

Welfare Level Analysis in The Al Ghazali's Perspective (Case Study: Worker of Pondok Modern Darussalm Gontor Putri Campus 1 and 2)

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ABSTRAK

Tujuan dari penelitian ini adalah menganalisis kesejahteraan dalam perspektif Islam dan mengukur tingkat kesejahteraan pekerja dalam Perspektif Islam. Penelitian ini dilakukan di Pondok Modern Darussalam Gontor Putri Kampus 1 dan 2 dengan menggunakan metode kualitatif, mengambil 30 responden purposive sampling, dengan teknik analisis datanya adalah Miles and Hubberman. Hasil penelitian menyatakan bahwa kesejahteraan dalam perspektif Islam adalah masalah, sesuai pendapat - al-Ghazali yaitu dengan menjaga 5 maqasid syari'ah: menjaga agama, jiwa, akal, keturunan dan materi. Dilihat dari temuan penelitian dapat diambil kesimpulan bahwa: 1.) Masalah berorientasi untuk falah (kemenangan), sedangkan falah membawa arti sa'adah fi daraini (kebahagiaan dalam dua dunia dengan menjaga 5 maqasid Syari'ah. 2.) Melihat dari hasil presentase kesejahteraan dari 5 aspek tersebut, dapat dinyatakan bahwa Pondok Modern Darussalam Gontor Putri Kampus 1 dan 2 sudah mensejahterakan pekerjaannya sesuai dengan kesejahteraan dalam perspektif Islam.

Kata Kunci: Al Ghazali, Kesejahteraan, PMDG.

INTRODUCTION

Human will never be able to fulfill every needs without other's help, as mentioned in the word of God Allah SWT. Surah Hud. (11: 6).² Welfare is an important aspect in order to improve the quality of human life in society, to reach a prosperous term not a few people have to sacrifice time, energy, mind, even family and religion.³ Q. S. Ar Raad verse: 11.⁴

In addition to their own efforts, humans also need help from institutions that facilitate and protect and regulate various norms and rules to improve and meet existing

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² "And there is no animal on earth but it is God who gives it its value" Q.S. Hud. (11: 6)

³ Syamsuri, *Ekonomi Pembangunan Islam, sebuah konsep dan asas falsafahnya*, Darussalam Press Ponorogo, 2017, p. 88

⁴ "Verily, Allah does not change the condition of a people until they change the situation in themselves." S. Ar Raad verse: 11

needs.⁵ After the 1945 The Basic Law of the Republic of Indonesia, the rights of citizens in welfare are regulated in chapter 28.⁶

For the Government Welfare is often measured by the Welfare Statistics Agency in each region. Information collected in Susenas (National Socio-Economic Survey) includes information on individuals and households. Information collected includes the aspects of population, health, education, employment, fertility and family planning, housing and household consumption, as well as the socio-economic conditions of the household. In addition, overall welfare can be seen from the comparison of the rise and fall of poverty rates, as in the following table:

**Garis Kemiskinan dan Perubahannya Menurut Daerah,
September 2016–September 2017**

Daerah/Tahun	Garis Kemiskinan (Rp/Kapita/Bulan)		
	Makanan	Bukan Makanan	Total
(1)	(2)	(3)	(4)
Perkotaan			
September 2016	259 886	112 228	372 114
Maret 2017	270 856	114 765	385 621
September 2017	283 220	117 775	400 995
Perubahan Sep'16–Sep'17 (%)	8,98	4,94	7,76
Perubahan Mar'17–Sep'17 (%)	4,56	2,62	3,99
Perdesaan			
September 2016	270 038	80 382	350 420
Maret 2017	278 278	83 218	361 496
September 2017	284 740	86 169	370 910
Perubahan Sep'16–Sep'17 (%)	5,44	7,20	5,85
Perubahan Mar'17–Sep'17 (%)	2,32	3,55	2,60
Total			
September 2016	264 941	97 050	361 990
Maret 2017	274 544	99 933	374 478
September 2017	283 964	103 196	387 160
Perubahan Sep'16–Sep'17 (%)	7,18	6,33	6,95
Perubahan Mar'17–Sep'17 (%)	3,43	3,26	3,39

Sumber: Diolah dari data Survei Sosial Ekonomi Nasional (Susenas) September 2016, Maret 2017, dan September 2017

Susenas (National Socio-Economic Survey) declared that during the period in March 2017 – September 2017, the Poverty Line rose by 3.39 percent, while in the period of September 2016 – September 2017, the Poverty Line rose by 6.95 percent.⁷ Based on

⁵ Mochamad Adib Zain, Ananda Prima Yurista, dan Mailinda Eka Yuniza “Konsistensi Pengaturan Jaminan Sosial Terhadap Konsep Negara Kesejahteraan Indonesia”, *Journal of Legal Research*, Volume 1, Number 2, p. 64

⁶ Chapter 28 Verse 1 which reads "Everyone has the right to live in peace and to be born, to live and to have a good and healthy environment and have right health" Basic Law year 1945 Republic of Indonesia.

⁷ Team of Statistic Central Bureau, “Badan Pusat Statistik”, *Poverty Profile In Indonesia*, September 2017. No, 05.01. XXI, January 2nd 2018, p.4

these data, we can conclude that government policies in various realms seem to give further distance towards the community from what became the future goals and the founder of independence, called social welfare. So what is the true indicator that makes an eternal welfare? Because we still find people who have luxury homes, vehicles, deposits and various other properties still feeling anxious, scared, and even suicidal.⁸

In this study we found a unique fact as the basis of Darussalam Modern Islamic Institution Gontor for Girls, as an Islamic boarding school which is a traditional educational institution⁹ born of historical products and has been integrated with the lives of surrounding communities. Islamic boarding schools are Islamic education systems that are classified as traditional systems¹⁰ so that they have a variety of characters both related to socio-political, socio-cultural, and socio-religious.¹¹ This can be seen from the reality of Indonesian people in the first two conditions, most Indonesian people live in the village area and secondly, the population's majority of Indonesia are Muslims.¹²

Then the object to be examined are the workers of Darussalam Modern Islamic Institution Gontor for Girls to prove and find out whether Islamic welfare education institution has prospered its workers in the Islamic perspective. I had choose the worker of

⁸ Death of Excerpt Louis Lane Expressed Due to Suicide, Friday August 10, 2018 13:27 pm, www.republika.co.id.

