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INTERNATIONAL STUDENTS CONFERENCE
ON MULTIPLE INTELLIGENCES



THEME:
ROLE OF MULTIPLE INTELLIGENCE IN 21st CENTURY LIFE

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Foreword and Opening Remark

THE 1st – 2022 INTERNATIONAL STUDENTS CONFERENCE ON MULTIPLE INTELLIGENCES (ISCFI)

In the name of Allah, The Most Gracious the Merciful

Assalamu'alaikum Wr. Wb.

Heartiest Greeting from Indonesian Accounting Lecturer Association (ADAI) - Indonesia, to you All in all over the World

Honorable, Keynote Speaker. Respectable, all presenters for this THE 1st INTERNATIONAL STUDENTS CONFERENCE ON MULTIPLE INTELLIGENCES (ISCFI). Beloved committee, students, participants, ladies and gentlemen

My Name is Arfan Ikhsan Lubis Chairman of the Association of Indonesian Accounting Lecturers (ADAI), it is such an honor for me to welcome you all to our THE 1st INTERNATIONAL STUDENTS CONFERENCE ON MULTIPLE INTELLIGENCES (ISCFI) in keynote speakers' session and parallel sessions with lecturers, researchers and students world wide. This is our 1st International Students Conference Talk by the theme: ROLE OF MULTIPLE INTELLIGENCE IN 21st CENTURY LIFE

Dear Brothers and Sisters

Through an introduction to Multiple Intelligences, we can learn about student's strengths/weaknesses and provide them with opportunities to learn through their strengths. student have the opportunity to explore the world, work on their own skills and develop their own abilities. Multiple intelligence is a theory of human intelligence which is divided into eight modalities. Some of them are visual intelligence, verbal intelligence, logical intelligence and physical intelligence.

INTERNATIONAL STUDENTS CONFERENCE ON MULTIPLE INTELLIGENCES (ISCFI) is a series program of student. International conferences are an important thing for Indonesian students to attend, by attending international conferences, students can express opinions effectively. academic benefits that can be obtained by participating in international conferences, namely international conferences will be a place for students to meet experts in various fields, so that these students feel they can expand their networking and also gain new knowledge from professors, speakers, and scientists from around the world, by participating in international conferences.

Ladies and gentlemen, That's the end of my opening remark, thank you very much for your kind attention.

Best regard,
Dr. Arfan Ikhsan Lubis
Chairman of the Association of Indonesian Accounting Lecturers (ADAI)

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The Miracles of the Quran and the Meaning of Jihad in the Digital Age

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Introduction

Jihad is one of the sharia in Islam that makes this people very special. Jihad is a form of continuous relentless struggle and sacrifice in conveying Islam to the whole world. A glory given to every Muslim, *"You are the best people born to man, commanding to the ma'ruf, and preventing from the munkar, and having faith in Allah"*, (Ali 'Imran: 110). Through this sharia a person shows his love for Islam, for Allah and His messenger. Allah said, *"Say: "If the fathers, children, brothers, wives, your family, the wealth you seek, the business you are worried about at a loss, and the dwelling you like, are more you love than Allah and His Messenger and from jihad in His way, then wait until Allah brings about His decision"*, (al-Taubah: 24). Jihad is the best charity in Islam, *"and jihad ye with treasure and yourselves in the way of Allah. Thus it is better for you, if you know"*, (al-Taubah: 41).

Meaning of Jihad

When the word jihad is mentioned, they immediately imagine war. This is because war is actually a form of jihad in Islam. Allah said, *"When the haram months are over, then fight the musyrikins wherever you find them"*, (al-Taubah: 5). This verse is one of the reasons why many people hold the view that jihad is war. In Islam this verse is known as the verse of the sword or verse of the commandment of war. Imam Ali said Allah sent the prophet Muhammad with four verses of the sword, for the musyrik al-Taubah 5, for the expert kitab al-Taubah 29, for the hypocrite al-Taubah 73, and one verse for the rebel al-Hujurat 9 (Ibn Katsir, 2005: 192). But there is another verse, which reads, *"And fight in the way of Allah those who fight you, (but) do not go beyond the limit, for indeed Allah does not like those who go beyond the limit"*, (al-Baqarah: 190). That is, Muslims are only at war with the people who are fighting them. These two verses and the like have spawned disputes among clerics over Islam's relationship with non-Muslims and the obligations of jihad itself.

Based on the verse al-Taubah above and several verses like it comes the opinion that the original relationship with non-Muslims was a war, until they converted to Islam or paid tribute/taxes (Ramadan Buti, 1991: 185). However, based on al-Baqarah verse 190, as well as verses such as *asnyes*, many scholars see that the relationship of Islam with non-Muslims is a peaceful relationship, unless they are fighting Muslims, otherwise there is no reason to go to war with anyone (Abdullah al-Tariqi, 2007: 97 – 128). Some scholars say, *"if infidels are to be fought or killed until they convert to Islam then this is the greatest form of coercion, even though in al-Baqarah 256 Allah says, "There is no compulsion to (enter) religion (Islam)"*, (Ibn Taimiyah, 2004: 121). Another cleric added, *"if you look at the history of the prophet, Islam has never forced anyone to become a Muslim, the only thing that is fought is the one who fights Islam"* (Ibn al-Qayyim al-Jauziyah, tth: 30).

