

## Peranan ulama dalam pelaksanaan program kebersihan : Studi kasus di Kotamadya Banda Aceh

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### Abstrak

Dalam Islam, ulama adalah pemimpin umat. Keberadaan mereka dibutuhkan oleh masyarakat Kotamadya Banda Aceh yang 95% penduduknya memeluk Agama Islam. Islam mempunyai konsep bersih yang luas untuk kepentingan ibadah dan kepentingan kebersihan lingkungan.

Namun potensi seperti di atas belum banyak menunjang program kebersihan di Kotamadya Banda Aceh untuk mewujudkan kota bersih sesuai dengan peraturan yang berlaku. Masalah yang diteliti berkisar pada sejauh mana peranan ulama yang berfungsi sebagai motivator dalam sistem pengelolaan kebersihan, pengetahuannya dalam makna konteks tentang bersih yang mendukung pengetahuan bersih dari konsep Islam. Kemudian bentuk-bentuk aktivitasnya, kondisi kebersihan, dan partisipasi masyarakat.

Penelitian ini bertujuan ingin mengetahui tingkat peranan ulama dalam pelaksanaan program kebersihan, khususnya fungsi mereka sebagai motivator dengan menerapkan konsep agama tentang bersih.

Pada bagian bahasan teoritis memuat beberapa konsep yang mendasari standar penerapannya: (1) Rumusan pengertian bersih dan kebersihan sebagai standar yang dianut; (2) Konsep bersih menurut Islam untuk kepentingan ibadah dan lingkungan; (3) Teori tentang-peranan untuk menetapkan keberadaan peranan ulama dalam sistem pengelolaan kebersihan yang berfungsi sebagai motivator; (4) Pengertian ulama dan konsep kepemimpinannya di Aceh; (5) Rujukan ulama yang bersumber dari Al Qur'an dan Hadis; (6) Kerangka konseptual yang membentuk variabel-variabel sebab, akibat dan permasalahan yang diteliti; (7) Penjelasan variabel-variabel dan hipotesis kerja (Tan 1980 dan baca Moleong 1989) untuk mengarahkan penelitian, penulisan dan pembahasannya.

Selanjutnya dalam metodologi, setelah memilih Kotamadya Banda Aceh sebagai lokasi penelitian, lalu menetapkan jenis sampei utama yaitu ulama secara random sebanyak 28 responder yang akan diteliti peranannya. Sampel unsur pemerintah dan masyarakat sebagai sampel pendukung, masing-masing berjumlah 23 dan 70 responden. Pertimbangannya, pemerintah sebagai pihak penyelenggara program kebersihan, sedangkan masyarakat sebagai sasaran motivasi ulama dan yang berhubungan langsung dengan kebersihan secara operasional.

Data dikumpulkan dengan kuesioner, wawancara, observasi, dan studi dokumentasi. Data diolah dengan tabulasi distribusi persentase relatif, kemudian dianalisis secara kualitatif dengan analisis deskriptif berdasarkan data kuantitatif.

Adapun hasil penelitian: (1) Penduduk Kotamadya Banda Aceh 95% memeluk Agama Islam dari jumlah

penduduk 168.789 jiwa; (2) Kotamadya Banda Aceh belum mencerminkan kota bersih sesuai dengan standar yang dianut karena masih rendahnya partisipasi masyarakat. Hambatannya antara lain masih sulitnya merubah budaya membuang sampah di sembarang tempat yang dilatarbelakangi kurangnya pemahaman pengertian kebersihan lingkungan dan kurangnya motivasi. Pengertian dan penerapan konsep Islam tentang bersih masih terbatas pada kepentingan ibadah yang disebabkan antara lain oleh kurangnya keterlibatan ulama dalam memberikan motivasi tentang kebersihan lingkungan; (3) Sebagai upaya untuk mengatasinya, diperlukan sistem pengelolaan yang terpadu meliputi Perda, pengadaan sarana, partisipasi masyarakat, dan motivasi ulama bersama unsur lain; (4) Ulama Kotamadya Banda Aceh secara kognitif mempunyai pengetahuan konsep Islam tentang bersih. Namun secara kuantitatif sebagian besar mereka belum banyak mengembangkan makna bersih secara kontekstual dalam memberikan motivasi. Atau: secara kualitatif pengembangan makna konstekstual sudah diterapkan, akan tetapi hanya oleh sebagian kecil ulama. Motivasi pengertian dan penerapan konsep Islam tentang bersih pada umumnya masih berkisar pada kepentingan ibadah ritual; (5) Tingkat keterlibatan ulama ternyata masih kurang (61%) seperti terlihat pada bentuk aktivitasnya. Padahal pilihan terbesar responden masyarakat (43%) mengharapkan kehadiran ulama sebagai motivator bahkan mendapat dukungah dari responden pemerintah.