⁹ Traditional in Boarding school is The boarding school has existed for hundreds of years (300-400 years), until in 1630, Boarding school became a part of the Islamic life system in Indonesia. Traditionally does not mean retarded, or is behind the development of times. However, boarding school always consistently maintains and develops Islamic religious traditions sustainably, thereby exist and maintaining the oldest Islamic education model in Indonesia. See Ahmad Muthohar, AR, *Ideologi Pendidikan Pesantren, Pesantren di tengah arus ideologi-ideologi*, pendidikan (Semarang: Rizki Putra Library, 2007), p. 13

¹⁰ Hamid Fahmy Zarkasyi, "Modern Pondok Pesantren: Maintaining Tradition in Modern" System, Vol. 11, No. 2, November 2015, 223-248, p. 224

¹¹ The meaning of socio-political in boarding school is the boarding school as institution rooted in society, founded by society and for own society, then when viewed from political perspective have power determine the politics future in Indonesia. Boarding school Socioeconomics, with its potential is the place of economic development of society, it is because of the teachings and values that are instilled boarding school to student and society that is jam'ah council of knowledge such as independent soul, simplicity and so make entrepreneurs. While what is meant by socio-culture, boarding school also provide color, behavioral traditions and attitudes to the community. While socio-religious, from the history of boarding school to the present, Islamic tradition in Indonesia is much influenced by the teachings of pesantren. See, Mujamil Qomar, *Pesantren dari Transformasi Metodologi Menuju Demokratisasi Institusi*, (Jakarta: PT. Gelora Aksara Pratama, 2005), xv.

¹² The State Intelligence Agency of the Republic of Indonesia, "Peran Pesantren dan Kekiniannya." in BIN reached February 15, 2013, ww.bin.go.id/wawasan/detil

boarding school because they are the person who felt both aspect of life differently, outside and inside the boarding school. So they can distinguish the prosperous life which suitable become an eternal measuring instrument.

This research used Al Ghazali's view because his aspect of Maqasid Syari'ah is the suitable aspect. if we used Jaseer Auda it's contains of 6 aspects including the security like police and army than we didn't found it on workers, and if we used Syatibi, it just contains of primery, secondary and teritary than can't to explained how is the welfare.

Welfare in The Islamic Perspective

Islamic welfare is not only a satisfying worldly need or what the utilitarianism,¹³ famous with the motto "The greatest happiness of the greatest number".¹⁴ Welfare is a dream and hope for every human being who lives on this earth, every person would expect prosperity for their children and family. Even God himself has guaranteed the welfare for his worshippers and creatures as mentioned on Qur'an:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلِّ

فِي كِتَابٍ مُبِينٍ ٦

The Meaning: "There is no moving creature on earth but its sustenance depends on God. And He knows where it lives and where it rests. Everything is in a Clear Book.."¹⁵

Therefore, most Muslims believe that Allah will not order anything except for the benefit. If we find a law that is useless, then the law can be ascertained not inherited from

¹³ Utilitarianism is etymologically derived from the Latin word Utilities, which means useful and beneficial. This understanding this assesses whether not good moral nor good moral, in terms of the usefulness or benefits that's obtained (Burhanuddin Salam, *Etika Sosial; Asas Moral dalam Kehidupan Manusia*, Jakarta: Rineka Cipta 1997, p. 76)

¹⁴ Havis Aravik, S.H.I., M.S.I, *Ghazwul Fikri; Pola Baru Menyerang Islam*, Noer Fikri press, 2015, p. 167

¹⁵ Al-Qur'an, translated by Talal Itani, This Qur'an Could not have been produced by anyone other than God, , *Surah Hud, Verse: 6*, Dallas Beirut: Clear Qur'an, November 14th, 2012, p. 108

Allah. There are some laws that do not contain *maslahah*, and when carefully explored, such laws are usually the result of humans *ijtihad* or *takwil* that may be suitable for certain contexts but not in accordance with other context.¹⁶

According to Imam Syatibi (790 AD/1388 AH), welfare is *maslahah*, where *maslahah* has a broader meaning than utility or what we call satisfaction, in conventional economic terminology, welfare is the ultimate goal of syara 'law in human life.¹⁷ In addition, he also stated that welfare is the nature or ability of goods and services that support the basic elements and objectives of human life on this earth.¹⁸

The concept of welfare in Islam is not just at the level of consumption, health, housing, savings, education, and other welfare fields. As well as indicators to find out the level of welfare not only by approaching through; consumption income, income, etc.¹⁹ Whereas welfare in Islam is when a person can play his role on earth according to his nature on earth, which is as a worshippers of Allah SWT. as well as the caliph who dedicated to all his development activities, so that welfare is *falah* brings the meaning *sa'adah fi daraini*²⁰.

