which explains the meaning of the hadith Imam Nawawi, it summarizes the overall words of the prophet’s advice in broad sense. Islam as advice also summarizes the affairs of *aqidah* (theology), *ibadah* (worship), as well as *mu’amalah* (social relationships).

If Islam in the above hadith (addin annasihah) interpreted as a religion that intends goodness (piety), then goodness is intended to fulfill the rights of God, the Prophet, and humans in general. Interpret Islam as counsel (addin huwan nasihah) necessitates not only *fiqhi* (legal) approach but also *akhlaqi* (moral). Good or pious demanding fulfillment of religious
rituals (fiqhi) with social virtues (akhlaqi). Islam, as the hadith above, intend goodness (piety) as the essence of its teachings.

Interpreting Islam as advice is an attempt to emphasize the meaning of Islam as a religion that cares both material and non-material. This concept is also a critique on the meaning of Islam by the Maarif Institute when formulating Islamic City Index (IKI) that seem more reductionist in interpreting Islam. According to the Maarif Institute, Islam is defined as “addin wan ni’mah” (religion and ni’mah). Maarif then elaborates “ni’mah” in the sense of “al hayah al hasanah” (the good life) (2016). This definition emphasizes material happiness while is also not accommodating local values. According to Gus Nadhif Ahmad (2016): “Redefining Islam as addin wan ni’mah and then interpreted as alhayah alhasanah is too shallow. I say so because it equalizes happiness with mere material happiness”.

Gus Nadhif criticism towards the definition of Islam as alhayah alhasanah prone to material happiness is supported by the opinion At Thobari who interpret Islam as “alhayah atthoyyibah” (the good life). He says, “the standard of good living, alhayah atthoyyibah, according to Quran and is faith come first, and second, good deeds. This is according to At Thobari in his Tafseer Juz 15 page 353”. This opinion confirms diversity of diction “good” according to the Quran, as mentioned earlier.

Of the eight different dictions, al ma’ruf is the final word that encapsulates many aspects of the whole goodness referenced above. According to Al Asfahani (2013: 431), al ma’ruf is, “nicknames for every good deed known both in mind and according to sharia”. Meanwhile, according to Al Munjид (1992: 500) it means “goodness (al khair), al ihsan (perfect goodness), and fortune”. Deep meanings of al ma’ruf come from Madjid’s interpretation (1994). He argues that there are special characteristics of goodness through al maruf. Khair
means universal goodness, while al maruf owns other than something is good, it is also 1) has links with local custom, and 2) contextual, and 3) space and time-bound. Al ma\textsuperscript{r}uf also sums up the various elements of goodness in other terms (al hasanah, thoyyibah, mahmudah, al birru, karimah, khair, sholah) into a word that good both in terms of ratio and sharia, as well as in esoteric/inner /spiritual (gnosis) and also operative-conditional.

However, it is also possible that the local values would be contrary to the principle of goodness according to Islamic law. If this is the case, then the choice is to prioritize the principles of Islam while facing collision wisely. In this case, Gus Nadhif (2016) proposed a “Walisongo formula”. He stated that, “I strongly agree about al ma\textsuperscript{r}uf, however, if local value appears at odds with al ma\textsuperscript{r}uf assyar\textsuperscript{i}, then we should use “Walisongo formula”, meaning subjugating the local values under sharia wisely”

Principles in Measuring Goodness

Defining Islam as nasihah implied that Islam as a religion (addin) must have a transformative passion for bringing goodness for all creatures (rahmatan lil Alamin) as well as accommodating the local values. Affirming previous discussion, Islam in the interpretation of this effort is the transformation of norms to action, as well as indigenization, or contextualization of Islam’s universal message. This message then pursued into three basic rules; 1) leadership/responsibility (walayah), 2) humanity (insaniyyah), 3) locality (ma\textsuperscript{r}uf).

The embodiment of balanced and contextual values above guided by the spirit of shariah ethics summarized in more contemporary maqasid shariah. Maqasid sharia usually summarized in five universal fundamentals (al kulliyah al khammah) behind producing shariah law, which protect: 1)
religion (deen), 2) mental and physical safety (nafs), 3) mind (aql), 4) wealth (maal), 5) the survival of offspring (nasl). Several new opinions added the important issue related to preserving human honor (hifdزل 'irdhi). This traditional categorization put protection of religion and life in the primary level (dharurah/emergency), mind and wealth protection in the level of need (hajيyyat), while the preservation of offspring survival and honor in the level of “luxury” (tahsiniyyat) (Auda 2007: 3). Several new opinions are now also incorporated preservation of environment (hifزل bi'ah)—as adopted by the Maarif Institute (2016).