Ada kecenderungan hubungan antara tingkat kurangnya peranan ulama dalam melaksanakan fungsinya sebagai motivator, dengan kurangnya pengetahuan mereka secara kualitatif (tebel 7) ; (6) Motivasi tentang kebersihan dengan pendekatan agama merupakan materi pendekatan yang tepat. Selanjutnya media mimbar dan teknik ceramah masih dominan dipergunakan. Padahal masyarakat sudah mendambakan media dan teknik yang lebih luas dan bervariasi; (7) Responden masyarakat 98,5% menyatakan partisipasi masyarakat tergantung motivasi ulama dengan alasan masih tingginya kredibilitas masyarakat terhadap ulama, dan ulama diakui sebagai pemimpin terdekat dengan umat (tabel 17); (8) Responden masyarakat 61% menyatakan bersih sudah merupakan bagian dari kehidupan masyarakat, namun 53 menjawab masih terbatas pada keperluan ibadah. Alasan di atas merupakan faktor lain yang menyebabkan masih rendahnya partisipasi masyarakat dalam kaitannya dengan pengertian bersih yang hanya mereka terima dari praktek bimbingan ibadah melalui pengajian (54, 5%).

Pembahasan berkisar tentang sejauh mana pengetahuan dan penerapan konsep Islam tentang bersih yang dimiliki ulama itu didukung oleh pengetahuan bersih dalam pengertian umum.

Selain tuntutan dakwah, tanggung jawab peranannya dalam sistem pengelolaan kebersihan yang fungsinya sebagai motivator, juga karena tuntutan pembangunan berwawasan lingkungan. Di sini ulama diperlukan kesadaran tanggung jawabnya dalam pembangunan berlanjut untuk meningkatkan kualitas umat. Karena tingkat partisipasi masyarakat berkaitan dengan pengetahuan dan penerapan bersih secara luas serta partisipasinya tergantung dari motivasi ulama, maka dituntut menguasai pengetahuan konsep Islam tentang bersih dalam makna kontekstual.

Lingkungan bersih, partisipasi masyarakat, dan motivasi ulama menjadi satu sistem operasional yang mempunyai hubungan antara satu unsur dengan unsur lainnya.

Akhirnya sampai kepada kesimpulan bahwa peranan ulama telah ada dan diperlukan dalam sistem

pengelolaan kebersihan, akan tetapi masih pada tingkat rendah. Rendahnya peranan ulama disebabkan oleh faktor-faktor seperti kurangnya pengetahuan dan penerapan konsep Islam tentang bersih dalam makna kontekstual, bentuk dan frekuensi kegiatan, penggunaan media dan teknik kegiatan.

Kurangnya peranan ulama mempengaruhi rendahnya partisipasi masyarakat. Rendahnya partisipasi masyarakat bersama faktor lain juga dipengaruhi oleh faktor mendasar yaitu terbatasnya pengertian dan penerapan konsep Islam tentang bersih hanya pada keperluan ibadah ritual yang mereka terima dari pengajian dan bimbingan praktek ibadah.

Mengingat ulama sebagai pemimpin umat yang memiliki kredibilitas tinggi di mata masyarakat Kotamadya Banda Aceh, maka peranan mereka diperlukan dalam sistem pengelolaan kebersihan. Ulama juga sebagai guru umat sehingga dituntut menguasai pengetahuan konsep Islam tentang bersih dalam arti luas.

*The Role Of Ulama In The Implementation Of Cleanliness Program: A Case Study in Banda Aceh Municipality* According to Islamic teaching, ulama are leaders of mankind. They are needed by the community members of Banda Aceh Municipality where 95 percent of the population are Moslems. Islam has a broad and comprehensive concept of cleanliness for worship (as ritual washing) and environmental purposes.

However, the above-mentioned concept has not been fully adopted to support the cleanliness program in Banda Aceh Municipality to make the clean city program a complete success, in accordance with the existing regulations. This study deals with the extent of the function of the role of ulama as motivators in the management system of cleanliness, the knowledge of cleanliness within the contextual sense which supports the knowledge derived from Islamic concept, the types of activities, the condition of the city and the people's participation. The general objective of this study is to assess the potential role of ulama in the implementation of the cleanliness program, especially to identify the extent of the role of ulama as motivators in environmental cleanliness.

In the chapter on the theoretical framework, several concepts supporting the implementation, of cleanliness programs are presented, including: (1) The definitions of clean and cleanliness as standard references; (2) The concept of cleanliness according to Islamic teaching for worship and environmental purposes; (3) Theory of role; in order to specify the position of ulama in their role and their function as motivators; The definition of ulama and the concept of leader in Aceh; The ulama's references which are mostly based on Al Qur'an and Hadits; (6) The conceptual framework which comprises the causality variables and working hypothesis (Tan 1980, and Moleong 1989) directing the study, its writing up and analysis.