Falah comes from Arabic from the verb which means success, glory or victory. In the literal meaning *falah* is glory and victory, which is glory and victory in life. The term *falah* according to Islam is taken from the Qur'an²¹ which is often interpreted as a term of fortune, in the world and the hereafter, so it is not focused on the material aspect but rather

¹⁶ Jaseer Auda, *Maqasid Syariah as philosophy of Islamic Law: A systems Approach*, (London: the internationalInstitute Islamic Thought, 2007) p. xxii

¹⁷ Mustafa Edwin Nasution, *Pengenalan eksklusif Ekonomi Islam*, Jakarta,: Prenada media Group, 2006, p. 62

¹⁸ Ibid, p. 68

¹⁹ Sugiyanto, "Kemandirian dan otonomi daerah", *Economic and Bussines Media Journal*, Vol XII, No.1, Semarang, 2000, p. 17

²⁰ Syamsuri, *Ekonomi Pembangunan..*, p. 93

²¹ The term *falah* is mentioned in various verses of the Qur'an as an expression of successful people, for example in a number of verses mentioned with the words *muflihuun* (QS 3: 104, 7: 8 etc.

on the spiritual.²² In the context of the world *falah* is a multidimensional concept. There are implications in aspects of individual / micro behavior and collective / macro behaviour.²³

Life on the world, *Falah* completes three meanings, those are: survival, freedom of desire, and strength and honor. But for the Hereafter, Fallah fills the knowledge of eternal life, eternal prosperity, eternal glory, and eternal knowledge and free from all ignorance.²⁴

That is why *falah* is the main destination in Islam, the Holy Qur'an also admires those who pray for the good in this world and hereafter:²⁵

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

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Meaning: And among them is he who says, "Our Lord, give us goodness in this world, and goodness in the Hereafter, and protect us from the torment of the Fire"²⁶

A noble and prosperous life in the World and in the hereafter can be realized if it meets the needs of human life in a balanced manner. The sufficiency has an impact namely *maslahah* or welfare. *Maslahah* is all forms of material and non-material conditions, which can improve human position as the most noble creature.²⁷

According to Al Ghazali (505AH/1111 M) The welfare of a society depends on the search and maintenance of the five basic objectives, where when completing it a person

²² Centre for the Study and Development of Islamic Economics (P3EI). *Ekonomi Islam*, Jakarta: PT. Raja Grafindo Persada. 2008, p. 2

²³ Muhammad Akram Khan, "Introduction of Islamic Economic", the *International Institute of Islamic Thought*, Pakistan Islamabad, 1994, p. 77

²⁴ Center for the Study and Development of Islamic Economics (P3EI). *Ekonomi ...*, p. 3

²⁵ Muhammad Sharif chaudry, "Sistem Ekonomi Islam Prinsip dasar", Jakarta, Prenada Media Group, 2012, page, 31

²⁶ Al-Qur'an, translated by Talal Itani, This Qur'an Could..., *Al Baqarah verse: 201*, p.15

²⁷ In the Qur'an, *Maslahah* is often referred to as benefit or *manafi* 'which means goodness that is related to material, physical, and psychological, and other sensory things. (Qur'an 6:76, 14: 5, 17:28, etc.) the problem is often revealed in terms of wisdom, *huda*, *hikmah*, *barakah*, reward, where the balance presented by Allah in the world and in the Hereafter. So, *maslahah* has the meaning of worldly benefits and *ukhrowi*.

will prosper:²⁸ Religion (*Al Dien*), Life (*Nafs*), Intellect (*Aql*), Family (*Nasl*), or wealth (*Maal*).²⁹

Al Ghazali defines the economic aspects of social welfare function in the framework of a hierarchy of individual and social utilities, which are then made tripartite including: Primary needs (*daruriyat*), pleasure or comfort / secondary (*haajaat*), and luxury (*tahsiinat*).³⁰

According to Hasan Aedy, as quoted by Dr. Syamsuri said that the welfare theory can be understood by the following formula:³¹

$$K_i = f(MQ, SQ)$$

K_i = Islamic welfare

MQ = Material Quotient

SQ = Spiritual Quotient

In addition to this form the concept of Islamic welfare can also be seen in Surah al-Qurais verses 1 to 4:³²

Meaning: 1. For the security of Quraish, 2. Their security during winter and summer journeys, 3. Let them worship the Lord of this House, 4. Who has fed them against hunger, and has secured them against fear.³³

²⁸ Ika Yunia Fauzia, dan Abdul Kadir, *Prinsip dasar Ekonomi Islam, perspektif maqasid syariah*, Jakarta: Prenada media group, 2014, p. 45

²⁹ Abu Hamid Al-Ghazali, *Ihya 'Ulum al-Din*, Beirut: Daar al-Nadwa, t.t. 2nd Edition, p. 109

³⁰ Adiwarmanto A. Karim, *Ekonomi Mikro Islami*, Depok: PT Raja Grafindo Persada, 2007, p. 88

³¹ Syamsuri, *Ekonomi Pembangunan ...*, p. 95

³² Irfan Syauqi Baqi dan Laily Dwi, *Ekonomi Pembangunan Syariah; edisi revisi*, PT Raja Grafindo Persada, 2016, p. 28

³³ Al-Qur'an, translated by Talal Itani, This Qur'an Could..., *Quraisy verse 1-4*, p.328

Inside the surah, welfare is explained by the ability to consume, worship the one God and a sense of comfort.³⁴

Maqasid Syariah In The views of Al-Ghazali (w.505 H/1111 AD)

In the discussion the level of welfare in the Islamic perspective the right figure is Al Ghazali, where he discusses Islamic social welfare which is a concept rooted in socio-economic thinking. The theme which is the starting point of all his work is the concept of *Mashlahah* or social welfare or utility (common good), called a concept that covers all human activities and makes a close connection between individuals and society. Al-Ghazali identified all problems, both in the form of problems (utilities, benefits) and *Mafaashid* (disutility, damage) for improving social welfare.³⁵