In the previous phase, we have inserted balanced relations between God, man and nature, as one of the legal values that guides common goodness measurement of the other five, namely; 1) freedom, 2) justice, 3) equality, 4) social welfare, 5) recognition of local values. Regarding that in our previous research we accommodate six legal values, then the seven goals of maqasid above—by adding two, the preservation of honor (hifزل 'ird) and environmental protection (hifزل bi'ah)—ideally should be considerations in the formulation of legal product (fiqh). However, the spirit of the maqasid is not enough for mere protection and preservation (al hifز and al ismah) and must be moved to the maqasid for development and rights

**Maqasid Evolution: from Traditional to Contemporary**

Age continues moving and brought new changes. In this regard, most Islamic jurists working to develop maqasid of its traditional sense to the latest conditions, even though others reject it. We can see example for the initiative of “maqasid wuantum leap” from the efforts made Ibn Ashur, Tunisia intellectuals, who developed the meaning of the protection of offspring (hifزلun nasl). From merely purport to protect
offspring as the smallest individual unit, she moved to interpret it as “protection/care for families” which is greater, as well as it has more systemic dimension. Ibn Ashur efforts have opened up maqasid reinterpretation oriented not only towards "value", but also "system".

In our view, the meaning of traditional maqasid is no longer sufficiently used as preamble to lay the ethical spirit of religion in today's society needs. This is because the sharp criticism to traditional meaning of maqasid; First, the scope and the focus is on the individual level rather than focus on the family, society, and human beings in general. Second, does not accommodate the universal norms and basic like "justice" and "freedom". Third, limits reference merely of fiqh literature than the original text (Auda 2007: 5). Thus new interpretation in this maqasid makes the structure more multidimensional to include emergency level, the scope of the regulation, the scope of community, and public as new important element.

Contemporary jurisprudents’s bid to repair maqasid is—in addition to capturing the spirit of ethics that were previously removed (like fairness, or specifically; children rights in family law), expanding the scope of concern to public and humanity (which have an impact on human rights issues to capture the glorification of human dignity)—also to exceed the historicity. Beyond the historicity means the adjustment of Islam message to current condition. Holding expert opinion of fiqh literature originating from the era of the 7th century to 13 too tightly would make the law does not capture the changes that occur. So rather than being stuck in the old opinion, the contemporary Islamic jurists prefer to develop new interpretation of the law refers to the text of primary and secondary sources, the Koran and the hadith, to formulate new laws.

However, maqasid reinterpretation to follow the spirit of the changing times is not new. There are many predecessor
jurisprudents that have done it. We can name from modern times: Rashid Rida, At Tahir Ibn Ashur, Muhammad Al Ghazaly, and Yusuf Al Qardhawy. From the third century and four things that have been done by Al Hakim At-Tirmidh, Abu Zayd al Balkhi, Abu Qaffal Al Kabir, Babawayh Ibn Al-Qumi, Al Amiri al Failasuf. Meanwhile, from the fifth century until eight this initiative emerged from Al Juwayni and his student, Al Ghazali and Al Syathibi, Ibn Abdus Salam, Al Qarafi. From Al Juwayni times we can take an example of how the meaning of maqasid new meaning (at that time) eventually also become obsolete in the present and still requires newer contextual meaning. Focusing on safeguards (al ismah) and preservation (al hifz), they stated that the purpose of Islamic law is what we know today as the maqasid syariah established with five basic objectives above.

Formulating maqasid to be appropriate to current times require appropriate wording and meaning of its times. So, if in the past, the traditional meaning of protection of honor (hifzul irdli) interpreted as safeguarding of "blood, money and honor" following hadith of the Prophet, now it could be interpreted as protection human dignity and human rights. Safeguarding of wealth to catch up the needs of this age—by taking the example of Al Juwayni, Al Ghazali and Al Amiri—could be interpreted as, "social assistance", "economic development", "cash flow", "public welfare" or "elimination of economic gap". Protection of mind (hifzul aql) does not just stop at the prohibition of consuming the intoxicating, but also evolved into, "dissemination of scientific thinking", "right for education" to "prevention of brain drain". Protection of religion (hifzud diin) becomes revolutionary interpreted as, "freedom of belief" (Auda 2007: 248).
Islam and Human Development

