Vol. 6, No. 3, September 2018

p-ISSN: 2338-8617
e-ISSN: 2443-2067

Jurnal Ilmiah PEURADEUN

JIP
The International Journal of Social Sciences
www.journal.scadindependent.org
DOI Prefix Number: 10.26811

ACCREDITED "B" by the Ministry of Ristekdikti
from October 30, 2017 until October 30, 2022

sinta
Science and Technology Index

Copernicus Publications
The Innovative Open Access Publisher

SCAD Independent
Accreditation by IAO since 2014

Jurnal Ilmiah Peuradeun
The International Journal of Social Sciences
P-ISSN: 2338-8617
E-ISSN: 2443-2067
International Journal
Open Access
Peer-Reviewed

EDITORIAL TEAM

EDITOR IN CHIEF:

Ramzi Murziqin; *Ar-Raniry State Islamic University, Indonesia*

ASSOCIATE EDITOR:

Tabrani. ZA, (Scopus ID: 57193112725); *Islamic University of Indonesia, Indonesia*

Syahril el-Vanthuny, (Scopus ID: 41862411700); *Serambi Mekkah University, Indonesia*

Hijjatul Qamariah, (Wos ID: O-4441-2019); *Deakin University, Melbourne, Australia*

Wang Yean Sung, (Wos ID: M-5101-2019); *National University of Singapore, Singapore*

REGIONAL EDITOR FOR ASIA-PACIFIC:

Miftachul Huda, (Scopus ID: 56712456800; *Universiti Pendidikan Sultan Idris, Malaysia*

Peter Jon Loyola Mendoza; *The University of Science and Technology of Southern Philippines, Philippines*

EDITORIAL BOARD:

Ismail Suardi Wekke, (Scopus ID: 35076859100); *Sekolah Tinggi Agama Islam Negeri Sorong, Indonesia*

Saifullah Idris, (Scopus ID: 57209245422); *Ar-Raniry State Islamic University, Indonesia*

Hafas Furqani, (Scopus ID: 35558433300); *Ar-Raniry State Islamic University, Indonesia*

Eka Srimulyani, (Scopus ID: 55659548600); *Ar-Raniry State Islamic University, Indonesia*

Siti Patimah, (Scopus ID: 57210400640); *Raden Intan State Islamic University, Indonesia*

Saifuddin Chalim, (Scopus ID: 57208552735); *Sunan Ampel State Islamic University, Indonesia*

Mujiburrahman, (Scopus ID: 57203542843); *Ar-Raniry State Islamic University, Indonesia*

Asna Husin, (Scopus ID: 56451725100); *Ar-Raniry State Islamic University, Indonesia*

Abdul Manan; *Ar-Raniry State Islamic University, Indonesia*

M. Ikhsan; *Syiah Kuala University, Indonesia*

Kamrani Buseri; *Antasari State Islamic University South Kalimantan, Indonesia*

Sri Winarni; *Yogyakarta State University, Indonesia*

Faisal A. Rani; *Syiah Kuala University, Indonesia*

Romi Siswanto; *The Ministry of Education and Culture of the Republic of Indonesia, Indonesia*

INTERNATIONAL EDITORIAL BOARD:

David E. Card, (Scopus ID: 7006709011); *University of California Berkeley, United States*

Sergei Kulik, (Scopus ID: 7005727307); *Lomonosov Moscow State University, Russian Federation*

Anthony J. Gill, (Scopus ID: 7102592837); *University of Washington, United States*

John Chi Kin LEE, (Scopus ID: 36063275600); *The Education University of Hong Kong, Hongkong*

Mimin Nurjhani, (Scopus ID: 57193794852); *Universitas Pendidikan Indonesia, Indonesia*

Kamaruzzaman Bustamam-Ahmad, (Scopus ID: 57200293027); *Ar-Raniry State Islamic University, Indonesia*

Habiburrahim, (Scopus ID: 57205559106); *Ar-Raniry State Islamic University, Indonesia*

Mohd. Zailani Mohd. Yusoff, (Scopus ID: 55604384200); *Universiti Utara Malaysia, Malaysia*

Maya Khemlani David, (Scopus ID: 26038032000); *University of Malaya, Malaysia*

Harrison I. Atagana, (Scopus ID: 6604047735); *University of South Africa, South Africa*

Spence M. Taylor, (Scopus ID: 56718930000); *the University of South Carolina, Columbia, United States*