Al-Gazali's full name is Abu Hamid Muhammad ibn Muhammad ibn at-Tusi al-Gazali, given the title *Hujjah al-Islam*.³⁶ He was born in Ghazaleh a village near Tus, part of the city of Khurasan, Iran in 450 H / 1056 M. His father was a devout (good moral on faith) and lived a very simple life as a spinner of yarn, had a high religion and hoped his son would become a cleric who always gave advice to the people. Before his father died, al-Gazali and his brother were entrusted to a Sufi to be nurtured and educated.³⁷

Al-Juwaynī's student, Abu Hamid Al-Ghazali, developed his teacher's theory further in his book, *al-Mustasfa* (The Purified Source). He ordered the 'necessities' that al-Juwaynī had suggested as follows: (1) faith, (2) soul, (3) mind, (4) offspring, and (5) wealth.³⁸ Al-Ghazali also coined the term 'preservation' (*al-hifd*) of these necessities.

³⁴ Syamsuri, *Ekonomi Pembangunan...*, p. 94

³⁵ Boedi Abdullah, *Peradaban Pemikiran Ekonomi Islam*, Bandung: Pustaka Setia, 2010, p. 216

³⁶ Al-Gazali's fluency in speaking, his deep knowledge of the art of debating and his extensive argumentation and knowledge in various studies made him famous, until he was called by *Hujjah al-Islam* (look at: Syarif, *Para Filosof Muslim*, Bandung: Mizan 1993, p. 220.

³⁷ Sirajuddin, *Konsep Pemikiran Ekonomi Al-Ghazali, Laa Maisyir*, Volume 3, Nomor 1, Juni 2016, p. 47

³⁸ Abu Hamid Al Ghazali, *al Mustasfa fi Ilm Al Ushul al Fiqh*, ed Mohammed Abdul Salam Abdul Shafi, 1st ed. (Beirut: Dar el Kutub al-Ilmiyyah, 1413 AH) Vol I, p. 258

Al-Ghazali, despite the detailed analysis that he offered, is clearly under the influence of his Shafi'i school (which views analogical reasoning as the only valid method of *ijtihad*), to any independent legitimacy (*hujjiyyah*) to any of his proposed *maqasid* or *masalih*, and even referred to them as 'the illusionary interests' (*al-maqasid al mauhum*)

Despite the detailed analysis that he offered, al-Ghazali, obviously under the influence of his shafi'i school (which views analogical reasoning as the only valid method of *ijtihad*), refused to give independent legitimacy (*hujjiyyah*) to any of his proposed *maqasid* or *masalih*, and even referred to them as 'the illusionary interests' (*al-maqasid al mauhumah*).³⁹ Yet, al Ghazali presented some interesting analogies (*qiyas*), in which he used the *maqasid* as *ratio legis* ('*illah*'), despite the syafi'is' critique of *maqasid* as 'non-exact' (*ghair mundhabithah*). For example, he wrote, 'all intoxicants, whether liquid or solid, are forbidden based on analogy with liquor, since liquor is forbidden for the purpose of the preservation of people's minds.'⁴⁰

The Worker's Welfare at Darussalam Modern Islamic Institution Gontor for Girls Campus 1 and 2

Religion Aspect

Some of the efforts that have been made by Gontor Islamic Boarding School to give a role in terms of improving the religion of their workers Gontor Islamic boarding School held a compulsory unit (every 1st month) monthly, the association was held not only to evaluate workers, but *Tau'iyah diniyyah* (a group of people that meeting for assessment) by reminding worship, sincerity for helping the boarding school and in terms of increasing other worship, which contains a proposition from the Qur'an and Hadith (prophetic tradition). In these units there are also important points that must be filled in the contents of the conversation. For example, in this week we found that in a month ago they were found a number of

³⁹ *Ibid*, p.172

⁴⁰ *Ibid*, p. 174

workers who did not do Friday prayer, so they would ask (building construction staff) until the speaker filling the content of the conversation led to that problem.

In terms of Friday prayers and the building construction staff rounding around working place and if there are some workers who have not departed, we invite them to pray, from there the workers will be reluctant and the future there will be a call to do Friday prayers.

In monthly agenda for worker intend to improve the spiritual side of the *ubudiyyah* of its workers, on the other hand it also fosters Muslim brotherhood between fellow workers and relation with staff and *Ustadaat* .

The boarding school also thought about increasing the future of workers spiritual, as this short-term work program was to make a prayer room behind the new building.⁴¹

Soul Aspect (physical Aspect)

In terms of maintaining his worker physical, Modern Darussalam Gontor provide for allowance in terms of health, when there are workers who have an accident when working; such as being exposed to welded eyes and so on, the boarding school giving health benefits by giving the drug a form of healing as best as they can. Like what happened a few months ago there was a falling down from a building project so boarding school took care of it entirely until his health, but it's with permission of the Central Head Master of Modern Islamic School Gontor.

In maintaining physical health the boarding school also provides vitamins for their workers by providing fruits as what Gontor have giving to the *santri* student in each semester, in addition there are also milk and other vitamins, and they done it twice in a year.

⁴¹ Ustadzah Rahasia Taufiqi Al-Ayyubi, S.E (Chief of building construction staff Modern Islamic Institution Gontor for Girls Campus 2), interviewed by researcher, at 09.00 AM. Saturday March 16th 2019

In keeping his physical soul, Gontor held recreation with his workers at the end of each year (student holiday) so they did not feel bored at work, until refreshed their minds. This has been done from before.⁴²

Without realizing Pondok Modern Darussalam Gontor has presenting five spirit of Gontor on its workers with the existence of *ukhuwah Islamiyyah* between fellow workers and the boarding school environment of both santri and staff and Ustadz, for example in certain days joint meal is held between the Vice Guardian of Gontor and all workers. Another example is the concern for workers when Darussalam members will face the examination, which asking for several lights that have begun to dimmed light which may need to be replaced.