In *Mughni Muhtaj* it is asserted, that the obligation of jihad is actually mandatory from the side of the *wasilah* not *the maqasid*. This means that war against

non-Muslims is not a goal, but it is only one way of proselytizing. The purpose of war is to bring clues to humans or get the reward of *shahadah* (martyrdom). Therefore fighting the infidels was not the goal, and if by conveying the postulates in the absence of war they could get the blessings of Islam then it would be better than war (Khatib Syarbaini, 2000: 9). Then, today dunia has changed, jihad in the meaning of physical war is only appropriate for ancient times when kings with all their power became a barrier to Islamic proselytizing to their people. Umat Islam now needs mastery of communication media and information technology as a weapon in jihad and spreading Islamic proselytizing throughout the world, to every house without any obstacles from anyone, and certainly without having to fight (Yusuf al-Qardhawi, 2014: 28). The Prophet said, "Islam will be evenly distributed throughout the world, there is not a single house, in the city or in the village but Allah will put Islam into it", (HR: Ahmad).

Jihad and the Miracles of the Quran

Jihad is nothing but an earnest attempt to deliver Islamic treatises to all mankind, in which it can be carried out in various ways and approaches. Surely war is not the only way, and science is one of the most effective approaches in spreading Islam, especially in today's era. Muslims all agree that the Quran is a kalam of Allah that contains miracles, capable of defeating the ability of anyone who challenges it, from the time it is handed down to the apocalypse. The Quran, which has the value of miracles, comes down with its first verse of the command to read, explaining the position of pen and science as the principles of progress and civilization (Wahbah al-Zuhaili, 2009: 708).

This suggests that science is a major milestone for developing and advancing Islam. Especially at a time when Muslims are weak from many sides compared to other devotees. As it is known that when Islam was first present in the city of Mecca, the prophet Muhammad with some of his companions was nothing but a small helpless community, both economically, politically and others. Ajar of forgiveness and patience became the characteristics of the proselytizing phase of Mecca. There was no physical resistance of any kind until the prophet reached Medina (Abdul Halim Mahmud, 1990: 164 – 165). Nevertheless, there came a verse that instructed the prophet to jihad against the infidels through His words, "*Then you shall not follow the infidels, and jihad with them with great jihad*", (al-Furqan: 52).

Jihad in this verse is a "war" against infidels with the Quran (Tabari, 2001: 470). This scripture has a very deep power and influence and an attraction that no one can resist. Thus forcing the Quraish leaders to call upon their people, "*You shall not hearken to this Quran and make a frenzy against it, that you may defeat them*", (Fushshilat: 26) (Sayyid Quthb, 2003: 2571). It is because of the miracle contained in it, namely the ability to silence and weaken the power of opponents and those who reject the truth of Islam. The quranic miracle is defined by some scholars as "the inability of man to answer the challenges of the Quran as evidence of the truth of Islam brought by the prophet Muhammad saw " (Yunahar Ilyas, 2014: 239).

Miracles are something inherent in the Quran, both then, present and at any time. It is also what causes the miracle that the Quran has a variety of forms according to the times and human conditions that oppose the truth of Islam. Pthere was an early Islam, the Quran opposed the infidels through its beautiful language, because at that time their opponents of Islam were fasahah (linguists). Begitulah with the miracles of the previous prophets, according to the conditions of their

respective people. Today man glorifies achievements in the field of science and science. So Allah again revealed the miracles of the Quran through the *verses of kauniyat* known as scientific *cues* or *i'jaz 'ilmiy*, in which the anusia are faced with an undeniable empirical reality, only they choose to have faith or remain in denial (Fahmi Khalil, 2008: 5) .

It is believed that the Quran holds a number of scientific facts that were unattainable to the people of the time of the prophet. Now that modern science is trying to uncover these facts one after another, and still in the relentless attempt at proof, Allah says, "*We will show them our signs (of dominion) in all directions (afaq) and in themselves, until it is clear to them that the Quran is true*", (Fusshilat: 53) (Abdussalam Hamdan, 2002: 156) . This is what is known as *the ilmi jihad* that Muslims should do today in indicting Islam to the world community. Jihad by conveying the scientific facts contained in the Quran. This effort cannot be done except through the ability of knowledge and *tadabbur* of the Quran (Al-Habbal & Al-Kahil, 2012).

Conclusion

There are 33 times the words jihad mentioned in the Quran in various forms, such as *jihad, jahid, jahidu*, and *mujahideen* collected in 28 verses in 15 surahs. This fact shows that jihad is an important thing in Islam and the life of a Muslim. More interestingly than that, the jihadi verses are usually part of the characteristics of the *Madaniah* verses that descended after the prophet's hijra to Medina. But it turns out that since in Mecca Allah has passed down the jihad order which shows that jihad must be implemented at all times in all conditions, even in weak conditions. Another fact is, only with the Quran can Muslims jihad all the time and anywhere. But the Quran would never have been a weapon of the *mujahids* (warriors) if it had not been accompanied by the ability to uncover a number of secrets and *i'jaz* contained in it. This is where Muslims need to jihad, jihad understands the Quran, jihad delivers the Quran. This is what the Quran calls the great jihad (*jihadan kabiran*).

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