Maria N Gravani, (Scopus ID: 9433851100); *Open University of Cyprus, Cyprus*

Timothy C. Graham, (Scopus ID: 56161986500); *University of New Mexico, United States*

Zsuzsa Millei, (Scopus ID: 6507928804); *University of Newcastle, Australia*

Roland Triay, (Scopus ID: 6602903246); *Centre de Physique Theorique, CNRS, France*

Nosisi Nellie Feza, (Scopus ID: 55968751100); *University of South Africa, South Africa*

Roslee Ahmad, (Scopus ID: 56020914100); *Islamic Science University of Malaysia, Malaysia*

John Borneman, (Scopus ID: 7003638168); *Princeton University, United States*

Carole Hillenbrand, (Scopus ID: 56567805600); *University of Edinburgh, United Kingdom*

Esra Ceyhan, (Scopus ID: 8434647100); *Anadolu University, Turkey*

Lada Badurina, (Scopus ID: 36023434900); *University of Rijeka, Croatia*

Maria Luisa Pedditzi, (Scopus ID: 55758405500); *Universita Degli Studi di Cagliari, Italy*

David J. Paul, (Scopus ID: 18038439800); *University of Notre Dame Australia, Australia*

Michelle Kawamura, (Scopus ID: 56533089900); *Ritsumeikan University, Japan*

Chuyao Quan, (Scopus ID: 56537899100); *National University of Singapore, Singapore*

TABLE OF CONTENTS

Editorial
Table of Contents xxi

1. **The Development of Management Model Program of Vocational School Teacher Partnership with Business World and Industry Word (DUDI)**
   Romi Siswanto; Sugiyono; Lantif Diat Prasojo 365
2. **Educational Revitalization of the Children with Special Needs at an Inclusive School**
   Made Kerta Adhi; Ni Putu Seniwati 385
3. **Project-Based Learning Evaluation from Students' and Supervisors' Perspectives: A Qualitative Research at Polytechnic Malaysia**
   Ramlee Mustapha; M. Ichsan M. Nasir; Sadrina 397
4. **Learning Local Wisdom for Character Education: an Insight from Choblong Sundanese Village in Indonesia**
   Ira Miranti; Nurjanah; Nina Dwiastuty 408
5. **Cultural Traditions of Khanduri Blang in Reubee Village Aceh, Indonesia**
   Muhammad Arifin; Abdul Manan 427
6. **Higher Education Transformation: To what Direction? (A Look at the transformation of Ar-Raniry State Islamic University)**
   Safrul Muluk; Habiburrahim 447
7. **The Implementation of Village Fund Policy in Improving Economy of Village Society (Case Study at Kuala Sub-district of Nagan Raya District)**
   Ar Royyan Ramly; Wahyuddin; Julli Mursyida; Mawardati 459
8. **The Teacher Movement in Indonesia in Post Soeharto Era: Between Democratic Citizenship and Civic Engagement**
   Rakhmat Hidayat 479

9. The Attitude of the Language of Ex-Combatans and the Victims of Armed Conflict of Aceh Post-MoU Helsinki
Sanusi; Azwardi; Rusli Yusuf; Muhammad Iqbal 493

10. The Actor Domination in the Collaborative Governance in the Lampung Province Central Government Displacement Policy: An Ambivalent
Maulana Mukhlis; Nasrullah Nazsir; Mudiyati Rahmatunnisa; Neneng Yani Yuningsih 507

11. Cultural Activities, Legal and Public Policy of Bali On Desa Pakraman and the Response of Prajuru the Traditional Village Management Kuta
I Wayan Wesna Astara 525

12. An Analysis of the Implementation of Islamic Brotherhood Value on the Students of MTsN Jeurela Sukamakmur
Aulia Rahmi 549

JURNAL ILMIAH PEURADEUN
The International Journal of Social Sciences
p-ISSN: 2338-8617/ e-ISSN: 2443-2067

www.journal.scadindependent.org

Vol. 6, No. 3, September 2018

Page: 549-562

An Analysis of the Implementation of Islamic Brotherhood Value on the Students of MTsN Jeurela Sukamakmur

Aulia Rahmi
Serambi Mekkah University, Indonesia

Article *in* Jurnal Ilmiah Peuradeun
Available at : http://journal.scadindependent.org/index.php/jipeuradeun/article/view/204
DOI : http://dx.doi.org/10.26811/peuradeun.v6i3.204