In addition, the growth of souls of sincerity, simplicity, always grateful and self sufficient are gradually embedded in the souls of each worker.

Intellectual Aspect

In terms of maintaining the sense of Pondok Modern Darussalam Gontor has provided a reflex influence (not realized) to increase workers' knowledge in terms of language enhancement, those are Indonesian (National), Arabic, and English, obtained when they hear *santri* or *ustadzah* speaking using the language.

In order to increase the knowledge and quality of its work Modern Pondok Darussalam Gontor also brought in experts, such as water experts, and electricity to teach boarding school workers to gain knowledge and apply it to the boarding school environment.

In the terms of increase an intellectual aspect also done by BKSM (Santriwati and community Health Center) staff such as the deepening of hadith (prophetic tradition) knowledge and several interpretations, mahfudzot, even their Kepondokmodernan (talking about the history of Gontor) held twice in a weeks filled

⁴² Ustadzah Amin Fitria, S.E. (Chief of Santri and community health), interviewed by researcher, at 16.00 PM, Tuesday March 18th 2019

by a senior teacher, the main aim is to understand the boarding school environment, because the nurses live on one roof with the ustadzah.

Off-Spring Aspect

In this aspect Gontor give nutrition for their family and some students who come from sambirejo gets dispensations for free payment who entering their children to Gontor. Maybe they get nothing for guarding their family but the worker already give or use their money for entering their children for student payment for keeping their children to get more knowledge.

Material Aspect

Looking at the contribution of workers, both in terms of enthusiasm, industrious and even seriousness in carrying out their duties, Gontor rewards by raising on his salary, there may not be much but it has become an advantage in order for workers to be enthusiastic and so lazy to be more enthusiastic, while the assessment is taken from the foreman for workers project and building construction staff for jobholder. Because of the absence of the holding building construction staff (For jobholder), usually staff travel around in morning while absent from the presence of workers as well as the division of labor at the same time and the afternoon development staff to see and report to the representative of the caregiver every week.

In terms of the Pondok Modern Darussalam material Gontor also provides monthly basic needs for Kopda workers and worker woman in other sectors who cook, such as detergent, bath soap, toothpaste, etc. And this does not reduce their salary but it has already been budgeted.

In addition, there are also several salary incentives such as THR (holiday allowances) in the form of money or parcel and clothes. In addition, on certain days of the Darussalam Modern Gontor gives t-shirts, sarongs such as Happy Stage, Khutbatul 'Arsy Introducing Week, Arena Drama and other events.

Because Pondok Modern Darussalam Gontor putri Kampus 2 grows a lot of fruits such as mango and coconut, then we usually distribute the crops to asatidz, ustadzat and the workers so that all are evenly divided.⁴³

**Analysis the Level of Welfare on Modern Islamic Institution Gontor for Girls
 Campus 1 and 2 in Islamic Perspective**

1. Data reduction

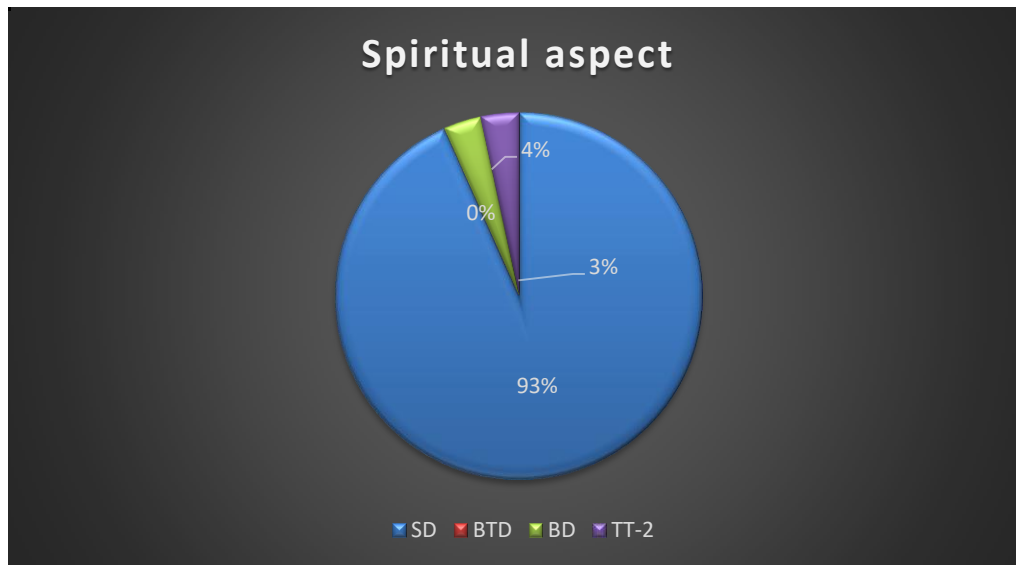
After reducing the data of respondent it's found

Aspec t	Obtained	Exist but has no effect	No felt	No Ans wer	☑	☒☑	☒	-
Deen		-			28	0	1	1
Nafs			-	-	28	2	0	0
Aql				-	21	2	7	0
Nasb	 	-	-	-	30	0	0	0
Mall		-		-	28	0	2	0
Frequ ency					135	4	10	1