Efforts to make Islam has the spirit of change through adjustments to the ethical message of human development (human development) is not easy. Until now, the effort was fiercely debated and criticized not only the internal Muslims, but also from outside. While most scholars who are on the UNESCO seeks to complement the general norms of human rights in the Universal Declaration of Human Rights (UDHR) with the values of Islam through the Universal Declaration of Islamic Human Rights in Cairo in 1981, sharp criticism emerged from senior United Nations High Commission for Refugees (UNHCR), which accused the Declaration as a "grave threat to inter-cultural consensus on which to base the formulation of universal human rights instruments" (Auda, 2007).

However, not all parties respond negatively to this Islamic Declaration of Human Rights. Most other UNHCR officials even praise this Declaration as "add a positive dimension of human rights, because-in contrast to the international instruments-this Declaration adds a new dimension to obey moral motivation". There is a divine element that strengthens the philosophical foundations and strengthen their enforcement efforts. In this second position is a new approach maqasasid, this paper also.

Instruments of Santricity Index

From the above discussion and previous studies to elaborate 1) a basic rule (meta-framework, archetypal models, and ‘urf) that of walayah-insaniyya-ma’ruf, 2) the rule of law which six, namely-the freedom of justice, equity of God-man-nature, equality, social welfare, the recognition of local values, 3) legal preamble, seven objectives of sharia: the protection of religion, life, mind, offspring, wealth, environment, and honor,
and 4) contemporarisation and indigenization of Islam including the ethical message human development (human development), then Santri city defined into three categories: first, safety second, comfortable, and third, prosperous. This categories equivalent in Islam as aaminah, muthmainnah, and thayyibah.

According to Al Asfahani (2013), security means: peaceful soul and there is no fear, as well as the conditions of peace and quiet. While comfortable means: environment that provides opportunity for self, sharing, solidarity and berkeseimbangan living with nature, calm conditions, or the appearance of stability/quietness after a disturbance or unrest. Comfort carrying calm state, both physically and mental/spiritual. Comfort in terms alhayah athoyyibah can also be interpreted as a good life that combines faith and charity.

While prosperous interpreted as: the situation of the assurance to the public on the guarantee provision (education, health and income), which many (alternative number of jobs) and good (quality and conditions in the workplace), which brings a sense of pleasure in sensory and psychiatric residents who good (knowledge and faith). The following are variables and indicators of Santri City Index:

**Tabel Indicators of Santricity Index**

<table>
<thead>
<tr>
<th>DIMENSIION</th>
<th>WORKING AREA</th>
<th>INDICATORS/PROXY MEASUREMENT</th>
<th>DESCRIPTION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lingkungan</td>
<td>Harmoni alam- manusia- Tuhan</td>
<td>1. Keragaman hayati 2. Penghargaan pada multikulturalisme</td>
<td>• Menghargai alam dan lingkungan  • Menghargai nilai budaya yang beragam</td>
</tr>
<tr>
<td>Pemerintahan</td>
<td>Kesejahteraan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>----------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kebebasan beragama</td>
<td>Kebutuhan dasar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Perlindungan hukum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kepemimpinan</td>
<td>1. Pangan</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Sandang</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Papan</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

|                                      | Ketersediaan dan keterjangkauan pembako |
|                                      | Ketersediaan dan keterjangkauan sandang |
|                                      | Ketersediaan dan keterjangkauan papan  |

| Jaminan sosial                       | 1. Kesehatan                          |
|                                      | 2. Pendidikan                         |
|                                      | 3. Non Diskriminas                    |

| Fasilitas, pelayanan dan perlindungan kesehatan |
| Fasilitas dan kesempatan mendapatkan pendidikan |
| Pengakuan pada hak orang miskin, anak, lansia dan difabel |

| Masyarakat                           | 1. Pendapatan/tingkat ekonomi         |
|                                      | 2. Social assistance                  |

| Pendapatan sesuai/diantas UMR        |
| Mendapatkan pekerjaan                |
| Solidaritas, kepedulian dan kemauan berbagi dengan sesama |

| Kesetaraan gender                    | 1. Ekonomi                             |
|                                      | 2. Politik                             |
|                                      | 3. Sumber Daya                        |

| Laki-laki dan perempuan memperoleh kesempatan yang sama di bidang ekonomi |
| Laki-laki dan perempuan memperoleh kesempatan yang sama untuk memilih dan dipilih dalam dunia politik |
| Laki-laki dan perempuan untuk masuk dunia publik dan memperoleh posisi yang sama |
Conclusion