Jurnal Ilmiah Peuradeun, the International Journal of Social Sciences, is a leading peer-reviewed and open-access journal, which publishes scholarly work, and specializes in the Social Sciences, consolidates fundamental and applied research activities with a very wide ranging coverage. This can include studies and reviews conducted by multidisciplinary teams, as well as research that evaluates or reports on the results of scientific teams. JIP published 3 times per year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. Jurnal Ilmiah Peuradeun has become a CrossRef Member. Therefore, all articles published will have unique DOI number, and JIP also has been accredited by the Ministry of Research Technology and Higher Education Republic of Indonesia (SK Dirjen PRP RistekDikti No. 48a/KPT/2017). This accreditation is effective from October 30, 2017 until October 30, 2022.

JIP published by SCAD Independent. All articles published in this journal are protected by copyright, licensed under a CC-BY-SA or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works. Any views expressed in this publication are the views of the authors and not of Editorial Board Jurnal Ilmiah Peuradeun (JIP) or SCAD Independent. JIP or SCAD Independent cannot be held responsible for views, opinions and written statements of authors or researchers published in this journal. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. Authors alone are responsible for the contents of their articles.

JIP indexed/ included in MAS, Index Copernicus International, Google Scholar, OAJI, Crossref, BASE, DRJI, CiteFactor, DAIJ, ISJD, IPI, Sinta, INFOBASE INDEX, GIF, Advanced Science Index, IISS, ISI, SIS, ESJI, ASI, SSRN, Academia.Edu, ResearchGate, Academic Key, PSI and others. JIP Impact Factor ICR by ISI: 0.479, Impact Factor ICV by Copernicus: 100:00, and Global Imfact Factor 0.543.

Jurnal Ilmiah Peuradeun | Copyright © 2018 SCAD Independent, *All Rights Reserved*

Jurnal Ilmiah Peuradeun
The International Journal of Social Sciences
P-ISSN: 2338-8617
E-ISSN: 2443-2067
International Journal
Open Access
Peer-Reviewed

Vol. 6, No. 3, September 2018

EDITORIAL BOARD

Editor In Chief:
Ramzi Murziqin
SCAD Independent, Aff. Gadjah Mada University, Yogyakarta, Indonesia

Managing Editor:
Amrullah
SCAD Independent, Aff. Ar-Raniry State Islamic University, Banda Aceh, Indonesia

Regional Managing Editor for Asia-Pacific:
Miftachul Huda
Universiti Teknologi Malaysia, Skudai, Johor, Malaysia

Associate Editors:
Tabrani. ZA
SCAD Independent. Aff. Islamic University of Indonesia, Indonesia

Zulfadli
SCAD Independent, Aff. Serambi Mekkah University, Banda Aceh, Indonesia

Syahril el-Vhanthuny
SCAD Independent, Aff. Serambi Mekkah University, Banda Aceh, Indonesia

Istiqamatunnisa
SCAD Independent, Aff. Ar-Raniry State Islamic University, Banda Aceh, Indonesia

Hijjatul Qamariah
SCAD Independent, Aff. Deakin University, Melbourne, Australia

Executive Editors:
Jason K. Ritter
School of Education, Duquesne University, USA

Andriansyah
SCAD Independent, Aff. Western Oregon University, USA

Fauza Andriyadi
SCAD Independent, Aff. Sunan Kalijaga State Islamic University, Yogyakarta

Khairul Halim
SCAD Independent, Aff. Ar-Raniry State Islamic University, Banda Aceh, Indonesia

Paul de Lacy
Linguistics Department, Rutgers University, United States

Kamaruzzaman Bustamam-Ahmad
Ar-Raniry State Islamic University, Indonesia

Romi Siswanto
The Ministry of Education and Culture of the Republic of Indonesia, Indonesia

Fikri Sulaiman Ismail
Indiana University of Pennsylvania, USA

Wang Yean Sung
National University of Singapore

Editorial Address:
Street: Utama Rukoh No. 3-A,
Darussalam-Banda Aceh 23111
Phone : 08116854254/ 085260010997
081360075404/ 085260585314
E-mail: info.jip@scadindependent.org
website: www.journal.scadindependent.org

Published by: **SCAD Independent**
SCAD Independent is an independent research institute on democracy in Aceh, established in 2010 with the Notary Deed No. 01, dated 29 October 2012.