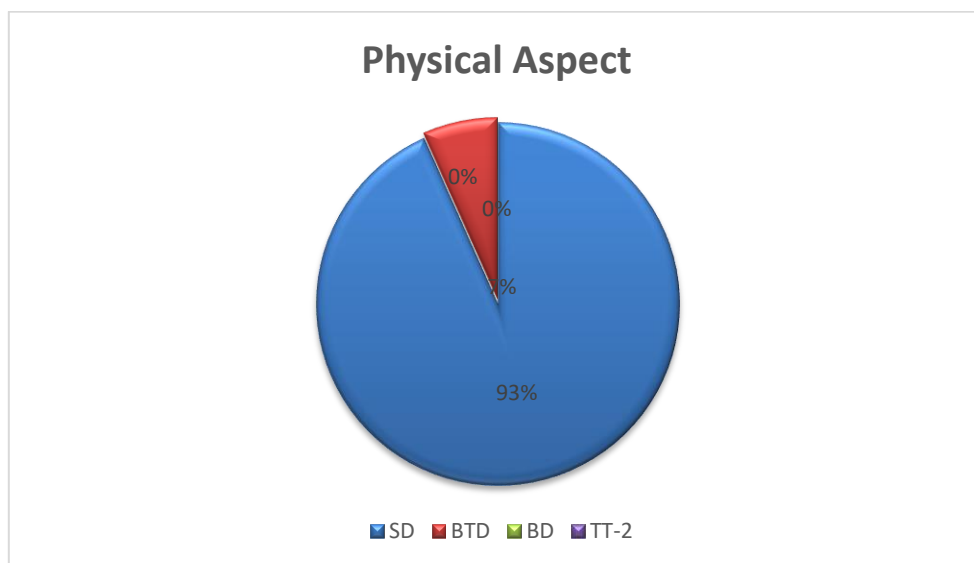
Display Data

In the Miles and Hubberman analysis technique, the next steps after summarizing the data will be presented in the form of a chart, such as the diagram as follows:

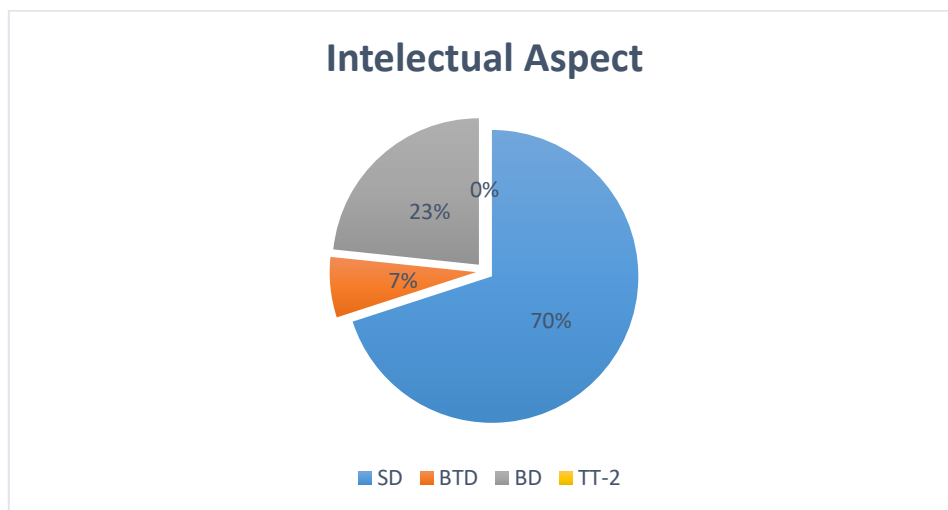
⁴³ Ustadzah Rahasia Taufiqi Al-Ayyubi, S.E (Chief of building construction staff Modern Islamic Institution Gontor for Girls Campus 2), interviewed by researcher, at 09.00 AM. Saturday March 16th 2019



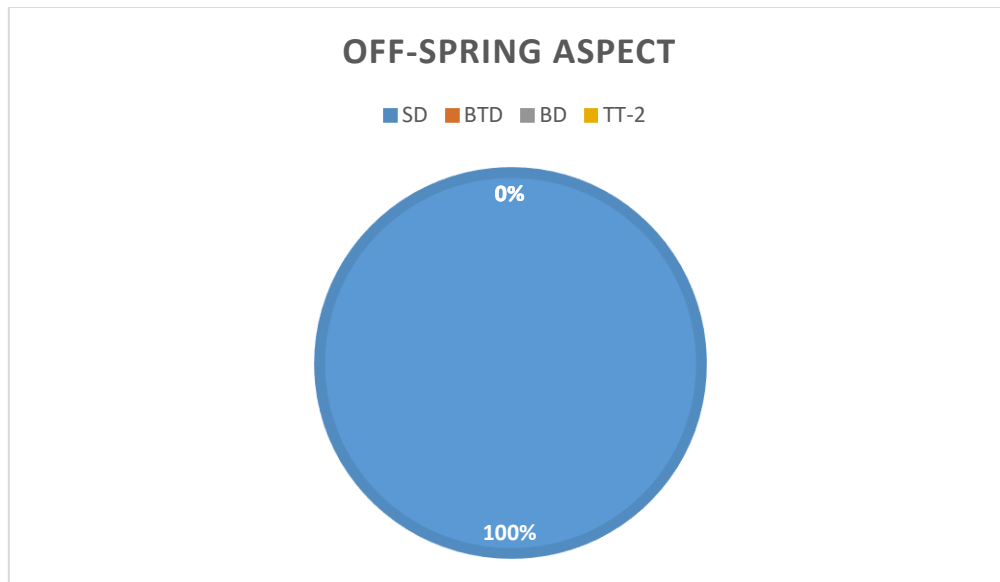
In the aspect of religion it was stated that 93% of boarding school workers had felt prosperity in the aspect of religion. They felt comfort, calmness, got a spiritual shower (advice), they felt an increase in matters of worship, always intended their work for other religious services as much as possible. 4% of them have not felt this yet because they feel they do not have a good religious foundation, 0% of workers stated that there is no beneficial aspect of religion, 3% There is no data because the resource person does not answer