This study found that criticizing and exceeding general concept of Islamic state or Islamic city is like treading the steep, difficult mission, but not an impossible mission. The results of this research seeks to operationalize the spirit and message of Islamic ethics by elaborating empath al; 1) The basic rule (meta-framework, archetypal models, and 'urf) that Walayah-insaniyya-ma'raf, 2) the rule of law which six, namely-the freedom of justice, equity God-man-nature, equality, social welfare, recognition the local value, 3) legal preamble, seven objectives of sharia: the protection of religion, life, intellect, lineage, wealth, environment, and honor, and 4) kontemperorisasi and indigenization message of Islamic ethics, including human development (human development).

From the above efforts, Santri City are defined by s three categories. The first category, safe, two, comfortable, and third, prosperous. The third category of safe, comfortable, and has a prosperous equivalent in diction Qur’an and hadith as aaminah, muthmainnah, and thayyibah. These three categories are outlined in four dimensions, namely 1) the environment, 2) government, 3) social welfare, 4) community.

Four dimensions that later becomes the engine of "audit technology" to determine a city qualifies as Santri city or not. The first dimension, the environmental dimension measurement focuses on the field of balance God-man-nature, with indicators of appreciation and preservation of the environment and respect for diverse cultural values. This indicator seeks to look at the environment as a whole with their balance- human God-nature, an environmental point of view in the light of taskhiir (subjugating and exploiting nature for human beings) are destructive.
The second dimension, the dimension of governance focuses on the protection of religious freedom, legal protection, and leadership. These dimensions believes that the principle of hifzud din, keeping religion, also necessitates an award on their religion other than Islam and see the effectiveness of the performance of the bureaucracy in the public service.

The third dimension, the dimension of social welfare measures the satisfaction of basic needs and social security to the public. Meeting the needs of the basic views of not only the availability but also affordability of food, clothing, and shelter. While social security indicators measure the facilitation of the government to the public in terms of access to education, health, and the absence of non-discriminatory treatment.

Last dimensions focus on the community with a focus on efforts to reduce disparities and gender equality. Reduction in the gap measured at the level of income and social assistance in which there is an element of social solidarity typical of Indonesia, mutual cooperation, especially hasrta and commitment to share in the current conditions of distress. As for gender equality measure of equality of opportunity in the economic, political, and resources.
Bibliography


Chowdhury, Omar Haider; 1991; *Human Development Index: a Critique*; The Bangladesh Institute of Development Studies, Vol. 19, No. 3.


Effendi, Soffian & Tukiran; 2012; *Metode Penelitian Survei*; Jakarta: LP3ES.

Godfrey-Smith, Peter; 2003; *Theory and Reality: an Introduction to the Philosophy of Science*; The University of Chicago Press: Chicago.


Aswab Mahasin, Bandung: Dunia Pustaka Jaya.


Rehman, Scheherazade S., Hossein Askari; 2010; How Islamic Are Islamic Countries?; Global Economy Journal, Vo. 10, Issue 2; Berkeley Electronic Press.

Spivak, Gayatri; 1988; Can Subaltern Speak?; Carry Nelson and Lawrence Grossberg (eds); Marxist Interpretations of Culture; London: MacMillan.


Swisher, Karen Gayton; 1996; Why Indian People Should Be the Ones To Write About Indian; University of Nebraska Press; American Indian Quarterly, Vol. 20, No.1.


Santricity Index: An “Islam Nusantara” Islamicity Index

Foreign Policy Journal; 2005; The Failed States Index; Washington Newsweek Interactive, LLC.

Sumber Online

Anne Ball, 2015, Islam is the fastest growing religion in the world, diunduh dari: http://learningenglish.voanews.com/content/islam-fastest-growing-religion/2733147.html diunduh pada tanggal 05 April 2015.


<http://gresikkab.go.id/berita/2015_09_16_harga_mati_untuk_mempertahankan_gresik_sebagai_kota_santri> diakses pada 22 Oktober 2015 pukul 19:00
Sumber Wawancara


Wawancara dengan K.H. Nadhif Ahmad, 20 Oktober 2016, di Pesantren Darussalam, Lawang, Kabupaten Malang
Santricity Index: An "Islam Nusantara" Islamicity Index