Jurnal Ilmiah Peuradeun
The International Journal of Social Sciences
doi: 10.26811/peuradeun.v6i3.204

Copyright © 2018 SCAD Independent
All Rights Reserved
Printed in Indonesia

Jurnal Ilmiah Peuradeun
Vol. 6, No. 3, September 2018
Page: 549-562

AN ANALYSIS OF THE IMPLEMENTATION OF ISLAMIC BROTHERHOOD VALUE ON THE STUDENTS OF MTSN JEURELA SUKAMAKMUR

Aulia Rahmi
Serambi Mekkah University, Indonesia
Contibutor Email: auliarahmiaceh@yahoo.com

Received: Nov, 13, 2017 **Accepted:** April 26, 2018 **Published:** Sept 28, 2018
Article Url: http://journal.scadindependent.org/index.php/jipeuradeun/article/view/204

Abstract

Since the development of technology, especially school children more preoccupied by the sophisticated tools than hanging out, playing with his friends, they tend to spend hours with HP or play to play internet cafe on the need to stay in touch, learn even the Koran. This research was conducted in MTsN Jeurela Sukamakmur. This type of the research that the researchers use is a descriptive research design, data collected by using the techniques of observation, interviews and documentation. The results of this study indicate that the implementation of ukhuwah Islamiah (brotherhood) to the students of MTsN jeurela Sukamakmur cannot be said to be strong, because there are still some of the students of who do not uphold the values of brotherhood among all peoples, and the lack of understanding of students about the importance of brotherhood in life and communities that are not nice is a main factor of weak implementation of Islamic Brotherhood to the students of MTsN Jeurela Sukamakmur. Thus, there are many ways to infuse the value of brotherhood by encouraging the students of Jeurela the benefits of solidarity in Islam, giving money to charity, raising fund to be distributed to the needy, etc.

Keywords: *Technology, Students, Islamic Brotherhood, Islamic Education, MTsN*

A. Introduction

Advances in technology is one cause of the low level of brotherly affection and love each other, who makes people especially school children negligent with sophisticated tools that are so ignore the interweaving of fraternity among others.

The Prophet said: "No one's faith before she loves her brother as love itself". This hadits is Saheeh and was quite popular among Muslims. This hadith describes the relationship of faith with an attitude of heart to love others the same as loved himself. Love to others we can implemented in relationship *ukhuwah* in everyday life.

The lowest level of love is *husnudhon* which showed net heart from feeling envy, jealousy, and net of the causes of hostility among others. While the highest level of love is gracefully and love (itsar) that put the interests of his brother of the self-serving. He was willing to starve for the sake of other people do not feel hungry; he was willing to struggle for rest others. This is in accordance with the hadith the prophet:
"The likeness of the believers in love each other, love each other and love each other is how one's body when one of its members to illness, then all the bodies also feel (his suffering)".

The value of brotherhood is what is emphasized by Islam. That man should live in the community that love each other and help each other and bound by a feeling of like children in one family. They love each other, reinforce each other, so it really feels that strength is his strength brothers and sisters' weakness is weakness. And that in fact he would feel small (not significant) if alone and he will deal (worth) when together with his brothers. Qur'an has made those life brothers greatest delight.

But the sense of love described by the Apostle to his fellow now has begun to fade. Whereas the Apostle strongly advocated friendship relations between fellow as the word of the Apostle: "*You did not enter Paradise until you believe, and yet perfect faith in you until you love each other ...*" (HR. Muslim).

It is deemed very important study was conducted to determine the Islamic brotherhood in children and finding the exact cause of Islamic

brotherhood accurate dilution of the child as well as solutions that can be given to children regrow Islamic brotherhood among friends.

B. Method

This type of research is descriptive research design, a method to examine the status of human groups, an object, a condition, a system of thought or a class of events in the present (Moh Ainin, 2010: 71) with a model survey research, which is one a descriptive draft form in order to gather information about the variable and not information about individuals. This research method chosen for expressing opinions/ responses of teachers and students about the value of solidarity of his fellow students at school.

The research was conducted in MTsN Jeurela Sukamakmur. In the study, researchers used data collection techniques; interviews, documentation, and observation. The form of an interview that is used is direct and unstructured interviews, which the researchers did not use the interview guide has been compiled systematically and completely as data collectors.