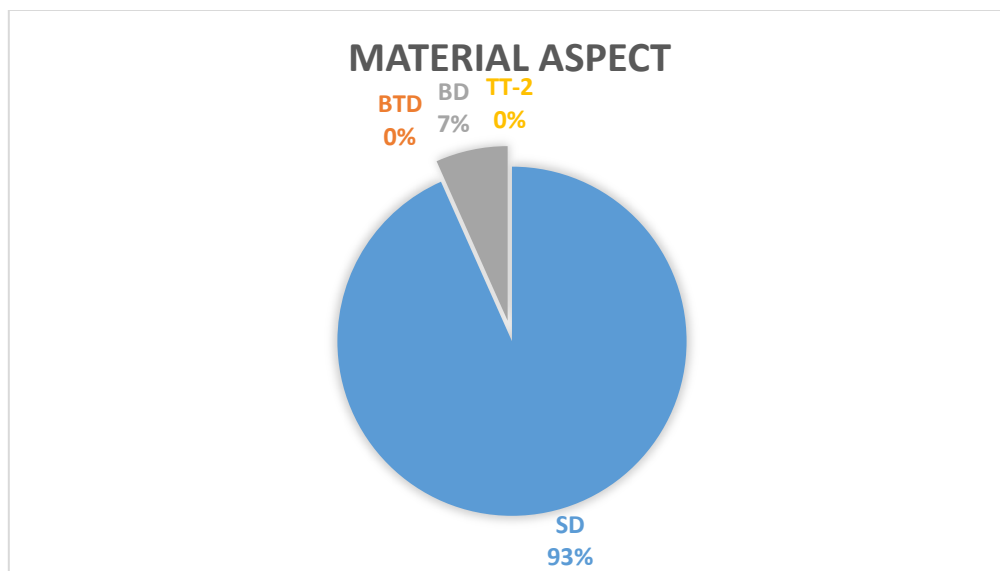
In the aspect of physical soul, it was stated that 7% of workers felt that welfare in the aspect of the physical had not been felt by either of them. The workers had not been able to pay for hospital needs when the stroke recurred, while 93% said they felt physical welfare. proven with a healthy family condition. As for the second aspect, the data is declared complete so that TT-2 is declared 0%, and there are no workers who have stated that they have not felt the welfare aspect in physical terms, such as health and so on, so that it is 0%



In terms of reason, it was stated that 0% of the data was lost, 3% of workers stated that in the sense of well-being it was not too useful, 23% of workers said they did not feel welfare in terms of increasing reason because of 23 percent of workers who were illiterate, 70% said have felt the aspect of reason with their increasing intellect, especially in terms of language.



The offspring aspect can be said to be 100% perfect because there are no workers who do not take care of their offspring by sending their offspring to school.



In terms of welfare, in terms of material, it was stated that there was no data lost 0%, no workers half- felt welfare in terms of material 0%, 7% said they did not

feel welfare in material aspects, and 93% of workers stated that welfare the material is sufficient for their needs.

Verification Data

The next point is to verify the data as illustrated in the diagrams in the data display

Religious aspects (Deen)

93% workers of boarding school declared to be prosperous in the religious aspect, because according to their reality they distinguished their habits before entering work in boarding school and after working in the boarding school. After working in boarding school more than five years they felt that religious matters increase, such as praying on time, following the boarding school schedule of sunnah fasting Monday and Thursday, the development of their knowledge of prophetic traditions *hadith* and other prophet's sunnah. In the monthly recitation they also feel their lack of religion, so they feel introspective, and unrealizing the morals and ethics of workers increase.

Being boarding school worker they felt different things when they were outside, they felt a barrier fence that limited themselves when they wanted to do something inappropriate. They said "it's not easy to change to be better," but step by step they always try to be better people. Ustadz and ustadzah's daily activity to be reference or *qudwah as sholihah* so that the figure remains in the daily life of the workers.

The worker of Darussalam Gontor for Girls as nurses sections had felt a significant influence in terms of increasing religion, because BKSM staff Health Center for Student and Community held weekly *tausiyah* with nurses such as procedures for ablution according to the opinions of the ulama's, the best times in prayer in the ulama' opinions, the habituation of congregational-led prayers by ustadzah directly and pray together after prayer. Besides that like understanding the

meaning and memorizing of ma'surat and ta'awudzat which still feels very foreign to them.

Among the research objects, there are 4% of workers who has not felt the existence of welfare in the religious aspect. Workers who have not felt it because they consider the existence of a monthly association is only as a plan for the delivery of salaries and recitations is only a formality, besides the home environment factors, friends lack of curiosity of religion is the main cause of the religious aspects of worker's Gontor Modern boarding school.

The 3% of respondents stated loss of data because he respondents did not answer questions about religious matters. And 0% of workers stated that there was no aspect of religion that was not felt.

Soul Aspect (Nasf)

In the Physical Aspect 93% workers were declared to be prosperous, as evidenced by a healthy family condition. Darussalm Modern Islamic Institution Gontor be responsible for the health of it's workers, this is proven by the existence of health benefits that Gontor provides, such as the occurrence of accidents while working; falls from buildings, welds and other causes of accidents.

In maintaining physical health the boarding school also provides vitamins for its workers by providing fruits to coincide which given also to the santri in each semester, in addition there are milk and other vitamins. Besides that, the recreation held for the workers every holiday to eliminate boredom in work, and refresh their minds.