**Methodology.** Banda Aceh Municipality was chosen as the research location because a cleanliness program has been implemented in this city. Using the random sampling method, 28 ulama whose role would be studied, were selected as the main sample, followed by a supporting sample consisting of 23 respondents from the local government officials and community members. The selection of the supporting simple was based on the fact that the government is the implementation of the cleanliness program, while the community members are the target group of the ulama's role as motivators, and at the same time are also directly and operationally involved in the program.

Data were collected using questionnaires, interviews, observations, as well as reviewing the literature related to the study. Later, the data were processed by tabulating the relative percentage distribution, and then qualitatively analyzed by using descriptive analysis, which was based on quantitative data.

Result of the study: (1) The research was conducted in Banda Aceh Municipality, with a total population of 168.789, of which 95 per cent are Moslems; (2) The research results indicated that due to people's low participation, so far the Banda Aceh Municipality has not presented the condition and image of a clean city in accordance with the expected standard. Findings showed that the constraints rest among others on the fact that it is still difficult to change the cultural behavior of these people in disposing of their waste. This stems from lack of understanding and awareness of environmental cleanliness as well as lack of motivation. The understanding and application of cleanliness based on Islamic concepts so far is still limited to worship purposes (as impurities) indicating that the ulama have not been fully participating in motivating the people to carry out the program; (3) Within the endeavors to implement the cleanliness program, an integrated management system is highly necessary, involving the local Government Regulation, facilities, public participation, and motivation geared by the ulama and other relevant agencies; (4) The ulama of Banda Aceh Municipality possess cognitive knowledge of cleanliness based on their religious concept. However, quantitatively most of these ulama have not developed the contextual meaning of cleanliness when motivating the people. In other words, qualitatively the contextual notion of cleanliness has only been developed by a very limited number of ulama. In general, the knowledge and application of the concept of cleanliness in Islamic teaching is still mainly focused on fulfilling the call for worship purposes; (5) The extent of the involvement of ulama in their motivating role is still considered low (61 percent), whereas the responses from community members (43 per cent) and government officials (61 percent) expect that the ulama should play a role as motivators. There is high correlation between a weak role for the ulama as motivators and a lack of qualitative knowledge on their part {Table 7};(6) Religious approach is connected with cleanliness, or the other way around, that cleanliness can be used as a standard for motivating the people. Furthermore conventional media and techniques, such as pulpit and talks (ceramah) are still predominantly used. It should be noted that the people now expect wider varieties of media and techniques; (7) Responses from community members (95,5 per cent) indicated that public participation depends on the ulama's role as motivators, due to the ulama's high credibility and the ulama are still regarded as the people's closest leaders; (8) Responses from community members (61 per cent) declared that cleanliness had become part of their community life, however 53 per cent acknowledged that it was only limited to worship. The above reasons are the factors which influence the low public participation which is related to people's perception of the cleanliness concept acquired from worship and religious doctrines (54,5 percent, see Table 27).

The chapter of theoretical discussion deals with extent of the ulama's knowledge of their religion and the application of Islamic concepts, which is also supported by their general interpretation of cleanliness.

The responsibility of the ulama according to their role as motivators in the management of the cleanliness program is not only because of their responsibility to preach (dakwah), but also because of the need to implement sustainable development. Therefore, in-order to enhance the quality of life for mankind;

awareness of sustainable development on the part of ulama is imperative. Since the level of public participation is significantly related to people's knowledge and understanding of cleanliness in a broad sense, and their participation depends on the motivation generated by the ulama, hence the ulama should have sufficient knowledge of the Islamic concept of cleanliness within its contextual meaning.

Cleanliness, public participation and motivation generated by the ulama have become an operational system in interaction with one another.

The role of the ulama is needed in the management system of cleanliness, but is still at a low level. This low level is caused by several factors such as minimum knowledge and application of the Islamic concept of cleanliness in the contextual manner, kind and frequency of activities, utilization of media and technique of these activities and forth.

If the role of the ulama is decreased, the public participation is lower as well.

The level of people's participation together with other factors are affected by several basic factors, such as limited understanding and application of the Islamic concept of cleanliness merely for religious matters which they get through doctrines (pengajian-pengajian), and worship guidance.

Ulama as leaders of mankind have the highest credibility in their society. Therefore an active role in the cleanliness management system on the part of ulama is a must.

Ulama as well as teachers are in demand for their knowledge of the Islamic concept of cleanliness in a broad sense.