The analytical approach in this study using data analysis interactive model suggested by Mile and Huberman (in Denzim and Lincoln, 1994). The steps taken in analyzing the data is:

1. Data collection and checking (reexamination) field notes
2. Data reduction, in this case the researchers select and sort the data relevant to the purpose of research. Relevant data will be analyzed and the data are not relevant will be set aside (not analyzed).
3. The presentation of the data. After the data is reduced, the next step is the presentations of the data include the following: (a) identification, (b), (c) the classification of the preparation, (d) a description of the data in a systematic, objective, and comprehensive, and (e) of the definition.
4. Overall. The researchers concluded the results by category and the significance of the findings.

C. Studi of Literature

1. Definition of Islamic brotherhood

This means Akhun sibling/ collateral or it can also mean friend. The plurality twofold meaning ikhwat for siblings and brothers for meaning friend (Louis Ma'luf al Yasui, 1986: 5).

While *ukhuwah* which is defined as a "brotherhood", derived from a root word that originally meant to notice. The original meaning of this word gives the impression that fraternity requires the attention of all those brothers.

Perhaps, attention was initially born because of the similarities between the parties brothers, so that the meaning is then developed and finally *ukhuwah* interpreted as any similarities and compatibility with other parties, both equations descent, in terms of mother father, or both or *majazi* dairy in terms of word brotherhood (fraternity) includes equality one of the elements such as ethnicity, religion, profession and feelings. In Arabic language dictionaries is found that the word akh that make up the word used also with anti *ukhuwwah* close friend or friends (Quraish Shihab. 1998: 486).

According to Dr. Abdullah Nashih Ulwan (1990: 5), the Islamic brotherhood is a psychological bond that gave birth to a deep feeling with tenderness, love and respect to everyone equally tied to the Islamic faith, the faith and piety (*taqwa*).

Ukhuwwat Islamiah is a bond of faith that can unite the hearts of all Muslims, despite their homeland apart, language and nation they are different, so that each individual on Muslims always bound between each other, forming a building people solid (Musthafa Al Qudhat , 1994: 14).

Brotherhood (fraternity), al-Ghazali, confirmed that the fraternity should be based on mutual love. Mutual love for Allah and His religion of brotherhood in the approach themselves to Allah (Al Ghazali, 1997: 152-154).

So, from the explanation above it can be concluded that *ukhuwah islamiah* is a bond of brotherhood which is based on flavor of love, mutual help, bear and endure difficulties with others in social life.

2. Objectives of Islamic brotherhood

As for the character (morals) of the fellow Muslims who are taught by Islamic law in outline by KH Abdullah Salim (1994: 123-153) as follows:

1) Connecting kinship
2) Help each other
3) Fostering unity
4) Be alert and keep safety along
5) Bigger achieve goodness
6) Being fair
7) There should be denounced and insulted
8) Not to be accused on charges *fasiq* or disbelieve
9) Fulfilling the promise of Mutual greeting
11) Answering sneezing
12) Visiting the sick
13) Organizing burial
14) Freeing ourselves of an oath
15) Not to be jealous and envious
16) to protect life and property
17) Not to be arrogant
18) Characteristically forgiving

Traits and attitudes should be kept and which should be excluded in the above is meant to foster brotherhood and friendship as well as to maintain the unity of the Islamic brotherhood.

3. The values of solidarity in Islam

Islam is the revelation of God that was delivered to the Prophet Muhammad, which is contained in the Qur'an and as-sunnah, in the form of legislation and the rules of life as guidance for the whole of mankind to achieve prosperity and peace in the world and in life afterlife (Abdul Majid et al, 1991:50-51).

Life in the view of Islam, an affection, brotherhood, mutual help and grace tolerated, in principle clear limits and clear system of its provisions, both between all Muslims, especially among individuals and people in general (Sayyid Quthb, 1984: 32- 35).

In Islam there are four kinds of brotherhood as concluded by Editor Team Afkar Tanwirul Ma'had Aly PP. Salafiyah Sukorejo Situbondo (2000: 14):

a. *Ukhuwah* Ubudiyah

Ukhuwah Ubudiyah or brother of fellow beings and equally subject to God, i.e. that all creatures are brothers in a sense has the equation.

b. *Ukhuwah* Insaniyah

Ukhuwah Insaniyah or brother of a fellow human being is in a sense the whole humans are brothers. Because they are all sourced from a single mother father Adam and Eve. This means that human beings were created from a male and a female. (Al Hujurat: 13 Q.S.).