Unrealizing Darussalam Gontor has planted five souls with its workers with the existence of *ukhuwah Islamiyyah* between fellow workers and the boarding school environment of both santri and staff and clerics, for example in certain days the Vice Guardian held some agenda and everyone get the consumption. In addition,

the growth of souls of sincerity, simplicity, always grateful and self-reliance are gradually embedded in the souls of each worker

7% of workers can be declared not yet feeling the influence of welfare in physical terms, this happens because they have not been able to meet the family's needs in terms of treatment so they have not felt the asper. The 0% is stated for unknown data and respondents who didn't felt welfare on physical aspects.

Intellectual aspect ('Aql)

On intellectual aspect 70% of workers state that they felt welfare on Intellectual aspect. Gontor has had a positive impact on the workers, that is language, using Arabic and English in the daily activity of students, ustadz, and ustadzah, lead the workers in a phase of understanding both Arabic and English, not only in the understanding phase but there are workers who can speak Arabic (has been live at Saudi Arabia migrant worker, and other has studied at a salafi boarding school) which they later developed, in addition to the workers' curiosity about the language, so they asked ustadzah some of the vocabulary they wanted to know, there were even religious teachers who offered it write 3 vocabulary words and give them to workers, such as the reality that happened to Ustadzah Maryam and worker Gontor for Girls Campus 1.

Besides language, there is also understanding of the lesson such as jurisprudence and *mahfudzot* lesson, this happens to BKSM staff and nurses, held of *tau'iyah diniyyah* weekly. And asking the question for nurses who want to ask questions about religion. So understanding of hadith in each monthly agenda, which is delivered by the vice Guardian of gontor or who has get the mandate to talking on monthly agenda.

The installation of banner banners on the streets and around the boarding school, such as the mottoes of the boarding school, the philosophy of boarding

school, the wisdom of head master, the enthusiasm for learning and others affected the workers, so they understood and carried out what they had read.

From the research result there were 23% of boarding school workers who had not felt at all the influence in the knowledge aspect. The factors that influenced it were still 23% of those who were illiterate, besides, the lack of curiosity from them about education was due to the home environment which was also in the same case. While 3% of workers stated that welfare was not too useful, because they listened and saw but not to apply it. And 0% of data is lost.

Offspring aspects

Off-Spring aspects, it can be said that 100% of workers have taken care of their offspring aspects, in physical terms by maintaining their families in physical matters, such as health and others, and in terms of reason 100% of them are able send their children to the majority in high school level, even 20% of them can send their children to school in bachelor degree level.

In addition, for Girls 1 and 2 provided special allowances for students who lived in Sambirejo Mantingan Ngawi, get free of monthly payments, while 30% of them were daughters of boarding school workers.

Material Aspects

In the material aspects 93% of them declared to have felt prosperity in material matters, besides the salary of the Modern Darussalam Gontor Lodge providing basic monthly needs for Kitchen workers and female worker in cooking sector, such as detergent, bath soap, toothpaste, etc. And this does not reduce their salary but it has already been budgeted.

In addition, there are also salary incentives such as THR (holiday allowance) in the form of money or parcel and clothes. In addition, on certain days, the Darussalam Modern boarding school Gontor gives t-shirts, fabric such as Idul Fitri,

the Week of Introduction to Khutbatul Arsy, Drama Arena and other events of exhibition.

Darussalam Modern Islamic Institution Gontor for Girls Campus 1 and 2 have grown many fruits such as mango and coconut fruit, and longan fruit, it is usually distributed to Ustadz, Ustadzah and workers to divided and prosperous.

The Factors of 7% of workers who have not feeling welfare, namely, their lives with more than 2 families so that to depend on income is less. As for 0% of data that is lost.

CONCLUSION

Firstly, The Ghazali's theory on welfare is *maslahah*, and the *maslahah* is to achieve *falah*, while the meaning of *sa'adah fi daraini* (happiness in two worlds). And welfare will comes after constantly 5 guidance of glory *Maqasid Syari'ah* ; religion *deen*, soul *nafs*, intellectual '*aql*, offspring *nasab*, and material *maal*.

Secondly, the level of worker's welfare according to Al-Ghazali's view stated that 93% of workers of boarding school have felt the welfare of the religious aspect, as proof they feel the comfort, tranquility, spiritual spells, feel the increase in worship, intend their work for worship and other things. In terms of their physical aspect, 93% workers of boarding school have felt welfare of physical aspect, proven by a healthy family condition. 70% workers have already felt the intellectual aspect of their intellectuality, especially in terms of language. In the aspect of offspring can be said a perfect, it's to be 100% workers, because of the absence of workers who do not care for their offspring by sending their offspring for school. And 93% of workers claim that welfare in terms of material is sufficient for their needs. And after looking at the results, we can be stated that the Darussalam Modern Islamic Boarding School Gontor for Girls Campus 1 and 2 have prospered the workers accordance with welfare in Islamic perspective and without realizing, Gontor's workers had embedded the pillars of Gontor.

SUGGESTIONS

The author gave some suggestions for Modern Islamic Institution Gontor for Girls Campus 1 and 2, among other:

1. The content of study on monthly *tausiyah* is a bit boring because it only talks about sincerity only if there are some of them who might expect something that can be given to a family like a hadith (prophetic tradition) or about prayer, tayamum and others because it does not many workers not yet embraced religion too, the presence of workers for getting something new until it's not talk about terms of sincerity.
2. Time for prayer not in time so the workers adjust to the rest and end the prayer.
3. As time goes by development of age, staff use the method of report by taking picture, thereby reducing the growth of respect and reduced ethics towards workers. Perhaps it is better to say hello and ask questions about the development of his working so that it can grow the brotherhood ukhuwah Islamiyah between staf (ustadzah) and employees.
4. The bad village environment of workers still showed such as take the falling dress of students and some workers fled and absent when Friday Prayer comes until the construction staff rounding it's improper if looked by the student

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