Similarly, the Qur'an views all humans suggests a fraternal brotherhood Insaniyah because it also did not look at religious differences, even this fraternity is a fraternity in general terms so as not justified their hurt each other, criticize or other bad deeds.

c. *Ukhuwah* Wathaniyah Wa Nasab

Ukhuwwat Wathaniyah Wa Nasab is a brotherhood of nationality and descent. The verses of this kind a lot and almost dominated all *ukhuwah*. As noted Quraish Shihab about the various meanings akh (brother) in the Koran that can mean:

1) Siblings or relatives, such as the verse he's talking about inherited or is still forbidden to marry people.
2) an woven Brother by family ties
3) Within the meaning of Civil countrymen although not same faith.
4) Civil society fellow though disagreement.
5) the same faith Brother.

Actually, when seen further collateral relatives and compatriots is a specialization of the brotherhood of humanity. The scope of this fraternity is limited by a particular region. Whether it be the descendants, the community or by a nation or state.

d. *Ukhuwah* fi Din al Islam

Ukhuwwat fi Din al Islam is the Muslim brotherhood. More specifically found among fellow Muslims according to Islamic teachings are brothers. As mentioned in the Qur'an. al-Hujurat verse 10:

Meaning: "Indeed the believers are brothers therefore make peace between your brethren and observe your duty to Allah in order that ye may obtain mercy".

4. Stabilization of solidarity values

To ensure the creation of brotherhood, Allah gives some guidance in accordance with the type of fraternity that was ordered. As for clues relating to the general fraternity and brotherhood of Islam by Quraish Shihab religionists are as follows:

a. To strengthen brotherhood in the general sense, Islam introduced the concept of the caliphate.

Human appointed by God as caliph. Caliphate requires people to nurture, guide and direct all things in order to achieve the objectives of its creation. In addition to the task of human caliph must build civilizations and cultures on earth according to God's instructions, or in terms mu'amalah ma'allah and mu'amalah ma'al khalqi. Indeed, the task of human caliphate is also the duty of worship in the broad sense.

b. To realize the brotherhood between religions, Islam introduced the teachings

Meaning: To you be your religion and to me my religion (Quran; Kafirun: 6). Connect brotherhood between a Muslim and non-Muslims at all prohibited by Islam, as long as the other party to respect the rights of Muslims.

c. To establish brotherhood between fellow Muslims. The Quran first underline the necessity of avoiding any sort of attitude was born and which can trouble the inner relationships between them.

The Quran affirms that the faithful brothers, and ordered to perform Islah (improvement of relations) in case there is a misunderstanding between

two people (groups) of Muslims. Human angry with another man was reasonable, but the anger of protracted is a violation of religious teachings. If it is said that man is the wrong place and forget, it means that every human being must have errors and omissions. An angry against the faults of others, but others were repeatedly and deliberately make mistakes, is a proud man, as if he's never wrong. Therefore, Islam teaches Muslims when there is a mutual angry with each other, should not exceed three days.

It is interesting to point out that the Koran and the hadith of the Prophet is not a definition of fraternity (brotherhood), but by which this is to give a practical example. In general, these examples are related to the attitude of the obligation, for example prohibits ridicule of others.

This section is the core and most important part of the contents of the journal that will be loaded for publication. Open the discussion section with a clear statement of the support or non-support for the hypothesis. Similarities and differences between results and the work of others should clarify and confirm the conclusions.

E. Research Result and Discussion

1. Description of Research Field

In accordance with the outline of the problem that has been set before, that implementation of Islamic brotherhood in student's MTsN Jeurela Sukamakmur has begun to fade, it can be seen from the processed data:

a. Implementation of Islamic brotherhood on students

From the observations of investigators implementation of Islamic brotherhood on students in these schools can be categorized already strong in terms of learning and caring for people in need but in terms of relationships and help each other in mutual cooperation is still in the weak category. Results of interviews with principals and teachers of religion states that religious subjects in schools is more in comparison with general subjects, one of the school's mission is also to cultivate a sense of social solidarity, kinship, democratic and religious sentiments in various activities as a basis behave responsibly in school and community

life, prayer dhuhur together, and teachers are also always pointed out the direct application of brotherhood among fellow teachers, these are the main factors causing the strong implementation of Islamic brotherhood in Students MTsN Jeurela Sukamakmur.

b. Factors that lead to the erosion of Islamic brotherhood in students

Loss brotherhood among children can be caused by three main factors: internal factors include the school environment, external factors and technology. From interviews researchers found no effect of schools internal and the influence of technology on a small portion of students who still lower the value of brotherhood, because the teachers in these schools have always taught the nature of solidarity among the students as well as their legislation prohibiting carry hand phone (hp) to school. So we can conclude that the external environment that gives bad influence to the majority of these students.

c. How to embody the values of Islamic brotherhood on students

As the results of interviews with teachers many ways teachers embody the values of brotherhood child in Islamic education in MTsN Jeurela Sukamakmur, citing donations to be distributed to the needy, responsibility towards the picket daily, familiarize students work together and help each other in learning, teachers give a direct example of how to apply the values of brotherhood among fellow teachers, and so forth. In terms of work together when it worked together.

2. Discussion

Retrieval of data is needed in research done on the date of May 9, 2017 until May 20, 2017 in MTsN Jeurela Sukamakmur. The sample was grade 2 MTsN Jeurela Sukamakmur.

a. Implementation of Islamic brotherhood on students

Islamic brotherhood is a psychological bond that gave birth to a deep feeling with tenderness, love and respect to everyone equally tied to the Islamic faith, the faith and piety. Ukhuwwat closely with fraternity, brotherhood in Islam there is some sense that is meaningful siblings, in

the sense of family ties, relatives within the meaning compatriots, Fellow civil society, coreligionists. So *ukhuwah* students in the school can be considered to the brotherhood in religion for all students in the school of Islam.

In Islam *ukhuwah*/brotherhood is highly recommended because it is directly related to hablu min nas. But the brotherhood as observations in MTsN Jeurela Sukamakmur researchers showed that the value of brotherhood students in the school cannot be said to be strong, because there are still some of his students who do not uphold the values of brotherhood among others.

b. Factors that lead to the erosion of Islamic brotherhood in students

There are several factors that cause the value of brotherhood in children can be washed out of them: The soul of arid or lack of faith, the tongue that is not biased controlled from the vile words, and the community is not good. From interviews with teachers stating that the cause of the erosion of brotherhood in children MTsN Jeurela Sukamakmur in particular is the soul of students that are not maintained by the belief that any advice given by teachers about the importance of brotherhood forgotten by itself, so when there is mutual help in school is still a lot of students who do not help each other only see his work, there are students that the tongue cannot be kept out of the dirty words that often offend others with these words, and they are choosing comrades in the mix. In addition influenced by the souls of those who are not maintained is also strongly influenced by the external environment in which they live is less good.

c. How to embody the values of Islamic brotherhood on students

The Quran confirms that the believers are brothers, and ordered to perform Islah (repair the relationship) if case of misunderstanding between two Muslims. Man upset against another human being is reasonable, but the protracted anger is a violation of the teachings of the religion. If it is said that the man, wrong place and forget, it means every human being must have errors and omissions. Therefore, Islam teaches when there is a mutually hostile muslim neighbor, should not exceed three days.

The Quran also commands believers to avoid prejudice, not to find fault with others, as well as gossip, which is likened to eat the flesh of his own brother who had died. Presumption is a mental attitude that is always covered by sakwasangka or suspicious. As a result of it could undermine the presumption of a building that has long fostered with difficulty.

As the results of interviews with head master and teachers in MTsN Jeurela Sukamakmur many ways to realize the value of solidarity is more powerful in addition to the ways mentioned above, such as citation cash, citing donations to be distributed to the needy, responsibility towards the picket daily, familiarize students work together and help each other in learning, teachers give a direct example of how to apply the values of solidarity among teachers, and etc.

From the results of the above description it can be concluded that only two hypotheses that can be verified, whereas the other one different that researchers formulated with the facts on the ground, as follows:

1) First: Lack of implementation of Islamic brotherhood in students MTsN Jeurela Sukamakmur. Value *Ukhuwah* to students at this school yet strong. The first hypothesis can be accepted as true because according to the research results.
2) Second: Technology is a major factor that led to the erosion of Islamic brotherhood in Jeurela Sukamakmur MTsN students, the results of research in the field shows that the external environment that gives bad influence to the majority of these students. The second hypothesis cannot be accepted as true because it does not correspond with the results of the study.
3) Third: Many ways can be done to realize the values of brotherhood. The third hypothesis could be accepted as true because according to the research results.

E. Conclusion

Implementation of Islamic brotherhood in the students cannot be said to be strong, because there are still some of his students who do not uphold the values of brotherhood among others. Lack of understanding of

students about the importance of life and the value of brotherhood in society which is less good is the main factor of weak implementation of Islamic brotherhood in a student's MTsN Jeurela Sukamakmur. To realize the values of brotherhood in a student's MTsN Jeurela Sukamakmur can be done in various ways such as giving insight to students the benefits of solidarity in Islam, quoting cash, citing donations to be distributed to the needy, responsibility for daily picket, familiarize students work together and help each other in learning and others.

Bibliography

Abdullah Nashih Ulwan. (1990). *Pendidikan Anak Menurut Islam*. Remaja Rosdakarya- Bandung.

Ahmadi. (1992). *Islam Sebagai Paradigma Ilmu Pendidikan.* Aditya Media- Yogyakarta.

Ainin. (2010). *Metodologi Penelitian Bahasa Arab.* Hilal Pustaka- Yogyakarta.

Al Ghazali. (1997). *Mutiara Ihya' Ulumuddin.* Mizan- Bandung.

Al Qudhat. Dan Musthafa. (1994). Mabda'ul *Ukhuwah* fil Islam. terj. Fathur Suhardi, Prinsip *Ukhuwah* dalam Islam, Hazanah Ilmu- Solo.

Arifin, Muhammad. (1991). *Ilmu Pendidikan Islam.* Bumi Aksara- Jakarta.

Binjai. Dan Abdul Halim Hasan. (2006). *Tafsir al-Ahkam.* Kencana Prenada MediaGroup-Jakarta.

Boisard. Dan A. Marcel. (1980). *Humanisme Dalam Islam.* Bulan Bintang- Jakarta.

Budiman, Nasir. (2001). *Pendidikan Dalam Perspektif Al-Qur'an.* Madani Press- Jakarta.

Denzin, Norman K, Lincoln. dan Yvonna S. (1994). *Handbook of Qualtative Research.* Sage Publication- London.

Majemuk. (2004). Melupakan Bangku Sekolah. *Indonesia Conference On Religion and Peace* (ICRP)- Jakarta.

Mahfudh, Sahal. (1994). *Nuansa Fiqih Sosial.* Cet. 1. LKiS-Yogyakarta.

Majid, Abdul, dkk. (1991). *Al-Islam 1.* Aditya Media- Malang.

Ma'luf, Louis al Yasui, (1986). *Kamus al Munjid fi al Lughah wa al A'lam,* Cet. XXVIII (Beirut: Dar al Masyriq).

Muhaimin et.al. (2004). *Paradigma Pendidikan Islam Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah.* Remaja Rosda Karya- Bandung.

Muhajir, Neong. (1996). *Metode Penelitian Kualitatif.* Rake Sarasin-Yogyakarta.

Poerwadarminta. W.J.S. (2003). *Kamus Umum Bahasa Indonesia.* Balai Pustaka- Jakarta.

Quthb, Sayyid. (1984). *Keadilan Sosial Dalam Islam.* Pustaka-Bandung.

Salim, Abdullah, (1994). *Akhlak Islam Membina Rumah Tangga dan Masyarakat,* Media Dakwah- Jakarta.

Shihab, Quraish. (1998). *Wawasan Al-Quran.* Mizan-Bandung.

Sunarto, Kamanto, (2004). *Pengantar Sosiologi.* Lembaga Penerbit Fakultas Ekonomi Universitas Indonesia- Jakarta.

Tafsir Ahmad. (2010). *Ilmu Pendidikan Dalam Perspektif Islam.* PT Remaja Rosdakarya- Bandung.

Tabrani, Z. A., & Masbur, M. (2016). Islamic Perspectives on the Existence of Soul and Its Influence in Human Learning *(A Philosophical Analysis of the Classical and Modern Learning Theories). JURNAL EDUKASI: Jurnal Bimbingan Konseling*, 1(2), 99-112.

Tabrani, Z. A. (2015). *Persuit Epistemologi of Islamic Studies (Buku 2 Arah Baru Metodologi Studi Islam).* Penerbit Ombak, Yogyakarta.

TIM Redaksi Tanwirul Afkar Ma'had Aly PP. Salafiyah Sukorejo Situbondo. (2000). *Fiqh Rakyat: Pertautan Fiqh dengan Kekuasaan.* LKIS-Yogyakarta.

Steinbach, M., & Afroozeh, S. (2016). Comparative Education in The Educational Systems and Problems in Likenesses and Differences Between Regions of The World. *Jurnal Ilmiah Peuradeun, 4*(3), 333-346.

p-ISSN: 2338-8617
e-ISSN: 2443-2067